A PARAPHRASE AND COMMENTARY ON THE New Testament.

In TWO VOLUMES.

The First, containing
The Four Gospels, and the Acts of the Holy Apostles.

The Second,
All the Epistles, with a Discourse of the *Millennium.*

To which is added,
A Chronology of the New Testament. A Map, and Alphabetical Table of all the Places mentioned in the Gospels, Acts, or the Epistles.

With TABLES to each,
Of the *Matters* contained, and of the *Words* and *Phrases* explained throughout the whole WORK.

VOL. I.

By *DANIEL WHITBY*, D.D.
And Chantor of the Church of *SARUM.*

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Daniel Whitby S.T.P. Eccleſiæ B.M.V.
Sarum Præcentor Añō Ætat: ſuæ 71.mo

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TO THE

QUEEN's

Most Excellent

MAJESTY.

MADAM,

AMong *the Laws that God gave by the Hand of* Moſes, *one was, that the King who ſhould rule over his People, ſhould have continually before him* a Copy of his Law, *and that he ſhould* read

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in it all the Days of his Life, *That having learnt* to fear the Lord his God, *and* to obſerve the Words of his Law, *he might* prolong his Days in his Kingdom. *And when he made* Joſhua *the Captain of his Hoſt, and the Governor of his People, he ſpake thus to him,* The Book of the Law ſhall not depart out of thy Mouth, but thou ſhalt meditate in it Day and Night, that thou may'ſt obſerve to do according to all that is written in it; for then thou ſhalt make thy Way proſperous, and thou ſhalt have good Succeſs, *Joſh.* 1. 8. *King* David *made theſe Teſtimonies* his delight, and his Counſellors; *and becauſe Publick Affairs imploy'd him in the Day-time, he made them his Study in the Night; and thus he became* wiſer than his Enemies, *and of* more underſtanding than all his Teachers.

It therefore having pleaſed the Divine Providence, to the great Joy and Satiſfaction

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faction of the whole Nation, to appoint Your Majesty *the Governor of his People, and the* Nursing-Mother *of his* Church; *the Law of Christ contained in the* New Testament, *must be both the Rule of your* Majesty's *Government, and of the Obedience of Your Subjects.*

We hope that God hath raised up your Majesty *to be, as Queen* Elizabeth *was formerly, a signal Blessing to this Nation, and a great Advancer of its Happiness; a Bulwark to the* Protestant Religion, *and a Scourge and Terror to its Enemies. And that if any thing hath hitherto been wanting, to render us a truly Religious, and so an happy People, and a glorious Church, Your* Majesty *is reserved to put the finishing Hand to that Blessed Work, which, by rendring this Law of* Christ, *as* David *did the Law of* Moses, *Your Counsellor and Your Delight, You will most happily perform.*

Having

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Having therefore, with as much Diligence as I could, finiſhed this Commentary on the New Teſtament, *I humbly lay it at Your* Majeſty's *Feet, as being the Defender of the Faith contained in it; In which my only Deſign was, to be a poor Inſtrument to promote the Glory of God, and the Good of others.*

May Your Majeſty's *Regard to this Sacred Law, by which You alſo muſt be judged, be ſuch, that it may prolong Your Days in Your Kingdom, make Your Way proſperous, and Your Affairs ſucceſsful: That as it was ſaid of the immortal* Elizabeth, *That in* Wiſdom and the Happineſs of her Reign, ſhe exceeded all that went before her; *ſo Your* Majeſty *may exceed her in Wiſdom to Govern, in length of Days, ſucceſsful Undertakings, great Miniſters, and obedient Subjects, to the Joy of all Your People, and the Support of all Your Allies.*

May

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May Your Majesty's *Study of this* Royal *Law of Love, this Gospel of Peace, this perfect Bond of Unity, direct You to promote the Peace and Union of Your Subjects, and excite Your Zeal to allay the Heats, and silence the unhappy Contests, which, to the Scandal of Religion, and the great Reproach of the* Church, *have been of late so warmly prosecuted, and so perniciously fomented, That as the first* †Christian Emperor, *born in Your* Majesty's *Dominions, finding the Clergy accusing and condemning one another, did by his Wisdom, his powerful Persuasions, and his mild Behaviour, reduce them all to an happy Union, and entire Concord in all things; so may this be the great Felicity of your Reign in the present, and Your lasting Character and Glory in succeeding Ages.*

† *Euseb. de vita Constant.* l. 3. c. 13.

And

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DEDICATION.

And when You have made this Church *glorious, and this* Nation *happy by Your Auſpicious Reign; after a length of Days in which You have governed to the Glory of God, and to the Welfare of Your People, may You enter late upon the Chriſtian Recompence of all Your Labours, that Crown of Glory which fadeth not away. So prayeth,*

Dread SOVEREIGN,

Your Majeſty's moſt Faithful,

and moſt humbly devoted Subject,

Daniel Whitby.

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THE

PREFACE

TO THE

READER.

Courteous READER,

THO' what I offer to thy Peruſal is the Reſult of fifteen Years Study, yet have I found it deficient in two Things eſpecially;

1*ſt*, In an exact, and particular Account of all the Places mention'd in this Commentary, and eſpecially in the Acts of the Apoſtles, and this defect I have endeavoured to ſupply by a Map of them drawn by a kind Friend of great Ability in thoſe Matters, and by an *Alphabetical Table* of them, with ſome brief Remarks, relating chiefly to the *New Teſtament*.

And finding a *Chronology* of the *New Teſtament* done to my Hand by a very exact and learned Prelate of our Church, from which my Commentary no where differs; I have added that alſo for the Reader's Uſe.

2*dly*, Whereas it may be deemed a defect in this Commentary, that I have ſaid nothing of the two great Controverſies concerning the Genealogy of St. *Luke*.

1*ſt*, Whether *Cainan* did originally belong to it, or indeed ought to do ſo.

2*dly*, Whether St. *Luke* intended there to give us the Genealogy of *Joſeph* from *Nathan*, as St. *Matthew* had given it from his Brother *Solomon*, or rather the Genealogy of the Virgin *Mary* from her *Father Heli*, as is of late imagined:

I do ingenuouſly confeſs, with (a) *Venerable Bede*, that I declined theſe Controverſies, and more eſpecially the firſt, *propter ingenii tarditatem*, for I had ſeen this Controverſie handled with exact Judgment, and great variety of Learning by the *Reverend Dr. Mills* upon the Place; and knowing that I muſt not be permitted *to blow upon his Book*, I deſpaired of doing it ſo well as he hath done, and ſo declined the doing it at all, till that *very valuable Book* ſhould be made Publick; which being not yet done, I ſhall preſent the Reader with my preſent Thoughts upon the two forementioned Queſtions.

1*ſt*, *Whether* Cainan *was originally in the Genealogy of St.* Luke, or ought to

* * *

be

(a) Præfat. Comment. in Acta Apoſt.

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be accounted a part of it; and becauſe the Deciſion of this Queſtion depends much upon another, whether this *Cainan* (who is not to be found in the *Hebrew* Copies, either in the 10th or 11th Chapters of *Geneſis*, or in 1 *Chron.* 1. or in any of the *Jewiſh Targums*, or owned by any *Jewiſh* Writer of that time) was to be found in the exacteſt Copies of the Seventy Interpreters from the beginning, or rather was wanting in the firſt and the beſt Copies of the *Septuagint*, as well as in all *Hebrew* Copies; I ſhall begin with the Diſcuſſion of that Controverſie: And that he was not originally there, or was deſignedly put in there, will be made probable from theſe Conſiderations;

1*ſt*, That *Joſephus* declares that *Sem* had only five Sons, (Σήμ᾽ πέντε γίνονται παῖδες, *Antiq. l.* 1. *c.*7.) and not ſix, as he muſt have had, if *Cainan* were his Son. He adds, that (b) *Abraham* was the 10th from *Noah*, and that *Beroſus*, who lived before the *Seventy Interpreters*, ſpake of him as of one born (c) δεκάτῃ γενεᾷ, *in the tenth Generation* from the Flood. *Eupolemus* in (d) *Euſebius* aſſerts the ſame thing; and (e) *Philo* adds, that as *Noah* was the 10th from *Adam*, ſo *Abraham* was δέκατος, *the tenth from* Noah; whereas if *Cainan* be to be reckoned betwixt *Arphaxad* and *Salah*, *Abraham* muſt be the 11th Generation from the Flood. Whence it is eaſie to collect, That neither the *Jews* of *Jeruſalem*, nor of *Alexandria*, tho' they uſed the *Greek* Verſion owned this *Cainan*, but by their received Computation that *Abraham* was the 10th from *Noah*, and was born 292 Years after the Flood, muſt exclude him. And, that ſeeing both *Philo* and *Joſephus* uſually follow the *Septuagint* in other Matters, and yet ſo plainly depart from them in this, we have cauſe to believe that they who thought this *Cainan* was not to be inſerted betwixt *Arphaxad* and *Salah*, found him not ſo inſerted in the exacteſt Copies of the *Septuagint*, or knew that he was put in by deſign.

2*dly*, The *Chronicon* of *Euſebius* gives a particular Account of the Sons of *Sem* from *Africanus*, from the *Septuagint*, and from the *Samaritan* Tranſlation, and this Account runs thus, (f) *Arphaxad* being 135 Years old, ſay *Africanus* and the *Septuagint*, 130 ſaith the *Samaritan* Tranſlation, begat *Sala*. And (g) *Theophilus* who underſtood only *Greek*, and ſo muſt have his Account from the *Septuagint*, ſays, *Arphaxad being* 135 *Years old*, ἐτέκνωσε Σάλα, *begat Sala*, taking no notice of *Cainan* in the *Greek*, tho' he is inſerted into the *Latin* Tranſlation; whence alſo we may reaſonably infer that *Theophilus*, *Africanus*, *Euſebius*, living among the *Jews*, the one at *Antioch*, the ſecond at *Nicopolis*, the third at *Cæſarea* in *Paleſtine*, either found him not in the exacter Copies of the *Septuagint*, or found reaſon to believe he ſhould not have been there. Moreover, St. *Jerom*, in his Book of (h) *Hebrew Traditions*, ſaith, *The Sons of* Sem *were* Elam, Aſſur, Arphaxad, Lud, *and* Aram, *and that* Arphaxad *begat* Sala, making no mention of *Cainan*; whence alſo I infer, he either did not find him in the *Septuagint*, or thought he ſhould not have been there, but rather, that as the *Septuagint* added ſo many hundred Years to the Account which *Moſes* had given of the Age of the World before and after the Flood, ſo alſo did they deſignedly add this *Cainan* to ſwell up the Account, and make it to accord the better with the large Computations given of it by the *Egyptians* and *Chaldeans*. Add to this,

3*dly*, That as this *Cainan* is not to be found in all the Old Teſtament, either in the *Targums*, or in any Verſion beſides that of the *Septuagint*, nor in the *Samaritan*, the *Vulgar*, the *Syriack*, or *Arabick*, ſo neither is he to be found in

(b) Ἀβραὰμ ὃς δέκατος ἦν ἀπὸ νώχου, διαλέξῳ ᾧ ἔτει καὶ ἐνενηκοστῷ πρὸς διακοσίοις μετὰ τὴν ἐπομβρίαν ἐγένετο. ibid.
(c) Ibid. cap. 8. (d) Præpar. Evang. l. 9. c. 17. (e) L. de Congreſſ. p. 342. B.
(f) Ἀρφαξὰδ γεννᾷ ρλε' (ρλ Σαμαρ.) γεννᾷ τὸν Σαλά, p. 9, 10.
(g) Ad Autolicum, l. 3. p. 134. (h) F. 72. B. C.

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in the Recapitulation of thete *Genealogies*, 1 Chron. 1. in any *Copies* of the *Septuagint*, ſave only that of *Alexandria*; now if the Authors of theſe Verſions had believed that *Moſes* had put in this *Cainan* in *Geneſis*, why do they always leave him out, both there and in this Recapitulation? And why is he left out in the Tranſlation of the *Septuagint* in this Recapitulation? This, as it ſeems to intimate, that the Tranſlation of this *Recapitulation* was made by another Hand from that which gave us the *Greek* Verſion of the five Books of *Moſes*, ſo alſo to confirm the Truth of the Remark made by (i) *Procopius Gazæus*, that *the Hebrew hath it thus*, Arphaxad *begat* Sala, and that quæ deinde in medio ponuntur obeliſco notata viſuntur, *the* Cainan *put between them in ſome Copies of the Septuagint, was marked with an Obeliſk*, or with a Note of Reprobation.

Now hence it follows, that St. *Luke* could have no reaſon to inſert this *Cainan* into his Genealogy, becauſe he found it in the *Septuagint*, it being not found in the *Samaritan* Verſion, tho' it follows the *Septuagint* in ſpeaking of the Age of *Arphaxad*, *Sala*, and others, before they begat Children, nor in the Copies of the *Septuagint*, owned by *Philo* or *Joſephus*, who follow them in other Matters, and being noted with a mark of Reprobation where 'twas found, to intimate that 'twas deſignedly put in by them.

But then the *Jews* muſt have had a conſiderable Objection againſt the Veracity of St. *Luke*, had he ſo plainly added to their Scriptures, and their moſt ancient *Targums*, and their received Genealogies, which ſurely muſt agree with their own Scriptures. And ſeeing neither the *Alexandrian Jews*, nor their own Prieſt *Joſephus*, nor any other *Jew* we read of, owned this *Cainan* in our Saviour's Days, it muſt be a great Stumbling-block to them to ſee that owned by a Writer pretending to Divine Inſpiration under the New Teſtament, which two of their inſpired Writers ſo plainly had diſowned and reprobated.

Moreover, the two firſt *Chriſtian* Authors which deſignedly give us an Account of this Matter, are, *Theophilus*, *Biſhop* of *Antioch*, and *Julius Africanus*, bred up at *Alexandria*, and living afterwards at *Emaus*, or *Nicopolis* in *Paleſtine*, and they both ſhew by their *Chronology*, that they owned not this *Cainan*, tho' doubtleſs neither of them could be ignorant of what St. *Luke* had ſaid concerning him, ſeeing the latter hath a ſet Diſcourſe of the Difference which ſeemed to be betwixt the Genealogies of St. *Matthew* and St. *Luke*, and therefore had St. *Luke* canonized this *Cainan*, and rendred him authentick in his *Genealogy*, they could not, (we may reaſonably ſuppoſe) have thus varied from what this *Evangeliſt* had delivered, without ſome mention of St. *Luke*, or ſome reaſon aſſigned why they thus differed from him. And,

3*dly*, (k) *Irenæus*, who alſo lived in the ſecond Century, not only ſaith, that *the Genealogy of St.* Luke *containeth ſeventy two Generations*, for that this is the true reading appeareth, againſt *Iſaac Voſſius*, not only from the Note of Mr. *Grabe* upon the Place, but alſo from the reaſon following, *viz.* That this was done, *according to the ſeventy two Languages of all Nations, which Chriſt recapitulated in himſelf*; this being, as Mr. *Grabe* there notes, the received Opinion, that the Languages then uſed in the World, were ſeventy two. Now if you ſo compute this Genealogy as to exclude, *ver.* 24. *Matthan* and *Levi*, and *ver.* 26. *Cainan*, or to exclude *Jeſus* and *Adam*, as St. *Peter* doth *Adam* and *Noah*, when he ſaith, 2 *Pet.* 2. 5. *that* Noah *was the eighth from Adam*, the Gene-

(i) In Gen. 11.

(k) *Propter hoc Lucas Genealogiam quæ eſt à Generatione Domini noſtri ad Adam, Septuagînta duas Generationes habere oſtendit,—ſignificans quoniam ipſe eſt qui omnes Gentes — & univerſas Linguas — in ſemetipſo recapitulans eſt*, lib. 3. c. 33.

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rations mentioned in this Genealogy will be juſt 72, whereas if *Cainan* be inſerted they muſt be 73 or 75.

But then how this *Cainan* ſhould ſo come into the Text of St. *Luke* as to be found, tho' not in all *MSS.* there being ſeveral, ſaith (l) *Grotius*, which owned him not, yet in all Verſions from the *Greek*, is very Difficult to conjecture; tho' if we may credit able Criticks, it neither is without Example, nor without Probability that it might be ſo.

It is not without Example; for, if we may credit the great (m) *Bochart*, ſome like unſkilful Hand, inſtead of *Jacob*, (who bought the Field near *Sychem*, Gen. 33. 18, 19.) hath put in *Abraham*, Acts 7. 16. which Criticiſm being allowed, the whole Difficulty of that Text is removed, and the Diſagreement of it with the Records of the *Old Teſtament* is taken away.

Nor doth it want its Probability, for ſeeing the *Chriſtians* generally from the ſecond Century went into that falſe Opinion, that the Tranſlation of the *Septuagint* was made *by Divine Inſpiration*, as hath been ſhewed in the Preface to St. *Matthew*, they finding this *Cainan* in the vulgar Editions of the *Septuagint*, might put him in the Margin, and afterwards inſert him into the Genealogy of St. *Luke*. Nor will this leſſen the Authority of the *New Teſtament* in other Places in which we cannot have the like reaſon to ſuſpect any Alteration.

To proceed now to the ſecond Queſtion, *Whether St.* Luke *gives us the Genealogy of* Joſeph *from* Nathan, *as* Matthew *had given it from his Brother* Solomon, viz. *The Genealogy of* Joſeph *from* Heli *his legal Father*, *or rather the Genealogy of* Mary *from her Father* Heli. To which I anſwer by theſe Conſiderations.

1*ſt*, That an Account of a Genealogy, which gives the plain and literal Senſe of the Author's Words, deſerveth much to be preferred before another which puts a manifeſt Force upon them. Now if you make this of St. *Luke a Genealogy* not of *Joſeph*, but only of the *Virgin Mary* by her ſuppoſed *Father Heli*, you put a manifeſt Force upon his Words, for then *Chriſt was* ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τ᾽ Ἡλὶ, *as was ſuppoſed the Son of* Joſeph *who was the Son of* Heli, muſt be thus filled up, ὄντως ὢ τ᾽ Μαρίας τ᾽ θυγατρὸς τ᾽ Ἡλὶ, *but was indeed the Son of* Mary, *the Daughter of* Heli: Now is it probable that if St. *Luke* had intended to ſignifie all this to his Reader, ſo exact a *Græcian* as he was ſhould have done it ſo obſcurely, and ſo unintelligibly from his Words, that totius Antiquitatis opinio, *the whole Stream of Antiquity*, ſaith (n) *Maldonate*, ſhould with a full conſent follow the contrary Opinion of *Africanus*, that this was the *Genealogy* of *Joſeph* by his legal Father, according to which Interpretation the Senſe of St. *Luke*'s Words is plain and literal? Add to this, that the Words ὢν ὡς ἐνομίζετο, may be well rendred thus, *being as the Law allows*, or *in the Senſe of the Law the Son of* Joſeph, (as I have proved in the Note upon theſe Words, ὃν ἐνομίζετο προσδύχη εἶ), *Acts* 16. 13.) Now thus *Chriſt* was aſſuredly the Son of *Joſeph*, all Law allowing the Fruit of the Wive's Womb, if it be Male, to be reputed, and (o) called the Son of the Huſband, and then St. *Luke* will accord exactly with St. *Matthew* in declaring *Chriſt* to be the Son of *Joſeph*, becauſe he was *the Huſband of* Mary, ἐξ ἧς, *of whom was born Jeſus called Chriſt*, Matth. 1. 16.

And,

(l) In locum.
(m) Hieroz. l. 2. p. 436.
(n) *On* Matth. 1. 16.
(o) Τὰ γὰρ ἐκ γυναικός τινος χωρὶς πορνείας τικτόμενον, υἱός ἐστιν ἐξ ἀνάγκης τ᾽ ἀνδρὸς ϗ τ᾽ γυναικὸς, ᾧ τέτῳ βάλῃ ὁ Θεὸς δοῦναι υἱὸν τῷ ἀνδρὶ, ἢ διὰ σωφρόσυνας ἢ χωρὶς σωφρόσυνας, Pſeudo Juſt. qu. & reſp. qu. 133.

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And, 2*dly*, Whereas it is ſaid that the Genealogy of *Joſeph* is nothing to the purpoſe, ſince that will not avail at all to prove that Chriſt was of the Seed of *David.* I anſwer, that this Objection ſeems neither true nor well grounded.

1*ſt*, It is not true, for both the *Evangeliſts* do in effect declare that they intended only to give us the legal, or ſuppoſed Genealogy of *Chriſt* from *Joſeph*, by virtue of his being *the Huſband of* Mary, *of whom Chriſt was born*; and therefore tho' *Matthew* ſays, *Jacob begat Joſeph*, he does not ſay, and *Joſeph* begat *Jeſus* who is called *Chriſt*, but only that he was the Huſband of *Mary* of whom *Chriſt* was born; and *Luke* ſaith he was, *as was ſuppoſed*, or in conſtruction of Law, *the Son of Joſeph*; if then all this be nothing to the purpoſe, both theſe inſpired Writers muſt have been moved by the Holy Ghoſt to write that which was nothing to the purpoſe. Again, it was taken for granted by all the *Jews*, that *Joſeph* was as truly the Father of *Chriſt*, as *Mary* was his *Mother*, as we learn from *Matth.* 13. 55. *Luke* 4. 22. *John* 6. 42. what then could be more to the purpoſe of the Authors of theſe *Genealogies*, than to prove that according to their Apprehenſions of him, he might be, yea he muſt be the Son of *David*, as *Joſeph* was, eſpecially ſince they well knew the *Jews* would never grant, or aver, to invalidate this Argument, that *Chriſt* was miraculouſly born of a Virgin, ſince that muſt prove he was the Son of God, and their *Meſſiah*, and ſo by certain and avowed Conſequence the Son of *David.*

2*dly*, I add, That this Objection ſeems not to be well grounded; for tho' it be commonly ſuppoſed, theſe *Genealogies* were deſigned to prove, that *Jeſus* was the Son of *David according to the Fleſh*, I ſee no cogent reaſon to believe or grant that Suppoſition: For,

1*ſt*, 'Tis certain, that theſe *Genealogies* could never be deſigned to prove that which they do not prove, for then theſe Sacred Writers muſt have fail'd in their Deſign; if then they do not prove this, but only that *Jeſus was the Son of Joſeph* by being the Son of his Wife *Mary*, they could not be deſigned to prove more. Moreover, the *Genealogy* of St. *Matthew* could never prove this to the *Jews*, unleſs they owned that *Mary* was of the Family of *David:* And if this was then owned by the *Jews*, what need was there to prove that to them which ſo infallibly followed from it, that the Fruit of her Womb was of the ſame Family? The *Genealogy* of St. *Luke* doth not prove it, becauſe there is not one Word of *Mary*, or any other Woman in it; nor would the expreſs ſaying in it, that *Mary the Mother of Jeſus, was the Daughter of Heli*, prove it, unleſs they owned her ſo to be; which had they done, (as the Proof of this to them would have been needleſs, ſo) why is it that the Kindred of our Lord delivered a contrary Tradition to this? Why do *Africanus*, (p) *Euſebius*, (q) *Epiphanius*, (r) St. *Jerom*, all born or living in *Paleſtine*, run into that Opinion which is ſo inconſiſtent with it, *viz.* that *Joſeph* himſelf was only in conſtruction of Law the Son of *Heli?* Why is it that none of the Ancient *Chriſtians* ever owned it. To oppoſe againſt this Tradition and unanimous Conſent of *Chriſtians*, an impious and lying Viſion of the *Talmud* of a doubtful Conſtruction, as Dr. *Lightfoot* confeſſeth, is, as if I ſhould oppoſe to the Tradition of all *Chriſtians*, that our Saviour was born of a Virgin, the blaſphemous Tales of the ſame *Talmud*, (s) That *Mary was a Whore, and that Chriſt was the Baſtard of one* Pandeira.

2*dly*, There

(p) Euſeb. H. Eccl. l. 1. c. 7.
(q) Hær. 30. §. 29.
(r) In Matth. 1.
(s) See *Buxtorf* in the *Stada* and *Pandeira.*

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2*dly*, There was no need to prove this by *Genealogies*, becauſe it was more fully and demonſtratively done by thoſe Miracles to which our Saviour ſtill appealed, as the great Evidence that he was the *Meſſiah* promiſed to the *Jews*; for the *Jews* owned this as evident from Scripture, by ſaying, *Hath not the Scripture ſaid, that Chriſt cometh of the Seed of David*, John 7. 42. *Hence*, ſay the *Scribes* and *Phariſees* dogmatically, *Chriſt is the Son of David*, Matth. 22. 42. Nor was any thing more notorious to the *Jews*; whence the blind Men cry out, *Jeſus, thou Son of* David, *have mercy on us*, Mark 10. 47, 48. So doth the Woman of *Canaan*, Matth. 15. 22. So did the Multitude, ſinging at Chriſt's Entrance into *Jeruſalem*, *Hoſanna to the Son of David*, Matth. 21. 9, 15. Wherefore, thoſe Miracles which demonſtrated *Chriſt* was the true *Meſſiah* promiſed to the *Jews*, muſt as effectually prove to them, that he was *the Son of* David *according to the Fleſh*.

3*dly*, The *Jews* confeſſed, that *Mary* was the Mother of *Jeſus*, Matth. 12. 46. —13. 55. John 6. 42. and that *Joſeph* was his Father; if therefore they had then certain *Genealogical* Tables of the Family of *Joſeph* and *Mary*, they muſt ſufficiently ſhew to them of what Family *Chriſt* was; if they had not, why do St. *Matthew* and St. *Luke* appeal to them to prove the Family of *Joſeph*? Hence doth St. *Peter* in his Diſcourſe to the Men of *Iſrael*, take this for granted, That *Chriſt was the Fruit of the Loins of David*, Acts 2. 30, 31. and St. *Paul* twice aſſerts it, *Rom.* 1. 3. 2 *Tim.* 2. 8. Nor do we find that this Aſſertion met with the leaſt Contradiction, from the Mouth of *Scribe*, or *Phariſee*, or any other *Jew*; for tho' they ſay, *Doth not the Scripture teach, that Chriſt cometh of the Seed of* David, *and out of the Town of* Bethlehem? *John* 7. 42. They ſay not one word againſt our Saviour's being the *Chriſt* upon the firſt Account, and thereby tacitly confeſs, that they could not deny it, but only doubt He was not of *Bethlehem*, but came out of *Galilee*, whence *aroſe no Prophet*, ver. 41, 52. Indeed, all that the latter *Jews* ſay againſt this, they argue from theſe very *Genealogies*, as being either not ſufficient to prove it, or inconſiſtent the one with the other.

Add to this, 1*ſt*, That it is certain from the *Scripture*, to the *Chriſtian*, that *Mary* of whom *Chriſt* was born, was of the Family of *David*; for thus the *Angel* ſpeaks to her, *Luke* 1. 31, 32. *Thou ſhalt bear a Son, and ſhalt call his Name Jeſus, and the Lord ſhall give him the Throne of his Father* David; now ſhe muſt be a Daughter of the Houſe of *David*, of whoſe Son *David* was the Father. The inſpired Hymn of *Zacharias* declares, That God by giving them this Son of *Mary*, had *raiſed up for them a Horn of Salvation in the Houſe of his Servant David*, ver. 69. This Son of *Mary* was therefore of the Houſe of *David*. 2*dly*, All the *Fathers*, ſaith (t) *Maldonate*, do with one Mouth aſſert, That *Joſeph* and *Mary* were of the ſame Tribe and Family; and this the *Jews* never gain-ſaid, tho' they muſt, by their Genealogical Tables, know the Truth or Falſhood of it: Now this being once granted, nothing could be farther wanting, when it was proved that *Joſeph* was the Son of *David*, to prove, if that were the Deſign of theſe Sacred Writers, that our Lord ſprang from *Abraham* and *David* according to the Fleſh; nor is it to be wondred, that they ſhould rather give us the Genealogy of *Joſeph*, than of *Mary*, if either of them proved the ſame thing, and *Genealogies* among the *Jews*, were never made from Women, but always from the Men.

And, *Laſtly*, Whereas it is repreſented (in oppoſition to the Account which *Africanus*, and from him all the *Ancients*, give us of the Conciliation of theſe Genealogies,) as a thing highly improbable, and even next to impoſſible, that at

(t) *On* Matth. 1. 16.

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at ſo great a diſtance of Time, as was from *Solomon*, and *Nathan*, to *Jacob* and *Heli*, that *Jacob* and *Heli* ſhould be Brethren; I anſwer, That as none of the Ancient *Chriſtians*, who generally followed *Africanus*, perceived this Impoſſibility, ſo doth (x) *Africanus* himſelf ſufficiently clear his Opinion from it, by ſaying, as it were in Anſwer to it, That *the Families from* Solomon *and* Nathan *were ſo mixt, partly by ſecond Marriages, partly by raiſing up the Name of the Dead,* (according to the Law, *Lev.* 25. 24, 25. *Ruth* 4. 5.) *and partly by raiſing up Seed to the Dead,* (according to the Law, *Deut.* 25. 5.) *that we may reaſonably conceive the ſame Perſons might be Brethren in both.*

(x) Συμπεπλάκη γὰρ τὰ γένη—ἀναστάσεσιν ἀτέκνων, καὶ διλεσγαμίαις, καὶ ἀναστάσεσι σπερμάτων, ὡς δικαίως πᾶν αὐτῶν ἄλλος ἄλλων νομίζεσθαι. Apud Euſeb. Hiſt. Eccl. l. 1. c. 7.

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This Book contains, besides the Paraphrase and Commentary.

First, A *Preface to the Reader, being a Discourse concerning the Genealogy of St.* Luke, *and the* Cainan *mentioned in it.*

Secondly, *A General Preface, proving the Truth and Divine Authority of the Scriptures of the New Testament, and the Certainty of the Christian Faith.*

Thirdly, *A Preface to the Four Gospels, proving, that they only ought to be received, and that they have been handed down to us uncorrupted; and enquiring, whether the Gospel of St.* Matthew *was originally written in* Hebrew *or in* Greek.

With Four other Prefaces, *viz.*

- First, *To the Gospel of St.* Mark.
- Secondly, *To the Gospel of St.* Luke, } *Asserting their Authority, and Divine Assistance in the writing of them.*
- Thirdly, *To the Gospel of St.* John, *shewing, that the Apostle was the true Author of that Gospel, and when He writ it: With a Postscript, proving,*
  - 1st, *That the Descent of the Holy Ghost on our Saviour, mentioned* John 1. 33. *was the same with the Descent of the Holy Ghost on him at his Baptism.*
  - 2dly, *That he did not begin his private Ministry as to Preaching, Baptizing and working Miracles, long before his own Baptism.*
  - 3dly, *That the Passovers during his Ministry, were only Four.*
- Fourthly, *To the Acts of the Apostles, shewing, that they contain an evident Demonstration of the Truth of the Christian Faith.*

And Nine Appendixes, *viz.*

- First, *An Appendix to the Second Chapter of St.* Matthew, *concerning the import of that Phrase* ἵνα πληρωθῇ, that it might be fulfilled.
- Secondly, *To the Fifth Chapter, enquiring, whether Christ there added to the Moral Law, or only corrected the false Glosses of the Scribes and Pharisees concerning it.*
- Thirdly, *To* Chap. 6. 16. *enquiring, whether Fasting be a Duty incumbent upon Christians, and a part of Divine Worship.*
- Fourthly, *To* Chap. 12. *concerning the Nature of the Sin against the Holy Ghost.*
- Fifthly, *To* Chap. 24. *concerning the Time of which Christ speaks in that Chapter.*
- Sixthly, *To* Chap. 26. *answering an Objection of* Crellius *against Christ's Satisfaction.*
- Seventhly, *To the Fourteenth Chapter of St.* Mark, *concerning the Day on which our Lord did eat the Passover with his Disciples.*
- Eighthly, *A Sermon on* John 7. 47, 48, 49. *in Answer to the Guide of Controversies.*
- Ninthly, *To* Acts 2. 26, 27. *concerning Christ's Descent into Hell.*

THE

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THE

General PREFACE;

CONCERNING

The Divine Authority of the Scriptures of the New Teſtament, and the Truth of Chriſtian Faith.

CONTENTS.

The General Propoſition, that the Apoſtles and Evangeliſts indited theſe Scriptures by the Aſſiſtance of the Holy Ghoſt. This Propoſition is explained by a compariſon of this Aſſiſtance, with the Gift of Prophecy vouchſafed to the Pen-men of the Old Teſtament. §. I. *How far this Aſſiſtance is aſſerted, as to an Inſpiration of Suggeſtion, and as to an Inſpiration of Direction.* §. II. *No ſlips of Memory, no determination of Matters of Practice from Human Wiſdom only, without the Intendence, or Direction of the Holy Spirit, no Arguments that are unconcluſive, muſt be admitted in theſe Sacred Writings.* §. III. *This Divine Aſſiſtance is proved,* (1.) *From what they do aſſert concerning their own Writings, Doctrines, and Directions.* §. IV. (2.) *From the Aſſiſtance of the Holy Ghoſt vouchſafed to them.* §. V. (3.) *From our Lord's Promiſe to lead them by this Spirit into all Truth.* §. VI. (4.) *From the End for which they were indited to be a Rule of Faith, and Manners to all Ages.* §. VII. (5.) *From the Teſtimony of the Chriſtians of the Firſt Ages, who ſtill owned and received them as ſuch.* §. VIII. *In confirmation of the Truth of Chriſtianity it is alledged,* (1.) *That if a Meſſiah was to come from* Judea *at that time, according to the general Expectation of the* Eaſt, *he muſt be our Meſſiah.* (2.) *That no reaſonable Perſon who was not the true Meſſiah, would have undertaken to fulfil the Propheſies of the Old Teſtament concerning the Meſſiah.* (3.) *That none but the true Meſſiah could accompliſh the Things declared in the New Teſtament to be the Characters of the Meſſiah.* §. IX. 2dly, *This is argued from what is ſaid in the New Teſtament, of what Chriſt, and what his Apoſtles, and thoſe who believed in him, ſhould do in his Name; where is ſhewed the Vanity of all that is offered by way of Compariſon of what was done by others, with what was done by Chriſt and his Diſciples; and alſo of the Pretence, that Chriſtians did the Things which they performed by the Art of Magick.* §. X. 3dly, *From the Truth and Certainty of our Lord's Reſurrection from the Dead.* §. XI. 4thly, *From the manifold Predictions of our Lord, exactly verified; and eſpecially, from thoſe which concerned the Deſtruction of* Jeruſalem, *and the Judgments which ſhould come upon the* Jewiſh *Nation for their Infidelity.* §. XII. *and* XIII.

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THAT these sacred Writings may have their due Effect and Influence upon us, I shall endeavour, as well as I am able,

1st, To establish their Divine Authority: Whence it will follow,

2dly, That the Doctrines and Instructions delivered in them, are to be owned as the Rules and Doctrines of our Lord, and so are necessary to be believed and practised by all that bear the Name of *Christians*. My first Assertion therefore is,

§. I. That the *Apostles* and *Evangelists* indited these Scriptures by the Assistance of the Holy Ghost, and that as the immediate succeeding Ages did, so we at present securely may rely upon them as a Rule of Faith. And here I shall consider,

1. How this Assistance may fitly be explained.
2. How far it is necessary, or reasonable to assert it.
3. What Evidence may be offered to confirm it.

For Explication of this Divine Assistance, let it be considered,

1. That *Prophecy* is sometimes represented as *the Word of the Lord*, and he is said to speak to the *Prophet*; and suitably to this *Metaphor*, some Illustration of the Assistance of the Holy Spirit may be made from the Analogy it bears to Human Conversation, thus: That as we convey our Thoughts one to another by such Words as, by the Organs of Hearing, make such a Motion on their Brain to whom we speak, as gives them an Idea of the Words we utter, and by them of the Things which by those Words are signified; and so 'tis the Impression made upon their Brain which doth communicate our Thoughts to them; so when it pleaseth God to reveal his Will to any Person, it seemeth only necessary that he talk inwardly with them, that is, that he make such a motion on their Brains, as giveth them a deep and clear *Idea* of that which he intended to make known unto them, only the Impression must be then made in such a Manner and Degree, and with such Circumstances, as may make it certain to the Inspired Person, that it derives from God. Now seeing, when we hear the Voice of any one, or receive a Letter from him, we may be certain from the Knowledge we have of his Voice, or his Hand-writing, that it is he indeed who speaks or writeth to us; We may very well conceive, that God can easily give such distinctive Marks of what he inwardly speaks to us, or *writes upon the Tables of our Hearts*, as shall enable us to discern what he imprints upon them, from any Impression that shall otherwise be made upon them.

2. Sometimes the *Prophet* is in Scripture stiled a *Seer*, and his Word *a Vision*; and then the Parallel, or the Analogy, runs thus: As we see, by virtue of a Light reflecting the Species of Things upon the Retina of the Eye, and thence deriving a peculiar Motion to, and making a distinct Impression on the Brain; so may the *Prophet* be supposed to see what God reveals unto him, by a like Motion of the Holy Spirit made upon his Brain concerning it. And as it is as easie to propose a material Object to the View, as to describe it by our Words, so must it be as easie for God to dart such an Impression or inward Light upon the Brain of the *Prophet* or Spiritual Man, as shall give him a more bright and sensible *Idea* of Things, than if he did perceive them by the Ear, or even view them by the Eye. And as we more exactly discern a sensible object by the View, than we know it by a Description of it without that View; so the *Jews* say, that *Prophecy* במראה *in Vision*, is more excellent than that which comes only בחלום by *Dream*, or in a Dream, in which we seem to hear one talking with us.

Now though this Impression may be sufficient to convince the *Prophet*, and Inspired Person, that his Revelation did indeed derive from God, yet since this Revelation was intended not for himself, but for the Use of others, he, with the Revelation, must be enabled by some convincing Proof, to evidence to those who were concerned to embrace it, that he was sent indeed by God with such a Message to them. Now of this, they only could be satisfied by some outward Marks or Notes, of which they, by their Senses, were enabled to judge, *viz.* The Miracles wrought for Confirmation of his Testimony, or some *Prophetical* Prediction of something future and contingent, exactly verified in the Event. And thus, saith the *Apostle*, was their preaching confirmed to the World; *God bearing witness to them, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his Will*, Heb. 2. 4.

The Ways of *Prophecy* under the *Old Testament*, seem to be comprehended under these Four Heads, *viz.* Either the *Prophets* received their Revelation in a *Dream* or *Trance*, or in a *Vision*, or by *a Voice from Heaven*, or by the secret Suggestions of the *Holy Ghost*.

Now some of the *Apostles* had their Visions either by Day, as *Peter*; for an Ecstasie fell upon him, *and he saw the Heavens opened, and he heard a Voice saying to him, Arise, Peter, kill,*

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kill, and eat, Acts 10. 11. and this is called ὅραμα, *a Vision*, ver. 17. And by this, saith he, God taught me *to call no Man common or unclean*, ver. 28. Or by Night; Thus a Vision of the Night was seen by *Paul*, and a Man speaking to him *in the Vision of the Night*, Acts 16. 9. They had also the Spirit speaking to them; for the Spirit said to *Peter*, *Behold three Men seek thee: Arise therefore, and go with them, nothing doubting, for I have sent them*, Acts 10. 20, 21. And sometimes they had *Visions and Revelations of the Lord*, either by way of Rapture to them, 2 *Cor.* 12. 2. or of Converse with them; as when *Christ* said to St. *Paul*, *My Grace is sufficient for thee*, ver. 9. Here then are three kinds of Revelation granted to the *Apostles*; but then these Things were mostly occasional and accidental to them, in respect of their *Apostolical* Function.

Only the Case of the Apostle *Paul* must here admit of an Exception; for it being necessary for an *Apostle*, that is, a Witness of *Christ*'s Resurrection, to have seen the Lord risen from the Dead, according to those words, *Am I not an Apostle? Have I not seen the Lord?* 1 Cor. 9. 1. And for an *Apostle*, *not of Man, neither by Man, but by Jesus Christ*, Gal. 1. 1. to receive his Message immediately from the Lord *Jesus*, *Christ* speaks thus to him, *I have appeared unto thee for this purpose, to make thee a Minister, and a Witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee*, Acts 26. 16. Which words contain a Promise of an immediate Instruction from *Christ* in his *Apostolical* Function: Whence this *Apostle* declares, confirming that his Declaration with an Oath, *The Gospel which was preached by me, was not after Man, for I neither received it of Man, neither was I taught* (by Man,) *but* (only) *by the Revelation of Jesus Christ*, Gal. 1. 11, 12. He therefore had his Message from *Christ*, as *Moses* had from God, *Christ* speaking to him *Mouth to Mouth*, &c. Numb. 12. 7.

But yet that which enabled them for the inditing of these Writings, as a Rule of Faith to all succeeding Ages, was the internal and powerful Assistance of the Holy Spirit.

§. II. To proceed then to the Second Enquiry, How far 'tis necessary or reasonable to assert the Divine Assistance of the Holy Spirit, or his Inspiration to these Sacred Writers. To this I shall answer, by premising a Distinction of the *Jews*, between those Sacred Writers, who were *Prophets* properly so called, and the *Chetubim* or *Holy Writers*, who penn'd their Compositions by the Assistance of the *Holy Ghost*.

To the *Prophets* properly so called, they ascribe an immediate Suggestion and Representation in their Fancy and Imaginations of the Things which they delivered as from the Mouth, and in the Name of God, he keeping still alive upon them the Images and Resemblances of the Visions which they saw, till they were penn'd, and imprinting on their Memories the Messages which they delivered by his Command to the People. Hence, when the Roll of *Jeremy* was burnt, he was enabled to dictate again to *Baruch the same words*, Chap. 36. 32. And this I believe to be true, concerning all the Visions they declare they saw, and all the Messages they deliver with this Preface, *Thus saith the Lord*, or, *The Word of the Lord*, came to N. N. *saying*; but I do not think it necessary, with reference to the *Historical* Things related in the Writings of *Joshua*, *Judges*, *Samuel*, *Kings*, which the *Jews* stile the former Prophets, or with respect to the *Historical* Relations contained in the *Prophecies* of *Isaiah*, *Jeremiah*, &c.

To the *Chetubim*, or Holy Writers, who penn'd their Writings by the Assistance of the Holy Spirit, they ascribe:

1*st*, An Impulse from God to write or to compose them, but such as left them to the use of their own Words, and to the exercise of their Reasons.

2*dly*, A Superintendency of the Holy Spirit over them, and a Divine Assistance still cleaving to them in those Compositions, so that they should not be obnoxious to any Error or Mistake in what they did indite; that Assistance which they ascribe to their *Prophets*, by later Writers is called *an Inspiration of Suggestion*; the second, or the Assistance of the *Chetubim*, *an Inspiration of Direction* only.

And this Assistance was thought inferior to that of *Prophecy*, not as to the certainty of the Revelation, or the subject Matter, but only as to the Degree and Measure of it; for because there was in these Compositions no *Visum Propheticum*, *i. e.* no Vision exhibited, nor did they speak in this high strain, *Thus saith the Lord*, therefore they thought they were not to be stiled *Prophets* in the proper Acceptation of the Word. And I conjecture that it is for this latter Reason only, that they put the Prophet *Daniel* not among the *Prophets*, but the *Hagiographi*, or Sacred Writers, because he never useth these Expressions, *Thus saith the Lord*, or saith, *The Word of the Lord came unto me*; since otherwise in Visions, he was scarce inferior to any of the other *Prophets*. Nor is it easie to conjecture in what this way, whether of Revelation, or Divine Assistance, and Inspiration by the Holy Ghost, should be inferior to the former. For,

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1*ſt*, Sure it is no Diſparagement to this way, that Perſons acted by it do not expreſs themſelves in (a) Parables, Similitudes, and Riddles, but uſe a more familiar Language, and appear in a more ſimple undiſguiſing Dreſs, and ſo more advantageouſly condeſcend to the Capacity of the Reader. Nor,

2*dly*, That it doth not act ſo much on the (b) Imagination and the Fancy, but is principally ſeated in the higher and purer Faculties of the Soul, which is the ſecond Difference aſſigned between them. Nor,

3*dly*, That it chiefly (c) moveth the inſpired Perſon to dictate Matters of true Piety, and Goodneſs, of Virtue, Wiſdom, and Prudence; theſe Differences, if aſſigned truly, ſeem to me to be Advantages of this Aſſiſtance, above that which uſually was afforded to the ancient *Prophets*, rather than Tokens that it was really inferior to the Inſpiration they enjoy'd.

And this will be more evident, if we compare this Aſſiſtance of the Holy Spirit with that *Gradus Moſaicus*, which the *Jews* generally account the higheſt, or ſupreme Degree of *Propheſie*, and is recorded in theſe words, *If there be a Prophet among you, I the Lord will make my ſelf known to him in a Viſion, and will ſpeak to him in a Dream. My Servant Moſes is not ſo, who is faithful in all my Houſe; with him will I ſpeak Mouth to Mouth, even apparently, and not in dark Speeches, and the Similitude of the Lord ſhall he behold*, Numb. 12. 6, 7, 8. Whence the *Jews* gather theſe ſeveral Excellencies of the *Prophetick* Gift of *Moſes* above what is vouchſafed to the other *Prophets*, *viz.*

1*ſt*, That all other (d) *Prophets* propheſied by Dream or by Viſion, but *Moſes* propheſied when he was waking, and ſtanding. Now this alſo did the ſpiritual Perſon moved by the Holy Ghoſt.

2*dly*, That other (e) *Prophets* propheſied by the Hand of an Angel, and therefore ſaw what they ſaw, in (f) Parables and dark Speeches; but *Moſes* ſpake immediately from the Mouth of God, and without Parables, or dark Speeches; and ſo alſo did the ſpiritual Perſon ſpeak under the Goſpel-Diſpenſation, not by an *Angel*, but by that Spirit which ſearcheth the deep things of God; not in Parables, and dark Riddles, but with *great plainneſs of Speech*.

3*dly*, That all the *Prophets* were afraid, and troubled, and fainted, but *Moſes* was not ſo: Nor was it ſo with our *Apoſtles*. Moreover, there was Strength, ſay they, in *Moſes* to underſtand the Words of the *Prophecy*; and ſo was there alſo in the *Prophets* to underſtand the Revelations of the Spirit. So that you ſee, this way of Aſſiſtance gave to the Pen-men of the *New Teſtament*, all theſe Prerogatives of *Moſes* above the other *Prophets*; and ſo I know not why it ſhould be reckoned inferior to their way of *Propheſie*, upon thoſe very accounts for which the way of *Propheſie* vouchſafed to *Moſes* is preferred above them, eſpecially if we conſider that St. *Peter* lays this as the true Foundation of their Credibility, that *they ſpake as they were moved by the Holy Ghoſt*, 2 Pet. 1. 21.

But 'tis of no great Moment to inſiſt on this Compariſon, ſince the ſacred Writers of the ſecond Order, ſtiled *Hagiographi*, are ſaid to be ſo far attended with the Divine Aſſiſtance in their Compoſitions, as that they could not be obnoxious in them to Error, or Miſtake, in what they writ, which is abundantly ſufficient to render all their Compoſitions a certain and unerring Rule of Faith, in what they have delivered as the Object of it.

To proceed then to the Conſideration of the Diſtinction hinted before, *viz.* Of *Inſpiration by Suggeſtion*, and *Inſpiration of Direction* only. I ſay then,

1*ſt*, That where there is no antecedent *Idea*, or Knowledge of the Things written for the good of others, to be obtained from Reaſon, or a former Revelation, an *Inſpiration of Suggeſtion* muſt be vouchſafed to the *Apoſtles*, to enable them to make them known unto the World. But where there is an antecedent Knowledge of the things to be indited, it can only be neceſſary, that God ſhould either immediately, or by ſome ſpecial Occaſions, excite them to indite thoſe things, and ſhould ſo carefully preſide over, and direct their Minds whilſt writing, as to ſuggeſt, or bring into their Memories, ſuch things as his Wiſdom thought fit to be written, and ſhould not ſuffer them to err in the Delivery of what was thus indited in his Name, or as *Apoſtles* of God the Father, and our Lord *Jeſus Chriſt*. And therefore,

2*dly*, In all their Revelations of Myſteries, or Things which could not otherwiſe be made known to them, either by natural Reaſon, or antecedent Revelation, they muſt be acknowledged to have had them by an immediate Suggeſtion of the Holy Spirit. Hence of theſe things the *Apoſtle* ſays negatively, That *the natural Man* (who only judges of things by his

(a) *Dr.* Smith *of Propheſie*, chap. 7. p. 231. (b) Ibid. (c) Ibid.
(d) Ibid. chap. 11. (e) Maim. Fund. Leg. c. 7. (f) Ibid.

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his natural Reaſon) *cannot know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. *i.e.* they being Myſteries, can only be diſcerned by the Revelation of the Spirit; and poſitively, that *they ſpake the Wiſdom of God in a Myſtery, even the Wiſdom hid from former Ages, which Eye hath not ſeen, nor Ear heard, nor had it entred into the Heart of Man to conceive*, 1 Cor. 2. 7. and that becauſe *God had revealed theſe things to them by his Spirit*, ver. 9. *they having received the Spirit of God, that they might know the things which are freely given to us of God*, ver. 10. Thus was the Myſtery of the calling of the *Gentiles* into an equality of Privileges with the believing *Jews*, made known unto them; for *God by Revelation*, ſaith St. *Paul*, *made known to me the Myſtery of Chriſt, which in other Ages was not made known as it is now revealed to his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be Fellow-heirs, and of the ſame Body, and Partakers of his Promiſe in Chriſt by the Goſpel*, Eph. 3. 3, 4, 5, 6. Chap. 1. 9. — 6. 19. Col. 1. 26, 27. — 2. 2. — 4. 3, 4. So they knew the *Myſtery* of the recalling of the *Jews*, Rom. 11. 25, 26. The *Myſtery of the Reſurrection*, *i.e.* the Quality of the Bodies to be raiſed, and the Order of it, with all the other ſpecial Circumſtances mentioned, 1 *Cor.* 15. 1 *Theſſ.* 4. and the *Apoſtacy* of the latter times; *for the Spirit ſpeaketh expreſly*, ſaith the *Apoſtle*, *That in the latter days Men ſhall depart from the Faith*, 1 Tim. 4. 1. This Inſpiration of Suggeſtion muſt alſo be allowed to St. *John* the Author of the *Revelations*, for he ſpeaking only what was repreſented to him in Viſions, or by Angelical Diſcourſes, or Apparitions, muſt have that Aſſiſtance which ſuggeſted theſe *Idea's* to him. But,

3*dly*, As for thoſe things which they did know already, either by natural Reaſon, Education, or antecedent Revelation, they needed only ſuch an Aſſiſtance or Direction in them, as would ſecure them from Error in their Reaſonings, or in their Confirmation of their Doctrines by Paſſages contained in the *Old Teſtament*; and therefore a continual Suggeſtion muſt be here unneceſſary. And indeed one great Work they had upon their Hands both in Preaching the Goſpel, and Writing theſe *Goſpels* and *Epiſtles*, being to convince the unbelieving *Jew*, or to confirm the wavering *Jew*, or rectifie the Errors of the *Judaizing Chriſtian*, the Gift of Knowledge of the Scriptures of the *Old Teſtament* was very neceſſary to them, and therefore is deſervedly reckoned among the primary Gifts of the Holy Ghoſt; and being ſo, we have reaſon to believe, that either the *Holy Ghoſt* ſuggeſted to their Memory thoſe *Scriptures* which they uſed in theſe ſacred Writings to convince them, or elſe preſided ſo over them, as not to ſuffer them to make any Inferences from them, which were not agreeable to the true Intent and Meaning of them; though, at this diſtance of time, we may not always be able to diſcern the Strength and Clearneſs of the Conſequence. And,

4*thly*, In writing the *Hiſtorical* Parts of the *New Teſtament*, or Matters of Fact relating to themſelves, or others, 'tis only neceſſary, That what is there delivered as Matter of Fact, ſhould truly be performed, as it is ſaid to have been done; but 'tis not neceſſary that they ſhould be related in that order of time in which they were performed, unleſs that alſo be affirmed of them; for this muſt be ſufficient to aſſure us of the Truth of what they thus delivered.

Moreover, in writing the Diſcourſes contained in theſe Books, it is not neceſſary that the very Words ſhould be ſuggeſted, or recorded in which they were firſt ſpoken, but only that the true Intent and Meaning of them ſhould be related, tho' in diverſity of Words. Tho' the Promiſe made to the *Apoſtles* by our Lord, That *the Holy Spirit ſhould bring to their Remembrance*, πάντα, *all things which he had ſaid unto them*, John 14. 26. doth fairly plead for this Exactneſs in what they have delivered of our Saviour's Sermons; it being ſcarce imaginable their Memory, without Divine Aſſiſtance, ſhould exactly give us all that was ſpoken in ſuch long Diſcourſes.

And hence we may account for the Objections againſt this divine Aſſiſtance, ariſing from the 7th of the *Acts*; for tho' I have ſhewed in the Note on *ver.* 15, 16. that there is no real Miſtake in the words of the *Proto-martyr*, yet were it granted, That there is an Error in his account of the Sepulchres of the *Patriarchs*, yet that affects not the Authority of St. *Luke* at all, provided he hath exactly related what was then ſaid by St. *Stephen*, who was not choſen to be a Pen-man of the *Holy Scriptures*.

Laſtly, From what is thus diſcourſed, it may appear, That I contend only for ſuch an Inſpiration, or Divine Aſſiſtance of the ſacred Writers of the *New Teſtament*, as will aſſure us of the Truth of what they writ, whether by Inſpiration of Suggeſtion, or Direction only; but not for ſuch an Inſpiration as implies, that even their Words were dictated, or their Phraſes ſuggeſted to them by the *Holy Ghoſt*: This in ſome matters of great moment might be ſo, St. *Paul* declaring, that they *ſpake the things which were given them of God in the words which the Holy Ghoſt teacheth*, 1 Cor. 2. 13. if that relate not to what the Holy Ghoſt had taught them out of the *Old Teſtament*. But that it was not always ſo, is evident,

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evident, both from the Conſideration that they were *Hagiographers*, who are ſuppoſed to be left to the uſe of their own Words, and from the variety of the Stile in which they write, and from the Solœciſms which are ſometimes viſible in their Compoſitions; and more eſpecially from their own words, which manifeſtly ſhew, that in ſome caſes they had no ſuch Suggeſtions from the Holy Ghoſt, as doth imply, that he had dictated thoſe words unto them. For inſtance, when St. *Paul* declares his Will or Purpoſe to do what he was hindred by the Providence of God from doing; as when he ſaith to the *Romans*, *When I go into Spain, I will come to you*, Chap. 15. 24. *I will come by you into Spain*, ver. 28. For tho' he might, after his Enlargement, go into the Weſt, where (g) St. *Clemens* ſaith, he preached; and even into *Spain*, as (h) *Cyril*, (i) *Epiphanius*, and (k) *Theodoret* ſay he did; yet it is certain he did not deſignedly go to *Rome*, in order to an intended Journey into *Spain*: And when he ſaith to the *Corinthians*, *I will come to you when I paſs through Macedonia*, 1 Cor. 16. 5. and yet confeſſeth in his ſecond *Epiſtle*, 2 Cor. 1. 15, 16, 17. that he did not perform that Journey; for 'tis not to be thought the *Holy Ghoſt* ſhould incite him to promiſe, or even purpoſe what he knew he would not perform. This alſo we learn from all thoſe places in which they do expreſs their Ignorance, or Doubtfulneſs of that which they are ſpeaking of; as when St. *Paul* ſaith, *I know not whether I baptized any other*, 1 Cor. 1. 16. And again, τυχὸν παραμενῶ, *perhaps I will abide, yea, and winter with you*, 1 Cor. 16. 6. And when St. *Peter* ſaith, *By Sylvanus a faithful Brother, as I ſuppoſe, have I written to you*, 1 Pet 5. 12. For theſe words plainly ſhew, That in all theſe things they had no Inſpiration, or Divine Aſſiſtance. This, laſtly, may be gathered from all thoſe places in which they only do expreſs their hope, and that conditionally of doing this, or that, as in theſe words, *I hope to ſee you in my Journey*, Rom. 15. 24. *I will come unto you quickly, if the Lord will*, 1 Cor. 4. 19. *I hope to ſtay ſome time with you, if the Lord permit*, 1 Cor. 16. 7. *I hope in the Lord Jeſus to ſend Timothy quickly to you*, Phil. 2. 19, 23. And, *I truſt that I my ſelf alſo ſhall come quickly*, ver. 24. *Theſe things I write, hoping to come to thee quickly, but if I ſhould tarry that thou may'ſt know how to behave thy ſelf in the Church of God*, 1 Tim. 3. 14, 15. *I hope by your Prayers to be given to you*, Philem. 22. *This will we do if the Lord permit*, Heb. 6. 3. *I hope to come to you*, St. John Ep. 2. 12. Ep. 3. v. 14. For, (1.) *Spes eſt incertæ rei nomen*, the word *Hope*, implieth an Uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inſpire Men to ſpeak ſo uncertainly. And, (2.) There can be no neceſſity, or even uſe of a Divine Aſſiſtance to enable a Man to expreſs his Hopes, ſeeing all Men do by natural Reflection know them.

§. III. And having thus declared what I do allow, I now proceed to ſhew what in this matter I cannot admit of;

1*ſt*, Then, I can by no means grant any *Slips of Memory* in the Compilers of theſe ſacred Books of the *New Teſtament*; for tho' theſe are allowed by (l) ſome in matters of ſmall Conſequence, as they are pleaſed to ſtile them, yet is it of great Conſequence that we do not own them: For, if you grant they have thus ſlipt at all, by what Rules can we be aſſured they have not ſlipt above an hundred times, or even in moſt of their *Hiſtorical* Relations? For inſtance, if St. *Matthew* could ſlip in citing the words of the Prophet *Jeremiah* by a miſtake, for the words of *Zechariah*, Matth. 27. 9. why not alſo in citing the words of the Prophet *Iſaiah*, or of any other *Prophet?* If one of thoſe ſacred Writers might be ſubject to theſe Slips, why not all? If once, why not often? And can we think it no Prejudice to the divine Authority of theſe ſacred Writings, that they ſhould ſo oft be ſubject to falſe Citations, and produce falſe Stories, contradicting the Truth of the *Old Teſtament?* Would not this yield a great Advantage againſt our Rule of Faith, both to the unbelieving *Jews*, and to the *Scepticks*, and *Antiſcripturiſts*, which too much abound among us? Nor,

2*dly*, Can I grant that the *Apoſtles* determined any Matters of Practice merely from Rules of Human Prudence, without the Guidance and Direction of the Holy Spirit; it is pretended, this is done by St. *Paul* in theſe words, *To the reſt ſpeak I, not the Lord*, 1 Cor. 7. 12. And again in theſe, *Concerning Virgins I have no Commandment of the Lord, but I give my Judgment, or Advice, as one that hath obtained Mercy of the Lord to be found faithful: I judge therefore this to be good for the preſent neceſſity*, ver. 25, 26. And a third

(g) Κήρυξ γενόμενος ἐν τῇ ἀνατολῇ, καὶ ἐν τῇ δύσει. Ep. ad Cor. §. 6.
(h) Cyril. Catechiſ. 17. p. 204. C.
(i) Epiph. Hær. 27. p. 107. C.
(k) Theodoret. in 2 Tim. 4. 17. & Præfat. in Pſ. 116.
(l) *Mr.* Lowth's *Vindic.* p. 45.

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third time, *She is happier if ſhe ſo remain, after my Judgment, and I think alſo that I have the Spirit of God*, ver. 40. This is not, (m) ſaith one, ſpoken with the Authority of a Teacher ſent from God, or an *Apoſtle*, but in ſuch a Stile as implies only an ordinary Aſſiſtance, ſuch as any pious skilful Paſtor may expect.

Anſw. To this I anſwer, 1. That what the *Apoſtle* ſpeaks of here, from *ver.* 12. to the 24th ſeemeth to be no ſlight matter, but of great Importance to the good of Societies, and to the Honour of *Chriſtianity*; for ſure it would have been a ſignal Blemiſh to the Chriſtian Faith, ſhould it have tended to diſſolve the Bonds of Matrimony, or given Men or Women licenſe to quit that Sacred Tie purely becauſe they were turned Chriſtians. And hence we find that the *Apoſtle* had taken eſpecial care to prevent this Imputation every where, by ordaining the very ſame thing in all other Churches, which he here preſcribes to the *Corinthians*; though then he who had ſaid before, *To the married ſpeak not I, but the Lord*, 1 Cor. 7. 17. becauſe that Caſe had been particularly decided by *Chriſt*, Matth. 19. 9. ſays afterwards, *To the reſt ſay I, not the Lord*; he ſays not this to intimate that this Direction only was given by him as a Man uſing his natural Reaſon, only to direct them to what he thought beſt, but not as delivering the Mind of Chriſt, for he had before declared the contrary, by ſaying, *We have the Mind of Chriſt*, 1 Cor. 2. 16. and after doth it in theſe Words, *If any Man think himſelf a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37. but only to declare our Lord, in his Diſcourſe of Divorce, had not decided the Caſe de imparibus conjugiis, *of the Marriage of a Believer with an Infidel*, but had left this to the Deciſion of thoſe *Apoſtles* to whom he had promiſed the Aſſiſtance of the Holy Ghoſt *to lead them into all Truth*, John 16. 13.

Anſw. 2. In the Words cited with relation to the Caſe of *Virgins*, though the *Apoſtle* owns he had no particular Commandment of the Lord, as he had in the Caſe of married Perſons, yet doth he ſay ſufficient to convince us, that he adviſed in that Matter not only as a Man aſſiſted by his natural Reaſon, but alſo as one aſſiſted by the Spirit of God; for,

1*ſt*, Though, ſaith he, as to this, *I have no particular Command, I give my Advice in it as one who hath obtained Mercy of the Lord to be found faithful*, (in the Diſcharge of my *Apoſtolical* Office.) Now this, ſaith he, is all that is required of a Miniſter of *Chriſt*, and *Steward of his Myſteries, that he be found faithful* in adminiſtring the Grace of his *Apoſtleſhip*, 1 Cor. 4. 12. And this Fidelity was ſtill attended with the Power of *Chriſt* aſſiſting them, as appears from theſe Words, *I thank Jeſus Chriſt our Lord, who hath enabled me, for that he counted me faithful, putting me into the Miniſtry*, 1 Tim. 1. 12. So that this Phraſe doth not imply that the *Apoſtle* had only an ordinary Aſſiſtance in this Advice, ſuch as any ſkilful pious Paſtor may expect. And this is ſtill more evident in thoſe Words, *She is happier if ſhe ſo abide, after my Judgment; and I think I have the Spirit of God* (enabling me to form that Judgment;) for they who ſay, this is not ſpoken with the Authority of an Apoſtle, or a Teacher ſent from God, ſeem not to have conſidered that the Apoſtle was writing to them who were apt to queſtion his Apoſtleſhip, and required *a Proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. and to them it was proper to ſay, whatſoever you may conceive of me, *I ſuppoſe I have the Spirit of God*, i. e. the Spirit of Wiſdom, and Knowledge to enable me to make this Advice. Moreover the Words δοκῶ ἔχειν may be rendred, *I have the Spirit of God*; ſo in this Epiſtle, ὁ δοκῶν εἶ φιλόνεικος is, *he that is contentious*, Chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet*. See the Note there. Nor,

3*dly*, Do I grant that St. *Paul* any where implies that he doth not always uſe the beſt Arguments, but ſometimes ſuch as are beſt fitted to the Capacities, and Notions of thoſe he writes to; for if ſo, by what Rules ſhall we be able to diſtinguiſh betwixt his Arguments on which we may ſafely rely, as being abſolutely true, and thoſe which only are accommodated to the Notions of thoſe with whom he had to do? St. *Paul* doth indeed ſay, ἀνθρώπινον λέγω, *I ſpeak after the manner of Men*, or what is common to Men, *becauſe of the infirmity of your Fleſh*, Rom. 6. 19. but he ſpeaks not this by way of excuſe for not uſing the beſt Argument he could in this Affair, but he ſpeaks this by way of Illuſtration of his Argument, or Exhortation. The ſenſe which the Ancients put upon theſe Words is this, τῇ φύσει μέλλῳ τὴν προσίνησιν, *I frame my Exhortation with a due Conſideration of the Infirmity of your Fleſh*, requiring only that you ſhould do that Service now to God, which you have formerly done to Sin, I rather think the *Apoſtle* diſcourſeth to this effect: In this Diſcourſe of their being Servants formerly to Sin, and their Obligation now to be Servants to Righteouſneſs, I ſpeak that which all natural Men muſt have had Experience of by reaſon of the Infirmity of the Fleſh, and of which they may thence take a juſt Idea, requiring only that as

(m) *Mr.* Lowth's *Vindic.* p. 51.

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as they have formerly yielded their Members Inſtruments to Sin, ſo they would now yield them Inſtruments to Righteouſneſs.

As for the Arguments they uſe *ad hominem*, as they are very few, ſo is it only requiſite that they ſhould truly be convincing upon the Principles which ſuch Men owned and received, there being nothing more intended by them, than to convince them, that ſuch an Inference doth naturally follow from their Principle, and that they muſt either quit the Tenet, or admit the Inference. For inſtance, when the Apoſtle ſaith, *Elſe what ſhall they do who are baptized for the Dead?* 1 Cor. 15. 29. He is there diſputing againſt ſome of the *Corinthians*, who ſaid, *There is no Reſurrection of the Dead.* Now here he all along diſputeth *ad hominem*, and on Suppoſition; as *v. g. Then is Chriſt not riſen from the Dead*, ver. 13. *Then are we falſe Witneſſes of God*, ver. 15. *Then is your Faith vain*, ver. 17. *Then they that ſleep in Chriſt are periſhed*, ver. 18. *Then are Chriſtians of all Men the moſt miſerable*, ver. 19. *&c.* All which Suppoſitions are really falſe, but then they follow from the foreſaid Tenet of thoſe *Corinthians*; ſo that all this Diſcourſe is only an Argument *ab abſurdo*. But, that the *Apoſtles* any where uſe ſuch Arguments *ad hominem*, as proceed only on ſuch Principles as were generally admitted in their Age, without conſidering whether they were true or falſe, I utterly deny.

§. II. Having thus premiſed theſe Things for the right ſtating and explication of the Controverſie, I proceed to lay down the Arguments, which prove, that in theſe Writings the *Apoſtles* were aſſiſted and preſerved from Error by the Spirit of God, and therefore were enabled to deliver to us an unerring Rule of Faith.

And, 1*ſt*, I argue for the Divine Aſſiſtance of the Inditers of theſe Sacred Records, from what they do aſſert concerning their own Writings, and what they ſay touching the Declarations made, the Doctrines delivered, and the Directions given in them. And,

As for the Writers of the Goſpels, St. *Luke* declares, he writes his *Goſpel* to *Theophilus*, that *he might know the certainty of thoſe things in which he had been inſtructed*; and St. *John* declares, his Goſpel was written, *that they might believe that Jeſus was the Chriſt, the Son of God:* Now it is plain, that neither *Theophilus* could be certain of the Truth of what he had been taught by any Writing which was not abſolutely certain in it ſelf; nor could others be induced by what St. *John* had written, to believe *that Jeſus was the Chriſt*, unleſs they could be certain that he ſpake the Truth throughout his Goſpel: Now if we do conſider how many things contained in the beginning of St. *Luke*'s Goſpel, he muſt have by hear-ſay; and how many long Diſcourſes, both he, St. *Matthew* and St. *John* deliver, as ſpoken by our Lord and others; of which we can have no aſſurance, after ſo many Years before the writing of them, on the mere ſtrength of humane Memory, ſo as to ground an Article of Divine Faith upon the very Words in which they are delivered, we muſt be forced to conclude, that upon this Account, we cannot depend upon the very Letter, and minute Circumſtances of every Diſcourſe related by them, unleſs according to *Chriſt*'s Promiſe, they had the Aſſiſtance of the Holy Ghoſt *to bring theſe Things to their Remembrance:* Wherefore this Promiſe is made to them in very general and comprehenſive Terms, *viz. The Holy Ghoſt ſhall bring all Things to your remembrance whatſoever I have ſaid unto you*, John 14. 26. And then there being nothing conſiderable in St. *Mark*, which is not alſo in St. *Matthew*, or St. *Luke*, or both, the certainty of all that is contained in them, muſt make us alſo certain of the Truth of what St. *Mark* delivers in his Goſpel. Moreover, the Word ſpoken and indited by them, is ſtiled *the Word of God:* Men, ſaith the *Apoſtle*, could not believe the Goſpel unleſs they heard it preached to them; nor could they hear it preached, unleſs ſome were commiſſionated to preach the Goſpel; for *Faith comes by hearing, and hearing by the Word of God*, Rom. 10. 14, 15, 16, 17. And, *For this cauſe*, ſaith he, *thank we God without ceaſing, becauſe, when ye received the Word of God which ye heard of us, ye received it not as the Word of Men, but as it is in truth the Word of God*, 1 Theſſ. 2. 13. *I am made a Miniſter of Chriſt*, ſaith he, *according to the Diſpenſation of God which is given to me to fulfil, (i.e.* fully to preach) *the Word of God*, Coloſ. 1. 25. 2. It is called the *Commandment of God*; *For my Goſpel*, ſaith St. *Paul*, and the preaching of *Jeſus Chriſt*, is made manifeſt, and *according to the Commandment of the everlaſting God, made known unto you for the Obedience of Faith*, Rom. 16. 25, 26. which Faith is always built on a Divine Teſtimony. And again, *If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you, are the Commandments of the Lord*, 1 Cor. 14. 37. 3. It is declared to be the *Wiſdom of God*, 1 Cor. 1. 24. For, *we preach Chriſt to you that are called, both Jews and Greeks, the Power of God, and the Wiſdom of God; we ſpeak the Wiſdom of God in a Myſtery, even that Wiſdom which God hath revealed to us by his Spirit*, 1 Cor. 2. 7, 10. 4. It is the *Teſtimony* of God; For, *I came not to you*, ſaith he, *in Excellency of Speech, declaring to you the Teſtimony of God*, 1 Cor. 2. 1. 5. It is the *Goſpel* of God: For St. *Paul* ſtiles himſelf the Miniſter of *Jeſus*

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Chriſt to the Gentiles, *miniſtring the Goſpel of God to them*, Rom. 15. 16. *We preach*, ſaith he, *the Goſpel of God freely*, 2 Cor. 11. 7. *We were bold to preach to you the Goſpel of God; we were willing to have imparted to you not the Goſpel of God only, but alſo our own Lives*, 1 Theſſ. 2. 2, 8, 9. even *the glorious Goſpel of the Bleſſed God committed to my truſt*, 1 Tim. 1. 10. 6. It is the Goſpel of *Chriſt*; *For I came*, ſaith he, *to Troas to preach Chriſt's Goſpel*, 2 Cor. 2. 12. *We ſent Timotheus our Fellow-labourer in the Goſpel of Chriſt*, 1 Theſſ. 3. 2. 7. It is the *Myſtery* of his Will, *Eph.* 1. 9. *The Myſtery of God the Father, and of Chriſt*, Col. 2. 2. *The Mind of Chriſt made known to the Apoſtles*, 1 Cor. 2. 16. And *the Word of Chriſt which muſt dwell richly in Believers*, Col. 3. 16.

Now ſure it cannot rationally be conceived, that the *Apoſtles* ſhould be ignorant of that Aſſiſtance by which they were enabled to indite theſe Records; if then they were aſſured of that Aſſiſtance of the Holy Spirit which they challenged, then muſt the Goſpel which they both preached and indited, be received as the *Word of God and Chriſt*, *the Mind of Chriſt*, *the Goſpel of God and Chriſt*, *the Myſtery of God the Father, and of Chriſt*, *the Commandment and the Teſtimony of God*; which is the thing I am concerned to make good; and then it highly muſt concern all Perſons *to be mindful of the Commandments of the Apoſtles of our Lord and Saviour*, 2 Pet. 3. 2. If they had no ſuch aſſurance of the Aſſiſtance of the Holy Spirit, they groſly did impoſe upon the World, in thus pretending, that they preached the Goſpel *by the aſſiſtance of the Holy Spirit ſent down from Heaven.* If they were not aſſured that in thoſe Writings they delivered only thoſe Doctrines which God required all Men to believe, thoſe Precepts he required them to do, they muſt be very confident, in daring to make this the Preface to ſome of their Epiſtles, *Paul an Apoſtle, according to the Will and the Commandment of God*, 1 Cor. 1. 1. 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 1 Tim. 1. 1. 2 Tim. 1. 1. and ſaying with ſo much aſſurance, *If any be a Prophet, let him acknowledge that the things I write unto you are the Commandments of God*, 1 Cor. 14. 37. and much more, in declaring to all *Chriſtians* thus; *We are of God; he that knoweth God, heareth; he that is not of God, heareth not us; by this we know the Spirit of Truth, and the Spirit of Error*, 1 John 4. 6. For this ſeems equal to what their *Maſter* himſelf ſaid in the like words, *Why do you not believe me? He that is of God heareth the Words of God; you therefore hear them not, becauſe you are not of God*, John 8. 46, 47. Yea, they muſt be falſe Witneſſes of God, by ſtiling Human Writings, the *Word*, the *Goſpel*, the *Command*, the *Teſtimony*, the *Mind*, the *Myſtery* of God and Chriſt, and by requiring others to receive it, *not as the Word of Man, but as the Word of God*, even that Word *by which they muſt be judg'd at the laſt day*, Rom. 2. 16. which again runs as high as thoſe words of *Chriſt*, *The words that I have ſpoken, ſhall judge him that believes it not, at the laſt day*, John 12. 48.

If here it be replied, that theſe Things are rather ſaid of the Goſpel which they preached, than of the *Goſpels* and the *Epiſtles* which they writ. I anſwer,

1ſt, That St. *Peter* ſaith of all St. *Paul*'s *Epiſtles*, that they were written *according to the Wiſdom given to him*, 2 Pet. 3. 15, 16. even that Wiſdom which he ſtiles *the Wiſdom of God*, and aſcribes to the *Apoſtles* in the general, ſaying, *We ſpeak the Wiſdom of God, &c.* 1 Cor. 2. 6, 7. that St. *Paul* himſelf requires all Spiritual Perſons to acknowledge *the things he writ unto them, were the Commandments of the Lord.*

2dly, I ask, whether the Doctrines of Faith and Rules of Life, delivered in theſe *Goſpels* and *Epiſtles*, be not as much a part of the Goſpel, or the Law of *Chriſt*, as any thing they preached? If they be a part of it, all theſe Aſſertions muſt equally be true of their *Goſpels* and *Epiſtles* written, and their Sermons preached: If they be not, where ſhall we find, and how ſhall we be aſſured, that we have the Goſpel of our Lord, ſince we know nothing of it but from what is left on Record in that *New Teſtament*, which contains all we have left of their Preaching after the Spirit promiſed to lead them into all Truth was fallen upon them? Or, why did all *Chriſtians*, of that and the ſucceeding Ages, depend upon them as their Rule of Faith? Moreover, That the *Apoſtles* were aſſiſted as fully by the Holy Ghoſt in what they writ, as what they preached, will be apparent from the Conſideration of their Office, they having this Aſſiſtance as being *Chriſt's Apoſtles*, his Embaſſadors, the Miniſters of *Chriſt*, and *Stewards of the Myſteries of God.* Now in the Preface to their *Epiſtles*, they take care to let the Reader know, they who ſent theſe *Epiſtles* were *Apoſtles*, and Miniſters of *Chriſt*, *according to the Will, and the Commandment of God*, 2 Tim. 1. 1. *for* (Declaration of) *the Promiſe of Life which is in Chriſt Jeſus, for the Faith of God's Elect, and the acknowledging the Truth which is after Godlineſs*, Tit. 1. 1. If therefore they had this Aſſiſtance, becauſe they were the Meſſengers of *Chriſt*, the Teachers of the *Jew* and *Gentile*, *in Faith and Verity*; Men *who received Grace and Apoſtleſhip from Chriſt to the obedience of Faith*, and had *the Word of God committed to them according to the Commandment of our God and Saviour*; and they were truly diſcharging their Office as well when they indited as when they preached the Goſpel; they muſt be equally aſſiſted in both.

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This, *Laſtly*, will be evident from the Conſideration of the common End and Deſign both of their Writing and Preaching: For the Reaſon why this Aſſiſtance attended them in Preaching was, the Benefit and Education of the Church, the building Her up in Her moſt Holy Faith, *the Perfecting the Saints, the Edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man*; for to this End, *Chriſt gave ſome Apoſtles, ſome Prophets and Evangeliſts*, Eph. 4. 11, 12, 13. Now, do not all theſe Reaſons equally belong to their Writings? Were they not alſo intended, and uſed for theſe very Ends in all ſucceeding Ages of the Church? Did they not in them write the ſame things which they had preached, becauſe this was for their ſafety? *Phil.* 3. 1. that after their Deceaſe, *they might have theſe things always in remembrance*, 2 Pet. 1. 15. and that *they might be mindful of the Commandments of the Apoſtles of our Lord*, Chap. 3. 1, 2. Had they not the Promiſe of the Spirit to aſſiſt them in their Preaching, that they might guide their Hearers into all Truth? And, doth not the ſame Reaſon hold more ſtrongly for their Writings, partly, becauſe they were to remain when the *Apoſtles* were dead, and could not be conſulted as they might be whilſt living, when any Scruple did ariſe touching their Doctrine, and ſerve for the Inſtruction not of one Age only, as their Preaching did, but of all Ages of the *Chriſtian* World? And indeed, their Preaching without Writing, could not have anſwered the Deſign of propagating the *Chriſtian* Faith to future Ages; Experience having taught us, that what is handed only by Tradition to us, is ſubject to the greateſt Change and Innovations; it being the pretended Traditions of the *Jewiſh* Church, which corrupted and *made void the Commandments of God*, Matth. 15. 6. and the pretended *Traditions* of the *Romiſh Church* which have turned their *Chriſtianity* into a Syſtem of *Superſtition* and *Idolatry*: For as it is truly obſerved by (*) *Origen*, *That which only is delivered by Word of Mouth, quickly vaniſheth, as being of no certainty.* So that if our Bleſſed Lord deſigned the continuance of his Goſpel to the end of the World, he alſo muſt deſign the Aſſiſtance of his *Apoſtles* in the writing of it.

Now from this Argument we may return an Anſwer to that Cavil which ſome have made againſt the Inſpiration of the Writings of the *New Teſtament*, that we meet not in them, as we do frequently in the *Old*, theſe words, *Thus ſaith the Lord*; or *The Word of the Lord*, by ſuch or ſuch a *Prophet*. For,

1. We meet not with theſe words in all the *Chetubim*, or the *Hagiographa*, which yet all the *Jews* acknowledge to be written by the Aſſiſtance of the Holy Ghoſt. Moreover, our Lord ſpeaks of *Prophets* ſent by him, *Matth.* 23. 34. which implies, that they muſt be aſſiſted in delivering their Meſſage by the *Holy Ghoſt*, as the *Prophets* were.

2. When we meet with it in the *Prophets* of the *Old Teſtament*, 'tis chiefly, if not only, when theſe *Prophets* have a Meſſage from the Lord to the People: And when *Chriſt* ſends his Meſſage to the ſeven Churches, we find words of like import ſtill repeated, *viz. He that hath an Ear, let him hear what the Spirit ſaith to the Churches*, Rev. 2. 7. — 3. 22. which whole Phraſe occurs not elſewhere, but only in the Revelations, or the words of the *Prophecy* of St. *John*.

3. 'Tis ſurely of like import to ſay, *This I write to you by the Word of the Lord*, 1 Theſſ. 4. 15. *The Word you received from us, is not the Word of Man, but God*, Chap. 2. 13. And I who preach it, am his Miniſter *to fulfil the Word of God*, Col. 1. 25. The Word made known unto you for the Obedience of Faith, *is the Command of the everlaſting God*, Rom. 16. 25, 26. *The things I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. For the Phraſe ἐν λόγῳ Κυρίου, is the Phraſe uſed by the *Prophets* of the *Old Teſtament*, viz. The *Prophet* ſaid unto him, ἐν λόγῳ Κυρίου, *by the Word of the Lord ſmite me*, 1 Kings 20. 35. See *Chap.* 13. 1, 2, 5, 32. and equivalent to it are theſe Sayings. In fine, We read of *John* the *Baptiſt*, that *the Word of God came to him, and he went forth preaching the Baptiſm of Repentance*, Luke 3. 2, 3. which is the very Phraſe uſed of the *Prophets* of the *Old Teſtament*; See the Note there. Seeing then our Lord hath taught us, that tho' he was *the greateſt of the Prophets before Chriſt, yet the leaſt of the Prophets in the Kingdom of Heaven is greater than he*, Matth. 11. 11. Can we reaſonably conceive, that this Fore-runner of the *Meſſiah* ſhould ſpeak the *Word of God*, as did the *Prophets* of the *Old Teſtament*; and that the *Prophets* and *Apoſtles* of the *New Teſtament*, on whom the *Holy Ghoſt* deſcended, to enable them to teach the Mind of *Chriſt* to all future Ages of the Church, ſhould not ſpeak and write what they delivered as the Rule of Faith by like Divine Aſſiſtances?

§. V. *Arg.* 2.

(*) Τὰ γὰρ ἀδιαφόρως λεγόμενα πανὶ μᾶλλον, ἢ ἔχοντα ἀπόδειξιν. Dial. contr. Marcion. p. 59.

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§. V. *Arg.* 2. They who, when they indited these Writings, were assisted by the Holy Ghost, the Spirit of Truth, indited these Records by Divine Assistance; for the things God spake to his Servants the *Prophets*, are stiled the things which *I commanded* ὃν πνεύματί μου, *by my Spirit*, Zach. 1.6. But the *Apostles* were thus assisted; this they in Terms, or by just Consequence, assert. For St. *Peter* saith of them all in general, that *they preached the Gospel by the Holy Ghost sent down from Heaven*, 1 Pet. 1.12. And, is not this as much as he said of the *Prophets* of the *Old Testament*, when he declares, they *spake as they were moved by the Holy Ghost*, 2 Pet. 1.1. St. *Paul* asserts in the same general Expressions, that those great things belonging to the Gospel, which *neither Eye had seen, nor Ear had heard, nor Heart was able to conceive, God had revealed to them by the Spirit*, 1 Cor. 2.10. That they had *received not the Spirit of the World, but the Spirit which is of God, that they might know the things which were freely given to Christians of God*; and that these things they taught *not in the words which Man's Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual*, ver. 12, 13. In which place, the very Design of the *Apostle* is to prove against the *Greek* Philosophers, how unreasonable it was to reject the Gospel, because it came not in the way of Demonstration to Human Reason, but by way of Revelation from God, and so requireth Faith; as of necessity it must do, since it contained such things concerning the Design of *Christ*'s salutary Passion, his Resurrection, Ascension, and a future Judgment at the general Resurrection, which no natural Man could know by the utmost improvement of his Human Reason, and such Discoveries of the Council of God concerning Man's Justification, which depended upon his good Pleasure, which was known only to that Holy Spirit which searcheth all things, even the deep things of God. It is this Spirit, saith he, that we have received, and by this Spirit hath God revealed these things unto us, and we accordingly do teach them to the World, not in the Words which human Wisdom teacheth, but *which the Holy Ghost teacheth*, comparing the Revelations made to us by the Spirit, with the Revelations made to the *Prophets* in the *Old Testament* by the same Spirit, and finding that the Revelations made to us do far exceed what was discovered to them; for what the Eye of those Prophets had not seen in Vision, or their Ear heard in Dreams, nor can the Heart of Man conceive without a Revelation, even these things hath God revealed to us by his Spirit. Thus did they speak the Word of God *in Demonstration of the Spirit*: Whence he declares, that if any Man despise their Testimony or Instructions, he despised not Man only, but God also, who had given them his Spirit, 1 *Thess.* 4.8. they being not sufficient for this Work of themselves, but their Sufficiency was of God, who, by this Ministration of the Spirit, had made them able Ministers of the *New Testament*, 2 Cor. 3.5,6. And thus, saith he, *that God who commanded the Light to shine out of Darkness*, (and who illuminated the *Prophets*, by shining upon their Imaginations and their Understandings,) *hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, 2 Cor. 4.6. In his Epistle to the *Ephesians*, he declares, that the Mystery of *Christ* was made known to him by immediate Revelation, and not to him only, but to the rest of the *Apostles* and *Prophets* of the *New Testament*; *For God*, saith he, *hath made known this Revelation to us the Apostles and Prophets by the Spirit*, Eph. 3.3,5. And hence he speaks to the *Corinthians* in this Language, *If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of God*, 1 Cor. 14.37. Here then the Argument runs thus:

They who had a like Assistance to that of the *Prophets* under the *Old Testament*, must write by the direction of the *Holy Ghost*; *For Holy Men of Old spake as they were moved by the Holy Ghost*, and the *Scripture* they indited was of Divine Inspiration; and their words are cited in the *New Testament*, as spoken by the *Holy Ghost*: But the *Apostles* had a like Assistance; for in the words now cited, they stile themselves *Apostles* and *Prophets*; they challenge a like Illumination, or *shining of God upon their Hearts*, a like Revelation of their Gospel by the Holy Spirit; and they pretend to teach it to others in words taught them by the Holy Ghost. In all which Sayings they must be guilty of a false Testimony concerning God, and must impose upon the Church of *Christ*, if no such Assistance of the Holy Spirit was imparted to them.

§. VI. A Third Argument for the infallible Assistance of the *Apostles* in delivering the Truth of the Gospel to Posterity, is taken from our Saviour's Promise to them, he having engaged,

First, To send the Comforter to be for ever with them, in these words: *I will ask the Father, and he shall give you another Comforter to be for ever with you*, John 14.16. And to be always with them when they were executing his Commission *to make Disciples in all Nations, teaching them to observe whatever he had Commanded them*, Matth. 28.19,20.

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Ye, ſaith he, *ſhall be my Witneſſes of theſe things*; and that you may be qualified to be ſo, *Behold, I ſend the Promiſe of my Father upon you*, Luke 24. 48, 49. Hence I infer, That they had always the Aſſiſtance of the Holy Spirit with them in the Diſcharge of their *Apoſtleſhip*.

Secondly, He adds, That this Spirit that ſhould thus abide with them, was *the Spirit of Truth, which the World could not receive*, John 14. 16, 17. Now why doth he chuſe to characteriſe him by this *Epithet*, but to inform them, that they might expect from him the certain Knowledge of that whole Doctrine, they were, as his *Apoſtles*, to declare unto the World, and leave to future Generations as the Rule of Faith? That this is indeed the reaſon, we learn from theſe following words, *ver.* 26. *But the Comforter, the Holy Ghoſt, whom the Father ſhall ſend in my Name, he ſhall teach you all things, and bring to your remembrance all things which I have ſaid unto you, i. e.* the things I have commanded you to teach, he ſhall faithfully bring to your remembrance; and as for thoſe *many things I have to ſay unto you, which now ye cannot bear*, he ſhall teach them all. That this is the true import of this Promiſe, we learn from the enſuing words, *Chap.* 16. 12, 13. *I have yet many things to ſay unto you, but ye cannot bear them now; but when he, the Spirit of Truth, is come, he ſhall guide you into all Truth, and he ſhall ſhew you things to come:* He ſhall guide you into, and therefore ſhall ſecure you from erring from, or going out of the way of Truth: He ſhall thus guide you into *all Truth*, which it concerns you, as his *Apoſtles*, to deliver to the *Chriſtian* Church, or any of her Members to know, in order to the Performance of their Duty, or the obtaining the End of their Faith, the Salvation of their Souls. Hence then, *1ſt*, We may be ſure, that all the Sermons or Diſcourſes of our Lord to his *Diſciples*, recorded in the *Evangeliſts*, are faithfully delivered by his *Apoſtles*, as to the ſenſe and genuine import of them; for otherwiſe, the Holy Spirit did not *bring to their remembrance all things which he had ſaid unto them*, but ſuffer'd them to record ſome of his Sayings otherwiſe than he delivered them; nor were they faithful in execution of the charge committed to them, which was *to teach all Nations all things which he had commanded them*. *2dly*, Hence alſo we may reſt aſſured, That what the *Apoſtles* taught in any of the *Epiſtles* directed to the *Chriſtian* Churches, they taught by the direction and guidance of the Holy Spirit; for ſince they were indited by them as the *Apoſtles* of the Lord, for the Inſtruction of the Church, of that and the ſucceeding Ages, if the Spirit of Truth did not guide them into all Truth, but ſuffered them to err in the compoſing of them, then was not this Promiſe of our Lord fulfilled unto them; no, not then, when they undertook to be *Teachers of the Church in Faith and Verity*, and ſo were more eſpecially concerned to have this Guidance of the Holy Spirit. Moreover, *Chriſt* declares, that *he who heareth them, heareth him*, Luke 10. 16. *he that receiveth them, receiveth him*, Matth. 10. 40. Now to receive the *Apoſtles even as Chriſt Jeſus*, Gal. 4. 14. no Man could be obliged, unleſs they were entirely aſſiſted by the Spirit promiſed, *to lead them into all Truth* in the diſcharge of their *Apoſtleſhip*. And this ſeems plainly to be the import of *Chriſt*'s Addreſs to his *Father*, John 17. 17. *Sanctifie them in* or by *thy Truth*; *thy Word is Truth*; for as he himſelf was ſanctified by the Holy Spirit to his *Prophetick* Office, *Luke* 4. 18. *John* 10. 36. ſo muſt they who were *Apoſtles* and *Prophets* ſent by him, *Matth.* 23. 34. *Luke* 11. 49. and therefore he ſaith, *As the Father hath ſent me, ſo ſend I you*; *receive the Holy Ghoſt*, John 20. 21, 22. and prays, that they may have the ſame Spirit, *that the World might believe, and know the Father had ſent him, and had loved them, as he had loved him*, Chap. 17. 21, 23. See the Note there.

§. VII. *Arg.* 4. Theſe Sacred Records which were indited to be a ſtanding Rule of Faith to *Chriſtians* throughout all Ages of the World, the Goſpel contained in theſe *Scriptures* being made *known to all Nations for the Obedience of Faith*, Rom. 6. 26. they muſt in all things propounded in them to our Faith, contain a Divine Teſtimony, or a Revelation of the Will of God. For as Human Faith depends upon the Teſtimony of Man, ſo Divine Faith is that which depends on the Teſtimony of God: And as Obedience to Men conſiſts in doing the Will of Men, ſo our Obedience to God conſiſts in Conformity to the Will of God. Again, If we muſt all *be judged by this Law of Liberty*, James 2. 12. if *Chriſt* at the laſt Day will *judge the Secrets of Men's Hearts*, according to the Goſpel of St. *Paul*, Rom. 2. 16. *If he will come in flaming Fire, taking Vengeance of all that obey not his Goſpel*, then muſt this Goſpel, and this Law of Liberty, be a Rule of Faith until *Chriſt*'s Second Coming: For, upon that account alone, can Men be bound under this dreadful Penalty, to yield Obedience to it, and be judged by it.

§. VIII. *Arg.* 5. *Laſtly*, That the *Apoſtles*, and Writers of the Books of the *New Teſtament*, were aſſiſted both in their Preaching and Writing by the Spirit of God, the *Chriſtians* of

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of all Ages from the beginning do atteſt. (a) St. *Clemens* in his Epiſtle to the *Corinthians* ſaith, That *the Apoſtle delivered the Goſpel to us from our Lord Jeſus Chriſt, and Chriſt from God; and that being filled with the Spirit, and having the Word of God committed to them, they went out preaching the Kingdom of God.* He adds, (b) That *the Scriptures are the true Words of the Holy Spirit:* And that St. *Paul writ to them by the Spirit, touching Himſelf, and* Cephas, *and* Apollo. (c) *Polycarp* tells his *Philippians*, That *none could attain to the Wiſdom of St.* Paul *who had writ Epiſtles to them, by looking into which they might be built up in the Faith delivered to them.* In (d) *Juſtin*'s time, the Goſpels were known by the Name of Εὐαγγέλια, both to *Jew* and *Gentile*; and they were read in their Aſſemblies as the Holy Prophets, as being writ by Men μεσοῖς πνεύμασι ἁγίοις, *full of the Divine Spirit.* Dial. cum Tryph. p. 226, 227.

(e) *Irenæus* informs us, That *the Lord of all things gave to the Apoſtles authority to preach the Goſpel, and that by them we have known the Truth, that is, the Doctrine of the Son of God; to whom he ſaid, He that heareth you, heareth me: That this Goſpel they preach'd, and after, by the Will of God, committed to Writing, to be the Foundation and Pillar of our Faith*; and adds, That *all the Apoſtles knew the Truth by Revelation as well as* Paul: (f) *For as St.* Paul *was an Apoſtle not of Men, neither by Men, but by Jeſus Chriſt, and God the Father, ſo were they.*

(g) *Theophilus* declares the conſent there is betwixt the things ſpoken by the *Prophets*, and in the *Goſpels*, *becauſe they both ſpake by the ſame Spirit.*

(h) *Clemens* of *Alexandria*, ſpeaking of the Woman who anointed our Saviour's Feet with Ointment, ſaith, This may be a Symbol τῆς διδασκαλίας τῆς κυριακῆς, *of our Lord's Doctrine: For the Feet anointed with ſweet ſmelling Ointment, ſignifie* θείαν διδασκαλίαν, *the Divine Doctrine; for the Apoſtles partaking of the holy Spirit, betokened by the Ointment of ſweet Odour, are the Feet of our Lord anointed.* The *Apoſtles* are with him, *the Diſciples of the Spirit.* And (i) *we may well call them Prophets*, ſaith he, *the Prophets and Apoſtles being both acted by one and the ſame Spirit.* And, (k) *we who have the Scriptures are taught of God, being inſtructed by that Son of God.* He adds, That the *Scriptures* which we have believed are ἐξ αὐθεντίας αὐτοκρατορικῆς, *eſtabliſhed by God's Authority.* Strom. 4. p. 475. And that the *Pſalmiſt* ſaid, Περὶ πάσης γραφῆς τῆς καθ' ἡμᾶς, *of our whole Scripture, Hear my Law, oh my People? and the Apoſtle, We ſpeak the Wiſdom of God among them that are perfect*, Strom. 5. p. 557.

(l) *Origen* is moſt expreſs, that the Sacred Books are not the Writings of Men, but proceed from the *afflatus* of the Holy Ghoſt, and came to us by the Will of the Father thro' *Jeſus Chriſt*; *To them*, ſaith he, *that believe this, and adhere to the Canon of the heavenly Church of Jeſus Chriſt, by ſucceſſion from the Apoſtles, we ſhall ſhew the appearing Ways, viz. of diſtinguiſhing betwixt the Spirit and the Letter.* (m) *It becomes us*, ſaith he,

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(a) Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ· ὁ οὖν Χριστὸς ἀπὸ τοῦ Θεοῦ καὶ οἱ ἀπόστολοι οὕτως ἐκ θελήματος Θεοῦ γενόμενοι, λαβόντες ἐντολὴν καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. Sect. 42.

(b) Ἐγκύψατε εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις πνεύματος τοῦ ἁγίου. Sect. 45. Ἐπ' ἀληθείας πνευματικῶς ἀπέστειλεν ὑμῖν περὶ αὐτοῦ τε, καὶ Κηφᾶ καὶ Ἀπόλλω. Sect. 47.

(c) Ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολὰς, εἰς ἃς ἐὰν ἐγκύψητε, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. Sect. 3.

(d) Ap. 2. p. 98.

(e) *Dominus omnium dedit Apoſtolis ſuis poteſtatem Evangelii, per quos & veritatem, hoc eſt Filii Doctrinam, cognovimus, quibus & dixit Dominus, qui vos audit me audit.* l. 3. Præfat. *Quod quidem Evangelium tunc præconiaverunt; poſtea verò per Dei voluntatem in Scripturis nobis tradiderunt fundamentum & columnam fidei noſtræ futurum*, c. 1.

(f) *Sicut ergo Paulus Apoſtolus non ab hominibus, neque per hominem, ſed per Jeſum, & Deum Patrem, (ſic illi) Filio quidem adducente eos ad Patrem, Patre verò revelante eis Filium*, l. 3. c. 13. V. l. 2. c. 47. bis.

(g) Ἀκόλουθα εἰκότως καὶ τὰ τῆς Προφητικῆς καὶ τῶν εὐαγγελίων ἔχειν, διὰ τὸ τοῦ πάλαι πνεύματος ἐν τῷ πνεύματι Θεοῦ λελαληκέναι. L. 3. p. 124, 125

(h) Οἱ πόδες οἱ τοῦ Κυρίου, οἱ μεμυρισμένοι ἀπόστολοί εἰσι, προφητεία τῆς ἐνωδίας τοῦ Χρίσματος, ἁγίου μεταλαβόντες πνεύματος. Pædag. l. 2. c. 8. p. 175. Οἱ τοῦ πνεύματος μαθηταί. Strom. 1. p. 292. B.

(i) Προφήτας γὰρ ἅμα καὶ δικαίους τοὺς Ἀποστόλους λέγοντες δι' ἓν εἰποιμι, ἑνὸς γὰρ καὶ τοῦ αὐτοῦ ἐνεργοῦντος διὰ πάντων ἁγίου πνεύματος. Strom. 5. p. 565. A. B.

(k) Θεοδίδακτοι γὰρ ἡμεῖς ἐσμὲν ὄντως γράμματα λαβόντες παρὰ τοῦ υἱοῦ τοῦ Θεοῦ παιδαγώγοντος. Strom. 1. p. 311. D.

(l) Διόπερ τοῖς πεπιστευκόσι μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλους, ἀλλ' ἐκ ἐπινοίας τοῦ ἁγίου πνεύματος, βουλήματι τοῦ Παλαιοῦ τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ, ταύτας ἀναγεγράφθαι καὶ εἰς ἡμᾶς ἐλθυθῶσαι, τὰς φαινομένας ὁδοὺς ὑποδεικτέον, ἐχομένους τοῦ κανόνος τῆς Ἰησοῦ Χριστοῦ κατὰ διαδοχὴν τῶν Ἀποστόλων ἐκκλησίας. Philocal. p. 7.

(m) Περὶ γὰρ τὰ ἅγια γράμματα πισεύειν μηδεμίαν κεφαλὴν ἔχειν κενὴν σοφίας Θεοῦ, ἐκ γὰρ τοῦ πληρώματος αὐτοῦ λαβόντες οἱ Προφῆται, λέγουσι, διὸ πάντα ὅσα τοῦ ἀπὸ πληρώματος, καὶ ὄδὲν ὄζον ἐν προφητείᾳ, ἢ νόμῳ, ἢ εὐαγγελίῳ, ἢ Ἀποστόλῳ, ὃ ἐκ ὄζον ἀπὸ πληρώματος. Philocal. p. 19. Ὁ διδοχὼς τὸν νόμον δέδωκε καὶ τὸ εὐαγγέλιον. Ibid. p. 21.

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he, *to believe, that in the Holy Scripture there is not one tittle void of the Wiſdom of God; for the Prophets ſpeak, receiving from his Fulneſs; and there is nothing in Prophecy, or the Law, or the Goſpel, or the Apoſtles, which is not from the Fulneſs.* He adds, (n) That *there is nothing unequal or diſtorted in the Oracles of God, but a ſweet Harmony of the Old Scriptures with the New, of the legal Scriptures with the Prophetical, the Evangelical with the Apoſtolical.* He adds, That (o) *we muſt either ſay as the Infidels do, that becauſe they are not uſeful, they are not divinely inſpired; or as the Faithful do, that becauſe they are profitable they alſo are divinely inſpired.* In particular, he places the *Goſpels* in the number of Writings, (p) ἐν πάσαις ἐκκλησίαις Θεῷ πεπισευμένων ἐστὶ Θείων, *received as Divine by the whole Church of God,* and that they were στοιχεῖα τῆς πίστεως τῆς ἐκκλησίας, *the Principles of the Church's Faith.* But it is needleſs to cite more Paſſages from the Fathers of the firſt three Centuries, ſince by them they are conſtantly ſtiled, (q) *The Divine Scriptures, the Oracles of God, the Wiſdom of God, the Voice of God, the Divine Oracles*; they ſay, that all the *Scriptures are the perfect and well-tuned Organ of God, giving from differing Sounds one ſaving Voice to thoſe who are willing to learn.*

2*dly*, They add, That (r) *both the Prophets of the Old, and the Writers of the New Teſtament, ſpake by one and the ſame Spirit, the Holy Spirit by the Providence of God, through the Divine Word, enlightning theſe Miniſters of Truth, the Prophets, and the Apoſtles.*

3*dly*, They not only read thoſe Writings from the beginning, on the Lord's Day, for the Inſtruction of the People, but made their (s) Inferences and Exhortations from them to all *Chriſtian* Duties, and very early made their Comments on them.

4*thly*, They proved all their (t) Doctrines from theſe Scriptures, and thence inferred, that they retain'd the true Rule of Faith, becauſe they delivered only what was conſonant to the Doctrine contained in the *Evangeliſts*, and the *Epiſtles* of the *Apoſtles*, as is evident from all their Writings.

5*thly*, From theſe Scriptures of the *New Teſtament*, they remonſtrated againſt, and confuted all the (u) *Hereticks* which aroſe in thoſe Times, declaring, That they were later than thoſe *Apoſtles* who delivered to them the Rule of Faith, and that they taught things contrary to, or alien from the Doctrine delivered by the *Apoſtles* of our Lord.

Laſtly, That the Scriptures of the *New Teſtament* were divinely inſpired, was a Truth ſo received by all *Chriſtians*, that even ſome of the *Hereticks* durſt not deny it; and they who did, were look'd upon as *Infidels*, ſay *Origen*, and others. Thus ſpeaking of the Diſciples of *Theodotus Coriarius*, who corrupted the Scriptures, *What Wickedneſs*, ſaith an ancient Author, *is this?* (x) *For either they believe not the Holy Scriptures to be divinely inſpired, and then they are Infidels; or they pretend to be wiſer than the Holy Ghoſt, and then they are mad, or poſſeſſed.*

Now

(n) Οὐδὲν ἐν τοῖς Θείοις λογίοις ἔστι δεῖ σκολιὸν, οὐδὲ στραγγαλιῶδες, γίνεται δὲ ἡ Συμφωνία καὶ εὐρυθμία τούτων, ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς, ἢ ἀποστολικῶν πρὸς ἀποστολικάς. Philocal. c. 6. p. 30.

(o) Δεῖ δὲ φρονεῖν ἐπὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶ Θεόπνευστοι, ἐπεὶ οὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνει ἄν ὁ ἄπιστος, ἢ ὡς πίστος φρονεῖν, ὅτι ἐπεὶ εἰσὶν ὠφέλιμοι, Θεόπνευστοί εἰσιν. c. 12. p. 41.

(p) Com. in Joh. p. 4, 5.

(q) Ὁ πιστεύσας τοίνυν τῇ γραφῇ τῇ θείᾳ, τῇ τῆς γραφῆς δεδωρημένῃ φωνῇ, λαμβάνει Θεοῦ. Clem. Al. Strom. 1. p. 362. D. Ἓν γὰρ τὸ τέλειον οἶδε καὶ ἡρμοσμένον ὄργανον ἐστὶ Θεοῦ πᾶσα ἡ γραφὴ, μίαν ἀπηχοῦν ἐκ διαφόρων φθόγγων ζωήκοον τοῖς μανθάνειν ἐθέλουσι φωνὴν. Orig. Philocal. c. 6. p. 31. vide p. 23, 30, 37, 38, 43. Majeſtas Spiritûs Sanct. Tert. de Reſurr. c. 24.

(r) Οὐ μόνον δὲ περὶ τῆς παρουσίας ταῦτα τὸ πνεῦμα ἀκονόμησεν, ἀλλ' ἅτε τὸ αὐτὸ τυγχάνον καὶ ἀπὸ ἑνὸς Θεοῦ, τὸ ὅμοιον καὶ ἐπὶ τῷ εὐαγγελίων ποιήσαντες, καὶ ἐπὶ τῷ Ἀποστόλων. Orig. Philocal. c. 1. p. 12. Ὁ συμφωνῶν τῷ φιλίζοντι πνεύματι προνοίᾳ Θεοῦ, διὰ τοῦ ἐν ἀρχῇ πρὸς τὸν Θεὸν λόγου, τοῦ διακόνου τῆς ἀληθείας Προφήτας καὶ Ἀποστόλους ἑῶν, &c. p. 11. bis.

(s) Τὰ ὑπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται· εἶτα παύσεως ὁ διὰ λόγου τὴν ὑποθεσίαν, καὶ παράκλησιν τὴν τῶν καλῶν τούτων μιμήσεως ποιεῖται. Just. M. Apol. 2. p. 98. D. Irenæus. Melito in Apocal. Tatian. Catena Evang. Pantænus. Clem. Alex. in Epiſtolas Canon.

(t) *Cyprianus librum Teſtimoniorum ad Quirinum componit ex divinis Magiſteriis, ex Scripturis ſanctis Vet. & N. Teſtamenti, ex divinæ Plenitudinis fontibus, ex univerſis librorum ſpiritualium voluminibus, Præfat. & præcepta dominica & magiſteria divina ex eiſdem.* Præfat. ad lib. tertium. *Aliunde ſcilicet, loqui poſſunt de rebus fidei niſi ex literis fidei?* Tert. Præſcript. c. 15. Iren. l. 3. per totum.

(u) *In tertio ex Scripturis inferemus oſtenſiones—ita pleniſſimam habebis à nobis adverſus omnes hæreticos contradictionem.* Iren. Præf. ad librum tertium, omnibus Hæreſibus unum Deum oſtendimus. Τὰς γραφὰς αἷς πεποιήκαμεν χρείας ἅπασας ἐξ αὐθενλείας παντοκρατορικῆς ἐπιδείξοντες, Clem. Alex. Strom. 4. p. 475. A. vide Strom. 7. p. 782. C. p. 784. C.

(x) Ἢ γὰρ οὐ πιστεύουσιν ἁγίῳ πνεύματι λέγεσθαι τὰς θείας γραφὰς, καὶ εἰσὶν ἄπιστοι, ἢ ἑαυτοὺς ἡγοῦνται σοφωτέρους τοῦ ἁγίου πνεύματος ὑπάρχειν, καὶ τι ἕτερον. ἢ δαιμονῶσιν. Parv. labyr. apud Euſeb. Hiſt. Eccl. l. 5. c. 28. p. 198.

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Now if Perſons ſo near to the Times of the *Apoſtles*, that ſome of them converſed with them, ſome of them were themſelves inſpired with ſpiritual Gifts, ſome of them were acquainted with the immediate Succeſſors of the *Apoſtles*; if the Churches which received theſe Writings from the very Hands of the *Apoſtles*, and kept ſtill the Original, or the *Authentick Copies* of them, did ſo unqueſtionably receive them as inſpired Writings, and own them as the Rule, Pillar, and Ground of their whole Faith; if they read them together with thoſe Writings of the *Prophets*; which were on all hands owned as the Word of God, proved from them all the Doctrines of the *Chriſtian* Faith, received them as the perfect Rule of *Chriſtian Duty*, confuted all *Hereſies*, and erroneous Doctrines from them, and repreſented thoſe as *Infidels*, who queſtion'd or deny'd their Inſpiration by the Holy Ghoſt; they doubtleſs muſt be well aſſured they were delivered to them as ſuch by the *Apoſtles*, or the ſacred Pen-men of them; and then what Reaſon can theſe latter Ages have to queſtion what was ſo univerſally acknowledged by thoſe who lived in that very Age in which thoſe Books were written, and ſent to the *Churches* of *Chriſt*; or, who received them under that Character from Men, who in that very Age had owned them as written by the Conduct and Aſſiſtance of the Spirit of God?

§. IX. Having thus eſtabliſhed the Divine Authority of theſe ſacred Records of the *Chriſtian* Faith, I ſhould proceed to ſhew,

1. The Truth and Certainty of *Chriſtian* Faith:

2. The Seaſonableneſs, and the Neceſſity of that Revelation: Upon which two Heads I have gathered ſo many Obſervations as cannot be compriſed in a Preface, and my Eyes failing, I cannot promiſe that I ſhall ever perfect that great Work. I therefore ſhall at preſent only mention ſome few Peculiarities concerning the Lord *Jeſus*, and the Doctrine taught by him, and propagated through the World by his Diſciples, which may conduce to the Eſtabliſhment of the Truth of *Chriſtian* Faith. And,

1*ſt*, It may deſerve to be conſidered, that if a *Meſſiah* were to come when our Lord did, he could be no other than our *Jeſus*; for even the *Jews* pretend not that any other, who aſſumed that Title, was the *Meſſiah* promiſed to them.

Now that a *Meſſiah* was, according to the *Propheſies* of the *Old Teſtament*, to come about that time, we learn from the raiſed Expectation of him, not only in the whole *Jewiſh* Nation, but alſo through all thoſe *Eaſtern* Nations among whom they were diſperſed: For they were then expecting that the Kingdom of God ſhould immediately appear, *Luke* 19. 11. they were looking for *the Conſolation of Iſrael*, Luke 2. 38. Their own (o) *Joſephus* doth confeſs there was a *Prophecy* found in their Scriptures, ὡς κατ' ἐκεῖνον καιρὸν, that *about that time one of their Country ſhould reign over the Earth*, and that this animated them, πρὸς πόλεμον, to enter upon the War againſt the *Romans*; and that (p) πόλλους βασιλείαν ὁ καιρὸς ἀνέπεισε, the time perſuaded many to take upon them the Title of *King*: And as their *Meſſiah* is by the Prophet *Haggai* ſtiled, *The Deſire of all Nations*, Chap. 2. 7. ſo we find the Wiſe-Men of the Eaſt at the Birth of our *Jeſus*, coming to enquire, *Where is he that is born King of the Jews?* Matth. 2. 2. For, as (q) *Suetonius* doth inform us, *a conſtant, and an old Opinion had obtained that about that time*, Judæa profecti rerum potirentur, that *ſome from Judæa ſhould obtain the Government*. It was, ſaith (r) *Tacitus*, another *Roman Hiſtorian*, a Perſuaſion which had obtained among many, that this thing was contained, antiquis Sacerdotum literis, *in the ancient Writings of the Prieſts*. And this Opinion was ſo rooted in the *Jewiſh* Nation, *viz.* That their *Meſſiah* was to come about that time, that when they rejected our *Jeſus*, they fell into one of theſe two Opinions; either that their *Meſſiah* was then come, and *lay concealed*, according to the words of the (s) *Targum* on *Micah* 4. 8. or, that the time of his coming was deferr'd *by reaſon of their Sins*; both which Opinions are hinted by (t) *Trypho*, in his *Dialogue* with *Juſtin M.* declaring, that *either Meſſiah was not yet born, or at leaſt 'twas not known where he was*. This therefore is the firſt thing peculiar to our *Jeſus*;

That no other pretended *Prophet* ever came at a time when there was ſuch a general Expectation, ariſing from a long Succeſſion of pretended *Propheſies* both among *Jews* and *Gentiles*, that ſuch a *Prophet* was then to come into the World.

2*dly*, Conſider, that whoever came into the World as a *Meſſiah*, muſt come as the *Meſſiah* of the *Jews*, becauſe no other Nation did expect, or pretend to the Promiſe of a *Meſſiah*.

(o) De bello Jud. l. 7. c. 31. p. 961. (p) L. 1. Præfat. p. 705. D. & l. 2. c. 6. G.
(q) In Veſpaſ. c. 4. (r) Hiſt. l. 5. p. 621.
(s) *Tu autem Chriſte Iſraelis, qui abſconditus es propter peccata cœtûs Sion, tibi venturum eſt Regnum.* Vide Buxtorf. cap. 50. p. 720, 721.
(t) Χριστὸς ἢ εἰ μὴ γνῶσίν τις, καὶ ὅτι πῶς ἄγνωστός ἐστι. Dial. p. 226. B.

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Meſſiah. Moreover, whoever came as the *Meſſiah* of the *Jews*, muſt at the leaſt pretend to anſwer the Characters of their *Meſſiah*, plainly delivered by the *Prophets* of the *Jews* in their *Authentick* Records, becauſe they being by the *Jews* received as Divine Oracles, they could admit no Perſon as their promiſed *Meſſiah*, who anſwered not thoſe Characters.

3*dly*, No Man of Reaſon, beſides the true *Meſſiah*, would have pretended to have anſwered theſe Characters, or could have long ſupported that Pretence, they being ſuch as required he ſhould *open the Eyes of the Blind*, *unſtop the Ears of the Deaf*; *that he ſhould make the lame Man leap as the Hart*, *and the Tongue of the Dumb to ſing*, Iſa. 42. 7. — 35. 5, 6. and yet that he ſhould be *deſpiſed and rejected*, Iſa. 53. 3. *ſhould pour out his Soul unto Death*, *and be numbred with the Tranſgreſſors*, ver. 12. that after this he ſhould riſe again; for *his Life was not to be left in the Grave*, *nor was his Body to ſee Corruption*, Pſal. 41. 10. And then he was to erect an everlaſting Kingdom, ſo that *the Heathen ſhould be given to him for his Inheritance*, *and the utmoſt parts of the Earth for his Poſſeſſion*, Pſal. 2. 8. — 22. 27. He was to *famiſh* all the Gods of the Earth, ſo that *all the Iſles of the Heathen ſhould worſhip the true God*, Zeph. 2. 11. and *from the riſing of the Sun*, *to the going down of the ſame*, *his Name ſhould be great among the Gentiles*, Mal. 1. 11. and that *a Kingdom*, *and Dominion*, *and Glory ſhould be given to him*, *ſo that all People*, *and Nations*, *and Languages ſhould ſerve him*, Dan. 7. 14. ſo that if *Chriſt* were not an Ideot, he muſt be the *Meſſiah* promiſed to the *Jews*.

4*thly*, No Man beſides the true *Meſſiah*, were he ever ſo willing, could have anſwered thoſe Characters which the *Scriptures* of the *New Teſtament* have repreſented as the Characters of the *Meſſiah* delivered in the *Old Teſtament*; for he was, ſay theſe Writers of his Life, to be *born of a pure Virgin*, Matth. 1. 22, 23. *of the Seed of David*, *and in the Town of Bethlehem*, John 7. 42. he was to be betray'd by one that *did eat Bread with him*, John 13. 18. and to be delivered up to the *Chief Prieſts*, and *Elders*, and *Scribes*, and by them to be condemned, and given up to the *Gentiles*, he was to be mocked, ſcourged, ſpit upon, buffeted, and *crucified* by them, *Mark* 10. 33, 34. *Luke* 18. 31, 32, 33. to have his *Hands*, *Feet*, and *Heart* pierced, *John* 19. 37. *riſe again the third day*, Luke 24. 46. to *aſcend into Heaven*, ver. 26. to *draw all Men after him*, John 12. 32. to *caſt the Devil out of his Kingdom*, ver. 31. and *Chap.* 16. 11. to *baptize them* who believed in him, *with the Holy Ghoſt*, Matth. 3. 11. Acts 1. 5. and to erect his own Kingdom by the preaching of the Goſpel through the then known World, *Matth.* 24. 14. — 26. 13. Here then are theſe things peculiar to the Holy *Jeſus*.

1*ſt*, That it was never foretold by any *Prophet* of the *Jews*, or by any pretended *Prophet* of the *Gentiles*, that ſuch a Man ſhould be born at ſuch a time, in ſuch a City, who ſhould do great Miracles, and yet ſhould be deſpiſed, and rejected, condemned, and die as a Deceiver, by the means of thoſe very Perſons to whom he came, and among whom he did his Miracles; and who ſhould after three days riſe again, and then be owned as the Lord, and *Saviour* of the *World* through all the Earth.

2*dly*, Much leſs was it ever known that any one pretending to be a *Prophet*, laid the Foundation of the Truth of his Pretenſions upon his being *deſpiſed and rejected*, and even *crucified* as a Deceiver by them to whom he was ſent, and among whom he performed all his Miracles, and upon what ſhould be done by others at his Death, as to the manner, and the particular Circumſtances of it, and upon what ſhould not be done to him when dead, tho' it were uſually done to others dying as he did; And,

3*dly*, Upon what he would do after his Reſurrection, not by himſelf, but by the Preaching of others in his Name, to draw thoſe very People to an Acknowledgment of him, and make himſelf to be adored and owned as their Lord, and *Saviour* throughout all Nations. (u) *Maimonides*, I confeſs, informs us of one who appeared in *Arabia* in the twelfth Century, pretending to be the Fore-runner of the *Meſſiah*, and upon that account to act by a divine Commiſſion, of whom the *King* of *Arabia*, demanding a Sign or a Miracle, in proof of his Commiſſion, he anſwered, *Cut off my Head*, *and I will riſe again*, *and live as before*; this the *King* did, and the Impoſture ended with his Life, no Man pretending that he ever roſe again; whereas the Reſurrection of our *Jeſus*, was not atteſted only by twelve *Apoſtles*, by five hundred Witneſſes, by St. *Paul*, a bitter Enemy of the *Chriſtian* Faith, converted to it by the appearance of this *Jeſus* to him, but the Truth of it was preſently believed by many thouſand *Jews* who lived upon the place, where they had ſeen him crucified, and many Myriads of *Gentiles*, who gave ſo firm a Credit to it, that they confirm'd it with the Loſs of Life, and all the Comforts of it.

4*thly*, As for the Characters of the *Meſſiah* delivered in the *Goſpels*, and the great Works he promiſed that his Diſciples ſhould perform, it ſeemeth neceſſary to ſuppoſe that almoſt all

(u) Epiſt. ad Judæos Marſilienſes.

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all these things were done before they were indited. For the Tradition of the *Church* runs thus, that St. *Matthew* wrote his Gospel *eight*, St. *Mark ten*, St. *Luke fifteen*, St. *John thirty two* Years after our Lord's Ascension; And therefore had not the things contained in these Writings been performed before, they must have ministred to all considering Persons a strong Objection against the Truth of what they saw recorded in them. For instance, had not the *Apostles* been *filled with the Holy Ghost before*, they could not have begun their Testimony, their Lord having engaged that they should be *endued with Power from on High, not many days after* his own Ascension, and commanded them *to stay at Jerusalem till this was accomplished.* Had not Believers, which then were very numerous, been both enabled, and accustomed to cast out *Devils*, heal *Diseases*, and *to speak with Tongues*, 'twould have been natural to enquire why their Lord's Promise was not made good to them. There could have been no Truth in all the Acts of the *Apostles*, had they not been before enabled to do the greatest Wonders, even such as had not been performed by our Lord, *viz.* the Conversion of Thousands by one Sermon, the giving of the *Holy Ghost* by imposition of Hands, the healing Diseases by their Shadow, and by Cloaths sent from them. But yet let these things be as false as any *Infidel* can imagine, since they are all recorded of our *Jesus* by his own Witnesses, and are contained in those *Histories* which they delivered to the World, as the true Records of his Words and Actions, they must stand bound to make them good, and persuade all Believers they were certain Truths, or be convinced from their own Words that their *Jesus* failed of what he promised and foretold, and therefore was not a true Prophet.

Now peruse the Records of all Nations, and shew me one *Impostor* who ever did pretend that such things should be done by his Disciples after his Death: Or what Disciples of the most subtle Cheat ever obliged themselves by such Experiments to testifie the Truth of what their *Master* did pretend to? And if never any *Impostor* in his Wits, or, if not one Abettor of them ever pretended to such Things, we have great reason to believe this *Jesus*, and his Followers were no *Impostors*. Should any one have said, when *Christ* was nailed to the Cross, that many thousands of his bloody Murtherers should in few Days become his Converts, and venture all their present and eternal Interests, upon the Truth of his pretended Resurrection; should they have said that throughout all the *Roman* Empire he should be owned as that *King* to whom *all Power both in Heaven and Earth was given*, and as that *Jesus* who alone could give Salvation; should they have added that all this should be done in spite of all the Powers of Wit and Policy, of Eloquence and of the Sword, the Interests and Lusts, the Superstitions and corrupt Opinions, and the reputed Wisdom of Mankind, by a few mean unskilful Men, who were the Hatred and Derision of the Place they lived in, because *God would bear witness to their Doctrines by mighty Signs and Wonders, and Distributions of the Holy Ghost*; I say, should a thing seeming so extravagant been then vented, it would surely have passed for an idle Brain-sick Dream, as little to be heeded, as that twelve Cripples should besiege, storm, plunder, and destroy the strongest and best peopled City. And yet the *Apostles* in effect not only said much more, but so confirmed their Sayings, as that the Records in which they were contained, have ever since obtained as the Faith of *Christians*, and been the Rule of their whole Lives.

§. X. Let us pass on to the Consideration of the Miracles performed by the Holy *Jesus*. Now they are represented in these Records,

1*st*, As exceeding many, even so many that the *Chief Priests* and *Pharisees*, who bore the greatest Disaffection to him, are forced to confess, *this Man doth many Miracles*, insomuch that *if we let him alone all Men will believe in him*, John 11. 47, 48. and the Multitude cry out, *when Christ cometh, will he do more Miracles than this Man hath done?* John 7. 31. See Note on *John* 21. 25.

2*dly*, His Miracles, as they were very many, so were they also very great and powerful, and so assuredly performed by the Finger of God; even *Herod* stiles them *mighty Works*, Mark 6. 14. *Nicodemus*, when he had only begun to do them, acknowledges, that *no Man could do such Works as he did, except God were with him*, John 3. 2. And he himself saith, *If I had not done among the Jews those Works which never Man did, they had not had Sin*, John 15. 24.

3*dly*, The *Apostles* do with greatest Confidence avow to *Jew* and *Gentile*, that this *Jesus* had done great Wonders to confirm his Doctrine, and that this was a thing well known to them, and by these Sayings they converted those that heard them; Thus in that Sermon of St. *Peter*'s which added to the Church *three thousand Souls*, *Jesus of Nazareth* is said to have been *a Man approved among them by Miracles, Wonders, and Signs which God did by him in the midst of them*, for which he presently appeals to their own Consciences, saying, *This ye your selves know*, Acts 2. 24. And the same Apostle appealeth in like manner to the Knowledge of this by the *Centurion* and his Friends, saying,

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ing, *Ye know the Thing done throughout all Judea, how Jeſus being anointed with the Holy Ghoſt, and with Power, went about doing good, and healing all that were oppreſſed of the Devil, for God was with him*, Acts 10. 37, 38. Now here theſe Things may be obſerved,

1*ſt*, That theſe Records, contained in the firſt three *Goſpels*, being writ, ſaith Tradition, within fifteen Years after our Lord's Aſcenſion, or at the leaſt before that Deſtruction of *Jeruſalem*, of which they all ſpeak as future, and before which it is probable they died; many of thoſe *nine Thouſand* who were miraculouſly *fed with a few Loaves, and two little Fiſhes*, and many who were healed in every City, where *Chriſt*, and his Diſciples came, muſt be ſurviving Witneſſes of the Truth or Falſhood of theſe Writings.

2*dly*, That notwithſtanding this, we find not one thing delivered by them, as done by *Chriſt*, or his *Apoſtles*, either among *Jew* or *Gentile*, which they ever proved, or even declared to be falſe; we find indeed in theſe Records the *Phariſees* declaring that *he caſt out Devils by Beelzebub*, Matth. 9. 34. — 12. 24. and ſaying in their own Writings, that (x) *by virtue of the Name Shem Hamephoraſh*, which he ſtole *out of the Temple, he raiſed the Dead, and walked upon the Waters, and cured the Lame, and cleanſed the Lepers.* The wiſer Heathens, *Celſus*, *Porphyry*, *Hierocles*, and *Julian*, confeſſed that our Lord did Miracles, that he healed the Blind, and the Lame, and caſt out Devils; but then they add, that he did theſe things *by that Art of Magick which he had learnt from the Egyptians, and by ſome Names of powerful Angels he had learnt in Egypt*, and the ſame they affirmed of his Diſciples: *The Chriſtians*, ſaith (y) *Celſus, ſeem to prevail* δαιμόνων τίνων ὀνόμασι, καὶ κλήσεσι, *by virtue of the Name, and Invocation of ſome Dæmons.* And becauſe St. *Paul* was more eſpecially enabled *by mighty Signs, and Wonders, and Gifts of the Holy Ghoſt to make the Gentiles obedient in Word, and Deed*, Rom. 15. 18, 19. (z) *Julian* ſays of him, that *he did*, ὑπερβάλλειν πάντας πανταχῇ τὴς πώποτε γόητας, καὶ ἀπατεῶνας, *exceed every Way, all the Cheats, and Juglers which ever were.* Which by the way demonſtrates that neither the malicious *Jew*, nor ſubtle *Heathen* were able to confute the Facts contained in the *Goſpels*, or the *Acts*; for had they been able to have ſhewn the Falſhood of them in one Point, they would have had no cauſe to flie unto this Artifice, it being ſufficient for their Purpoſe to have ſhewed the Falſhood of any thing delivered in theſe Records of the *Chriſtian* Faith; whereas they only did pretend to balance the Miracles of *Chriſt*, and his *Apoſtles*, and the Cures performed by them, (as *Pharaoh* did the Miracles of *Moſes*) by oppoſing to them the *Miracles* done by *Pythagoras*, and *Apollonius*; and the Cures done by their Gods, and the *Heathen* Exorciſts. Now here conſider,

1*ſt*, That Chriſt not only did theſe Miracles himſelf; but whilſt he was with them he ſent out firſt the Twelve, and after them the ſeventy *Diſciples, to heal all manner of Diſeaſes, and caſt out Devils in his Name*, Matth. 10. Luke 10.

2*dly*, He engaged his Truth, that after his Departure from them, his *Apoſtles* ſhould do *greater Works than theſe, becauſe he went unto the Father*, John 14. 12.

3*dly*, He promiſed that theſe Signs ſhould follow them that believed, *in his Name they ſhould caſt out Devils, heal Diſeaſes, and ſpeak with new Tongues*, Mark 16. 17, 18.

In anſwer to what the *Heathens* offer to invalidate the Strength of this Argument,

1. It is confeſſed that both *Jews* and *Heathens* pretended to the Power of caſting out *Devils*, as truly as the *Chriſtians* did, and both had their *Exorciſts* for that very purpoſe, but then we find not one of them who ever promiſed, or pretended, that thoſe who would believe in them, ſhould do this in their Name, as did our *Jeſus*; not one who ever attempted to ſilence them at their *Oracles*, and expel them from their *Temples*, and force them to confeſs, before thoſe very Men who worſhipped them as Gods, that they were but Devils; and yet from *Theophilus* to *Euſebius*, *i. e.* from the ſecond to the fourth Century, the *Chriſtians* triumph in this Argument, and promiſe, *upon pain of Death*, to extort this Confeſſion from them, and ſpeak of it as a thing known even to the very *Heathens*, Hæc omnia ſciunt plerique, pars veſtrum, ipſos Dæmonas de ſeipſis confiteri, that *the Devils are forced by us thus to confeſs what they are, moſt know, and even ſome of you*, ſaith *Minutius*; Credite illis quum verum de ſe loquuntur, qui mentientibus creditis, *you, who believe their Lies, believe them ſpeaking thus the Truth againſt themſelves*, ſaith *Tertullian.*

2. It is confeſſed that many *Heathens* did plead, in anſwer to the *Chriſtians* triumphing in the Gift of Healing, conferred upon the meaneſt *Chriſtians* by their Lord, that *their Gods alſo did*, multorum hominum morbos, valetudineſque ſanare, *heal the Diſeaſes of many*, but never

(x) Raym. pug. fid. p. 290. (y) Apud Orig. p. 7. (z) Apud Cyril. Alex. l. 3. p. 100.

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never any ſent their Diſciples, as our *Jeſus* did his *Apoſtles*, and afterwards the ſeventy *Diſciples* by two and two, through all the Cities of *Judea*, or any other Country, to cure all Diſeaſes in his Name, as 'tis recorded by St. *Luke*'s Goſpel, writ within 15 Years after the thing was done, and ſo whilſt *Myriads* of *Jews* were living to teſtifie the Truth, or Falſhood of this thing, yea many who had actually been healed by them. Never did any Promiſe, as our *Saviour* did, that they who would believe in him ſhould do the ſame, and that his own *Apoſtles* ſhould do *greater Works* than he. Never did any enable others to beſtow this Gift upon Believers by Impoſition of their Hands, or by baptizing them in this all-powerful Name, as the *Apoſtles* did. This then is ſuch an eminent Demonſtration of the Truth of *Chriſtian* Faith as hath no parallel.

3. It is confeſſed that many of the *Heathen Magi* pretended to work many Miracles. And hence *Pythagoras*, by *Porphyry* and *Jamblicus*; *Apollonius Tyanæus*, by *Hierocles*; and *Apuleius* is by others compared to our *Jeſus*; but then,

1*ſt*, All their pretended Miracles were done to none, or evil Purpoſes, as being done to eſtabliſh the barbarous, obſcene, and fooliſh Rites of *Heathen* Superſtition, which was the grand Deſign of *Apollonius*, and alſo of *Pythagoras*, who taught all Men, ſaith *Jamblicus*, τὸ μένειν ἐν τοῖς πάλαι θεσι καὶ νομίμοις, *to continue in the Rites and Cuſtoms of their Country*, and this we learn from his golden Verſes; and conſequently it is certain that an holy God could never countenance what was ſo oppoſite both to his Nature and his Honour, but it was the Concernment of the Devil thus to endeavour to confirm that brutiſh and idolatrous Worſhip by which his Kingdom was upheld and propagated, and to oppoſe the Prevalence of *Chriſtian* Faith: Whereas the Miracles of *Chriſt* and his *Apoſtles* were all ſalutary and highly beneficial, and were deſigned to advance the Knowledge of the true God upon the Ruins of *Idolatry*, *to turn Men from Satan to God*, to teach them to excel in Purity and Virtue, in Piety to God, in Truth and Juſtice, Charity and Mercy towards others, and ſo was worthy of the Concernment of a pure and holy God, as being the moſt lively Tranſcript of his own Perfections.

2*dly*, All the great things aſcribed to theſe Perſons have ſuddenly been blaſted, and they like Comets have blazed for a while to the Amazement of the World, and preſently have ſet in Darkneſs; which is a pregnant Evidence that they derived from the Prince of Darkneſs, and only feigned a Commiſſion from that King of Heaven, who neither wanteth Power nor Wiſdom to accompliſh his Deſigns; whilſt *Chriſtianity* was like the riſing Sun, which *ſhineth more and more unto the perfect Day*. St. *Paul* informs the Church of *Rome* and *Coloſs*, that in the ſpace of thirty Years the Goſpel had been preached throughout the World, and brought forth Fruit in every Nation, on which account it quickly did obtain the Name of ἡ κρατοῦσα διδαχὴ, or *the prevailing Doctrine*, as *Porphyry* and *Julian* do confeſs. Now ſurely to aboliſh all *Idolatry*, to reform the Vices of the World, and to enable a few illiterate Perſons by mighty Signs and Wonders, by admirable Gifts and Diſpenſations of the Holy Ghoſt, to ſubdue the World to the Belief of the whole *Chriſtian* Faith, and to the Worſhip of a Man, condemned by his own Nation as a falſe *Prophet*, and a Malefactor, as the God and Saviour of the World, muſt be a vain Attempt, tho' managed by the moſt ſubtle and improved Impoſtor: But,

3*dly*, None of theſe Perſons ever pretended to tranſmit this Power which they vaunted of to any other Perſon, as our *Saviour* did; or to leave behind them thoſe, who by like Actions ſhould atteſt the Truth of what they did deliver in his Name, or ſuffer for the Cauſe they owned. The *Dæmon* in the Statue of *Apollonius* did for a little while, by uttering Oracles, perſuade Men to worſhip *Apollonius* as a God; but the ſame (a) Author adds, that God αὐτὸν τὸ δαίμονα ἐφίμωσε, καταργήσας αὐτοῦ τὰς μαντείας, *ſtruck dumb this Dæmon, making void, or aboliſhing his Oracles*; whereas this Power was not only imparted by our Lord to his Apoſtles, and promiſed to thoſe who ſhould believe in him, but alſo was, by the Impoſition of the Hands of theſe Apoſtles, or by their Baptiſm in the Name of *Jeſus*, conferred upon them, and promiſed to them; as in thoſe Words of *Peter*, *repent, and be baptized in the Name of the Lord Jeſus, and ye ſhall receive the Holy Ghoſt*. And hence *Arnobius*, having ſumm'd up the Miracles our *Jeſus* did, adds, that he not only did them by his Power, but which was more ſublime, multis aliis facere ſui nominis cum adjectione permiſit, *impowered many others to do them in his Name, nor did he any of thoſe Miracles which raiſed Aſtoniſhment in others, which he enabled not his little ones, and even Ruſticks to perform*; and then he triumphs over the *Heathens* thus, *What ſay you, oh ye ſtiff and incredulous Minds*, alicuine mortalium Jupiter ille Capitolinus hujuſmodi poteſtatem dedit? *did ever that Jupiter whom the Romans worſhip in the Capitol give the like Power to any Mortal?* and then moſt rationally concludes, that *to transfer this miraculous*

(a) Qu. & Reſp. qu. 24.

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power to a Man, and to give authority and ſtrength to a Creature, to do that which by their power alone can be done, ſuper omnia ſitæ eſt poteſtatis, *is an evidence of one whoſe power preſideth over all Things, and who hath all the Creatures at his Beck.*

And laſtly, to the pretence that *Chriſt* and his *Apoſtles* did all their Miracles by *Magick Arts*; I will not anſwer as *Origen* doth to *Celſus*, that all who ever did converſe with *Chriſtians* know this to be a Lie, not any of them finding that they ever uſed, but that they conſtantly abhorred theſe Arts; nor yet enquire with *Arnobius*, *poteſtis aliquem nobis demonſtrare ex omnibus illis magis, qui unquam fecère per ſecula, conſimile aliquid Chriſto, milleſima ex parte qui fecerit?* Nor will I repreſent it as an Abſurdity to think our Lord could learn theſe Arts in *Egypt*, when he was but *two Years old:* Nor will I ask, whether theſe *Chriſtians* were aſſiſted in theſe Arts by good or evil Spirits, it being as improbable that evil Spirits ſhould promote *Chriſtianity* to the Deſtruction of their Kingdom, as that good *Angels* ſhould promote a Lie, or countenance a wicked Cheat: I only ask, how came theſe *Chriſtians* to convert the *Egyptians*, and even thoſe *Magi* from whom they are ſuppoſed to have learnt theſe Arts? (2.) Seeing the Art of *Magick* was then at the height in *Epheſus*, *Samaria*, *Judea*, and through the Heathen World, by what means came thoſe *Chriſtians*, who by the Heathens were ſtill called Ideots and Mechanicks, to be ſo dextrous in theſe infernal Arts, that all the Skill and Learning of the World, could neither equal nor detect their Subtilty? Seeing the *Jews* ſwarmed both in *Epheſus* and *Egypt*, why did none of them ever attain to the like Skill? How is it none of the *Egyptian Sorcerers* did ever contend with *Chriſt* or his *Apoſtles*, as they did of old with *Moſes*, or manifeſt theſe Slights to the deceived World, with which they were ſo well acquainted? How is it that thoſe many who did deſert the *Chriſtian* Faith, did never once confeſs their Skill in Magick, or diſcover one Book, or one Inſtruction they had learned from *Chriſt* or his *Apoſtles*, to produce ſuch wonderful Effects? Laſtly, the *Apoſtles*, and firſt *Chriſtans*, could not be Deceivers, but others who did embrace, and ſucceſſively promote and ſpread their Doctrine, muſt know that they were ſo, and be inſtructed in the ſame Arts of Falſhood by them, for they could never propagate their Cheats without great Falſhood and Hypocriſie, nor prevail on any that were not willing to be their Confederates, and learn their Artifices for the impoſing of this Faith on others. Now how incredible is it that ſo many Myriads throughout three Ages in which theſe Miracles were done, ſhould all conſpire in an unprofitable and known Lie, from whence they did, and could reap nothing but Loſs and Poverty, Perſecutions, Impriſonments, and Death, and not one ſingle Perſon be induced to divulge the Cheat, let any reaſonable Perſon judge; eſpecially if we conſider that the only Motives which *Chriſtianity* did offer to engage Men to Perſeverance in that Faith, were the inward Conſolations of the Holy Spirit, and a future Recompence, neither of which could belong to, or reaſonably be expected by Men, who knew themſelves Promoters of a vile pernicious Lie.

Hence therefore we may argue thus,

They who neither had nor could have any Motive to believe, continue in, promote, or ſuffer for the *Chriſtian* Faith, beſides the inward Conſolations of the *Holy Ghoſt*, and the Expectations of the Bleſſings promiſed in the Life to come, cannot reaſonably be ſuppoſed to be wilful Cheats; the reaſon is becauſe the Spirit of God could not give any inward Conſolations to thoſe who were promoting a notorious Falſhood by infernal Arts; nor was it poſſible that they who knew they uſed theſe Arts, ſhould expect on that account to be for ever happy in the Enjoyment of that Holy God, *who loveth Truth in the inward Parts*, or to be raiſed by him to an Inheritance undefiled; ſeeing then even the Light of Nature, and Reaſon of Mankind aſſures us, that not one of, much leſs all, thoſe Myriads which believed *Chriſtianity* could do it without any Motive; ſince the Light of *Scripture* doth aſſure us they could then have no other Motive to believe, than thoſe of the internal Conſolations of the Holy Spirit at preſent, and the Hopes of a bleſſed Reſurrection to eternal Life: Seeing, *3dly*, the Attributes of God, and the Nature of the Holy Ghoſt aſſure us, that they who propagated an Impoſture by Magick, and infernal Arts, or by Deluſions, ſhould never have theſe inward Conſolations of the Holy Ghoſt, or Expectations of eternal Happineſs, as the Reward of their Impoſtures or Deluſions, it is impoſſible they ſhould be Cheats.

In fine, the Wonders which accompanied our *Saviour*'s Death, were as remarkable and glorious as were the Actions of his Life; for when the Traytor *Judas* came to apprehend him, he did but ſay unto them, I am *Jeſus*, and ſtraightway both the Traytor, and all that did attend him, were *ſtricken down to the Ground*, John 18. 6. and when *Peter* had ſtricken off the Ear of *Malchus*, he healed it with a touch, *Luke* 22. 51. even when he hung upon the Croſs, and when he had given up his Spirit, the Heavens were overſpread with Darkneſs at Noon-day, which is a thing obſerved by the very *Heathens*,

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and from their Records handed down to us; the Earth quaked, the Rocks ſplit, the Veil of the Temple was rent, the Graves were opened, and many that were dead aroſe, and came into the City, and appeared to many, *Matth.* 27. 51, 52, 53. Now we read nothing of this Nature concerning either *Pythagoras*, or *Apollonius*, though *Philoſtratus* tells us, that *Apollonius* died not, but was tranſlated into Heaven.

§. XI. Again as our Lord frequently foretold, that being dead, after three Days he would riſe again, ſo have we certain Demonſtration that he aroſe accordingly from the Conſideration of the Perſons engaged to atteſt it, and the Abſurdity of thinking they ſhould all conſpire to atteſt a Lie: For,

1. The dead Body of our Lord could not continue in the Grave after three Days; for had it viſibly lain dead there after that time, this had been ſufficient to have proved our *Saviour* a falſe *Prophet*, becauſe he promiſed ſo oft that he would riſe again the third Day, *Acts* 10. 40. 1 *Cor.* 15. 3. *Luke* 24. 46. yet if our Lord was not then riſen from the Dead, his Body muſt continue there, or be conveyed thence by ſome Body.

2. It is not reaſonable to believe that Perſons unconcerned for this *Jeſus*, or who believed not well of him ſhould remove his Body thence, ſince no Man can imagine why they ſhould attempt it, or what Motive they could have to do it; and therefore this never was pretended, or affirmed by *Jew* or *Gentile*. Moreover, either they did this without acquainting *Chriſt*'s Diſciples of their Enterprize, and then how eaſie was it for them, by producing the dead Body, to confute the Teſtimony of his *Diſciples*, and how unlikely was it that theſe *Diſciples* would have begun to teſtifie a thing which might, for any thing they could know to the contrary, be preſently confuted by producing that very Body, they ſaid was riſen from the Dead? Or, 2*dly*, They acquainted *Chriſt*'s Diſciples with the Fact, became Confederates with them, and engaged to conceal the Body, and then upon the Strength of this Confederacy, and Promiſe, muſt depend all the Hopes which *Chriſt*'s Diſciples had, that they ſhould be Succeſsful in this Teſtimony, and not be proved Cheats by ocular Demonſtration. Now is it reaſonable to conceive that in this Matter they ſhould truſt to the Fidelity of thoſe Men, who in this very Buſineſs, in which their Silence could alone befriend them, were the worſt of Cheats? 'Tis, laſtly more incredible, that Perſons of this Temper ſhould ſtill go on to ſtifle, and conceal the Matter, and not be tempted by the Pleaſure of the Thing, the Service they might do to their Religion, the hopes of a conſiderable Reward, or by the hatred of a Cheat ſo groſs and palpable, to manifeſt the Shame, and Infamy of thoſe who forged it. Or,

3. His dead Body within that time muſt be conveyed from the Sepulchre by *Chriſt*'s Diſciples, as the *Jews* ſaid it was: Now againſt this vain Pretenſion of the *Jews* we have the ſtrongeſt Evidence imaginable; the *Evangeliſts*, and *Sacred Writers* having ſo contrived this Teſtimony, that 'twas incredible they ſhould attempt, and in the Nature of the thing impoſſible they ſhould effect it, had it been a Lie, or a Contrivance of thoſe Men who had their Lord's dead Body in their Hands.

For, 1*ſt*, The Teſtimony they delivered was this, *That the ſame Jeſus whom the Jews had crucified as a falſe Prophet, was declared to be the Son of God by the Reſurrection of his Body from the Dead.* Now it hath been ſhewn, Note on 1 *Cor.* 15. 35. that the Reſurrection of the Dead was by the *Gentiles* deemed a thing incredible: The Reſurrection of that very Perſon whom the *Jews* had ſo lately condemned, and crucified as an *Impoſtor*, was that which they of all Men would be moſt unwilling to believe, ſeeing it was a Teſtimony which not only did acquit this *Jeſus* from all the Calumnies, and falſe Aſperſions of the *Jews*, but alſo pronounced their greateſt *Rabbi*'s an evil Brood of *Hypocrites*, *Fools*, and *Blind*, *Serpents*, and *Vipers*, a wicked and adulterous Generation, a deviliſh, damned Crew, nay their whole Nation guilty of the moſt horrid Crime that could be charged upon Man, even *the Murther of the Lord of Life*, and which aſſured them there was no Salvation to be hoped for but from that very Perſon whom *they had taken, and by wicked Hands had crucified* and ſlain, and that *all Power both in Heaven and Earth was given to him*; and therefore 'twas not to be expected it ſhould gain Credit among *Jews*, or *Gentiles*, unleſs it was confirmed by the greateſt Miracles.

2*dly*, As our *Lord* often told, not only his Diſciples, but the *Jews* alſo, that he would ſhortly return to his *Father*, that he ſhould *aſcend up where he was before*, John 6. 62. *and go to him that ſent him*, John 7. 33, 34. that *within a while, they ſhould ſee the Son of Man ſitting on the right hand of Power*, Matth. 26. 64. and that he would *come in the Glory of his Father, and reward every Man according to his Works*; ſo doth this Teſtimony declare

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declare, that he was now *exalted to the right hand of God*, and that *God had made him Lord of all things*, Acts 2. 36. that he had *exalted him to be a Prince and a Saviour*, Acts 5. 31. nor was *Salvation to be expected by any other*, Acts 4. 12. And, *Laſtly*, That by this Reſurrection he had demonſtrated, that he was to be the Judge of the Quick and the Dead, *Acts* 17. 31. Now it ſeemed Fooliſhneſs both to *Jew* and *Gentile*, that ſuch a one who ſeemed to them to be without all Form or Comelineſs, all outward Splendor or Grandeur, one branded for a Rebel and Impoſtor by his own Nation, and as ſuch condemned by ſo great a Power, ſhould be declared to be the Son of God, the Lord of all things, the Author of Salvation to all Men, the Sovereign Object of their Adoration. And,

3*dly*, As an immediate Conſequence of this, it was a Teſtimony which never could be owned in any part of the whole *Heathen* World, but they muſt thereupon renounce all the Religion eſtabliſhed among them by Law and Cuſtom, diſcard the Gods which they and their Forefathers had ſo long worſhipped, as *Devils* and *dumb Idols*, and own the God of *Iſrael* as the only true God, and ſubmit to thoſe Doctrines of the Holy *Jeſus* which required them ſo entirely to renounce their ſinful Pleaſures, which were ſo grateful to the Fleſh, and all thoſe Vices to which they had ſo long indulged, and henceforth live a Life of higheſt Purity, and Separation from the Pleaſures and Enjoyments of this World to be employed in Acts of Self-denial and Mortification, in taking up the Croſs, and ſuffering patiently the worſt of temporal Evils, only in hopes of future Bleſſings from a Crucified *Jeſus*, and a Reward to be conferred upon them by him, after a more incredible Reſurrection of their Bodies from the Grave. Now it is certain from Reaſon and Experience, that a new Doctrine which ſtands obnoxious to a great many Prejudices both of the Judgment and Affections, and which contains many things that ſeem to render it incredible to the one, and many more which render it unpleaſant to the other, is moſt unlikely to prevail upon the World, in oppoſition to all other Doctrines. (2.) That Men are not eaſily induced to reject thoſe Principles which they received from their Education, but ſtill are backward to admit new Faith, to confeſs their Errors, and condemn themſelves, and paſs hard Sentences upon the State of their beloved Friends, Relations, and Anceſtors. (3.) That Men are naturally wedded to their Luſts, and bear a paſſionate Affection to the Pleaſures and Enjoyments of the World; and therefore, that which ſuddenly prevails upon them to renounce them all, muſt be of greater Power, and of more prevailing Efficacy, than the Temptations of the World. (4.) That it is not eaſie to prevail upon the World to quit a preſent and important Intereſt, only in hopes of future Good, or to expoſe themſelves to the worſt of Sufferings in confirmation and purſuance of thoſe Hopes, without the moſt concluding grounds of hope, much leſs in Contradiction to them. (5.) That Men of the loweſt Birth and Education, and ſuch as were great Sufferers both in their Reputation and their Perſons, were Men unlikely to prevail upon Perſons of all Sorts and Conditions whatſoever, to quit their Religion, and their habitual Luſts, their worldly Intereſts, and their alluring Pleaſures, and their eſpouſed Tenets, much more their Lives, and deareſt Relatives, and to expoſe themſelves to thoſe Evils which are moſt contrary to the Deſires of humam Nature, and to the Deſigns of mere natural Men.

Again, They tell us, they were ſent to preach this Teſtimony to all *Nations*, and to baptize them into the Faith thus preached, to publiſh it to the *Jews*, *Samaritans*, and to the uttermoſt parts of the Earth, *Acts* 1. 8. Now, could they convert great Numbers of all Nations from Darkneſs unto Light, perſuade them to diſcard their own Religion they had ſo long embraced, quit all the Worſhip and the Rites they had received from their Forefathers, renounce all the evil Cuſtoms and Manners they had ſo long indulged to, only to worſhip and expect Salvation by one condemned by his own Nation, where his pretended Miracles were wrought, as a falſe *Prophet* and a vile *Impoſtor?* They were to turn them *from the Power of Satan unto God*, and therefore, were to deſtroy that ſtrong Man armed, to overthrow his Kingdom, to ſtop the Mouth of his *Oracles*, deſtroy his *Temples* and his *Worſhip*, to caſt out *Devils* where they came, and make his Kingdom *fall like Lightning*; Now, could they convert thoſe *Nations*, whoſe Languages they underſtood not, without the Gift of Tongues; which, if they wanted, they muſt ſtand mute among them without one Word to ſay in Propagation of this Teſtimony? How could they work ſo great a Change upon them, or prevail with them to ſuffer ſo much, as their Converts by their own Confeſſion were obliged to do, for the ſake of this their Teſtimony, without the greateſt Evidence, that what they told them was a certain Truth? And how could they afford this Evidence to any, without a Confluence of Miracles to confirm their Sayings? Hence,

4*thly*, They ſo often tell us, that their Lord promiſed to enable them, in Confirmation of this Teſtimony, to work *greater Miracles than he himſelf had done*, Joh. 14. 12. and that they who believed this Teſtimony, ſhould be enabled *to heal the Sick, to caſt out Devils, and ſpeak with new Tongues*; that for the Propagation of this Teſtimony, *he would give them a Mouth*,

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Mouth and Wiſdom, which all their Adverſaries ſhould not be able to gainſay, that they ſhould have no need when they were before *Princes* and *Rulers* on the account of this Teſtimony to premeditate, becauſe *the Holy Ghoſt would teach them in that hour what to ſay*, Luke 12. 12. — 21. 15. That he promiſed, that they ſhould be enabled for this Work *by the Power of the Holy Ghoſt deſcending on them, and convincing the World of their Sin who believed not in him, and of his Righteouſneſs becauſe he went unto the Father, and of a future Judgment, becauſe the Prince of the World ſhould by them be condemned, and caſt out of his Kingdom*, John 16. 8. — 11. They introduce him, praying to his *Father*, that they might thus be aſſiſted by this *Holy Spirit, that the World might believe that he had ſent him*; See the Note on *John* 17. 21, 22, 23. and promiſing the Holy Ghoſt to them that would believe in him, *John* 7. 37. — 39. Whence it muſt neceſſarily follow from their own Words, that they muſt have received this miraculous Aſſiſtance, and theſe Diſtributions of the Holy Ghoſt, for confirmation of this Teſtimony; or elſe that *Jeſus*, whoſe Reſurrection they proclaimed, muſt be a falſe *Prophet*. Hence it is evident beyond all Contradiction;

1*ſt*, That a Power of doing mighty Miracles, and of exerciſing and diſtributing the Gifts of the Holy Ghoſt to Believers, was abſolutely neceſſary, in places where they came, for Confirmation of this Teſtimony, and planting any *Chriſtian* Church in any Nation; it being abſolutely neceſſary, to make this Teſtimony effectual, that both the *Apoſtles* who gave in this Teſtimony, and they who did believe it, ſhould be aſſiſted by the Power of Miracles, and be endow'd with the miraculous Gifts and Diſtributions of the Holy Ghoſt; and yet,

2*dly*, It is as certain, that if this *Jeſus* was not riſen, or *being riſen*, had failed in all his Promiſes of ſuch miraculous Aſſiſtance, that his Diſciples could have no Motive to begin this Teſtimony, or never could be able thus to confirm what they affirmed.

1. They could have then no Motive to begin this Teſtimony; for if he were not riſen, or if he failed in all theſe Promiſes, they muſt conclude him an *Impoſtor*; and then, what Motives could they have to publiſh him *the Saviour of the World*, who after he had called them *to leave all, and follow him*, and made ſuch ample Promiſes unto them, of *judging the twelve Tribes of Iſrael*, Matth. 19. 28. left them ſo ſadly in the Lurch, expoſed to Shame and Infamy? How could they hope *by mighty Signs and Wonders, by Gifts and Graces of the Holy Spirit*, great and numerous, to give in Evidence to his Reſurrection, (as they confidently pretended they were impowered to do,) had he been ſtill reſerved under the Power of Death, and only by his own, or others Arts, removed from his Sepulchre? How is it, that they never thought within themſelves, he could not ſave himſelf, and whence ſhall we expect Salvation? He could not by his Miracles of Power and Goodneſs, prevail upon one Nation to believe his Doctrine; and, can we, tho' deſtitute of all that Power which reſided in him, think to reduce the World into Obedience, or to impart the Holy Ghoſt to others, when we our ſelves have the Spirit of Deluſion only? Who can imagine, were this ſo, they would have ſaid ſo boldly at the firſt Entrance on this Teſtimony, to Men who wondred at them, *Repent, and be baptized every one of you in the Name of the Lord Jeſus, and you ſhall receive* (theſe Gifts of) *the Holy Ghoſt; for the Promiſe* (of the Holy Ghoſt, recorded by the Prophet *Joel,*) *is* (made) *to you, and to your Children, and to as many as the Lord your God ſhall call*; or ſay ſo confidently before the *Jewiſh Sanhedrim*, their mortal Enemies, *We are Witneſſes of theſe things, and ſo is the Holy Ghoſt which God hath given to thoſe that believe*, Acts 5. 32. if there were no ſuch thing?

Nor, 2. Could they confirm their Teſtimony by any Miracles, or Divine Aſſiſtance; for if their Teſtimony were a Lie, they had no reaſon to expect the leaſt Aſſiſtance for the propagation of it, but had juſt reaſon to conceive, that all the Powers both in Earth and Heaven ſhould be engaged to confound it; for ſure they could expect no help from him whom they declared to be riſen, if in their Conſciences they knew he was ſtill under the Power of Death; they rather had great reaſon to expect that God ſhould croſs them in thoſe Deſigns, which they prophanely vented in his Name, making him witneſs to a Lie; they could not hope to be aſſiſted by the Powers of Darkneſs, ſeeing their Doctrine did ſo plainly tend to the Subverſion of *Satan*'s Kingdom; they could not rationally hope, that either *Jew* or *Gentile* would befriend them in the Promotion of a Cheat, which they were both concerned in Intereſt and Honour to detect: What therefore could embolden them to enter upon the Propagation of this Cheat, in oppoſition to all the Powers both of Heaven and Earth?

To ſtrengthen this Argument, let us conſider the Succeſs of this Teſtimony; our Lord had declared, that after he had been lifted up, *he would draw all Men after him*, John 12. 32. and that then his Kingdom, from a ſmall beginning, ſhould increaſe as a Grain of Muſtard-ſeed, and be like Leaven leavening the whole Lump, *Luke* 13. 19, 21. Accordingly, we find that this Teſtimony, when it was firſt declared to the World on the Day of *Pentecoſt*, prevailed at one Sermon over 3000, and at another on 5000, of thoſe very Perſons who

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had ſeen him crucified, to believe, that he was riſen from the Dead. He ſent them forth to preach this Doctrine to the World, with a Promiſe that *he would be with them*, Matth. 28. 20. And accordingly it is ſaid, *They went forth preaching this Doctrine every where, the Lord working with them, and confirming the Word with Signs following*, Mark 16. 20. and that *with great Power gave the Apoſtles witneſs to the Reſurrection of the Lord Jeſus*, Acts 4. 33. and that *God bare witneſs to the Word of his Grace, both with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghoſt*, Heb. 2. 4. and of the Truth of this, the *Acts* of the *Apoſtles*, the *Epiſtles* written to the Churches planted by them, the Miracles done by many Myriads of *Chriſtians*, and the Gifts daily exerciſed in their Aſſemblies, are a Demonſtration; yea, the ſpeedy and wonderful Succeſs and Prevalency of this Teſtimony, confirms the Truth of what they delivered; for if Men were not then infatuated, how could it come to paſs, that ſo great a part of the World as was ſo ſuddenly converted by their Teſtimony, ſhould without any Proof, or other Evidence, than the bare Relation of ſuch ignorant unlearned Perſons, give credit to their Fiction; or that Perſons of all Ranks and Conditions, ſhould not only yield a firm aſſent to ſuch a proofleſs Fable, but readily ſhould ſacrifice their Lives and Fortunes to maintain that Faith?

For farther demonſtration of the Truth of this Teſtimony, let us reflect a little upon the Perſons commiſſioned by *Chriſt* to preach it to the World; and we ſhall find,

1. That they were Perſons who had no Advantages of Birth, Wealth, or worldly Intereſts, which might enable them to manage, or promote this Work, no Wiſdom to contrive, no Policy to carry on ſuch cunningly deviſed Fables, as being both according to their own Report, and the Objection of the *Heathen* World, ἀγράμματοι, καὶ ἰδιῶται, *illiterate*, and ſimple Men; and is it eaſie to conceive, that Men ſo few, ſo meanly qualified as to Condition, Endowments, or Ability of Mind, without all ſupernatural Aſſiſtance, ſhould ſo skilfully contrive, ſo couragiouſly maintain, and ſo ſucceſsfully manage ſuch a Story, as quickly to engage the Faith of many Myriads to yield a firm aſſent unto it?

2. They could have no Motive from any worldly Intereſts to propagate this Lie throughout the World, but they had all imaginable Reaſons to decline it, if it were not true; for all thoſe things which the Allurements of the World can ſignifie, they willingly abandoned for the ſake of this one Teſtimony, incurring both the loſs of Honour, Pleaſure, and of all worldly Intereſts in proſecution of it: Nay, they declared, that this very *Jeſus*, whoſe Reſurrection they atteſted, had foretold that this ſhould be their Portion, that *in this World they ſhould have Tribulation*, that they ſhould be *hated of all Nations for his Name's ſake*, that they ſhould be *delivered up to be afflicted, and even killed for this Teſtimony*; ſo that they could not poſſibly avoid theſe Evils, but they muſt by ſo doing overthrow their own Teſtimony, and prove this *Jeſus* a falſe *Prophet*; and much leſs had they reaſon to expect any Bleſſings in the World to come for propagating ſuch a Lie, by falſe Pretences of Divine Aſſiſtance, to the diſhonour of Almighty God, and the deſtruction of ſo many *Myriads* deceived by them. Since then the *Moraliſts* conclude, that 'tis impoſſible for Men to act without appearance of ſome Good to be procured by that Action; ſince love of Life, and a deſire of Self preſervation, is common to us with the very Brutes; and 'tis natural to them, and us, to avoid Miſery and Torments; the *Apoſtles* could not thus abandon all the Enjoyments and Expectations of the Bleſſings both of this and of another World, and wilfully ſubject themſelves to all the Miſeries and Torments which Creatures could endure, in propagation of a Teſtimony from which they could expect no Profit or Advantage, but they muſt be bereft of common Senſe, renounce the natural Inſtincts of Mankind, and be in love with Ruin and Deſtruction, I confeſs, 'tis poſſible for Men to lay down their Lives for falſe Opinions, provided they believe them to be true, but if the *Apoſtles* were guilty of any Cheat at all, they muſt be guilty of a known Impoſture, and ſo muſt ſacrifice their Lives for Falſhood, *i. e.* for that from which they could expect no good at all; which ſeems ſo inconſiſtent with the Principles of common Reaſon and Self-love, that nothing can be more incredible.

3. Conſider, that they continued conſtant in this Teſtimony, and never could be moved by any checks of Conſcience, any hopes of Gain, or any Fears or Senſe of Sufferings to diſavow this Teſtimony, or to detect the Falſhood of it. Now that ſo many Perſons ſhould perſevere immoveably in an extravagant Reſolution to maintain a Lie, ſo that no Threats, no Perils, no Pains or Troubles from without, no Regret or Diſſatisfaction from within, ſhould drive them from it; but that they ſhould die with it in their Mouths, is ſo incredible, that nothing can be more; it muſt be therefore Truth alone, that could uphold them ſteady in the Profeſſion of this Thing; ſo unanimous a Conſent, ſo clear a Confidence, ſo firm a Reſolution, ſo inſuperable Conſtancy and Patience, nothing but the ſenſe of Truth could inſpire them with, nothing but a perfectly good Conſcience could ſuſtain. Conſider,

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4. That they were Persons who profess'd to all their Converts, great Sincerity in what they did, declaring, that *they had renounced the hidden things of Dishonesty, not walking in Craftiness, not handling the Word of God deceitfully, but by manifestation of the Truth, commending themselves to every man's Conscience in the sight of God.* Moreover, in their Writings, they frequently condemned all Falshood, Craft, Hypocrisie, commanding us *to lay aside all Guile, Hypocrisie, to put away all Lying, to speak every man truth with his Neighbour*, denouncing Hell and Damnation against those *who loved, and made a Lie:* And yet if they indeed promoted a cunningly devised Fable, they whom they spake and wrote to, could not be ignorant of their Hypocrisie and Lying, when they speak so much of their own Miracles and Gifts of the Holy Ghost received by Believers, and of the Gifts of Healing, casting out of Devils, and of Tongues, promised and vouchsafed to them; for these things they still mention in their *Epistles* directed to their Converts, as things frequently done by, and exercised among them. Now if their Converts did enjoy these admirable Gifts, it is not to be doubted, but God himself, who is the only Author of them, did set his Seal to the *Apostles* Testimony; if they did not enjoy them, they must then know, that the *Apostles* who made these Promises, and who indited these *Epistles*, were guilty of notorious Untruths, and so could have no Motive to believe, but rather to detest their Doctrine.

5. Consider, that the Doctrine they delivered in the Name of this Holy *Jesus*, was such as highly tended to the promotion of Piety and Virtue in the World; for none who are acquainted with this Doctrine, can deny, that they do evidently tend to the advancement of true Goodness, Righteousness, Love, Charity, Peace, Quietness and Mercy: Now, can it reasonably be conceived, that Men should in the same Design be guilty of the greatest Virtue, and the greatest Villany in the World; that the same Men should die Martyrs to the worst Imposture, and the best Institution in the World; that they should sacrifice their Lives to the Interest of Holiness and Virtue, and the Credit of Blasphemy and Imposture? 'Tis common, I confess, for Men of bad Designs to make very good Pretences, but still they do this to carry on Designs far different from their Pretences; but we have shewed, that the *Apostles* could have no Designs in propagating their Doctrine, but that it should be believed; and there, if they did not really design to make Men believe the Doctrines they taught for the advancement of the Interests of Piety and Virtue, they could have no end at all, in losing both their Lives and Fortunes to promote those Doctrines, which contradicts the Principles of Human Nature.

He then who doubts of the Sincerity of these Assertors of our Lord's Resurrection, must be forced to admit what is much more incredible, as being more repugnant to Human Nature, and the Course of Things, *viz.* he must believe that Persons, otherwise thro' their whole Lives blameless, and strictly vertuous in their Conversations, as the *Apostles* were, Men who appealed to their Proselytes, *how holily, and justly, and unblameably, they had behaved themselves amongst them*, should yet, against the clearest dictates of their Conscience, commit so great a Villany as this Imposture doth imply; that Men, all whose Discourses and Demeanors did evidently tend to the advancement of God's Glory and the promotion of true Goodness, should in their Hearts defy God, and detest all Goodness, as they must do if they were wilful Cheats; that they who otherwise did teach these Doctrines, and practice those things which shewed the greatest kindness and good will to Men, were only striving to abuse and betray them by false Promises and Hopes into the worst of Miseries; that Men of so great Wisdom as they shewed, both in their Writings, and the success of their Attempts, should zealously drive on a vain and senseless Project, with more unwearied Industry labouring to maintain and disperse a Lie, than any Men besides did ever use for confirmation of the greatest Truth; he must believe, that Men in all respects so impotent, should be so strangely prevalent without the least Assistance, as to cause the World to run in to them, that naked Weakness should overthrow the strongest Might, that pure Simplicity should baffle even the sharpest Wits, the subtilest Policy and deepest Learning, that rude Speech void of all Strength and Ornament, should even force Men to embrace an uncouth and unpleasant Story against the finest Rhetorick back'd with the force of Truth: He must believe, that a Crew of vile Persons should so inseparably be linked together only by the Bonds of Fraud, no Truth, no Virtue, no real Interest uniting them, that nothing could unty the Knot: *Lastly*, He must believe, that Men of Sense should for no End, no visible Advantage here, no future Hopes, voluntarily embrace, and patiently endure all that can be distastful unto Human Nature, freely exposing themselves, they knew not why, to all the Fury upon Earth, and all the Flames of Hell, eagerly sacrificing their Fortunes, Credits, Lives, and Souls themselves, to the Ghost of a condemned Malefactor, and false *Prophet*. And if so, why doth Philosophy inform us, that Self-preservation, the love of Life and Ease, is rooted in the very Principles of Human Nature, and that it is not possible for any Man deliberately to chuse to be miserable, or to refuse to

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be happy, or not desire so to be? To conclude, if this Relation were untrue, either the *Apostles* were beside their Senses when they did believe it, or besides their Wits when they affirmed, and did endeavour to confirm what they did not believe with loss of Life and Fortunes; and if so, what shall we say to that vast Multitude of *Christians*, who notwithstanding all Temptations to the contrary, so readily embraced, so stedfastly believed the Doctrine of those Men who had so little reason to believe themselves.

§. XII. Let us consider lastly the Predictions of our Lord, relating partly to his own Disciples, and what they were to do after his Resurrection, and partly to the *Jewish* Nation, and what was to befal them for their Infidelity, and their rejecting, and condemning their *Messiah*. As for his Disciples,

1. He promised, and foretold, that not only the twelve *Apostles* should be endued *with Power from on High*, and should receive *the Promise of the Holy Ghost*, but also that they who believed in him should be baptized with the Holy Ghost, should receive him, and be enabled by him *to speak with Tongues*, Matth. 3. 11. Mark 16. 17, 18. Luke 24. 49. John 7. 37, 38. Acts 1. 8. and that this Promise was admirably fulfilled not only by the Gifts of Tongues, and Prophesie, conferr'd on the *Apostles* at the day of *Pentecost*, and by their Baptism, Preaching, and laying on of Hands on others, but by the Gifts of Prophesie, and Tongues, with the Interpretation of them, and by the Gift of discerning Spirits, and knowing things secret exercised in all *Christian* Churches, hath been fully proved in the Preface to the Epistles, from §. I. to the sixth, and from the eleventh to the fourteenth.

2. He foretold that the Kingdom of *Satan* should be cast down by them, and should *fall like Lightning* before them, and said, *behold, I give you Power over all the Power of the Enemy*, Luke 10. 18, 19. and how gloriously he fulfilled this Promise, and made good this Prediction, hath fully been demonstrated in the same General Preface, §. X.

3. He foretold that the Gospel of the Kingdom should be preached by them throughout the World, *Matth.* 26. 13. yea that it should be preached to all Nations within the space of forty Years, or, before the Destruction of *Jerusalem*, Matth. 24. 14. that the increase of his Kingdom should be like that *of a Grain of Mustard Seed*, Mark 4. 32. and that he being lifted up *would draw all men after him*, John 12. 32. which came to pass so wonderfully, that in the space of 24 Years after *Christ*'s Passion, St. *Paul* in his Epistle to the *Romans*, saith, *the sound of it was gone out into the uttermost parts of the World*, Chap. 10. 18. and in the *Epistle* to the *Colossians* writ 29 Years after that it was *preached to every Creature under Heaven*, Chap. 1. 6, 23. We see, saith (b) *Clemens Romanus*, *the World beyond the Ocean, i. e.* the British Islands, *subject to the Commands of Jesus: The Contagion of this Superstition*, saith (c) *Pliny* in his Epistle to *Trajan*, writ in the close of the first Century, *hath spread it self not only over Cities, but even Villages and Fields: There is no rank of men*, saith (d) *Justin M. whether Græcians, or Barbarians, or call'd by any other Name, in which Praise and Thanksgivings are not offered up to the Father in the Name of Christ crucified*; so that *an whole Race of Christian Nations seemeth*, saith (e) *Origen, to be born at once, and who*, saith he, *will not admire the Prediction of our Lord, when he sees it thus fulfilled in every Nation under Heaven, Greeks and Barbarians, the wise and unwise, and all Mankind being overcome by it, so that there is no kind of men by whom this Doctrine is not received?* l. 2. p. 68, 69.

The Predictions which concerned the *Jewish* Nation were these following,

1. That *the Kingdom of God should be taken from them, and given to another Nation, bringing forth the Fruits thereof*, Matth. 21. 43. and that *the things which did belong to their Peace should be shortly hid from their Eyes*, Luke 13. 28, 29.—19. 42. that *many should come from the East, and from the West, and should sit down with Abraham, Isaac, and Jacob, in the Kingdom of God, but the Children of the Kingdom should be cast out*, Mat. 8. 11, 13. and that all these things *should come upon that Generation.* Accordingly we find the *Apostle Paul* in his *Epistle* to the *Romans*, sadly bewailing that *Spirit of slumber* which was come upon them, *Rom.* 11. 8. speaking of their *Rejection*, ver. 15. *the breaking of these Branches off through Unbelief*, ver. 19, 20. *their Blindness*, ver. 25. and saying, that *God had concluded them all in Unbelief.*

2. Our Lord foretold, that *Satan*, cast out from them, should *return with seven Devils more wicked than himself*; and that he did so, the History of *Josephus* will not suffer us to

(b) Ep. ad Cor. p. 29. (c) L. 10. Ep. 97. (d) Dial. cum Tryph. 345.
(e) Contr. Celf. l. 8. p. 405.

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to doubt, for he declares, that ſoon after our *Saviour*'s time, they were become the worſt of Men. See Note on *Rom.* 2. 2.

§. XIII. *Laſtly*, The things which Chriſt foretold concerning the Deſtruction of *Jeruſalem*, and the Calamities which ſhortly were to happen to that Nation, were of that ſignal Nature, and mentioned ſuch various Events, then future, and contingent, and yet were ſo exactly, and ſo particularly fulfilled, as to afford us a moſt pregnant Demonſtration of the Truth of Chriſt's Prophetick Office. And,

1*ſt*, Our bleſſed Lord foretelleth the Deſtruction of the *Jewiſh* Temple, after it had ſtood well-nigh 500 Years, in theſe words, *Seeſt thou theſe great Buildings? there ſhall not be left one Stone upon another which ſhall not be thrown down*; to complete which Prediction, *Titus* commands his Soldiers, ſaith (f) *Joſephus*, ἅπαντά τε τὴν πόλιν ἀπαρᾷ, καὶ τὸν νεὼν καλασκάψειν, *to dig up the Foundations both of the Temple and of the City*; and both the (g) *Jewiſh Talmud*, and (h) *Maimonides* add, that *Terentius Ruſus*, the Captain of his Army, *did with a Plowſhare tear up the Foundations of the Temple*, and ſo more ſignally fulfil thoſe words of *Micah*, Chap. 3. 12. *Therefore ſhall Zion for your ſakes, be plowed as a Field, and Jeruſalem ſhall become Heaps, and the Mountain of the Lord as the high places of the Foreſt.* And here two things ſeem worthy of our Obſervation, *viz.*

1. The exact Time when this was done, *viz.* on the ſame Month, and Day, on which it formerly was burnt by *Nabuzaradan*, the Captain of the King of *Babylon*, which therefore by *Maimonides* is ſtiled, *the fatal day of Vengeance*, and which is by (i) *Joſephus* reckoned to be a matter of juſt Admiration, and a plain Indication, that this ſo hapned by divine Appointment.

2. That this Deſtruction, and Conflagration of the *Temple*, hapned againſt the Will, Command, and the Endeavours of *Titus* to prevent it, for he calls Heaven and Earth to witneſs that he would never violate that ſacred Place, unleſs the *Jews* compelled him ſo to do; yea, ſaith he, (k) *I will preſerve your Temple againſt your own Wills*; when his own Generals declared it neceſſary to deſtroy that *Temple*, he anſwers, *I will never ſuffer ſuch a Structure to be deſtroyed by the Flames*; and when the Fire began to ſeize upon it; he calls, he beckneth to, yea he commands his Soldiers to extinguiſh it, but they not hearkning to his Commands, do animate one another to the burning of it: *Thus*, ſaith (l) *Joſephus, was the Temple burnt againſt the Will of Cæſar, God himſelf aſſiſting with the Romans to the ruin of it*; that ſo the words of *Chriſt* might be verified, *He will ſend forth his Armies and deſtroy thoſe Murtherers, and burn up their City.*

3. Obſerve, that they who had (*) accuſed our *Saviour*, and his Diſciples of polluting, and of deſigning to deſtroy this *Temple*, were the very Men who did horribly pollute it with the Blood of *Jews* and *Gentiles*, and even forced the *Romans* to deſtroy it, *they haſtned the ſlow Fire*, ſaith their own (m) *Joſephus, and even drew it to the Temple*; the Inflammation of it, ſaith he, *had both the cauſe, and the beginning of it from themſelves.* The Providence of God ſtill ordering Matters ſo, that they ſhould bring upon themſelves thoſe Evils of which they falſly did accuſe our Lord, and his *Apoſtles.*

2*dly*, Our Lord foretels, with like exactneſs and particularity, the ruin of their famous City, declaring, *Luke* 21. 24. that *Jeruſalem ſhould be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*; and again, *the days*, ſaith he, *ſhall come upon thee that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the Ground, and ſhall not leave in thee one Stone upon another*, Luke 19. 43, 44. Now that the Event completely anſwered to theſe plain Predictions is evident from their own Hiſtorian, who doth expreſly ſay, that (n) *Titus having commanded his Soldiers to dig up the City, and the Temple, this was ſo fully done, by levelling the whole Compaſs of the City, except three Towers, that they who came*

(f) L. 7. c. 1. p. 970. B. 993. A. (g) Taanith. c. 4. Hal. 6. (h) Maim. Taanith. c. 5.

(i) Θαυμάσαι δ' ἂν τὶς ἐν αὐτῇ τῇ φειδοῖ τῇ ἀκριβείαν, καὶ μιᾶ γὲν καὶ ἡμέρᾳ ἐπελήφθαι τὴν αὐτὴν ἐν ᾗ πρότερον ὑπὸ Βαβυλωνίων ὁ ναὸς ἐνεπρήσθη. l. 7. c. 26. p. 957. E. c. 27. p. 958. F.

(k) Τηρέσω τὸν ναὸν ὑμῖν καὶ μὴ θέλουσι, l. 7. c. 10. p. 949. G. 950. A. Καλαφλέξειν πότε τηλικοῦτον ἔργον. c. 24. p. 957. τὸ πῦρ σβεννύειν, c. 26. p. 958. A. B. C. D.

(l) Ὁ μὲν ἦν ναὸς ὕτως ἀκουσίῳ Καίσαρος ἐμπεσῶν, c. 26. p. 958. F. Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει μὴ Ῥωμαίων καθάρσιον αὐτῷ πῦρ, c. 8. p. 948. F.

(*) Marc. 14. 58.—15. 29. Acts 6. 13.—21. 28.—24. 6.

(m) Καὶ μόνον οὐχ ἑλκυσθὲν ὑπὸ τὸν ναὸν βεβαδωκὸς πῦρ. l. 6. c. 27. p. 933. B. Λαμβάνουσι δ' αἱ φλόγες ἐκ τῶν οἰκείων τὰς ἀρχὰς καὶ τὰς αἰτίας, l. 7. c. 26. p. 957. E.

(n) Τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον ὕτως ἐξωμάλιζε οἱ καλασκάπτοντες, ὡς μήδε πώποτε οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσοῦσι. l. 7. c. 1. p. 970. B. C.

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to see it were persuaded it never would be built again. The same (o) Historian informs us, that when *Vespasian* besieged *Jerusalem*, his Army *compassed the City round about, and kept them in on every side*; and tho' 'twas judged a great, and almost an impracticable Work to compass the whole City with a Wall, *yet* Titus *animating his Soldiers to attempt it, they in three days built a Wall of* 39 *Furlongs, having* 13 *Castles on it, and so cut off all hopes that any of the Jews within the City should escape.*

3*dly*, Whereas our Saviour saith, *Jerusalem should be trodden down*, πατουμένη, *possessed*, and trodden by the Feet of the *Gentiles*, this so exactly came to pass, that (p) *Vespasian*; (1.) Commands the whole Land of *Judæa* to be sold to those *Gentiles* that would buy it; And, (2.) (q) *Hadrian*, about 63 Years after, makes a Law, *That no Jew should come into the Region round about Jerusalem*, as *Aristo Pellæus*, who was himself a *Jew*, and flourished in the very times of *Hadrian*, relates; thus, saith (r) *Eusebius*, it came to pass that the *Jews being banished thence, and there being a Conflux thither* ἀλλοφύλων γλώσσης, *of Aliens, it became a City and Colony of the Romans, and was in Honour of the Emperor named Ælia.* (3.) *Jerusalem*, saith Christ, shall be thus trodden down, or subject to the *Gentiles, till the time of the Gentiles be fulfilled*, that is, till by Conversion of the *Jews* unto the *Christian* Faith, the Fulness of the *Gentiles*, to be converted to it, should come in with them; *for Blindness*, saith *the Apostle, hath hapned to the Jews, till* πλήρωμα τῶν ἐθνῶν, *the Fulness of the Gentiles shall come in, and then all Israel shall be saved*, Rom. 11. 25, 26. and with them also the yet *Heathen Gentiles*; *for if*, saith he, *ver.* 15. *the casting away of the Jews was the reconciling of the World, what shall the receiving of them be to it, but even Life from the Dead?* And again, *if the fall of them were the Riches of the World*, ver. 12. *and the diminishing of them the Riches of the Gentiles, how much more shall their Fulness be* the Fulness of the *Gentiles?* Now here it is especially observable, that *Julian* the *Apostate*, designing to defeat this Prophesie of *Christ*, resolved on the rebuilding of the City, and Temple of *Jerusalem* in its old Station, which was till his time left in its Ruin, *Ælia* being built without the Circuit of it; for in his (s) *Epistle* to the Community of the *Jews*, he writes thus, *the holy City of Jerusalem, which you have so long desired to see inhabited, rebuilding by my own Labours, I will dwell in.* This he began, with an endeavour to build that Temple, in which alone the *Jews* would offer up their Prayers and Sacrifices, but the immediate Hand of Providence soon forced the Workmen to desist from that unhappy Enterprize. (t) *Ammianus Marcellinus* an *Heathen*, who lived in those very times, gives us the Story thus, That *Julian endeavoured to rebuild the Temple at Jerusalem with vast Expences, and gave it in Charge to Alypius of Antioch to hasten the Work, and to the Rector of the Province to assist him in it; in which Work, when Alypius was earnestly employed, and the Rector of the Province was assisting, terrible Balls of Flame bursting forth near the Foundations with frequent Insults, and burning divers times the Workmen, rendred the place inaccessible, and thus the Fire obstinately repelling them, the Work ceased.* The Story is very signal and remarkable for many Circumstances, as *v. g.*

1. The Persons that relate it, *Ammianus Marcellinus* an *Heathen*, *Zemuch David* a *Jew*, who confesseth that *Julian* was divinitus impeditus, *hindred by God* in this Attempt: *Nazianzen* and *Chrysostom* among the *Greeks*, St. *Ambrose* and *Ruffinus* among the *Latins*, who flourished at the very time when this was done: *Theodoret* and *Sozomen* Orthodox Historians, *Philostorgius* an *Arian*, *Socrates* a Favourer of the *Novatians*, who writ the Story within the space of fifty Years after the thing was done, and whilst the Eye-witnesses of the Fact were yet surviving.

2. The Time when it was performed, not in the Reign of *Christian Emperors*, but of the most bitter Enemies of *Christians*, when they were forced to hide, and had not liberty of speaking for themselves. Observe,

3. With what Confidence the *Christians* urge this matter of Fact against the *Jews*, as a convincing Demonstration of the Expiration of their legal Worship, and of the certainty of

(o) Τὰς ὑπὲρ τὰ Ῥωμαίων φρονήσεις εἶρξεν ἡ σφαγὴ πανταχόθεν τῆς πόλιν περιέχουσα, l. 5. c. 27. p. 893. B. Περιελαχίζειν ὅλων τὴν πόλιν μέσης καὶ δυσλύτου τὸ ἔρυμα, l. 6. c. 31. p. 936. F. Τὸ μὲν ἓν τεῖχος ἑνὸς δέοντος τεσσαρακοντα σταδίων ἦν — τεῖχοι δ' ἀκοδομήθη τὸ πᾶν ἡμέρας. Ibid. p. 937. B.

(p) Πᾶσαν γῆν ὑποδοῦναι τῶν Ἰουδαίων, l. 7. c. 27. p. 983.

(q) Πᾶν ἔθνος ἐξ ἐκείνης καὶ τῆς περὶ τὰ Ἱεροσόλυμα γῆς πάμπαν ἐπιβαίνειν εἴργειν. Euseb. H. Eccl. l. 21. c. 6.

(r) Hist. Eccl. l. 4. c. 6.

(s) Τὴν ἐκ πολλῶν ἐπιθυμουμένην παρ' ὑμῖν, οἰκουμένην πόλιν ἁγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οἰκήσω. Ἰουδαίων τῷ κοινῷ, Ep. 25.

(t) *Ambitiosum quoddam Templum apud Hierosolymam sumptibus immodicis instaurare cogitabat, negotiumque maturandum Alypio dederat Antiochensi, cum itaque rei idem fortiter instaret Alypius, juvaretque Provinciæ Rector metuendi globi flammarum prope fundamenta crebris insultibus erumpentes, locum, exustis aliquoties operantibus, inaccessum fecêre, hocque modo elemento obstinatius repellente, cessavit inceptum*, l. 23. ab initio.

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of *Christian* Faith against the *Heathen Philosophers*, enquiring (u) *what the Wisemen of the World can say to these things*, and against the (x) *Emperor Theodosius*, to deter him from requiring them to rebuild a *Synagogue* which had been lately burnt by a *Christian Bishop*.

4. And lastly, the unquestionable Evidence of the thing; this, say the *Christians* (y) *all Men freely do believe and speak of, 'tis in the Mouths of all Men*, and is not denied *even by the Atheists themselves; and if it seem yet incredible to any one, he may repair for the Truth of it both to Witnesses of it yet living, and to them who have heard it from their Mouths; yea they may view the Foundations lying still bare and naked*; (z) *and if you ask the reason, you will meet with no other account besides that which I have given; and of this all we Christians are Witnesses, these things being done not long since in our own Time.* So St. *Chrysostom*.

3*dly*, Our blessed Lord is as express and circumstantial in the Prediction of the Miseries which should befal that sinful Nation. For,

1. He in the general foretels that their Calamities shall be so great as to admit no parallel; *there shall be*, saith he, *great Tribulation, such as never hapned from the beginning of the World to this (present) time*, Matth. 24. 21. Which words (a) *Josephus* seems to have transcribed, when he saith, that *never any Nation was more wicked*, μήτε τῶλιν ἄλλως τοιαῦτα πεπονθέναι, *nor ever did a City suffer as they did.* He was no Stranger to the History of the Destruction of the old World by Water, or of *Sodom* and *Gomorrah*, by Fire from Heaven, or to the Sufferings of his own Nation under *Antiochus Epiphanes*, and yet he scruples not to say, that (b) *all the Miseries which all Mankind had suffered from the beginning of the World, were not to be compared with those the Jewish Nation did then suffer.*

2. Our *Saviour* adds, that in those days *the Sun shall be darkned, and the Moon shall not give her Light, and the Stars of Heaven shall fall, and the Powers of Heaven shall be shaken*, Mark 13. 14. These, I confess, are metaphorical Expressions occurring often in the *Prophets*, but still in the same sense, *viz.* to signifie an utter Desolation, and terrible Havock, and Destruction brought upon a Nation: For in this Language the *Prophet Isaiah* speaks of the Destruction of *Babylon*, saying, *Chap.* 13. 9, 10. *the day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land desolate, and he shall destroy the Sinners thereof out of it; for the Stars of Heaven, and the Constellations thereof shall not give their Light, the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine:* Of the Destruction of *Idumæa* he speaks thus, *Chap.* 34. 2, 5. *The Indignation of the Lord is upon all Nations, he hath utterly destroyed them, he hath delivered them to the Slaughter, the Mountains shall be melted with their Blood, and all the Host of Heaven shall be dissolved, and the Heaven shall be rolled together as a Scrole, and all their Host shall fall down, as the Leaf falleth from the Vine:* The Destruction of *Egypt* is represented by *Ezekiel* in these words, *Chap.* 32. 7, 8. *I will cover the Heaven, and make the Stars thereof dark, I will cover the Sun with a Cloud, and the Moon shall not give her Light, and the bright Lights of Heaven will I make dark over thee:* This therefore, saith (c) *Maimonides*, is a proverbial Expression, *importing the Destruction and utter Ruine of a Nation; the Sun darkned, or turned into Blood, and the Stars falling, or disappearing*, saith (d) *Artemidorus*, *import the Destruction of many People.* Now in this sense it is almost

(u) Ἔτι ἓν ἀμφισβήτητον ὦ Ἰουδαῖε καὶ τὸ ἀπὸ τῆς χειρὸς πεφρίκησεν, καὶ τὸ ἀπὸ τῶν πραγμάτων ἀποδέξεως μᾶλλον ἀφ' ὧν καθαψάμενος ὁμιλῶ. Chrys. Hom. 2. in Jud. Tom. 6. p. 335. & Hom. 60. p. 639. Πρὸς ταῦτα τί φήσουσιν οἱ αἰῶνος τούτου σοφοί; Nazianz. Stelit. p. 83.

(x) *Non audisti Imperator quia cum jussisset Julianus reparari Templum Hierosolymis, quod divino qui faciebant repagulum igne conflagrârunt?* Epist. l. 5. ℔ p. 29.

(y) Τὸ δ' ἓν πρεσβύτερον πᾶσι θαῦμα, καὶ οὐδὲ τοῖς ἀθέοις αὐτοῖς ἀπιστούμενον λέξων ἔρχομαι, Soz. p. 81. Ὁ δὴ ἅπαντες ἤδη καὶ λέγουσι, καὶ πιστεύουσιν, p. 83. Καὶ τοῦτο πρὸς πάντων ἀδεῶς λέγεται, καὶ πιστεύεται, καὶ παρ' ἐχθρῶν ἀμφισβάλλεται, ταῦτα ὅτω πιστὰ καὶ φανερὰ πιστεύεται οἱ μὴ τὰ θεασαμένων ἀκηκότες ἔτι τῷ Βίῳ παρόντες, πιστεύουσι ἢ καὶ Ἰουδαῖοι καὶ Ἕλληνες ἡμῖν ὄντες τὸ ἔργον καταγινόμενοι. Sozomon. Hist. Eccl. l. 5. c. 22. p. 632. D. 633. B.

(z) Καὶ νῦν ἐὰν ἐλθὼν εἰς Ἱεροσόλυμα γυμνὰ ὄψῃ τὰ θεμέλια κἂν τὴν αἰτίαν ζητήσῃς, ἐρημίαν ἀλλ' ἢ ταύτην ἀκούσῃς, καὶ τοῦτο μάρτυρες ἡμεῖς πάντες ἐφ' ἡμῖν, οὐ τὰ πρὸ πολλοῦ ταῦτα γέγονε χρόνου. Chrys. adv. Jud. Orat. 2. p. 334.

(a) L. 6. c. 27. p. 933. B.

(b) Τὰ γὰρ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἥττονα μοι δοκεῖ καὶ σύγκεισιν. Proleg. ad bell. Jud. p. 706. D.

(c) *Quando vaticinatur Esaias de Gentis alicujus Destructione, vel de populi alicujus magni interitu, ait Stellas cecidisse, Cœlos interiisse, & contremiscere Solem obscuratum, Terram vastatam & commotam esse.* More Nevoch. p. 265, 266.

(d) Ἥλιος ἀμαυρὸς ἢ ὑφαιμος—καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι πολλῶν ὄλεθρον μαντεύονται. Oneirocrit. l. 2. c. 36.

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almoſt incredible which their *Hiſtorian* relates of the Deſtruction of the *Jews*; for he informs us, that (e) *Eleven hundred thouſand periſhed in that Siege*; and 'tis ſtill more incredible which their *Talmud*, and other *Jewiſh* Writers mention of the Slaughter, which (f) *Hadrian*'s Army made of them fifty two Years after, when they rebelled under *Barchochebas*, and were beſieged in the City *Bitter*, the moſt modeſt Computation being *quatuor mille Myriadas*, and the moſt extravagant, *octoginta mille Myriadas*. And yet our *Saviour* having farther ſaid, that *where ever the Carcaſs was*, *i. e.* the Nation of the *Jews*, rejected now, and loathed by God as a dead Carcaſs, *there would the Eagles*, *i. e.* the *Roman Army be gathered together*, to prey upon them, *Matth.* 24. 28. *Luke* 17. 37. they were accordingly haraſſed, and deſtroyed throughout the *Roman* Empire, when, ſaith *Joſephus*, the *Romans* had no Enemies left in *Judea*, *the Senſe, and Danger reached*, πολλοῖς τῶν ἀπωτάτω καλοικούντων, *to many of them living the remoteſt from it*; for many of them periſhed at (g) *Alexandria*, at *Cirene*, and in other Cities of *Egypt*, to the number of *ſixty thouſand*, in all the Cities of *Syria*; in a word, (h) *Eleazar* in *Joſephus*, having reckoned many places where they were cruelly ſlaughtered, concludes thus, μακρὸν ἂν εἴη νῦν ἰδία πᾶσι ἑκάστων λέγειν, *'twould be too long to ſpeak of all theſe places* in particular.

Again our *Saviour* adds, that *they ſhould be led Captives into all Nations*, Luke 21. 24. accordingly (i) *Joſephus* doth inform us, that *the number of their Captives was ninety ſeven thouſand*, that of them *Titus ſent many to Egypt, and moſt of them he diſperſed into the Roman Provinces*, and ſo exactly fulfilled this Prediction.

4*thly*, Our Lord foretels the *many Signs* preceding this Deſtruction, declaring that there ſhould be φοβητρά, *fearful Events, or Sights*, *Earthquakes, and Signs from Heaven*, Luke 21. 11. Now to omit the frequent Earthquakes, which happened in other places in the Times of *Claudius* and *Nero*; (k) *Joſephus* doth inform us that there hapned in *Judea*, and *Jeruſalem*, *an immenſe Tempeſt, and vehement Winds, with Rain, and frequent Lightnings, and dreadful Thundring, and extreme Roarings of the quaking Earth, which manifeſted to all, that the World was diſturbed at the Deſtruction of Men*, and that theſe Prodigies portended no ſmall Miſchiefs. (l) *Joſephus* hath a ſelect Chapter of the manifeſt Signs of their approaching Deſolation, which (m) *Tacitus* a *Roman Hiſtorian* of that Age doth almoſt thus epitomize; *Armies ſeemed to meet in the Clouds, and glittering Weapons were there ſeen, the Temple ſeemed to be in a Flame with Fire iſſuing from the Clouds, and a divine Voice was heard, that the Deity was quitting the place, and a great Motion as of his departing*; theſe ſeem plain Tokens of God's departing from them, of the burning of the Temple, and their own Deſolation by the *Roman Army*. *Joſephus* adds what *Tacitus* doth alſo touch upon, that the great Gate of the Temple, which twenty Men could ſcarcely ſhut, and which was made faſt with Bolts and Bars, was ſeen αὐτομάτως ἀνεῳγμένη, *to open of its own accord, to let in their Enemies*, for ſo their Wiſemen conſtrued the Omen, ſaith *Joſephus*. He farther ſaith, that (n) a Sword ſeemed to hang over the City, and a Comet with its fiery Tail pointed down upon it for a whole Year, which plainly ſeemed to portend their Ruin by the Sword. And that (o) *before the Sun went down there were ſeen in the Clouds, Armies in battel array, and Chariots compaſſing the Country, and inveſting the Cities, a thing ſo ſtrange*, ſaith he, *that it would paſs for a Fable, were there not ſtill Men living to atteſt it*; ſo expreſly have we an account of the fearful Sights, and Signs from Heaven, mentioned by our Lord, and of the *Sign of the Son of Man coming in the Clouds of Heaven*, μετὰ δυνάμεως καὶ δόξης, *with a glorious Hoſt*, or with Power and Glory; according to our Lord's Prediction, *Matth.* 24. 30.

2*dly*, Our Lord proceeds to ſay, that *falſe Chriſts, and falſe Prophets ſhould ariſe, and that many ſhould come in his Name, ſaying, I am Chriſt, and ſhould deceive many*, Matth.

(e) Τῶν δ' ἀπολωλότων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἕκαλον καὶ δέκα, l. 7. c. 45. p. 968. D.
(f) Buxt. in voce Bitter.
(g) L. 7. c. 36. p. 995. A. & c. 37. ibid. c. 38. p. 996.
(h) C. 34. p. 992.
(i) Τῆς δὲ λοιπῆς πλήθους τοὺν νέους ἐπλακαίδεκα ἔτη δήσας ἐπέμψε εἰς τὰ καθ' Αἴγυπτον ἔργα, πλείστους δὲ εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος, l. 7. c. 44, 45. p. 968. C. D.
(k) Καὶ συνεχεῖς ἀστραπαὶ, βρονταί τε φοβεραὶ, καὶ μυκήματα τῆς γῆς σεισμένης ἐξαισία, προύδηλον δ' ἦν ἐπ' ἀνθρώπων ὀλέθρῳ τὸ καλάσημα τῶν ὅλων συγχεχυμένον, καὶ ἴσχυε μικρᾷ τις ἂν εἰκάσαι συμπτώματα τὰ τέρατα, l. 4. c. 17. p. 881. A. B.
(l) L. 7. c. 31.
(m) *Evenerant prodigia, viſæ per cælum concurrere acies, rutilantia arma, & ſubito nubium igne collucere Templum, expaſſæ repentè delubri fores, & audita major humanâ vox excedere Deos, & ſimul ingens motus excedentium*, Hiſt. l. 5. p. 621.
(n) Ὑπὲρ τὴν πόλιν ἄστρον ἔστη Ῥομφαία σαφὲς παραπλήσιον, καὶ κομήτης ἐπ' αὐτὸν κομήτης, l. 7. c. 31.
(o) Περὶ δὲ ἡλίου δύσεως ὤφθη μετέωρα σώματα καὶ τάγματα ἐνόπλων ἐν νεφέλαις, καὶ φλογίζες ἐναπλοι διατρῶσαι τὰ νέφη, καὶ κυκλωμένας τὰς πόλεις, ibid. p. 990. G.

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Matth. 24. 5, 11. Mark 13. 6, 21, 22. Luke 21. 8. *False Christs* are they who falsly would pretend to be the *Christ* or the *Messiah* promised to the *Jews:* Now such were, (1.) (p) *Simon Magus*, who declared, that he was the Person who among the *Jews appeared as the Son of God, and was conceived to have suffered in Judæa*; *and* (q) *he prevailed for a time, to deceive some with his Magical Operations.* (2.) (r) *Dositheus*, contemporary with him, who said, *he was the Christ foretold by* Moses, *and the Son of God, and he also found Disciples*; and is by *Origen* reckoned among them who performed wonderful things: From these, saith *Hegesippus*, came *false Christs* and *false Prophets:* There arose, saith (s) *Hippolytus, some saying, I am Christ, as* Simon Magus, *and the rest, whose Names I have not time to reckon up*; and these all, saith (t) *Irenæus*, magias perficiunt, exorcismis & incantationibus utuntur, *use Magical Operations, Exorcisms, and Incantations.* Our Lord also foretold of another that should *come in his own Name*, John 5. 43. that is, without Authority from God, and be received by the *Jews* as their *Messiah:* Accordingly *Barchocheba* did actually thus come, as appears both from the Event and Destruction of him and his Followers by *Hadrian*'s Army, and by the Confession of the *Jews*, who, when they found themselves deceived by him, called him *Bar Choziba*, the Son of a Lie. And that he was generally received by them, we learn from their own Histories, declaring, that their great *R. Akiba*, who had 24000 Disciples, said at the sight of him, *Behold, this is the Messiah*; and that then the *Jews* in the City *Bitter*, crowned him, and chose him for their King, and shook off the *Roman* Government, killing an innumerable Multitude of *Greeks* and *Romans*, in *Egypt*, *Alexandria*, *Cyprus*, and thereabouts, till *Trajan* sent *Hadrian* against them, who slew more of them, say they, than *Titus* had done in the preceding Wars. See *Buxtorf in voce Bar Choziba.*

As for the *false Prophets*, (u) *Josephus* tells us of an *Egyptian false Prophet and Magician, who gathered together about thirty thousand of the* Jews, *whom he had deceived*; and of one (x) *Theudas a Magician, who declaring himself a Prophet, deceived many*; of (y) *another Prophet, who bid them go into the Temple, where God would shew them manifest Signs of a Deliverance*, adding, that there were then πολλοὶ Προφῆται, *many Prophets who taught them even to the last, to expect help from God.* Our Saviour had foretold, that they should then say, *Behold he is in the Desert*, Matth. 24. 26. pointing to the very place where these *false Christs* and *Prophets* should appear, or whither they should lead their Followers: Accordingly, (z) *Josephus* saith, *that many Impostors and Magicians persuaded the people to follow them into the Wilderness, where they promised to shew them manifest Signs and Wonders done by God*, pretending a Divine Impulse, and promising Deliverance from Evils, if they would follow them into the Wilderness.

3*dly*, Our Lord foretels, that his Gospel should be first preached throughout the World, *i. e.* throughout the *Roman* Empire, stiled οἰκουμένη, or in all places whither the *Jews* were dispersed; for, saith he, *The Gospel of this Kingdom shall be first preached in all the World for a Witness to all Nations, and then shall the End come*, Matth. 24. 14. Accordingly, St. *Paul* declares of them who preached the Gospel of Peace, That *their Sound had gone forth into all the Earth*, Rom. 10. 18. *and their words* εἰς πέρατα τῆς οἰκουμένης, *to the Ends of the Earth*, He tells the Church of *Rome*, That *their Faith was spoken of throughout the whole World*, Rom. 1. 8. The Church of *Colosse*, That *the Truth of the Gospel was come, not to them only, but to all the World, and preached to every Creature*, Chap. 1. 6, 23.

(a) St.

(p) *Simon Samarites—universam Magiam amplius inscrutans ita ut in stuporem cogeret multos hominum—docuit seipsum esse qui inter Judæos quidem quasi Filius adparuerit —passum autem in Judæis putatum, cum non esset passus.* Iræn. l. 1. c. 20.

(q) Καὶ τότε μὲν ἠπάτησε. Orig. contr Celsum, l. 1. p. 44.

(r) Σίμων τε ὁ Σαμαρεὺς Μάγος καὶ Δοσίθεος—ὁ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν, Θεὸν, ὑπὲρ κόσμον μεσάλιν, ὁ δὲ καὶ αὐτὸς υἱὸς τοῦ Θεοῦ. l. 6. p. 282. Ὅτι αὐτὸς εἴη ὁ Προφήτης ὁμοίως τοῦ Μωσέως Χριστὸς, καὶ ἔδοξέ τινων τῶν ἑαυτοῦ διδασκαλία κεκρατηκέναι. l. 1. c. 44. *Habentes in se etiam quasdam virtutes mirandas.* Hom. 27. in Matth. F. 52. G. Ἀπὸ τούτων ψευδόχριστοι, ψευδοπροφῆται. Euseb. Hist. Eccl. l. 4. c. 22.

(s) Ἀνέστησε τίνες λέγοντες ἐγὼ εἰμι ὁ Χριστὸς καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποί. De Consum. Mundi.

(t) L. 1. c. 20.

(u) Περὶ τετραμυρίους μὲν ἀθροίζει τοὺς ἠπατημένους. L. 2. c. 23. p. 797. A. Ant. l. 20. c. 6.

(x) Τόπος τις ἀνὴρ Θευδᾶς ὀνόματι πολλοὺς ἐπάτησεν, Προφήτης γὰρ ἔλεγεν εἶναι. Antiq. l. 20. c. 2. p. 689. G. 690. A.

(y) Ψευδοπροφήτης τις καλέσας καθ' ἑαυτοῦ κηρύξας τοῦ ἡμέραν ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει δεξομένους τὸ σωτηρίας. De bello Jud. l. 7. c. 30. p. 960. A. B.

(z) Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τοῦ ὄχλου ἐπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι, δεῖξειν γὰρ ἔφασαν ἐναργῆ τέρατα, καὶ σημεῖα κατὰ τοῦ τοῦ Θεοῦ πρόνοιαν γιγνόμενα. Antiq. l. 20. c. 6. p. 695. E. Προσκαλεῖ θεασομένους δαιμονᾶν τὸ πλῆθος ἀνέπεισον καὶ προῆγον εἰς τὴν ἐρημίαν. De Bello Jud. l. 2. c. 23. p. 796. G. Εἰ βιαιοθείεν ἕπεσθαι μοχεῖ τῆς ἐρημίας αὐτῷ. Antiq. l. 20. c. 7. p. 697. B.

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(a) St. *Clemens*, who was Biſhop of *Rome* in the Twelfth Year of *Domitian*, ſaith, That *the Nations beyond the Ocean, were governed* τ ἐπιταγῶν τ Δεσπότου, *by the Precepts of the Lord.* (b) *Origen* ſpeaks of the *Chriſtians* as of a Nation *born all at once.* (c) *Euſebius* ſaith, *The Word of God ſhone ſuddenly upon the World as a Ray of the Sun, and was on that account ſtiled by the very Heathens,* ἡ κρατοῦσα διδαχή, (d) *the prevailing Doctrine*; and the *Chriſtians*, by *Julian* the *Apoſtate*, are ſtiled οἱ κρατοῦντες, *the prevailing Sect.* Miſopog. p. 99.

4*thly*, He mentions the eſpecial care he would then have of his own faithful Servants, declaring, that *they who endured to the End ſhould be ſaved*, Matth. 24. 13. and that *not one Hair of their Heads ſhould periſh*, Luke 21. 18. *i. e.* that none of them ſhould be involved in that Ruin which was to come upon the unbelieving *Jews*: Accordingly, (e) *Euſebius* and (f) *Epiphanius* have left it upon Record, that *before the beginning of the War, when the City was ready to be taken, the Diſciples of our Lord were admoniſhed by an Angel, or by an Oracle, to depart from the City, and to fly beyond* Jordan, *to the City* Pella, *in the Region of* Peræa, *where they were preſerved.* This refers to the time when *Ceſtius* came to *Jeruſalem*, and took the lower City, and, ſaith *Joſephus*, *might have taken the upper City, and have preſently put an end to the War*; and ſo punctually agrees with our Lord's Premonition, *When you ſee Jeruſalem compaſſed about with Armies, and the abomination of Deſolation ſtanding where it ought not, viz.* in the Holy City, *then let them that are in Judea flee to the Mountains*, Matth. 24. 15. Mark 13. 14. Luke 21. 20, 21. But that the *Chriſtians* might have time to fly and be preſerved, he ſuddenly quits the Siege without any viſible Cauſe, and ſo gives the *Chriſtians* leave to depart: And even (g) *Joſephus* notes, that *then many fled out of the City as from a ſinking Ship*; and of that Number, doubtleſs the *Chriſtians* made a part: That they then fled into the Mountains, may alſo be obſerved from *Joſephus*; for of *Peræa*, whither they are ſaid to fly, he ſaith, that it was (h) ἐρημῳ καὶ τραχεῖα τὸ πλέον, *moſtly Mountainous and a Deſert*; and being beyond *Jordan*, and under the Government of King *Agrippa*, was free from War.

Laſtly, Our Saviour fixeth the Period of Time within which all theſe things ſhould happen, in theſe Words, *Verily I ſay unto you, This Generation ſhall not paſs away till all theſe things be fulfilled*, Matth. 24. 34. Accordingly, they were all fulfilled within leſs than forty Years after they had been ſpoken. In fine, He hath ſpecified the very Reaſon, why all theſe things ſhould come upon *Jeruſalem*, *viz.* becauſe *ſhe knew not the time of her Viſitation, the things which did belong unto her Peace*, Luke 19. 42, 44. *becauſe ſhe killed the Prophets, and ſtoned them that were ſent to her*, Chap. 13. 34. *becauſe they killed the Son of God*, Matth. 20. 38. This hath been gathered by the Primitive *Fathers*; 1*ſt*, From the Continuance of this Deſolation, by which Wrath ſeemeth *to be come upon them to the uttermoſt*: For whereas they wandred in the Wilderneſs but *forty Years*, and their *Captivity* in *Babylon* continued but *ſeventy Years*, ſince the rejection of our *Jeſus* they have been viſibly caſt off by God for 1600 Years and upwards. 2*dly*, From the Nature of the Puniſhments they ſuffered; for God having ſo long time laid waſt that *Temple* to which their Worſhip was confined, and was the place in which he dwelt among them, and from which he bleſſed them, and ſo deprived them of thoſe Sacrifices by which they made atonement for their Sins, and were purified from their Uncleanneſs, and baniſhed them out of the Land of Promiſe, hath by theſe Diſpenſations fully ſhew'd, that he no longer doth allow that way of Worſhip which was confined to that Nation, and that Temple. 3*dly*, from the conſequents of theſe Judgments, and from their ignorance of any time of Reſpit and Deliverance from them. For God by his *Prophets* was pleaſed to foretel the meaſure and duration of their former Judgments, and when they ſhould give place to Mercy; that their *Egyptian* Thraldom ſhould expire in 215 Years after their going down to *Egypt*, that after *ſeventy Years* they ſhould return from *Babylon*, that three Years and an

(a) Ep. ad Cor. Sect. 20.

(b) Τὸ καθ ἅθροαν ἡμέραν ἔθνος χειειανῶν· ὡσπερεὶ τεχθέντος εἰσάπαξ. In Celſum, l. 8. p. 405.

(c) Οἷα τις ἡλίου βολὴ τ συμπάσῃ οἰκουμένῃ ὁ Σωτὴρ καταυγάζει λόγος. Hiſt. Eccl. l. 2. c. 3.

(d) Præp. Evang. l. 9. c. 10.

(e) Τῶν λαὸν τ ἐν Ἱερουσολύμοις ἐκκλησίας καθ τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δοθέντα πρὸ τ πολέμου μεταναστῆναι τ πόλεως καὶ πάνα τ περαίας πόλιν οἰκεῖν κεκληρωμένων. Πέλλαν αὐτὴν ὀνομάζουσιν. Euſeb. Hiſt. Eccl. l. 3. c. 5.

(f) Ἡνίκα γὰρ ἔμελλεν ἡ πόλις ἁλίσκεσθαι ὑπὸ τ Ῥωμαίων, προεχρημάτισθησ ὑπὸ Ἀγγέλου πάντες οἱ Μαθηταὶ μεταστῆναι ἀπὸ τ πόλεως, μελλούσης ἀφθόνως ἀπόλλυσθαι, οἵτινες καὶ μετανάσαι γνόμενοι ᾤκησ ἐν Πέλλῃ τῇ περατεραμμένῃ πόλει πέραν τ Ἰορδάνου. Epiph. de Menſ. & Pond. §. 15. & de Hær. Nazaren. §. 7.

(g) Ἤδη δὲ πολλοὶ διεδίδρασκον ἀπὸ τ πόλεως ὡς ἁλοσομένης αὐτίκα. De Bello Jud. l. 2. c. 39, 40. C. D. c. 40. p. 821. F. ὥσπερ τ βαπτιζομένης νεώς.

(h) L. 3. c. 4. p. 833. B.

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an half would work Deliverance from the more cruel Fury of *Antiochus Epiphanes*; but of their deliverance from the Calamities they now lye under, by any other way than that of *turning to the Lord*, there is no word of *Prophecy:* In a word, they are utterly deprived of their *Shechinah*, their *Prophets*, and all the other Tokens of God's peculiar Presence with them; after this Sin, God did entirely desert them, and transfer his Holy Spirit, his *Prophets*, his Revelations, his Miracles, to those Assemblies which embraced that *Jesus* as their Saviour, whom they had wickedly condemned as an *Impostor*; which shews their Church and Temple were destroyed to give place to *Christianity*. Moreover, That after their rejecting our *Messiah*, they were by God appointed to Destruction; they who were the great Promoters, or were Eye-witnesses of the War which brought upon them these Calamities, were forc'd to confess: (i) *Eleazar*, one of their great Captains, declared, That *God had established this Decree against them, that they should not live*; that he had laid a necessity upon them, that they should die, and that they might not only conjecture, but even know by what they suffered, that God had condemn'd his once beloved Nation to destruction. (k) *Josephus* is frequent in this Observation; when *Cestius* besieged them, *he might have taken the City*, saith he, *and put an end to the War, but that* διὰ τὰς πονηρὰς ἀπεσοβημένου ὁ Θεὸς, *God, being angry with them for the Wicked, hindred it:* When he was persuading them to yield to the *Romans*, he concludes thus, (l) *Why do I persuade them against their Fate,* καὶ τὰς τοῦ Θεοῦ βιάζομαι καλαχρήτους ζῶζειν, *and strive to save them who are condemned of God*; for who knows not the Writings of the Old *Prophets*, καὶ τὰ ἐπιφέροντα τῇ ἐλημόνι πόλει χρησμὸν ἤδη ἐνεστῶτα, *and the Oracle impendent on the miserable City, to be instant?* Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει, *God, even God himself, brings upon them this purging Fire, and with it burns up the City so full of Wickedness:* (m) *God*, saith he, *had condemned their City to the Fire; they attended not*, saith he, *nor gave credit*, (n) τοῖς ἐναργέσι, καὶ προσημαίνουσι τὰ μέλλοντες ἐρημίαν τέρασιν, *to the manifest Signs portending their future Desolation*; and he brings in *Titus*, speaking to his Soldiers thus, (o) That *God favoured them in the War against the Jews*; their Famine, Sedition, and the Fall of their Walls without any Machine, being nothing else but Θεοῦ μῆνις *a demonstration of the Wrath of God against them.* Now our *Lord* having so expressly said, That God would *miserably destroy those Husbandmen, for casting his Son out of the Vineyard, and slaying him*, Matth. 21. 37—42. and that the guilt of the Blood of all his *Prophets*, from righteous *Abel to that Generation, should be charged upon them, because they would persecute and kill those Apostles, Prophets and Wise Men he would send unto them, and so fill up the measure of their Sins*, Matth. 23. 32.—36. We *Christians* cannot doubt, but that these dreadful Judgments came upon them on this account.

This also may be farther argued from the exactness of the Parallel betwixt the Punishments which they inflicted on the Holy *Jesus*, and those they after suffered for so doing, and betwixt the Crimes for which they did condemn our Blessed *Lord*, and those which they themselves were after guilty of, and for which tremendous Judgments fell upon them. For,

1. Whereas, they by their Clamours to *Pontius Pilate crucified the Lord of Life*, they many of them perished by the same kind of Death; for many *Jews* of the *Equestrian* Order, and of *Roman* Dignity, were treated thus by (p) *Florus*, saith their own *Historian*; and *Titus crucified so many of them, that he at last could find no more Crosses for their Bodies.*

2. They crucified him at the Feast of the Passover; and being the true *Paschal Lamb*, he expired, tho' not at the same Day, yet at the very hour when the *Paschal Lamb* was to be slain; but then their own (q) *Josephus* hath observed, that *at that very Feast, the whole Nation was enclosed in* Jerusalem, *and that the War compassed the City when it was thus stuff'd with Men, and so the Slaughter of them became incredibly great. God's Providence*, which he stiles Fate, *so ordering Matters*, saith (r) *Eusebius, that at that time, when they had crucified the Holy Jesus, they being shut up all as in one Prison, should receive the Punishment of that Iniquity.*

(i) Joseph. de Bell. Jud. l. 7. p. 992, 993. (k) L. 2. c. 39. p. 280.
(l) L. 7. c. 8. p. 948. (m) Ibid. c. 26. (n) c. 30. (o) Ibid. c. 4.
(p) Φλῶρος ἐτόλμησεν ἄνδρας ἱππικῆς τάξεως μαστιγῶσαι πρὸ τοῦ βήματος καὶ σαυρῷ προσηλῶσαι, l. 2. c. 25. Καὶ διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν, l. 6. c. 12. Sub Felice τῶν ἀνασαυρωθέντων ἄπειρόν τι πλῆθος ἦν, l. 2. c. 23.
(q) Τότε γὲ μὴν ὥσπερ εἰς ἕρκλιν ὑπὸ τὴν ἐμπρησμὸν πᾶν συνεκλείσθη τὸ ἔθνος, καὶ νασὶν ὁ πόλεμος τὴν πόλιν ἐκυκλώσατο, πᾶσι γῆν ἀνθρωπίνην καὶ δαιμόνων φθορὰν ὑπερβάλλει τὸ πλῆθος τῶν ἀπολωλότων, l. 7. c. 45, 46. p. 968. G. 969. A. Vide l. 2. c. 20. p. 794. D.
(r) Hist. Eccl. l. 3. c. 5.

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3. They not only chose a Thief, a Murtherer, and a seditious Person before *Christ*, but also crucified him *between two Thieves*; *and many of them*, saith *Josephus*, *were miserably harassed, and destroyed by the* λησρικὸν τάγμα, (s) *Band of Thieves which rose up among them*: And when *Felix* had destroyed these Thieves, *then*, saith he, *there sprang up among them* ἕτερον εἶδος λησῶν, *another kind of Thieves, called the* Sicarii, *who slew many of their fellow* Jews *at broad Day, in the middle of the City, and especially at the Feasts*; and these Thieves also were seditious, as well as Murtherers, *threatning Death to them who obeyed the* Romans; and of them, one *Jesus* was the Leader.

4. They condemned our Lord *as worthy to die*, Mark 14. 64. and they themselves were forced to confess, that *God had condemned their whole Nation to Death*, as hath been proved before.

5. They say of *Christ*, *We have a Law, and by our Law he ought to die*, John 19. 7. and they were so infatuated as to conceive, that *by their Law they ought to die rather than yield to the* Romans: (t) *Josephus* doth himself confess it, saying to *Vespasian*, *I am not ignorant of the* Jewish *Law*, κὴ ὡς ςρατηγοῖς ἀποθνήσκειν πρέπει, *and how our Commanders ought to die*; and when he refused to die with his Companions, they cry out, Ὦ πατρῖοι νόμοι! (u) *What is now become of our Laws! Eleazar* exhorting them to kill themselves rather than fall into the hands of the *Romans*, cries out, Τοῦθ' ἡμᾶς οἱ νόμοι κελεύουσι, (x) *Our Laws command us to do this.*

6. They condemned him as an Enemy to *Cæsar*, and they themselves all perished for that Crime; for *Josephus* speaking of the Sect of *Judas Gaulonites*, who allowed μόνον ἡγέμονα κὴ δεσπότην Θεὸν, and chose rather to die than acknowledge *Cæsar*, he saith, (y) *they laid the Foundation of all the Calamities which fell upon their Nation*; they indeed instigated the People, and even forced them to that War by which they were destroyed.

7. They condemned him as *a false Prophet*, and *a deceiver of the People*; and their own (z) *Josephus* often testifies, that their *false Prophets* and *Deceivers* were the very causes of their Ruin.

8. They laid their Accusations against him and his Followers, as Persons who *prophaned*, and who designed to *destroy their Temple*; and they themselves, as hath been shewn already, first horribly prophaned it with the Blood of *Jews* and *Gentiles*, and then forced the *Romans* to destroy it; they *hastned the slow Fire*, saith *Josephus*, *and even drew it to the Temple.*

9. They thought it expedient he should be put to death, *lest the* Romans *should come and take away their Place and Nation*; and this expedient brought upon them those very *Romans*, who took away their Temple, and their City, sold πᾶσι τὴν γῆν, *their whole Land*, saith (a) *Josephus*, and would not suffer them so much as to come into *Judea*, or to the Ruins of *Jerusalem*. (b) *Josephus* doth inform us, that *they had a Prophecy that one of their Country should then reign over the whole Earth*; *that this caused many to take upon them to be Kings, and animated the People to that War which brought this Ruin on their Nation.*

Lastly, They rejected that *Jesus* who came with the glad Tidings of Salvation to them, and would not hear him preaching the Words of Life unto them; and they were forced, about seven Years together, to hear another *Jesus* sounding forth continually, Συμφορὰ ἡ κλήσων, *Sad is the Omen which I bring from God unto you. Josephus* speaking of the dreadful Prodigies, or as he stiles them, τὰ τοῦ Θεοῦ κηρυγμάτων, *God's Warnings of their approaching Desolation*, concludes with this as τὸ τούτων φοβερώτερον, the most terrible of all, that four Years before the War, when the City was in Peace, and Plenty, *one Jesus began at the Feast of Tabernacles to cry*, φωνὴ ἐπὶ Ἱερουσόλυμα, κὴ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *a Voice against Jerusalem, and the Temple, and against all the People*; *and thus he went about the City, crying Day and Night*; *and being whipp'd, so that his Flesh was torn to the very Bones, he neither wept, nor begg'd Mercy, but at every lash cried out*, (c) Αἰ αἰ Ἱερουσολύμοις, *Wo, wo to* Jerusalem, *the Temple, and the People*;

(s) L. 2. c. 6. p. 780. Ibid. c. 23. p. 796. E. p. 797. B. l. 3. c. 31. p. 857. B. l. 4. c. 11. p. 871. l. 7. c. 30. p. 985.

(t) L. 3. c. 27. (u) C. 25. p. 851. F. (x) L. 7. c. 34. p. 993. F.

(y) Τῶν αὐθις κακῶν καταμεφότων ῥίζας εἰφυτάσαντο. Antiq. l. 18. c. 1. p. 617. B. vide l. 7. c. 30. p. 984. c. 34. p. 989 c. 37. p. 995.

(z) Αἴτιοι τ ἀπωλείας. L. 7. c. 30. p. 960. A. l. 2. c. 23. p. 796. G. 797. A. B. C.

(a) L. 7. c. 26, 27.

(b) Ὡς κὴ καιρὸν ἐκεῖνον ὑπὸ τ χώρας τις αὐτῶν ἀρχὴ τ οἰκουμένης, l. 7. c. 31. p. 961. F. Συχνὸς Βασιλεὺς ὁ Καισὴρ ἀνέπεσθε, l. 1. p. 705. D. l. 2. c. 6. G. Τὸ ὴ ἐπάρσαν αὐτοῦ μάλιστα πρὸς τ πόλεμον ἦν Χρησμὸς, l. 7. Ibid.

(c) L. 7. c. 31. A. B. C. D.

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ple; *and that crying thus above ſeven Years, he never waxed hoarſe nor weary*: Whence even (d) *Joſephus* concludes thus, *If any Man conſiders, he will find that God by many ways, ſhews to Men the things which do belong to their Peace, eſpecially to our Nation, but that they periſhed thro' their own madneſs, and their wilful Sins.* Now hence we learn,

That *Chriſt* was certainly a *Prophet ſent from God*, even that *Prophet*, who according to the Predictions of all the *Jewiſh* Records, was to come into the World: Againſt many other Proofs brought to confirm this Truth, the *Scepticks* of our Age object, that they are founded on Records made by the Followers of *Chriſt*, or the Profeſſors of *Chriſtianity*; and ſo by Perſons who might be tempted in honour of their Lord, and for the credit and advantage of *Chriſtianity*, to magnifie the things which they related; but here the Argument is almoſt wholly built upon Records and Teſtimonies of *Jews* and *Gentiles*, the two great Enemies of *Chriſtian* Faith, and ſo will not admit of this Evaſion. Will they then ſay, as *Porphyry* did of the *Prophecies* of *Daniel*, Surely the Book was written after the things were done? 'Tis manifeſt from *Hiſtory*, that the three *Evangeliſts*, who writ the *Hiſtory* of theſe Predictions of our Lord, were dead before the Deſolation of *Jeruſalem*; which ſurely is ſufficient to exclude that only Refuge they can fly unto.

(d) Ταῦτα τὶς ἐννοῶν διεήσῃ ἢ μὴ Θεὸν ἀνθρώπων κηδόμενον, καὶ παντοίως προσημαίνοντα τῷ σφετέρῳ γένει τὰ σωτήρια, πρὸ δ' ὑπ' ἀνοίας καὶ κακῶν αὐθαιρέτων ἀπολλυμένους, l. 7. c. 31. p. 961. E.

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ERRATA.

Vol. I. PAGE 54. c. 1. l. 55. *they* read *he*; p. 75. c. 2. l. 52. *or* r. *nor*; p. 89. c. 1. l. 39. *Chriſt had* r. *had Chriſt*; p. 92. c. 1. l. 12. add *not*; p. 139. c. 1. l. 13. *reaſonably* r. *unreaſonably*; p. 202. c. 1. l. 27. *at* r. *are*; p. 263. c. 1. l. 43. add *that*; p. 300. c. 1. l. 53. *the* r. *his*; p. 308. c. 1 l. 8. *is is* r. *is in*; p. 329. c. 2. l. 7. r. ανδμάτόφοϱΘ; l. 17. *by* r. *to*; l. 18. *would* r. *ſhould*; p. 333. c. 2. l. 7. r. *Kaddemotha li*; p. 355. c. 2. l. 22. *they were* r. *there they*; p. 361. c. 1. l. 28. *hath* r. *had* p. 364. c. 1. l. 16. *muſt* r. *much*; p. 365. c. 2. l. 58. *the* r. *that*; p. 366. c. 2. l. 27. *reternal* r. *eternal*; p. 376. c. 1. l. 11. p. 402. c. 1. l. 37. dele *it*; p. 503. c. 2. l. 17. *be* r. *the*; p. 596. c. 1. l. 42. πάκηδδ r. πάſιδδιεν; l. 51. *that in* r. *in that*; p. 647. c. 2. l. 13. κατὰ r. μεῖὰ; p. 663. c. 2. l. 34. r. *lamaan*; p. 643. c. 2. *it would* r. *would it*.

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A

Prefatory Diſcourſe,

CONCERNING

The Four Goſpels in General, and the Goſpel according to St. Matthew *in Particular.*

CONTENTS.

The Tradition of the Church from the beginning of the ſecond Century ſhews that the Goſpels then received were only the four Goſpels which we own, §. I. *The other Goſpels mentioned in Church Hiſtory do not invalidate, but rather ſtrengthen this Tradition, they being only mentioned after theſe were received, and that as Goſpels not Authentic, not received by the Church, or as compoſed by Hereticks,* §. II. *Other Conſiderations offered to ſtrengthen this Tradition,* §. III. *That theſe Goſpels have been handed down to future Generations uncorrupted in the Subſtantials of Faith and Manners,* §. IV. *Concerning the Goſpel of St.* Matthew *it is enquired, whether it was originally writ by him in* Hebrew, *or in* Greek; *Reaſons to ſuſpect the Tradition, that it was firſt writ in* Hebrew *only, and afterwards tranſlated into* Greek; 1ſt, *From what is delivered by the chief Authors of it,* §. V. 2dly, *From the Tradition it ſelf,* §. VI. *An Objection anſwered,* §. VII.

CONcerning the Authority of the Four Goſpels (a) unqueſtionably owned as ſacred Scriptures indited by thoſe *Apoſtles*, and *Evangeliſts* whoſe Names they bear; and the reaſon why they, and they only have obtained to be received as the authentick Records of what our Saviour did, and ſpake, let it be noted,

1*ſt*, That (b) *Irenæus* informs us concerning *Polycarp*, that he was made Biſhop of *Smyrna* by the *Apoſtles*, and converſed with many who had ſeen the Lord: Now from

(a) Ὠριγένης ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον, τῶν ἐκκλησιαστικῶν φυλάσσων κανόνα, μόνα τέσσαρα εἰδέναι εὐαγγέλια μανθάνει, ὧδε πως γράφων ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναντίῤῥητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ. Euſebii Eccles. Hiſt. l. 6. c. 25. p. 226. *eadem ponit Euſebius inter*, τὰς κατὰ τὰ ἐκκλησιαστικὰ παραδόσεις ἀληθεῖς καὶ ἀπλάστους καὶ ἀνωμολογημένας γραφάς, l. 3. c. 25. p. 97.

(b) Adv. Hær. l. 3. cap. 3. Ed. Ox. p. 203.

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from him (c) *Victor Capuanus* cites a Paſſage, in which we have the Names of theſe Four Goſpels as we at preſent do receive them, and the beginning of their ſeveral *Goſpels*.

2*dly*, That (d) *Juſtin Martyr*, who, ſaith (e) *Euſebius*, lived μετ' ὀ πολὺ τ ἀποστόλων, *not long after the Apoſtles*, ſhews that theſe Books were then well known by the Name of *Goſpels*, and ſuch as were read by *Chriſtians* in their Aſſemblies every Lord's Day; yea we learn from him that they were read by *Jews*, and might be read by *Heathens*; and that we may not doubt that by *the Memoirs of the Apoſtles*, *which*, ſaith he, *we call Goſpels*, he meant theſe Four received then in the Church, he cites Paſſages out of every one of them, declaring that they contained the Words of Chriſt.

3*dly*, That (f) *Irenæus*, in the ſame Century, not only cites them all by Name, but declares that there were *neither more nor leſs* received by the Church, and that they were of ſuch Authority, that tho' the *Hereticks* of his time complained of their Obſcurity, depraved them, and leſſened their Authority, ſaying, *they were written in Hypocriſie, and in compliance with the Errors of thoſe to whom they wrote, and with whom they converſed*, yet durſt they not wholly diſown them, or deny them to be the Writings of thoſe *Apoſtles* whoſe Names they bore. Moreover he cites Paſſages from every Chapter of St. *Matthew*, and St. *Luke*, from fourteen Chapters of St. *Mark*, and from twenty Chapters of St. *John*.

4*thly*, That (g) *Clemens* of *Alexandria*, having cited a Paſſage from the Goſpel according to the *Egyptians*, informs his Reader that *it was not to be found in the Four Goſpels delivered by the Church*.

5*thly*, That (h) *Tatianus*, who flouriſhed in the ſame Century, and before *Irenæus*, wrote ζωάφειαν τινα ἢ ζωαγωγὴν τ εὐαγγελίων, *a Catena, or Harmony of the Goſpels*, which he named, τὸ διὰ τεσσάρων, *the Goſpel gathered out of the Four Goſpels*. And that the *Apoſtolical Conſtitutions* name them all, and (i) command *that they be read in the Church, the People ſtanding up at the reading of them*.

6*thly*, That theſe Goſpels, *being written*, ſaith *Irenæus*, *by the Will of God, to be the Pillars, and Foundation of the Chriſtian Faith*, the immediate Succeſſors of the *Apoſtles*, who, ſaith (k) *Euſebius*, did great Miracles by the Aſſiſtance of the Holy Ghoſt, as they performed the Work of *Evangeliſts* in preaching Chriſt to thoſe who had not yet heard the Word, made it their Buſineſs, when they had laid the Foundations of that Faith among them, τὰ τ θείων εὐαγγελίων παραδιδόναι γραφῇ, *to deliver to them in writing the holy Goſpels*.

§. II. The mention of other Goſpels bearing the Names of other *Apoſtles*, or of Goſpels uſed by other Nations, is ſo far from being derogatory from, or tending to diminiſh the Tradition of the Church concerning theſe Four Goſpels, that it tends highly to eſtabliſh and confirm it, as will be evident from theſe Conſiderations;

1*ſt*, That we find no mention of any of theſe Goſpels till the cloſe of the ſecond Century, and of few of them till the third, or the fourth Century, *i. e.* not till long after the general reception of theſe Four Goſpels by the whole Church of Chriſt. For *Juſtin Martyr*, and *Irenæus*, who cite large Paſſages from theſe Four Goſpels, make not the leaſt mention of any other Goſpels mentioned either by the *Hereticks*, or by the *Orthodox*.

2*dly*, They

(c) *Rationabiliter Evangeliſtæ principiis diverſis utuntur, quamvis una eademque evangelizandi eorum probetur intentio. Matthæus, ut Hebræis ſcribens, genealogiæ Chriſti ordinem texuit, ut oſtenderet ab ea Chriſtum deſcendiſſe progenie, de qua eum naſciturum univerſi Prophetæ cecinerant. Johannes autem ad Epheſum conſtitutus, qui legem tanquam ex Gentibus ignorabant, à cauſa noſtræ redemptionis Evangelii ſumpſit exordium, quæ cauſa ex eo apparet quod filium ſuum Deus pro noſtra ſalute voluit incarnari. Lucas vero à Zachariæ ſacerdotio incipit, ut ejus filii miraculo nativitatis & tanti prædicatoris officio divinitatem Chriſti Gentibus declararet; unde & Marcus antiqua prophetici myſterii competentia adventui Chriſti declarat, ut non nova ſed antiquitus prolata ejus prædicatio probaretur.* V. notas Grabii in Irenæum. p. 205.

(d) Οἱ γὰρ ἀπόστολοι ἐν τοῖς γινομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν ἃ καλῶ εὐαγγέλια ἅτινα παρέδωκαν, Ap. 2. Ed. Ox. Sect. 86. p. 130. Καὶ τῇ τ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγρὸς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τ ἀποστόλων ἢ τὰ συγγράμματα τ προφητῶν ἀναγινώσκεται, §. 87. Ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, Tryph. Dial. p. 227. & Apol. 1. p. 52. vide à Sectione 17. ad Sect. 23. & per totam ſecundam Apol.

(e) Hiſt. Eccleſ. lib. 2. c. 13.

(f) *Tanta eſt autem circa Evangelia hæc firmitas ut & ipſi Hæretici teſtimonium reddant eis, & ex ipſis egrediens unuſquiſque eorum conetur ſuam confirmare doctrinam.* —— *Cum ergo hi qui contradicunt nobis teſtimonium perhibeant & utantur his, firma & vera eſt noſtra de illis oſtentio, neque autem plura numero quam hæc ſunt, neque rurſus pauciora capit eſſe Evangelia*, lib. 3. c. 11. p. 220. col. 2.

(g) Ἐν τοῖς παραδιδομένοις ἡμῖν τέσσαρσιν εὐαγγελίοις οὐκ ἔχομεν τὸ ῥητὸν ἀλλ' ἐν τῷ καθ' Αἰγυπτίους, Strom. 3. p. 465.

(h) Euſeb. Hiſt. Eccl. l. 4. c.

(i) Ἀναγινωσκέτω τὰ εὐαγγέλια ἃ ἐγὼ Ματθαῖος καὶ Ἰωάννης παρεδώκαμεν ὑμῖν, καὶ ἃ οἱ σωτῆρες Παῦλε παρεληφότες καθέλειπαν ὑμῖν Λουκᾶς καὶ Μάρκος, καὶ ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον πάντες οἱ προσεύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς σιγάτωσαν, l. 2. cap. 57.

(k) Hiſt. Ecc. l. 3. c. 37.

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2*dly*, They, who ſpeak of them in the cloſe of the ſecond, or in the following Centuries, do it ſtill with this Remark, that *the Goſpels received by the Tradition of the Church were only four*, and that theſe belonged not to them, nor to the *Evangelical Canon*, v. g. (l) *Clemens of Alexandria* is the firſt Eccleſiaſtical Writer who cites *the Goſpel according to the Egyptians*, and he doth it with this Note, that the words cited thence *are not to be found in the Four Goſpels*. In the ſame Book he cites another Paſſage quoted by the *Hereticks*, as he conjectures from the ſame Goſpel; but then he adds, theſe things they cite οἱ πάντα μᾶλλον ἢ τὰ τῆς Χ^ῦ ἀληθειαν εὐαγγελικῷ στοιχήσαντες κανόνι, *who had rather follow any thing than the true Evangelical Canon*, ibid. p. 453. D. (m) *Origen* is the next that makes mention of them, and he doth it with this Cenſure, that they were *the Goſpels not of the Church, but of the Hereticks*; among theſe he reckons, *the Goſpel according to the Egyptians, the Goſpel of the twelve Apoſtles, the Goſpel according to St. Thomas, and Matthias, and others*; but, ſaith he, *there are only four, from whence we are to confirm our Doctrine, nor do I approve of any other*. Whence we may learn, that tho' he often cites *the Goſpel to the Hebrews*, which, ſaith St. *Jerom*, was the ſame with that according to the *twelve Apoſtles*, and *the Goſpel according to St. Peter*, yet he approved of none of them.

(n) *Euſebius* is the next Eccleſiaſtical Writer who ſpeaks of other Goſpels, *viz. The Goſpel according to St. Peter, St. Thomas, and Matthias*, and alſo *of the Acts of Andrew, St. John, and other Apoſtles*, but then as *Origen* had told us, that the *Hereticks* only had them, ſo he ſaith, that *they were publiſhed by them*, and *that they had no Teſtimony from thoſe Eccleſiaſtical Perſons who continued down the other Goſpels in a Succeſſion to them, and that the Doctrine contained in them was much different from the Catholick Doctrine*; whence he concludes, that *they are the Inventions of Hereticks, and are not ſo much as to be ranked among ſpurious Books, but are to be rejected as wicked and abſurd*. And,

1*ſt*, To begin with the Goſpel of St. *Peter*, it was, ſaith *Euſebius, publiſhed by the Hereticks, and is by no means to be placed among the Catholick Goſpels: It is manifeſt*, ſaith (o) *Seraphion, that we received it not from our Anceſtors, but thoſe who learnt and read it, were the Docetæ, and the Marcionites who ſprang from them*: It was *the Goſpel uſed by the Nazarenes*, ſaith (p) *Theodoret*.

2*dly*, The Goſpel according to St. *Thomas*, mentioned by *Origen* and *Euſebius*, was, ſaith (q) St. *Cyril, the Work not of St. Thomas the Apoſtle, but of another Thomas, who was a Manichean Heretick*; on which account he deſires *all Chriſtians not to read it*.

3*dly*, From the ſame *Hereticks* proceeded *the Goſpel according to St. Philip*, ſaith (r) *Leontius, it was the Fiction of the Gnoſticks*, ſaith (s) *Epiphanius*.

4*thly*, The Goſpel of *Matthias* was, as (t) *Clemens of Alexandria* intimates, *the Work of the Baſilidians, or Caprocratians*.

5*thly*, The *Proto-Evangelium of St. James* is firſt mentioned by (u) *Pope Innocent* the firſt, among the Goſpels feigned by *Lucius* the *Heretick*; this he doth in a Decree, in which he condemns all theſe falſe Goſpels, and declares who were the Authors of them.

Laſtly, The Goſpel of *the twelve Apoſtles*, according to St. *Jerom*, is the ſame with *the Goſpel according to the Hebrews*, of which we are to ſpeak hereafter.

Seeing

(l) Strom. 3. p. 465.

(m) *Eccleſia quatuor habet Evangelia, Hæreſes plurima; è quibus quoddam ſcribitur ſecundum Ægyptios, aliud juxta duodecem Apoſtolos——Quatuor tantum ſunt Evangelia prolata, è quibus ſub perſona Domini & Salvatoris noſtri proferenda ſunt dogmata. Scio quoddam Evangelium quod appellatur ſecundum Thomam & juxta Matthiam & alia plurima legimus ne quid ignorare videamus, propter eos qui ſe putant aliquid ſcire ſi iſta cognoverint, ſed in his omnibus nihil aliud probamus niſi quod Eccleſia, id eſt quatuor tantum Evangelia recipienda.* Hom. 1. in Procem. Lucæ, fol. 93. D.

(n) Καὶ τὰς ὀνόμαλι ἀποστόλων πρὸς τ αἱρετικῶν προσφερομένας ἤτοι ὡς Πέτρε, καὶ Θωμᾶ, καὶ Ματθέα, ἢ καὶ τίνων ἄλλων τὰ τοιαῦτα ἄλλων εὐαγγέλια παρεχόμενας——ὧν οὐδὲν ὑδαμῶς ἐν συγγεγράμμαλι (f. σι) τ καθ' διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμλω ἀφῆκεν ἠξίωσεν——οὐδὲ ἐν νόθοις αὐτὰ καλαλακτέον ἀλλ' ὡς ἄτοπα πάντη καὶ δυσσεβῆ φευκλητέον, Hiſt. Eccl. l. 3. c. 25. p. 97, 98.

(o) Τὰ ὑ ὀνόμαλι αὐτῶν (*Petri & aliorum Apoſtolorum*) ψευδεπίγραφα ὡς ἐμπειροι φρονλίμθα, γινώσκοντες ὅτι τὰ τοιαῦτα ἀ παρελάβομεν——ἐδ ἀνήθημεν γὰ παρ' ἄλλων τ ἀσκησάντων αὐτὸ τῦτο τὸ εὐαγγέλιον τιθέντι φρονῆ τ διαδόχων τ καθαρξαμένων αὐτῦ, ὃς δοκιμὰς κεκλήμεν, χρησάμενοι παρ' αὐτῶν δηθεῖν, apud Euſeb. Hiſt. Eccl. l. 6. c. 12. p. 213, 214.

(p) Hær. Fab. l. 2. c. 1.

(q) Ἔγραψαν καὶ Μανιχαῖοι τὸ Χ^ῦ Θωμᾶν εὐαγγέλιον, Catech. 4. p. 38. A. Μηδὲς ἀναγινωσκέτω τὸ Χ^ῦ Θωμᾶ εὐαγγέλιον· ὃ γὰ ὄζιν ἑνὸς τ δώδεκα ἀποστόλων, ἀλλὰ ἑνὸς τ κακῶν τειῶν τ μάνη μαθητῶν.

(r) De Sectis p. 432.

(s) Πρόσφερσι ὑ εἰς ὄνομα Φιλίππε εὐαγγέλιον πεπλασμένον, Hær. 26. §. 13. p. 95.

(t) Λέγσι γ' ἔν καὶ τ Ματθαίαν ἅτως διδάξαι, Strom. 3. p. 436.

(u) *Cætera autem quæ vel ſub nomine Matthiæ, ſive Jacobi minoris, vel ſub nomine Petri, & Johannis, quæ à quodam Lucio ſunt ſcripta, vel ſub nomine Andreæ, quæ à Nexocharide & Leonide Philoſophis, vel ſub nomine Thomæ ſcripta ſunt, & ſi quæ ſunt alia, non ſolum rejicienda, verum etiam noveris eſſe damnanda*, Decret. 27.

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Seeing then theſe four Goſpels were received without all doubting, or contradiction by all Chriſtians from the beginning, as the Writings of thoſe *Apoſtles* and *Evangeliſts* whoſe Names they bear, and they both owned, and (x) teſtified that they were delivered to them by *the Apoſtles as the Pillars, Foundations, and Elements of their Faith* and divine Writings, even by thoſe who preached that very Goſpel to them which in theſe Writings they delivered, or rather by that God that enabled them to preach, and directed them to indite theſe Goſpels for that end. (2.) Seeing they were delivered by the immediate Succeſſors of the *Apoſtles* to all the Churches they converted or eſtabliſhed, as a Rule of Faith. 3. Seeing they were read from the beginning, as *Juſtin M.* teſtifies in all Aſſemblies of Chriſtians, and that not as ſome other Eccleſiaſtical Writings were in ſome Aſſemblies upon ſome certain days, but in all Chriſtian Aſſemblies on the Lord's Day, and ſo muſt early be tranſlated into thoſe Languages in which alone they could be underſtood by ſome Churches, *viz.* the *Syriack* and *Latin*. 4. Seeing they were generally cited in the ſecond Century for the Confirmation of this Faith, and the Conviction of *Hereticks*, and the Preſident of the Aſſembly exhorted thoſe who heard them, to do and imitate what they heard. 5. Seeing we never hear of any other Goſpels till the cloſe of the ſecond Century, and then hear only of them with a mark of Reprobation, or a Declaration that they were ψευδεπίγραφα falſly impoſed upon the *Apoſtles*, that they belonged not to the *Evangelical Canon*, or to the Goſpels delivered to the Churches by Succeſſion of Eccleſiaſtical Perſons, or to thoſe Goſpels which they approved, or from which they confirmed their Doctrines, but were to be rejected as *wicked* and *abſurd*, and the Inventions of rank *Hereticks*; all theſe Conſiderations muſt afford us a ſufficient Demonſtration that all Chriſtians then had an unqueſtionable Evidence that they were the genuine Works of thoſe *Apoſtles* and *Evangeliſts* whoſe Names they bore, and ſo were worthy to be received as the Records of their Faith: And then what reaſon can any Perſons of ſucceeding Ages have to queſtion what was ſo univerſally acknowledged by thoſe who lived ſo near to that very Age in which theſe Goſpels were indited, and who received them under the Character of the holy and divine *Scriptures?*

§. III. And yet even to this general, and uncontroll'd Tradition we may add farther Strength from theſe Conſiderations;

1*ſt*, That ſince our *Jeſus* was a *Prophet*, or a Teacher ſent from God, he muſt have left unto his Church ſome Records of his Father's Will; this *King Meſſiah* being to reign for ever, muſt have ſome Laws by which his Subjects muſt be for ever governed; this *Saviour* of the World muſt have delivered to the World the Terms on which they may obtain the great Salvation purchaſed by him; or he muſt be in vain a *Prophet*, *King*, and *Saviour*; and ſo ſome certain Records of thoſe Laws, and thoſe Conditions of Salvation muſt be extant. Now unleſs theſe Goſpels, and other Scriptures of the *New Teſtament*, contain theſe Laws, they muſt be wholly loſt, and we muſt all be left under a manifeſt Impoſſibility of knowing, and ſo of doing his Will, and of obtaining thoſe Bleſſings he hath promiſed to them that do it. For to ſay Tradition might ſupply the want of writing, is to contradict Experience, ſince the Traditions of the *Jews* made void that Word of God they had received in Writing, and then how reaſonable is it to believe they would have much more done it, had no ſuch Writing been delivered? Moreover our bleſſed Lord ſpake many things which were not written, he taught the Multitude *by the Sea*, Mark 2. 13. *beyond Jordan*, Mark 10. 1. *in the Synagogues of Galilee*, Luke 4. 15. *at Nazareth*, ver. 22. *at Capernaum*, ver. 31. *out of Simon's Ship*, Luke 5. 3. and very often *in the Temple*, John 7. 14.—8. 2. He interpreted to the two Diſciples going to *Emmaus*, *throughout all the Scriptures the things concerning him*, Luke 24. 27. He diſcourſed to his Diſciples after his Reſurrection, *touching the Things of the Kingdom of God*, Acts 1. 3. St. *John* aſſures us there were exceeding *many Miracles that Jeſus did which were not written*, c. 20. 30. Now whereas all thoſe Miracles, and Sermons which were written are entirely preſerved, and firmly believed, Tradition hath not preſerved one Miracle or Sermon to us which was never written, and therefore can be no ſure Record of the Doctrine, or the Laws of *Chriſt*. In a word, it is evident that even the *Church Catholick* hath loſt a Tradition delivered to her by St. *Paul*; for in his ſecond Epiſtle to the *Theſſalonians*, chap. 2. 5, 6. he ſaith, *I told you theſe things*, (concerning Antichriſt) *when I was with you, and now ye know what letteth*, or hindreth his Appearance; he alſo intimates in this Epiſtle, and by his Exhortation to hold faſt theſe Traditions

(x) *Per quos Evangelium pervenit ad nos quod quidem tunc præconiaverunt, poſtea vero per Dei voluntatem in ſcriptis nobis tradiderunt fundamentum & columnam fidei noſtræ futurum*, Iren. adv. Hær. l. 3. c. 2. *Quid autem ſi neque Apoſtoli Scripturas nobis reliquiſſent*, cap. 4. Στύλος ἦν καὶ στήριγμα ἐκκλησίας τὸ εὐαγγέλιον—ἐξ ὧν φανερὸν ὅτι ὁ τῆς ἀπάτης τεχνίτης λύσῃ — ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, c. 11, Ed. Ox. p. 221. col. 1. l. 5. Στοιχεῖα τῆς πίστεως ἐκκλησίας ἐξ ὧν συνέστηκε κόσμος ἐν Χριστῷ καλούμενος τῷ Θεῷ, Orig. in Johan. Edit. Huet. p. 5.

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Traditions, *ver.* 15. that they were of great moment to be known, and be retained; and yet theſe Traditions have neither been retained by the *Roman*, nor by the *Catholick Church*; and it is confeſſed by (y) *Anſelm*, and by *Eſthius* on the Place, that *though the Theſſalonians knew it, yet we know it not*; ſo that the Tradition which the Church received from this *Apoſtle* touching this Matter is wholly loſt; how therefore can ſhe be relied on as a ſure Preſerver, and a true Teacher of Traditions, which hath confeſſedly loſt one of great moment depoſited with the *Theſſalonians*, and the *Primitive Church*?

2*dly*, That it was neceſſary that the Chriſtian Doctrine, or Revelation ſhould be preſerved in ſome Writing, may fairly be concluded from the Holy Scriptures; for if St. *Paul* thought it neceſſary to write to the Church of *Rome*, *to put them in remembrance of the Grace given to them*, Rom. 15. 15. as alſo to ſend to his *Corinthians* in writing, *the things they had heard, and did acknowledge*, 2 Cor. 1. 13. and to write *the ſame things* which he had taught to his *Philippians*, chap. 3. 1. If St. *Peter* thought it needful to write to the *Jewiſh* Converts, to *teſtifie to them that it was the Grace of God in which they ſtood*, 1 Pet. 5. 12. and *to ſtir up their ſincere Minds by way of remembrance, that they might be mindful of the Commands of the Apoſtles of our Lord and Saviour*, 2 Pet. 3. 1, 2. though they at preſent *knew them, and were eſtabliſhed in the Truth*, 2 Pet. 1. 12, 13. and St. *Jude* to write to the ſame Perſons, *to mind them of the common Salvation*, ver. 3. If the beloved Evangeliſt cloſeth his Goſpel with theſe Words, *Theſe Things were written that ye might believe that Jeſus is the Chriſt, and believing might have Life through his Name*; ſurely theſe Perſons could not but think it neceſſary that the eſſential Doctrines of Chriſtianity ſhould be written, and yet we are ſure they only have been written in thoſe Goſpels, and other Scriptures contained in the Canon of the Books of the New Teſtament, and therefore we cannot reaſonably doubt of their Authority. Add to this,

That the *Apoſtles*, and that holy Spirit who did aſſiſt them in the inditing of theſe Goſpels for the Churches uſe, could not be wanting in cauſing them to be tranſmitted to thoſe Chriſtians for whoſe uſe they were indited, becauſe they could not be wanting to purſue the end for which they were indited; for they being therefore written that they might know *the certainty of thoſe Things in which they had been inſtructed*, Luke 1. 4. and partly to engage them more firmly to believe that Jeſus was the Chriſt, they muſt very early commit them to thoſe Churches for whoſe ſake they were written.

3*dly*, It is evident that the immediate ſucceeding Age could not be ignorant of what was thus delivered to them by the Church from the *Apoſtles*, as *the Pillar and the Ground of Faith*; nor is it eaſie to conceive that either they would have thus received them, had the *Apoſtles* given them no ſufficient indication of them, or that they would have been eſteemed ſo preſently the Charters of the Chriſtian Faith, had not the *Apoſtles* delivered them unto the Churches under that Character.

Laſtly, We have good reaſon to ſuppoſe that the Providence of God which was ſo highly intereſted in the Propagation of the Chriſtian Faith, and making of it known to the World, would not permit falſe Records of that Faith to be ſo early, and ſo generally impos'd upon the Chriſtian World.

§. IV. From the ſame Tradition we, with the ſtrongeſt evidence of Reaſon may conclude, that theſe four Goſpels, and the other Scriptures received then without doubt, or contradiction by the Church, were handed down unto them uncorrupted in the Subſtantials of Faith and Manners. For, 1. Theſe Records being once ſo generally diſperſed thro' all Chriſtian Churches, tho' at great diſtance from each other, from the beginning of the ſecond Century: 2. They being ſo univerſally acknowledged and conſented to by Men of curious Parts, and different Perſuaſions: 3. They being preſerved in their *Originals* in the *Apoſtolical* Churches, among whom ſaith (z) *Tertullian*, authenticæ eorum literæ recitantur, *their Original Letters are recited*, it being not to be doubted but they who received the Originals from the *Apoſtles*, and who had authentick Copies of them given to them by their immediate Succeſſors, would carefully preſerve them to Poſterity: 4. They being multiplied into divers Verſions almoſt from the beginning, as we may rationally conclude, becauſe the Church of *Rome*, and other Churches which underſtood not the original Greek being founded in the *Apoſtles* days could not be rationally ſuppoſed to be long without a Verſion of thoſe Scriptures which were to be read by them in publick and in private: 5. They being eſteemed by them as digeſta noſtra, their *Law Books*, ſaith (a) *Tertullian*, libri deifici deificæ Scripturæ, *Books which inſtructed them to lead a divine Life*, ſay the *Martyrs*, and believed by all Chriſtians to be θεῖαι γραφαὶ, *divine Scriptures*, ſaith (b) *Origen*, and therefore as the Records of their Hopes and Fears: 6. They being ſo conſtantly rehearſed in their Aſſemblies by Men whoſe Work it was to read

f and

(y) *Nos neſcimus quod illi ſciebant.* Anſelm. *Noverunt utique Theſſalonicenſes, at nos neſcimus.* Eſthius.
(z) De Præſcript. cap. 36. (a) Adv. Marcion. l. 4. c. 3. Paſſio. S. Falicis Epiſc. Fabyz. Ed. Ox. p. 47, 48.
(b) Adv. Celſ. l. 3. p. 138.

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and preach, and to exhort to the performance of the Duties they enjoined: 7. They being ſo diligently read by Chriſtians, and ſo riveted in their Memories, that (c) *Euſebius* mentions ſome who had them all by Heart: 8. They being, laſtly, ſo frequent in their Writings, and ſo often cited by *Irenæus*, *Clemens of Alexandria*, and *Origen*, as now we have them, it muſt be certain from theſe Conſiderations that they were handed down to ſucceeding Generations pure and uncorrupt.

And indeed theſe things render us more ſecure, that the Scriptures were preſerved entire from deſigned Corruption, than any Man can be that the Statutes of the Land, or any other Writings, Hiſtories, or Records whatſoever have been ſo preſerved, becauſe the Evidence of it depends upon more Perſons and they more holy, and ſo leſs ſubject to deceive, and more concerned that they ſhould not be corrupted, than Men have cauſe to be concerned for other Records; and ſo we muſt renounce all certainty of any Record, or grant that 'tis certain theſe are genuine Records of the Chriſtian Faith. Moreover this ſuppoſed Corruption of the Word of God, or Subſtitution of any other Doctrine than what hath been delivered by the *Apoſtles*, could not be done by any Part or Sect of *Chriſtians*, but they who had embraced the Faith, and uſed the true Copies of the Word of God in other Churches of the Chriſtian World, muſt have found out the Cheat; and therefore this Corruption, if it were at all effected, muſt be the Work of the whole Bulk of *Chriſtians*; whereas it cannot rationally be ſuppoſed that the immediate ſucceeding Ages ſhould univerſally conſpire to ſubſtitute their own Inventions for the Word of God, and yet continue ſtedfaſt in, and ſuffer ſo much for that Faith which denounced the ſevereſt Judgments againſt them who did corrupt this Word, or that ſo many Men ſhould, with the Hazard of their Lives and Fortunes, avouch the Goſpel, and at the ſame time make ſuch a Change even in the frame and conſtitution of his Doctrine, as made it ineffectual both to themſelves and their Poſterity; nor can it reaſonably be thought that they ſhould venture upon that which, were the Goſpel true or falſe, muſt needs expoſe them to the greateſt Evils whilſt they continued abettors of it. Laſtly, that theſe ſacred Records of the Word of God have not been ſo corrupted as to ceaſe to be a Rule of Faith and Manners, we argue from the Providence of God; for nothing ſeems more inconſiſtent with the Wiſdom and Goodneſs of God, than to inſpire his Servants to write the Scriptures for a Rule of Faith and Manners for all future Ages, and to require the belief of the Doctrine, and the practice of the Rules of Life plainly contained in it, and yet to ſuffer this divinely inſpired Rule to be inſenſibly corrupted in things neceſſary to Faith or Practice. Who can imagine that that God who ſent his Son out of his Boſom to declare this Doctrine, and his *Apoſtles* by the Aſſiſtance of the Holy Spirit to indite and preach it, and by ſo many Miracles confirmed it to the World, ſhould ſuffer any wicked Perſons to corrupt, and alter any of thoſe Terms on which the Happineſs of Mankind depended? This ſure can be eſteemed rational by none but ſuch as think it not abſurd to ſay that God repented of his Good-will and Kindneſs to Mankind in the vouchſafing of the Goſpel to them, or that he ſo far maligned the Good of future Generations, that he ſuffered wicked Men to rob them of all the Good intended to them by this Declaration of his Will; for ſince thoſe very Scriptures which have been received as the Word of God, and uſed by the Church as ſuch from the firſt Ages of it, pretend to be the Terms of our Salvation, Scriptures indited by Men commiſſionated from *Chriſt*, and ſuch as did avouch themſelves *Apoſtles by the Will of God*, and his Command *for the delivery of the Faith of God's Elect*, and *for the Knowledge of the Truth which is after Godlineſs in hope of Life eternal*, they muſt be in reality the Word of God, or Providence muſt have permitted ſuch a Forgery as rendreth it impoſſible for us to perform our Duty in order to Salvation; for if the Scriptures of the New Teſtament ſhould be corrupted in any eſſential requiſite of Faith or Manners, it muſt ceaſe to make us *wiſe unto Salvation*, and ſo God muſt have loſt the end which he intended in inditing it. The Objections which the *Papiſts* make on account of the various Lections, I preſume are fully anſwered by Dr. *Mills*, and can be anſwered by him alone, ſince others muſt not be allowed to *blow upon* his learned Book upon that Subject.

§. V. And this is all which I think neceſſary to be ſaid concerning the Four Goſpels in the General; I proceed now to the Conſideration of that great Queſtion, *Whether the Goſpel of St. Matthew was by him writ in Hebrew, or in the Syriac Language, and only was by others afterwards tranſlated into Greek.*

(d) Mr. *Du Pin* informs us that all the Ancients with one conſent aſſure us that he *wrote in Hebrew*; *Papias*, *St. Irenæus*, *Origen*, *Euſebius*, *St. Cyril of Jeruſalem*, *Epiphanius*, *St. Jerom*, *St. Auſtin*, *St. Chryſoſtom*, *the Author of the Latin Commentary on St. Matthew, which is aſcribed to St. Chryſoſtom, and the Author of the Synopſis of the Scripture which bears the Name of Athanaſius, are a Cloud of Witneſſes who depoſe that St. Matthew wrote his*

(c) Valeſ. Hiſt. Eccl. l. 8. p. 336. Johannes, p. 344.

(d) Hiſt. of the Canon, vol. 2. c. 2. p. 28.

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his Goſpel in Hebrew: But then he adds, That *the Original* Hebrew *of the Goſpel according to St.* Matthew, *was loſt*; *and after the Deſtruction of* Jeruſalem *by* Titus, *becoming uſeleſs, there was no care taken to preſerve it.* And ſaith, *p.* 36. *It is certain, that the* Greek *Verſion we have is as ancient as the Times of the Apoſtles, that it was publiſhed from the beginning of the Church in all Chriſtian Nations, that it was look'd upon as good as an Original by the* Greeks *and* Latins, *that it was preſerved without any Alteration, and always look'd upon as Authentick and Canonical, whereas the Original* Hebrew *continued not long the ſame that it was left by St.* Matthew.

Now as for this Cloud of Witneſſes, I ſhall, *Firſt*, Conſider the chief of them apart, and then diſcourſe of this ſuppos'd Tradition in the bulk. Now,

The firſt Witneſs is *Papias*, that *Man of Fables*, ſaith (e) *Euſebius*, who voucheth, that St. *Matthew writ his Oracles in the* Hebrew *Tongue*, ἡρμήνευσε ὡς ἦν δυνατὸς ἕκαστος, *and every one interpreted them as he was able*; from which words it is evident, that he knew nothing of any *Authentick Verſion* of this Goſpel approved by the *Apoſtles*, and looked upon as *Authentick* and *Canonical* by the Church; for after that, every one could not be left to interpret the *Hebrew* as he could. He alſo plainly in this Paſſage doth ſuppoſe, that the *Hebrew* Copy of St. *Matthew* was neither then loſt, nor adulterated and corrupted by Additions, Defalcations or Interpolations, or muſt own that every one then uſed a Copy ſo corrupted; and if he could be ignorant or miſtaken in Matters of ſo great importance, why might he not be ſo in ſaying, this Goſpel was firſt written in a Language he underſtood not?

(f) *Irenæus* is the ſecond Witneſs, who ſaith, that St. *Matthew put forth his Goſpel among the* Hebrews, τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, *in their own Tongue*; and that the *Ebionites uſed* eo Evangelio quod eſt ſecundum Matthæum, *that very Goſpel according to St.* Matthew, *which was writ in* Hebrew; this he ſaith (g) twice, without any intimation that it was interpolated or corrupted by them. Now here, ſaith the Learned (h) Mr. *Grabe*, *the* Nazarenes *and* Ebionites *eaſily impos'd upon* Irenæus, *and other Fathers, who underſtood not the* Hebrew *Tongue*. But after more mature Conſideration of the Matter, he ſaith, *He thinks with* Irenæus, *that the* Ebionites *did uſe the Goſpel of St.* Matthew, *tho' not entire and uncorrupted, and finds, that* Euſebius, *and St.* Jerom, *and our Modern Writers, were miſtaken in making the Goſpel to the* Hebrews *which the* Nazarenes *uſed, and the Goſpel which the* Ebionites *abuſed, one and the ſame.* And yet (i) *Epiphanius* expreſly ſaith of the *Ebionites, they uſed only the Goſpel of St.* Matthew, *and called it the Goſpel according to the* Hebrews, *as it truly is.* So that either *Euſebius*, *Epiphanius*, and St. *Jerom* muſt be miſtaken in this matter, which is ſufficient to invalidate their Teſtimony, or *Irenæus* muſt be himſelf miſtaken; and then he much more might be ſo in ſpeaking of a Language that he underſtood not.

(k) *Origen* is the third Witneſs, who indeed ſaid, That *the firſt Goſpel was writ by St.* Matthew, *and that he gave it to the* Jewiſh *Converts compoſed in the* Hebrew *Tongue*; but he doth not ſay, it was written either firſt, or only in that Tongue: Thus therefore I am willing to compound the Matter, that the Goſpel of St. *Matthew* being written for all Nations in the *Greek*, as a Tongue common to moſt of them, was alſo given for the uſe of thoſe *Jews*, who only underſtood their Mother Tongue, in *Hebrew*.

(l) *Euſebius* is the next Witneſs, who ſaith, That *Matthew delivered his Goſpel to the* Jews *in their own Tongue*; but then that the Goſpel then retained in *Hebrew*, was indeed *the Goſpel according to the* Hebrews, or the ſame Goſpel of St. *Matthew* which the *Ebionites* uſed, and called *The Goſpel according to St.* Matthew, is plain, from (*) comparing the words of *Euſebius* and *Theodoret*, with thoſe of *Irenæus*; tho' I confeſs, *Theodoret* ſeems to make a diſtinction betwixt the *Ebionites*, who held, that our Lord was born of *Joſeph* and *Mary*, who uſed the Goſpel according to the *Hebrews*, *i. e.* that Goſpel of the *Nazarenes*; from which, ſaith (m) *Epiphanius*, they had cut off the Genealogy of St. *Matthew*, and the *Ebionites*, who held, that *Chriſt was born of a Virgin*; and ſaith, they uſed the

(e) Καὶ τινὲς ἀλλὰ οὐδὲν πιθανὸν μυθικώτερα. Hiſt. Eccl. l. 3. c. 39. p. 112.
(f) Adv. Hær. l. 3. c. 1. (g) L. 1. c. 26. & l. 3. c. 11. p. 220. col. 2.
(h) *Sicque Irenæo & aliis patribus Hebraicæ Linguæ ignaris facile impoſuerunt ut crediderint eos ipſo Matthæi Evangelio uti.* Spicil. Patrum primi ſeculi. p. 21. & Not. in Irenæum, l. 1. c. 26.
(i) Δέχονται μὲν καὶ αὐτοὶ τὸ κατὰ Ματθαῖον εὐαγγέλιον, τούτῳ δὲ αὐτοὶ χρῶνται μόνῳ, καλοῦσι δὲ αὐτὸ κατ' Ἑβραίους ὡς τὰ ἀληθῆ ὄντα εἰπεῖν. Hær. 30. Sect. 3.
(k) Apud Euſeb. Hiſt. Eccl. l. 6. c. 225.
(l) Παλαιῷ γλώττῃ γράμμασι τῇ ἑβραΐδος τὸ καθ' αὐτὸν εὐαγγέλιον. Hiſt. Eccl. l. 3. c. 24. p. 95.
(*) *Ebionæi eo Evangelio quod eſt ſecundum Matthæum ſolo utentes.* Iren. l. 3. c. 11. *Solo autem eo quod eſt ſecundum Matthæum Evangelio utuntur.* Ἑβιωναῖοι τῷ εὐαγγελίῳ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι. Hiſt. Eccl. l. 3. c. 27. Μόνον τὸ κατ' Ἑβραίους εὐαγγέλιον δέχονται. Hær. Fab. l. 2. c. 1. & Paulo poſt εὐαγγελίῳ τῷ κατὰ Ματθαῖον κεχρῆσθαι μόνῳ (m) Hær. 29. §. 29.

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Goſpel according to St. *Matthew*: And yet of this diſtinction, *Irenæus* ſaith nothing, and *Euſebius* plainly contradicts it, ſuch a Confuſion and Conflict is there among the *Ancients* in this Matter. (n) *Euſebius* proceeds to tell us, That *they of the* Jews *who received Chriſt, chiefly embrac'd* τὸ καθ' ἑβραίους εὐαγγέλιον, *the Goſpel according to the* Hebrews: And that *Hegeſippus*, a Man *of the firſt Succeſſion* from the *Apoſtles*, cited Paſſages, (o) ἐκ τοῦ καθ' ἑβραίους εὐαγγελίου, *from the Goſpel according to the* Hebrews; now theſe things ſhew, that tho' he knew this Goſpel contained many things which were not in the *Greek* Copy of St. *Matthew*, yet was it free from any Additions which did corrupt the Faith; for otherwiſe he could not have ſpoke ſo honourably of *Hegeſippus*, or ſo mildly of thoſe other *Chriſtians* which made uſe of it: And therefore, tho' he ſaith, that *ſome put the Goſpel according to the* Hebrews *amongſt the Books contradicted*, as they did alſo the *Revelation of St. John*, yet by ſaying this, he plainly inſinuates, that other *Eccleſiaſtical Writers* own'd it; nor doth he rank it among (p) τὰς ἐν ὀνόματι Ἀποστόλων ψευδῶς τοῦ Αἱρετικῶν ψευδογραφίας, *the Scriptures introduced by the Hereticks under the Name of the Apoſtles*, as he doth the *Goſpels* of St. *Peter*, St. *Thomas* and *Matthias*, as knowing what St. *Jerom* doth aſſure us, that it was called, or eſteem'd by moſt Men, *the Goſpel according to St.* Matthew.

(q) *Epiphanius* is another Witneſs, who ſaith, *The Goſpel of St.* Matthew *was writ in* Hebrew; but then he adds, that *the* Nazarenes *had the fulleſt Copy of it, and kept it till his time as it was firſt written in the* Hebrew *Tongue*. Now be it as Mr. *Grabbe* and *Petavius* affirm, that in this he was deceived by them, and that it was the fault of it to be ſo full; yet as this ſhews, that it paſſed then under the Name of St. *Matthew*'s Goſpel, ſo doth it alſo ſhew, how eaſie it was for theſe Witneſſes to be impos'd on in this Matter.

(r) St. *Jerom* is another Witneſs, That *the Goſpel of St.* Matthew *was writ in* Hebrew *Words and Letters*: And then he adds,

1*ſt*, That *it was* (in his time) *uncertain who tranſlated it into* Greek.

2*dly*, That *the very Manuſcript was till his time preſerved in the* Cæſarean *Library, gathered by* Pamphilus *the Martyr*; *and that the* Nazarenes, *who uſed it at* Beræa, *gave him the liberty to tranſcribe it, and that this very Book was by moſt thought to be the Goſpel according to St.* Matthew.

3*dly*, That *the Scriptures cited in this Goſpel, both in the Perſon of the Evangeliſt and of our Lord, were exactly according to the* Hebrew, *and not according to the* Septuagint, as it might reaſonably be expected it would be in an *Hebrew* Goſpel, writ for the uſe of them who only owned the *Hebrew* Bible as authentick.

4*thly*, That *he himſelf not only tranſcribed it from the* Cæſarean *Copy, but after turned it into* Greek *and* Latin.

5*thly*, From this *Hebrew* Goſpel, he cites theſe Paſſages, 1ſt, *The Mother of our Lord, and his Brethren, ſaid to him,* John *the Baptiſt baptizeth for the Remiſſion of Sins, let us go and be baptized of him; and he anſwered, In what have I ſinned, that I ſhould go and be baptized of him?* 2dly, *The Man who came to Chriſt with the withered Hand, was a Maſon, and ſaid to Chriſt, I am a Maſon who get my Living by my Labour; I pray thee heal me, that I may not be conſtrained to beg.* 3dly, That *the Apoſtle* James *had ſworn, After he had received the Sacrament from the Hands of Chriſt, that he would not eat Bread till he had ſeen Chriſt riſen from the Dead; and that therefore our Lord appeared to him.* 4thly, That in this Goſpel *it*

(n) Hiſt. Eccleſ. l. 3. c. 25.
(o) Hiſt. Eccleſ. l. 4. c. 22.
(p) Ibid. l. 3. c. 25.
(q) Hær. 29. §. ult.

(r) *Matthæus Apoſtolus primus in Judæa propter eos qui ex circumciſione crediderant Evangelium Chriſti Hebraicis literis verbiſque compoſuit, quod quis poſtea in Græcum tranſtulerit, non ſatis certum eſt; porro ipſum Hebraicum habetur uſque hodie in Cæſarienſi Bibliotheca, quam Pamphilus Martyr ſtudioſiſſime confecit. Mihi quoque à Nazaræis, qui in Beræa urbe Syriæ hoc volumine utuntur, deſcribendi facultas fuit; in quo animadvertendum quod ubicunque Evangeliſta ſive ex perſona ſua, ſive ex perſona Domini Salvatoris veteris Scripturæ Teſtimoniis utitur; non ſequutus ſeptuagintæ tranſlatorum auctoritatem ſed Hebraicam.* Cat. V. Matthæus.

In Evangelio juxta Hebræos quod Chaldaico quidem Syroque ſermone ſed Hebraicis literis ſcriptum eſt, quo utuntur uſque hodie Nazareni ſecundum Apoſtolos ſive, ut plerique autumant, juxta Matthæum, quod & in Cæſarienſi habetur Bibliotheca, narrat Hiſtoria, ecce Mater Domini & fratres ejus dicebant ei, ecce Johannes Baptiſta baptizat in remiſſionem peccatorum, eamus & baptizemur ab eo; dixit autem eis, quid peccavi ut vadam & baptizer ab eo? Adv. Pelagian. l. 3. fol. 106. K.

In Evangelio quo utuntur Nazareni & Hebionitæ quod nuper in Græcum de Hebræo ſermone tranſtulimus, & quod vocatur à pleriſque Matthæi authenticum, homo iſte qui aridam habet manum cæmentarius ſcribitur iſtiuſmodi vocibus auxilium precans. Cæmentarius eram manibus victum quæritans, precor te Jeſu ut mihi reſtituas ſanitatem, ne turpiter mendicem cibos. In Matth. 12. 13. vide eund. in Iſ. 11. F. 22. B. in Matth. 27. F. 38. D.

Evangelium quoque quod appellatur ſecundum Hebræos, & à me nuper in Græcum Latinumque ſermonem tranſlatum eſt, quo & Origenes ſæpe utitur, refert, Dominus cum dediſſet ſyndonem ſervo Sacerdotis ivit ad Jacobum, & apparuit ei, juraverat enim Jacobus ſe non comeſturum panem ab illa horâ quâ biberat calicem Domini, donec videret eum reſurgentem à mortuis. Catalog. V. Jacobus.

In Evangelio eorum quod Hebræo ſermone conſcriptum legunt Nazaræi, hæc ſcripta reperimus; factum eſt autem cum deſcendiſſet Dominus de aqua deſcendit fons omnis Spiritûs Sancti, & requievit ſuper eum, & dixit illi, Fili mi in omnibus Prophetis expectabam te ut venires, & requieſcerem ſuper te, tu es enim requies mea, tu es filius meus primogenitus qui regnas in ſempiternum. In Iſa. c. 11. F. 22. B. & F. 67. L. & F. 188. L

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it was reckoned amongſt the higheſt Crimes, to make ſad the Heart of our Brother. 5thly, That in this Goſpel it was ſaid, *not only that the Vail of the Temple was rent at our Lord's Death, but alſo that the Lintel over the Temple being very great, was broken.* In fine, he ſaith, That *Jeſus being come out of the Water, the ſource of the Holy Ghoſt deſcended upon him, reſted on him, and ſays to him, My Son, I expected you in all the Prophets, to the end, that being come, I might reſt upon you; for you are my Reſt, and my Firſt-born Son, who reigns for ever.* Now this is the only place which ſeems to vary from the Doctrine of the Church; and this *Origen* expounds, *Com. in Job. p.* 58. D. The other *Fathers*, which ſeem to avouch this Tradition, come too late, and are not conſiderable enough to be examined apart: I therefore ſhall only make ſome Remarks on what St. *Jerom* hath delivered. And,

1*ſt*, Whereas he ſays, *It was uncertain who tranſlated this Goſpel of St.* Matthew, *writ in* Hebrew, *into* Greek; hence we obſerve, that there is little reaſon to depend on what later Writers have ſaid in this Matter; and therefore Mr. *Du Pin* freely confeſſes, *p.* 36. That whereas it is ſaid in the Abridgment of the Scriptures aſcrib'd to *Athanaſius*, that it was made by St. *James*, Biſhop of *Jeruſalem*; by (s) *Theophylact*, is aſcrib'd to St. *John*; and by *Anaſtaſius* the *Sinaite*, is aſcrib'd to St. *Luke* and St. *Paul*; all this is ſpoken without ground.

2*dly*, Whereas he ſays, *This was the Copy which the* Nazarenes *and the* Ebionites *uſed, and that moſt Perſons did eſteem it the Goſpel, and the authentick Copy of St.* Matthew: Hence it muſt follow, that they had then a Copy which then paſs'd commonly under the Name *of the Goſpel according to St.* Matthew.

3*dly*, Whereas he citeth from this Goſpel many Paſſages which are not, as he cites them, to be found in the Goſpel of St. *Matthew* approved by the Church; hence it muſt follow, they had added to St. *Matthew*'s Goſpel many things from Tradition which were not recorded in the *authentick Goſpel of St.* Matthew; and this ſeems probably to be the thing *Euſebius* intended, when he ſaid, that *Hegeſippus cited many things from the* Hebrew *Goſpel, and from the unwritten Traditions of the* Jews; ſo that *this Goſpel according to the* Hebrews, ſeems not to me, as (t) Mr. *Grabbe* and *Du Pin* do conjecture, to have been a Goſpel wholly different from that of St. *Matthew*, writ or tranſlated by him into *Hebrew* for their uſe, as were, ſaith (u) *Epiphanius*, *the Goſpel of St.* John, *and the Acts of the Apoſtles*, but only the Goſpel of St. *Matthew* uſed by the *Ebionites*, who denied that *Chriſt* was born of a pure Virgin, and therefore ſtruck out the *Genealogy* of St. *Matthew*; and the ſame Goſpel uſed by the *Nazarenes*, with many Additions they had received from Tradition, and upon that account placed by many *Eccleſiaſtical Writers* among the Writings *contradicted*, and in thoſe Matters in which it differed from the *Greek* and *Authentick* Copy, was of no Authority in Matters which concerned the *Chriſtian* Faith.

§. VI. To proceed therefore to the Conſideration of this Tradition in the Bulk, let it be noted,

1*ſt*, That this is a Tradition that an inſpired *Apoſtle* writ a large Goſpel by the *afflatus* of the *Holy Ghoſt* in *Hebrew*, and yet that Providence which hath preſerved all the other *Canonical Books* both of the *Old* and of the *New Teſtament* in their *Original* Languages, and that *Church* which hath handed down all the other Books of the *New Teſtament*, even thoſe which are compriſed in one ſingle Chapter in the ſame Language, have ſuffered the *Original* of this large Goſpel to be loſt within forty Years, ſaith Mr. *Du Pin*, after it was written, as if it had been only written to be buried in the Tomb of *Barnabas*, according to the Tale of (x) *Theodorus Lector* in the Sixth Century; or to be carried by St. (y) *Bartholomew* into the *Indies*, on that account more *fortunate* than other *Chriſtians*, and yet unfortunate in this, than when they had it, they underſtood not a word of it; whence, even *Du Pin* ſaith, there is no appearance of Truth in that Story, *p.* 32.

2*dly*, It is a Tradition of a Goſpel written in *Hebrew* by Inſpiration of the *Holy Ghoſt*, for the uſe of the converted *Jews*; and yet, *after the deſtruction of* Jeruſalem, it became uſeleſs, ſaith *Du Pin*, *and ſo no care was taken to preſerve it:* Yea, it was a Goſpel written for their uſe, and to ſupply the abſence of St. *Matthew*; and yet, as far as doth appear, none of them ever had, or uſed it, unleſs it alſo was the Goſpel according to the *Hebrews*; for the converted *Jews* uſed that Goſpel, ſaith *Euſebius*; and *Hegeſippus* appears, ſaith he, *to have been one of the* Jewiſh *Converts, becauſe he cites all his Paſſages out of the Goſpel according to the* Hebrews: The *Ebionites*, ſay *Euſebius*, *Epiphanius* and *Theodoret*, uſed only *the Goſpel according to the* Hebrews; this was the Goſpel, ſaith St. *Jerom*, *which the* Nazarenes *read*, and which both they and the *Ebionites* uſed: And yet this Goſpel is put among the

(s) In verbo Matthæus Præfat. in Matth. Serm. 8. in Geneſ.
(t) Spicileg. Patrûm primi Sec. p. 22, 23, 24.
(u) Hær. 30. Sect. 3. vide infra.
(x) Collectan. l. 2. p. 184.
(y) Hieron. V. Barthol. Euſeb. Hiſt. Eccl. l. 5. c. 10.

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the Books *contradicted* by *Euſebius*, *It is of no Authority to prove any Matter of Faith*, ſaith (z) *Origen*, and may be received, or not. To avoid theſe Conſequences, *Du Pin* and Mr. *Grabe* contend, that the Goſpel according to the *Hebrews* was diſtinct from the Goſpel according to St. *Matthew*; but this is evidently to contradict the Teſtimonies of *Irenæus* and *Theodoret*, who ſay, *the* Ebionites *uſed the Goſpel of St.* Matthew; and of *Epiphanius*, who ſays, *they uſed the Goſpel according to the* Hebrews, *and called it the Goſpel according to St.* Matthew; and of St. *Jerom*, who ſaith, *it was by moſt reputed the Goſpel according to St.* Matthew. It was not indeed the true *authentick* Goſpel of St. *Matthew*, received without contradiction by the Church, for that was only the *Greek* Copy; it was not a Copy of St. *Matthew*'s Goſpel, free from Additions and Interpolations, which they had put into it from Tradition, which is all that the Arguments of *Du Pin* and others prove; but yet, I ſay, it was that very Goſpel which the *Nazarenes* read, and which was kept in the *Cæſarean* Library as the Goſpel according to St. *Matthew*, and which the *Ebionites* uſed as ſuch; nor can any Man prove from *Antiquity*, that either the *Chriſtian* Fathers knew of, or that the *Jewiſh* Converts ever uſed any other *Hebrew* Goſpel according to St. *Matthew*.

(a) *Epiphanius* indeed ſaith, That *the* Nazarenes *had the Goſpel according to St.* Matthew, πληρέσατον Ἑβραϊσὶ, *moſt full in* Hebrew, *and that they had preſerved it from the beginning as it was writ in* Hebrew, *till his time:* But (b) *Petavius* truly notes, that this was his Miſtake, *that Goſpel not being pure, but depraved, and was indeed no other than the Goſpel according to the* Hebrews; and that this was ſo, is evident, partly from his own Confeſſion, that *for any thing he knew to the contrary, the* Nazarenes *had cut off from it the Genealogy from* Abraham *to* Chriſt; and partly from the additional Paſſages ſo often cited by St. *Jerom*, from that Goſpel which the *Nazarenes* read, and uſed: And this alſo confutes another *Salvo*, which ſome have invented by a diſtinction, which without ground they make betwixt *the Goſpel according to the* Hebrews, *and the Goſpel according to the* Nazarenes.

Now from what I have thus diſcourſed, I argue thus, Either the Goſpel of St. *Matthew* ſuppoſed to be originally writ in *Hebrew*, contained in it the Paſſages cited from the Goſpel of the *Nazarenes*, or the Goſpel according to the *Hebrews*, or it did not; if it did not, then it is certain, that the Goſpel retain'd in *Hebrew* by the *Nazarenes* and *Ebionites*, as the Goſpel according to St. *Matthew*, was not the ſame with his *Original* Goſpel. Then, 2*dly*, Seeing St. *Jerom* twice informs us, that *it was the very authentick Copy of St.* Matthew, *and was by moſt judged to be ſo*; and *Euſebius* ſaith, that this Goſpel according to the *Hebrews*, was only by ſome rejected, as alſo was *the Revelation of St.* John; it follows, that moſt *Chriſtians* as to the matter muſt be then miſtaken.

But if the *Original* Goſpel of St. *Matthew* did contain theſe Paſſages, then it is certain, that the *Greek* Copy, approved by the *Apoſtles*, and received by the *Univerſal Church*, cannot be the *true* or *authentick* Goſpel of St. *Matthew*, ſeeing it muſt be then deficient in many things contained in the true *Hebrew* Goſpel; and ſo it muſt be granted, that the *Apoſtles* approved, and the *Church* received a Goſpel which wanted many Paſſages contained in the Original, according to St. *Matthew*, writ by the Aſſiſtance or Inſpiration of the *Holy Ghoſt*.

3*dly*, It was written in *Hebrew*, ſaith this Tradition, for the uſe of the Circumciſion, and yet it was not written by St. *James* the *Biſhop of the Circumciſion*, nor by St. *Peter*, or St. *John*, the *Apoſtles of the Circumciſion*, but by St. *Matthew* the Publican; yea, it was writ in *Hebrew* for them for whom both their own *Biſhop*, and theſe *Apoſtles* of the Circumciſion, writ in *Greek*.

4*thly*, It was written, ſaith this Tradition, by the Direction of the Holy Ghoſt, and interpreted, ſaith the pretended *Athanaſius*, by *James the Brother of our Lord*; ſaith *Anaſtaſius Sinaita* by St. *Luke*; by St. *John*, ſaith *Theophylact* upon hearſay, and all of them without Ground, ſaith *Du Pin*, p. 36. *It is unknown by whom it was tranſlated*, ſaith St. *Jerom*; *it was not tranſlated*, ſaith *Papias*, *but every one interpreted it as he could*; and yet that of (c) *Baronius* is certain, that *if the Hebrew alone was the Original of St. Matthew, we cannot ſay the Greek is the true Copy of St. Matthew, but by our aſſurance that it agrees with the Original.* Now if it were not at all tranſlated, as *Papias* ſaith, or were tranſlated only by an unknown Hand,

(z) *In Evangelio quodam quod dicitur ſecundum Hæbræos, ſi tamen placet alicui recipere illud non ad auctoritatem, ſed ad manifeſtationem propoſitæ quæſtionis.* Hom. 8. in Matth. F. 21. B.

(a) Ἔχουσι δὲ τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέσατον Ἑβραϊσὶ, παρ' αὐτοῖς γὰρ σαφῶς τοῦτο καθὼς ἐξ ἀρχῆς ἐσέφη Ἑβραικοῖς γράμμασιν ἔτι σώζεται, οὐκ οἶδα δὲ εἰ καὶ τὰς γενεαλογίας ἀπὸ τοῦ Ἀβραὰμ ἀκριβεῖ τοῦ Χριστοῦ ἀπειλήφασιν. Hær. 29. Sect. ult.

(b) *Neque verò purum Matthæi Evangelium ut exiſtimâſſe videtur Epiphanius, ſed ab illis depravatum, quod Evangelium,* κατὰ Ἑβραίους *appellat Euſebius. Nazaræorum Evangelium nequaquam Matthæi germanum fuit.* Not. ad. Hær. 29. N. 9.

(c) An. 35. Num. 165.

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Hand, as St. *Jerom* ſaith; or if we have only one ſingle Perſon of a later Date who aſcribes this Verſion to an *Apoſtolical* Perſon, and he both doth it without ground, and is contradicted by two who attribute this Verſion to another, can this be any ſure Foundation that we have any Copy which agrees with the *Original?*

It is ſaid indeed that the *Apoſtles* approved of the *Greek* Verſion; I anſwer, that they and the whole Church approv'd of the *Greek Goſpel of St. Matthew*, I believe, but what ſingle Authors ſays they approv'd of any Verſion? yea, what Author before St. *Jerom* and the falſe *Athanaſius* ſpeaks of any Verſion from the *Hebrew?* All Antiquity cite this Goſpel according to the *Greek*, and ſpeak of the Goſpel *according to the Hebrews* as a thing not of Authority, or not received without contradiction; but I know not one who ſaith, *the Goſpel uſed by the Church was a Verſion from the Hebrew*; and from this long Silence, and from the Diſcord, and ungrounded Sayings of thoſe ſingle Witneſſes, who after the fourth Century ſpeak of a Verſion, I conclude the Greek we now have was no Verſion, but the *Original* Goſpel of St. *Matthew* writ by him for the uſe of the whole Church of God, and that the *Hebrew* Copy, if he writ any, was written for the uſe of the Circumciſion only, ſo that it being in the Hands of the *Jews* only, and underſtood by them alone, and they being, ſaith (d) *Juſtin M. the worſt ſort of Chriſtians, i. e.* Retainers of *Judaiſm* with *Chriſtianity*, and they in whoſe Hands the Goſpel chiefly was, being *Nazarenes*, and *Ebionites*, might from the Traditions which obtained among them, add to it, or from their Principles be induced to change, and to corrupt it. Or,

Laſtly, To ſpeak freely what I conceive moſt probable, as the *Canonical* Books of the *Old Teſtament* were written originally in *Hebrew*, but when the pure *Hebrew* became unintelligible to the Vulgar, and when the Diſperſions of the *Jews* had diſtinguiſht them into *Hebrews* which uſed their Mother Tongue, and *Helleniſts* who underſtood only the *Greek* Tongue, the *Chaldee* Verſion was uſed in the *Synagogues* of the *Hebrews*, and the *Greek* by the *Helleniſts*; ſo this Diſtinction continuing after *Chriſt*'s Aſcenſion, ſome of the *Scriptures* written originally in the *Greek* for the uſe both of *Jew* or *Gentile*, were tranſlated into the mixt *Hebrew*, and as they had, ſaith (e) *Epiphanius*, *the Goſpel of St.* John, *and the Acts of the Apoſtles in Hebrew*; ſo had they before the Goſpel of St. *Matthew* turned into the ſame Language, and perhaps with the ſame Liberty of making Additions to it from Tradition, which we find in the *Chaldee Paraphraſt*, and the Tranſlation of the *Septuagint*; which Verſion the Primitive *Chriſtians* among the *Gentiles* who were ignorant of that Language finding in their Hands, they from the likeneſs of the thing, and the Pretenſions of the *Jews*, might think it an *Original* written for their uſe. Thus ſome of them upon the ſame account inform us, that *the Epiſtle to the Hebrews was firſt written in Hebrew, and was tranſlated into Greek by* (f) *Clemens, or St. Luke*; and yet that in this matter they were miſtaken, we learn from (g) St. *Jerom*, telling us for certain, *that the whole New Teſtament, excepting only the Goſpel of St.* Matthew, *was firſt writ in Greek.* For,

1*ſt*, St. *Jerom*, and *Epiphanius* are the only Perſons who ſpeak of this *Authentick Hebrew Goſpel, kept till their time by the Nazarenes*, which that it was not the *Original* Goſpel of St. *Matthew* hath been fully proved.

2*dly*, St. *Jerom* ſaith of this *Hebrew* Copy which he received from them, and tranſlated into *Greek* and *Latin*, that *the Citations contained in it when the Evangeliſt ſpake in his own Perſon, or in the Perſon of our Lord, were exactly according to the Hebrew, and not according to the Septuagint*; and yet 'tis certain this is not true of the *Greek* Copy we now have, as appears from *Chap.* 2. 6, 18. —3. 3.— 4. 15.— 5. 21, 31, 43.—11. 10. —12. 20, 21.— 13. 14.— 15. 8, 9.— 26. 31.— 27. 9.

§. VII. If it be here objected, that by calling in queſtion a thing ſo generally aſſerted by ſo many *Fathers*, I weaken the Tradition of the *Church* concerning the *Canon* of the *Scriptures*, and other matters handed down to us by Tradition;

I anſwer, That I have ſufficiently obviated this Objection in a particular (h) Diſcourſe upon this Subject, in which I have ſhewed what Traditions are to be received, and what may rationally be queſtioned, and that we have ſufficient ground from reaſon to rely on the Tradition of the *Canon of the Old*, and the *New Teſtament.*

2*dly*, (i) I have ſhewed that the *Fathers* have been impos'd upon by the *Jews* in other things received from them by Tradition, and aſſerted

(d) Ἀληθεςέρως τοὺ ἐξ ἐθνῶν τ ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριςιανὰς ἐδότες. Apol. 2. p. 88.

(e) Καὶ τὸ κτ Ἰωάννλυ μεθηνοθὲν εἰς Ἑβραίδα ἐμφέρεν ὀν τοῖς τ Ἰουδαίων Γαζοφυλακίοις,—ὲ μ ἀλλὰ καὶ τ πεφάξεων τ Ἀποςόλων τ Βίβλον ὡσαύτως ἀπὸ ἑλλάδ γλώσης εἰς Ἑβραίδα μεθαλληθεῖ λόγ ἔχε. Hær. 30. Sect. 3.

(f) Γεγράφθαι Ἑβραίοις Ἑβραικῇ φωνῇ. Clem. Alex. apud. Euſeb. H. Eccl. l. 6. c. 14. Euſeb. l. 3. c. 38. Theodoret Proem in Ep. ad Hebr. Hieronymus. V. Paulus.

(g) *De Novo Teſtamento Græcum eſſe non dubium eſt, excepto Apoſtolo Matthæo.* Præfat. ad quatuor Evangelia.

(h) Treatiſe of Traditions. (i) Ibid. c. 1. Sect. 8.

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aſſerted by more Teſtimonies of ancient *Fathers* than are avouched to prove that the Goſpel according to St. *Matthew* was firſt writ in *Hebrew*; as *v. g.* 1*ſt*, In the Story of the *Cells* of the *Seventy*, in which they who tranſlated the *Old Teſtament*, are ſaid to have been ſeverally placed; or, as *Epiphanius* will have it, two together, when they tranſlated the Old Teſtament from *Hebrew* into *Greek*, and yet by Inſpiration, or prophetical Impulſe, to have performed this Tranſlation all in the ſame words; theſe things, ſaith (k) *Juſtin M. we report to you* Gentiles *not as Fables, or feigned Stories,* ἀλλὰ παρ' αὐτῶν ἐκεῖ ὡς τὰ πάτρια παρειληφότων ἀκηκοότες ταῦτα ἀπαγγέλλομεν, *but as a received Tradition delivered to us from the Inhabitants of the place.* The ſame Tradition touching the *Cells* is delivered as certain by (l) *Irenæus*, by *Clemens of Alexandria*, Strom. 1. p. 342. by (*) *Cyril of Jeruſalem*, and by *Epiphanius*, de ponderibus & menſ. p. 160, 161, 162. and by St. *Auſtin*, de Civ. Dei, l. 16. c. 42, 43.

And as all theſe Fathers confirm the Story of the *Cells*, and conſequently ſpeak of this Performance as done θείᾳ δυνάμει καὶ ἐμπνεύσει Θεοῦ, ἐν πνεύματι ἁγίῳ, *by the Power, and Afflatus of the Holy Spirit, or by that Spirit who ſpake theſe things by the Prophets*, ſo doth (m) *Tertullian* ſpeak, de ſententiæ communione, of *their conſpiring in their Sentiments:* (n) *Euſebius* ſaith that it was θεοθὲν οἰκονομηθεῖσα ἑρμήνεια, *an Interpretation ordered by God: it was done by them*, ſaith (o) St. *Hilary*, ſpirituali & cœleſti ſcientia, *with ſpiritual and heavenly knowledge:* μὴ ἄνευ τῆς θείας ἐμπνοίας, *not without divine Inſpiration*, ſaith (p) *Theodoret:* and this they ſay by reaſon of the great Sympathy which was in their Interpretation; and yet (q) *Bellarmin* ſaith, that *in this the Jews impoſed on Juſtin M. and the ſucceeding Fathers might give credit to Juſtin.* (r) *Du Pin*, that it is *a Fiction of the Jews*, and that *it is well known how frivolous, and uncertain theſe pretended popular Traditions are, and eſpecially among the Jews:* (s) F. *Simon* ſaith, *we muſt not here ſo much conſider what the Fathers ſaid, as what reaſon they had to ſay ſo*, and that (t) St. *Jerom gives them all the Lie.* And to the other pretence of their Inſpiration, he anſwers, *p.* 115. de rebus ſibi incognitis quidquam certi definire non potuerunt, *they could ſay nothing certain of things unknown to themſelves*, and therefore could ſay nothing certain in the caſe before us.

2*dly*, The appearance of *Elias* the *Tisbite* in perſon, before the ſecond coming of *Chriſt* is delivered by the *Fathers* unanimouſly as a Tradition of the *Church*, but this they did partly from the Tradition of the *Jews*, partly from the miſtaken ſenſe of the words of *Chriſt*, and partly from the Authority of the *Septuagint*, without all ground, as hath been fully proved. *Treat. of Trad. chap.* 5. from §. 1. to §. 5.

3*dly*, They generally taught for four Centuries together, that *the good Angels* ſtiled the Sons of God, *Gen. 6. were tranſported with the Love of Women, and begat of them Giants, and evil Spirits*; this is taught by *Juſtin M. Irenæus, Clemens of Alexandria*, and *Athenagoras* in the ſecond Century; by *Tertullian, Minucius*, St. *Cyprian*, and *Methodius* in the third; by *Lactantius*, and *Sulpicius* in the fourth; and this they did from the Traditional Interpretation of the *Jews* recorded in (u) *Joſephus*, and in (x) *Philo*, and in the firſt Book of *Enoch*, de Egregoris: And yet in the fifth Century the Authors of this Opinion are repreſented by (y) *Chryſoſtom*, and *Theodoret*, as *ſtupid, Teachers of Fables, and Blaſphemers*, (z) as hath been proved: And if in theſe things the Fathers were ſo eaſily impos'd on by the *Jews*, why might they not be impos'd on likewiſe in ſaying that the Goſpel according to St. *Matthew* was written in a Language that they underſtood nothing of, and of which they could ſay nothing certain from their own Knowledge?

Notwithſtanding, if any Man like not this Opinion, he may compound the matter with the *Fathers* thus, that St. *Matthew* might deliver that Goſpel which he writ as well in *Hebrew* to the *Jews* who underſtood that Language only, as in *Greek* to the *Helleniſtick Jews*, and to the *Gentile* Converts. And ſince it is agreed on all Hands, that he left *Judea* to preach to the *Gentiles*, what is more reaſonable than to conceive he left that Goſpel he had preached to them, and writ by the Aſſiſtance of the Spirit as a Rule of Faith to all Nations, in a Language which thoſe Nations underſtood?

(k) Exhort. ad Gr. p. 13, 14. (l) L. 3. c. 25. (*) Catech. 4. p. 37.
(m) Apol. c. 18. (n) Præp. Ev. l. 8. c. 1. (o) Prol. in Pſal. p. 635.
(p) Præf. in Pſalm. (q) De verbo Dei, l. 2. c. 6.
(r) *Hiſt. of the Canon*, p. 174. (s) Diſq. Crit. c. 15. p. 109.
(t) *Neſcio quis primus auctor Septuaginta Cellulas mendacio ſuo extruxit.* (u) Antiq. l. 10. c. 4.
(x) De Gigant. p. 284, 285. (y) Vid. Grab. Spicil. 1 Cent. p. 347, &c.
(z) *Treat. of Trad.* Part 2d. c. 12. §. 7.

A PARA-

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A MAP of such Places mentioned in the NEW TESTAMENT as were in Greece, Cyprus, Asia &c.

THE EUXINE SEA.
Constantinople
Nicopolis
+ THRACE
PONTUS
Philippi
Amphipolis
Neapolis
Thessalonica
Apollonia
Samothracia I.
MACEDO-
BITHYNIA
Troas
Berea
NIA.
MYSIA
Assos
Adramyttum
PHRYGIA
GALATIA
Lesbus
Pergamus
Thyatira
Mitylene
Sardes
Chius
Philadelphia
Hierapolis
ASIA
Laodicea
Lystra
PISIDIA
Smyrna
Iconium
CAPPADOCIA
Athens
Corinth
Cenchrea
Ephesus
Antiochia
Colossæ
Samos I.
Trogyllium
Perga
LYCAONIA
Samos
Miletus
Pamphilia
Derbe
Tarsus
LYCIA
Attalia
Patmos
CILICIA
Cnidus
Coos
Patara
Alexandria
Myra
Rhodes
Seleucia
Rhodes
Antiochia
SEA OF PAMPHYLIA & CILICIA.
P. OF
Miletus
Salmone Pr.
Crete or Candy I.
Candia
Phœnix
Lasea
Fair Haven
Clauda
Phœnix Haven
Fassos
CYPRUS
Salamis
Paphos Nova
Paphos Vetus
SYRIA
P. of Canaan
P. of Palestine
Sidon
+ MEDITERRANEAN SEA.

A NEW MAP

of ye severall Countries, Cities, Towns, & other Places mentioned in ye NEW TESTAMENT.

The Names of the Places &c. being taken from Mr. Wells Map.

+ This Mark is to shew, that ye Names so marked, are not in ye N. Testament.

+ MEDITERRANEAN SEA
PART OF SYRIA.
Sidon
Abylene.
Called in ye Old Testament
Sarepta
Damascus
ITUREA.
Tyre
Galilee of the Gentiles.
Cæsarea Philippi
Trachonitis
CANAAN or SYROPHENICIA.
Ptolemais
Decapolis
Capernaum
THE GREAT SEA.
Cana
Co. of Gen.
Bethsaida
Gennesaret
Sea of Galilee or Tiberias Also Lake of Gennesaret.
Chorazin
Nazareth
Cæsarea
GALILEE.
Tiberias
Naim
Magdala
Dalmanutha
Gergesa
Gadara
Antipatris accor. to some
Samaria
Saron
Salim
SAMARIA.
Jordan R.
Lydda
Enon
Sychar or Sichem
Joppa
Antipatris acc. to Ptol.
Ephraim as some
Bethabara
Arimathea
Rama
Mt Olivet
Bethany
Jericho
Azotus
The Hill Country
Bethlehem
Bethphage
Ephraim
Brook Cedron
Emmaus
Ierusalem
Sodom
IUDEA.
Gomorra
Bethlehem as some
Gaza
Rama as some
IDUMEA.
Part of Egypt.
P. OF ARABIA.
Sinai M.

This Map shews such Places mentioned in ye NEW TESTAMENT, As were in the Holy Land and Parts adjoining.

A MAP of the severall Regions mentioned in the New Testament together wth ye Cities & Towns most remote from ye Holy Land.

Gaul.
SPAIN
ITALY
Part of Scythia.
P. OF SCYTHIA.
THE EUXINE SEA.
CASPIAN SEA.
Corcyra
Rome
Puteoli
Dalmatia.
Illyricum.
GREECE
THRACE.
Pontus.
Sardinia
Sicily.
Rhegium
BITHYNIA.
GALATIA.
THE MEDITERRANEAN SEA
Syracuse
Adria or Adriatick Sea
Athens
Corinth
ASIA.
Cappadocia.
Melita I.
LYCIA.
Pamphilia
CILICIA
Euphrates R.
MEDIA.
Syria
Chaſrran
Tigris R.
Mesopotamia.
Crete I.
Damascus
PARTHIA.
Cyprus
IUDEA.
Ninive
CHALDEA.
Babylon
Cyrene
Jerusalem
Alexandria
ELAM or PERSIA.
ARABIA.
Egypt.
Sinai M.
ETHIOPIA ASIATICK.
LIBYA.
Ld & City of Midian
Red Sea
C. of Persia
ETHIOPIA.

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A Note upon the Title of the New Teſtament; Τῆς καινῆς διαθήκης ἅπαντα. See the Additions at the end of this Volume, N. 1.

A PARAPHRASE WITH ANNOTATIONS ON THE Goſpel of St. Matthew.

CHAP. I.

a 1. [a] THE Book of the Generation of Jeſus Chriſt, *(who was according to the Fleſh,* Rom. 9. 5.) the Son of [b] David, *(Acts* 2. 30. *and)* the Son of Abraham, *(is on this wiſe.)*

c 2. Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his [c] Brethren,

d e 3. And Judas begat Phares, and [d] Zara of [e] Thamar, and Phares begat Eſrom, and Eſrom begat Aram,

4. And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon,

f 5. And Salmon begat Booz of [f] Rahab, *(the Harlot,)* and Booz begat Obed of Ruth, *(the Moabiteſs,)* and Obed begat Jeſſe,

g h 6. And Jeſſe begat [g] David the King, and David the King begat Solomon of [h] her that had been the Wife of Uriah,

7. And Solomon begat Roboam, and Roboam begat Abiah, and Abiah begat Aſa.

i 8. And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat [i] Ozias,

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias,

k 11. And [k] Joſias begat Jechonias and his Brethren, about the time they were carried away into Babylon;

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

l 13. And [l] Zorobabel begat Abihud, and Abihud begat Eliakim, and Eliakim begat Azor,

m 14. And [m] Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

n 16. And Jacob begat [n] Joſeph, the Husband of Mary, of whom was born Jeſus, who is called Chriſt.

o 17. So [o] all the Generations from Abraham to David are fourteen Generations, and from David till the carrying away into Babylon, are *(reckoned up by me)* fourteen Generations, and from the carrying away into Babylon to Chriſt *(incluſively)* are *(alſo)* fourteen Generations.

18. Now the Birth of Jeſus Chriſt was on this wiſe, *(or after this extraordinary manner;)* when as his Mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with Child *(by the power)* of the Holy Ghoſt, *(overſhadowing her,* Luke 1. 35. *of which thing* Joſeph *knew nothing.)*

p 19. Then Joſeph her *(eſpouſed)* Husband being a juſt Man, and *(therefore one who durſt not retain her, whom he eſteem'd an Adultereſs, and yet being)* not willing to make her *(whom he loved)* a publick Example, was minded to *(give her a Bill of Divorce, and ſo to)* [p] put her away privily.

20. But while he thought on theſe things, behold the *(an)* Angel of the Lord appeared to him in a Dream, ſaying, Joſeph, thou Son of David, fear not to take unto thee Mary

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thy *(eſpouſed)* Wife, *(tho' found with Child,)* for that which is conceived in her is *(not the Fruit of Whoredom or Adultery, but)* of the Holy Ghoſt.

21. And ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus, *(i. e. the Saviour,)* for he ſhall ſave his People from their Sins.

22. Now all this was done *(by the Holy Ghoſt overſhadowing this Virgin,)* that it might be fulfilled which was ſpoken of the Lord by the Prophet *(Iſaias,)* ſaying, *(Chap. 7. 14.)*

23. Behold a [q] Virgin ſhall be with Child, q
and ſhall bring forth a Son, and [r] they ſhall r
call his Name *(or his Name ſhall be called)* Immanuel, which being interpreted, is, God with us.

24. Then Joſeph being raiſed from Sleep, *(and perceiving that the Dream was from God,)* did as the Angel of the Lord had bidden him, and took unto him *(Mary)* his Wife.

25. And *(but he)* knew her not [s], until ſhe s
had brought forth her Firſt born Son, and he called his Name Jeſus.

Annotations on Chap. I.

a Ver. 1. ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ, *the Book of the Generation,*] *i. e.* as the *Syriack* well expreſſes it, the Writing, *Narrative* or Rehearſal of the Generation or *Birth*, ver. 18. of *Jeſus*; for tho' the word γένεσις is elſewhere of that Latitude, as to compriſe alſo the Hiſtory of our Lord's Life, and Death, and Reſurrection, yet it is here to be reſtrained to the Birth of Chriſt, as appears, 1*ſt*, From the parallel Phraſe, οὗτη ἡ βίβλος γενέσεως ἀνθρώπων, *this is the Book* or the Rehearſal *of the Generation of Men from Adam to Noah*, Gen. 5. 1. 2*dly*, From the Deſign of the *Apoſtle* here, which is to ſet down the Deſcent of *Chriſt* from *Abraham*, and his Alliance to King *David* by his Father *Joſeph*: And, 3*dly*, From the 18th Verſe, which after this Narrative of it, proceeds to ſhew the manner of his Birth, by ſaying, *Now* ἡ γένεσις *the Birth of Jeſus Chriſt was on this wiſe.*

b Ibid. *The Son of David, the Son of Abraham,*] *i. e.* the Son of both, as *Alibamah the Daughter of Anah*, (and) *the Daughter of Zibeon*, Gen. 36. 2. This Senſe being moſt ſuitable to the Deſign of the *Apoſtle*, which is to prove, *Chriſt* was the Son of both, and that in him were fulfilled the Promiſes made to both. And *David* is firſt named, *Firſt*, Becauſe the Promiſe to him was freſher in Memory, more plain, and more explicite; God had promiſed to *Abraham* in general words, That *in his Seed ſhould all the Families of the Earth be bleſſed*, Gen. 12. 3.—22. 18. And that this Seed was *Chriſt*, we learn from the Apoſtle *Peter*, *Acts* 3. 25, 26. and from St. *Paul*, *Gal.* 3. 16. But to *David* God promiſed, That in *his Seed would he eſtabliſh the Throne of his Kingdom for ever*, 2 Sam. 7. 16. that his Seed would he eſtabliſh for ever, and *build up his Throne to all Generations*, Pſal. 89. 4. Now this being a Promiſe, that *of the Fruit of his Body he would raiſe up Chriſt to ſit upon his Throne*, Acts 2. 30. was more ſuitable to the Notions of the *Jewiſh* Nation touching the King *Meſſiah*, and to their Inclinations. The *Prophets* alſo propheſie of him, as one to *ſit upon the Throne of David for ever*, Iſa. 9. 7. that he ſhall be a *righteous Branch* raiſed up to *David*, and a *King that ſhall reign and proſper, in whoſe Days Judah ſhall dwell ſafely*, Jer. 23. 5, 6. that they *ſhould dwell in the Land for ever*, and *David ſhall be their Prince for ever*, Ezek. 37. 24, 25. See *Iſa.* 55. 11. *Amos* 9. 11. Accordingly, the Angel ſpeaketh of one who ſhould *Reign on the Throne of his Father David, over the Houſe of Jacob for ever*, Luke 1. 33. And the *Jews* pray to him thus, *Jeſus, thou Son of David, have mercy on us*, Matth. 9. 27.—15. 22.—20. 30, and make their Acclamations to him thus, *Hoſanna to the Son of David.* Others add, that *Abraham* is put after *David*, becauſe the *Apoſtle* was to begin his Catalogue from *Abraham.*

Ver. 2. Καὶ τοὺς ἀδελφοὺς αὐτοῦ, *and his Brethren.*] Perhaps Interpreters might ſave themſelves the trouble of giving a Reaſon of many things contained in this Catalogue, by ſaying, St. *Matthew* here recites it, as he found it in the *Authentick* Copies of the *Jews*, who doubtleſs had preſerved ſome known, and approved Genealogy of their Deſcent from *Abraham*, the Father of their Nation, in whom they ſo much gloried, and from whoſe Loins they expected the promiſed *Meſſiah.* Thus for inſtance, When it is ſaid *Salathiel begat Zorobabel*, it may be ſufficient to juſtifie the *Apoſtle* in this, That the *Jews* do ſtill repreſent *Zorobabel* not as the Son of *Pedajah*, but of *Salathiel.* So we read of *Zorobabel, the Son of Shealtiel*, Neh. 12. 1. Hag. 1. 12, 14. ch. 2. 21, 23. Ezra 3. 2, 8. and ch. 5. 2. (a) *Joſephus* likewiſe ſays, the Captain of the People was ὁ Σαλαθιήλου παῖς Ζοροβαβήλου, *Zorobabel the Son of Shealtiel*, and with great reaſon muſt he follow the Sentiments of three Perſons of ſo great Authority, as *Ezra*, *Nehemiah*, and the Prophet *Haggah*, the Contemporaries of *Zorobabel.* So alſo may we ſay, that the c

(a) *Antiq. Jud.* l. 11. c. 4. p. 363. F.

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Kings left out in this Genealogy, were therefore omitted by St. *Matthew*, becauſe he found them omitted in the *Genealogy* uſed by the *Jews*, and that theſe words *and his Brethren*, are added as being alſo added in their *Genealogy*. But to omit this, *his Brethren* may be added to comfort the diſperſed Tribes, which were not yet ſo fully returned out of Captivity, as *Judah* was, in their equal Intereſt in the Bleſſing of the Seed of *Abraham*, they being all adopted Children of God, which is not true of *Iſmael* or *Eſau*, the Brethren of *Iſaac* and *Jacob*: Moreover, theſe Brethren of *Judas* might well be mentioned as being *Patriarchs*, *Heirs of the Promiſe*, and Heads of that People, whence the *Meſſiah* was to proceed; and therefore *Stephen* alſo ſpeaks thus of them, *Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs*, Acts 7. 8.

d Ver. 3. *And Zara*,] mentioned with *Phares*, as being born at the ſame time, and ſtriving with him for Primogeniture, *Gen.* 38. 28, 29, 30.

e Ibid. *Of Thamar*.] It is obſerved here by ſome, that only four Women are mentioned in this Genealogy, till he comes to *Joſeph*, and all of them noted for ſome Infamy, as *Thamar* for *Inceſt*, *Rahab* for being an *Harlot*, *Ruth* for *Heatheniſm*, *Bathſheba* for *Adultery*; nor were they thus mentioned becauſe Sinners, to teach us that *Chriſt* came to ſave ſuch, or to be born of ſuch; for, why then were the three Deſcents of *Abaziah*, *Joaſh* and *Amaziah* omitted? But, becauſe in them only that Law was departed from, which was given generally to the Heirs of the promiſed Bleſſing, that they ſhould take them Wives of their neareſt Kindred; and perhaps to obviate the Cavils of the *Jews* againſt the mean condition of the Mother of our Lord, their Anceſtors being deſcended of Women whoſe Qualities rendred them meaner than ſhe was.

f Ver. 4. *Of Rahab*.] That *Rahab* was married to ſome Prince of *Iſrael*, the Tradition of the *Jews* aſſures us; but whereas, in contradiction to St. *Matthew*, they ſay, that ſhe was married to *Joſhua*; this is ſaid in flat oppoſition to their own Tradition, that *Rahab* was *the Mother of eight Prieſts and Prophets*; for *Joſhua* was neither of the Tribe of *Judah* nor of *Levi*, but of the Tribe of *Ephraim*, *Num.* 13. 8. That *Rahab* was one of the Idolatrous Nations with which they were forbidden to marry, *Exod.* 34. 16. *Deut.* 7. 3. hinders not this Marriage of *Salmon* with *Rahab*, ſhe being firſt made a *Proſelyte* of *Juſtice*; the reaſon of that Law being this, leſt they ſhould tempt them to Idolatry; which Reaſon ceaſed, when they once owned the God of *Iſrael*; whence we find that *Booz* married *Ruth*, *Chap.* 4. 13. and thought himſelf obliged ſo to do, and *David* married *Maachah*, the Daughter of the King of *Geſhur*, 2 *Sam.* 3. 3. But here ſeems to be a great Objection both againſt *Salmon* and againſt *Obed*, how it can be true, that only *Booz*, *Obed* and *Jeſſe*, ſhould intercede betwixt *Salmon* and *David*, when the time betwixt them muſt be at leaſt 300 Years in the mildeſt computation; and ſo *Salmon* muſt be 100 Years old when he begat *Booz*, *Booz* as old when he begat *Obed*, and *Obed* as old when he begat *Jeſſe*; whereas it is looked upon as miraculous, that *Abraham* at 100 Years ſhould beget *Iſaac*, *Gen.* 17. 17. — 21. 5. To this Objection it may be anſwered from the *Targum* upon *Ruth*, that theſe three were Men of an extraordinary Character for Juſtice and Piety; *Salmon* is ſtiled *Salmon the Juſt*, of whom it is ſaid, that *his Works and the Works of his Children were very excellent*; that *Booz* was *a righteous Perſon, by whoſe Righteouſneſs the People of Iſrael were delivered from the Hands of their Enemies*, and *by whoſe Prayers the Famine ceaſed from the Land of Iſrael*; that *Obed ſerved the Lord with a perfect Heart*, and that he begat *Jeſſe*, *in whom was found no Iniquity or Corruption for which he ſhould be delivered to the Angel of Death*, and *he lived many Days, and only died at laſt by reaſon of the Sentence paſs'd upon Adam for eating the forbidden Fruit*. God therefore might vouchſafe to Men of ſuch extraordinary Piety, a longer Life than ordinary, and Strength to beget Children in their Old Age. Thus *Caleb* at 85, and *Moſes* at 120, had not their natural Strength abated, *Deut.* 34. 7. *Joſh.* 14. 11. whereas *Abraham*'s Body was then dead, *Rom.* 4. 19. See Additions N. 2. [2]

g Ver. 6. *David the King*,] to whom the Promiſe was made of the *King Meſſiah* to ſtabliſh his Throne for ever, *Ezek.* 37. 25. and from him the Kingdom is ſtiled the *Houſe of David*, and the Kingly Throne, *the Throne of the Houſe of David*, Pſal. 122. 5.

h Ibid. *Of her that had been the Wife of Urias*,] to ſhew that that Crime of *David* being repented of, was ſo far from hindring the Promiſe God made to him, that it pleaſed God by this very Woman, to fulfil it.

i Ver. 8. *Joram begat Ozias*.] It is certain from the Hiſtory of the *Kings* and *Chronicles*, that *Ozias* was the Son of *Amaziah*, 2 Chron. 26. 1. *Amaziah* of *Joaſh*, ch. 24. 27. *Joaſh* of *Azariah*, ch. 22. 11. *Azariah* of *Joram*, ver. 1. But, according to the Language of the *Hebrews*, and their Maxims relating to this matter, *the Children of Children are reputed the Children not only of their immediate Parents, but of their Anceſtors*, and theſe Anceſtors are ſaid to beget thoſe who are removed ſome Generations from them; ſo *Iſaiah* ſaith to *Hezekiah*, ch. 39. 7. *Of thy Sons which ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away*; *and they ſhall be Eunuchs in the Palace*

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lace of the King of Babylon; which Prediction was fulfilled only in the Days of *Jeconias*, long after the Days of *Hezekiah*. But the great Queſtion here is, why *Azariah*, *Joaſh* and *Amaziah*, are left out of the Catalogue of the *Kings* of *Judah*? To this it is anſwered, 1. Negatively, that the Reaſon could not be, becauſe they were great Sinners, ſince *Manaſſeh* and *Amon* who were greater Sinners were retained in this Catalogue, *ver.* 10. It therefore may be ſaid,

1*ſt*, That the *Jews* had their *Tabulæ cenſuales*, in which the Stems of the *Kingly* Family of *David* were written; and in theſe Catalogues theſe three *Kings* might be left out. That even to the time of Chriſt, they had ſuch Tables even of their Families and Tribes, is evident from (b) *Joſephus*, who having given us the *Genealogy* of his Family, ſaith, Τὸν μὲν ἐν τῇ γῇ ἡμῶν διαδοχὴν ὡς ἐν τοῖς δημοσίοις ἐλλογίμοις ἀναγεγραμμένον εὗρον ὅτως ἀπέδειξα· *I give you this Succeſſion of our Family as I found it written in the publick Tables*; and if ſo, the *Jews*, not the *Apoſtle*, are to account for this Omiſſion. 2*dly*, It is no new thing to find the like Omiſſions in the Books of the *Old Teſtament*; thus *Cain* and his whole Poſterity, are omitted in the Book of *Chronicles*; *Simeon* is omitted in the Bleſſing of *Moſes*, *Deut.* 33. for his Cruelty at *Sychem*. The Writer of the Book of *Chronicles*, reckons up all the Sons of *Jacob*; but in the account of their Poſterity, he omits the account of *Zebulon* and *Dan*; and when he begins with the Sons of *Judah*, he omits *Zerah*, 1 Chron. 2. 3.—ch. 4. 1. The Penman of the Books of *Samuel*, when he recounts the Worthies of *David*, omits *Joab*, becauſe of his bloodineſs to *Amaſa* and *Abner*. In the Book of *Ezra*, there are reckoned from *Serajah* to *Aaron*, only ſixteen Generations, *ch.* 7. whereas in the Book of *Chronicles*, from *Aaron* to the ſame *Serajah*, are reckoned twenty two, 1 *Chron.* 6. ſo that ſix muſt be omitted in *Ezra:* So that there is no more reaſon to ſuſpect the *Evangeliſt*, than the *Jews* have to queſtion their own *Scriptures* on this account. But ſtill it may be enquired, why theſe three in particular are omitted: And to this it is anſwered, (1.) That the omitting theſe three, cannot in the leaſt concern the chief Deſign of the *Apoſtle*, which was to ſhew, that *Jeſus* was of the Lineage of *David*; ſince by paſſing from *Joram* to *Ozias*, he keeps ſtill in the ſame Line, and ſo ſufficiently ſhews, that *Jeſus* was of the Houſe and Family of *David*. (2.) The reaſon why theſe three are paſſed by rather than others, ſeems probably to be this, That they are the Poſterity of *Joram* an Idolater, and one who married the Daughter of *Ahab*, 2 *Kings* 8. 18. and ſo was join'd to an Idolatrous Family, and by this provoked God to have deſtroyed his Family, had he not preſerved it becauſe of the Covenant made with *David*, 2 *Chron.* 21. 7. God therefore cuts off all theſe three, omitted here, by an unnatural and untimely Death, to puniſh the Idolatry of this *King*, and of the Houſe of *Ahab* in his Poſterity *to the third Generation*, according to his Threat in the ſecond Commandment; and for this reaſon, theſe three *Kings* might be here paſſed over in ſilence. It is by others farther ſaid, That St. *Matthew* finding the Generations in the firſt Period exactly 14, he paſſed over ſome in his ſecond Account, to make that to anſwer to the firſt; but this will by no means pleaſe Mr. *Cl.* who firſt, againſt all reaſon, talks of ten omitted out of the Number of Fifty, to make the Diviſions into Fourteens; and then adds a bold conjecture, "That "St. *Matthew* met with a Genealogical Book "of *David*'s Family that was defective, and "accidentally obſerving there three Claſſes of "fourteen Generations between theſe three "great Periods of time, *viz.* before the ſetting up of the Regal Government, during "its Continuance, and after its Fall, was "thereby moved to make ſuch a Diviſion in "the Account of *Chriſt*'s Lineage, which he "would not ſo much as have thought of, if "he had made uſe of an entire Book; nor, "ſaith he, (in the Name of his Friend,) is "it to be wondred, that a Genealogical Book "ſhould be corrupted, becauſe a very great "and conſiderable Error that had perplexed "the *Antients*, had crept into the 11th Verſe "of St. *Matthew*'s Text it ſelf. Now as for his imaginary Error in the 11th Verſe, I ſhall account for it there; but to make a Divine Author aſſiſted by the *Holy Ghoſt*, as St. *Matthew* was always eſteemed by all *Chriſtians*, in a matter of ſo great import as the true Deſcent of the *Meſſiah*, take up with a defective and corrupt Book, and give to all *Chriſtian* Ages a *Catalogue* thus liable to the Exception of the *Jews*, becauſe he accidentally did light on ſuch a one, and knew not of a better, is plainly to accuſe the Ignorance, ſuſpect the Care, and weaken the *Authority* of this great *Apoſtle*; it had therefore been better to have concealed this wild conjecture of his Friend, than to have offered it to an Age unhappily diſpoſed to depreciate the *Sacred Writings*.

Ver. 11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ· *And Joſias begat Jechonias and his Brethren.*] Againſt this it is objected, That *Joſias* did not beget *Jechonias*, who was the Son of *Jehojakim*: And to this it is anſwered, that *Jechonias*, in the 11th Verſe, is not the ſame Perſon with *Jechonias* Verſe 12th, but is indeed *Jehojachim*, the Son of *Joſias*, and his Firſt-born. For tho' the People k

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(b) *De Vita ſua*, p. 998. D.

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of the Land made *Jehoahaz*, the second Son of *Josias*, King after his Father, yet that the Kingdom by Birth-right belonged to *Jehojakim*, is evident, because *Jehoahaz* was only *23 Years Old when he began to Reign*, and reigned but three *Months*; whereas *Jehojakim*, who immediately succeeded after his Deposition, was *25 Years Old when he began to Reign*, 2 Kings 23. 31, 36. Hence (c) *Josephus* saith of *Pharaoh Necho* who made him *King*, and changed his Name from *Eliachim* to *Jehojachim*, Πρεσβυτέρῳ αὐτοῦ ἀδελφῷ ὁμοπατρίῳ ὄντι τὴν Βασιλείαν ἀφῄρηται· *He gave the Kingdom to Eliakim, his eldest Brother by the same Father.* Hence doth St. *Matthew* take no notice of *Jehoahaz*, because he reigned only three Months, and that by Usurpation of the Kingdom: That this first *Jechonias* was indeed *Jehojakim*, is proved, (*1st.*) From these words, *Josias* begat *Jeconias and his Brethren*; now *Jehojakim* indeed had two Brethren begot by *Josias*, viz. *Jehoahaz* who reigned before him, and *Zedekiah* who reigned after him; and therefore being *Kings*, were fit to be thus mentioned by St. *Matthew*: But it appears not, that *Jechonias* the Father of *Shealtiel*, had any Brethren; and if he had, they must be begotten not by *Josias*, but by *Jehojakim* his Father; nor is there any reason why they should be thus mentioned, *ver.* 12. when then we read, that *Josias begat Jeconias and his Brethren*; this can belong to none but *Jehojakim*: And when we read that *Jeconias* begat *Salathiel*, this must be understood of *Jechonias* the Son of *Jehojakim*; for this agrees with the *Old Testament*, 1 Chron. 3. 15, 16, 17. (*2dly,*) This Interpretation makes up the 14 Generations exactly in the second and third Series; whereas, they who make *Jechonias*, *ver.* 11. and *ver.* 12. to be the same Person, leave only 13 in the second Series, if *Jeconias* be added to the third; or in the third, if he be reckoned to the second: When therefore the *Apostle* saith by way of Inference, *So all the Generations from David until the carrying away into Babylon, are fourteen Generations*, ver. 17. he leads us to this Interpretation, because this would not be true, were *Jeconias*, ver. 11. and *Jeconias*, ver. 12. one and the same Person. Thus (d) *Jerom* saith expressly, that *in Evangelio secundum Matthæum secunda ternaria desinit in Joacim filio Josiæ, tertia incipit à Joacim filio Joachim*: And again, (e) *Sciamus Jeconiam priorem ipsum esse quem & Joachim, secundum autem filium, non Patrem.*

Object. If it be here objected, that they carry both one Name, and so must be one Person.

Answ. It is answered, (*1st,*) That the Names in the Original differ very little, the one being יְהוֹיָקִים, the other יְהוֹיָכִין; which difference is so little, that both are translated by the *Septuagint*, Ἰωακείμ· so is *Jechonias* translated, *Jer.* 52. 31. twice: So (f) *Josephus* saith, that *Nebuchodonosor*, Ἰωάκιμον *interfecit*, & Ἰωάχιμον τὸν υἱὸν αὐτοῦ καθίστησε βασιλέα, *slew Joachim, and made Joachim his Son King*: And *Clemens* of *Alexandria*, that after Ἰωακείμ who reigned eleven Years, ὁ ὁμώνυμος αὐτῷ Ἰωακείμ τρίμηνον βασιλεύει, *Joachim of the same Name, reigned three Months.* To this add that of *Irenæus*, l. 3. c. 30. that in the Account St. *Matthew* gives of the Generation of Jesus Christ, *Joseph, Joachim & Jechoniæ filius ostenditur.*

Object. Thro' the whole Chapter, the Person who is first said to be begotten and then to beget is the same Person, it therefore seemeth reasonable to think it so here.

Answ. So also it is here; for it is expressly said, that *Josias* begat *Jechonias*, i. e. *Joachim and his Brethren, i. e.* he begat also *Jehoaz*, and *Jehojakim*, named also *Jechonias*, and these three continued to reign till the Captivity, at which time *Jechonias* was carried away into *Babylon*; and after they were brought to *Babylon*, *Jechonias begat Salathiel.* But here comes in a fresh *Objection*, that God had sworn *Jechonias* should be Childless, (*Heb.* stript or naked,) a Man that shall not prosper in his Days; for no Man of his Seed shall prosper sitting on the Throne of *David.* Now hence it appears, (*1st,*) That the *Hebrew* עֲרִירִי from the Root עָרִר or עָרַר, may as well signifie, *stript, solitary, naked, rooted up*, as *childless*; and accordingly it is rendred by the LXX ἐκκηρυχθὸς, an *abject, abdicated* Person: (*2dly,*) He might be thus Childless, or stript of his Off spring, by his Childrens dying before him, as well as by his having none. And, (*3dly,*) This sense is certain both from the preceding words, *He and his Seed are cast out into a Land which they know not*, ver. 28. and from the reason following, *for none of his Seed shall prosper*: And, *Lastly*, From 1 *Chron.* 3. 17. where his Sons are reckoned *Assir* and *Salathiel.*

Object. It farther is objected, that whereas it is here said, that *Salathiel* begat *Zorobabel*, he was indeed the Son of *Pedajah*, the Son of *Salathiel* or *Shealtiel*, 1 *Chron.* 3. 19.

Answ. To this I have already answered, That St. *Matthew* here follows the stile of the *Old Testament*, and of the *Jewish* Writers, in which *Zorobabel* is still called the Son of *Salathiel.* (*2dly,*) Were he not the immediate Son of *Shealtiel*, but of *Pedajah*, yet is this suitable to the Language of the *Jewish* Nation, to count the Grandson the Son of the *Grandfather*: Thus *Sarah* is called the Daughter of *Terah*, Gen. 20. 12. as being the Daughter of *Haran*, the Son of *Terah*; and the same with *Iscah*, Gen. 11. 28, 29.

(c) *Antiq. l.* 10. *c.* 6. *p.* 336. (d) In *Dan.* 1. (e) In *Matth.* 1. (f) *Antiq. lib.* 10. *c.* 8.

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28, 29. Thus *Laban* is called the Son of *Nahor*, Gen. 29. 5. as being the Son of *Bethuel*, who was the Son of *Nahor*, ch. 24. 47. And *Jehoram* is called the Father of *Jehoaſh*, 2 Kings 12. 18. as being the Father of his Father *Ahaziah*; and *Maacah* the Daughter of *Abiſhalom*, is ſaid to be Mother of *Aſa*, 1 Kings 15. 10. becauſe ſhe was his Father's Mother, *ver.* 2. Conſiderable here is the Obſervation of Mr. *Whiſton*, (*1ſt*,) That there is no other inſtance in this Genealogy, but what ſpeaks of a truly natural Generation. (*2dly*,) That in all other places of the Old Teſtament, *Salathiel* is ſaid to have begotten *Zorobabel*; and therefore we have cauſe to follow the *Alexandrian* MS. which in the place of the *Chronicles* cited, makes not *Pedajah*, but *Salathiel* the Father of *Zorobabel*; or to ſay, that *Salathiel* might have one Son of that Name, and *Pedajah* another, or laſtly, That *Pedajah* begat *Zorobabel* of the Wife of *Salathiel*, and ſo he was the Natural Son of *Pedajah*, but the Legal Son of *Salathiel*. So the Biſhop of *Ely*.

l Ver. 13. *Zorobabel begat Abiud.*] Againſt this it is objected, That among the Sons of *Zorobabel* reckoned up 1 *Chron.* 3. 19. there is no mention of *Abiud*.

Anſw. To this it is anſwered, (*1ſt*,) That it is not evident, that *Zorobabel* in *Matthew* and in *Chronicles* is the ſame Perſon, and then he in St. *Matthew* may be the Son of *Salathiel* the Brother of *Pedajah*. (*2dly*,) That *Abiud* is mentioned in *Chronicles* under the name of *Meſhullam*, it being certain that many Perſons in the *Old Teſtament*, and eſpecially about the time of their Captivity, had other Names in *Babylon* than what were uſed in their own Land: And it is the ingenious Conjecture of Dr. *Lightfoot*, that this Son was called *Abiud*, in remembrance of his Father's Glory; and *Meſhullam*, either in memorial of *Solomon*, the Glory of whoſe Houſe was transferr'd to him, or from the ſignificancy of the word, which importeth *requited*: For, whereas *Jechonias* was called *Shallum*, that is, *finiſhed*, becauſe the Race of *Solomon* ended in him, when a Recompence of the Failing of that is made, by the Succeſſion of *Salathiel* in its ſtead, well might *Zorobabel*, in whom it firſt appeared, call his Son *Meſhullam*, or *requited*.

m Ver. 14. Here it is enquired, whence St. *Matthew* had this *Genealogy*, there being nothing of it to be found in *Scripture*.

Anſw. I anſwer from the *Authentick Genealogical Tables* kept by the *Jews*, of the Line of *David*; for, it appears from the Taxation mention'd *Luke* the 2d, that they had Genealogies of all their Families and Tribes, ſince all went to be taxed, every one to his own City, *ver.* 3. and *Joſeph went to Bethlehem the City of David, becauſe he was of the Houſe and Lineage of David*: And this is certain, touching the Tribe of *Levi*, becauſe their whole Temple Service, the effect of their Sacrifices, and Expiations, depended on it: And therefore *Joſephus* being a Prieſt, not only confidently depends on theſe *Genealogical* Tables for the proof of his Deſcent, ἀνωθεν ἐξ ἱερέων, *in a long Series from Prieſts*; but adds, that *all their Prieſts were obliged to prove* (g) ἐκ τ ἀρχαίων τ δίλαδοχὼ, *their Succeſſion from an ancient Line*; and if they could not do it, they were to be excluded from officiating as Prieſts, and that in whatſoever part of the World they were, they uſed this Diligence: And again, Chriſt being promiſed as one who was to proceed out of the Loins of *David*, and therefore called *the Son of David*, it was abſolutely neceſſary, that the *Genealogy* of the Houſe and Lineage of *David* ſhould be preſerved, that they might know that their *Meſſiah* was of the Seed of *David*, according to the Promiſe. Hence the *Apoſtle* ſaith to *Timothy*, *Remember that Jeſus Chriſt of the Seed of David, was raiſed from the Dead*, 2 Tim. 2. 8. And (h) *Euſebius* from *Africanus* ſaith, according to the Verſion of *Ruffinus*, *Omnes Hebræorum generationes deſcriptæ in Archivis Templi ſecretioribus habebantur*, That *all the Succeſſions of the* Hebrews *were kept in the ſecret Archives of the Temple, and thence they were deſcribed*, ἐκ τ βίβλ τ ἡμερῶν, *from their Ephemerides, by the Kinſmen of our Saviour*. It therefore doubtleſs was from theſe *Authentick* Records, that St. *Matthew* had his Genealogy, for otherwiſe he would have expoſed himſelf to the Cavils of the *Jews*: And hence the *Author* to the *Hebrews* repreſents it as a thing evident to the *Jews*, that *our Lord ſprang out of Judah*, Heb. 7. 14.

Ver. 16. *Joſeph the Husband of Mary, of* n *whom was born Jeſus.*] It was neceſſary that the *Genealogy* of *Jeſus* ſhould be deduced from *Joſeph*, becauſe it was ſo generally received by the *Jews*, that *Jeſus* was the Son of the *Carpenter*, *Matth.* 13. 55. the Son of *Joſeph*, *John* 6. 42. ſo that if *Joſeph* had not been acknowledged to have been of the Tribe of *Judah*, and of the Family of *David*, they would not have failed to have objected this as a juſt prejudice againſt all *Chriſt*'s pretences to have been the *Meſſiah*; wherefore the Divine Wiſdom was pleaſed to direct this *Apoſtle*, to remove that ſtumbling Block. *2dly*, It was alſo neceſſary by reaſon of that received Rule among the *Jews*, that *the Family of the Mother is not called a Family*; and 'twas not fit that St. *Matthew* in this matter ſhould recede from the conſtant Rules and Cuſtoms of that Nation, the Families being always preſerved and continued in

(g) *Lib.* 1. *contra Ap.* p. 1036.

(h) *Eccl. Hiſt.* l. 1. c. 6.

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in the Males of *Israel*, and all their *Genealogies* being reckoned from them.

Object. But still it may be said, that *Joseph* being not the natural, but the *reputed* Father of the Holy *Jesus*; this cannot be sufficient to prove, that *Jesus* came from the Loins of *David*, Acts 2. 30. or was the Fruit of his Body according to the Promise, *Psal.* 132. 11.

Answ. To this it is answered, that *Joseph* and *Mary* were of the same Tribe and Family; and therefore by giving us the Genealogy of *Joseph*, the *Apostle* did at the same time give us the Genealogy of *Mary*, and consequently of *Jesus* the Son of *Mary*, and shew that he was of the Seed of *David*. Hence several of the *Ancients* inquiring, why *Jesus* was conceived of a Virgin espoused, and not of one perfectly at liberty, say, this was done, that *by the Family of Joseph the Family of Mary might be shewn*; and this will be made highly probable from *Scripture*, and from *History*. For tho' those words, *Luke* 1.27. *The Angel Gabriel was sent to a Virgin, espoused to a Man whose Name was Joseph, of the House of David, and the Virgin's Name was Mary*, do not prove this of themselves, because it may be *Joseph* and not the *Virgin*, who is said to be *of the House of David*; yet may they also be translated thus, *To a Virgin of the House of David, espoused to a Man whose Name was Joseph, and the Virgin's Name was Mary:* And this Translation is confirmed from the following words of the Angel to her, *Thou shalt conceive in thy Womb, and bear a Son, and the Lord God shall give him the Throne of his Father David*; she therefore who conceived this Son, must be *of the House of David:* And this is farther proved from the Taxation mentioned *Luke* 2. 3, 4, 5. Whence it appears, (1.). That all went to be taxed, Women as well as Men; for, *Joseph with his espoused Wife Mary, went up to be taxed*; which troublesome Journey, she who was so near the time of her Travail, would not have taken, had it not been necessary. (2.) That every one, Men and Women, went up to their own City to be taxed, *ver.* 3. (3) That *Joseph* went up to *Bethlehem* the City of *David*, to be taxed, *because he was of the House and Lineage of David*, ver. 4. Since therefore *Mary* went up to *Bethlehem* with him to be taxed, she must do it for the same reason, because she also *was of the same House and Lineage.* Add to this, that *Domitian* having given out a Command to destroy all that could be found of the House or Family of *David*, some descended from *Judas* the Brother of our Lord, were brought before him, (i) ὡς ἐκ γένους ὄντας Δαβὶδ, *as being of the Family of David*, which they freely owned. See more upon this Subject in the Bishop of *Bath* and *Wells*'s *Demonst. of the Messias*, Part 2. ch. 13.

A new and strange Opinion is advanced by Mr. *Whiston*, That this *Genealogy* was chiefly designed, *to shew that Christ was born at Bethlehem*, only because 'tis enquired thus by the *Jews*, John 7. 42. *Hath not the Scripture said, that Christ should be born in the Town of Bethlehem where David was?* But,

1*st*, Hath not the same *Scripture* as expressly said, That *he was to be of the Seed of Abraham and David?* Can therefore any Man reasonably imagine, that a *Genealogy* beginning thus, *The Generation of Jesus Christ, the Son of David, the Son of Abraham*, should not be primarily designed to prove he was *the Son of David, and of Abraham?*

2*dly*, The second Chapters of St. *Matthew* and St. *Luke*, do indeed prove, that *Jesus* was born in *Bethlehem*, because they do expressly say it; but this *Genealogy* saith nothing of it, and therefore abstracted from them, it proves nothing of it: And, can it be the chief Design of this long *Genealogy*, to prove that which it doth not prove at all, and which is only proved from what follows in another *Chapter*, and in another *Evangelist?* And,

3*dly*, The very last Clause of this Genealogy, That *Joseph was the Husband of Mary, of whom was born Jesus, who is called Christ*, is all that can relate to Christ's being born in *Bethlehem*; and all that goes before, is evidently impertinent to that matter, and therefore can have no subserviency to that Design: Whence we may rest assured, that it was not intended by the *Holy Ghost* for such an End, seeing he never could design to prove a thing by an account of any thing impertinent, and which hath no relation to it.

Ver. 17. Πᾶσαι οὖν αἱ γενεαὶ, *so all the Generations.*] It is here observable, that the *Apostle* saith of the Generations from *Abraham* to *David*, that they were *in all fourteen*; but when he comes to the second Interval, he does not say as before πᾶσαι αἱ γενεαὶ· the fourteen mentioned by him, were *all the Generations* of that Interval, as knowing that for good Reasons, he had omitted three belonging to that Interval; but only that the whole number of those which he had named, was fourteen, as really they were. 2*dly*, That in every one of these several Intervals, they were under a several and distinct manner of Government; and the end of each Interval produced some Alteration in the State; in the first they were under *Judges* and *Prophets*, in the second under *Kings*, and in the third under *Hasmonæan Priests:* The first fourteen brought their State to Glory in the Kingdom of *David*; the second, to Misery in the Captivity of *Babylon*; and the third, to Glory again in the Kingdom of *Christ:* The first begins with *Abraham* who received the Promise,

(i) *Hegesip. apud Euseb. Hist. Eccl.* l. 3. c. 19, 20.

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miſe, and ends in *David* who received it again more clearly: The ſecond begins with the Building of the *Temple*, and ends in the Deſtruction of it: The third begins with their peeping out of Miſery in *Babel*, and ends in their accompliſhed Delivery by *Chriſt*.

p Ver. 19. Λάθρᾳ ἀπολῦσαι αὐτὴν, *to put her away privily*;] that is, to give her a Bill of Divorce privately into her Hand, or into her Boſom, before two Witneſſes only; this he was minded to do, ſaith the Text, *becauſe he was a juſt Man*, that is, a ſtrict obſerver of the Rites of his Nation, ſaith (k) Mr. *Selden*, who held it infamous to retain an Adultereſs; and this was all he could do, for tho' the Law required, that a married Woman found lying with a Man, ſhould die, *i. e.* be ſtrangled, ſay the *Jews*; and an eſpouſed Virgin for the ſame Crime was to be ſtoned, *Deut.* 22. 22, 23, 24. yet neither was *Joſeph* certain that ſhe was guilty of this Crime after the *Eſpouſals*, nor had he two Witneſſes of the Fact, without which ſhe could not be ſubject to the puniſhment by the *Jewiſh Canons*, tho' ſhe might be divorced after Eſpouſals, without Proof, by Witneſſes or otherwiſe, of ſuch Defilement: Thus in the judgment of Dr. *Lightfoot* and Mr. *Selden*, δίκαιος ὢν, *a juſt Man*, here retains its proper Signification. See Note on *Rom.* 3. 26.

q Ver. 23. Ἡ παρθένος ἐν γαστρὶ ἕξει· *a Virgin ſhall be with Child, and ſhall bring forth a Son:*] That the *Hebrew Alma* is duly rendred παρθένος, *a Virgin*, we prove againſt the *Jews*, (1.) From the Authority of their own *Septuagint*, who ſo rendred it above 300 Years before St. *Matthew* wrote his Goſpel. (2.) From the derivation of the word *Alma* from עלם, to *hide*, or *cover*; for Virgins, according to the cuſtom of the *Eaſtern* Nations, were kept in ſecret Apartments from the company of Men as *Recluſes*; whence, by the Author of the Books of the *Maccabees*, they are ſtiled αἱ καθάπαξ τῶν παρθένων, *the Virgins that were ſhut up*, 2 Macc. 3. 19. And by *Philo*, Παρθένοι συναμφιεσμέναι, *the Virgins kept in Chambers.* Orat. in Flacc. p. 757. A. And, (3.) This Promiſe is made as a Sign or Miracle, to confirm the Houſe of *David* in God's Promiſe, made to him of the perpetuity of his Kingdom: Now, what Sign or Miracle could it be, that a Woman ſhould be with Child after the ordinary manner? Where is the Sign or Wonder in this? Had no more been intended, what need was there of thoſe words, *the Lord himſelf ſhall give you a Sign?* What need of that ſolemn Notice, *behold!* There being nothing new or ſtrange in all this?

r Ibid. Καὶ καλέσουσι τὸ ὄνομα αὐτῆς Ἐμμανουήλ· *and they ſhall call his Name Emmanuel.*] Here is,

1*ſt*, A Verb perſonal put for an imperſonal, *i. e. they ſhall call his Name*, for, *he ſhall be called:* So *Gen.* 16. 14. therefore קרא *the Pit was called*, Exod. 15. 23. therefore קרא, *the Name of the place was called Marah*, Iſa. 9. 6. ויקרא, *and his Name ſhall be called Wonderful.* So alſo, *Jer.* 23. 6. *this is the Name* אשר יקראו *by which he ſhall be called.* See *Ainſw.* in *Gen.* 16. 14. and *Neh.* 2. 7. *Iſa.* 44. 7. *Mic.* 2. 4. *Amos* 4. 2, 4. ſo in the *New Teſtament*, Luke 12. 20. *Thy Soul ſhall be required of thee*, ἀπαιτοῦσι· Chap. 16. 9. δέξωνται ὑμᾶς, *you may be received.* See Dr. *Ham.* there. Note,

2*dly*, That in Scripture-phraſe *to be called, and to be*, is the ſame thing; ſo, *my Houſe ſhall be called an Houſe of Prayer*, Iſa. 56. 7. *i. e. is*, or *ſhall be ſo.* Luke 19. 46. Iſa. 9. 6. *His Name ſhall be called Wonderful*, i. e. *he ſhall be a wonderful Perſon.* And, *Jer.* 23. 6. *he ſhall be called the Lord our Righteouſneſs, i. e.* he ſhall be ſo. This being ſo, 'tis no Objection againſt the Application of theſe words to *Chriſt*, that he did not bear this Name, if really he was *God with us*, which is the import of it. And (1) *Philo* having ſaid, Ἰησοῦς ὁ Σωτηρία τοῦ Κυρίου, *that the word Jeſus ſignifies the Salvation of God*; he that is called *Jeſus*, muſt in effect be called *Emmanuel.*

Object. And whereas the *Jews* farther object, that this Promiſe being made to *Ahaz* as a Sign, muſt have relation to a Child born in his time, and therefore not to our *Jeſus* born above 700 Years after his Death.

Anſ. This Objection is founded on a Miſtake; this Promiſe or Sign being not given to *Ahaz*, who refuſed to ask a Sign, *Iſa.* 7. 12. but to *the Houſe of David*, according to the following words, *Hear ye now, O Houſe of David, the Lord himſelf will give you a Sign:* Now the Houſe of *David* being then in great danger of being cut off and extinguiſhed, *ver.* 2. becauſe the Kings of *Iſrael* and *Syria* were come againſt them; the Promiſe of a *Meſſiah* who was to be of the Seed of *David*, and to ſit upon his Throne, was a great Security that the Houſe of *David* ſhould not be extinguiſhed, and ſo a proper Remedy againſt thoſe Fears. It is enquired farther, whether this Name given to *Chriſt*, be any certain Argument of his Divine Nature, as it ſeems to be, for *Chriſt* is called אל גבור, *the mighty God*, Iſa. 9. 6. Now he who is properly called *El*, and is alſo really *Emmanu, with us*, he muſt infallibly be that *Emmanuel* who is *God with us.* But to this the *Socinians* anſwer, That God is ſaid to be *a God with us*, when he gives ſome eſpecial Tokens of his Grace and Favour to us, as *Joſh.* 1. 5. *Jer.* 1. 8. *Acts* 18. 10. *Rev.* 21. 3. Since then Chriſt came to be our *Jeſus*,

(k) *Ux. Hebr.* l. 3. c. 23. (l) *De Mut. Nom.* p. 823. E.

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Jeſus, to *ſave us from our Sins*, and give us Life eternal, he may well on that account be called *Emmanuel*, ſeeing God by ſending him to us for theſe great Ends, was in the moſt ſignal manner preſent with us, and therefore it is firſt ſaid, *His Name ſhall be called Jeſus, for he ſhall ſave his People from their Sins*; and then 'tis added, that *this was done that it might be fulfilled which was ſpoken by the Prophet, his Name ſhall be called Emmanuel.*

They add, that Divine Names are given to things and places on the account of things done or to be done there; the place in which *Abraham* offered *Iſaac*, is called *Jehovah Jireh*, the *Lord hath ſeen*, Gen. 22. 14. the place where *Jacob* wreſtled with God, *Peniel*, *Gen.* 32. 30. the place in which God appeared to him, *Bethel*, Gen. 28. 19. the Altar which *Moſes* built, *Jehovah Niſſi*, Exod. 17. 15. the City of *Jeruſalem*, *Jehovah Shammah*, *the Lord is there*, Ezek. 48. 35. This Divine Name therefore, ſay they, might in like manner be given to Chriſt, becauſe of the great things God deſigned to do by him for us.

s Ver. 25. Ἕως ὃ ἔτεκε τ υἱὸν αὐτῆς τ πρωτότοκον, *till ſhe had brought forth her firſt-born Son.*] The Perſon that firſt opens the Womb, being in Scripture ſtiled the Firſt-born, whether any other Birth did follow or not; as in thoſe words, *ſanctifie to me all the Firſt-born*, i. e. *whatſoever openeth the Womb*, Exod. 13. 2.—34. 19. it cannot from this word be gathered, that the Bleſſed Virgin had any other Off-ſpring.

But then it is not ſo eaſie to anſwer to the Argument taken from theſe words, *He took unto him Mary his Wife, but he knew her not till ſhe had brought forth her Firſt-born*; for to *know his Wife* in the Scripture-phraſe, ſtill ſignifies to *cohabit* with her as a Wife. See *Gen.* 4. 1, 17, 25.— 38. 26. *Judg.* 19. 25. 1 *Sam.* 1. 19. 2*dly*, *Joſeph* was a juſt Man, and tenacious of the *Jewiſh* Rites; wherefore it being certain, that (m) the Marriage-Duty was by the Law, and by the *Canons* of the *Jews*, to be paid by the *Husband* to the Wife, *Ex.* 21. 10. and the *Angel* having commanded him to take her as his Wife, without any intimation that he ſhould not perform the Duty of an Husband to her, it is not eaſie to conceive he ſhould live twelve Years with her he loved ſo well, and all that while deny that Duty, which by the Law was not to be diminiſhed when the Wife was leſs beloved: And whereas it is ſaid, that the words ἕως ὅ, *he knew her not until*, &c. do not imply he knew her afterwards, becauſe the like Expreſſion is uſed, when it cannot be concluded that was done afterwards, which was ſaid not to be done till then; it ſeemeth evident, that ſcarce any of the places cited, ſeem truly parallel to this. For, 1. Moſt of them ſpeak of a thing not done afterwards, becauſe it could not be done, as when it is ſaid, *Micah had no Child till the Day of her Death*, 2 Sam. 6. 23. *Samuel came not to ſee Saul till the Day of his Death*, 1 Sam. 15. 35. So *Job* 27. 5. *Iſa.* 22. 14. Or, becauſe the Cauſe ceaſed afterwards, as when 'tis ſaid, *Gen.* 8. 7. *The Crow returned not till the Waters were dried up*; there was no reaſon for his returning afterwards: And when *Chriſt* ſaith, *Matth.* 28. *ult. I will be with you*, (teaching all Nations,) *to the end of the World*, i. e. to the end of teaching them. So when God ſaith to *Jacob*, Gen. 28. 15. *I will be with thee, I will not leave thee till I have done that which I have ſpoken to thee of*; if that refers to the Bleſſing promiſed to his Seed, *that it ſhould inherit the Land of Canaan*, he could not leave him afterwards, he being long before that with God, and ſo it is an inſtance of the firſt Kind; or, if it refers to his being with him going down to *Padan Aram*, till he had brought him ſafe from thence; then the reaſon of that Promiſe ceaſed after his return: Or, Laſtly, becauſe the reaſon of the thing ſtill remains, as when 'tis ſaid of the Sepulchre of *Moſes*, *No Man knoweth of it to this Day*, Deut. 34. 6. For the ſame reaſon, no Man doth, or without a Revelation, will know of it for ever; whereas, certain it is, that it was not impoſſible in the nature of the thing, for *Joſeph* to know his Wife after ſhe had brought forth her Firſt-born: And, 2*dly*, The reaſon why he ſhould know her at all, being, becauſe ſhe was his Wife, that reaſon ceaſed not after the Birth of her Firſt-born; nor did ſhe conceive any ſecond Son of the *Holy Ghoſt*; and ſo the reaſon why he knew her not till ſhe had brought forth her Firſt-born, remained not. I therefore conclude with (n) St. *Baſil*, that till ſhe had brought forth her Firſt-born, her Virginity was neceſſary, that a Virgin might conceive, and bear a Son, τὸ δὲ ἐφεξῆς ἀπολυπραγμώτατον τῷ λόγῳ τ μυστηρίου καταλειψόμεθα· *but what ſhe was afterwards let us leave undiſcuſſed, as being of ſmall concern to the Myſtery.*

C CHAP.

(m) *Vide Seld. de Uxor. Hebr.* l. 3. c. 4. 6. (n) *To.* 1. p. 509.

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CHAP. II.

1. NOW when Jeſus was born in Bethlehem of Judea, in the Days of Herod
a the King, behold there came [a] Wiſe Men from
b *(Arabia in)* [b] the Eaſt to Jeruſalem,
c 2. Saying, [c] Where is he that is born King of the Jews? for we have ſeen his Star *(being)* in the Eaſt, and
d [d] are come *(thence)* to worſhip him.

3. When Herod the King had heard theſe things, he *(knowing that the Jews were then expecting Meſſiah their King to rule over them, and throw down all other Kingdoms,)* was troubled, and all Jeruſalem with him.

4. And when he had gathered all the Chief Prieſts, and Scribes of the People together, he demanded of them where *(i. e. in what place)* Chriſt *(their expected Meſſiah, and King,)* ſhould be born.

5. And they ſaid unto him, *(he is to be born)* in Bethlehem of Judea: for thus it is written by the Prophet *(Micah, ſaying, ch. 5. 2.)*.

e 6. [e] And thou Bethlehem in the Land of Judah, art not *(to be reputed)* the leaſt among the Princes *(or thouſands)* of Judah: for out of thee ſhall come a Governour, that ſhall rule my People Iſrael; *(and this ſhall render thee truly great.)*

7. Then Herod, when he had privily called the Wiſe Men, *(he)* enquired of them diligently, what *(was the exact)* time *(at which)* the Star appeared *(to them?)*

8. And *(having done this,)* he ſent them to Bethlehem, and ſaid *(to them,)* Go, and ſearch diligently for the young Child, and when ye have found him, bring me word again, *(Gr. tell me of it)* that I may come and worſhip him alſo; *(tho' his intention was not to worſhip, but to deſtroy him, ver. 16.)*

9. When they had heard the King *(ſay this,)*
f they departed, and [f] lo, the Star which they ſaw *(or had ſeen, being)* in the Eaſt *(of Judea,)* went before them till it came, and ſtood over *(the Houſe)* where the young Child was; *(i. e. till coming over the Houſe where the Child was, it ſtood ſtill.)*

10. *(And)* when they ſaw the Star *(again thus conducting them to, and then ſtanding over the Houſe where the Child was,)* they rejoiced with exceeding great joy *for the Divine Conduct.)*

11. And when they were come into the Houſe, they ſaw the young Child with Ma-
g ry his Mother, and *(they)* [g] fell down, and worſhipped him: And when they had opened their Treaſures, they preſented to him Gifts, *(viz.)* Gold, and Frankincenſe, and Myrrh.

12. And being warned of God in a Dream, that they ſhould not return to Herod, they *(in obedience to the Divine Command,)* departed into their own Country, another *(and more private)* way.

13. And when *(or after)* they were departed, behold, the Angel of the Lord appeareth to Joſeph in a Dream, ſaying *(to him,)* Ariſe, and take the young Child, and his Mother, and flee into Egypt, and be thou there until I bring thee word *(that thou with ſafety mayeſt return:)* for Herod will ſeek *(after)* the young Child to deſtroy him.

14. And when he aroſe *(from his Bed,)* he took the young Child and his Mother by night, and departed into Egypt:

15. And was there until the Death of Herod, that *(by his abode there,)* it might be fulfilled which was ſpoken of the Lord by the Prophet *(Hoſea, ch. 11. 1.)* ſaying, [h] Out of h
Egypt have I called my Son.

16. Then [i] Herod, when he ſaw that he i
was mocked of the Wiſe Men, was exceeding wroth, and ſent forth *(his Officers,)* and *(they having received Commiſſion from him ſo to do,)* ſlew all the Children that were in Bethlehem, and *(in)* all the Coaſts thereof, from two Years old and under, according *(or even)* to the time which he had diligently enquired of the Wiſe Men.

17. Then was [k] fulfilled *(by another more* k
eminent completion,) that which was ſpoken by Jeremy the Prophet, ſaying, *(ch. 31. 15.)*

18. In Ramah *(near to Bethlehem,)* was there a Voice heard *(of)* Lamentation and Weeping, and great Mourning, Rachel weeping for her Children, and would not be comforted, becauſe they are not; *(i. e. becauſe they were dead.)*

19. But when Herod was dead, behold an Angel of the Lord appeareth in a dream to Joſeph, *(being then)* in Egppt,

20. Saying *(to him,)* Ariſe, and take the young Child, and his Mother, and go *(back)* into the Land of Iſrael: for they are *(he is,)* dead which ſought the young Child's Life.

21. And he *(accordingly)* aroſe, and took the young Child and his Mother, and came into the Land of Iſrael.

22. But when he heard that Archelaus did reign in Judea in the room of his Father Herod, he was afraid to go thither: notwithſtanding, *(Gr. but)* being warned of God in a Dream *(ſo to do,)* he turned aſide into the parts of Galilee, *(where Herod Antipas was ſeated, from whom there was leſs apprehenſion of Danger.)*

23. And he came and dwelt in a City called Nazareth, that it might be [l] fulfilled l
which was ſpoken by the Prophet, He ſhall be called *(by way of Reproach,)* a Nazarene.

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Annotations on Chap. II.

a Ver. 1. ΜΑΓΟΙ, *Wise Men.*] Tho' the *Greek* word signifies *Magicians*, yet seeing in the *ancient* Times, that word was not appropriated to that evil sense which now it bears, but generally signified Men of Wisdom and Learning, skill'd in the knowledge of things Natural and Divine; and more especially, in that sort of Learning which relates to the Sun, Moon, and Stars, as we learn from (a) *Porphyry*, (b) *Apuleius*, (c) *Dio Chrysostomus*, and others: And, seeing the *Evangelist* seems to have given them that Name, not as a Note of Infamy, but as an honourable Title; therefore doth our Translation stile them *Wise Men*, such as the old *Greeks* named σοφοὶ, the *Sages* of their time. The *Arabians* of the *East*, especially the Sons of *Teman* being renown'd for Wisdom, 1 *Kings* 4. 30. *Jer.* 49. 7.

As for the Dignity and Number of these Men, the Tradition of the *Roman* Church saith, that for Number they were *three*, and all of *Royal* Dignity: Hence in their Office for *Epiphany*, they apply that of the *Psalmist* to them, *The Kings of Arabia and Saba shall bring Gifts:* But had they been of so great Quality, we cannot reasonably think the *Evangelist* would have omitted a Circumstance of so great moment, both for their Honour and our Lord's; we also should in likelihood, have had some mention of their *Royal* Train and Equipage, and all *Jerusalem* would have been moved as much to see them come, as they were at the hearing their Question: *Herod* would likely have received them with more respect, and not have let them go alone to *Bethlehem*; much less would he have laid upon them his Commands to return back, and give him an account of the Child found. This therefore is an instance of the uncertainty and vanity of the Traditions of that *Church*.

b Ibid. Ἀπὸ ἀνατολῶν, *from the East.*] Hence the Opinion of some, that the Wise Men came from *Chaldea*, a Country renowned for *Magicians* and *Astrologers*, may be confuted, because the *ancient Prophets*, who foretold the Destruction of *Jerusalem* by the *Chaldeans*, tell us, That they lay not *East*, but *North* of *Jury*, and came from thence upon them. Hence they are called, *the Families of the North*, and *an evil breaking out of the North*, Jer. 1. 14, 15. *A People coming out of the North-Country*, Jer. 6. 22. See *Joel* 2. 20. It is therefore more probable they came from *Arabia*, which was, saith (d) *Tacitus*, *the Bound of Judea Eastward:* And hence, in the *Scripture*, the *Arabians* are sometimes called *the Men of the East.* So *Judg.* 6. 3. *The Children of the East came up against them*, that is, the *Arabians.* Job. 1. 3. *This Man was the greatest of all the Men of the East.* Moreover, the Gifts which these Men offered, were the native Commodities of *Arabia*; *the Gold of Sheba in Arabia*, Psal. 72. 15. Frankincense and Myrrh of the same place, according to that of the Poet, *Molles sua thura Sabæi.* Add to this, that much of *Arabia* was in the Land of *Canaan*; whence *David* and *Solomon*, to whom the Promise of having the Land of *Canaan* was made good in its full Extent, dilated their Dominions over these Countries, even to *Euphrates*; and they who lived there, were of the Seed of *Abraham.* Now it is more likely, these first Fruits of the *Gentiles*, should be brought to do Homage to the King of the *Jews*, from a Country which did as much to *David* and *Solomon*, the Types of *Christ*, than from a Foreign Nation, and to conceive, that they were of the Seed of *Abraham* rather than of another Race. Nor is it to be wondred, that the *Magi* should be said to come from the *East*, since (e) *Porphyry* informs us, that *Pythagoras* went into *Arabia* to acquire Wisdom: And *Grotius* here cites *Ptolemy*, saying, That *Arabia* was Magorum sinus, *the receptacle of the Magi:* And (f) *Pliny* saith, *This Art*, toto terrarum orbe plurimisque sæculis valuit, *obtained thro' many Ages in the whole World*; *that it prevail'd in most Nations*, & in oriente regnum (l. regum) regibus imperet, *and in the East ruled over Kings of Kings.* See *Examen Millii* here.

Ver. 2. Πῦ ἐστὶν ὁ τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων, εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα; *Where is he that is born King of the Jews, for we have seen his Star?*] Here the Enquiry is, How these Men could know this was *his Star*, or that it signified the Birth of a King? Most of the (g) *Ancients* answer, That they learn'd this from these words of *Balaam*, Numb. 24. 17. *There shall come a Star out of Jacob, and a Scepter shall arise out of Israel, and shall smite thro' the Princes of Moab, and destroy all the Children of Seth; and Edom shall be a pos-* c

C 2 *session*

(a) Περὶ μὲν τοῖς Πέρσαις οἱ αὐτοὶ τὸ θεῖον σοφοὶ — ἢ τότε διεφθονίσθη Μάγοι μὲν παρασχεδίου. *Porphyr. de abst. l.* 4. § 16.

(b) Μαγεία — ἔστι δὲ τοῦτο θεῶν θεραπεία. *Plato apud Apul. Apol. p.* 290.

(c) Μάγος ἦν ὁ θεραπεύων τὰ θεῶν, ἢ ὁ τὰ φύσιν θεῶν. *Dio Orat.* 36. *F.* 449. *Vide Brisson. de Regno Persarum. l.* 2. *p.* 178. *ad* 186. *Laert. in Proem.*

(d) *Terræ finesque quæ ad Orientem vergunt Arabiâ terminantur. Hist. l.* 5. *Ed. Lipsi. p.* 617.

(e) *In vitâ Pythag. p.* 185. *Cyril. contr. Julian. l.* 10. (f) *l.* 30. *c.* 1.

(g) *Orig. Hom.* 13. *in Numb. lit. M. Ambr. l.* 2. *c.* 15. *Iren. l.* 3. *c.* 9. *Tertul. adv. Marc. c.* 28. 2

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ſeſſion to him: But evident it is, that theſe words ſpeak not of a Star that ſhould ariſe at any *Prince*'s Birth; but of a *King*, which ſhould be glorious and ſplendent in his Dominions, as Stars are in the Firmament, and who ſhould vanquiſh and poſſeſs thoſe three Nations as *David* did. Moreover, from this Text, they might have as rationally expected to have ſeen a *Scepter* as a *Star*; it being as expreſly ſaid, *A Scepter ſhall ariſe out of Iſrael*, as that a *Star ſhall come out of Jacob.* Add to this, that we know of no Record in which this *Propheſie* was preſerved, but the Books of *Moſes*, which theſe Nations neither read nor believed: Others do therefore ſay, theſe Wiſe Men were by a Revelation, or by an *Angel*, told the meaning of this Star: And one among the *Ancients*, cites an *Apocryphal* Hiſtory, ſaying, (h) *This Star appeared in the form of a Child, holding a Croſs in his hand; and telling them, that Chriſt was born, and that they ſhould go to Jeruſalem to worſhip him.* But theſe Conjectures are all ſufficiently confuted by this one conſideration, That the *Wiſe Men* give not this as the reaſon of their coming, that *they had ſeen an Angel, a Viſion*, or had *a Revelation* of this Matter, but that *they had ſeen a Star.* For the true reſolution therefore of this Queſtion, let it be conſidered, That (i) *Tacitus* and (k) *Suetonius* inform us, That *thro' the whole Eaſt it was expected, that about that time a King was to ariſe out of Judea, who ſhould rule over all the World.* Nor could it well be otherwiſe, ſince from the time of the *Babylonian Captivity*, we find the *Jews* diſperſed throughout all the *Provinces* of the *Perſian* Monarchy, *Eſth.* 3. 8. and that in numbers ſufficient to gather themſelves together, and to defend themſelves againſt their Enemies in thoſe Provinces, *Eſth.* 9. 2, 16. and many of the People of the Land became *Jews*, *Eſth.* 8. 17. And after their return into their Land, they increaſed ſo mightily, as that they were diſperſed throughout *Africa*, *Aſia*, and many *Cities* and *Iſlands* of *Europe*; and as *Joſephus* ſaith, where ever they dwelt, they made many *Proſelytes* to their Religion. See the Note on *Jam.* 1. 1. and on 1 *Pet.* 1. 1. Theſe *Wiſe Men* therefore living ſo near to *Judea*, the Seat of this Propheſie, and converſing with the *Jews*, *i. e.* among them who were every where expecting the completion of it at that time; they being alſo skill'd in *Aſtrology*, and ſeeing this Star or Light appearing in *Judea*, might reaſonably conjecture, that it ſignified the completion of that celebrated *Propheſie*/touching the King of *Jury*; over the Centre of which Land, they being in the *Eaſt*, then ſaw it hang. And ſure it was a better way to read this Leſſon to them, by ſetting this Light upon the very place where the *King* that it betokened was born, rather than in the *Eaſt* part of Heaven, where it might ſeem to denote ſomething among the *Indians*, or other *Eaſtern* Nations, rather than among the *Jews*. See Additions N. 3. What [3] this Star was, ſee Note on *ver.* 9, 10.

Ibid. Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ, *and are come to worſhip him.*] Here the Enquiry is, when they came to *Jeruſalem*, whether within *thirteen Days* after the Birth of *Chriſt*, as the received time of celebrating the *Epiphany* imports, and as moſt *Chriſtians* have from the 5th *Century* ſuppoſed; or, whether they came only in the ſecond Year of *Chriſt*'s Age, as ſome conjecture from theſe words, *ver.* 16. *Herod ſent forth, and ſlew all the Children that were in Bethlehem, and all the Coaſts thereof from two Years old, and under, according to the time that he had diligently enquired of the Wiſe Men.* For reſolution of this Queſtion, obſerve, That it ſeems evident from comparing St. *Matthew* and St. *Luke*, that the *Wiſe Men* came within forty Days after our *Saviour*'s Birth; for St. *Matthew* expreſly ſaith, they found Chriſt at *Bethlehem*; whereas St. *Luke* informs us, that *when the forty Days of his Mother's Purification were accompliſhed, they brought the Child to Jeruſalem to preſent him to the Lord*; and after that, we never read of their Return with him to *Bethlehem*, and therefore have no reaſon to preſume they did ſo, *Luke* 2. 22. But on the contrary, we are told, that *when they had performed all things according to the Law of the Lord, they returned into Galilee to their own City Nazareth*, ver. 39. *Arabia* then being ſo near unto *Judea*, that much of it belonged to the Land of *Canaan*, the *Wiſe Men* having alſo their ſwift *Dromedaries* to ride upon, and the ſame cauſe to ſay as did the *Shepherds*, when the Light ſhone from Heaven upon them, *Let us now go and ſee this thing which is come to paſs*, Luke 2. 15. I ſee no reaſon why theſe *Wiſe Men* might not come within the compaſs of theſe Days to *Jeruſalem*, and ſo no certain ground to think this *Feſtival* hath been miſplaced by the *Church.* d

Object. Againſt this it is ſaid, That *immediately after theſe Wiſe Men's departure, the Angel appeared to Joſeph*, ver. 13. *and diſpatch'd them to Egypt*; which could not be before the time of *Mary*'s Purification, for then they went up to *Jeruſalem*, Luke 2. 22. and ſo not to *Egypt*; nor after their return from *Egypt*, could they go up to *Jeruſalem* for

(h) *Auctor operis imperfecti in Matthæum.*

(i) *Pluribus perſuaſio inerat antiquis ſacerdotum literis contineri eo ipſo tempore fore ut valeſceret Oriens, profectique Judeâ rerum potirentur. Tacit. Hiſt. l. 5. p. 621.*

(k) *Percrebuerat Oriente toto, vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judeâ profecti rerum potirentur. Suet. in vitâ Veſp. c. 4.*

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for this end; for the Text saith expressly, that *Joseph* then was *afraid to go into Judea*, and therefore receded to *Nazareth*; nor could they go up to *Jerusalem* after the departure of the *Magi*, for that had been to cast themselves into *Herod*'s Hands at *Jerusalem*.

Answ. But (*1st*,) the Text doth not say, That the *Angel* appeared to *Joseph immediately after the departure of the Wise Men*, but only that ἀνεχωρησάντων αὐτῶν, he did so, *they being returned*, leaving the time indefinite: Seeing therefore there is a necessity of saying, the *Angel* appeared a considerable time after their departure, I therefore conjecture, that he appeared to *Joseph* with this Message, being not at *Bethlehem*, but at *Jerusalem* or at *Nazareth*, and that thence he fled into *Egypt*.

(*2dly*,) I add, That going to *Jerusalem* after the *Magi* were departed, when the Days for the Purification of his Mother came, could not be casting themselves into the Hands of *Herod*, because he knew nothing of this being the Child they came to worship; and so they staying there so little time, might be as safe there as elsewhere. Nay, had *Herod* known which personally was the Child they worshipped, why should he slay all the young Children at *Bethlehem* without distinction? As to the second Objection from *ver.* 16. see what may be answered to it in the Note there.

But after all, I confess, there is one circumstance that seems to make it probable, that the *Angel* spake to *Joseph* to depart from *Bethlehem* into *Egypt*; whence it must follow, that after the Purification of the *Virgin Mother*, they returned to *Bethlehem*, viz. that *Herod*'s seeking to destroy the Child, is assigned as the cause of this Flight: Now we find not, that he ever made or designed any other attempt to destroy him, than by slaying the young Children at *Bethlehem*. But to this the Answer is easie; That *Simeon* having made such an honourable mention of this Child at his Appearance in the *Temple*, as of the *Lord*'s *Christ*, ver. 26. And *Anna* the *Propheteſs* speaking of him as such, *to all that looked for Redemption in Jerusalem*, ver. 38. where perhaps *Herod* staid for the Answer of the *Wise Men*; this must render *Christ*'s stay at *Jerusalem*, or in *Herod*'s Jurisdiction, very dangerous; and so might give occasion to the Message of the *Angel* to *Joseph*, to depart thence quickly with him into *Egypt*, lest *Herod* hearing this Fame of him, should attempt to slay him. Moreover, *Herod* might have enquired, what Children might have been born in *Bethlehem* in the time of the *Enrolment*, whose Parents lived elsewhere, and so might have come to the knowledge of this supposed Son of *Joseph*; and this might make it necessary that he should fly with him into *Egypt*.

Ver. 6. Καὶ σὺ Βεθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· *And thou Bethlehem in the Land of Judah, art not the least among the Princes of Judah.*] These words are cited from *Micah* 5. 2. where, according to the Original, they run thus, *Thou Bethlehem Ephratah, tho' thou art little among the thousands of Judah.* And to make them agree perfectly with St. *Matthew*'s Version, observe, e

1*st*, That *Bethlehem Ephratah* and *Bethlehem Judah* are both Names of the same Town, as appears from these words, *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem*; and it is called *Bethlehem Judah*, Judg. 17. 7. — 19. 2. in these words, *And the Husband of Naomi was a Man of Bethlehem Judah*, Ruth. 1. 1. Yet of *Booz*, who married *Ruth* to raise up Seed unto him, it is said, *Do thou worthily in the House of Ephratah*, Ruth 4. 11. and it was so named to distinguish it from another *Bethlehem* in the Tribe of *Zabulon*, mentioned *Josh.* 19. 15. Here also *David*'s Father lived, and he himself was born, 1 *Sam.* 17. 12. *John* 7. 42. Note,

2*dly*, That *the thousands of Judah*, and the *Princes* or *Governours* of *Judah* are in sense the same; for *thousands* are mentioned in allusion to the custom of the *Israelites* of dividing their Tribes into *Thousands*, over every one of which *thousands* was a *Prince*, or Chief, *Exod.* 18. 25. 1 *Sam.* 10. 19. So that to say, *among the Thousands* or *Princes* is all one. Note,

3*dly*, That the *Hebrew* word צָעִיר, which is rendred *little*, *Micah* 5. 2. signifies also *great*, or of great Note and Esteem. Hence *R. Tanchum* renders the place thus, *Thou shalt be Chief, Prince* or *Ruler* among the thousands of *Judah*: So קֶרֶן מְצֹעֶרֶת, *the little Horn*, Dan. 8. 9. is render'd by the LXX κέρας ἰσχυρόν, and by the *Arabick*, Cornu forte, *a strong Horn*. So *Jer.* 48. 4. צְעִוריהָ, *his little ones*, is in the *Chaldee*, Sultanun, *his Rulers*: And, *Zach.* 12. 7. הַצְּעִרִים, is rendred by the LXX. πολίμμυες· See MSS. *Alex.* by the *Syriac*, *Superiours*.

Ver. 9. Καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς· *And behold, the Star which they saw in the East went before them, till coming over the place where the Child was, it stood.*] Hence it is evident, this Star could not be one of the heavenly Orb, but only some new and extraordinary Appearance, seated only in the Air: (*1st*,) Because it actually did, and was designed to shew the Place of *Christ*'s Nativity, the very House of his Abode, which no celestial Star could do, because they never hang over one Country more than another, and much less over any certain place. (*2dly*,) Because it moved so as they do not, by Intervals, moving sometimes, and sometimes standing still; whereas they move perpetually, their Motion also is from f

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Eaſt to *Weſt*, whereas the motion of this Star was from *North* to *South*. It therefore ſeems probable this ſeeming Star appearing to the *Wiſe Men* in the *Eaſt*, might only be that *glorious Light* which ſhone upon the *Bethlehem Shepherds* when the *Angel* came to impart unto them the tydings of our *Saviour*'s Birth; for that this Light was exceeding great, is clear from that Expreſſion which ſtiles it *the Glory of the Lord*; that it was a Light from Heaven hanging over their Heads, the *Greek* aſſures us; that immicuit ex alto, *It ſhone upon them from on High*, the *Latin* ſaith. Now we know that ſuch a Light at a great diſtance appeareth like a Star, or at leaſt after it had thus ſhone about the *Shepherds*, it might be lifted up on high, and then formed into the likeneſs of a *Star*. This Body of Light, or another like it, when they journied to *Jeruſalem*, was formed into the likeneſs of that *Star* they had formerly ſeen, and went before them in the *Air* to *Bethlehem*, and then ſunk down ſo low as to point out the very Houſe where the Babe lay. And if this ſhould be ſo, the Star the *Wiſe Men* ſaw muſt have appeared to them the very day of *Chriſt*'s Nativity; for of the Light appearing to the *Shepherds*, St. *Luke* informs us, *Chap.* 2. 8, 11. that it was ſeen the very day and night of Chriſt's Nativity.

g Ver. 11. Καὶ πεσόντες προσεκύνησ αὐτῷ, καὶ προσέφερον αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν, *and falling down they worſhipped him, and when they had opened their Treaſures, they preſented to him Gifts, Gold, Frankincenſe and Myrrh.*] Of the import of the word προσκυνεῖν, *to worſhip*, and that it doth as well ſignifie civil, as religious Worſhip, even when it is performed by Proſtration, ſee the Notes on *Matth.* 8. 2. But tho' this word will do us no ſervice againſt the *Socinians*, it is worthy our Obſervation, that the *Chriſtians* from the beginning, either from this Adoration, or the Gifts offered, did collect even then that *Chriſt* was God, or at the leaſt that both were fitly given to him, as being truly God, whatever the *Wiſe Men* might think of him. Thus (l) *Juſtin M.* teacheth that Chriſt being God, could not receive the *Holy Ghoſt* as wanting him, or his Aſſiſtance; and ſaith, of this we have a Teſtimony from the *Magi* of *Arabia*, who, *as ſoon as the Child was born, came and worſhipped him.* (m) *Irenæus* ſaith, the *Wiſe Men* by the Gifts they offered, *ſhewed who he was that was worſhipped; they offering Myrrh, becauſe he was to dye for Mankind; Gold, becauſe he was a King, whoſe Kingdom ſhould have no end; and Frankincenſe, becauſe he was God.* (n) *Tertullian* ſaith, they honoured him with theſe Gifts, quaſi Deum & Regem, *as a God and King*: And when *Celſus* laughed at the Wiſemen as προσκυνήσαντες ἔτι νήπιον ὡς Θεὸν, *worſhipping Chriſt whilſt an Infant, as God*; (o) *Origen* anſwers, *that they brought Gifts to him compounded, as it were of God and Man; Gold, as an Enſign of his Kingly Power; Myrrh, as to one that was to die; and Frankincenſe, as to a God.* It alſo may deſerve to be obſerved that *Kimchi* on thoſe words of *Eſaiah* 60. 6. *All they of Sheba ſhall come, they ſhall bring Gold and Incenſe*, &c. ſaith, *They ſhall bring them for an Offering to the King Meſſiah.*

Ver. 15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, *out of Egypt have I called my Son.*] This is cited from *Hoſea* 11. 1. and not from *Numbers* 24. 8. for the words in *Numbers* are the words of *Balaam*, whom the *Evangeliſt* would not cite by the honourable Name of a *Prophet*, without any Diſtinction from the *Prophets* ſent by God to the *Jews*; nor doth he ſay as *Hoſea* doth, word for word, *I have called my Son out of Egypt.* h

2*dly*, Note that it cannot be truly ſaid, that theſe words are by St. *Matthew* mentioned as belonging to *Chriſt* only by way of Application, or Accommodation, tho' the *Holy Ghoſt*, who ſpake them by the *Prophet*, intended not they ſhould be again fulfilled in him; for this cannot anſwer what is here ſaid by St. *Matthew*, that Chriſt was called out of *Egypt*, *that it might be fulfilled which was ſpoken of the Lord by the Prophet*; for certainly theſe words can import no leſs than that the calling of Chriſt out of *Egypt*, was by God intended as a Completion of theſe words, and that till he was called thence, they had not their full and ultimate Completion. Note,

3*dly*, That *Iſrael* was a Type of *Chriſt*, as being by God called *his Son*, *his Firſt-born*, Exod. 4. 22. and God bearing the Relation of a *Father* to *Iſrael*, Jer. 31. 9. hence *Iſrael* is put for *Chriſt*, Iſa. 49. 3. in theſe words, *Thou art my Servant, O Iſrael, in whom I will be glorified*; and what is in the *Hebrew*, *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth*, Iſa. 42. 1. is in the *Chaldee*, *My Servant the Meſſiah*, and in the *Greek*, *Jacob my Servant, and Iſrael mine Elect*: Now as a *prophetical* Prediction is then fulfilled when what was foretold is come

(l) Ὑπὲρ τῶν Ἀραβίας Μάγων οἵτινες ἅμα τῷ γνωθλώσαι τὸ παιδίον ἐλθόντες προσεκύνησ αὐτῷ. *Dial. cum Tryph. p.* 315. *C.*

(m) *Per ea quæ obtulerunt munera oſtendiſſe quis erat qui adorabatur; Myrrha quidem quod ipſe erat qui pro mortali humano genere moreretur; Aurum vero, quoniam Rex cujus Regni finis non eſt; Thus vero, quoniam Deus, l.* 3. *c.* 10.

(n) *Adv. Marcion, l.* 3. *c.* 12. *Adv. Jud. c.* 9. *p.* 196.

(o) *Orig. contra Celſ. p.* 45. Φέρονται δὲ δῶρα ἃ σωθέντῳ τινὶ ἐν θεῷ καὶ ἀνθρώπῳ ὡς βασιλεῖ μὲν χρυσὸν, ὡς δὲ τεθνηξομένῳ μύρναν, ὡς δὲ Θεῷ καὶ λίβανον. *p.* 46. See *Caten. in Matth. p.* 18.

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come to pass; so a *Type* is then fulfilled when that is done in the *Antitype*, which was done in the *Type* before. Note,

4*ly*, That the words run in the time past, *out of Egypt have I called*; and that not only because this is the way of *prophetical* Predictions, to speak of those things as already done, which shall be as certainly accomplished as if they were already done, but because they had already been fulfilled in the *Type*. Note,

5*ly*, That St. *Matthew* cites only these words of *Hosea*, *Out of Egypt have I called my Son*, as words to be fulfilled in *Christ*, and not any more, making *Israel* a Type of *Christ* only in this regard, that they were called out of *Egypt*, as he was to be so; so that it doth not hence follow that any other words in this *Prophecy* are to be referred to *Christ*, and so no Argument taken from the following words, which do not belong to him, can be of any Validity to prove that these do not, which here the *Holy Ghost* applieth to him. Nor is it any Objection against what hath been said, that the *Jews* could not understand this intendment of these words, for they were not concerned to understand it till the completion of these words in *Christ*; and then sure they who abounded with *mystical* Interpretations of the Law and the *Prophets*, could not reasonably object against this Application of these words to God's calling his own Son out of *Egypt*. See Additions N. 4.

i Ver. 16. *Then Herod —— sent forth, and slew all the Children that were in Bethlehem, and in all the Coasts thereof,* ἀπὸ διετοῦς καὶ κατωτέρω κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν Μάγων, *from two years old and under, according* (or even) *to the time that he had diligently enquired of the Wise Men.*] Hence some infer that it must have been above a year after our *Saviour*'s Birth, that the *Wise Men* came to *Jerusalem*, or that they gave an account to *Herod* of the appearance of the Star; for why else should *Herod* slay the Children *from two years old and under*? And why is he said to have done this *according to the time that he had learnt exactly from the Wise Men*? But this seems not certain from these words; for (1*st*,) διετίζειν is only to *live a year*; thus of some *Wasps* (p) *Aristotle* says διετίζουσι *they live not a whole Year*, but all die in the Winter, and the like he saith of the Fish *Polypus*; and in *Hesychius* and *Phavorinus*, he is διετὴς *who lives* δι' ὅλου τοῦ ἔτους, *a whole year*; and if so, these words may be rendred *from a year old and under*; even so much under as κατὰ τὸν χρόνον *even to the time of the appearance of the Star*, of which time he had diligently enquired; and if the words will admit of this Construction, it is evident they afford no semblance of an Argument, that the *Wise Men* came above a year after our *Saviour*'s Birth. But let διετὴς signifie two years, yet if κατὰ τὸν χρόνον refer not to it, but only to the word κατωτέρω *under*, *even so far under as to*, or *according to the time of the Star's appearing*, we cannot from these words collect, how long it was after *Christ*'s Birth before these *Wise Men* came to *Jerusalem*. There is little account to be given of the Actions of a Tyrant, who slew three of his own Sons, and 'tis reasonable to conceive he would endeavour to make sure work, and so might be induced to slay all born in *Bethlehem*, a year and more, even to the time of the Star's appearing to declare the Birth of this King; thus tho' the *Jews* had told him from the Oracle, that *Christ* was to be born in *Bethlehem*, he is not content to slay the Infants there, but shed their Blood *in all the Coasts thereof*.

It is much admired why *Josephus* who relates his Murther of some Youths when he was only Governour of *Galilee*, and the Cry of their Mothers for Justice against him for it, should yet say nothing of the Slaughter of these Infants. But (q) *Josephus* being only born in the first year of *Caius*, and the thirty eighth of *Christ*, and writing his History of the *Jewish* Wars in the (r) fifty sixth year of his Age, and this Slaughter of these Infants being not likely to be preserved in the *Jewish* Records, it is not so much wonderful that he who writ ninety four years after the Fact was done, should make no mention of it. It is sufficient that it is preserved in (f) *Macrobius*, who saith, that *when Augustus had heard that among the Children which under two years old Herod the King had slain in Syria, his own Son was one, he passed this Joke upon him, It is better to be Herod's Hog than his Son*; tho' it must also be confessed that *Macrobius* is mistaken in the Circumstances of this Story.

Ver. 17. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ k
Προφήτου λέγοντος, 18. Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, *then was fulfiled that which was spoken by the Prophet Jeremiah, saying, A Voice was heard in Rama, Rachel weeping for her Children, and would not be comforted, because they were not.*] Here note (1*st*,) that it is not here said as v. 15. ἵνα πληρωθῇ, *this was done that it might be fulfilled, but* τότε ἐπληρώθη, i.e. *then that happened which gave a more full completion to those words of Jeremy*, and so a greater occasion to *Rachel* to weep for her Children than before, which the Providence of God foreseeing, his

(p) *Hist. Anim. l. 9. c. 41. c. 37.*
(q) *De Vitâ suâ ab initio.* (r) *Antiq. l. 20. cap. ult.*
(f) *Cum audivisset inter pueros quos in Syria Herodes Rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse, quam filium. Saturn. l. 2. cap. 4. p. 279.*

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his *Spirit* might have a Reference to it in theſe words. For, (1.) *Rachel* being dead ſo long before the Captivity, ſhe may as well be introduced weeping here, as there, (2.) The Slaughter of the *Bethlemites* might well be ſtyled, the Slaughter of *her Children*, ſhe being buried there, *Gen.* 35. 19. and the *Bethlemites* being deſcended from her Huſband and her own Siſter. (3.) The Slaughter of the Innocents being not reſtrained to *Bethlehem*, but extended *to all the Coaſts round about*, and *Ramah* being in the Tribe of *Benjamin* which ſprang from *Rachel*, and not far from *Bethlehem*, the Voice of her weeping may be well ſaid to be heard in *Rama*.

2*ly*, Note, that this weeping for her Children was, ſaith the *Prophet*, *chi ainnu becauſe they were not*, Jer. 31. 15. Now the import of this Phraſe is this, *they were dead*, or taken away from the Land of the Living, *Gen.* 5. 24.—42. 13. *Pſal.* 39. 13.—104, 35. *Jer.* 10. 20.—49. 10. *Lam.* 5. 7. Accordingly tho' the *Jews* then undoubtedly had embraced the Doctrine of the *Immortality* of the Soul, yet ſaith the Son of *Sirac*, Chap. 17. 28. *Praiſe periſheth*, ἀπὸ νεκρῶ, ὡς μηδὲ ὄν *from the dead as not being*; and in that very *Chapter* in which (t) *Joſephus* aſſerts the perpetual Duration of the Soul, he ſaith, we have received from God our being, καὶ τὸ μηκέτι εἶ) πάλιν ἐκείνῳ ἀποδόμεν, *and to him we render again our not being*, that is, as the Context ſhews, we return that Soul which he hath given us; and this being not literally true of her own Children gone into *Captivity*, from which, ſaith God, they ſhall come again to their own Borders, *v.* 16, 17. why ſhould it be thought ſtrange that ſo literal a Completion of theſe words ſhould alſo be referred to by the *Holy Ghoſt?*

1 Ver. 23. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν Προφητῶν, ὅτι Ναζαραῖος κληθήσεται, *he dwelt in his own City Nazareth, that it might be fulfilled which was ſpoken by the Prophets, he ſhall be called a Nazarene.*] Here note,

1*ſt*, That becauſe that is here ſaid to be fulfilled which was ſpoken by the *Prophets*, τὸ ῥηθὲν, not that which was written; ſome here think it enough to ſay, there was among the *ancient Prophets* a belief that the *Meſſiah* ſhould be a *Nazarene*, and that this was delivered down by Tradition. But I cannot acquieſce in this; for (1.) the Foundation of this Criticiſm is falſe, the Phraſe τὸ ῥηθὲν being uſed thirteen times in this *Goſpel*, and but once elſewhere in the *New Teſtament*; and it is always uſed of that which is written. It is twice ſo uſed in this Chapter, *v.* 15, 17. once *Chap.* 1. 22. See *Chap.* 4. 14.—8. 17.—12. 17.—13. 35.—21. 4.—22. 31.—24. 15.—27. 9. and *Mark* 13. 14. (2.) How comes any one to know that any ſuch Tradition was delivered by the *ancient Prophets* to the *Jews*, when they themſelves know nothing of it, and therefore upon this account accuſe St. *Matthew* as citing what was no where to be found? Nor find I any of the *ancient Chriſtians* who mention this ſuppoſed Tradition, but either ſay the *Apoſtle* refers to ſome Writings of the *Prophets* which were then extant, but are now loſt, or to ſome Writings not put into the *Canon*, or ſome Interpretations of their Writings. Let it be therefore noted from St. *Jerom*,

2*ly*, That St. *Matthew* doth not cite any particular *Prophet* for theſe words, as he had done, *Chap.* 1. 22. and here *v.* 15. 17. and in the other places above cited, but only ſaith, this was ſpoken by the *Prophets* in general, (u) pluraliter autem Prophetas vocans oſtendit, ſe non verba de Scripturis ſumpſiſſe, ſed ſenſum, *and thereby ſhews he took not the words from the Prophets, but the ſenſe only.* Note.

3*ly*, That all the Interpretations which refer this to *Chriſt*'s being called Netzer, *the Branch*, *Iſa.* 11. 1. *Jer.* 23. 5. or the *Holy one*, or one *ſeparated from the faults of Mankind*, fail in this, that they give no account how this was fulfilled by Chriſt's being at *Nazareth*; he being as much the Branch, the Holy one, when he was born at *Bethlehem*, and before he went to *Nazareth*, as after.

4*ly*, Note therefore, that ὁ Ναζαρεῖος, *the Nazarite*, was a Name of Infamy put upon *Chriſt* and *Chriſtians*, both by the unbelieving *Jews* and *Gentiles*. There was among the (x) *Jews* a celebrated Thief, called *Ben Nezer*, and in Alluſion to him they gave this Name to *Chriſt*. So *Abarbinel* ſaith, the little Horn mentioned *Dan.* 7. 8. is *Ben Nezer*, that is, *Jeſus of Nazareth*. And this Title of *Nazaræan*, both the *Jews*, and the Enemies of *Chriſtianity*, gave always by way of Contempt to our *Jeſus*, and that becauſe he was ſuppoſed to come out of this very City; yea his very going to dwell there, was one occaſion of his being contemned, deſpiſed, and rejected by the *Jews*. Thus when *Philip* ſaith to *Nathaniel*, *We have found Jeſus of Nazareth of whom Moſes ſpake*; *Nathaniel* anſwers, *Can any good thing come out of Nazareth?* John 1. 47. and when *Nicodemus* ſeemed to favour him, the *Sanhedrim* ſpake thus to him, *Search and look, for out of Galilee ariſeth no Prophet*, John 7. 52. Note,

5*ly*, That moſt of the *Prophets* ſpeak of *Chriſt* as of a Perſon that was to be reputed vile, and abject, deſpiſed, and rejected of Men. Thus the *Pſalmiſt* ſaith of him, *For thy ſake have I ſuffered Reproach, Shame hath covered my Face,* מוזר הייתי *I was an Alien*

to

(t) *De bell. Jud. l.* 3. *c.* 25. *p.* 852.
(u) *Hieron. in locum.* (x) *Buxt. Lex. p.* 1383. 2

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to my Brethren, and a Foreigner to my Mother's Sons; for the Zeal of thine House hath eaten me, and the Reproaches of them that reproached thee fell on me, Psal. 69. 9, 10. *Isaiah* saith of him, *Chap.* 53. 3. *He was despised, and rejected of Men, he was despised, and we esteemed him not.* Here then is a plain sense of these words; the *Angel* sent him to this contemptible place, that he might thence have a name of *Infamy*, and Contempt put upon him, according to the frequent Intimations of the *Prophets*.

At the close of this Chapter, I think it proper to consider two new Opinions of Mr. *Whiston*, who in his Harmony of the Gospels asserts,

1*st*, That *Herod slew the Infants at Bethlehem the same day that he cut off his Son Antipater*; that is, saith *Josephus*, but five days before his Death.

2*dly*, That *Joseph fled into Egypt, and returned thence before the Purification of the Virgin Mary in the Temple at Jerusalem.* Now the second Opinion is demonstratively false; for the *Virgin Mother* coming to *Jerusalem* with her Offering *when the Days of her Purification were accomplished*, Luke 2. 22,— 34. must come thither before her flight into *Egypt*, or not at all, seeing at their return from *Egypt* into the Land of *Israel*, St. *Matthew* hath expresly told us, that *Joseph was afraid to go into Judea*, Chap. 2. 22. and that by a Divine Admonition, he was diverted from any thoughts of doing so, and ἀνεχώρησε returned, or went back into *Galilee to his own City Nazareth*; and how absurd is it to imagine, that after his own Fears, and the Divine Admonition to the contrary, he should go on, not only into *Judea* where *Archelaus* then reigned, *ver.* 24. but even to *Jerusalem* where he continued till he took his Journey to *Rome*? Nor is *Joseph* bid to return back into the Land of *Judea*, but into *the Land of Israel*, Matth. 2. 20. that is, as that Message is farther explained, *ver.* 22, 23. *into Galilee to his own City Nazareth.*

Object. But it is said, that he could not pass from *Egypt* to *Nazareth* but thro' the Land of *Judah.*

Answ. The way from *Pelusium* to *Nazareth* was by *Gaza*, *Azotus*, *Joppa*, and so on by the Sea-side till you turn up to *Nazareth.* Now tho' in the Division of the Tribes, *Gaza* was added to the Tribe of *Judah*, they did not long possess it, but it was in *Samuel's* time a City of the *Philistines*, 1 Sam. 6. 17. and was afterwards by (a) *Pompey* made a free City, and annexed to *Syria*; and tho' he in his Journey might pass thro' either the City, or the Desert, he might not hear that *Archelaus* reigned till he got to *Azotus* in the Tribe of *Dan*, and so might fear to go into *Judea.*

Object. St. *Luke* saith, *Chap.* 2. 39. That *when they had performed all things according to the Law of the Lord, they returned into Galilee into their own City Nazareth.*

Answ. 1*st*, This place seems rather to confute than to establish this Assertion, as shewing that when the Days of her Purification were accomplished, they brought him not out of *Egypt*, but from *Bethlehem* to present him to the Lord; for, *ver.* 15. the Shepherds go to *Bethlehem* to see him; and, *ver.* 21. he is circumcised still at *Bethlehem*; and then immediately it follows, *ver.* 22. that *they brought him to Jerusalem to present him to the Lord*; *i. e.* they brought him from *Bethlehem* to *Jerusalem*; no other place of his abode, nor any intimation of his removal thence before, being mentioned.

Answ. 2*dly*, St. *Luke* having brought them up from *Nazareth* to *Bethlehem* to be enrolled, he here informs us, that after this Purification they returned not to *Bethlehem*, as some have imagined, to abide there, but that their future Abode was their own City in which they formerly had dwelt, but that nothing hapned between this Purification and their settled Abode there, or that they fled not after from thence into *Egypt*, he saith not. All therefore that St. *Luke* saith may be true, tho' *Joseph* fled after this *Purification* from *Jerusalem*, or from *Nazareth* into *Egypt*; but what St. *Matthew* saith cannot be true, if *Joseph* came with them from *Egypt* to *Jerusalem* before he went to *Nazareth.* In fine, as St. *Luke* saith nothing of their going any whither after the Purification of the Virgin, but to *Galilee*, so he says nothing of their going any whither after Christ's Circumcision, but to the *Temple* at *Jerusalem* at the Purification; so that the Argument from St. *Luke's* Silence can be no stronger for their Flight into *Egypt* before, than after the Purification.

Object. 3. Had this Flight and Slaughter been deferr'd till after the Purification, that was a thing so publick, and attended with such publick Circumstances in the Temple, that it was not possible for *Herod* to be ignorant of it.

Answ. 1*st*, He who makes this Objection should have considered, That he earnestly contends that *Herod* was not then at *Jerusalem*, but at *Jericho* under the extremity of his numerous Distempers, and so there was no fear of his being instantly advertised there of what was done in the Temple; but to wave this, I answer, That *Herod*, tho' he was then at *Jerusalem*, neither repaired to the Temple, into which he could have no admittance, nor troubled himself with any thing done there, unless 'twere done in a riotous, seditious manner, and much less with the Talk of one old Man and Woman, not regarded, that we

D read

(a) *Joseph. Antiq.* l. 14. c. 8. p. 475.

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read of, by any but *Joſeph* and the *Virgin Mother*. We find another Story publiſhed by the Shepherds of the appearance of Angels, declaring that *one Chriſt the Lord was born in that very City of David*, which made all the People *wonder at the things which they had ſpoken*, and yet *Herod* takes no notice of it.

Anſw. 2*dly*, *Herod* knew nothing either before or after, that this was the Child the *Magi* came to worſhip; for then, why ſhould he ſlay all the young Children about *Bethlehem* without diſtinction, and ſo they ſtaying there ſo little time, might be as ſafe there as elſewhere; tho', laſtly, the poſſibility that theſe things might come to his ear, or that his Curioſity might move him to enquire what Children were born at *Bethlehem* during the time of the Taxation, and removed thence to other places, was perhaps the occaſion of the Angels being ſent to *Joſeph* to haſten his Flight from *Jeruſalem*, or *Nazareth* into *Egypt*. For whereas ſome imagine, that the Text of St. *Matthew* ſeemeth to imply, that the Angel appeared to *Joſeph* immediately after the departure of the Wiſe Men; and therefore whilſt he was at *Bethlehem*, the Text doth not enforce this Inference; for it ſaith only that ἀναχωρησάντων αὐτῶν, *they being returned*, he did ſo, leaving the time indefinite. See *Woltzogenius* on *Matth* 2. p. 105, 106, 107.

Arg. 2. Moreover, (b) *Joſephus* ſaith expreſly, That *Herod* had ſent Meſſengers to *Rome* concerning the Conſpiracy of *Antipater* before the Diſciples of *Judas* and *Matthias* attempted to pull down his Eagle; for which, after Examination, and Impriſonment for ſome time at *Jericho*, they ſuffer Death upon the Third of *March Old Stile*, and that theſe Meſſengers return'd with Letters from the *Emperor* but five days before his Death. Now can any Man imagine, they ſhould ſpend nine Months in ſuch a Journey to *Rome* and back again, which even in Winter might be performed in leſs than two? And yet this evidently muſt be done, if *Herod* died not till the 25th of *November* following, and yet died in five days after their return.

It therefore is highly probable, and will appear ſo to any one who reads *Joſephus* carefully, that *Herod* died ſome time before the Paſſover, which that Year hapned on the 5th of *April*, in which interval *Archelaus* might do all that was requiſite to celebrate his Father's Funeral, and yet come to *Jeruſalem*, as (c) *Joſephus* ſaith he did, a little before the Paſſover; now if his Father died the 25th of *Novemb.* he muſt ſpend four full Months in celebrating his Funeral; which ſure muſt ſeem incredible to any who conſiders that he was ἔχων τάχος, *intent upon the quickeſt performance* of his Journey to *Rome* for confirmation of his Royal Dignity. For tho' in Hereditary Kingdoms, where the Succeſſor is proclaimed the ſame day that the King dies, and hath no Competitor, theſe Funeral Solemnities may be deferr'd for ſome conſiderable time; yet ſeeing the validity of that Will which made *Archelaus* King, depended abſolutely upon the pleaſure of the *Emperor*, and a Competitor was ready, and appeared as quick as he at *Rome*, to conteſt the matter with him by virtue of a former Will, it cannot reaſonably be thought that *Archelaus* would make ſo long a ſtay before he took his Journey to *Rome*.

Object. Againſt this Argument it is objected, That the Funeral could not be performed in ſo ſhort a time, becauſe the very Journey from *Jericho* to *Herodion* was, ſaith *Joſephus*, 200 *Stadia*, that is 25 Miles; and, ſaith the ſame *Joſephus*, they went only eight *Stadia*, i. e. one Mile *per diem*, and ſo muſt be 25 days in going to *Herodion*.

Anſw. 1*ſt*, This Objection is upon this account highly improbable, that it muſt either find them a Town at every miles end, ſufficient to contain ſo great a concourſe as then attended on the Corps of *Herod*, or make them lodge many days in the open Field, or Wilderneſs, in the Winter-time, provided *Herod* died on the 25th of *November*.

Anſw. 2. 2*dly*, It is built upon a falſe Foundation; for tho' (d) *Joſephus* doth expreſly ſay, that *Herodion* was 200 *Stadia* diſtant from *Jericho*, *i. e.* the Caſtle of *Herodion* was at that diſtance from it; he doth not ſay they went but one Mile a day, but only that (e) ἦλθον ὅσον Ἡρῳδεῖα σταδίους ὀκτώ, *they came* (*viz.* the firſt day) *within eight Stadia of Herodion*; *i. e.* they came to the Town there built by *Herod*, which was eight *Stadia* from the Caſtle; it being, ſaith he, a large Town like a City, from which there was an Aſcent of 200 Marble ſteps to the *Hiammea*, or place of his interment. This being ſo, I am of the Opinion of (f) *Kepler*, Dr. *Allix*, and *Langius*, that all that *Joſephus* mentions after the Eclipſe, till the Death of *Herod*, may be compriſed within 20 or 22 days, which is the interval betwixt the 13th of *March* and the 5th of *April New Stile*, eſpecially if we conſider that (g) *Euſebius* ſaith, that what was done after the 13th of *March*, was done παραυτικα, ἐξαχρῆμα, by the Divine Vengeance very ſuddenly, till the time of his Death.

Arg. 3.

(b) *Antiq.* l. 17. c. 8. (c) *Antiq.* l. 17. c. 11. (d) *De B. Jud.* l. 1. c. 21. p. 774. E. (e) *Antiq.* l. 17. c. 10. p. 600. E.

(f) *Omnia illa quæ Joſephus de morbo Herodis ab illa Eclipſi uſque ad mortem ejus recenſet, commodiſſime intra 20 dies etiam itinere ad Thermas ſimul incluſo fieri potuerunt.* Kepl.

(g) *Hiſt. Eccl.* l. 1. c. 8.

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Arg. 3. 3*dly*, We are assured from (g) *Josephus*, that it was after the Disease of *Herod* had been some time upon him, that *Judas* and *Matthias* moved their Scholars to cut down the Eagle *Herod* had placed upon the great Porch of the Temple, as being contrary to their Laws, judging this time of *Herod*'s Distemper καιρὸς ἐπιτηδειότατος, *the fittest time* for the Enterprise; and that they moved this the more confidently, upon a report that *the King was dying*; that when he sent to the principal Men of the *Jews* to assemble about this matter, he was carried to them in a Bed, ἀδυναμία τῆ σῶμα, *being so weak that he was not able to stand*; that instantly after the 13th of *March*, he lay under such a complex of Diseases that all Men thought he could not live long, a violent inward Fever burning up his Bowels, attended with a *boulimia*, or perpetual voracity, which must needs feed his Fever, Ulcers in his Bowels, Cholick Passions, an Asthma, Convulsions in all Parts, a Putrefaction in his *Scrotum* breeding Worms, so that he stank alive; and when presently he went to the hot Baths at *Callirhoes*, he had there a *Deliquium*, and was for some time dead, and had no hopes left of Life, and was, saith *Josephus*, ἀπίων τῆ βίε, even *departing* when he shut up the *Jews* in the *Hippodromium* at *Jericho*. Now can any Man think he should live above eight Months after this, and keep the *Jews* shut up there all that time, as he must have done if he lived till the 25th of *November* following? especially if we consider that the next thing *Josephus* mentions of him, is that he endeavoured to stab himself with a Knife, and then kills *Antipater*; who hearing this, attempted to escape from Prison, and in five days after dies. Now is it reasonable to conceive, that an Angel should be sent to command *Joseph* to fly into *Egypt* but seven days, as Mr. *Whiston*'s Computation hath it, before the Death of *Herod*, (when his whole Body was full of Torment, and his Heart of Grief, and his Head full of other Employments,) to avoid *Herod*'s future attempts to slay the Child, when he might have been as secure any where in the Land of *Israel* for so short a time, and could scarce get thither before his Death?

Mr. *Whiston* indeed saith in answer to this, that there is no time set for the duration of the Disease of *Herod*; but in opposition to this, (h) *Josephus* expressly affirms, that he did εἰς νόσον ἐμπίπλειν, *fall into his Disease* after the time that he had sent his Messengers with Letters to *Rome* concerning the condemnation of *Antipater*; and that upon the receipt of an Answer to them, he kill'd (i) *Antipater*, and five days after died: Allowing them two Months for the going, and return of his Messenger, he must die within two Months and five Days after he fell sick, and so could not live from the 13th of *March*, when his Disease encreased, till the 25th of *November*.

Arg. 4. 4*thly*, According to Mr. *Whiston*'s Opinion, *Herod* must be near eight Months at *Jericho* before he died; for he went thither, saith *Josephus*, soon after the Slaughter of *Judas*, and *Matthias*, with their Disciples, and there continued till his Death; and yet the History of St. *Matthew*, especially according to his supposition, that it relates to what hapned only two Weeks and a few Days before the Death of *Herod*, plainly proves the contrary; for he informs us, that *the Wise Men came to Jerusalem*, adding that at their coming thither, *Herod was troubled, and all Jerusalem with him*; that he enquired *of the chief Priests, and Scribes*, whose Residence was there, *where Christ should be born*; and of the *Wise Men*, then at *Jerusalem*, *what time the Star appeared to them*; and this, saith Mr. *Whiston* in his Harmony, *p.* 159. *was a Consultation at Jerusalem.* From thence therefore he sends them to *Bethlehem*, when therefore he bids them bring *him word again when they had found the Child*, must he not bid them bring him word to *Jerusalem*, the place where he consulted with them? Must he not there expect them? When therefore being frustrated of his expectation of their return thither, ἐξαπέστειλεν, *he sends forth* his Officers to slay the Infants of *Bethlehem*; must he not send them from *Jerusalem*? And is not all this sufficiently intimated in their Divine Warning, μὴ ἀνακάμψαι, not *to return back* to the place from whence they came to *Bethlehem*? How therefore could it be that the *Wise Men* should come to him at *Jerusalem* but two or three Weeks before he died? or, Why doth he now deny that *Herod* was then at *Jerusalem*, when he sent forth to slay the Infants? Why also doth he say in contradiction to his former self, *I believe the famous and unexampled Summons of all the chief of the Jews a little before* Herod *died in* Josephus, *was the very same Summons mention'd in St.* Matthew *for the enquiry of the place where the King of the Jews was to be born upon the coming of the* Magi, *and that by consequence the Summons was to* Jericho, *and not to* Jerusalem? Which is as great an instance of a Man resolved to say any thing, tho' never so improbable, ἀναλόγιον ὑποθέσε, to serve an *Hypothesis* which otherwise must fall, as can be offer'd: He is the first, and I believe will be the last who ever entertained such a vain imagination. For, (1*st*,) That the *Wise Men* came to *Jerusalem*, and that at their coming thither *Herod was troubled, and all Jerusalem with him*, the Text saith expressly: And can it then be reasonably said,

(g) *Antiq.* l. 17. c. 8. (h) *Antiq.* l. 17. c. 8. (i) *Ib.* c. 9.

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that *Herod* was not then at *Jeruſalem*. (2.) The Men ſhut up in the *Hippodromium* were the ἐπίσημοι καὶ ἀξιόλογοι ἀφ' ἑκάστης κώμης, *the Nobles of every Village*, (who were then at Court;) nor was there one word ſaid unto them when they were thus ſhut up. The Men convened in St. *Matthew* were only *High Prieſts* and *Scribes*, whoſe Reſidence was at *Jeruſalem*, and enquiry is made of them where *Chriſt ſhould be born*. (2*dly*,) When (k) *Herod* was dead, *Salome* and *Alexas* ſent theſe Men home, εἰς τοὺς ἀγροὺς, *into the Fields*, or *Villages*, *to mind their own buſineſs*, whereas the *High Prieſts* had no buſineſs to do there. And, (3*dly*,) *Herod* ſhut them up, ἤδη τελευτῶν καὶ ἀπιὼν τοῦ βίου, *when he was a dying, and ready to depart this Life*, ſaith *Joſephus*: And was this a time for him to ſay to the Wiſe Men, *Bring me word of the Child, that I may come and worſhip him?* In a word, there is not one word of St. *Matthew*'s Story in *Joſephus*, or of the Story of *Joſephus* in St. *Matthew*; and can it then be reaſonable to think they relate to the ſame thing? To conclude, this new Opinion confounds the general Doctrine of the Fathers from *Origen* to *Theophylact*, that *Herod* fell into that Diſeaſe, which ſo tormented him *ob cædem infantum*, *for the Slaughter of the Infants*, ſeeing, according to this Opinion, he muſt have lain long under theſe Torments, and been ready to expire with them, before he did this Fact, it being done, ſaith this Opinion, but five days before his Death. To come now to conſider what Mr. *Whiſton* offers to confirm his Opinion:

1*ſt*, He ſaith, that in the ancient account of the *Jewiſh* Feaſts and Faſts, *viz.* in the *Megillah Taanitz*, we find the ſeventh day of the Month *Chiſleu*, which anſwers to our 25th of *November*, recorded for an Anniverſary Holy-day, becauſe *Herod the King*, who hated the *Wiſe Men*, *died on that day*.

Anſw. Dr. *Allix* in his Anſwer to Biſhop *Uſher* concerning the true Date of the Death of *Herod*, ſaith, That *had Biſhop* Uſher *ſeen this Book*, *he would never have cited it*; *for it is not the* Megillah Taanitz *mentioned by the* Miſnah, *but a late fabulous*, *ignorant Author*, *not known to*, *and much leſs credited by the Jews*, *who do not follow*, *or agree with him in this matter*, *and who mentions a Feaſt in the Month* Chiſleu *not known to the Jews*, *not extant in their Kalendar publiſhed by Mr.* Selden, *nor by* Buxtorf, *among their occaſional Feaſts*; *and which would never have been permitted by* Herod's *Family*, *who governed till the Deſtruction of* Jeruſalem.

Mr. *Whiſton* ſaith farther, That this is wonderfully confirmed by the Circumſtances of *Herod* juſt before his Death; and *by the words of* Auguſtus *concerning his Barbarity to his Children recorded by* Macrobius, it appearing by *Joſephus*, that *Herod was in a ſtrange fury and rage but a few days before his Death*.

Anſw. Here the Point in diſpute is ſo plainly, and ſo fully given up, that if Mr. *Whiſton* will abide by his own words, it muſt be at an end: for it is evident from the words of *Joſephus*, that *he fell into this Rage*, *or* ἐξηγρίωσεν ἀκρότατα τῇ ὀργῇ, *was exaſperated to the outmoſt Rage*, *upon ſuſpicion of the contempt of the Jews*; *and that he was confirmed in this ſuſpicion by the following attempt of the Diſciples of* Judas *and* Matthias; who thereupon are taken by one of (l) *Herod*'s Captains, examined by *Herod*, then ſent to *Jericho*, and after conſultation with the chief Men of the *Jews*, they are ſlain on the 13th of *March*. If therefore *Herod* fell into this Rage but *a few days*, yea even *juſt* before his Death, 'tis certain that he muſt die ſoon after this 13th of *March*, as indeed he did, and therefore could not live till the 25th of *November*, that is, eight Months after. He therefore elſewhere contradicts himſelf, *i.e.* ſaith, *p.* 154. That *Herod burnt theſe Men alive ſome conſiderable time before his Death*; tho' it is plain from *Joſephus*, that he did it *after that Rage*, which, ſaith he, hapned *juſt* or a *few days* before it.

2*dly*, To proceed to the words of (m) *Macrobius*, they run thus, When *Auguſtus had heard that among the Children within two Years old*, *which* Herod *King of the* Jews *had commanded to be ſlain in* Syria, *his own Son was killed*; he ſaid, *It is better to be* Herod's *Hog than his Son*. It is obſervable here:

1*ſt*, That as *Strauchius* ſaith, There are not wanting Men who look upon this Story of *Macrobius* as a *meer Fiction*; as alſo doth *Grenobius* in his Notes upon theſe words; (1*ſt*,) Becauſe no *R. Hiſtorian* whatſoever, before *Macrobius*, who lived almoſt 400 Years after *Auguſtus*, nor any Chriſtian Writer, tho' both *Hiſtorians*, *Commentators*, and *Homeliſts*, ſpeak largely of the Cruelty of *Herod* towards the Infants of *Bethlehem*, make any mention of this Jeſt, which gives juſt reaſon to ſuſpect it is a Fiction; like to that other in *Philo*'s Book of *Chronology*, that *Herod had then a Son of two Years old begot by one* Salome *of the Line of* David, *whom he then ſlew*. Or, 2*dly*, We may ſay with (n) *Grotius*, That *Macrobius* finding that the *Chriſtians* kept the Solemnity of *Innocents Day*, when, ſaith *Origen*, *Horum memoria*, *ut dignum eſt*, *in Eccleſia celebratur*, *the Memory of theſe Infants is deſervedly celebrated in the*

(k) *Joſeph. Antiq.* l. 17. c. 10. p. 600. B. (l) *Antiq.* l. 17. c. 8.

(m) *Cum audiviſſet Auguſtus inter pueros quos in Syria Herodes Rex Judæorum infra bimatum juſſit interfici*, *Filium quoque ejus occiſum*; *ait melius eſt Herodis porcum eſſe quàm Filium*. Saturnal. l. 2. c. 4.

(n) *Videtur Macrobius errore quodam duas Hiſtorias ejuſdem temporis miſcuiſſe*. Grot.

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the Church, he out of Error applied the Jeſt of *Auguſtus* to it.

2*dly*, Theſe words contain no Teſtimony of *Auguſtus* about this matter; he only ſays, *It is better to be* Herod's *Hog than his Son*; and this he might ſay rather upon occaſion of *Herod*'s ſlaying his two Sons, *Alexander* and *Ariſtobulus*, againſt his Advice, to which Dr. *Allix* refers this Speech, than his ſlaying *Antipater*; which being done with his permiſſion, he had no juſt occaſion to paſs this Jeſt upon him for doing that which he himſelf allowed. Moreover, *Antipater* being ſlain by *Herod* but five days before his Death, *Auguſtus* could not hear of it till he heard alſo of his Death, and then it ſeems too late to paſs this Jeſt upon him; whereas *Alexander* and *Ariſtobulus* being ſlain long before, might give a juſt occaſion for it. And he who contradicts the full Aſſertion of ſo many Fathers of the Second and Third Century, ſaying, That our Saviour was baptized *when he began to be* 30 *Years old*, as St. *Luke* alſo doth; may permit us to queſtion the Authority of *Macrobius* as to the occaſion of a Jeſt made 400 Years before, and mentioned by him alone.

3*dly*, It is evident, that if any Son of *Herod*'s was ſlain *inter pueros*, *among the Infants of Bethlehem*, it could not be *Antipater*, he being neither ſlain among them, nor near *Bethlehem*, but alone at a Caſtle far diſtant from it. Nor, 2*dly*, could he be ſlain at the ſame time with theſe Infants; for it plainly appears from *Joſephus*, that *Antipater* was ſlain ſoon after the Eclipſe which hapned on *March* 13. the Infants, ſaith Mr. *Whiſton*, were ſlain *Nov.* 20. *Antipater* was ſlain not long before the return of *Archelaus* to *Jeruſalem*, the five days of his Father's Life, and his Funeral Solemnity only intervening; and yet we learn from (o) *Joſephus*, that *Archelaus* came thither, ἐνεστῶτος τῆς ἀζύμων ἑορτῆς, *the Paſſover being then at hand*. Laſtly, The Infants were ſlain whilſt *Herod* was at *Jeruſalem*; for thence he ſent forth to ſlay the Children at *Bethlehem*, whereas he had left *Jeruſalem*, and was gone to *Jericho* before he ſlew *Antipater*; tho' therefore it might ſo happen, that *Auguſtus* might hear of the Relation, or diſcourſe of both theſe Acts of Cruelty at the ſame time; it is impoſſible that they ſhould happen both at the ſame time.

CHAP. III.

1. IN thoſe days *(viz. in the fifteenth Year of Tiberius, Luke* 3. 1.) came John the
a Baptiſt preaching, in the [a] Wilderneſs of Judea, *(and about Jordan, Luke* 3. 3.)
b 2. And ſaying, [b] Repent ye, *(and amend your Lives,)* for the Kingdom of Heaven *(i. e. of the Meſſiah)* is at hand; *(that ſo ye may be prepared to receive the Bleſſings of that Kingdom.)*

3. *(And this he did, according to what was foretold of him;)* for this *(John)* is he that was ſpoken of by the Prophet Iſaias, ſaying, *(Chap.* 40. 3.) The Voice of one crying in the
c Wilderneſs *(ſhall be this,)* [c] Prepare ye the Way of the Lord, make his Paths ſtraight; *(and of whom God by Malachi had ſaid,* Chap. 3. 1. *Behold, I will ſend my Meſſenger, and he ſhall prepare the way before me,* Mark 1. 2.)

4. And the ſame John, *(who thus cried,)*
d had his [d] Raiment of Camel's Hair, and a Leathern Girdle about his Loins, *(as Elias,*
e *whom he repreſented, had,)* and his [e] Meat was Locuſts and wild Honey.

5. Then *(after notice of his proclaiming the approach of the Meſſiah,)* went out to him Jeruſalem, and all Judea, and all the Region round about Jordan.
f 6. And were baptized of him, [f] confeſſing their Sins, *(and promiſing the Reformation of their Lives.)*
g 7. But, when he ſaw many of the [g] Phariſees, and Sadduces, come to his Baptiſm, he ſaid unto them, Oh! Generation of Vipers, [h] who hath warned you to *(make uſe of this means, to)* flee from the wrath to come, *(if indeed you would eſcape it?)* h

8. [i] Bring forth therefore *(then)* Fruits meet for Repentance. i

9. And [k] think *(it)* not *(ſufficient)* to ſay k within your ſelves, we have Abraham to our Father; for I ſay to you, that God *(rejecting you,)* is able of theſe [l] Stones *(before your* l *Eyes,)* to raiſe up *(ſuch who believing as he did, ſhall be accounted by him)* Children unto Abraham.

10. And *(to engage you ſo to do, conſider that)* now alſo is the Ax laid to the Root of the Tree; therefore every Tree that bringeth not forth good Fruit, is *(to be)* hewn down, and caſt into the Fire.

11. I indeed baptize you *(only)* with [m] Water, *(calling you by this Rite)* to Re- m
pentance; but he that cometh after me is mightier than I, *(being one)* whoſe [n] Shoes n
I am not worthy to bear, *(i. e. whoſe Servant I am not worthy to be,)* he ſhall baptize you *(who believe in him)* with the Holy Ghoſt, and with Fire, *(i. e. appearing in the Emblem of Fire.)*

12. *(And he is one,)* whoſe [o] Fan is in his o
Hand; and he will throughly purge his Floor, and will gather the Wheat, *(the ſincerely*

(o) *De Bello Jud.* l. 2. c. 2.

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cerely Penitent,) into his Garner, but the Chaff, *(the Wicked, and the Unbelievers,)* he will burn with unquenchable Fire.

13. Then, *(while John was thus preaching and baptizing,)* cometh Jeſus from *(Nazareth of)* Galilee to Jordan, unto John, to be baptized of him.

14. But John, *(being a Prophet full of the Spirit from his Mother's Womb,* Luke 1. 15. *and by the afflatus of that Spirit knowing who*
p *he was,)* [p] forbad *(or would have hindred)* him, ſaying, I have need to be baptized of thee *(with the Holy Ghoſt,)* and comeſt thou to me *(to receive my Water Baptiſm?)*

15. And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now, for thus it [q] behoveth us to fulfil all Righteouſneſs, *(i. e. to own every righteous Inſtitution of God;)* then he ſuffered him. q

16. And Jeſus when he was [r] baptized, went up ſtraightway out of the Water, and lo the Heavens were opened to him, and *(both)* he *(and John Baptiſt,* John 1. 32.) [s] ſaw the Spirit deſcending like *(as)* a Dove *(deſcends,)* and [t] lighting upon him. r s t

17. And lo a Voice *(was heard)* from Heaven, ſaying, [u] This is my beloved Son, in whom I am well pleaſed. u

Annotations on Chap. III.

a Ver. 1. Ἐν τῇ ἐρήμῳ τ Ἰουδαίας, *preaching in the Wilderneſs of Judea.*] Ἔρημος, a *Wilderneſs* among the *Jews*, did not ſignifie a place wholly void of Inhabitants, but a place in which they were fewer, and their habitations more diſperſed, than in Villages and Cities; hence we read of ſix *Cities* with their Villages in the *Wilderneſs*, Joſh. 15. 61, 62. that *Nabal* dwelt in the Wilderneſs of *Paran*, 1 Sam. 25. 1, 2. and *Joab* had his Houſe in the *Wilderneſs*, 1 Kings 2. 34.

b Ver. 2. Μετανοεῖτε ἤγγικε γὰρ ἡ βασιλεία τ οὐρανῶν, *Repent ye for the Kingdom of Heaven is at hand.*] Of the Repentance here mentioned, ſee *ver.* 8. But to treat here more largely of the *Kingdom of Heaven* mentioned here, and elſewhere frequently in the *Goſpels*, let it be noted.

Firſt, That the Kingdom *of Heaven* and the Kingdom *of God* ſignifie the ſame thing, as will be evident from the variation of the word: *Bleſſed are ye poor, for yours is the Kingdom of Heaven*, Matth. 5. 3. *The Kingdom of God*, Luke 6. 20. *The Kingdom of Heaven is at hand*, Matth. 4. 17. *The Kingdom of God*, Mar. 1. 15. *The leaſt in the Kingdom of Heaven is greater than John*, Matth. 11. 11. *In the Kingdom of God*, Luke 7. 28. To you it is given *to know the Myſteries of the Kingdom of Heaven*, Matth. 13. 11. *Of the Kingdom of God*, Mark 4. 11. So *Matth.* 19 14. and *Mar.* 10. 14. The reaſon ſeems to be, becauſe this Kingdom is erected by the *God of Heaven*; and in *Scripture* Phraſe it is the ſame to be from God and to be *from Heaven*, Matth. 21. 25. Luke 15. 18. And שָׁמַיִם *Heaven* is the Name of God, *Dan.* 4. 26. and among the *Rabinical* Writers frequently. See *Buxt. Lex. Talmud. in Voce.* Note,

2dly, That the Kingdom of Heaven in the Goſpels ſometimes unqueſtionably ſignifies *that heavenly Kingdom in which all pious Perſons ſhall enjoy endleſs Felicity* with God as their Reward in Heaven: As when 'tis ſaid, *Bleſſed are they who are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven*; Matth. 5. 10. i. e. *Great is their Reward in Heaven*, v. 12. *Not every one that ſaith to me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father*, Matth. 7. 21. To the reſt I will ſay *in that day, I know you not*, &c. v. 22, 23. *It is better to enter into the Kingdom of Heaven with one Eye, than having two Eyes to be caſt into Hell*, Mark 9. 46, 47. See *Matth.* 13. 40, 43. — 25. 34, 46. *Luke* 12. 32, 33. Note,

3dly, That it very frequently in the Goſpels ſignifies *the Coming of the Meſſiah to erect his ſpiritual Kingdom*, or that *evangelical State and Government of the Church he was to ſet up, with the Benefits belonging to them who ſhould by Faith in him become Members of this Kingdom, and would be governed by his Laws*; this is undoubtedly the import of the *Phraſe*, *(1ſt,)* when the Kingdom of God is ſaid to be *at hand* as here and *Matth.* 4. 17.—10. 7. *Luke* 10. 9. that the *Kingdom of God is near*, Luke 21. 31. that it was *preſently to be manifeſted*, Luke 19. 11. that it was *among the Jews*, Luke 17. 21. that it was *come to them*, Matth. 12. 28. that devout Men expected it, *Mark* 15. 43. that the *Phariſees* aſked *when the Kingdom of God would come*, Luke 17. 20. and when *Chriſt* ſaid, *There are ſome ſtanding here, who ſhall not taſte of Death till they ſee the Kingdom of God come with Power*, Matth. 16. 28. Mark 9. 1. Luke 9. 27. *(2dly,)* When it is ſaid that *Jeſus preached the Goſpel of the Kingdom of God*, Mark 1. 14. that from the *Days of John the Baptiſt the Kingdom of God was preached*, Luke 16. 16. that *Chriſt preached the Goſpel of the Kingdom*, Matth. 4. 23.—9. 35. that he preached *the Kingdom of God*, Luke 4. 43. and ſpake to them *of the Kingdom of God*, Luke 9. 11. that he ſent his *Apoſtles to preach the Kingdom of God*, v. 2. and told the *Jews* the *Kingdom of God ſhould be taken from them*, Matth. 21. 43. *(3dly,)* This ſenſe it alſo bears in almoſt all the *Parables* which ſpeak of the *Kingdom of God*, as *Matth.* 13

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11, 31, 33, 44, 45, 47. *Chap.* 18. 1, 3, 4. —20. 1. — 22. 2. —25. 1. (4*ly*,) It seems to bear this sense when it is said *the least in the Kingdom of Heaven is greater than John the Baptist*, Matth. 11. 11. that the *Kingdom of Heaven suffers Violence and the Violent take it by force*, ibid. v. 12. that *to the Disciples was given to know the Mysteries of the Kingdom of Heaven*, Matth. 13. 11. see *v.* 19, 52. to thee will I *give the Keys of the Kingdom of Heaven*, Matth. 16. 19. when *Zebedee* asks for her two Sons that they might *sit on his right and left Hand in this Kingdom*, Matth. 20. 21. This is that Kingdom which the *Scribes* shut Men out from, *Matth.* 23. 13. which the *Scribe* was not *far from*, Mark 12. 34. and of which it is said, *Blessed is he who shall eat Bread in the Kingdom of God*, Luke 14. 15.

4*ly*, In other places I am yet doubtful whether it refer to the times of the preaching of the Gospel, and the erecting of *Christ's* Kingdom, or to the first and higher sense of the Kingdom of Heaven, as it imports the Kingdom into which the Righteous shall enter at the great day of Recompence, *viz. Matth.* 5. 3, 19, 20. — 6. 33. — 8. 11. — 19. 12, 24. *Mark* 10. 14, 15, 23, 24, 25. *Luke* 18. 29. — 22. 29, 30.

c Ver. 3. Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *Prepare ye the way of the Lord, make his paths straight.*] From these words compared with *Mark* 1. 2. *Mat.* 3. 1. some prove that Christ is God, even the same in Essence with the God of *Israel*, because the way of which *Isaias* speaks, *Chap.* 40. 3. is דֶּרֶךְ יְהוָה or *the way of Jehovah*, the Path which he requires to be made straight is the Path τοῦ Θεοῦ ἡμῶν *of our God.* And it is the God of *Israel* who saith, behold *I send my Messenger before my face*, or before me, *Mal.* 3. 1. Now this Messenger is by *Christ* himself declared to be *John* the *Baptist*, Matth. 11. 10. and he is said to be sent πρὸ προσώπου σου, *before the face of Christ to prepare his way*, ibid. and *Luke* 7. 27. *Mark* 1. 2. this therefore, say some, is an evident proof that *Christ* is one God with the Father, and that in *Christ* God came, and was manifested in the Flesh. But to this the *Socinians* answer two things, which seem to lessen the force of this Argument, *viz.*

1*st*, That the *Baptist* was sent before the face of God, but not of God only, but of *Christ* also, for he was sent to call the People to *Repentance towards God*, and so he went before God *to turn many of the People to the Lord their God.* Luke 1. 16, 17. He was also sent to bear witness to *Christ*, *that all Men might believe on him*, Joh. 1. 7. and so *he went before the face of Christ to prepare his way.*

2*ly*, They add, that this *Messenger* may well be said to go before the face of God, as being sent before the face of this great *Prophet*, and Ambassador of God, who therefore sustained his Person, and was his Image, and Representative in a more excellent manner than any *Prophet*, or any *Angel* mention'd in the *Old Testament*; yea, say they, *God was in Christ reconciling the World to himself*, 2 Cor. 5. 19. which shews that *Christ* in a most perfect manner represented him, so that the Messenger sent before *Christ*'s face, might well be said to be sent *before the face of God.* For if he who persecutes the Members of *Christ* persecutes *Christ* himself, *Acts* 9. 4. he that *despiseth Christ's Messengers*, despiseth him, and he that despiseth him, despiseth also him that sent him, *Luke* 10. 16. and he that lied to the *Apostles* lied to God, *Acts* 5. 4. and if he that received them, received him, *Matth.* 10. 40. and he that shews an Act of Charity to his Members, shews it to him, *Matth.* 25. 40. then in like manner he that goes before God's great *Prophet* and *Ambassador*, may be said to go before God also. These Answers must be confuted before we can depend upon the strength of this Argument. See also Note on *Luke* 3. 4, 5.

d Ver. 4. Εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, &c. *And this John had his Raiment of Camels Hair, and a leathern Girdle about his Loins.*] It is very true as *Ctesias*, (a) *Apollonius*, and (b) *Ælian* declare, that some Garments made of *Camels Hair* were very soft and fine, and therefore worn by *Priests* and *Noblemen*; these, saith *Paulus Venetus*, in *Tartary* are called *Zambilottes*, *lib.* 1. *cap.* 63. and by us *Chamblets*, but doubtless the Garment of the *Baptist* was made ex villis, *of the long and course Hair* of *Camels*, that he might in Habit, as well as in Spirit and Office, resemble *Elijah* who was an *hairy Man*, and *girded with a Girdle of Leather about his Loins*, 2 Kin. 1. 8.

e Ibid. Ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον, *and his Meat was Locusts and wild Honey.*] That some Locusts were clean Meat we learn from these words, *Lev.* 11. 22. of *these ye may eat*, *the bald Locust after his kind.* That *Locusts* were a common Meat, not only in the *Eastern* and the *Southern* Parts, but even in *Palestine* it self, is fully proved by *Bochartus Hieroz.* part 2. lib. 4. c. 7. *Eustath. in Dionys. p.* 37. and by *Ludolphus* in his *Æthiopick History*, and in his Dissertation *de Locustis*: so that vain are all the *Criticisms* to change the word ἀκρίδες.

f Ver. 6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν· *And were baptized of him in Jordan, confessing their Sins.*] In the River *Jordan*, *Mark* 1. 5. see Note on *v.* 16. Of this Confession of Sins *Maldonate* owns it could not be *auricular* Confession, because that was not yet instituted: Moreover it

(a) *Mirab.* cap. 20. (b) *Hist. Animal.* l. 17. cap. 34.

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it was a Confeſſion of them not to *John*, but unto God, much leſs was it a Confeſſion of all their Offences made ſecretly in the Ears of *John*; for how could one Man have ſufficed for that work, when all *Judea and Jeruſalem went out unto him?* But only a general Confeſſion that they were ſenſible of their Sins, and ſo repaired to his *Baptiſm*, profeſſing their Repentance for them; and ſuch were the Confeſſions we meet with in the *Old Teſtament*, *Ezra* 9. *Neh.* 9. *Dan.* 9. and that made by the *High Prieſt* on the day of *Atonement of all the Iniquities of the Children of Iſrael*, Lev. 16. 21. 'twas a Confeſſion not of thoſe who had been *baptized* concerning Sins committed after *Baptiſm*, but of thoſe who were to be baptized: And laſtly, it was not a Confeſſion required of them by the *Baptiſt*, but made freely of their own accord; in all which Circumſtances it differs from the *auricular Confeſſion* of the *Church* of *Rome*.

g Ver. 7. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ. *And ſeeing many of the Phariſees and Sadduces coming to his Baptiſm*, &c.] That theſe *Phariſees* and *Sadduces* not only came to the place of *Baptiſm*, but alſo actually were baptized by *John* is proved. (1.) Becauſe as much is ſaid of them here, as of the *Multitude*, Luke 3. 7. *they came to be baptized*, and of the *Publicans*, v. 12. ἦλθον βαπτισθῆναι, *they came to be baptized.* And the ſame Admonitions and words are ſpoken to the Multitude there, *v.* 7, 8. as to the *Phariſees* and *Sadduces* here. Now the Multitude and *Publicans* were actually baptized; only obſerve that many of them are ſaid to come to his *Baptiſm* not comparatively, as if but few refuſed, for St. *Luke* ſaith *Chap.* 7. 30. that *the Phariſees and Lawyers rejected the Counſel of God towards them, being not baptized of John*; but abſolutely they being not a few who were baptized. Now from this Example of the *Baptiſt* admitting this Generation of Vipers to his *Baptiſm* upon their Profeſſion of Repentance, and a Deſire to eſcape the Wrath to come, we may learn that ſuch Profeſſors may be admitted to the *Sacrament*, as have been very bad, upon the like Profeſſion, provided we do warn them as the *Baptiſt* did theſe Men, that as they do make Profeſſion of Repentance and Amendment, ſo they would be as careful to *Bring forth Fruits worthy of Repentance.*

h Ibid. Τίς ὑπέδειξεν ὑμῖν, *who hath warned you to flee from the Wrath to come?*] This is not, as Mr. *Cler.* conceives, a Negative, or Declaration that *none had warned them to do this*, for doubtleſs the *Prophets* of the *Old Teſtament*, and their own Conſciences muſt warn them to avoid impendent Wrath: But 'tis a *Who, of Admiration*, like that of St. *Paul* to the *Galatians*, *Who hath bewitched you!* Chap. 3. 1. where ſure he did not intend to ſay *that no Man had done it.* See the like *Iſa.* 42. 19. — 49. 21. — 53. 1. — 60. 8. — 63. 1. *Matth.* 21. 10. *Luke* 5. 21. — 9. 9. *Rev.* 13. 4. and is as if he ſhould have ſaid, *How wonderful is it that ſuch Men ſhould do things ſo alien from their Temper and Inclinations!*

Ver. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας i
Bring forth therefore Fruits worthy of Repentance.] *i. e.* A change of the Mind from the Approbation or Good-liking of Sin, as ſeeing in it ſomething we conceive deſirable, to the Averſion, and Alienation of the Mind from it, as being convinced of the Vileneſs and the deſtructive Nature of it; and this is properly μετάνοια Repentance, and to be thus affected is ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ὑμῶν, *to be renewed in the Spirit of our Mind*, Eph. 4. 23. and becauſe hence naturally follows a change of the Will, and the Affections, from Love, to the hatred of Sin, and ſo from chuſing, to the refuſal of it: Hence is it well defined by *Phavorinus*, ἡ τροπὴ τὸ χεῖρον ἐπιτροφὴ καὶ γνησία ἀπὸ πολιασμάτων ἐπὶ τὸ ἐνάντιον ἀγαθὸν ἐπιστροφή, *a converſion from our evil ways to the contrary good, or to that which is better*; and becauſe where theſe ruling Faculties are truly thus affected, we ſhall *ceaſe to do evil*, and *learn to do well*, *Iſa.* 1. 16, 17. ſo that *if we have done Iniquity we will do it no more*, Job 34. 32. therefore it is ſtiled μετάνοια ἀπὸ νεκρῶν ἔργων, *Repentance from dead Works*, Heb. 6. 1. and *Repentance to Salvation* is ſtiled ἀμεταμέλητος, 2 *Cor.* 7. 10. i.e. *ſuch as is not reverſed* by any voluntary returning to, or *relapſing* into our former Sins. And ſeeing God is unchangeably holy and righteous, and muſt for ever hate Iniquity with a perfect Hatred, 'tis certain from his very Nature that he cannot be reconciled to, or have Communion with the Sinner till he ceaſe from Sin, and a change is wrought in his Converſation from Sin to Righteouſneſs; for a change there muſt be either in God, or Man: Now ſince God's Nature is *immutable*, it cannot be in him, and ſo of neceſſity muſt be in Man. Now it is evident both from Reaſon and Experience, that Confeſſion of Sins, a preſent Sorrow for them, and Diſpleaſure againſt them, and a warm Reſolution to forſake them is neither neceſſarily, nor always attended with this Change, and ſo that theſe alone cannot be *Fruits meet for Repentance*; and oh! how neceſſary was this Admonition for the Men of that Age, who, as Dr. *Lightfoot* notes, placed their Repentance in a meer *oral Confeſſion of their Sins*, as the *Schoolmen*, and ſome *Latin Fathers* did in a meer Groan; ſaying, *Si ingemueris ſalvaberis.* And I wiſh this note were not as neceſſary for too many of our own Age.

Ver. 9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς πατέρα k
ἔχομεν τὸν Ἀβραάμ· *And begin not to ſay within*

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your selves, we have Abraham to our Father.] There seems no necessity of making δοκέω here, οὐ δοκῶ μαι, *Luke* 3. 8. an *expletive*; for the sense runs clearly thus, when you are called to *bring forth Fruits meet for Repentance*, begin not to obstruct the Efficacy of this Admonition with those Thoughts so common among you, that you are secure from Wrath by being the *Children of Abraham*. How prone they were to such vain Imaginations you may learn, Note on *Rom.* 2. 13. and from these words of (a) *Justin Martyr*, calling the *Jews* to Repentance, and desiring them not to be deluded by their *Rabbins*, and *Masters*, who told them, that tho' they continued in their Sins, yet if they knew God ἃ μὴ λογίζηται αὐτοῖς ὁ κύριος ἁμαρτίαν, *God would not impute their Sin to them*. And conceiving that *being Abraham's Seed, tho' they continu'd in their Disobedience to God, and in Infidelity, the Kingdom of Heaven should be given to them.*

l Ibid. Ὅτι δυνατὸς ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ, *for God is able out of these Stones to raise up Children to Abraham.*] I see no reason for the Interpretation of (b) *Clemens Alexandrinus* here, *out of these Stones*, that is, ἐκ τῶν λίθοις προσεοικότων ἐθνῶν, *out of the Gentiles who worshipped Stones*, or that of *Jerom* on the place, Lapides Ethnicos vocat propter cordis duritiem, *He calls the Heathens Stones for the hardness of their Hearts*, tho' almost all the *Ancients* concur with them; unless perhaps it might be thought he pointed to the *Heathen Soldiers* standing there; the sense seems rather to be this, that God who raised *Adam* from the Earth, and Children to *Abraham* from the *dead Womb of Sarah*, can from these *Stones* create such Persons whose Faith shall render them more truly, and acceptably *the Sons of faithful Abraham* than you are. See the Note on *Luke* 19. 40.

m Ver. 11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν, *I indeed baptize you with Water to Repentance*, &c.] They seem to be much mistaken who think the *Baptism of John* was for Substance the same with that which afterwards *Christ* did institute to admit *Disciples* into the *Christian Church*; for (1.) *John* neither did nor could baptize Disciples *in the Name of the Holy Ghost*, as the *Apostles* did, because *the Holy Ghost was not yet*, John 7. 39. and much less could he baptize them *with the Holy Ghost*, as here he saith *Christ* would, and yet *Christ* makes both these *Baptisms* necessary to our entrance into the Kingdom of God, *John* 3. 5. (2.) *John* did not baptize in the Name of *Christ*, for had he done so, there could have been no doubt, *whether he himself were the Christ*, or not, *Luke* 3. 15. Nor any occasion for that Question, *Why baptizest thou, if thou be not the Christ?* John 1. 25. He only admonished those he baptized in general, that *they should believe in him that was coming after him*. So that he baptized only those who as yet believed not in *Christ*; whereas the *Baptism* instituted by *Christ* was in his Name, and belonged only to them who believed in him: And lastly, St. *Paul* baptizes them again, who had before received the Baptism of *John* to fit them for the Reception of the *Holy Ghost*, Acts 19. 6, 7.

Ibid. Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, *whose Shoes I am not worthy to carry*;] *i. e.* whose Servant I am not worthy to be. See Note on *John* 1. 27. and *Grotius* here. n

Ver. 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ· *Whose Fan is in his Hand, and he will throughly purge his Floor, and burn the Chaff with unquenchable Fire.*] That which we render here *a Fan* from *Vanus*, is, say *Hesychius* and *Phavorinus*, a *Sieve*, in which they separate the Wheat from the Chaff. It is, say *Didymus* and *Eustathius*, [*In Iliad.* V.] τὸ λικμητικόν, *a winnowing Instrument*, by which they shake the Grains together, ἀναχωρίζοντες τὰ ἄχυρα, *separating them from the Chaff*. Now the Wheat or other Grain thus cleansed, was put into the Granary, to the Chaff they put Fire to prevent the Winds blowing it back into the threshing Floor, and that Fire burnt on till it had consumed it, without being quenched; and to this Practice do these words refer. o

Ver. 14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν· *But John forbad him*, &c.] To the Question how the *Baptist* knew him to be the *Christ* before the *Spirit* descended on him, it is answered by almost all the *Commentators* on the Gospel of St. *Matthew*, that *John* the *Baptist* being a *Prophet filled with the Holy Ghost from his Mother's Womb*, Luke 1. 15. knew by the *Afflatus of* that *Holy Spirit*, that he who then came to him was the Person on whom the *Holy Ghost* should descend so plentifully, and on whom he should abide, that he might impart him to others, such matters being frequently imparted to *Prophets* by an immediate intimation of the *Holy Spirit*. So *Simeon* being told that *he should not die till he had seen the Lord's Christ*, Luke 2. 26. had an *Afflatus* declaring to him that our Lord was that *Christ*, *v.* 27, 32. So *Anna* the *Propheteſs* being one of them who expected his coming, by a like *Afflatus*, was moved *to speak of him* as the promised *Messiah*, *v.* 38. So *Samuel* being told by God, that *on the morrow a Man should come to him to be the Captain over his People Israel*, 1 Sam. 9. 15. when p

E *Saul*

(a) Τ. πολλαμὲ ἀνοήτους ὄντι πάντως τοῖς ἀπὸ τ. πατρῶν, τ. κατὰ σάρκα, τ. Ἀβραὰμ ὄσι, κ' ἂν ἀμάρτωλοι ὦσι, κ. ἄπιστοι, κ. ἀπειθεῖς πρὸς τ. Θεὸν, ἡ βασιλεία ἡ αἰωνίου δοθήσε. Dial. cum Tryph. p. 369. c. 370. D.

(b) *Protrept.* p. 3.

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Saul appears, hath another *Afflatus* reſembling that of the *Baptiſt*'s here, *viz. Behold the Man of whom I ſpake to thee*, *v.* 17. and on whom thou may'ſt expect to ſee the Signal promiſed. Thus tho' *Moſes* knew before from the Mouth of God, and many other antecedent Evidences that he was by him deſigned to bring his People out of *Egypt*, yet God ſpeaks thus to him, *This ſhall be a Sign to thee, that I have ſent thee, when thou haſt brought forth the People out of Egypt, ye ſhall ſerve God upon this Mountain*, Exod. 3. 12. In a word, the *Baptiſt* being to preach, when he baptized with Water, that another ſhould baptize them with the *Holy Ghoſt*, God tells him, that of this he ſhould ſee an Evidence, by the viſible deſcent of the *Holy Ghoſt* upon him, who from his fulneſs was to impart this Spirit to all true Believers; and when our *Saviour* came to be baptized, tells him again, this was that very Perſon.

q Ver. 15. Οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην, *for ſo it becomes us to fulfil all Righteouſneſs.*] *i. e.* to own every divine Inſtitution, and ſo to ſhew my readineſs to comply with all God's righteous Precepts, and to juſtifie God and approve his Counſel, *Luke* 7. 29. and celebrate his Wiſdom in ſending thee to prepare his, and my way, by calling Men to Repentance, and by ſo doing to fit them for the Bleſſings of my Kingdom, and the avoiding of the Wrath to come. So the *Apoſtolical Conſtitutions* (l. 7. c. 22.) ſay, that *Chriſt* was baptized, *not that he needed any Purgation*, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀληθεύσῃ πρόσωπον ὑπουργήσῃ, καὶ ἡμῖν ὑποδείγματον παράσχῃ, *but to teſtifie the Truth of St. John's Baptiſm, and to be an Example to us.*

r Ver. 16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος: *And Jeſus being baptized came up ſtraightway out of the Water.*] The obſervation of the *Greek Church* is this, that he who aſcended out of the Water, muſt firſt deſcend down into it: (c) *Baptiſm therefore is to be performed not by ſprinkling but by waſhing the Body*; and indeed it can be only from ignorance of the *Jewiſh Rites* in *Baptiſm* that this is queſtioned, for they to the due performance of this *Rite* ſo ſuperſtitiouſly required the *Immerſion of the whole Body in the Water*, that if any Dirt hindred the Water from coming to any part of it, the *Baptiſm* was not right, and if one held the baptized by the Arm when he was let down into the Water, another muſt after dip him, holding him by the other Arm that was waſhed before, becauſe his Hand would not ſuffer the Water to come to his whole Body. See *Lightfoot* here on *v.* 6. and *Selden de jure Nat. & Gent.* l. 2. c. 2. p. 14. Note alſo that the *Divines* hence infer, that *Baptiſm* may rightly be received by, and adminiſtred to, a Subject uncapable of many of the chief ends of it, provided he be capable of ſome other end for which it alſo was deſigned. For *Chriſt* being *without Sin*, could neither repent nor promiſe amendment of Life, being *the Wiſdom of the Father*, he could be taught nothing; being the *Chriſt*, he could not profeſs he would *believe in him that ſhould come after him*, that is in himſelf: He therefore was baptized, to teſtifie that he owned the *Baptiſt* as one commiſſionated by God to do this Office; and, (2*dly*,) that by this *Rite* he might profeſs his willingneſs *to fulfil all Righteouſneſs*; and, (3*dly*,) that by this *Rite* he might be initiated to his *prophetical Office*, and conſecrated to the Service of God; tho' therefore, ſay they, *Infants* can neither be taught nor believe, nor give *the Anſwer of a good Conſcience at Baptiſm*, yet may they be baptized. (1.) That they may by this Ceremony be obliged to obſerve the Laws of that *Jeſus* into whoſe Name they are baptized, even as the circumciſed Infant by virtue of that Rite, became *a Debtor to obſerve the whole Law of Moſes*, Acts 15. 5. Gal. 5. 3. (2.) That by this *Rite*, they might enter into Covenant with God, and become *fœderate* Children of God, of which they are declared capable by *Moſes*, Deut. 29. 11. And ſo when by their Parents that *Circumciſion* was neglected, they are ſaid to have *broken God's Covenant*, Gen. 17. 14. And ſeeing *Parents* might conſecrate their Children to God's Service from the Womb, as in the caſe of *Sampſon*, *Judg.* 13. 5. and of *Samuel*, 1 *Sam.* 1. 11, 22, 28. why might not God appoint this might be done to Children, by that only Rite which he inſtituted under the *Old* and the *New Covenant*, for entring any into the number of his *fœderal Servants?* And, (3.) By this Rite to conſign unto them a *Right to the Kingdom of Heaven*, and to a *bleſſed Reſurrection*; of which, if *Infants* of Believing Parents are not capable when dying in their Infancy, they are loſt for ever. Now they all being the Off-ſpring of *Adam*, and therefore all obnoxious to Death by reaſon of his Sin, *Rom.* 5. 12. they cannot be delivered from this Death but by the Grace of God which *Chriſt* hath purchaſed, and promiſed to them only, who are made ſome way Members of his Body, and Children of God; why therefore ſhould we not conceive they ſhould obtain this Favour by that Baptiſm, which is alone appointed by *Chriſt* for making any one a *Member of his Body*, 1 Cor. 12. 13. and entring any one into the *Kingdom of God?* John 3. 5.

Ibid.

(c) Ἀνέβη ἀπὸ τοῦ ὕδατος, δῆλον ὅτι καθίστη, ἵνα ἐν καθιδύσεως, καὶ ὑ βαπτίσματος. Hieron. Patriarch. cap. περὶ μυστηίων.

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s Ibid. Καὶ εἶδε τὸ πνεῦμα τ Θεῦ καταβαῖνον ὡσεὶ περιστερὰν, *and he saw the Spirit of God descending as a Dove.*] See the Note on *Luke* 3. 22.

t Ibid. Καὶ ἐρχόμενον ἐπ' αὐτὸν, *and lighting upon him.*] Here the *Socinians* object thus:

Object. If Christ had been God as well as Man, he could not have needed this Descent of the *Holy Spirit* upon him, as being able by the *Divinity* residing in him, to do all those things for which the *Holy Ghost* can be supposed to descend upon him: "What is it, "saith *Crellius*, that the *high God* could not "do himself? or, What help could the *Ho-*"*ly Spirit* give unto him? If you say, his "Human Nature needed the assistance of this "*Holy Spirit*, how can that be, seeing it is "supposed to be personally united to the Di-"vinity, and to have the whole *Fulness of* "*the Godhead dwelling in it?* Or, Why "should *Christ* be rather said to cast out "Devils *by this Spirit of God*, than by his "Divine Nature; or to be *endowed with* "*Wisdom, Counsel, Knowledge, Fortitude, and* "*the Fear of the Lord by the Spirit*, and not "by his *Divine Nature? Woltzogen.* upon the place, and *Crellius de uno Deo Pat.* B. 1. §. 2. cap. 33.

Answ. In answer to this Objection it is to be observed, *First*, that the most *ancient Fathers* have taken notice of it, as a specious Objection against the received Doctrine of the *Divinity* of *Christ*, and have attempted to return divers Answers to it; which is a demonstration, that the Doctrine that *Christ* was truly God, was then received by the *Church of Christ*. *Trypho* in his *Dialogue* with *Justin M.* asks this very Question of the *Socinians*, *Why Jesus Christ, whom* Justin *owned to be God, should have the Spirit resting on him*, ὡς ἐνδεὴς τούτων ὑπάρχων, *as needing his Assistance?* (e) *Justin M.* replies, That he accurately and prudently made this Inquiry; this being a just cause of doubting in this case; and then he tells him, That *the Graces of the Holy Spirit*, mentioned *Isa.* 11. 2. *did not descend upon him as if he needed them, but to testific they were to rest upon him, and be accompanied in him; so that these prophetical Graces should no longer be in the Jewish Church.* (f) *Irenæus* speaking of the same thing, saith, As to *that Nature* by which *Christ the Word of God was Man, the Spirit rested on him, and he was anointed to preach the Gospel*; secundum autem quod Deus erat, *but as he was God, he knew all Men, and what was in Man*, John 2. 24, 25. Now hence the Answer to this Argument is this, That *Christ* as *God* could not need this Unction of the *Holy Spirit*, but as he was to execute the *prophetick Office*, it was needful for him; because a *Prophet* being not to speak *in his own Name*, but *in the Name of God*, and what he had suggested to him by *the Spirit of God*, this *prophetick Office* was to be performed not by the Divine Nature of our Lord, but by the *afflatus* of the Holy Spirit. See to this effect the Discourse in the Preface to St. *John*. It was also needful for the execution of his *priestly Office*, that he by the Spirit sanctifying him from the Womb, might offer himself a Lamb without spot to God, *Heb.* 9. 14. So that in all the Actions relating to his *prophetick Office*, the *Divinity* of *Christ* must be supposed *quiescent*, and *Christ* must be said to perform his Miracles, to confirm the Doctrine which he delivered, *by the Spirit of God*, by which also he was assisted to *speak the words of God*, John 3. 34. And seeing all the *Orthodox* allow, That the *Divinity* was *quiescent* in *Christ* till he was 30 Years old, why may they not allow it was *quiescent* also after, in all the Actions relating to the execution of his *prophetical Office* here on Earth?

(g) *Duoditius* indeed exclaims not against this *Hypothesis*, but against the words of *Irenæus*, That Christ suffered πσυχάζοντ@ τ λόγ, *the Divine Nature being quiescent*, as if the λόγ@ or Divine Nature must be then *a deserter of the Human Nature*, as not assisting it in his Agonies, calling this, a *portentous and impious Opinion*. But this is only a vain Exclamation; for that *Christ* did not suffer because he wanted Power to repel his Enemies, or to deliver himself from Death, but because he was willing to give up his Life an Offering for Sin, and to obey his Father's Command, *to lay down his Life for the Sheep*, John 10. 18. and shed his Blood for the Redemption of Mankind, is evident from this, That he who by a *word struck back his Adversaries to the Earth*, and by *a touch heal'd the Ear of Malchus*, John 18. 6. Luke 22. 51. He that had power to *reassume his Life when he had laid it down*, John 10. 18. must sure have power to preserve his Life, if it had pleased him so to do: Shall we then say, *Christ* was a deserter of himself, because he was not pleased to do this? Does he not say, *he could call for twelve Legions of Angels to deliver him?* Matth. 26. 53. Must we then call him a deserter of himself, because he did not do it? Is it not plainly said, *he had the Father dwelling in him*, John 14. 10. and had *the Spirit without measure?* John 3. 34. Shall we then say, the *Father* and the *Spirit* deserted him, because they, after all his Cries, permitted him to suffer on the Cross? If not, why

(e) Ταύτας τὰς καταπεμπομένας τ πνεύματ@ δυνάμεις ἐκ ὡς ἐνδεοῦς αὐτῷ τούτων ὄντ@ φησιν ὁ λόγ@ ἐπῆλυθέναι ἐπ' αὐτὸν ἀλλ' ὡς ἐπ' ἐκεῖνον ἀναπαυσιν μελλοῦσαν ποιεῖσθαι τέτευχε, ἐπ' αὐτῷ μένειν ποιοῦσ τ μηκέτι ἐν τῷ λαῷ ὑμῶν κατ' τὸ παλαιὸν ἔθ@ προφήτας χρηματίζειν. Dial. cum Tryph. p. 314. B. C.

(f) Lib. 3. c. 10. p. 254. (g) Inter Epist. Socin. p. 512.

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ſhould we ſay, the *Divine Nature* did deſert him, becauſe it permitted him, according to the Predictions of the *Prophets*, and the Counſel and Decree of the *Father*, to ſuffer for the Salvation of Mankind, and would not reſcue him from that Death on which depended our Redemption, Sanctification, and Salvation, *Heb.* 9. 12. — 10. 9.

u Ver. 17. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα· *This is my beloved Son in whom I am well pleaſed.*] Here Note, (1*ſt*,) That this is introduced with an ἰδού, *behold!* as being ſpoken in the Audience of the *Baptiſt*, that he might teſtifie this of him, that he was the Son of God. Note, (2*dly*,) That this Voice was directed to *Chriſt* himſelf; and therefore, *Mark* 1. 11. *Luke* 3. 22. the words run thus: *Thou art my beloved Son, in thee I am well pleaſed*; i. e. thou art the Perſon ſanctified by this Deſcent of the *Holy Ghoſt* upon thee, to declare my Will to the World, according to the Propheſie concerning him, *Iſa.* 42. 1. and whoſe Words and Doctrine it therefore concerns all Men to hear and obey, *Matth.* 17. 5. as a Perſon highly favoured by me, and commiſſioned to teach what he delivers in my Name.

CHAP. IV.

a 1. THen was Jeſus led up of the [a] Spirit, (*with which he was filled*, Luke 4. 1. *farther*) into the Wilderneſs, to be tempted of the Devil; (*that we by his Example might learn how to reſiſt Temptation.*)

2. And when he had (*by a miraculous Aſſiſtance*) faſted forty Days and forty Nights, (*and was, during that time, inviſibly tempted of the Devil*, Mark 1. 13. Luke 4. 2.) he was

b [b] afterwards an hungred.

c 3. And when the [c] Tempter came unto him, he ſaid, (Gr. *and the Tempter coming (then viſibly) to him ſaid,*) If thou beeſt (*indeed*) the Son of God, command that theſe Stones be made Bread, (*to ſatisfie thy preſent hunger.*)

4. But he anſwered and ſaid, it is written, (*Deut.* 8. 3. *that*) Man ſhall not live by Bread alone, but by every word which proceedeth out of the Mouth of God; (i. e. *by any other thing which he ſhall appoint for his Nouriſhment.*)

5. Then (*when his Temptation ſucceeded not.*) the Devil taketh him up into the Holy City, and ſetteth him upon a Pinnacle of the Temple,

6. And ſaith unto him, If thou be the Son of God, caſt thy ſelf down: For it is written, (*Pſal.* 91. 11.) He ſhall give his Angels charge concerning thee, (*to keep thee,*) and in their Hands they ſhall bear thee up, leſt at any time thou daſh thy Foot againſt a Stone, (*incur any damage.*)

7. Jeſus ſaid unto him, it is written again, (Gr. *again it is written,*) Thou ſhalt not

d [d] tempt, (i. e. *diſtruſt,*) the Lord thy God, (*as I muſt do, if after a Voice from Heaven, ſaying to me, Thou art my beloved Son*, Mark 1. 11. *I ſhould require any farther Experiment of that matter.*)

e 8. [e] Again the Devil (*being baffled in this ſecond Aſſault,*) taketh him up into an exceeding high Mountain, and (*there*) ſheweth him (*in a Landskip*) all the Kingdoms of the World, and the Glory of them, (*in a moment of time*, Luke 4. 5.)

9. And (*he*) ſaith unto him, All theſe things will I give thee, if thou wilt fall down, and worſhip me, (*for they are given to me, &c.* Luke 4. 6, 7.)

10. Then ſaid Jeſus unto him, Get thee hence, Satan; for it is written, (*Deut.* 6. 13.) Thou ſhalt [f] worſhip the Lord thy God, and f him only ſhalt thou ſerve.

11. Then the Devil (*having ended all his Temptations,*) leaveth him (*for a ſeaſon*, Luke 4. 13.) and behold Angels came and miniſtred to him (*Food.*)

12. Now when Jeſus heard that John was caſt into Priſon, he departed (*from Judea*) into Galilee, (*to avoid the Envy of the Phariſees*, John 4. 3. *and to continue the preaching interrupted by John's confinement.*)

13. And leaving Nazareth, (*by reaſon of their Infidelity*, Luke 4. 29.) he came and dwelt in Capernaum, which is upon the Sea-coaſt, in the Borders of Zabulon and Nephthali:

14. That it might be [g] fulfilled, which was g ſpoken by Iſaias the Prophet, ſaying, (*Chap.* 9. 1, 2.)

15. The Land of Zabulon, and the Land of Nephthali, by the way of the Sea beyond Jordan, (*which is called*) Galilee of the Gentiles,

16. (*Are*) the People which ſat in Darkneſs, (*but afterwards*) ſaw great Light; and to them which ſat in the Region and Shadow of Death, Light is ſprung up.

17. From that time Jeſus began to preach, and to ſay (*to the People,*) Repent (*ye,*) for the Kingdom of Heaven is at hand; (i. e. *from the time of John's impriſonment, he began to preach upon that ſubject*, ver. 23.)

18. And Jeſus, walking by the Sea of Galilee, [h] ſaw two Brethren, Simon, (*afterwards*) h called Peter, and Andrew his Brother, caſting a Net into the Sea (*to waſh it*, Luke 5. 2. *for they were Fiſhers.*)

19. And he ſaith unto them, Follow me, and I will make you (*to become*) Fiſhers of Men,

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Men, (*by gaining them to the Faith, or bringing them within the Net of the Gospel.*)

20. And they straightway left their Nets, and followed him.

21. And going on from thence, he saw other two Brethren, (*viz.*) James the Son of Zebedee, and John his Brother (*returned now to, and*) in a Ship with Zebedee their Father, mending their Nets, and he called them.

22. And they (*also*) immediately left the Ship, and their Father, and followed him.

23. And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, (*shortly to be erected,*) and healing all manner of Sickness (*es,*) and all manner of Disease (*s, which were*) among the People.

24. And his Fame went throughout all Syria; and they brought to him all sick People that were taken with divers Diseases and Torments, and those which were possessed with Devils, and those which were Lunatick, and those that had the Palsie, and he healed them.

25. And there followed him great multitudes of People, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Annotations on Chap. IV.

a Ver. 1. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὸ ἔρημον πειρασθῆναι ὑπὸ τοῦ διαβόλου· *Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.*] By the Spirit, *i.e.* by that *Holy Spirit* with which he was filled, *Luke* 4. 1. Now doubtless, there must be some very great and good Ends, why the *Holy Spirit* should thus move our Lord to repair into the Wilderness for that end, amongst which, saith *Theophylact*, this was one, *to teach us, that when by Baptism we have consecrated our selves to God's service, we must expect Temptations:* And, (*2dly,*) To teach us in our Lord's Example, how we may best and most effectually resist them, even by an unshaken Faith, 1 *Pet.* 5. 9. and *by the Sword of the Spirit, which is the Word of God,* Eph. 6. 17.

b Ver. 2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε, *And when he had fasted forty Days and forty Nights, he was afterwards an hungred.*] Hence we may learn, how vain a thing it is, to institute, or to pretend to keep a Fast of forty Days in imitation of this Example of our Lord; for it is certain, that so great, and so long Abstinence is inconsistent with the Frailty of our Natures, and so can be no Duty; 'tis also certain, that our *Saviour* felt no Hunger all this while; for *he was* only *hungry afterwards*, saith St. *Matthew*, and so his Fasting was miraculous. Moreover, his Fast was not intended to chastise, or to subdue that Body which never was irregular, or to prepare him for those spiritual Duties, which *by the Unction of the Holy Ghost* he was abundantly fitted for; and upon these Accounts, can give no *President* to our Fasts, which should afflict the Body, and are intended for the Ends afore-mentioned. To conclude hence, our Obligation to a more than ordinary Temperance for forty Days, is to place *Morality in Numbers*, and introduce an endless heap of *superstitious Follies*; for by like reason, we must deem our selves obliged to ride upon an *Ass*, in token of our *Humility*, or to renounce our Title to our Temporal *Estates*, and throw away our Money, to be like him who had not where to lay his Head, nor could procure Sixpence without a Miracle. Better here is the Note of *Theophylact*, and others, that *we are then especially to expect Temptations when we are alone, and when we are in Streights, and Exigencies, from which we see no ordinary way of Deliverance*; which was the case of *Christ*, he being hungry in the Wilderness, and fed at last only by *Angels* ministring to him.

c Ver. 3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· *And the Tempter coming to him, said,* &c.] From this, and the first Verse, where *Christ* is said *to be led into the Wilderness to be tempted of the Devil*; the *Socinians* raise two Objections against the *Divinity* of *Christ*.

Object. 1. If *Christ* were God, why should he be thus tempted? Was it to shew, that God was able to sustain, and overcome the Temptations of the *Devil?* Could there be any doubt of this? If it be here said, that he was only tempted as he was Man; they still reply, That seeing his *Human Nature* was personally united to the *Divine*, it must be still superfluous to shew, that even his Human Nature, thus strengthned and assisted, should be able to resist and baffle the Assaults of *Satan*; nor will his doing this by a *Divine Assistance*, afford us any comfort, who can expect no like Assistance when we do grapple with the *Tempter*.

Answ. To this I answer, That the *Ancient Fathers* were not ignorant of this Objection, made, as it seemeth, by the *Ebionites*, the *elder Brethren* of the *Photinians*, and *Socinians*. And therefore (a) *Irenæus* in answer to them, lays this for the Foundation, That never any of the Sons of *Adam* were ever in the *Scriptures* called *God, or Lord*, but he who, Præter omnes qui tunc fuerunt homines, Deus, & Dominus & Rex æternus, & unigenitus,

(a) L. 3. c. 21. p. 287.

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genitus, & verbum incarnatum prædicatum & à Prophetis, & Apoſtolis adeſt videre omnibus qui vel modicum veritatis attigerint, *of all Men then in being, was only by the Prophets and Apoſtles declared to be God and Lord, and the eternal King, and the only Begotten, and the Word made Fleſh, as they who have little inſight into the Truth may eaſily perceive: And theſe things,* ſaith he, *the Scriptures would not teſtifie of him,* ſi ſimiliter ut omnes, homo tantum fuiſſet, *had he been only a Man as others were, but becauſe he had an excellent Generation from God the Father, and another in the Womb of the Virgin*; the *Scriptures* teſtifie of him both, *that he was one without Form, and ſubject to Sufferings, one that rid upon the Foal of an Aſs, had Gall and Vinegar given him to drink, was deſpiſed of the People, and humbled himſelf to the Death*; and alſo, *that he was the Holy Lord, the Wonderful Counſellor, the Mighty God,* Iſa. 9. 6. *coming upon the Clouds to be Judge of all Men.* And having premiſed theſe things he anſwers thus to the Objection of the *Ebionites*: That (b) *as he was Man, that he might be tempted, ſo he was the Word, that he might be glorified; the Word being quieſcent, that he might be tempted, crucified, and die.* Which words being preſerved and cited by *Theodoret*, ſhew, That the latter *Fathers* approved of this Solution of this Difficulty. Among the Reaſons aſſigned of our Lord's Temptation, this is one, *viz.* the conſolation of his Members conflicting with the Adverſary of their Souls, and that upon theſe two Accounts. (1.) That he *ſuffered being tempted, that he might afford ſuitable help to us when we are tempted*, Heb. 2. 17, 18. — 4. 15, 16. And, (2.) That we have the ſame Spirit in us which was in him, and who *is greater than he that was in the World*, 1 John 2. 14.—4. 4. and ſo may combat him with the ſame Weapons, and overcome him with the ſame Aſſiſtance, by which he in his Human Nature did it: Now this ground of Comfort will be wholly taken from us, if *Chriſt* did only overcome him by virtue of that Nature by which he was ἀπείρας & κακῶν, *uncapable of being vincible by Temptation.* But, if with *Irenæus* we affirm, That the Divinity was then *quieſcent*, and that he overcame him by virtue of the Spirit given to him, we, who have the ſame *Unction from the Holy One*, may alſo hope to do it by his Aid: And, ſince even the moſt *Orthodox* do grant, That the Divinity in *Chriſt* was ſo *quieſcent* for the ſpace of 30 Years, as to afford no *Specimen* of its Reſidence in him, why might it not be *quieſcent* alſo in theſe things, which did particulatly relate to his *prophetick* Office here on Earth, and to that *Grand Exemplar* in which we ſtand obliged to follow his Steps. In a word, That our Lord could not be overcome of *Satan*, was the Reſult of the Union of the *Human Nature* to the *Divinity*; that he repelled all his Aſſaults might be, becauſe he was anointed, and *filled with the Holy Ghoſt.*

Object. 2. But the *Socinians* do ſtill enquire, how a Spirit ſo wiſe and ſubtle as the *Devil* is, ſhould venture to aſſault, and ſhould aſſay to tempt the *Great God*, eſpecially to ſo vile an Action as to fall down and worſhip him, ſeeing 'tis ſcarce imaginable, he ſhould not know it was impoſſible to ſucceed in this Temptation, or that he ſhould attempt a thing he before-hand diſcerned impoſſible to be effected?

Anſw. To this, after a *jocular Reply*, that this Argument depends upon the *Modeſty*, and *other Virtues of the Devil*, *Biſterfield* ſaith thus, That the Malice of the Devil hath oft prevailed upon him, to attempt things very fooliſh and impoſſible; for what could be more ſo, than for a Creature to attempt *to be like God*, or to annul the Truth of the *Prophecies* concerning *Chriſt?* What could be more pernicious to him than the Death of *Chriſt* for the Redemption of Mankind, which yet he by all means did attempt, though 'twas *impoſſible he ſhould be held under the Power of Death?* Acts 2. 24, 25. And hence *Petavius* retorts this Argument upon the Head of *Crellius* thus: Whatſoever *Satan* might conceive of *Chriſt*, he could not but certainly know from the *Scriptures* he was to be *the Redeemer of Mankind*, and the Author of Salvation to them, that he ſhould *bruiſe his Head*, that he ſhould *ſit upon the Throne of David, to rule there for ever*; and knowing this, he could not hope to prevail in his Temptations of *Chriſt*, unleſs he could believe that he was able to reverſe both the *Decrees*, and *Oath* of God: To this the *Fathers* add, (2.) That the *Devil* was ignorant of this Myſtery, when he tempted *Chriſt.* Thus *Ignatius* ſaith, that the *Virginity of Mary*, (c) καὶ ὁ τοκετὸς αὐτῆς, and he *that was born of her*, and *the Death of our Lord, were three Myſteries concealed from Satan*, where by ὁ τοκετὸς he cannot underſtand our Lord's Nativity of the Bleſſed Virgin, ſince in that very Section he ſtiles him, Θεὸν ἀνθρωπίνως φανερούμενον, *a God appearing after the manner of a Man:* And (d) *Origen* obſerves, *that* cum ab ipſo diabolo tentaretur, nuſquam confeſſus eſt Dei ſe eſſe filium, *when he was tempted of the Devil he never did confeſs himſelf to be the Son of*

God

(b) Ὡσπερ γὰρ ὡς ἄνθρωπος ἵνα πειρασθῇ, οὕτω καὶ λόγος ἵνα δοξάσθη, ἡσυχάζοντος μὲν λόγου ἐν τῷ πειράζεσθαι, καὶ σαρκὸς, καὶ ἀποθνήσκειν.

(c) Ep. ad Magn. §. 19. (d) Hom. 6. in Lucam.

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God. And since this was so great a Mystery, that even *Angels desired to look into it*, 1 Pet. 1. 12. and learned somewhat of it from the *Church*, *Eph.* 3. 10. what wonder is it the *Devil* either should not know, or should doubt of it? All his Temptations shew he looked upon our *Saviour*, not as a God, but only as one who might be dear unto him; whence he assays to tempt him *with the Glories of the World.* This Argument doth therefore prove, not that our *Saviour* was not truly God, but only that the *Devil* did not then know him so to be.

d Ver. 7. Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου· *Thou shalt not tempt the Lord thy God.*] 'Tis here well noted by Dr. *Hammond*, that to tempt the Lord doth not in Scripture Language signifie, to *presume too much on the Divine Goodness*, but rather to *distrust his Power, Truth, or Providence, after sufficient Demonstrations and Reasons given for our Encouragement to depend upon them*, and consequently *to tempt God*, here must be, as it relates to *Christ*, *to doubt whether he was the Son of God, after the Voice from Heaven had said unto him*, Chap. 3. 17. *Thou art my beloved Son:* So the Phrase signifies throughout the *Old Testament.* Thus when the *Jews murmur against Moses for the want of Water*, saying, *Thou hast brought us out of Egypt to kill us and our Children, and our Cattel with thirst: Moses* replies, *Why do you tempt the Lord?* Exod. 17. 2, 3. and calls the Name of the place *Massah*, i. e. *Temptation*, because *they tempted the Lord, saying*, after he had dried up the Red Sea, and provided *Manna* for them, and gone before them in the Cloud, the Symbol of his Presence, *is the Lord among us, or not?* doubting of his Goodness to, Protection over them, and Presence with them, after so many signal Evidences of these things; and to this relate the words here cited by our Lord from *Deut.* 6. 16. *Thou shalt not tempt the Lord thy God*, i. e. thou shalt not question his Presence with thee, or distrust his Providence, *as ye tempted him in Massah.* So again God saith, *because these Men which have seen my Glory* (in the Cloud) *and the Miracles which I did in Egypt, and in the Wilderness*, (after all these Demonstrations of my Presence with them and of my Power and Readiness to rescue them from the Hands of their Enemies,) *have tempted me now these ten times, therefore they shall not* (personally) *enter into the Land of Promise*, Num. 14. 22. Now thus they tempted him by not believing God could, and would make good his Promise of bringing them into that Land, but thinking they should die by the Sword of those *Giants* which were in that Land, *v.* 2, 3. and therefore God speaks thus, *How long will this People provoke me? How long will it be e'er they believe me, after all the Signs which I have shew'd among them?* *v.* 2, 3. And to such instances of their distrust as these, refer those passages of the *Psalmist*; *They tempted God, and limited the Holy One of Israel, not believing* that his Power was sufficient to do those things which he had promised, and shewed that he was able to perform, *Psal.* 78. 41. for they thus limited and tempted him, because *they remembred not his Hand, nor the day when he delivered them from the Enemy. How he had wrought his Signs in Egypt, and his Wonders in the Field of Zoan*, v. 42, 43. See also *v.* 18, 19, 20. and this being spoken of them, when *they turned back into Egypt*, v. 41. relates to the tempting of God mentioned *Numb.* 14. to the Temptation mentioned *Exod.* 17. relate these words, Psal. 106. 14, 15. *Tho' he had dried up the Red Sea for them, and saved them from the Hand of their Enemies, they soon forgat his Works, and lusting in the Wilderness they tempted God in the Desart.* And those in Psalm 95. 8, 9. *Harden not your Hearts as in the Provocation, in the day of Temptation in the Wilderness, when your Fathers tempted me, and proved me*, Gam. Rahu *tho' they saw my Works*, i. e. How I delivered them at the *Red Sea*, made bitter Waters sweet, and sent them Bread from Heaven. Whence the *Apostle*'s inference is this, Heb. 3. 12. *Take heed there be not in you an evil Heart of Unbelief.* So *Judith* 8. 12. *who are you that* ἐκπειράσαι τὸν Θεὸν *ye tempt God*, by limiting him to such a time as *five days*, as if he could not help you if he did it not within that time, *v.* 15. this also is the import of these words of *Ahaz*, Isa. 7. 12. *I will not ask a Sign, neither will I tempt the Lord*; as may be gathered by comparing them with the like words of *Gideon*, asking a Sign of the Fleece, *Let not thy Anger be hot against me* (for being thus slow of Belief) πειράσω δὴ ἔτι ἅπαξ, *let me try or tempt thee yet once more*, i. e. Let me have this farther Sign for Confirmation of my weak Faith, *Judg.* 6. 39. This also is the constant import of this Phrase in the New Testament. So *Acts* 15. 10. *Now therefore*, (after God hath given so full a discovery of his receiving the uncircumcised *Gentiles*, upon their Faith, into his Grace and Favour as the Effusion of the *Holy Ghost* upon them, *v.* 8.) *why tempt you God* (by distrusting this Testimony of his Favour to them, and desiring still) *to put this Yoke* (of Circumcision) *on their Necks?* 1 Cor. 10. 9. *Neither tempt ye Christ the Lord*, (by distrusting his Readiness to support you under, and give an happy Issue from your Temptations, *v.* 13.) *as some of them* (i. e. the *Jews*) *tempted him*, (by saying, God had brought them out of *Egypt* to die in the Wilderness, because they wanted Bread and Water, *Numb.* 21. 5.) *and* (therefore) *were destroyed of Serpents*, (*v.* 6.) thus to *tempt the Spirit of the Lord*, Act. 5, 9.

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is to queſtion, or diſtruſt his Wiſdom, to diſcover what *Ananias* and *Sapphira* had concealed.

e Ver. 8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος· *Again the Devil taketh him up into an exceeding high Mountain, and ſhews him all the Kingdoms of the World, and the Glory of them.*] Mr. *Clerc* in his Note on the firſt Verſe ſaith, "What is here related may more "ſafely be conceived to have hapned to "*Chriſt* in a Viſion or Dream, than really; "it looks methinks very odd, *ſaith he*, that "an evil Spirit ſhould be permitted to have "ſuch a Power over our moſt holy *Saviour*, "as to carry him through the Air; and then "this Proſpect *of the Kingdoms of the whole* "*World* could no more be ſhewed from a "*Mountain* than from a Plain; for what can "be ſeen from a Mountain beſides Woods, "Fields, Rivers, Villages, and Towns, "which are not uſed in any Language to "ſignifie *the Kingdoms of the World*, and *the* "*Glory of them?* This Glory conſiſting ra-"ther in their ſplendid Attire, Guards and "Attendants, and their coſtly Edifices. But this is a vain Dream, and a Viſion of his own Brain, and that which robs us of all the practical Improvement of our Lord's Temptation; for why ſhould *Chriſt* be led into the Wilderneſs to have this Dream, or Viſion? Did he faſt only in a Viſion forty days, and forty Nights? That ſure was a long Dream or Viſion; or why is it ſaid that he *afterwards was hungry?* Why is it ſaid, *the Devil ſaid to him, the Devil ſet him upon a Pinnacle*, and *upon an high Mountain?* And Luke 4. 13. that *when the Devil had ended all his Temptations, he departed from him for a Seaſon?* Muſt not theſe words unavoidably import, that either the *Devil* did really thus tempt him, or elſe did frame this Viſion in his Brain? and looks it not far more odd to give the *Devil* Power over the *Phanſie* of our Lord to raiſe ſuch Imaginations in him, and ſuggeſt ſuch Dreams to him, than barely to give him that Power over our Lord's Body, which neither did, nor could do him any hurt? 2*dly*, As God cauſed *Moſes* to ſee the whole Land of Promiſe from the top of *Nebo*, either by ſtrengthning his Eyes to ſee it thence, or elſe by repreſenting it to him, as it were in a large Plan, or *Map* in all the Valleys round about him, ſo might the *Devil* in the Valleys round about that *high Mountain* upon which *Chriſt* ſtood, make a large Draught of the ſtately Edifices, the Guards, and Attendants of *Kings*, appearing in their Splendor, viſible to the Eyes of *Chriſt*, which Appearance could not be ſo well made unto him, or advantagiouſly ſeen had he been in a Plain.

f Ver. 10. Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις· *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*] From theſe words compared with other like *Scriptures*, it appears that *Chriſt* is not a Creature, becauſe the Worſhip and Service due to God alone cannot be duly given to a Creature, that being to own him equal in Dignity with God; and the Sin of *Idolatry* chiefly conſiſting in giving that Worſhip to a Creature which is due only to the God of Heaven; and therefore *religious Adoration* and Service being here ſaid to be due to God alone, cannot be given duly, or without *Idolatry* to *Chriſt*, provided that he be only a Creature. Seeing then God doth require, *That all Men ſhould worſhip the Son, even as they worſhip the Father*, John 5. 23. and *when he brought the Firſt-born into the World, ſaid, let all the Angels of God worſhip him*, Heb. 1. 6. and ſeeing this is the *Character* of *Chriſtians*, that *they ſerve the Lord Chriſt*, Coloſ. 3. 24. 'tis certain that he cannot be a Creature only, but muſt be truly God.

To this the *Socinians* anſwer, that God alone is to be worſhipped as the firſt and ſupreme Cauſe of all things, and the chief Cauſe of our Salvation, but yet *religious Worſhip* and Service may be paid to *Chriſt* as the *intermediate* Cauſe of that Salvation, which God intended by him to procure, and bring to paſs for us. But as there are no footſteps of this Diſtinction in the *Holy Scripture*, ſo there are many things contained in it which ſeem to contradict it. And 'tis plain the *Devil* here doth not require to be thus worſhipped as the firſt and ſupreme Cauſe of all things, for he frankly owns that all the Power he had over the Kingdoms of the Earth *was given to him*, and yet our Lord rejecteth his Temptation, not by ſaying, as the *Socinians* do, that he was an *impudent Liar*, no ſuch Power being given to him, but by oppoſing to him this Command, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Again, all the *Angels* are Miniſtring Spirits *ſent forth to miniſter to them who ſhall be Heirs of Salvation*, Heb. 1. 14. and the *Papiſts* who worſhip them with *religious Adoration*, do it doubtleſs, as they conceive it is to the Glory of that God whoſe Miniſters they are, and notwithſtanding muſt we not condemn that *Worſhip* in them? *Moſes* and *Aaron* were intermediate Cauſes of the Preſervation and Happineſs of the *Jews*, whom God by them brought out of *Egypt*; they by their Supplications and Interceſſions, preſerved them many times from preſent Death; and might they therefore pay *religious Worſhip* to them, provided 'twas directed to the Glory of God whoſe Miniſters they were? Might they do this to *Joſhua*, who carried Salvation in his very Name? The *Apoſtles* are ſtiled Συνεργοὶ Θεοῦ, *Workers together with God* for our Salvation, 1 *Cor.* 3. 9. their Doctrine is called the *Savour of Life unto Life*, 2 Cor. 2. 16. and they are ſaid

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ſaid to *ſave thoſe that hear them*, 1 Tim. 4. 16. Muſt we therefore pay *religious Adoration* to them as the *Papiſts* do? Vain therefore is this Subterfuge by which the *Socinians* endeavour to juſtifie their *religious Adoration* of that *Jeſus* whom they maintain to be a Creature only, and whoſe *Divinity* they deny.

g Ver. 14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου· *That it might be fulfilled which was ſpoken by Iſaias, ſaying, The Land of Zabulon and Nephthali.*] I ſee here no reaſon for ſaying with ſome learned Men, that this whole Paſſage of *Iſaiah* is by the *Evangeliſt* applied to *Chriſt*'s preaching in the Borders of *Zabulon*, and *Nephthali*, *only by way of Accommodation*, and not in any *myſtical* ſenſe intended by the *Holy Ghoſt*; for it is very eaſie to diſcern that upon occaſion of our Lord's leaving *Nazareth*, a Town in the Lower *Galilee*, in the Tribe of *Zabulon*, and going to *Capernaum* in the Higher *Galilee* in the *Tribe* of *Nephthali*, which was called *Galilee of the Gentiles*, as being partly inhabited, ſaith (e) *Strabo*, by *Ægyptians*, *Arabians*, and *Phœnicians*, he only takes the Names of theſe places from *Iſa.* 9. 1. having no farther Conſideration of the place, than to ſhew they are the People of whom the *Prophet* ſaid, *the People that ſat in Darkneſs hath ſeen a great Light*; let this now be underſtood in the *prophetick* Stile, repreſenting things ſurely to be accompliſhed in their Seaſon, as done already, of which we have an Inſtance, *v.* 6. in theſe words, *for unto us a Child is born, to us a Son is given*; and then the Prediction will run thus; the People ſitting in Darkneſs ſhall ſee great Light, and to thoſe who ſit in the Region, and Shadow of Death ſhall the Light ariſe, as we know it did, it being in *Chorazin* and *Bethſaida* ſituated in *Lower Galilee*, that *Chriſt* did his mighty Works mentioned *Matth.* 11. 21. and it being *Capernaum* that was *exalted up to Heaven* by his dwelling there, and preaching in their *Synagogues*, v. 23.

h Ver. 18, 21. Εἶδε δύο ἀδελφοὺς Σίμωνα, τὸν Ἀνδρέαν, *He ſaw two Brethren, Simon, ſirnamed Peter, and Andrew his Brother, caſting their Nets into the Sea*, v. 21. Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς Ἰάκωβον, &c. *Going thence he ſaw two other Brethren, James the Son of Zebedee, and John his Brother, with Zebedee their Father, mending their Nets, and he calleth them.*] So alſo we read *Mark* 1. from *v.* 16. to *v.* 21. The Hiſtory of *Simon* and *Andrew*'s coming, mentioned *John* 1. 41. 42, 43. is plainly different from that of St. *Matthew* and St. *Mark*, and ſo cannot be ſaid to contradict what is here ſaid. For (1.) here *Chriſt* ſees them, and calls them both together, there they hear *Chriſt*, and follow him home, and *Andrew* after finding *Peter* leads him to *Chriſt*, from *v.* 37. to 42. (2.) Here it is noted, that *Simon* was already ſirnamed *Peter*, there it is ſaid thou ſhalt be called *Peter*, *v.* 43. there they abide with *Chriſt* only one *night*, v. 40. and that uncalled, here they are called and follow him as his *Apoſtles*, being always with him, *John* 15. 27. As for the Hiſtory *Luke* 5. from *v.* 1. to 11th, I conceive it to be the ſame with this in St. *Matthew* and St. *Mark*, becauſe it hapned at the ſame place, at the *Lake of Geneſareth*, Luke 5. 1. i. e. at *the Sea of Galilee*, *Matth.* 4. 18. The ſame Perſons being preſent, and following him, having left all to do it, *v.* 10, 11. *Matth.* 4. 20, 22. But then I place the Story thus; *He ſaw theſe Fiſhermen*, two of them, *viz. Simon* and *Andrew waſhing their Nets*, Luke 5. 2. i. e. *Caſting them into the Sea to waſh them*, Matth 4. 18. and the other two, mending their Nets, where they were broken, *v.* 21. and then he ſpake to them both to follow him. And preſently the Multitude reſorting to him, to hear the word of God, *Luke* 5. 1. He enters into the Ship of *Simon*, and when *Simon* at his Requeſt, *thruſt it a little from the Land, he ſat down and taught them*; then ſpeaks he to *Peter*, to *let down his Net into the Sea for that* Draught which filled both the Ships of *Simon*, and the Sons of *Zebedee*, and ſtruck them all with great Amazement, inſomuch that *Peter* was afraid to follow him, or to be with him; but *Chriſt* bidding him not to fear, they drew their Ships to Land, and leaving both Ships and Fiſhes with *Zebedee*, and others that were with them, *Mark* 1. 20. forſaking them all they follow him, *Luke* 5. 11. It is no Objection againſt what is ſaid, that in St. *Luke* we find no mention of St. *Andrew*, it being certain from St. *Matthew* and St. *Mark* that *Andrew* was then with *Peter*, tho' *Simon* only be named by St. *Luke*, becauſe *Chriſt* ſpake only to him: Thus is it eaſie to remove thoſe manifold Diſagreements which ſome mention betwixt the *Hiſtory* of this matter, in St. *Luke*, and in St. *Matthew* and St. *Mark*. For according to the Series of the Story thus placed, St. *Luke* being to ſupply what was not told by St. *Matthew* and St. *Mark*, begins where they ended, and St. *Mark* having only ſaid in the general that Chriſt came thither *preaching the Goſpel of the Kingdom*, St. *Luke* ſhews how he went on with the work; and this puts an end to Mr. *Whiſton*'s four firſt Differences. His fifth is grounded on an evident Miſtake; for in St. *Luke* he doth not aſſure them, that from henceforth they ſhould catch Men, but ſaid this only to *Simon* aſtoniſhed at the Miracle, and deſiring Chriſt *to depart from him*, repeating to him in particular, what he had ſaid more gene-

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rally to all, that he might remove his Fears. The laſt is indeed no difference, it being the ſame thing to leave all that were then with them, and all they had there, and follow him, as St. *Luke* ſays they did; and to leave Nets, Ship, Father, and hired Servants, to follow him, as in St. *Matthew* and St. *Mark* they did. See Additions N° 5. (5.)

CHAP. V.

a 1. AND [a] ſeeing the Multitudes, he went up into a Mountain, and when he was ſet *(down, as the Jewiſh Doctors did when they taught,* ſee *Luke* 4. 16, 20.) his Diſciples came unto him.

2. And he opened his Mouth, and taught them, ſaying,

b 3. Bleſſed are [b] the poor in Spirit, (i. e. *the humble and lowly minded)* for theirs is the Kingdom of Heaven; *(they are fitted to enter into it here, and to enjoy it hereafter.)*

c 4. Bleſſed are [c] they that mourn *(for their Sins, with that godly Sorrow which works Repentance not repented of,* 2 Cor. 7. 10.) for they ſhall be comforted; *(with the aſſurance of the Pardon of their Sins, and with the hope of future happineſs.)*

d 5. Bleſſed are the [d] meek (i. e. *the Men of a ſweet, quiet, affable and courteous Diſpoſition,)* for they ſhall inherit the Earth; *(enjoying what is needful for them, with the greateſt quiet and tranquillity, and with moſt comfort, ſatisfaction, and contentedneſs of Mind.)*

e 6. Bleſſed are they who do [e] hunger and thirſt after Righteouſneſs, (i. e. *are as concerned to be righteous before God, walking in all the Commandments of the Lord blameleſs, as is the hungry Perſon to have Meat, or the thirſty to have drink)* for they ſhall be filled; (i. e. *be ſatisfied with the Enjoyment of it here, and the Completion and Reward of it hereafter.)*

f 7. Bleſſed are [f] the merciful, *(who out of pity to others under all their Infirmities, Wants, Miſeries, Indiſpoſitions of Soul or Body, are ready not only to forgive, and bear with their Infirmities, but to their Power to relieve, inſtruct, ſupport, comfort, and reclaim them from their evil ways;)* for they ſhall obtain Mercy, *(at the great day of their Accounts.)*

g 8. Bleſſed are [g] the pure in Heart, *(they whoſe Hearts are cleanſed from evil Thoughts, evil Concupiſcence, and evil Paſſions)* for they ſhall ſee *(and enjoy)* God, *(here and hereafter.)*

k 9. Bleſſed are [h] the Peace-makers *(who being themſelves of a peaceable temper, endeavour to promote peace among others,)* for they ſhall be called (i. e. *ſhall be,* ſee Note on *Chap.* 1. 23. *and ſhall be owned as)* the Children of God, *(and as ſuch rewarded.)*

i 10. Bleſſed are they which are [i] perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven.

11. Bleſſed are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake.

12. Rejoyce and be exceeding glad, for great is your reward in Heaven, *(who do thus patiently ſuffer for my Name's ſake upon Earth, your caſe being like that of the holy Prophets, who are now in Abraham's Boſom, and ſat down with him in the Kingdom of Heaven,* Luke 13. 28.) for ſo perſecuted they *(of this Nation)* the Prophets which were before you.

13. Ye are *(deſigned by me to be, as)* [k] the Salt of the Earth, *(to preſerve Mens manners from corruption, and give a good ſavour to their actions;)* but if the Salt have loſt its ſavour, wherewith ſhall it be ſalted? *(If you in example and converſation ſhould become unſavoury, there would be no recovering of you, and ſo it would be with you, as)* it is *(with unſavoury Salt, which is)* thenceforth good for nothing, but to be caſt out and trodden under foot of Men; *(and ſo you muſt expect to be caſt out by me into outer Darkneſs.)* k

14. [l] Ye are *(appointed to be)* the Light of the World, *(and as)* a City that is ſet on a Hill cannot be hid; *(ſo neither in this eminent Station in which you are placed, can the Light of your Doctrine, or Manners be concealed.)* l

15. Neither *(ſhould you endeavour to conceal them, for)* do Men light a Candle, and put it under a Buſhel? *(ſurely no)* but on a Candleſtick, and *(then)* it giveth Light to all that are in the Houſe.

16. *(Accordingly)* [m] Let your Light ſo ſhine before Men, that they may ſee your good Works, and *(on the account of them may have cauſe to)* glorifie your Father, which is in Heaven. m

17. *(And tho' I preach a more ſpiritual Doctrine, than is contained in the Letter even of the moral Law, yet)* [n] Think not that I am come to deſtroy (i. e. *to diſſolve or looſe you from the Obligation of)* the Law, and the Prophets; *(for)* I am not come to deſtroy, but to fulfil *(them, to give you the full Senſe and the ſpiritual Import of the moral Law, and alſo to fulfil the Types, and the Predictions of the Law, and the Prophets).* n

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18. For verily I say unto you, till Heaven and Earth pass (*away*) one jot, or one tittle shall in no wise pass from the Law, (*or the Prophets,*) till all be fulfilled; (*which was both typified in the Law, and foretold by the Prophets.*)

o 19. Whosoever therefore ° shall break one of these least (Gr. *the least of these*) Commandments, and shall teach Men so (*to do,*) he shall be called the least in the Kingdom of Heaven; (i. e. *he shall not be admitted as a true Member of my Kingdom*;) but whosoever shall do and teach them, the same shall be called great (i. e. *he shall be an eminent Person*) in the Kingdom of Heaven.

20. (*And let it not be thought a sufficient excuse that your Scribes and Pharisees thus*
p *teach*;) For ᵖ I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, (*who by their Traditions exempt themselves, and others, in many cases from the observation of this Law,* Mark 7. 8, 9.) ye shall in no wise enter into the Kingdom of Heaven.

q 21 ᵠ Ye have heard that it was said by them of old time, (Gr. *to them of old*) thou shalt not kill, (*Exod.* 20. 13.) and whosoever shall kill, shall be in danger of the Judgment, (*Gen.* 9. 6. *Numb.* 35. 31. *and are taught by your Scribes, that by this Precept you are not obnoxious to guilt for any thing but Murther.*)

r 22. But I say unto you, that ʳ whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment, (*or Anger of God,*) and whosoever shall say unto his Brother, Racha, (i. e. *thou art an empty, worthless Fellow, fit to be whipped, or punished as an idle Drone,*) shall be in danger of the Council, (i. e. *of being punished by them, for vilifying, and reviling one of the Seed of Abraham*;) but whosoever (*from the like Rancour of Spirit against his Brother*) shall say (*to him*) thou Fool, (i. e. *shall censure him as a profane Person, or an Hellhound,*) shall be in danger of Hell Fire; (*the Portion he assigneth to his Brother.*)

s 23. ˢ Therefore if thou bring thy Gift to the Altar, (*to make Atonement for thy Sin,*) and there remembrest that thy Brother hath ought against thee; (i. e. *hath received from thee any Injury of this, or any other kind*;)

24. Leave there thy Gift before the Altar, and go thy way, (*and*) first (*use thy endeavour to*) be reconciled to thy Brother, and then come and offer thy Gift; (*it being not acceptable for the Atonement of thy Sins committed against God, till thou hast thus endeavoured to make satisfaction for thy faults committed against thy Brother.*)

25. (*And if there be any Person to whom thou art indebted, and who upon that account*
t *may implead thee before the Judge,*) ᵗ agree with thine Adversary quickly, whilst thou art in the way (*to the Judge*) with him, lest at any time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, (*appointed for that purpose,*) and (*so*) thou be cast into Prison.

26. Verily I say unto thee, (*if thou permit things to go so far,*) thou shalt by no means come out thence till thou hast paid the uttermost farthing; (*and so will it also be if thou neglectest to be reconciled to God, and so he cast thee into the infernal Prison.*)

27. ᵘ Ye have heard that it was said by u
(Gr. *to*) them of old time, thou shalt not commit Adultery; (*Exod.* 20. 14.)

28. But (*Know this is not all which is forbidden by that Precept, for*) I say unto you, whosoever looketh on a Woman to lust after her, hath commited Adultery with her already in his Heart.

29. And (*if then*) thy right Eye offend thee (*by thus lusting,*) pluck it out, and cast it from thee, (i. e. *suppress all such impure lustings*;) for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell; (i. e. *it is better for thee to want these Delights at present, than by enjoying them, to plunge both Soul and Body into Hell.*)

30. And if thy right Hand offend thee, (*by ministring to this, or any other Sin,*) cut it off, and cast it from thee. for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell.

31. ʷ It hath been said, whosoever shall w
put away his Wife, let him give her a Writing of Divorcement, (*and this being permitted for the Hardness of your Hearts, you think may lawfully be done for any Cause,* Matth. 19. 3.)

32. But I say unto you, that (*according to the primitive Institution of Marriage,*) whosoever shall put away his Wife, saving for the cause of Fornication, causeth her to commit Adultery, (*by giving her this occasion to go and be married to another,*) and whosoever shall marry her that is (*thus*) divorced, committeth Adultery (*with her.*)

33. Again, ˣ ye have heard that it hath been x
said by (Gr. *to*) them of old time, thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths; (*Exod.* 20. 7. *Lev.* 19. 12. *and this you think is all that is criminal in Oaths,* (viz.) *to swear falsly by the Name of the great Jehovah.*)

34. But I say unto you, swear not at all, (*in your common Conversation*) ʸ neither by y
Heaven, for it is God's Throne, (*and so by swearing by it, thou sweareſt by him who sits upon it,* Matth. 23. 22.)

35. Neither by the Earth, for it is his Footstool, (*and he that sweareth by it,*

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ſweareth alſo by him whoſe Footſtool it is;) neither by Jeruſalem, for it is the City of the great King, *(and he that ſweareth by it, ſweareth alſo by him that dwelleth in it.)*

z 36. Neither ſhalt thou ſwear [z] by thy Head, becauſe thou canſt not make one Hair white or black; *(for the preſervation of that Life, of which the Head is the Fountain, is not in thy power, but depends on him by whom we live; and therefore to ſwear by it, is in effect to ſwear by him who hath the power of Life and Death in his hands.)*

a a 37. But let your Communication be [aa] yea, yea, nay, nay, *(an ordinary, or at the moſt a redoubled Affirmation, or Negation,)* for whatſoever is more than theſe cometh of Evil; (i. e. *from ſome evil Principle, as want of Reverence of the great Name of God, or from that evil one who is the Enemy to God, and to his Honour.*)

b b 37. [bb] Ye have heard that it hath been ſaid, *(that he who maimeth any body, ſhall reſtore)* an Eye for an Eye, and a Tooth for a Tooth; *(Exod. 21. 24. If the maimed Perſon ſhall require the Judge to execute this Puniſhment on the Offender, and will not admit a pecuniary Compenſation;)*

39. But I ſay unto you, that you reſiſt not Evil, (i. e. *oppoſe not Violence to Violence,*) but whoſoever ſhall ſmite thee on the right Cheek, turn to him the other alſo; (i. e. *bear rather that Diſgrace redoubled patiently, than give him Stroke for Stroke:*)

40. And if any Man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo; (i. e. *ſuffer one ſmall and reparable Wrong after another, rather than contend by Law with him.*)

41. And whoſoever ſhall compel thee to go a mile, go with him twain; *(rather than maintain thy Liberty by forcibly oppoſing his Compulſion.)*

42. *(And if Men do not uſe force, but only ask, or deſire to borrow of thee,)* [cc] give to him that asketh of thee, *(what thou haſt to ſpare,)* and from him that would borrow of thee, turn not thou away.

43. [dd] Ye have heard that it hath been ſaid, thou ſhalt love thy Neighbour, and *(this, by the Scribes and Phariſees, is interpreted as a permiſſion, to)* hate thine Enemy.

44. [ee] But I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you, (i. e. *be kindly affected towards your Enemies, and ready to do good to them for evil, and the good you cannot do your ſelves, pray that God would do for them.*)

45. That *(ſo)* you may *(appear to)* be the Children of your Father which is in Heaven, *(by your likeneſs to him)* for he maketh his Sun to riſe on the evil and the good, and ſendeth Rain on the juſt, and on the unjuſt.

46. For if you *(reſtrain your)* love *(to)* them *(only)* which love you, what Reward have you? (i. e. *what reaſon to expect any Reward from God for ſo doing? for)* do not even the Publicans *(whom you look upon as Men deſerted by God, do)* the ſame?

47. And if ye ſalute *(or kindly treat)* your Brethren only, what do you more than others? do not even the Publicans ſo *(alſo?)*

48. Be ye therefore perfect, *(in your Charity and Mercy to others,)* even as your Father which is in Heaven is perfect; *(and then your eminent good Works will eminently be rewarded by him.)*

Annotations on Chap. V.

a Ver. 1. ΙΔΩΝ ὃ τὰς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθισαντος αὐτοῦ · *And ſeeing the Multitude he went up into a Mountain, and ſitting down, his Diſciples came to him.*] Here note (1.) That *Chriſt* ſeeing the Multitude, taught them; for tho' his *Diſciples* may be eſpecially concerned in ſome few Verſes of this fifth *Chapter*, yet it is certain from theſe words in the cloſe of this Sermon, *(the Multitudes were aſtoniſhed at his Doctrine, for he taught them as one that had Authority;)* that the Multitude not only heard, but were taught, the things contain'd in this Sermon, according to thoſe words of *Chryſoſtom*, μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν.

Moreover it deſerveth to be noted, that the whole Multitude of them who attended on his Doctrine, and thought well of him, are called his *Diſciples*, and not the twelve *Apoſtles* only; ſo doth St. *Luke* inform us, by ſaying, *he called to him his Diſciples, and out of them he choſe the Twelve*, Luke 6. 13. and *v.* 17. *that the whole Multitude of his Diſciples* were then with him. So *John* 6. 66. *From that time many of his Diſciples went back, and followed no more after him*; and *v.* 67. He ſaid *to the Twelve, Will ye alſo go away?* What therefore was here ſpoken to his *Diſciples*, might alſo be ſpoken to the Multitude. (2.) This Sermon was ſpoken upon the Mount, which he made choice of, ſaith Dr. *Hammond*, that as the Law had been delivered from Mount *Sinai*, ſo might the Preaching of the Goſpel, begin from a Mountain: Say others, that he might be the better heard by his Auditors, inſtructing us by his Example ſo to perform this Service, as may be moſt conducing to the advantage of the Hearers.

The Queſtion here raiſed by *Interpreters*, whether this Sermon be the ſame with that which

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which we find mentioned *Luke* the sixth, or only a like Sermon spoken at another time and place, is of some concern for the right understanding of the Words; for if the Sermon be the same in both, and it were spoken only once by Christ, tho' it be set down twice by the *Evangelists*, the words of one *Evangelist* must be interpreted in a sense agreeable to the other, or else they cannot both be true. Whereas, if our Lord spake the words recorded by St. *Luke* at any other time and place, than the Discourse related by St. *Matthew* was delivered at, we may give different Interpretations to their words; and that this was so seems highly probable.

1*st*, Because St. *Luke* omits so many things recorded by St. *Matthew* as Parts of this Discourse, *viz.* all the *fifth Chapter*, from *v.* 13. to 39. the whole *sixth Chapter*, and *Chap. seventh*, from *ver.* 6. to 16. that is, he omits the greatest part of this Sermon, and therefore it is probable he did not intend to set down the same Sermon; since otherwise it must be granted that he hath performed what he intended very imperfectly; and also added many Woes, of which St. *Matthew* makes no mention.

2*dly*, As for the time, St. *Matthew* doth sufficiently inform us that his Sermon was delivered before the healing of the *Leper*, for *as Christ came down from the Mount, the Leper came to him*, Chap. 8. 2. whereas St. *Luke*, tho' he promiseth to discourse in order of what Christ did, gives us the Story of the *Leper*, Chap. 5. 12. and the History of *Christ*'s Sermon after, *Chap.* 6. 17. Again, St. *Luke* reckons *Matthew* among those whom Christ had chosen to be of the Twelve, and *ver.* 17. he adds, that *Christ* went down with them and preached the following Sermon, whereas the Sermon mentioned by St. *Matthew* was preached long before his calling to be one of Christ's Disciples; for after Christ was come down from the Mount, had heal'd the *Leper*, and the *Centurion*'s Servant, and had done many other things, *He saw a Man sitting at the Receipt of Custom, named Matthew, and said unto him, Follow me*, Chap. 9. 9. Whence it appears, that he was called long after the preaching of this Sermon on the Mount, and yet before the preaching of the Sermon mentioned by St. *Luke*. Lastly, St. *Matthew*'s Sermon was preached on the Mount by our Lord, calling his Disciples up to him; whereas St. *Luke* informs us, *v.* 17. that our Lord *came down with his Disciples from a Mount*, and stood in the Plain, and from thence preached what he recorded; wherefore the difference of these Sermons being so great, both as to Matter, and to Circumstance of Time and Place, it seems most reasonable to conceive that they were severally spoken, and therefore may admit of divers Senses: Yet seeing soon after both these Sermons we find him entring into *Capernaum*, and healing the *Centurion*'s Servant, *Matth.* 8. 5. *Luke* 7. 1. it may be probably conjectured that he spake the Sermon in St. *Matthew*, whilst he was *sitting on the Mount*, to his *Disciples*, and that in St. *Luke*, when he afterwards *came down into the Plain with them*, Luke 6. 17. *in the Audience of all the People*, Luke 7. 1.

Ver. 3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *Blessed are the poor in Spirit.*] Here note,

1*st*, That by the poor in Spirit we are not to understand, as many *R. Commentators* do, such Persons as having Riches, and plentiful Possessions, do voluntarily quit them, and chuse a state of Poverty, as most conducing to the free exercise of Religion, as did some *Eremites*, and *Monks* of old, and as the *Mendicants*, or *begging Friars* of that Church pretend now to do; for it is assuredly the Duty of all Men, who would obtain this Bliss, to be *poor in Spirit*; whereas it cannot be the Duty of all *Christians* to turn *Monks*, and *Friars Mendicant*, to this end, for then all other *R. Catholicks* must be excluded from the Kingdom of Heaven. Nor,

2*dly*, Doth our Lord here pronounce this Blessing on the Poor properly so called, that is, on such as have no Riches and Possessions in this World, as being the most likely Persons to embrace that Gospel which calls for the forsaking all that they have, which they who have but little will be most easily persuaded to do, and so will be most ready to enter into the Kingdom of God. (1.) Because our Lord expresly limits this *Beatitude* not to the poor in Purse, or in Externals, but to the poor in Spirit. (2) Because Christ actually pronounces that the poor he speaks of are blessed, and that theirs is the Kingdom of Heaven; which is not true of all, or of the most part of those who, as to Temporals, are poor; for by Experience, we find they are often discontented with their state, are apt to steal, lie, flatter, and use sordid Arts to get a Penny, and have but little sense of Piety, but little Knowledge of, and less Concernment for Religion. And, (3.) This Interpretation seems to exclude the Rich, who do not actually quit their temporal Enjoyments, from any interest in the Kingdom of Heaven; whereas St. *Paul* only requires them to be *rich in good Works*, that they may lay hold of eternal Life, 1 *Tim.* 6. 18, 19. And therefore,

3*dly*, The most received, and best Interpretation of this Phrase, is this, that by the *poor in Spirit*, our Saviour understands the Man of a true, humble, lowly Spirit; this being the usual Expression by which the Scriptures and the *Jewish* Writers still represent the humble Man, that he is *Shephal Ruach*, i. e. poor, low, or contrite in his Spirit.

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Spirit. So *Prov.* 16. 19. Better is it to be *Shephal Ruach*, of an humble Spirit with the Meek, than to divide the Spoil with the Proud; and *Chap.* 29. 23. the Pride of Man ſhall humble him, but *Shephal Ruach*, he that is of an humble Spirit obtaineth Glory, So *Iſai.* 66. 2. To whom will I look but to the poor in Spirit; which *Chap.* 57. 15. is *Shephal Ruach*, to the Man of an humble Spirit. Accordingly, in their (a) *Pirk Avoth* they have theſe Inſtructions, *Be thou Shephal Ruach, humble in Spirit towards all Men, he that is Shephal Ruach is worthy of Honour, and the Holy Ghoſt will reſt upon him.* And (b) *great are the humble in Spirit in the ſight of God:* And they who are thus poor in Spirit are bleſſed, becauſe their Humility rendring them teachable, ſubmiſſive, contented and obedient, prepares them to enter into Chriſt's Kingdom, and makes them living Members of his Body; and ſeeing they who are thus holy ſhall be alſo happy, they muſt be alſo meet to enter into the Kingdom of Glory hereafter.

c Ver. 4. Μακάριοι οἱ πενθοῦντες, *Bleſſed are they that mourn.*] Here note,

1*ſt*, That by the Mourners here, I do not think it reaſonable to underſtand Men whoſe condition in this World is ſad and lamentable, as being deſtitute of all thoſe outward things which render this Life comfortable, and perhaps alſo under great Afflictions; which ſome conceive to be the import of theſe words, becauſe a like Beatitude in St. *Luke* runs thus, *Bleſſed are ye that weep now, for ye ſhall laugh.* For (1.) if this Mourning did only import a Condition ſad and lamentable as to outward Circumſtances, then muſt the Laughter in St. *Luke* oppoſed to it, be only a Promiſe of outward temporal Felicity, which as it is no Goſpel Promiſe, ſo is it far from rendring any Perſon truly bleſſed. (2.) Becauſe either we muſt then pronounce all bleſſed who are in ſuch a lamentable ſtate, which is far from being true, there being many who fall into it by their own Sin and Folly, and many who being in it, are nothing better by it, as to the inward Frame and Diſpoſition of their Spirits; or elſe we muſt reſtrain this to them, who do thus ſuffer for the Name of Chriſt, and for the ſake of Righteouſneſs; and then it will not be the import of the ſecond, but of the eighth *Beatitude.* Nor,

2*dly*, Do I think, as ſome of the *Fathers* did, that the Mourners here are thoſe who mourn for the Sins of others, for the Iniquities committed by the Profeſſors of *Chriſtianity*, and eſpecially for the Sins committed in the Place, and Nation where they live; for tho' when Men thus weep out of a fixed Hatred to Sin, from a true Zeal for God, and a ſincere Affection for the Souls of Men, this muſt be highly acceptable in the Sight of God, and therefore matter of juſt Comfort to them alſo; yet the word *mourn* is general, and therefore ſeems not fit to be reſtrained unto ſuch Mourners in particular. The Mourner therefore here intended is the Perſon filled with that *godly Sorrow which works Repentance not repented of*, or not reverſed by our return again to the like Sins, 2 *Cor.* 7. 10. this Perſon muſt be bleſſed in the Pardon of his Sins, for *bleſſed is he, whoſe Iniquity is forgiven, and whoſe Sin is covered*, Rom. 4. 6, 7, 8. He alſo will be comforted with the aſſured Hope of future Happineſs; this true Repentance being ſtiled, *Repentance unto Life*, Acts 11. 18. *Repentance unto Salvation*, 2 Cor. 7. 10.

Ver. 5. Μακάριοι οἱ πραεῖς, *Bleſſed are the meek;*] *i. e.* the Men of ſuch a happy Frame of Spirit, as renders them averſe from Wrath, even when they are provoked to it, by the Injuries they have received from others, and from retaliation, or recompenſing Evil for Evil; but on the contrary, are inclined rather to remit ſomething of their right, and overcome Evil with Good; and by the ſweetneſs, friendlineſs, and affability of their Converſation, to reconcile and win their Brother to a Good-liking, and kind Affection to them. The Bleſſing promiſed to theſe meek Perſons is this, that *they ſhall inherit the Earth*; which words being taken from *Pſal.* 37. 11. cannot admit of that ſtrained Expoſition of ſome of the *Ancients*, who by the Earth underſtand Heaven, as being eminently *the Land of the Living*; for it is evident to a Demonſtration, that *David* did underſtand this of the preſent Earth, or of the Land of *Canaan*; for the Tenour of this whole thirty ſeventh *Pſalm* is deſigned to ſhew, that wicked Men ſhall by God's Judgments ſuddenly periſh, whilſt righteous Men lived eaſily, and quietly in the Land of *Canaan.* So *ver.* 9. *Evil-doers ſhall be cut off, but they that wait upon the Lord, they ſhall inherit the Earth; for yet a little while, and the wicked ſhall not be, but the meek ſhall inherit the Earth. They that are bleſſed of him ſhall inherit the Earth, and they that are curſed of him ſhall be rooted out.* So *ver.* 34. *Wait on the Lord, and keep his Way, and he ſhall exalt thee,* ἵνα κληρονομήσῃς τὴν γῆν, *to inherit the Earth: when the wicked are deſtroyed, thou ſhalt ſee it.* 'Tis therefore well obſerved by *Chryſoſtom* upon the place, that becauſe the *Jews* had been oft taught this Leſſon in the *Old Teſtament*, our *Saviour* addreſſes himſelf to them in the Language they had been accuſtomed to: This Son of *David* repeateth, and confirmeth to them the Promiſe made by *David.* And this I judge

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(a) Chap. 4. §. 4. 10. c. 5. 19.

(b) Buxt. Floril. p. 117.

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judge to be the most natural, and truest Exposition of these words.

But then it must be noted, (2*dly*,) that our Saviour doth not here promise to advance the Meek unto an Affluence, or great Abundance of things temporal, to make him great in Power, or rich and wealthy in the World. For a *Man's Life*, i. e. the true Comfort and Satisfaction of it, *consists not in the Abundance of the things which he possesseth*, Luke 12. 15. and so we have no reason to expect those things which are not needful to the Comfort, and Satisfaction of our Lives. Experience shews that this is not the ordinary Portion of the Meek, and therefore doth sufficiently instruct us, that this is not the Blessing promised, by that God who cannot lie, or fail of the Performance of his Promise; and therefore positively this Phrase seems rather to import, that Meekness is the best way to the most sure Enjoyment of these things, as far as they are needful and convenient; and, (2*dly*,) to enjoy them with the greatest Quiet and Tranquillity, without that Strife, Debate, Anxiety and Trouble, which imbitter the Enjoyment of these things to others; and, (3*dly*,) with the truest Comfort, Satisfaction, and Contentedness of Mind.

e Ver. 6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, *&c. Blessed are they that hunger, and thirst after Righteousness.*] The Righteousness here mentioned, is by some thought to be the Righteousness of Faith, by which we being justified, or freed from the Guilt of Sin, have Peace with God, and this undoubtedly is a fit matter of our spiritual Thirst and Hunger; but yet I think this cannot be the proper import of the words; (1.) Because the word δικαιοσύνη, *Righteousness*, bears no such sense in the Gospel; but only in the Epistles of St. *Paul*; (2.) Because the *Jews*, to whom *Christ* speaks, had no Idea of this Righteousness, no Apprehension that their *Messiah* was to die, and much less that they should be justified by his Death; and therefore had Christ spoken of this Righteousness, none of them could have understood his meaning, as we may learn from his Discourse on this Subject, *John* 6. for the *Jews* could not understand it; wherefore the Righteousness here intended is that inherent Righteousness, which consists in a sincere endeavour to practise all those Duties which God requires at our Hands, and to eschew that Evil which he hath forbidden; in which sense *Zacharias*, and *Elizabeth*, are said to *be both righteous before God, walking in all the Commandments of the Lord, blameless*, Luke 1. 6. and it is represented as our Duty, to *serve God in Righteousness, and Holiness before him all the Days of our Life*, v. 74, 75. and here 'tis said, that *Except our Righteousness exceed the Righteousness of the Scribes and Pharisees, we can in no case enter into the Kingdom of God*, *ver.* 20. To hunger and thirst after this Righteousness, is to be as sensible of the want of it, as fervently desirous to have it, as industrious to obtain it, as restless and incessant till we do enjoy it, as Men usually are when they are pinch'd with Hunger and Thirst. And they who stand thus affected to it, shall be satisfied with it, *i. e.* they shall have all the Means and Aids required to make them thus righteous here, and shall have the Reward of Righteousness hereafter, and so shall be blessed; for seeing it is God himself, who by his Word and Spirit, raises in them this Disposition towards Righteousness; since he inviteth every hungry Soul to eat of this spiritual Food, and saith to every thirsty Soul, *Come drink of these Waters of Life*; seeing this Righteousness renders them so acceptable, and well-pleasing in his Sight; and lastly, seeing he hath promised them this Satisfaction, they all on these accounts may rest assured, that they shall obtain this Food of the Soul. See Note on *John* 6. 27.

Ver. 7. Μακάριοι οἱ ἐλεήμονες, *Blessed are* f
the merciful;] i. e. they who from an affecting sense of, a *Sympathy* with others, and a charitable Affection and Good-will towards them, are ready to relieve them as they are able, under all their Wants, to pity them in their Infirmities, to comfort and support them under their Calamities, and ready to forgive, and to shew Mercy to them when they have offended, and to pray to their heavenly Father to give them those Supports and Consolations we are not able to afford them; and who especially have this compassion for their Souls, by endeavouring to instruct the ignorant and to reclaim the wicked from their evil ways; such merciful Persons shall be blessed both in the inward Comforts and Satisfaction, they shall find arising from those Dispositions which render them so like to their heavenly Father, and also from that Mercy they shall obtain from him at the great day of their Accounts.

Ver. 8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, g
Blessed are the pure in Heart.] They whose Hearts are pure from those evil Thoughts and Reasonings, those evil Desires, Lustings and Affections, those evil Passions and Perturbations, and from those evil Intentions, Devices and Machinations which defile the Soul, are blessed; for they are fitted to enjoy Communion with God here, 1 *John* 3. 3. and Happiness with him hereafter; *Heb.* 12. 14.

Ver. 9. Μακάριοι οἱ εἰρηνοποιοὶ, *Blessed are* h
the Peace-makers;] *i. e.* (1.) the Men of a peaceable Mind, for as he that is inclined to Lying, is said *to make a Lie*, Rev. 22. 15. and he that is inclined to sin, ποιεῖν ἁμαρτίαν, *to do, or make Sin*, 1 John 3. 8. so he that is disposed to follow after the things which make

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make for Peace, may be ſtiled a Peace-maker; (2.) They who endeavour in their Stations, and as occaſions do preſent themſelves, to preſerve Peace, Love, and Friendſhip, and to prevent Contentions, Quarrellings, and Diſcords among Chriſtian Brethren. And (3.) they who labour to promote the Peace and Quiet of the Publick, both in *Church* and *State*, are bleſſed, becauſe they ſhall be called, *i. e.* they are, and ſhall be owned by God, as his Sons, by reaſon of their likeneſs to the God of Peace, 1 *Cor.* 14. 33. 2 *Cor.* 13. 11. *Philip* 4. 9. 2 *Theſſ.* 3. 16. See Note on *Chap.* 1. 23. and being Sons ſhall be *Heirs of God, Joint-heirs with Chriſt*, Rom. 8. 17. ſuch as ſhall reign with him in Glory; they ſhall be *Sons of the Reſurrection*, Luke 20. 36. and ſhall receive υἱοθεσίαν the Bleſſing conſequent on this Sonſhip, or Adoption, to wit, *The Redemption of their Bodies from Corruption*, Rom. 8. 23.

i Ver. 10. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *Bleſſed are they which are perſecuted for the ſake of Righteouſneſs,*] or for Chriſt's ſake, *&c. i. e.* (1.) for perſevering patiently and ſtedfaſtly in the Profeſſion of the Chriſtian Faith, or (2.) for the performance of that Duty, which they owe to God the *Father*, and our Lord *Jeſus Chriſt*, and to our *Chriſtian* Brother for their ſakes; or (3.) who are perſecuted, becauſe they do not own that as an Article of Faith, or any part of *Chriſtian* Duty, which God hath not declared to be ſo; for ſeeing this cannot be done without making profeſſion of a Lie, or ſaying we believe what we can ſee no reaſon to believe, to ſuffer for this cauſe is evidently to ſuffer becauſe we will not play the *Hypocrites*, or give the Lie to our own Conſciences; and therefore this in St. *Peter's* Language is to ſuffer *for Conſcience towards God*, and ſo to ſuffer wrongfully or unjuſtly. Yea, ſeeing this cannot be done, but we muſt own another Teacher, Lawgiver, and Author of our Faith, beſides the *Lord Chriſt*, our Sufferings for refuſing to do this, are truly Sufferings *for the ſake of Chriſt*; and ſuch as make us happy Sufferers, ſince *Chriſt* hath promiſed them the Bleſſings of this heavenly Kingdom, and hath aſſured them that *great is their Reward in Heaven*; and therefore as their ſtate on Earth under theſe Perſecutions, doth render them conformed to their Head, and like to the holy *Prophets* and *Apoſtles*; ſo ſhall they hereafter be like to them in Glory, *Rom.* 8. 17. 2 *Tim.* 2. 11.

k Ver. 13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *Ye are the Salt of the Earth.*] Sal ſapit omnia, *Salt is given to make things ſavoury*, according to that Queſtion of *Job*, Chap. 6. 6. *Can that which is unſavoury be eaten without Salt?* And alſo to ſave them from Putrefaction: See Note on *Mark* 9. 49. So that the import of this *Metaphor* is this; ye are appointed by that pure and holy Doctrine which you are to preach, and by the ſavour of your good Converſation, to purge the World from that Corruption in which it lies, and repreſent them to God as *a Sacrifice of a ſweet ſmelling Savour, holy, and acceptable to God*; but if you your ſelves ſhould loſe the ſavour of your good Converſation, and become putrified Members in my Body, you would be wholly uſeleſs to theſe good ends, and therefore can expect nothing but to be rejected by me, and caſt off, as *unſavoury Salt* is caſt unto the Dunghil.

Ver. 14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the Light of the World.*] The effect of Light is to make things manifeſt, *Eph.* 5. 13. and to direct us in the way in which we are to walk. So that the import of this *Metaphor* ſeems to be this; I have appointed you to manifeſt to the World my Doctrine, which will diſcover to them what is *the good, and acceptable, and perfect Will of God*, and ſo direct their Feet into the way that leadeth to eternal Life, and will enable them to *walk as Children of the Light*; and if you do not hide this Light from them, but cauſe it to ſhine forth both in your Doctrine and Chriſtian Converſation, the Light of it is ſo clear and radiant, that it cannot be hid from them. l

Ver. 16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν· m
So *(therefore)* let *(this)* your Light ſhine before Men, that they may *(from your Converſation, as well as from your Doctrine)* ſee your good Works, and *(then they will ſee cauſe to)* glorifie your Father which is in Heaven.] Hence note,

1*ſt*, That tho' *Chriſt*'s twelve *Apoſtles* are chiefly concerned in theſe *Metaphors*, yet are they in ſome meaſure applicable to all *Chriſtians*; for it is the Duty of all *Chriſtians* to *ſhine as Lights in the World*, Philip. 2. 15. And *Chriſt* having ſaid, *He that forſaketh not all he hath, cannot be my Diſciple*; preſently ſubjoins, *Salt is good, but if the Salt hath loſt its Savour, wherewith ſhall it be ſalted?* Luke 14. 33, 34. Note,

2*dly*, That the good Works here mentioned, muſt be ſuch as by the Light of Nature ſeem good and honourable in the ſight of Men, becauſe they muſt give occaſion even to *Heathens* to think well of *Chriſtianity*; theſe Works may therefore be performed to be ſeen of Men, provided we deſire this not from Oſtentation, but for God's Glory, and their Edification; that they diſcerning the Holineſs, Juſtice, and Goodneſs of his Precepts, and the excellent Effects they have on thoſe who do embrace them, may thereby be convinced that they are derived from a God juſt, holy, and full of Kindneſs and Good-will towards Men.

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n Ver. 17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· *Think not that I am come to destroy* (Gr. *dissolve*) *the Law or the Prophets*] Our Lord hath taught us that all the Law and the Prophets are comprehended in these two Precepts, *Thou shalt love the Lord thy God with all thy Heart*, &c. and *thou shalt love thy Neighbour as thy self*, Matth. 22. 40. St. *Paul*, that *he who loves his Neighbour as himself*, νόμον πεπλήρωκε, *hath fulfilled the Law*, Rom. 13. 8. And that *the whole Law* πληροῦται *is fulfilled*, Gal. 5. 14. or is perfected, *Jam.* 2. 8. in this, *Thou shalt love thy Neighbour as thy self*; it is not therefore to be thought that *Christ* came to dissolve the *moral Law*, or any Rules of *Morality* delivered by the *Prophets*, but he came rather *that the Righteousness of the Law* πληρωθῇ, *might be fulfilled by us, who walk not after the Flesh, but after the Spirit*, Rom. 8. 4. And that this is the Law chiefly intended here, may be concluded. (1.) Because *Christ* only undertakes the true Interpretation of the Precepts, which respect the *moral* Law; in these alone can he be rationally conceived to require *our Righteousness should exceed that of the Scribes and Pharisees*, not in the literal observance of the Ritual Precepts, in which they were exactly scrupulous, whilst they neglected *Judgment, Mercy, and the Love of God.* And of them only could he say, That *he who brake the least of them, and taught Men so to do, should be the least in his Kingdom*, v. 19, 20. Since otherwise the Apostle *Paul* must have been chief in that Number. (2.) As for the *Rituals* of the *Law* and *Prophets*, our Lord declares, *the Law and the Prophets were till John*, Luke 16. 16. and says the time was coming, when *neither in Samaria, nor in Jerusalem should they worship the Father*, but should worship him every where in a more spiritual manner, *Joh.* 4. 22, 23, 24. Yea, he foretels the Dissolution of that Temple, and *Jewish* Polity, on which their *ritual* and *judicial* Precepts did depend, *Chap.* 24. St. *Paul* informs us, that the Law was only given *till the promised Seed should come*, Gal. 3. 19. and that he being come, we were no longer under the *Pedagogy* of the Law. That *Christians* were *dead to the Law through the Body of Christ*, Rom. 7. 4, 6. that they were *loosed from the Law, that being dead, under which they were held*, v. 6. that it was evacuated, 2 *Cor.* 3. 11. that they were redeemed from it by *Christ*, Gal. 4. 5. and that they ought no more to be subject to that *Yoke of Bondage*, or return to those beggarly *Elements*, v. 9. and *Chap.* 5. 1. that Christ had broken down this *Partition-wall*, and evacuated that Law of Commandments, *Eph.* 2. 14, 15. that he had *blotted out that Hand-writing of Ordinances, and took it out of the way, nailing it to his Cross*, Colos. 2. 14. that it was only to continue *to the time of Reformation*, Heb. 9, 10. that *the Priesthood being changed, there was a necessity of the change of the Law*, Chap. 7. 12. and that there was *a disannulling of the Commandment going before, because of the Weakness and Unprofitableness of it*, v. 18. Which things seem inconsistent with the Doctrine that *Christ* came not to dissolve that *ceremonial* Law, from which he freed all *Christians*, and made them dead to it, by his Body, evacuating this *Hand-writing of Ordinances*, and *taking it out of the way*, by nailing it to his Cross. Nor seems it here sufficient to say, This Law was not abolished by *Christ*, but vanished by the Maturity of the time appointed for the continuance of it; seeing it therefore only vanished because *Christ* came to evacuate it by his Death and Cross; and what he came to take away, he came also to dissolve. But, (3*dly*,) These Rites may be considered as they were *typical* of things future, and were a *shadow of good things to come by Christ*, Col. 2. 17. Heb. 10. 1. The *Prophets* also may be look'd upon as fore-telling his Days, and speaking of the things he was to do and suffer, and of his future Glory, and the glad Tidings of the Gospel, *Acts* 3. 24. 1 *Pet.* 1. 10, 11, 12. of the Conversion of the *Jews* at the close of the World, the Fall of *Antichrist*, the coming in of the Fulness of the *Gentiles*, and the final Judgment; and in this sense, *Christ* came not to dissolve the Law and the *Prophets*, but *to fulfil them*, by exhibiting the *Antitype* and Substance, of which these *Rituals* were the *Types*, and *Shadows*; and fulfilling these *Prophecies*, and taking care the truth of these things should not fail; nor should the Law and the *Prophets* cease to have their force, till these things were accomplished; and so the Phrase ἕως πάντα γένηται occurs, importing the performance of what was *typified* by the Law, and foretold by the *Prophets*. So *Luke* 21. 32. *This Generation shall not pass away*, ἕως ἂν πάντα γένηται, *till all things foretold by* me *be done*, Matth. 24. 34. Mark 13. 30. And, (4*thly*,) Many of these *ritual* Precepts had a *spiritual* Sense; as the *Circumcision of the Flesh* denoted the *Spiritual Circumcision of the Heart*, the *Rest of the Sabbath*, a *Rest remaining for the People of God*, &c. on which account the *Apostle* declares, not only that the *Law was holy, just, and good*, but that it was also *spiritual*, Rom. 7. 12, 14. And in this sense *Christ* came *not to dissolve the Law, but to fulfil*, establish and perfect it, by changing him that was a *Jew outwardly*, to one *inwardly*; and the *Circumcision of the Flesh* in the Letter, to the *Circumcision of the Heart in the Spirit*, Rom. 2. 29. and by circumcising us, *not with the Circumcision made with Hands, but with the Circumcision of Christ*, Col. 2. 11. that we

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might be the *true Circumciſion who ſerve God in the Spirit*, Phil. 3. 3. And (5*thly*,) By one *Iota*, or *Tittle of the Law*, I underſtand one Precept of it, according to that Saying of the *Jews*, *'Twere better one Letter of the Law ſhould be razed out*, i. e. *one Precept of it ſhould be violated, than that the Name of God ſhould be openly blaſphemed.* And as for thoſe words, *till Heaven and Earth paſs away*, they muſt be underſtood only of the *Moral* Law, or elſe muſt bear the ſenſe which St. *Luke* gives of them, *chap.* 16. 17. *Sooner may Heaven and Earth paſs away*, than God fail of accompliſhing the things typified by the Law, or foretold by the *Prophets*. Moreover, Some of theſe *Types* relating not only to *ſpiritual*, but to *heavenly* things; the Reſt of the *Sabbath* being typical of *the Reſt remaining to the People of God*, Heb. 3. and 4. The *Tabernacle* being a *Shadow of the heavenly Tabernacle made without Hand*, and the Law being *the Shadow of future good things*, Heb. 10. 1. And the *Prophets* foretelling thoſe things which were not to be completely fulfill'd till the end of the World, or the Day of Judgment, our *Saviour* might well ſay, *Heaven and Earth ſhall paſs away, but one jot or tittle of the Law, ſhall not paſs away till all things be fulfilled*; ſome of the things *typified* by the *Law*, and foretold by the *Prophets*, being then only to be fulfilled, when *Heaven* and *Earth* were to paſs away.

o Ver. 19. Ὅστις ἂν λύσῃ, *Whoſoever therefore ſhall break one of theſe leaſt Commandments, he ſhall be called the leaſt in the Kingdom of Heaven:*] Ἐλάχιστος κληθήσεται, *he ſhall be called leaſt*, i. e. he ſhall be unworthy to be reckoned one of the Members of my Kingdom. So, *I am the leaſt of the Apoſtles*, is, *I am unworthy to be called an Apoſtle*, 1 Cor. 15. 9. Note alſo, that *Chriſt* is ſpeaking not of the Precepts of his New Law, but of the Precepts of the *Moral* Law, of which he had diſcourſed in the two preceding Verſes, as is apparent from the illative Particle ἂν, *therefore*. Moreover, it ſeems harſh, either to refer this to the Beatitudes which ended *ver.* 12. or to the following Precepts, of which *Chriſt* had yet ſpoken nothing. And, *Laſtly*, It is probable that *Chriſt* may here reflect on thoſe *Scribes* and *Phariſees*, who by their Traditions exempted themſelves, and taught others not to obſerve ſome of thoſe *Moral* Precepts, and might hint, that how highly ſoever they were valued by themſelves, or others, for their skill in the Law, ſuch Teachers of it ſhould be of no account in his Kingdom.

p Ver. 20. Λέγω γὰρ ὑμῖν· *For I ſay unto you, except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees*;] i. e. Except (1.) ye obſerve all the Precepts of the *Moral* Law, not making any of them void by your *Traditions*, not leaving undone the *more weighty matters of the Law, Judgment, Mercy and Faith*, as they do, *Matth.* 23. 23. not thinking to atone for the neglect of ſome of them by your obſervance of the reſt. See Note on *James* 2. 10. (2.) Unleſs you do obſerve this Law, not only according to the outward Man and in the Letter, but alſo in the *ſpiritual* ſenſe, and ſo as to cleanſe your Hearts from thoſe inward Diſpoſitions, which are in God's ſight Violations of it, and *defile the Man*, you will not be fitted to enter into my Kingdom: That in both theſe things the legal Righteouſneſs of the *Scribes* and *Phariſees* was deficient, is clear, (1.) From our *Saviour*'s care to teach them, it was not ſufficient to obſerve what was ſaid to them of old, according to the Letter only, but that they were to regard the higher and ſpiritual ſenſe of it, not only not to *kill*, but *not to be angry without cauſe*, &c. (2.) That Adultery might be committed in the Heart as well as in the outward Action, *ver.* 28. and that *what cometh out of the Heart, defileth a Man*: Which Doctrine the *Phariſees* were ſo unacquainted with, that they were offended at it, *Matth.* 15. 12. And *Joſephus*, who was well acquainted with their Doctrine, declares *Polybius* miſtaken, when he ſaith, *Antiochus Epiphanes* periſhed, becauſe he would have robb'd *Diana*'s Temple of its Treaſure; for ſaith he, (c) Τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βεβλασφήμουν οὐκ ὄντι τιμωρίας ἄξιον, *He deſerved no puniſhment for what he only would have done, but did not.* And *Kimchi*, on theſe words of *David*, *Pſ.* 66. 18. *If I regard Iniquity in my Heart, the Lord will not hear me*; comments thus, *He will not impute it to me for Sin; for God does not look upon an evil Thought as Sin, unleſs it be conceived againſt God, or Religion.*

q Ver. 21. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, *Ye have heard, it hath been ſaid by* (to) *them of old, Thou ſhalt not kill*; ἐγὼ δὲ λέγω ὑμῖν, *but I ſay to you, whoſoever is angry with his Brother*, &c.] That τοῖς ἀρχαίοις, is here to be rendred in the *Dative* caſe, may be concluded, (1.) From the words, *I ſay unto you*, where ὑμῖν is undoubtedly the *Dative* caſe. (2.) Becauſe the word ἐρρέθη elſewhere, is always joined to this Caſe, ſo *Rom.* 9. 12. ἐρρέθη αὐτῇ, *it was ſaid to her*; and *ver.* 26. ἐρρέθη αὐτοῖς, *it was ſaid to them.* Gal. 3. 16. *The Promiſes* τῷ Ἀβραὰμ ἐρρέθησαν, *were ſpoken to Abraham.* So *Rev.* 9. 4. 11. And where mention is made of a thing ſpoken by another, the Phraſe is ſtill τὸ ῥηθὲν ὑπό, or τὸ ῥηθὲν διά. (3.) Becauſe the words thus cited by our *Lord*, are words ſpoken *to them of old*, as, *Thou*

(c) Antiq. Lib. 12, 13.

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Thou shalt not commit Adultery, ver. 27. *Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths*, ver. 23. And here, *Thou shalt not kill*, Exod. 20. 13. and, *Whosoever killeth, shall be obnoxious to the Judgment*, Gen. 9. 6. Num. 35. 31. *You shall take no satisfaction for the Life of a Man, ἐνόχος ὄντως ἀναιρεθῆναι, worthy to be cut off by the Hand of Judgment, he shall die.* Of the Question, whether *Christ* here adds to the Law of *Moses*, or rather declares those things belong to the true scope and the intention of it, which the *Scribes* and *Pharisees* never thought, or at least taught not their *Scholars* so to be, see the *Appendix* to this *Chapter*. I incline to this last Opinion, and therefore give this sense to the words: *You have heard it said by Moses to them of old, Thou shalt not kill; and understand not, that by this Precept, you are obnoxious to Guilt for any thing but Murther: But I say to you, that by the genuine import of it, all causeless Anger against our Brother, all contemptuous Expressions and Treatment of him, all rash Judgment of him as a profane and wicked Person, are forbidden, as being either dispositions to Murther, or to neglect the welfare of our Brother's Life and Soul:* And therefore say,

r Ver. 22. Ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, *That whosoever is angry with his Brother without a cause, shall be obnoxious to* (6.) *the Judgment.*] See Additions N° 6. For Explication of these words, note, (1.) That they seem not rightly to interpret these words, who refer them to the Judgment of the three *Sanhedrims* of the Jews; (1.) Because the *Sanhedrim* is only mentioned in the second Gradation: Nor, (2.) did it belong to the lower Court of three Men, to judge of *capital* Causes; and so those words, *the Murtherer shall be obnoxious to the Judgment*, ver. 21. cannot belong to them, and therefore the words here repeated cannot belong to them: Nor, (3.) can *Hell-fire* be properly applied to the Judgment of the highest *Sanhedrim*. Let it be therefore noted, (2.) That the *Jews* held that many Murtherers were not to be punished by the Judgment of the *Sanhedrim*, but only by the Judgment of the Hand of God; and that the word *Rekah*, which signifies a vain, empty Fellow, was used as a word of Scorn and Contempt: Now the vilifying a *Jew*, was a thing punishable by the *Sanhedrim*: The word *Fool*, both in the Scripture and the *Jewish* Phrase, signifies a prophane and wicked Fellow, or as we say, *an Hell-hound*; for, *the Wicked shall be turned into Hell*: So in those words, *Psal.* 14. 1. *The Fool hath said in his Heart, there is no God.* This then may be the import of these words, *He that is subject to unjust and causeless Anger, shall be obnoxious to the Anger and Judgment of God; he that publickly reviles his Brother, shall be obnoxious to the publick Censure of the Council; and he that represents and censures him as a Child of Hell, shall be obnoxious to Hell-fire:* According to that saying of the *Jews*, *He that calls another Bastard, let him be punished with forty Stripes; but he that calls him Fool, let him descend with him into his Life*, i. e. into his Misery. Note, (3.) That these words, *Vain* and *Foolish*, when they are used by Men assisted by the Spirit of God, or speaking by virtue of their Office, out of a Spirit of Charity, and an ardent Desire to make Men sensible of their Folly, do not render them obnoxious to this Guilt: Not St. *James*, when he calls the *Solifidian*, *Vain Man*, chap. 2. 20. not St. *Paul*, when he saith, *O foolish Galatians!* Gal. 3. 1. and much less *Christ*, when he stiles the *Pharisees*, *Fools and Blind*, Mat. 23. 17. and when he saith to his Disciples, *Oh Fools and slow of Heart*, Luke 24. 25. but only then when they proceed from rash and causeless Anger, rancour of Spirit, and ill-will towards them. Note, (4*thly*,) That God in forbidding Murther, forbiddeth also those things which tend and dispose us to it; all rash Anger, Hatred, Rancour of Spirit, Malice, all that Contempt of others, which may make us not to value their Lives, and so not fear much the dispatching them out of the way; all that reproachful Language which begets such Strifes, as too often end in Blood. *Ye fight and kill*, James 4. 2. That in forbidding the outward Act, he forbids all inward Workings of the Heart towards that Act, all Desires, Machinations and Contrivances, all Purposes or Resolutions so to do: *Out of the Heart come evil Thoughts, Murthers*, Matth. 15. 19. And that by forbidding us *to kill*, he commands us to do what we are able, to preserve our Brother's Life. See Note on *Luke* 6. 9. And, *Lastly*, that by forbidding us to *kill the Body*, he much more doth forbid us to *kill the Soul*, or suffer that to perish, as did the *Scribes* and *Pharisees*; suffering the Sinner and the *Publican* to perish, by their refusal to converse with them, tho' it were to *save that which was lost*, or to *call Sinners to Repentance*. Note, (5*thly*,) From those words, *He that is angry with his Brother without a cause*, that some Anger may be just and lawful, not as it is defined to be ὄρεξις ἀντιλυπήσεως, *a desire of Revenge*, or doing Evil to another, purely because he hath done so to me; we being forbidden to *avenge our selves*, Rom. 12. 19. or even to say, *we will do to others as they have dealt with us*, Prov. 24. 29. But, as it is an inward Commotion and Displeasure of the Mind, arising from the apprehension of some Evil done to me, or others for whom I am concerned, with a desire to remove the Evil; and in this sense Anger cannot be always sinful:

1*st*, Because some Anger hath been found, even in that *Jesus who did no sin*, 1 Pet. 2. 22.

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as when the cauſe of God and Piety were much concerned; for, *he looked upon the Phariſees with Anger, being grieved for the hardneſs of their Hearts*, Mark 3. 5.

2*dly*, Becauſe Anger is a Paſſion implanted in us by the God of Nature; if therefore it were wholly evil in its exerciſe, that God who is the Author of it, muſt be the Author of our Sin, whereas the juſt Avenger of it can never be the Author of Sin.

3*dly*, Becauſe we are only bid to be *ſlow to Anger*, James 1. 19. and not to be *haſty in our Spirits* to exert this Paſſion, *Prov.* 14. 29. whereas that which is always evil, we ought not only to be *ſlow* to do, but always careful to avoid.

s Ver. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον· *If therefore thou bringeſt thy Gift unto the Altar*, &c.] Here note,

1*ſt*, That it was cuſtomary with the *Jews*, who lived at ſome diſtance from *Jeruſalem*, to reſerve their Oblations till the next Feaſt; at which they were obliged to attend, and then to offer them; ſo that they might eaſily comply with this Precept.

2*dly*, The *Scribes* and *Phariſees* held, That the Gifts and Sacrifices brought to the *Temple*, were ſufficient to expiate for all Offences, which were not to be puniſhed by the Judge, (except thoſe which required reſtitution to be made firſt, and that without amendment of Life; and therefore *Chriſt* here teacheth in oppoſition to them, that no Sacrifice, or other Worſhip, could be acceptable to God, without Juſtice and Charity, and a Mind reconciled to our Brother; and that they did in vain attempt to propitiate an offended God, till they had made ſatisfaction for the Injuries done to their Brother. And that therefore, when they had injured him by cauſeleſs Anger, reproachful Language, or undue and uncharitable Cenſures of his State, or any other way, they ſhould endeavour to be reconciled to him before they ſought to render God propitious to themſelves; at leaſt, by doing all things on their part neceſſary to give him Satisfaction, and obtain his Friendſhip; ſo that if they prevail not, the Fault ſhall be in him, and not in them. Note,

(3*dly*,) That the Duties of Juſtice and Charity are more acceptable to God than Sacrifices, or any other part of outward Worſhip; theſe being only of poſitive Inſtitution, (whilſt the others are Duties required by the Law of Nature,) and ſo to be left undone, that we may do the other.

t Ver. 25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, *Agree with thine Adverſary quickly*, &c.] *Epiſcopius* here ſaith, Theſe words cannot be properly underſtood, becauſe *raſh Anger, reproachful Speeches*, and *calling a man Fool*, could not be puniſhed with impriſonment; but 'tis evident, that our Saviour is not now ſpeaking of theſe things, but having told us what we ought to do to gain our Brother's Favour, when we had given him juſt cauſe of Offence; he here counſels us what to do when we lie at his Mercy for our Debts due to him, *viz.* to do all we can amicably to compound the Matter, leſt being brought before the *Magiſtrates*, we ſhould be put in Priſon. Now theſe *Magiſtrates* were to be in all their Gates, *Deut.* 16. 18. that is, in all their *Cities*; (if the City were ſmall, it had only the Conſiſtory of *three Judges*; if large, that of *Twenty three*; and both theſe are ſtiled ἄρχοντες, *Luke* 12. 58.) and from them the Creditor might appeal to the higher *Sanhedrim*, here ſtiled *the Judge* by way of Eminency; and theſe Conſiſtories had their *Schoterim, Officials, Apparitors*, or Executors of their Sentence, called here ὑπηρέτης, and *Luke* 12. 58. πράκτορες, who carried him to Priſon who was ſentenced thither, or inflicted the Puniſhment to which the Conſiſtory adjudg'd him. Here then διὰ ταυτοίας is inſinuated, how much more it concerns us in time, to repent of our Offences againſt God, and to endeavour to be reconciled to him, leſt we be caſt into the infernal Priſon, according to that good Advice of the Son of *Syrach*, *Before Judgment examine thy ſelf, and in the Day of Viſitation thou ſhalt find Mercy, humble thy ſelf before thou beeſt ſick, and in the time of Sins ſhew Repentance, and defer not until Death to be juſtified*, Eccluſ. 18. 20, 21, 22.

u Ver. 27. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐ μοιχεύσεις, *Ye have heard that it hath been ſaid to them of old, Ye ſhall not commit Adultery.*] And this the *Rabbins* interpret ſtrictly, calling it the 25th *Precept, forbidding to lye with another Man's Wife*; on which account our Lord proceeds to ſay, 'Tis alſo a Prohibition of all incitements to Adultery, called by St. *Peter*, *The Adulterous Eye*, 2 *Pet.* 2. 14. and by the Poet *Adultera Mens*, the Adultery of the Heart, in luſting after any Woman; only this ſeems not to be meant of every ſudden Deſire ariſing in us before we are aware, and ſuppreſſed, and contradicted as ſoon as 'tis obſerved; but of moroſe Deſires which we conſent to, and entertain with pleaſure, without retracting them; and more eſpecially of ſuch Deſires which are followed with contrivance how to accompliſh what we thus deſire, and which we are only reſtrained from the accompliſhment of, by want of opportunity; in the firſt caſe, Luſt hath conceived and *brought forth Sin*, a Sin againſt this Precept, as it forbids all incentives to Adultery; in the ſecond it is finiſhed in the Will, and hath *brought forth Death*; and doubtleſs, will be ſo eſteemed by that God, who, as he eſtimates our good Actions, rather from our good Minds, Purpoſes and Intentions, than from the Act it ſelf, which oft-times 'tis not in our power to perform; ſo will he eſtimate our evil Actions, more

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from the full consent of the Will, which makes them morally evil, than from that Fact which only renders them more evil in the same kind, as adding to them Scandal, and Injury to others. And therefore the words, *Adultery in his Heart*, are not here used to diminish the Adultery, or signifie it less truly such, but to shew the true interpretation of the Precept. And tho' many things are produced from the *Talmudists*, to shew some of their *Rabbins* condemned this looking on a Woman, as a very vile thing: yet nothing is produced from them, to shew they held it forbidden by this Precept. See *Examen Millii.* See Additions N° 7.

(7.)

w Ver. 31, 32. Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *It hath been said, Whosoever shall put away his Wife*, &c.] Here *Christ* saith not, as before, *It hath been said to them of old*, but only *it hath been said*; to note, that this was not a Precept given by *Moses* to divorce their Wives, as the *Pharisees* suggested, *Chap.* 19. 7. but only a permission in some cases so to do, as our Lord there answers, *ver.* 8. Of what farther relates to this, and the following *Verse*, see Note on *Chap.* 19. 7. 9. See *Examen Millii.*

x Ver. 33. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐκ ἐπιορκήσεις, *Ye have heard, it hath been said to them of old, Thou shalt not forswear thy self.*] For Explication of which words, let it be noted,

1*st*, That *Christ* by this Prohibition, must not be supposed to forbid all swearing, as a thing absolutely evil; for in those Writings which were indited by the *Holy Ghost*, St. *Paul* doth often seal the truth of what he delivered with an *Oath*, saying, *God is my witness*, that *without ceasing I make mention of you in my Prayers*, Rom. 1. 9. In the Epistle to the *Galatians*, he gives a large account of his Conversion and *Apostleship*, which concludes thus, *Now the things which I write unto you, behold, before God, I lie not*, Gal. 1. 20. Having given the *Corinthians* a Catalogue of his great Sufferings for the Gospel's sake, because it might be thought incredible that any sober Person would, or that the stoutest Person could endure so many, and so dreadful Sufferings, he concludes thus, *The God and Father of our Lord Jesus Christ, knoweth that I lie not*, 2 Cor. 11. 31. To confirm his tender Love to the same Church, he saith, *I call God to record upon my Soul, that to spare you, I came not yet to Corinth*, 2 Cor. 1. 23. To manifest his passionate Affection to the *Philippians*, *God*, saith he, *is my record, how greatly I long after you*, Philip. 1. 8. Now these Examples prove, that blessed *Paul*, and that good *Spirit* by which he was directed thus to write, did not conceive all Swearing to be forbidden by our *Saviour*'s words, but that it was still lawful, when the Matter was of great importance to the welfare of the Souls of Men, and could not be confirm'd any other way to seal it with a voluntary Oath: Now undoubtedly, St. *Paul* well understood the Mind of *Christ* in this his Prohibition; and therefore had he conceived it so universal, as some contend it is, he would not have encouraged others, by his Example, to transgress it.

It is confessed, The words both in the Prohibition of our *Saviour*, and St. *James*, are universal; *Swear not at all*; *swear not by Heaven, nor by Earth, or any other Oath*: But it is also certain, that *Christ* and his *Apostles* do often use such general Expressions, which yet must necessarily admit of Limitations. Thus 1 *Cor.* 6. 7. we meet with an Expression, which in the *Greek* is fully parallel to this, *viz.* ὅλως ἥττημα, *'tis altogether faulty in you, that you go to Law one with another*; *why do you not rather suffer your selves to be defrauded?* Which notwithstanding, no Man, except some few *Socinians*, thinks it unlawful to go to Law, for Preservation of his own Family, or to secure the Goods of *Orphans*, *Widows*, or the *Poor* committed to his Trust, when these things cannot be secured, or preserved by any other means. *Christ* hath expresly said, *Give to every Man that asketh of thee, and of him that taketh away thy Goods, ask them not again*, Luke 6. 30. and yet as God himself gives not to them that ask amiss, that they may make Provision for their Lusts, *James* 4. 3. so neither must the *Christian* give to such an Asker; and it is evidently repugnant to the Law of Nature, and Self preservation, tamely to bear the Loss of all that's necessary to our Subsistence here, without endeavouring to preserve, or to recover it, when taken from us; as therefore these, and many other Passages of *Scripture* delivered in universal Terms, must be restrained by other Scriptures, that so they may not seem to enjoin Absurdities, or thwart the Law of Nature, or the Voice of Reason; so must the words we now discourse of, be restrained, and limited by others, which we meet with in the Word of God. Especially if (2*dly*,) we consider, that *Christ* himself, after this Prohibition given, seems to swear; for *Mark* 8. 12. we read thus, *Verily I say unto you*, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *if a Sign shall be given to this Generation*, which is an *Hebrew* form of Swearing, and imports thus much, *Let God punish me*, or *let me not live, if a Sign be given to this Generation.* So *Deut.* 1. 35. *The Lord was wroth, and swore, saying*, εἰ ὄψεται, ne vivam, *if any of these Men shall see the good Land of Promise*, Psal. 95. 11. So *I sware in my wrath*, εἰ εἰσελεύσονται, mentiar, *if they shall enter into my Rest.* So 1 *Sam.* 3. 14. *I have sworn touching the House of Eli*, εἰ ἐξιλασθήσεται, *if the Iniquity of the House of Eli shall be purg'd with*

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with Sacrifice for ever. So *Pſal.* 89. 35. *Once have I ſworn by my Holineſs,* ἐὰ ψεύσομαι, *if I fail David:* In all which Paſſages *Interpreters* agree, God ſweareth by his Life, or Truth. And *Pſal.* 132. 2, 3. *Lord, Remember David, how he ſware,* ἐὰ εἰσελεύσομαι, *if I go into my Tabernacle,* ἐὰ ἀναβήσομαι, *if I climb up into my Bed,* ἐὰ δώσω, *if I give Sleep to mine Eyes, till I find out a Temple for the Lord; i. e.* let me not proſper, if I do not this; wherefore the words of *Chriſt*, being exactly parallel to all theſe, which are expreſly ſtiled Oaths, may very reaſonably be deemed a Form of Swearing.

(2.) Theſe words muſt not be ſo interpreted, as to forbid all promiſſory Oaths, in which we do engage, by calling God to witneſs, we will be faithful to our Promiſes, or will do this or that hereafter. For (1.) were it unlawful to uſe a promiſſory Oath, it muſt be ſo, becauſe it is unlawful to engage, as we expect God's Favour, for the performance of things future; this being the whole difference betwixt an Aſſertion, and a Promiſe confirmed upon Oath, that an aſſertory Oath hath always for its Object, ſomething paſt or preſent; whereas a promiſſory Oath, hath for its Object, ſomething future, which Oath ſome therefore think unlawful, becauſe we may forget our Promiſe, or lie under ſuch evil Circumſtances as render us unable to perform it; but notwithſtanding theſe Conſiderations, that 'tis not ſimply unlawful to take a promiſſory Oath, is evident, (1.) From the Examples of ſuch Oaths recorded, and approved in *Holy Scripture.* For the Lord made his People enter into an *Oath to ſerve him, and to keep his Covenant*, Deut. 29. 12, 14. King *Aſa* made all *Judah ſwear that they would ſeek the Lord with all their Hearts*, 2 Chron. 15. 14. and this was ſo acceptable to God, that he was *found of them, and gave them reſt round about*, v. 15. *Ezra* engaged the *Prieſts* and *Levites*, and *all the Houſe of Iſrael, to ſwear that they would put away all their ſtrange Wives and Children*, Ezra 10. 5. And *Nehemiah* call'd the *Prieſts*, and *took an Oath of them to do according to their Promiſe*, Neh. 5. 12. Moreover he engaged all the *Nobles*, and People *to enter into a Curſe, and into an Oath, to walk in God's Law, and to obſerve and do all his Commandments*, chap. 10. 29. and having done theſe things, he ſaith, *Remember me, O Lord, for this, and wipe not out the good Deeds that I have done for the Houſe of my God.* And laſtly, *I have ſworn*, ſaith *David, and I will perform it, that I will keep thy righteous Judgments*, Pſal. 119. 106. All theſe were promiſſory Oaths made by Direction, or with the Approbation of the God of *Iſrael*, to ſtrengthen the good Reſolutions of a backſliding People, and to encreaſe their Obligations to perform their Duty; and can it rationally be conceived that the *Holy Jeſus* ſhould forbid what wholly was deſigned, and really tended to ſtrengthen and confirm us in the performance of our holy purpoſes? Can he be thought to do it, who hath laid upon all Chriſtians the *baptiſmal Vow*, and the ὅρκον στρατιωτικὸς *military Oath* to fight under his Banner, and hath obliged us to renew this Vow at every Sacrament? (2*dly*,) If *Chriſt* did by theſe words forbid all promiſſory Oaths, no *Prince* may thus confirm a League with other *States* and *Princes*; whereas both *Abraham* and *Iſaac* made a promiſſory Oath unto *Abimelech*, that they would ſtill retain a perfect Friendſhip with him, *Gen.* 21. 24. — 26. 31. Again, according to this Expoſition of the words, no *Magiſtrate*, or Officer of *Juſtice*, may exact a promiſſory Oath of any *Chriſtian* Subject, nor could a *Chriſtian* Soldier, or Truſtee, give any promiſſory Oaths of his Fidelity. Now had the *Chriſtian* Law untyed, and freed all its Profeſſors from theſe Bonds of Government, this muſt have much reflected on the Wiſdom of its Conſtitutions, and given occaſion to the Infidels to ſay, that it expoſed all Government, by this Exemption of the Subject from thoſe Obligations to Obedience which lay before upon them, to the greateſt Hazards; it being formerly the Duty both of *Jew* and *Heathen*, to keep the King's Commandments by virtue of the Oath of God. (3*dly*,) That which directly tends to the Advancement of *Society*, cannot rationally be ſuppoſed to be forbidden by our Saviour, becauſe the current of the *Chriſtian* Precepts do moſt peculiarly tend to the promotion of the *publick Good*; but *promiſſory Oaths* as well as *aſſertory*, directly tend to the advancement of *Society*, and the promotion of the *publick Good*, they being inſtrumental both to put an end to thoſe Contentions, which tend to the Deſtruction of Society, and to the Confirmation of Men's Minds, touching the Truth of what another promiſes; and therefore to encourage them in making thoſe Contracts, which are of abſolute neceſſity to Human Commerce: And all this the *Apoſtle* ſeemeth to inſinuate by ſaying, that an Oath *is for Confirmation*, and for the ending of all *Striſe* among Men, *Heb.* 6. 16. for that the *Apoſtle* in that Paſſage ſpeaks chiefly of a *promiſſory* Oath, is evident from the occaſion of it, *viz.* the Promiſe of a ſignal Bleſſing God had made to *Abraham*, and had confirmed with an Oath. And (4*thly*,) if all *promiſſory Oaths* be utterly unlawful by virtue of *Chriſt*'s Prohibition, then muſt it be unlawful to adjure a *Chriſtian* to perform any Action we require of him; for to adjure by God, is to engage him under the Curſe of God, or under the penalty of forfeiting God's Favour, and incurring his Diſpleaſure, to do what we require of him. Now that in matters of great Concern, the *Chriſtian* may be thus adjur'd by his Superior, is evident from the Example of St. *Paul*, who writes

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writes unto his *Thessalonians* thus, ὁρκίζω ὑμᾶς τὸν Κύριον, *I adjure you by the Lord, that this Epistle be read to all the Holy Brethren*, 1 Thess. 5. 27. The words I render thus, because I find this is the constant import of this Phrase in the *Old Testament*. Thus *Gen.* 24. 37. ὥρκισέ με ὁ Κύριός μου, *My Master made me swear, saying, thou shalt not take a Wife to my Son of the Daughters of Canaan*, and v. 41. *when thou comest to my Kindred, if they will not give thee a Wife*, ἔσῃ ἄθῳος ἀπὸ τῆς ὁρκισμοῦ μου, *thou shalt be clear from my Oath.* Thus in the case of *Jealousie*, ὁρκιεῖ ἱερεύς, *the Priest shall charge the Woman with an Oath of cursing, and shall say unto her, the Lord make thee a Curse among thy People*, &c. Numb. 5. 19, 21. Thus ὥρκισεν Ἰησοῦς, *Joshua adjured the People, saying, Cursed be the Man before the Lord, that riseth up, and buildeth the City Jericho*, Josh. 6. 26. And *Saul adjured the People, saying, Cursed be the Man that eateth any Food till the Evening*; that is, ὁρκίσας ὥρκισε τὸν λαὸν, *he charged the People with an Oath*, 1 Sam. 14. 24. and *v.* 28. *the People feared the Oath.* Thus also *Solomon* speaks to *Shimei*, οὐκὶ ὡρκισά σε κατὰ τοῦ Κυρίου, *did I not make thee swear by the Lord, that thou wouldst not go out of Jerusalem, wherefore then hast thou not kept τὸν ὅρκον Κυρίου the Oath of the Lord?* 1 Kings 2. 42, 43. It therefore *Christians* may be bound by others under a Curse or Oath, to the Performance of something future, which they had not promised; much more may they be thus obliged by the *Magistrate* to promise, and confirm that Promise by an *Oath.*

And 3*dly*, Hence it clearly follows, that our *Lord* doth not here condemn *judicial* Oaths, imposed by *Magistrates*, and by *Superiours* in Matters *Testimonial*; for 'tis observable in judicial Oaths, the custom which obtained among the *Jews* was this, not for the Person who came under the Obligation of an Oath, to pronounce the words of Swearing with his own Mouth, but an Oath was exacted of him by the *Magistrate*, and he became obliged to answer upon Oath, by hearing φωνῇ ὁρκισμοῦ, *the Voice of Adjuration*, or Swearing from his Mouth; so the Law saith expresly, *Lev.* 5. 1. *If a Man hear the Voice of Swearing, and is a Witness, whether he hath seen or known any thing, if he do not utter it, then he shall bear his Iniquity.* To which Custom, that Passage of the *Proverbs* evidently refers, *Whoso is Partner with a Thief, hateth* his own Soul. *He heareth* אלה *the Adjuration* of the *Magistrate, and bewrayeth it not*, Prov. 29. 24. *i.e.* doth not discover what he knows; if hearing ὅρκου προφθέγματος, the Oath pronounced, he doth not declare it, say the *Septuagint*, and the *Targum.* Now hence it follows, that *Christ* could not forbid in these words such *judicial Oaths.* (1.) Because it was not in the power of the *Jews*, to whom he spake, to avoid them, they being subject to them, by hearing the Voice of Swearing pronounced by the Judge. (2*dly*,) Had *Christ* by this injunction condemned all *judicial Oaths*, he must have dissolved the Law of *Moses* in this particular; and so have given just occasion to the *Pharisees* to complain of him, both as teaching contrary to the Law of *Moses*, and stirring up the People to disturb the Government. Then (3*dly*,) after this Declaration made against such Oaths, he should not have answered when *adjured* by the *High Priest*, to tell whether he were the Son of God, because he ought not so far to have countenanced this sinful Action; wherefore by breaking of his former Silence, and taking the Adjuration upon himself, he shew'd that he did not conceive it sinful to answer upon Oath before a *Magistrate.* (4*ly*,) This Prohibition therefore only doth forbid all *voluntary Oaths* in common Conversation and Discourse; this clearly follows from the removal of those other *Glosses*, which have been put upon the Text; and (2*dly*,) from what our Saviour adds, by way of Explication of it, *viz.* ἔστω δὲ ὁ λόγος ὑμῶν, *Let your Discourse or Talk be yea, and nay*, i.e. let it suffice, that in your ordinary Discourse you use a single Affirmation, or Denial, or, if occasion do require, a Reduplication of them, and do not on your own voluntary Motion, call God to witness the Truth of what you ordinarily say. (3*dly*,) This is apparent from the Distinction which the *Jews* observed betwixt such Oaths, as were imposed by the *Magistrate* in doing Justice, and voluntary Oaths: In the first kind of Oaths, they reckoned it unlawful to swear by any Name but that of God; it being written, that *when a Cause of Parties come before the Judge, then shall the Oath of Jehovah be between them*, Exod. 22. 11. wherefore this Prohibition of Swearing, *by the Heavens, the Earth, or any other Oath*, could not relate to their *judicial* Oaths, because in them God only was invoked; it therefore must respect those *voluntary* Oaths, which were in frequent use among the *Jews*, and were less scrupled by them, because they did not swear by *God*, but by the *Creatures*, accounting that far more excusable than swearing by the Name of God; and that this also is the meaning of the Prohibition of St. *James*, is evident, because in the foregoing words, he had exhorted *Christians* patiently to bear Afflictions, and not to be provoked to Anger by them; and knowing that our Impatience under Sufferings, and our unbridled Passions, do often vent themselves in Oaths, he therefore adds, *v.* 12. *But above all things, Brethren, swear not.*

Ver. 34. Μήτε ἐν τῷ οὐρανῷ, *v.* 35. μήτε ἐν τῇ γῇ, *Neither by Heaven, nor by Earth, nor by Jerusa-*

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Jeruſalem.] That theſe forms of Swearing were very uſual among the *Jews*, we learn from the *Jewiſh* Writers, ſaying, (d) by Heaven ſo it is, by Heaven you have brought this to my Memory: It was alſo cuſtomary with them, to ſwear by the Heavens and Earth together, or by them ſeparately. And accordingly (e) *Philo* forbids Men to ſwear *by the ſupreme Cauſe*; but, ſaith he, if *there be a neceſſity of Swearing, call to Record,* γῆ, ἥλιον, ἀέρας, θεαγνὸν, *the Earth, the Sun, the Stars, the Heavens.* They alſo ſwore by *Jeruſalem*, and by the *Temple*. But then obſerve they did not look upon theſe as binding Oaths. So (f) *Maimonides* ſaith, *If any Man ſwear by Heaven, or by Earth, yet this is not an Oath.* And (g) R. Judah, *that he that ſaith by Jeruſalem, it is nothing, unleſs with an intent purpoſe, he ſhall vow towards Jeruſalem*, and this *Martial* intimates in that known Diſtich,

Ecce negas, juraſq; mihi per Templa Tonantis
Non credo, jura, Verpe, per Anchialum.

And hence our Lord informs them, that this was their great Miſtake, all theſe Oaths being in effect Oaths made by God, and ſo as binding as thoſe in which he perſonally was named. And ſeeing an Oath is a ſolemn appeal to what we ſwear by, as a Witneſs of the Truth, and an Avenger of the Falſhood of the Teſtimony, it follows that all our Oaths made by inſenſate Creatures muſt in effect be Oaths made by that God whoſe Creatures they are, or none at all. See Addition N° 8. (8)

z Ver. 36. Μήτε ἐν τῇ κεφαλῇ, *Neither by thy Head, for thou canſt not make one Hair white or black.*] This alſo was an uſual Form of Swearing among the *Jews*, who ſaid to their Neighbour ſwear to me חַיֵּי רֹאשְׁךָ (h) *by the Life of thy Head*; now, ſaith *Chriſt*, the Preſervation of that Life of which the Head is the Fountain, is not in thy Power, but depends entirely upon him, by whom we live; and ſo to ſwear by it, is in effect to ſwear by him, who hath the Power of Life and Death.

a a Ver. 37. Τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν, *For what is more than this cometh of Evil.*] theſe words import either,

1*ſt*, That ſwearing in our common Diſcourſe proceeds from ſome inherent Evil, as certainly it doth from an unhallowed Heart, from a Soul void of Reverence to God, and therefore prone to vilifie his ſacred Name; or,

2*dly*, That it proceeds from *Satan*, and that he it is who tempts us to mix them with our common Talk. And this Interpretation well comports with the Signification of the word; ὁ πονηρὸς, being moſt frequently uſed in the *New Teſtament* to ſignifie this wicked one; thus ἔρχεται ὁ πονηρὸς, *the wicked one cometh and ſnatched away the Seed*, Matth. 13. 19. the *Devil* doth it, *v.* 39. *Cain* is declared to be ἐκ τοῦ πονηροῦ from the *Devil*, God's Children have *overcome* τὸν πονηρὸν, they *keep themſelves* ſo that ὁ πονηρὸς, *the evil one doth not touch them.* Now this is a full Demonſtration of the Vileneſs, and horrid Nature of this Sin, that we are moſt particularly excited to it, by him who is the worſt of Beings, and bears the greateſt Hatred and Oppoſition to God's Glory; and therefore if he be ſo diligent to tempt us to the Commiſſion of it, we may be ſure it is, becauſe he knows it highly tends to the Diſhonour of God, and to deprive us of that Reverence to his moſt ſacred Name, which can alone reſtrain us from the Commiſſion of the worſt of Evils.

Ver. 38, 39. Ἠκούσατε, &c. *You have heard it hath been ſaid to them of old, an Eye for an Eye*, &c. *But I ſay unto you reſiſt not Evil.*] Of this Law of *Talio*, let it be obſerved; b b

1*ſt*, From *Grotius*, that it bound not the Party damaged to require the like Puniſhment, but left him free, either to forgive, or take a Compenſation; but if this Penalty was required by him, it bound the Judge to inflict it. For to the Judge only is it ſaid, *thy Eye ſhall not ſpare, or pity him, but Eye ſhall go for Eye*, &c. Deut. 19, 18, 21. And hence it follows, (2*dly*,) that the Party hurt or damaged, could not himſelf be the Executioner of this Law; but was obliged, if he would require the Puniſhment, to repair to the *Magiſtrate* for the Execution of it; for this Puniſhment was to be executed by the *Judges*, Exod. 21. 22, 23. and therefore as the words, *thou ſhalt not pity*, Deut. 19. relate only to the *Judge*; ſo alſo the words, *as he hath done, ſo ſhall it be done to him*, Lev. 24. 19. relate to the ſame Perſon; as if it had been ſaid, *ſo ſhall it be done to him by the Judge*; but they oblige not the injured Party to require the *Judge* ſo to do. Now hence it follows, that they miſtake *Chriſt*'s meaning in the following words, oppoſed to this Law, who ſay, *Chriſt* only doth forbid that Reſiſtance of Evil, and Return of Injuries, which private Perſons do themſelves attempt, without repairing to the *Magiſtrate* for Redreſs; for *private Vengeance*, or Execution of Puniſhment upon Offenders, was never permitted to the *Jews* themſelves; whereas thoſe words, *but I ſay unto you*, ſeem plainly to evince that *Chriſt* forbids the *Chriſtian*

(d) Buxt. Lex. in voce שָׁמַיִם (e) De ſpecial. legib. p. 594. C. (f) *See* Light. in Loc.
(g) In Shevaoth. c. 12. (h) Thalmud. Sanhed. cap. 3. Hal. 2.

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Christian something which was permitted to the *Jew*. Note (3*dly*,) that the *Jewish Doctors* generally maintain that the Punishment of *an Eye for an Eye, or a Tooth for a Tooth*, might be redeemed by Money, or that *Satisfaction* might be made for it by a *pecuniary mulct*, (i) *Josephus* is express, that *the Law allowed him that was hurt to estimate his own Damage, and that if he would not take a pecuniary Satisfaction, he was deemed severe or cruel.* Hence the *Targum* of *Jonathan* renders the words thus, *the price of an Eye for an Eye, the price of a Tooth for a Tooth*, &c. both in *Exod.* 21. 24. in *Lev.* 24. 20. and in *Deut.* 19. 21. All these, say the *Hebrew Doctors*, (except Life for Life) *may be redeemed by Money*; and this they gather from *Numb.* 35. 31. *Ye shall take no Satisfaction for the Life of a Murtherer*; so that the other Maims or Hurts are not forbidden to be satisfied for, and in respect of *Satisfaction*, it is said, Deut. 19. 21. *Thine Eye shall not pity*, Maimon. Treat. of Hurts, Cap. 1. Sect. 3, 4. So of the *Roman Law of the twelve Tables*, (k) *A. Gellius* asks what Cruelty is in it, cum habeas facultatem paciscendi, *when Liberty is granted to compound the Matter, and there is no necessity of suffering the Law, where Men do not chuse to do so?* And this seems very reasonable in many cases, there being some cases in which this Law of *Talio* is impossible, as if he that had lost his own Teeth, should strike out the Tooth of another; some, in which it seems impracticable, as in *Breach for Breach, Wound for Wound*, for how difficult is it to make a Wound neither deeper nor wider than that the other hath received? to break a Bone, or make a Rupture in the *Scrotum*, or elsewhere, just like another made already? and sometimes it seems unmerciful to do it, as in the case mentioned by (l) *Diodorus Siculus*, and by *Aristotle Rhetor.* l. 1. c. 7. of the Man with one Eye; for would it not seem unmerciful to make him stark blind, because he hath casually, or in a sudden fit of Anger struck out his Brother's Eye? or to cut off the right Hand of a *Painter*, or a *Scrivener*, by which he maintains himself and Family, because he hath cut off the right Hand of a *Songster*, or one who suffers little in his calling by the Loss? Lastly, I cannot think that God allowed this to be done, by the damaged Person out of Revenge, he having so expressly said, *Lev.* 19. 18. *Thou shalt not avenge, or bear any grudge against the Children of thy People*; nor as a Remedy of his Grief, it being an unreasonable, and ill-natured thing to desire to ease my Grief, by causing Grief to another, nor will either my Pain, or Loss be less because another suffers the like Pain or Loss; this therefore only seemeth to be granted as it tends to the publick Good, by causing Men to be more careful how they offend in this kind.

2*dly*, That which *Christ* here forbids, in Opposition to what was granted to the Person injured by this Law, is ἀντιστῆναι *to resist* Evil in this kind, by requiring the Execution of this Law of *Retaliation* upon him, as being that which tended not to the diminution of the *Christians* pain or loss, and therefore seem'd not suitable to *Christian* Charity. (2.) In Matters easie to be born, rather to suffer them with *Christian* Patience, than to contend before a *Judge* about them, or to require compensation of him for them. For it is to be noted,

(1.) That the *striking* of a Free-man *on the Cheek* with open Palm, was only matter of disgrace; and he that did it, was by the (m) Law of the *twelve Tables*, to pay 25 *Asses*, or *Half Pence*; and by the *Jewish* Canons, to pay, if he gave one blow upon the Cheek, 200 *Zuzees*; if he gave him another, 400; and these *Mulcts* were established, and inflicted by the *Judge*. See Dr. *Lightfoot*. But *Christ* will rather have both these Injuries born patiently, than that his Servants should contend before the *Judge*, for reparation of the Disgrace put upon him.

(2.) As for the taking the outward Coat, that seems but a small loss to him that hath an inward Coat remaining: For, the *Baptist* requires him that hath *two Coats, to give to him that hath none*, Luke 3. 11. and *Christ* suffers not his Disciples to provide two Coats for their Journey, *Matth.* 10. 10. Tho' therefore by the *Jewish Canons*, a mulct of 400 *Zuzees* was allowed for this, *Christ* requires those who being so well provided, may reasonably be supposed able to repair the loss of both, to do it rather than contend, or wage Law for reparation of his loss before an *Heathen*, or a *Jewish* Magistrate: So St. *Paul* also? *Why do you not rather suffer Wrong?* 1 Cor. 6. 7.

(3.) if the *King*'s Officer will ἀγγαρεύειν, *compel or press thee*, who hast a privilege, or immunity from these Affairs, as the *Jews* thought the *Disciples* of the *Wise*, and *Students* of the *Law* had; yet, saith *Christ*, I require my *Disciples*, rather to wave this Privilege, than to contend for this Immunity: So that according to this sense, *Christ* here requires his Disciples to remit tolerable Injuries, relating either to their Reputation, as in the *first* instance, or to their Possessions and

H Estates;

(i) Ὁ προφάσας παρέτω τὰ ὅμοια παθεῖν· ἢ τί ἄλλον ἐξέρησε πλὴν εἰ μήτι χρήματα λαβεῖν ἐθέλησεν ὁ πεπηρωμένον αὐτὸν πεπονθότα κύριον τοῦ νόμου ποιήσαντος τὸ συμβεβηκὸς αὐτῷ πάθος καὶ συγχωρεῖν· εἰ μὴ βάναυσος γένοιτο πικρότερος. Antiq. l. 4. c. 8. p. 128. C

(k) A. Gell. lib. 20. cap. 1. (l) L. 12. p. 298.

(m) *Lucius Peratius pro delectamento habebat os Hominis liberi, manus suæ palmâ verberare, & quemcunque depalmaverat, ei numerari secundum duodecim Tabellas quinque & viginti asses jubebat.* A. Gell. l. 20. c. 1. 2

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Eſtates, as in the *ſecond*, or to their Privilege and Freedom, as in the *third*, rather than to contend at the Law about them. If this Expoſition be not liked, it is obſervable, that κρίνεσθαι and κρινεῖν is alſo to contend by fighting, or ſtriving with another, or uſing force to repel the Injury. So *Eccleſ.* 6. 10. *A Man cannot* κριθῶσι, *ſtrive or fight with one that is ſtronger than himſelf.* So 2 *Maccab.* 15. 17. Κρῖναι τὰ πράγματα, is to *try the matter by conflict*, or to *fight it out*; in which ſenſe *Chriſt* may be ſuppoſed to command, rather that his Servants ſhould patiently ſuffer theſe things, than fight, and ſtrive, with thoſe who offer ſuch Affronts and Injuries to them.

c c Ver. 42. Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς, *Give to him that asketh; and from him that would borrow of thee, turn thou not away.*] Here it is certain, (1*ſt*,) That *Chriſt*, by ſaying, *Luke* 6. 35. *Give to every one that asketh*, doth not require us to give to every one that asketh whether he need or not, nor, whether we can ſpare it or not, but only to give to him that asketh out of need, what we are able to beſtow, and do not our ſelves want: So *Paul*, by asking the Charity of the *Corinthians*, for the diſtreſſed *Jews*, ſaith, *I mean not that others be eaſed, and you burthened*, but *that your Abundance be a ſupply for their Want*, 2 Cor. 8. 13, 14. (2*dly*,) Theſe words may have reſpect to the precedent, and be intended to teach *Chriſtians*, not to be unwilling to give to others, becauſe they have diſgraced, or unjuſtly taken ſomething from us; nor to upbraid them in their Wants, with their Deportment towards us, and call upon them firſt to reſtore what they have taken from us, but even to ſhew kindneſs to them, as if they had not thus offended. (3*dly*,) I ſee no reaſon for changing our Tranſlation from, *Turn thou not away*, into, *Turn not him away*; for as Men, ἀποστρεφόμενοι τὴν ἀληθείαν, *Tit.* 1. 14. are Men *turning away from the Truth*: So τὸν θέλοντα, — μὴ ἀποστραφῇς, may be ἀπὸ τοῦ θέλοντος — μὴ στραφῇς, *from him that would borrow of thee, turn not thou away.*

d d Ver. 42. *Ye have heard that it hath been ſaid, Thou ſhalt love thy Neighbour,* καὶ μισήσεις τὸν ἐχθρόν σου, *and ſhalt hate thy Enemy.*] Here note, (1.) That theſe words, *Thou ſhalt hate thy Enemy*, are not found in the Law of *Moſes*; tho' nothing is more frequent in the *Jewiſh Canons*, nothing more certain in their Practice, than that they had, as *Tacitus* obſerves, inteſtinum odium adverſus omnes alios, *a deadly hatred againſt all that were not of their Religion*; which affords a ſtrong Argument, that *Chriſt* here is not correcting, or adding to the *moral* Precepts of the Law, but oppoſing the corrupt Interpretations of the *Scribes* and *Phariſees*, of which we have this farther Argument, That the Law expreſly doth require this love of Enemies, and the love of Strangers in the higheſt meaſure, ſaying, *Lev.* 19. 18. *Thou ſhalt love thy Neighbour as thy ſelf*; and *ver.* 34. *The Stranger that ſojourneth with you, ſhall be as one home-born among you, and thou ſhalt love him as thy ſelf; for ye were Strangers in the Land of Egypt.* Now here it cannot be truly anſwered, as the *Jews* and ſome *Chriſtians* do, that the *Neighbour*, ver. 18. is only a *Jew*, and not a *Stranger*; for both our *Saviour*, and St. *Paul*, ſpeaking of theſe very words, do plainly ſhew the contrary, as is fully proved, Note on *Matth.* 22. 39. Moreover, every *Egyptian* Man and Woman is a Neighbour, *Exod.* 11. 2. and ſo is every other Man, *Deut.* 22. 26. And even *Kimchi* on *Pſal.* 15. 3. ſaith truly, *A Neighbour is every one with whom we have any dealing, or converſation*; and ſo alſo the word *Neighbour* muſt ſignifie in the Tenth *Commandment*, if it do not leave the *Iſraelite* free to covet the Wife of the *Gentile*. Nor, (2*dly*,) Can it be truly ſaid, the *Stranger* mention'd *ver.* 34. is only a *Proſelyte of Juſtice*, or one who had oblig'd himſelf to obſerve the Law of *Moſes*. For, (1.) The Text ſpeaks of ſuch Strangers as they themſelves were in the Land of *Egypt*, where they were Strangers of a different *Religion* from the *Egyptians*: So again, *Deut.* 10. 18, and 19. *God loveth the Stranger in giving him Food and Raiment*; *love ye therefore the Stranger, for ye were Strangers in the Land of Egypt*: Which words afford another Argument for the love of all Strangers permitted to be among them, tho' they were not of their Religion, becauſe, in this Affection, they were to imitate God's love to Strangers, which extended not only to thoſe of their Religion but even to all that converſed with them, *in giving Food and Raiment to them.* See *Chap.* 24. 22.

Object. It is objected, That God commands concerning the *ſeven Nations*, that they ſhould *utterly overthrow them*, Exod. 23. 24. that they ſhould *ſmite them, and utterly deſtroy them*; that they ſhould *make no Covenant with them, nor ſhew Mercy to them*, Deut. 7. 2. That of the *Ammonite* and *Moabite*, it is ſaid, *Thou ſhalt not ſeek their Peace, nor their Proſperity, all thy Days for ever*, Deut. 23. 6. And of the *Amalekites*, *Thou ſhalt blot out the Remembrance of Amaleck from under Heaven; thou ſhalt not forget it*, Deut. 25. 19. Habemus ergo Hoſtes, habemus & Odium; *Here we find the Enemies, and the Hatred*, ſaith *Grotius*.

Anſw. Here is indeed an inſtance of God's hatred of, and ſevere diſpleaſure againſt theſe Nations, whom he commanded them thus to root out, and to deſtroy, without that Mercy and Pity which might preſerve them from that Deſtruction he had decreed againſt them for their abominable Impurities, and Idolatries; but here is no inſtance of a Command given to the *Jews* to hate them. For,

1*ſt*, It

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1*st*, It is observable, that the War waged against them, is called *the Lord's War*, and *he promiseth to destroy them*; and their neglect of doing it, even to a Man, is stiled *Disobedience against the Lord.* This is extremely evident in the case of the *Amalekites*, God having said, he would *utterly put out the remembrance of Amalek for ever*, and sworn, *he would have war with Amalek, from Generation to Generation*, Exod. 17. 14, 16. Accordingly, when the Lord sent *Saul* to smite *Amalek*, and utterly destroy them, and *spare them not*; but *slay both Man and Woman, Infant and Suckling*, 1 Sam. 15. 3, it was no argument of *Saul*'s hatred to them, that he went to execute this Command of the Lord, but an Act of *Disobedience*, that he spared *Agag*, and the best of the Sheep. And in like manner, the War against the *seven Nations* was the *Lord's War*; and the *Israelites* which fought against them, were the *Lord's Hosts*, Josh. 5. 14. and the destruction of them he ascribes to himself, saying, *I will destroy all the People to whom thou shalt come*, Exod. 23. 27. *I drive out before thee the Amorite*, Exod. 34. 11. See *Deut.* 7. 12. So that the *Jews* were only the Executioners of God's Vengeance upon these Nations, for their abominable Idolatries, beastly Lusts, and horrid Cruelties; and sure, an Executioner may do according to the Sentence of the *Judge*, without hatred of those he executes; nor is it any sign of hatred to them, that he spares not them, of whom the *Judge* hath said, *Thou shalt not spare them.* Moreover, the reason given, why they should not shew Mercy to them in sparing their Lives, being this, *Deut.* 7. 4. *For they will turn away thy Sons from following me, that they may serve other Gods*; *so will the Anger of the Lord be kindled against you, and destroy thee suddenly*: This sparing Mercy towards them, would have been not only Disobedience to God's Commands, but also Cruelty to themselves, and their Posterity; and so it proved in the issue. And, *Lastly*, Whereas it is said of the *Ammonite* and *Moabite*, *Thou shalt not seek their Peace, nor their Prosperity, all thy Days for ever*; the import of these words is this, saith *Grotius*, *Thou shalt not do it by entring into leagues of Friendship, mutual Assistance, and conjugal Society with them, and that by reason of the danger they might suffer by their Friendship with them, who being their near Neighbours, would watch all opportunities to ensnare and disturb them.* This Precept therefore was to be observed, not so much out of hatred, or ill-will to them, as out of friendship to themselves, and regard to their own good.

ee Ver. 44. Ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *But I say to you, Love your Enemies*, &c.] To this restrained Affection of the *Jews*, to their own Brethren, and Men of their Religion, *Christ* here opposeth his excellent Precept of loving Enemies: And that, (1.) By shewing a sincere Affection, and Good-will to them, who bear Enmity or Ill-will to us, and by expressing our Beneficence to them, who by their Actions shew their hatred to us; and in our Works, by doing good to them for evil; and in our Words, by blessing them, who with their Mouths curse us; and, praying for God's Blessing upon them who revile and persecute us, as his Enemies: And this Affection he recommends to us,

1*st*, From the plain Absurdity of the *Jewish* Doctrine, which made them no better in this respect, than those *Sinners*, *Publicans*, and *Heathens*, whom they allowed themselves to hate: For, *if you only love them who love you, what reward have you? Do not even the Publicans the same, even Sinners?* saith St. *Luke*, ch. 6: 32. *If you salute your Brethren only, what excellent thing do you? Do not even Publicans*, or as some Copies have it, *Heathens so?* Which words being so directly levell'd against that Hatred, the *Jews* allowed themselves to these three sort of Men, shews, that the foregoing words, *Thou shalt hate thine Enemy*, are not to be restrained to the *seven Nations.*

2*dly*, That they who boasted of this as their proper Title, and their peculiar Glory, that they were *the Sons of God*, might shew they really were so, by their resemblance of his Goodness, who is *kind to the unthankful and the wicked*, Luke 6. 35. For, *he maketh his Sun to rise on the evil and the good*, and *sendeth Rain on the just and on the unjust*, ver. 45. So *Seneca*, Si Deos imitaris, da & ingratis beneficia, nam & sceleratis sol oritur, *If thou wouldst imitate the Gods, be kind to the Unthankful, for the Sun rises on the Wicked.* De Benef. l. 5. c. 25. *The immortal Gods*, saith *Antoninus*, *not only patiently bear with wicked Men, but also* κήδονται ὡπῶς πανλοίως, *take all manner of care of them; and shalt thou, a mortal Man, be weary of bearing with them*, καὶ ταῦτα, εἰς ὢν τῶν φαυλῶν, *when thou art one of them?* Lib. 7. §. 70. See *Gataker* in Anton. *p.* 291, 316, 331.

3*dly*, That this will render us complete in this great Duty of *Love* and *Mercy* to others; *ver.* 48. *Be ye* (in this) *perfect, as your heavenly Father is perfect.* That this Command is thus to be restrained, we learn, (1.) From the *parallel* words, *Luke* 6. 36. *Be ye therefore merciful, as your heavenly Father is merciful*; and, (2.) From the preceding words, which call not on us to resemble God, in *Holiness, Justice, Fidelity*, but only in *Beneficence* and *Mercy*, as well to the evil as the good: So that there is no reason to extend this *Perfection* here beyond the subject Matter, tho' it be true, that in all other Perfections in which we are required to imitate him, we are to come as near unto him as we can, truly resembling that Pattern which we cannot, nor by this Precept are obliged to equal; *for*, Imitatio stat citra Exemplar, *Imitation falls below the Pattern.* See here *Examen Millii.*

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CHAP. VI.

a 1.[a] TAke heed that ye do not your Alms before Men, to be ſeen of them; otherwiſe, (*if that be your inducement to perform them,*) ye have no reward of your Father, which is in Heaven; (*ſince then you do your Alms, not out of obedience to his Commands, or in reſemblance of his Goodneſs, but rather from vain Glory.*)

2. Therefore when thou doeſt thy Alms, do not ſound a Trumpet before thee, as the Hypocrites do, (*proclaiming their Actions*) in the Synagogues, and in the Streets, that they may have Glory of Men: Verily, I ſay
b unto you, [b] they have their Reward; (i. e. *that Applauſe of Men they ſeek for, and no more.*)

3. But when thou doſt Alms, let not thy left Hand know what thy right Hand doth; (*but do them ſo,*)

4. That thine Alms may be in ſecret, and
c (*then*) thy [c] Father which ſeeth in ſecret, (*the ſincerity of thy love to others, for his ſake,*) himſelf ſhall reward thee openly, (*before Men, and Angels.*)

5. And (*likewiſe*) when thou prayeſt, thou
d ſhalt not be [d] as the Hypocrites are, (*doing this out of vain Oſtentation;*) for they love to pray ſtanding in the Synagogues, and in the corners of the Streets, that they may be ſeen of Men, (*and be deem'd devout Perſons by them:*) Verily, I ſay unto you, they have their reward.

6. But thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, pray to thy Father, which is in ſecret, (*and inviſible, both in his Nature and Operations;*) and thy Father, which ſeeth in ſecret, ſhall reward thee openly.

e 7. But when ye pray, [e] uſe not vain Repetitions, (*or words of the ſame import, to lengthen out your Prayers,*) as the Heathens do: For they think they ſhall be heard for their much ſpeaking.

f 8. [f] Be not ye therefore like unto them: For your Father knoweth what things ye have need of, before ye ask him, (*and is ſtill ready to grant the Deſires which come from a ſincere and honeſt Heart; ſo that he needs neither your Words to inform, nor your Perſuaſives to move him; and ſo your Requeſts to him may be abſolved in few words.*)

g 9. [g] After this manner therefore pray ye,
h (*ſaying, when ye pray,* Luke 11. 2.) [h] Our Father which art in Heaven, (i. e. *who being in Heaven, from thence beholdeſt all our wants,* Pſal. 11. 4. *and muſt be able to relieve them,* 2 Chron. 20. 7. Pſal. 115. 3. *and being our God and Father, muſt be enclined ſo to do.*)

i [i] Hallowed be thy Name, (i. e. *may all Men ſo ſpeak, and ſo think of thy Divine Majeſty, and ſo deport themſelves towards thee, that thou mayeſt be glorified in their Words, Thoughts and Actions.*)

10. [k] Thy Kingdom come; (*may thy Goſpel be generally entertain'd by Men, with due Faith and Obedience; may all Men receive thy Son Jeſus Chriſt as their King and Saviour, and humbly ſubmit to his Laws; may the Chriſtian Religion obtain every where, as well in Reality as Profeſſion, the Minds of all Men being ſubdued to the Obedience of Faith.*) [l] Thy Will be done on Earth, as it is in Heaven; (i. e. *may all Men with ſincerity, alacrity, and readineſs, yield obedience to thy Holy Will, and imitate the Bleſſed Angels in an entire compliance with it, without heſitation or repugnancy.*)

11. [m] Give us this Day our daily Bread; (i. e. *be pleaſed continually to afford us what thou ſeeſt needful for us, and give thy Bleſſing both upon our Labours to procure it, and our Food to afford Nouriſhment and Strength to us.*)

12. [n] And forgive us our Debts, as we forgive our Debtors; (i. e. *give us upon our Repentance, the pardon of our Sins committed againſt thee; for we, in obedience to thy Command, freely, and from our Hearts, forgive the Offences of others againſt us.*)

13. [o] And lead us not into Temptation; (*ſuffer us not by the aſſaults of Satan, or the ſubſtraction of thy Grace, or by putting us for our puniſhment into ſuch Circumſtances, as may prove Snares and Stumbling-blocks to us, to be led into, or overcome by the Power of Temptation; but grant us ſuch a meaſure of thy Grace, as may preſerve us from falling by them:*) [p] but deliver us from (*the*) evil (*of Sin, and from thoſe Diſpoſitions and Inclinations which make us prone unto it; and from the Aſſaults of the Evil One:*) [q] for thine is the Kingdom, (*we deſire may come;*) and (*thine is*) the Power, (*thus to aſſiſt, provide for, and protect us;*) and (*thine is, and will be,*) the Glory (*of ſo doing,*) for ever. Amen.

14. (*And with great reaſon do I teach you to ſay,* Forgive *us our Sins,* as *we forgive others:*) [r] For if we forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you.

15. But, if ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes.

16. Moreover, [s] when ye faſt, be not as the Hypocrites, of a ſad countenance; for they diſfigure their Faces, (*putting on ſad and mournful Looks*) that they may appear unto Men to faſt: Verily I ſay unto you, they have their Reward.

17. But

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17. But thou, when thou fastest, anoint thy Head, and wash thy Face, (*as the Jews do on ordinary days*;)

18. That thou appear not unto Men to fast, but (*only*) to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

t 19. [t] Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt (*them*,) and where Thieves break through, and steal.

20. But, lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through, nor steal; (*this being the only means to be heavenly-minded.*)

21. For where your Treasure is, there will your Heart be also.

u 22. [u] The Light of the Body is the Eye, (*by which we are directed how to guide the Body in our walking, as is the Eye of the Mind, that Light by which we discern our Duty*,) if therefore thine Eye be single, (i. e. *free from Covetousness, and ready to relieve Christ's needy Members*,) thy whole Body shall be full of Light; (i. e. *this Charity will lead thee in the way to Life, and will direct the Actions both of thy Soul and Body aright.*)

23. But, if thine Eye be evil, (*if it be an envious covetous Eye*,) thy whole Body will be full of Darkness; (i. e. *all its Actions will be Deeds of Darkness:*) if therefore (*then*) the Light that is in thee be Darkness, how great is that Darkness? (i. e. *if the inward Light which should direct thy Actions, be Darkness, how great and fatal will be that Darkness in which thou walkest?*

24. (*And that your Affection to these earthly things may not thus blind you, con-*

x *sider, That*) No Man can [x] serve two Masters; for either he will hate the one, and love the other, or else (*which is the consequent of that Affection*) he will hold to the one, and (*comparatively*) despise the other; (*so that*) ye cannot serve (*both*) God and Mammon.

y 25. Therefore I say unto you, [y] Take no thought for (*the things necessary to preserve*) your Life, (*to wit*,) what ye shall eat, or what ye shall drink, nor yet for your Body, what ye shall put on; (*for*,) is not the Life more than Meat, and the Body (*more*) than Raiment? (*He then who gave this Life and Body, will be concerned to make Provisions for them.*)

26. Behold (*how is it with*) the Fowls of the Air, (*which are less considerable than you are*;) for they sow not, neither do they reap, nor gather into Barns, yet your heavenly Father feedeth them: Are ye not much better than they? (*and so more assuredly will be provided for*)

27. But (*and*) which of you by taking thought, can add one Cubit to his Stature, (*or make your Body taller? how much less will your Solicituda preserve the whole?*)

28. And why take ye thought for Raiment? consider the Lillies of the Field, how they grow, they toil not, neither do they spin;

29. And yet I say unto you, that even Solomon in all his Glory was not arrayed like one of these.

30. Wherefore if God so cloath the Grass of the Field, which to day is and to morrow is cast into the Oven, shall he not much more cloath you, Oh ye of little Faith? (*if you distrust his care in making these Provisions for you.*)

31. Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be cloathed?

32. For after all these things do the Gentiles seek, (*but ye, who are under a more peculiar Providence, need not do it*,) for your heavenly Father knoweth that ye have need of all these things, (*and sure his Providence will never suffer you to want what he sees needful for you.*)

33. But seek ye first the Kingdom of God, and his Righteousness; (*viz. that Righteousness, which will render you acceptable in his sight*,) and (*then*) all these things (*as far as they are needful*) shall be added to you.

34. Therefore take no thought for to morrow, (*be not beforehand importunately solicitous for your future Subsistence*,) for to morrow shall take thought for the things of it self; (i. e. *you may time enough take thought for to morrow, when it comes; add not therefore to the Cares of each Day, for*) sufficient to the day is the evil thereof; (i. e. *the necessary trouble which attends each day.*)

Annotations on Chap. VI.

a Ver. 1. ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς, *Take heed that ye do not your Alms before Men, to be seen of them*, &c.] *Christ* in this *Chapter* teacheth, that those Works, which are otherwise good in themselves, are not acceptable to God, when they are done out of *vain Glory*, because they are done not for God's sake, but for our own; not with respect to his Glory, which ought to be the chief End of every Action, 1 *Cor.* 10. 31. 1 *Pet.* 4. 11. but that we may obtain Glory from, and Favour with Men. But here note,

1*st*, That

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1*ſt*, That *Chriſt* doth not forbid us to perform thoſe Works of Charity, which being in their Nature publick, tend to procure Reſpect, and a good Reputation among Men, ſince they fall under the general Precepts of *providing* τὰ καλὰ *things honourable in the ſight of all Men*, Rom. 12. 17. and approved of Men, *Chap.* 14. 18. and of *thinking of thoſe things which are good, virtuous, lovely, honourable, of good report, and are praiſe-worthy*, Philip. 4. 8. and which St. *Paul* in Diſtribution of the *Corinthians* Alms attended to, 2 *Cor.* 8. 21. provided theſe things be done, not chiefly becauſe they are *commendable in the of ſight Men*, but becauſe they are *acceptable to God*, Rom. 14. 18. not that they may gain Glory *to us*, but to *God*, and our *Religion*, 1 *Pet.* 2. 12. and remove all occaſions of bringing any Scandal on it, *Tit.* 2. 8. 1 *Pet.* 3. 16. Nor (2*dly*,) doth he abſolutely forbid us to do theſe things, that Men may ſee them, provided we deſire not they may be ſeen from Oſtentation, or Vain-glory, but that Men *ſeeing our good Works, may glorifie our Father which is in Heaven*, Chap. 5. 16. 1 *Pet.* 2. 9. Nor (3*dly*,) doth *Chriſt* forbid us to do theſe things, ſo that others ſeeing us, may profit by our Example, and be excited to good Works, or ſo as to ſeek a good Reputation among Men, provided we deſire it, only for the *publick* Good; that we may be more inſtrumental to promote God's Glory, and that others may more freely hearken to our good Admonitions; for in theſe caſes we do not properly intend our own Advantage, but God's Glory, the Welfare of Souls, and the publick Good; nor have we our own Praiſe and Glory, but thoſe higher Ends, for the Scope of all ſuch Actions. Moreover, it being not apparent from any of their Writings, that it was cuſtomary with the *Jews* to *ſound a Trumpet*, when they diſtributed their Alms; this ſeems only a *proverbial* Expreſſion, for making a thing known or *publick*, as both *Jews* and *Heathens* were uſed to do by the Sound of a Trumpet, calling the Multitude together, ſaith *Phavorinus*, by it, uſing it in their *Triumphs*, and before they began to act their *Tragedies*, or *Comedies*. See *Examen Millii* here.

b Ver. 2. Ἀμὴν λέγω ὑμῖν ἀπέχουσι τὸν μισθὸν αὐτῶν, *Verily, I ſay unto you, they have their Reward.*] It is the obſervation of the *Jews*, that *God puniſhes all the light evil Deeds of good Men in this Life, that they may reward them in the next, and that he rewards all the good Actions of bad Men in this Life, that he may puniſh them in the next:* He often gives them the outward things they ſet their Hearts upon; ſenſual Pleaſures, Wealth, Honour, and Glory with Men, and thus *they have their good things*, and their *Reward* in this Life; and this is very truly and very equitably ſo. For theſe things which can only be enjoyed in the Body, and during this preſent Life, are the things they chiefly prize, have their Deſires and Affections ſet upon, and moſt induſtriouſly purſue, comparatively deſpiſing the things above, and neglecting their future Intereſts, and ſo they very properly are ſtiled, *their good things*, Luke 16. 25. And Happineſs being the general End of all Men, they who thus chiefly prize, and above all other things purſue theſe ſenſual Pleaſures, Honours, and Enjoyments, muſt chiefly place their Happineſs in them, and look upon them as the moſt comfortable, moſt ſatisfactory, and moſt deſirable Reward of all their Labours, and ſo in the Enjoyment of them *they have their Reward.* They therefore cannot charge God with Hardſhips to them, they having done no good thing, for which he hath not rewarded them according to their Hearts Deſire. He hath given them the good, they choſe for their Portion, and made them as happy as they would be; he hath given them the things, they above all things loved, and delighted in, and in which they placed their chief Happineſs, and only lets them want the things which they deſpiſed as not worth their Labour; which being offered upon reaſonable Terms, they ſcornfully neglected, and refuſed; and of which by this Refuſal, and Neglect, they have rendred themſelves both unworthy, and uncapable.

Ver. 4. Ἀυτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, c *And thy Father who ſeeth in ſecret, ſhall reward thee openly.*] Though it be true which *Grotius* here obſerves, that God doth often viſibly reward the ſincere Charity of pious Perſons, performed from true Love to him, with temporal Bleſſings in this Life, yet will he chiefly do it in the Sight of Men and Angels in the World to come, *Matth.* 25. 34. *Luke* 14. 14. And 'tis obſervable, that the very thing we are forbid to ſeek from Men on Earth, is part of that Reward we ſhall receive at that great Day, when our Faith and Charity ſhall be found to *our Praiſe, Honour, and Glory*, 1 Pet. 1. 7. and that good Men, by patient continuance in well doing, are ſaid to ſeek for *Glory* and *Honour*, as well as *Immortality*, Rom. 2. 7. and have the Promiſe of it, *ver.* 10. See *Examen Millii* here.

Ver. 5. Καὶ ὅταν προσεύχῃ ἔσῃ ὡσεὶ οἱ d ὑποκριταὶ, ὅτι φιλοῦσι; *and when thou prayeſt, thou ſhalt not be as the Hypocrites, who love to pray ſtanding in the Synagogues, and in the Corners of the Streets.*] *Chriſt* doth not here condemn all Prayer made in the *Synagogues*, ſeeing both He and his *Diſciples* often prayed with the *Jews* in the *Synagogues*, *Luke* 4. 16. nor any publick Devotions in the Houſe of God, but ſpeaking only here of private Prayer, he would have that performed agreeably to the Nature of it, and ſo in ſecret; and condemns them only who affected to do this in publick Places, that others might take

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notice of them, and look upon them, as *devout, religious* Persons for so doing.

e Ver. 7. Προσευχόμενοι δὲ, μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοὶ, δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται, *But when ye pray use not vain Repetitions, as the Heathens do, for they think they shall be heard for their much speaking.*] What we here render *vain Repetitions* is in the *Greek*, *Battology*; which seems not well rendred by *Chrysostom* and *Theophylact* φλυαρία *trifling, in asking little temporal things*; nor by *Hesychius*, or *Phavorinus* ἀργολογία, ἀκαιρολογία, *speaking vainly*, and *unseasonably*, but is well rendred by *Suidas* πολυλογία, *much speaking*; for (1.) our Lord seems plainly thus to explain himself, *use not the Battology of the Heathens, who think to be heard for their much speaking.* (2.) So doth the *Arabick*, *multiply not words*; so the *Vulgar*, nolite multùm loqui, *do not speak much*; and (3.) this is agreeable to the like Precept of the *Preacher*, *Eccles.* 5. 2. *God is in Heaven, thou on Earth, therefore let thy words be few*; and of the Son of *Syrac*, *Chap.* 7. 14. μὴ διλογώσης λόγον ἐν προσευχῇ σου, *multiply not words in thy Prayer*, and (4.) this seems to follow from the short form of Prayer prescribed, in opposition to this *Heathen* practice, and introduced with an οὕτως οὖν, *so therefore pray ye.* But still it remaineth difficult to give a determinate sense to this much speaking, and say precisely when this διλογία, or *Repetition of the same words*, is vain. For,

1*st*, We cannot reasonably conceive our *Saviour* here condemns all Repetition of the same words in Prayer; especially when it arises from a deep sense of our Necessities, and a vehement desire of Divine Grace. For he himself prayed thrice *in the same words*, to be delivered *from the bitter Cup.* It is also highly probable, that as *David* composed it by the Spirit of God, so *Christ* sung the Hymn called *Hallel magnum*, beginning at *Psal.* 115. and ending at *Psal.* 118. where in the four first Verses the same words frequently occur. It was also usual for *Prophets*, and Men of excellent and raised Devotion, to use the same words in the same Prayer; so doth *Daniel Chap.* 9. saying, *v.* 5. *We have sinned, and have committed Iniquity*, and *have done wickedly, and have rebelled*, v. 17. *O, our God, hear the Prayer of thy Servant, and his Supplications*, v. 18. *O my God, incline thine Ear, and hear*; and v. 19. *O Lord, hear*; *O Lord, hearken.* How oft doth the royal Psalmist say, *Psal.* 119. *Teach me, O Lord, thy* Statutes, Ordinances, Commandments, Judgments, the way of *thy Statutes?* Psal. 107. we have four times these words, *Oh that Men would therefore praise the Lord for his Goodness*, v. 8. 15, 21, 31. and *Psal.* 136. the same words are repeated twenty six *times.*

This Repetition therefore can only be accounted vain, when 'tis not requisite to heighten the Devotion, or when it is used as the *Heathens* did, to lengthen out Devotion, or as the *Comœdians* hath it, Deorum aures contundere, *to stun the Ears of the Gods*, as if we thought they could not hear or understand, nisi idem dictum sit centies, *unless we say the same thing over and over*; and this seems to have been the Design of the *Baalites*, in *crying out from morning to noon, O Baal, hear us*, 1 Kings 18. 26.

2*dly*, It also seems not agreeable to *Scripture*, or Reason, to assert that all long Prayers are forbidden by these words of *Christ*; tho' many things which make them so, may be here by *Analogy* forbidden, as coming under the reason of the *Prohibition*; I say all Prayers continued to a considerable length seem not forbidden; for the Prayer of *Solomon* at the Dedication of the *Temple* was such, and so is that in *Nehemiah* 9. where we are also told *that they confessed*, and *worshipped* for three hours. In the *New Testament* (to omit the Example of our *Lord*, who according to our *Version*, *continued all night in Prayer*, as not conclusive, because it may be rendred, he continued all night in *a Synagogue*, or *House devoted to the Service of God.* See the Note on *Luke* 6. 12. and yet not wholly impertinent, because *Matth.* 14. 23. *Luke* 6. 12. he went up thither *to pray*, and therefore may be reasonably supposed to have spent much of that time in that Duty) we find the *Church* thus praying for the Deliverance of St. *Peter*, for as the Prayer it self is stiled προσευχὴ ἐκτενὴς, *Prayer extended* to a considerable length; so when St. *Peter* came to the House, he found them still *praying*, *Acts* 12. 5, 12. We also find St. *Paul praying night and day*, and that ὑπερεκπερισσοῦ *more abundantly*, that he might see his *Thessalonians*, 1 *Thess.* 3. 10. and also praying and giving Thanks, and making mention of other *Churches* in his Prayers *unceasantly*, *Rom.* 1. 9. 1 *Cor.* 1. 4. *Eph.* 1. 16. *Philip.* 1. 4. *Col.* 1. 3. 1 *Thess.* 1. 2. —2. 13. 2 *Tim.* 1. 3. which sure must render his Supplications of a considerable length. And (3*dly*,) he requires these *Churches* προσκαρτερεῖν to *continue instant in Prayer*, Rom. 12. 12. *to pray always with all Prayer and Supplication in the Spirit*, ἀγρυπνοῦντες, *watching thereunto with all Perseverance, and Supplication for all Saints*, Eph. 6. 18. to continue *in Prayer*, γρηγοροῦντες, *watching in the same with Thanksgiving*, Coloss. 4. 2. to *pray without ceasing*, 1 Thess. 5. 17. and makes it the Duty of the *Widow* (after the Example of St. *Ann*, *Luke* 2. 27.) προσμένειν to *continue in Prayers and Supplications night and Day*, 1 Tim. 5. 5. which Precepts seem plainly to suppose their Prayers should sometimes be extended to a considerable length; and therefore that he did not think that length was inconsistent

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ſiſtent with the Injunction here delivered by our Lord. But then poſitively (1*ſt*,) theſe words ſeem plainly to condemn Prayers lengthned out upon this Apprehenſion, that we ſhall be the ſooner *heard for our much ſpeaking*, becauſe this is the very thing in which we are forbidden to be like the *Heathens*; and yet this ſeems to have been alſo the Miſapprehenſion of the *Jewiſh Doctors*, when they lay down theſe Rules, (a) *That every one that multiplies Prayer ſhall be heard*, and that the *Prayer which is long ſhall not return empty*. And (2*dly*,) all that much ſpeaking muſt be vain, by which we hope with our fair Speeches to incline, or by our Arguments to move, or by *pathetical* Intreaties to perſuade God, to grant us our Requeſts, whilſt we continue in our Sins, and ſo are indiſpoſed to receive a gracious Anſwer from him. And indeed what is it to attempt to move him by Arguments, but to think to move him by ſomething he doth not know, or hath not conſidered already? What is it to aſſay to incline him by fair Speeches, and by Importunity, but to look upon him rather as a Man, that changeth without Cauſe, than as an unchangeable God, who cannot vary from the juſt methods of his Government, to gratifie the Importunity of his Creatures? And yet Experience ſhews, that when Men have thus flattered, and importuned God with their Lips, they are apt to think, that he on this account will hear them, and that what is thus prevalent with Men, cannot be loſt, when tendred to a gracious God. And (3*dly*.) the form, and exemplar given us being ſo ſhort, and conciſe in its Addreſſes, for the Advancement of God's Honour, and of his Kingdom, and our Obedience to his Will, for Pardon of Sin, and Preſervation from it; that we in it only requeſt in general terms things of ſo vaſt Importance, leaving the diſtinct matter, and manner, and meaſure, according to which they ſhould be diſpoſed, to the Wiſdom and Goodneſs of God; I ſay this form ſeems to inſtruct us, that in our daily and cuſtomary Addreſſes to God for the ſame Bleſſings which we daily want, we ſhould uſe words as comprehenſive, general, and free from needleſs Repetitions as we can, and then of neceſſity our Prayers muſt be conciſe, and our words *few*, and well digeſted.

f Ver. 8. *Be not ye therefore like unto them,* Οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχητε, *for your Father knoweth what things ye have need of before ye ask.*] If this Argument againſt ſpeaking much be good, ſaid ſome (b) *Hereticks* of old, *why ſhould we pray at all, ſeeing God knoweth all our wants before we pray?* To this St. *Jerom* anſwers, that *we do not pray to declare our Wants*, but *ſupplicate for the Relief of them*; and we may ask any thing of him, who doth already know we want it; and if we know he is kind, and ready to ſupply our Wants, may therefore ask with greater Confidence. (c) *Origen* anſwers, that *he who knows all our Needs before we ask, knows alſo that it becomes not him to give what they do want, who do not think it worth their while to ask what they do want, and he alone can give*; becauſe by this neglect they do not own him as the *Donor* of the things they want. But, tho' this may ſuffice to anſwer the Objection of the *Hereticks*, for the due underſtanding of this Text, it may be neceſſary to add, (1.) That this being offered as a Reaſon why we ſhould not be like the *Heathen* in ſpeaking much in Prayer to God, ſeems only to import we ſhould not do it on the accounts on which they did it, *viz.* as queſtioning God's Omniſcience, and therefore ſpeaking thus to impart to him what he did not know, or to inculcate what he might not preſently attend to, or ſuggeſt again, what he had forgotten. For (1.) (d) *Cicero* himſelf denies God's Omniſcience, declaring, that *he did not think that God himſelf could know things caſual and fortuitous*. (2.) They thought it not fit to allow of a *God ſo* (e) *curious as to attend to all things, to take care of all things, or to think all things belonged to him.* And they thought it as well impoſſible, as unſufferable in the God of the *Chriſtians*, that he ſhould (f) *diligently inſpect the Manners, Actions, Words, and ſecret Thoughts of all Men, and be every where preſent with them.* Nor is it to be wondred that they ſhould have ſuch Apprehenſions of many of the Gods they worſhipped, when they had ſo many of them, their *celeſtial*, *aerial*, and *terreſtrial* Gods; their *profitable*, and *hurtful*, their *univerſal*, and *topical* Gods; their Gods *eternal by Nature*, and their *Gods born* and *made of mortal Men*; and made it the buſineſs not of the *ſupreme God*, but of their *Demons*, *Genii*, and *Heroes*

(a) Buxtorf. flor. p. 281.

(b) *Si Deus antequam oramus ſcit quibus indigeamus, fruſtra ſcienti loquimur*, Hieron. in locum. Τίς ἂν χρεία ἀναπέμπειν εὐχὴν τῷ δεῖν εὔξεσθαι ἐπισαμένῳ ὧν χρήζομεν. Orig. περὶ εὐχῆς. p. 15.

(c) Ibid. p. 22.

(d) *Mihi ne in Deum cadere videatur, ut ſciat quid caſu aut fortuito futurum ſit.* De divin. N. 12, 13, 14.

(e) *Impoſuiſtis cervicibus noſtris, ſempiternum Dominum quem dies & noctes timeamus, quis enim non timeat omnia providentem, & cogitantem, & animadvertentem, & omnia ad ſe pertinere putantem, curioſum & plenum negotii Deum.* Cicero de nat. Deorum. l. 1. n. 39. & Acad. qu. l. 2. 11. 112.

(f) *Chriſtiani Deum illum ſuum confingunt in omnium mores, actus, omnium verba, denique, & occultas cogitationes diligenter inquirere, diſcurrentem ſcilicet, atque ubique præſentem moleſtum illum volunt, inquietum, impudenter etiam curioſum, ſiquidem adſtat factis omnibus, locis omnibus intererat, cum nec ſingulis inſervire poteſt per univerſa diſtractus, nec univerſis ſufficere, in ſingulis occupatas*, Cæcil. apud Minut. p. 10.

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Heroes to receive all our Prayers, and return Anſwers to them. But,

(2.) By comparing theſe words with *v.* 30. *where we are forbidden to be anxious about what we ſhall eat, or drink, or wherewithal we ſhall be cloathed, for after all theſe things do the Gentiles ſeek; and your heavenly Father knoweth you have need of all theſe things*; It may be conjectured, that theſe words alſo do refer to the ſame matter, to wit, the *Heathens* ſolicitude about, and their continual teaſing of the Gods in long Harangues for theſe things. This being in the Opinion of the *Greek* Fathers, (g) the *Battology*, and much ſpeaking here reproved in the *Heathens* by our Lord, to wit, *the being thus ardent in their Deſires after little, and earthly things.* And then this will be ſuitable both to the Philoſophy of (h) *Plato*, who commends the ſhort Prayer of the *Lacedæmonians*, who were never heard to ſay more than this, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς θεοὺς διδόναι, *that the Gods would give them things good and honourable*; which Prayer, ſaith he, the *Oracle* preferred before the long Addreſſes, and pompous Sacrifices of the *Athenians*, who quarrelled with the Gods becauſe they were not heard for *their much ſpeaking*; and adds, that temporal things were not poſitively to be asked, becauſe no Man knew whether he ſhould uſe them ill, or well, and ſo whether they would be good or hurtful to him; and to the Opinion and Practice of (i) *Socrates*, who prayed to the Gods, ſaith (k) *Zenophon*, ἁπλῶς τὰ ἀγαθὰ διδόναι, only to give him good things in the general, leaving the particulars to them who knew beſt what was good for him, and diſapproved of them who prayed for Gold, Silver, and for Government, as being things which might be as well hurtful to, as good for them: And more ſuitable to the *Chriſtian Theology*, which allows us to ask theſe things only conditionally, with Subordination to the Divine Will, and if his Wiſdom ſees they will be good for us; and according to the *Ancients*, not to pray for them at all, as knowing that as far as they are good, they ſhall be added to them, who *ſeek firſt the Kingdom of God, and the Righteouſneſs thereof*; to which purpoſe they often cite a Paſſage from this Chapter, not at preſent to be *found* in it, *viz.* (l) *Ask great things, and little things ſhall be added unto you.*

g Ver. 9. Οὕτως οὖν προσεύχεσθε ὑμεῖς, *ſo therefore pray ye:*] Here obſerve that the word οὕτως hinders not this from being a Command to utter the ſame words, as is apparent from theſe words of St. *Luke* 11. 2. *When ye pray, ſay, Our Father*, for the ſame word is uſed where a form of words is certainly preſcribed; thus in the form preſcribed for the *Aaronical Benedictions*, οὕτως εὐλογήσετε, *ſo ſhall ye bleſs*, ſaying the words following, *Numb.* 6. 23. and when God put a word into the Mouth of *Balaam*, which he ſhould ſpeak to *Balak*, God ſaith to him, οὕτω λαλήσεις, *ſo ſhalt thou ſpeak*, which is the ſame with τὰ ὧδε λαλήσεις, *theſe words ſhalt thou ſpeak*, Numb. 23. 5, 16. So in God's words directed to the *Prophets*, οὕτω λέγει ὁ Κύριος, *thus ſaith the Lord*, Iſa. 8. 11.—28. 16.—30. 15.—37. 33. —42. 5.—43. 1, 14, 16.—52. 4.—65. 8. —66. 1. is the ſame with τάδε λέγει ὁ Κύριος, *Theſe things ſaith the Lord*, Iſa. 30. 12.—37. 21.—52. 3.—57. 15.—65. 13.—66. 12. and ſo in the other *Prophets*. And had not *Chriſt* intended this, he would not have given his Diſciples a form of Prayer, but the Heads only of the things they were to pray for. (2*dly*,) The *Diſciples* requeſt him to teach them ſo to pray, *as John had taught his Diſciples*, Luke 11. 1. Now it is highly probable that *John* taught his *Diſciples* to pray as the *Jewiſh Maſters* taught their *Scholars*, by giving them a form called *Kaddiſh Magiſtrorum*, from which they uſed not to vary. But tho' this be admitted, yet it is ſtill diſputed whether this form were only given by *Chriſt* to his Diſciples to be uſed whilſt they were infirm and weak, and before the *Holy Spirit* fell down upon them, and was plentifully effuſed upon the *Church*, or whether it were given as a ſtanding form to be uſed by *Chriſt*'s Diſciples, or by all *Chriſtians* throughout all Ages of the *Church*, as by the Practice of the Church, at leaſt from the third *Century*, they ſeem to have conceived. Two Reaſons are alledged to the contrary, *viz.*

1*ſt*, That tho' we read in the Acts of the *Apoſtles*, of Prayers made by the *Church*, or by particular Members of it, yet find we not any intimation that they ever uſed this form of Prayer. We read that they prayed, *Acts* 1. 24. that God would ſhew them whether *Joſeph* or *Matthias* were to be choſen into the place of *Judas*; *Acts* 2. 42. that thoſe who were converted continued in the Doctrine, and Fellowſhip of the *Apoſtles*, and in breaking of Bread, and in Prayers, *Acts* 4. 24, 30. So we find the whole *Church* praying, that God would enable them to *ſpeak the Word with boldneſs, and would ſtretch out his Hand to heal, and to ſhew*

I *Signs*

(g) Βατταλογῆσαι γὰρ ἐπὶ τῇ λέξει τῇ εὐαγγελίῳ μόνοι οἱ ἐθνικοὶ ἀδὲ φαντασίαν μεγάλων ἔχοντες ἢ ἐπιφανίων αἰτημάτων πᾶσι ἐυχὴν τὸ σωματικῶν καὶ τὸ ἐκτὸς ἀναπέμποντες. Orig. περὶ ἐυχῆς. p. 63. ὁ βατταλογηθέων ἦν, ἀδὲ μικρὰ αἰτηθέων, ἀδὲ περὶ ἐπιγείων προσδεηθέων. Ibid. p. 25. Chryſoſtom. & Theophylact in locum.

(h) Alcib. 2. p. 458. B. C. (i) Ibid. p. 453. (k) Memorab. l. 1. 571.

(l) Αἰτεῖσθε φησὶ τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. Clem. Alex. Strom. 1. p. 346. B. Orig. περὶ ἐυχῆς. p. 54.

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Signs and Wonders through the Name of his Holy Child Jeſus. See *Chap.* 6. 6. — 8. 15. 12. 5. — 13. 3. — 20. 36. But in none of theſe places have we the leaſt intimation that they ever uſed the *Lord*'s Prayer. In the *Martyrology* of *Polycarp* is inſerted a large Prayer made by him after his Condemnation, but it concludes not with this form, but with the uſual form of ſome of our Collects.

2*dly*, Becauſe the ſecond Petition in this Prayer being this, *thy Kingdom come*, they do not think it reaſonable to continue a Petition for that which is come already, God's Kingdom being come, and erected from the time that our *Saviour* aſcended into Heaven, and ſate down at the right Hand of Glory. To this latter Argument I ſhall give a full Anſwer when I come to that Petition.

To the firſt Objection, an Anſwer may be returned from a known Rule, that *a Negative Argument is of no Validity*; indeed in matters of Doctrine the Argument is always good; we read of no ſuch Doctrine in the *Scriptures*, therefore it neither is, nor can be any *Article of Faith*, becauſe we have no other Rule of Faith beſides the *Holy Scriptures*; but then in matters of Practice this Rule will not hold good, the ſacred Penman being under an Obligation to deliver the whole Rule of Faith, but under no obligation to give us a full Hiſtory of all that the *Apoſtles* did; we never read that the *Apoſtles* prayed, or were baptized before our Lord's Reſurrection; and ſhall we therefore ſay they never prayed, or that they refuſed *the Counſel of God*, as did the *Phariſees*, *in being not baptized of John.* After our Lord's Aſcenſion we never read that any of the *Apoſtles*, ſave *Paul* and *Peter*, did baptize any; we read not that they ever did receive the *Sacrament*, we read not that half of them ever preached the Goſpel to any *Nations*, and ſhall we therefore ſay, they did none of theſe things? St. *John* informs us, that there were *many things which Jeſus did, which were not written*, Chap. 20. 30 — 21. 25. What Wonder therefore is it there ſhould be many things which his *Apoſtles* did, which are not written? (2*dly*,) In moſt of the Texts cited from the *Acts*, we read not one word of the Matter of their Prayer, but only in general that they prayed, and ſo no ſemblance that they did not uſe the Lord's Prayer. In the firſt inſtance, the whole conſiſts but of one Verſe, in the ſecond, but of two. Now after every Collect, or ſhort Ejaculation, no Man thinks it neceſſary, or even proper to add this Prayer; but only that in ſome of our moſt ſolemn Addreſſes, publick or private, we ſhould uſe this Prayer. For we are *Chriſt's Diſciples* as well as they to whom this Prayer was given, and ſo muſt very fitly uſe that Prayer which is the Badge of a *Diſciple* of this *Lord*. The Prayer it ſelf is of all others the moſt excellent, and comprehenſive, and as plain as it is full, it is ſo ſhort that any Man may learn it, ſo clear that all may underſtand it, ſo full as to comprehend all our Wants, and ſo exact as to inſtruct us what we ſhould be, as well as what we ſhould ask, as being, ſaith *Tertullian*, breviarium Evangelii, *an Epitome of the Goſpel.* It was compoſed by him who had the Spirit above meaſure, as a Direction how and what to pray, and ſo, as *Cyprian* ſays, we may hope, ut facilius audiamur, *to be more readily accepted by our heavenly Father, when we come to him with the words of his only Son.* The *Learned* farther do obſerve, that this Prayer is taken out of the *Jewiſh Liturgies*, in which we wholly find it, excepting only theſe words, *as we forgive them that have treſpaſſed againſt us: Our Father which art in Heaven*, is in their *Seder Tephilloth*, or Form of Prayers; *let thy great Name be ſanctified, and thy Kingdom reign*, in their Form called *Kaddiſh*; *let thy Memory be glorified in Heaven above, and in Earth beneath*, in the *Seder Tephilloth*; *forgive us our Sins*, in the *ſixth* of their *eighteen* daily Prayers; *Deliver us not into the hand of Temptations* and *deliver us from the evil Figment*, in that and the Book *Muſar*; *For thine is the Power, and the Kingdom for ever and ever*, is, ſaith *Druſius*, their uſual *Doxology.* And, as hence *Grotius* notes, how far this Lord of the *Church* was from affecting Novelty, or deſpiſing any thing becauſe it was a Form; ſo others do hence juſtifie the *Doxology* contained in the cloſe of this Prayer, which ſome think to be an Addition of the *Greek Fathers*, becauſe 'tis wanting in the *Latin*, in St. *Luke*, and in many *Greek Copies.* See *Examen Var. Lect. Millii*, l. 2. c. 1. n. 2.

Note Laſtly, that this Prayer conſiſts of three Parts, a *Preface* excellently fitted to prepare us for Prayer, by filling our Hearts with Charity to our Brother, who bears the ſame Relation to our common *Father*, with Reverence to him whoſe *Throne is in Heaven*, ſeated over all, and with Faith and humble Confidence in him, who being to us a *Father*, muſt be ready to do his Children good, and being *our heavenly Father*, muſt, *looking down from Heaven upon the Children of Men*, ſee all our Wants, and muſt be able to ſupply them. *The Lord's Throne is in Heaven*, ſaith the *Pſalmiſt*, *he doth whatſoever pleaſeth him.* 2*dly*, It conſiſts of ſix Petitions, the three firſt of which call upon us to pray for the Sanctification of his Name, the Advancement of his Kingdom, and the Performance of his Will, teaching us to make the Glory of God, and the Advancement of his Son's Kingdom, the chief end of all our Actions; and having firſt done his Will, then to expect Proviſion and Protection from him, and Preſervation from

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all Evil: The three next respect, (1.) our daily Sustenance, as being that without which we cannot be able to promote his Glory, or to do his Will. (2.) The Remission of our past Sins, that they may not obstruct his Blessings, and Preservation from them for the future, that we may not lose his Favour. And lastly, an agnizing the supreme Dominion, the Power fit to be ascribed to, and the Glory due to God for ever.

h Ibid. Πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· *Our Father which art in Heaven.*] This being spoken to his *Disciples*, who were *Jews*, and had no distinct Notion of a *Trinity*, must be understood in the usual Notion of the *Jews*, who stiled the God of *Israel* אבינו *our Father*; and so must signifie the first Person in the *S. Trinity*, they being not able to apprehend it otherwise. Moreover, our Lord still calls the God of *Israel* his *heavenly Father*, Matth. 7. 21. — 10. 32, 33. — 11. 25. — 12. 50. — 15. 13. — 16. 17. — 18. 10, 19, 35. *Luke* 10. 22. clearly distinguishing himself in Person from that *heavenly Father* with whom in Essence he was one. This Phrase must therefore necessarily signifie a distinct Person from the Son, nor is it certain that it ever bears any other sense in the *New Testament*.

Now God is called *Father*, (*1st*,) by right of Creation. *He having made us, and not we our selves*, according to that Question of *Malachi*, Chap. 2. 10. *Have we not all one Father, hath not one God created us?* On which account the *Scripture* stiles him, *the Father of our Spirits*, Heb. 12 9. (*2dly*,) By right of *Providence*, and *Preservation*, for he *upholds our Souls in Life*, according to that Question of God to his own People, *Is he not thy Father which hath bought thee, hath he not made thee, and established thee?* Deut. 32. 6. He being that *one Father who is above all things* by his Power and Essence, goes *through all things* by his Providence, and is *in all* by his Presence, *Eph.* 4. 6. (*3dly*) By right of *Vocation* and *Adoption*, we being called to that Faith in *Christ*, which constitutes us *the Sons of God*, John 1. 12. we being all the *Children of God, through Faith in Christ Jesus*, Gal. 3. 26. and by the renovation of the *Holy Spirit*, who enables us to cry, *Abba, Father*, Rom. 8. 15. and testifies to our Spirits, *that we are the Sons of God*, ver. 16. *For as many as are led by the Spirit, they are the Sons of God*, ver. 14. In which sense he is stil'd, *The Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named* Sons, *Eph.* 3. 14, 15. The *Angels*, who by the *Jews* are stiled his *Family above*, being oft called *the Sons of God*, Job 1. 6. — 2 1. — 38. 7. and good Men, who are stiled *his Family on Earth*, being made so by adoption. Yet, though this be the most excellent Notion of a Son, and in this sense especially, is God the *Father* of the *Christian*; yet seeing, as the *Heathens* have well noted, God is, communis Humani Generis Parens, *the common Father of Mankind*; seeing he owned himself the *Father* of the whole Nation of the *Jews*, and stiled them all his *Sons*, the Notion of a *Father* here, must be extended to all the Senses mentioned, or at the least, to all to whom God is a *Father*, by calling them unto the Faith; since otherwise, Persons of tender Consciences, who doubted of their renovation in the Spirit, and of their right to claim the Privileges of the *adopted Sons of God*, could not recite this Prayer in Faith. And also, (2.) Then only could we pray for the Regenerate in this Form of Prayer, and so it would be only an imperfect Form; we being bound in Charity to pray for all Men, that they may *hallow his Name*, and *do his Will*.

Moreover, As this relation to God as our *Father*, calls for our Reverence of him, our Fear to offend him, our Zeal for his Honour, *Mal.* 1. 6. 1 Pet. 1. 17. our Obedience and Likeness to our *heavenly Father* in Purity and Holiness, 1 *Pet.* 1. 14, 15. *Philip.* 2. 15. 1 *John* 3. 2, 3. and in love to all Mankind, *Eph.* 5. 1. even to them that are our Enemies, and *despightfully use us*, Matth. 5. 44, 48. And, *Lastly*, Our patient Submission to all his Fatherly Chastisements, *Heb.* 12. 9, 10. So doth it naturally tend to cherish our Faith, and raise our Hope of speeding in our sincere, fervent, and reasonable Addresses to the Throne of Grace; our Lord having taught us to conclude, that *if earthly Parents being evil, will give good things to their Children, much more will our heavenly Father give good things to those that ask him*, Matth. 7. 9, 10.

The word *Our* is joined to Father, saith St. *Chrysostom*, Ἵνα κοινὸν πατέρα ἔχειν διδαχθέντες ἀλλήλοις φιλῶμεν καὶ ἀγαπῶμεν, *That being taught, we have one common Father, we may love as Brethren*, and pray for all the Members of the *Church*; tho' this hinders not, but in our private Devotions we may use the singular Number, and desire the supply of our own particular Wants, provided we also intercede for others as well as for our selves; so *David, O Lord, thou art my God*, &c. 'Tis added, *which art in Heaven*; not to signifie, that his Essence is included there, for *he fills Heaven and Earth*, Jer. 23. 24. undoubtedly with the same Presence, seeing *he is not far from any of us*, Acts 17. 25, 27. and whether we go up *to Heaven*, or down *to Hades*, or *fly to the Ends of the Earth*, we can never fly from his Presence, *Psal.* 139. 7, 8. And *Solomon* declares, *That the Heaven of Heavens are not able to contain him*, 1 Kings 8. 27. Vain therefore is the Note of *Woltzogenius* here, that when God is said to be any where but in Heaven,

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we are to underſtand it, *not of his eſſential Preſence, but of his Efficacy, Operation and Omniſcience*; for, if the *Heavens cannot contain him*, the Earth muſt; if he *fill Heaven and Earth*, why not with the ſame Preſence? And ſeeing his Power and Eſſence is the ſame thing, and never can be ſeparated, how can it be conceived that he ſhould act where he is not? He is therefore ſaid to be in Heaven, becauſe there is his glorious Preſence, where he dwells *in Light inacceſſible*: And by this Phraſe is ſignified, (1*ſt*,) The High Majeſty, and Supreme Excellency of God, and his Dominion over all Creatures; as in thoſe words of *Jehoſhaphat*, *Art not thou God in Heaven, and ruleſt not thou over all the Kingdoms of the Heathen?* And, *Pſal.* 103. 19. *The Lord hath prepared his Throne in Heaven; his Kingdom ruleth over all.* And ſo we owe to him the higheſt Reverence, *Eccleſ.* 5. 2. and moſt exact Obedience. (2*dly*,) His Power, whereby he is able to *do for us above what we can ask or think*, 2 Chron. 20. 6. *Art not thou God in Heaven? and in thy hand is there not Power and Might, ſo that none is able to withſtand thee*, Pſal. 115. 3. *Our God is in Heaven, he hath done whatſoever he pleaſed*; and this engageth us to fear him above all, who is *able to deſtroy both Soul and Body in Hell-fire.* (3*dly*,) His *Omniſcience, by which he ſitteth in Heaven, beholdeth all that is done upon the Earth*; Pſal. 11. 4. *The Lord's Throne is in Heaven, his Eyes behold, his Eye-lids try the Children of Men*; Pſal. 33. 13, 14, 15. *The Lord looketh down from Heaven, he beholdeth all the Sons of Men; he faſhioneth their Hearts alike; he conſidereth all their Works*: And this ſhould teach us Sincerity, and a regard both to our Words and Thoughts at all times, but more eſpecially in our Addreſſes to him. *Laſtly*, His infinite Purity and Holineſs, *Deut.* 26. 15. *Look down from thy holy Habitation from Heaven, and bleſs thy People.* Hence is he ſtiled, *the high and lofty one, who inhabiteth Eternity, whoſe Name is Holy*, Iſa. 57. 15. and this teacheth us *to be holy, for the Lord our God is holy.*

Ibid. Ἁγιασθήτω τὸ ὄνομά σου. *Hallowed by thy Name.*] Note,

(1*ſt*,) That by *the Name of* God, we are to underſtand himſelf; conſidered not preciſely as to his Eſſence; for of that we may enquire with holy *Job*, *Canſt thou by Wiſdom find out God?* But, as he is made known to us by his creating all things, to be *God over all*, infinite in Power; by the Beauty and exact Order in which he hath placed all things, and the wiſe Ends for which he hath adapted them, to be a God of infinite Wiſdom and Knowledge; by the Law of Truth, Equity and Righteouſneſs, which he hath impreſſed upon our Spirits, that he is a God of *Truth* and *Righteouſneſs*; by the Purity and Holineſs of his Precepts, that he is a God of *Purity*; and by the rich Proviſions he hath made, both for the preſent and the future Happineſs of Man, that he is a God rich in Mercy and plenteous in Goodneſs to the Sons of Men, and a true lover of Souls. For, as in *Scripture* τὸ ὄνομα, the Name of any one is often put for his Perſon, *Acts* 1. 15. *Rev.* 3. 4. — 11. 13. or the Glory and Majeſty of him that bears that Name, *Eph.* 1. 21. *Phil.* 2. 9, 10. *Heb.* 1. 4. So here the Name of God ſignifies the Divine Majeſty, or God himſelf, as he is made known unto us by his Attributes; in which ſenſe, to *call upon the Name of God*, or Chriſt, *Gen.* 4. 26. 1 *Kings* 18. 24. 2 *Kings* 5. 11. *Pſal.* 116. 17. *Joel* 2. 32. *Zeph.* 3. 9. to *love the Name of God*, Pſal. 69. 36. Iſai. 56. 6. Heb. 6. 10. to *blaſpheme and prophane his Name*, James 2. 7. Rev. 13. 6. is to do this to God himſelf.

Note, (2.) That to *ſanctifie* or *hallow*, when it is aſcribed to things capable of being changed to the better, ſignifies either to *conſecrate* and ſet them apart from a prophane to a ſacred uſe; in which ſenſe, the Veſſels of the *Sanctuary*, ſet apart for God's Service, were *hallowed*; and the *Prieſts* and *Levites* conſecrated to God's Service, are ſaid to be *ſanctified*; or elſe, to adorn with ſuch inward Habits and Diſpoſitions, as render them inwardly Pure and Holy; and thus we are ſaid, to be *ſanctified through the Spirit in the inward Man.* Now the Divine Majeſty being infinitely Holy in himſelf, and exalted above all that we are able to conceive, cannot be hallowed or *ſanctified* in either of theſe Senſes, but by *Analogy* to them. He is then ſanctified by us, when we do *ſeparate* him from, and in our Conceptions do exalt him above all other things, and when we do aſcribe unto him the Excellencies of his Divine Majeſty, and treat him ſuitably to them. According to that of St. *Chryſoſtom*, τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω, *hallowed*, that is, *glorified be thy Name.* Now, how this may moſt effectually be done, we cannot better learn than from obſerving, how God himſelf acts for his Glory, and the Sanctification of his Holy Name; now this he does, by the diſcovery of thoſe Perfections which naturally tend to raiſe within us, a Fear, and Reverence, and Love of him, Truſt and Affiance in him, and render us Obedient to him, and in which it is our Duty and our Perfection to be as like to him as we can. And therefore, (1.) God glorifies his Name, and *ſanctifies* himſelf by the diſcovery of his mighty Power, rendring him able to do exceedingly *above what we can ask or think.* So *Pſal.* 106. 7, 8. *He ſaves them for his Name's ſake, that he might make his Power to be known*: And, *Iſai.* 44. 23. *The Lord hath redeemed Jacob, and in Iſrael* δοξασθήσεται *will he be glorified.*

(2.) By

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(2.) By rendring his Judgments conspicuous against presumptuous Sinners, and those whose Hearts are hardned from his Fear, according to that Saying of *Solomon Jarchi* on *Numb.* 20. 13. *The Holy Blessed God sanctifies himself before his Creatures, by the exercise of his Judgments on them.* Thus, saith he, *Exod.* 14. 4, 17. Ἐνδοξασθήσομαι, *I will get me Glory upon Pharaoh, and all his Host*; *i. e.* I will shew my Power and Justice in their Destruction: And when God had broke forth upon *Nadab* and *Abihu*, for offering strange Fire, *Moses* saith, *This is that which the Lord had pronounced, I will be sanctified in those that come nigh me; and before all the People, I will be glorified*, Levit. 10. 3. See also, *Isa.* 5. 16. *Ezek.* 28. 22. — 38. 23. (3.) By rendring conspicuous his Truth and Faithfulness to his Promises; as when the *Psalmist* saith, *Psal.* 138. 2. *I will praise thy Name, for thy loving Kindness and Truth; for thou hast magnified thy Truth above all thy Name*; i. e. thou hast been chiefly Glorious in the punctual performance of thy Promises. See *Jer.* 14. 22. (4.) By shewing the Riches of his Grace, Mercy, and Goodness, to the Sons of Men: So when God had declared to *Moses*, That he was *a God merciful, and gracious, long-suffering, abundant in Goodness, and forgiving Iniquity*, Exod. 34. 6, 7. he is said, to make *his Goodness pass before him*, and *to shew him his Glory*, Exod. 33. 22. — 34. 5, 6. Only it ought to be observed from the (m) *Fathers*, That the great End of all God's glorious Works and Dispensations, in which these Excellencies are displayed, cannot be this, That he may be admired and applauded by his Creatures. 'Tis vain to think, the All-wise God can be concerned, whether such blind Creatures as we are, approve or disapprove of his Proceedings, or that he really can suffer any diminution of his Glory, by our dislike, or, is advanced in Honour, by our approbation of his Dispensations. We detract from his Majesty, if we conceive, that he is tickled with Applause, or aims at Reputation from us, in any of his glorious Actions; that therefore such as we should think well of him, can be no farther his concern, than as these Apprehensions may engage us to that Affection, and Obedience to, and Imitation of him, which tends to the promotion of our Happiness.

God therefore in discovering these Divine Perfections, must be supposed to design as well the Benefit and Happiness of Man, as the Advancement of his Honour. Thus, when he discovers all those Attributes which represent him Good and Merciful, kind and obliging to the Sons of Men, he doth it with design, and in a manner, proper to lay the highest Obligations on us to returns of Love and Gratitude, and to engage us to that imitation of his Goodness and Mercy to our fellow Creatures, which renders us the Children of our heavenly Father, *Matth.* 5. 45. When he gives signal Demonstrations of his Almighty Power, and his great Wisdom, he designs by this to teach us, That he is able to foresee, and to divert the Evils which may at any time befal us, and to confer the greatest Blessings on his Servants, that so he may incourage us to trust in him at all times, to repair to him in the time of need, and serve him faithfully, in expectation of his Favour and Protection. When he manifests himself to be a God of Truth and Faithfulness, one who will punctually perform his Promises, and execute his Threats upon us, he doth this chiefly to affright us from those Sins, which make it necessary for him to be severe upon us, and to provoke us to the performance of those Duties, to which he hath annexed the greatest Blessings. When he informs us, that his Holiness and Justice cannot permit the Wicked to escape his Judgments, or any upright Soul to want the Tokens of his Love, or the Reward of his sincere Obedience; his great Design in all this, is, That Sin, which is the Rise of all our Miseries, may be avoided, and Holiness, which is the true Advancement and best Accomplishment of Human Nature, may be more earnestly pursued by us: So that God's acting for his Glory, is also acting for the good of his most noble Creatures; 'tis only recommending himself to their Good-liking and Affection, that so he may the more effectually advance their Happiness. Hence therefore we may learn,

1. That we sanctifie or glorifie God with our Mouths, when we declare and do acknowledge these his Excellencies; when we offer up our Prayers and Praises to him, as the Author of *every good and perfect Gift*, ascribing all the Good we do, receive, or hope for, to him alone, and *tell of all his wondrous Works.*

2. We sanctifie him in our Hearts, when we conceive aright of him, as a God infinite in all these Excellencies, and consequently have such impressions on our Spirits, as cause us truly to fear and reverence him, to believe all his Revelations, trust in his Promises, behave our selves before him with all sincerity of Heart, and uprightly design the promotion of his Glory.

3. We sanctifie him in our Lives and Actions, when the consideration of these Divine Excellencies engage us to Obedience to his Holy Will, and to act suitably in all our Dealings,

(m) Οὐ γὰρ χρείας ἕνεκεν ὁ Θεὸς πεποίηκε τὸν κοσμὸν ἵνα τιμᾶς παρ' ἀνθρώπου, ἢ παρὰ Θεῶν τῶν ἄλλων, ἢ Δαιμόνων φησὶν ὁ Πλάτων καρποῖτο. Clem. Alex. Strom. 5. p. 585. B. Theodor. adv. Græc. Serm. 4. p. 535.

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Dealings, to our belief of them; when we ſhew forth his imitable Perfections in our Lives, 1 *Pet.* 2. 12. by our ſincere endeavour to reſemble him in them; when we are *fruitful in all thoſe Works of Righteouſneſs, which are, thro' Jeſus Chriſt, to the glory and praiſe of God*, Philip. 1. 11. and let our *Works ſo ſhine before Men, that they ſeeing them, may glorifie our Father which is in Heaven.*

When then we ſay, *Hallowed be thy Name*, we pray, That all Men may ſo ſpeak, ſo think of the Divine Majeſty, and ſo deport themſelves towards him, that he may be thus glorified in their Words, Hearts and Actions; and that all Worſhip of *Idols*, and *Devils*, may wholly be aboliſhed; and that this Honour, as it is due, ſo may it be aſcribed to him alone.

k Ver. 10. Ἐλθέτω ἡ βασιλεία σου· *Thy Kingdom come.*] This cannot be underſtood of that general Kingdom, by which God ruleth over all the World, that being always come, and capable of no amplification, and ſo we cannot wiſh rationally in any ſenſe, that it may come. And it ſeems probable, that it is not primarily and directly to be underſtood of the *Kingdom of Glory* in the Heavens; we praying, this Kingdom may come to us, that we may do his Will on Earth. But, conſidering that this Phraſe in the Prayer, as well as in the Language of the *Jews*, reſpects the Kingdom of the *Meſſiah*, which they then thought *ſhould immediately appear*, Luke 19. 11. and which they were then expecting, *Mark* 15. 43. and were waiting for, *Luke* 2. 38. and which they daily pray'd for in theſe words, (n) *Let him make his Kingdom reign, let his Redemption flouriſh, and let his Meſſiah come and deliver his People.* (2*dly*,) That this is chiefly the import of the Kingdom of God, when our Lord in the Goſpels ſpeaks of it to the *Jews*, as is ſhewed Note on *Matth.* 3. 2. b. And, (3*dly*,) That this Prayer was compoſed for the uſe of *Chriſt's Diſciples*, when this Kingdom of God was approaching; and both the *Baptiſt*, our *Lord*, and his *Diſciples*, began to ſay unto the *Jews*, *Repent ye, for the Kingdom of God is at hand:* I think our *Saviour*, in the direct and immediate Senſe of theſe words, inſtructs them out of Zeal to God's Honour, and that his Name may be hallowed, and his Will be done on Earth, to pray, That his *Goſpel* might be generally entertained by Men with due Faith and Obedience; that all might own, and worſhip God in Truth, receive his Son *Jeſus Chriſt*, as their *King* and *Saviour*, and humbly ſubmit to his Laws; or in the words of the *Jews*, *Hoſanna to the Son of David*, Matth. 21. 9. *Bleſſed and proſperous be the Kingdom which cometh in the Name of the Lord*, Luke 19. 38. And conſequently, that it may reign in the Hearts of all, who do profeſs to own it, diſpoſing them to an entire ſubjection to, and ready compliance with its Precepts, and working in them thoſe Fruits of *Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*, in which this Kingdom does eſpecially conſiſt, *Rom.* 14. 17. This being the Kingdom of God intended, when 'tis ſaid, ver. 33. *Seek ye firſt the Kingdom of God, and the Righteouſneſs thereof.* We therefore in this Petition, by parity of Reaſon, are to pray, That all Men may become Subjects to the Kingdom of God, erected by *Chriſt*, that the Knowledge of the *Chriſtian Faith* may come to all Nations, that the *Kingdoms of this World may be the Kingdoms of our Lord Chriſt*, Apoc. 11. 15. *All Kings and Nations, People and Languages, doing him ſervice*, Pſal. 72. 11. Dan. 7. 14, 27. That his Kingdom may be advanced by the *coming in of the Jews*, and by the *Fulneſs of the Gentiles*, that *Chriſtian Religion* may obtain every where, as well in Reality as Profeſſion, the Minds of all Men being ſubdued *to the Obedience of Faith*, and they ſhewing forth the Virtues of it in their Lives.

Ibid. Γενηθέτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· *Thy Will be done, as in Heaven ſo on Earth.*] Note here, 1

1*ſt*, That we pray not here, that God may do his own Will and Pleaſure; for, he will always do *whatſoever he pleaſeth in Heaven, and in Earth*, Eccleſ. 8. 3. And, *who hath reſiſted his Will?* Rom. 9. 19. Whether therefore we pray thus, or not, he will do all his Pleaſure, *Iſa.* 46. 10. and ſo 'tis needleſs to call upon him ſo to do. Nor,

2*dly*, Do, I think, we here deſire his Will of *Providence* may be done upon us; and we may chearfully ſubmit to it; tho' in this, conſiſts the Life of *Chriſtian Patience*, and *Self-reſignation*; for, we here pray to do God's Will on Earth, as it is done in Heaven, where there is perfect Happineſs, endleſs and neceſſary Bliſs, and therefore no occaſion or poſſibility of ſubmitting in adverſe Providences to the Will of God. Nor,

3*dly*, Do we here pray, we may on Earth be equal to the Bleſſed *Angels*, in the perfection, readineſs, and alacrity of our Obedience; it being not in the power of imperfect Creatures, to do God perfect Service; or of them, who have in them Fleſh ſtill *luſting againſt the Spirit*, the World ſtill ſoliciting, *Satan* ſtill tempting, and *the corruptible Body preſſing down the Soul*, to pay continually that ready, chearful, and complete Homage, which Bleſſed Spirits, freed from all theſe Imperfections, Conflicts, and Temptations, yield: And therefore, ſuch Obedience, which 'tis impoſſible for us to pay, muſt alſo be unreaſonable for us to deſire. 'Tis almoſt needleſs to add,

4*thly*,

1 (n) *See* Vitringa de Synag. Vet. l. 3. p. 2. c. 8. p. 962.

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4*thly*, That we pray not here, That God would necessitate, or inwardly compel us to do his Will; for, this is not to pray, his Will may be done by us, but by him in us, nor could we then desire *not to be led into Temptation*; but notwithstanding, by desiring his Will may thus be done by us, we consequentially must desire all that Grace, and that Assistance of his Holy Spirit, which is on God's part requisite to enable us thus to do his Will. Now of these *Angels* in Heaven, we read,

1*st*, That *they stand continually before the Face of God*, Matth. 18. 10. as being always ready to receive, and prepared to execute his Holy Will: Hence are they represented as having *Wings*, and *flying swiftly* with them whither he is pleased to send them, to shew the readiness and alacrity, with which they do his Pleasure.

2*dly*, That they are stiled *Ministers of his to do his Pleasure, obeying his Commandments, and hearkning to the Words of his Mouth*, Psal. 103. 20, 21. This therefore seems to be the import of this Prayer, That with as much readiness, alacrity, perfection, as the imperfection of Human Nature will admit of, we may yield Obedience to his Holy Will, and imitate the Blessed *Angels* in a sincere compliance with it, without hesitation, or reluctancy; and that in order to this End, he would vouchsafe us those Divine Assistances which may enlighten our Understandings, rightly to discern *what is the good, and acceptable, and perfect Will of God*, and powerfully incline our Wills, and strengthen all our executive Faculties, to such a chearful, ready, constant, and sincere Obedience to it.

m Ver. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, *Luke* 11. 3. τὸ καθ' ἡμέραν · *Give us this Day*, (or, *Day by Day,*) *our daily Bread.*] Here let it be observed,

1*st*, That under the name of *Bread*, is doubtless comprehended all that is necessary for sustaining human Nature, and so, Meat, Drink, and Cloathing: These things, saith *Christ*, *your heavenly Father knoweth to be needful for you*, ver. 32. and these things he hath promised, to those who *seek first the Kingdom of God, and the Righteousness thereof*, ver. 33. and therefore will undoubtedly provide them. Having this *Food* and *Raiment*, the *Apostle* enjoins us *to be content*, 1 Tim. 6. 8. And thereby he defineth, saith *Theophylact*, what is Sufficiency; with this Food, *Jacob* terminates his Wishes; for he desires only, that God would give him *Food to eat, and Raiment to put on*, Gen. 28. 20. And *Agur* only asks, that God would order for him τὰ δέοντα, καὶ τὰ αὐτάρκη, *what he wanted, and would suffice*, Prov. 30. 8. Moreover, seeing the reason of asking thus our daily Bread, is the necessity of it for sustaining human Life, it follows that all other things must be comprised in that word, which are as needful to sustain it; to wit, That Money, Health to Labour, and that Blessing on our Labours, and our Callings, which is necessary to procure this Food and Raiment; and that Habitation, or House, which is necessary to preserve us from the Injuries of the Weather; and that seasonable Weather, which may enable us to reap the Fruits of the Earth, and so preserve us from perishing by *Dearth* or *Famine*; it also doubtless, must comprise those things which are not only necessary for the sustaining of our selves, but of our Family; for seeing Charity requires us to ask these things, as well for others as our selves, it more especially requires us to desire them for them to whom we are so intimately related, and for whom we are required to provide them. All these things seem to be necessaries contained under the Name of *Bread*, or *Food and Raiment*; and with a sufficiency of these, to sustain Life commodiously, we must rest contented. But yet, I doubt not, that many other things may be comprised under this Head, provided we do only ask them with submission to the Divine Wisdom, and if he sees them needful and convenient for us, submitting our Concerns about them to his Providence. Thus *v. g.*

1*st*, Under the Name of *Bread*, may be comprised all those things which Providence hath given, and designed for the nourishment of Man; Flesh, Fish, Fowl, Wine, Oil, Milk, Honey, the Fruits of the Earth, Corn, Roots, Herbs, and of the Trees that grow upon it; for all these things *hath God created, to be received with Thanksgiving*, 1 Tim. 4. 3. He hath given all these things to Man *to eat*, Gen. 1. 29. — 9. 2, 3. *He causeth the Grass to grow for the Cattle, and Herbs for the use of Man, that he may bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to shine, and Bread to strengthen Man's Heart*, Psal. 104. 14, 15. And this is the import of the word *Bread*, when *Abraham* said, *Gen.* 18. 5. *I will fetch a morsel of Bread, and comfort your Hearts*; for he brought with it *Butter and Milk*, and the *Calf* that he had dressed, and set it before them, *ver.* 8. Thus *Joseph* saith, *Set on Bread*, Gen. 43. 31. when they *slew Cattel*, ver. 16. and had *Messes of Meat*, and *store of good Wine*, ver. 34. See 1 *Sam.* 9. 7. 1 *Kings* 21. 7. And in like manner under the Name of *Raiment*, may we understand all those things which Nature hath provided for no other use we know of, but to cloath, and adorn us, Flax, Wool, Hair, Silk, and which, by using to these Ends, we only use unto those Purposes to which they were designed by Nature. And,

2*dly*, That we may have *Food and Raiment* in this sense, we must have all things necessary to this End; some having Flocks of Sheep, some

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ſome Herds of Cattel, ſome imploy'd in Huſbandry, ſome in Gardning, ſome in dreſſing Vineyards and Oliveyards, ſome in Cloathing, ſome in other Trades, which provide Inſtruments neceſſary for theſe Employments; and if all theſe things are *ſanctified to us by Prayer and Thankſgiving*, then may we ask God's Bleſſing on our honeſt Labours to procure them, and tender our Thankſgivings to him for his Bleſſing on theſe Labours to that End. Note,

2*dly*, That the Bread we are bid to ask is ſtiled ὁ ἐπιούσιος, that is, either *the Bread of the Day preſent*, or *coming on*: As when the *Wiſe Man* adviſes us not to ſay, αὔριον δώσω, *I will give to morrow, when we can at preſent do it*, Prov. 3. 28. and not to *boaſt of to morrow*, Prov. 27. 1. *becauſe we know not* τί τέξεται ἡ ἐπιοῦσα, *what a Day will bring forth*, or what will be on the morrow. So *Chryſoſtom* and *Origen*, τὸ ἄρτον τὸ ἐπιούσιον τουτέστι τὸ ἐφήμερον· And St. *Jerom* confeſſes, that ſome expound it, de præſenti cibo, *of our Food at preſent*, becauſe, ſay *Theophylact* and others, *we are forbidden to be ſolicitous for the morrow*: So alſo is the Phraſe interpreted by (o) *Phavorinus*, *Suidas*, and St. *Chryſoſtom*. Others interpret it the Bread, τοῦ ἐπιόντος χρόνου, *of the time to come*, or of that future Life God ſhall pleaſe to afford us, which ſeems beſt to comport with St. *Luke*, ſaying, Give us τὸ καθ' ἡμέραν, Day by, or after Day, our daily Bread; and ſo ἡμέρα may alſo ſignifie, as יוֹם doth, *Pſal.* 13. 3. de die in Diem, *from Day to Day*; and ſo the ſenſe will be, *Lord, give us Day by Day, that which ſhall be ſufficient for the remainder of our Lives*: Both ſenſes are good, and may be joined together, tho' I incline moſt to the firſt.

They who render this with the Vulgar, panem ſuperſubſtantialem, as they do not conſider that it is in no ſenſe, ἄρτος ἐπιούσιος *daily Bread*, but ὑπερούσιος, more than we need for Suſtentation; ſo neither (2*ly*,) that this Senſe of the words relating to *Sacramental* Bread, obliges all *Chriſtians* to receive the *Sacrament* daily. (3*dly*,) That this *Sacrament* was not then inſtituted, nor did the *Apoſtles* for whom this Prayer was made, know any thing of it. And laſtly, that our Petitions for ſpiritual Bread are fully contained in the foregoing Precepts. Note,

4*thly*, That the *Rich*, as well as the *Poor*, have need to put up this Petition, not only by reaſon of the Mutability of their Affairs, and the Uncertainty of thoſe Enjoyments which may be quickly taken from them, but alſo from the Inſufficiency of their Abundance to feed and nouriſh them without God's Bleſſing on it, which they are therefore daily to implore; we therefore are from this Petition taught;

1*ſt*, How moderate our Appetites ſhould be towards theſe outward things, both as to Quality, and Quantity, we being here directed to ask τροφὴν & τρυφὴν, *Bread or Food, not delicious Fare*; our neceſſary Food, not Superfluities; our daily Food, not full Barns, or Treaſures to lay up for many Years; a moderate Proviſion to be dealt to us as we need it.

2*dly*, By directing us daily to apply our ſelves to God for theſe things, we are taught to own our continual Dependence on him for our Being; that we owe all we have or can expect, not to our Induſtry or Wiſdom, to the Support of Friends, or our own Stocks, but purely to the Conduct and Bleſſing of his good Providence; eſteeming his Providence our beſt Eſtate, his Bounty our ſureſt Treaſure, his *Fatherly* Care our only certain and comfortable Support: And therefore praying that from the Riches of his Goodneſs, he would continually afford us what he ſees needful for us, and give his Bleſſing both upon our Labours to procure it, and on our Food to afford Nouriſhment, and Strength unto us.

Ver. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν (τὰς ἁμαρτίας ἡμῶν, *Luke* 11. 4.) ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, (*Luke*, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν·) *And forgive us our Treſpaſſes, (Sins) as (for) we forgive (every one of) them who treſpaſs againſt us.*] Here note that this Petition ſuppoſeth theſe ſeveral things, *viz.*

1*ſt*, That we who put up this Petition are Sinners, and want God's Mercy in the Pardon of our Offences againſt him. For ſeeing *Chriſt* requires all his *Diſciples* thus to pray daily, he muſt exclude himſelf out of that Number; who ſays, he wants not this Forgiveneſs. Hence *Solomon* informs us, *there is no Man that ſinneth not*, 1 Kings 8. 46. *None who can truly ſay, I have made my Heart clean, I am pure from Sin*, Prov. 20. 9. and that *there is not a juſt Man upon Earth, who doth good and ſinneth not*, Eccleſ. 7. 20. And holy *Job* enquires, *What is Man, that he ſhould be clean, or he that is born of a Woman that he ſhould be righteous?* Job 25. 4. — 15. 14. The Prayer of the *Pſalmiſt* is, *Enter not thou into Judgment with thy Servant, O Lord, for in thy Sight ſhall no Man living be juſtified*, Pſ. 143. 2. St. *James* ſaith, *that in many things we offend all*, Jam. 3. 2. and St. *John*, that *if we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us*, 1 John 1. 8, 10. by all which *Scriptures* it is evident againſt the *Pelagians* and the *Cathari*, that this Remiſſion of Sins, is

(o) Ὁ ἀρτος ἐπιούσιος ὁ τῇ ἐκάστῃ ἡμέρᾳ ἀρκῶν ἢ καθημερινὸς· τὸ σήμερον ἡμῖν ἀρκεῖσθαι μόνον. To. 5. p. 187.

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is necessary not for a few only, but for all *Christ*'s Disciples, that they are not only humbly, but also truly to confess they are Sinners, and that if they deny it *they lie, and the Truth is not in them.*

2*dly*, This Prayer supposes also that these our Sins, should God deal with us according to the Merit of them, must render us obnoxious to his just Displeasure, and that we therefore want the Pardon of them. For seeing every Sin is a Transgression of God's holy Law, it must render us guilty, till by an Act of Grace we have obtained the Remission of it. And,

3*dly*, It supposeth that we are humbly to confess our Sins to God, for he that begs Pardon must be supposed to own his Offence. And in requesting Pardon for our Sins, we confess our selves to be Sinners, and to need God's Mercy. This Petition also teacheth us,

1*st*, To lay the Foundation of our Devotions in Humility; and when we are addressing to God for spiritual or temporal Blessings, to acknowledge our own Unworthiness to receive them, that so we may more magnifie his Goodness, in affording them to those, *who are less than the least of any of his Mercies.*

2*dly*, This being the first spiritual Petition we make for our selves, it shews how much we are concerned to obtain it; our Happiness depending wholly on the Favour of God, and our Misery on his Displeasure. And that being obnoxious to his Wrath by our Omissions of what he hath enjoined, and our Commission of what he hath forbidden, we are first and especially concerned to obtain the Pardon of our Sins, and get him reconciled to us, especially if we consider that any Iniquity unpardoned will obstruct the Efficacy of our Petitions for other things, and turn his Face and his *Ear from us that he will not hear.* And,

3*dly*, The Condition annexed to our Petitions, in that Clause, *as we forgive*, or the reason of it in those words, *for we forgive*, shews us how necessary 'tis, that we may speed in this Petition, that we come to pray with an Heart full of Charity, and Goodwill to all Men, and free from any Grudge, Ill-will, any Rancour, or Regret against our Brother, according to that Counsel of our Lord, *When ye stand praying, forgive, if ye have any thing against another, that your heavenly Father may forgive your Trespasses*, Mark 11. 25. seeing our own Forgiveness depends upon this Disposition, nor shall we be forgiven without it, *ver.* 14, 15. Yea, we come to God with a Lie in our Mouths, when we say to him, *forgive, for we forgive others their Trespasses*, and pray that *we may not be pardoned*, when we say, *forgive us, as we forgive others their Trespasses*, if we do not from the Heart forgive them. What this Forgiveness on our part doth require, see Note on *ver.* 14, 15.

Ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, *And lead us not into Temptation.*] Temptations being of two kinds, (1*st*,) such as are sent for Tryal of our Faith and Constancy, or the Improvement of our Graces, and the Example and Encouragement of others; and that *Christ* speaks not primarily of these, *Interpreters* conclude, (1*st*,) Because they, by the Wisdom of *Christ* are made the Portion of all *Christians*, who are to take up their Cross and follow him, and must through many Tribulations enter into the Kingdom of God, *Acts* 14. 22. They are appointed to them, 1 *Thess.* 3. 3. and if they will live godly they must suffer Persecutions, 2 *Tim.* 3. 12. (2*dly*,) Because these Tryals are sometimes necessary for us, we falling into them only εἰ δέον ἐστὶ, *if need be*, 1 Pet. 1. 6. and are sent for salutary Ends by God, *viz. To make us Partakers of his Holiness, and to work in us the comfortable Fruits of Righteousness*, Heb. 12. 10, 11. and render us *conformed to our Head*, Rom. 8. 29. and so are represented as the Gifts of God, *Philip* 1. 28. And it seems not reasonable that *Christ* should advise us to pray against those things which are so needful for, and salutary to us. (3*dly*,) Because we are bid to *count it all Joy, when we fall into these Tribulations*, Jam. 1. 2. are said to be *blessed*, and *happy*, when we *do endure them for the sake of Christ*, v. 12. 1 *Pet.* 4. 14. and Believers *rejoiced* in them, *Rom.* 5. 5. We are therefore only to pray against them, when they fall so heavy on us, as to be strong Inducements to *make Shipwrack of Faith and a good Conscience*, as in the case of the *Thessalonians*, to whom the *Apostle* sends to *know their* Faith, *lest the Tempter should have tempted them, and made his Labour vain among them*, 1 Thess. 3. 5. in which case as they are called καιροὶ πειρασμοῦ, *times of Temptation* to fall away, *Luke* 8. 13. ὥρα τοῦ πειρασμοῦ, *the Hour of Temptation*, which was to come upon the Earth, from falling by which, *Christ* promiseth to keep the Church of *Philadelphia*, Rev. 3. 10. πύρωσις πρὸς πειρασμὸν, the *fiery tryal*, 1 Pet. 4. 12. which made so many of the *Jews* fall off from the Faith. So in this sense our Saviour suffering being tempted, *that he might succour us when we are tempted*, Heb. 2. 18. doubtless we may pray that God *would not suffer us to be tempted above what we are able, but would with the Temptation make a way for us to escape, that we may be able to bear it*, 1 Cor. 10. 13. that he would so strengthen our Faith, and so assist us by his *Holy Spirit*, that we may be able to *repel all these fiery Darts of Satan*, Eph. 6. 16. and may *stand in the evil day*, v. 13. and that he would either keep us from, or preserve us from falling

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in this *Hour of Temptation*; for the *Epiſtles* are full of ſuch Prayers made by the *Apoſtles* for the *Churches*, or with Directions thus to pray; aud this is only praying that *we may not enter into Temptation*, or may be delivered, when under it, *from Evil*. (2*dly*,) Temptations are ſuch as lead to Sin, and ſuch are the Temptations of *Satan*, ſuggeſting evil things unto, or raiſing evil motions in us; or of our fleſhly Luſts by which we are *drawn away, and enticed* to covet that which is forbidden, *Jam.* 1. 14. And theſe are the Temptations which we are here eſpecially directed to pray againſt, the other ſort being ſo only to be prayed againſt as they fall in with theſe, as being ſtrong Temptations to Sin. For he who had taught us in the precedent words to pray *for the Pardon of our paſt Sins*, may rationally be thought here, to direct us to pray, that we may be preſerved from them for the future. And this may alſo be concluded from the following Clauſe, *but* (when we are thus in danger of it) *deliver us from Evil*; as we ſhall ſee in the Interpretation of thoſe words. And in this ſenſe the word πειρασμὸς, *Tentation*, occurs in *Chriſt*'s Exhortation to his *Diſciples* to *watch and pray, leſt they enter* εἰς πειρασμὸν, *into Temptation*, Matth. 26. 41. when St. *Paul* bids the ſpiritual Man *reſtore* thoſe that are *overtaken with a Fault, in the Spirit of Meekneſs, conſidering* himſelf leſt *he alſo be tempted*, Gal. 6. 1. when he ſaith, *they that will be rich fall into Temptation*, εἰς πειρασμὸν, *and a Snare*, 1 Tim. 6. 9.

Now by praying we may not *enter into* theſe *Temptations*, we cannot rationally be ſuppoſed to pray that we may not be obnoxious to any Solicitations, or Temptations to Sin; for whilſt we carry Fleſh about us, this *Fleſh will luſt againſt the Spirit*, Gal. 5. 17. and the whole Life of *Chriſtians* is a continual Warfare and Conflict againſt *Satan* and *Spiritual Wickedneſſes*, Eph. 6. 12. againſt the *Fleſh*, 1 Pet. 2. 11. and againſt the Allurements of that World, in which we do converſe; and therefore to pray abſolutely to be freed from theſe *Temptations*, is to deſire to be freed from the common Lot and Condition of all *Chriſtians*.

Yet becauſe there be ſometimes Caſes in which we are more than ordinarily ſolicited to ſin, as *Joſeph* was by the daily Importunity of his Miſtreſs, either by *Satan*'s more impetuous Aſſaults, as when our *Saviour* being hungry, was tempted by the *Devil*, to make Experiment *whether he was the Son of God*, by *commanding Stones to be made Bread*, or by ſome Circumſtances and Allurements of the Fleſh, or of the World, concurring with our inward Luſtings, as when the young Man is tempted by the *Harlot* to luſt, or the Indigent by his Companions to *Theft* or *Robbery*, and in theſe Caſes we by reaſon of our Frailty, and Proneneſs to theſe Vices, lie under great Temptations to offend, and to be overcome by that εὐπερίσατον ἁμαρτία, *Sin which doth too eaſily beſet us*; in all theſe Caſes we are eſpecially to pray we may not enter into Temptation, this being only to deſire we may not be obnoxious to the continual Peril of offending, and to the fierce Aſſaults of a Temptation. Note,

3*dly*, That *to be led*, or *enter into Temptation* in the Scripture Senſe, is to be drawn by the Allurements of a Temptation to commit Iniquity. In this ſenſe *Chriſt* adviſeth his *Diſciples* to pray, not that they might not fall into times of Temptation, for they were then come; not that *Satan* might not vex or tempt them to Evil, for this he told them they were to expect; but that they might not *fall into Temptation*, i. e. They might not be over-power'd by the Incurſion of it; in which ſenſe the *Apoſtle* ſaith to the ſpiritual Man, *Reſtore thy Brother in the Spirit of Meekneſs, conſidering thy ſelf leſt thou alſo be tempted*, Gal. 6. 1. *i. e.* leſt thou alſo fall by a Temptation. See the Note there. And to his *Theſſalonians*, *I ſent to know your Faith, leſt the Tempter ſhould have tempted you*, and *my Labour be in vain*. See the Note there. And if we do conſider that this Petition, in the *Jewiſh Phraſe*, runs thus, *bring us not into the hand*, or *Power of a Temptation*, we ſhall be eaſily induced to believe, this is the primary import of theſe words, tho' they may alſo ſecondarily requeſt, the Providence of God would not ſubject us to thoſe Circumſtances which lay us under a great Peril of offending; or when he doth think fit to do ſo, that he would not deny us Strength ſufficient to repel the Violence of thoſe Aſſaults.

4*thly*, That we may underſtand in what ſenſe it is fit to pray, that God would not lead us into Temptations of this kind, we muſt know,

1*ſt*, That God cannot be ſuppoſed to lead any Man into Temptation to ſin, either by infuſing any evil Principle into his Heart, or by inclining, exciting, or enticing any Man to ſin, or by laying upon any Man a neceſſity to commit it, (See Note on 2 *Theſſ.* 2. 11.) ſeeing in all theſe caſes he would be certainly the Author of it, as much as *Satan* and our own *Concupiſcence* can be ſuppoſed ſo to be; and we in vain ſhould ask of him, not to *be led into Temptation*, who is diſpoſed to do thoſe things which will infallibly ſubject us to it. And hence St. *James* ſpeaks thus unto us, *Let no Man ſay, when he is tempted, I am tempted of God, for God cannot be tempted with Evil, neither tempteth he any Man*, Jam. 1. 13. God therefore can be only ſaid, to lead us into Temptation upon ſuch accounts as theſe. (1.) That he is pleaſed to remove thoſe Reſtraints which he had laid

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on *Satan*, and to let loose his Chains, so that he may freely assault, and try his Strength upon us; for it is carefully to be observed, for our Comfort, that *Satan* cannot tempt us, at his pleasure, but only when, and so far as God shall be pleased to permit him; as is apparent in the case of *Job*, whom *Satan* could not touch without Permission from God; and the Example of the *Apostles*, whom *Satan* first begg'd leave *to winnow*, before he could assault them, *Luke* 22. 31. And surely he who durst not enter into the *Swine* till leave was given him by *Christ*, can much less fall on his *Disciples* without leave. And when God in his Wisdom seeth fit to grant it, he himself is said to do, what he permitteth *Satan* to effect. So when he permitted *Satan*, by his Ministers, to destroy the Substance and the Children of *Job*, *Job* said, *God gave, and God hath taken away*, Job 1. 21. And God himself speaks thus to *Satan*, *thou movedst me to afflict him without cause*, Chap. 2. 3. So in the case of *David* numbring the People, *Satan rose up against David, and moved him to number the People*, 1 Chron. 21. 1. Yet because God permitted him to do it, it is said, 2 *Sam.* 24. 1. that *the Fury of the Lord was kindled against Israel, and he moved David to say, go number the People*. The coming of *Antichrist* is said to be, *with the Operation of Satan, in all Power, and Signs, and lying Wonders, with all deceivableness of Iniquity to them that perish*, 2 Thess. 2. 9, 10. But because he doth this by God's Permission, towards them who *received not the Truth in the love of it, that they might be saved*, but had *pleasure in Unrighteousness*, therefore it is said, that *God sent them strong Delusions to believe a lie*, ver. 11, and 12. Because God did not only permit this, but did so for the Punishment of their Infidelity and Impiety; So God designing the Destruction of a wicked *Ahab*, permitteth *Satan* to be a *lying Spirit* in the Mouth of all his *Prophets*, and saith to him, *Thou shalt deceive him and shalt prevail, go forth and do so*, 1 Kings 22. 20. 22. giving him full Permission so to do. (2*dly*,) That he is pleased to withdraw that Grace which hath in vain been given, and take those Talents from us which have been hidden in a Napkin. According to that Rule of God's Proceedings, *To him that hath* (i. e. improveth what he hath) *shall* (more) *be given*; *but from him that hath not*, (i. e. who by not using it, is as if he had not) *shall be taken away that which he hath*, Matth. 13. 12. and 25. 29. Here therefore note, (1.) That we are not sufficient of our selves, without divine Assistance, to repel, and overcome the Temptations of the World, the Flesh, and the Devil, and to yield constant and sincere Obedience to the Will of God: For were this so, why should we be daily asking that of God, which he already hath put into our own Hands? This hath been owned even by the wisest of the *Heathens*, (p) that there *was never a good Man without a divine Aid*, And that the Imperfection of the Humane Nature requires this Aid, to regulate our Passions, and conquer the Difficulties of a *virtuous Life*. And this is fully evident from all those places of *Scripture*, in which it is *ascribed* to God alone to be able to *keep us from falling*, Jude 24. to be able to *stablish us*, Rom. 16. 25. κραταιῶσαι to *confirm us in every good work to do his Will, working in us what is good and acceptable in his sight*, Heb. 13. 21. and to work in us *both to will and to do of his good pleasure*, Philip. 2. 13. And from those places which require us to pray *that we enter not into Temptation*, Matth. 26. 41. that we *may be able to stand against the Assaults of Satan*, Eph. 6. 11. that we may have *Wisdom to direct us how to bear them*, James 1. 5. and that we may *keep our selves in the Love of God*, Jude 20, 21. For these things evidently shew God's Grace preventing us, is necessary to make us truly willing, and his assisting Grace to make us able to perform our Duty; and that we are not able to bear up against, and overcome these Temptations without the divine Aid. (2.) Observe that this Aid is not to be expected without diligent seeking it by fervent Prayer, and knocking for it with daily Importunity, *Matth.* 7. 7. *Luke* 18. 1. Nor will it be continued to us without our diligent Endeavours to make some due Improvement of it; it rather is to be supposed that he who doth not rightly ask it, shall not have it, and that from the slothful, and unprofitable Servant it should wholly be withdrawn. And then, (3*dly*,) from the withdrawing of that which is so necessary to preserve us from falling by Temptations, and to enable us for the Performance of our Duty, it certainly will follow that we shall fall by them, and shall neglect our Duty. Now because God denies, or withdraws this Grace, by way of Punishment of our Iniquity in resisting, or neglect in asking it, or our sloth in not improving it when granted to us, he may on this account be said *to lead us into Temptations*, although he doth not otherwise concur unto it, than by withdrawing, or not affording his abused Grace, to Persons so neglectful, and therefore so unworthy of it; because by giving us thus up into the Hand, or Power of the Temptation, we shall as certainly fall by it, as if he

(p) Ἐν δὲ χρὴ εἰδέναι ὅ τι περ' ἂν σωθῇ τε καὶ ὠφελῇ· δεῖ δὲ ἐν τοιαύτῃ καλασθαι πολιτείᾳ ὅστις μέλλει αὐτὸ σώσειν. Plato de Repub. l. 6. p. 677. C. Vide Epin. 1014.

Multos & nostra Civitas & Græcia tulit singulares Viros, quorum neminem nisi juvante Deo talem fuisse credendum est. Nemo igitur Vir magnus sine aliquo afflatu Divino unquam fuit. Cic. de Nat. Deor. l. 2. ad finem. Vid. Arrian in Epict. l. 3. c. 21. p. 306. Max. Tyr. diss. 22. p. 218.

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he himſelf led us into it. Thus becauſe when the *Gentiles knew God, they did not glorifie him as God*, but fell into all manner of Idolatry, God alſo gave them up to *Uncleanneſs*, through the Luſts of their own Hearts, *Rom.* 1. 24. He gave them up *to vile Affections*, v. 26. He gave them up *to a reprobate Mind*, v. 28. as a *Phyſitian* gives up his Patient to do what he will, when he finds he will not follow his Preſcriptions. See the Note there. So, tho' *Achitophel* gave *Abſalom* that wicked Counſel, of going into his *Father*'s Wives, and his own wicked Heart enclined him to commit that Inceſt, 2 *Sam.* 16. 21, 22. Yet becauſe God permitted *Satan* to inject this Counſel into the Heart of *Achitophel*, and gave up *Abſalom* to his own Heart's Luſt, and did all this, for the Puniſhment of *David*'s Murther, and Adultery; he by his *Prophet* ſaith, *I will raiſe up evil againſt thee out of thine own Houſe, and I will give thy Wives to thy Neighbour, and he ſhall lie with them; I will do this thing before all Iſrael, and before the Sun*, 2 Sam. 12. 11, 12. And laſtly, becauſe the *Jews* ſhut their Eyes againſt the Goſpel, and *ſeeing would not ſee*, and *hearing would not underſtand*, Matth. 13. 14, 15. the Goſpel was ſpoken to them in *Parables*, v. 13. and afterwards taken from them, and God is ſaid to have *given them a Spirit of Slumber*, Rom. 11. 8. See the Note there.

And 3*dly*, God is ſometimes ſaid to do this, by leaving them under thoſe Circumſtances, or by his Providence placing them in a Condition which he foreſees will, through the wicked Inclinations of their own Hearts, render them ſubject to Temptations, and prone to yield to them, or fall by them. Thus was he pleaſed to ſend his *Prophet* to anoint *Hazael King of Syria*, 1 Kin. 19. 15. Tho' he knew the Evil he would do to the *Children of Iſrael*, by *ſlaying their* young Men *with the Sword, daſhing their Children in pieces, and ripping up their Women with Child*, when he was once advanced to that Station, 2 *Kin.* 8. 12, 13. Becauſe he was permitted to do this for the Puniſhment of the Sins of *Iſrael*. And becauſe by the Flight of *David*, and the Conſpiracy of *Abſalom*, occaſion was given to *Shimei* to curſe *David* without fear of Puniſhment, the King ſpeaks thus, *Let him curſe, becauſe the Lord hath ſaid unto him, curſe David*, 2 Sam. 16. 11. *i. e.* he by his Providence hath given him an opportunity of venting thus his Malice without fear of Puniſhment. Thus God is ſaid to have *turned the Hearts of the Egyptians to hate his People*, Pſal. 105. 25. not by infuſing Hatred into their Hearts, but by *encreaſing his People continually*, and making them *ſtronger than their Enemies*, ver. 24. Thus *Jeremiah* ſaith, *Ah Lord God, ſurely thou haſt greatly deceived this People!* Jer. 4. 10. *i. e.* as the *Chaldee Paraphraſt* well interprets it, *by ſuffering the falſe Prophets to ſay to them, Peace, Peace, when there was no peace*, chap. 6. 14. — 23. 17. And the *Church* ſpeaks thus to God, *Why haſt thou cauſed us to err from thy way, and hardned our hearts from thy fear?* Iſa. 63. 17. though he had only concurr'd to this, by withdrawing the *Spirit*, againſt whom they had rebell'd, *ver.* 10. by with-holding thoſe Bleſſings and Tokens of his Favour, by which they were encouraged to fear him, *ver.* 12, 15. and by ſubjecting them to the Power of their Enemies, whoſe Service made them alien from his Fear, *ver.* 17, 18. So, laſtly, is he ſaid to *lay a ſtumbling-block in the way of the Righteous, departing from his Righteouſneſs, and committing Iniquity*, Ezek. 3. 20. when he doth not recal him by his Chaſtiſements, but leaves him to his own Hearts Luſts, and to the Temptations of *Satan* and his evil Companions.

So then the import of this Petition is to this effect; Suffer us not, O Lord, either by the Aſſaults of *Satan*, or the Subſtraction of thy Grace, or by putting us, for the Puniſhment of our Sins, into thoſe Circumſtances which may prove Snares and Stumbling-Blocks unto us; to be led into, and overcome by the Power of Temptation; but be thou pleaſed to afford us always ſuch a meaſure of thy Grace, as may keep us from falling by Temptations; or if we fall into Temptations, may ſo ſupport us under them, that we be not foyled by them; or if we ſlide, may be erected quickly by thy Power, and ſtand more firmly for the future.

Ibid. Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *But deliver us from Evil*;] The Temptations we deſire not to be led into, being Temptations to Sin, the Evil from which we here requeſt to be delivered, muſt be either that of Sin, or *Satan*, the great Tempter to it; if by ὁ πονηρὸς, we underſtand with *Tertullian*, *Origen*, and *Chryſoſtom*, the *Devil*, who is a malicious, ſubtle, powerful, and diligent Tempter, and therefore one againſt whoſe Aſſaults, that we may ſtand firm, we are to *pray always with all Prayer*, and *watch thereunto with all Perſeverance*; or our own evil Concupiſcence, vicious Inclinations, and Diſtempers of Mind, by which we are enticed and drawn into Sin; this very properly is added to the former Clauſe, as the moſt ſovereign Expedient to preſerve us from being *led into Temptation*, and ſo we may well pray, that in order to that end, God would graciouſly preſerve us from thoſe evil Frames of Heart, and Diſpoſitions of Spirit, which render us ſo prone to yield to a Temptation, and from the violent Aſſaults of *Satan*, who being once let looſe upon us, will not fail to hurry us into Sin. p

Ibid. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις καὶ ἡ δόξα, *For thine is the Kingdom, the Power and the Glory.*] It muſt be owned that this Clauſe is not in St. *Luke*, nor in many q

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many Copies of St. *Matthew*, yet are there sufficient Reasons to receive it as part of the *Lord's* Prayer, as being in the *Syriack* Version, and owned in the *Greek Liturgies*, and being in most ancient Copies, and a familiar *Doxology* of the *Jews*; and lastly, because it is very unlikely the *Holy Fathers* of the *Greek Church*, should presume to add their own Inventions to a Form of our Lord's own composing; but it is probable that our Lord delivering this Form twice upon different Occasions, might add this Clause at the first time, and leave it out at the second, and that the *Latin Copies*, which are full of Errors, might leave it out in both, lest the *Evangelists* should seem to differ in a matter so considerable. But of this, see more *Examen Millii*, l. 2. c. 1. n. 2. Now the Import of this Clause seems to be this, We pray thy Kingdom may come, and that thy Name may be hallowed, and thy Will be done by all Men, for thine is the Kingdom, and all Men are concerned to honour thee, and to obey thy Holy Laws; we pray for temporal Blessings to be derived from thee, for the Pardon of our past Sins, and Preservation from them for the future, for thine is the Power thus to provide for, and protect us, and thou alone canst pardon our Offences; we pray for all these, for by thus hallowing thee, owning thy Kingdom, and doing thy Will; by thus pardoning, providing for us, and protecting us, *thine will be the Glory for ever and ever.* Amen.

r Ver. 14. Ἐὰν γὰρ ἀφῆτε, *For if you forgive Men their Trespasses.*] Note here, that God promiseth in these words Remission of Sins, to him that forgiveth others; not that this Virtue can alone obtain Favour with God, where other *Christian* Duties are neglected; for though negative Precepts are absolute, and he that *forgiveth not shall never be forgiven*, yet *affirmative Promises* admit this Limitation, *si cætera sint paria*, if no other Condition of Salvation shall be wanting. So *v. g. He that heareth not* (the Gospel revealed to him) *shall be damned*, is absolutely true; but *he that believeth and is baptized shall be saved*, is only true, if he perform the Condition of his *Baptismal* Covenant, when he is in capacity to do so. Or (*2dly*,) This Promise is made to him who from his Heart forgives his Brother, because he who doth thus forgive the Offences of his Brother in Obedience to God's Commands, and from a sincere Desire to obtain Forgiveness of God, will by the same Motives be induced to do whatever else is necessary to obtain Favour and Acceptance with him. Now to this true Remission it is requisite,

1st, That our Minds be wholly freed from all Desires of Revenge, or of returning Evil to our Brother, according to that Admonition of St. *Paul*, Rom. 12. 19. *Avenge not your selves, but rather give place to Wrath, for God hath said, Vengeance is mine, and I will repay it. See to it, that none render evil for evil*, 1 Thess. 5. 15. 1 Pet. 3. 9. This being to do that our selves which it belongs to God to do. And hence it follows that we must not desire God to revenge our Quarrels, seeing this shews a Mind desirous to be avenged of our Brother.

2dly, That we do not rejoice in any Evil that befals our Brother, according to that Admonition of *Solomon*, *Rejoyce not when thy Enemy falleth, and let not thy Heart cheer thee when he stumbleth*, Prov. 24. 17.

3dly, That we do not so retain the Evil done unto us in our Memory, as to *reproach* him for it, or upbraid him with it, this being an Indication that we have not from the *Heart* forgiven him. Thus the *Jews* say, that *he who being desired by one to do that for him*, which he refused to do to him, *answers*, *I will not deal with thee as thou hast dealt with me*; *he*, *tho' he lends what is desired, doth not forgive.*

4thly, That we be still inclined to shew Kindness to, and be still ready to help and do him good, for what the Law required the *Jew* to do to the Beast of his Enemy, *Exod.* 23. 4, 5. the *Gospel* doth assuredly require the *Christian* to do to his Enemy; and if we by consideration of the Injury done to us, be restrained from helping him, we have not from the Heart forgiven him.

And so far we must go in our forgiveness of all Persons at all times, even tho' they do not *ask forgiveness*. When this is done sincerely, then,

5thly, We are to admit our offending Brother into Friendship, and Familiarity again; for if we *from the Heart forgive him*, our Heart must be toward him as formerly it was. Moreover, this Remission must be,

1st, Without Delay, *before the Sun goes down*, saith the *Apostle*, before we go to our Devotions; *for when you pray*, saith *Christ*, *forgive*, Mark 11. 15. seeing we pray to God for Forgiveness at present, and if we do not thus forgive, we cannot say *forgive as we forgive.*

2dly, It must be an entire Forgiveness of all, even the most heinous Crimes; for this the Example of the *Ten thousand Talents* forgiven by our Lord requires, *Matth.* 18. 24. And otherwise, when we pray *to be forgiven as we our selves forgive*, we pray that our *greatest Crimes may not be forgiven.*

3dly, This Forgiveness must be extended to our Brother, tho' he doth frequently offend, *Luke* 17. 3. for *we pray daily to God for the Remission of our daily Sins.*

Ver. 16, 17, 18. Ὅταν δὲ νηστεύητε μὴ γίνεσθε ὡσπερ οἱ ὑποκριταὶ, *but when ye fast, be not as the Hypocrites,*] *i. e.* do nothing which may signifie you fast to gain Applause from Men. See the Discourse of Fasting; *Appendix the third.* s

Ver. 19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, t

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γῆς, *Lay not up for your ſelves Treaſures upon Earth, but lay up Treaſures in the Heavens.*] Theſe, and the following words to the end of this *Chapter*, contain an excellent Diſſuaſive from an inordinate Affection to, and from an anxious Solicitude about, the good things of this preſent Life, taken,

1*ſt*, From the Conſideration of the Nature of them, they being fading, and ſubject to caſuality, *ver.* 19.

2*dly*, From the Miſchiefs of them, when our Hearts are ſet upon them, and our Minds are anxious about them. For, (1.) they take off our Hearts from thoſe true, ſpiritual, and laſting Bleſſings, *ver.* 20,21. which we ſhould primarily, and chiefly proſecute, *ver.* 33. (2.) They corrupt all our Actions, and turn them into Deeds of Darkneſs, *ver.* 22. 23. (3.) They *rival* God, and take off our Affections from him, *ver.* 24. (4.) They ſhew great want of Faith, and Truſt in God, *v.* 30. (5.) They add to the Evils of this preſent Life, *ver.* 34. diſcruciating the Mind with Cares, which are (1.) *fruitleſs*, ver. 27. (2.) *needleſs*, ſeeing our heavenly Father knows our Wants, *ver.* 32. And he who is ſo liberal in making Proviſion for the Graſs of the Field, and for the Fowls of the Air, will not be wanting in his Proviſions for the Neceſſities of his Children, *ver.* 26, 28, 29, 30. And (3.) they are *heatheniſh*, *for after all theſe things do the Gentiles ſeek*, ver. 32.

Note alſo, that by the word *Treaſure* we are not to underſtand every thing which we lay up for the future, provided we be ready, when the Glory of God, or the Duties of Charity require us to part with it, for Merchandize and Husbandry cannot be carried on without ſomething laid up in ſtore; but that is in the forbidden ſenſe our *Treaſure*, which we chiefly prize, delight in, and ſet our Heart upon; as we may gather from thoſe words, *For where your Treaſure is, there will your Hearts be alſo*, ver. 21. and that which we do chiefly ſpend our time and ſtudy to purſue and proſecute, with the neglect, or to the hazard of our heavenly Treaſure, as appears from the oppoſition here. That which *we ſeek firſt*, ver. 33. and are concerned for, *tho' we be not rich towards God*, Luke 12. 21.

u Ver. 22. Ἐὰν ἓν ὁ ὀφθαλμός ſου ἁπλοῦς· *If thy Eye be ſingle, thy whole Body will be full of light*; ἐὰν δὲ ὁ ὀφθαλμός ſου πονηρός, *but if thine Eye be evil, thy whole Body will be dark.*] That by the *ſingle Eye*, the *liberal* Perſon, by the *evil Eye*, the *covetous* Man is intended, appears, (1.) From the connexion of the words; for, the preceding words are a Diſſuaſive from *laying up Treaſures on the Earth*; the following, from *the love of Riches*; and therefore, the intermediate words moſt probably relate to the ſame thing. (2.) From the like uſe of the *Phraſe*, both in the *Sacred Writers* and among the *Jews*, who ſay proverbially, *He that gives a Boon, let him do it with a good Eye*, i. e. freely, and liberally; and, *Give thy firſt Fruits* ἐν ἁπλότητι ὀφθαλμοῦ, *with a good Eye*, Eccluſ. 35. 10. ſo ψυχὴ ἁπλῆ, is *the liberal Soul*, Prov. 11. 25. and to give ἁπλῶς and ἐν ἁπλότητι, is to give *liberally*, James 1. 5. Rom. 12. 8. 2 Cor. 8. 2. — 9. 11, 13. And on the contrary, ὀφθαλμὸς πονηρός, *the evil Eye*, is the covetous Eye that envies others any ſhare of its good things. So *Prov.* 28. 22. *He that haſteth to be rich, is a Man* עין רע *of an evil Eye*; and *Chap.* 23. 6. *Eat not the Bread of him that hath an evil Eye; for the evil Eye* ὀφθαλμὸς πονηρός, *is envious for his Bread, and he is a niggard at his Table*, Eccluſ. 14. 10. Tob. 4. 16. *Give Alms of thy Abundance, and let not thine Eye be envious when thou giveſt Alms*; and *Matth.* 20. 15. ὀφθαλμός ſου πονηρός, *is thy Eye evil, becauſe I am good?* So that the import of theſe words is this; As the Eye gives light to the Body to lead it ſafely in the way, ſo the Eye or Mind free from Covetouſneſs, and ready to relieve the wants of *Chriſt*'s needy Members, will be a light to the *Chriſtian*, to lead him in the way of Life; whereas, Covetouſneſs being *the root of all Evil*, he that hath this evil Eye, muſt be led by it into Evil, and walk in Darkneſs, and in that way which leads to utter Darkneſs; for, *the Friendſhip of this World is Enmity to God*, James 4. 4. And, *he that loveth this World, the love of the Father is not in him*, 1 John 2. 15. Now our Affections are inordinately ſet upon the things of this World.

1*ſt*, When we are not contented with thoſe things that we at preſent do enjoy, though we have what is neceſſary, to wit, *Food* and *Raiment*, 1 Tim. 6. 8, 9. for this Man is ὁ βαλόμενος πλουτῆσαι, *one that cannot be contented without being rich.* See Note on *Heb.* 13. 5.

2*dly*, When being not ſatisfied with things needful, we are ſolicitous for Superfluities, *Luke* 12. 15. See the Note there.

3*dly*, When we cannot freely give of our Superfluities, when the Neceſſities of *Chriſt*'s Members do require our Charity; but we do this *grudgingly*, and ſparingly; and our Charity is extorted from us by Shame or Importunity, and comes not liberally and freely from our hands, for then it is imparted ὡς ἐκ πλεονεξίας, *as of Covetouſneſs, and not of Goodwill*, 2 Cor. 9. 5. See the Note there.

x Ver. 24. Οὐδεὶς δύναται δυσὶ Κυρίοις δουλεύειν, *No Man can ſerve two Maſters*] Here is an excellent Rule, by which we may infallibly diſcern what we do prevalently love in any caſe, even that which we cleave to, with neglect of that which ſtands in competition with it. And hence it follows, that we love *Mammon* more than God: (1.) When we perſue it by unlawful, or forbidden Means; by a Lie, as *Ziba* and *Gehazi*, by Fraud, Oppreſſion, Theft, Violence, or by falſe Teſtimony;

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Testimony; for in all these cases, we despise God's Authority to obtain *Mammon.* (2.) When our Labour and Concernment for these Temporals, doth cause us to neglect, or be remiss in the performance of our Duty to God, then are we ἀμελήσαντες, *despisers*, and neglecters of his Invitations, out of regard to our *Fields*, our *Yoke of Oxen*, or our *married Wife*, Matth 22. 5. And, (*3dly.*) When we cannot part with them for God's sake, but chuse rather to make *Shipwreck of a good Conscience*, and quit our interest in spiritual, than in temporal Blessings; for then we certainly *cleave to them more than God*, and him we do comparatively despise.

y Ver. 25. Μὴ μεριμνᾶτε τῇ ψυχῇ. *Take no thought for your Life*, ver. 34. Μὴ μεριμνήσητε εἰς τὴν αὔριον· *Take ye no thought for the Morrow.*] We are not to imagine, that *Christ* doth here forbid our provident care and diligence, in providing, by our honest Labours, things necessary for this present Life, or even all care of improving our selves, or getting Wealth by this Means; for, God hath commanded us to *labour with our Hands*, both for Provisions for our selves and others, *Eph.* 4. 28. This also is the Reward God hath promised to the *diligent Hand*, that it shall *make us rich*; and these Enjoyments are useful, not only for the Offices of Charity, but also for the flourishing Estate of *Kingdoms* and *Commonwealths*, and therefore cannot absolutely be forbidden. Nor can we reasonably think, *Christ* here forbids all provident concernment for the future, *i. e.* not only for the Morrow, but the next Month or Year; all laying up Provisions of Corn, Wine, Oil, Money, which œconomical Wisdom doth require, and Prudence in all Governments instructs Men to do. The Solicitude therefore about these things forbidden here, is, (1.) A Solicitude arising from a want of Faith, or a surmise, that Divine Goodness may be wanting to us in things his Wisdom seeth needful for us, *ver.* 30. (2.) A regard to these things more than Spirituals, and with a comparative neglect of them, *you cannot serve God and Mammon*; διὰ τοῦτο, and *for this cause, I say unto you, Take no thought*, &c. (3.) Such a Solicitude for these things as makes us anxious, rends, and afflicts our Hearts with Fears, lest we should want them, as may be gathered not only from the import of the word μεριμνᾶν, but from the reason assigned of this Precept, *Sufficient for the Day is the Evil thereof*, i. e. the Cares and Troubles which necessarily attend each Day.

And, *Lastly*, Let it be noted, That tho' generally speaking, it be true, that the *Gentiles*, ἐλπίδα μὴ ἔχοντες, *having no certain hope of future Blessings*, sought thus after these things: Yet some of their *Philosophers* have used the same Arguments against this Solicitude, declaring,

(*1st*,) That a *Philosopher* and Servant of God, ought not to be solicitous for these things, ἀνεπαισχύντως μὴ δὲ ἔχῃ τροφὰς αὔριον, *as fearing he might want Food to morrow.* Arrian, l. 3. c. 9. p. 109. and, l. 3. c. 36. p. 348.

(*2dly*,) That a good Man ought to believe, God will provide things necessary for him; for, saith *Epictetus* in *Arrian*, p. 350. Φοβεῖ τὶς ἀνὴρ ἀγαθὸς μὴ λίπωσιν αὐτῷ τροφαί; *doth any good Man fear he may want Food? Will he who is not wanting to the Blind and Lame, be wanting to good Men? Doth God so neglect his Servants and his Witnesses of his Care and Providence?*

(*3dly*,) They add, that this Fear renders us worse than Brutes, ὧν ἕκαστον αὐτὸ αὑτῷ ἀρχὴ μένειν ὅτε τροφῆς ἀπορεῖ τὰ οἰκεῖα, *which are content with their Portion, and want nothing necessary for preservation of their Lives.* L. 3. c. 9. p. 108. See *Examen Millii* here.

CHAP. VII.

a 1. [a] JUdge not *(severely, and without charity and mercy,)* that ye be not judged *(accordingly*, James 2. 13.)

2. For with what Judgment ye judge, *(Men,)* ye shall be judged *(of God;)* and with what measure ye mete *(to them,)* it shall be measured to you again.

3. And why beholdest thou the Mote that is in thy Brother's Eye, (i. e. *his lesser Failings,)* but considerest not the Beam that is in thine own Eye, (i. e. *thy own greater Crimes?)*

4. Or, how wilt thou say to thy Brother, *(without Shame, and Self-condemnation,)* Let me pull out the Mote out of thine Eye, and behold a Beam is in thine own Eye?

5. Thou Hypocrite, first cast out the Beam out of thine own Eye, and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye; (i. e. *reform first thy own greater Sins, and then thou wilt be better fitted to reprehend the Failings of others.)*

6. *(But then, that being thus fitted to correct the Vices of others, you may not labour in vain, or run into hazards without cause;)* b Give not that which is holy unto Dogs, neither cast your Pearls before Swine, lest they trample them under their Feet, and turn again and rend you; (i. e. *continue not to preach the Gospel to those whom you find Refractory, and pertinaciously confirm'd in their Infidelity, and so addicted to their evil Habits that they will rather revile, and persecute you on that account, than hearken to you.)* b

7. *(And*

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7. *(And that ye may never want what is neceſſary to the performance of your Duty as*
c *Chriſtians, or Apoſtles:)* [c] Ask *(in Faith,)* and it ſhall be given you, ſeek *(diligently,)* and ye ſhall find, knock *(perſeveringly,)* and it ſhall be opened unto you.

8. For every one that asketh *(duly)* receiveth; and he that *(thus)* ſeeketh, findeth; and to him that knocketh *(thus,)* it ſhall be opened.

9. *(And of this you may be aſſured from*
d *the kindneſs of earthly Parents; for)* [d] What Man is there of you, whom, if his Son ask Bread *(of him,)* will he give him a Stone?

10. Or if he ask a Fiſh, will he give him a Serpent? (i. e. *will he give him what is unprofitable for, or hurtful to him?)*

11. If ye then, *(tho')* being evil, know how *(and are enclined)* to give good Gifts to your Children, how much more ſhall your Father, which is in Heaven, give good things to them that *(duly)* ask him?

12. *(And as I have thus taught you, how to obtain what you would have God do for you, ſo do I now teach you the beſt way to obtain what you would reaſonably deſire of Men:)*
e therefore, all things whatſoever [e] ye would that Men ſhould do to you, do you even ſo to them; for *(in)* this *(Rule)* is *(compriſed the ſubſtance of)* the Law and the Prophets.

f 13. Enter [f] ye in at the ſtrait Gate, *(that leadeth unto Life,* ver. 14.) for wide is the Gate, and broad is the Way, that leadeth to Deſtruction; and many there be which go in thereat, *(with eaſe; but there is great need of Induſtry, and much ſtriving to get into the other:)*

14. Becauſe, ſtrait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it.

15. *(And that you may not be led out of*
g *it,)* [g] Beware of falſe Prophets, which come to you in Sheep's Cloathing, *(as the old Prophets did,)* but inwardly they are ravening Wolves.

16. Ye ſhall know them by their Fruits; *(for,)* do Men gather Grapes of Thorns, or Figs of Thiſtles? *(Surely, No.)*

17. Even ſo *(it is not to be expected, that ye ſhould receive Good from ſuch Perſons; for)* every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit.

18. [h] A good Tree, *(whilſt it continues ſo,)* h
cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit.

19. *(And yet it is of great importance, that your Fruit ſhould be good; for)* every Tree that bringeth not forth good Fruit, is hewn down, and caſt into the Fire; *(the Puniſhment reſerved for ſuch falſe Prophets and evil Workers.)*

20. Wherefore, by their Fruits ye ſhall know them, *(whom I thus bid you beware of; for,)*

21. [i] Not every one that ſaith unto me, Lord, i
Lord, *(or, calls himſelf one of my Prophets, or Diſciples,)* ſhall enter into the Kingdom of Heaven, but he *(only)* who doth the Will of my Father which is in Heaven; *(and thus will it appear to be in the great Day; for)*

22. [k] Many will ſay to me in that Day, k
Lord, Lord, have we not propheſied in thy Name, and in thy Name have caſt out Devils, and in thy Name done many wonderful Works?

23. And then will I profeſs unto them, I never knew you; (i. e. *never approved of you as my Diſciples, therefore)* depart from me ye that work Iniquity.

24. [l] Therefore, whoſoever heareth theſe l
Sayings of mine, and doth them, I will liken him to a Wiſe Man, who built his Houſe upon a Rock:

25. And the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell not; for it was founded upon a Rock: *(So alſo will the obedient Perſon ſtand firm in the Day of Trial.)*

26. And every one that heareth theſe Sayings of mine, and doth them not, ſhall be likened to a fooliſh Man, who built his Houſe upon the Sand:

27. And the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell, and great was the Fall of it; (i. e. *ſo will it be with him who lives not ſuitably to my Doctrine.)*

28. And it came to paſs, when Jeſus had ended theſe Sayings, the People were aſtoniſhed at his Doctrine:

29. For he taught them [m] as one that had m
Authority *(from God to teach them,)* and not as the Scribes, *(who only taught them what were the Traditions and Expoſitions of their Fathers.)*

Annotations on Chap. VII.

a Ver. 1. Μὴ κρίνετε ἵνα μὴ κριθῆτε, *Judge not, that ye be not judged.*] Here note,

1*ſt*, That *Chriſt* cannot reaſonably be ſuppoſed in theſe words, to forbid the *Magiſtrate* to ſit in judgment on the *Criminal*, or to condemn notorious Offenders; ſince by his own *Authority* it is, that *Kings do reign*, and *Princes decree Judgment:* They are the Miniſters of God, ordained for the execution of his Wrath upon the evil Doer, and the defence, encouragement, and reward of well-deſerving Subjects; which Office they can never execute, unleſs they have Authority to judge, who are the Perſons that do Good or Evil, and to paſs Sentence on them accor-

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ding to their Actions. Moreover, we are obliged to pray for *Magistrates*, that *under them, we may live peaceable and quiet Lives*; which, in effect, is to desire that they may judge, restrain, condemn, and punish the Factious and Prophane, Seditious and Ungodly Person. See *Prov.* 8. 15. *Rom.* 13. 4. 1 *Tim.* 2. 2. That therefore cannot be forbidden here, which is the Duty and Design of *Magistracy*, and which all *Christians* are obliged to pray for.

2*dly*, It cannot reasonably be thought, that *Christ* doth here forbid *Church Governours* to judge, condemn, and pass the Censures of the *Church*, upon notorious, and scandalous Offenders, because he hath himself enjoined the execution of her Censures upon those who will not hear the Church when she requires them to repent of, and satisfie their *Christian* Brother for any Trespass done against him, *Matth.* 18. 17. He hath committed to them an Authority to bind and loose, retain, or to remit Offences, as upon due examination of the Fact they shall find cause to do so, *Matth.* 16. 19. which Office doth suppose a Power to judge, not only who offend, but what Offenders may deserve to be condemned, and to proceed according to their judgment in those Matters. St. *Paul* himself doth in the general declare, That it belongeth to the *Church* to judge of them who are within the Pale of her Communion, that he himself had *judg'd* the incestuous Person; and that it was the Duty of the *Church* to put out, or exclude from her Communion *that wicked Person*, 1 Cor. 5. 3, 12, 15. And to deny the *Rulers* of the *Church* this Power, is wholly to dissolve her *Discipline*, to lay upon her a necessity of giving *holy things to Dogs*, which their great *Pastor* here forbids, and render her unable to remove the Pretious from the Vile, which they who are God's Mouth unto the People, are obliged to do, *Jer.* 15. 19.

3*dly*, *Christ* doth not here forbid the *Christian* to pass a Judgment on the manifest, or notorious Actions of his *Christian* Brother, seeing he doth enjoin such Duties as cannot be performed without this Judgment, *v. g.* He enjoins him to *reprove his Brother, and not to suffer Sin upon him*, Lev. 19. 17. *to have no Fellowship with the unfruitful Works of Darkness, but reprove them*, Eph. 5. 11. *to withdraw himself from every Brother that walks disorderly, and not according to the Traditions received from the Apostle*, 2 Thess. 3. 6. *to mark them who caused Divisions and Offences, contrary to the Doctrines they had received from them, and avoid them*, Rom. 16. 17. *to turn away from them, who, tho' they had the Form, deny'd the Power of Godliness*, 2 Tim. 3. 5. not *to communicate with him, who being called a Brother, is a Fornicator, or Idolater, or a Drunkard*, 1 Cor. 5. 11. Now 'tis impossible, that any *Christian* should perform these Duties, who does not judge who *walks disorderly*, who commits Deeds of Darkness, who *is a Fornicator* or *Idolater*, who *makes Divisions*, and the like; and therefore, to forbid this judging, is consequentially to forbid the practice of these *Christian* Duties. But positively,

1*st*, The reason of the Prohibition shews, that judging and condemning others, must be here forbidden, which will render us obnoxious to Judgment, and condemnation from God; now such is all rash and uncharitable Judgment, and all the Judgment we pass upon our *Brother*, without sufficient ground; *viz.* (1.) That Judgment which we pass upon his Person, State, or Actions, when we have no Right or Authority to do so, by virtue of our Office, or that Relation which we bear unto him, or the Discharge of any Duty which *Christianity* doth call for at our hands; for such a one doth meddle with a Matter which belongs not to him, and doth usurp the Office of him, who is his proper Judge, and therefore must offend. To this effect is that Enquiry, *Rom.* 14. 4. *Who art thou who judgest another Man's Servant*, when thou hast no Commission from his *Lord* to do so? (2.) Such is that Judgment, or Censure, which we pass upon another without sufficient Evidence, as when we judge that Action evil, which may, for any thing we know to the contrary, be good; that Action done upon corrupt and evil Principles, which perhaps was well intended, and free from any ill Design; or, when we judge that Person *hypocritical*, and obstinate, who perhaps only sins thro' Weakness and Infirmity, or want of better Information. This Rule I gather from those words of the *Apostle*, 1 Cor. 4. 5. *Judge nothing before the time, till the Lord come, who will bring to light the hidden things of Darkness, and will make manifest the secrets of the Heart*; what therefore is not manifest, as the *Hypocrisie*, or Obstinacy of our *Brother*, in many circumstances, cannot be; what doth depend upon his inward Thoughts, as the Intentions of our Brother do, when they are not revealed by his words; is by this Rule to be reserved to God's Judgment, and we by passing our Verdict in such cases, must be too forward, and guilty of rash Judgment. Such (3.) is that Judgment which doth aggravate the Actions of our *Brother* beyond their just Demerit, or passeth a more heavy Censure on him than he hath deserved; for so far is our Judgment false, and without ground, as it exceeds the Nature, and the Demerit of the Fact.

2*dly*, Our Lord here plainly seemeth to forbid that Judgment of our *Brother*, which is void of *Charity* and *Mercy*, and which is not consistent with the Forgiveness of him. This may be fairly gather'd from the con-

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nexion of the words; for the preceding words are theſe, *Luke* 6. 36. *Be ye merciful as your heavenly Father is merciful*; the following words run thus, *Forgive, and ye ſhall be forgiven*, *v.* 37. and alſo from that Saying of St. *James*, Chap. 2. 13. *He ſhall have Judgment without Mercy, who ſheweth no Mercy.*

3*dly*, That Judging muſt be here condemned, which begets in us a contempt of others, and makes us to deſpiſe and vilifie them, as may be gathered from that Queſtion, *Rom.* 14. 10. *Why doſt thou judge? why doſt thou ſet at nought thy Brother?*

Laſtly, *Chriſt* by this Prohibition, muſt be ſuppoſed to condemn our forwardneſs to judge, and cenſure others, whilſt we our ſelves are guilty of far greater Crimes; it being plain Hypocriſie to pretend a Zeal againſt the leſſer Faults of others, and yet allow much greater in our ſelves. This plainly follows from the connexion of the Words, *Judge not, that ye be not judged*; *and, why beholdeſt thou the Mote that is in thy Brother's Eye, when, behold, a Beam is in thine own Eye?* The *Jews* themſelves uſed this Proverb familiarly in this very caſe, againſt thoſe who reprehended the leaſt Offences in others, when they themſelves were guilty of very heinous Crimes. See *Cartw. Mellif.* and *Lightfoot* here.

b Ver. 6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, *Give not that which is holy to Dogs, neither caſt ye your Pearl before Swine.*] By *Dogs* and *Swine* here, we muſt not underſtand all that are wicked, and prophane, either through Ignorance, or vicious Habits; for *Chriſt* preached the Goſpel to *Publicans* and *Harlots*, and ſent his *Apoſtles* to preach it to that *Heathen* World which *lay in Wickedneſs*, and was *dead in Treſpaſſes and Sins*; but ſuch wicked Perſons only, as by Experience they found, after the Goſpel was preached, and confirmed to them by Miracles, were ſtill refractory, and pertinaciouſly continued in their filthy Luſts, after they had received the Knowledge of the Truth; and were ſo far from embracing it, that they reſiſted and blaſphemed it, and were ready to perſecute and deſtroy the Profeſſors of it; among ſuch Perſons, ſaith *Chriſt*, ſpend not much time, ſeeing your Labour will not be only loſt to them, but hazardous to your ſelves. Such were thoſe *Jews* to whom St. *Paul* having preached the *Goſpel*, they *contradicted and blaſphemed* it, and therefore he *turned from them to the Gentiles*, Acts 13. 41, 46. Such were eſpecially the *Scribes*, and *Phariſees*, and *Rulers* of the *Jews*, who ſeeing that *Chriſt* did caſt out Devils, ſaid, he did it by Confederacy with *Beelzebub the Prince of Devils*, Matth. 9. 34. — 12. 24. who being reduced to Silence by his Miracles, were *filled with Madneſs*, Luke 6. 11. and *took Counſel how they might deſtroy him*, Matth. 12. 14. and confeſſing that he did many Miracles, conclude thence, he was *to be taken off*, John 11. 47, 53. and conſult of cutting off *Lazarus* alſo, becauſe *by reaſon of him many believed in Chriſt*, John 12. 10, 11. And being aſſured of *Chriſt*'s Reſurrection, by the Teſtimony of thoſe very *Soldiers*, whom they had placed as a Guard about his Sepulchre, corrupt theſe Witneſſes with Money, to diſguiſe it with a bare-fac'd Lie, *Mat.* 28. Note alſo that this ſaying was (a) proverbial among the *Jews*.

Ver. 7. Αἰτεῖτε καὶ δοθήσεται ὑμῖν, *&c. Ask* c *and it ſhall be given you, ſeek and ye ſhall find*, &c. *for every one that asketh receiveth.*] To underſtand aright this Promiſe, let it be obſerved, that to enable us to pray with ſuch an Aſſurance of Faith, that what we ask, we ſhall receive, ſome things are requiſites in the Party praying, ſome as to the Matter, and ſome as to the Manner of his Prayer. And,

1*ſt*, The Perſon who expects his Prayer ſhould find Acceptance with God, muſt not perſiſt in any way of Sin, his Heart and his Affections muſt be taken off from every evil way; for, ſaith the *Pſalmiſt*, *If I regard Iniquity in my Heart, God will not hear my Prayer*, Pſal. 66. 18. And otherwiſe in our Addreſſes to God for Preſervation from Sin, we do but *flatter him with our Lips, and diſſemble with our double Hearts*, we being not diſpoſed, or willing to forſake that Sin we pray againſt.

2*dly*, He muſt begin at leaſt to be a *Doer of God's Will*, one who ſincerely doth deſire to fear him, and who doth uprightly purpoſe, and reſolve that he will keep his righteous Precepts; for *if any Man be a Worſhipper of God, and doth his Will, him he heareth*, John 9. 31. when once this holy Fear is rooted in our Hearts, his Ear will be ſtill open to our Prayers, for *he will fulfil the Deſires of them that fear him, and when they call he will anſwer them*, Pſal. 145. 19. And whilſt we do perſiſt in the Sincerity of our Obedience, we ſhall retain this humble Confidence of our Acceptance; For *if our Hearts condemn us not*, (of Inſincerity) *then have we Confidence with God, and we know that what we ask we receive, becauſe we keep his Commandments*, 1 John 3. 21, 22.

To clear both theſe Particulars, conſider that true Prayer is attended with a ſtrong Deſire, that we may enjoy the Bleſſing we pray for, and alſo that we addreſs to God for the Aſſiſtance of our Weakneſs and Inability to compaſs the deſired Bleſſing, by our own Induſtry, without divine Aſſiſtance; ſo that in all our Addreſſes to God for Preſervation from, or Strength againſt any Temptations, or Aſſaults of Sin, or the Mortification

(a) Buxt. Flor. p. 306.

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cation of any evil Habit, which we have contracted, we solemnly profess to him, we are very willing, and desirous to mortifie that Sin, and be preserved from that Temptation; and in all our Supplications for Grace, to perform our Duty, or to encrease in any virtuous Habit, we declare that we are truly willing to perform that Duty, we earnestly desire to advance to higher Measures in that *Christian* Virtue, and that we therefore sue to him for Power to enable us to do according to those good Desires. Now these Professions made to God, must be *Hypocritical*, and false, and therefore cannot render any of our Prayers successful; or else we must be truly willing, and desirous to break off our Sins by Repentance, and to perform that Duty which we owe to God, before we do address to him for Strength, for the Performance of our Duty, and Preservation from Sin.

Again, seeing that God to whom we pray, is in himself immutable, and in the Holiness and Perfections of his Nature is unchangeable, seeing he always acts agreeably to those standing Rules of Righteousness, he hath declared in his Word, it must be vain for us to hope, by Argument to move, by fair Speeches to encline, or by *pathetical* Intreaties to persuade him, to do any thing which is not suitable to this Purity of his Nature, and to the Justice of his Government; when therefore we ask Pardon of those Sins, we are not willing to forsake, when we desire his Friendship, or Protection, whilst we continue Violaters of his holy Laws, and Rebels to his Government, it is impossible we should prevail in our Addresses, because 'tis not consistent with the Honour of a just and holy God to grant what we desire; we pray against the Declarations of his holy Will, against the Laws of his Government, and the Perfections of his Nature, and so we cannot hope that our Desires should be granted; since then God changeth not, if we desire that our Prayers should find Acceptance with him, the change must be in us, in our Affections, from a Love, to an Hatred of every evil Way, from a Dislike, to an Approbation of the Ways of Piety; in our Wills, from a perverse and disobedient, to a willing Mind; and then that God, who is immutable, will therefore be disposed to hear us, for he unchangeably is willing to shew Kindness to his Friends, and give Assistance to every Soul that uprightly desires to fear and serve him.

3*dly*, He must be one who doth forgive his *Brother*'s Trespasses, that he may be disposed to obtain the Pardon of his own. *A Man*, saith the Son of *Syrach*, *beareth Hatred against another, and doth he hope for Pardon from the Lord? He sheweth no Mercy to a Man that is like himself, and doth he ask Forgiveness of his own Sins?* Eccluſ. 28. 3, 4. *When ye stand praying*, saith our Lord, *forgive if you have ought against any Man, that your heavenly Father may forgive you; for if you forgive not Men their Trespasses, neither will your Father which is in Heaven forgive your Trespasses*; Mark 11. 25, 26.

4*thly*, He must be free from all Injustice, Injury, and Wrong done to his Neighbour, or ready to make Satisfaction for it, according to that Resolution of the *Psalmist*, *I will wash my Hand in Innocency*, and *so will I compass thine Altar*, Psal. 26. 6. We must not offer our Oblation to God, till we have offered, or are resolved, as we have opportunity, to offer reasonable Satisfaction to our *Brother*; for *if thou bringest thy Gift to the Altar*, saith our Lord, *and there remembrest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, then come and offer thy Gift*, Matth. 5. 23, 24. To proceed to the matter of our Petitions.

1*st*, What we ask must be agreeable to the holy Will of God; *for if we ask any thing according to his Will he heareth us*, 1 John 5. 14. And this must be the limit of all our acceptable Desires, it being neither possible in Nature, that he can, nor fit in Reason that he should, permit our foolish Wills, to thwart the Counsel of his Wisdom. It must be also something which comporteth with, and tendeth to his Glory, that being the great end of all our rational Desires, *that God in all things may be glorified.* And hence observe, that even spiritual Blessings may be asked amiss, and so as not to be obtained, because we are not fitted to receive them in that way in which alone 'tis for God's Glory to confer them. As when we would enjoy the End, but will not use the Means, by divine Wisdom appointed for the obtaining that end: *v. g.* He that desires to be saved, desires what is agreeable to his Will, *who would have all Men to be saved*; but if he will not also, *by continuance in well doing, seek for Glory and Immortality*, if he will not *work out his Salvation with fear and trembling*, if he will not have *his Fruit unto Holiness*, the End can never be *eternal Life*, because God hath made Holiness the Means, Obedience the Condition, of Salvation; and it is in the Nature of the thing impossible that an *impure Soul*, should be prepared for the Enjoyment of an *Holy God*; or is it for his Honour to confer this Blessing on the Disobedient, or to admit unholy Souls into his blissful Presence. And though our gracious God be willing we should be saved, he is not willing we should be so, whether we will or no; he is not willing we should be saved, tho' we use not the Means appointed by him, to obtain Salvation. Again, it is certainly agreeable to the Mind of God, that we should abstain from that Iniquity, which is a Provocation to the pure Eyes of his Glory, and it is doubtless for his Honour, that we should do

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ſo; but tho' we pray to be preſerved from it, yet if we add not our ſincere Endeavours, if we do not *watch as well as pray, that we enter not into Temptation*, and as much as in us lies, avoid the occaſions of, reſiſt the Temptations and Solicitations to it, our Prayer for Preſervation will not be ſucceſsful, becauſe we are not uprightly diſpoſed to uſe the Means, for Preſervation from it, which God hath put into our hands.

2*dly*, What we thus ask, muſt be what is truly good for us, and were we entirely wiſe, we ſhould not be capable of tendring to God a Requeſt, which doth not miniſter to this End, becauſe good is the adequate Object of all our rational Deſires, and when we ignorantly put up Addreſſes for what he in his Wiſdom ſeeth not to be good for, but rather hurtful to us, 'tis out of pure Kindneſs and Concern for us, that he denieth our Requeſts. To proceed,

3*dly*, To the Manner requiſite to render theſe our Prayers ſucceſsful;

1*ſt*, We muſt pray in Faith, that is, with an entire Perſuaſion that God is able to ſupply all our Wants, that divine Wiſdom diſcerneth all our real Needs, and knows how to relieve them; ſees all our Miſeries and Troubles, and knows how to convert them to our good, or work deliverance from them in the fitteſt ſeaſon, that he will be exactly true to all his Promiſes, and ſo *will not withhold any good thing from them that lead a Godly Life*; that laſtly, he is a God of immenſe Goodneſs, and therefore willing to beſtow upon his Servants, all that his Wiſdom ſeeth good and neceſſary for them; *what things ſoever you deſire in Prayer, believe that you ſhall receive them, and ye ſhall receive them*, Matth. 21. 22. *If you have Faith*, καὶ μὴ διακριθῆτε, *and doubt not*, ver. 21. if ye ask in Faith, μὴ διακρινόμενοι, *not doubting* of his Power, or Will to do what is for his Glory and your Good. See Note on *James* 1. 6. *Ask and you ſhall receive.*

2*dly*, If our Petitions be not inſtantly granted, we muſt pray (for ſpiritual things eſpecially) with Perſeverance, and wait with Patience till he will be gracious, for we muſt *pray always*, and *not faint*, Luke 18. 1. Eph. 6. 18. And,

3*dly*, We muſt pray (at leaſt for ſpiritual Bleſſings) with fervency of Spirit, we muſt *knock*, ſaith the *Metaphor* here, we muſt ἀγωνίζειν, be in *Agonies* of Devotion for them, *Col.* 4. 12. to ſhew how much we prize them, the fervent being the availing Prayer, *Jam.* 5. 16.

d Ver. 9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος ὃν ἐὰν αἰτήσῃ—μὴ λίθον ἐπιδώσει αὐτῷ.] For the Conſtruction of theſe words, let it be noted from *Stephanus*, that ἤ at the beginning of a Sentence, no other Particle preceding, ſignifies *an*; ſo *Judg.* 14. 15. ἢ ἐμπρῆσαι ἡμᾶς κεκλήκατε, *have ye called Sampſon to do us Violence?* 1 Sam. 10. 12. ἢ καὶ Σαὺλ ἐν τοῖς προφήταις, *Is Saul alſo among the Prophets?* So *Matth.* 20. 15. ἢ οὐκ ἔξεστί—ἢ ὁ ὀφθαλμός σου; *Is it not lawful for me to do what I will with my own? is thine Eye evil becauſe I am good?* 1 *Cor.* 14. 36. ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; *came the Word of God from you, came it to you only?* So here, ἢ τίς, *is there any Man among you*, ὃν ἐὰν αἰτήσῃ—ἄρτον; *of whom his Son ſhall ask Bread?* μὴ is only the ſign of an *Interrogation*: So *Gen.* 18. 14. μὴ ἀδυνατήσει; *ſhall any thing be too hard for God?* Ver. 17. μὴ κρύψω; *ſhall I hide from Abraham?* Ver. 23. μὴ συναπολέσεις; *wilt thou deſtroy the righteous with the wicked?* Judg. 9. 9, 11, 13. μὴ ἀπολείψασά; *ſhall I leave my fatneſs? ſhall I leave my ſweetneſs? ſhall I leave my wine?* Jer. 32. 27. μὴ κρυβήσεται; *ſhall any thing be hid from me?* See *Gen.* 27. 38.—30. 15.—31. 14.—41. 38.—43. 7. So that the whole Verſe runs thus, *Is there any Man among you of whom his Son ſhall ask Bread, will that Man give him a Stone?*

Ver. 12. Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν e
ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, *Whatſoever you would that Men ſhould do to you, do you even ſo to them*, &c.] Here the *critical* Note is this, that we are not to look for a Connection of theſe words to the former, tho' they be introduced with the Particle οὖν, *therefore*; that being, ſaith *Phavorinus*, often ἀργὸν, an *expletive*, or ſerving only by way of *Tranſition* from one thing to another; others connect the words thus, *viz.* that in the immediate preceding words our Lord inſtructs us by a Compariſon taken from Men, that we may reaſonably expect our heavenly *Father* will confer upon us all thoſe Bleſſings which he ſees needful for us, and we can reaſonably deſire, provided that we ask them with Faith and Importunity, and do with diligence ſeek them; and hence, ſaith *Grotius*, our Lord infers, that we who ſtand engaged to be *Followers of God as dear Children*, ſhould be as ready to afford to others all needful Aid, which they on the account of Equity, Humanity, and Chriſtian Charity deſire of us; this being only that which in like caſes we expect from others. Hence in St. *Luke*, Chap. 6. 30. our Lord is introduced, ſaying, *Give to every one that asketh*; and *as you would that Men ſhould do to you, do ye even ſo to them*, ver. 31. But for Explication of this Rule. Note,

1*ſt*, That it was a Rule which obtained both among *Jews* and *Gentiles*, and was delivered by them in ſome Variety of Words, but with great Harmony of Senſe; firſt poſitively, as here,

Quod tibi fieri vis, fac alteri.
Γενοῦ πᾶσιν ὡς σοι θέλεις πάντας. Nilus.

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And also negatively,

Quod tibi fieri non vis, alteri ne feceris.
Quod damnaturus sis in aliis, in te non admiseris.
Ὅπερ σὺ μισεῖς παρ' ἑτέρων σοὶ γίνεσθαι, εἰς ἑτέρους μὴ ποίει.
Ἃ παράνομος ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Isocrat. ad Nicocl. Or. 3.

and in those words of *Hillel*, *Do not thou that to thy Neighbour, which thou hatest when 'tis done to thee*; which Rule in *Tobit*, Chap. 4. 15. is expressed thus, ὁ μισεῖς μηδενὶ ποιήσῃς, *do that to no Man which thou hatest.*

2*dly*, That this Rule being given as the Sum of the *Law* and the *Prophets*, or an Abridgment of the Rules of Justice prescribed by them, can never duly be so construed, as to subvert any of the Laws, and Orders established by them, or thwart the proper Rules of Charity, or Justice. And therefore this Rule admits these Limitations.

3*dly*, Whatsoever I desire with a well ordered or regulated Will, that is, what I desire agreeably to the Dictates of right Reason, or to the Principles of *Christian* Religion, should be done, or not done to me, that I must do, or not do to others. It therefore will not follow from this Rule, that if a Pot Companion would give me Drink to excess, that I must give him Drink to excess; or that, if *Socrates* would lend his Wife to his Friend, that Friend should do the like to him; because that which is here prescribed as a Rule of Charity and Justice among *Christians*, could never be intended to countenance what is opposite to Charity and Justice, to the *Law* and the *Prophets*, and more especially to the Precepts of *Christianity*. And so, as to the Negative part of this Rule, tho' a Criminal, or guilty Person, would not have the *Judge* condemn him, or the Witnesses give in Testimony against him, but would be pardoned after Condemnation; yet he who is a *Judge*, were he such a Person, must not forbear to condemn, or always pardon the condemned Criminal, since this Practice would take away vindictive Justice, and let all Offenders go unpunished.

4*thly*, This Rule must be interpreted as a Rule of *Proportion*, binding us to do, or not to do that to others, which in like State, Condition, or Relation we would, or we would not have done to our selves. *v. g.* It requires not the Master to obey his Servants, because he would have them obedient to him, but to be as obedient to his *Masters*, as he can reasonably expect they should be to him, and to treat his Servants as kindly and favourably, as if he were a Servant, he could reasonably desire to be treated by his *Master*: The *Prince* must not be subject to his People, as he would have them be to him, but he must treat them with that Equity and Kindness, which if he were a Subject, he reasonably might expect from a *Prince* duly regardful of his Subjects Weal; and so proportionably in the Relations of *Father* and *Children*, *Man* and *Wife*, *Master* and *Scholar*, *Pastor* and *Flock*, &c.

5*thly*, This Rule must not be extended to every thing which another may lawfully do to me, and therefore I desire he would do; but only to what I may desire of him, or expect from him as his Duty, on the account of Equity and Justice, Charity, Friendship, or Relation. Thus, if a poor Man would desire that some very wealthy Person would give him out of his Estate enough to make him rich; tho' were this rich Man poor, he would be glad if some body would shew the like Kindness to him, yet he is not obliged by this Rule, tho' lawfully he might do it, to make this poor Man rich, because he stands not bound by any Law of *Charity* or *Justice* so to do. And,

6*thly*, Note that this Rule, as it is Positive, respects not only our outward Actions, but even our Words and Thoughts, requiring us to speak, think, and judge of others, as in like Circumstances we may in Equity and Reason expect they should speak, think, or judge of us. As it is Negative, it must require us not to speak, think, or judge of others, as we conceive that in like Circumstances, they ought not to speak, think, or judge of us; for there is an Equity to be observed in our Words and Thoughts of others, as well as in our Actions, and *a Judgment of Charity*, and *a righteous Judgment*, as well as *a Labour of Love*, and *a righteous Deed*; and also an evil Word and Thought, and a wrong Judgment, which therefore ought to be forborn from Principles of Love and Equity.

Ver. 13, 14. *Enter in at the strait Gate*, &c.] Of the *Metaphor* of a *strait Gate*, see Note on *Chap.* 8. 11. and note that the way of Virtue and Felicity is represented by the *Heathen* Sages under the like *Metaphor*; thus *Cebes* saith, that there is at the Entrance of it θύρα τις μικρά, *a little Gate*, and ἀνάβασις σφὼ πάνυ, *the way hath a very strait Ascent*, and is a way not trodden in, which πάνυ ὀλίγοι πορεύονται, *very few walk in*, as seeming to be difficult, τραχεῖα καὶ πετρώδης, *rough and rocky*. And yet this is no Contradiction to those *Scriptures*, which represent the Ways of Wisdom, as *Ways of Pleasantness*, and *the Yoke of Christ as easie*, and his *Commandments as not grievous*; for this Way is only rough and grievous at our first Entrance into it, when we have many old Acquaintance, and seeming Friends to part with, and evil Habits to put off, and till Faith and Patience have smoothed it to us; but then we can *Rejoyce in Tribulations*, and *take* f

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take pleaſure in Infirmities, and Love will make it pleaſant to us, *when Temperance and Patience*, ſaid *Cebes*, have lifted us to the top of the Hill, then is it ὁδὸς καλὴ τε καὶ ὁμαλὴ καὶ εὐπόρευτος, *a way that is pleaſant, ſmooth, and eaſie to be trod, free from all Evil, and leading to the Regions of Felicity.* And whereas it is added, ὅτι στενὴ ἡ πύλη, *becauſe ſtrait is the Gate*, ὅτι there ſhould be rendred *but*, for ſo the *Hebrew* כִּי which anſwers to it, often ſignifies, and is therefore rendred by the *Septuagint*, ἀλλὰ *or* ἀλλ' ἢ *but*, viz. 2 *Chron.* 20. 15. *Pſal.* 44. 3. *Dan.* 9. 18. *Amos* 7. 14. And ſometimes ὅτι in the ſenſe of *but*, ſo 1 *Kings* 21. 15. *Naboth is not alive*, כִּי מֵת ὅτι τέθνηκε *but dead*; 2 Kings 1. 4. *He ſhall not deſcend down from his Bed*, כִּי מוֹת תָּמוּת ὅτι θανάτῳ ἀποθανῇ, *but ſhall die.* So *Numb.* 27. 3. *Deut.* 11. 7. *Judg.* 1. 19. — 2. 17. 1 *Sam.* 17. 47. 2 *Sam.* 24. 24. and in many other places. See *Noldius de partic. Hebr.* p. 404.

g Ver. 15, 16. Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, v. 16. ἀπὸ καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, *Beware of falſe Prophets, by their Fruits ye ſhall know them.*] They who extend the word *falſe Prophets* to all Teachers of falſe Doctrines, will ſcarce be able to ſhew, how they who teach the Doctrine of the *Millennium*, or that *the Promiſes of the Law were only temporal*, or that *the Baptiſm of Infants* may be deferred till they come to Years of Diſcretion, or that *the Sabbath Day* is ſtill to be kept holy, can be proved to be *falſe Prophets* by the evil Tendence, or Conſequents of their Doctrine: Moreover, it muſt be noted that *Chriſt* here ſpeaks to the Multitude, *ver.* 28, 29. and to the Ears of the People, *Luke* 7. 1. they therefore muſt beware of them, and ſo be able to know them by their Works, as *the Tree is known by its Fruits*, ver. 20. from the Works of Iniquity they do, *ver.* 23. not from their Doctrines; for that would render our Lord's Words ridiculous, *viz. Beware of Teachers of falſe Doctrines, by their falſe Doctrines ye ſhall know them.*

Object. But you may ſay, *Chriſt* owns they ſhall appear *in Sheep's cloathing*, that is, in a fair appearance of Piety and Innocence, and ſo it muſt be difficult to paſs a Judgment on them by their Works.

Anſw. It is not neceſſary that their coming *in Sheep's cloathing* ſhould ſignifie their ſeeming Innocency, but only their appearance in the Habit of *Prophets*. For ſo *Elias* wrapp'd himſelf ἐν τῇ μηλωτῇ αὐτοῦ, *in his Sheep-skin Mantle*, 1 King 19. 13. and when he aſcended ἡ μηλωτὴς, *his Mantle fell from him*, 2 Kings 2. 13. This therefore may be the true import of this Phraſe, *They ſhall appear in the Habit of Prophets.* But (2.) admit it ſignifies their *Hypocriſie*, and Diſſimulation; things feigned, and diſſembled only, will in a little time be eaſily diſcerned from that which is ſincere and real; when ſuch *hypocritical* Pretenders have once got a liberty to do it, when their Advantage requires it, when Perſecutions for the Faith ariſe, they will ſoon put off the *Maſk*, and diſcover themſelves to be Counterfeits.

Moreover, *falſe Prophets* both in the *Old* and the *New Teſtament*, do always ſignifie ſuch Perſons as falſly pretend a Commiſſion from God for what they teach, or who promiſe, or foretel things falſly in his Name; as will appear from all the places of the *New Teſtament*, where this word occurs, *viz. Matth.* 24. 11. *Mark* 13. 22. *Luke* 6. 26. *Acts* 13. 6. 2 *Pet.* 2. 1. *Rev.* 16. 13. — 19. 20. — 20. 10. That ſuch *falſe Prophets* were ſuddenly to come into the World, our Lord foretels, *Matth.* 24. 11. That many of them were come, we learn from St. *Peter*, and St. *John*, 1 *John* 4. 1. And,

Laſtly, The *Apoſtles* teach agreeably to *Chriſt*, that ſuch *falſe Apoſtles*, and *falſe Prophets* are to be diſcovered, not only by their Doctrines, but by their Works, as being *Ravenous Wolves*, *not ſparing the Flock*, Acts 20. 29. *Teachers of what they ought not for filthy Lucre's ſake*, Tit. 1. 11. ſuch *as count Gain Godlineſs*, 1 Tim. 6. 5. *Lovers of Money*, 2 Tim. 3. 2. *Through Covetouſneſs by feigned word making Merchandize of others*, 2 Pet. 2. 3. *Admiring Perſons for Gain*, Jude 16. Such as may be known by the evil Works they did, and taught others to do, as being *Lovers of Pleaſure*, 2 Tim. 3. 4. *Abominable*, Tit. 1. 16. *Defiling the Fleſh, and turning the Grace of God into Laſcivouſneſs*, 2 Pet. 2. 10. Jude 4, 8. And laſtly, *ſuch as inſiſted upon Queſtions*, which had no tendence to advance *Godlineſs*, but rather to *nouriſh Strife, and to ſubvert the Hearers*, 1 Tim. 1. 4. — 4. 7. 2 Tim. 2. 16, 23. Tit. 3. 9.

Ver. 18. Οὐ δύναται δένδρον ἀγαθὸν πονηροὺς καρποὺς ποιεῖν, *A good Tree cannot bring forth evil Fruit, neither can an evil Tree bring forth good Fruit.*] i. e. while they continue ſuch; Hence ſome make two Inferences, which are falſe and alien from the Mind of *Chriſt*. h

1ſt, *That he who once is regenerate can never ceaſe to be ſo*; which no more follows, than that *he who is once wicked cannot ceaſe to be ſo*, and therefore that it is vain to call Sinners to Repentance, or bid them *make the Tree good*, as *Chriſt* doth, *Matth.* 12. 33.

2dly, *That an irregenerate Perſon can do nothing that is good*, becauſe he is an evil Tree, and ſo he muſt be purely paſſive in his whole Converſion; which is as if I ſhould argue, that *a good Man cannot ſin*, becauſe being a good Tree, he cannot bring forth evil Fruit. See Additions N° 9. (9)

Ver. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven*, &c.] Of the import of this *Phraſe, the Kingdom of Heaven*, ſee Note on *Chap.* 3. 2. i

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And note hence, that *Faith* and Purposes of Obedience, without actual Obedience to the Commands of God, as long as we live, and have Opportunity to do so, will avail no Man to Salvation.

k Ver. 22. *Many shall say in that day, Lord,* ἐ τῷ σῷ ὀνόματι προεφητεύσαμεν, *have we not prophesied, cast out Devils, and done many mighty Works in thy Name?*] I grant that it cannot be certainly infer'd from these words, that any Persons will thus plead at the day of Judgment, but only that such Pleas, if made, will be of no account with God from Workers of Iniquity; but yet it will hence follow, that such Persons might be Workers of Iniquity, and also that they might have some Expectations of Favour from *Christ*, on the account of these things performed in his Name. And that such Miracles were actually performed by such Men in the Name of *Christ*, we learn from (c) *Origen*, who saith, That *so prevalent is the Name of Christ to cast out Devils,* ὡς ἔνθ' ὅτι, κ τῶν φαύλων ὀνομαζόμενον ἀνύειν, *that sometimes*, as *Christ* said, *it avails when named by wicked Christians.* And (d) *Pseudo Justin* confesseth of the Hereticks, ἐνεργεῖν τινὰς ἐν αὐτοῖς δυνάμεις, *that some Miracles were wrought by them.* For, tho' true Miracles cannot be wrought in confirmation of a *false Doctrine*, yet seeing Miracles wrought by *the Name of Jesus*, are wrought not to confirm either the Doctrine, or Piety of him that doth them, but only to confirm his Doctrine, in whose Name they are wrought; I think it no absurdity to grant, that evil *Christians* may do them in his Name. Thus God put many true *Prophesies* concerning his People, into the Mouth of that *Balaam*, *who loved the Wages of Unrighteousness*; and *Judas* was one of those Twelve, to whom Christ gave *power to cast out unclean Spirits, and to heal all Diseases*, Matth. 10. 1.

l Ver. 24. Πᾶς οὖν ὃς ἀκούει τοὺς λόγους τούτους κ ποιεῖ αὐτούς, *Every one that heareth these words, and doth them, will I liken to a Wise Man.*] Hence it appears, that this Sermon on the Mount, contains those Rules of Faith which are sufficient for Salvation; since otherwise, *Christ* could not promise it to them, who observed and practised these his Sayings.

(2.) That a Man may be disposed to yield this Obedience, it is necessary, (1.) That he believe, *Christ* was *a Teacher sent from God* into the World, to propound these Rules of Life and Death in his Name, and by his Authority; Faith being the Principle and Root of all Obedience. (2.) That he hath a sufficient knowledge of these Rules, and doth retain them in his Memory; for, what he doth not know, he cannot; and what he retains not in his Memory, he will not do. We must add to *our Faith, Knowledge*, 2 Pet. 1. 5. and, *keep in Memory the things that we have heard*, 1 Cor. 15. 2. (3.) That he firmly believe, and frequently reflect upon the Motives to perform these Rules, *viz.* the Blessings promised to the observers of them, and the great Evils threatned to the neglecters of these Rules; for, the serious and frequent consideration of these things, will not only animate us to the performance of our Duty, but will strengthen us against all the Temptations and Allurements of the World, to divert us from it; whilst we perceive, that the Advantages we shall receive, by living according to these Rules, are infinitely greater than any which the World can tender; and the Evils which will certainly ensue on our neglect to do so, are far more formidable than any we can suffer from a persecuting World.

Ver. 29. Ἦν γὰρ διδάσκων ὡς ἐξουσίαν ἔχων, m *The Multitude were astonished at his Doctrine; for he taught them as one that had Authority, and not as the Scribes.*] They certainly mistake who interpret these words thus, *He taught them as the Author of the Doctrine he preached, and one who had Authority in his own Name, to propound the Terms of Life and Death*; and therefore saith not, as the *Prophets*, *Thus saith the Lord*, but *I say unto you.* This being not only contrary to the nature of his *Prophetick Office*, but to his frequent Declarations, That *the Doctrine which he taught, was not his own, but his that sent him*; *that he spake not of himself, or in his own Name, but as he had heard from his Father, and as he had commanded him to speak*, Joh. 7. 16.—17. 18.—8. 28.—12. 49.—14. 10. This Interpretation therefore of St. *Jerom*, *Theophylact* and others is to be rejected: Others think, this relates to the confirmation of his Doctrine by Miracles; for, when he had cured all manner of Diseases, *Demoniacks*, *Lunaticks*, and *Paralyticks*, the People flock to him from all Quarters, *Matth.* 4. 24, 25. and then he begins this Sermon: So *Mark* 1. 27. *they all marvelled, saying, What is this new Doctrine? for* καὶ' ἐξουσίαν *with Authority he commandeth the unclean Spirits, and they obey him:* And, *Luke* 4. 32. *they were amazed at his Doctrine; for his word was* ἐν ἐξουσίᾳ, *attended with the Power of Miracles*, ver. 36. And, (3*dly*,) Because it is here said, *they were astonish'd*, not at his Miracles, but *at his Doctrine.* Others interpret the words thus, *He spake as a Prophet, having Authority from God to deliver his Message to them*; not as the *Scribes*, who pretended only to deliver *the Traditions of their Forefathers*, and to teach only what they had learnt from *Hillel*, *Shemaja*, *Abtalion*, &c. So *Lightf.*

CHAP.

(c) Contr. Celf. l. 1. p. 7. (d) Qu. 5.

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CHAP. VIII.

1. WHen he was come down from the Mountain, *(on which he delivered this Divine Diſcourſe,)* great Multitudes followed him:

2. And behold, *(when he was in, or near one of the Cities,* Luke 5. 12.) there came a
a Leper, and [a] worſhipped him, *(kneeling,* Mark 1. 40. *and falling down before him;* Luke 5. 12. *and)* ſaying, Lord, if thou wilt, thou canſt make me clean.

3. And Jeſus *(having compaſſion on him,*
b Mark 1. 41.) [b] put forth his Hand, and touched him, ſaying *(to him,)* I will, be thou clean; and immediately his Leproſie was cleanſed.

4. And Jeſus *(ſtraightly charged him, and forthwith ſent him away,* Mark 1. 43. *and)*
c ſaith unto him, [c] See thou tell no Man *(who hath done this)* but go thy way *(firſt,*
d *and)* [d] ſhew thy ſelf to the Prieſt, and offer, *(for thy Purification,* Mark 1. 44. *and* Luke 5. 14.) the Gift that Moſes commanded, for
e a [e] Teſtimony to them; *(but he going from him, publiſhed it ſo much, that the Multitude hearing of it, came to him from every place to be healed of their Infirmities,* Mark 1. 45. Luke 5. 15.)

5. And when Jeſus was entred into Caper-
f naum, [f] there came unto him, *(by the Elders of the Jews,* Luke 7. 3.) a Centurion, beſeeching him,

6. And ſaying, Lord, my Servant lyeth at home ſick of the Palſie, grievouſly tormented, *(and nigh to Death, I deſire thou wouldſt come and heal him,* Luke 7. 3.)

(Luke 7. 4. *And when they came to him, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this.* Ver. 5. *For he loveth our Nation, and hath built us a Synagogue.)*

7. And Jeſus ſaith unto him, (i. e. *to the Meſſengers ſent by him,)* I will come, and heal him; *(and having ſaid this, Jeſus went with them, and when he was now not far from the Houſe,* Luke 7. 6.)

8. The Centurion *(hearing that Chriſt was coming to him, ſent other Friends to him, by whom he)* anſwered, and ſaid, Lord, *(trouble not thy ſelf to come to me; for)* I am not worthy that thou ſhouldſt come under my Roof; *(wherefore, neither thought I my ſelf worthy*
g *to come unto thee,* Luke 7. 6, 7.) but, [g] ſpeak the word only, and my Servant ſhall be healed.

9. For I am a Man under Authority, having *(alſo)* Soldiers under me; and I ſay unto this Man, Go, and he goeth; and to another, Come, and he cometh; and to my Servant, Do this, and he doth it: *(How much more canſt thou, who haſt all Power in Heaven and Earth, command one of the miniſtring Spirits to come and heal my Servant?)*

10. When Jeſus heard *(this ſaying,)* he marvelled, and ſaid to them, that followed him, Verily, I ſay unto you, I have not found ſo great Faith, no, not in Iſrael; *(the People to whom I was promiſed, and to whom I am ſent.)*

11. And I ſay unto you, That [h] many ſhall h
come from the Eaſt and from the Weſt, *(from the North and from the South,* Luke 13. 29.) and ſhall ſit down with Abraham, and Iſaac and Jacob, *(and with all the Prophets,* Luke 13. 28.) in the Kingdom of Heaven; (i. e. *ſhall be partakers of the Bleſſings promiſed to theſe Patriarchs.)*

12. But the Children of the Kingdom ſhall be caſt out into utter Darkneſs, *(ſo that)* there ſhall be weeping and gnaſhing of Teeth; *(among them thus excluded from the Bleſſings of this Kingdom.)*

13. And Jeſus ſaid unto the Centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee; and his Servant was healed in the ſelf-ſame hour; *(and they that were ſent, returning to the Houſe, found the Servant whole that had been ſick,* Luke 7. 10.)

14. And when Jeſus was come into Peter's Houſe, he ſaw [i] his Wife's Mother laid *(upon* i
a Bed,) and ſick of a Fever *(for they had told him of her,* Mark 1. 30.)

15. And *(he ſtood over her, and rebuked the Fever,* Luke 4. 39. *and)* he touched her Hand, and the Fever left her; and ſhe aroſe, and miniſtred unto them, (*what was neceſſary for their Entertainment.*)

16. And [k] when the Even was come, *(ſo* k
that the Sun was ſet, Mark 1. 32. Luke 4. 40. *and the Sabbath ended,)* they brought unto him many that were *(ſick, and many)* poſſeſſed with Devils; and he caſt out the Spirits with his Word, and *(laying his Hands upon them,* Luke 4. 40.) healed all that were ſick.

17. That (*in this ſenſe alſo*) it might be fulfilled, which was ſpoken by the Prophet Eſaias, ſaying, (*Chap.* 53. 4.) [l] He himſelf l
took our Infirmities, and bare our Sickneſſes.

18. Now when Jeſus ſaw great Multitudes about him, he gave Commandment *(to his Diſciples)* to depart unto the other ſide *(of the Lake Geneſareth,* Luke 8. 22.)

19. And *(as they were preparing for their Departure,)* a certain Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20. And Jeſus ſaith unto him, *(If thou reſolveſt thus, upon proſpect of any temporal Advantages in my Kingdom, thou wilt be fruſtrated in thy Expectation; for)* the Foxes have Holes, and the Birds of the Air have Neſts,

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but the Son of Man hath not where to lay his *(own)* Head; *(and therefore much less any Accommodations for his Followers.)*

21. And another of his Disciples *(or Attendants, being bid to follow him,* Luke 9. 59) said unto him, Lord, suffer me first to go, and *(abide at home till I)* bury my Father.

22. But Jesus said unto him, Follow me
m *(now,)* and [m] let the Dead bury their Dead; (i. e. *let those who are unconcerned for the things of God, and unfit to engage in the promoting them, do such Offices, which they may do as well as others; but do thou, who hast begun to follow me, and to attend upon the Doctrine of the Kingdom of God, go on without Diversion in that Work; for, no Man having put his Hand to the Plow, and looking back is fit for the Kingdom of God,* Luke 9. 62.)

23. And when he was entred into a Ship, his Disciples followed him:

24. And behold, there arose a great Tempest in the Sea, insomuch that the Ship was *(sometimes)* covered with the Waves, but he was asleep *(in the hinder part of the Ship,* Mark 4. 38.)

25. And his Disciples came unto him, and awoke him, saying, Lord, save us, we perish.

n 26. And he saith unto them, [n] Why are ye fearful, Oh ye of little Faith? Then he arose, and rebuked the Wind, and the Sea, *(saying to them, Peace, be still,* Mark 4. 39.) and there was a great Calm.

27. But the Men marvelled, saying, What manner of Man is this, *(and how great is his*
o *Power,)* that even [o] the Winds and the Sea obey him?

28. And when he was come unto the other side, into the Country of the Gergasens, *(see*
p *Note on* Mark 5. 1.) there met him [p] two possessed with Devils, coming out of the Tombs, *(one of which was)* exceeding fierce, so that no Man might *(safely)* pass by that way; *(for no Man could tame him, or bind him so effectually with Chains, or Fetters, that he could not break them; and night and Day he was in the Mountains, or among the Tombs, crying, and cutting himself with Stones; and seeing Jesus afar off, they run unto him, and worship him,* Mark 5. 3, 4, 5.)

29. And behold, they (i. e. *the unclean Spirits in them,*) cryed out, saying, [q] What q
have we to do with thee, Jesus thou Son of God? Art thou come [r] hither to torment us r
before the time *(appointed for our punishment?)* (i. e. *the fierce one said this, the other being present with him: And this he said after that Christ had said to the unclean Spirit in him, Come out of the Man; and Jesus asking, what was his Name? he had answered, saying, My Name is Legion, for we are many: And (farther,) had besought him much, that he would not send them away out of the Country,* Mark 5. 8, 10.)

30. And there was a good way off from them, *(in the Mountains,* Luke 8. 32.) an Herd of many Swine, *(even two thousand;* Mark 5. 13.) feeding.

31. So the [s] Devils besought him, saying, s
If thou cast us out, [t] suffer us to go away into t
the Herd of Swine.

32. And he said unto them, *(I suffer you to)* Go; and when they were come out *(of the Men,)* they entred into the Herd of Swine; and behold the whole Herd of Swine ran violently down a steep place into the Sea, and perished in the Waters.

33. And they that kept them, fled, and went their way into the City, *(and Villages,)* and told *(them)* every thing *(that Christ had done,)* and what was befallen to the *(Men)* possessed of the Devils.

34. And behold, the whole City came out to meet Jesus; and when they saw him, they *(being terrified at what he had done, and grieved for their loss,)* besought him, that he would depart out of their Coasts.

Annotations on Chap. VIII.

a Ver. 2. ΠΡΟΣΕΚΥΝΕΙ αὐτῷ, *Worshipped him.*] The *Jews* paid civil Adoration both to *Kings* and *Prophets*, either by bending of the Knee, or by Prostration, or falling down before them: So *Abigail* fell down before *David*, and bowed her self to the ground, 1 *Sam.* 25. 23, 41. So also the *Amalekite* fell to the Earth before him, and did Obeysance, 2 *Sam.* 1. 2. So *Mephibosheth* fell on his Face, and did him Reverence, 2 *Sam.* 9. 6. So the Woman of *Tekoah*, 2 *Sam.* 14. 4. *Nathan*, 1 Kings 1. 23. So the whole Congregation *worshipped the Lord, and the King*, 1 Chron. 29. 20. Thus also they reverenc'd the Holy *Prophets:* So *Saul* stooped with his Face to the ground to *Samuel*, 1 Sam. 28. 14. *Obadiah* fell on his Face before *Elijah*, 1 Kings 18. 7. See 2 *Kings* 1. 13. And *Nebuchadnezzar* fell on his Face before *Daniel*, Chap. 2. 46. Whence I conclude, that the Adorations given to our Blessed Saviour, by those *Jews* and *Gentiles* who knew nothing of his Divinity, could be no Argument of his Divine Nature, but rather were paid to him as the *Messiah*, or as a *Prophet* sent from God, or as the *King of Israel.*

Ver. 3. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ b
Ἰησοῦς, *And Jesus stretching forth his Hand, touched him.*] The *Jews* cannot reasonably object, That our Lord violated the Law, either by touching the *Leper* here, or by touch-

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ing the *Bier* of the Dead, *Luke* 7.14. for, as the Effect wrought upon both, demonſtrated, that the God who gave theſe Laws, approved both theſe Actions, they being done by the *Finger of God*; ſo was it a received Rule among them, *That a* (a) *Prophet might vary from, or even change a Ritual Law:* So did *Elijah*, who took the Woman's dead Son out of her Boſom, and carried him up to his Bed, and ſtretched himſelf upon him three times, 1 *Kings* 17. 19, 21. So did *Eliſha*, when he lay upon the *Shunamite*'s Child, and put his Mouth upon his Mouth, and his Eyes upon his Eyes, and his Hands upon his Hands, 2 *Kings* 4. 34. Whence (b) *Theophylact* obſerves, *That our Lord touched the Leper, to ſhew, it was not neceſſary that he ſhould obſerve theſe leſſer Matters of the Law, and that a pure Perſon is not defiled by touching one Unclean*; but that it is the Leproſie of the Soul, which doth indeed defile.

c Ver. 4. Ὅρα μηδενὶ εἴπῃς, *See thou tell no Man:*] *Viz.* that thou waſt healed by me, till thou haſt offered thy Gift to the *Prieſt*; and he by receiving it, hath owned thee to be clean from thy Leproſie, leſt they hearing that thou waſt cleanſed by me, ſhould out of envy to me, refuſe to own, that thou waſt cleanſed: This Senſe, the Words *offer the Gift for a Teſtimony to them*, ſeem to require; for that which was always to be concealed from them, could be no Teſtimony to them of the Divine *Miſſion*. See Note on *Chap.* 9. 30.

d Ibid. Σεαυτὸν δεῖξον τῷ Ἱερεῖ, *Shew thy ſelf to the Prieſt*, &c.] Here it is well obſerved by Dr. *Lightfoot*, That tho' the *Prieſthood* was much degenerated from its Primitive Inſtitution, and Office, and many human Inſtitutions were added to God's Law, touching the *Prieſt*'s Examination of the Leper, who pretended to be clean; yet doth *Chriſt* ſend this Leper to ſubmit to all theſe human Inventions, as knowing that they did indeed corrupt, but not extinguiſh the Divine Inſtitution.

e Ibid. Εἰς μαρτύριον αὐτοῖς, *For a Teſtimony to them.*] This ſome interpret thus, Offer thy Gift for a Teſtimony unto them, *that thou art cleanſed from thy Leproſie*; which muſt be the import of theſe Words, if *Chriſt* had abſolutely forbid him to declare, who it was that cured him of his *Leproſie*; but in all other Places where this *Phraſe* is uſed, it imports a Teſtimony to the Truth of *Chriſt*'s Miſſion, or his Doctrine, and therefore moſt probably here ſignifies, that by pronouncing the Man clean, they may have a Teſtimony, that I am the *Chriſt*, or am a *Prophet* ſent from God; they themſelves owning, that the Leproſie can only be cured by the Finger of God, 2 *Kings* 5. 7. and therefore not ſuffering a *Phyſician* to attempt to cure it: So *v. g.* Matth. 10. 18. *Ye ſhall be brought before Governours and Kings,* εἰς μαρτύριον αὐτοῖς, *for a Teſtimony to them, and to the Nations*, Mat. 24. 14. *This Goſpel of the Kingdom ſhall be preached in all the World,* εἰς μαρτύριον, *for a Teſtimony to all Nations*; Luke 9. 5. *If they receive you not, ſhake off the Duſt of your Feet,* εἰς μαρτύριον ἐπ' αὐτούς, *for a Teſtimony againſt them.* Hence, the Lepers are cleanſed, *Matth.* 11. 5. is made the Sign of the Advent of the *Meſſiah*.

f Ver. 5. Προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος παρακαλῶν αὐτὸν, *There came to him a Centurion, beſeeching him.*] *Luke* 7. 3. He ſent to him the *Rulers* of the *Jews*; and, *ver.* 8. the *Centurion* anſwer'd and ſaid, *Luke* 7. 6. *the Centurion ſent Friends to him, ſaying:* See theſe Things reconciled, in Note on *Luke* 7. 1. It is conjectured by St. *Chryſoſtom*, Καὶ αὐτὸν μὴ τὸ ἐπελθεῖν τὰς φίλας προσκαλούμενον, That he himſelf, as *Jeſus* came nearer to his Houſe, came out of civility to meet him; becauſe *Chriſt* ſays unto him, *Go thy way, as thou haſt believed, ſo be it done unto thee*, ver. 13. but of that alſo, ſee Note on *Luke* 7. 1.

g Ver. 3, 8. Θέλω καθαρίσθητι, *I will, be thou clean.*] Here the Note of *Woltzogenius* is this, hic verè divina Chriſti vis eleucet; *Here ſhines forth the Divine Power of Chriſt, that he could do ſo great things only by his Command:* So alſo *Moſes* ſays, the World was *created by God, ſaying, Let there be Light, and there was Light*, Gen. 1. 3. And on thoſe Words, *ver.* 8. *only ſay the word, and my Servant ſhall be healed*, &c. he ſaith, he repreſents the Faith of the *Centurion*, concerning our *Lord*'s Divine Power, thus; *If I who am ſubject to the power of another, have ſo much power over my Servants, that they inſtantly do, whatever I would have them; how much more ſhall all things which thou requireſt, be done at thy Word and Command*, qui nullius poteſtati ſubjectus es, *who art ſubject to the power of none?* And, how can he deny him to be God, in whom ſhines forth that *Divine Power* which God exerted in the Creation of the World, and at whoſe Word all things that he commandeth muſt be done, and who is *ſubject to the power of none?* Surely, this Faith of the *Centurion* may induce us to conclude with St. *Jerom* on the Place, *Quod intra corporis tegmen Divinitatem latentem videret.*

h Ver. 11. 12 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ — ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, *And I ſay unto you, that many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the Kingdom of Heaven*, &c.] For the right underſtanding of theſe Words, note,

1*ſt*,

(a) Neve Shallom. l. 9. c. 19. (b) *In* Luke 7. 14.

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1*st*, That to *lye down* with *Abraham*, *Isaac*, and *Jacob*, *in the Kingdom of Heaven*, doth not here signifie to enjoy everlasting Happiness in Heaven with them, but only to become the *Sons of Abraham thro' Faith*, Gal. 3. 7. and so to be *blessed with faithful Abraham*, ver. 9. *To have the Blessing of Abraham coming on them*, *that they may receive the Promise of the Spirit*, ver. 14. *thro' Faith in Christ*, *to be the Seed of Abraham*, *and Heirs according to the Promise*, ver. 29. *viz.* the Promise made to *Abraham*, Gen. 12. 3. renewed to *Isaac*, Gen. 26. 4. and confirmed to *Jacob*, Gen. 28. 14. and to be according to *Isaac*, *the Children of the Promise*, Gal 4. 28. This, saith *Christ*, shall be the Blessing of the believing *Gentiles*, they shall be *Sons of Abraham*, and *Heirs of the Promises* made to the *Patriarchs*, and mentioned by all the *Prophets* of the *Old Testament*; whereas the unbelieving *Jews* wanting the Faith of *Abraham*, shall be deprived of the Blessings promised to his Seed; for *they who seek to enter*, *and shall not be able*, *because the Master hath shut to his Door*, Luke 13. 24, 25. are those *Jews* who *sought for Righteousness by the Works of the Law*, *and not by Faith*, and therefore found it not, *Rom.* 9. 31, 32. — 11. 7. who *entred not into the Rest prepared for them*, *by reason of their Unbelief*, Heb. 3. 18, 19. — 4. 2, 5. and *from whom the Kingdom of God was taken away*, Matth. 21. 43. they are they, who shall say to *Christ*, *we have eaten and drunk before thee*, *and thou hast taught in our streets*, Luke 13. 26. which could be said only by the *Jews*.

2*dly*, Observe that this Kingdom of God is represented here, and elsewhere, as a *Nuptial Solemnity*, or a Banquet, at which the Guests sit down with the Master of the Feast. Now these *Banquets* were usually made at night, and continued long in the night; hence were they called *cœnæ convivales*, Suppers. (c) ὀψὲ γὰρ ἐδείπνουν ἀπὸ πρᾴξεων, *Because they were wont to sup late*, *after they had done their Business*, saith *Plutarch*; thus have we mention of a *great Supper*, Luke 14. 16. of *the Supper of the Lamb*, Rev. 19. 7. and of *the Bridegroom coming at midnight to his Supper*, Matth. 25. 6. Hence at those Suppers the House of Reception was filled with Lights, called δᾷδες, λαμπάδες, λυχνεῖα, φανοὶ, in (d) *Athenæus* and (e) *Plutarch*, i. e. *Torches*, *Lamps*, *Candles*, and *Lanthorns*; and so they who were admitted to the Banquet, had the Benefit of the Light: But they who were shut out, or could not enter, were in Darkness; whence the unhapy state of those, who were excluded from the Kingdom of God, or from a state of future Happiness, is frequently expressed by their being *cast out into utter Darkness*, ver. 12. See *Matth.* 22. 13. — 25. 30. and because they who were thus shut out from the Marriage-Feast, were not only exposed to Shame, but also to Cold and Hunger, therefore is it added, *there shall be weeping*, *and wailing*, *and gnashing of Teeth*, Matth. 13. 42. Luke 13. 28. And Oh! how contrary is this Prediction of our *Lord* to the vain Opinions of the *Jews*, who were wont to say, that *all Israel should have a Portion in the World to come*; *But the Heathens*, say they, *are to be Fuel for Hell fire*, Pirk Eliezer, Cap. 9. Sect. 4. whereas our *Saviour* here declareth, that these *Heathens should sit down with Abraham*, *Isaac*, *and Jacob in the Kingdom of Heaven*; *and they*, *the Children of the Kingdom*, *should be cast into utter Darkness*.

3*dly*, Observe for Explication of other places relating to these *Banquets* and *nuptial Feasts*, that they who were invited to them, entred by a Gate designed to receive them; whence *Christ*, by whom we enter in to this *Marriage Feast*, compares himself to a *Gate*, John 10. 1, 2, 7, 9. Now this *Gate*, at the time when the Guests invited were to come, was made narrow, the Wicket only being left open, and the *Porter* standing there, that they who were not bidden to the Marriage, might not rush in to it. Hence *Christ* exhorts the *Jews*, to *enter in at the strait Gate*, Matth. 7. 13, 14. Luke 13. 24. *i. e.* to *strive to enter* into the Kingdom of Heaven, and be made Partakers of the Blessings of it, before it was taken from them. *Lastly*, When all that were invited were once come, the Door was presently shut, and was not to be opened any more to them who stood knocking without; so after the *Wise Virgins* had entred with the Bridegroom, *the Gate was shut*, and was not opened to the *Foolish Virgins*, who stood knocking without, *Matth.* 25. 11. And in this sense are we to understand those words of *Christ*, Luke 13. 24, 25. *Many shall seek to enter*, *and shall not be able*, *viz.* not for want of any Grace sufficient on God's part, but because of their coming too late, after the Gate is shut, and the Bridegroom is entred, as is apparent from the reason of that Admonition, *strive to enter in at the strait Gate*, *for many will seek to enter in*, *and shall not be able*, *when once the Master of the House is risen up*, *and hath shut to the Door*.

Ver. 14. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· *And when Jesus came into Peter's House*, *he saw his Wife's Mother laid*, *and sick of a Fever.*] Learn hence, saith *Theophylact*, that Marriage is no Hindrance to Virtue, since *the chief of the Apostles* had his Wife. *Brugensis* here notes, that it is written *of Peter only* that he

(c) Symp. l. 8. q. 6. (d) L. 15. p. 699. (e) Symp. l. 4. q. 93.

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he had a Wife, but that this is not exactly true, ſee Note on 1 *Cor.* 7. 8 and on *Chap.* 9. 5. Moreover we read in the interpolated (f) *Ignatius*, Περὶ Πέτρου καὶ Παύλου καὶ τῶν ἄλλων ἀποστόλων τοῖς γάμοις πεφιμιλημένων, *of Peter, and Paul, and other Apoſtles that were married.* (g) St. *Baſil* reckons among thoſe that were married, Πέτρον καὶ τοὺς λοιποὺς τῶν ἀποστόλων, *Peter and the reſt of the Apoſtles.* And (h) St. *Ambroſe* ſaith, *that* omnes Apoſtoli, exceptis Johanne & Paulo, uxores habuiſſe dicuntur, *all the Apoſtles, except John and Paul, are ſaid to have had Wives.* See many other Teſtimonies in (i) *Cotelerius*'s *Notes* on the *Epiſtle* of *Ignatius* to the *Philadelphians.*

k Ver. 16. Ὀψίας δὲ γενομένης, *and when the Even was come.*] The *Jews* kept their Sabbath from Evening to Evening, according to thoſe words *Lev.* 23. 32. *from Even to Even ſhall ye celebrate your Sabbath*; and therefore when it began to be dark, before the *Sabbath*, *Nehemiah* commands the Gates of *Jeruſalem* to be ſhut, *Neh.* 13. 19. and the Author of (k) *Coſri* ſaith, non ingreditur niſi occumbente Sole, *the Sabbath doth not enter but when the Sun is ſet*, as St. *Mark* and St. *Luke* ſpeak; ſee *Lightfoot* on the Place.

l Ver. 17. Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, *That it might be fulfilled which was ſpoken by the Prophet, ſaying, He himſelf took our Infirmities, and bore our Sickneſſes.*] This is one of thoſe places from which *Interpreters* conclude, a Propheſie is ſaid to be fulfilled only by way of Accommodation, though not according to the Intention of the *Prophet.* But I conceive without juſt ground: For, (1.) the *Jews* themſelves did think this Paſſage of the *Prophet*, related to the curing their Diſeaſes, as well as the procuring Remiſſion of their Sins; for thus they ſpeak, *the Name of the Meſſiah, is the Leper, of the Houſe of Rabbi, as it is ſaid, ſurely he bore our Infirmities.* And we eſteemed him, נגוע *Iſa.* 53. 4. *quaſi leproſum*, as a Leper, ſaith St. *Jerom*, and the Vulgar, ἀφήμενον ἐν ἀφῇ ὄντα, *Sym.* & *Aquila*, now ἄφη, ſay *Heſychius*, *Suidas*, and *Phavorinus*, is ἡ χροιὰ τῆς λέπρας, *the Colour of the Leproſie*; See Lev. 14. 32, 35. And again, if *Meſſias* be among the Living, *Rabbona Hakkedoſh* is he, as being one who *bears our Infirmities*; and ſeeing *Chriſt* by healing our Diſeaſes, took away the temporal Puniſhment of our Sins, (ſee the *Note* on *Chap.* 9. 2) and ſaid to ſome of them he healed, *thy Sins are forgiven thee*, why might not this *Propheſie* be twice fulfilled, when by taking away their Diſeaſes, he took away the temporal Puniſhment of their Sins, and when by ſuffering on the Croſs, he procured a full Remiſſion of the Guilt of their Iniquities?

Ver. 22, Καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, *And let the Dead bury their Dead.*] That οἱ νεκροὶ *the Dead*, in *Scripture* doth often ſignifie, not thoſe who in a natural Senſe are dead, by Diſſolution of the Soul and Body, but thoſe who in a ſpiritual Senſe are ſo, by being alienated from the Life of God, and *dead in Treſpaſſes and Sins.* See Note on 1 *Pet.* 4. 6. thus, * *Clemens* of *Alexandria* ſaith, that, ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπεσόντας τῶν δογμάτων καὶ καθυποταξάντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς, *The Philoſophy of the Barbarians called them dead, who deſerted their Doctrines, and ſubjected their Minds to ſenſual Paſſions*; and (l) *Origen*, *That the Pythagoreans placed Coffins in their room, ſymbolically to repreſent that Death*; and *Philo* ſtiles this the *Death of the Soul*, ἐνταφιασμὸς πάθεσι καὶ κακίαις ἁπάσαις, *entomb'd in Paſſions, and all Wickedneſs*, legis alleg. l. 1. p. 45. Here then *Chriſt* teacheth, that when we are called by him to the Promotion of the Goſpel, and the Salvation of Mens Souls, we ſhould not ſuffer Earthly Buſineſs, which may be done as well by others, who are unfit to be employ'd in Spirituals, to give us the leaſt hindrance from ſetting inſtantly upon that Work. m

Ver. 26. Τί δειλοί ἐστε ὀλιγόπιστοι, *Why are ye fearful, Oh ye of little Faith?*] Here I conceive it may be uſeful to lay down the Indications of a weak and little Faith, that we may guard our ſelves againſt them. And, n

1*ſt*, The Fears, and Jealouſies of pious Perſons, betray the Weakneſs of their Faith, as is apparent from this Queſtion, *Why are ye fearful, Oh ye of little Faith?* Now ſuch are not only thoſe evil Fears which terrifie us from the Performance of our Duty, but our irrational, and ſuperſtitious Fears of being left alone, or in the dark, the fear of evil Spirits, and the like, and alſo all anxious and tormenting Fears of what hereafter may befal our ſelves, our *Chriſtian* Brethren, or the ſincere, and living Members of *Chriſt*'s Body; a fear of Caution, which renders us induſtrious to prevent the evil, may be uſeful in this caſe, but a fear of *Diffidence* becomes not the good *Chriſtian*; *He*, ſaith the *Pſalmiſt*, *whoſe Heart is fixed, truſting in the Lord, will not be* thus *afraid of evil Tidings*, Pſal. 112. 7.

2*dly*, Our Doubtings and Deſpondings in the time of Peril, demonſtrate the weakneſs of our Faith, according to that Saying of our Lord to *Peter*, when he began to ſink, *Oh thou of little Faith, wherefore didſt thou doubt?* Matth. 14. 31. They then who doubt of God's Aſſiſtance in the time of Danger, or do ſuſpect he may deſert them in the needful Hour, are weak in Faith.

3*dly*,

(f) Ad Philad. Sect. 4. (g) Περὶ παρθενίας βιβ. Tom. 2. p. 234. (h) In 2 Cor. 11.
(i) P. 473, 474. (k) Part 2. p. 88. * *Vide* Grotium. (l) Cont. Celſ. l. 3. p. 142.

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3*dly*, Our anxious Solicitude for any temporal Concern, and our perplexing Cares for these Enjoyments, shew we are Men of little Faith; *for our heavenly Father knoweth* how far *we have need of these things*; and hence our *Saviour* argues thus, *If God so cloath the Lilies of the Field*, if he feed *the Fowls of the Air*, *will he not much more cloath and feed you*, *Oh ye of little Faith?* Matth. 6. 30. He therefore who suspects the Kindness of his heavenly Father in these inferior Concerns, either mistrusts his Power, as did the unbelieving *Jews*, saying, *Can God prepare a Table in the Wilderness?* Or else conceives his Goodness to his faithful Servants may be less than to the meanest of his Creatures. And,

4*thly*, Our Impatience under Troubles, argues our want of Faith, for *he that believeth will not make haste*, Isa. 28. 16. Our due Persuasions of God's paternal Love towards us, will engage us to possess our Souls in Patience, and tarry the Lord's leisure, and wait contentedly for any Blessing he hath promised, as knowing it will surely come in its most proper Season, and when the Wisdom of our heavenly Father sees we are best fitted to enjoy it.

o Ver. 27. Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ, *The Winds and the Sea obey him.*] It being so often made the Property of God, *to still the raging of the Sea*, Psal 65 7.— 107. 25, 29. it is not to be wondred that Christ's *Disciples* should conceive there must be a divine Power in him, who could perform such things.

p Ver. 28. Ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, *There met him two possessed with the Devil*, Mark 2. 5. *A Man possessed with an unclean Spirit*, So *Luke* 8. 27.] See this reconciled Note on *Mark* 5. 2.

q Ver. 29. Τί ἡμῖν καὶ σοί; *What have we to do with thee?*] *Schmidius* here shews, that this is not a form of speaking proper to the *Jews*, and *Hellenists* only, it being used by good *Greek Authors*, who had no converse with them. So *Arrian* upon *Epictetus* τί ἡμῖν καὶ αὐτῷ; *What have we to do with him?* Lib. 1. Cap. 1. p. 85.

r Ibid. Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς, *Art thou come hither to torment us before the time?*] That βασανίσαι should here signifie only to imprison these *Demons*, or send them to the place of their Restraint, a *Reverend* Person argues, because the word βασανίζω sometimes signifies *to imprison*, and βασανισταὶ are *Gaolers*, Matth. 18. 34. And (2*dly*,) because they intreat, *Luke* 8. 31. that he would not command them to go out, εἰς ἄβυσσον, that is *into Hell*. But (1.) βασανίζω never signifies to *restrain* but in order to Punishment, or torment, to extort the Truth; and βασανιστὴς only signifies a Gaoler, because it is his Office *to torture*, and to *punish* Men. And, (2.) they who do afterwards intreat, not to be sent into the *Abyss*, had formerly intreated not to be tormented, *ver.* 28. which shews that to be tormented, *ver.* 28. and to be sent to the *Abyss*, *ver.* 31. were two different things. That it rather signifies to torment, and punish them, may be gathered from the words of another *unclean Spirit*, parallel to these, *What have we to do with thee? art thou come* ἀπολέσαι *ἡμᾶς, to destroy us?* Mark 1. 24. Luke 4. 34. (2.) From these words, πρὸ καιροῦ, *Art thou come to do this to us before the time of Torments?* For tho' the *Devils* do at present *believe*, and *tremble*, Jam. 2. 19 yet are they not at present tormented in the Flames, prepared for the *Devil* and his *Angels*, but only are *reserved in Chains of Darkness to the Day of Judgment to be punished*, 2 Pet. 2. 4. Jude 6. then *Satan* is to be *cast into the Lake of Fire and Brimstone*, Rev. 20. 10. at present *he walks to and fro through the Face of the whole Earth*, Job 1. 7. and *goes about like a roaring Lion, seeking whom he may devour*, 1 Pet. 5. 8.

Ver. 31. Οἱ δὲ δαίμονες παρεκάλεσαν αὐτὸν, *The Devils intreated him.*] Some are of Opinion, that the Persons represented in the *New Testament*, as *Demoniacks*, were only Persons afflicted with some strange *Diseases*, Fits of the Mother, Convulsions, falling Sickness, and the like; but this Cavil may be evidently confuted, s

1*st*, From the *Scriptures* and *Ecclesiastical Writers*, which make a constant and a plain Distinction betwixt these two things, the curing *Diseases*, and the casting out of *Devils*. So *Matth.* 4. 24. *They brought to him all sick People, that were taken with divers Diseases; and those which were possessed with Devils, and those which were Lunatick, and had the Palsie, and he healed them*; and *Matth.* 10 1. *He gave to the Apostles power against unclean Spirits to cast them out, and to heal all manner of Sickness and Diseases*; Mark 1. 34. *He healed many that were sick of divers Diseases, and cast out many Devils.* See also *Luke* 4. 40, 41. *The Christians*, saith (m) *Irenæus, truly cast out Devils, and heal the Sick by Imposition of Hands. They cast out Devils, and heal many Diseases*, saith (n) *Origen. How many honest Men have by us been healed, or freed from Devils?* saith (o) *Tertullian.*

2*dly*, This will be farther evident from many Circumstances relating to the *Devils* to be cast out, or actually ejected. As *v. g.* that *Christ suffered not the Devils to speak, because they knew him* (Mark 1. 34.) *to be the Christ*, Luke 4. 41. that they said, *Thou art the Christ the Son of God*, Luke 4. 41. That they expostulate with *Christ*, saying, *What have we to do with thee, art thou come to destroy us?*

art

(m) Lib. 2. cap. 56, 57. (n) Contra Celsum l. 1. p. 34. (o) Ad Scap. c. 4.

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art thou come to torment us before the time? and pray that *he would not torment them*; that they *aſk his leave to enter into the Swine*, and being entred hurry them down into the Sea, and *beg they may not be ſent out of the Country*; that they acknowledge that their Name was *Legion*, there being many of them, which poſſeſſed one Man, *Mark* 5. 1, 14. *Luke* 8. 27, 33. Now to make all theſe Sayings the effects of a Diſeaſe, or to conceive that *Chriſt* ſpake thus to a Diſeaſe, is too great an Evidence of one that is himſelf diſeaſed. For,

3*dly*, *Chriſt* ſometimes puts Queſtions to theſe *Demons*, asking their *Names*, ſometimes commands them to be *ſilent*, and ſometimes to *come out of a Man*, and *enter no more into him*, Mark 1. 25. Luke 4. 41. Mark 9. 25.

4*thly*, This we may argue from the *Symptoms* of theſe *Demoniacks*, their being of ſuch Strength, that no Chain, or Fetters, could bind them, *Mark* 5. 3. Nor could the diſeaſed Perſon fear to be deſtroyed, tormented, ſent out of the *Country*, or into the *Abyſs* by *Chriſt*.

Object. If it be ſaid that we find no mention of Perſons thus poſſeſſed with the Devil among *Jews* or *Gentiles* before our *Saviour*'s *Advent*, nor have we any Experience of any ſuch thing, either among the *Chriſtians*, or in the *Heathen* World, and therefore cannot eaſily believe it was ſo then.

Anſw. I anſwer, That the Falſhood of this Suggeſtion, that Men poſſeſſed with evil Spirits were not known among the *Jews* in former Ages, hath been proved from the plain Teſtimonies of *Joſephus*, *Juſtin Martyr*, and *Irenæus*, in the general Preface to the *Epiſtles*, p. 43.

And that among the *Heathens*, there were Perſons thus poſſeſs'd, is there prov'd alſo, from the Teſtimonies of *Plutarch*, *Lucian*, *Juſtin Martyr*, and *Origen*; ſo that 'tis certain that the *Hiſtory* of *Chriſt* and his *Apoſtles*, caſting out *Devils* in *Judæa*, and of *Chriſtians* caſting them out throughout the World, was therefore never queſtioned by *Jew* or *Gentile*, becauſe they had among themſelves in every place Pretenders to it.

Object. 2. Whereas it is objected, That *to have a Devil, and be mad*, are joined together as the ſame thing, *John* 10. 20. and to be *Lunatick*, and *have a Devil*, Matth. 17. 15, 18. and is hence inferr'd that theſe Diſeaſes were the ſame, as *Devils*; and according to the *Jewiſh Phraſe*, gave occaſion to the being ſaid, *ſuch Perſons were poſſeſſed with a Devil.*

Anſw. To this I anſwer, That I have ſufficiently confuted this Cavil, in this Note, by ſhewing both from the *ſacred Records*, and the Writings of the Fathers, that there is a conſtant and plain Diſtinction betwixt theſe two things, the curing of *Diſeaſes*, and the caſting out of *Devils*.

Ibid. Ἐπίτρεψον ἡμῖν, *Suffer us.*] He only therefore ſent them into the *Herd of Swine*, Mark 5. 12. by permitting them to enter into them; and this he did, ſaith *Grotius*, to convince the *Greeks* who lived in this place, and kept theſe Swine, of the Sacredneſs of the *Jewiſh* Laws, which they ridiculed, eſpecially on the account of the Prohibition to eat *Swine*'s Fleſh. t

CHAP. IX.

1. AND he entred into a Ship, and paſſed over (*a part of the Sea of Galilee*,) and came [a] into his own City (*Capernaum.*)

2. And (*a Rumour being ſpread, that he was in the Houſe*, Mark 2. 1. *as indeed he was, ſitting and teaching a Multitude, ſo great, that the Houſe and Porch could not receive them; and healing them by his divine Power, in preſence of the Phariſees and Doctors of the Law, who came from Galilee, Judea, and Jeruſalem*, Luke 5. 17) behold they brought to him a Man ſick of the Palſie, lying on a Bed (*carried by four Perſons, who being not able to come to him for the preſs, they uncovered the Roof of the upper Chamber where he was, and let down the Bed to him*; [b] ſee the Note on *Mark* 2. 3.) And Jeſus [b] ſeeing their Faith, [c] ſaid unto the ſick of the Palſie, Son, be of good cheer, thy Sins are forgiven thee.

3. And behold certain of the Scribes, (*and Phariſees ſitting there*,) ſaid within themſelves, (i. e. *in their Hearts*, Mark 2. 6. *and in their private Diſcourſes*, Luke 5. 21.) this Man blaſphemeth, (*making himſelf a God, for who can forgive Sins but God only?* Luke 5. 21.)

4. And Jeſus knowing their Thoughts, ſaid, wherefore think you evil in your Hearts, (*concerning me for theſe words?*)

5. For, [d] whether is eaſier to ſay, thy Sins be forgiven thee, or to ſay, ariſe (*take up thy Bed*) and walk; (*which is a certain Indication that the Sins which brought upon him that Diſeaſe, are pardoned, or that this Puniſhment of them is remitted?*)

6. But, (*I chuſe to ſay the firſt,*) [e] that ye may know that the Son of Man hath Power (*even whilſt he is*) on Earth, to forgive Sins; Then (*turning from them,*) ſaith he to the ſick of the Palſie, ariſe, take up thy Bed, and go unto thy Houſe.

7. And

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7. **And** he arose, *(took up his Bed.)* and de-
parted to his House.

8. **But,** *(and)* when the Multitude saw it,
they marvelled, and glorified God, which had
given such Power unto Men; *(acknowledging they never saw it so before,* Mark 2. 12.)

9. **And as** Jesus passed from thence, he saw
f [f] **a Man named** Matthew. *(or Levi the Son of Alpheus,* Mark 2. 14. Luke 5. 27.) sitting **at the Receipt** of Custom, *(or Toll-booth)* and **he saith to him,** follow me; and he *(leaving all things)* arose, and followed him; *(and made him a great Supper in his House,* Luke 5. 29.)

10. **And** it came to pass as Jesus sat at Meat,
in the House, *(of Matthew)* behold many **Publicans** and Sinners came, and sat down with **him and his** Disciples.

11. And when the Pharisees saw it, they
g *(murmuring)* said to his Disciples, [g] why eat-
eth your Master with Publicans and Sinners? *(why doth he who professeth himself a Prophet, and an holy Man, defile himself by touching, and vilifie himself by conversing with such Men?)*

12. But when Jesus heard that, he said unto
them, *(such more especially need my help, for)* **they** that be whole need not a Physician, but **they** that be sick.

13. But, *(for your farther Satisfaction in this matter,)* go ye and learn what that *(of*
h *the Prophet Hosea,* chap. 6. 6.) meaneth, [h] **I will** have Mercy, and not Sacrifice, *(and*
i *how it suits with this Action of mine,)* [i] for **I** came not to call the Righteous, but Sinners to Repentance, *(and must not be diverted from such Acts of Mercy by your Rules.)*

14. **Then,** *(it being a day on which the Disciples of John and the Pharisees fasted,* Mark 2. 18.) came to him the Disciples of
k John, saying, *(to Jesus)* [k] why do we and the Pharisees fast oft, *(even twice a week,* Luke 18. 12.) but thy Disciples fast not, *(but eat and drink on our fasting Days?* Luke 5. 33.)

l 15. And Jesus said unto them, [l] can the Children of the Bride-chamber mourn as long as the Bridegroom is with them, *(is this fit, or usual in such cases?)* but *(as for my Disciples,)* the days will come when the Bridegroom shall *(by Death)* be taken from them, and then shall they fast.

16. *(And he said also, by way of Parable,*
m Luke 5. 36.) [m] No Man putteth a piece of new Cloth to an old Garment, for *(if so)* that which is put in to fill it up taketh from the Garment, and the Rent is made worse.

17. Neither do Men put new Wine into old *(leather)* Bottles, else the Bottles break, and the Wine runneth out, and *(so)* the Bottles perish, but they put new Wine into new Bottles and both are preserved; *(so in like manner my young Disciples, taken not from the Schools or Academies, as perhaps those of John and the Pharisees might be, but from their fishing Trades, must not presently be put to such severe Tasks, for which they are not yet strong enough, lest they should be discouraged, and fall from me.)*

18. While he spake these things *(to them,)*
behold there came a certain [n] Ruler *(of the* n
Synagogue, Jairus by Name, Mark 15. 22. Luke 8. 41.) and worshipped him, saying, my Daughter [o] is even now dead, (Gr. *is* o
dead by this time, for when I came from my House she was at the last Gasp, Mark 5. 23.) but come, and lay thy Hand upon her, and she shall live.

19. And Jesus arose, and followed him,
and so did his Disciples, *(and a great Multitude, who press'd upon him,* Mark 5. 24. Luke 8. 42.)

20. And behold a Woman, which was diseased with an Issue of Blood twelve Years, *(and had spent all that she had upon Physicians, and was nothing better, but rather grew worse,* Mark 5. 26. Luke 8. 43.) came behind him, and touched the Hem of his Garment, *(and presently the Issue of her Blood was stanched,* Mark 5. 29.)

21. For she *(had)* said within her self,
if I may but touch his Garment, I shall be whole.

22. But Jesus *(knowing that Virtue was gone out of him,)* turned him about, *(to the Multitude, and said, who touched me?)* and when he saw her *(that had done so, and heard her tell the reason why she had done it,* Luke 8. 45, 47.) he said *(unto her,)* Daughter, be of good Comfort, thy Faith hath made thee whole, and the Woman was made whole from that hour.

[Luke 8. 49. *While he was speaking, there cometh one from the Ruler of the Synagogue's House, saying to him, thy Daughter is dead, trouble not the Master.* 50. *But when Jesus heard it, he answered him, saying, fear not, believe only, and she shall be made whole.*]

23. And when Jesus came into the Ruler's
House, and saw the Minstrels, and *(heard)* the People making a noise, *(as at a Funeral Solemnity;)*

24. He said unto them, give place, for [p] the p
Maid is not dead, but sleepeth; (i. e. *she shall be raised from it, as it were out of sleep,)* and they laughed him to Scorn.

25. But when the People were put forth
(Peter, James, and John, and the Father and Mother of the Damsel being only left, Mark 5. 40.) He went in, and took her by the Hand, *(and said unto her, Daughter, arise, and her Spirit returned unto her,)* and the Maid arose, *(and walked, being twelve Years old, and he commanded that something should be given her to eat, to strengthen her, and confirm them that she was alive,* Luke 8. 54, 55.)

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26. And the Fame hereof went abroad into all the Land; *(tho' he ſtraitly charged them to tell no Man of it*, Luke 8. 56.)

27. And when Jeſus departed thence, two blind Men followed him, crying and ſaying, Thou Son of David, *(of whom the Prophet Iſaiah hath foretold, that he ſhould open the Eyes of the Blind*, Chap. 29. 18. — 35. 5. — 42. 7.) have Mercy on us.

28. And when he was come into the Houſe, the Blind Men came to him; and Jeſus ſaith to them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their Eyes, ſaying, According to your Faith be it to you.

30. And their Eyes were opened; and Je-
q ſus ſtrictly charged them, ſaying, [q] See that no Man know it.

31. But they, when they were departed, ſpread abroad his Fame in all that Country.

32. And as they went out *(of the City,)* behold, they brought to him a dumb Man poſſeſſed with a Devil:

33. And when the Devil was caſt out, the Dumb ſpake, and the Multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34. But the Phariſees ſaid, He caſteth out Devils thro' *(Beelzebub*, Luke 11. 15. *who is)* the Prince of the Devils.

35. And Jeſus went about all the Cities, and Villages, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, and healing every Sickneſs, and every Diſeaſe among the People.

36. But, *(and)* when he ſaw the Multitudes *(that followed him,)* he was moved with compaſſion on them, becauſe [r] they fainted, *(or ſtrayed)* and were ſcattered abroad as Sheep having no Shepherd, *(and he taught them many things*, Mark 6. 34.) r

37. Then ſaith he to his Diſciples, [s] the Har- s
veſt truly is plenteous, but the Labourers are few; (i. e. *there be many who are willing to receive Inſtruction, but few who are fit to give it to them.)*

38. Pray ye therefore the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt; *(to inſtruct thoſe aright who are ready to receive Inſtruction.)*

Annotations on Chap. IX.

a Ver. 1. Εἰς τὴν ἰδίαν πόλιν, *Into his own City,*] that is, into *Capernaum*, Mark 2. 1. *Chriſt having left Nazareth, to go to dwell at Capernaum*, Matth. 4. 13.

b Ver. 2. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, *And Jeſus ſeeing their Faith*;] i. e. the Faith of thoſe who let down the ſick of the Palſie: Whence it is evident, that the Faith of others may prevail for the obtaining temporal and corporal Bleſſings: Thus, in the preceding *Chapter*, ver. 13. the Faith of the *Centurion* prevails, to heal his Servant; and here, *v.* 33. the *Devil* is caſt out of a dumb and deaf Man, who had no Tongue to ask it, thro' the Faith of them that brought him: Thus the *Daughter* of *Jairus* is raiſed, *Luke* 8. 50. and the unclean Spirit is caſt out of the Son, by the *Father's Faith*, Mark 9. 22, 23. Note alſo that *Theophylact* here adds, καὶ αὐτοῦ τοῦ παραλυτικοῦ *and the Faith of the Paralytick*, for, ſaith he, had he not believed he ſhould be healed, he would not have conſented to their Action.

c Ibid. Εἶπε τῷ παραλυτικῷ ἀφέωνταί σοι αἱ ἁμαρτίαι σου, *He ſaid to the ſick of the Palſie, Son, thy Sins are forgiven thee:*] *Shewing*, ſaith, *Theophylact*, *That Diſeaſes, and chiefly Palſies, proceed from Sin, he firſt ſpeaks of forgiving them:* But then it muſt be noted, That our *Lord* here ſpeaks of Remiſſion, not of the eternal Puniſhments, but of the temporal Puniſhments, inflicted for Sin. (1.) Becauſe this Remiſſion is obtained by the Faith of others; whereas, the enjoyment of ſpiritual and eternal Bleſſings in Perſons capable of Faith, depends on their own Faith alone. (2.) Becauſe our *Saviour* ſaith, it *is as eaſie to ſay, thy Sins be forgiven thee, as to ſay, Riſe up and walk*; which conſequence ſeems not to be good, if we take Remiſſion of Sins in the higheſt ſenſe; ſince by the Example of the *Apoſtles*, and *ſeventy Diſciples*, it appears, they might have power of healing ſuch Diſeaſes, who had no power of forgiving the eternal Puniſhments of Sin. Moreover, it is uſual in *Scripture*, and was ſo among the *Jews*, to repreſent bodily Afflictions, Miſeries, and Diſeaſes, as the effects of Sin, according to the common Proverb, *Niſi eſſent peccata, non eſſent flagella*; *Were there no Sins, there would be no Chaſtiſements:* Hence is the Enquiry of the *Diſciples*, touching the Man born blind, *who hath ſinn'd, he or his Parents, that he ſhould be born blind?* John 9. 2. and to the *Paralytick*, *Chriſt* having healed him, ſpeaks thus, *Behold, thou art made whole, ſin no more, leſt a worſe thing come unto thee*, John 5. 14. For the Law of *Moſes* threatned various Kinds of Diſeaſes to the Tranſgreſſors of it, *Deut.* 28. 21, 22. and when they were remitted, theſe Diſeaſes were remov'd: According to thoſe words of *Iſaiah*, chap 33. 24. *The Inhabitants ſhall not ſay, That they are ſick; the People that are there ſhall be forgiven their Iniquity:* And it is alſo uſual in the *Old* and the *New Teſtament*, to intimate Deliverance from corporal Diſeaſes by Remiſſion of Sins, as when the *Prophet* ſaith to *David*, 2 Sam. 12. 13. *The Lord hath taken away thy Sin; thou ſhalt not die* for it:

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And, 2 *Chron.* 7. 14. *I will be merciful to their Iniquities, and will heal their Land:* So what is worded thus, *Matth.* 9. 22. *Thy Faith hath saved thee*; is, *Mark* 5. 34. *Thou art made whole.*

d Ver. 5. Τί γαρ ἐστιν εὐκοπώτερον εἰπεῖν; *Whether is it easier to say, thy Sins be forgiven thee; or to say, rise up and walk?*] They who here tell us, 'Tis therefore easier to say the first, because he cannot so easily be disproved, who promiseth a thing invisible, as he who engageth to do that which is the Object of our Senses; do not compare together the things to be done, but only the ways of knowing when they are not done: They therefore interpret these words better, who say, That it must be as easie to say, do the one, as to say with effect the other; it being indeed the same thing to say, thy *Sins*, that is, the temporal Punishments of them, are forgiven; and to say, be thou healed, or rise up, and walk effectually; seeing by being freed from the *Disease*, which was the temporal Punishment of Sin, 'twas manifest, that Sin was thus far forgiven.

e Ver. 6. Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τ ἀνθρώπου ἐπὶ τ γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of Man hath Power on Earth to forgive Sins;*] *i. e.* of absolving or releasing Men from the temporal Punishments of Sin, whilst he is in his state of Humiliation; for that *Christ* speaks here only of the temporal Punishments of Sin, is evident, not only from what hath been already said, but also from the effect; *Christ* only giving him power to *rise up, and walk.* Moreover, that *Christ* here speaks of a Power inherent in him, and not only of the Power of God assisting him, as it did the *Apostles*, when they healed Diseases, is evident; because *Christ* had only pronounced, that the Sins of this *Paralytick* were remitted by God, and the Cure performed by his Power, the *Pharisees* could have had no cause to be offended with him, and much less to have accused him of Blasphemy.

Lastly, Observe, that by this Power, the Distemper of this *Paralytick* was healed instantly; which shews, the Power that did effect it, was *Divine*; that Power only being able instantly to cure Diseases by a word. Hence do the *Fathers* conclude, our Lord was God as well as Man: So (a) *Irenæus, By remitting the Sin, he cured the Man, and manifestly shewed who he was; for, if none can remit Sins but God, and yet our Lord did remit them, and cure the Man, it is manifest, that he was both the Word of God, and the Son of Man, receiving Power of Remission of Sins from his Father, as God and Man:* And (b) *Novatian, If only God can remit Sins, and yet Christ remitted them,* Meritò Christus est Deus, *He is* (10) *truly God.* See Additions N° 10.

Ver. 9. *A Man named Matthew:*] That this f *Matthew* here was the same with *Levi*, in St. *Mark* and *Luke*. See Note on *Luk* 5. 27.

Ver. 11. Διὰ τί μετὰ τ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; *Why eateth your Master with Publicans and Sinners?*] The *Pharisees* looked upon *Publicans* and *great Sinners*, as if they had been *Heathens*, thinking it a Sin even to converse with them, tho' it were to convert them from the evil of their ways; objecting this to the reproach of *Christ*, that he was *a friend to Publicans and Sinners*, Matth. 11. 19. Hence saith our *Saviour*, of him that would not *hear the Church, let him be to thee as a Heathen and Publican*; i. e. abstain from any farther converse and familiarity with him, *Matth.* 18. 17. *And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not Publicans, and Heathens*, Matth. 5. 46. *and Sinners*, Luke 6. 32, 33. *do the same?* And they bore the same Character among the *Heathens:* So the (c) *Scholiast* upon those words of *Aristophanes*, Καὶ τελώνην, καὶ φάραγγα, καὶ χάρυβδιν ἁρπαγῆς, *a Publican, and a Whirle-pit, and a Gulph of Rapine:* And *Suidas* notes, That ἐβδελύττετο τὸ τελώνου ὄνομα παρὰ τοῖς παλαιοῖς, *the very Name of Publican was infamous to the Ancients. Theocritus* says, That Bears and Lions were the most salvage Beasts in the Mountains; but in the Cities, τελῶναι Publicans and Sycophants. *Apud Stob. Serm.* 2. *p.* 31. And in *Apollodorus* he is join'd with Thieves and dissolute Men, κλέπτῃ τελώνει ῥαδιουργεῖ· *Stob. Serm.* 44. *p.* 307. (d) *Cicero* declares, The Name and Office was very grievous to the *Greeks*, and insinuates, that it was not much less abhorred among the *Romans*; and well it might be, since *Suidas* out of an old *Author*, agrees so exactly with *Aristophanes*, declaring, That the Life of a Publican was, Παῤῥησιασμὸν βία, ἀνεπιλήπτῳ ἁρπαγῇ, *an open and free Violence, and unpunished Rapine*, ἀναίσχυντον πλεονεξία, ἀναίδης ἐμπορία, πραγματεία, λόγου μὴ ἔχουσα, *a shameless Covetousness, an impudent Merchandise, and unreasonable Negotiation:* Whence (e) *Tacitus* not only speaks, De novis acerbitatibus, & illicitis exactionibus Publicanorum, *Of the new Grievances and unlawful Exactions of the Publicans*; but adds, That *Nero* therefore was consulting, whether he should take away all Tributes, *Idque pulcherrimum donum generi mortalium daret*; and St. *John Baptist* requires them *to exact no more than that which was appointed.* See Dr. *Hammond* on the place.

Ver. 13. Ἔλεον θέλω καὶ θυσίαν, *I will have Mercy and not Sacrifice;*] i. e. *I rather will have Mercy than Sacrifice:* So *Gen.* 45. 8. οὐχ ὑμεῖς, *You have not sent me, but God*; h

(a) L. 5. c. 17 (b) Cap. 13 (c) P. 300, 301. (d) Ep. ad Quintum fratrem, l. 1. Ep. 1. p. 216. (e) Annal. l. 13. Ed. Lipsi. p. 300, 301.

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ὑμῶν γὰρ καθ' ἡμῶν, *your Murmuring is not againſt us, but againſt God*, Exod. 16. 18. Prov. 8. 10. *Receive Inſtruction, καὶ μὴ ἀργύριον, and not Silver; and Knowledge, ὑπὲρ before Gold*, Joel 2. 13. *Rent your Hearts, and not your Garments*; ſee *John* 6. 27. 1 *Cor.* 1. 17. For that theſe words are not to be underſtood abſolutely, is evident, becauſe God had commanded Sacrifices, and therefore could not abſolutely ſay, *he would not have them.*

i Ibid. Οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· *For I came not to call the Righteous, but Sinners to repentance*] Where, by the *Righteous*, we are not to underſtand thoſe who are only righteous in their own Conceits, ſuch as the *Phariſees* were, *who juſtified themſelves before Men*, Luke 16. 15. and *truſted to themſelves that they were righteous, and deſpiſed others in compariſon of themſelves*, Luke 18. 9. for ſuch are not *whole*, but have great need of the ſpiritual *Phyſician*, *ver.* 12. and ſuch eſpecially, the Goſpel calleth to Repentance, *Matth.* 3. 8, 9, 10. *Apoc.* 3. 17. Moreover, the word *Sinners* here imports, ſuch Perſons as live in *a cuſtomary Practice of Sin*; ſo that the tenour of their Lives is wicked, and who are therefore to be called to that Repentance which conſiſts in *the change of their Lives, from the Service of Sin to Holineſs*, from Slavery to Satan, to the Fear of God; and therefore, by the Righteous, who need no Repentance, we are not to underſtand thoſe who are entirely free from Sin; for, ſo *there is not a juſt Man upon Earth*, Job 9. 2. Eccleſ. 7. 20. *nor any Man who is not a Sinner*, 1 Kings 8. 46. James 3. 2. 1 John 1. 8. but thoſe who are truly and ſincerely Righteous, have truly reformed their Lives, who carefully endeavour to abſtain from all known Sins, and ſet themſelves ſincerely to the performance of their whole Duty both to God and Man, and ſo are righteous and accepted in the ſight of God; in which ſenſe, *Job was righteous, and eſchewed evil*; *Zacharias* and *Elizabeth were righteous, walking in all the Commandments of God*, Luke 1. 6. and *Simeon*, Luke 2. 25. and ſo they needed not that Repentance which conſiſts in the change of the Life, from a *courſe of Sinning*, to living unto God. So that the Argument here is double; (1.) That though familiar Converſe with Sinners was in the general to be avoided, yet was that only on this account, That we may not encourage them in Sin, or be defiled by them; and ſo it could not hinder that great Act of *Charity* and *Mercy* to their Souls, which was directed to the Converſion of them from their evil ways; the avoiding of Familiarity with them, being only as the Precept of *Sacrifice*, and therefore not to be regarded ſo, as to obſtruct that more important Duty, of ſhewing Mercy to their Souls. (2.) That *Chriſt* was the great ſpiritual *Phyſician* ſent to heal theſe Sin-ſick Souls, and call them to Repentance; and therefore, in converſing with them, in purſuance of this end, he was ſo far from tranſgreſſing his *Father*'s Precepts, that he was doing the great Work for which he was ſent by him into the World. Note alſo, That this of the *Phyſician* was a *proverbial* Saying; for, when (f) *Antiſthenes* was asked, *Why he converſed with wicked Men?* His Anſwer was, Καὶ οἱ ἰατροὶ μετὰ τῶν νοσούντων εἰσὶν, *Phyſicians are with the Diſeaſed*: And, when *Diogenes* ſaith (g) *Stobæus*, when *Pauſanius* ſaith *Plutarch*, was asked, *Why he praiſed the* Lacedæmonians, *but ſtaid not with them?* He anſwered, Ὅτι ὁ ἰατροὶ πρὸς τοῖς ὑγιαίνουσιν ὅπου οἱ νοσοῦντες διαλέγεσθαι ἐώθασιν, *That Phyſicians converſed not among the Healthy, but among the Sick.* See *Examen Millii* here.

Ver. 14. Διὰ τί ἡμεῖς καὶ Φαρισαῖοι νηστεύομεν πολλὰ, *Why do we and the Phariſees faſt much, but thy Diſciples faſt not?*] It is here ſaid by Mr. *Clerc*, that it was not the deſign of St. *John*'s Diſciples, to enquire ſimply, Why the Diſciples of *Chriſt* did not faſt, but why they did not follow the Example of all devout Men among the *Jews*, who did faſt often. But, (*1ſt*,) This ſeems to be a Miſtake; for they ask, why they did not faſt at all? And our *Saviour*'s Plea for them, is, for an entire Exemption from that Duty, whilſt he was preſent with them. (*2dly*,) Were it as Mr. *Cl.* would have it, yet is the Obſervation of the Reverend Dr. *Hammond* true and pertinent, That the Diſciples of *John* intended not to ask the reaſon, why they themſelves faſted often? They being ſo well ſatisfied with the reaſon of that, that they wonder why *Chriſt*'s *Diſciples* did not as they did: This being, ſaith he, truly the meaning of their *Queſtion*; ſince we faſt ſo devoutly, why do not thy *Diſciples* do this as well as we? k

Ver. 15. Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν; *Can the Children of the Bride chamber mourn, as long as the Bridegroom is with them?*] The Sons of the *Bride-chamber* are thoſe who are admitted into it, ſtiled by the *Grecians* παράνυμφοι and παρόχοφοι· by the *Latins*, *Pronubi*; by the *Jews*, *Shoſhebinim*; and their Buſineſs was, to enter into the *Bride-chamber*, and to rejoice and exhilarate themſelves with the *Bridegroom*, during the time of the *Marriage Feſtival*; which was, ſaith Dr. *Lightfoot* on the place, *ſeven Days*; and theſe were uſually φίλοι τοῦ νυμφίου, the *Friends* or *Kindred* of the *Bridegroom*: Whence, St. *John Baptiſt* repreſents himſelf, as rejoicing to hear the Voice of the *Bridegroom*, as being one of his Friends, *John* 3. 29. So then the Argument runs thus; I am the Bridegroom, and the *Church* is my Bride; as long as I am here, laſts the *Marriage-Feaſt*, and my *Diſciples* l

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(f) Apud Laert. p. 139. (g) Serm. xi. Ἀποθέγμ. λάκ. p. 230.

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are the *Children*, and Friends of the *Bridegroom*, and so are not to mourn, but to rejoice with me whilst this time lasts; at my Death and Departure from them, this *Bridegroom* will be taken from them, and then will be the time for them to fast, and mourn.

m Ver. 16, 17. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ, *No Man putteth a piece of new Cloth to an old Garment.*] It is the Opinion of many *Fathers* and *Interpreters*, that *Christ* by these two Similitudes intended to shew, he thought it not fit at their first Entrance, and before the *Holy Spirit* was come down upon his Disciples, to impose the Burthen of Fasting on them, because they were not fitted to bear it, by reason of their Infirmity, and that they might be tempted by such Austerities, as were frequent Fastings, imposed on them, to fall off from him. And hence they add, That *Christ* by his Example, recommends this Condescension to weak and infirm Consciences to his *Disciples*, and to the Ministers of the *Gospel*, *viz.* not to impose upon them, that βάρος ἐπιταγμάτων, *weight of Ordinances* which they cannot bear: But, against this Exposition, *Episcopius* objects, That no Reason can be assigned, why *Christ*'s *Disciples* should be less able thus to fast, than the *Disciples* of the *Baptist*, or the *Pharisees*. To which Objection I answer, That there were among the *Jews*, not only Sects of the *Essens*, and *Pharisees*, who led an austere Life, but also (h) *Schools* of the *Prophets*; and those frequently lived in *Mountains* and *Deserts*, and were also many of them *Nazarites*, and consecrated to the Service of God; they had also their *Academical* and private *Schools*, to train up Men in Discipline; and from these might come Disciples to *John* in the Wilderness, and Disciples to the *Pharisees*, who might be trained up in those Duties; whereas 'tis certain, that the *Disciples* of our Lord were chosen from their *Fishing-Trade*, and so came to him wholly unacquainted with, and so unfitted for those Austerities. His Interpretation is therefore this, That it is as unfit or unseemly for his Disciples to fast, whilst he is present with them, as it is to sew a piece of new Cloth to an old, or to put new Wine into old Bottles; in which Interpretation, I cannot acquiesce, because it is manifest from both these Similitudes, That our *Lord* represents not the unfitness, but the hurt or damage of doing either of these things, *viz.* that the doing of the first would make the Rent worse; the doing of the second would endanger the breaking the Bottles, and the spilling the Wine: To which danger, the sense given by *Episcopius*, hath no respect.

n Ver. 18. Ἄρχων, *a Ruler:*] This Ruler being in St. *Mark* and *Luke*, ἀρχισυνάγωγος, *a Ruler of the Synagogue*, it is not reasonable to conceive, as some do, that he was one of the *Twenty three Judges* that were constituted in every City, but rather that he was the Head, or Ruler of the *Synagogue*, which was at *Nazareth:* Of which *Rulers* we have mention, *Acts* 13. 15. — 18. 8, 17. *Luke* 13. 14. See Note on *Mark* 5. 22.

Ibid. Ἄρτι ἐτελεύτησεν, *Is now dead:*] This being in St. *Mark* 5. 23. ἐσχάτως ἔχει, *she is at the last Extremity*; the words must be rendred as in the *Paraphrase*, *She is by this time dead*; and this is evident from the Story, because, as *Christ* was going to the *Ruler*'s House, a Messenger comes from it to tell him, That his Daughter was now dead, *Luke* 8. 49. which shews, that at his coming to *Christ* she was not so, but only at the last extremity. See Additions N° 11. o (11)

Ver. 24. Οὐ γὰρ ἀπέθανε τὸ κοράσιον ἀλλὰ καθεύδει, *For the Maid is not dead but sleepeth.*] From this place, the *Jesuits* contend for their *Equivocations*, and *mental Reservations*; by which, they certainly deceive the Hearer, who knows not what in their Minds they do conceal, alledging, That when our *Lord* here saith, *she is not dead*, he reserved in his Mind, *in respect of my power*, or so as to remain under the power of it. But the words of *Christ* were plainly spoken to those who were preparing for her Interment, and performing the Funeral Rites belonging to it; and therefore only intimate, she was not so dead, as that they needed to make these Preparations, he being come to awake her as out of a Sleep. p

Ver. 30. Ὁρᾶτε μηδεὶς γινωσκέτω, *See that no Man know it.*] That *Christ* should take this care, that his Miracles in healing Persons, and casting out of *Devils*, should not be known, only to avoid vain Glory, seems not very reasonable; this being done sufficiently by his Declaration, that he did this *by the Finger of God*, Matth. 12. 28. and that by these Works, *he sought not his own Glory, but the Glory of his Father*, John 5. 41.—7. 18. Let it then be noted. q

1*st*, That when he doth his Miracles among the *Heathens*, or upon them that dwelt among them, such as were the *Syrophœnician* Woman, and the Woman of *Paneas*, or *Cæsarea Philippi*, he never imposeth Silence on the Person healed, but sometimes on the contrary, bids them declare what God had done for them; so when he had cured the *Dæmoniack* at *Gadara*, he bids him go to his House, and his Acquaintance, and tell them what things the *Lord* had done for him, and how he had shewed Mercy even to an *Heathen*, Mark 5. 19. And tho' he charged his *Disciples* to tell no Man among the *Jews*, that he was the *Christ*, till his Resurrection, *Matth.* 16. 20. He doth

(h) Campeg. Vitring. l. 2. c. 7.

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himſelf declare to the *Samaritan* Woman, that he was the *Meſſiah*, Joh. 4. 25, 26. becauſe theſe things would prepare theſe *Heathens* and *Samaritans*, when *Chriſt* was preached to them by his *Apoſtles*, to receive their Teſtimony.

2*dly*, Obſerve, That the things which he forbids his *Diſciples* to declare, were not his Miracles, but either his Transfiguration on the Mount, *Matth.* 17. 9. or that he was the *Chriſt*, Mark 8. 29, 30. And this he only bad them to conceal, till he was riſen from the Dead; and this he did only, that their Teſtimony of him might not be looked upon as a thing compacted between him and them, but chiefly becauſe they were not fitted to be his Witneſſes of theſe things, till they had received Power from on High, by the coming down of the *Holy Ghoſt* to do it, *Acts* 1. 8. For he received before the Teſtimony of *John*, and appealed to it, *John* 5. 33. becauſe he was ſent by God to bear witneſs of him, *John* 1. 6, 7. and becauſe the blazing theſe things abroad by his Diſciples that he was the *Meſſiah*, ſent by God to be their *Saviour*, and that God by a Voice from Heaven commanded all Men to obey him; would have ſo far comported with that Imagination of a temporal Kingdom to be erected by him, and look'd ſo like the ſending his *Diſciples* as his *Heralds*, to proclaim him King, as that it would have given too much occaſion to the *Government*, to ſuſpect that he deſigned ſome ſuch thing, and too much colour to the Accuſation of the *Jews*, that he forbad Men *to give Tribute to Cæſar, ſaying, that he himſelf was Chriſt a King*, Luke 23. 2. Now from the firſt Obſervation we learn, that the reaſon why he was thus concerned to have his Miracles concealed, muſt be ſomewhat peculiar to the Jewiſh Nation; and from the ſecond, that he did this chiefly to avoid all Suſpicion, that he intended to ſet up any temporal Kingdom, or to give occaſion to any Innovation, Sedition, or Diſturbance upon his account. We therefore may ſay,

1*ſt*, With the Reverend Dr. *Hammond*, that he did this to avoid the Malice of the *Scribes*, and *Phariſees*, and the *Herodians* againſt him, who were ſo far from being convinced by his Miracles, that they not only did blaſpheme them, but oft conſulted how they might entrap him in his words, and get ſomething out of his Mouth, by which they might accuſe him as an Enemy to God and *Cæſar*. So when he had pronounced his Woes againſt them, the *Scribes* and *Phariſees* began to urge him vehemently, laying Snares for him, and *ſeeking to get ſomething out of his Mouth, that they might accuſe him* (to the Government,) *Luke* 11. 53, 54. When in the Parable of the Kingdom of Heaven, he had told them what was like to be their Fate, they *ſend out their Diſciples with the Phariſees to entrap him in his Words*, and to put the *Queſtion* to him, *Is it lawful to give Tribute to Cæſar, or not?* Matth. 22. 15, 18. And when he doth but covertly declare himſelf to be *the Son of God*, they are ready to ſtone him for it, *John* 8. 59. — 10. 31. And at his Miracles they were ſo incenſed as to think of nothing leſs than cutting him off; and thus when he cured the Man that had the wither'd Hand, the *Phariſees* and *Herodians take counſel together how they might deſtroy him*, Mark 3. 6. Thus when the People hearing his Words, and ſeeing his Miracles, began to be convinced by them, and to ſay that *he was the Chriſt*; the *Phariſees* and *High-Prieſts* hearing that they murmured ſuch things concerning him, ſend forth their Servants to apprehend him, *John* 7. 30, 31, 32. When he had raiſed *Lazarus*, the *Chief Prieſts* and *Phariſees* conclude that *'twas expedient that he ſhould die*, and ſend forth their Commands, that *if any one knew where he was, he ſhould declare it, that they might take him*, John 11. 47, 49, 50, 57. That therefore they might not take him off before his time, and that they might have leſs occaſion to do it for his Popularity, or the reſort of Multitudes unto him, he commands his Miracles ſhould be concealed; and when they could not be ſo, he departs from the Multitudes into deſart places; and when his Fame was ſpread forth in one Country round about, he departs thence into ſome other place. But,

2*dly*, His chief Deſign in thus concealing that he was the *Chriſt*, and giving charge not to divulge his Miracles, was this, that he might not indulge that pernicious Conceit which had obtained among them, that their *Meſſiah* was to be a temporal King; for the very Name of their *Meſſiah* being ſtill in their *Targums*, *Meſſiah the King*; and they ſpeaking ſo much of his Kingdom and Dominion over the Nations, his delivering *Iſrael*, and ſubduing their Enemies; had our Lord openly declared himſelf the *Meſſiah* before his Reſurrection, and Exaltation to the right Hand of God, they would eaſily have made this Inference, that therefore he muſt be their *King*, their Deliverer, and the Subduer of their Enemies, and would have attempted by Tumults and Seditions to ſet up his *Kingdom*: Thus when he had fed five thouſand with five little Loaves and two ſmall Fiſhes, they gathering hence, that he was able to make Proviſions for an Army, preſently conclude, that *they would take him by force, and make him a King*, John 6. 15. And this cauſeth him to depart from them into a Mountain alone. And his Miracles being ſo great a Conviction, that he was that *Prophet that ſhould come into the World*, this was thought warrant enough for this Attempt, *v.* 14. *Chriſt's Kingdom* therefore not being of this World, and therefore not to come with that Pomp, or Obſervation, or to the Ends which they expected, and it being his great Concern, that no Sedition or

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or Disturbance of the *Civil Government* should be laid, either to his Person or Doctrine, this seemeth to have been the chief Reason, why he gave charge to those he healed, not to make his Miracles known, and to his *Disciples* not to declare that he was the *Christ*.

r Ver. 36. Ὅτι ἦσαν ἐκλελυμένοι, *They fainted.*] 'Tis certain that *Chrysostom* and *Theophylact* read here ἐσκυλμένοι, they were *tossed* and *wearied*, either with the Burthens of the *Scribes* and *Pharisees*, or with going from one of these false Guides to another; from those that bound, to those that loosed the same thing. But our reading, they were *scattered one from another*, comports best with the Similitude of being as *Sheep* without a Shepherd.

s Ver. 37. Ὁ μὲν θερισμὸς πολύς, *The Harvest indeed is great, but the Labourers few*, &c.] From this Discourse of *Christ* we learn these things, worthy to be regarded by all the *Pastors* of *Christ*'s Flock, *viz.*

1*st*, That he who doth not instruct his Flock in the *sincere Milk of the Word*, and acquaint them with the things belonging to their eternal Peace, from an Heart full of Love to God, and to the Souls committed to his Charge, deserves not the Name of a true Shepherd; for the want of these things in the *Scribes* and *Pharisees*, made *Christ* complain that the *Jews* were *as Sheep without a Shepherd.*

2*dly*, That where the Harvest is great, and there be many who are *white for the Harvest*, John 4. 35. or ready to receive Instruction, we should be the more diligent, and laborious to afford it to them.

3*dly*, That in such cases, when either we are not called to that Work, or are placed in another Station, we should pray fervently, that God would raise up Men fitted for their Instruction, and zealous for his Glory, and the good of Souls.

CHAP. X.

1. AND when he had called to him his
a twelve Disciples, he gave them [a] Power against unclean Spirits, to cast them out, and to heal all manner of Sickness, and all manner of Diseases; (*as they went preaching in his Name.*)

2. Now the Names of the twelve Apostles
b are these, the [b] first, Simon who is called Peter, and Andrew his Brother, James the Son of Zebedee, and John his Brother.

3. Philip, and Bartholomew, Thomas, and Matthew the Publican, James the Son of Alpheus, and Lebbeus, whose Sirname was Thaddeus,

4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, (*by two and two*, Mark 6. 7.) and commanded them, saying, Go not (*at present*) into the way of the Gentiles, and into any City of the Samaritans enter ye not.

c 6. But go rather to the [c] lost Sheep of the House of Israel; (*to whom this Doctrine of Salvation is first sent, and is to be first preached*, Acts 3. 26.)

7. And as ye go, preach, saying, the Kingdom of Heaven is at hand, (i. e. *the Kingdom of the Messiah is now to be set up.*)

8. (*And in confirmation of this*) Heal the
d Sick, cleanse the Lepers, [d] raise the Dead, cast out Devils; freely ye have received (*this*
e *power from me,*) [e] freely give, (*the benefit of it to others.*)

9. (*Then he commanded them to take nothing by the way*, Mark 6. 8 *saying,*) Provide neither Gold, nor Silver, nor Brass in your Purses:

10. Nor Scrip for your Journey, neither two Coats, neither Shoes, nor yet [f] Staves; f
for the Workman is worthy of his Meat; (*and therefore you may reasonably expect to find it among them, for the benefit of whom you labour.*)

11. And into whatever City, or Town ye shall enter, enquire who in it is [g] worthy, g
(*or prepared to receive Instruction,*) and there abide till ye go thence, (*or from that Town.*)

12. And when ye come into an House, salute it, (*saying, Peace be to this House.*)

13. And if the House be worthy, let your Peace come upon it, (*your Blessing shall rest on it,*) but if it be not worthy, let your Peace
h [h] return to you; (i. e. *they shall receive no* h
Advantage by it.)

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that House, or City, [i] shake off the Dust of i
your Feet, (*for a Testimony against them*, Mark 6. 11. Luke 9. 5.) *that you count them as unclean, and unfit to be convers'd with any more, because they have rejected the Word of Life propounded, and by your Miracles confirmed to them.*)

15. Verily I say unto you, [k] it shall be k
more tolerable for the Land of Sodom and Gomorrah in the (*great*) Day of Judgment than for (*the People of*) that City; (*because the means of Knowledge rejected by them hath been greater*, Chap. 11. 23, 24.)

16. Behold, I send you forth as (*if*) Sheep (*were sent*) in the midst of Wolves; (i. e. *on an Employment full of peril from the Men of the World;*) be ye therefore wise as Ser-

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pents, (i. e. *as prudent and wary as they are to preſerve themſelves from Danger,*) and harmleſs as Doves; (*that giving no Offence to any Man, you may give them no occaſion to do evil to you. See Rom.* 16. 19.)

l 17. [l] But (*and eſpecially*) beware of (*the*) Men (*of this Age and Nation,*) for they will deliver you up to the Councils (*of the Sanhedrim,*) and they will ſcourge you in their Synagogues (*for preaching in my Name.*)

18. And ye ſhall be brought before Governours and Kings for my ſake, for a Teſtimony againſt (Gr. *to*) them, and (*to*) the Gentiles, (*who believe not the Goſpel preached to them, that the Kingdom of God was come to them,* Luke 10. 9.)

19. But when they deliver you up, (*to theſe*

m *Men,*) [m] take no thought how, or what ye ſhall ſpeak; for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20. For it is not ye that ſpeak, (*from your own Abilities,*) but (*it is*) the Spirit of your Father that ſpeaketh in you.

21. And (*know this, that when the Goſpel is thus preached by you, the effect of it will be this, that*) the Brother (*who believeth not*) ſhall deliver up the (*Chriſtian*) Brother to Death, and the Father the Child; and the Children ſhall riſe up againſt their Parents, and cauſe them to be put to Death, (*as being Chriſtians.*)

22. And ye (*alſo*) ſhall be hated of all (*the*) Men (*of the World,*) for my Name's ſake, but he that endureth to the end (*of theſe Days of Perſecution from the unbelieving Jews,*) ſhall be ſaved (*from the dreadful Deſtruction coming on them.*)

n 23. But [n] when they perſecute you in this City, (i. e. *in any one City,*) flee ye into ano-

o ther; for verily I ſay unto you, [o] ye ſhall not have gone over the Cities of Iſrael, till the Son of Man be come; (*with his Roman Army to deſtroy that Nation, and to burn up their Cities.*)

24. (*And to arm you againſt theſe Perſecutions, conſider that*) the Diſciple is not (*to expect to be*) above his Maſter, nor the Servant (*to be*) above his Lord.

25. It is enough for the Diſciple to be as his Maſter, and (*for*) the Servant (*to be*) as his Lord; if (*then*) they have called the Maſter of the Houſe Beelzebub, how much more (*ſhall they call, or proportionably revile*) them of his Houſhold?

p 26. [p] Fear them not therefore, for there is nothing covered that ſhall not be revealed, and hid that ſhall not be known; (i. e. *for my Doctrine, which now ſeems obſcure, and hidden from the World, ſhall in time be revealed to all Nations, and overcome all the Calumnies with which 'tis loaded, and all the Oppoſition it ſhall meet with.*)

q 27. [q] What (*therefore*) I tell you in Darkneſs, (*or parabolical Expreſſions,*) that ſpeak ye in the Light, and what ye hear (*from me*) in the Ear, (i. e. *more privately*) that preach ye (*publickly, and as it were*) upon the Houſe tops.

28. [r] And fear not them which (*can only*) t kill the Body, but are not able to kill the Soul; but rather fear him who is able to deſtroy both Soul and Body in Hell.

29. (*Moreover, you who are ſo highly valued by God, and live under ſuch a peculiar Conduct of his Providence, have no cauſe to fear, what they can do to the Body, for*) are not two Sparrows ſold for a Farthing, (*as being Birds of little value?*) and one of them ſhall not fall on the ground (*or die*) without (*the Providence of*) your Father.

30. But (*yet this Providence is more particularly concerned for you, for*) the very Hairs of your Head are all numbred; (i. e. *your minuteſt Concerns are under the eſpecial Conduct of his Providence.*)

31. Fear ye not therefore, (*for*) ye are of more value (*in the ſight of God*) than many Sparrows.

32. Whoſoever therefore ſhall (*by theſe Conſiderations be encouraged ſtill to*) confeſs (*or own*) me (*and my Doctrine*) before Men, him will I confeſs alſo (*or own at the great Day, as my faithful Servant*) before my Father which is in Heaven.

33. But whoſoever (*notwithſtanding theſe Encouragements*) ſhall (*to avoid their Perſecutions*) deny me before Men, him will I alſo deny (*and diſown at the great Day*) before my Father which is in Heaven.

34. (*And*) [s] Think not that I am come to s ſend (*or cauſe*) Peace on Earth, (*and ſo to free you from theſe Perſecutions, for*) I came not to ſend Peace, but a Sword.

35. For I am come to (*preach that Doctrine, which will rather*) ſet a Man at variance againſt his Father, and the Daughter againſt her Mother, and the Daughter-in-law againſt her Mother-in-law.

36. And (*thus it ſhall happen, that*) a Man's Foes ſhall be they of his own Houſhold.

37. (*And this Diſpenſation of Providence will diſcover, who is worthy to be owned as my Diſciple, for when this happeneth,*) He that loveth Father or Mother more than me, (i. e. *is moved by his regard to them, to diſown me, or diſobey my Precepts,*) is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.

38. And he that taketh not (*up*) his Croſs, and followeth after me, is not worthy of me. (See Note on *Luke* 9. 23.)

39 (*And know that by refuſing thus to follow me, Men will be the greateſt loſers, for*) He that (*by deſerting me in time of Perſecution,*) findeth his Life (*preſerved for*

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for a little while,) shall lose it, (*probably here, and certainly hereafter*;) and he that loseth his Life for my sake, shall find it, (*happily improved into Life eternal, and so shall be the greatest Gainer.*)

40. (*Nor shall my Kindness be confined only to those who shew this Affection to my Person,*
t *but*) [t] He that receiveth you, (*preaching in my Name, shall be esteemed as he that*) receiveth me, and he that receiveth me, (*as he that*) receiveth him that sent me.

41. (*And*) He that receiveth a Prophet in the Name of a Prophet, (i. e. *as one sent from God, and doth accordingly attend to him,*) shall receive a Prophet's Reward; and he that receiveth a righteous Man, in the Name of a righteous Man, (i. e. *out of true Love to his Righteousness,*) shall receive a righteous Man's Reward.

42. And whosoever shall give to drink to one of these little ones, (i. e. *the meanest of my Disciples,*) a Cup of cold Water only, in the Name of a Disciple, verily I say unto you, he shall in no wise lose his Reward.

Annotations on Chap. X.

a Ver. 1. ΕΔΩΚΕΝ αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, *He gave them Power against* (or over) *unclean Spirits, to cast them out, and to heal all manner of Sickness, and all manner of Disease.*] ἐξουσία πνευμάτων, here is *genitivus objecti*, say *Grammarians*; Power of unclean Spirits, being put for *power over*, or *against them*. So βλασφημία τοῦ πνεύματος, *Matth.* 12. 31. is expounded, *v.* 32, *Blasphemy against the Holy Ghost*. See *Isai.* 3. 14. *Joel* 3. 19. 1 *Cor.* 9. 12. But that which chiefly is to be observed here, is this, that *Christ* here delegates Power to the *Apostles*, and afterwards to the *Seventy Disciples*, Luke 10. 9, 17. and after his Resurrection to *Believers* in the general, to do this in his Name, *Mark* 16. 17, 18. And tho' the *Apostles* were not at present impowered to impart these Gifts to others, yet after our *Lord*'s Resurrection they were enabled to do it, by baptizing, and laying their Hands upon them; which is so eminent a Demonstration of the Truth of *Christian Faith*, as hath no Parallel in any *History*, excepting that of *Moses*, who *laid his Hands upon Joshua, and he was filled with the Spirit of Wisdom*, Deut. 34. 9. and of *Elisha*, on whom the *Spirit of Elijah* rested, 2 *Kings* 2. 15. Though this was done, not by any Power they had to communicate to others the Virtue which resided in them, but in the case of *Joshua* by the particular Command of God, *Numb.* 27. 19, 20. and in the case of *Elisha* by the Will of God; and was a signal Confirmation that they were both *Prophets* sent by God; and much less was it done, as here by Invocation of their Names. For among all the accounts the *Heathens* have given us of their famous *Magicians*, and Workers of Wonders, there is not one to be found, who ever pretended to a Power to delegate their Virtue to others, or to impart their Power to them, upon the invocation or using of their Names, or belief of their Doctrine. And hence (a) *Arnobius*, having summed up the Miracles our *Saviour* did, adds, that he not only did them by his Power, Verùm quod erat sublimiùs multos alios experiri & facere sui nominis cum adjectione permisit, *but permitted many others to do them, by invocation of his Name; nor did he any of those Miracles which raised Astonishment in others, which he enabled not his little ones, and even Rusticks to perform.* And then he triumphs over the *Heathens* thus, *What say you, Oh ye stiff and incredulous Minds?* alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit? *Did ever that Jupiter, whom ye Romans worship in the Capitol, give the like Power to any Mortal?* and then he concludes this to be the Evidence of a true divine Power, *for to transfer your miraculous Power to a Man*, and *to give Authority and Strength to a Creature, to do that which you alone can do*, supra omnia sitæ est potestatis, continentisque sub sese est rerum omnium causas, *is an Evidence of one who hath Power over all, and hath the Causes of all things at his Beck.*

Ver. 2. Πρῶτος Σίμων, *First Simon.*] It is b
the Observation of many of the (b) *Fathers* and *Interpreters* here, that *Simon* is here reckoned *the first* of the *Apostles*; not as being so in Dignity, but as being *first called*; for which see *Mark* 1. 16. *Mat.* 4. 18. And therefore this word is omitted both by St. *Mark*, Chap. 3. 16. and St. *Luke*, Chap. 6. 14. which sure they would not have done, had they imagined it to be so remarkable, for establishing St. *Peter*'s Monarchy, as the *Papists* do.

Ver. 6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ, *but go rather to the lost Sheep of the House of Israel.*] He c
calls all *Israel* Sheep, tho' they were not obedient to the Voice of the Shepherd, as being all God's chosen People; he calls them lost Sheep, because they were in so great Peril of being lost and ruined by the Ignorance and Wickedness of their Guides. So *Psalm* 119. 176. *Isai.* 53. 6. *Jer.* 50. 6. To them the *Apostles*

(a) Adv. Gentes, l. 1. p. 30, 31.

(b) *Quem primum Dominus elegit*, Cypr. Ep. 71. ὁ πάντων τῶν μαθητῶν πρεσβεύσας. Basil. de Jud. Dei, To. p. 268. ἀπαρχὴ τῶν Ἀποστόλων, Method. apud Photium, Cod. 275. *Primus credidit, & Apostolatûs est Princeps.* Hilar. in Matth. Can. 7. Πρεσβύτατον ὄντα Πέτρον καὶ Ἀνδρέαν νεώτερα καὶ πρωτόκλητοι. Theoph. in locum.

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Apoſtles are firſt ſent, becauſe they were *Children of the Kingdom*, Matth. 8. 12. to whom the Promiſe of the *Meſſiah* was made, *Gen.* 17. 1. and the *Adoption* and *Promiſes* eſpecially belonged, *Rom.* 9. 4. Whence the *Apoſtle* ſaith, the *Goſpel* ought firſt to be preached to them, *Acts* 13. 46. They who by *Sheep* here, underſtand the *Elect by a ſecret Decree of God*, muſt, contrary to the Tenour of the *New Teſtament*, make *Chriſt* and his *Apoſtles* to be ſent to none, who rejected the Goſpel; yea, they make *Chriſt* ſend his *Apoſtles* to them, whom they could never find; it being not poſſible for them, without a Revelation, to know who were thus *the Elect of God.*

d Ver. 8. Νεκρὸς ἐγείρετε, *Raiſe the Dead.*] Dr. *Mills* here notes, That theſe words are wanting in many *Manuſcripts*; and, becauſe the *Apoſtles* raiſed none from the Dead before *Chriſt*'s Reſurrection, he conjectures, that they have been added to the Text: But, againſt this Imagination, let it be noted. That theſe words are to be found in the *Vulgar*, *Syriack*, *Arabick*, and *Æthiopick* Verſions, and left out only in the later Verſion of the *Perſick*; and the Argument which he and *Grotius* uſe for the excluding theſe words from the Text, would exclude alſo the *cleanſing of the Lepers*, for we read of none cleanſed by them in that interval: But it is to be obſerved, that the words in this *Chapter* reach to their Miſſion after *Chriſt*'s Reſurrection, and many of them were not fulfilled before: For then only was it, that they were *brought before Councils*, and *ſcourged in the Synagogues*, *and brought before Kings and Governours, for Chriſt's ſake*, ver. 17, 18. then only was *the Spirit given them, to teach them how to ſpeak*, ver. 19, 20. then were they *hated of all Men for his Name.* Note therefore, that there was a double Miſſion of the *Apoſtles.* The

1*ſt*, Was to the *Jews* only, excluſively to the *Gentiles*, and *Samaritans*, ver. 5. and thus they were ſent, *two, and two*, Mark 6. 7. to go through the Cities and Villages of *Iſrael* to preach, ſaying, *The Kingdom of Heaven is at hand*, here *ver.* 7. 23. *Luke* 9. 5, 6. which Miſſion they compleated before our *Saviour*'s Death, *Luke* 9. 10, 22, 35. and in this they were only impower'd to *heal Diſeaſes, and to caſt out Devils*, Matth. 10. 1. *Mark* 6. 7, 13. *Luke* 9. 1, 2. But,

2*dly*, They had a ſecond Miſſion after our *Lord*'s Reſurrection conceived in theſe words, *as my Father ſent me, ſo ſend I you*, John 20. 21. And this was to be executed after the Deſcent of the *Holy Ghoſt* upon them, by being *his Witneſſes in Jeruſalem, and all Judea and Samaria, and to the utmoſt ends of the Earth*, Acts 1. 8. And to this Miſſion relates this Commiſſion, *to cleanſe the Lepers, and to raiſe the Dead*; for, beſides the many things already mentioned, which cannot poſſibly relate to their firſt Miſſion; moſt of the things mentioned in this Chapter, are the very things ſpoken in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and are there mentioned as things to be done then, *Matth.* 24. 9. And theſe words, *ver.* 22. *He that endures to the end, ſhall be ſaved*, are the very words which *Chriſt* uſeth, when he ſpeaks of the Deſtruction of the *Jewiſh Polity*, Matth. 24. 13. Mark 13. 13. and therefore it is obſervable, That St. *Mark* and *Luke*, who relate only what appertained to their firſt Miſſion, ſpeak nothing, in the Chapters mentioned, of their Commiſſion to *cleanſe the Lepers*, and to *raiſe the Dead*; or, from *ver.* 15, to 31. as knowing, that theſe things belonged to their ſecond Miſſion. See *Examen Millii*, l. 2. c. 1. n. 4.

e Ibid. Δωρεὰν ἐλάβετε δόρεὰν δότε, *Freely you have received, freely give.*] Tho' theſe words are by latter *Fathers* extended to both the *Sacraments*, according to thoſe words of *Tertullian*, Nulla Res Dei pretio conſtat, *We receive nothing for the things of God*; yet, from the connexion of them with the Commiſſion given to *cure Diſeaſes, caſt out Devils, and raiſe the Dead*; and from the words of (c) *Irenæus*, ſaying, *The Church did all theſe Miracles, neither ſeducing any Man, nor taking Money for them*, ὡς γὰρ δωρεὰν ἐλήφθη ὑπὸ Θεοῦ δωρεὰν καὶ διακονεῖ, *for as ſhe hath received them freely of God, ſo ſhe freely miniſters them:* I ſay, from theſe things it is evident, That theſe words only relate to the diſpenſing of *miraculous Gifts*, and they aſſuredly do wreſt, and very much abuſe them, who plead from them againſt the maintenance of the *Miniſtry.* For, (1.) *Chriſt* ſending the *Seventy* on the ſame Errand, and inveſting them with the ſame Power, bids them *into whatſoever houſe they entred, to eat and drink what was ſet before them, becauſe the Labourer was worthy of his Hire*, Luke 10. 7. And many of the *Apoſtles*, when executing this Commiſſion, even the Brethren of our *Lord*, and *Cephas*, did ſo, 1 *Cor.* 9. 4, 5. St. *Paul* alſo, who did not uſe this Liberty, not only juſtifies his right to do ſo, but requires them who are *taught the Word, to communicate to him that teacheth in all good things*, Gal. 6. 6. See the Note there; and pronounceth him that *labours in the Word and Doctrine, worthy of double Honour*, that is, *Maintenance*; and ſaith, *The Lord hath ordained, that they who preach the Goſpel, ſhould live of the Goſpel*, 1 Cor. 9. 14.

f Ver. 10. Μηδὲ ῥάβδον, *Nor yet Staves:*] That the reading of *Theophylact*, and many MSS. μηδὲ ῥάβδους, *nor Staves*, is the true reading, is evident from *Mark* 6. 8. *Luke* 9. 3. where they are permitted to carry *one Staff.*

And

(c) Lib. 2. c. 57.

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And by this Precept, our *Lord* taught them, when they were imployed in his Service, to depend upon his Providence for the Provision of what they wanted; and therefore, he speaks thus to them, *When I thus sent you forth, lacked ye any thing?* Luke 22. 35. it follows, *for the Labourer is worthy of his Meat*; and therefore, even when they were dispensing these *Miracles*, our *Lord* allows them to receive it: Only *Theophylact* here notes, That *Christ* here says, he is worthy τροφῆς & τρυφῆς, *of his Food, not of Dainties; for it becomes not a Teacher to fair deliciously.*

g Ver. 11. Ἐξετάσατε τὶς ἐν αὐτῇ ἄξιός ἐστι, *Enquire who in it is worthy.*] So *ver.* 13. *And if the House be not worthy.* Here *Camero* pronounces them *Innovators*, who conclude hence, *that the reason why one is rather called than another, is in Men themselves*, i.e. in any disposition in them to receive the Word; that is, he pronounceth all the *Ancients, Innovators*: For that they were of this Opinion, is evident from (d) *Dally's Testimon. Veterum*, and from *Vossius* in his *Pelagian* History, *l.* 7. *c.* 2. and is demonstrable from these Words of *Christ*; for he sends his *Apostles to the lost Sheep of the House of Israel*, i.e. to those who had strayed from the salutary Pastures of the *Law*, and the *Prophets*, to them whom he calls *to Repentance*, Mark 6. 12. to whom the *Gospel* was to be preached, *Luke* 10. 9. He speaks therefore not of them, who were called already, but who were to be called to *Christ's Sheepfold*, to the *Kingdom of Heaven*, and to *Faith*, and *Repentance*, as the Preparations for entring into it. (2.) In those who are thus to be called, *Christ* manifestly supposeth, some would be found by the *Apostles* ἄξιοι, *worthy*, some *unworthy*; bidding them to enquire, who were such, and who not; and accordingly, to deport themselves towards them: Now, whence should they know this, but from such *Dispositions* found in some, which rendred them fit for the Kingdom, or from whom they might hope, they should not labour in vain, in calling them to Repentance, and preaching the *Kingdom of God* to them: So also, when he sends his *seventy Disciples* on the same Errand, bidding them say, *Peace to the House they come to*; and promising, that *if a Son of Peace were there, their Peace should rest upon it*, Luke 10. 6. What can this *Son of Peace be*, but one disposed to receive such Persons peaceably, and kindly, and to hearken to their Admonitions? And is not this the very thing which fitted them for the Divine Benediction? This will be still more evident, from the consideration of the Persons opposed to the *Worthy*, and the *Sons of Peace*; for they were such as were not disposed to hearken to the Word, or to receive the *Preachers* of it, *Matth.* 10. 14. *Mark* 6. 11. *Luke* 10. 10. for which they were to look upon them as impure; yea, for which, *Christ* pronounces, their Punishment would be *greater in the Day of Judgment, than that of Sodom and Gomorrah*: And must not such dreadful Judgments befal them, for want of such Dispositions, as might, and ought to have been in them towards the *Gospel of the Kingdom*, and those who came to them with the kind Offer of the Blessings of it? They therefore, by refusing to receive the word, *judged themselves unworthy of eternal Life*, Act. 13. 46. when they might, and should have done the contrary; and for want of those good Dispositions, which others had, and they might have had, fell short of the Salvation tendred to them.

Ver. 13. Ἐὰν ᾖ μὴ ἡ ἀξία, *But, if it be not* h
worthy, let your Peace return unto you;] that is, They shall not obtain the Peace you wish them, or receive any benefit from your Wishes; so this Phrase signifies in those words of the *Psalmist*, *My Prayer returned into my Bosom*, Psal. 35. 14. See *Isa.* 55. 11.

Ver. 14. Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, i
Shake off the Dust from your Feet.] The *Jews* thought, the Dust of *Heathen* Lands polluted; so that the import of this Phrase is this, *Look upon such, as those Heathens whom I have forbid you to preach to*; when therefore ye depart from them, shake off the Dust of your Feet, as a Testimony that you so esteem them.

Ver. 15. Ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γο- k
μόρρων ἐν ἡμέρᾳ κρίσεως, *Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that City.*] The *Gloss* which some have put upon these words, *viz.* That the Punishment of that City shall be greater, when *Christ* comes to execute his Judgment on the *Jewish* Nation, than that which *Sodom and Gomorrah suffered, for refusing the Preaching of Lot*, doth certainly pervert the import of these words. For, (1.) *Christ* saith not, *it hath been more tolerable for Sodom*, *but* ἔσται, *it shall be so*; which shews, he had respect not to the past, but future Sufferings of *Sodom* and *Gomorrah*. (2.) *Christ* adds, It shall be more tolerable for *Sodom*, &c. *in the Day of Judgment*: Now, tho' the Times of the destruction of the *Jewish* Nation, are sometimes stiled *the Days of Vengeance*, yet never are they called the *Day of Judgment*; but, that Phrase still relates unto the final Judgment, and perdition of ungodly Men, 2 *Pet.* 3. 7. that Day to which the Wicked are reserved *to be punished*, 2 Pet. 2. 9. See *Matth.* 12. 36. 1 *John* 4. 17. So also doth the *Phrase* ἐν τῇ κρίσει, used by St. *Luke*,

(d) Apol. à p. 753. ad p. 946.

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Chap. 10. 14. concerning the ſame Perſons, always ſignifie, *Matth.* 12. 41, 42. ſo that the *Sodomites* ſhall certainly receive a future Judgment. According to theſe words of *Theophylact*, ἐκεῖ μετρώτερον κολασθήσονται, *and they ſhall be puniſhed more moderately.* And, who can rationally conceive, that Men polluted with ſuch unnatural Luſts, ſhould be fit to come into that place, into *which nothing enters that is polluted, or defiled?* Rev. 21. 27. Here alſo, it is well noted by *Grotius*, That the Sin of thoſe who reject the Goſpel, rendring them obnoxious to greater Puniſhment than *Sodom* and *Gomorrah* were to ſuffer at the Day of Judgment, becauſe committed againſt greater Light, and greater confirmation of the Truth, muſt be a wilful ſin, which it was in their power to avoid.

l Ver. 17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, *But beware of Men;*] i. e. avoid as much as in you lyes, the Perſecutions you may ſuffer from them: For, as *Theophylact* here notes, this is to be wiſe as Serpents, *viz.* to be circumſpect in declining their Snares, and giving them no juſt occaſion to afflict us; and to be harmleſs as Doves, is, to offend no Man by Word, or Example, and ſo to give them no occaſion to do Evil to us.

m Ver. 19, 20. Μὴ μεριμνήσητε πῶς, ἢ τί λαλήσητε, *Take no thought how, or what you ſhall ſpeak; for it is not you that ſpeak, but the Spirit of my Father which ſpeaketh in you:*] *Chriſt* promiſing here to his *Apoſtles*, immediate Aſſiſtance from the *Holy Spirit*, forbids them, προμελετᾶν, *to meditate before-hand what they ſhould ſay*, Luke 21. 14. Vain therefore are the *Papiſts*, who aſcribe the ſame Aſſiſtance to their *Fathers* met in *Councils*, ſaying, *It is not they that ſpeak, but the Holy Ghoſt that ſpeaketh in them*; and yet make Prayers, and Diſputations, and many other things, requiſite to an *infallible Deciſion*. Vain alſo are the *Anabaptiſts*, *Quakers*, and whoſoever do now expect the like Aſſiſtance in Prayer, and Preaching, after theſe extraordinary Gifts are ceaſed, as the *Apoſtles* had by virtue of them; they may as well pretend to *ſpeak with Tongues*, and *caſt out Devils, as the Apoſtles did, by virtue of the ſame Aſſiſtance.*

n Ver. 22. Ὅταν δὲ διώκωσιν ὑμᾶς, &c. *But when they ſhall perſecute you in this City, flee into another.*] It follows not from theſe words, That a *Paſtor*, who is fixed to a particular Congregation, may fly from it in Times of Perſecution; their caſe being not the ſame with that of the *Apoſtles*, whoſe Commiſſion was to go *thro' all the Cities of Judea, beginning at Jeruſalem*, Acts 1. 8. ſo that they only fled from one part of their Juriſdiction to another, and were ſtill executing the Office and Truſt committed to them.

o Ibid. Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, *I ſay unto you, ye ſhall not have gone over the Cities of Iſrael till the Son of Man come.*] This Dr. *Lightfoot* underſtands as ſpoken of their firſt Miſſion, and ſays, the meaning of the words is this, You ſhall not have finiſhed it, till the Son of Man riſe from the Dead. But, (*1ſt*,) In that firſt Miſſion, they met with no Perſecution in any City; but, where they were not received, left it of their own accord, *ver.* 11. (*2dly*,) They preſently returned from their firſt Commiſſion to their Lord, and told him all that they had done, and taught in proſecution of it, as we read, *Luke* 9. 10. *Mark* 6. 30. (*3dly*,) This Phraſe, *the coming of the Son of Man*, doth never, that I know of, ſignifie our Lord's coming at his Reſurrection, but either his coming with the *Roman* Army to deſtroy the *Jews*, as *Matth.* 24. 27, 30, 37, 44.—25. 13. *Mark* 13. 26. *Luke* 18. 8.—21. 27. or elſe, his coming to the final Judgment, *Matth.* 16. 27. And ſeeing the *Apoſtles* were none of them to live till the Day of Judgment, it ſeems neceſſary to underſtand this of his coming to avenge his Quarrel on the *Jewiſh* Nation. And to this ſenſe, lead the following words; and if you meet with great Obloquies, and Perſecutions, from the *Jewiſh* Nation, whilſt you are thus ſpreading the Goſpel thro' *Judea*, (as they did even to the beginning of the War; (e) *James*, the Brother of our *Lord*, and other *Chriſtians*, being ſlain by *Ananus* the *High Prieſt*, but three Years before the War broke out;) 'tis only what was done to your *Lord*; and therefore, what you have equal reaſon to expect, *for the Diſciple is not above his Maſter*, ver. 24, 25, 26.

Ver. 26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι P
κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, *Fear ye not them therefore; for there is nothing hidden that ſhall not be revealed.*] Theſe words are capable of two good ſenſes: (*1ſt*,) Let not the Dread of theſe Perſecutors affright you from preaching of the Goſpel, as deſpairing of the ſucceſs of it; for tho' at preſent, it ſeems to be hidden from the World, and it is like to be obſcured a while by the Calumnies of the *Jews*, and others, I will cauſe it to ſhine thro' all the World, and diſſipate all the Clouds they caſt over it, and break through all Obſtacles, and will render it *mighty, to caſt down every high Thought that exalts it ſelf againſt the Knowledge of God, and bring into Captivity every Thought to the Obedience of Chriſt*, 2 Cor. 10. 5. or thus; Fear not the Calumnies with which they ſhall load you, (as they did your Maſter, calling him *Beelzebub*, ver. 25.) for, I will make the Innocency and Excellency of your Doctrine, as clear as the Light; and your Integrity in the diſpenſing of it, and your Patience in ſuffering for it, to redound to your Praiſe, Honour, and Glory, throughout all Ages, and eſpe-

I cially

(e) Joſeph. Antiq. l. 20. c. 8. p. 698. B.

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cially at the Revelation of our Lord from Heaven, 1 *Pet.* i. 7.

q Ver. 27. Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, &c. *What I say to you in Darkness, speak ye in the Light, and what ye hear in the Ear, that preach ye upon the House-tops*;] i. e. what I have said to you in private, and in obscure *Parables*, and almost as the *Jewish Doctors*, whose custom it is to whisper into the Ear of one, who is to speak what he thus whispers aloud to others; (See Dr. *Lightfoot* and Dr. *Hammond* on this place) that speak ye openly and clearly in the Audience of all, and as it were, after the manner of the *Jews*, who having Battlements on the Tops of their Houses, over which they could look, *Deut.* 22. 8. 2 *Sam.* 11. 1. *Acts* 10. 9. did often from them preach to the People. And so, saith (f) *Hegesippus*, they carried *James the Just to the Top of the Temple, to preach to the People at the Passover.*

t Ver. 28. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, *And fear not them who can kill the Body, but cannot kill the Soul*, &c.] These words seem to contain a certain evidence, that the Soul dies not with the Body, but continues afterward in a state of sensibility: For, (1*st*,) That which it is allowed that Men can do to the Body, it is denied that they can do to the Soul; therefore *Christ* speaks not in these words of Death eternal, (for that Men cannot inflict upon the Body, or hinder its Resurrection;) therefore it is spoken of a temporal Death. Note, (2*dly*,) That they, who by killing the Body, make the Soul also to perish, till the reunion and reviviscence both of Soul and Body, do also kill the Soul, and so do more than they who can kill the Body only: And they, who by killing of the Body render the Soul or Spirit of a Man insensate, and deprived of all possibility of thinking, or perceiving any thing, do also kill the Soul; for, 'tis not easie to perceive, how an intelligible, thinking, and perceiving Being, can be more killed, than by depriving it of all Sensation, Thought, and Perception; the Body it self, being killed by a total privation of its Capacity of Sense and Motion: Since therefore in St. *Luke*, chap. 12. 4. *Christ* saith, The Adversaries of the *Christians can only kill their Bodies*, and here, that they cannot kill their Souls; it remains, that the Soul doth not perish with the Body, nor is it reduced into an insensible state by the Death of it. And, (3*dly*,) Our Lord may well be supposed to speak here, as the *Jews* would certainly understand his words; now, they would certainly thus understand him, this being their received Opinion, That the Soul after the death of the Body, was capable of Bliss, or Misery, and therefore did continue in a state of Sensation; (g) *Man*, say they, *fears an earthly King, who may die to morrow, should punish him*; *and, doth he not fear him, in whose hands his Soul is, both in this Life, and the future?* And the *Author*, τῷ αὐτοκράτορι λογισμῷ, saith, (h) *Let us not fear them who seem to kill the Body*; *for, them who die for the Law*, Abraham, Isaac *and* Jacob, *receive*; *but, they who transgress the Law of God, subject the Soul to a great danger of endless Torments.* See Additions N° 12. (12) s

Ver. 34. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν — ἀλλὰ μάχαιραν, *Think not that I came to send Peace upon the Earth*; *I came not to send Peace, but a Sword*, ver. 35, 36.] The usual import assigned to these words, is this, Tho' all my Exhortations and Institutions tend to conciliate the most endearing Love, and to establish the firmest and most lasting Peace in the World; yet, the event of it, thro' Mens Ignorance and Wickedness, will be great Variance and Discord, even between nearest Relatives, and Persons of most intimate Acquaintance and Familiarity: Yet is the Exposition of Dr. *Lightfoot* very ingenious and true, That he came to send upon the Land of *Judea*, not that Peace, and those *Halcyon Days* which they expected at the coming of their *Messiah*, but a Sword, and continual War, and Discords, to destroy them, not only by their Enemies, but by their own Hands: Of which, *Josephus* gives us a full Comment in his *History* of the continual Wars the *Jews* had with the *Greeks*, the *Syrians*, the *Samaritans*; which were, saith (i) *Eusebius* from him, πάσας καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναί, *continual Wars, and Seditions, and Machinations of Evils*, with the *Prognostication* of them by a kind of *flaming Sword hanging over Jerusalem for a Year.* See Note on *Chap.* 24. (k) He adds, That ἐπενεύετο ἐν ἑκάστῃ πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος, *there arose in every City Tumults, and Civil Wars*; *and no sooner had they any respite from the* Romans, *but they turned their Hands against one another*; giving us Tragical Accounts of the fearful Outrages, Spoils, Murthers, Devastations; of Robbers, Cut-throats, Zealots, and their amazing Cruelties beyond Example, especially of the three adverse Parties in the *Temple* and City of *Jerusalem.*

Ver. 40, 41, 42. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, *He that receiveth you, receiveth me*, &c.] Here *Christ* comforts his *Disciples* by promising a Blessing, and Reward to every one that shews the least Kindness to them, or any of those who were employed in the same Work t

(f) Apud Euseb. H. Eccl. l. 2. c. 53. (g) Buxt. Floril. p. 364. Eben. Ezr. in Ex. 20. 3.
(h) Μὴ φοβηθῶμεν τὸ δοκοῦντα ἀποκτεῖνειν τὸ σῶμα, ἵνα γὰρ θάνωσιν ἡμᾶς Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, ἀποθνήσκουσι δὲ μᾶλλον ὁ τὴν ψυχὴν κίνδυνον ἐν αἰωνίῳ βασανισμῷ κειμένην, ὑπομένουσιν τὸν ὀλιγον τοῦ Θεοῦ cap. 13.
(i) Hist. Eccl. lib. 2. cap. 6. (k) De Bel. Jud. lib. 4. c. 10.

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with them, *viz.* the *Prophets* mentioned among ſpiritual Perſons in the firſt *Epiſtle* to the *Corinthians*, and of whom *Chriſt* ſpeaketh thus, *Chap.* 23. 34. *Behold I ſend to you Prophets, and Wiſe Men*, or even to any of his righteous Servants; which as it is a great incitement to others to expreſs their Kindneſs to *Chriſt*'s *Miniſters* and faithful Servants, ſo is it alſo to his *Miniſters* to apply themſelves to his Service with a ready Mind, and with the utmoſt Diligence, in execution of their *paſtoral Charge*.
(13) See Additions N° 13. Moreover, when he ſaith, v. 39. *He that loſeth his Life for my ſake, ſhall find it*, and *he that findeth* or preſerveth it by deſerting me, and my Doctrine, *ſhall loſe it*; this is exactly true according to the *Chriſtian* Doctrine, which promiſeth a Reſurrection of the Body to eternal Life, to thoſe who are faithful to Chriſt to the Death, and threatneth eternal Death to thoſe who deſert him to preſerve this momentary Life; now ſure he with a Witneſs *loſeth Life*, who is deprived of that eternal Life he in the Body might enjoy, and he as ſurely finds it, whoſe Body is raiſed to a Life incorruptible. See Additions N° 14. (14)

CHAP. XI.

1. AND it came to paſs, when Jeſus had made an end of commanding his twelve Diſciples, *(whom he had ſent to preach, before his coming to the Cities of Iſrael*, Matth. 10. 23. Luke 10. 1.) he departed thence *(from Capernaum*, Matth. 9. 1.) to teach and to preach in their Cities.

2. Now when John had heard in the Priſon *(of Macherus,)* the Works of Chriſt *(being told of them by his Diſciples*, Luke 7. 18.) he ſent two of his Diſciples, *(whom he had called to him for that purpoſe*, Luke 7. 19.)

3. And *(they, in the Name of their Maſter*, Luke 7. 20.) ſaid unto him, Art thou he that
a [a] ſhould come, or do we look for another?

4. *(And in that ſame hour, that the Diſciples of John came with this Queſtion, Chriſt cured many of their Infirmities, and Plagues, and of evil Spirits, and unto many that were blind he gave ſight*, Luke 7. 21. *and therefore)* Jeſus anſwered, and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear *(Luke* 7. 22.) and ſee:

b 5. The [b] blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the
c [c] poor have the Goſpel preached to them.

6. And bleſſed is he whoſoever ſhall not be
d [d] offended in me.

7. And as they departed, *(or when they were gone,)* Jeſus began to ſay to the Multitudes concerning John, *(that they might not doubt of the Teſtimony John had given to him, by reaſon of this Enquiry, which ſeemed to render him now doubting, of what he before had teſtified; when you went forth into the Wilderneſs to be baptized of John,)* What went you forth into the Wilderneſs to ſee? *(was it to ſee)* a Reed ſhaken with the Wind? (i. e. *a Man wavering in his Teſtimony, and turning this way, and that way, as a Reed ſhaken with the Wind doth.)*

8. But what went ye out for to ſee? *(was it)* a Man cloathed in ſoft Raiment? *(a Courtier, or a Paraſite, apt to flatter, and ſpeak rather what will pleaſe others, than what Truth requires?)* behold they that wear ſoft cloathing are in King's Houſes; (i. e. *ſuch Perſons may be expected rather in King's Palaces, than in Deſerts.)*

9. But what went you out for to ſee? *(was it to ſee)* a Prophet? yea, I ſay unto you, and *(one that is)* more than a Prophet; *(his Doctrine being more excellent, and his Office being not only to foretel, but prepare the way of the Meſſias.)*

10. For this is he of whom it is written, *(Mal.* 3. 1.) behold I ſend my Meſſenger before thy Face, which ſhall prepare thy way before thee. (See Note on *Matth.* 3. 3.)

11. Verily I ſay unto you, among them (i. e. *thoſe Prophets)* that are born of Women, there hath not riſen a [e] greater than John the Baptiſt, *(on the accounts forementioned;)* notwithſtanding, he that is leaſt in the Kingdom of Heaven, *(the leaſt Prophet belonging to the Goſpel Diſpenſation)* is [f] greater than he.

12. And from the days of John the Baptiſt until now, the Kingdom of Heaven *(as it were)* ſuffereth Violence, *(by reaſon of the great concourſe of People that flie into it with a Fervour, like that which is uſed by a Multitude aſſaulting a City, or Caſtle,)* and the [g] violent take it by force.

13. *(I ſay from the days of John the Baptiſt;)* For all the Prophets and the Law propheſied *(of the Meſſiah, and were the Teachers which the people were to hear*, Luke 16. 31.) until John. *(And ἀπὸ τότε, from that time the Kingdom of God was preached, καὶ πᾶς ὁ βιαζόμενος εἰς αὐτὴν εἰσβιάζεται, and every one that is willing to enter, preſſeth, or ruſheth violently into it*, Luke 16. 16. *which ſeems to juſtifie the Expoſition of* ver. 12.)

14. And if ye will receive *(it, or him as ſuch, I tell you truly)* this *(perſon)* is *(that)* [h] Elias which was for to come, *(according to the Propheſie of Malachy.)*

15. He that hath Ears to hear, (i. e. *hath Judgment to diſcern, and is diſpoſed to receive the Truth,)* let him hear, *(and embrace it.)*

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16. But whereunto shall I liken this Generation? It is like to Children sitting in the Markets, and calling to their Fellows,

17. And saying, (*by way of complaint to them,*) we have [i] piped to you, (*as they use to do at Festivals,*) and ye have not danced; we have mourned to you, (*as it is usual in Funerals, and times of Sadness,*) and ye have not lamented; (i. e. *You will neither follow us when we excite you to Mirth, or Sadness.*)

18. For John came neither eating or drinking, (*in the usual manner; his Meat being only Locusts and wild Honey,* Matth. 3. 4. *and his Drink only such as the Wilderness afforded*; and (*because of his Austerity,*) they (*who refuse, and reject his Baptism,* Luke 7. 30.) say, he hath a Devil, (i. e. *he is possessed by some melancholy Spirit.*)

19. The Son of Man (*on the other hand*) came eating and drinking (*in the usual manner,*) and they (*who reject him, and his Doctrine,*) say (*of him,*) behold a Man gluttonous, and a wine-bibber, and (*by his converse with them,*) a Friend of Publicans and Sinners; but (Gr. *and*) Wisdom is [k] justified of her Children.

20. Then began he to upbraid the Cities, in which most of his mighty Works were done, because they repented not, (*at his saying, repent ye, for the Kingdom of God is at hand, tho he confirmed his Doctrine with the greatest Miracles, saying thus to them*;)

21. Wo unto thee Chorazin, wo unto thee Bethsaida; for if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes.

22. But (*or therefore*) I say unto you, it shall be more tolerable for Tyre and Sidon in the day of Judgment than for you.

23. And thou Capernaum, which art exalted unto Heaven, (i. e. *advanced highly above others by my Presence with thee, and my Miracles wrought in thee,*) shalt be brought down to Hell, (i. e. *into a state of extremest Misery,*) for if the mighty Works which have been done in thee, had been done in Sodom, it would have remained to this day.

24. But (*therefore*) I say unto you, it shall be more [l] tolerable for the Land of Sodom in the day of Judgment, than for thee.

25. At that time Jesus [m] answered, and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast [n] hid these things from the wise and prudent, (*in their own Esteem, and the Conceit of others,*) and hast revealed them to (*those whom they account*) Babes. (*Rom.* 2. 20.)

26. Even so, Father, (*hath the event been in my preaching,*) for so it seemed good in thy sight.

27. [o] All things (*appertaining to my Office*) are delivered to me of (i. e. *by*) my Father, neither knoweth any Man the Father (*'s Will aright*) save the Son, and he to whomsoever the Son will reveal him.

28. [p] Come (*therefore*) unto me all ye that labour (*under the Bondage and Condemnation of the Law,*) and are heavy laden (*with the Burthens of Pharisaical Impositions,*) and I will give you rest, (*ease, and deliverance from these Burthens.*)

29. Take my Yoke upon you, *become my Disciples,*) and learn (*not of these blind Guides, but*) of me, for I am (*not like those severe and supercilious Doctors, which despise you as People of the Earth, and will not vouchsafe even to converse with Publicans and Sinners, for their Reformation, but I am*) meek and lowly in Heart, (*and full of pity to every burthen'd Soul,*) and (*so by coming to me*) ye shall find Rest (*Peace, Quiet, Satisfaction, and Refreshment*) to your Souls.

30. For my Yoke is (*not as theirs is, burthensome, and galling, but it is*) easie, and my Burthen is light.

Annotations on Chap. XI.

a Ver. 3. ART *thou* ὁ ἐρχόμενος, *he that cometh, or look we for another?*]

Note here (1.) that ὁ ἐρχόμενος, *he that is coming*, was in those days the common Stile for the *Messias*; so is he stiled by St. *John himself*, ὁ ἐρχόμενος ὀπίσω μου, *he that cometh after me*, Matth. 3. 11. John 1. 15, 27. So by the Multitude, saying, *Hosanna to the Son of David, blessed is* ὁ ἐρχόμενος, *he that cometh in the Name of the Lord*, Matth. 21. 9. — 23. 39. or as it is *Luke* 19. 38. ὁ ἐρχόμενος Βασιλεύς, *the King coming*; and this Name of the *Messiah* they received from *Habakkuk*, where he is stiled ὁ ἐρχόμενος, *he that shall come*, Hab. 2. 3. and from *Daniel*, where he is stiled ὁ ἐρχόμενος, *he that cometh with the Clouds of Heaven*, Chap. 7. 13. See *Matth.* 24. 30.—26. 64. *Heb.* 10. 37.

Note, (2*dly*,) That the *Baptist* could not make this Enquiry on his own behalf, or doubt whether *Christ* were the *Messiah*, or not, for he was sent to that very end to bear witness of *Christ*, John 1. 6, 7, 8. He was taught from Heaven a Sign by which he certainly might know him, *v.* 33. he proclaims him *the Son of God*, v. 24. *the Lamb of God*, v. 36. he *bare witness* to him, *Chap.* 3. 26. —5. 33. he declared of him, that he was *come from above*, from *Heaven*, that *he spake the Words of God*, that *God had not given him the Spirit by measure*, and that *he who received*

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ceived his Teſtimony, had ſet to his Seal, that God is true; John 3. from *v.* 29. to the end. It cannot therefore be imagined, that after all this, he ſhould doubt whether he were the *Meſſiah*, or not, much leſs can we imagine with many of the (a) *Fathers*, that the ſenſe of this Enquiry ſhould be this, Tu es qui venturus es in infernum? *Art thou he that art to come to Hades, whither I am going, and ſhould I preach thee there? Chryſoſtom* indeed produces, but approves not this Opinion; but (b) *Origen* bids us *not to fear to aſſert it*, and proves it from this place. Dr. *Lightfoot*, and others, conceive that *John* might imagine, as the *Jewiſh* Nation did, that *Chriſt*'s Kingdom ſhould be temporal, and ſplendid, and ſo expected that *Chriſt* ſhould deliver him out of Priſon; and that therefore *Chriſt* ſaith to him, *Bleſſed is he that ſhall not be offended in me.* But ſeeing σκανδαλίζεσθαι *to be offended*, ſtill ſignifies to be ſo ſcandalized as to *fall off from the Faith*, and 'tis by no means credible after the Teſtimonies that *John* had given of *Chriſt*, he ſhould be guilty of ſuch *Apoſtacy*, or Infidelity, eſpecially ſince his Diſciples after his Death reſort to *Chriſt*, and cleave to him, *Chap.* 14. 12. it is moſt probable that *John* ſent theſe *Diſciples* not for his own, but for their Satisfaction in this matter, and that *Chriſt* ſaid to them, *Bleſſed is he that ſhall not be offended in me.*

b Ver. 5. *The Blind receive their Sight*, &c.] That he ſhould make *the Blind to ſee, the Lame to walk, the Deaf to hear, and preach the Goſpel to the Poor*, was propheſied of the *Meſſiah*, Iſa. 29. 18, 19. — 35. 5, 6. — 61. 1. but of the *Lepers being cleanſed, and the dead raiſed* by the *Meſſiah*, we read nothing in the *Prophets*; theſe therefore were the things they heard done at *Naim*, where the Widow's Son was raiſed, *Luke* 7. 18. and ſaw done before their Eyes, when *Jeſus* cured many τ μασίγων of their *Plague*, for *Leproſie* is often ſtiled נגע צרעת *the Plague of Leproſie*, and the *word* נֶגַע is by the *Septuagint* rendred πληγὴ and μάσιξ: it is ſtiled the *Plague of Leproſie*, Lev. 13. 2, 3, 9, 20, 25, 31, 47, 49, 51, 59. and *Chap.* 14. 3, 32, 34. and it was looked upon by the *Jews* as an immediate Chaſtiſement ſent from God. See Note on *Chap.* 8. 4. See *Examen Millii.*

c Ibid. *The Poor have the Goſpel preached unto them.*] Tho' the Poor here may ſignifie the poor and humble in Spirit, to whom the Goſpel was preached with the beſt Succeſs, they being beſt fitted for, and ſo moſt ready to receive it; yet I ſee no reaſon to recede from the obvious ſenſe of the words, that whereas the Men of mean Condition were by the proud *Scribes*, and *Phariſees*, and learned *Rabbi*'s neglected, and contemned as *People of the Earth*, John 7. 49. *Chriſt* choſe chiefly to converſe with, and inſtruct them; and the Divine Wiſdom ſaw it fit, that when the things of the Goſpel were hid from theſe Men, who were indeed blind Guides, tho' wiſe and prudent in their own Conceits, they ſhould be *revealed* to theſe *Babes*, v. 25, 26. And indeed as the ſubject of the Doctrines of the *Scribes*, and *Phariſees*, was chiefly vain Traditions, everting the Law of God, *Matth.* 15. and the things they impoſed upon them *heavy Burthens*, and the Diſputes in their *Bethi Midraſhoth*, vain Janglings; ſo did they teach in ſuch a manner by *cabaliſtical Deductions*, and *allegorical Interpretations*, as tranſcended the Capacity of the *Vulgar*, ſo that they could profit very little, by repairing to their *Schools*, or hearing their Expoſitions upon the Law, or *Prophets*; as any one may learn from almoſt all their Expoſitions cited from their *Talmuds*, and their learned *Rabbi*'s; and therefore our Saviour, in the cloſe of this Chapter, calls them from them to *learn of him.* See Note on *v.* 28.

Ver. 6. *Bleſſed is he who ſhall not be offended in me.*] i. e. disbelieve, or fall off from me by reaſon of my mean Circumſtances in this preſent World, or becauſe of thoſe Afflictions he may ſuffer for my ſake, or for adhering to my Doctrine. d

Ver. 11. *A greater than John,*] His Office being more excellent than that of other *Prophets*, to prepare the way of Chriſt, and fit the People to receive him, by calling them to *bring forth Fruits worthy of Repentance*, that they might receive Remiſſion of Sins, and baptizing them in the Name of him that was to come after him, that was, of *Chriſt*, *Acts* 19. 4. (2*dly*,) His Doctrine being more excellent than theirs, the Goſpel of God beginning then to be preached, *Luke* 16. 16. the higheſt Precepts of *Chriſtian* Charity propounded, *Luke* 3. 11. *Chriſt* the true Light being then atteſted to by *John*, *that all Men might believe in him*, John 1. 7. and he being by him declared to be *the Lamb of God that taketh away the Sins of the World*, ver. 29. and who ſhould *baptize them with the Holy Ghoſt*, ver. 33. was the greateſt of *Prophets*. He was ſo (2*dly*,) by reaſon of the Succeſs, and Efficacy of his Doctrine. e

(a) *Non ait tu es qui veniſti, ſed tu es qui venturus es, & eſt ſenſus, manda mihi, quia ad infernum deſcenſurus ſum, utrum te & inferis enuntiare debeam, qui enunciavi ſuperis.* Hieron. in Locum. *Johannes ait, tu es qui venturus es in infernum ſine dubio.* Ruff. in Symb. Διὰ τοῦτο εἶπε σὺ εἶ ὁ ἐρχόμενος τυγχάνει ὁ εἰς ᾅδου μέλλων καταβαίνειν.

(b) Μὴ φοβῇ λέγειν ὅτι Ἰωάννης εἰς ᾅδου κατεβέβηκε κηρύσσων τ Κύριον ἵνα προσέλθῃ αὐτῷ, καταλλόσσοντα διὰ τοῦτο ἐπιστάντα, καὶ σὺ εἶ ὁ ἐρχόμενος. Com. in lib. Reg. Edit. Huet. To. 1. p. 34. A. & p. 35. A. *In hunc ſententiam maxima pars Veterum conceſſit.* Maldonat. in locum.

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Doctrine, almost the whole Nation flowing in to his Baptism, and confessing their Sins, *Matth.* 3. 5, 6, whence it is added, that from *the days of John the Baptist the Kingdom of Heaven suffers Violence*, v. 12.

f Ibid. Ὁ δὲ μικρότερος, *But he that is least in the Kingdom of Heaven is greater than he.*] Not the meanest *Christian*, but the meanest *Evangelical Prophet*, or Preacher of the *Christian* Doctrine is greater than he. (1.) In respect of his Office, which was to preach *Christ crucified*, his Resurrection from the dead, his Exaltation to the right Hand of God, the Blessings tendred to those that should believe in his Name; and therefore also, (2.) In respect of his Doctrine, which was more spiritual, and heavenly, than that of *John*, and more express in the Revelation of the new Covenant established in the Blood of *Jesus*, and *founded upon better Promises*, Heb. 8. 6. (3.) In respect of that Divine Assistance by which their Doctrine was confirmed, for *John did no Miracle*, John 10. 41. whereas *they went forth preaching every where, the Lord working with them, and confirming the words with Signs following*, Mark 16. 20. The *Holy Ghost was not yet*, John 7. 39. and so he fell not upon *John*; whence he comparing himself with *Jesus*, who was from above, *John* 3. 31. and had the *Spirit above measure*, v. 34. saith of himself, *He that is of the Earth, speaketh of* (or from) *the Earth*, v. 31. whereas the *Evangelical Prophets* spake by the Gifts, and Afflatus of the *Holy Ghost*, which *Christ* sent down from Heaven on them.

g Ver. 12. *And the violent take it by force.*] i. e. And they who by their continual Attendance on the Doctrine of it preached to them, their Care to understand it, and readiness to receive it, shew their ardent Desires to be made partakers of it, and do ἀγωνίζεσθε *contend* for an Entrance into it, do by these means prevail. There is another Exposition of these words to this effect, *i. e.* the *Publicans* and Sinners, and the meaner Crowd of the *Jews*, who are look'd upon by the *Scribes* and *Pharisees* as Persons who have no right to the Blessings of the *Messiah*, and so as violent Persons, and invaders, and intruders, embrace the *Gospel*, and as it were take it by force from the *Scribes* and learned *Doctors*, who challenge the chiefest place in this Kingdom, according to those words of *Christ* to them, *The Publicans and Harlots go before you into the Kingdom of God, for ye believed not John coming to you in the way of Righteousness, but the Publicans and Harlots believed him*, Matth. 21. 31, 32. and that which renders this Interpretation the more considerable is this Observation, that in the *parallel* place, *Luke* 7. 28, 29, 30. instead of these words, *the Kingdom of Heaven suffers Violence*, we have these, *and all the People, and the Publicans justified God, being baptized with the Baptism of John, but the Pharisees and Lawyers rejected the Counsel of God, being not baptized of him.*

Ver. 14. Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι· *And if you will receive it, that is that Elias which was for to come.*] Here note, h

1*st*, That it was the general Tradition of the *Jewish* Nation, that *Elias* the *Tisbite* was to come in Person, as the Fore-runner of the *Messiah* of the *Jews*, that he in Person was *to anoint* him, and make him known unto the People; and that before the Advent of the *Son of David*, *Elias* was to come to preach concerning him. This is the import of the Question put to St. *John*, John 1. 21. *Art thou Elias?* And of the Saying of the *Scribes*, *Elias must first come and restore all things*; Matth. 17. 10. of the Interpretation of the Seventy, *Behold I send unto you* Ἠλίαν τὸν Θεσβίτην, *Elias the Tisbite*, Mal. 4. 5. and of that Saying of the Son of *Sirach*, Eccluf. 48. 10. *Elias was ordained for Reproofs in their times, to pacifie the Wrath of the Lord's Judgment before it break into Fury, and to turn the Heart of the Father to the Son, and to restore the Tribes of Jacob.* And suitably to these Assertions, (c) *Trypho* the *Jew* declares, That ἡμεῖς πάντες προσδοκῶμεν τὸν Ἠλίαν χρῖσαι αὐτὸν ἐλθόντα, *all we Jews expect Elias to anoint Christ at his coming.* It also was the general Tradition of the Writers of the *Christian Church*, even from the second Century, that *Elias* the *Tisbite*, by virtue of those words of *Malachy*, is to come in Person before our Lord's *second Advent*, to prepare Men for it. This Opinion of the coming of *Elias*, tradit tota Patrum antiquitas, *all the ancient Fathers have delivered*, said (d) *De la Cerda.* Constans est Patrum, omniumque consensu receptissima Ecclesiæ opinio, *it is the constant and most received Opinion of the Church, and all the Fathers*, saith (e) *Huetius.* Constantissima semper fuit Christianorum opinio, *It was always the most constant Opinion of Christians that Elias was to come before the day of Judgment*, saith (f) *Maldonatt. It is*, saith (g) Mr. *Meade*, *well known that all the Fathers were of this Opinion. He is to come*, saith (h) *Petrus Alexandrinus*, κατὰ τὴν τῆς ἐκκλησίας παράδοσιν, *according to the Tradition of the Church*, saith *Arethas Cæsarienſis*, *according to the unanimously received Opinion of the Church.* Note, i

2*dly*, That in opposition to this received Tradition of the *Jews*, *Christ* here asserts two things. (1.) That *John* the *Baptist* was the very

(c) Dial. p. 268. (d) In Tertull. de Resur. carn. c. 23. (e) Not. in Orig.
(f) In locum. (g) Disc. 25. p. 48. (h) In Apoc. 11.

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very Perſon of whom it was written, *Behold I ſend my Meſſenger before thy Face*, v. 10. St. *Mark* aſſures us of the ſame thing, by ſaying that the beginning of the Goſpel of *Jeſus Chriſt*, was, by the preaching, and baptizing of this *John*, *as it was written of him, Behold I ſend my Meſſenger before thy Face, who ſhall prepare thy way before thee*, Mark 1. 1, 4. (2.) That this Meſſenger deſcribed by the *Prophet Malachy*, Chap. 3. 1. as one to be ſent before the Face of the Lord, was the very ſame Perſon promiſed by the ſame *Prophet* in theſe words, *Chap.* 4. 5. *Behold I ſend you Elijah the Prophet before the great and terrible day of the Lord come*; and therefore that *Elijah* could be no other than *John* the *Baptiſt*: For when deſcending from the Mount, *Chriſt* ſaith to his *Diſciples*, *Tell no Man of the Viſion, till the Son of Man is riſen from the dead*, Matth. 17. 9. They thinking ſuitably to this *Tradition*, that this *Elias*, who appeared in the Mount, was viſibly to appear among them, to anoint the *Meſſiah* in the ſight of all the People, and order all things belonging to his Advent, ask this Queſtion; ſeeing according to the Doctrine of the *Scribes*, *Elias muſt firſt come*, v. 10. and do theſe things, why is it thou forbiddeſt to ſpeak of his Appearance? To this Enquiry our *Saviour* anſwers, that it is very true there is a Promiſe of an *Elias* to come, and *reſtore all things*, v. 11. *But I ſay unto you*, the *Elias* promiſed, ἤδη ἦλθε *hath come already*, and the *Scribes* knew him not, *but did unto him whatſoever they would*, v. 12. And then it follows, that his *Diſciples underſtood that he ſpake to them of John the Baptiſt*, v. 13. They therefore underſtood what the *Fathers* did not, and others will not learn from *Chriſt*'s plain words, that *John* the *Baptiſt* was the *Elias* promiſed, as the Fore-runner of the great and terrible day of the Lord; whence it doth plainly follow, that they who do not think *John Baptiſt*, and he only, was the *Elias* mentioned by the *Prophet*, muſt miſtake. For our *Lord* plainly ſaying, That *that Elias*, of whom the *Scribes* made mention as the Fore-runner of his Advent, was *already come*, and giving them no intimation that any other was to be expected after the coming of this one, there can be no pretence from the *Tradition* of the *Scribes*, or from the Saying of the *Prophet* to expect any other. Moreover our Lord, as if he had foreſeen, and had deſigned to confute this *Jewiſh* Fable, ſpeaks here more plainly thus, *All the Prophets and the Law propheſied until John, and if you will receive, i. e.* attend to, and believe it, *this is that Elias which was for to come.* (i) By which words he moſt plainly teacheth, that that *Elias* of whom the *Prophets* ſpake as of one for to come, was come already; and makes it manifeſt, that all that was in *Malachy*, or any other *Prophet*, ſpoken of *Elias*, was made good in the *Baptiſt*, who came *in the Power and Spirit of Elias*, Luke 1. 16. and was to be underſtood of him alone, as much as if he had in expreſs words aſſerted, that he only was the *Elias* that was to come, and they were not, by virtue of any *Propheſie*, to look for, or expect another. For thus our *Saviour* ſpeaks, The *Prophet Malachy* ſaith, *Behold I ſend my Meſſenger before my Face*; Now, I aſſure you, the *Baptiſt* is the very Perſon of whom this is written; the ſame *Prophet* ſaith, *Behold I will ſend you Elias the Prophet, &c.* whence your *Scribes* teach you to expect the perſonal Appearance of *Elias the Tisbite*, as the Fore-runner of your *Meſſiah*; but if you will receive the true interpretation of thoſe words from me, St. *John* the *Baptiſt* is that *Elias*, which according to that *Propheſie*, was to be his Fore-runner.

Object. 1. But againſt this plain Aſſertion of our Lord it is objected, that in the *Tranſlation* of the Seventy, the words run thus, *Behold I will ſend you* Ἠλίαν τ Θεσβίτην, *Elias the Tisbite*, which denotes *Elias* in Perſon, and cannot be applied to St. *John* the *Baptiſt*.

Anſw. To this I anſwer, That this Argument is of no Force, becauſe it is founded not on the *Original*, but only on a *Tranſlation* which is not *authentick*. (2.) From this Tranſlation it may be probably collected, that this imagination of the Appearance of the *Tisbite*, obtained then among the *Jews*; but hence it will not follow that it was true, any more than that the *Doctrine* of the *Millennium*, and of *Chriſt*'s temporal Kingdom muſt be true, becauſe they were received by that Nation as ſuch. (3.) By the ſame reaſon, and figurative way of ſpeaking, the *Baptiſt* may as well be called *Elijah* the *Tisbite* as *Elijah* the *Prophet*, that only ſhewing the Country of that *Prophet*, as the other doth his Office; ſo that if the *Baptiſt* deſerved to be called *Elijah* the *Prophet*, becauſe he came in the *Spirit* and *Power of Elijah*, he muſt deſerve to be called *Elijah the Tisbite* on the ſame account, ſeeing *Elijah* the *Prophet* was *Elijah* the *Tisbite*. But,

2*dly*, *It is objected*, That the day mentioned, *Mal.* 4. 5. as the time of the coming of *Elijah*, is ſtiled, *the great and dreadful day of the Lord*, which ſeemeth proper to the day of Judgment; whereas the day of *Chriſt*'s firſt coming is not ſo called, but rather *an acceptable day*, and *a day of Salvation.*

Anſw. To this I anſwer, That the day of our Lord's firſt coming, conſidered as reaching to the Deſtruction of *Jeruſalem*, was indeed a very dreadful and terrible day. Thus in the *Prophet Joel*, we read of *a day of the Lord*

(i) *Vide* Pocock. in locum.

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Lord described in the same Expressions. *The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible day of the Lord come*; and yet St. *Peter*, speaking of what was done after our Lord's Ascension, and citing these very words, saith, *This was that which was spoken by the Prophet Joel*, Acts 2. 16. Moreover, our *Blessed Lord* speaking of the Destruction of *Jerusalem*, and of the Miseries that should befal that very Generation, saith, *These shall be the days of Vengeance*, such days of Tribulation *as never were from the beginning of the World, and never shall be afterwards*, Luke 21. 22. Matth. 24. 21. Yea, the Tradition of the *Jews* doth in their *Talmud* make mention of such great Afflictions which should happen in the days of their *Messiah* unto *Israel*, that happy should he be who did not see them: (k) Which notwithstanding, this day might be stiled, *an acceptable day, a day of Salvation* to them who received our *Jesus* as their *Saviour*, believed in him, and obeyed his Sayings; according to the words of the *Prophet Malachy*, *Behold the day cometh which shall burn as an Oven*, &c. *but to you that fear my Name shall the Sun of Righteousness arise with healing in his Wings*, Mal. 4. 1, 2. Whence after this most terrible Description our Lord speaks thus to his *Disciples*, Luke 21. 18, 19. *Be not ye terrified, when these things shall happen, in patience possess your Spirits, for there shall not one Hair of your Heads perish: when these things come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh*, v. 28.

Object. It is farther objected, that *John* expressly denies that he was *Elias*; for when the *Jews* from *Jerusalem*, and the *Priests* and *Levites* were sent to him, saying, *Art thou Elias?* He said, *I am not*, John 1. 21.

Answ. If this Objection be of any Force, it will also prove that *John* the *Baptist* was no *Prophet*; for to the following Enquiry, *Art thou a Prophet?* He still answers *no*; whereas our *Saviour* attested, That he was *a Prophet, yea, and more than a Prophet*, Matth. 11. 9. and all the People so accounted of him. (l) His meaning therefore is only this, I am not that *Elias* in Person whom you expect, nor am I such a *Prophet*, as in the days of the *Messiah* you expect to rise from the Dead. And *Expositors* tell us, he chose to answer thus out of Modesty, that he might not commend, or bear witness of himself, thinking it more convenient that *Christ* should thus bear witness of him, than that he should ascribe so great a Dignity to himself.

Object. 4. It is objected, that after St. *John* was beheaded, our *Saviour* saith, *Elias truly shall first come and restore all things*; now how, say they, can this be spoken as a thing future of *John Baptist* then? This therefore must be understood of some other *Elias* to come hereafter. This is the ground on which this Doctrine is established by *Justin M.* that our Lord taught it, saying, (m) Ἠλίας ἐλεύσεται, *that Elias shall come.* And in this he is followed by *Theodoret*, and many of the *Ancients.*

Answ. After that our Lord had uttered these words, not in the future, as the *Vulgar* reads them, but in the present Tense, *Elias cometh*, or *Elias coming first restoreth all things*, Matth. 17. 11. Mark 9. 11. he adds immediately of the same *Elias*, of whom he had said, *He cometh*, or *he shall come first*, that ἤδη ἦλθε, *he is now come*, ὅτι ἐλήλυθε, *that indeed he was come*, Matth. 17. 12. And again, if you will receive it, this *Baptist* is that *Elias*, ὁ μέλλων ἔρχεσθαι, *who is for to come*; and when he had said these words, then his *Disciples* understood that he spake of *John* the *Baptist*, i. e. that he meant him, and no other, when he spake of an *Elias* who was for to come.

So that the meaning of our Lord's words is plainly this, *True it is, as the Scribes say, Elias is to come before the Messiah, and it is also true, that John is that Elias which was, when Malachy spake those words, to come afterwards, but then He was not yet to come when our Saviour spake of him*, but as he saith expressly, *was already come*; tho' they who said *Elias must first come*, knew him not when he was come. And truly, had our Lord spoken of one *Elias*, *viz. John* the *Baptist*, and the *Prophet Malachy* of another; had *Christ* spoken of an *Elias* to come at his first Advent, and the *Prophets* and the *Scribes* of one to come at his second Advent, he had not answered his *Disciples* Question, but deluded them. And that the *Elias* here spoken of was to appear at our Lord's first coming, is apparent from the Enquiry of the *Disciples*: Why, say the *Scribes*, *Elias* must first come, before the Son of Man; for the *Tradition* of the *Scribes* was, that *Elias* was *to anoint the Messiah, and make him known unto the People.* And 'tis as evident from our Lord's Answer, *Elias cometh first*, i. e. before my Resurrection, of which I now speak; from this place therefore it never can be proved that any other under that Character, is to appear before his second coming.

Object. It farther is objected, That the *Elias* mentioned by *Malachy*, was to turn the Hearts of the *Fathers* to the *Children*, and was, according to our *Saviour*'s Acknowledgment, to restore, or set all things in order; which seemeth not to have been done by the Ministry of the *Baptist*, who continued but a short time, and did no such things as these words seem to imply; it remains therefore,

(k) *Vide* Dr. Pocock in Mal. 3. v. 2. (l) Dr. Pocock, ibid. (m) Dial. cum Tryph. p. 268.

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that theſe words ſhould be fulfilled by an *Elias*, who ſhall be the Fore-runner of *Chriſt*'s ſecond Advent,

Anſw. To this I anſwer, That all who will not give the Lie unto the *Angel* ſent to *Zachary*, muſt be obliged to confeſs, the *Baptiſt* did fulfil the Prophecy of *Malachy*. For, of the *Baptiſt* he thus ſpeaks, *He ſhall be great before the Lord, and many of the Sons of Iſrael ſhall he turn unto the Lord; for he ſhall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Diſobedient to the Wiſdom of the Juſt, to make ready a People prepared for the Lord:* If then *John Baptiſt* did not fulfil the words ſpoken by the *Angel*, we muſt confeſs, the *Angel* was deceived, and *Zachary* deſerved not the Puniſhment he ſuffered for disbelieving his Teſtimony; but if he did fulfil theſe Sayings of the *Angel*, he alſo muſt fulfil the Words contained in the *Prophet Malachy*, becauſe the *Angel* ſpeaketh in the very words of *Malachy*.

Again, Our *Saviour* acknowledging, that an *Elias* was to come before him, *and reſtore all things*, adds, that he who was to come *to reſtore all things, was already come*, and was the *Baptiſt:* He therefore muſt have *reſtored all things*, or it muſt be confeſſed, that he did not *execute* his Office, or fulfil what was written of him. Moreover, the *Holy Ghoſt*, by the Mouth of *Zachary*, ſpeaks thus concerning *John*, *And thou Child, ſhall be called the Prophet of the Higheſt; for, thou ſhalt go before the Lord, to prepare his Way*, Luke 1. 76. which is the very thing the *Prophet Malachy* declares to be the Office of his *Meſſenger*. And, whoſoever ſhall conſider what in the Goſpel is ſaid of *John* the *Baptiſt*, and ſhall compare thoſe things with what the *Prophet Malachy*, and even the *Scribes* averr'd, That the *Elias* promiſed ſhould do, will eaſily perceive all that was ſaid, or propheſied concerning *Elias*, was ſo punctually fulfilled by the *Baptiſt*, as to cut off all farther expectation of the completion of this *Prophecy*, by any perſonal Appearance of *Elias*, before our *Saviour*'s ſecond Advent. (n) For the *Prophet* ſaith, *Behold, I will ſend Elias*; and the Goſpel ſaith, *There was a Man ſent from God, whoſe Name was John*; and, that this *John* was that *Elias which was for to come*. The *Prophet* ſaith of his *Elias*, that he was to come *before the great and terrible Day of the Lord:* And in the Goſpel, *John* is ſaid to come *when the Day of Wrath was coming*, when the *Ax was laid to the Root of the Trees, and every Tree that brought not forth good Fruit, was to be hewn down, and caſt into the Fire*, Matth. 3. 10. when He was now appearing, *whoſe Fan was in his Hand, to purge his Floor, and gather the Wheat into his Barn, and to burn up the Chaff with unquenchable Fire*, Matth. 3. 12. he came at the time, when, ſaith our *Saviour*, *their Houſe was to be left unto them deſolate*, Matth. 23. 38. when the *deſolation of their City, Nation, and Temple*, was irreverſibly at hand; when the Enemies of *Jeruſalem* were *to caſt a Trench about her, and lay her even with the ground, and her Children within her*; Luke 19. 43. Here it is ſaid, That this *Elijah* ſhould *turn the Hearts of the Fathers to the Children*, &c. i. e. that he ſhould preach to young and old, Converſion and Repentance: And in the Goſpel, it is ſaid of *John*, That he ſhould *turn many of the Children of Iſrael to the Lord their God*, that he ſhould *turn the Hearts of the Fathers to their Children, and of the Diſobedient to the Wiſdom of the Juſt*; that he preached to all the *Baptiſm* of Repentance, *Luke* 3. 3. and that with ſuch ſucceſs and good effect, that *Jeruſalem*, and *all Judea*, and *all the Regions round about Jordan, went out to him, and were baptized of him, confeſſing their Sins*, Matth. 3. 5, 6. *that all the People and the Publicans juſtified God, being baptized of John*, Luke 7. 29. So effectual was his Miniſtry, that many of the *Scribes* and *Phariſees* came to his *Baptiſm*, Matth. 3. 7. and even the *Soldiers* and the *Publicans* to be inſtructed by him. *Luke* 3. 13, 14. He prevailed generally with the *Jews* to unite in one common *Baptiſm*, that of Repentance; and, whereas the Tradition of the *Scribes* taught, That *Elias* was to anoint the *Meſſiah*, and make him known to the People, *John* did *baptize* him, and declare unto the People, that he was *the Lamb of God*, John 1. 29. and at his *Baptiſm* by St. *John*, he was anointed by the *Holy Ghoſt*, Matth. 3. 16.

What therefore better can agree, than the *Prophecy* in *Malachy*, and the Matter of Fact in the *Goſpel?*

What can be farther requiſite, to ſhew, That the Perſon who is characterized thus by the *Prophet*, and who ſo punctually anſwer'd to that Character in the *Goſpel*, is one and the ſame Perſon, and that no other ought to be expected by virtue of this *Prophecy?*

Ver. 17. Ἠυλήσαμεν ὑμῖν, &c. ἐθρηνήσαμεν ὑμῖν· *We have piped to you, — we have mourned to you.*] The *Jews* had their *Tibiæ*, or Pipes, ſaith *Buxtorf*, for two uſes; for Joy, and for great Lamentations. Hence ſaith the Prophet *Jeremy*, *My Heart ſhall ſound for Moab like Pipes*, Chap. 48. 35. ſaith *Iſaiah*, like an *Harp*, Iſa. 16. 11. So (o) *R. Salomon* ſaith, Tibiæ adhibentur in Nuptiis & in Funeribus, *Pipes*

(n) Vid. Pocock. p. 105.

(o) In Ezek. 27.

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Pipes are used at Marriages and Funerals: Thus we read of the αὐληταὶ, or *Tibicines*, present at the Death of the *Ruler*'s Daughter, *Matth.* 9. 23. καὶ ἀλυμάζοντας ὀχλον, and *lamenting much*; which *Greek* word seems plainly to be derived from חלול, a *Pipe*; and the *Jews* say, That *a poor Israelite is bound to procure two Minstrels, and one Woman to lament at his Wife's Funeral:* To this double use of Pipes, which Children imitated, our Lord, saith *Buxtorf*, referreth in these words, *In Voce*, חלול, *p.* 766.

k Ver. 19. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, *But Wisdom is justified of her Children.*] The common Interpretation of these words, is this, That καὶ *and*, is here put for *but*; as it is frequently in the *Old Testament*, viz. *Gen.* 31. 7. *Ex.* 1. 17. *Num.* 4. 20. *Deut.* 1. 43. *Jos.* 1. 8. 1. *Sam.* 1. 13. *Psal.* 4. 3. — 9. 8. And, in the *New Testament*, Matth. 12. 43. — 13. 22. — 16. 4. — 17. 12. John 5. 40. Acts 10. 28. 1 Thess. 2. 18. that *Wisdom* is the *Doctrine* of St. *John*, and *of Christ*, the *Wisdom of the Father*; that the *Children of Wisdom* are those who study and seek after true Wisdom, as those who study *Physick*, are Medicorum Filii, *the Sons of Physicians*; and those who followed and learned of the *Prophets*, are stiled Filii Prophetarum, *the Sons of the Prophets*, 2 Kings 2. 3,—15. and these do justifie her, *i.e.* do approve of, and receive her Doctrines: According to which Interpretation, the sense runs thus, *That tho' the Scribes and Pharisees reject my Doctrine, and that of my Forerunner, and revile those that preach it, yet the Wisdom of it is discerned and approved by those who bear a true affection to Wisdom, and are disposed to obey her Precepts:* Or else this may be looked upon as a continuance of the Scoff of the *Pharisees* thus, *and they say also, that Wisdom is justified of her Children*, i. e. This *Jesus* who pretends to be a Teacher of the highest *Wisdom*, and represents our *Wise Men* as Fools, behold the Fruits of his Wisdom, *Gluttony*, and *Drunkenness*, whilst we fast twice a Week; behold what Associates he draws to him, and converses with, *Publicans* and *Sinners*, those whom our *Wise Men* will not touch, and much less eat and drink with; from these Fruits, and these *Associates*, who attend upon his Doctrine, and may be called his *Sons* and his *Disciples*, you may judge of his *Wisdom*, for true Wisdom may be discerned by its Works; and to strengthen this Interpretation, it may be observed from St. *Jerom* on the place, that *in quibusdam Evangeliis legitur, justificata est Sapientia ab operibus suis*; and that they who were taught by any Doctor, were called his *Children*. See the Note on 1 *Cor.* 4. 15.

l Ver. 24. Ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί, *It shall be more tolerable for the Land of Sodom in the day of Judgment, than for thee.*] Here note from these words, *because they repented not*, The Power of Miracles to confirm the Truth of *Christ*'s Doctrine, and to prevail with those that heard him to repent sincerely, according to his Exhortation, *Repent ye, for the Kingdom of Heaven is at hand*; for had not the Miracles he wrought among them been a sufficient means to induce them to this *Repentance*, *Christ* must not only have upbraided, but pronounced the heaviest Judgments against these Cities, for not doing that which they had no sufficient means afforded them to perform?

2*dly*, Those words, *If the Works that have been done in thee, had been done in Tyre and Sidon, they would have repented*, seem to bear this sense; if the Exhortations to Repentance, and the Threats made against *Tyre* and *Sidon* for their Sins, by the *Prophet Isaiah*, *Chap.* 23. 1, 4. *Jerom.* 25. 22. — 47. 4. *Ezechiel*, *Chap.* 26. and *Chap.* 28. *Zachariah* 9, 2, 3, 4. had been confirmed to them by such *Miracles*, as I have done in these two Cities, they would have wrought in them *sincere Repentance*; for that our *Lord* here speaks of such Repentance is evident, (1.) Because he says, *they would have repented in Sackcloth and Ashes*; which is the usual Description of the most full Repentance, as in the case of *Nineveh*, *Jonah* 3. 5. See *Isa.* 58. 5. *Jer.* 6. 26. *Lam.* 2. 10. *Dan.* 9. 3. *Judith* 4. 15. (2.) Because the Lord here speaks of that Repentance which his Doctrine and Miracles were designed to produce in those Cities, and for the want of which he there upbraids them; which sure must be the want not of external, *hypocritical*, but inward, and sincere Repentance; nor doth our *Saviour* say, *it may be*, or *'tis likely* they would have repented, but *categorically*, they would have done it. Note,

3*dly*, That *to be exalted up to Heaven*, and *be brought down to Hell*, are *allegorical* Expressions taken from the *Old Testament*, and signifying the highest Exaltation, and the lowest Depression. So *Isa.* 14. 13, 15. *Thou hast said in thy Heart, I will ascend into Heaven*, &c. *but thou shalt be brought down to Hell.* And *Chap.* 57. 9. *Thou didst debase thy self to Hell.* And lastly, from those words, *It shall be more tolerable for Sodom, and for Tyre and Sidon in the day of Judgment*; to that which hath been noted on *Chap.* 10. 15. add, that this seems to be spoken to suppress the Pride of the *Jewish* Nation, and the Severity of their Judgment upon others; they being wont to say, that the whole *Jewish* Nation, saving some few *Hereticks* and *Apostates*, should be saved, but that the People of *Sodom* should have no Portion in the World to come; whereas our Lord declares, that even the *Sodomites* should have a milder Doom in that great Day, than the unbelieving *Jews*. See Additions N° 15. (15)

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m Ver. 25. Ἀποκριθεὶς εἶπεν, *Anſwering ſaid,*] This Phraſe is often uſed in the *New Teſtament*, when nothing had gone before to which an Anſwer could be accommodated; and therefore then it only ſignifies, that ſuch a one ſpake with relation to ſuch a matter, ſaying; ſo it occurs, *Matth.* 22. 1. *Mark* 9. 38.—— 11. 14. *Luke* 13. 14. See the Note there.

n Ibid. *Becauſe thou haſt hid,* &c.] Here our *Saviour* doth not thank God that he had hid theſe things from the *Wiſe*, but that having done ſo, *He had revealed them to Babes.* So the *Apoſtle* ſaith, *Rom.* 6. 17. *God be thanked that ye were the Servants of Sin, but now ye have obeyed from the Heart the form of Doctrine delivered to you*; that is, that whereas formerly ye were the Servants of Sin, ye have now been obedient to the Laws of *Chriſt*.

The Wiſe and Prudent here are not Men truly and ſpiritually wiſe, but Men poſſeſſed with carnal worldly Wiſdom, and with a ſwelling Conceit of their Proficiency in Wiſdom, both which things indiſpoſe Men to embrace true ſpiritual Wiſdom, and from theſe God is therefore ſaid to have hid the Wiſdom of the Goſpel, becauſe he permitted them to continue in that Self-conceit, and worldly Mindedneſs, which cauſed them to reject it, as being not agreeable to their Inclinations, and miſtaken Sentiments.

The *Babes* are thoſe humble, modeſt Perſons, who having a low eſteem of their own Wiſdom, give themſelves up to the Divine Wiſdom, and being free from carnal, and worldly Affections, and having nothing in them to oppoſe this ſpiritual Wiſdom, are fitted to embrace it when it is revealed; it being therefore ſuitable to the Wiſdom, and the good Pleaſure of that God who *reſiſts the proud, but giveth Grace to the humble*, to make known his Will to Perſons ſo prepared to receive it, our Lord adds, *ſo it ſeemeth good in thy ſight.*

o Ver. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, *All things are delivered to me of my Father.*] Here the Note of the *Reverend* Dr. *Hammond* is this, that *all things here ſeem to belong to Perſons, rather than to things, for of thoſe he peculiarly ſpeaks under the Title of Babes; nor is the neuter Gender any Objection againſt this, it being ordinarily uſed for Perſons.* So τὸ ἀπολωλὸς, *that which is loſt*, Chap. 18. 11. *is the little ones*, v. 14. *the loſt Sheep of the Houſe of Iſrael*, Chap. 10. 6. So *Heb.* 12. 13. 1 *John* 5. 4. and ſo his *Paraphraſe* runs thus; *all that come to me, and believe on me, are by my Father enlightning, and ſtirring up their Hearts, and uſing all powerful and proper means for that end, brought to me*, John 6. 37, 44, 45. *And none acknowledgeth me but the Father, and they who, by the Miracles which the Father enableth me to do, are attracted by me; as on the other ſide none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he who believes his Doctrine concerning him.* See *John* 1. 18. 1 *John* 2. 23.—5. 20.

p Ver. 28. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt.*] For Explication of theſe words let it be noted.

1*ſt*, That *to come to Chriſt*, in the Phraſe of the *New Teſtament*, is to believe in him, and become one of his *Diſciples*; thus *he that cometh to me ſhall not hunger*, John 6. 35. is in the following words expounded thus, *He that believeth in me ſhall not thirſt.* Again, *If any Man thirſteth, let him come unto me to drink*, ſaith *Chriſt*, John 7. 37. *For he that believeth in me, out of his Belly ſhall flow Rivers of living Water*, v. 38. Thus when our *Saviour* had complained of the *Jews*, that *on him whom God had ſent, they would not believe*, John 5. 38. he *v.* 30. changeth the Phraſe thus, *You will not come unto me that you might have Life.* Note,

2*dly*, That the taking the *Yoke* is a *Judaical Phraſe*, their *Doctors* ſpeaking frequently of the *Yoke* of the Law, the *Yoke* of the Commandments, and the *Yoke* of the Kingdom of Heaven, which is *Chriſt's Yoke.* Note,

3*dly*, That the Law of Ceremonies, impoſed on the *Jews* by *Moſes*, is ſtiled by St. *Paul*, ζυγὸς δουλείας, *a Yoke of Bondage*, Gal. 5. 1. and by St. *Peter*, *a Yoke which neither they, nor their Fathers were able to bear*, Acts 15. 10. by reaſon of the long and frequent Journies to *Jeruſalem*, and the great Payments for *Tithes*, and *Offerings*, it impoſed upon them, and the *Burthens* which, beſides this, the *Phariſees* laid upon them by their *Traditions*, are ſtiled by our Lord, φορτία βαρέα καὶ δυσβάστακτα, *heavy Burthens, and grievous to be born.* Note,

4*thly*, That all theſe ceremonial Performances, when obſerved moſt exactly, could not perfect the Obſerver as to his *Conſcience*, or take away the guilt of Sin, and ſo could give no Peace, or Reſt unto the Soul, whereas *being juſtified by Faith* in Chriſt, we *have Peace with God*; Rom. 5. 1. This is the thing the *Apoſtle* deſigns to eſtabliſh in the Epiſtle to the *Hebrews*, and this is that to which the words, ἀναπαύσω and ἀνάπαυσις *Reſt to the Soul*, ſeem plainly to refer: thus *Noah* had his Name from נוח *to reſt*, becauſe, ſay they, οὗτος διαπαύσει ἡμᾶς, *He ſhall give us Reſt from our Labours*, Gen. 5. 29. That is, ſaith *Aben Ezra* on the place, *from the Troubles of our Minds.* And when after the Deluge *Noah* had ſacrificed, *God ſmelled an Odour of Reſt*, ſaith the *Hebrew*; ὀσμὴν εὐωδίας, *an Odour of ſweet Savour*, ſaith the *Seventy*; that is, ſaith the *Targum*, *He reſted from his Anger, and was appeaſed.* Here then our *Saviour*, who gave up himſelf for a *Sacrifice* and *Oblation of ſweet Savour*, Eph. 5. 2. with

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which the *Father* was well pleaſed, repreſents himſelf, as a ſecond *Noah*, to give reſt to Men, from the Labours and Troubles of their Minds, and procure them Peace and Favour with God, as *Noah* by his Sacrifice had done.

CHAP. XII.

1. AT that time, *(viz.)* on the Sabbath day, *(following the ſecond day of the Paſſover*, Luke 6. 1. See the Note there,) Jeſus went through the Corn, and his Diſciples were an hungred, and began to pluck the Ears of Corn, and *(rubbing them with their Hands*, Luke 6. 1.) to eat *(of the Corn.)*

2. But when the Phariſees ſaw it, they ſaid
a unto him, behold [a] thy Diſciples do that which it is not lawful to do on the Sabbath day.

3. But he ſaid unto them, have ye not read *(a like caſe in)* what David *(and his Followers)* did when he was an hungred, and they that were with him?

4. How he entred into the Houſe of God, *(or the Court of the Tabernacle,)* and did eat the Shew-bread, which *(it)* was not lawful *(otherwiſe)* for him to eat, neither for them which were with him, but only for the Prieſts?

5. Or have ye not read *(what is contain'd)* in the Law, how *(it requires)* that on the Sabbath days the Prieſts in the Temple *(ſhould do thoſe works, which being done by others would)* prophane the Sabbath, and are blameleſs?

6. But *(and moreover)* I ſay unto you, that in this place is one greater than the Temple; *(ſo that if the Temple Service would excuſe their Labour, from being a Prophanation of the Sabbath, who attend on it, much more will the Service which my Apoſtles owe to me excuſe them from Prophanation of the Sabbath, by eating of the Ears of Corn, as they paſs along, that they may be the better able to attend upon my Service.)*

7. But if *(therefore)* ye had known what this meaneth, I will have Mercy and not Sacrifice, *(or that God prefers Charity towards them that are in need, even before his own ritual Inſtitutions,)* ye would not have condemned the guiltleſs.

(And he (alſo) ſaid unto them, the Sabbath was made for (the ſake of) Man, and not Man for (the ſake of) the Sabbath; and ſo the Reſt required by it muſt yield to the Neceſſities of Man.)

8. For the Son of Man is Lord alſo of the Sabbath; (i.e. *he who is emphatically ſo ſtiled is ſo.* See Note on *v.* 2.)

9. And when he was departed thence, he *(on another Sabbath day*, Luke 6. 6.) went into their Synagogue, *(and taught.)*

10. And behold there was a Man which had his Hand withered, *(and they watched him*, Mark 3. 2.) and [b] they asked him, ſaying, Is it lawful to heal on the Sabbath days? b
that *(if he did, by words, or Actions, juſtifie the doing this)* they might accuſe him; *(as not of God, becauſe he keepeth not the Sabbath day*, John 9. 16. *and might have a plauſible Cauſe to kill him, for violating the Reſt required on that day*, John 5. 16.)

(Then he, knowing their Thoughts, ſaid unto the Man who had the withered Hand, ſtand forth in the midſt, and he aroſe and ſtood forth: Then ſaid Jeſus unto them, I will (alſo) ask you one thing, (in anſwer to your Queſtion,) Is it lawful on the Sabbath days to do good, or to do evil, to ſave Life, or to deſtroy it? Luke 6. 8, 9. *and they held their Peace*, Mark 3. 4.)

11. And he ſaid unto them, What Man ſhall there be among you, that ſhall have one Sheep, and if it fall into a Pit on the Sabbath day, will he not lay hold on it, and lift it out *(on that day?)*

12. How much then is a Man better than a Sheep? Wherefore it is lawful to do well *(to Men)* on the Sabbath days.

13. Then *(looking upon them with Indignation*, Mark 3. 5.) ſaith he unto the Man, ſtretch forth thy Hand, and he ſtretched it forth, and it was reſtored whole like as the other.

14. Then the Phariſees *(were filled with Madneſs*, Luke 6. 11. *and)* went out, and held a Council againſt him, how they might deſtroy him.

15. But when Jeſus knew it, he withdrew himſelf from thence *(with his Diſciples to the Sea*, Mark 3. 7.) and great Multitudes followed him, and he healed them all. (See *Mark* 3. 7, 8, 9, 10, 11.)

16. And charged them that they ſhould not make him known *(to the Phariſees, who had conſulted how they might deſtroy him.)*

17. [c] That *(by this deportment)* it might c
be fulfilled which was ſpoken by Iſaias the Prophet, ſaying, *(Chap.* 42. 1.)

18. Behold my Servant whom I have choſen, my beloved in whom my Soul is well pleaſed, I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles.

19. He ſhall not ſtrive, nor cry, neither ſhall any Man hear his Voice in the Streets; (i. e. *he ſhall not be contentious, or ſet forth himſelf with noiſe, tumult, or oſtentation of what he doth.*

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20. A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment unto Victory; (i. e. *he ſhall not ceaſe to exerciſe all Acts of Charity to the Souls of them who are any way diſpoſed to receive it, tho' they be weak in Faith, till he hath planted the Evangelical Diſpenſation compleatly in the World, or till the time come that he ſhall execute his Judgments on the unbelieving ſtubborn Jews.*)

21. And in his Name ſhall the Gentiles truſt.

22. Then was brought unto him one poſſeſſed with a Devil, (*who had caſt him into a Diſeaſe, that made him*) blind, and dumb, and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23. And all the People were amazed, and ſaid, is not this the Son of David?

d 24. But when [d] the Phariſees (*and Scribes which came from Jeruſalem*, Mark 3. 22.) heard it, they ſaid, this Fellow (*hath a Devil*, Mark 3. 22. *and*) doth not caſt out Devils, but by Beelzebub the Prince of the Devils; (*he being a Violater of the Sabbath, and an Enemy to our Traditions, which are more weighty than the Law.*)

25. And Jeſus knew their Thoughts, (*and called them,*) and ſaid unto them (*in Parables, how can Satan caſt out Satan?* Mark 3. 23. *for*) every Kingdom divided againſt it ſelf is brought to Deſolation, and every City, or Houſe divided againſt it ſelf ſhall not ſtand.

26. And if Satan caſt out Satan, (*if he aſſiſt me in this Work, whoſe Doctrine is plainly oppoſite to the Concernments of his Kingdom, and who by theſe Miracles caſt him out of it*, he is divided againſt himſelf, how then ſhall his Kingdom ſtand?

e 27. And (*moreover,*) If I by [e] Beelzebub caſt out Devils, (*let me ask you,*) by whom do your Children, (*who exorciſe them in the Name of the God of Abraham, Iſaac, and Jacob,*) caſt them out? therefore they ſhall be your Judges; (i. e. *your Judgment, that they do this by the Power of God, ſhall condemn you, who aſcribe the ſame thing done by me in my Father's Name to the Aſſiſtance of the Devil.*

28. But if I, (*who profeſs my ſelf to be the*

f *Meſſias,*) caſt out Devils by the [f] Spirit of God, then the Kingdom of God is come unto (*among*) you.

29. Or elſe, how can one enter into a ſtrong Man's Houſe, and ſpoil his Goods, (*as I ſpoil theſe Principalities and Powers by theſe Miracles,*) except he firſt bind the ſtrong Man (*Satan,*) and then he will (*be able to*) ſpoil his Houſe? (*I therefore who thus oppoſe his Intereſts and Deſigns, and defeat his Power, can be no confederate with him.*)

g 30. [g] He that is not with me (*contending againſt Satan's Kingdom,*) is againſt me, and he that gathereth not with me (*Subjects to God's Kingdom,*) ſcattereth (*Men*) abroad (*from it*)

31. Wherefore (*this being ſo,*) I ſay unto you, all manner of (*other*) Sin and Blaſphemy ſhall be forgiven unto Men, [h] but the h Blaſphemy againſt the Holy Ghoſt, (*which is to come after me,*) ſhall not be forgiven unto Men.

32. And whoſoever ſpeaketh a word againſt the Son of Man, (*the Meſſias appearing in theſe humble Circumſtances*) it ſhall be forgiven him; but whoſoever ſpeaketh againſt (*the following Diſpenſation of*) the Holy Ghoſt, it ſhall not be forgiven him, [i] neither i in this World, neither in the World to come, (*but he ſhall be obnoxious to eternal Judgment*, Mark 3. 29.)

33. (*Therefore I ſay unto you,*) either (*take care to*) make the Tree good, and (*then*) his Fruit (*will be*) good, or elſe (*you will*) make the Tree corrupt, and (*ſo*) his Fruit (*will be*) corrupt, for the Tree is known by its Fruit; (*and ſo you will be known by the corrupt Judgment which you paſs on me, and on thoſe Operations of the Holy Ghoſt which ſhall teſtifie of me.*)

34. O (*you that are a*) Generation of Vipers, how can ye, being (*thus*) evil, ſpeak good things? for out of the Abundance of the Heart the Mouth ſpeaketh, (*ſo that,*)

35. A good Man out of the good Treaſure of the Heart, bringeth forth good things; and an evil Man out of the evil Treaſure (*of his Heart,*) bringeth forth evil things.

36. But (*whatever you may think of theſe malicious and blaſphemous words you ſpeak againſt me,*) [k] I ſay unto you, that every k idle word that Men ſhall (*thus*) ſpeak, they ſhall give account thereof in the day of Judgment.

37. For by thy words, (*if they be good,*) thou ſhalt be juſtified, and by thy words, (*if they be evil,*) thou ſhalt be condemned.

38. Then certain of the Scribes, and of the Phariſees anſwered (*ſpake,*) ſaying, Maſter, [l] we would ſee a Sign (*from Heaven*) l from thee.

39. But he anſwered, and ſaid unto them, an evil and adulterous Generation ſeeketh after a Sign, and there ſhall no Sign be given to it, but the Sign of the Prophet Jonas, (*lying three days in the Whale's Belly, and then riſing out of it.*)

40. For as Jonas was three days and three nights in the Whale's Belly, [m] ſo ſhall the Son m of Man be three days and three nights in the Heart of the Earth.

41. The Men of Nineveth ſhall riſe in Judgment with this Generation, and ſhall condemn it, becauſe they repented at the Preaching of Jonas, (*tho' he did no Miracle to convince them that he was a Prophet*) and behold a greater than Jonas is here.

42. The

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42. The Queen of the South, (i. e. *of Arabia and Saba lying South of Jerusalem,*) shall rise up in Judgment with this Generation, and shall condemn it, for she came from the uttermost parts of the Earth, to hear the Wisdom of Solomon, and behold a [n] greater than Solomon is here.

43. When the unclean Spirit is gone out of a Man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my House from whence I came out, and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other Spirits, more wicked than himself, and they enter in and dwell there, and the last state of that Man is worse than the first; even [o] so shall it be also to this wicked Generation; (*Satan cast out by me and my Disciples, finding no where else such pleasant desirable Habitations, or Persons so fitted to receive him again, as you of this Nation are, shall come back to you, and finding that Christ, whose Doctrine shall be entertained by the Heathens, hath found no Admission among you, shall take a more durable Possession of you, and render you seven times more the Children of Satan than you were before.*)

46. While he yet talked to the People, behold his Mother and his Brethren stood without desiring to speak with him; (*and they could not come at him, because the Multitude sat round about him*, Mark 3. 32. Luke 8. 19.)

47. Then one said unto him, Behold thy Mother and thy Brethren stand without desiring to speak with thee.

48. But he answered and said to him that told him, (*and by him to the rest*, Mark. 3. 33. Luke 8. 21.) who is my Mother, and who are my Brethren?

49. And (*looking round about on them that sat round him*, Mark 3. 34.) he stretched forth his Hand towards his Disciples, and said, behold (*those whom I esteem as*) my Mother, and my Brethren.

50. For whosoever shall do the Will of my Father which is in Heaven, the same is (*as dear to me as*) my Brother, and Sister, and Mother.

Annotations on Chap. XII.

[a] Ver. 2. Οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, *Thy Disciples do that which it is not lawful to do on the Sabbath day.*] I shall here in one view give all the Exceptions of the *Jews* against our *Saviour*, and his *Disciples* for violating the Rest required on the *Sabbath* day, and our Lord's Defence against them. And,

1st, They here declare that *Christ*'s Disciples by *rubbing of the Ears of Corn*, and eating that which they had rubbed out, did that which was not lawful to be done upon the *Sabbath* day. And this, saith *Maimonides*, was forbid, because *plucking the Ears of Corn was a kind of reaping*; where, by the way, observe that they seem to be mistaken, who think the fault objected to the *Disciples* was this, that *they did break their Fasts, before they had celebrated the publick Offices*, against the common custom of the *Jews*, Acts 2. 15. For as it is not intimated at what time of the day they did this, so was it against the *Jewish* Canons, at what time soever of the day it was done: Moreover, the Accusation is not, that this was not *lawful to be done before the Morning-service was ended*, but that it was not lawful to be done on the *Sabbath* day; and our *Lord*'s whole Defence respects that only, and not the other supposed Accusation; nor is our Saviour's Argument from what the *Priests* did on the *Sabbath* day applicable to that purpose, for tho' they were employed about the Sacrifices, they might abstain from eating till the morning Sacrifice was offered. This Action of his *Disciples* our Lord defends, (1.) By the Example of *David* and his Followers, who did eat of the *Shew-bread*, which the Law had appropriated to the *Priests*, and made unlawful for the Laity to eat of; for if the Hunger of *David* and his Followers made the violation of that *ritual Law* justifiable, the Hunger of his *Disciples* must equally justifie their violation of that *ritual Command* touching the *Sabbath*. And even (a) according to the *Jews* this Example of *David* contains two things, tending to excuse the violation of the *Sabbath*. (1.) That they suppose that *David* with his Men thus fled upon the *Sabbath* day, and yet were not guilty of violating the Rest of the *Sabbath*. For thus they teach, *our Masters think it lawful for him whom the Gentiles or Thieves pursue, to prophane the Sabbath for preservation of his Life; for so we read of David, that when Saul sought to kill him, he fled, and escaped*; and that he did this on the *Sabbath* day, they collect from those words, 1 *Sam.* 21. 7. that *Doeg was detained that day before the Lord*, i. e. by the *Religion* of the *Sabbath*. (2.) That their own *Canons* allowed the Laity to eat of the *Shew-bread* for preservation of Life; for thus speaks (b) *Kimchi* on the place, *our Rabbins of blessed Memory say, that he gave him*

(a) Midbar Rabba Seder מסעי אלה Parasch. 23. (b) 1 Sam. 21. 1.

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him of the Shew-bread, &c. their Interpretation alſo of the Clauſe, *yea, tho' it were ſanctified this day in the Veſſel*, is this, *It is a ſmall thing to ſay it is lawful for us to eat the Bread removed from the Table, it would be lawful for us in this extreme Hunger even to eat the Bread now ſanctified upon the Table, if there were no other*; and indeed this Opinion, that it was lawful to violate the *Sabbath* for preſervation of Life, ſeems plainly to have obtained before the Tranſlation of the *Septuagint*, who render the words thus, *Exod.* 12. 16. *Ye ſhall do no ſervile work on it*, πλὴν ὅσα ποιηθήσε͂ται παντὶ ψυχῇ, τοῦτο μόνον ποιηθήσε͂ται ὑμῖν, *but that which ſhall be done for the ſake of Life, that only ſhall be done by you.* (2.) *Chriſt*'s ſecond Argument is taken from the work performed Morning and Evening by the *Prieſts*, in preparing and offering the Sacrifices; this, ſaith *Chriſt*, by virtue of the ſame *Law*, and the Authority of the ſame *Lawgiver* who commanded *the Reſt of the Sabbath*, was done by the *Prieſts* upon each *Sabbath* day; whence it is evident that far more laborious work was to be done by God's Command, upon the *Sabbath*, to obey the *ritual Precepts* which concerned *Sacrifices*; and much more might my *Diſciples* do that leſſer work of *rubbing out ſome Ears of Corn* to ſatisfie their Hunger, which is a work of *Charity*, and to fit them for that higher work of attending me in preaching of the *Goſpel*. And to this agree thoſe Sayings of the *Jews*, cited by Dr. *Lightfoot* on the place, *There is no Sabbath at all in the Temple, and the ſervile Works which are done about holy things are not ſervile.* In Confirmation of this Argument, our *Saviour* adds, that all that work by which the *Jewiſh Prieſts* prophaned the Sabbath, was done only for the Service of the *Temple*, whereas the Service done by his *Diſciples* to their Lord, was Service done to one much *greater than the Temple*, both in reſpect of Dignity, as being a divine Perſon, and of Sanctity, as being not only relatively holy, but ſanctified even in his human Nature, by Inhabitation of the *Spirit*, and of the *Fulneſs of the Godhead in him*; what therefore might be done for the Service of the Temple, might much more be done for the Service of one much *greater than the Temple.* (3.) Our *Saviour* argues ſtill *à comparatis*, by way of compariſon, thus; the obſervation of the Reſt preſcribed by the Law, was only the obſervance of a *ritual* Command, like that of *Sacrifice*; the feeding of the Hungry was a *moral Precept*, God therefore by declaring *he would have Mercy*, rather than *Sacrifice*, ſufficiently declared he would diſpenſe with theſe *ritual Precepts*, when the obſervation of them did obſtruct the *Rules* of *Charity* and *Mercy*; and this was alſo ſuitable to that Declaration of the *Jew*, that *to love our Neighbour as our ſelves, is more than all Burnt Offerings and Sacrifices*, Mark 12. 33. (4.) *Chriſt* argues thus, that which is inſtituted for the ſake of another thing, muſt yield to the good of that for whoſe ſake it was inſtituted; but the Reſt of the *Sabbath* was inſtituted for the ſake of Man tired with the Labours of the Week, therefore it is to yield to the good of Man. (5.) The words following, *For the Son of Man is Lord alſo of the Sabbath*; or as they are, *Mark* 2. 28. ὥστε Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου, καὶ τοῦ σαββάτου, are differently interpreted by *Learned* Men; *Grotius* conceives, that the Phraſe, *the Son of Man*, hath no relation to *Chriſt*, but only ſignifies Man in general; his Reaſons are theſe, the firſt is taken from the connexion of theſe with the foregoing words in St. *Mark*, thus, *The Sabbath was made for Man, not Man for the Sabbath, therefore the Son of Man is Lord alſo of the Sabbath.* Now this Conſequence will not follow from the preceding words, if by them we underſtand *Chriſt*, but it directly follows from them, if by that Phraſe we underſtand Mankind in general. (2*dly*,) Did this relate to *Chriſt*'s Authority over the *Sabbath*, it ſeems to be an intimation of his Power to abrogate, or diſſolve the *Sabbath*, which Power he was ſo far from aſſerting, that he declares *he came not to diſſolve the Law, but to fulfil it.* And they who were ſo highly offended with him for the works of Charity he did upon the *Sabbath* day, had he openly aſſerted his Power to abrogate it, would have been much more offended with him, and would have needed no leſſer Matter of accuſation againſt him; this being by their Law a *Capital* Crime. And, (3*dly*,) Becauſe this would have been a plain aſſerting, that he was the *Chriſt*; whereas he never ſpake thus to the People, or the *Phariſees*, nor would he ſuffer his Diſciples to declare it: But the Reverend Dr. *Hammond*, and Dr. *Lightfoot*, conceive, this Phraſe muſt ſignifie him who is the *Son of Man*, καθ' ἐξοχὴν by way of Eminence. (1.) Becauſe this *Phraſe* is uſed eighty eight times in the *New Teſtament*; and in all other places, doth unqueſtionably ſignifie our *Bleſſed Lord.* (2.) Becauſe, where this *Phraſe* occurs, *Dan.* 7. 13. all the *ancient Chriſtians*, and even the *Jews*, expound it, not as Mr. *C.* here doth, of Man in general, but ſay expreſly, this is the King *Meſſiah*; and that the *Rabbins* did rightly expound the words of *Daniel* concerning him: *Chriſt* therefore ſpeaking of himſelf ſtill in this Language to the *Jews*, muſt be ſuppoſed to uſe it in the ſenſe they underſtood it in *Daniel*; and ſo he plainly ſeemeth to interpret himſelf, by ſaying, *Hereafter ſhall ye ſee the Son of Man coming in the Clouds*, Matt. 26. 64. He ſaying this in anſwer

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swer to the Question of the *High Priest*, Art thou the *Christ?* ver. 63. And, (2.) He who before had argued, that his *Disciples* might lawfully do this in his Service, because *one greater than the Temple was here*, ver. 6. might also argue from his Power, as the *Prophet* sent from God to the *Jews*, for the exemption of his *Disciples* in cases of necessity, and greater good from the Rest of the Sabbath, especially since *Christ* was only *greater than the Temple*, as being emphatically the *Son of Man:* Nor is it difficult to answer the Arguments of *Grotius*. For, (1.) If we render the word ὥστε, *denique*, as *Brugensis*, and *Maldonate*; or *adhuc*, moreover, as it is sometimes used in *Homer*, there will be in these words of *Mark*, no consequence from the former, but a new Argument like to that of St. *Matthew*, ver. 6. *Here is one greater than the Temple.* But, (2.) According to the ordinary import of that word, the consequence runs plainly thus, The Sabbath was made for the good of Man; so that *the Son of Man, who came not to destroy Men's Lives, but to save them*, must have Power in such cases, as concern the good and welfare of Mankind, to dispense with the strict Rest required by the Law of the Sabbath.

And this affords a sufficient Answer to the second Argument of *Grotius*; it being not asserted, that *Christ* here challengeth a Power to abrogate, or dissolve the Sabbath, but only such a Power as the *Jews* allowed to their own *Prophets* in cases of necessity, and of higher importance, to dispense with the Rest from Labour requir'd by the Letter of it, as he sufficiently does by justifying the Works of Mercy he did on that Day, by this *Aphorism*, that *it is lawful to do good on the Sabbath Day.*

To his third Argument, I answer, That our *Saviour* not only permits others to assert, he was the *Christ*, or the *Messiah*, as in the case of *Andrew*, Joh. 1.42. of *Philip*, ver. 46. of *Nathaniel*, ver. 50. and especially of *John* the *Baptist*, who was sent on purpose to bear witness to him, that he was the Son of God; but he himself sufficiently, and often doth it, declaring not only to the blind Man, *John* 9. 35, 37. that he was *the Son of God*, but also to the *Pharisees* and *Jews*, insomuch that they attempt to stone him for it, *John* 10. 31. and saying to them, *if ye believe not that I am he*, ἐγὼ εἰμι, *Joh.* 8. 24, 28. *ye shall dye in your Sins*; which is as much as, *I am the Christ*; for, what is absolutely, ἐγὼ εἰμι, *Mark* 13. 6. *Luke* 21. 8. is, *I am the Christ*, Matt. 24. 5. so that our *Saviour* only did forbid his Disciples to divulge this before his Resurrection for the Reasons assigned, Note on *Chap.* 9. 30.

To these Arguments used by our *Saviour* here, we may add two others in St. *Luke*, where, *Chap.* 13. 15, 16. *Christ* argues thus, That if they loosed their Ox, or Ass, from the *stall* on the *Sabbath Day*, *and led them to Water*, much more might he loose a Daughter of *Abraham*, who had been bound by *Satan eighteen Years*, on that Day. And, again, *Chap.* 14. 15. Seeing when your Ox, or Ass, falls into a Pit on the *Sabbath Day*, you draw them out of it on the same Day, much more may I cure an *Hydropick* Man on that Day; where the Argument is plainly *à minori ad majus*; it being a *greater* charity to work for the benefit of *Man* on that Day, than for the good of *Beasts*; where *Christ* again, as *Capellus* and *Lightfoot* have observed, argues from the *Jewish Canons*, which permitted them not only to draw Water for their Beasts, but also to lead them out to water on the *Sabbath Day*; and tho' the latter *Jews*, from hatred to *Christ*, will not allow the drawing of a Beast out of a Pit on the *Sabbath*, yet is it certain, both from those words of *Luke*, *they could not answer him a word*, Ch. 14. 6. and from their *Canons*, cited by Dr. *Lightfoot* on the place, that they anciently allowed this. And this is still more evident from the words cited from the *Septuagint*, allowing them to do what was requisite, πᾶσα ψυχῇ, *to preserve all Life*; from whence (*) *Tertullian* and St. *Jerom* have observed, *that the Law allowed them to do on the Sabbath*, quod fiet omni animæ, & quæ ad animi salutem pertinent, *those things which belonged to the preservation of Life.*

Our *Lord*'s last Argument is taken from the Law of *Circumcision*, which required, that their Children should be circumcised on the *eighth Day*, tho' that were the *Sabbath*; and Circumcision was a work of considerable labour: If then, saith *Christ*, the Rest of the *Sabbath* might be broken for the *Circumcision* of an Infant, tho' that were a Ritual Precept, surely it may be so, to restore Health to a Man who hath been diseased thirty eight Years; and this was also suitable to the *Canons* of the *Jews*; their Wise Men speaking thus, *They do all things necessary to Circumcision on the Sabbath Day, tho' this may seem prophane on that Day.* Pirk. Eliez. c. 29. p. 65.

Ver. 10. Ἐπηρώτησαν αὐτὸν λέγοντες, *They asked him, saying, Is it lawful to heal on the Sabbath Day?*] This is not contrary to what St. *Mark*, chap. 3. 4. and St. *Luke*, chap. 6. 9. say, that *Christ asked them*; for both are true, that they asked him, *Whether it were lawful to heal?* And he replies, by saying, *I will ask you also, whether it be not lawful to do good on the Sabbath day?* b

Ver. 17. *That it might be fulfilled which was spoken by Isaias the Prophet, saying, Behold my Servant, whom I have chosen — He* c

(*) Adv. Marcion, l. 4. c. 12. & l. adv. Jud. c. 4, 5. in Isa. 58. F. 97. M.

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ſhall not ſtrive nor cry.] Here many Phraſes are to be explained for the due underſtanding of theſe words: As,

1ſt, *I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles*; where the ſhewing κρίσιν *Judgment*, being the effect of his having the *Spirit* upon him, muſt reſpect all the righteous Laws he was to deliver, by virtue of this Unction, in his *Father*'s Name, according to the uſual Acceptation of the word κρίσεις, *Judgments*, for the Laws of God in the *Old Teſtament*; as when God is ſaid to have given to his People, δικαιώματα καὶ κρίσεις, *Statutes and Judgments*, Ex. 1. 25. Deut. 4. 5. to teach, *ver.* 14. and command them to keep his *Statutes and Judgments*, Deut. 30. 16. Now 'tis obſervable from *Mark* 3. 6, 7. that when the *Phariſees* held a Council to deſtroy him, he recedes from them to the Sea of *Galilee*, whither came to him a great Multitude from *Galilee*, *from Idumea, and beyond Jordan, and from the Parts about Tyre and Sidon*; and by teaching them, and doing his *Miracles* before them, *he ſhewed Judgment to the Gentiles.*

He ſhall not ſtrive nor cry, neither ſhall any man hear his Voice in the Streets, i. e. he ſhall not be contentious, nor ſet forth himſelf with noiſe, or tumult, or oſtentation of his doings; and this was here fulfilled by his ceaſing to diſpute any longer with thoſe *Phariſees*, who, when they *could not anſwer him a word*, conſult *how they might deſtroy him*; and by his ſtrict charge to the Multitudes he had healed, that *they ſhould not make him known.*

A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench. Here, ſaith St. *Jerom*, Qui peccatori non porrigit manum, & qui non portat onus fratris ſui, *he that ſtretcheth not forth his Hand to the Sinner, and he that beareth not the Burthen of his Brother, he breaks the bruiſed Reed*; & qui modicam ſcintillam fidei contemnit in parvulis, *and he that contemneth the ſmall Spark of Faith in little ones, quenches the ſmoaking Flax.* Now, tho' *Chriſt* went from that place to avoid the rage of the *Phariſees*, the Text informs us, that he ceaſed not to heal the Multitudes, and to inſtruct them, *ver.* 15. *Mark* 3. 10. And by continuing ſtill ſuch Acts of Charity to the Souls of all that were diſpoſed to hear, tho' they were yet weak in Faith, and by healing all that came unto him for relief, he fully anſwered this *Character.*

[a]Ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν, *till he bring forth Judgment unto Victory*, i. e. according to moſt *Interpreters*, till he hath made his *Goſpel* and his righteous Law victorious over all its Enemies; and to this ſenſe, the words of the *Prophet*, Iſa. 42. 4. *till he hath eſtabliſhed Judgment in the Earth*, agree. But the *Phraſe* εἰς νῖκος, doth often ſignifie *to the end*, to *the utmoſt*, or *for ever.* See the Note on 1 *Cor.* 15. 54. whence others probably interpret the words thus, *till the time come, that he ſhall execute his Judgment on the ſtubborn unbelieving Jews, ſo that Wrath ſhall come upon them to the uttermoſt*; and they being thus rejected, the *Goſpel* being taken from them, and their Houſe left deſolate, *in him ſhall the Gentiles truſt.*

Ver. 24. Οἱ δὲ Φαρισαῖοι εἶπον ἐν τῷ Βεελζεβοὺλ, ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ, *But the Phariſees ſaid, He only caſteth out Devils by Beelzebul the Prince of the Devils.*] That which made the *Phariſees* thus to calumniate our *Saviour*'s Miracles, was this, That they found the People induced by them to believe he was *the Son of David*, *ver.* 23. or the *Chriſt*; thus, when they heard the People murmuring, *John* 7. 31. *the Chief Prieſts and Phariſees ſend men to take him*, ver. 32. and this they did, not only from an apprehenſion, that if this Belief obtained, it might bring the Power of the *Romans* upon them, *John* 11. 48. but chiefly, becauſe it would put an end to their Credit with, and Authority over the People, they being ſtill repreſented by our *Lord*, as *blind Guides*, and the worſt of *Hypocrites.* d

The word *Beelzebul*, or as St. *Jerom* hath it better, *Beelzebub*, ſignifies *the Lord of a fly*; which was a Name the *Heathens* gave not only to *Hercules*, but even to *Jupiter*, the Prince of their Gods; as doth (c) *Pauſanias* in *Eliacis*, and (d) *Clemens Alexandrinus* in his *Protrepticks*, and the *Epithets* given to him teſtifie. Tho' 'tis more probable that the *Jews* took this Name from the *Philiſtines*, where *Baalzebub* was worſhipped, 2 *Kings* 1. 6. as *the God of Ekron*, and what the *Heathens* fabulouſly write of the *Temples* of *Hercules*, and *Jupiter* (e) Divinitùs illo neque canibus, neque muſcis ingreſſus eſt, *That the Deity kept the Flies from them*; that the *Jews* ſay of their Temple, that, in domo mactationis non conſpecta eſt muſca, *A Flie was not ſeen in the Slaughter-houſe*, Pirk Avoth. c. 5, 6. 7, 8. Note alſo that as the * *Jews* held there was one who was, Caput omnium Diabolorum, *The chief of all the Devils*; ſo alſo did the *Heathens*, for † *Porphyry* ſaith, that *they who did evil by Enchantments*, τούτους μάλιστα καὶ τὸ πρωτεῦον αὐτῆς ἐκτιμῶσι, *chiefly worſhipped them and their Preſident*, and that ἡ πρωτεύουσα αὐτῆς δύναμις

(c) Λέγουσι δὲ καὶ ταῦτα, καὶ ἠλεῖοι θύειν τῷ ἀπομύῳ Διὶ ἐξευρόντι τὸ ἠλείας ὀλυμπίας τὰς μύας, Eliac. prior.

(d) Ἀπομύῳ Διὶ θύουσιν ἠλεῖοι, ῥωμαῖοι δὲ ἀπομύῳ Ἡρακλεῖ. Protrep. p. 24. C.

(e) Solin. c. 1. Plin. l. 10. c. 39.

(*) Buxt. in voce Sammael.

(†) De abſtin. ab animal. lib. 2. Sect. 41, 42.

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δυνάμις, *the power that preſided over them would be deemed the greateſt God.*

e Ver. 27. Καὶ εἰ ἐγὼ ἐν τῷ Βεεζεβὰλ ἐκβάλλω τὰ δαιμόνια· *And if I by Beelzebub caſt out Devils, by whom do your Children caſt them out?*] That it was the cuſtom of the *Jews* to caſt out Devils by the Invocation of the Name of the moſt High, or of the God of *Abraham*, *Iſaac*, and *Jacob*, we learn from *Juſtin Martyr*, who ſpeaks to (f) *Trypho* the *Jew* thus, *If any of you do exorciſe Devils by the Name of Abraham, Iſaac, and Jacob, perhaps he will obey you.* And from (g) *Irenæus*, who ſaith, *All things are ſubject to the moſt High, and by invocation of his Name even before the Advent of our Lord, Men were ſaved from evil Spirits, and all kinds of Demons.* (h) *Joſephus* informs us, that God gave this Art to *Solomon* againſt *Devils*, that he ſhould teach it, εἰς ὠφέλειαν καὶ θεραπείαν τοῖς ἀνθρώποις, *for the profit and healing of Men*, and that he left behind him, τρόπους ἐξορκώσεως, *thoſe ways of exorciſing by which thoſe Devils were ſo effectually caſt out, as never to return again.* Thus then our *Saviour* ſeems to argue, you doubt not but your *Exorciſts*, who uſe the Name of God, *the God of Abraham*, &c. do caſt out *Devils* by virtue of that Name, 'twill then be matter of your Condemnation, who paſs ſo favourable a Judgment upon them, to paſs ſuch an unjuſt Cenſure upon me, in whom you ſee far greater Evidences of the *Finger of God*, in caſting out all manner of evil Spirits, and healing all kinds of Diſeaſes; and whereas *Epiſcopius* objects againſt this Interpretation, that it is not certain that theſe *Exorciſms were uſed by the Jews in Chriſt's time*; this is an evidence he had not read theſe *Authors*, for *Joſephus* doth expreſly ſay, καὶ ὥστε μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖσον ἰσχύει, *That this way of curing Demoniacks did even then prevail among them*; and gives an inſtance of one *Eleazer*, who before *Veſpaſian*, his Sons and Soldiers, τὸν υἱὸν καὶ τοὺς δαιμονίων λαμβανομένους ἀπολύοντα τούτων, delivered them from Demons who were poſſeſſed with them. And *Irenæus* ſaith in the forementioned place, *Judæi uſque nunc hac ipſa advocatione Dæmonas effugant, The Jews to this day expel Devils by this Invocation.* (i) *Theophilus*, that οἱ δαιμονιῶντες ἐνίοτε καὶ μέχρι τοῦ δεῦρο ἐξορκίζονται τῷ ὀνόματι τοῦ ὄντος Θεοῦ, *Till that very time thoſe that were poſſeſſed were exorciſed by the Name of the true God.* And (k) *Origen*, *That the Names of the God of Abraham, Iſaac, and Jacob, being uſed by the Jews, ἐν τῷ καλεπάδειν δαίμονας, in the incantation of Devils, did great Miracles*; and therefore were uſed to this effect not by them only, but by all others who us'd Magick and Inchantments. We read *Luke* 9. 49. of one among the *Jews*, who did caſt out Devils by the Name of *Jeſus*, tho' he neither follow'd him, nor his Diſciples; and ſome conceive this Queſtion of our Lord relates to ſuch, it being a ſtrong Preſumption of the Divine Power, and the Miſſion of *Chriſt*, that his Name was ſo powerful even in their Mouths, who did not own him; but becauſe we read of one only that did this, and find not that the *Phariſees* thought better of him, than of *Chriſt* himſelf, I prefer the former Expoſition of theſe words.

Ver. 28. Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω δαιμόνια, &c. *But if I by the Spirit of God do caſt out Devils, no doubt the Kingdom of God is come unto you.*] How *Chriſt* did Miracles, and caſt out Devils by the *Spirit of God*, ſee Note on *Chap.* 3. The Inference of *Chriſt* from this is clear, that he was the *Meſſias* promiſed to ſet up the *Kingdom* ſpoken of by *Daniel*; for ſeeing in their own opinion their *Meſſias* was to erect this Kingdom, that Divine Aſſiſtance which proved that he was now come who was the *Meſſiah*, muſt alſo prove the Kingdom of God was come; and ſeeing that the Kingdom of *Satan* was by this Power overthrown, they reaſonably might think the Kingdom of God was ready to be ſet up, and that one ſtronger than he was come among them, *ver.* 29. f

Ver. 30 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, *He that is not with me, is againſt me.*] He that ſides not with me contending againſt Satan and his Kingdom, is againſt me, as being unwilling that his *Kingdom* ſhould be deſtroyed. And he that in doing this Work is not againſt me, but caſts out *Devils in my Name*, tho' he doth not yet follow me, is for me, *Luke* 9. 49, 50. g

Ver. 31. Ἡ δὲ τοῦ πνεύματος τοῦ ἁγίου βλασφημία οὐκ ἀφεθήσεται ἀνθρώποις· *But the Blaſphemy againſt the Holy Ghoſt ſhall never be forgiven unto Men.*] Againſt the Holy Ghoſt, *i.e.* againſt the Miracles done by him, *Theoph.* Of this Blaſphemy ſee the Appendix. h

Ver. 32. Οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι, *Neither in this Age, nor in the Age to come.*] Hence the *Papiſts* argue for the Remiſſion of ſome Sins in *Purgatory*, after this Life is ended, which are not by God remitted here. But the *Scripture* knows only two times for the Remiſſion of Sins, one here upon Earth, *Matth.* 9. 6. to the Believer, and penitent Perſon; and the other at the Day of Judgment, when the great Judge ſhall pronounce the Sentence of Abſolution to all his faithful Servants, when *the times of re-* i

(f) Εἰ ἄρα ἐξορκίζουσί τινες ὑμῶν τὸν Θεὸν Ἀβραὰμ, καὶ Θεὸν Ισαὰκ, καὶ Θεὸν Ιακώβ ἴσως ὑποτάσσονται. Dial. cum. Tryph. p. 311. C.

(g) *Et hujus invocatione etiam ante adventum Domini noſtri ſalvabantur Homines à Spiritibus nequiſſimis, aut à Dæmoniis univerſis*, l. 2. c. 5. *Vide* Grotium in locum.

(h) Arch. l. 8. c. 2. p. 257. (i) L. 2. p. 87. C. (k) L. 4. contr. Celſ. p. 183, 184.

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freſhing ſhall come from the Preſence of the Lord, Acts 3. 19, 20. and *they ſhall find mercy in that day*, 2 Tim. 1. 18. *Chriſt* therefore ſaith, this Blaſphemy of the *Holy Ghoſt* ſhall neither obtain Remiſſion now, nor at the great Day of our Accounts; that is, it ſhall not at all be remitted, for that this is the true import of this *Phraſe*, is evident from St. *Mark*, ſaying, *he that doth thus blaſpheme*, οὐκ ἔχει ἄφεσιν εἰς αἰῶνα, *ſhall never find Remiſſion*, Chap. 3. 29. but is obnoxious to eternal Judgment; and from St. *Luke*, declaring abſolutely, οὐκ ἀφεθήσεται, *he ſhall not be forgiven*, Chap. 12. 10. This being a common mode of ſpeaking among the *Jews*; thus (l) R. *Eliezer* proves, that the *Samaritans have no portion in the World to come*, becauſe 'tis ſaid, *it belongs not to you to build with us in this World, or in the World to come*; *and a ſick Man is introduced, requiring his Son to give him the Water and Meat which the Phyſician had forbidden, threatning if he refuſed, not to forgive him in this World, nor in the World to come*; i. e. never to forgive him. And indeed the *Jews* thought that the Pangs of Death might expiate Sins, but they held, Nullam eſſe peccati expiationem poſt mortem, *that there was no expiation for Sin after Death*; and therefore could not uſe this Phraſe in the *Popiſh* ſenſe.

k Ver. 36. Λέγω ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν· *But I ſay unto you, that of every idle word that men ſhall ſpeak, they ſhall give an account at the Day of Judgment.*] Agreeable to this is that of (m) *Plato*, κάφων καὶ ψιλενῶν λόγων βαρυλάτη ζημία, *Grievous is the Damage of light and volatile Words, for a Divine Nemeſis is appointed to overſee theſe things*: Now the light idle Words in *Plato*, are plainly Words ſpoken of their Parents, or to the Defamation of Perſons they ought to have in Veneration; here then is one ſenſe of the *Phraſe*, that ſcandalous, ſlanderous Reviling of thoſe we ought to *venerate*, and who have deſerved well of us, will render us obnoxious to Condemnation at the Day of Judgment; and to this ſenſe the very Context leads: The *ſcandalous defamatory* Words the *Phariſees* had here ſpoken of our *Saviour*'s Perſon and Miracles, giving occaſion to theſe Words, (n) *Cicero* farther ſaith, *that* appellatur à Philoſophis, ἀργὸς λόγος, cui ſi pareamus nihil omnino eſt quod agamus in vita, *the Philoſophers call that an idle Word, which if we hold to, there is nothing left for us to do, no Service to the Gods, no Acts of Virtue or Charity*; ſo that what is obſtructive to *Piety* and *Goodneſs*, as was this Saying of the *Phariſees* to the Admiſſion of our *Saviour*'s Doctrine, on which the true Love of God, and of our Brother, did eſpecially depend, is emphatically ἀργὸς λόγος. Others think that ῥήματα ἀργὰ here ſignifies *falſe words*, becauſe in the Hebrew דברים בטלים *vain words*, hath this Signification; as when they ſay, that *Propheſie* contains the *pure Truth*, *but in Dreams are* דברים בטלים *falſe things* contained; to be ſure the Words here intended muſt not ſimply be Words unedifying, or which do not directly tend to the Glory of God, from which Men of great Buſineſs and Converſation cannot be wholly free; but wicked Words, proceeding from an evil Heart: For our Lord having heard theſe Words of the *Phariſees*, ſpeaks thus to them, *O Generation of Vipers, how can ye being evil ſpeak good things, ſince out of the abundance of the heart the mouth ſpeaketh*, ver. 34. and ver. 35. *An evil man out of the evil treaſure of his heart, bringeth forth evil things*; and then connects them thus, *I ſay unto you therefore*; whence it is evident, that the Words here ſtiled *idle Words*, were ſuch as demonſtrated the Speaker to be an evil Man, out of an evil Heart ſpeaking evil Words: See *Kettlewell* of *Groundleſs Scruples*, lib. 5. cap. 5.

Ver. 38. Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, *We would ſee from thee a Sign.*] They had ſeen a wither'd Hand made whole, *ver.* 13. a *Devil* caſt forth, and a blind and dumb Man ſee and ſpeak, *ver.* 22. The Sign which they require farther muſt therefore be a *Sign from Heaven*, as we read, *Chap.* 16. 1. *Luke* 11. 16. viz. *the Sign of the Son of Man coming in the Clouds of Heaven*, Dan. 7. 13. In this our *Saviour* doth at preſent refuſe to gratifie them, the time of his coming thus, being after his Reſurrection, even when he was to come to the Deſtruction of their Nation, *Matth.* 24. 30. And therefore at his Death he ſpeaks thus unto them, *Verily I ſay unto you, hereafter ſhall ye ſee the Son of Man ſitting at the right Hand of Power, and coming in the Clouds of Heaven*, Matth. 26. 64. See Additions N° 16. (16)

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m Ver. 40. Οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας· *So ſhall the Son of Man be in the Heart of the Earth three Days and three Nights.*]

Object. Againſt the Truth of theſe Words it is objected, That *Chriſt* was in the Sepulchre only two Nights, one whole Day, and two parts of a Day, and ſo could not be there *three Days and three Nights.*

Anſw. In anſwer to this Objection note,

1ſt, That the *Hebrews* began their Computation of a natural Day, from the Evening or Night preceding. So we read, *Gen.* 1. 5. and *the Evening and the Morning were the firſt Day.* So *Dan.* 8. 14. *unto* 2300 *Evenings and Mornings ſhall the Sanctuary be cleanſed.* So *Lev.* 23. 32. *from Evening to Evening ſhall ye celebrate your Sabbath*: Hence both St. *Mark* and *Luke* obſerve that *Chriſt* taught in the *Synagogue*

(m) De legib. l. 4. p. 832. E. (n) De fato, p. 310. n. 20.

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nagogue on the *Sabbath-Day*, Mark 1. 21, 32. *Luke* 4. 40. and *when the Sun was set*, and so the *Sabbath* ended, *they brought their sick unto him*; so that in their *Phrase* to say, *so many Evenings and Mornings, Days and Nights*, is the same as to say so many *natural Days*; for in the measuring of any time which contains in it both Days and Nights, a Day is always taken in that sense in which it includes *both Day and Night*. Moreover, the *Greek* Language hath its Compounds, and so is able to express a natural Day by the word νυχθήμερον, but the *Jews* have no such compound Words, and therefore cannot otherwise express a natural Day, but by these two words, *Day and Night*. So *Gen.* 7. 4. *I will cause it to rain upon the Earth forty Days and forty Nights.* 1 Sam. 30. 12. *That Egyptian did eat no Bread, nor drink Water three Days and three Nights.* Exod. 24. 18. *Moses was in the Mount forty Days and forty Nights.*

2*dly*, Note that 'tis a (o) received Rule among the *Jews*, *that a part of a Day is put for the whole*; so that whatsoever is done in any part of the Day, is properly said to be done that Day; since then our Lord was in the Grave one whole natural Day, and part of two other natural Days, he might truly be said, according to their Computation, to be in it three Days and three Nights. Note,

3*dly*, That it is very usual to reckon that to be done in so many Days, or so many Days and Nights, which is done so as that the Action begins in any part of the first, and ends in any part of the last Day; so 1 *Kings* 20. 29. *They encamped against one another seven Days, and in the seventh Day the Battle join'd.* And *Easter* saith, Chap. 4. 16. *Fast ye for me, and neither eat nor drink three Days, Night or Day, I and my Maidens will fast also, and then will I go in unto the King*; and yet *Chap.* 5. 1. she goes in to the King *on the third Day*. So *Luke* 2. 21. *When eight Days were accomplished for the Circumcision of the Child, they called his Name Jesus*; and yet the Day of his Birth, and of his Circumcision, were two of these eight Days, and the complete Days were only six. So St. *Luke* saith, that *about eight Days after these words, he took Peter, John and James, and went up into the Mount*, Luke 9. 28. But St. *Matthew*, Chap. 17. 1. and St. *Mark*, Chap. 9. 2. tell us it was *six Days after*, i. e. including the Day he spake the words, and the Day he went up into the *Mount*, it might be reckon'd eight, excluding them, 'twas only six. Since then our *Saviour* was in the Grave part of *Friday*, and the Evening or Night before, must, by the *Hebrew* Computation, be accounted to that Day; seeing he was in the Grave all *Friday* Night and *Saturday*, seeing he was in the Grave all *Saturday* Night, and part of the Morning of the Day following, and that Morning with the precedent Evening make a third natural Day, he may, according to the *Hebrew* Computation, be truly said to have been *three Nights and three Days in the heart of the Earth*. See Note on *Mark* 8. 31.

Ver. 42. Πλεῖον Σολομῶντος ὧδε, *A greater than Solomon is here.*] God therefore having promised to *Solomon* such Wisdom that, as there was none like him before, (among meer Men,) so should there after arise none like unto him, 1 *Kings* 3. 12. He that was greater in Wisdom than *Solomon*, must be more than a Man. n

Ver. 45. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ· *So shall it also be to this wicked Generation.*] These words seem plainly to apply the preceding Parable to the unbelieving *Jews* of that Age, and therefore to import that the *Devil*, who by the Labours of *Christ*, and of his Disciples, had been cast out of so many of them, finding no rest among the *Heathens*, from whose Persons and *Temples* the *Christians* would every where expel him, and finding the *Jewish* Nation, by their prodigious Wickedness and obstinate Incredulity, still more prepared than ever to receive him, would return unto them, and render them more incredulous, contumacious, and obdurate, more impure and wicked, hypocritical and blasphemous, than they were before, till he had brought them to Destruction. o

CHAP. XIII.

1. THE same day (*that his Mother came to him*, Matth. 12. 46.) went Jesus out of the House, and sat by the Sea-side:

2. And great Multitudes were gathered together unto him, so that (*to avoid the pressure of the Multitude*,) he went into a Ship and sat (*near the Land*,) and the whole Multitude stood on the Shore.

3. And he spake many things to them in Parables, saying, (*hearken*, Mark 4. 3.) Behold a Sower went forth to sow;

4. And when he sowed, some Seeds fell by the way side, (*and were trod upon*, Luke 8. 5.) and the Fowls (*of the Air*, Mark 4. 4.) came and devoured them up.

5. Some fell upon stony places, where they had not much Earth (*to cover and feed the Root*,) and forthwith they sprang up, (*and withered*, Luke 8. 6.) [a] becaufe they had no deepness of Earth (*to take root in.*) a

6. And

(o) *See* Dr. Light. *and* Grotius.

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6. And *(ſo)* when the Sun was up, they were ſcorched, and becauſe they had not *(deepneſs of)* Root, they withered away.

7. And ſome fell among Thorns, and the Thorns ſprang up *(with them,)* and *(overgrowing them,)* choaked them, *(and ſo theſe Seeds yielded no Fruit,* Mark 4. 7.)

8. But other *(Seed)* fell into good Ground, and brought forth Fruit, *(according to the*
b *goodneſs of the Ground,)* [b] ſome an hundred fold, ſome ſixty fold, ſome thirty fold.

9. *(And having ſaid this, he added,* Mark
c 4. 9. Luke 8. 8. *he)* [c] who hath Ears to hear, let him hear. (See *Chap.* 11. 15.)

10. And *(when he was alone,* Mark 4. 10.)
d the Diſciples came, and ſaid unto him, [d] why ſpeakeſt thou to them in Parables? *(and alſo asked him the meaning of the Parable,* Luke 8. 9.)

11. He anſwered and ſaid unto them, *(I ſpeak not to you, who prize and improve the Doctrine I impart, in Parables,)* becauſe to *(ſuch as)* you it is given to know the Myſteries of the Kingdom of Heaven, *(or what is obſcurely delivered concerning it,)* but to them *(who ſlight and neglect what is plainly taught them,)* it is not given *(to know them.)*

e 12. [e] For whoſoever hath, (i. e. *duly improves the Knowledge which he hath,*) to him ſhall be given *(more,)* and he ſhall have more abundance; but whoſoever hath not, (i. e. *who by making no uſe of it, is as if he had it not,*) from him ſhall be taken away even that he *(unprofitably)* hath.

13. *(Whence you may learn, that)* Therefore ſpeak I to them in Parables, becauſe *(they are like to thoſe inconſiderate and ſlothful Men, of whom it is proverbially ſaid, becauſe of their neglect to act according to their Knowledge, that)* they ſeeing ſee not, and hearing they hear not, neither do they underſtand.

f 14. [f] And *(ſo by their ſhutting thus their Eyes againſt the Light, and ſtopping their Ears againſt Inſtruction,)* in them is fulfilled the Propheſie of Iſaias, which ſaith, by hearing ye ſhall hear and ſhall not underſtand; and ſeeing ye ſhall *(or will)* ſee, and ſhall *(or will)* not perceive; *(it being with them now, as it was with the ſame People then.)*

15. For this People's Heart is waxed groſs, *(hath been made thick or condenſated, ſo that the Word cannot pierce into it,)* and their Ears are dull of hearing, (Gr. *they have heard heavily with their Ears,*) and their Eyes they have cloſed *(againſt the Light,)* leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their Heart, and ſhould be converted, and I ſhould heal them, *(and their Sins ſhould be forgiven them,* Mark 4. 12.)

16. But bleſſed are your Eyes for they ſee, and your Ears for they hear, *(the things belonging to this Kingdom, well worthy of your regard.)*

17. For verily I ſay unto you, that [g] many g
Prophets and righteous Men have deſired to ſee the things which ye ſee, *(the Advent of the promiſed Meſſias,)* and have not ſeen them, and to hear thoſe things which ye hear, *(the Myſteries of the Kingdom of God revealed,)* and have not heard them.

(Mark 4. 13. *And he ſaid unto them, know ye not this Parable, and how then will ye know all Parables, as it becometh them to do, who are to reveal the Myſteries of this Kingdom to others?)*

18. Hear ye therefore the *(meaning of the)* Parable of the Sower; *(He that ſoweth is the Son of Man, the Seed ſown is the Word of God,* Luke 8. 11.)

19. [h] When any one heareth the Word of h
the Kingdom *(of God,)* and underſtandeth it not, (i. e. *conſidereth not of it,*) then cometh the wicked one, *(the Prince of the Air,* Eph. 2 2.) and catcheth away that which was ſown in his Heart; this is he, (i. e. *the Perſon ſignified by him,*) which received the Seed by the way ſide.

20. But he that received the Seed into ſtony places, (Gr. *but he that is ſown upon ſtony places,*) the ſame is he, (i. e. *he is the Emblem of him*) that [i] heareth the Word, and a- i
non with joy receiveth it.

21. Yet hath he not Root in himſelf, but *(having not received this Seed fully into his Heart, nor duly conſidered what he muſt do, and ſuffer to retain it there, he)* dureth *(only)* for a while; for when Tribulation, or Perſecution ariſeth becauſe of the Word, by and by, (i. e. *preſently*) he is offended.

22. He alſo that receiveth Seed among the Thorns, is he that heareth the Word, [k] and k
the Cares of this World, and the Deceitfulneſs of Riches, *(and the Pleaſures of Life,* Luke 8. 14. *and the Luſts of other things entring into it,* Mark 4. 19.) choak the Word, and he becometh *(ſo far)* unfruitful, *(as to bring no Fruit unto perfection.)*

23. But [l] he that *(is repreſented as one l*
that) received Seed into the good Ground, is he that heareth the Word, and underſtandeth it, *(and receives it into a good and honeſt Heart,* Luke 8. 15.) which alſo beareth Fruit *(with patience,* ibid.) and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty. *(What is here added,* Mark 4. 21, 22, 23, 24. *is here accommodated to this Parable.)*

24. Another Parable put he forth unto them, ſaying, The Kingdom of Heaven, *(the ſucceſs of the Goſpel,)* is *(may be)* likened to *(that of)* a Man who ſowed a good Seed in his Field:

25. But

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25. But whilst Men *(to whom the management of this Field was committed,)* slept, [m] his Enemy came and sowed Tares *(or Cockle)* among the Wheat, and went his way, *(and this was not presently perceived.)*

26. But when the Blade was sprung up, and brought forth Fruit, then appeared the Tares also:

27. So (Gr. *then*) the Servants of the Housholder, *(to whose Conduct this Field was committed,)* came and said unto him, *(whose Servants they were,)* Sir, didst thou not sow *(only)* good Seed in thy Field, from whence then hath it Tares?

28. He *(answering)* said unto them, an Enemy *(to me, and the good Seed)* hath done this; the Servants *(then)* said unto him [n] wilt thou then that we go and gather them up?

29. But he said, nay, *(do not this now,)* lest while ye gather up the Tares, ye root up also the Wheat *(growing)* with them.

30. Let both grow together until the *(time of)* Harvest, and in the time of Harvest I will say to the Reapers, gather ye together first the Tares, and bind them in Bundles, to burn them, but *(then)* gather the Wheat into my Barn. *(The Parable inserted,* Mark 4. 26, 27, 28. *is there explained.)*

31. Another Parable put he forth unto them, saying, *(whereunto shall we liken the Kingdom of God, and with what comparison shall we compare it?* Mark 4. 30.) The Kingdom of Heaven is like to a Grain of Mustard Seed, which a Man took and sowed in his Field, *(or Garden,* Luke 13. 19.)

32. Which indeed *(when it is sown,* Mark 4. 31.) [o] is the least of all Seeds, but when it is grown *(up)* it is the greatest amongst Herbs, and becometh a Tree, so that the Birds of the Air come and lodge in the Branches of it, *(Luke* 13. 19.) *(and like to this will be the progress of the Gospel.)*

33. Another Parable spake he unto them, *(saying,)* the Kingdom of Heaven, *(the Doctrine of the Gospel)* is like *(for its powerful Influence,)* to leaven, which a Woman took, and hid in three measures of Meal, till the whole was leavened *(by it.)*

34. All these things spake Jesus to the Multitude in Parables, *(as they were able to bear,* Mark 4. 33.) and without a Parable spake he not unto them; *(tho' he after interpreted all these Parables to his Disciples,* Mark 4. 34.)

35. [p] That it might be fulfilled which was spoken by the Prophet *(David,)* saying, *(Psal.* 78. 2.) I will open my Mouth in Parables, I will utter things which have been kept secret from the Foundation of the World.

36. Then Jesus sent the Multitude away, and went into the *(an)* House, and his Disciples came unto him, saying, declare, *(explain)* unto us the Parable of the Tares of the Field.

37. He answered and said unto them, he that soweth the good Seed is the Son of Man.

38. The Field is the World, the good Seed are the Children of the Kingdom, *(who obey the Precepts of it,)* but the Tares are the Children of *(Satan)* the wicked one, *(whose Works they do,* John 8. 44.)

39. The Enemy that sowed them, is the Devil, the Harvest is the end of the World, and the Reapers are the Angels.

40. [q] As therefore *(at the time of Harvest)* the Tares are gathered, and burnt in the Fire, so shall it be in the end of this World.

41. *(For then)* The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do Iniquity.

42. And shall cast them into a Furnace of Fire, *(and)* there shall be wailing and gnashing of Teeth.

43. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father. Who hath Ears to hear let him hear.

44. Again, the Kingdom of Heaven is like to Treasure hid in a Field, the which when a Man hath found, he hideth *(or conceals his finding)* it, and for joy thereof goeth and selleth all that he hath, and buyeth that Field.

45. Again, the Kingdom of Heaven is like to a Merchant-man, seeking goodly Pearls,

46. Who when he had found one Pearl of great Price, he went and sold all that he had, and bought it; *(so must those who desire the Blessings of the Kingdom of Heaven, be ready to part with all their earthly Blessings, to possess and secure it to themselves.)*

47. [r] Again, the Kingdom of Heaven is like to a Net which was cast into the Sea, and gathered of every kind *(good and bad Fish,)*

48. Which, when it was full, they drew to Shore, and sate down, and gathered the good into Vessels, but cast the bad away;

49. So *(likewise)* shall it be at the end of the World, *(for)* the Angels shall come forth, and sever the Wicked from among the Just,

50. And shall cast them into the Furnace of Fire, *(and)* there shall be wailing and gnashing of Teeth, *(or the extremity of misery.)*

51. *(Then)* Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52. Then said he to them, Therefore every Scribe which is instructed to the Kingdom of Heaven, is like to a Man that is an Housholder, who bringeth forth out of his Treasure things new and old, *(to feed his Family; for, so must you produce from Moses and*

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and the Prophets, and from the Doctrines belonging to this heavenly Kingdom, what you ſee needful to feed God's Family and Houſehold.)

53. And it came to paſs, that when Jeſus had finiſhed theſe Parables, he departed thence:

54. And when he was come *(thence with his Diſciples,* Mark 6. 1.) into his own Country, he taught them in their Synagogue *(on the Sabbath-day,* Mark 6. 2.) inſomuch that they *(who heard him)* were aſtoniſhed, and ſaid, Whence hath this Man this Wiſdom, and theſe mighty Works *(which are done by him?)*

55. Is not this the Carpenter's Son? *(Mark 6. 3. the Carpenter; ſee the Note there:)* Is not his Mother called Mary? And *(are not)* his Brethren *(called)* James and Joſes, and Simon and Judas? s

56. And his Siſters, are they not all with us? *(Bearing no Marks either of like Power or Wiſdom;)* whence *(then)* hath this Man all theſe things?

57. And they were offended in him, *(or ſcandalized at him, by reaſon of his mean Original and humble Circumſtances;)* but Jeſus ſaid unto them, A Prophet is not without Honour, ſave in his own Country; and in his own Houſe, *(there uſually he is moſt deſpiſed.)*

58. And he did not many mighty Works there *(ſave only that he laid his hands upon a few ſick Perſons, and healed them,* Mark 6. 5.) becauſe of their Unbelief.

Annotations on Chap. XIII.

a Ver. 5. Ἐ Τ'ΘΕΩΣ ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· *It forthwith ſprang up, becauſe it had no deepneſs of Earth.*] Thus *Quintilian* ſaith of the *rath-ripe Wit*, that it rarely comes to maturity, comparing it to thoſe Seeds which being ſown on the ſurface of the Earth, ſpring up quickly, becauſe the Root goes not deep into it; *Illud ingeniorum præcox genus non temere unquam pervenit ad frugem—non multum præſtat, ſed cito — nec penitus immiſſis radicibus nititur, ut quæ ſummo ſolo ſparſa ſunt ſemina celerius ſe effundunt.* Inſtit. l. 1. c. 3. p. 16, 17.

b Ver. 8. Ὃ μὲν ἑκατόν *Some an hundred fold,* &c.] See Note on *Mark* 4. 8.

c Ver. 9. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω· *He that hath Ears to hear, let him hear.*] This is a *proverbial* Expreſſion uſed by *Chriſt*, when he ſpake of Matters of great importance which deſerved a ſerious conſideration, *Matt.* 11. 15. — 13. 43. *Rev.* 2. 7, 11, 17, 29. — 3. 6, 13, 22. — 13. 9. by which he excites them who had *good Inclination* to, and a good judgment, and perception, as to things Divine, throughly to weigh, and conſider of the things ſpoken.

d Ver. 10. Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; *Why ſpeakeſt thou to them in Parables?* It is certain, not only that the *Jewiſh Doctors* and all the Wiſe Men of the *Eaſt*, taught by *Parables*, משלי משלים παραβολισταὶ παραβολας, *Expreſſing their Minds by Parables*, as St. *Mark* ſpeaks in their own Phraſe, *chap.* 4. 30. but alſo that ſome of our Lord's *Parables*, as that of the *rich Glutton*, Luke 16. that of the *fooliſh Virgins*, Matth 25. and others were taken from the *Jews*. See *Sheringham, Præf. ad Joma.* Yet, becauſe this way of teaching had in it ſomewhat of *Obſcurity*, and the Doctrine contained under the covert of theſe *Parables*, was not ſo eaſie to be apprehended by the *vulgar* ſort, the Diſciples here enquire, *Why ſpeakeſt thou to them in Parables?* And to this Queſtion, for the ſatisfaction of others, I ſhall give a larger Anſwer: Let it be noted then,

1*ſt*, That albeit this way of teaching was ſomewhat *cloudy* and *obſcure*, yet was it intelligible to the attent and ſearching *Auditor*, as will appear from that Expreſſion with which our *Saviour* doth ſo oft conclude his Parables, *viz. He that hath Ears to hear, let him hear:* Accordingly, our *Lord* being to inſtruct the Multitude by *Parables*, Matth. 15. 10. he ſaith unto them, *Hear and Underſtand:* And when his *Diſciples* asked the meaning of that Parable, he reprehends them, ſaying, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἐστε; *Are ye alſo yet without Underſtanding?* intimating, That it was not ſo much the obſcurity of his Words, as their own Dulneſs, and want of Underſtanding, which made them not perceive the import of his Doctrine; and again, *Mark* 4. 13. he ſpeaks by way of Admiration to them, ſaying, *Know ye not this Parable?*

2*dly*, This Method of Inſtruction was not without its Uſes and Advantages, ſeeing hereby 'twas viſible who were the υἱοὶ τῆς σοφίας, *Sons of Wiſdom*, who had a cordial love to Divine Things, and an enflamed deſire after them, and thought it worthy of their care and pains to ſearch them out, and ſo were Perſons fitly qualified for the reception of the Goſpel Light. It was the cuſtom of the *Diſciples* of the *Jewiſh Doctors*, when they underſtood not the meaning of their *Parables*, to go unto their *Rabbi*'s to enquire the meaning of them; as did our Lord's *Diſciples* ask of him the meaning of thoſe *Parables* they underſtood not. And this *Chriſt*'s Hearers might have done, had they not been indiſpoſed to receive the Doctrines which he taught, and choſen rather to be held in Error by the *Scribes* and *Phariſees*, than to receive inſtruction from the Mouth of *Chriſt*.

(2) Such

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(2.) Such Lessons, as they are best remembred, so having once obtained to their sense, they will stick closer to us; for the time spent in the unfolding of them, makes the Idea the more fixed and lasting in the Brain.

3*dly*, That *Christ* thus spake to them in *Parables*, did not proceed from his unwillingness to instruct them, but from their indisposition to receive his Doctrine, delivered more plainly to them: Of this St. *Mark* informs us, by saying, *chap.* 4. 33. *He spake the Word to them in many Parables, as they were able to hear it.* For, those *Parables* the *Scripture* mentions, were either such as were obvious in themselves, as that of *Dives* and *Lazarus*, of the *Rich Man* pulling down his *Barns*, Luke 12. 16. their chusing the uppermost Seats at Feasts, *chap.* 14. 7. or such as would, had they with greater plainness been delivered, have sowred, and enraged the leading *Jews*, and stirred them up to a more violent opposition to his Doctrine, and a more quick Endeavour to destroy his Person; they being either such as did proclaim him the *Messiah*, and the *Son of God*, which they still look'd upon as Blasphemy; as that which stiles him *the good Shepherd*, and concludes them *Wolves*, and *Robbers*; or, such as contradicted their Traditions, and told them, 'twas not the Uncleanness of the Hands, or Outward Man, but the Defilement of the Heart, which made them loathsom in the Eye of God; which Doctrine did much offend the *Pharisees*, Matth. 15. 12. or, such as did upbraid their Stubbornness and Disobedience, as did the Parable of the *Vineyard*, planted by the *Husband-man*; the *Parable* of the *two Sons*, of which the eldest promised fair, but did not what he promised; or, such as taxed their Pride, and Self-conceit; as did the *Parable* touching the arrogant Thanksgiving of the *Pharisee*, Luke 18. 9. or else, such as told the great propagation, and increase of the *Gospel* among the *Heathens*, as did the Parable of the *Leaven*, and of the *Grain of Mustard-seed*; or, such as did foretel the ruin and unchurching of the *Jewish* Nation, as did the *Parable* of cutting down the *unfruitful Fig-tree*, and the decree, that they who refused, upon invitation, to come to the *Wedding Supper*, should not taste thereof; or, such as prophesied, that *the Kingdom of God should be taken from them*; or, that their Sloth in not improving the Talents which they had received already, should be punished with the utter deprivation of them. Now, all these things were so offensive to the *Pharisee*, as had they plainly been delivered to them, they would have provoked them to that rage, which might have quite discouraged his young *Disciples*, and hindred the performance of those Works which were preparatory to his Resurrection, and to the glorious Appearance of his Kingdom. Besides the *Parables* already mentioned, we have only those recorded here, and in the *parallel* Chapter of St. *Mark*; of which two only recorded, were spoken to the Multitude, *viz.* the *Parable* of the Seed, and of the Tares; the rest, when he had sent the Multitude away, to his Disciples, *ver.* 36. and both might probably reflect upon the *Jews*, as being the *bad ground*, and the *Tares* mentioned in them.

Lastly, Consider that what *Christ* thus delivered here, did not contain the fundamental Precepts and Doctrines of the Gospel, they being delivered in the Audience of the People with sufficient clearness, *Matth.* the 5th, the 6th, the 7th, but only the *Mysteries* relating to the Progress of the Gospel, and the Event of it among *Jews* and *Gentiles*: Now, even the *Jews* acknowledge, that the Predictions of this Nature, were usually taught in *allegorical*, *improper*, and *parabolical* Expressions, they being not so needful to be known as were the fundamental Rules of Faith and Manners. Moreover, the reason here assigned, why our *Saviour* spake so obscurely to them, was their own Wickedness and Perverseness, which indisposed them to receive profit by his more plain Discourses; *for therefore*, saith *Christ*, *speak I to them in Parables, because they seeing, see not, and hearing, do not hear or understand.* Now this, both in the *Scripture* and in other *Authors*, is a proverbial Expression, concerning Men so wicked and so slothful, that either they attend not to, or will not follow the cleerest Intimations, and convictions of their Duty: Thus to *a revolting and rebellious People, which had cast off the Fear of God*, the Prophet *Jeremy* speaks thus, *Chap.* 5. 21. *Hear now this, O foolish people, and without understanding, which have Eyes and see not, which have Ears and hear not:* And God speaks to *Ezekiel* thus, *Son of Man, thou dwellest in the midst of a rebellious House, which have Eyes to see, and see not, they have Ears to hear, and hear not, for they are a rebellious House*, Chap. 12. 2. This is a frequent Form of Speech in (a) *Philo*, who speaking of those that were addicted to Wine and sensual Pleasures; he saith, Ὁρῶντες οὐχ ὁρῶσι καὶ ἀκούοντες οὐκ ἀκούσι, *they seeing, see not, and hearing, do not hear.* And (b) again, Ὁρῶντες ἔστιν ὅτε οὐχ ὁρῶμεν, *it sometimes happens, that seeing we see not, and hearing we hear not*, viz. *when the Mind is more intent upon other things.* (c) *Demosthenes* mentioned this as a παροιμία, or a *Proverb*, Ὁρῶντας μὴ ὁρᾶν, καὶ ἀκούοντας μὴ ἀκούειν· Yea, sometimes this *Phrase* is used in a good sense, to signifie Men who will not hearken to any solicitations to Wickedness, but stop their Ears, and shut their Eyes against them. Thus,

(a) Alleg. l. 2. p. 72. D. (b) L. 3. p. 850. E. (c) Orat. in Aristog. §. 123.

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ὁ βαρυώων τὰ ὦτα, *he that ſtoppeth his Ears from hearing of Blood*; καμμύων τὸς ὀφθαλμὸς, *he that ſhutteth his Eyes, that he may ſee no Evil, he ſhall dwell on high*, Iſa. 33. 15, 16. Now, hence it evidently follows, That the *Phraſe, to them it is not given to know the Myſteries of the Kingdom*, only imports, That to them I allow or vouchſafe not a clearer knowledge of theſe things, whom I find too much diſpoſed to ſlight, and to neglect, but indiſpoſed to receive, and profit by them; and therefore by the Rule of contraries, *to you it is given to know them*, can only ſignifie, To you I think fit to allow, and vouchſafe the knowledge of them, as finding you diſpoſed to attend to, and to improve them: Nor is there any ſenſe more frequent in *Scripture* of the *Phraſe, I give, or give not*, than this, I allow, vouchſafe, permit, or think fit, that ſuch a thing be done, or not done; this being the ſenſe of the *Phraſe*, when mention is made of *the Days of Life which God hath given us*, Eccleſ. 5. 18. — 8. 15. — 9. 9. *of the ſore Travel which God hath given*, (i. e. allotted,) *to the Sons of Men*, Eccleſ. 3. 10. *Give not thy Holy One to ſee Corruption*, Pſal. 16. 10. *Give not my Feet to ſlide*, Pſal. 66. 1. *Give not thy Mouth to cauſe thy Fleſh to ſin*, Eccleſ. 5. 6. *Give not thy Strength to Women*, Prov. 31. 3. *Give not Sleep to thine Eyes*, Pſal. 132. 4. Prov. 6. 4. And when we ſay, ſuch a one is *given to Wine, and to Women*, i. e. he allows himſelf thoſe Liberties, or licentious Practices.

e Ver. 12. Ὅστις γὰρ ἔχει· *For whoſoever hath, to him ſhall be given:*] From the words, *whoſoever hath not, ſhall be taken away that which he hath*, it is manifeſt, That *not to have*, is not to have profitably, and to improvement: For, what a Man abſolutely hath not, cannot be taken from him. Whence it muſt follow, that τὸ ἔχειν here, muſt be ſo to have, as to improve it duly. So *Phavorinus* ſaith, That ἔχειν *to have, is* ἐπιμέλεσθαι καὶ φυλάττειν, *to take care of, and preſerve. Caſaubon* obſerves, That ἔχειν in the *Greek*, doth ſometimes ſignifie, to have a thing with increaſe: So *Sophocles* in *Ajace* πρὸς γὰρ τ' ἔχοντα ὁ φθόνος ἕρπει, *he that abounds, is envied*; where the *Scholiaſt* notes, that ἔχειν is put for αὐξάνειν· And in *Democritus* θαυμάζειν τὸς ἔχοντας, *is to admire the Rich*. So *not to have*, is not to uſe what we have, as in that of the *Proverbs*, Chap. 13. 7. There are who are rich, μηδὲν ἔχοντες, *and having nothing*, as not having power to eat of their Labours: Thus (*) *Ariſtotle* ſaith, That *a man who hath Knowledge, and uſeth it not, as being drunk or mad, may be ſaid*, ἔχειν πως, καὶ μὴ ἔχειν, *to have it in a manner, and not to have it*. See (17) *Matth.* 25. 29. See Additions N° 17.

Ver. 14. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς· *And in them is fulfilled the Prophecy of Iſaiah*, &c.] The Apoſtle *Paul* informs us, That *what the Law ſaith, it ſpeaks to them* of all Times and Ages *that are under the Law*, Rom. 3. 19. So what the *Prophets* of the *Jews* ſaid, muſt in like caſes belong to the *Jews* of all Times; tho' ἐπ' αὐτοῖς, may be here rendred *concerning them*; and ſo the meaning may be only this, That what was ſaid by *Iſaiah* of the Men of his Times, was as truly fulfilled concerning the *Jews*, of our *Saviour*'s time; they being as indiſpoſed to hearken to the Words of this great *Prophet*, as were the former *Jews* to attend to the Words of *Iſaiah*. f

Ver. 17. Πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδον· *Verily, I ſay unto you, That many Prophets and Wiſe Men have deſired to ſee the things that ye ſee, and have not ſeen them*;] i. e. many *Prophets* who propheſied of the coming of the *Meſſiah*, and many righteous Men to whom God familiarly ſhewed himſelf, as he did to *Abraham* and the *Patriarchs*; many *Kings*, *Luke* 10. 24. from whoſe Seed he was to ſpring, and whoſe Kingdoms, and Perſons, were Types of the *Meſſiah*, deſired to ſee before their Eyes the things which ye thus ſee, and have not ſo ſeen them, they only ſeeing them afar off in the Promiſes made to them concerning theſe Days, *Heb.* 11. 13. and *to them it was revealed, that not to themſelves, but to our times they miniſtred the things which are now revealed*, 1 Pet. 1. 11, 12. g

Ver. 19. Παντὸς ἀκούοντος τ̀ λόγον τ̀ βασιλείας καὶ μὴ συνιέντος· *When any one heareth the Word and underſtandeth it not.*] *Chriſt* cannot here intend to ſignifie that his Word ever becomes unprofitable to any, either thro' the natural Weakneſs of their Underſtandings, which renders them unable to diſcern his Mind; or through the Darkneſs or Obſcurity of the Word preached: Since this would lay the reaſon of the Unprofitableſs of it, not in the *Hearers*, who cannot be ſuppoſed blame-worthy, becauſe the Underſtanding God hath given them, is weak; but in the *Preacher* who taught it ſo obſcurely that they were not able to diſcern it. The *Greek* word συνίεναι which we render *underſtand*, here ſignifies to *ponder*, to *conſider of*, to *lay to Heart*, and to *obſerve in order to action*, to *conſider*; ſo *Prov.* 21. 12. συνιεῖ δίκαιος, *the righteous man wiſely conſiders the Houſe of the Wicked*, Pſal. 41. 1. *Bleſſed is he that conſidereth the poor*, Gr. ὁ συνιῶν ἐπὶ πτωχόν, Pſal. 106. 7. *Our Fathers in Egypt*, οὐ συνῆκαν, *conſidered not thy Wonders*: And that thus it here ſignifies, appears, (1.) Becauſe the following degree of Hearers, are ſuch as are affected ſomething with the Word preached, for they *receive it with Joy*, v. 20. The firſt h

Degree

(*) Nichom. l. 7. c. 5.

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Degree must therefore comprehend such Men as are not thus affected with it, it making no Impression on their Hearts. (2) Because the *Devil* is said to *snatch away this Word, lest they should believe it.* Now Faith being an act of the Understanding, he could not fear they should believe what he knew they did not understand; and this Industry of *Satan* to snatch the Word out of our Hearts, as it discovers his Enmity against the Progress of the *Gospel*, so doth it highly commend the Excellence, and Efficacy of it; for were it not of great Importance to preserve it there, he would not be so industrious to snatch it thence; and were it not, when there, a powerful Instrument to work within us *that Faith which purifies the Heart*, why doth he do this *lest we should believe?* Why is it then that Men do call this *quick, and powerful Word*, this *Word of Life*, *a dead Letter?* And when they daily by Experience see that the Persuasions both of themselves and others, are often prevalent, why do they think that God's can be of no effect without a Miracle?

i Ver. 20. Οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, *This is he who hears the Word, and anon with joy receives it.*] Here he who is represented by the *stony Ground*, (1.) Hears the Word, and doth πρὸς καιρὸν πιστεύειν, *for a time believe it*, Luke 8. 13. but then he only doth so for a time: And hence we learn, that it is not sufficient that we at present do believe, profess, and practise suitably to the Truth delivered, unless we do continue so to do unto the end, and bring forth Fruit with Patience, *Luke* 8. 15. for by comparing the *Evangelists*, we learn that 'tis in effect all one to be ἄκαρποι *unfruitful*, Matth. 13. 22. Mark 4. 19. and *to bring no Fruit to Perfection*, Luke 8. 15. (2.) He receives the Word with Joy, and is at present much affected with it, tho' afterwards he is offended at it; whence also it appears, that it is not sufficient to render us good *Christians*, that we at present are somewhat affected with the Word, receive it with some Joy, Delight, and Pleasure, unless it doth produce Sincerity and Constancy in our Obedience to all its Precepts, even those which are most grievous to Flesh and Blood.

k Ver. 22. Καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, *And the care of this Life, and the deceitfulness of Riches*, καὶ αἱ τοῦ βίου, *and the pleasures of Life*, Luke 8. 14. καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *and our lustings after other things*, Mark 4. 19. *entring in, choke the Word.*] Here are enumerated all those things which choke the Word of God, and render our Profession of Religion unprofitable to the Welfare of our Souls.

1*st*, Ἡ μέριμνα τοῦ αἰῶνος τούτου, Such a concernment for this present Life, as renders us distracted, and tormented with the fears of losing it; so that we cannot think of parting with it without Horror, which makes us falter in the Practice, and even fall off from the Profession of it; or αἱ μέριμναι those distracting worldly Cares which fill our Heads so full of Contrivances, and so employ our time, that we are not at leisure seriously to think upon, and carefully pursue the Concernments of our Souls.

2*dly*, The Love of the *deceitful Riches* of the World; for when they so far enter into our Hearts, as that we are βουλόμενοι πλουτεῖν, *very desirous to be rich*, this eagerness to have them, tempts us to sin, that we may gain them, and sin again that we may keep them, and will not suffer us to part with them as we ought, either for the Relief of others, or for the Welfare of our own Souls; whence, saith our Lord, *ye cannot serve God and Mammon*; *and he that loveth the World*, saith St. *John*, *the Love of the Father is not in him, for the Friendship of this World is Enmity to God*, Jam. 4. 4.

3*dly*, *The pleasures of Life*, i. e. either those which are the Works of the Flesh, and so exclude us from the Kingdom of Heaven, as *Fornication*, *Uncleanness*, *Lasciviousness*, *Drunkenness*, *Gluttony*; or those which, tho' they be not sinful in their Nature, or such as *Christianity* restrains us wholly from, as *v. g.* the Pleasures of the Stage, and Theatre, of Gaming, and of Recreations of like kind, yet when our Desires are strongly carried out after them, when we spend that time in the pursuit of them, which makes us neglect our Duty to our God, our Neighbours, or our own Calling and Concerns; when they minister Temptations to Fraud, to Covetousness, to Contention, Passion, Swearing, Fretfulness, or Idleness; or often cast us into the Company of loose, prophane, debauched Persons, by whose Example and Conversation we may be endangered; and notwithstanding we are so enslaved to, or so much under the Power of them, that we cannot deny our selves these Liberties, then are we φιλήδονοι, *Lovers of Pleasures more than God.*

4*thly*, Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *Our Lustings after other things*; as (1.) The Lusts of the Eye, or our Desires of gay Apparel, rich Furniture, stately Buildings, great Attendance, and Equipage; or such as by St. *John* are stiled the *Pride of Life*. desire of popular Applause, or of high Estimation in the World, of advancement to high Posts, and to great Places above others; or lastly, our excessive Love unto our Relatives, our Parents, Wives, our Children, or our Friends; for when these Affections prove Temptations to Sin, as the excess of them still doth, they will be then obstructive of that Influence, the Word of Life should have upon us: St. *John* informs us, that *all these are not of the Father, but of the World*, that if we love or set our Hearts upon

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them, *the Love of the Father is not in us*, 1 John 2. 15, 16. And therefore *Chriſt* requires us to deny our ſelves in all theſe things, to hate, *i. e. to love them leſs* than him, that we may be his *Diſciples*.

l Ver. 23. Ὁ δὲ ἐπὶ τὴν καλὴν τὴν καλῶς σπαρεῖς, *But that which is ſown upon good Ground, is he who heareth the Word, and conſiders of it,*] And brings forth Fruit, *Luke* 8. 15. οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι, καὶ καρποφοροῦσι ἐν ὑπομονῇ, *Who retain it in a good and honeſt Heart, and bring forth Fruit with Patience.* What this good and honeſt Heart, or Man that hath it, is, we may learn from *Heathen Authors*. Thus (d) *Ariſtotle* tells us, that this Name, καλὸς καὶ ἀγαθὸς was by them given ἐπὶ τὸ τελέως σπουδαῖος, *to one that is entirely good,* ᾧ τ' ἀγαθὰ σπουδαῖα ὄντα ἀγαθὰ ἦν, *who approved of all things that were truly good, and who was not corrupted by Riches and Dominion*; and from the Requiſites in him, which were wanting in all the other Grounds; for whereas he, who was repreſented by the Seed ſown by the way ſide, did not συνιέναι conſider of it, he that receives the Word into a good Heart is συνιὼν, *one that conſiders* duly of it, he lays before his Eyes the Benefits he may receive, and the Afflictions he may ſuffer by adhering to it; what he muſt do to enjoy theſe Bleſſings, and what he muſt be ready to part with that he may ſecure them. (2.) Whereas in the ſtony Ground the Seed was only retained for a while, and then caſt out, it ſoon roſe up, and as ſoon withered; the Seed ſown in the good and honeſt Heart, κατέχει, *is there retained, and brings forth Fruit with Patience*; and (3.) Whereas in the thorny Ground it is ſo choaked as to become unfruitful where it is, or οὐ τελεσφορεῖ *it brings forth no mature Fruit*, no Fruit that can prevail, or get up above theſe Thorns; in the good Heart it brings forth *Fruit unto Perfection*, prevails and triumphs over all ſenſual and worldly Appetites, over our Love to Life, and our moſt near Relations, and becomes fruitful, *abounding in all the Works of Righteouſneſs, which are through Jeſus Chriſt unto the Glory and Praiſe of God*, Philip. 1. 11.

m Ver. 25. Ὁ ἐχθρὸς ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, *The Enemy ſowed Tares in the midſt of the Wheat.*] Hence ſome collect, that even theſe Tares muſt be Members of the *Church* of *Chriſt*, as well as the good Seed; which if it only ſignifie, they by Profeſſion may be ſo, is in it ſelf true; but if it be deſigned to prove, that they are true Members of that Body, of which *Chriſt Jeſus* is the Head, that cannot follow from theſe words; For, (1.) Our *Saviour* ſaith expreſly, the Field is not the *Church*, but the *World*; (2.) The Seed ſown in this Field by *Chriſt* is good Seed, *the Children of the Kingdom*, ver. 38. *the Juſt*, ver. 43. they therefore only can belong to him, becauſe they only are ſown by him; the *Tares* were ſown in it by the *envious Man*, that is the *Devil*, ver. 28. the Enemy of *Chriſt*, and of his *Church*, ver. 25. they are ſown while the Overſeers of the *Church* were aſleep, and are expreſly called, *the Children of the Devil*, ver. 38. And is it reaſonable to conceive that the *Devil*, the great Enemy of the *Church*, and of its Head, ſhould beget Members of his *Church*, ſince *there is no Communion betwixt Chriſt and Belial*, 2 Cor. 6 15. or that *the Devil's Children ſhould be the Members of Chriſt's Body?*

Ver. 28, 29. Θέλεις οὖν ἀπελθόντες συλλέξωμεν n
αὐτά; ὁ δὲ ἔφη οὔ. *Wilt thou then that we go and gather them up? and he ſaid, nay.*] Vain hence is the Collection of the *Eraſtians*, that the wicked, and thoſe that cauſe Offences, are not by Excommunication to be excluded from the Communion of the *Church*, ſeeing the Field in which theſe Tares ſpring up is not the *Church*, but the *World*; and *Chriſt* in the Reddition of the *Parable* takes no notice of this Queſtion, or of the Anſwer to it. Nor doth this place prove, that the *Magiſtrate* may not cut off evil Doers, ſeeing this was not ſpoken to them, but to the *Miniſters* of *Chriſt*'s Church.

Ver. 32. Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερ- o
μάτων, *Which is the leaſt of all Seeds, but when it is grown, it is the greateſt among Herbs.*] The *Jews* give a wonderful Account of the growth and increaſe of this Seed; *viz. There was a Stalk of Muſtard Seed in Sichin, from which ſprang out three Boughs, of which one was broke off, and covered the Tent of a Potter, and produced three Cabs of Muſtard*; *R. Simeon, B. Calipha ſaid, A Stalk of Muſtard Seed was in my Field, into which I was wont to climb, as Men do into a Fig-Tree.* Buxtorf. in voce Chardal. See Additions N° 18. (18)

Ver. 35. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ Προ- p
φήτου, *That it might be fulfilled which was ſpoken by the Prophet, ſaying, I will open my Mouth in Parables*, Pſal. 78. 2.] Here Mr. *Cler.* notes from St. *Jerom* on this place, that he had read in ſome *Copies*, quod dictum eſt per Prophetam Eſaiam, *which was ſpoken by the Prophet Eſaiah*; and becauſe no ſuch thing was found in that Prophet, *I believe*, ſaith he, *it was taken away by ſome prudent Man; but I am apt to think that it was firſt written per Aſam Prophetam*, the 77th Pſalm being entitled, *A Pſalm of the Prophet Aſaph*; *and that the firſt Tranſcriber not underſtanding what was meant by* Aſaph, *thinking it a miſtake in the Writer, corrected it by putting in the word* Iſaiah; and that in his Notes on the 78th *Pſalm*, he ſaith, *This was objected by Porphyry againſt the Evangeliſt St. Matthew, that*

(d) Mag. Mor. l. 2. c. 9.

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that he was so ignorant as to say, quod scriptum est per Isaiam, *which was written by Isaiah*; but yet he is forced to confess, that in all the *Ancient Copies* there are no Footsteps to be found, of the reading which St. *Jerom* speaks of; neither *Chrysostom*, *Theophylact*, nor any of the *ancient Fathers*, except *Jerom*, make any mention of it; it is not extant in any of the *ancient Versions*, nor saith St. *Jerom* any thing of *Porphyry*, in his genuine Work upon St. *Matthew*. And this I think sufficient to justifie our reading against some single corrupt *Latin Copy*, in which St. *Jerom*, if we may believe him, found it otherwise. The Sense therefore may be this, *Our Saviour spake in Parables, that what David filled with a Prophetick Spirit said of himself, might be fulfilled also in that Son of David, of which he was a Type.* For he being our great Lawgiver, might more truly say, *Hear my Law, O my People.*

q Ver. 40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· *As therefore Tares are gathered together, and burnt in the Fire, so shall it be in the end of the World.*] From this, as well as other places, it seems probable, that the Wicked shall not be cast into everlasting Fire till the end of the World, that being the time when *Christ* will *place the Goats on his left hand, and say unto them, depart from me, ye wicked, into everlasting Fire*, Matth. 25. 41. And when those *whose Names are not in the Book of Life, are to be cast into the Lake of Fire*, Rev. 20. 15. See the Note on 2 *Tim.* 4. 8.

(19) See Additions N° 19.

r Ver. 47. *The Kingdom of Heaven is like to a Net*, &c.] Because this Net contains both good and bad Fish; hence some conclude, that bad Men are Members of that *Church* which is *Christ's Body*, as well as good: But (1.) 'Tis neither the *Church* visible nor invisible, but διδασκαλία τῶν ἁλιέων ἀποστόλων, *the Doctrine of the Apostles*, made by *Christ* Fishers of Men, which is here compared to a Net. So *Theophylact*. (2.) These bad Fish are no sooner pulled unto the Shore, but the *Fishermen* set down, and cast them away, and thereby shew they belonged not to this Kingdom. Moreover, the Scope of this *Parable* is not to shew, who do at present belong to Christ's Kingdom, but who hereafter shall be excluded *from the Kingdom of Heaven.*

Ver. 55. Καὶ οἱ ἀδελφοὶ αὐτοῦ, &c. *And are not his Brethren James and Joses, and Simon and Judas?*] It is now passed into a matter of Faith, that the *Virgin Mary* was ἀειπαρθένος *ever a Virgin*, and hath been stiled an Heresie to hold the contrary; whereas I know not how it consists with good Divinity, to make that an *Article of Divine Faith*, which is founded on no *Divine Revelation*; or with our sixth *Article*, to make that *necessary to be believed*, which confessedly is not contained in *Holy Scripture*. (e) St. *Basil* plainly distinguishes it from things necessary to be believed, and leaves it among the things not *curiously to be enquired into*, as his words plainly intimate. And tho' (f) *Origen* saith, *That they who say she after married, do not prove it*, and that *the Virgin had no other Son but Jesus*, κατὰ τὸν υἱὸν τοῦ αὐτῆς δοξάσαντας, *according to those who thought soundly of her*, yet he lays no Brand upon the contrary Opinion. However it is certain that these words do not prove that *Mary the Mother of our Lord* had any Offspring; but, say all the *Ancients* before St. *Jerom*, they were the Children of *Joseph* by a former Wife, which died before his espousal to the *Blessed Virgin*; St. *Jerom* attempts to prove, that *James* and *Joses* here mentioned were not the Children of the *Virgin Mother*, but of her Sister, *Mary the Wife of Cleophas*; for *John* 19. 25. we read thus, *There stood by the Cross of Jesus his Mother, and his Mother's Sister, Mary the Wife of Cleophas, and Mary Magdalene.* There were there, saith *Matthew*, Chap. 27. 56. and *Mark*, Chap. 15. 40. *Mary Magdalene, and Mary the Mother of James the less, and of Joses*; whence he concludes, that *James* and *Joses*, stiled here the *Brethren of our Lord*, were not the Sons of *Mary his Mother*, but of her Sister, *Mary* the Wife of *Cleophas*; and hence infers, that they are only called *his Brethren*, according to the *Language of the Jews*, as *Lot* is called *Abraham's Brother*, Gen. 13. 8. as being the *Son of his Brother*, Gen. 12. 5. and as the word *Brother* is used, *Gen.* 29. 12. *Lev.* 10. 4. *i. e.* because they were his *Cousin Germans*. But this will not necessarily follow; for they might be the Sons of *Joseph* by the Wife of *Cleophas*, who, saith *Theophylact*, dying without Issue, *Joseph*, *according to the Law, took her to himself, and of her begat James and Joses, Simon and Judas.* But *Antonius de Dominis*, in a very accurate Discourse upon this Question, gives us a better Answer to this Argument of St. *Jerom*, by saying, The *Mother of Jesus* in St. *John*, is the same Person with the *Mother of James and Joses* in St. *Matthew* and St. *Mark*; and that *Mary*, the Wife of *Cleophas*, called by St. *Mark*, *Salome*, and by St. *John*, *the Sister of the Mother of our Lord*, was the *Mother of the Sons of Zebedee*; for, saith he, it seems evident, that the three Women named by the three *Evangelists*, were in all of

(e) Μέχρι γὰρ τῆς οἰκονομίας ὑπηρεσίας, ἀναγκαία ἡ παρθενία, τὸ δὲ ἐφεξῆς ἀπολυτεσταμένον τῷ λόγῳ τῶν μυστηρίων καταλέλοιπεν. Tom. 1 Hom. de Nativ. p. 509.

(f) *Quod asserunt eam nupsisse post partum, unde approbent non habent.* In Joh. p. 6. A. Οὐ γὰρ ἔνεστιν ἄλλην παρ' ἐκείνην τὴν ἀπαγγελθεῖσαν τῆς παρθενίας πεῖραν λαβεῖν. In Matth. p. 223. C.

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of them the ſame Perſons; as therefore *Mary Magdalen* is the ſame, ſo *Mary the Mother of the Sons of Zebedee*, and *Salome*, ſo called by St. *Mark* from her Family, and *the Siſter of the Mother of our Lord*, muſt be the ſame; and then *Mary the Mother of our Lord*, and the *Mother*, i. e. *Step-mother* of *James* and *Joſes*, muſt be the ſame alſo. And this Anſwer I like beſt, (1.) Becauſe it retains the proper Signification of the word *Brethren*, which is always retained both in the *Old* and the *New Teſtament*, when there is profeſſedly an Enumeration of *Brethren*. (2.) Becauſe it ſeems plain, that the *Jews* ſpeak ſtill of his *Brethren* and *Siſters*, even in the ordinary Senſe of the Word, even as they eſteemed him the *Carpenter's Son*, and *Mary* his *Mother*. So here, and *Chap.* 12. 46. *Mark* 6. 3. *John* 6. 42. And *James* here mentioned, is by (g) *Joſephus* expreſly ſtiled, ἀδελφὸς Ἰησοῦ, *the Brother of Jeſus, called the Chriſt.* (3.) They ſeem alſo to have lived with his Mother; whence we find them ſo oft together, as when 'tis ſaid, *Thy Mother and Brethren ſeek thee*, Matth. 12. 46. *His Mother and Brethren, are they not here with us?* i. e. do they not dwell at *Capernaum? He went down to Capernaum, and his Mother and his Brethren*, John 2. 12. (4.) This agrees beſt with *Antiquity*; for Dr. *Pearſon* confeſſeth, This was always the concurrent Judgment of *Antiquity* till St. *Jerom's* time; that theſe were indeed *the Brethren of our Lord:* And *Spalatenſis* ſhews, That many of the *Fathers* embraced the Opinion, that the *Mother of our Lord* in St. *John*, was the ſame Perſon whom St. *Matthew* ſtiles *the Mother of James*. De Repub. Eccleſ. l. 2. c. 2. p. 114, 115, 116, 117.

CHAP. XIV.

1. AT that time (*that Chriſt had ſent out his Diſciples, to preach the Goſpel, to caſt out Devils, and to heal Diſeaſes, and they by virtue of his Name had been ſucceſsful in that Work, and thereby ſpread his Name abroad*, Mark 6. 12, 13, 14. Luke 9. 6, 7.) Herod the Tetrarch (*of Galilee*, Luke 3. 1.)
a [a] heard of the Fame of Jeſus.

2. And (*after ſome heſitation and enquiry*, Luke 9. 7, 8.) he ſaid to his Servants, (*I incline to their Opinion, who ſay,*)
b [b] This is John
c the Baptiſt, [c] he is riſen from the Dead; and therefore, (*tho' before he did no Miracle*, John 10. 41. *now*) mighty Works do ſhew forth themſelves in him, (*to clear his Innocence, and confirm his Miſſion.*)

3. (*And he had cauſe to be thus anxious, and perplexed at this matter;*) For Herod had laid hold on John, and bound him (*with a*
d *Chain,*) and put him in Priſon [d] for Herodias ſake, his Brother Philip's Wife, (*who having agreed with Herod to divorce her ſelf from her own Husband, at Herod's return from Rome, was married to him, and cohabited with him as his Wife*, Mark 6. 17. *Joſeph. Antiq. l.* 18. *c.* 7. *p.* 626. C.)

4. For, (*ſhe was thus incenſed againſt him, becauſe*) John (*had*) ſaid to him, It is not lawful for thee to have her (*as thy Wife.*)
e 5. [e] And when (*at the inſtigation of Herodias*) he would have put him to Death, (*he could not think fit to do ſo, for*) he feared
f the Multitude, becauſe they counted him [f] as a Prophet.

6. But when Herod's Birth day was kept, the Daughter of Herodias danced before them (*that were preſent,*) and (*her dancing*) pleaſed Herod.

7. Whereupon he promiſed with an Oath, to give her whatſoever ſhe would ask, (*even to the half of his Kingdom*, Mark 6. 23.)

8. And ſhe, being [g] before, (*ſhe asked any* g
thing,) inſtructed of her Mother, ſaid, Give me here John Baptiſt's Head in a Charger.

9. And the King was ſorry, (*that ſhe asked a thing ſo ungrateful to the People, ſo unagreeable to his Birth-day, and ſo dangerous to himſelf;*) nevertheleſs, for the Oath's ſake, (*which he had made,*) and (*for the ſake of*) them which ſate with him at Meat, he commanded it to be given her, (i. e. *that it ſhould be given to her.*)

10. And (*accordingly*) he ſent (*an Executioner*, Mark 6. 27. *and he went,*) and beheaded John in the Priſon.

11. And his [h] Head was brought in a Char- h
ger, and given to the Damſel, and ſhe brought it to her Mother.

12. And his Diſciples came, and took up the Body (*of the Baptiſt,*) and buried it, and went and told Jeſus (*what had happen'd to him.*)

13. When Jeſus heard (*of this, and the account which his Apoſtles ſent forth by him*, Chap. 10 5. *gave of all that they had done and taught*, Mark 6. 30. Luke 9. 10.) [i] he i
departed (*with them*) thence by Ship, into a deſart place, apart (*from the Multitude, which came ſo continually to them, that they had not time to eat*, Mark 6. 31.) and when the People had heard (*thereof, or whither he was gone*, viz. *to the Deſart of Bethſaida*, Luke 9. 10.) they (*took a compaſs by Land, and*) followed him on foot out of the Cities; (*ſeeing the Signs that he had done*, John 6. 2.

and

(g) Antiq. l. 20. c. 8.

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and they got before him to the place where he was to Land, Mark 6. 33.

14. And Jesus went forth *(out of the Ship unto a Mountain, and there sate with his Disciples*, John 6. 3.) and saw a great Multitude *(come to the place,)* and he was moved with compassion toward them, *(and spake unto them of the Kingdom of God*, Luke 9. 11.) and he healed their Sick.

15. And when it was Evening, *(after that Christ had enquired of Philip making tryal of his Faith, for that was done when Jesus saw the Multitude*, John 6. 5.) his Disciples came *(together*, Luke 9. 12.) to him, saying, This is a Desart Place, *(where no Victuals are to*
k *be had,)* and [k] the time is now past, *(or, the Day is spent;)* send the Multitude away, that they may go into the Villages and buy themselves Victuals.

16. But Jesus said unto them, They need not depart *(to buy Victuals;)* give ye them to eat, *(having learned of Andrew, what Meat was there*, Joh. 6. 9.)

17. And they say unto him, *(Shall we go then and buy two hundred pennyworth*, (i. e. *Six pound five shillings worth) of Bread for them to eat? He saith unto them, How many Loaves have you here? And they, upon enquiry, say,)* We have here but five *(Barley)* Loaves, and two *(small)* Fishes? *(And what are they among so many?* Joh. 6. 9.)

18. And he said, Bring them hither to me.

19. And he commanded *(his Disciples*, Mark 6. 39. *to make)* the Multitude to sit down upon the Grass, *(by Hundreds, and Fifties in a company*, Luke 9. 14. Mark 6. 39, 40.) and *(when they were thus sat down, he)* took the five Loaves, and the two Fishes,
l and looking up to Heaven, [l] he Blessed, *(or, gave Thanks to God for them,)* and brake *(the Loaves*, Mark 6. 41.) and gave the Loaves *(thus broken)* to his Disciples, and the Disciples *(gave them)* to the Multitude; *(and the two Fishes divided he among them all.)*

20. And they did all eat, and were filled; and, *(when our Lord had said to his Disciples, Gather up the remaining Fragments, that nothing be lost*, John 6. 12.) they took up of the Fragments that remained, twelve Baskets full.

21. And they that had eaten *(of the five Loaves, and two small Fishes,)* were about Five thousand Men, besides Women and Children.

22. And straitway Jesus *(knowing, that the Multitudes designed to make him a King*, John 6. 15. *and that this might be pleasing to his Disciples,)* constrained his Disciples to get into a Ship, and to go before him unto *(Capernaum on)* the other side *(Bethsaida,)* while he sent the Multitudes away.

23. And when he had sent the Multitudes away, he went up into a Mountain apart to pray; and [m] when the Evening was come, he m
was there alone.

24. But the Ship was now in the midst of the Sea, tossed with Waves, for the Wind was contrary;

25. [n] And in the fourth Watch of the n
Night, Jesus *(seeing them toiling in Rowing*, Mark 6. 48.) went unto them, walking on the Sea, *(and seemed willing to have passed by them;)*

26. And when the Disciples saw him walking on the Sea, *(not perfectly discerning in the Twilight who he was,)* they were troubled, saying, It is [o] a Spirit *(or an Apparition,)* o
and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28. And Peter answered him, and said, Lord, if it be thou, bid me come to thee upon the Water, *(for having thy Commission, I believe I may safely do it;)*

29. And he said *(unto him,)* Come; and when Peter was come down out of the Ship, he walked on the Water to go to Jesus;

30. But when *(his Mind diverting him from the consideration of Christ's Power,)* he saw the Winds boisterous, *(attending to them,)* he was afraid; and beginning to sink, he cried out *(to Jesus,)* saying, Lord, save me.

31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, [p] Oh thou of little Faith, wherefore didst p
thou doubt?

32. And when they *(Christ and Peter,)* were come into the Ship, the Wind ceased, *(and the Ship was presently at the Land whither they went.* Joh. 6. 21.)

33. Then they that were in the Ship, came and worshipped him, saying, [q] Of a truth thou q
art the Son of God.

34. And when they were gone over *(the Sea of Galilee, from Bethsaida back to Capernaum*, Joh. 6. 17.) they came into the Land of Gennesaret. *(See the Note on Ver.* 22.)

35. And when the Men of that Place had knowledge of him, *(he having been with them before*, Luke 5. 1.) they sent out into all that Country round about, and brought unto him all that were diseased;

36. [r] And besought him, that they might r
only touch the Hem of his Garment; and as many as touched *(it,)* were made perfectly whole.

Annotations

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Annotations on Chap. XIV.

a Ver. 1. *Heard of the Fame of Jesus.*] Interpreters here enquire, why he heard not of the Fame of *Jesus* sooner, and say, the reason might be this; Because he was at *Rome* at the beginning of our Saviour's Preaching, and when he wrought his former Miracles; but the true reason, why *Herod* then began to take notice of the Fame of *Jesus*, seems rather to be this, That now these Miracles were wrought not only by himself in Person, but by others in his Name.

b Ver. 2. Οὗτος ἐστὶν Ἰωάννης, *This is John the Baptist;*] So St. *Matthew* and St. *Mark*; but St. *Luke* saith, he was perplexed, διηπόρει, *he doubted, he enquired, because it was said of some, that John was risen from the Dead*, and spake of that to his Servants as the most probable Opinion, desiring notwithstanding to see him, *Luke* 9. 9. that so he might more perfectly discern, whether he was *John*, or not.

c Ibid. Ἠγέρθη, *He is risen from the Dead.*] Hence it appears, that this was said by *Herod*, and some others, not from any Belief of the *Pythagorean Metempsychosis*, or Transition of Souls from one Body to another, after the Death of the first Body; for this cannot be called in any propriety of Speech, a Resurrection of the Body; nor could the Soul of *John* now dead, enter into the Body of *Christ*, which had for thirty Years been informed with another Soul: Neither the *Jews* nor the *Philosophers*, ever maintained any such Transition of Souls; this therefore must be understood of the ἀναζίωσις, or reviviscence of the *Baptist*, whom all the *Jews* accounted as a *Prophet*, ver. 5. It being the Opinion of the *Jews*, that some of their *Prophets* should arise at the coming of the *Messiah*; and it seemed less wonderful to them, that they who raised others whilst they lived, as did *Elias* and *Elisha*, and whose dead Bones revived a dead Corps, 2 *Kings* 13. 21. should do so.

d Ver. 3. *For Herodias sake, his Brother Philip's Wife.*] That *Josephus* here differs from the *Evangelists*, making *Herodias* the Wife, not of his Brother *Philip*, but of another Brother named *Herod*, ought not to make us doubt the truth of what St. *Matthew* here, St. *Mark*, *ch.* 6. 17. and St. *Luke*, *ch.* 3. 19. unanimously assert, touching a Matter so well known, when they writ, that they could not be ignorant of it; especially if we consider, that the (a) *Jewish Chronicles* and *Gorionides* agree with the *Evangelists*; for, *Gorionides* saith, *Herodias* was first married to *Philip*, and then taken away from him by *Herod Antipas*. The old (b) *Hebrew Chronicle*, saith, *Uxorem fratris sui Philippi ipso vivente junxit sibi matrimonio, quæ liberos ex fratre ejus susceperat, & tamen is eam duxit uxorem:* And an (c) old *Chronicle* of the second Temple, saith, Antipas Philippi fratris sui uxorem accepit, ex qua ille liberos ante genuerat; *i. e.* Antipas *married the Wife of his Brother* Philip, *he being yet living, and having had Children by her.* See Additions N° 20. Which agrees with what (d) *Josephus* (20) saith of his other *Herod*, Ἡρῳδίας ὁ ἐπὶ ζυγχύσει φρονήσασα τὸν παλείων Ἡρῴδου γαμεῖ τὲ ἀνδρὸς ὁμοπαλείῳ ἀδελφῷ διασᾶσα ζῶντος, Herodias *in contempt of the Laws of her Country, married again to* Herod, *the natural Brother of her Husband, separating her self from him whilst living, and having had a Child by her*; she therefore was guilty both of *Incest* and *Adultery* by the Law of *Moses*, in thus agreeing μεταστήσασθαι πρὸς αὐτὸν, *to divorce her self from her former Husband* yet living, and to marry to *Herod Antipas*; and therefore the *Baptist* might well say to him, *It is not lawful for thee to have her for thy Wife.*

e Ver. 5. Καὶ θέλων αὐτὸν ἀποκτεῖναι, *And when he would have put him to Death:*] To reconcile this with *Mark* 6. 19. where it is said, that *Herodias would have put him to Death*, but could not prevail with *Herod* so to do; it may be said, *Herod* was willing enough to do it, but was withheld from the Action, partly out of fear of the People, and partly by the checks of his Conscience, as knowing *John* to be a just and holy Man, whose Death might therefore be avenged on him by a righteous God, as the *Jews*, saith (e) *Josephus*, thought it was, by the destruction of his Army.

f Ibid. Ὡς Προφήτην, i. e. *for a Prophet.*] This being, as the *Ancients* note, Ὡς οὐκ ὁμοιώσεως ἀλλὰ βεβαιώσεως, *not of Similitude, but of Confirmation:* So *Neh.* 7. 2. Αὐτὸς ὡς ἀνὴρ ἀληθὴς, *He was a true man*, and one that feared the Lord. See the Note on *Rom.* 9. 32.

g Ver. 8. Προβιβασθεῖσα, *Before admonished;*] *i. e.* before she asked any thing, but not before the Offer made by *Herod:* For St. *Mark*, who relates this whole Story more fully, in many other Circumstances, says, That upon it she went out, and said to her Mother, *What shall I ask?* and came in again by her instruction, to ask the Head of the *Baptist.*

h Ver. 11. *And his Head was brought*, &c.] Note here, that very remarkable seems the Providence of God, in avenging the Death of this Holy Man, upon *Herod*, *Herodias*, and *her Daughter:* For,

1*st*, As

(a) Chap. 62. (b) Chap. 36. (c) F. 54. c. 4. (d) Antiq. l. 18. c. 7. p. 628. D. (e) Antiq. l. 18.

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1*st*, As the War betwixt *Herod* and *Aretas*, King of *Petrea*, was caused by *Herod*'s wicked Contract with *Herodias*, to reject the Daughter of *Aretas* his lawful Wife, and to marry with *Herodias*, his Brother *Philip*'s Wife; so *Josephus* declares, that the *Jews* look'd upon the putting *John* to Death, as the cause of the Miscarriage of *Herod*'s Army, (f) *God being angry with him for the Death of John the Baptist.*

2*dly*, *Herodias* envying the Glory of King *Agrippa*, who had that Honour given him by *Caius*, prevailed with her Husband to go to *Rome*, and accuse *Agrippa*: Whereupon *Caius* deprived *Herod* of his Government, and her of her Money, and gave both to *Agrippa*, banishing *Herod* and *Herodias* to *Lyons* in *France*; which, saith (g) *Josephus*, was *done in Punishment of her Envy, and of his readiness to hearken to her Solicitations.* And,

3*dly*, Of her *Daughter*, it is related, That she going over the Ice in Winter, the Ice brake, and she slipt in to the Head, which at last was severed from her Body by the sharpness of the Ice; *Idque non sine Dei Numine*, God requiring her Head for that of the Baptist's, she desired; which if true, was a wonderful Providence.

i Ver. 13. Ἀνεχώρησεν ἐκεῖθεν, *He departed thence into a Desert Place,*] to avoid the Fury of *Herod*, say *Interpreters*; teaching us by his Example, to avoid Dangers by all lawful Means. See *Chap.* 12. 15. But there seems no reason in the Context, why he should be afraid of *Herod*, who had done nothing to incense him; it therefore seems more probable, from the collation of these words with those in St. *Mark*, that he went to this Desart to give some respite and refreshment to his wearied Disciples.

k Ver. 15. Ἡ ὥρα ἤδη παρῆλθεν, *The Day is now spent.*] Ὥρα both in *Greek* and *Latin*, signifies a Day; so the *Greek* word often signifies, especially among the Physicians; so *Galen*, l. 7. c. 2. ψύχουσι ὥραν μίαν, they are chill an hour, is presently interpreted ἐπὶ ἡμέραν μίαν, *for one Day*; so in (h) *Virgil*, *Nunquam te crastina fallet hora*, i. e. *dies postera.* So *hora ultima*, *hora mortis*, is the Day of Death.

l Ver. 19. Εὐλόγησε, *He blessed.*] Here it is disputed, whether Jesus by this Benediction, multiplied the Loaves and Fishes by a miraculous Power; or, whether he gave Thanks to God for them: That Christ multiplied the Bread and Fishes by a miraculous Power, all allow; but the Question is, whether this be intended by the word εὐλόγησε, *he blessed*; or, whether the import of this word be this, he gave Thanks to God for them: That it is the latter, will be evident from these Considerations, (1.) That what is here εὐλόγησε, *he blessed*, is in St. *John*, εὐχαριστήσας ἔδωκε, *giving Thanks, he gave the Bread:* And what is in this Chapter, εὐλόγησε, *he blessed*, is in the following Chapter in the like case, taking the seven Loaves and two Fishes, εὐχαριστήσας *giving Thanks, he brake and gave to his Disciples*, ver. 36. and so in like manner in St. *Mark*, chap. 8. 6. (2.) That Christ blessed, looking up to Heaven, which is an indication, that this Action was directed not to the *Bread*, but to his *heavenly Father.* (3.) In the Institution of the Lord's Supper, that which in St. *Matthew* and St. *Mark*, is εὐλογήσας, *he blessing, brake the Bread*, is in St. *Luke* and St. *Paul*, εὐχαριστήσας, *giving Thanks, he brake it.* See *Matth.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. 1 *Cor.* 11. 24. Yea, both St. *Matthew*, chap. 26. 27. and St. *Mark*, chap. 14. 23. speaking of the Cup, say, εὐχαριστήσας, that *Christ giving Thanks, gave it to them*; which shews, that εὐλογεῖν and εὐχαριστεῖν, *to bless*, and to *give thanks*, are in sense the same thing. And whereas it is objected, that St. *Luke* plainly refers this Benediction to the Bread, by saying, εὐλόγησεν αὐτούς, *he blessed them*, Luke 9. 16. it may be answered, that in some ancient MSS. the words run thus, εὐλόγησεν ἐπ' αὐτούς, *he blessed over the Loaves*; which agrees well with the sense given of the words. (2.) That this is an elliptical form of Speech to be supplied thus, εὐλόγησε Θεὸν ἐπ' αὐτοῖς, *he blessed God over them*; it being familiar both with the *Greeks* and *Hebrews* to put εὐλογεῖν τίνα for εὐλογεῖν Θεὸν ἐπὶ τινός, *to bless a thing*, for *blessing God over it.* So 1 *Sam.* 9. 13. εὐλογεῖν θυσίαν *to bless the Sacrifice*, is to give Thanks to God for the Peace offering before they dined upon it. So 1 *Cor.* 10. 16. *the Cup of Blessing*, ὃ εὐλογοῦμεν, *which we bless*, is the Cup for which we give thanks, according to the custom of the *Jews*, with whom the Beracoth, or the Benediction of the Bread is conceived in these words, *Blessed art thou, O Lord our God, the King of the World, who producest Bread out of the Earth*; the Benediction of the Wine runs thus, *Blessed art thou, O Lord, the King of the World, who createst the Fruit of the Vine*; and so in the Benediction of their Table and of their Fruits. See *Buxtorf. de cœna Domini.* § 46, and 74. *de Synag. Jud.* 12. p. 254, 255. Lastly, this is confirmed by these words of St. *John*, Chap. 6. 23. *Other Ships came by the place where they had eaten Bread*, εὐχαριστήσαντος τοῦ Κυρίου, *the Lord having given Thanks.*

S Ver.

(f) Τοῖς δὲ Ἰουδαίοις δόξαν ἐπὶ τιμωρίᾳ τοῦ ἀνέσαι τὸν ἄριστον ἐπὶ πολλοῖς ἁμαρτήμασι γοῦν τοῦ Θεοῦ κακῶς Ἡρώδην βουλομένου. — Ὁλωλέναι τὸν Ἡρώδην στρατὸν ὑπὸ τοῦ Θεοῦ διὰ μάλα δικαίως τιννυμένου κατ' ἀποινὰ Ἰωάννου τοῦ ὁσιοκαγαθοῦντος Βαπτιστοῦ. Antiq l. 18. c. 7. p. 626. F. 627. A.

(g) Ἡρωδιάδι μὲν δὴ φθόνος πρὸς τὸν ἀδελφὸν διὰ Ἡρώδην γυναικείων ἀπεργασαμένῳ κακοπολιτείαν δίκαιον ταύτῃ ἐπιπέμψαι ὁ Θεός. Ibid. c. 9. p. 639. A.

(h) Georg. 1. V. 425.

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m Ver. 23. Ὀψίας δὲ γενομένης, *the evening being come.*] We learn from this and other places that the word *Evening* ſometimes imports the time from the declining of the Sun, ſometimes the time beginning at Sun ſetting, or when it began to be dark; the one was called δείλη πρωΐα, *or the firſt Evening*, ſay (i) *Euſtachius* and *Phavorinus*, the other ſera veſpera, or the *latter Evening*, when the Sun is ſetting. So *thou ſhalt kill the Paſſover between the two Evenings*, Exod. 12. 6. *About the going down of the Sun*, Deut. 16. 6. So *Joſhua* 10. 26. *They hanged upon the Trees until the Evening*, and v. 27. *at the time of the going down of the Sun they took them down*; at the firſt of theſe Evenings the Diſciples deſire Jeſus to diſmiſs the Multitude, for the Day was declining, ἤρξατο κλίνειν, *it began to decline*, Luke 9. 12. or dinner time was paſt; in the ſecond of them Jeſus is left alone, and his Diſciples were got to Sea. How Chriſt's praying is conſiſtent with his *Deity*, ſee Note on *John* 11. 41, 42.

n Ver. 25. *In the fourth Watch of the night.*] Which are thus numbred, *at Even, at Midnight, at Cock-crowing, and in the Morning*, Mark 13. 35. So that it began to be Morning before he came to them; hence he both ſaw them toiling from the Land, and they him alſo walking on the Sea. Note that to walk upon the Sea is made the Property of God, who alone ſpreadeth the Heavens, and *treadeth upon the Waves of the Sea*, Job 9. 8.

o Ver. 26. *A Spirit.*] That the *Jews had* then an Opinion of hurtful Spirits walking in the night is evident from the *Seventy*, who render, *from the Peſtilence walking in Darkneſs*, ἀπὸ πράγματος πνεύματος διαπορευομένου ἐν σκότει, *from the fear of the Devils that walk in the night*, καὶ ἀπὸ δαιμονίου μεσημβρινοῦ, *and from the Noon day Devil*, that which is in the Hebrew, *from the Deſtruction at Noon-day*, Pſal. 91. 6.

p Ver. 31. Ὀλιγόπιστε, *O thou of little Faith.*] Of the Indications of this little Faith, ſee the Note on *Matth.* 6. 30. Chriſt ſuffered *Peter* thus to doubt, ſay *Interpreters*, that finding by Experience the Weakneſs of his Faith, he might by Prayer and Induſtry endeavour to encreaſe it, and aſcribe the whole Strength of it to God.

Ver. 33. Ἀληθῶς Θεοῦ υἱὸς εἶ, *Thou truly art the Son of God.*] *Epiſcopius* here expounds this *Phraſe*, truly thou art the *Meſſias*, or that King to whom God hath given Divine Power to help us; for, ſaith he, it is probable the *Apoſtles* then knew nothing of the eternal Generation of the Son of God; and true it may be, they had no accurate *Idea* of ſuch an eternal, neceſſary Generation of the Son of God, as the *Schools* mention; nor do I believe that any of the unbelieving *Jews* had ſuch a Notion of this Phraſe; and yet we find them accuſing our Lord of Blaſphemy, and making himſelf equal with God, by ſaying that he was the Son of God. Seeing then our Saviour had given ſo many Inſtances of his Omnipotence and Divine Power by multiplying Loaves and Fiſhes ſo wonderfully, as none could do but he who had Power to create; (2.) by walking on the Water, and cauſing the Wind inſtantly to ceaſe; why might not the *Apoſtles* from all theſe Evidences conclude that the *Divinity* reſided in him? Even the *Gergeſens* ſeem to have had ſome ſuch extraordinary Opinion of him, when they believed their ſick ſhould be healed only by touching the Hem of his Garment. This, ſaith *Woltzogenius*, was an Evidence of their Belief of a Divine Power reſiding in Chriſt. Now where the Divine Power is, there muſt be the *Divinity*, and where the Power of God is, there is God. q

Ver. 36. *And beſought him that they might only touch the Hem*, &c.] If theſe were the *Gergeſens* who lay on the other ſide of the Sea of *Tiberias*, and who formerly deſired him *to depart out of their Coaſts*, Matth. 8. 34. their Faith was thus encreaſed with the Fame of *Chriſt*'s Miracles. r

CHAP. XV.

1. (WHEN *Chriſt had miraculouſly fed five thouſand, and was gone thence to Capernaum*, John 6. 17.) Then came to Jeſus Scribes and Phariſees which were of Jeruſalem, (*who ſeeing ſome of Chriſt's Diſciples eat Bread with unwaſhen Hands, found fault*, Mark 7. 2.) ſaying,

a 2. Why do thy Diſciples [a] tranſgreſs the Tradition of the Elders? for they waſh not their Hands when they eat Bread; (*whereas the Phariſees and all the Jews, except they waſh their Hands oft, eat not, holding the Tradition of the Elders; and when they come from the Market, except they waſh they eat not; and many other things there be which they have received to hold, as the waſhing of Cups, brazen Veſſels, and of Tables*, Mark 7. 3, 4.)

3. But

(i) Διττὴ καὶ παρὰ ποιηταῖς ἡ δείλη ἡ μὲν γὰρ ὀψία δείλη τὸ τελευταῖον φασὶ τῆς δείλης μέρος τὸ περὶ ἡλίου δυσμάς, ἑτέρα δὲ δείλη πρωΐα τὸ εὐθὺς ἐκ μεσουρανίας, In Odyſſ. 17.—Δείλη πρωΐα ἡ μετ' ὀλίγον ὥρας δείλη ὀψία. ἡ περὶ δύσιν ἡλίου. Phav. Heſych.

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3. But he anſwered, and ſaid unto them, (*I have greater reaſon to ask*) why do you alſo (Gr. *even ye, who pretend to ſo much ſtrictneſs in obſerving the Commandments of Men,*) tranſgreſs the Commandment of God, by your Tradition? (*as certainly ye do.*)

b 4. For [b] God commanded, ſaying, Honour thy Father, and thy Mother, and (*alſo ſaid,* Exod. 21. 17.) he that curſeth Father or Mother, let him die the Death, (*ſhewing that the violation of this Law deſerved Death.*)

c 5. But [c] ye (*following your vain Traditions*) ſay, whoſoever ſhall ſay to his Father or Mother, it is a Gift, (*let it be no leſs forbidden to give it to thee, than to give of a thing devoted to God,*) by whatſoever thou mighteſt be profited by me.

6. And (*having ſaid this,*) honoureth not his Father and Mother, (*he doth only that which he ought to do, pronouncing him not only free from, but obliged not to obſerve this Precept,* Mark 7. 12.) thus have ye made the Commandment of God of none effect by your Tradition.

d e 7. Ye [d] Hypocrites, [e] well did Iſaias propheſie of you (*by*) ſaying, (*that which being ſpoken of the Jews, and agreeing as much to you of this, as to them of that Age, reſpecteth as well you as them,* viz.)

8. This People draweth nigh to me with their Mouth, and honoureth me with their Lips, but (*yet*) their Heart is far from me.

9. But in vain they do (*think to*) worſhip

f me, (*by*) teaching for Doctrines the [f] Commandments of Men, (*as Doctrines neceſſary to be obſerved for acceptance with me.*)

g 10. And (*hereupon*) he [g] called the Multitude, and ſaid unto them, hear (*all ye*) and underſtand:

h 11. Not that which [h] goeth into the Mouth defileth a Man, (*for there is nothing from without a Man, that (by) entring into him can defile him,* Mark 7. 15.) but that which (*being in the Heart*) cometh out of the Mouth; this (*I ſay*) defileth a Man. (*He that hath Ears to hear, let him hear,* Mark 7. 16.)

12. Then (*he being entred into the Houſe from the People,* Mark 7. 17.) came his Diſciples, and ſaid unto him, knoweſt thou that

i the Phariſees were [i] offended after they heard this ſaying?

k 13. But he anſwered and ſaid, [k] every Plant (Gr. *Nurſery of Plants,*) which my heavenly Father hath not planted, ſhall be rooted up; (*theſe blind Guides, and Uſurpers of that Authority over Men's Conſciences, which they have not received from God, ſhall by him be rooted out.*)

l 14. [l] Let them (*therefore*) alone (*to the Divine Judgment, for*) they be blind Leaders of the blind; and if the blind lead the blind, they both ſhall (*at laſt*) fall into the Ditch.

15. Then anſwered Peter, (*and by him the Diſciples,* Mark 7. 17.) and ſaid unto him, declare to us (*the meaning of*) this Parable.

16. And Jeſus ſaid, are ye alſo yet [m] without underſtanding? m

17. Do not ye yet underſtand, that whatſoever entreth in at the Mouth, goeth into the Belly, and is caſt out into the Drought, (*and ſo cannot defile the Man, becauſe it entreth not into the Heart, to raiſe up evil Motions there, or it affects not the Mind?* Mark 7. 18, 19.)

18. But thoſe things which [n] proceed out n of the Mouth, come forth from the Heart, and they defile the Man, (*in the ſight of that God who loveth Purity in the inward Parts.*)

19. For out of the Heart proceed evil Thoughts (*or Reaſonings,*) Murthers, Adulteries, Fornications, Thefts, Falſe Witneſs, Blaſphemies, (*Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Pride, Fooliſhneſs,* Mark 7. 22.)

20. Theſe are the things which defile a Man, but to eat with unwaſhen Hands defileth not a Man.

21. Then Jeſus went thence, and departed into the Coaſts of Tyre and Sidon; (*and he entred into an Houſe, and would have no Man know it, but he could not be hid from them,* Mark 7. 24.)

22. And behold a Woman of [o] Canaan, o (*whoſe young Daughter had an unclean Spirit, heard of him, and*) came out of the ſame Coaſts, (*and fell at his Feet,* Mark 7. 25.) and cryed to him, ſaying, Have mercy on me, O Lord, thou Son of David, my Daughter is grievouſly vexed with a Devil, (*I beſeech thee caſt him forth.*)

23. But he anſwered her not a word, and his Diſciples came and beſought him, ſaying, (*grant her Requeſt, and ſo*) ſend her away, for ſhe (*ſtill*) cryeth after us.

24. But he anſwered and ſaid (*to them,*) [p] I am not ſent but to the loſt Sheep of the p Houſe of Iſrael, (*to preach to, and work Miracles firſt among them.*)

25. Then came ſhe (*the ſecond time,*) and worſhipped him, ſaying, Lord, help me.

26. But he anſwered and ſaid (*to her, let the Children firſt be filled,* Mark 7. 27. *for*) [q] it is not meet to take the Childrens Bread, q and to caſt it to Dogs.

27. And ſhe ſaid, [r] truth (Gr. *I beſeech thee*) Lord, yet (ναὶ γὰρ *for even*) the Dogs eat of the Crumbs which fall from their Maſter's Table, (*or of the Childrens Crumbs,* Mark 7. 28.)

28. Then Jeſus anſwered, and ſaid unto her, O Woman, [s] great is thy Faith, be it s unto thee even as thou wilt, (*the Devil is gone out of thy Daughter; and when ſhe was*

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come to her Houſe, ſhe found it ſo, Mark 7. 29, 30.) and her Daughter was made whole from that very hour.

29. And Jeſus departed from thence, and came nigh to the Sea of Galilee, and went up into a Mountain, and ſat down there.

30. And great Multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at the feet of Jeſus, and he healed them.

31. Inſomuch that the Multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, and they glorified the God of Iſrael.

32. Then (*the multitude being very great, and having nothing to eat*, Mark 8. 1.) Jeſus called his Diſciples to him, and ſaid, I have compaſſion on the Multitude, becauſe they continue with me now three days, and have nothing to eat, and I will not ſend them away faſting, leſt they faint in the way, (*for ſome of them came from far*, Mark 8. 3.)

33. And his Diſciples ſay unto him, whence ſhould we have ſo much Bread in the Wilderneſs, as to fill ſo great a Multitude?

34. And Jeſus ſaith unto them, how many Loaves have you? and they ſaid, ſeven, and a few little Fiſhes.

35. And he commanded the Multitude to ſit down on the ground.

36. And he took the ſeven Loaves, and the Fiſhes, and gave Thanks (*to God for them,*) and brake them, and gave to his Diſciples, and the Diſciples to the Multitude.

37. And they did all eat, and were filled, and they took up of the broken Meat that was left, ſeven Baskets full.

38. And they that did eat were four thouſand Men, beſide Women and Children.

39. And he ſent away the Multitude, and took Ship, and came into the [t] Coaſts of Magdala, (*of Dalmanutha*, Mark 8. 10. *which was within the Bounds of Magdala.*)

Annotations on Chap. XV.

a Ver. 2. Δια τι οι μαθηται σου παραβαινουσιν την παραδοσιν των πρεσβυτερων; *Why do thy Diſciples tranſgreſs the Tradition of the Elders? for they waſh not their Hands, when they eat Bread.*] Of this Tradition of the Elders, let it be noted,

1*ſt*, That they held it a thing plainly unlawful, and highly criminal, to eat Meat, or common Bread, till they had waſhed their Hands; hence do the *Phariſees* find fault with *Chriſt*'s Diſciples, and ſtile their Hands *unclean*, becauſe they were not waſhed, *Mark* 7. 2. Hence doth the *Phariſee*, who invited *Chriſt* to Dinner, wonder that he waſhed not his Hands before Dinner, *Luke* 11. 38. For their *Canon* ſaith, *Whoſoever deſpiſeth the waſhing of Hands, is worthy to be excommunicated, he comes to Poverty, and will be extirpated out of the World.* And (a) *Buxtorf* citeth from their *Talmud* this Expreſſion, that *he that eats Bread with unwaſhen Hands, does as bad as if he lay with a Whore.* And, they ſay, *Rabbi Eliazer Ben Hazar* was excommunicated by the *Sanhedrim*, becauſe he contemned the waſhing of Hands. And that *R. Aquiba* being in Priſon, and not having Water enough to drink, and to waſh his Hands, choſe to do the latter, ſaying, *It was better to die with thirſt, than tranſgreſs the Tradition of the Elders.* Note,

2*dly*, That this waſhing of Hands before Meat, was not required by any written Law of God, and ſo the neglect of it could not be unlawful by virtue of any Divine Law, but only as being a Tranſgreſſion of the Tradition of the *Elders*; hence *Chriſt* ranks it among *the Traditions of Men*, ver. 9. And (b) *Maimonides* ſaith, that it depended on the Words of the *Scribes*; and it is by *Chriſt*, ſpeaking to the *Phariſees*, called, *your Tradition*, ver. 3, 6. And yet they held it as a thing neceſſary, becauſe, ſay they, (c) *The words of the Scribes are lovely above the words of the Law, and more weighty than the Words of the Law, or the Prophets.*

3*dly*, They placed a great piece of Religion and Sanctity in waſhing thus their Hands, and looked upon them who neglected this, as Men of a defiled Soul. Thus *Maimonides* ſaith, "The Religious of old did eat their "common Food in Cleanneſs, and took care "to avoid all Uncleanneſs all their Days, "and they were called *Phariſees*; and this "is a matter of the higheſt Sanctity, and "the way of the higheſt Religion; namely, "that a Man ſeparate himſelf, and go aſide "from the Vulgar, and that he neither touch "them, nor eat, or drink with them; for "ſuch Separation conduceth to the Purity of "the Body from evil Works, the Purity of "the Body conduceth to the cleanſing of the "Soul from evil Affections, and the Sanctity "of the Soul conduceth to the Likeneſs of "God. Hence they reckon this among the means to obtain Eternal Life, ſaying, *Whoſoever hath his Seat in the Land of Iſrael, and eateth his common Food in Cleanneſs, and ſpeaks the holy Language, and recites his Phylacteries morning and evening, let him be confident that he ſhall obtain the Life of the World to come*; and againſt this our *Saviour* teacheth, that *to eat with unwaſhen Hands, defileth*

(a) In voce טבל 1335. (b) In Mikvaoth, c. 11. (c) Lightf. in loc.

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defileth not a Man, because it defileth not the Heart. Thus have you seen how the *Pharisees* taught these *Commandments of Men for Doctrines*, i. e. things necessary to be believed, and done, and parts of God's Worship; and so how free the *Ceremonies* of the *Church* of *England* must be from this Guilt, they being reckoned not as necessary, but in themselves *things indifferent*; not used for *Sanctification*, but only for *Order* and *Decency*; not reckoned as any *Parts*, but only *Circumstances* of Worship. See Bishop *Sanderson*'s Serm. on *Matth.* 15. 9.

b Ver. 4. Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα, &c. *For God commanded, saying, Honour thy Father and thy Mother; and he that curseth Father or Mother let him die the Death*] Here observe,

1*st*, That the Commands of *Moses* are to be received as the Commandments of God; for what is here God commanded, is *Mark* 7. 10. *Moses* commanded.

2*dly*, That to honour Parents is not only to reverence them, but to afford them all the necessaries of this present Life, according to that of the *Jerusalem Targum* on *Deut.* 15. 4. Honorare est viaticum providere, *To honour is to make provisions for them.* And according to the *Jewish Canons*, a Son is bound to afford his Father, *Meat*, *Drink*, and *Cloaths*, *to cover him*, *to lead him in and out*, *and to wash his Hands*, *Face*, *and Feet.* And according to (*) *Hierocles*, he is to *honour them* σωματικῇ θεραπείᾳ καὶ χρημάτων χορηγίᾳ, *with the Service of his Body, and his Goods*; and this, saith he, *Justice required him to do readily and bountifully.* (d) *Philo* declares, that παιδῶν ἴδιον οὐδὲν ὃ μὴ γονέων ἐστιν, *Children have nothing which is not their Parents*, as having either received it from them, or having received from them the Faculties by which they procure it, that therefore they can never recompence them, and are both Inhuman and Ungodly, if they neglect to succour them; and that the very *Heathens* taught the same: And that this is the frequent import of the word τίμη; see Note on 1 *Tim.* 5. 3, 8.

3*dly*, That which we render *curseth*, is in the *Greek* κακολογῶν, *to slight*, *contemn*, or *set light by*, Father or Mother. So *Ezek.* 22. 7. Πατέρα καὶ μητέρα ἐκακολόγουν, they *set light by Father and Mother*; and that Death should be the Punishment of those who abused their Parents, is suitable to the Laws of *Heathens*, τὸ ὑβρίζοντα τὸν αὐτὸν πατέρα μὴ μετέχειν τῶν ἱερῶν, *That he who reviled his Father should not live.* Sopater ad Hermogenem.

c Ver. 5. Ὑμεῖς δὲ λέγετε ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὀφεληθῇς· *But ye say, whosoever shall say to his Father or Mother, it is a Gift by which thou mayest be profited by me*, &c.] This Phrase δῶρον or *Corban* doth not import, that he who said this had consecrated his Goods to sacred Uses, or obliged himself to do so, but only that he had, according to the Doctrine of the *Scribes*, by Vow obliged himself not to give any thing to him, to whom he thus spake; for δῶρον ἔστω is the same with אשור among the *Jews*, which signifies a thing forbidden, and so imports, it is no less forbidden to give thee any thing of this, than if it were a *Corban*, or a thing consecrated to God. So (e) *Maimonides* saith, Sit mihi Corban ista Massa Panis, i. e. *Let it be as much forbidden as what is consecrated*; *let that Mass of Bread be to thee a sacred thing.* So that whosoever said, Let it be *Corban*, whereby I may be profitable to thee; they, by their *Theology*, declared him bound by a Vow not to relieve him, to whom he had said thus, tho' he was his Father, unless they would absolve him from his Vow: And by thus not suffering him to do any thing to his needy Parents, by reason of this rash and wicked Vow, they *made the Commandment of God void*, and suffered them to slight and despise their *Parents*, by their Tradition. Note also that the following words running thus, Καὶ οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ, καὶ μητέρα αὐτοῦ, καὶ ἠκυρώσατε τὸν νόμον τοῦ Θεοῦ· The whole perhaps may be thus render'd, *But ye say, Whosoever shall say to his Father or Mother, let it be a Gift by which thou mayest be profited by me, he shall not then honour his Father and his Mother; therefore you make void the Commandment of God by your Tradition*, καὶ signifying both *then* and *therefore.* St. *Mark* adds, *ver.* 13. Καὶ παρόμοια πολλὰ τοιαῦτα ποιεῖτε, *And many such like things do ye.* Thus (f) *Philo* speaks of some, ὃς κατὰ φύσιν ἄμικτοι καὶ ἀκοινώνητοι, *unsociable and uncommunicable by Nature*, *or so transported by Anger*, *that* ὀρκῷ τὴν ἀπανθρωπίαν τρόπων τὰ ἤθων, *they confirm their inhumane Manners by an Oath, saying, that they will not receive such a one to their Table, or under their Roof*, ἢ πάλιν τῷ δεῖνι μὴ παρέξειν ὠφέλειάν τινα, *or that they will afford no help to such a one.* And Dr. (g) *Pocock* saith, they have a *Canon* to this effect, Vota cadere in res Mandati, *That Vows reach even to things commanded, or take place as well in things required by the Law, as things indifferent; and that a Man may be so bound by them, as that he cannot without great sin, do what God had by his Law required to be done: So that if he made a Vow, which laid upon*

(*) In Carm. Pythag. p. 54. (d) De decal. p. 586, 587. (e) De cult. div. tr. 9. c. 4. §. 9.
(f) De special. legib. p. 595. D. E. (g) Miscel. p. 415.

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upon him a neceſſity to violate God's Law, that he might obſerve it, his Vow muſt ſtand, and the Law be abrogated.

Ver. 7. Ὑποκριταί, *Ye Hypocrites.*] Our Lord here, and elſewhere, calls the Phariſees *Hypocrites*, not only becauſe they placed the Worſhip of God, and great Sanctity, and Religion, in Ceremonies of Humane Invention, and pretending to a regard to Purity and Religion, did nothing out of pure reſpect to God's Glory, but did *all their Works to be ſeen of Men*, Matth. 23. 5. and to procure Glory from them, *Matth.* 6. 2. But alſo, becauſe being ſo ſuperſtitiouſly careful to avoid the outward Pollution of the Body, by abſtaining from touching any thing that was unclean, and waſhing their Hands when they thought they might have done it, and even their *Pots, and Cups, and Beds*; they left that which was within, *viz.* their Hearts, *full of Hypocriſie and Iniquity, Uncleanneſs, Extortion and Exceſs*, Matth. 23. 25, 26, 27. Luke 11. 39. Only here note, that we muſt not be forward, from *Chriſt*'s Example, to pronounce Men *Hypocrites* becauſe we have neither that Authority, nor Knowledge of the Heart which he had, to authorize us ſo to do.

e Ibid. Καλῶς προεφήτευσε· *Well propheſied Iſaias of you.*] See Note on *Mark* 7. 6.

f Ver. 9. Μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων· *But in vain do they worſhip me, teaching for, or as Doctrines, the Commandments of Men.*] The Commandments of Men here, are things enjoined by mere Humane Authority, as is plain from theſe words of St. *Paul*, Col. 2. 22. *Touch not, taſte not, handle not, which are all* ἐντάλματα ἀνθρώπων, *the Commandments of Men*; tho' they come from their *Cochmim*, or *Wiſe Men*, tho' they be the Traditions of the *Elders*, or Governours of the *Church*, ver. 2. tho' they come from thoſe *Scribes* and *Phariſees*, which *ſate in the Chair of Moſes*, Matth. 23. 2. Yet, without a Divine Inſtitution, they are only *the Commandments of Men.* To teach theſe Commandments of Men as *Doctrines*, is to enjoin them, or impoſe them on the Conſciences of others, as things neceſſary, or things to be obſerved for their goodneſs; as the *Phariſees* did this waſhing of Hands, counting thoſe ſinful and defiled who neglected ſo to do; and as parts of God's Worſhip, for otherwiſe, they could not ſtrictly and properly be ſaid to *worſhip God in vain*; by teaching and obſerving theſe things. Seeing then it is certain, that the *Romaniſts* have many *Eccleſiaſtical Conſtitutions* in which they place great Sanctity, and which they judge as neceſſary to be obſerved, and that as Parts of *Religious Worſhip*, which yet are only the Traditions of their *Elders*, or of thoſe who *ſit in St. Peter's Chair*, as did the *Scribes* and *Phariſees* in that of *Moſes*, and which do alſo make void the Commandments of God; as doth the Doctrine of the Worſhip of *Images, Communion in one Kind*, and *Prayer in an unknown Tongue*; in *vain* muſt they alſo *worſhip God, teaching for Doctrines the Commandments of Men.*

Ver. 10. Καὶ προσκαλεσάμενος τὸν ὄχλον· *And calling the multitude, he ſaid unto them all, Hear, and underſtand.*] From theſe words ſpoken to all the Multitude, and the words, *Mark* 7. 16. ſpoken to the ſame Perſons, *He that hath Ears to hear, let him hear*; it is evident, that in our Lord's Judgment, the whole Multitude was capable of underſtanding thoſe things which the *Phariſees* did not, and by which the Traditions of the *Scribes, Phariſees*, and *Elders*, were overthrown; and that for this, nothing more was requiſite than *Ears to hear*, or good Attention to Chriſt's Sayings. Moreover, if theſe things *parabolically* ſpoken, could, and ought to be underſtood by the Multitude, as from this Exhortation to the Multitude, and the Reproof of *Chriſt*'s Diſciples for not apprehending this, is manifeſt; much more muſt thoſe things which concern their Duty, and are delivered plainly, be eaſie to be underſtood by them: And from thoſe words, *They are blind Guides*, and *if the Blind lead the Blind, they will both fall into the Ditch*; it follows, that ſometimes the Multitude neither ought, nor can, without their utmoſt peril, follow the Guidance of their *Eccleſiaſtical Superiours.* g

Ver. 11. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· *That which goeth into the mouth, polluteth not the Man*, i. e. *by touching him*;] *i. e.* the Man is not unclean in God's ſight, becauſe ſuch Meat or Drink hath touched him, and ſo he needeth not to be waſhed from that Defilement; if it defile at all, it doth it either from the Quality, as being by God forbidden, and ſo the Diſobedience; or from the Quantity, and ſo the Exceſs defiles: Whence, by the Rule of Contraries, it follows, that nothing can ſanctifie by being touched, which confounds all Worſhip of *Reliques*; and that nothing by entring into the Mouth can make us holy, that is, more pure or acceptable in the ſight of God; and ſo the *Sacramental Elements* do not ſanctifie the Body, by the Touch, but the Soul only, by the due diſpoſition of Mind, with which we receive them, becauſe they go not into the Heart, they operate not upon the Spirit of Man. *Chriſt* himſelf, whilſt he was upon Earth, made many whole, as to their Bodies, by touching them; and many, by virtue of their Faith, were healed by touching him; but we read of none, whoſe Minds or Hearts were ſanctified only by touching of his ſacred Body. Ceremonial and *Judaical* Sanctity ſometimes required Freedom from touching a polluted Body, ὁσιότης τῆς ἀληθείας, *Chriſtian Holineſs* is the work only of the Spirit, h

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Spirit, and consists wholly in the Renewal of the Mind, and of the Bent and Inclinations of the Heart, and so ariseth not from the corporeal, but the spiritual manducation of the *sacred Elements*; and were it otherwise, why would not the Sacrament sanctifie, as well by being received into the Hand, or laid upon the Breast, as by being put into the Mouth? or, Why should it more sanctifie the Heart it comes not to, than the Draught thro' which even by the confession of the (h) *Romanists* it sometimes goes, as in case of a *Lientery*? This Doctrine is expresly taught by (i) *Origen* in these words, Τὸ ἁγιαζόμενον διὰ λόγου Θεοῦ καὶ ἐντεύξεως ἐπὶ τῷ ἰδίῳ—λόγῳ ἁγιάζει τὸν χρώμενον, *That which is sanctified by the Word of God and Prayer, sanctifies not him that useth it on its own account, for then it would sanctifie him that receives it unworthily*; nor would any upon that account, be *sick*, *weak*, or *fall asleep*, as St. *Paul* saith, some did, 1 *Cor.* 11. 30. Καὶ ἐπὶ τῆς ἄρτου τοίνυν τῆς κυρίου ἡ ὠφελεία τῷ χρωμένῳ ὅτι ἐπὰν ἀμώμητος τῷ νῷ καὶ καθαρᾷ τῇ συνειδήσει μεταλαμβάνῃ τοῦ ἄρτου· and so *in the receiving the Lord's Body, the profit ariseth by receiving the Bread with a Mind undefiled, and a pure Conscience*, καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, καθ' αὑτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, *and so the Meat sanctified by the Word of God and Prayer, according to its material part, goes into the Belly, and is cast out into the Draught*: And here it is to be wondred, that the Learned (k) *Huet* should say, this is to be understood, De solis speciebus five accidentibus, *only of the Accidents inhering in the Substance of the Bread*; for, if the Substance of the Bread remain after Consecration, then *Transubstantiation* is by him denied: if it be annihilated, How can the Accidents inhere in that which is not? Moreover, Can the meer Accidents be truly βρῶμα, *Meat*? Are they the *Bread consecrated by the Word and Prayer*, or that which may be eaten *unworthily*? Are they ὕλη τοῦ ἄρτου, *the Substance of the Bread*, or σῶμα τυπικὸν καὶ συμβολικὸν, *Christ's typical Body*? Let *Huetius* shew one instance from *Primitive Antiquity*, where meer Accidents are so called, or confess he wrests these words to a sense of which *Origen* never thought.

i Ver. 12. Οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν· *The Pharisees hearing this word, were scandalized*;] i. e. they were induced by it, not to reject their own, but *Christ*'s Doctrine, and to deny him to be the true *Messiah*: And this Scandal seems to have had its rise from a false Opinion which obtained among them, that the Meats forbidden them by the Law of *Moses*, were *therefore forbidden*; *because*, as (l) *Maimonides* saith, alimentum habent vitiosum, *they yield a vitious, or corrupt Nourishment*; or, as (m) *Josephus* saith, *because the things they were permitted to eat, were* τὰ μὲν οἰκειωθησόμενα ἡμῖν τοῖς ψυχαῖς, *accommodated to, or convenient for their Souls*; *but the things forbidden, were* τὰ ἐναντιωθησόμενα, *contrary to them*; and they by eating them, did μιαίνεσθαι, *eat that which defiled the Soul*; they therefore were scandalized at our Saviour's Doctrine, because they judg'd it contrary to the Law. See the Note on *Matth.* 18. 6.

Ver. 13. But he answered and said, Πᾶσα φυτεία, *Every Nursery of Plants which my Father hath not planted, shall be rooted out*;] that is, saith *Theophylact*, Τὰς τῶν πρεσβυτέρων παραδόσεις καὶ τὰ Ἰουδαϊκὰ ἐντάλματα λέγει ἐκριζωθῆναι, *He speaks of the extirpation of the Traditions of the Elders, and the Judaical Precepts*; and this is certainly true of those Commandments of Men: But the Context inclines us to interpret this of the *hypocritical Sect* of the *Pharisees*, for they are the Persons *scandalized*, ver. 12. and the *blind Guides*, ver. 14. and therefore are in likelihood the φυτεία, or *Plantation* mentioned in this Verse. For tho' I find them in the Chair of *Moses*, Matth. 23. 2. I find not that they had any Divine Commission to be Teachers of the People; tho' what they or any Man truly taught from *Moses*, was to be observed. Our *Saviour* seems rather to compare them to *Thieves* and *Robbers*, John 10. 1. See the Note there. And whatever might be their first Institution, they were so degenerated from it into *blind* and *pernicious Guides*, as not to be of God's Planting, and therefore to be rooted out. See Additions N° 21. (21)

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Ver. 14. Ἄφετε αὐτούς, *Let them alone*;] regard not what they say, or do, against me, or my Doctrine, seeing *they say, and do it* out of the Blindness of their Minds. Hence observe,

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1*st*, That the Scandal of wicked and perverse Men, is only so to be avoided, as that we do not cease to do our Duty, or as to refuse their pernicious Doctrines and destructive Courses.

2*dly*, That sometimes the Vulgar are obliged not to believe, or comply with the Rules of their *Ecclesiastical Superiours*, because it is their Duty never to follow them *into the Ditch*.

Ver. 16. Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are ye also still without Understanding?*] That therefore this *Parable* was not understood by them,

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(h) *Si ob aliquem morbum species descenderet in ventrem consequenter & ipsum corpus descenderet, & emitteretur, pudor enim non debet esse in causa negandi veritatem.* Soto in 4. Sent. Dist. 12. Qu. 1. Art. 3. Paludan. in 4. Sent. Dist. 9. Q. 1. Art. 2.

(i) In Matth. To. 11. apud Huet. p. 253. E. 254. H. B. C. (k) Origeniana, l. 2. qu. 14. p. 178.

(l) More nevoc. l. 3. c. 48. (m) Lib. de Maccab. c. 5.

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them, muſt be aſcribed not to the obſcurity of it, but to the prejudices and ſlowneſs of Underſtanding that were in his *Diſciples*.

n Ver. 18. Τὰ δὲ ἐκπορευόμενα—ἐκ τῆς καρδίας κοινοῖ τὸν ἄνθρωπον· *But the things that come —out of the Heart, they defile the man.* See Note on *Mark* 7. 20, 21.

o Ver. 22. Καὶ ἰδοὺ γυνὴ Κανανῖτις· *And behold a Woman of Canaan*, Mark 7. 26 γυνὴ Ἑλληνὶς ἡ Συροφοίνισσα, *a Gentile of Syrophœnicia.*] The ſame Perſon who is called one of *Canaan* in the *Hebrew*, is in the *Septuagint* a *Phœnician*. So *Ex.* 6. 15. we read of *Shaul*, the Son of a *Canaanitiſh Woman*, Seventy, Σαὺλ ὁ ἐκ τῆς Φοινίσσης, Gen. 46. 10. τῆς Κανανίτιδος, Exod. 16. 35. *they came into the Borders of the Land of Canaan*, Seventy, εἰς μέρος τῆς Φοινίκης, Joſh. 5. 12. they did eat of the Fruit *of the Land of Canaan*, ἐκαρπίσαντο ἀπὸ τῆς χώρας τῆς Φοινίκης. Now ſeeing (n) *Pliny* doth inform us, Syriâ circumfundi Phœnicem, that *Phœnicia is comprehended in Syria*, the *Phœnician* Woman muſt be a *Syrophœnician* Woman; and *Phœnicia* being alſo *Canaan*, (Bochart. Phaleg. l. 4. c. 34, 36.) ſhe muſt be a *Canaanitiſh* Woman. See the Note of Dr. *Hammond* here.

p Ver. 24. Οὐκ ἀπεστάλην· *I was not ſent but to the loſt Sheep of the Houſe of Iſrael:*] By the loſt Sheep of *Iſrael*, we are to underſtand the whole Nation of the *Jews*, who being as Sheep diſperſed, having no Shepherd, are therefore called *loſt Sheep*, Matth. 9. 36. —10. 6. To them the *Meſſias* was firſt promiſed, to them he firſt came, *John* 1. 11. He is ſtiled *a Miniſter of the Circumciſion*, Rom. 15. 8. and was firſt to be preached to the *Jews*, Acts 13. 46.

q Ver. 26. *It is not meet to take the Childrens Bread,* καὶ βαλεῖν τοῖς κυναρίοις, *and to caſt it to Dogs.*] He calls them *Dogs*, ſaith *Theophylact*, διὰ τὰς ἐθνικὰς ἀκαθάρτου βίου ἔχειν, *becauſe the Gentiles led an impure Life, and were converſant about the Blood of things offered to Idols*; or perhaps he doth ſo far comply with the Language of the *Jews*, as to call this Woman *Dog*, becauſe he is here repreſenting of a *Jew*, or *Phariſee*; (1.) Not vouchſafing her one word of anſwer, becauſe they thought ſuch Perſons wholly neglected by God, and unworthy to be regarded by them. And, (2.) calling her *Dog*, according to the common Saying of the *Jews*, that *the Nations of the World were likened to Dogs*, whereas they were *Gods Sons and Daughters.* See the Notes on *Luke* 15. 1, 2. and on *Philip.* 3. 2.

r Ver. 27. Ἡ δὲ εἶπε, ναὶ Κύριε· *But ſhe ſaid, I beſeech thee, Lord.*] The word ναὶ, as the *Hebrew* נָא, imports *beſeeching*, as they ſay; *nay, is it not put, but in the way of Petition*; ſo *Gen.* 18. 30, 32. *I pray thee, let not my Lord be angry*, Gen. 19. 7. אַל נָא, *I pray you Brethren, do not ſo wickedly*, Num. 12. 13. נָא רְפָאנָא לָהּ, *I pray thee, heal her*, Philem. 20, ναὶ ἀδελφε, *I pray thee Brother:* So alſo is it uſed in prophane Authors: So (o) *Ariſtophanes*, ναὶ πρὸς τῶν θεῶν, *I pray thee by the Gods*; ſo (p) *Euripides*, ναὶ πρὸς (σῆς τῆς δεξίας ἐυωλένου, *I pray thee by that fair right Hand.*

s Ver. 28. Μεγάλη σου ἡ πίστις· *Great is thy Faith:*] That having no Promiſe to rely upon, and ſuffering ſo many Repulſes with ſuch ſeeming Contempt, thou ſtill retaineſt a good Hope of my Kindneſs and Mercy, great is thy Faith. The Faith of thoſe who firmly rely upon God's Promiſe, and are not by great Temptations and Afflictions moved from their Confidence, is Praiſe-worthy; but highly excellent is their Faith, who depending only on his Goodneſs, do place an humble Confidence in God: Whence we may learn, that the Faith of *Gentiles* is not only pleaſing to God, but ſometimes more excellent than that of thoſe to whom the Promiſes belong, *viz.* when upon a leſſer motive it brings forth equal Fruits.

t Ver. 39. Καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά· *He came into the Coaſts of Magdala.*] Mark 8. 10. into the Parts of *Dalmanutha*, which was, ſaith Dr. *Lightfoot*, a particular place within the Bounds of *Magdala. Chorograph. Decad.* on *Mark*, Chap. 5.

CHAP. XVI.

1. THE Phariſees alſo with the Sadducees came (Gr. *and the Phariſees and Sadducees coming*) and a tempting *(him)* deſired him that (Gr. *they tempting him, deſired that*) he would ſhew them a Sign from Heaven.

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2. He anſwered, and (Gr. *but he anſwering*) ſaid unto them, when it is Evening, ye ſay, it will be fair Weather, for the Skie is red, *(and bright without Clouds.)*

3. And in the Morning *(ye ſay)* it will be foul Weather to day, for the Skie is red and lowring, *(the Clouds obſtructing the Brightneſs of the Sun,)* O ye Hypocrites, ye can diſcern the Face of the Skie, *(have skill enough to diſcern what kind of Weather it is like to be, by what at preſent ye obſerve in the Colour of the Skie,)* but can ye not diſcern *(can ye not then diſcern)* a a the Signs of the times? *(Can you not diſcern from the heavenly*

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(n) L. 5. c. 12. (o) Nub. Act. 2. § 1. p. 167. (p) Hip. V. 605.

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heavenly Doctrine which I preach, and the mighty Miracles by which I confirm it, the Sign of the Son of Man coming among you? 'tis a sure sign of your Hypocrisie, that after all this, you are still doubting of it, and requiring farther Signs to confirm this. I therefore say to you, not without Grief of Spirit for your Unbelief, Mark 8. 12. *that)*

4. A wicked and adulterous Generation seeketh after a Sign, and there shall no *(farther)* Sign be given to it, but the Sign of the Prophet Jonas, *(for as his being preserved three days in the Whale's Belly, and then cast out safe on the dry Land, was a Sign of his being a true Prophet, sent to preach to Nineveh, and call them to Repentance; so my being buried three days in the Earth, and then rising up thence, shall be to you a Sign that I am also a Prophet, sent from God to call you to Repentance,)* and *(having said this,)* he left them, and *going in a Ship to the other side of the Sea,* Mark 8. 13. *he)* departed *(from them.)*

5. And when his Disciples were come *(to him)* to the other side, they had forgotten to take Bread, *(having but one Loaf with them in the Ship,* Mark 8. 14.)

b 6. Then Jesus said unto them, [b] take heed, and beware of the Leaven of the Pharisees, and of the Sadducees; (i. e. *of their Doctrines and Manners, which swell and sowre its Disciples as Leaven doth the Bread with which it is mixed.)*

7. And they reasoned among themselves, saying, *(he speaks thus to us)* because we have taken no Bread with us.

8. Which when Jesus perceived, he said unto them, O ye of little Faith, why reason ye *(thus)* among your selves, *(as if ye were like to famish)* because ye have brought no Bread, *(and are bid to beware of the Leaven of the Pharisees?)*

9. Do ye not yet understand *(nor consider,)* neither remember the five Loaves *(which fed the number)* of five thousand, and how many Baskets ye took up? *(even twelve.)*

10. Neither the seven Loaves *(which fed the number)* of four thousand, and how many Baskets ye took up? *(even seven; have you your Hearts yet hardned? having Eyes see ye not, and having Ears hear ye not?* Mark 8. 17, 18. *If it be otherwise,)*

11. How is it that ye do not understand, that I spake *(this)* not to you concerning Bread, that ye should beware of the Leaven of the Pharisees, and of the Sadducees, *(as knowing by these instances, I cannot be unable to provide Bread for my self and you, and therefore could not upon that account speak of Bread?)*

12. Then understood they how that he bad them not beware of the Leaven of Bread, but of the Doctrine of the Pharisees and of the Sadducees.

13. When Jesus came *(with his Disciples,* Mark 8. 27.) into the Coasts of Cæsarea Philippi, he asked his Disciples *(being alone with them,* Luke 9. 18.) saying, [c] whom do Men c
say that I the Son of Man am?

14. And they said, some say that thou art [d] John the Baptist *(risen from the dead,)* some d
(that thou art) Elias, *(the fore-runner of the Messiah,)* and others *(that thou art)* Jeremias, or one of the Prophets; *(they thinking none alive holy enough to be a Prophet sent from God.)*

15. He saith unto them, but whom say ye that I am?

16. And Simon Peter answered, and said, thou art [e] Christ, the Son of the living God. e

17. And Jesus answered, and said unto him, Blessed art thou Simon Bar *(the Son of)* Jona; for [f] Flesh and Blood hath not revealed it f
(this) unto thee, but my Father which is in Heaven; *(this Faith thou couldst not learn from the Testimony of Man, but only from Divine Testimony, that of my Doctrine, and my Miracles, which the Father that is in me, enables me to teach and do.)*

18. And *(as a suitable return to this Confession,)* I say also unto thee, that thou art *(by name)* [g] Peter, *(that is a Rock,)* and upon g
(thee who art) this Rock, I will build my Church; *(laying the first Foundation of it upon thy preaching to the Jews,* Acts 2. 41, 47. *and to the Gentiles,* Acts 10. 5, 44, 48—15. 7.) and the [h] Gates of Hell, (i. e. *Death it self,)* h
shall not prevail against it, *(so as to hinder that Resurrection to eternal Life, which I have promised to those that believe in my Name.)* John 6. 39, 40, 44, 54.

19. And I will give unto thee the [i] Keys i
of the Kingdom of Heaven, *(the power of making Laws to govern my Church,)* and whatsoever thou *(assisted by my Spirit,)* shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven, (i. e. *thy Doctrine taught by that Spirit concerning things required, forbidden, or allowed to Christians, shall be confirmed there.)*

20. [k] Then charged he his Disciples, that k
they should tell no Man that he was Jesus the Christ, *(till after his Resurrection,* Chap. 17. 9.)

21. [l] From that time forth *(that they* l
might not be shaken in this Faith, by what should afterwards befal him,) began Jesus to shew to his Disciples how that he *(the Son of Man)* must go to Jerusalem, and suffer many things, *(and be rejected)* of the Elders, and Chief Priests and Scribes, and be killed, and *(notwithstanding that he should by God)* be raised again the third day, *(and this he said to them openly,* Mark 8. 32.)

22. Then Peter took him and began to rebuke him, [m] saying, Be it far from thee, Lord, m
this shall not be unto thee.

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23. But he turned, and *(looking on his*
n *Diſciples*, Mark 8. 33.) ſaid to Peter, [n] Get thee behind me, Satan, *(thou who art to me a Tempter, and to the good of Men an Adverſary,)* thou art an Offence to me, *(as being a Solicitor to me to diſobey the Will of my Father,)* for thou *(in this)* favoureſt not the things that be of God, but thoſe that be of Men, *(regarding more what is pleaſing to Men, than God.)*

24. Then ſaid Jeſus to his Diſciples, *(and*
o *to the multitude*, Mark 8. 34.) [o] If any Man will come after me, let him *(reſolve upon it that it will be neceſſary for him to)* deny himſelf, and take up his Croſs *(daily*, Luke 9. 23.) and *(ſo only will be prepared to)* follow me.

p 25. [p] For whoſoever will (*chuſe rather to*) ſave his Life, ſhall loſe it, and whoſoever will (*be ready to*) loſe his Life for my ſake *(and the Goſpel's*, Mark 8. 35.) ſhall find it, *(either graciouſly preſerved here, or improved into Life eternal.)*

26. *(And this it behoveth all to do,)* For what is a Man profited if he ſhall gain the whole World, and loſe his own Soul *(or Life,)* or what ſhall a Man give in exchange for his Soul?

27. [q] For the Son of Man ſhall come in the q
Glory of his Father with his *(holy)* Angels, and then he ſhall reward every Man according to his Works; *(being aſhamed of, or not owning them who are aſhamed of him, or of his Words in this wicked and adulterous Generation*, Mark 8. 38. *but rewarding them who profeſs him, and adhere to his Doctrine.)*

28. [r] Verily I ſay unto you, there be ſome r
ſtanding here who ſhall not taſt of Death till they ſee the Son of Man coming in his Kingdom, *(or the Kingdom of God coming with Power*, Mark 8. 39. *and the Son of Man giving a plain Experiment of his intended future Judgment, by the ſevere Puniſhment he will execute upon the unbelieving and diſobedient Jews of this Age.)*

Annotations on Chap. XVI.

a Ver. 1 ΠΕΙΡΑ'ΖΟΝΤΕΣ αὐτὸν, *Tempting him,*] *i.e.* making trial whether he was able to do this, or not, or doubting whether he could ſhew ſuch a Sign as the Son of Man, according to *Daniel*, was to do: See the Notes on *Matth.* 4. 7. and *Matth.* 12. 38. And becauſe they came to him with an appearance of their willingneſs to be convinced that he was the *Meſſiah*, could they ſee Proofs ſufficient of it; whereas they had already reſiſted the cleareſt Evidence that he was the *Chriſt*, and ſo indeed came not to be convinced that he was ſo, but hoping he would fail in the Attempt, and ſo appear not to be ſo, therefore Chriſt calls them both *Hypocrites.*

aa Ver. 3. Σημεῖα τ καιρῶν· *The Signs of the Times,*] that is, ſay *Grotius* and the *Syriack*, the Signs of theſe Times; but this ſeems needleſs, οἱ καιροὶ, the Times, or Seaſons, both in the *Old* and *New Teſtament*, ſignifying ſet Times, and Seaſons appointed by God; and thoſe were either ordinary and ſtated Times, as when the Luminaries of Heaven are ſaid to be appointed εἰς σημεῖα κ καιρούς, *for Signs and for Seaſons*, Gen. 1. 14. Pſal. 104. 19. and God is ſaid to have given to the *Heathens*, προτεταγμένους καιρούς, *the Seaſons appointed* from the beginning of the World, *Acts* 17. 26. or extraordinary Seaſons in which God had determined to viſit his People, either in Mercy, or in Judgment; ſo καιρὸς and καιρὸς πέρας, *Time*, and *the Period of Time* is often uſed in *Daniel*, Chap. 7. 22. — 8. 19. — 11. 27, 29. In the *New Teſtament* Chriſt is thus ſaid to come *in the Fulneſs of Time*, and *in the Diſpenſation*, τ πληρώματος τ καιρῶν, *of the Fulneſs of Times*, Eph. 1. 10. and at his Advent the *Phraſe* runs thus, πεπλήρωται ὁ καιρὸς, *the Time is fulfilled*, Mark 1. 15. So when *Chriſt's Apoſtles* ask, *Wilt thou now reſtore the Kingdom to Iſrael? Chriſt* anſwers, *It is not for you to know* χρόνους ἢ καιρούς, *the Times or Seaſons*, Acts 1. 17. In this Senſe the *Apoſtle* ſaith to the *Theſſalonians*, it is not needful to write to you περὶ τ χρόνων κ καιρῶν, *of the Times, and Seaſons*, 1 Theſſ. 5. 1. in this Senſe is it ſaid of *Chriſt's* ſignal coming to deſtroy *Jeruſalem*, ὁ καιρὸς, *the Time is near*, Luke 21. 8, 24. Now all ſuch Seaſons had their *Prognoſticks*, which are here ſtiled *the Signs of the Times.* See Additions N° 22. (22)

Ver. 6. Προσέχετε ἀπὸ ζύμης τ Φαρισαίων κ Σαδδουκαίων· *Beware of the Leaven of the Phariſees, and of the Sadducees,*] Mark 8. 15. *and of Herod.* See the Note there. This Leaven is *v.* 12. interpreted to be the Doctrine of thoſe *Sects*, as διδαχὴ imports both Doctrines to be believed, and Traditions, or Ordinances to be received from them; and ſo it is a caution to avoid the Precepts of thoſe Men who place the ſum of their Religion and Worſhip in outward Performances, which avail nothing to the Sanctification of the Soul: And ſuch were the Traditions of the *Scribes* and *Phariſees*; and alſo ſuch Doctrines as tended to ſubvert Religion, by cutting off all hopes of future Bleſſings after this Life, and turning the Kingdom of God, into an earthly, and a worldly *Kingdom*, as did the Doctrine of the *Sadducees.* Dr. *Lightfoot* ſaith, that Leaven in the notion of the *Jews* did ſeldom ſignifie Doctrines, but generally b

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nerally Affections, and Pravity of Heart, which signification also it generally bears in *Scripture*; sometimes relating to *Hypocrisie*, as in a like place, *Luke* 12. 1. *Beware of the Leaven of the Pharisees, which is Hypocrisie*; and sometimes *to the Leaven of Malice and Wickedness*, opposed to *Sincerity and Truth*, 1 Cor. 5. 8. This being fitly compared to *Leaven*, because it puffeth up our Spirits, and sowers our Tempers. See Note on 1 *Cor.* 5. 8.

c Ver. 13. Τίνα με λέγουσιν ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do Men say that I, the Son of Man, am?*] Some look upon these words, τὸν υἱὸν τοῦ ἀνθρώπου, *the Son of Man*, as a *Gloss* crept into the Text, but it is read by *Irenæus*, l. 3. 20. by *Epiphanius*, by *Chrysostom*, St. *Jerom*, *Theophylact*, and all the Versions, and therefore it is reasonably question'd; others look upon these words as of no special Signification, because not mentioned by St. *Mark*, or *Luke*, the first saying only, *whom do Men say?* Chap. 8. 27. the other, *whom do the People say that I am?* Chap. 9. 18. As if I should say, the words *given*, Luke 22. 19. or *broken*, 1 Cor. 11. 23, 24. were of no special Signification, because they are not mentioned by the *Evangelists* St. *Matthew* and St. *Mark*, Matth. 26. 26. Mark 14. 22. Dr. *Lightfoot*'s Conjecture is, that Christ here enquires not barely whether the People thought him the *Christ*, but what kind of Person they thought him to be, the *Jews* then doubting of his Original, who was to be the *Messiah*, and whether he was to come from the Living, or the Dead. And evident it is, that the word τίνα often relates to the *Quality*. So *John* 8. 53. τίνα, *whom makest thou thy self?* 1 Sam. 17. 55. בן מי the Son of what kind of Person *is this Youth?* and thus it may retain its usual import.

d Ver. 14. Οἱ μὲν Ἰωάννην τὸν Βαπτίστην, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν, &c. *Some John the Baptist, others Elias, other Jeremias, or one of the Prophets.*] Perhaps they who held *Christ* to be *Elias*, did not think him the promised *Messiah*, but only his Fore-runner, this being the received Opinion of the whole Nation, that *Elias* was to come before the *Messiah*, and to anoint him when he came. They who thought he was *John the Baptist risen from the dead*, speak suitably to the Opinion of the *Pharisees*, who, saith (a) *Josephus*, held there was for good Men, ῥᾳδίαν τὴν ἀναβίωσιν, *an easie return to Life again:* That he was *Jeremias, or one of the Prophets*, was the consequent of an Opinion that prevailed in that Nation, that the *Messias* was to come *not from the Living, but from the Dead*, they thinking none of that Age of Piety sufficient to bear him, and thinking that the Resurrection was to begin with his Kingdom, might easily be induced to think, he should be one that should rise from the Dead. And then God having said peculiarly of *Jeremiah*, *Before I formed thee in the Belly, I knew thee, and before thou camest out of the Womb, I sanctified, and I ordained thee a Prophet to the Nations*, Chap. 1. 5. and *v.* 10. *See I have set thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to plant, and to build*; and this being in their Opinion the great Business of the *King Messiah*, to pull down all the *Nations* that ruled over them, and make them Tributaries and Servants to the *Jews*; for this cause might they pitch on him as the fittest Person to be their *Messiah*. And then in these words, I see no Footsteps of a *Metempsychosis*, but only of a Resurrection, according to those words of St. *Luke*, Chap. 9. 19. *Others say, that one of the old Prophets was risen again.*

Ver. 16. Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, e
Thou art the Christ, the Son of the living God.] Here let it be noted,

1*st*, That what *Peter* here professeth, was before the Faith, and the Acknowledgment of all Christ's Disciples; for they coming out of the Ship, said, ἀληθῶς Θεοῦ υἱὸς εἶ, *truly thou art the Son of God*, Matth. 14. 33. And therefore *Peter* himself saith of them, as well as of himself, *we know, and have believed, that thou art Christ the Son of the living God*, John 6. 69.

2*dly*, But whereas some conclude, that these words, *the Son of the living God*, signifie nothing more than the *Messiah*, because St. *Mark* relates the Answer of *Peter* thus, *thou art the Christ of God*; and what in St. *Matthew*, Chap. 26. 63. runs thus, *Art thou the Christ the Son of the living God?* is in St. *Luke*, Chap. 22. 67. *Art thou the Christ?* I own that hence it may be gathered, that he that was the *Christ*, was also *the Son of God*; but yet I think there is this Difference betwixt the two *Phrases*, that the one respects his *Office*, the other his *Original*, tho' perhaps neither *Nathaniel*, John 1. 50. or the other *Jews*, nor the *Apostles* used it in that sublime Sense in which the *Christians* did always take it.

Ver. 17. Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι f
Flesh and Blood hath not revealed this to thee, but my Father which is in Heaven.] That Flesh and Blood both in the *Scripture*, and the *Jewish* Writers, constantly signifies Man, as being compounded of Flesh and Blood; see the Note on *Gal.* 1. 16. So that the import of the words is this, What others say of me, thou hast learnt from Men, but this Faith thou hast professed concerning me, tho' it required in thee an Attention to, a due Con-

(a) Antiq. l. 18. c. 2.

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ſideration of, and an aſſent to the Proofs given of it, yet theſe Proofs being the Doctrine taught from God, and the Miracles wrought in confirmation of it, being wrought by the Finger of God, the Faith it ſelf muſt be acknowledged to be the reſult, not of Humane Induſtry or Wiſdom, but of Divine Revelation; and in learning of it thou muſt be ſaid to be Θεοδίδακτος *taught of God*; the Doctrine believed being the words of God, and the Miracles which confirm it being wrought by the Power of God. They who carry this higher, and ſay that *Peter* had a peculiar *Revelation* of this matter, not vouchſafed to any others, and that without this he could not have owned and embraced *Chriſt*, *as the Son of God*, muſt not only ſuppoſe the like ſpecial Revelation given to *Nathaniel* contrary to our Lord's own words, *John* 1. 51. *Becauſe I ſaid, I ſaw thee under the Fig-tree, believeſt thou?* And to the *Centurion*, who *ſeeing the Earthquake, and the things which were done* when *Jeſus* gave up the Ghoſt, ſaid, *Truly this was the Son of God*, Matth. 27. 54. and to all others who had the ſame Faith; but muſt excuſe all thoſe *Jews*, who did not believe this, it being not in their Power to do ſo, for want of this *peculiar Revelation*; whereas our *Saviour* ſtill appeals to the Works that he had done among them, as to ſufficient Teſtimonies that he was *the Chriſt, the Son of God*, John 5. 36. 37. — 8. 18. — 10. 25, 38. — 14. 11. And alſo ſaith, *Except ye believe that I am he, ye ſhall die in your Sins*, John 8. 24.

g Ver. 18. Κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, *And I ſay unto thee, thou art Peter.*] Here note,

That in theſe words, our Lord doth ſpeak not in the *general* to his *Apoſtles*, but in particular to *Peter*, and that that Promiſe was made particularly to him, ſeems evident from theſe Conſiderations;

1*ſt*, That the Text informs us, that *Simon Peter, Simon the Son of Jona*, made that Confeſſion, which gave occaſion to theſe words, and that our Lord ἔφη αὐτῷ *did anſwer him* as followeth: As if he ſhould have ſaid, *As thou Peter haſt ſaid of me, that I am Chriſt, ſo ſay I now of thee, that thou art Peter*; if therefore of the reſt of the *Apoſtles*, it cannot properly be ſaid, *thou art Peter*, much leſs that they were *Sons of Jona*, our Lord muſt ſpeak only to him who properly was ſo: And if the Text ſaith expreſly, that our Lord ſpake to him, and doth not mention any others that were ſpoken to, it is a plain Addition to the Text to ſay, that our Lord equally did ſpeak to others. Moreover, when our Lord put the Queſtion to them all, *Whom do Men ſay that I am?* and they in general replied, *Some thought that he was John the Baptiſt, ſome ſaid he was Elias, ſome Jeremias, or one of the Prophets*; our Lord enquires farther, ὑμεῖς δὲ *whom do you Apoſtles ſay I am?* Now to this Queſtion, had they continued all to anſwer, as ſome imagine they in the Perſon of St. *Peter* did; why is it not ſaid as before, οἱ δὲ ἔφασαν *they ſaid*, but only St. *Peter* anſwered? why doth not *Chriſt* continue, as before, to ſpeak to them in the Plural Number, but ſo peculiarly direct his Speech to the *Son of Jona?*

2*dly*, Moreover, that *Chriſt* here promiſed to build his *Church* upon St. *Peter*, ſeems farther evident, becauſe theſe words contain a manifeſt Alluſion to the Name of *Peter*, and to that *Syriac* Name of *Cephas*, which our Lord had given him, both which do ſignifie a *Rock* or *Stone*; as if our Lord had ſaid, *Thou art by Name a Rock, and ſuitable to that Name ſhall be thy Work, and Office; for upon thee*, i. e. *upon thy preaching, as upon a Rock, ſhall the Foundation of my Church be laid:* Now the whole Grace of this Alluſion is entirely loſt, unleſs we do expound this Paſſage of St. *Peter*'s Perſon, and not of his Confeſſion, or the Object of it. As therefore when God ſaid to *Abraham*, *Thy Name ſhall be called Abraham, for a Father of many Nations have I made thee*, Gen. 17. 5. and to *Jacob*, *Thy Name ſhall be called Iſrael, for as a Prince thou haſt prevailed with God and Men*, Gen. 32. 28. the following words are ſtill the reaſon of the Name; ſo may it rationally be conceived, that when *Chriſt* ſaid to the *Son of Jona*, *Thou art Peter*, the following words, which are joined to them with a Conjunction Copulative, *and on this Rock will I build my Church*, contain the Reaſon of that Appellation.

3*dly*, The demonſtrative Article, *this*, contained in the words, *this Rock*, do plainly intimate, that our Lord promiſed to build his Church upon *that Rock*, he had now mentioned; now of what *Rock* did he make mention in any other words than the foregoing? *Thou art Peter*, i. e. thy Name doth ſignifie *a Rock*.

4*thly*, It cannot rationally be doubted, but that our Lord intended to ſay ſomething ſingular to *Peter*, as the Reward of his ſo ſingular Confeſſion, if we conſider either the Words preceding, *Bleſſed art thou, Simon Bar-Jona, for Fleſh and Blood hath not revealed this unto thee*; or the immediate Preface of them, κἀγὼ δέ σοι λέγω, *And I do alſo ſay to thee, that thou art Peter*; but had *Chriſt* ſpoken not of St. *Peter*, whom he had formerly called *Cephas*, when he made mention of the Rock, on which he did intend to build his Church, but either of himſelf, or the Confeſſion of St. *Peter*, he had ſaid nothng ſingular concerning this *Apoſtle*; Chriſt's building of his *Church* upon Himſelf, or on this Truth, that he was the *Meſſiah*, or *the Son of God*, being no ſingular Reward of *Peter*. Laſtly, when our Lord adds in the enſuing

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suing words, *And I will give to thee the Keys of the Kingdom of Heaven*, i.e. I will cause thee first to open the Kingdom of Heaven by preaching to the *Jew*, and *Gentiles*, and laying the Foundation of a *Church* among them; 'tis evident by the Connexion of the Words, he speaks of *Peter*. When therefore he had said in the foregoing words, *upon this Rock I will build my Church*, why should we not conceive he speaks of the same Person? But then also let it be noted, that by this Explication of the words which I contend for, all the Pretences of the *Pope of Rome*, to be Successor of St. *Peter*, are not established, but most effectually overthrown; as will be evident, if we consider the Promise, that our Lord would build his Church upon him, and how that Promise was fulfilled.

1*st*, Then observe that our Lord speaks here of his *Church*, not as a thing in present being, or as a Building now erected, but as hereafter to be raised, and therefore doth not say οἰκοδομῶ *I build* at present, but οἰκοδομήσω, upon this Rock *I will* hereafter *build* my Church, the *Christian Church* commencing after our *Saviour*'s Resurrection and Ascension; of such a *Church* to be hereafter founded by St. *Peter*'s preaching to the *Jew* and *Gentile*, and the baptizing of Men converted by his preaching, our Lord here plainly speaketh in this Text. If then the *Pope* would be St. *Peter*'s Successor in this Affair, he must not sit at *Rome* Lording it there over God's Heritage, but must in Person go to the unbelieving *Jews*, and *Heathen World*, as *Peter* did, and labour by his preaching to convert the *Turk*, the *Jew*, the *Infidel*; and when he hath so done, and settled *Christian Churches* there among them, he may then have a better Title to be St. *Peter*'s Successor, than now he hath.

2*dly*, Observe this Promise punctually was fulfilled, by our Lord's using St. *Peter*'s Ministry, in laying the Foundation of a *Christian Church* among the *Jews* and *Gentiles*, and in his being the first Preacher to them of that Faith, which he doth here confess, and making the first *Proselytes* to it; we therefore, suitably to this Promise, find that *Peter* laid the first Foundations of a *Church* among the *Jews*, by the Conversion of three thousand Souls, *Acts* 2. 41. who when they *gladly* had embraced St. *Peter*'s Doctrine were all *baptized*, and then we first find mention of a *Christian Church* in these words, *And the Lord added daily to the Church such as should be saved*, ver. 47. And the same *Apostle* laid the first Foundation of a *Church* among the *Gentiles*, by the Conversion of *Cornelius and his friends*, Acts 10. For tho' we read before of Persons in *Samaria* converted, and baptized by *Philip* the *Evangelist*, he being one of them, who were dispersed through the Regions of *Judea* and *Samaria*, upon the Persecution that arose concerning *Stephen*, yet doth the *Holy Ghost* inform us, that they who were thus scattered *preached the Word to none, but only to the Jews*, Acts 11. 19. nor could they, suitably to their avowed Principles, do otherwise, seeing they deemed it a thing unlawful to go in to, or to converse with the *uncircumcised*, Acts 11. 3. and had no Apprehensions that God would grant Repentance unto Life to the *Gentiles*, ver. 18. Wherefore to qualifie St. *Peter* for this Work, the Lord doth by a Vision convince him of the Lawfulness of preaching the glad Tidings of Salvation to the *Heathen World*, and of conversing with them for that end; and in pursuance of this Promise made to *Peter*, he commands *Cornelius* to send, not to *Jerusalem* to *James* and *John*, not to *Damascus* for St. *Paul*, but to *Joppa* for St. *Peter*, whom *Christ* had by this Promise appointed for that Work, that from him, *he might hear those words by which he, and his whole Household should be saved.* And in relation to this Promise of our Lord, as well as the Completion of it by the Conversion of *Cornelius*, it seems to be that this *Apostle* doth, in the Synod met at *Jerusalem*, speak thus, *Men and Brethren, you know how that a good while ago*, ἀφ' ἡμερῶν ἀρχαίων, *God chose me out among you, that by my Mouth the Gentiles should hear the Word*, Acts 15. 7. He therefore was assuredly the Person, who first preached the Gospel to the *Gentiles*, and by doing so, opened the Kingdom of Heaven to them; he was the Person chosen by Christ to perform this Work; he was chosen by him ἀφ' ἡμερῶν ἀρχαίων, *from the beginning of Christ's preaching*, when he was called *Cephas*, with relation to it: Nor is this Exposition any new fancy of my own, it is as ancient as (b) *Tertullian*, who saith, that Christ did personally confer this Honour on St. *Peter*, saying, *upon thee will I build my Church*; Sic enim exitus docuit, in ipso Ecclesia exstructa est, i. e. per ipsum, ipse clavem imbuit, *so the event doth teach, the Church was built on him, that is, by him, he handsel'd first the Key*, he preach'd that Sermon by which three thousand *Jews* were brought into the Faith, he laid the first Foundation of a Church among the *Gentiles*, he first by Baptism gave them entrance into the *Kingdom of Heaven.* He was, saith *Ambrose*, stiled *the Rock, because he laid the first Foundations of Faith among the Nations.* I conclude therefore, that the plain import of these words is this, that the Apostle *Peter*, by preaching first to the *Jew* and *Gentile*, and by baptizing those to whom he preached, should lay the first Foundations of the *Christian Church*, and that against the Church thus planted by him,

(d) De pudicitia.

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him, *the Gates of Hell ſhould not prevail.* This being ſo, 'tis evident that in this matter St. *Peter* neither hath, nor can have a Succeſſor, and that it is abſurd to claim a Title of Succeſſion to this Prerogative of St. *Peter*, this being in effect to ſay, that the Foundations of the Church of *Chriſt* are not yet laid, and to pretend to a Commiſſion to perform at preſent, what was fully done above a thouſand ſix hundred Years ago.

h Ibid. Καὶ πύλαι ᾍδου οὐ κατισχύσουσιν αὐτῆς, *And the Gates of Hell ſhall not prevail againſt it.*] Here by *the Gates of Hades*, ſome underſtand the prevalence of *Schiſm* and *Hereſie*, of Wickedneſs and Vice. So *Jerom*, *Ego portas inferi eſſe reor vitia & peccata, vel certe Hereticorum Doctrinas*; others do underſtand the Subtilty of *Satan*, the Power of his Temptations and Aſſaults; but if we do examine the import of this Phraſe, *the Gates of Hades*, as it is uſed by all the *ancient Greeks*, the *Jewiſh Writers*, the *Old Teſtament*, and the Tranſlation of the *Seventy Interpreters*, we ſhall be ſatisfied that it is never uſed by them to ſignifie the Power of *Hereſie*, or *Schiſm*, *Sin*, or *Satan*, and therefore cannot be rationally ſuppoſed here to bear that Senſe, but it conſtantly is uſed by them to ſignifie *the ſtate of Death*, the *place*, or receptacle of the Dead, into which Souls departed enter, or elſe the entrance into that Place. To make this evident, conſider,

1*ſt*, That the Hebrew *Sheol*, and the Greek ᾍδης, which anſwers to it in the Tranſlation of the *Seventy*, doth ſignifie both in the *Scriptures*, the *Jewiſh Writers*, and the *Ancient Fathers*, and more *Ancient Heathens*, the place and receptacle of the Dead, "Αϊδωνεκρῶν χωρίον, *exponunt Græci*, ſaith the learned *Windate*. The *Greeks call the place of the dead Hades*, ᾍδης ὁ τάφος, *Hades is the Sepulchre*, ſaith *Heſychius*; by *Sheol* is not meant the place of the damned Spirits, ſaith Mr. *Ainſworth*, but of all that go out of the World; whence in the *Chaldee Paraphraſe* it is ſtiled *the Houſe of the Grave*, or *the place of Burial.* Accordingly the *Ancient Grecks* aſſigned *one Hades* to all that died, whence they ſo often ſay, πάντας ὁμῶς θνητοὺς ᾍδης δέχεται, *all that die are in Hades, all Men ſhall go to Hades*, ἐν ᾍδου (ᾠκεῖτον) ψυχαὶ δικαίων τε κ᾽ ἀδίκων, *both juſt and unjuſt go to Hades*, ſaith *Caius*, a *Roman Preſbyter.*

2*dly*, This place of *Hades* is generally repreſented as a *Great Houſe*, or Receptacle, which hath *Doors*, and *Bars*, and *Keys*, and *Gates*, by which the Dead are ſaid to enter; hence in the *Poets* we find frequent mention of the *Houſe of Hades*, and the *Gates of Hades.* Hence *Job* cries out, Sheol Bethi, *Hades is my Houſe*; and they who die are ſaid, καταβῆναι εἰς ᾍδου δόμους in *Euripides*, εἰς δόμ᾽ Ἀϊδόο, in *Homer*, i. e. *to go to the Houſe of Hades.*

3*dly*, The Place, or Receptacle of the Dead being thus repreſented by the *Ancients*, as an Houſe that hath its Doors and Gates; Death in their Language is repreſented as the Gate, or Entrance into *Hades*; to die, or to deſcend into the Grave, is in their Language to *go down*, to *be brought down to*, and to *paſs through the Gates of Hades*, as in thoſe words of *Homer*, ἔχθρος γάρ μοι κεῖνος ὁμῶς Ἀϊδάο πυλῆσιν, *I hate him to the Gates of Hades, who does not ſpeak as he thinks*; where the *Scholiaſt* informs us, that this is περίφρασις θανάτου, *a Periphraſis of Death*, τὸ Ἀϊδάο πύλαν ἀραῖξαι, *he ſhall knock at the Gates of Hades*, that is, he ſhall die, ſaith *Theocritus*; and thus *Theognis* bewailing the Miſeries of Humane Life, concludes, *'tis beſt of all not to be born, or being born,* ὡκιστα πύλας Ἀϊδάο περῆσαι, *to die as ſoon as may be.* Accordingly to live again is in their Language to leave, or *open the Gates of Death*, or *Hades*: Thus, in *Euripides*, the *Chorus* ſings, That if *Eſculapius* were there, *Alceſtis* might then leave Ἀϊδου πύλας, *the Gates of Hades*, and return to Life, *for he can raiſe the Dead*: And when *Menippus* came from the Grave, he ſpeaks thus, That *he came from the Gates of Hades*; and ſuitably to this old Notion of the *Gates of Hades*, is the conſtant uſage of the Phraſe in the *Old Teſtament* and *Jewiſh* Writers. The Writing of *Hezekiah* after his Recovery, begins thus, *I ſaid, in the cutting off of my Days,* πορεύσομαι ἐν πύλαις ᾍδου, *I ſhall go to the Gates of Hades, I am deprived of the reſidue of my Years, I ſhall no longer be in the Land of the Living*, Iſai. 38 10. 11. And what is in the *Hebrew*, שערי מות, *the Gates of Death*, is by the *Seventy* tranſlated πυλωροὶ ᾍδου· for ſo God puts the Queſtion to *Job*, *Will the Gates of Death open to thee?* i. e. Canſt thou command the Dead to live? or, *Haſt thou ſeen the Gates of Hades*, Job 38. 17. Thus they who are even at Death's Door, are in the Language of the *Pſalmiſt*, ſaid, ἐγγίζειν ἕως τῶν πυλῶν θανάτου, *to draw nigh to the Gates of Death*, Pſal. 107. 18. And when *Ptolomæus Philopater* threaten'd καταπέμψειν πρὸς ᾍδου Ἰουδαίους, *to kill all the Jews*,, and the Elephants were ready to fall in upon them, they cried to the Lord to have Mercy on them, ἤδη πρὸς πύλαις ᾍδου καθεστῶτες, *being juſt at the point of Death*, Maccab. 3. *ult.* And when God ſhews his Power in reſtoring Men from ſuch a State, he is then ſaid to *lift them from the Gates of Hades*; as in thoſe words, *Thou haſt the power of Life and Death*, καταγαγὼν εἰς πύλας ᾍδου κ᾽ ἀνάγων, *Thou bringeſt down to the Gates of Hades, and raiſeſt up again*, Wiſd. 16. 13. Accordingly, when *Theodoſius* had pardoned

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pardoned some, whom Justice had condemned to die, *Themistius* tells him, he raised them to Life, ἐκ τ πυλῶν ἀχέρονθ, *from the Gates of Hell:* Nor did (a) *Eusebius* doubt the truth of this Exposition of the words; for he declares, That *God had hereby promised, that the Church should not be overcome by Death*, and that by virtue of this one Voice, *Upon this Rock — and the Gates of Hell shall not prevail against it; the Church continues not subdued by her Enemies, nor yielding to the Gates of Death.* (b) St. *Cyril* of *Jerusalem* gives the same import of the words, saying, That *Christ* called *Lazarus* ἐξ Ἅδ πυλῶν, *from the Gates of Hades*, or Death's Door: And *Photius*, that when the Dead are drawn τ πυλῶν Ἅδ, *from the Gates of Death to Life again*, this is a demonstration of Divine Virtue. (c) *Theodoret* saith, He was cast into so great peril by the *Hereticks*, as to be brought εἰς αὐτὰς τ Ἅδ πύλας, *even to the Gates of Hades.* So that in all Languages with which I am acquainted, this seems to be the plain and constant import of the Phrase; and therefore in these words, it seemeth reasonable to conceive, it is a Promise, That even Death it self should not prevail against the genuine Members of Christ's Church, or that they should enjoy an happy Resurrection. Now from this Exposition, we may learn, how vainly these words are produced, to prove, that any *Church* or *Council* is infallible, or that the Church of *Rome* hath a just Title to that Privilege; for, if the *Gates of Hades* do never signifie in any ancient Writer, or any *Eastern* Language, Heresie or Error; to interpret these words of a Security from Error promised to the Church, must be to wrest them from their plain and constant sense, to such an import as they never had in any Language then in use.

i Ver. 19. Καὶ δώσω σοι τὰς κλεῖς τ βασιλείας τ οὐρανῶν, *And I will give to thee the Keys of the Kingdom of Heaven.*] Here note,

1*st*, That our Lord, by giving these Keys to St. *Peter*, cannot be reasonably supposed to give him a Supremacy over the rest of the *Apostles*, or over the whole Church of *Christ*, because the Text informs us, that these Keys were given to St. *Peter*, that with them he might bind, and loose; now, whatsoever binding and loosing may import, 'tis sure, doth equally belong to all the rest of the *Apostles*; Christ having said to them in general, as fully as he did to *Peter*, *Verily, I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven*, Matth. 18. 18. See the words expounded there. Note,

2*dly*, That the use of a *Key* being to open a Door, or Gate, *Christ* here promises to *Peter*, that he should be the Person who should first open the Gate of the Kingdom of Heaven both to *Jew* and *Gentile*, by making the first Converts among both, and letting some of both into the Church; but then it is evident, that both *James* and *John* exercised this Office independently upon *Peter*, in converting those of the Circumcision as well as he; and that St. *Paul* was, by way of Excellency, and by virtue of his Mission, the *Apostle* of the *Gentiles*, Rom. 11. 13. — 15. 16. Gal. 1. 16. — 2. 8. 1 Tim. 2. 7. 2 Tim. 1. 11. and opened the Kingdom of Heaven to far more *Gentiles* than ever *Peter* did, *Rom.* 15. 18, — 22. And therefore had this Key of the Kingdom of Heaven, given to him as much as to St. *Peter.*

Ver. 20. *Then charged he his Disciples,* ἵνα k
μηδενὶ εἴπωσιν ὅτι αὐτὸς ἐστὶν Ἰησοῦς ὁ Χριστὸς, *that they should tell no Man that he was Jesus the Christ*; *i. e.* till after his Resurrection, when they were by Office to be his Witnesses, and to declare to others that he was the *Christ*, because then they could do it, not only without suspicion of Confederacy, but with greater Advantage, and better Success, after that *Christ* had taken possession of his Kingdom, and had testified this, by his sitting down at the right Hand of Power, and by sending down upon them the *Holy Ghost*, to enable them to confirm this Testimony; and when he was no longer to be subject to those humble Circumstances, and to that Death which might divert them from receiving him under the Character of *the Son of God*, whereas had his own Disciples publickly declared him to be *the King of the Jews*, and *the Son of God*, whilst he was on Earth, as this would have look'd like a Confederacy between them and their Master, so might it have encouraged the Attempt of the *Jews*, to come and *make him a King*, John 6. 15. especially when he was shortly to go up to *Jerusalem* in Royal Triumph, *Chap.* 21. 8, 9.

Ver. 21. Ἀπὸ τότε ἤρξατο δεικνύειν μαθηταῖς l
αὐτ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσάλυμα, *From that time he began to shew to his Disciples, that he was to go up to Jerusalem, and to suffer many things of the Elders:*] To what hath been hinted in the Paraphrase, that he was to go up to *Jerusalem*, because a *Prophet* could not suffer out of that City, *Luke* 13. 33. he being to be tried by the *Sanhedrim* which sat there; add also, that he was to be condemned by the *Rulers*, and those who had the Authority of Life and Death, that so being condemned and put to Death by them, who bore the Title of God's Vicegerents, he might more properly be said, to be *smitten of God, and afflicted*, Isa. 53. 4. tho' also

(a) Præp. Evang. l. 1. c. 3. p. 8. C. (b) Catec. 5. p. 43. (c) To. 3. Ep. 81. p. 954.

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alſo in an higher ſenſe, it pleaſed the *Lord to bruiſe him, and put him to grief, by laying on him the Iniquity of us all*, ver. 6.

m Ver. 22. Ἵλεώς σοι Κύριε, *Far be it from thee, Lord.*] This is a Phraſe very frequent in the Old Teſtament, and always uſed by way of abomination and abhorrence, anſwering to חלילה־לך in the *Hebrew*; and it is always rendred either μηδαμῶς σοι, as *Gen.* 18. 25. 1 *Sam.* 2. 30.—12. 23.—20. 9.—22. 15. —24. 6. or μὴ γένοιτο, *Gen.* 44. 7, 17. *Joſ.* 22. 29. — 24. 16. 1 *Kings* 21. 3. *i. e. abſit* or *nequaquam*, and ſo is well rendred by us, *far be it from thee:* A like Phraſe חלילה־לו, is thrice rendred by the *Septuagint*, Ἵλεως μοι, 2 *Sam.* 20. 20.—23. 17. where it is rendred, *far be it from me*; ſee 1 *Maccab.* 2. 21. and when *Jehovah* is added to it, and it is Ἵλεώς μοι ὁ Θεὸς, or μὴ γένοιτό μοι παρὰ τοῦ Θεοῦ, 1 *Kings* 21. 3. it is rendred, *my God forbid it*, 1 Chron. 11. 19. and this, ſome think, is the full import of the words here, ὁ Θεὸς, being underſtood, and therefore render them, *God be merciful to thee, Sir.*

n Ver. 23. Ὕπαγε ὀπίσω μου Σατανᾶ, *Get thee behind me, Satan.*] 'Tis ſomewhat ſtrange, that *Origen*, *Hilary*, *Jerom*, and St. *Auſtin*, ſhould conceive, that *Chriſt* ſhould only mean, Sequere meam ſententiam, *follow my Opinion rather than thine own:* Theſe words being doubtleſs a reprehenſion of St. *Peter*, with ſome vehemence and indignation, as under a pretence of Charity, ſhewing himſelf an Adverſary to *Chriſt*, as the word *Satan* ſignifies, *Numb.* 22. 32. 2 *Sam.* 19. 23. 1 *Kings* 5. 4. —11. 14. *Pſal.* 109. 6. and doing the work of *Satan* by tempting him to diſobey his *Father*'s Will and Command, *John* 10. 18. and to decline a Work ſo neceſſary for the Salvation of Souls; and being more concerned for the advancement of that Temporal Kingdom the *Jews* expected from their *Meſſiah*, than for the Glory of God, and the Good of Souls.

o Ver. 24. Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, *If any Man will come after me, let him deny himſelf*, &c.] See Note on *Mark* 8. 34. and on *Luke* 14. 27.

p Ver. 25, 26. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτὴν, *For whoſoever will ſave his Life, ſhall loſe it.*] That the word ψυχὴ ſhould be here rendred *Life*, rather than Soul, in the ſublimer acceptation of the word, ſeems highly probable, from theſe Conſiderations: (1.) Becauſe *Chriſt*, who came to ſave Mens Souls, could not require of any Perſons, that they ſhould loſe their Souls in the worſt ſenſe, but only that they ſhould lay down their Lives for his ſake. (2.) Becauſe in the *Old Teſtament*, this Phraſe continually occurreth in this ſenſe, where τηρεῖν τὴν ψυχὴν, *Prov.* 13. 3. — 16. 17. — 19. 16. — 23. 14. σῶσαι τὴν ψυχὴν, *Amos* 2. 14, 15. is *to preſerve Life*, ῥύσαι τὴν ψυχὴν, *Pſal.* 6. 4.—7. 1, 2. is *to deliver us from Death*, ἀπολέσαι τὴν ψυχὴν, *Pſal.* 26. 9. *to loſe Life, or die.* (3.) Becauſe it frequently occurs in prophane Authors in this ſenſe, as when we read in (d) *Agathias*, *What if we gain all* Perſia, τὰς δ' ψυχὰς ἐζημιωμένοι; *but loſe our Lives?* And *Achilles* in (e) *Homer*, ſays, ὃ γὰρ ἐμοὶ ψυχῆς ἀνταξιον ἄλλο, *Nothing is comparable to my Life.* Laſtly, The Benefit which will accrue to us by loſing of this Life, follows in the Reward ſuch Perſons ſhall receive at *Chriſt*'s coming: And I humbly conceive, our Saviour's Argument may be to this effect; it is natural for all Men to have the greateſt regard for the preſervation of their Lives, whence they ſo frequently declare (f) τιμιώτερον δοκεῖν ὃ φίλτερον ἄλλο, that nothing is more pretious or deſirable, nothing is fit to be given in exchange for it; he therefore will act moſt ſuitably to this natural Principle, who continues ſtedfaſt in the *Chriſtian* Faith and Doctrine, for his Life will be prolonged happily for ever; whereas, he that forſakes it, will loſe his Intereſt in this Promiſe of eternal Life. For, *the Son of Man will come to render to every Man according to his Works*, to them who have been faithful to him to the Death, Eternal Life; whereas the Unbelievers and Apoſtates ſhall not ſee this Life, but ſhall be certainly obnoxious to the Second Death.

q Ver. 27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, *For the Son of Man ſhall come in the Glory of his Father, with his Angels*, &c.] I do not think that there is any neceſſity of interpreting theſe words of the Deſtruction of *Jeruſalem*, to make them comport with the Verſe following: They ſeem more plainly to relate to the Day of Judgment. For, (1.) The Expreſſions are parallel to thoſe which are elſewhere unqueſtionably meant of that Great Day, as *Matth.* 25. 31. *The Son of Man ſhall come in his Glory, and all his holy Angels with him, and ſhall place the Goats on his left hand*, &c. 2 Theſſ. 1. 7. *In the Revelation of the Lord Jeſus from Heaven, with his Hoſt of Angels, the Wicked ſhall be puniſhed with everlaſting Deſtruction from the Glory of his Power.* See *Matth.* 13. 41, 49. *Jude* 14. (2.) The words, *Then ſhall he render to every Man according to his Works*, cannot relate to the *Jews* only; thoſe words, in all other places, plainly relating to the Day of Judgment; as *Rom.* 2. 6, 16. *Rev.* 22. 12. whereas, at the Deſtruction of the *Jewiſh* Nation, he only rendred to *them according to their Works.* The words may therefore be thus *Paraphraſed*; *There is no cauſe why any Man ſhould fear to loſe his Life*

(d) L. 3. p. 80. (e) Il. 1. V. 401. (f) *See* Grotius *here.*

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Life for my sake, or think himself wise in preserving it, by denying me; for the Son of Man will come in the Glory of his Father, who hath made him Judge both of the Quick and the Dead, and then he will render a Reward of eternal Life, to them who have suffered for his sake, and subject them to eternal Death, who have been ashamed of him and of his Words; nor have you cause to doubt of his Power, thus to judge and inflict Punishments on Men, since he will shortly give a signal Experiment of it, in afflicting the severest Punishments on the unbelieving *Jews*. For,

r Ver. 28. Ἀμὴν λέγω ὑμῖν, εἰσὶ τίνες τῶν ὧδε ἑστηκότων, *Verily, I say unto you, there are some of them who are standing here, who shall not taste of Death, till they see the Son of Man coming in his Kingdom.*] It seems wonderful, that some, both ancient and modern Interpreters, should conceive this Passage relates to our Lord's Transfiguration on the Mount, mentioned in the following Chapter; since (1.) The seeing that, could not be the seeing *Christ*'s coming in his Kingdom; his Kingdom being not begun till after his Resurrection, when *all Power in Heaven and Earth was given to him*, Matth. 28. 18. (2.) It was as true of all the *Apostles*, as of *Peter*, *James*, and *John*, that they should not taste of Death, till after that Vision which hapned but six Days after these words were spoken, *Chap.* 17. 1. Nor did *Christ* at his Transfiguration, *render to any one according to his Works*. Nor, (3.) Can these words be understood of the Great Day of Judgment; there being none standing there, who did not die long before that time; and to taste of Death, in the *Jewish Phrase*, signifies no more: Thus, when *Christ* said, *He that believeth in me, shall never die*; the *Jews* repeat his words thus, *He shall never taste of Death*, John 8. 52. And to be sure, it can import no more, when it is said of *Christ*, *He tasted Death for every Man*, Heb. 2. 9. Accordingly the *Jews* say, The *first* Adam *was worthy not to taste of Death*. Nor, (4.) Can we understand this of *Christ*'s Resurrection and Exaltation to the right Hand of God, and the Mission of the Holy Ghost, for this being said not long before his Passion, it is not reasonable to conceive, *Christ* should with an Asseveration say, *some standing here, shall not taste of Death till they see that which was to happen in less time than half a Year*: 'Tis therefore more probable, that this is spoken of *Christ*'s coming after forty Years, to the Destruction of the *Jewish* Church and Nation, and to render to them according to their Works; for this was to happen in that Generation, *Matth.* 24. 34. and St. *John*, and many standing there, might see it; that also is represented as the παρουσία, or *coming of the Son of Man*, Matth. 24. 3, 27, 39, 44. then was the Son of Man *to come*, John 21. 22. Heb. 10. 37. *with Power*, Matth. 24. 30. *and great Glory*, Mark 13. 26. and with his *Angels*, Matth. 16. 27. and to come *in the Clouds*, Rev. 1. 7. and then was *the Kingdom of God near*, Luke 21. 31. Well therefore might this Glorious Advent of the Son of God, in so great Majesty, and such Resemblance of his Second Coming at the Day of Judgment, be introduced as a just ground to believe, and to expect that Day, *viz.* a time when *Christ* should punish with Destruction from his Presence, all that did not believe and obey his Gospel, as he had then punished the Unbelieving *Jews*, and that he should afterwards say to all his Enemies, as he then signally did to the *Jews*, *Bring these mine Enemies that would not I should reign over them, and slay them before me*, Luke 19. 27. And this Interpretation fully agrees with those words of *Christ*, Matth. 24. 30. *then shall they* (the Jews,) *see the Son of Man coming in the Clouds of Heaven with great Power and Glory*; and, *Matth.* 26. 64. *After a while, ye shall see the Son of Man sitting at the right Hand of the Power of God, and coming in the Clouds of Heaven.*

CHAP. XVII.

a 1. [a] AND after six Days *(from the Discourse had with his Disciples, till the Day of his Ascent*; see Note on *Mark* 9. 2.)

b [b] Jesus taketh Peter, James, and John his Brother, and bringeth them up into an high Mountain apart, *(which he ascended to pray there*, Luke 9. 28.)

2. And *(whilst he was praying*, Luke 9. 29. *be)* was transfigured before them, and his Face did shine as the Sun, and his Raiment was white, (*and shining*, Luke 9. 29.) as the Light.

c 3. And behold, [c] there appeared to them Moses and Elias talking with him, *(of his Decease which he should accomplish at Jerusalem*, Luke 9. 31.)

4. Then answered (i. e. *spake*) Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three Tabernacles, one for thee, and one for Moses, and one for Elias.

5. While he yet spake, behold a bright Cloud overshadowed them, and behold a Voice *(came)* out of the Cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him; *(according to*

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the prediction of Moſes, Deut. 18. 15. *him ſhall ye hear.)*

6. And when the Diſciples heard it, they fell on their Faces, and were ſore afraid.

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8. And when they had lift up their Eyes *(which were heavy with Sleep*, Luke 9. 32.) they ſaw no Man ſave Jeſus only.

9. And as they came down from the Mountain, Jeſus charged them, ſaying, [d] Tell the Viſion to no Man, *(no, not to your fellow Diſciples,)* until the Son of Man be riſen again from the Dead. d

10. And *(upon this charge)* his Diſciples asked him, ſaying, *(If the Appearance of Elias muſt be ſo great a Secret, even till thy departure,)* [e] Why then ſay the Scribes, that Elias muſt firſt come *(to anoint the Meſſias, and make him manifeſt to Iſrael?)* e

11. And Jeſus anſwered, and ſaid unto them, Elias truly ſhall come firſt, and reſtore all things; (i. e. *he indeed is to come firſt for this end, according to the words of the Prophet Malachy*, chap. 4. 6.)

12. But *(then)* I *(alſo)* ſay unto you, That *(the)* Elias *(of whom he ſpake)* is come already; and they knew (i. e. *acknowledged)* him not, but have done unto him whatſoever they liſted; *(the Phariſees rejecting his Baptiſm, and blaſpheming him as one that had a Devil*, Luke 7. 30, 33.) likewiſe ſhall alſo the Son of Man ſuffer of them.

13. Then the Diſciples underſtood, that he ſpake to them of John the Baptiſt, *(as of that Elias which was for to come.)*

14. And *(the Day following*, Luke 9. 37.) when they were come to the Multitude, *(he ſaw them about his Diſciples, and the Scribes queſtioning with them, and asked them, What they enquired about?* Mark 9. 14, 16. *and)* there came unto him a certain Man, kneeling down to him, and ſaying,

15. Lord, have Mercy on my Son, *(my only Son*, Luke 9. 38.) for he is a Lunatick, and ſore vexed *(with a dumb Spirit*, Mark 9. 16.) for *(this Spirit taketh him, and ſuddenly he cries out, and he ſhakes him; ſo that he foameth again, and bruiſing him, hardly departeth from him*, Luke 9. 39. *yea,)* oft times he falleth into the Fire, and oft into the Water;

16. And *(in thy abſence)* I brought him to thy Diſciples, and they could not cure him, *(and this raiſed the Queſtion betwixt the Phariſees and Lawyers, and thy Diſciples.)*

17. Then Jeſus anſwered and ſaid *(unto theſe Phariſees and Scribes,)* [f] O faithleſs and perverſe Generation, How long ſhall I be with you? how long ſhall I ſuffer you? Bring him hither to me: *(Luke 9. 42. And as he was yet coming, the Devil threw him down, and he fell on the ground, and wallowed foaming*, Mark 9. 20. *And Jeſus asked his Father, How long is it ago, ſince this came to him? And he ſaid, of a Child*, ver. 21. *But if thou canſt do any thing, have compaſſion on us, and help us*, ver. 22. *And Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth*, ver. 23. *And ſtraightway the Father of the Child cried out, and ſaid with Tears, Lord, I believe, help thou my unbelief*, ver. 24.) f

18. And *(when)* Jeſus *(ſaw that the people came running together*, Mark 9. 25. *he)* rebuked the Devil, and *(ſaying to him, Thou dumb and deaf Spirit, I charge thee come out of him, and enter no more into him; the Spirit cried, and rent him ſore, and)* he departed out of him, *(but ſo as to leave him as one dead, inſomuch that many ſaid, He is dead; but Jeſus took him by the Hand, and lifted him up, and he aroſe*, Mark 9. 24, 25, 26.) and the Child was cured from that very hour.

19. Then came the Diſciples to Jeſus apart, *(when he was come into the Houſe*, Mark 9. 28.) and ſaid, Why could not we caſt him out?

20. And Jeſus ſaid unto them, becauſe of your Unbelief, for verily I ſay unto you, [g] If ye have Faith as a grain of Muſtard-ſeed, *(a ſmall degree of active growing Faith,)* you ſhall ſay to this Mountain, Remove hence to yonder place, and it ſhall remove, and nothing *(relating to your Office)* ſhall be impoſſible to you; (i. e. *you ſhall thro' Faith, be enabled to do very extraordinary things for the promotion of the Goſpel, and to remove the greateſt obſtructions to the progreſs of it*, 2 Cor. 10. 4, 5.) g

21. [h] Howbeit, this kind *(of Devils)* goeth not out but by *(Faith, acquired by)* Prayer and Faſting. h

22. And while they abode in Galilee, *(as they were privately going thro' it*, Mark 9. 29.) Jeſus ſaid unto them, The Son of Man ſhall be betrayed into the Hands of Men,

23. And they ſhall kill him; and the third Day he ſhall be raiſed again; and they *(not underſtanding what he meant by the Death and Reſurrection of the Meſſiah*, Mark 9. 32. Luke 9. 45. *or how to reconcile it with their received Notion, that their Meſſiah ſhould not die*, John 12. 34.) were exceeding ſorry.

24. And when they were come to Capernaum, *(where Chriſt and Peter dwelt*, Mat. 8. 14.) they that received the Tribute Money, *(that every Few yearly paid to the Temple,)* came to Peter, and ſaid *(to him,)* Doth not your Maſter pay Tribute?

25. He ſaith, Yes: And when he was come into the Houſe *(of Peter,)* Jeſus prevented him, ſaying, What thinkeſt thou, Simon? [i] Of whom do the Kings of the Earth take Cuſtom or Tribute, of their own Children, or of Strangers? (i. e. *of others only,* i

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only, who are not of their Sons, or of their own Family.)

26. Peter saith unto him, Of Strangers. Jesus saith unto him, Then are the Children free; (i. e. *then this Tribute which is paid to God for his Temple, belongs not to me to pay, who am his Son.*)

k 27. [k] Notwithstanding, lest we should offend them, (i. e. *seem to them who know nothing of this Reason of my Exemption, to contemn the Temple, and the Service of it, for which this Tribute is designed;*) Go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up; and when thou hast opened his Mouth, thou shalt find a piece of Money (*worth two Shillings and Sixpence, or two half Shekels;*) that take, and give unto them (*as the two half Shekels due*) for me, and thee, (*who dwell at Capernaum.*)

Annotations on Chap. XVII.

a Ver. 1. ΚΑΙ' μθ' ἡμέρας ἓξ. *And after six Days.*] See Note on *Mark* 9. 2.

b Ibid. Παραλαμβάνει ὁ Ἰησοῦς τ Πέτρον, *Jesus taketh with him Peter, James, and John:*] These being afterwards to be great *Pillars* of the Church, especially of the Circumcision, *Gal.* 2. 9. *Christ* changes their Names, admits them here to this Vision in the Mount, he takes them with him, when he raises the *Ruler* of the *Synagogue*'s Daughter to Life, *Mark* 5. 37. and in his Agony, *Matth.* 26. 37.

c Ver. 3. Καὶ ἰδοὺ ὤφθησ αὐτοῖς Μωσῆς κ Ἠλίας μετ' αὐτ συλλαλοῦντες· *And behold, there appeared to them Moses and Elias talking with him.*] Because *Christ* commands his Disciples to tell no Man, τὸ ὅραμα, *the Vision*, ver. 9. hence some conjecture, That *Moses* and *Elias* were not truly there, or seen by them, but only that they had in their Phantasie, or Imagination, an Appearance of them; but this is very improbable: For St. *Luke* saith expresly, That *these two talked with him, and spake of his Exit, which he was to accomplish at Jerusalem*; and that all this was done whilst these Disciples were asleep, and had seen nothing; adding, that after they were awake, *they saw two Men standing with them*, Luke 9. 30, 31, 32. See also *Mark* 9. 4. And therefore this by St. *Luke* is stiled, not ὅραμα, *a Vision*; which, when it is represented to the Phansie, happeneth rather to Men in a Sleep, than after they awake, but ὁπτασία, *a Representation* of the thing to their Eyes: 'Tis therefore probable, that God might preserve both their Bodies to this end; for the Body of *Elias* was carried up into Heaven, 2 *Kings* 2. 11. The Body of *Moses was not found; it disappeared*, saith (a) *Josephus*; *he ascended*, say the *Jews*, *and ministred to God in the Heavens:* But the Text saying expresly, that *he was buried in a Valley in the Land of Moab, over against Beth Peor:* Or as the *Hebrew*, *He*, i. e. God, *buried him* ὑπὸ τ ἁγίων ἀγγέλων, *by his holy Angels*; saith (*) *Epiphanius*, his Body must be raised, or miraculously appear. And to this Burial by *Angels*, perhaps refers that Altercation mentioned by St. *Jude*, betwixt *Michael* and the *Devil, touching the Body of Moses*; the coming of these two great *Prophets*, one the Deliverer, the other the Restorer of the Law of *Moses*; when God said of Christ, *This is my beloved Son, hear him*, shewed, that the Law was henceforth to give place to the Gospel preached by him. Moreover, that these were two Men, as St. *Luke* speaks, their Eyes informed them; that they were *Moses* and *Elias*, their talk together might declare; for, how else *Peter* should learn who they were, but either from their Discourse with *Christ*, or *Christ*'s Discourse with him, and his Associates, as he went up into the Mount, that he was going to meet with them, I am not able to imagine.

Ver. 9. Μηδενὶ εἴπητε τὸ ὅραμα, *Tell no Man the Vision,*] the thing that ye have seen; not the residue of the *Disciples*, that they be not troubled that they were not admitted to see it; not those Believers that now follow me, that they be not scandalized at my Sufferings after so glorious a Transfiguration. d

Ver. 10, 11, 12. *Why say the Scribes*, &c. See Note on *Mark* 9. 11, 12, 13. e

Ver. 17. Ὦ γενεὰ ἄπιστ κ διεστραμμένη· *O faithless and perverse Generation, how long shall I be with you?* &c.] That *Christ* said not this to his *Apostles*, appears, (1.) From those words, *Bring ye him to me*, they being spoken, not to them, but to the Multitude, *Mark* 9. 20. among whom were the *Scribes*, ver. 16. (2.) Because if *Christ* had spoken thus to them, they could not have been ignorant of the Reason, why they could not cast out this Devil, and so they could not have put this Question to Christ, *Why could not we cast him out?* ver. 28. the reason of it, if these words were spoken to them, being clearly given here, *viz.* their want of Faith. Nor (3.) doth *Christ* speak this to the Father of the *Lunatick*; for, (1.) He was not faithless, but only ὀλιγόπιστ, *one of little Faith.* (2.) It seems not proper to say to one Man, *Oh faithless Generation!* (3.) There seemeth to be nothing in the Father which deserved this sharp Rebuke, he coming very f

(a) Antiq. lib. 4. c. 8. p. 132.

(*) Hær. 9. p. 28. Hær. 64. p. 600. B.

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humbly on his Knees to *Chriſt*, to beg this Mercy for his Son, *ver.* 15. and ſaying to him with ſuch ardor, *Lord, I believe, help thou my unbelief*, Mark 9. 23. upon which ſaying his Son was ſtraitway cured.

It therefore is to be noted from St. *Mark*, v. 14, 16. that *the Scribes were then diſputing with Chriſt's Diſciples*, and perhaps inſulting over them, as having found out a Diſtemper, which could not be cured by his Name and Power; whence *Chriſt* asks them, *what it was about which they diſputed?* v. 15. It therefore ſeems moſt probable that *Chriſt* ſpake this to them, to whom at other times he uſed the ſame Language, ſtiling them *a wicked and adulterous Generation*, Matth. 12. 39. — 16. 4. Luke 11. 29.

g Ver. 20. Ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως ἐρεῖτε τῷ ὄρει τούτῳ· *If ye have Faith as a Grain of Muſtard Seed, ye may ſay to this Mountain, —and nothing ſhall be impoſſible to you.*] By Faith as a Grain of Muſtard Seed, ſome underſtand a Faith that groweth and increaſeth as a Grain of Muſtard Seed, *Matth.* 13. 31, 32. or Faith as ſtrong and active in the Heart, as Muſtard-Seed is on the Palate; and that becauſe Chriſt elſewhere, for *the removing of a Mountain*, i. e. to perform things moſt difficult, (See Note on *Matth.* 21. 21.) requires πίστιν Θεοῦ, *Faith in God*, which ſeems to ſignifie an excelling Faith, *Mark* 11. 22, 23. *Faith without doubting*, Matth. 21. 21. (2.) Becauſe St. *Paul* reckons Faith *able to remove Mountains*, as an Indication of the ſtrongeſt Faith, 1 *Cor.* 13. 2.

Now according to this Expoſition the ſenſe runs thus, *Did your Faith increaſe, according to the Examples of God's Power you have had before your Eyes; as a Grain of Muſtard-ſeed grows up to be the greateſt of all Herbs, ſo would your Faith tranſmount and grow ſuperior to all Difficulties.*

But *Buxtorf*, in the word *Chardal*, doth inform us, that a *Grain of Muſtard-ſeed* was proverbially uſed among the *Jews*, pro re minima, *for the leaſt thing*, as he there ſhews by many Examples; and therefore it is probable that *Chriſt*, ſpeaking to them who were accuſtomed to this Phraſe, uſed it in their ſenſe, for the leaſt ſincere Faith in God, which they who fear, *Mark* 4. 40. or doubt, *James* 1. 6. ſeem not to have. So that the import of theſe words ſeems to be this, *If you who are commiſſionated by me, and by the Father which ſent me, to work all kinds of Miracles needful to confirm my Doctrine, in my Name, had the leaſt meaſure of that Faith which caſts out fear and doubting of ſucceſs in the diſcharge of your Office, you might perform things moſt difficult, and even this Faith in its effects would be moſt mighty.*

Ibid. *You ſhall ſay to this Mountain*, &c.] See Additions N° 23. (23)

Ver. 21. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ h
ἐν προσευχῇ καὶ νηστείᾳ· *But this kind goeth not out but by Prayer and Faſting;*] i. e. but by the Faith which is to be acquired by Prayer and Faſting. And this is not ſaid to expreſs the pertinacy of this kind of *Devils*, or the Power, which the great Sins of the poſſeſſed had given them over him, this Perſon being thus poſſeſſed παιδιόθεν, *from his Youth*, or Childhood; but to inform his Diſciples, that this miraculous Faith, being the ſpecial Gift of God, was to be ſought for, by flagrant Devotion, that it might never be wanting to them.

Ver. 25. Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμ- i
βάνουσι τέλη; *Of whom do the Kings of the Earth receive Tribute or Cuſtom, of their own Children, or of Strangers?*] That our Lord ſpeaks here of the *half Shekel* paid every Year, by all *Jews* above twenty Years old, to the *Temple*, for the buying the daily Sacrifice, and other things neceſſary for the Worſhip of God, appears, (1.) From the word δίδραχμα, uſed *ver.* 24. for the *Jews*, ſaith (b) *Joſephus*, δυὸ δραχμὰς ἀνὰ πᾶν ἔτος εἰς τὸ ἐν Ἱεροσολύμοις νεὼν ἐτέλουν, *paid yearly two attick Drams for the uſe of the Temple at Jeruſalem*; and this they did according to the Precept requiring of them the *half Shekel*, called by the *Septuagint* τὸ δίδραχμον ἅγιον, *Exod.* 30. 13. *Neh.* 10. 32. (2.) Becauſe our *Saviour*'s Argument why he ſhould not pay this Tribute as being the Son of that King to whom it was paid, holds not with reference to the other Tribute paid to *Cæſar*, he being not the Son of *Cæſar*, but of God.

Ver. 27. Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς· k
Leſt we ſhould offend them;] i. e. give them occaſion to ſay, that I deſpiſe the *Temple*, and its Service, and teach my *Diſciples ſo to do*, pay a στατῆρα, or a piece of Money of the value of two *Drachms*, ſaith *Phavorinus*, for me, being here at *Capernaum*, and for thee, having thy Houſe there, *Matth.* 8. 14. By which Example Chriſt teacheth us to avoid the Scandal, and ſiniſter Suſpicions of Men, tho' they be groundleſs, with ſome detriment to our ſelves, eſpecially when they have not means ſufficient clearly to convince them, that *as the Son of God*, he had his Freedom. The Scandal of the *Phariſees* proceeding not from Ignorance, but pure Malice, he is not thus concerned to avoid, *Chap.* 15. 12.

CHAP.

(b) De Bello Jud. l. 7. c. 7. Antiq. l. 18. cap. 12.

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CHAP. XVIII.

a 1. [a] AT the same time (*that Jesus spake of his Death and Resurrection*, Chap. 17. 22, 23.) came his Disciples to Jesus, saying, (*among themselves*) who is (*to be*) the greatest in the Kingdom of Heaven? (i. e. *who shall have the chief place of Dignity and Advantage in the Kingdom of the Messiah.*)

2. And Jesus (*being willing by this Emblem to satisfie this Dispute, as far as it was useful to them,*) called a little Child unto him, and (*taking him up in his Arms*, Mark 9. 35. *he*) set him in the midst of them;

b 3. And said, Verily I say unto you, [b] except ye be converted (*from these ambitious and covetous Desires,*) and become as (*free from them, as are*) little Children, ye shall not (*be fit to*) enter into the Kingdom of Heaven; (*which chiefly requires of its Members Humility, and a Contempt of the World.*)

4. Whosoever therefore shall humble himself, (*and be*) as (*free from all thirst after Worldly Dignities, and Honours, as is*) this little Child, the same is greatest (*and most useful*) in the Kingdom of Heaven; (*for this Frame will render him willing to minister even to the meanest of my Members.*)

5. And (*that you may not be unwilling thus to minister to those my little ones, know that*) whosoever shall receive one such little Child in my Name, (*tho' in this respect also he be a little Child, as being lately born anew, and yet tender in the Faith, shall be respected as one that*) receiveth me.

c 6. [c] But whoso shall offend (*and drive from the Faith*) one of these little ones that
d believe in me, [d] it were better for him that a Millstone were hanged about his Neck, and that he were drowned in the depth of the Sea, (i. e. *that he suffered the sharpest temporal Destruction.*)

7. Wo (*therefore*) to the World because of Offences, (i. e. *of Scandals which obstruct the receiving of, or cause weak Persons to*
e *desert the Faith,*) [e] for it must needs be (*through the unrestrained Iniquity of Men*) that Offences (*of this kind should*) come; But wo to that Man by whom the Offence (*which procures this ruine either to himself or others*) comes.

8. Wherefore if thy Hand or thy Foot offend (*or be a means of Scandal to*) thee, (*or others, so as to bring this Wo upon thee,*) cut them off, and cast them from thee, (i. e. *quit whatsoever causeth this Scandal, how dear and useful soever it may seem to be, for*) it is better for thee to enter into Life halt or maimed, rather than having two Hands, or two Feet, to be cast into everlasting Fire.

9. And (*likewise*) if thine Eye offend thee, pluck it out, and cast it from thee, it is better for thee to enter into Life with one Eye, rather than having two Eyes to be cast into Hell fire.

10. Take heed (*therefore*) that ye despise not one of these little ones, (*as not regarding whether ye offend them or not,*) [f] for I f
say to you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven; (i. e. *the Angels of Heaven, which are ministring Spirits to them, stand always in the presence of God ready to receive his Commands concerning them, so highly are they valued by them; I say, despise them not.*)

11. For the Son of Man is come to save that which was lost, (*and so by scandalizing them to their ruine, you will act in contradiction to the design of his Advent, and of him that sent him; for,*)

12. How think ye, if a Man have an hundred Sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the Mountains, and seeketh that which is gone astray?

13. And if so be that he find it, verily I say to you, he rejoiceth more (*at the finding*) of that Sheep, than (*at the seeing*) of the ninety and nine which went not astray.

14. Even so (*is the Joy of God for the recovery of a lost Sinner,*) it is not (*therefore*) the Will of your Father which is in Heaven, that one of these little ones should perish (*by any Scandal put before them.*)

15. (*And in this concern to save others, it becomes you to imitate him;*) [g] Moreover, if g
(*then*) thy Brother shall trespass against thee, go (*first*) and tell him his fault (*friendly*) between thee and him alone; if he shall (*so*) hear thee (*as to confess and amend it,*) thou hast gained thy Brother.

16. But if he will not (*thus*) hear thee, (*do not presently give him over, but*) then take with thee one or two more, (*it being said,* Deut. 19. 15. *One Witness shall not rise up against any Man for any Iniquity, but*) that in (*at*) the Mouth of two or three Witnesses, every word (*or matter relating to his Condemnation*) may be established.

17. And if he shall neglect to hear them, tell it to the Church, (i. e. *make it a matter of publick Cognizance,*) but if he neglect to hear the Church, let him be to thee as an Heathen Man, and a Publican, (*among the Jews, one wholly neglected by thee, and not thought fit to be conversed with.*)

18. [h] Verily I say unto you, whatsoever h
(*things*) ye shall (*thus*) bind on Earth, (*declaring them Actions rendring Men obnoxious to God's displeasure,*) shall be bound in Heaven, (i. e. *shall make them guilty before God;*)

and

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and whatſoever ye ſhall looſe on Earth, (*or by this means ſhall exempt from guilt,*) ſhall be looſed in Heaven.

19. (*And if he being thus convinced of his Sins, deſires you to join in Prayers with him,*
i *your Prayers ſhall be accepted; for*) [i] Again I ſay unto you, that if two of you ſhall agree on Earth, as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in Heaven.

20. For where two or three are gathered together in my Name (*requeſting a Bleſſing for my ſake,*) there am I in the midſt of them; (i. e. *with them, to ſpeed their Petitions.*)

k 21. [k] Then came Peter to him, and ſaid, Lord, how oft ſhall my Brother ſin againſt me, and I forgive him, (*ſhall it be*) till ſeven times? (*as ſome of our Doctors gather from theſe words, for three Tranſgreſſions, and for four,* Amos 1. 3)

22. Jeſus ſaith unto him, I ſay not to thee (*as they do*) until ſeven times, but until ſeventy times ſeven.

l 23. [l] Therefore (*in this*) is the Kingdom of Heaven likened to a certain King, who would take account of his Servants.

24. And when he had begun to reckon (*with them*) one was brought to him, who ought him Ten Thouſand Talents, (*i. e.* 875000 *l.*)

25. But (*and*) foraſmuch as he had not (*wherewithal*) to pay, his Lord commanded him to be ſold, and his Wife and Children, and all that he had, (*as the Eaſtern manner was,* Lev. 25. 39, 41. Iſai. 50. 1. Neh. 5. 5, 8.) and payment to be made (*by the Sale of them.*)

26. The Servant therefore fell down (*at his Feet*) and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27. Then the Lord of that Servant was moved with Compaſſion (*towards him,*) and looſed him, and (*frankly*) forgave him the Debt.

28. But the ſame Servant (*who had thus kindly been dealt with by his Maſter,*) went out, and found one of his Fellow-Servants, who owed him an hundred Pence, (i. e. 3 *l.* 2 *s.* 6 *d. a Roman Penny being ſeven pence half penny,*) and he laid Hands on him, and took him by the Throat, ſaying, Pay me that thou oweſt (*me.*)

29. And his Fellow Servant fell down at his Feet (*likewiſe,*) and beſought him, ſaying, (*as he had done to his Maſter,*) have patience with me, and I will pay thee all.

30. And (*but*) he would not (*bear with him,*) but went and caſt him into Priſon till he ſhould pay the Debt.

31. So when his Fellow-Servants ſaw what was done, they were very ſorry, (*for both him that thus ſuffered, and the unkindneſs of this Servant to him,*) and (*they*) came and told to their Lord all that was done.

32. Then his Lord, after that he had called him, ſaid to him, O thou wicked Servant, I forgave thee all that (*great*) Debt (*which thou owedſt to me, merely*) becauſe thou deſiredſt me (*ſo to do.*)

33. Shouldſt not (*then*) thou alſo have had compaſſion on thy Fellow-Servant, even as I had pity upon thee?

34. And his Lord was wroth (*with him.*) and delivered him to the Tormentors (*Gaolers*) till he ſhould pay all that was due to him.

35. So likewiſe ſhall my heavenly Father, do alſo to you, if ye, from your Hearts, forgive not every one his Brother their Treſpaſſes.

Annotations on Chap. XVIII.

a Ver. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ· *At that time came the Diſciples of Jeſus to him, ſaying, who is greateſt in the Kingdom of Heaven?*] St. *Mark* ſaith, Chriſt put this Queſtion to them, and *they held their peace*, Chap. 9. 33. St. *Luke*, that they had been diſputing this point among themſelves, and *Chriſt* knowing the Reaſoning of their Hearts, *took a Child*, Chap. 9. 46, 47. Now theſe ſeeming Differences are to be reconciled thus; that *Jeſus* going to *Capernaum*, the Diſciples followed him, λέγοντες πρὸς ἑαυτὰς, *diſcourſing among themſelves*, Mark 9. 33. *who of them was to be the greateſt in the Kingdom of Heaven*; and when they came to him into the Houſe, *Jeſus* knowing what was ſtill upon their Hearts, and they were ſtill pondering among themſelves, *Luke* 9. 47. asks them, *What was it you diſcourſed of in the way?* which they being aſhamed to tell him, kept ſilence, *Mark* 9. 33, 34. then Chriſt, who underſtood well what it was, endeavours by his Example of a little Child, to cure this Diſtemper. That the Participle λέγοντες relates not here to *Chriſt*, as if they put the Queſtion, but to themſelves, as I have here expounded it, is evident; (1.) From their ſilence, when asked touching this matter; and St. *Luke*'s note, that *Jeſus, perceiving the Thoughts of their Hearts*, did this; for had they put that Queſtion to *Chriſt*, how could they, or why ſhould they hold their peace; or what need was there of ſaying, *Jeſus knowing their Hearts*, did this, in a matter which they had uttered to him with their Mouths? (2.) To a Queſtion it is uſually ſaid, *Jeſus* anſwered, or anſwering did ſo or ſo, which is not here

ſaid;

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said; thus when he rebuked the Winds, the *Apostles* wonder, λέγοντες *saying among themselves, what manner of Person is this?* Matth. 8. 27. the Multitude wondred λέγοντες *saying among themselves, we never saw it thus before*, Chap. 9. 33. So *Chap.* 14. 26. — 16. 7. 19. 25.—21. 9, 10. and *v.* 25. οἱ δὲ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες. *and they reasoned, saying among themselves*, Chap. 22. 23. Then came to him the *Sadducees*, οἱ λέγοντες, *those who say there is no Resurrection.* So *Chap.* 23. 16. — 26. 8. — 27. 54.

b Ver. 3. Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία· *Except ye be converted, and become as little Children, you cannot enter into the Kingdom of Heaven.*] In that temporal Kingdom of the *Messiah*, which the *Jews* expected, they thought they should have rule over all *Nations*, having them for their Servants, and all their Wealth flowing in to them; and then the Twelve must naturally think, that they should have the Preference above other *Jews*, and be advanced to higher Posts of Honour and Grandeur, and have a greater Affluence of outward Blessings than other *Jews*; and seeing the *King Messiah* must have some Officers of highest Rank, they concluded it must be some of them, tho' they could not agree who of them were the fittest for, or best deserved these high Posts of Honour: Now our *Saviour*'s Kingdom being not of this World, and therefore nothing of this nature being to be expected from him, but rather that his Followers, and the *Apostles* more especially, should suffer the loss of all things, and lie under the utmost Infamy, *Christ* plainly tells them, that these Inclinations, Desires, and Expectations were inconsistent with their being Members of that spiritual Kingdom, which he was to erect, since they who followed him chiefly on these accounts, when they saw no such thing could be expected from him, but rather the quite contrary, must desert him; and therefore here requires them to fit them for this Kingdom, to become as to these things, like little Children, who are absolutely free from all Contrivances, and Designs of this nature, never concerned in the least for Empire and Dominion over others, or for increase in Wealth or great Possessions, and know not what a Post of Honour, or what Wealth means; this, saith our Lord, being that which will remove, all that obstructs your entrance into my Kingdom, and make you the most eminent Subjects of it, *v.* 4. and so shall be regarded by me; for to encourage all Men to shew the greatest kindness to them I let them know I will accept, and will reward all kindness done to them, as if it were done to my own self, and will severely punish all that shall offend them, *v.* 5, 6.

Ver. 6. Ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ· *But whoso shall offend one of these little ones that believe in me.*] It seemeth needless to note that *Christ* here speaketh not of little ones by Age, (they being both incapable of Faith, and free from Scandal,) but by Quality and Temper of Spirit; to scandalize one of these little ones, is to occasion his Ruin, and falling off from the Faith, by our sinful Actions; as is apparent, (1.) From these words, *ver.* 14. *It is not the Will of their heavenly Father, that one of those little ones should perish.* (2.) From the Severity of the *Wo*, and Punishment here threatned to him that scandalizeth, *'twere better for him that a Millstone were hanged about his Neck*, &c. even so much better, saith St. *Jerom*, as it is to suffer a short, than an eternal punishment, the offending Eye and Hand causing us to be cast into Hell-fire, *v.* 8, 9. and this sense the word usually beareth in the Gospel, as when *Christ* saith, *Matth.* 11. 6. *Blessed is he that shall not be offended in me*, and *Chap.* 13. 21. that the stony Ground when Persecution comes *is presently offended*, i. e. falls off from the Faith; that when *Tribulation ariseth, many shall be offended*, Matth. 24. 10. *i. e.* their Charity shall wax cold, nor will they persevere to the end, *ver.* 12, 13. that the Hand and Eye do *scandalize*, when they cause the whole Body *to be cast into Hell-fire*, Matth. 5, 29, 30. So the *Jews* were scandalized at *Christ*'s mean Rise and Parentage, *Matth.* 13. 57. *Mark* 6. 3. *Luke* 7. 23. and at his Words, *v.* 12. the *Pharisees*, Matth. 15. 12. the Multitude, and many of his *Disciples*, John 6. 61, 62, 66. So *Christ*'s *Disciples* were scandalized for a Season at his Passion, their Faith then failing, *Matth.* 26. 31, 33. *Luke* 24. 21. and *Christ* forewarns them of what they were to suffer, that they should not be *scandalized*, John 16. 1. And that this is the constant import of this Phrase in the New Testament, see Note on *Rom.* 14. 21. False therefore is it, that they who truly do believe in *Christ*, and are of the number of those whom God would not to perish, *ver.* 14. cannot be so offended, as to fall from the Faith and perish. And were this so, wherein lies the force of this pathetical Discourse, and why are such dreadful Woes and Punishments denounced to deter Men from doing, what not only is in it self impossible, but which they also who are thus threatned, must believe to be so.

Ibid. *'Twere better* Ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ· *That a Millstone were hanged about his Neck, and he cast into the depth of the Sea.*] *Grotius* here thinks, that this refers to a custom of Drowning among the *Syrians*; but for this, he cites only from *Eusebius*, instances of Men drowned in the Sea

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Sea, and of a Stone hung at the Feet of the *Martyr Agypius*, but nothing of any Perſons who had a Milſtone hung about their Necks. *Jerom* upon the place, ſaith, that he ſpeaks *according to the cuſtom of the Province*; the Puniſhment of greater Criminals among the *Ancients* being this, that they ſhould be drowned in the Deep, with a Stone bound about them. Now of this cuſtom, ſaith Dr. *Lightfoot*, there is no mention either in the Law, or in the *Rabbins*: But Dr. *Alix* ſaith, it was cuſtomary for them, ἀναθέματα, in mare Sodomæ dejicere lapide annexo, *to caſt execrable Men into the dead Sea with a Stone tied to them*; and that there be divers places in the *Miſnah* which prove this. And certain it is from (a) *Diodorus Siculus*, and others, that this was the *ancient* Puniſhment of ſacrilegious Perſons to be caſt into the Sea. That this cuſtom obtained in *Greece*, we learn from the *Scholiaſt* in (b) *Ariſtophanes*, who ſaith, that when they drowned any one, *they hanged a weight about his Neck*. To which cuſtom the (c) Poet alludes, by ſaying, he would hang a litigious Man about his Neck. And *Suetonius* ſaith of the Tutor and Servants of *Caius*, that *Auguſtus* ſuperbe & avare in provincia graſſantes oneratis gravi pondere cervicibus præcipitavit in flumen, in Oct. Aug. Chap. 67. *for the Pride and Covetouſneſs by which they infeſted the Province, caſt them into the River with a great weight about their Necks.*

e Ver. 7. Ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· *It is neceſſary that Offences ſhould come, but wo to the Man by whom the Offence cometh.*] The neceſſity here mentioned is not a neceſſity ariſing from any Act of God ordaining, or procuring that Scandals ſhould come, or withdrawing, or not affording that Grace which is abſolutely neceſſary to prevent their coming, ſince otherwiſe it could be no Offence to ſcandalize, *i. e.* to do what 'twas not in my power to help; nor could it deſerve ſuch ſevere *Woes* and dreadful Puniſhments, ſince no Man deſerves Puniſhment for doing what he could not help, and God himſelf made neceſſary for him to do; nor could there be any force in, or ground for the following Exhortation, *ſee that ye deſpiſe not one of theſe little ones*; for to admoniſh any one not to do, what is neceſſary that he ſhould do, and what I who admoniſh him declare to be ſo, ſeems palpably abſurd. The neceſſity here mentioned is therefore only conditional, on ſuppoſition of the Wickedneſs of Men not hindred, the Subtilty and Malignity of *Satan*, and the Self-denial required of all who would embrace the Goſpel; whence nothing could be expected but that many ſhould be *ſcandalized* at, and be unwilling to embrace the Goſpel upon theſe terms, and many who had once embraced it ſhould flie off from it. And this ſeems to be hinted in thoſe words, *Wo to him by whom the Scandal comes*; which repreſents him as the proper cauſe of it; and from the words thus varied by St. *Luke*, Chap. 17. 1. ἀνένδεκτόν ἐστι, *it is not to be expected* that Offences ſhould not come; which word makes this ſenſe preferable to that of *Grotius*, that this is neceſſary *ratione finis*, to the ends of Divine Providence, for tho' it be neceſſary that God ſhould permit Men to do that which he hath foretold ſhall happen, as in the Crucifixion of our Lord; yet otherwiſe, as ſaith the Son of *Syrach*, *God hath no need of the ſinful Man*, Eccluſ. 15. 12. to accompliſh the Deſigns of his Providence, but rather foreſeeing that he will be ſo, he makes him his Inſtrument to fulfil them. See Additions N° 24. (24)

Ver. 10. *For I ſay unto you*, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς, *that their Angels in Heaven do always behold the Face of my Father which is in Heaven.*] Here St. *Jerom*'s Note is this, *Great is the Dignity of theſe little ones, ſeeing every one of them, from his Birth, hath an Angel delegated to preſerve him.* This many of the *Fathers* did aſſert, as (d) *Jerom*, of all Souls; but others ſaid, this was the privilege only of the Juſt, as you may ſee in *Petavius*; and yet I think that neither of theſe Opinions concerning one particular Angel having the Cuſtody of one Soul, as his continual charge, hath any good Foundation in the Holy *Scriptures*; certain it is, that in this place *Chriſt* ſaith not, their *Angel*, but their *Angels behold the Face of God*; nor ſays he, that theſe *Angels* belong to all, but only to theſe *little ones*, nor that they always do attend upon their Perſons, but that they ſtand *before the Face of God*, ready to receive his Commands either to help them in their Exigencies, or puniſh them who injure them; hence then it follows not that they have always an *Angel* preſent with them, but only that the Angels in general, are *miniſtring Spirits to them*, Pſal. 34. 8. Heb. 1. 14. See the Note *Acts* 12. 15. And whereas theſe *Angels* are ſaid *to behold the Face of God continually*, that only ſeems to ſignifie their Intimacy in the Court of Heaven, expreſſed by *Raphael*, by *going in and out before the Glory of the Holy One*, Tob. 12. 15 and their Attendance on him as his Retinue. Servants, or as *Meſſengers of his, that do his Pleaſure*,

(a) *Onomarchum Philippus ſuſpendit*, τοῦτον ἄλλους ὡς ἱεροσύλους καλεπόνισε, l. 16. p. 529.
(b) Ὅτι καλεπόνιον τινὲς βάρος ἐπὶ τῶν τραχήλων ἐκρέμων, in Equit.
(c) Ἄγας μέλεως ἐς τὸ βάραθρον ἐμβάλω ἐκ τῆς λάρυγγος ἐκκρεμάσας κόλον. Suidas in verbo κόλος.
(d) *Magna dignitas animarum, ut unaquæque habeat ab ortu nativitatis in cuſtodiam ſui Angelum delegatum. Vide* Petav. de Angelis l. 2. cap. 6.

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Pleasure, Psal. 103. 21. thus speaks the *Angel Gabriel* of himself, *I am Gabriel*, ὁ παρεστηκὼς ἐνώπιον τ Θεȣ̃, *who stand before God*, Luke 1. 19. and so the *Queen* of *Sheba*, of *Solomon*'s Servants, *Blessed are thy Servants*, οἱ παρεστηκότες ἐνώπιον (ς σȣ̀ ὅλȣ, *who stand always before thee*, 1 Kings 10. 8.

g Ver. 15. Ἐὰν δὲ ἁμάρτηȣ εἰς (ε ὁ ἀδελφός (ȣ· *If then thy Brother shall trespass against thee, go, and tell him his fault betwixt thee and him alone*, — 17. *let him be to thee as an Heathen Man, or a Publican*;] *i. e.* the Son of Man being come *to save that which was lost*, v. 11. and God being unwilling *that one of his little ones should perish*, when thou seest any one in danger to be lost, or perish by his Sins committed against thee, use this Method to reclaim him; and if it fail, let him be to thee as a Heathen or *Publican* is to the *Jews*. So I interpret these words, because *Christ* neither neglected *Publicans* or *Heathens*, but freely conversed with both, in order to their Conversion, never ceasing to attempt the Cure of any, till they became incorrigible, as, in this case, the Brother admonished so oft in vain is supposed to be, and therefore to be one of whose Salvation we have as little hope, as the *Jews* had of *Heathens* and *Publicans*.

" The *Papists* hence argue for the Infalli-
" bility and final Decisions of all Doctrines
" by the *Church Catholick*, concluding thus,
" If he who will not hear the Church is in
" the Judgment of God himself, to be held
" as a *Publican* or *Heathen*, meerly because
" he doth not hear her; and if God will ra-
" tifie in Heaven her Judgment here on Earth,
" as is asserted in the following Verse; then
" cannot the Church err in any matter belong-
" ing unto Faith, because it is impossible, that
" God should approve her Error in any mat-
" ter of Faith, or require us under this Penal-
" ty to hear her.

But the Command to tell the Offence of our private Brother, is not a Command to tell it to the *Church Catholick* met in *Council*; for then this Precept could not have been obeyed for the first three Centuries, no such Council ever meeting till the time of *Constantine*. Then, (2.) The *Church* must always be assembled in such a *Council*, because doubtless there are, and will be always Persons thus offending against their *Christian Brethren*. And (3.) then every private Person must be obliged at what distance soever he be from it, and how unable soever he may be to do so, to travel to this *Council*, and lay his private Grievance before them: all which are palpable Absurdities. Christ therefore only commands the offended Person to tell this to the *Church*, or particular Community of which he is a Member, as will be evident from the like Rule prescribed among the *Jews*, and practised by the primitive *Christians*. Thus in the Book (e) *Mischar Happenenim* the Wise Man saith, *If thy Brother offend against thee, reprove him between him and thee alone, and if he hear thee, thou hast gained him; if he hear thee not, take with thee one or two Brethren, who may hear it; if then he hear thee not, count him a vile Person.* And in the Book *Musar*, *He that reproves his Brother, must do it first without Witnesses, betwixt his Brother and himself alone; if he amend, it is well; if not, take some Companions, that thou mayest shame him before them; if neither this way succeed, he ought to shame him, and lay open his Fault before many*; nor is any thing more common among *Jewish* Writers, than to excommunicate the obstinate Person, Publico præconio, *with Proclamation made in the Synagogue*. And therefore this telling it to the *Church*, is in (f) *Justin M.* admonishing him, when his Obstinacy needs it, κȣ̑ κοινόν, publickly; and the consequent excluding him from the Society, being done according to St. *Paul*'s direction to his *Corinthians*, (ωαχθέντων ὑμῶν, *when they were gathered together*, 1 Cor. 5. 4. is therefore stiled by him, ἐπιτιμία ὑπὸ τ πλειόνων, *the punishment inflicted by many*, 2 Cor. 2. 6.

Ver. 8. *Verily I say unto you, Whatsoever* h
things ye shall bind on Earth, shall be bound in Heaven; and whatsoever things ye shall loose on Earth, shall be loosed in Heaven.] For Explication of these words, let it be noted,

1*st*, That *Christ* saith not, *what Persons ye shall bind on Earth; but what things*; which seems to intimate, That our Lord speaks primarily of things, and only consequentially of Persons to be bound and loosed, as having contracted guilt by, or as being absolved from the guilt of those things. Note,

2*dly*, That λύειν, to loose in *Scripture*, and the *Jewish* Writers hath relation to Sin, and the pardon of it: So *Job* 42. 9. *Job prayed for his three Friends, and God accepted the Face of Job,* κ ἔλυσεν ἁμαρτίαν ȣ̓τοῖς, *and forgave their Sin*: So *Ecclus* 28. 2. *Forgive the Injury of thy Brother; and so when thou prayest,* ἁμαρτίαι (ε λυθήσονται, *thy Sins shall be forgiven*: And then by the Rule of contraries, τὸ δῆσαι, *to bind*, must be to retain their Sins, or leave them under the Guilt, and obnoxious to the Punishment of them. Thus, because a Vow or Oath renders us obnoxious to Punishment upon a Transgression of it, the Person thus vowing or swearing, is said *to bind his Soul by a Bond*, Num. 30. 4, — 11. And in the *Jewish* Phrase, to

X bind,

(e) Buxt. florileg. p. 297. (f) Ep. ad Zenam. p. 508.

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bind, is to forbid, under the Penalty of God's Diſpleaſure: So *Numb.* 11. 28. *Moſes, Maſter forbid them*; Oſarnun, *bind them*, ſaith the *Chaldee*; and to looſe, is to permit the doing this or that, and to pronounce them free from Sin and Puniſhment, or God's Diſpleaſure, tho' they do it. So in this very Chapter, *The Lord of that Servant had compaſſion on him, and* ἀπέλυσεν, *he looſed him, and forgave him the Debt:* And the Woman that had a Spirit of Infirmity, is ſaid to be looſed from it, *Luke* 13. 12. by the remiſſion of the Temporal Puniſhment inflicted on her for her Sin: This being premiſed, theſe words may have a threefold Interpretation.

1*ſt*, The firſt is, that of the *Fathers*, That whoſoever doth thus admoniſh his Brother as our Lord commands, if he refuſe to hearken to his Admonition, and herefore be eſteemed by him as a *Heathen, he is bound by him, and ſhall be bound in Heaven, and being moved by his Admonition to that Repentance which obliges his Brother to remit his Sin, ſhall be looſed in Heaven.* So (g) *Origen. He ſpeaks not thus*, ſay (h) *Chryſoſtom* and *Theophylact, to the Ruler of the Church, but to the injured Perſon:* For not he whom the *Prieſt* alone, but thoſe whom the offended Perſons bind, or looſe, are bound and looſed. *And when thou*, ſaith St. (i) *Auſtin, holdeſt thy Brother an Heathen, or a Publican, thou haſt bound him upon Earth*; when thou haſt procured *his Amendment*, ſolviſti eum in Terra, *thou haſt looſed him upon Earth.* Now this Solution and Ligation, which, ſaith *Origen*, agrees beſt with the Context, being the Work of any *Chriſtian*, who doth thus thrice admoniſh, and reprove his Brother, and who being the Perſon injured, is the moſt proper to looſe or pardon the Offence, can be no Evidence of any *infallible Authority* annexed to it, unleſs we do ſuppoſe all private *Chriſtians* to be infallible; and ſo according to this import of them, theſe words cannot be fitly uſed to plead for an *infallible Authority* in the Governours of the Church.

2*dly*, Others ſay with St. *Jerom* here, Theſe words are ſpoken to the *Apoſtles*, to whom our Lord directeth his Diſcourſe in this whole Chapter; and this may be confirmed from St. *Luke*, who tells us, that when our Lord had warned them againſt giving Scandal to his Little Ones, and bid them, when their Brother ſinned againſt them, to rebuke him, *Chap.* 17. 5. that the *Apoſtles* ſaid unto him, *Lord, encreaſe our Faith*; when therefore he ſaith here, λέγω ὑμῖν, *I ſay unto you*, he muſt ſpeak to the *Apoſtles.*

Moreover, Our Lord had ſpoken theſe very words to St. *Peter*, chap. 16. 19. where they can have no relation to this matter of Reproof, and therefore may be well ſuppoſed here to give the like Authority to his *Apoſtles* in the general. Let it be then remembred, that *to bind, is to declare a thing forbidden*, i.e. *not to be done*, under pain of the Divine Diſpleaſure; *to looſe, is to abſolve from Obligation to do*, or to abſtain from ſuch an Action, or to ſay, God will not hold us guilty for the doing, or omitting of it. In which ſenſe *Iſis* in (k) *Diodorus Siculus*, ſeems to ſay, Ὅσα ἐγὼ δήσω δόξει δικαίως λύσαι, *I am the Queen of this Country, and whatſoever things I bind*, (require or forbid, under pain of my Diſpleaſure,) *no Man can looſe*, (or exempt you from puniſhment upon Diſobedience:) And then the ſenſe of theſe Words will run thus; Nor ſhall you only in theſe caſes, have Power as *Chriſtians*, to looſe your Repenting, and bind your obſtinately offending Brother; but, as you are my *Apoſtles*, to whom I have promiſed my Spirit, *to teach you all things, and lead you into all truth*, John 16. 13.—14, 26. Whatſoever things ye ſhall bind on Earth, or ſhall declare to be forbidden under pain of my Diſpleaſure, ſhall render them indeed obnoxious to my Wrath; and whatſoever things ye ſhall looſe on Earth, (tho' once required by Divine Authority, of thoſe who owned the Law of *Moſes*,) ſhall be looſed in Heaven, and Men ſhall be allowed to do them without incurring my Diſpleaſure. And in this ſenſe, this Promiſe is the Foundation of our obligation to believe and obey all the Commands and Doctrines of the *Apoſtles*, and of the Ceſſation of the *Ritual* Precepts of the Law of *Moſes.*

3*dly*, Others conceive, theſe words were ſpoken to the *Apoſtles* and their Succeſſors, and that they give them Power to excommunicate the ſtubborn Criminal, and to abſolve the Penitent: But then, (1.) It is confeſſed on all hands, That this Power of Excommunication and Abſolution, belongs ſeverally to every *Prieſt*; according to thoſe words of (l) *Lombard, omnes & ſoli ſacerdotes recipiunt poteſtatem Clavium*, all *Prieſts*, and they alone have the Power of the Keys; and then, ſurely it makes nothing for Infallibility. (2.) The Text plainly ſpeaks of Matters Criminal, which are the only Object of the *Churches* Cenſure, and not of Articles

(g) Δικαίως γὰρ ἤθησεν ὁ τὸν ἀθετήσαντα καὶ μὴ ἀκούσαντος τῆς ἐκκλησίας ὡς ἐθνικὸν—καὶ ὁ ἅπαξ ἀθετηθεὶς λυθεὶς διὰ τὴν ἀθετησίαν κρατήσαντος αὐτὸν καὶ μηκέτι σπεραῖς τὰ ἁμαρτίων δεσμοῦντος λυμαίνεσθαι, τῶν τὸν ἀναμαρτήτους. Orig. in Mat. To. 13. Ed. Huet. p. 336. B. C.

(h) Οὐκ εἶπε πρὸς προσέδρου τῆς ἐκκλησίας δῆσον τὸν τοιοῦτον ἀλλ' ἐὰν δήσῃς αὐτὸν τῷ λυπημένῳ τὸ πᾶν ὠφελήσεις. Chryſoſt. ἔχει σου φησὶν ὁ ἀδικηθείς, &c. Theoph.

(i) In Locum. (k) Lib. 1. p. 16. (l) Sent. l. 4. Dif. 19.

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ticles of Faith: Now even *Romanists* themselves acknowledge, that the Church may err in passing Judgment of these things, because in cases of this nature, she depends on Human Testimony; and therefore it is certain, that nothing can be hence concluded concerning the Infallibility of Councils, or any Articles of Faith defined by them.

i Ver. 19. Πάλιν λέγω ὑμῖν ὅτι ἐαν δύο ὑμῶν συμφωνήσωσιν, *Again I say unto you, That if two of you shall agree upon Earth, as touching any thing that they shall ask*, &c. *For where two or three are gathered together in my Name*, &c.] Here again,

1*st*, One ancient Exposition of these words refers them to the offended Person, nd the injurious Person repenting of his Sin, of whom it may be reasonably supposed, that he will not only ask God pardon for his Sin, but will intreat his offended Brother to assist him in so doing, and then these words assure him, that the Prayer of Faith put up in the Name of *Christ*, shall obtain his pardon; the Prayer of Faith being effectual, not only for the Recovery of the Sick, but also for the Remission of his Sins, *James* 5. 14, 15. This Exposition of the words, we find twice in (m) St. *Basil*, and in other *Fathers*; but it is liable to this Objection, that it restrains these words to one particular, *viz.* the pardon of the Penitent; whereas it is, περὶ παντὸς πράγματος, *concerning any thing that they shall ask*. And therefore,

2*dly*, Others restrain these words to the *Apostles*, looking on them as a Promise peculiarly made to them; as those words, *I say to you*, seem to insinuate; so (n) *Chrysostom*, *Euthymius*, and *Theophylact*: And then the coherence will run thus, *viz.* And you may be assured of this Assistance of the Spirit, in any matter respecting the Discharge of your *Apostolical* Function, if you unanimously consent to ask it in my Name, *i. e.* by interceding to the *Father* in my Name; according to these words of Christ, *Hitherto have ye asked nothing in my Name*; *Ask, and ye shall receive*, John 16. 24. and *ver.* 26. *In that Day, shall ye ask the Father in my Name*: Thus do they pray for *Signs and Miracles to be done in the Name of Jesus*; and doing this *they were all filled with the Holy Ghost*, Acts 4. 29, 30, 31. Now, according to either of these Interpretations, it is evident, that these words can afford no Argument for the Infallibility of *Councils* in their Decisions.

k Ver. 21. *Then came Peter to him, and said, Lord*, Ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ ἕως ἑπτάκις; *How oft shall my Brother offend against me, and I forgive him, till seven times?*] The Determination of the *Rabbins* in this case, runs thus, That *three Offences are to be remitted, but not the fourth*; and this they gathered from those words, *For three Transgressions, and for four, I will not turn away my Wrath*, Amos 1. 3. St. *Peter* puts the *three* and *four* together, as perhaps others of their Doctors did, and asks, Whether he must forgive *till seven times?* Of this Forgiveness, see Note on *Matth.* 6. 14, 15.

Ver. 23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν, *The Kingdom of Heaven may be likened to a certain King*, &c.] *i. e.* so will God deal with *Christian* Professors under the Gospel, as this King did with his Servants: From this Parable some Inferences may be practically, some Doctrinally made. The Practical Inferences are these; (1.) From *ver.* 33. οὐκ ἔδει καὶ σέ, since *I forgave thee Ten Thousand Talents, oughtest not thou to have forgiven thy Fellow-Servant his Hundred Pence?* We learn the Equity of this unlimited Forgiveness of our Brother here required, because our *God*, and *Saviour*, have forgiven us more numerous and heinous Sins, than our Brother is capable of committing against us. (2.) The Lord forgiving here his Servant, because he *had not wherewith to pay*, ver. 25, 27. and being angry with him, because he would *not have compassion on his Fellow-Servant*, but went and cast him into Prison, not having patience with him till he should pay the Debt: This seemeth to bear hard on those unmerciful and unchristian Creditors, who cast poor Men, who they know have nothing to pay, into Prison for their Debt; augmenting thus their Debt by the *Goalers* Fees, and rendring them less able to pay than they were before; and so rendring their Brother's state more miserable, and their Debt from him as desperate as ever. For sure, he that bids us *lend, hoping for nothing again*, will not allow us to imprison, where nothing can be hoped for; and it is to be feared, that Men so unmerciful, may find but little Mercy at that Day: For, if it be a Crime that will be then objected to our Condemnation, that we did *not visit Christians when in Prison*, what will it be to cast them into Prison? l

The Doctrinal Observation, which truly seems to be inferrable from this Text, is this, That Sins once forgiven, may, by our Forfeiture of that Pardon by our Misdemeanors, be again charged upon us: For after this Lord had forgiven his Servant the whole Debt, *ver.* 27. he being angry with him for his unmerciful Deportment towards his Fel-

(m) Περὶ συμφωνίας μεταποιεῖσθε πρὸς τὸ ἐπιβλέψαν αὐτοῖς τὸ ψυχῆς γένεσθαι ἐπὶ τῶν τοιούτων. Reg. Brev. q. 15. To. 2. p. 629. & q. 261. p. 715.

(n) Διὰ τοῦτο φησὶ δύο ὑμῶν τῶν ἐναρέτων, &c. Chrysostom & Theophylact.

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low-Servant, *delivers him to the Tormentors, till he ſhould pay all that was due to him*, ver. 34. and then it follows, *ſo likewiſe will my heavenly Father do to you*, ver. 25. The Concluſion from this place, ſaith Dr. *Hammond*, is this, That God's Pardons in this Life are not abſolute; but, according to the Petition of the Lord's Prayer, anſwerable to our Dealings with others, and ſo conditional, and are no longer likely to be continued to us, than we perform the Condition.

Object. It remains only, that I anſwer the Objection of *Crellius* from this place, againſt the Satisfaction of our Lord, *viz.* "That in "this Parable, God is compared to a King, "remitting a great Debt to his Servant, with-"out Satisfaction or Payment made, only be-"cauſe he deſired him, and requiring others, "to imitate his Compaſſion towards their "Fellow-Servants; whereas, if God remits "no Sin, without requiring Satisfaction, he "he is not duly repreſented, by a King that "remits a Debt, merely becauſe his Servant "begg'd him ſo to do; nor can we by this "Example, be induced to a free Forgiveneſs "of our Brother's Sins, without a Satisfaction "made to us: For, how can we be moved to "ſuch Forgiveneſs by his Example, who will "not forgive our Sins without Satisfaction "made to his Juſtice?

Anſw. To this a plain and ſatisfactory Anſwer will ariſe from theſe Conſiderations.

1*ſt*, That all a Governor can inflict on the account of Sin, is Puniſhment; all that the Sinner can undergo by reaſon of it, is ſome penal Evil; and therefore, all that Forgiveneſs of the Sinner can imply, is the exempting him from Puniſhment, or from the Evil to which he was obnoxious by Sin.

2*dly*, That by admitting another to ſuffer in my ſtead, I am as much forgiven as I could be, did he not ſuffer in my ſtead, becauſe I am as much freed from ſuffering any Puniſhment on the account of my Offence; and, how can I be more forgiven, than I am by ſuch an Act, as removes from me the whole Puniſhment, as much as if I never had offended? That God requires ſuch Conditions as Faith and Repentance, in order to our freedom from the guilt of Sin, is by the *Socinians* themſelves allowed to be no Bar to the freedom of God's Grace and Mercy in the pardon of it: The reaſon is, becauſe there is nothing of ſuffering contained in theſe Conditions, and ſo nothing by way of Satisfaction or Puniſhment for Sin required. Hence then 'tis evident, That the Example of this Forgiveneſs may reaſonably induce us, to require no Satisfaction of him who hath offended us, becauſe God required none of us when we had offended. And the *Parable* here may well preſs us to a free Forgiveneſs of our Brother, by the Example of that God, who hath required no ſuffering at all from us in order to the Pardon of our Sins.

CHAP. XIX.

1. AND it came to paſs, that when Jeſus had finiſhed theſe Sayings, he departed from Galilee, and came into the Coaſts of Judea, beyond Jordan, (*to the place where John was baptizing at the firſt*, John 10. 40.)

2. And great Multitudes followed him, and (*he taught them as he was wont*, Mark 10. 1. *and*) he healed them there.

a 3. [a] The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a Man to put away his Wife (*as ſome of our Doctors ſay*) for every cauſe?

b 4. [b] And (*but*) he anſwered and ſaid unto them, Have ye not read, that he who made them at the beginning (*of the Creation*, Mark 10. 6.) made them Male and Female?

5. And ſaid (*alſo*,) For this cauſe ſhall a Man leave Father and Mother, and ſhall cleave to his Wife, and they twain ſhall be one Fleſh.

6. Wherefore (*by virtue of this Inſtitution*) they are no more twain, but one Fleſh; what therefore God hath joined (*thus*) together, let no Man (*by divorcing*) put aſunder.

7. [c] They ſay unto him, (*if this be ſo*) Why c
did Moſes then command to give (*to the Woman*) a Writing of Divorcement, and (*ſo*) to put her away? (*He anſwering (to this,) ſaith unto them, What did Moſes command you?* Mark 10. 3. *Then they ſaid, Moſes permitted (us) to write a Bill of Divorce, and to ſend her away*, ver. 4. *Then*,)

8. He ſaith unto them, Moſes, becauſe of the hardneſs of your Hearts (*writ that Commandment unto you*, Mark 10. 5. *by which he*) ſuffered you to put away your Wives; but from the beginning it was not ſo, (*no Divorce being allowed or practiſed before.*)

9. [d] And (*therefore*) I (*who came to reduce d
things to their primitive Perfection,*) ſay unto you, (*That under the Goſpel-Diſpenſation*) whoſoever ſhall put away his Wife, except it be for Fornication, and ſhall marry another, committeth Adultery (*with that other*;) and whoſo marrieth her that is put away committeth Adultery (*with her.*)

10. His Diſciples ſay unto him, [e] If the e
caſe of the Man be ſo with his Wife (*that he muſt be ſtill bound to her,*) it is not good to marry.

11. But

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f 11. But he said unto them, [f] All Men cannot receive this (*that*) Saying, save (*but*) they (*only*) to whom it is given; (i. e. *they only can lead a pure single Life, who by a special Gift of God, are enabled so to do; some indeed must do it.*)

12. For there are some Eunuchs, which were so born from their Mother's Womb; and there are some Eunuchs, which were made Eunuchs of Men; and (*some resolve upon it, that they may be fitter to serve God without distraction; for*) there be Eunuchs that have made themselves (*as*) Eunuchs for the Kingdom of Heaven's sake: (*And here the Rule is this;*) He that is able to receive it, let him receive it. (*He that by this special Gift of God is enabled to retain his Virgin, may do well to do so.*)

g 13. [g] Then were there brought to him little Children, that he should (*touch them, and*) put his Hands on them, and pray (*over them.*) and (*but*) his Disciples rebuked them (*that brought them.*)

14. But Jesus (*being much displeased at this Action of his Disciples*, Mark 10. 14.) said (*unto them,*) Suffer little Children, and forbid them not to come to me; for of such is the Kingdom of Heaven; (*nor shall any Man enter into it, who becomes not like unto them*, Mark 10. 15.)

15. And he laid his Hands on them, and (*blessing them*) departed thence.

16. And behold one came, and said to him, Good Master, what good thing shall I do, that I may have eternal Life?

h 17. And he said to me, [h] Why callest thou me good? (i. e. *Why giveſt thou me a Title not ascribed to your renowned Rabbins, nor due to any mere Man? Thinkest thou, there is in me any thing more than Human, or that the Father dwelleth in me? This thou oughtest to believe, if thou conceivest this Title truly doth belong to me, seeing*) there is none good but one, that is, God: But (*to thy Question, I say,*) i [i] if thou wilt enter into Life, keep the Commandments.

18. He saith unto him, Which? Jesus said, (*Thou knowest the Commandments to be these*, Mark 10. 19.) Thou shalt do no Murther; Thou shalt not commit Adultery; Thou shalt not Steal; Thou shalt not bear false Witness:

19. Honour thy Father and thy Mother, and thou shalt love thy Neighbour as thy self.

20. The young Man saith to him, (*Master*) All these things have I kept from my Youth up: What lack I yet?

21. Jesus (*then beholding him, loved him,* Mark 10. 21. *and*) said to him, (*one thing is yet lacking to thee,*) [k] if thou wilt be perfect, k (*fully instructed in the highest Duties of my Doctrine, they are these,*) Go, and (*now I require it,*) sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven; and come and follow me, (*taking up thy Cross,* Mark 10. 21.)

22. But when the young Man heard that Saying, he went away (*from Christ*) sorrowful; for he had great Possessions (*on Earth, which he could not part with for Treasures in Heaven.*)

23. Then said Jesus to his Disciples, Verily I say to you, that a rich Man shall hardly enter into the Kingdom of Heaven.

24. And again I say unto you, [l] It is easier l for a Camel (*or a Cable Rope*) to go through the Eye of a Needle, than for a rich Man (*who trusteth in his Riches*, Mark 10. 24.) to enter into the Kingdom of God.

25. When his Disciples heard it, (*this,*) they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With Men this is impossible, but with God all things are possible; (i. e. *Human Perſuasion can hardly thus take off Mens Hearts from the World, but the Power of God can do it.*)

27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28. And Jesus said to them, Verily I say to you, that ye who have (*thus*) followed me (*now*) [m] in the Regeneration, (*or this new state* m *of things,*) when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel; (i. e. *you shall be the chief Ministers in my Kingdom, to preach that Doctrine to the Jews, by which they shall be judged*, Luke 22. 29. *See the Note.*)

29. And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, [n] shall receive an hundred fold, n (*now in this Life with Persecution*, Mark 10. 30. i. e. *they shall have more and greater Blessings than they part with here,*) and shall inherit everlasting Life (*hereafter.*)

30. But many that are (*now*) first, shall be last; and (*they that are now*) the last, shall be first; (i. e. *the Jews, to whom the Blessings of this Kingdom are first to be offered, shall be the last that shall partake of them; and the Gentile, to whom they are to be offered after them, shall first enjoy them.*

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Annotations on Chap. XIX.

a Ver. 3. AND *the Phariſees came unto him, tempting him, and ſaying,* εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; *Is it lawful for a Man to put away his Wife for every Cauſe?*] The *School* of *Hillel* taught, That a Man might put away his Wife for any Cauſe, becauſe this Divorce was permitted, *if ſhe found not Grace in his Eyes*, Deut. 24. 1. and this was ſuitable to the current Practice and Expoſition of theſe words. For that which we render, *The Lord ſaith, he hateth putting away*, Mal. 2. 16. is by the *Chaldee* and the *Septuagint* render'd thus, *The Lord ſaith,* ἐὰν μισήσας ἀποστείλῃς, *If thou hateſt, thou ſhouldſt put her away.* And the Son of *Syrach* ſaith, *Chap.* 25. 26. *If ſhe go not as thou wouldſt have her, cut her from off thy Fleſh, give her a Bill of Divorce, and let her go.* And (a) *Joſephus* ſaith, the Law runs thus, *He that would be disjoined from his Wife,* κατ' ἃς δήποτ' οὖν αἰτίας, πολλαὶ δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνονται, *for any cauſe whatſoever, as many ſuch cauſes there are, let him give her a Bill of Divorce:* And he confeſſeth, that he himſelf (b) *put away his Wife after ſhe had born him three Children,* μὴ ἀρεσκόμενος αὐτῆς τοῖς ἤθεσι, *becauſe he was not pleaſed with her Behaviour.* The *School* of *Sammah* determined on the contrary, that the Wife was only to be put away for Adultery, becauſe it is ſaid, *Becauſe he hath found ſome Uncleanneſs in her.* The *Phariſees* ſeek the Reſolution of this Queſtion from *Chriſt*, tempting him, *i. e.* to induce him to decide this Queſtion, either againſt the Law of *Moſes*, or elſe, as he muſt do, againſt the Determination of one of theſe two famous *Schools*, and ſo to render him offenſive to them.

b Ver. 4. *But he anſwering, ſaid unto them, Have ye not read, that he who made them at the beginning, made them* ἄρσεν καὶ θῆλυ, *Male and Female?*— καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, *and they two ſhall be one Fleſh;*] *i. e.* God by making them at firſt Male and Female, made them ſo, that they might cleave together ſo as to become one Fleſh; and when they have, after a mutual conſent to enter into that Relation, done ſo, they are *no more two, but one Fleſh*; and therefore are not to be ſeparated, unleſs by cleaving ſo unto another, they have made themſelves one Fleſh with that other. That this is the effect of this Conjunction with one another, ſeems evident, (1.) From thoſe words of the *Apoſtle*, 1 Cor. 6. 16. *Know ye not, that he that is joined to an Harlot, is one Body with her; for two,* ſaith he, *i. e.* God, *ſhall be one Fleſh.* And, (2.) From the Inference ὥστε, *ſo that they*, after this Conjunction, *are no more two, but one Fleſh*; and thoſe whom God from the beginning hath thus framed, and of whom he hath thus ſpoken, let no Man put aſunder: God himſelf, who binds, may ſee cauſe to permit in ſome caſes, the Solution of this Obligation, to prevent Cruelty, and other Miſchiefs, as he did to the *Jews*, by reaſon *of the hardneſs of their Hearts*, allowing a Divorce; but, without ſuch Permiſſion, no Man ought to do it. There ſeems to be ſomething like this in that of (c) *Hierocles*, that ἐπὶ γάμον ὥρμησεν ἡ φύσις, *Nature prompts us to Marriage, in that ſhe hath made us* συνδυαστικὰς, *ſo that two ſhould live together, and have one common Work to beget Children.* And that Tale of (d) *Plato*, in his *Convivium*, That *Man at firſt was made Male and Female, and that Jupiter cleft them aſunder, and ſo there was a natural Love of one to the other,* ἐπιχειροῦν ποιῆσαι ἓν ἐκ δυοῖν καὶ ἰάσασθαι τὴν φύσιν τὴν ἀνθρωπίνην, *endeavouring to make one again of two, and to heal Human Nature*, ſeems to be only a Corruption of the Story in *Geneſis*, that *Eve* was made out of *Adam*'s Rib. See Additions N° 25. (25)

c Ver. 7, 8. *They ſay unto him,* Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι; *Why then did Moſes command, to give her a Bill of Divorce, and put her away?*] Here it is to be noted, that *Moſes* commanded no Man to divorce his Wife, but only ἐπέτρεψεν; *he permitted in ſome caſes the doing of it*; but then he acting in this as God's Miniſter, it muſt be a Divine Permiſſion. Note, 2*dly*, That it was a limited Permiſſion, *viz.* only to do it after ſuch a manner, *viz.* by *writing a Bill of Divorce, and putting it into her Hand*; for, if this might have been done by word of Mouth, or otherwiſe, it might have occaſioned great Evil on both ſides; for the Woman might have pretended, when ſhe liked another better than her Husband, that ſhe had been divorced, and ſo might marry him; and the Man might raſhly have divorced his Wife upon any little Quarrel; and never be in a condition of having her any longer as his Wife: To prevent which Divorces upon ſuch a ſudden pet, it was the cuſtom to ask the Perſon who came for a Bill of Divorce, before they delivered it to him, *Whether his Yea were Yea?* i. e. whether he continued in a ſettled Reſolution to put away his Wife. See Note on 2 *Cor.* 1. 17. But the great Queſtion is, Whether this Permiſſion

(a) Antiq. l. 4. c. 8. p. 125. G.
(b) In vita ſua, p. 1031. F.
(c) Apud Stob. Serm. 65. p. 414.
(d) Serm. 64. p. 412, 413.

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Permission excused this Divorce from Sin, or only from Punishment? That it could not excuse him that divorced his Wife from Sin, is argued, (1.) Because our *Saviour* decides this Question negatively, and that by reason of God's own Institution founded upon Nature, *ver.* 4, 5. and represents the Permission mentioned by *Moses*, as contrary to it, *ver.* 8. Now all Transgression of Divine Law, is Sin. (2.) Because *Christ* saith, this Permission was only granted to them *for the hardness of their Hearts*. Now whatsoever is done upon that Principle, is sinful. (3.) And, especially, since otherwise it follows, That Divorces are only evil, because forbidden, and so are only Sins against a positive Command, and not forbidden, because Evil, or, because contrary to the Law of Nature; and then, either Adultery can be no sin against the Law of Nature, or else *Christ* could not truly say, That *he that putteth away his Wife, and marries another, committeth Adultery against her.*

But on the other hand, That this Permission excused those *Jews*, who made these Divorces according to the Law, not only from Punishment by Man, but also from Fault before God, and more especially from being guilty of Adultery, is evident. (1.) From the Permission given to the Woman thus divorced, to marry with another, *Deut.* 24. 2. which plainly shews, The Bond of Matrimony must by it be dissolved, since otherwise this must be a Permission to be an Adulteress. (2.) From the Prohibition of the Person thus divorcing her, to receive her again as his Wife; which yet he was bound to do, if the Bond of Matrimony still continued; and she was still in truth his Wife. And, (3.) Because otherwise, the whole Commonwealth of *Judea*, by a Divine Permission, must be filled with Adulteries, and with a spurious Off-spring. To answer therefore to the former Arguments:

1*st*, It is granted, That, as our *Savicur* says, these Divorces were indeed contrary to the equity and genuine intention of God's Primitive Institution of Matrimony; but then it must be added, that God by *Moses* dispensed with his own Institution; and that *Christ* only says, that under his new Law, this Dispensation should not obtain, but that he would have his Disciples to act according to the Primitive Institution.

2*dly*, In answer to the second Argument, it may be said, That what was permitted to the *Jews*, by reason of the Hardness of their Hearts, was no less permitted, than what they were allowed to do, by reason of the indifference of the thing: Whatsoever therefore was the cause of this Permission, 'tis certain, that which was permitted, could not at the same time be forbidden, and therefore could not be a Fault, or that which God would punish in them.

3*dly*, To the third Argument, it may be answered, That a thing may be said to be according to the Law of Nature two ways: (1.) Because Nature doth direct us to it by the Provisions it hath made for such an End; in which sense, it is natural for Women to give Suck to their Children; or, by the Relation in which it hath placed us, in which sense the *Apostle* saith, That even Nature teacheth the Woman to be covered in the *Church Assemblies*, and to wear long Hair; see the Note on 1 *Cor.* 11. 13. or by the Frame and Constitution of things, in which sense Man and Wife are one Flesh, and therefore ought not to separate from one another. And *Christians* ought, where greater reason doth not intervene, to act according to that which is thus suitable to the Law of Nature. Or, (2.) Because the Law of Nature doth require it as necessary in reason to be done, or doth forbid it by reason of some moral Turpitude, which always of necessity adhereth to the Action; in which sense it may be said, That *Divorces* and *Polygamy* are not against a Law of Nature, but only against a positive Command. And whereas it is objected, That then Adultery will be no Sin against the Law of Nature; I answer, That as Adultery imports the lying of an Husband with another who is confessedly not his Wife, or of a Wife with another whom she knows not to be her Husband, it is unquestionably a Sin against the Law of Nature, as being contrary to Faith plighted by them; contrary to Justice, as being giving that to others which is not your own; and contrary to the good of Families and Commonwealths, as filling them with a spurious Offspring, and loosing the Bonds of Consanguinity and Affinity. But then, if the *Polygamist* then used only those to whom by Matrimony he was contracted, there was not the like Injury, or Injustice done: Nor can I think, that *Abraham*, *Jacob*, *David*, and other pious Men, would have had more Wives, or Wives and Concubines, had this been a plain Violation of the Law of Nature; nor would God have so highly approved of them, had they lived in Adultery. And, if Divorce untied the Bond of Matrimony, it gives that liberty to each Party, which cannot be allowed of, whilst that Bond continues; and so there could not be the same cause of Blame or Guilt in their cohabiting with another; it therefore may be granted, that these were rather Sins against a positive or natural Directive, than a moral Precept or Law of Nature.

Ver. 9. *And I say unto you,* [Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται, *Whosoever shall put away his Wife except it be for Fornication, and shall marry another, committeth Adultery.*] Here it seems evident, That *Christ* prescribes a new

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Law, which had not before obtained among the *Jews*; Divorce being permitted to them for other Cauſes: For, tho' it be ſaid, *Deut.* 24. 1. he muſt find *ſome matter of uncleanneſs in her*; yet that cannot ſignifie Fornication or Adultery, ſeeing for theſe things, ſhe was by the Law to die *by ſtoning*, if ſhe committed Fornication before her Marriage was compleated, *Deut.* 22. 24. *by Strangling*, ſay the *Jews*, in caſe of Adultery, *ver.* 22. (2*dly*,) Becauſe this Divorce was permitted to all, except the Perſon who falſly pretended, he found her not a Maid; for that Law ſo peculiar to him, *he may not put her away all his Days*, Deut. 22. 19. ſhews, that others, were permitted ſo to do: Now Adultery being a Sin againſt the Law of Nature, could be permitted upon no account. And,(3*dly*,) Any other, excepting only the *High-Prieſt*, Lev. 21. 7. might marry her who was thus put away, *Deut.* 24. 2. whereas it could be lawful for no Man to commit Adultery with her. See alſo the Note on *Mark* 10. 10, 11.

Moreover, whereas all Commentators I have met with, by *Fornication* here, do underſtand *Adultery*, or the defiling of the Marriage Bed: I incline rather to take the word in its proper ſenſe, for Fornication committed before Matrimony, and found after Cohabitation. (1.) Becauſe *Chriſt* ſpeaking of this Divorce here and elſewhere, doth never uſe the word μοιχεία, which ſignifies *Adultery*, but always πορνεία, *Matth.* 5. 32. which word, both among *Jews* and *Gentiles*, doth properly import the Sin of unmarried Perſons lying one with another, and ſo being made one Body, 1 *Cor.* 6. 16. It is not therefore likely, that *Chriſt* receded from the known and common acceptation of the Word. (2.) The Puniſhment of *Adultery* after Marriage, was *Strangling*; after *Sponſalia*, *Stoning*; Divorce not being mentioned in either caſe; but ſimple Fornication was not thus puniſhed by the *Jews*. And, (3.) By this Interpretation, the Law of Marriage is by *Chriſt* reduced to its Primitive Inſtitution; that Conjunction with another, makes them both one Fleſh; and ſo the Woman who had thus tranſgreſſed, was to be diſmiſſed, becauſe ſhe before was one Fleſh with another, and therefore could not be ſo with the Man to whom ſhe afterwards did marry. Note alſo hence, that according to either Interpretation, where it is lawful to put away the Wife, it is ſo to marry again. For, (1*ſt*,) Such were the Divorces of the *Jews*, of which *Chriſt* ſpeaks. And, (2*dly*,) Chriſt by pronouncing ſuch Divorces, as were not for this cauſe, adulterous in him that married another, doth plainly inſinuate, there was no ſuch Crime committed in this caſe; and then the Marriage muſt be diſſolved by that

(26) Act. See Additions N° 26.

e Ver. 10. *If the caſe of a Man be ſo with his Wife, it is not good to marry.*] If under the Prohibition of Divorce, that of *Polygamy* had not been contained, there would have been no cauſe for this Inference of *Chriſt*'s Diſciples; ſeeing they might have had a Remedy, by taking one or more other Wives, whom they loved better; nor would there have been any ground for *Chriſt*'s Diſcourſe, of making themſelves *Eunuchs* for the Kingdom of God. See Additions N° 27. (27)

f Ver. 11. Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, *All Men cannot receive this Saying*;] *i. e.* All Men cannot live ſingle, and abſtain from Matrimony: Whence it follows, that Men and Women are not by *Monaſtical Vows* to be obliged ſo to do, becauſe none ought to be by Vow obliged to do, that which they cannot perform without Sin. (2.) By adding, that they only can do this, *to whom it is given*; he ſhews, this is a ſpecial Gift; according to theſe words of St. *Paul*, *I would have all Men to be as I am, but every Man hath his proper Gift*, 1 Cor. 7. 7. Now that which all Men may obtain by Prayer, Temperance, and Faſting, and ſuch like ordinary Means, cannot be called a ſpecial Gift, or a Gift proper to ſome. And, (3.) Some, ſaith *Chriſt*, *have made themſelves Eunuchs*, i. e. abſtained from Matrimony for the Kingdom of Heaven, *i. e.* to be more expedite in preaching the Goſpel, or more fit to regard only the things of the Lord, 1 *Cor.* 7. 34. *He that can receive it, let him receive it*, which laſt words ſufficiently intimate, all Men cannot do ſo.

g Ver. 13, 14. *They brought unto him little Children, that he ſhould put his Hands upon them and pray*;] This being the Goſpel uſed by our *Church* at the Celebration of *Infant's Baptiſm*, it will be neceſſary to ſhew the fitneſs of it for that purpoſe. Note therefore,

1*ſt*, That theſe little Children being ſtiled τὰ βρέφη, *Infants*, Luke 18. 15. and taken up in *Chriſt*'s Arms, *Mark* 10. 16. it is plain that they were Children not yet come to the Age of Diſcretion; for βρέφος according to *Euſtathius* and *Phavorinus* is τὸ ἄρτι γενόμενος παιδίον καὶ τρεφόμενον ἀπὸ τιθης, *a new born Child nouriſhed from the Teat, from his Birth, till he be four years old.* So 1 *Pet.* 2. 2. whence they do not come to *Chriſt* but are brought to him.

2*dly*, They ſeem to be brought to *Chriſt*, by thoſe who believed he was a *Prophet* ſent from God, not from thoſe who had other Thoughts of him; for why ſhould they deſire for their Children his Prayers, or the Impoſition of his Hands?

3*dly*, Theſe Children were not brought to be healed of any bodily Diſtemper, for then the Diſciples would not have hindred them, but *that he ſhould bleſs them, and pray over them*; which ſhews that they were

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were capable of spiritual Blessings, and may receive advantage by Prayers, and *that he might lay his Hands upon them*. Now this Imposition of Hands could not be to prepare them for any Office, nor seems it designed to procure to them any Remission of Sin, of which the *Jews* conceived not Infants guilty, (tho' this would prove them capable of some means by which their Sins might be pardoned,) but to obtain for them some spiritual Blessing appertaining to the Kingdom of God; or (as Dr. *Lightfoot* saith, by this Rite to admit them into the Number of his Disciples, or) to own them as belonging to his Kingdom. And,

4*thly*, From the reason why *Christ* would have them suffered to come to him, *viz. for of such is the Kingdom of God*; it appears there is something in little Children, why they should not be hindred from coming to him, besides their being Emblems of Humility; for this they are as much when they come not, as when they come; now what can that be, but the fitness of them to be early dedicated to the Service of God, and to enter into Covenant with him by Rites appointed by him for that end. And hence the *Ancients* looked upon this as a sufficient ground for (c) *Infants Baptism*, as appears even from (d) *Tertullian*, whilst he shews his dislike of the Custom.

Object. But, say the *Antipædo-Baptists*, Christ neither did baptize them, nor command the *Apostles* to do it.

Answ. That is not to be wondred at, if we consider, that they already had entred into Covenant with God by *Circumcision*; and *Christian* Baptism was not yet instituted; and, 2*dly*, That the *Baptism* then used by *John*, and *Christ*'s Disciples, was only the *Baptism* of Repentance, and Faith in the *Messiah*, which was for to come, *Acts* 19. 4. of both which Infants were incapable, but not of being consecrated to God from their Infancy, as *Sampson*, Judg. 13. 7. and *Samuel*, 1 Sam. 1. 11. or of entring into Covenant with God, *Deut.* 29. 11, 15. as all the Male Infants of the *Jews* did by Circumcision. 2*dly*, *Christ* here speaks not of those Children only, but of Children in general, *suffer little Children to come to me*, he adds a reason common to them all, *for of such is the Kingdom of Heaven*; which if it import, they are fit to be admitted into *Christ*'s *Church* and Kingdom as they were into the *Jewish* Church; they must be fit to receive *Christian Baptism*, that being the only means of entring into *Christ*'s Kingdom; if he means only that they are fit Emblems of Humility, what reason can be hence given, why they should on this account be brought to *Christ*, that he might lay his Hands upon them? or why should he be so displeased that they should be forbidden to come to him? See Additions N° 28.

(28) h

Ver. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός, *Why callest thou me good? there is none good but one, that is God.*] Here 'tis acknowledged, that many of the most (e) *Ancient Fathers*, read, *God my Father*. That other reading of some (f) *Fathers*, *why askest thou me concerning good?* is neither in the *Syriack*, nor in any of the *Evangelists*, and so it seemeth to be only of a later date. Now from this place the *Socinians* argue thus against the Deity of *Christ*; he to whom the Title of Good doth not belong, cannot be God most High; by our Lord's own Words this Title belongs not to him, but only *to God the Father*, and therefore *God* the Father must be God alone: And whereas some of the *Post-Nicene Fathers* answer, that this young Man said *Good Master*, out of Flattery or Ignorance, looking upon *Christ* as a meer Man, and so *Christ* answers, *Why callest thou me good, whom thou dost not acknowledge to be God?* This, say they, is an addition to the Text, without any ground from *Christ*'s words, yea, in opposition to them, he saying, that *one thing only was lacking to him*, viz. that he should sell all, *&c.* whereas the Knowledge that *Christ* was God must also be lacking to him, and so two things, according to the *Trinitarian Hypothesis*. To this it might be answered, that when our Lord saith, *one thing is lacking to thee*, he respects not his Knowledge, but his Practice, intending not to say what was lacking in him as to the Knowledge of himself, for it appears not this young Man owned him as the promised *Messiah*; but to instruct him what was yet lacking to perfect his Obedience to the Commandments of God. Or, 2*dly*, That the Deity of *Christ* being not then revealed so fully as afterwards it was, might not then be necessary to be believed to Salvation. But not to insist farther on this Answer; I reply,

2*dly*, That Christ may be supposed to speak to this young Man thus, Thou giveſt me a Title which is never given to your most renowned *Rabbins*, and which agrees to God alone; Dost thou therefore think there is

(c) Βαπτίζετε ὑμῶν τὰ νήπια, ἄφετε γὰρ φησὶ τὰ παιδία ἔρχεσθαι πρός με, Const. Apost. l. 6. c. 15. p. 280. C. *Ait Dominus, nolite illos prohibere venire ad me.*

(d) Tertul. de Baptismo, c. 18. Author. quæst. ad Antioch. q. 114. Ambr. de Virg. l. 3. Tom. 1. p. 125.

(e) Ita Just. M. ὁ Θεὸς ὁ πατήρ μου, Dial. p. 328. A. Iren. l. 1. c. 17. p. 105. Clem. Alexandr. p. 118. D. & 733. D. Orig. Com. in Joh. Ed. Huet. p. 39. B. C. & l. 5. Contra Celsum, p. 238. Exhort. ad martyr. p. 169.

(f) Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; August. de Concil. Evang. l. 2. c. 63. Vulgatus interpres & Hieron. in locum.

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any thing in me more than human, or that the *Father* dwelleth in me? This thou oughteſt to believe if thou conceiveſt this Title truly doth belong to me, ſeeing there is but *one that is Good, that is God.* To confirm this Interpretation let it be conſidered, that *Chriſt* in preaching to the *Jews* aſſerted two things of himſelf; (1*ſt*,) That he was a *Prophet* ſent from God, even that *Prophet* that ſhould come into the World. (2*dly*,) That he had given them clear Evidence of his Commiſſion from his *Father*, by the Works done by the Power of God, which manifeſtly ſhewed that God dwelt in him, and that *he was in the Father, and the Father in him*, ſo that he and the *Father were one*; for ſo he ſpeaks, *I and the Father am one*; *And if I do not the Works of my Father, believe me not*; *but if I do, though you believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in the Father*, John 10. 30, 37, 38. — 14. 8, 9, 10. which words the *Jews* ſo apprehended that they pronounced him guilty of *Blaſphemy, for that being a Man, he made himſelf God*, John 10. 31, 33. He therefore might well ſay to this young Man, *Why calleſt thou me good Maſter?* unleſs thou believeſt I am a Teacher ſent from God, ſeeing he who falſly pretends this, cannot be a good Maſter, or a Teacher of Truth; nor canſt thou own me as a *Prophet* ſent from God, but from my Works; from which I have proved, that *I am in the Father, and the Father in me*, yea, that *I am one with the Father*, and ſo partake with him of the Title of *Good*.

3*dly*, *Mareſius* well anſwers, that the *Father* being the Fountain of the whole Deity, muſt in ſome ſenſe be the Fountain of the Goodneſs and Wiſdom of the Son. The Son, ſaith Dr. *Bull*, is rightly ſtiled, *the perfect and adequate Image of his Father's Goodneſs, as he derives that Goodneſs, as he doth all his other Attributes with the Divine Nature, from the Father*, and thus to be the Fountain of Good may belong only to the *Father*. Hence even the *Heathens* have declared that of all the Perfections of the Deity, that of ἀγαθός *Good*, was the moſt proper, he being only ſtiled by them Good who was (g) ὁ πάντα διδοὺς καὶ μηδὲν λαμβάνων, *He who gave all to others, but derived nothing from them*; and thence they placed Goodneſs, ἐν μόνῳ τῷ ἀγεννήτῳ, *in him only who was unbegotten*. And in this ſenſe many of the *Ante-Nicene Fathers* owned that the word did ſignally, and moſt excellently agree to the *Father*, and to *Chriſt* only by reaſon of the Goodneſs derived with the Divine Nature to him, as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, *from the eſſential Relation they had to each other*: As (h) Clemens *Alexandrinus* well explains the matter, thrice ſaying, that the *Father alone is Good, and Juſt*, and yet *that the Son* καθὸ ὁ λόγος ὢν αὐτὸς ἐν τῷ πατρί ἐστι, as being the Logos, *as he is in the Father, is Juſt*, τὸ ὂν δίκαιον ἀγαθόν, *and what is Juſt, is Good*, and concluding Θεὸν ἕνα μόνον εἶναι ἀγαθὸν δίκαιον δημιουργὸν υἱὸν ἐν πατρί, *that there is one only God, Good, Juſt, the Maker of all things, the Son in the Father*. (i) *Novatian* anſwers to them who objected to the Orthodox, that they owned two Gods, that if *Chriſt* being Lord hinders not that of the *Apoſtle*, *there is one Lord*, ſo neither did *Chriſt*'s being good, and God, hinder *there being one God, and one that is Good*.

Ibid. Εἰ θέλεις εἰσελθεῖν εἰς ζωὴν τήρησον τὰς ἐντολάς, *But if thou wilt enter into Life, keep the Commandments.*] This being *Chriſt*'s Anſwer to the young Man's Queſtion, *What good thing ſhall I do, that I may inherit eternal Life?* I cannot think, as many ſeem to do, that *Chriſt* here directs him to that way to obtain that Life, which neither was, nor could be ſufficient for that end; it being certain *Chriſt* elſewhere ſaith the ſame thing. For to the *Lawyer* enquiring, *What ſhall I do, to inherit eternal Life? Chriſt* anſwers, *Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy ſelf*; *this do and thou ſhalt live*, Luke 10. 25, 28. Now when Men came ſeriouſly to enquire of him the way to Life eternal, who can imagine he would deceive them by directing them to a way, which he well knew was not ſufficient to obtain that end? Moreover it is very evident that God in the Old Teſtament promiſeth Life to them who obſerve his Commandments, and pronounces them ſuch as, *he that did them ſhould live by them*, Lev. 18. 5, Ezek. 20. 11. promiſing to thoſe who obſerve them, that *they ſhall ſurely live, and not die*, Ezek. 18. 21. — 33. 15. *i. e.* not die eternally, ſeeing he cannot be ſuppoſed to promiſe that they ſhould not die a natural Death; 'tis alſo as certain that they who walked before God, as *Zacharias* and *Elizabeth, in all the Commandments of God blameleſs*, were righteous in his Sight, *Luke* 1. 6. and were ſaid to walk before him with an upright and a perfect Heart, *Pſal.* 18. 21, 24. and to love him with all their Heart and all their Soul. See Note on *Chap.* 22. 37. 'Tis therefore certain that all pious Perſons under the Old Teſtament obtained a right to Life eternal, by this obſervance of the *Moral* Precepts of the Law.

Object. But againſt this it is objected, that when the young Man had ſaid, *all theſe have I kept from my Youth*, Chriſt yet requires him to *ſell all that he had, that he might be perfect, and have Treaſure in Heaven.*

Anſw.

(g) Merc. Triſmeg. in Pæmandro c. 2. n. 8. 6. n. 2. (h) Pædag. lib. 1. p. 118, 119. (i) Cap. 30.

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Answ. True; but then this one thing was contained in the Precept of loving, honouring, and obeying God with all his Heart, for sure he loves not God above all things, who will not, when he doth require him, part with all things to enjoy God in Heaven; nor doth he obey him sincerely, and with a perfect Heart, who when he is required by his Ambassador to forsake them and follow him, refuseth so to do.

Object. 2. It is farther objected, that the Law required *perfect Obedience*, and could not absolve the Sinner from the guilt of Sin.

Answ. To this I *answer*, That to require perfect Obedience to his Laws, is a thing absolutely necessary on the part of God, both under the *old* and the *new* Covenant; for Sin being the Transgression of the Law, and perfect and unsinning Obedience being the same, if God require under the new Covenant that I should not transgress any of his Laws, as he most certainly must do, he must require me not to sin against them, and so he must require perfect, that is, unsinning Obedience; and as sincere Obedience which is the Condition of our acceptance with God, under the new Covenant, doth not procure the pardon of our Sins committed under that Covenant, but *the Blood of Christ cleanseth us from all Sin* upon our Repentance; so tho' the Obedience to the *Moral* Law required under the old Covenant, could not absolve the Sinner from the guilt contracted by the Violations of that Law, yet doth God there also promise expresly the like Pardon to the *Penitent*, that *when the wicked man turneth away from his iniquity, he shall not die, but live*, Ezek. 18. that when he *ceaseth to do evil, and learneth to do well, tho' his Sins were as Crimson, he shall be white as Wool*, Isa. 1. 17, 18. and that their Offerings, which before were vain Oblations, should become Sacrifices of sweet Savour, and procure an Atonement for their Sins, if not by virtue of his Institution, yet certainly by virtue of the *Lamb slain from the beginning of the World*. And that God required no Obedience to his Law as necessary to Salvation, but that which pious *Jews*, by virtue of that Grace which he was ready to afford them, might be able to perform, is hence apparent, that he not only promises Life to them who did obey this Law, but by the sacred Penmen doth pronounce them blessed, saying, *Blessed is the man who meditates in this Law day and night*, Psal. 1. 6. *Blessed are they who always keep Judgment, and do Righteousness*, Psal. 119. 1, 2. that he that keepeth the Law is blessed, *Prov.* 29. 18. and *that in keeping of it there is great Reward*, Psal. 19. 12. See *Psal.* 119. 1, 2. *Prov.* 8. 32, 34. This Blessing therefore and Reward, all pious Persons did, and had just reason to expect; and yet 'tis certain they could not expect it on the Performance of what it was not possible for them to do; tho' therefore God said to them *Cursed*, i. e. obnoxious to a Curse, is *every one that continueth not in all things written in this Law to do them*; they might be certain from the Expiation and Atonement he had appointed to be made for Sin, and from the gracious Promises made by him to the Penitent, that they should be exempted from the Guilt, and consequently from the Curse due to those Transgressions, tho' they might not expresly know that this Redemption was to be procured by the Death of their *Messiah*.

Object. 3. But doth not the *Apostle* intimate that *the Law could not give Life*, by saying, *If there had been a Law which could have given Life, verily Justification should have been by the Law*, Gal. 3. 21. that *the Law worketh Wrath*, Rom. 4. 15. and that *as many as are under the Law, are under the Curse*, Gal. 3. 10.

Answ. All these things prove, that the Transgressions of this Law, did render them obnoxious to Punishment for the guilt of it, and that the Law it self only requiring Obedience, could not absolve the Sinner from the guilt of his Disobedience to it, and therefore could not procure Justification to Life for the Sinner, without an Act of Grace, temperating the Rigour of the Law; but yet this proves not there was no pardon to be obtained for the Sinner, upon his Repentance, and Faith in God, allowing an Atonement for his Sin; for then there could have been no place for Repentance, or a propitiatory Sacrifice under the Law, and so no Justification not only by the Law, which is all St. *Paul* asserts, but no Justification, that is, no Freedom from the Penalty denounced by it. As therefore under the Gospel our Justification, or Absolution from the guilt of Sin, ariseth not from Works, but Grace through Faith, and yet good Works, and sincere Obedience are the Conditions requisite to Salvation, and the means necessary to obtain it; and therefore of our Love to God and to our Neighbour as our selves, it may still be said, *Do this and live*; so under the Law, Obedience to the Moral Precepts of it were the conditions of, and the means requisite to obtain the same Life, and therefore of sincere Obedience to it, it might well be said, *Do this and live*, especially seeing under the Law, Faith and Repentance were required for the Remission of the Violations of it.

And as 'tis necessary from the Perfection of the Divine Nature, and his Relation to us as a Governor, to require that we should not sin, *i. e.* transgress any of his Laws; so it is also necessary through the imperfection of humane Nature, that if he will enter into Covenant with lapsed sinful Man, that Covenant should be a Covenant of Grace, or

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ſhould admit of Favour upon his Repentance; ſeeing all other Covenants would depend, on Man's part, on an impoſſible Condition, which is apparently equivalent to none at all; it being in effect the ſame to promiſe or engage for nothing, as only to promiſe ſomething upon a Condition I cannot perform.

k Ver. 21. Εἰ θέλεις τέλειος εἶναι· *If thou wilt be perfect, ſell what thou haſt, and give unto the Poor.*] That to be perfect is to be fully inſtructed in our Duty, hath been proved, Note on 1 *Cor.* 2. 6. *We ſpeak Wiſdom among thoſe that are perfect*, i. e. ſaith *Theodoret*, τοῖς ἐν ὁλικῇ καὶ τελείᾳ διαμένουσι πίστει, *among thoſe whoſe Faith is ſincere and entire*; hence *to know in part* is oppoſed to τὸ τέλειον *perfect Knowledge*, 1 Cor. 13. 9, 10. in this ſenſe the word גמר is uſed by the *Rabbins*, as when they ſay, *they conſtitute a Judge, who was not Gomar*, i. e. fully inſtructed in the Knowledge of the Traditions of the *Fathers*; and tell us that one came to *Hillel* to be made a *Proſelyte*, and he ſaid, *do not that to another, which is odious to thy ſelf, that is the whole Law, go thy way perfect*, i. e. fully inſtructed in thy Duty; *Cod. Talm. Shabbath. f.* 31. Now 1*ſt*, Hence then we may diſcern the Vanity of the *Popiſh* Gloſs upon this Text, *viz.* if thou wilt be perfect, that is, *If thou wilt obtain an higher degree of eternal Life, I give thee this Counſel*, not ſimply neceſſary to Salvation, but to obtain an higher meaſure of it. For ſure the young Man needed not have went away ſo ſorrowful, if without obeying this *Counſel*, as they are pleaſed to call it, he might have obtained that eternal Life he enquired after, and which contained the whole of his Deſire. Note,

2*dly*, That ſeeing Chriſt here requires him not only to withdraw his Heart from an inordinate Love of his Poſſeſſions, but actually to ſell all, and give the Money to the Poor, we may be ſure that this was only a particular Command to this young Man, to convince him of the inſincerity of his pretended Love to Life eternal, and not a Precept common to all *Chriſtians*. For that there were rich Men in the *Church*, we learn from 1 *Tim.* 6. 17. *James* 1. 10. — 2. 2. the *Apoſtle John* had his own Houſe; *Peter* permits the *Chriſtian* to retain his own, *Acts* 5. 4. nor doth the *Apoſtle* bid the *Corinthians* ſell all, and give Alms, but only requeſt them to give *of their Abundance*, 2 Cor. 8. 13. So that if Riches fall into the Hands of one, who knoweth how to uſe them to God's Glory, and the Relief of indigent *Chriſtians*, as well as to the Supply of his own Needs, it ſeems a Contradiction to conceive that God doth require him to part with them, and thereby diveſt himſelf of any farther Opportunity of promoting his Glory, or doing good to his needy Members. We are therefore only to do this upon the like occaſions, *viz.* an expreſs Command from God, or when we find them an Impediment to the ſecuring our eternal Intereſts, for then we muſt part with our right Eye, or Hand.

Ver. 24. Εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· *It is eaſier for a Camel to go through the Eye of a Needle*, &c.] There is no neceſſity of reading κάμιλος for κάμηλος, for that both ſignifie a *Cable*, or thick Rope uſed by the Mariners in caſting Anchors, (k) *Euthymius*, *Theophylact*, and *Phavorinus* teſtifie; and that a Camel is not here to be underſtood, *Bochartus* argues, (1.) Becauſe the *Hebrew* Proverb ſpeaks only of an *Elephant*, not of a *Camel*. (2.) Becauſe the *Syriack* and *Arabick* Verſions here mention not a *Camel* but a *Cable*. (3.) Becauſe the *Jews*, as (l) *Buxtorf* notes, uſe the ſame Proverb of a Cable Rope; and (4.) Becauſe there is ſome Analogy betwixt drawing a Thread, and a Rope through the Eye of a Needle, but none at all between a *Camel* and a Thread. *Bochart. Hieroz. Part.* 1. *l.* 2. *c.* 15. *p.* 91, 92. l

Ver. 28. Ἐν τῇ παλιγγενεσίᾳ· *In the Regeneration, when the Son of Man ſhall ſit upon the Throne of his Glory, ye ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael.*] I know that *Juſtin M.* and *Irenæus* ſpeak of a παλιγγενεσία *Regeneration*, or *Renovation* which relates to their ſuppoſed *Millennium*, and others would refer this to the *Stoical Renovation* of the World, after its Conflagration; but it is evident that neither of theſe Opinions can here take place; not the ſuppoſed Renovation of the World after the *Conflagration of it*, ſince that muſt burn up all that remain of the *twelve Tribes of Iſrael*, and ſo leave none of them remaining to be judged by *Chriſt's Apoſtles*. Dr. *Lightfoot* finding that this Judgment of the *twelve Tribes* is promiſed to begin *when the Son of Man ſits upon the Throne of his Glory*, which he began to do ſoon after his Aſcenſion, exerciſing his Authority in Heaven by ſending down the *Holy Ghoſt* on his *Diſciples*, thinks they then *ſat on theſe twelve Thrones, judging the twelve Tribes of Iſrael*, when they preached that *Goſpel* to them in *Jeruſalem*, *Judæa*, and throughout their Diſperſions by which they were to be judged, and for contempt and disbelief of which they were rejected, condemned, and expoſed to the ſevereſt Puniſhment. *Chriſt* being mentioned throughout the Book of the *Revelations*, as ſitting on his Throne from the time of his Conqueſt over Death, and his Aſcenſion into m

Heaven,

(k) Κάμηλον καὶ τὸ παχὺ χοινίκιον ἐν ᾧ δεσμοῦνται τὰς ἀγκύρας οἱ ναῦται, ὡς τὸ ἐν εὐαγγελίῳ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν. Phav. (l) Lex. Talm. p. 1719.

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Heaven, the Doctrine of the *Apostles* preached to the twelve Tribes by the *Apostles*, and sent to them in their *Epistles*, may be said to judge and to condemn them, as the Law of *Moses* is said to do so, *John* 5. 45. and the Word of *Christ*, John 12. 47, 48. 1 John 2. 17, 18. And this seems to be confirmed by *Christ*'s Words to them, *I appoint to you a Kingdom, and ye shall sit upon twelve Thrones judging the twelve Tribes of Israel.* But,

2*dly*, I grant the παλιγγενεσία here mentioned, may be referred to the Consummation of the World, and to the *new Heavens and Earth*, of which the *Prophets* speak, but then I add, this παλιγγενεσία *or new Birth*, is only that of the *Church* of *Christ*, that ζωοποίησις or *new Life*, that ζωὴ ἐκ νεκρῶν *Life from the dead*, she shall receive when all *Israel* shall be saved, and *the fulness of the Gentiles shall flow in to them.* For,

1*st*, The Persons here to be judged are only the *twelve Tribes of Israel*, which makes it more than probable, that the whole Promise made to the *Apostles* respects their Government over these Tribes, coming in at the close of the World, after the Fall of *Antichrist*; and that not by a Resurrection of their Persons, but by a Revivescence of that Spirit which resided in them, and of that Purity and Knowledge which they delivered to the World, and chiefly by admission of their Gospel to be the Standard of their Faith, and the Direction of their Lives.

2*dly*, It is observable, that the Delivery of the *Jews* from their former Captivities, and Miseries, is always represented as a ζωοποίησις, *a giving of Life*, and *a Resurrection* to the *Jews*. Seeing then their Return from their Captivity is in the stile of the *Prophets* usually represented as a παλιγγενεσία, *a reviving, or new Life*; why may not the time of their most glorious Conversion, and Collection from all the Corners of the Earth, be by our *Saviour* here represented under that known Metaphor? See Additions N° 29.

(29) n Ver. 29, 30. *Shall receive an hundred Fold, &c.*] *i. e.* they shall have more and greater Blessings than they part with, *viz.* a full content of Mind, the comforts of an upright Conscience, the joys of the Holy Ghost, increase of Grace, and hopes of Glory; and shall have God for their Father, and be rich towards God, and have *Christ* for their Spouse, and all good *Christians* bearing that warm Affection to them, which will render them more closely united to, and more affectionately concerned for them, than those who were allied to them by the strictest Bonds of Nature. And that these words cannot reasonably be interpreted of Blessings to be conferred upon them after their Resurrection, will be evident from this, that they that are *thought worthy to be the Sons of the Resurrection*, saith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore should they have these *Mothers*, and these *Children*, not to add Wives, an hundred fold? They are made like to the *Angels* at their Resurrection; and what should such *Angelical* Persons do with, what advantage will they reap from an *hundred Houses*, or a like increase of Land on Earth?

If you reply, that these words of our *Saviour* relate not to the first Resurrection, of which this Text, which speaks of *Wives* and *Children*, is to be interpreted, but only to the second, and general Resurrection; I answer, That the words are general, and therefore must include all that are Sons of the Resurrection. Moreover, by admitting this double Resurrection, the first, in which they that are raised might marry, or have Wives and Children, and the second, in which they could not; the Objection, or Enquiry of the *Sadducees* is partly left unanswered; for this Distinction doth suppose a Resurrection, in which the ground of their Enquiry might take place.

(2*dly*,) This wonderful Increase is promised νῦν *at present*, ἐν τῷ καιρῷ τούτῳ, *in this time of Life*, Mark 10. 30. Luke 18. 30. in opposition to what they shall receive in the Age to come. Now the *Millennium* is still placed by Dr. *B.* in the Age to come, after the Conflagration of the World; this Promise therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Resurrection of these Persons, for that time can with no propriety of Speech be said to be now, nor can the Blessings then received be said to be received in this Life. Moreover, these Blessings are to be received μετὰ διωγμῶν, with Persecutions, it being the known Observation of *Criticks* and *Grammarians*, that μετὰ with a *Genitive* Case signifies *with*, and denotes τὸ αὐτὸν καιρὸν *the same time*, and only with an *Accusative* Case signifies *after*, and denotes ὑστερογενίδιον *a following time*; so that these Persecutions must be contemporary with the Enjoyment of these Blessings, whereas a general Peace, and Freedom from all Persecutions, is made a necessary Character of the *Millennial* State.

Lastly, These words afford an Argument against the Doctrine of the *Millennium*, because according to them, the only Blessing to be received ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the Age to come*, is Life everlasting; which Blessing is confined to Heaven, and not to be enjoyed on Earth, our House *Eternal* being *in the Heavens*, 2 Cor. 5. 1. and our *Inheritance eternal reserved in the Heaven for us*: And therefore they to whom the Promise is here made, are not in the World to come to live a thousand Years on Earth, or to enjoy

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joy the temporal Bleſſings promiſed here, becauſe they are not to be enjoyed in the World to come, but now, in this preſent Life; and becauſe the only Bleſſing promiſed in the World to come, is not to be enjoyed on Earth, but is reſerved in the Heavens for us, 1 *Pet.* 1. 4.

See Additions N° 30. (30)

CHAP. XX.

1. FOR *(this, that the firſt ſhall be laſt, may be confirmed to you by this Parable,)* [a] the Kingdom of Heaven is like to a Man that is an Houſholder, who went out early in the morning to hire Labourers into his Vineyard, *(as Chriſt went firſt to call the Jews to come into it.)*

2. And when he had agreed with the Labourers for a penny a day, (i. e. *had told them what ſhould be their Wages,)* he ſent them into his Vineyard.

3. And he went out about the third hour, *(by his Apoſtles ſent firſt to preach in their Cities, and Villages,* Matth. 10.) and ſaw others ſtanding idle in the Market place,

4. And ſaid unto them, Go ye alſo into the Vineyard, and whatſoever is right I will give you, and they went their way.

5. Again, he went out about the ſixth and ninth hour, and did likewiſe, *(preaching by his Apoſtles, aſſiſted by the Holy Ghoſt, firſt to the Jews in Judæa, and then in the Diſperſions.)*

6. And about the eleventh hour, he went out and found others, (i. e. *the Gentiles,)* ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

7. They ſay unto him, becauſe no Man hath hired us, (i. e. *the Goſpel hath not yet been preached to us*;) he ſaith unto them, Go ye alſo into the Vineyard, and whatſoever is right, that ſhall ye receive.

8. So when Even was come, the Lord of the Vineyard ſaith to his Steward, call the Labourers, and give them their Hire, beginning from the laſt unto the firſt.

9. And when they came that were hired about the eleventh hour, they received every Man a penny; (i. e. *the Gentiles had equal Privileges and Advantages with the Jews.)*

10. But when the firſt *(the Jews)* came, they ſuppoſed that they ſhould have received more, and *(but)* they likewiſe received every Man a penny.

11. And when they had received it, they murmured againſt the good Man of the Houſe, *(that he had no more regard to them than to other Believers;)*

12. Saying, theſe laſt have wrought but one hour (i. e. *theſe Gentiles were only called at the laſt,)* and thou haſt made them equal to us *(Jews)* who have born the Burthen and heat of the day, (i. e. *have been ſo long the Sons of God, and the Children of Abraham.*

13. But he anſwered one of them, and ſaid, Friend, I do thee no wrong, didſt thou not agree with me for a penny?

14. Take that thine is, and go thy way, I will give to this laſt, even as to thee; *(who doſt not leſs partake of the Bleſſings promiſed by the Meſſiah, becauſe the Gentiles alſo do it.)*

15. Is it not lawful for me to do what I will with my own? *(to confer the Bleſſings I have purchaſed as well upon the Gentiles as on thee, or)* is thine Eye evil becauſe I am good *(towards them?)*

16. So the laſt ſhall be firſt, and the firſt laſt, (i. e. *ſo the Gentiles believing in, and thankfully receiving Chriſt, ſhall become his Church, and People, whilſt the Jews, murmuring and falling off from Chriſt, becauſe of this his kindneſs to the Gentiles, ſhall be excluded, and caſt out from this Kingdom till the laſt,)* for *(tho')* many *(of them)* be called *(by the preaching of the Goſpel,)* but few *(of them will be)* choſen, *(or prevailed upon by believing, to become the Elect of God,* Rom. 11. 5, 7.)

17. And Jeſus going up to Jeruſalem, took the twelve Diſciples, *(who followed him, fearing what might befal him and them there,* Mark 10. 32.) apart in the way, and ſaid to them,

18. Behold we go up to Jeruſalem, and the Son of Man ſhall be betrayed to the Chief Prieſts, and to the Scribes, and they ſhall condemn him to Death;

19. And ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucifie him, and the third day he ſhall riſe again, *(for all theſe things being written of him muſt be fulfilled,* Luke 18. 31.)

20. [b] Then came to him the Mother of Zebedee's Children, with her Sons, worſhipping him, and deſiring a certain thing of him; [b]

21. And he ſaid to her *(ſpeaking for them as they deſired,)* what wilt thou? She ſaith unto him, grant that theſe my two Sons may ſit the one on thy right Hand, and the other on thy left Hand in thy Kingdom.

22. But Jeſus anſwered, and ſaid *(to them,)* ye know not what ye ask, *(as being ignorant of the ſtate of my Kingdom, which will rather call you to Sufferings after the Example of your Lord, than to temporal Advantages,)* [c] are ye *(then)* able to drink of the Cup that I ſhall drink of, and to be baptized with the [c]

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Baptism that I am baptized with? They say unto him, we are able.

23. And he saith unto them, ye shall drink indeed of my Cup, and be baptized with the Baptism that I am baptized with, (i. e. *shall* d *suffer as I must do,*) [d] but to sit on my right Hand, and on my left, is not mine to give, but it shall be given to them (Gr. *save to them*) for whom it is prepared of my Father, (i. e. *the highest Gifts, and greatest Ministries in my Kingdom must be dispensed by me, according to the good pleasure of my Father.*)

24. And when the Ten heard it, (i. e. *what these had asked,*) they were moved with Indignation against the two Brethren, *(for thus attempting to get that, which they thought themselves as worthy of as they.)*

25. But Jesus *(perceiving this,)* called them e unto him and said, [e] ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them *(at their pleasure, and so you expect it will be in my Kingdom, especially as to the Gentiles, that you Jews shall be Lords over them, and they shall be your Servants.)*

26. But *(let me tell you)* it shall not be so among you *(in the Administration of my Kingdom,)* but whosoever will be great among you *(in my Kingdom,)* let him be your Minister.

27. And whosoever will be chief among you, let him be your Servant, *(for the chiefest Offices in my Kingdom are only the doing the greatest Services to, and Ministers for the good of others.)*

28. *(It therefore must be with them)* Even as *(it is with)* the Son of Man, *(who)* came not to be ministred unto, but to minister, [f] and to give his Life a Ransom for many. f

29. And as they departed from Jericho, a great Multitude followed him.

30. And behold two blind Men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have Mercy on us, O Lord, thou Son of David.

31. And the Multitude rebuked them, because *(that)* they should hold their peace, but they cried the more, saying, Have Mercy on us, O Lord, thou Son of David.

32. And *(then)* Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, *(our Request is)* that our Eyes may be opened.

34. So Jesus had Compassion on them, and touched their Eyes, and immediately their Eyes received sight, and they followed him.

Annotations on Chap. XX.

a Ver. 1. *THE Kingdom of Heaven is like to a Man that is an Housholder.*] Something like this *Parable* being to be found in the *Jerusalem Talmud*, as are many other of these *Parables* in some of their *ancient* Books, Mr. *Cl.* thinks it fitter to say, *they afterwards used them in imitation of Christ*, than that *Christ*, who was an inspired Teacher, should take them from the *Jews*. But (1.) whoever considers the Hatred they bore to *Christ*, will scarce believe, they would be concerned to imitate his Sayings; and seeing this inspired Teacher made frequent use of their *Proverbs*, and, as some learned Men aver, took almost the whole *Lord's Prayer*, from the Prayers used by the *Jews*; why might not he, who used their *parabolical* way of teaching, by his Divine Wisdom apply such of their *Parables*, as he saw proper for that purpose, to resemble the spiritual Matters of his Kingdom, they being such as would be less offensive, and better be remembred, because used by them, and familiar to them. To proceed then to the *critical* Remarks upon this *Parable*, and so on to the import of it: Note,

1*st*, That these words, *these last*, μίαν ὥραν ἐποίησαν, are well rendred, *have wrought one hour*, for so ποιεῖν signifies, as Dr. *Hammond* notes in these words of the Book of *Ruth*, ποῦ ἐποίησας; *where hast thou wrought?* Ruth 2. 19. and *she shewed her Mother* ποῦ ἐποίησε *where she wrought*, and the Name of the Man μεθ' οὗ ἐποίησε *with whom she wrought*, and in the Book *Ecclesiastes* ποίημα is still *a Work*, and ποιεῖν *to work*; so τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον is, *the Work wrought under the Sun*, Eccles. 2. 17. — 4. 3. — 8. 9. and *Chap.* 3. 9. So *Profit* is τῷ ποιοῦντι, *to him that worketh in that which he laboureth.* Note,

2*dly*, That ὀφθαλμὸς ἀγαθὸς, *ver.* 15. is a liberal, or bounteous Eye. So *Ecclus.* 35. 8. *glorifie God* ἐν ὀφθαλμῷ ἀγαθῷ, *by thy Bounty.* So עין טוב is *benignus oculus*, see *Buxt. in voce* עין See Dr. *Hammand*, Note B. and ὀφθαλμὸς πονηρὸς is the Envious Eye. See Note on Matth. 6. 22.

3*dly*, That the κλητοὶ here, are those who were called by *Christ* and his *Apostles* to the Marriage Feast or Supper of the Gospel, offered to them with all its Benefits, and yet slighted and refused by them, *Luke* 14. 18. The ἐκλεκτοὶ those among the *Jews* who embraced this Call, and so are called by St. *Paul* ἐκλογὴ *the Election*, and a *Remnant*, κατ' ἐκλογὴν, *according to the Election of Grace*, Rom. 11. 6, 7. And by St. *Peter the Elect*, 1 Pet. 1. 1. — 2. 9. For the import of this *Parable* seems to be this, That the *Jews* who

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who were firſt called to be God's People, and to whom the Goſpel was firſt preached, and the Bleſſings of the *Meſſiah* firſt offered, ſhall be, for their Unbelief, rejected from being God's People, and ſo ſhall be the laſt in God's Eſteem, and ſhall be only made partakers of theſe Bleſſings at the laſt; but the *Gentiles*, who therefore came not in before, becauſe they were not called before, ſhall accept the gracious Offer, and ſo become God's Church and People, and be preferred before the *Jews*, and firſt partake of the Bleſſings of the Goſpel. So that they who gloried in the Title of being the Firſt-born of God, and thoſe who had ſerved him ſo long, and therefore murmured that the *Gentiles* ſhould be admitted to the ſame Privileges and Favour with them, and that without Circumciſion, or Obedience to the Law of *Moſes*, and did on that account reject the Goſpel, ſhall themſelves be rejected, and put laſt; for tho' many of them are called both in *Judæa*, and throughout their Diſperſions, yet few of them do, or will accept that Call, or embrace the *Chriſtian* Faith. That this is the true import of this *Parable*, we learn, (1.) From the connexive Particle γὰρ *for*, which begins this Chapter, and thereby ſhews this *Parable* is deſigned to prove what was ſaid in the laſt Verſe of the former Chapter, and is repeated in the cloſe of this *Parable*, ver. 16. *viz. that many which were firſt ſhall be laſt, and the laſt ſhall be firſt.* And that this relates to the calling in of the *Gentiles*, and the rejection of the *Jews* is evident from theſe words, *Luke* 13. 28, 29, 30. *So there ſhall be weeping and gnaſhing of Teeth, when ye ſhall ſee Abraham, Iſaac, and Jacob, and all the Prophets, in the Kingdom of God, and you your ſelves caſt out; and they ſhall come from the Eaſt and the Weſt, from the North and South, and ſhall ſit down in the Kingdom of God, and behold there are laſt which ſhall be firſt, and firſt which ſhall be laſt.* For in theſe words *Chriſt* plainly ſhews that the Goſpel ſhould be received by the *Gentiles* diſperſed through all parts of the Earth, and they ſhould become the Seed of *Abraham* by Faith, whilſt the *Jews* ſhould be excluded from that Kingdom, and by this, *the laſt ſhould be made firſt, and the firſt laſt*; and the reaſon of this added, *ver.* 16. *for many are called but few choſen*, muſt reſpect the ſame *Jews*. Moreover, that this *Parable* cannot relate to the Rewards of another World, is evident from this, that amongſt them who receive thoſe Rewards, there can be no *murmuring* as here, againſt God, *v.* 11. no *evil Eye*, or Envy at the Felicity of, or Kindneſs ſhewed to others, as here, *ver.* 15. But the very preaching of the Goſpel to the *Gentiles* was a great *Myſtery*, Rom. 16. 25, 26. Eph. 3. 4, 5, 6. 1 Tim. 3 16. For even the firſt Believers preached only to the *Jews*, Acts 11. 19. St. *Peter* durſt not do it till God by a Viſion told him that he ſhould, *Acts* 10. and when he had done it, thoſe of the *Circumciſion* condemn him for it, *Acts* 11. 2, 3. The unbelieving *Jews* could not hear it from St. *Paul* without crying out, *away with ſuch a Fellow, it is not fit that he ſhould live*, Acts 22. 21, 22. And therefore they forbad the *Apoſtles to preach to the Gentiles that they might be ſaved*, 1 Theſſ. 2. 16. Yea, even the believing *Jews* murmured at their Admiſſion to the like Privileges with them, without Circumciſion, and the Obſervance of the Law of *Moſes*, and made great Schiſms in all the *Churches* of the *Gentiles* upon that account, and the unbelieving *Jews* were Enemies to the *Goſpel* for their ſakes, *Rom.* 11. 28. This therefore ſeems to be the cauſe of the Murmuring, and *evil Eye*, mentioned in this *Parable*, which, ſaith *Chriſt*, was wholly without cauſe, ſince they had not the leſs ſhare of the Bleſſings of *Abraham*, and of the *Meſſiah*, becauſe the *Gentiles* alſo, through God's free Grace and Favour to them, were made partakers of them. Note alſo that the words, *I will give to theſe laſt as unto thee*, do not ſignifie that God would give the Bleſſings of the Goſpel to theſe murmuring *Jews*, *the Kingdom of God being to be taken from them*, and they being to be *caſt out into outer Darkneſs*, but only that they ſhould be offered to both equally, and conferred upon them on the ſame terms of Faith, there being no *diſtinction betwixt Jew and Gentile* in the Goſpel Diſpenſation, as under the Law there was. See Additions N° 31. (31) b

Ver. 20. *Then came to him the Mother of Zebedee's Children, deſiring*, ver. 21. *that her two Sons might ſit one on his right Hand, the other on his left in his Kingdom.*] How this is to be reconciled with *Mark* 10. 35. ſee there. To *ſit on his right Hand, and on his left*, is to have the moſt eminent places of Dignity and Honour after him; thus *Solomon* placed his Mother *on his right Hand* when he ſat upon the Throne, 1 *Kings* 2. 19. to which alludes that of *Pſal.* 45. 9. *upon his right Hand ſtands the Queen in Gold of Ophir*; and that among the *Perſians* was, μὸ' ωὠτὸν ἔξειν πρῳτεδρίαν, *to have the firſt Seat after the King*, Joſeph. Antiq. l. 11. c. 4. δεύτερον καθίζειν Δαρείε, *to ſit next Darius*, or ἐχόμενον ωὠτε, *to ſit by him*, Eſd. 3. 7. — 4. 42. This the *Mother* might be encouraged to ask, becauſe of their Alliance to *Chriſt*, and becauſe ſhe was a continual Follower of him, and ſerved him ſo diligently; and ſhe might expect they ſhould be eminent in his Kingdom, becauſe *Chriſt* had called them *Sons of Thunder*, Mark 3. 17. and had admitted them and *Peter* at his *Tranſfiguration*, Matth. 17. 1. and at other times, *Mark* 5. 37. when the reſt of the Diſciples were excluded;

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cluded; however, the rest hearing of this ambitious Request of the two Brethren, and being as desirous, and, in their own Opinion, as worthy of the same Honour, as their frequent Contentions about it testified, they had *Indignation against them*, ver. 24. Now from this whole matter it appears, that none of *Christ*'s *Disciples* imagined he had promised the *Supremacy* to *Peter*, by those words, *thou art Peter*; for then neither would these two Persons have desired it, nor would the rest have contended for it afterwards *Luke* 22. 24.

c Ver. 22. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν καὶ τὸ βάπτισμα, &c. *Can you drink of the Cup that I am about to drink of, and be baptized with the Baptism with which I shall be baptized?*] The word *Cup* among sacred and *prophane Authors* signifies the Portion whether of Good or Evil which befals Men in this World; expressed by *Homer*, and others, by *two Cups* in the Hands of *Jupiter*,

Δοιοὶ γάρ τε πιθοὶ κατακείαθ' ἐνὶ δόμῳ Διὸς ἀδῇ
Δώρων οἷα δίδωσι κακῶν ἑτέρῳ δ' ἐσθλά, — Il. ω. v. 525.

of which see *Plutarch* περὶ φυγῆς, p. 600. C. Accordingly the *Psalmist* saith, *In the Hand of the Lord there as a Cup, and the Wine is red, and he poureth out the same*; ἔκλινεν ἐκ τούτου εἰς τοῦτο, *he poureth out from one into the other*, saith the *Septuagint*, *but the Dregs thereof shall the wicked drink*, Psal. 75. 9. *Fire and Brimstone, Storm and Tempest being the portion of their Cup. To drink of this Cup*, is to have a measure of Afflictions, and to drink of the same Cup, is to have the same measure of Afflictions; as in these words of (a) *Plautus*, ut senex hoc eodem poculo quo ego bibo biberet, *that the old Man might drink of the same Cup with me.* See the use of this Phrase, *Isa.* 51. 17, 22. *Jer.* 25. 15, 17, 28. *Lam.* 4. 21. *Ezek.* 23. 31, 32, 33. *Matth.* 26. 39, 42. *John* 18. 11. *Rev.* 14. 10. — 16. 19. — 18. 6. and *Taubman* (32) on *Plautus*, *Rudent.* 3. 6. See Additions N° 32. The *Metaphor* of *Baptism*, or Immersion in Waters, or being put under *Floods*, is also familiar in *Scripture* to signifie a Person overwhelmed with Calamities; as when the *Psalmist* complains, *that the Waves had gone over him*, Psal. 42. 7. that he was *come into deep Waters*, Psal. 69. 2. See *Psal.* 88. 7. *Cant.* 8. 7. *Jer.* 47. 2. *Ezek.* 26. 19. *Dan.* 9. 26. *Jon.* 2. 3. And in this sense *Christ* saith of his Death, *I have a Baptism to be baptized with*, Luke 12. 50. Of this Cup the *Apostle James* drank, when he was killed by the Sword of *Herod*, Acts 12. 2. And St. *John*, when he was put into a *Furnace of hot Oil*, exil'd to *Patmos*, and suffered many other things for the Name of *Jesus*.

Ver. 23. *But to sit on my right Hand and* d
my left is not mine to give; οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου, *but to them for whom it is prepared of my Father.*] The *Arians* of old, and the *Socinians* at present hence note, that *Christ* here signifies that there is some Power which the *Father* hath reserved to himself, and hath not committed to him; whence, say they, it follows that he cannot be the same God which the *Father* is, because he hath not the same Power which the *Father* hath. But to this it is answered, that *Christ* cannot be here supposed to deny this Power to himself, for then he must contradict himself when he says, *Luke* 22. 29, 30. *I dispose to you a Kingdom, — that you may sit on twelve Thrones judging the twelve Tribes of Israel*; and *Rev.* 3. 21. *To him that overcometh will I give to sit upon my Throne, as I have overcome, and sit with my Father on his Throne*; and surely he, to whom *all Power in Heaven and Earth is given*, must have Power to appoint the Ministers of his Kingdom; whence the *Apostle* saith, *there be divers Administrations but the same Lord* of them, 1 *Cor.* 12. 5. *Christ* therefore only saith, he could give this to them only for whom it was appointed of his *Father*, and this he saith, not to signifie a defect of Power, but a perfect Conformity to his Father's Will; and that he could not do this without the Motion and Energy of the *Divine* Nature, which he calls the *Father*, abiding in him; saying, *the Son can do nothing of himself, but what he sees the Father doing*, Joh. 5. 19, 20. and can speak only what he hath heard from the *Father*, John 8. 38. which rather shews that the *Divine* Essence abideth in him, than that there is any want of Power in him.

Ver. 25. *Ye know that* οἱ ἄρχοντες τῶν ἐθνῶν e
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *the Rulers of the Gentiles have Dominion over them, and they that are great exercise Authority over them, but it shall not be so among you.*] Here, saith *Woltzogenius*, we may clearly perceive that *Christ* in the Person of his *Apostles* understands all his faithful People, and *forbids them who will be his Subjects, the Exercise of all Civil Dominion*; which is certainly false, since then he had forbid the Dominion of *Parents* over their *Children*, and of *Masters* over their *Servants*; the contrary to which is evident from *Eph.* 6. 1, 5. *Colos.* 3. 22. 1 *Tim.* 6. 1. where the Power of *Parents* over their *Children*, and of *Masters* over their *Servants*, is confirmed.

2*dly*, If by these words the *Civil Magistracy* should be forbidden in a *Christian* Commonwealth, all Order, all Defence of good Men, and punishment of evil Doers, would be taken

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(a) Cas. Act. 5. sc. 2.

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away. For what muſt be done in this caſe, muſt the *Civil* Government of *Chriſtians* be put into the Hands of *Heathens?* " I ſee no " cauſe, ſaith *Schlinctingius*, why a *Chriſtian* " ſhould not rather exerciſe it than any other " Man; for who is better than a *Chriſtian?* " who in the uſe of this Authority will be more " juſt and moderate? who more diligent in " defending the Good, and eſpecially thoſe " *Chriſtians* who are God's peculiar People? " who is fitter to promote *Chriſtian* Truth, " and Piety? when the whole Realm is *Chri-* " *ſtian*, can it be better to commit the Go- " vernment to an Adverſary, than to an Abet- " tor of *Chriſtianity?* ſince God would have " *Kings* themſelves *to come to the Knowledge* " *of the Truth*, would he require them at " the ſame time to lay aſide their Govern- " ment? what could render them more alien " from the *Chriſtian* Faith, or be a greater " reproach to *Chriſtianity*, than to ſay it for- " bad them that Government which is inſti- " tuted by the Law of Nature, and is ſo ne- " ceſſary for all People? And how contrary " is this to that Prediction, that *Kings ſhould* " *be their nurſing Fathers?* Moreover, it is " certain that the Exerciſe of this Civil " Power can be no evil thing, ſince he who " doth it is *God's Vicegerent*, *the Ordinance* " *of God*, *the Miniſter of God for Good*; " who then would have all *Chriſtians* diſ- " charged from what is lawful in it ſelf, and " highly beneficial to them, and not rather " wiſh that all *Kings* were *Chriſtians*, or that " only *Chriſtians* might be *Kings?* And whereas *Woltzogenius* adds, that this *Empire* conſiſts not with *Chriſtian* Humility, which calls us to miniſter to others; now to command and miniſter is inconſiſtent; I anſwer, that Government is ſo far from being inconſiſtent with Miniſtry, that all Government, whoſe end is not our private, but the Good of others, is, in reſpect of them, a Miniſtry; hence is the *higheſt Power* ſtiled the *Miniſter of God for Good to them*, and ſaid λατρεῦειν *to ſerve*, or officiate for that very end, *Rom.* 13. 6.

But why then, ſaith he, did not *Chriſt* the Head, and King of the *Church* exerciſe this Office? I anſwer, who knows not that he is *King of Kings*, *and Lord of Lords*, and is now in the actual exerciſe of his *Kingly* Office? He did not indeed exerciſe this Dominion upon Earth, becauſe *his Kingdom was not of this World*, and he would give no Umbrage to *Cæſar*, or the *Jews*, that he affected ſuch a thing; and partly becauſe he was to exerciſe his *Prophetick* Office upon Earth, and go from his Sufferings to the Glory of his Kingdom, and leave us an Example of Patience, and Humility, and of Contempt of worldly Grandeur.

2*dly*, It is certain that this Text cannot condemn all *Eccleſiaſtical* Government, that being as neceſſary to an *Eccleſiaſtical* Society, or Community, as *Civil* Government to a *Civil* Society; hence among Gifts diſtributed for the uſe of the *Church*, we read of *Governments*, 1 Cor. 12. 28. we find the *Apoſtles* had their Rod, 1 *Cor.* 4. 21. and Power given of the Lord, 2 *Cor.* 10. 8. — 13. 10. to deliver to *Satan*, 1 Cor. 5. 5. 2 Tim. 1. 20. and *to revenge all Unrighteouſneſs*, 2 Cor. 10. 6. And we have mention of thoſe who *are over us in the Lord*, 1 Theſſ. 5. 12. and who are ἡγούμενοι *Governours*, to whom we muſt yield Obedience, and *ſubmit our ſelves*, Heb. 13. 7, 17. and without this, that *Chriſtian* Diſcipline on which the welfare of the *Church* ſo much depends, could not be exerciſed. Nor,

3*dly*, Do I think *Chriſt* only here forbiddeth ſuch Dominion as is attended with Tyranny, Oppreſſion, and Contempt of their Subjects, as ſome collect from the words κατακυριεύειν and κατεξουσιάζειν, which, ſay they, bear that ſenſe, *Neh.* 5. 14, 15. — 9. 37. *Ezra* 7. 24. *Pſal.* 10. 5, 10. *Eccluſ.* 20. 8. (1.) Becauſe St. *Luke*, chap. 22. 25. uſes only the words κυριεύειν and ἐξουσιάζειν, which bear no ſuch ill ſenſe. (2.) Becauſe *Kings* and *Governours* among the *Gentiles*, and much leſs among the *Jews*, were not always guilty of this Male Adminiſtration. And, (3.) Becauſe *Chriſt* does not oppoſe unto their Government a juſt Dominion, but a *Miniſtry* only. (4.) Obſerve, that ἐξουσιάζειν, *Neh.* 9. 37. doth plainly ſignifie, to *govern* them according to their Will; and this was plainly the *Government* which obtained in the *Eaſtern* Nations; the Will of thoſe *Kings* was their Law; and for this reaſon were they ſtiled αὐτοκράτορες, whereas your Office being only to make known my Will; You, ſaith *Chriſt*, ſhall have no ſuch Government, no Dominion over the Faith of others, 2 *Cor.* 1. 24. ſhall command nothing for meer Will and Pleaſure, but your whole Office ſhall conſiſt in being Miniſters to the good of others. Whence, ſaith the Apoſtle, *What is Paul, what is Apollos, but* διάκονοι, *Miniſters by whom ye believed?* 1 Cor. 3. 5. *And we our ſelves are your Servants*, ſaith he, *for Jeſus ſake*, 2 Cor. 4. 5. Hence are they ſo often ſtiled *Miniſters*, and their Work, *a Miniſtry to the Saints*, to the *Gentiles*, to the *Church*. And therefore, ſaith *Chriſt*, all the Office any Man can have in my Kingdom, can be only a larger *Miniſtry* to others; and in this he truly will reſemble me, who *came not to be miniſtred to, but to miniſter.*

Ver. 28. *Even as the Son of Man came not* f
to be miniſtred unto, but to miniſter; καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *and to give his Life a ranſom for many.* Here note,

1*ſt*, That whereas it is ſaid here, that *Chriſt gave his Life a Ranſom for many*; and, Chap. 26. 28. that his Blood was ſhed *for many*; and, *Heb.* 9. 28. that *Chriſt was once*

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offered to take away the Sins of many: It doth not hence follow, that *Christ* died not for all; the word, πολλοὶ, *many*, being in other places used where all are certainly included: Thus when 'tis said, *Dan.* 12. 2. *That many who sleep in the Dust, shall arise, some to everlasting Life, and some to everlasting Shame*: This is certainly equivalent to that of Christ, *John* 5. 28, 29. *The Hour cometh, that all that sleep in the Grave, shall hear the Voice of the Son of Man, and shall come forth, they that have done good to the Resurrection of Life, and they that have done evil to the Resurrection of Condemnation.* When it is said, *Rom.* 5. 15. that *through the Offence of one, many died*; this is equivalent to that of the same *Apostle*, that *in Adam all Men died*, 1 Cor. 15. 22. And when 'tis said, *ver.* 19. That *by the Disobedience of one, many were made Sinners*; this is certainly equivalent to what is said, *ver.* 12. *Death passed upon all Men, thro' that one Man in whom all have sinned.* Note,

2*dly*, That from these words, *he gave his Life* λύτρον ἀντὶ πολλῶν, *a ransom for many*; it is evident, that *Christ* suffered in our stead, and gave his Life instead of our Lives, obnoxious to Death, the Wages of Sin, as is largely proved, Note on those words, 1 *Tim.* 2. 6. *He gave himself*, ἀντίλυτρον ὑπὲρ πάντων, *a ransom for all*; and will be farther evident from the like Expressions in *Scripture*, in *Jewish* and in *Heathen Authors*. Thus, *Joshua* 2. 14. the Agreement betwixt *Raab* and the Spies runs thus, ἡ ψυχὴ ἡμῶν ἀντὶ ὑμῶν εἰς θάνατον, *Let our Lives die instead of yours, if ye utter not our Business.* So when *Eleazar* died, he is introduced by (b) *Josephus*, speaking thus, Καθάρσιον αὐτῶν ποιῆσαι τὸ ἡμῶν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχὴν, That *God would accept his Blood as a propitiatory Sacrifice for the Jews, and take his Life instead of their Lives.* So (c) *Alcestis* saith to *Admetus*, *In honour of thee I die, that thou* ἀντὶ σοῦ ἡμῆς ψυχῆς, *mightst live instead of me.* And (d) *Porphyry* from *Asclepiades*, says, That *the first Sacrifices were offered*, τὸν τίνας καιρὸς ψυχὴν ἀντὶ ψυχῆς αἰτησάσης, *on some occasions requiring Life for Life.* See more of this, *Outram de Sacr. l.* 1. *c.* 22. And, *Pearf. Vindiciæ Ignat.* Par. 2. *c.* 15. *p.* 206, 207, 208. This being then the constant Opinion both of *Jews* and *Gentiles*, that their *piacular Victims* were λύτρα and ἀντίλυτρα, *Ransoms* for the Life of the Sinner; and that he who gave his Life for another, suffered in his stead, and to preserve him from Death; they could not otherwise judge, but that our Lord intended by this Expression, to signifie, that he gave his Life instead of the Lives of those for whom he suffered: Vain here are the *Socinians*, when they say, this Price was to be paid to *Satan*, who detained us captive; for the Price is only to be paid to him that retains the captive, when he doth this for Gain, to make Money of him, as the *Turks* now do at *Tripoli* and *Algiers*, not when a Man is detained in Custody, or Prison for violation of a Law; for then 'tis not the *Goaler*, but the *Legislator*, to whom the Price of his Redemption must be paid, or Satisfaction made. And *Crellius* in vain denies, That this Price was paid to God, for *Christ* became our Ransom as he offered up his Life and Blood for us; now *he gave himself a Sacrifice and Oblation to God*, Eph. 5. 2. *He offered himself without spot to God*, Heb. 9. 14. He therefore paid the Price of our Redemption to God.

CHAP. XXI.

1. AND when they drew nigh to Jerusalem, and were come *(thro' Bethany,)* to Bethpage to the Mount of Olives, then sent Jesus two of *(his)* Disciples, *(Mark* 11. 1. *Luke* 19. 29.)

a 2. Saying to them, Go into the [a] Village over against you, and straightway entring b *(into it,)* ye shall find [b] an Ass tied, and a Colt *(tied)* with her, *(on which never Man sat*, Mark 11. 2.) loose them, and bring them to me.

3. And if any Man say ought to you, *(asking, why you do this*, Mark 11. 3.) ye shall say, The Lord hath need of them; and straightway *(hearing that)* he will send them.

4. All this was done *(by Christ,)* that it might be [c] fulfilled which was spoken by the c Prophet *(Zachary*, chap. 9. 9) saying,

5. Tell ye the Daughter of Zion, Behold, thy King cometh to thee, meek, and sitting upon an Ass, and *(that is)* a Colt, the Foal of an Ass.

6. And the Disciples went, and did as Jesus commanded them; *(and they found the Colt tied by the Door without, in a place where two ways met, and they loosed them*, Mark 11. 4. *and the owners of the Colt standing by, said, Why do ye loose the Colt?* ver. 5. *And the Disciples answered, We do as Jesus, who hath need of him, commanded us, and then they suffered them*, ver. 6. Luke 19. 31, 34.)

And *(so they)* brought the Ass and the Colt, and put on *(one of)* [d] them, *(to wit,* d

(b) L. de Maccab. p. 1090. C. (c) Eurip. Alcest. V. 282. (d) De Abst. l. 4. §. 15.

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the Colt) their Cloaths, and they ſet him thereon.

e 8. And a very great Multitude [e] ſpread their Garments in the way, others cut down Branches from the Trees, and ſtrewed them in the way, (*as before a King; and as he was going down to the Mount of Olives, the whole Multitude of his Diſciples began to praiſe God with a loud Voice, for all the wonderful things that they had ſeen*, Luke 19. 37.)

9. And the Multitude that went before, and that followed (*after*) cried, ſaying, (*As they did uſually at the Feaſt of Tabernacles,*) Hoſanna to the Son of David; Bleſſed is (*he*) he that cometh in the Name of the Lord; Hoſanna in the Higheſt; (*wiſhing Proſperity to him, and his Kingdom, from him that dwells in the higheſt Heaven.*)

10. And when he was come into Jeruſalem, all the City was moved, ſaying, Who is this?

11. And the Multitude ſaid, This is Jeſus the Prophet of Nazareth, (*a City*) of Galilee.

12. And Jeſus went (*the next Day*, Mark
f 11. 12.) into the Temple of God, and [f] caſt out all them that ſold and bought in the Temple, and overthrew the Tables of the Money-changers, and the Seats of them that ſold Doves.

g 13. And ſaid to them, It is written, [g] My Houſe ſhall be called the Houſe of Prayer (*for all Nations*, Iſa. 56. 7.) but ye (*by theſe Practices*) have made it a Den of Thieves; (i. e. *by turning it into a place of unjuſt Gain, you have verified the Complaint of the Prophet Jeremy*, Chap. 7. 11. *that it was become a Den of Robbers.*)

14. And the Blind and the Lame came to him in the Temple, and he healed them.

15. And when the Chief Prieſts and Scribes ſaw the wonderful things that he did, and the Children crying in the Temple, and ſaying, Hoſanna to the Son of David, they were ſore diſpleaſed.

16. And ſaid to him, heareſt thou what theſe ſay? (*Rebuke them for it*, Luke 19. 39.) And Jeſus ſaith unto them, Yea, (*I hear them fulfilling the Propheſie of the Pſal-*
h *miſt; for*) [h] have ye never read (*theſe words*, Pſal. 8. 2.) out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe? (*They therefore are excited by him to do that which your Malice will not ſuffer you to do for the Glory of God.*)

17. And (*having ſaid this*) he left them, and went out of the City into Bethany, and he lodged there (*with his Diſciples*, Mark 11. 11.)

18. Now in the Morning, as he returned into the City, he hungred;

19. And when he ſaw a Fig-tree in the way, he came to it, and found nothing thereon but Leaves only; and (*he*) ſaid unto it, Let no Fruit grow on thee henceforward for ever: And preſently the Fig-tree withered away; (*by this Example ſhewing, that the Jewiſh Nation, which being watered with the Goſpel, brought forth no anſwerable Fruit, was nigh unto curſing, and would ſuddenly be rejected by God*, Heb. 6. 8.)

20. And when (*Peter*, Mark 11. 21. *and*) the Diſciples ſaw it, they marvelled, ſaying, How ſoon is the Fig tree withered away!

21. Jeſus anſwered, and ſaid unto them, Verily I ſay unto you, [i] If ye have Faith, and i
doubt not, ye ſhall not only (*be able to*) do this, which is done to the Fig-tree, but alſo, if ye ſhall ſay to this Mountain, be thou removed, and be thou caſt into the Sea, it ſhall be ſo done.

22. And all things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive.

23. And when he was come into the Temple, the Chief Prieſts and the Elders of the People came to him as he was teaching, and ſaid, [k] By what Authority doeſt thou theſe k
things? and who gave thee this Authority, (*thus to control us, and reprove our Practices, to whom the Government of the Temple, and of the People is committed?*)

24. And Jeſus anſwered, and ſaid to them, I alſo will ask you one thing; which, if you tell me, I in like wiſe will tell you, by what Authority I do theſe things; (*or, you may diſcern this without my telling you, for John bore Witneſs to me*, John 5. 33.)

25. The [l] Baptiſm of John, whence was it? l
from (*the God of*) Heaven, or of Men (*only?*) And they reaſoned with themſelves, ſaying, If we ſhall ſay, from Heaven, he will ſay to us, Why did ye not then believe him?

26. But if we ſhall ſay, of Men, we fear (*leſt we ſhould be ſtoned by*) the People; for all hold John as a Prophet.

27. And they anſwered Jeſus, and ſaid, We cannot tell: And he ſaid to them, Neither tell I you by what Authority I do theſe things.

28. But what think you (*of this Parable, which fitly repreſents your ſtubbornneſs in rejecting the Doctrine of John?*) [m] A certain m
Man had two Sons; and he came to the firſt, and ſaid (*to him,*) Son, go, work to day in my Vineyard.

29. He anſwered, and ſaid (*to his Father,*) I will not: But afterwards he repented (*of his undutiful Denial,*) and went.

30. And he came to the ſecond, and ſaid likewiſe: And he anſwered and ſaid, I go, Sir, and (*but he*) went not.

31. Whether of them twain did the Will of his Father? They ſay unto him, The firſt (*only:*) Jeſus ſaith to them, (*You fitly reſemble the ſecond Son; and the Publicans whom ye ſo much deſpiſe, are liker to the firſt; for*) Verily I ſay unto you, That the Publicans and Harlots (*hearing John ſaying, Repent, for the Kingdom*

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Kingdom of Heaven is at hand; and repenting), go into the Kingdom of God before you; (*who are so far from going before them, in obedience to this Command of God by John, that you despise it.*)

n 32. For [n] John came to you (*to instruct you*) in the way of Righteousness, and ye believed him not, but the Publicans and the Harlots believed him: And ye, when ye had seen (*them do*) it, repented not afterward, that ye (*also*) might believe him.

33. Hear another Parable (*resembling God's kind Dealings with you, and your evil Returns*
o *to him:*) [o] There was a certain Housholder, which planted a Vineyard, and hedged it round about, and digged a Wine-press in it, and built a Tower (*in it,*) and let it out to Husband-men, and went into a far Country.

34. And when the time of the Fruit drew near, he sent (*successively*) his Servants to the Husband-men, that they might receive the Fruits of it.

35. And the Husband-men took his Servants, and beat one, and killed another, and stoned another, (*as you have dealt with the Prophets*, Matth. 5. 12.)

36. Again, he sent other Servants more than the first, and they did to them likewise, (*in this also resembling you; for which of the Prophets did not your Fathers persecute?* Acts 7. 52.)

37. But last of all, he sent to them his (*only*) Son, saying, (*perhaps*) they will reverence my Son.

38. But when the Husband-men saw the Son, they said among themselves, This is the Heir, come let us kill him, and let us seize on his Inheritance.

39. And (*accordingly*) they caught him, and cast him out of the Vineyard, and slew him, (*as you will do*, chap. 20. 18.)

40. When the Lord therefore of the Vineyard cometh, what (*think you*) will he do to those Husband-men?

41. [p] They say to him, he will miserably p
destroy those wicked Men, and will let out his Vineyard to other Husband-men, who shall render him the Fruits (*of it*) in their Seasons.

42. Jesus saith to them, Did you never read in the Scriptures (*those words recorded*, Psal. 118. 22,) The Stone which the Builders rejected, the same is become the Head of the Corner? This is the Lord's doing, and it is marvellous in our Eyes: (*Now you are those Builders, and I whom you reject, am that chief Corner-stone.*)

43. [q] Therefore say I to you, The King- q
dom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.

44. And whosoever shall [r] fall on (*or stumble at*) this Stone, (*or thro' Ignorance, or the Prejudices he hath received from you, shall continue in his Unbelief,*) shall be broken (*by it;*) but on whomsoever it shall fall (*in vengeance, as it will heavily upon you,*) it will grind him to Powder. r

45. And when the Chief Priests and Pharisees had heard his Parables, they perceived (*at the last*) that he spake of (*what should befal*) them.

46. But when they sought to lay hands on him, they feared the Multitude, because they took him for a Prophet; (*and this at present restrained them from so doing.*)

Annotations on Chap. XXI.

a Ver. 2 Πορεύεσθε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν *Go to the Village over against you.*] This could not be *Jerusalem* that was against Christ, and his *Apostles*, as some gloss the words; that being not a Village, but a City; but, as the (a) *Arabian Geographer* informs us, it was *a little Village two Miles distant from the Mount of Olives towards the South.* See *Bochart. Hieroz. l.* 2. *c.* 17. *col.* 210.

b Ibid. Εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς, *Ye shall find an Ass bound.*] Seeing all the other *Evangelists* testifie, that the Colt was bound, the words of St. *Matthew* must be filled up thus, *And a Colt bound with her.*

Note also, that the other *Evangelists* make mention only of the Colt, because our *Saviour* sat upon him only. See Note on *v.* 7. Note also here, a wonderful instance of *Christ's* prescience in the minutest Matters, *viz.* 1. You shall find a Colt, 2. On which no Man ever sat, 3. Bound with his Mother, 4. In *Bivio*, 5. As you enter into the Village; 6. The Owners of which shall at first seem unwilling that you shall unbind him; 7. But when they hear the Lord hath need of him, they will let him go.

Ver. 4. *All this was done,* ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου. *that it might be fulfilled, which was spoken by the Prophet, — meek and sitting,* ἐπὶ ὄνον, καὶ πῶλον, *upon an Ass, and upon a Colt, the Foal of an Ass;*] John 12. 15. *sitting* ἐπὶ πῶλον ὄνου, *upon the Foal of an Ass*, which makes it reasonable to conceive, that καὶ here signifies, *id est*, as *Vau* oft does. See Note on *Colos.* 1. 2. Moreover, here note, (1.) That the *ancient Jews* refer this place of *Zachary* 9. 9. to the *Messias.* So *Midras Coheleth*, in *Eccl.* 1. 9. *Such as our first Redeemer was*, (i. e. *Moses,*) *such*

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(a) Clim. 3ar.;

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ſuch ſhall be the laſt, (the *Meſſiah*;) *the firſt ſet his Wife and Children upon an Aſs*, Exod. 4. 20. *And ſo ſhall it be with the laſt, of whom it is ſaid*, Zachary 9. 9. *He is poor, and ſitting upon an Aſs.* *Nachmonides* in *Midras*, upon *Gen.* 49. ſaith, *The Meſſias is he of whom it is ſaid, He is poor, and ſitting upon an Aſs.* This was a thing ſo well known, that they in the (b) *Talmud* introduce *Sapores*, King of the *Perſians*, ſpeaking thus to the *Jews*, *You ſay, that your Meſſias ſhall come upon an Aſs, I will ſend him an Horſe.* See more to this purpoſe in *Bochart. Hieroz. l.* 2. *c.* 17. *col.* 213, 214. Note alſo hence from (c) St. *Chryſoſtom*, an Argument, that our *Jeſus* was their true *Meſſiah*; they being not able to ſhew any other that came thus to them. See *Examen Milii* here.

d Ver. 6, 7. *They brought the Aſs and the Colt*, καὶ ἐπεκάθισε ἐπάνω αὐτῶν, *and ſet him upon them*,] ἐπ' αὐτῶν, *upon him*, Mark 11. 7. ἐπὶ τὸ πῶλον, *upon the Colt*, Luke 19. 35. it ſeeming not probable to moſt Interpreters, that in ſo ſhort a Journey *Chriſt* ſhould ride upon them both; and three *Evangeliſts* mentioning only one, it ſeems neceſſary here, to admit of the Figure called *Enallage numeri*, frequent in other places; ſo the Ark reſted *upon the Mountains of Ararat*, Gen. 8. 3. *i. e.* upon one of them; *the Cities in which Lot dwelt.* Gen. 19. 29. *i. e.* in one of which. See *Gen.* 23. 6. *Joſ.* 7. 1. *Matth.* 27. 44. *Luke* 23. 39. *John* 12. 14. St. *Matthew* ſeems to add both, either in compliance with the words of the *Prophet*, or becauſe he ſat upon the Colt, the Aſs going along with him, tho' *Theophylact* ſaith they ſat him, ἐπάνω τῶν ἱματίων, *upon the Garments.*

e Ver. 8. *And a very great Multitude*, ὄχλος πολὺς ἔστρωσαν τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ, *Strewed their Garments in the way, others cut down Branches.*] Here obſerve, that this ſtrowing of Cloaths, Flowers and Branches in the way, were Ceremonies uſed toward great Men, and eſpecially to *Kings* and *Emperors*: Thus ſaith (d) *Herodotus*, They went before *Xerxes*, paſſing over the *Helleſpont*, μυρσίνησι στορέσσες τὴν ὁδὸν, *ſtrowing the way with Myrtle Branches*: Thus when *Cato* left his Soldiers to return to *Rome*, ἐστόλιζον τὰ ἱμάτια τοῖσι ὤμοισι ἢ βαστάζοι, *they laid their Garments in the way*; which, ſaith, (e) *Plutarch*, *was an honour then done only* τοῖς αὐτοκράτορσιν ὀλίγοις. *to few Emperours.* And when the *Captains* proclaimed *Jehu* King, *they put their Garments under him*, 2 Kings 9. 13. This therefore the People do now to *Jeſus*, as being to proclaim him the King *Meſſiah.* (2) Obſerve, That at the Feaſt of Tabernacles, it was the Cuſtom of the *Jews*, not only to ſing *Hoſannas* with the greateſt Joy, but alſo to carry Branches in their Hands, deſiring, as the *Jews* ſtill wiſh to do at this Feaſt, that they may thus rejoice at the coming of their *Meſſiah*; whence, owning *Jeſus* for the Perſon, they uſe the *Hoſannas*, and the Rites obſerved at that Feaſt, wiſhing Proſperity to him and his Kingdom, from him that dwelleth ἐν τοῖς ὑψίστοις, *in the higheſt Heavens*, Luke 19. 38.

Ver. 12. *And Jeſus went into the Temple of* f
God, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας, καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, &c. *and caſt out all thoſe that bought and ſold in the Temple, and overthrew the Tables of the Money-changers*, &c.] *Chriſt* ſeems not here abſolutely to forbid this Permutation; it being almoſt neceſſary for them who lived far from *Jeruſalem*, to bring up Money to purchaſe Sacrifices and Oblations there, rather than to bring them ſo long a Journey, and ſuitable in equity to the Law concerning *Tythes*, Deut. 14. 24, 25, 26. But he condemns the Avarice of the *Prieſts*, who, when theſe things were bought before in the *Shambles* and Markets of *Jeruſalem*, had for their ſordid Gain, now brought this Merchandize into the Houſe of God; and that this was done in honour of that ſacred Place, is evident from the words following, *Mark* 11. 16. See the Note there. The Money-changers ſat there not only about the payment of the *Half Shekel* to the Sanctuary, but chiefly for the Return of Money from remote Places; (this Payment being made even by the *Jews* in their ſeveral Diſperſions,) that ſo they who came to *Jeruſalem* to worſhip, paying it to Merchants at home, might have it ſafe from Thieves, and from the trouble of Carriage, at *Jeruſalem.*

Ver. 13. *And ſaith unto them, It is written,* g
My Houſe ſhall be called, οἶκος προσευχῆς, *a Houſe of Prayer*, (to all Nations, *Mark* 11. 17.) *and ye have made it a Den of Thieves.*] God ſaid by the *Prophet*, *My Houſe ſhall be called an Houſe of Prayer for all People*, Iſa. 56. 7. So *Iſa.* 60. 7. *i. e.* an Houſe dedicated to my Worſhip; of which, Prayer was eſteemed an eminent Part, as is evident from *Solomon*'s Prayer at the Dedication of the *Temple*; which ſuppoſes, God's People ſhould continually pray in, or towards that Houſe; and that they did ſo at the time of offering Incenſe, we read *Luke* 1. 10. Thither alſo went the *Phariſee* and the *Publican* to pray, *Luke* 18. 10. Thither alſo went the *Heathen Proſelytes* of the Gate, and therefore had a Court ſtiled, *The Court of the Gentiles*, and this made it *an Houſe of Prayer for all Nations*: But you, ſaith *Chriſt*, by turning it into a place of unjuſt

(b) Sanhed. c. 11. f. 98.
(c) Ἐρώτησον τοίνυν τὸν Ἰουδαῖον τοῦτον Βασιλεύς ἐρχόμενος ἐπὶ ὄνου ἦλθεν εἰς Ἱερουσαλήμ, ἀλλ' ἐπὶ ἂν ἔχοιεν εἶπεν ἀλλ' ἢ τοῦτον μόνον.
(d) L. 7. c. 56. (e) In Cat. Min. p. 764.

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just Gain, *i. e.* of Gain got by Exactions tending to the loss and damage of the People, have given just occasion to apply to you those words of *Jeremy*, Chap. 7. 11. *My House is become a Den of Robbers in your Eyes*; you making a Gain of that Service, which you ought freely to attend upon, having your Tythes from them, and a share of their Offerings for that very end. See Additions N° 33. (33)

h Ver. 15, 16. *Have you never read, that out of the Mouths of Babes and Sucklings I have ordained Praise?*] I do not see reason to say, *Christ* cites these words as a Prediction of the things here done to him; but only to say, what was there said, might well be accommodated to this Action; for, if when that young Stripling *David*, whose Son according to the Flesh, I am, and who was an eminent Type of me, conquered *Goliah*, that great Enemy of God's People; all the Women, probably attended with their *Children*, came out of their Cities, dancing and singing Praise to God, 1 *Sam.* 18. 6. is it not reasonable, that the Multitudes should sing *Hosanna* to *the Son of David*, coming to vanquish the *Devil*, that great Enemy of his Church? And now that God *hath raised up an Horn of Salvation for them in the House of his Servant David, to deliver them from their Enemies, and from the Hands of all that hate them*, Luke 1. 68, 74. that they should sing *Glory to God in the Highest*, and wish Prosperity to the Kingdom he is now erecting.

i Ver. 21. Ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, *If ye have Faith, and doubt not*, — κἂν τῷ ὄρει τούτῳ εἴπητε, *if ye shall say to this Mountain, Be thou removed, and be thou cast into the Sea, it shall be done.*] That μὴ διακριθῆτε signifies *not to discriminate*, or put a difference; See Note on *Rom.* 14. 23. And so here it may import, If you have such a Faith as puts no difference between things you can and things you cannot do, but makes you fully persuaded, you can do any thing which tends to the Glory of God, and is requisite for the Promotion of the *Christian* Faith, you shall be able to perform the most difficult things; for that is the meaning of that Phrase, *to root up Mountains:* It being said by the *Jews* of their *Doctors*, which were able to solve the most difficult Questions, such a one is *a rooter up of Mountains.* See Note on 1 *Cor.* 13. 2. Tho' therefore *Nyssen*, saith that *Gregory* of *Neocæsaria*; and *Jerom*, that *Hilarion* removed Mountains; yet I prefer the Allegorical Exposition, especially considering, that what is here a Mountain, is *Luke* 17. 6. *a Sycamore Tree*

Note also, That these words must be restrained to the Age of *Miracles*, and to the Persons to whom they were spoken, the *Apostles* and first Propagators of the Gospel; it being certain from Experience, that this is no ordinary and perpetual Gift of *Christians:* And that the thing here promised, was extraordinary, appears from the Faith required to it, called by St. *Mark*, *The Faith of God*; i. e. either the greatest and most excellent Faith, as πόλις μεγάλη τῷ Θεῷ, *is a very great City*, Jon. 3. 3. and ἀστεῖος τῷ Θεῷ, *a very comely person*, Acts 7. 20. So *Wrestlings of God*, Gen. 30. 8. *Mountains of God*, Psal. 36. 7. *Cedars of God*, Psal. 80. 11. Or else Faith, that doth certainly persuade us of God's extraordinary Assistance: And that this respects the *Apostles*, is evident, because *Christ* elsewhere speaks this to them, on the account of that defect of Faith which made them fail in casting out a Devil, *Matth.* 17. 19, 20.

Ver. 23. Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *By what Authority dost thou these things, and who gave thee that Authority?*] This the *Chief Priests* and *Rulers* ask, because the ordinary Authority of teaching in the *Temple*, was to be derived from them, of teaching elsewhere from their *Doctors.* But yet it was a vain Question, after they had seen his Miracles, and knew he claimed a Commission from God, and had told them that *the Works he had done in his Father's Name bore Witness of him*, John 5. 36. k

Ver. 25. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; *The Baptism of John whence was it, from Heaven or from Men?*] From Heaven, *i. e.* from God; for Heaven here is not opposed to Earth, but to Men. So *to sin against Heaven*, Luke 15. 18, 21. is to *sin against God.* See the Note there. *John* was a Voice crying in the Wilderness, *prepare ye the way of the Lord*, Matth. 3. 3. He baptized with the *Baptism* of Repentance, saying to the People, that they should believe in him that was to come after him, *that is, in Christ Jesus*, Acts 19. 4. He came to give Testimony to *Christ*, John 1. 7. 15. declaring that he was *the Lamb of God, that took away the Sins of the World*, v. 29. whence it is evident that the *Chief Priests* and *Pharisees* could not own the Baptism of *John* to be from Heaven, but they must also own *Christ* to be the Son of God, and him concerning whom God had testified by a Voice from Heaven, and by the Descent of the *Holy Ghost* upon him, that he was *the beloved Son in whom he was well pleased*; whence these great *Doctors* chose rather to pretend Ignorance, than to confess that truth which would condemn them. And whereas it is added, *ver.* 26. that all held *John* ὡς προφήτην, *as a Prophet*, this ὡς, doth not import Similitude, but that he was truly so; as when 'tis said, *we have seen his Glory*, ὡς μονογενοῦς, *as of the only begotten of the Father*, John 1. 14. ὡς ἐξουσίαν ἔχων, *as having Authority*, Mat. 7. 29. See Note on *Rom.* 9. 32. hence *he is said to be a Prophet*, Luke 20. 6. l

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and ὄντως προφήτης, *truly a Prophet*, Mark 11. 32.

m Ver. 28, 31. *A Man had two Sons.*] By the firſt of theſe two Sons, all the Interpreters I have read, underſtand the *Publicans*, by the ſecond, the *Scribes* and *Phariſees*; becauſe Chriſt, in the cloſe of this *Parable*, ver. 32. ſeems ſo to interpret it. But yet it ſeems to me a probable Conjecture, that by the firſt Son, we may underſtand the *Gentiles* repreſented by the *Prodigal Son*, Luke 15. For it hath been noted on *ver.* 1, 2. of that Chapter, that *Publicans* by the *Jews* were ranked with the *Heathens*, and that the *Heathens* were repreſented by the *Jews* as πόρνας *Harlots*, and *born of Harlots*. See the Note on *John* 8. 41. And when *Chriſt* came among them, or they came to him, he found them ſtill more ready to believe in him, than the *Jews*, and more eſpecially than the *Scribes* and *Phariſees*; he not finding ſuch Faith in *Iſrael* as in the *Centurion*, Matth. 8. 10, 11. and in the *Syrophœnician* Woman, *Mark* 7. 29. See *Chap.* 14. 34, 35, 36. *John* 12. 20, 23, 24. So the import of it may be this; You *Jews* who ſtile your ſelves the Sons of God, and you *Scribes* and *Phariſees* who pretend to ſo much Religion, and ſo great Zeal for God, and to be Guides to others in the way of Life, are not only more alien from it, when taught you by me and my Fore-runner, than the *Publicans* and *Harlots*, but than thoſe *Gentiles* are, whom you repreſent as ſuch. See Additions N° 34.

(34) n Ver. 32. *For John came to you in the way of Righteouſneſs, and ye believed him not*, &c.] So ſaith (f) *Joſephus*, that the *Baptiſt* came to teach them Virtue, and to come to his *Baptiſm*, exerciſing τὰ πρὸς ἀλλήλους δικαιοσύνην καὶ πρὸς τὸν Θεὸν ὁσιότητα. *Righteouſneſs towards one another, and Piety towards God.* It follows, but the *Publicans* and *Harlots believed on him, and you afterwards repented not that ye might believe*, &c. *Chriſt* here ſaith, that the *Publicans and Harlots*, προάγουσιν, *go before you into the Kingdom of God*, ver. 31. not that the *Scribes* and *Elders* of the People of the *Jews* followed after them; for thoſe *Scribes* and *Phariſees received not the Baptiſm of John*, Luke 7. 39. but that by their Example they ſhewed them the way they ought to follow. Now from this Parable note,

1*ſt*, That the *Scribes* and *Phariſees*, and other *Jews* might, and ought to have been moved by the Admonitions of the *Baptiſt*, and the Example of the *Publicans*, to Repentance and Faith; for why elſe doth *Chriſt* here blame them, that they were not prevailed on by theſe means to believe, and repent?

2*dly*, That therefore an internal, irreſiſtible Force, or Power cannot be neceſſary to produce this Repentance, and this Faith. For if the *Publicans* and *Harlots* were thus moved to repent, what wonder is it that they went before the *Scribes* and *Phariſees*, who having no ſuch powerful Impulſe, were left under an impoſſibility of repenting? Why is it that 'tis repreſented as their Crime, that they did not repent at the preaching of *John*, or follow the Example of the *Publicans*, ſince the Event ſhews, that no ſuch irreſiſtible Motive to Repentance, was contained either in the *Baptiſt*'s Preaching, or in their Example?

Ver. 33. *There was a certain Houſholder*, o &c.] For explication of this Parable obſerve that in it is repreſented,

1*ſt*, The Favour and Providence of God towards the *Jewiſh Church* and Nation, as being *the Vineyard he himſelf had planted*, and had watered with his heavenly Dew, the Waters of Life, *i. e.* the Doctrine of the *Law* and the *Prophets*; he alſo had incloſed it and hedged about it, not only by his Care and Providence, but by his Covenant of *Circumciſion*, and his Preſence with them, and his owning them for his own People above all the Nations of the Earth. Note,

2*dly*, That the *Husbandmen* to whom this Vineyard was let out were the *Prieſts* and *Levites*, *Doctors* and *Rulers* of that *Church* and People; who are here repreſented not only as wanting in their Duty, which was to make this Vineyard fruitful, and to prepare it to receive his *Prophets*, and *Meſſengers* with due *Reverence*, and eſpecially to receive his Son and their *Meſſiah* with Faith, Reverence, and Obedience; but even conſulted with, and ſpurred on the People to offer the moſt vile Affronts unto them, and even to deſtroy his Son and their *Saviour*; for tho' *Chriſt* ſpake this *Parable* to the People, *Luke* 20. 9. the *Prieſts*, and *Phariſees* perceived that *he ſpake of them*, v. 45. when therefore it is here ſaid, *they will reverence my Son*, ver. 37. theſe words, as *Theophylact* notes, *Chriſt* ſpake, not being ignorant what really they would do, ἀλλὰ τὸ ὀφεῖλον παραχθῆναι καὶ τὸ εἰκὸς λέγων, *but ſhewing what was fitting to be done*, and they ought to have done; and therefore, *Luke* 20. 13. the Phraſe is varied thus, ἴσως *perhaps they will reverence my Son when they ſee him.*

3*dly*, That this Deportment of the *Huſbandmen*, and of the People, led and excited by them to this Murther of his Son, and Treatment of his *Prophets*, would render them obnoxious to the heavieſt of Divine Judgments.

Ver. 41.

(f) Antiq. l. 18. c. 7. p. 626. G.

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p Ver. 41. *They say unto him, he will miserably destroy those wicked Men:* How this is to be reconciled with St. *Luke*, see *Luke* 20. 16.

q Ver. 43. Ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ διὰ τοῦτο, for this thing, *i. e.* the Builders refusing this Stone, *the Kingdom of God shall be taken from you*, &c.] Hence it is evident that God deserted the *Jewish Church*, and let this Stone so fall upon them, as to grind them to Powder, because of their rejecting the *Messiah*: The Evidence that this affords to the Truth of the Christian Faith, see in the Preface to the Gospels.

Ver. 44. *And he that falleth on this Stone* r
shall be broken, &c.] *i. e.* He that stumbles on this Stone, whilst he is here on Earth, being offended at his Doctrine, Life or Death, shall be broken by his fall upon it, as is the Person stoned, by the sharp Stone he falls upon; but he on whom this Stone shall fall, when he is elevated to his Throne of Glory, shall be more violently shattered by it; as is the Person stoned by the great Stone, as big as two Men can lift, thrown down violently upon his Breast.

CHAP. XXII.

1. AND Jesus answered *(with relation to them)* and spake to them again by Parables, and said,

a 2. The *(Doctrine of the)* [a] Kingdom of Heaven *(preached to this Nation)* is like *(to find a Success answerable)* unto *(that of)* a certain King, who made a Marriage for his Son.

3. And sent forth his Servants to call them who were *(to be)* bidden to the Wedding, (viz. *the Apostles, and the Seventy sent to the lost Sheep of the House of Israel*, Matth. 10. 6. Luke 10. 1.) and *(being thus lovingly invited)* they would not come.

4. *(Wherefore)* Again he sent forth other Servants, (viz. *the Apostles, and the hundred and eight on whom the Holy Ghost fell,)* saying, tell them that were bidden, behold I have prepared my Dinner, my Oxen and Fatlings are killed, and all things are ready, come *(I pray you)* to the Marriage *(Feast.)*

5. But they made light of it, (i. e. *the Invitation,)* and went their way, one to his Farm, another to his Merchandise.

6. And the remnant *(of them)* took his Servants, and entreated them spitefully, and slew *(some of)* them.

7. But when the King heard thereof, he
b was wroth, and he [b] sent forth his Armies, and destroyed those Murtherers, and burnt up their City, *(and so will this spiritual King deal with those of this Nation who not only refuse his invitation to partake of the Blessings of the Gospel, but also kill his Messengers; He by the Roman Army will destroy them, and their capital City.)*

8. Then saith he to his Servants, the Wedding *(Feast,)* is ready, but they who were bid-
e den were not [c] worthy, *(and therefore shall not taste of this Feast.)*

d 9. Go ye therefore into the [d] Highways, *(to the Dispersion of the Jews, and to the Gentiles,)* and as many as ye shall find, bid to the Marriage.

10. So these Servants went out into the Highways, and gathered together all, as many as they found, both bad and good, and the Wedding was furnished with Guests.

11. And when the King came in to see the Guests, he saw there a [e] Man which had not e
on a Wedding Garment, (i. e. *a Faith, and Conversation answerable to the Design of the Gospel.)*

12. And he saith to him, Friend, how camest thou in hither, not having a Wedding Garment, and he was *(as one)* speechless.

13. Then said the King to the Servants, bind him Hand and Foot, and take him away, and cast him into utter Darkness, there shall be weeping and gnashing of Teeth, *(so shall it be with the Jews, the Children of the Kingdom*, Matth. 8. 12. Luke 13. 28.)

14. For [ee] many *(of the Jews)* are called ee
(by) but few *(of them)* are chosen, (i. e. *Believers of the Gospel*, See Note on 1 *Pet.* 2. 9.)

15. Then went the Pharisees *(perceiving that this Parable was designed against them,)* and took counsel how they might entangle him in his Talk.

16. And *(Accordingly)* they sent unto him their Disciples with the [f] Herodians, saying, f
(with insidious flattery,) Master, we know that thou art true, and teachest the way of God in Truth, neither carest thou for any Man *('s person,)* for thou regardest not the Person of Men.

17. Tell us therefore, what thinkest thou *(in this Case?)* Is it [g] lawful to give Tribute g
to Cæsar, or not? *(that if he had said no, they might represent him as an Enemy to Cæsar; if yea, as no Friend to their Nation.)*

18. But Jesus perceived their Wickedness, (i. e. *their evil Design,)* and said *(to them,)* why tempt ye me, ye Hypocrites, *(endeavouring to ensnare me under pretence of reverence to me)?*

19. Shew me the Tribute Money, and they brought to him a *(Roman)* Penny:

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20. And he ſaith to them, Whoſe is this Image and Superſcription *(that this Money bears?)*

21. They ſay to him *(it is)* Cæſar's, then ſaith he to them, *(this being an Evidence that Cæſar's Government hath obtained among you,)* render therefore to Cæſar the things that are Cæſar's, and to God the things that are God's; (i. e. *the Tribute due to his Temple.)*

22. When they had heard thoſe words, they marvelled *(at his Wiſdom,)* and left him, and went their way.

h 23. The ſame day came to him the [h] Sadducees, who ſay that there is no Reſurrection *(of the Body,)* and asked him;

24. Saying, Maſter, Moſes ſaid, If a Man die having no Children, his Brother ſhall marry his Wife, and raiſe up Seed unto his Brother:

25. Now there were with us ſeven Brethren, and the firſt when he had married a Wife, deceaſed, and having no Iſſue, left his Wife to his Brother.

26. Likewiſe the ſecond alſo, and the third, *(and ſo on)* to the ſeventh.

27. And laſt of all the Woman died alſo;

28. Therefore in the Reſurrection, whoſe Wife ſhall ſhe be of the ſeven, for they all had her?

29. Jeſus anſwered and ſaid unto them, ye do err, not knowing the Scriptures, *(declaring that there ſhall be a Reſurrection)* nor the Power of God *(enabling him to effect it.)*

30. *(And as for your Argument againſt it, it is grounded on a falſe Suppoſition,)* for in

i the [i] Reſurrection they neither marry, nor are given in Marriage, but are as the Angels of God in Heaven, *(in that they cannot die,* Luke 20. 36. *and ſo can need no Reparation by new Births.)*

k 31. But as touching the [k] Reſurrection of the dead, *(this, I ſay, is denied by you, becauſe ye know not the Scriptures; for)* have ye not read that which was ſpoken to you by God, ſaying,

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob, *(and ſo I own them ſtill as my Sons and Children? now)* God is not the God of *(them who are to continue in the ſtate of)* the dead, but of the living, *(his Children being Sons of the Reſurrection,* Luke 20. 36.)

33. And when the Multitude heard this, they were aſtoniſhed at his Doctrine.

34. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35. Then one of them, which was a Lawyer, (i. e. *an Interpreter of the Law,)* l [l] asked him a Queſtion, tempting him, (i. e. *making a trial of his Skill,)* and ſaying,

36. Maſter, which is the great Commandment in the Law?

37. Jeſus ſaid to him, thou ſhalt [m] love m the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; (i. e. *above and before all other things, affecting them only with Relation and Subordination to God.)*

38. This is the firſt, and great Commandment.

39. And the ſecond is like to it *(viz.)* n [n] thou ſhalt love thy Neighbour as thy ſelf.

40. On theſe two Commandments [o] hang o all the Law and the Prophets *(theſe being an Abridgment of what is contained in them both.)*

41. While the Phariſees were *(thus)* gathered together, Jeſus asked them;

42. Saying, What think you of Chriſt, whoſe Son is he? they ſay to him, *(he is)* the Son of David.

43. He ſaith unto them, how then doth David in *(the prophetical Afflatus of the)* Spirit call him Lord, ſaying,

44. The Lord ſaid to my Lord, ſit thou on my right Hand, till I make thine Enemies thy Footſtool.

45. If David then call him Lord, how is he his Son?

46. And no [p] Man was able to anſwer him p a word *(to that Enquiry,)* neither durſt any Man from that Day forth ask him any more Queſtions.

Annotations on Chap. XXII.

a Ver. 2. *THE Kingdom of Heaven is likened* ἀνθρώπῳ βασιλεῖ ὃς ἐποίησε γάμους, *to a King who made a Marriage for his Son.*] That γάμος ſignifies a Marriage Feaſt we learn from (a) *Phavorinus*, and others on thoſe words of *Homer*, Od. α. v. 225. εἰλαπίνη ἠὲ γάμῳ· See Dr. *Hammond* on *Mat.* 9. e. And becauſe theſe Feaſts continued ſometimes a Week, or more, as we learn from thoſe words of *Laban* to *Jacob*, Gen. 29. 27. *fulfil her Week*, i. e. keep a ſeven days Feaſt for her Marriage; and from *Sampſon*, who at his Marriage ἐποίησε πότον ἡμέρας ἑπτὰ, *made a Feaſt ſeven days, for ſo uſed the young Men to do*, Judg. 14. 10. therefore the word is γάμους in the Plural, there being not many *Marriages*

(a) Ὁμοίως δὲ τὸ ἔργον μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ.

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Marriages, but many Wedding Feasts at *Marriage*. This sense of the word is evident from *ver.* 4. *my Oxen and Fatlings are killed, come,* εἰς γάμους, *to the Marriage Feast*. The King here represents God the *Father*, the Son the Lord Jesus Christ, described often as the *Spouse* of his Church, *Matth.* 9. 15.—25. 1. *John* 3. 29. 2 *Cor.* 11. 2. *Apoc.* 19. 7. the Servants sent to call them that were bidden, *i. e.* the *Jews*, invited by the *Baptist*, and our Lord calling them to Repentance, because *the Kingdom of God was at hand*, might be the *Apostles*, and the *Seventy Disciples* sent at first only *to the lost Sheep of the House of Israel*, Matth. 10. 5, 6. Luke 9. 2. — 10. 1. The Servants sent again after the Fatlings were killed, were the same *Apostles* and other spiritual Persons, sent after our Lord's Resurrection with a new Commission, to be *Christ*'s Witnesses in *Jerusalem, and throughout all Judea*, Acts 1. 8. for the words Son, and the Kingdom of Heaven represented by this Parable, will not permit us to say these Servants were the *Prophets* sent before to the *Jews*.

(35) See Additions N° 35.

b Ver. 7. *The King was wroth,* ὠργίσθη ὁ βασιλεὺς καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε, *And sending his Armies destroyed those Murtherers, and burnt up their City*;] *i. e.* Upon their refusal, he decreed to send the *Romans* to destroy the *Jews*, and burn their *Temple*, and their *City*; which they so fully performed as to destroy, during those Wars, saith *Josephus*, *eleven hundred thousand Jews*, to burn their *Temple*, consume, and so lay wast their City, as that all Men conceived, saith *Josephus*, *it never could be built again*.

c Ver. 8. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, *But they that were called were not worthy*;] They were not well disposed to receive the Gospel, not willing to repent, and believe, and entertain the Preachers of it kindly, which is the Indication *Christ* gives his *Apostles* who were ἄξιοι *worthy*, Matth. 10. 11, 13, 14. they were ἀμελήσαντες *Despisers* of this spiritual Banquet, out of Love to their secular Interests; here *ver.* 5. they loved other things more than *Christ*, and the Blessings of his Kingdom; which he that doth, saith *Christ*, οὐκ ἔστι μου ἄξιος, *is not worthy of me*, because he will not take up his Cross and follow me, *Matth.* 10. 37, 38.

d Ver. 9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, *Go therefore into the Highways*, &c.] *i. e.* to those of the *Dispersion*; for after they had begun at *Jerusalem*, and preached through *Judea*, they also were to preach the Gospel to the other *Jews* the Seed of *Abraham*; this Salvation being to be tendred to the *Jews first*, *and also to the Gentile*, Rom. 1. 16. — 2. 10. Hence *Paul* saith thus to the *Jews* of *Antioch*, *It was necessary the Gospel should be first preached to you*, Acts 13. 45, 46. — 18. 6. — 28. 28. and afterwards τοῖς ἔξω *to those who were without the Covenant made to Abraham*.

Ver. 11. Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, *He saw there a Man not cloathed with a Wedding Garment*.] *Faith* alone cannot be here the Wedding Garment, since to receive the Invitation, and to come to the Wedding Supper, must import believing. By the Man therefore who had not on this Garment, I conjecture we are to understand the *false Brethren* of the *Jewish* Nation, who preached *Christ not sincerely, but out of contention*, Phil. 1. 15. contending for the necessity of Circumcision, and of the Observation of the Law of *Moses* to Justification, and who by this *subverted the Souls* of others, Acts 15. 1, 24. made *Christ to die in vain*, Gal. 2. 21. *Christians to fall from Grace*, Gal. 5. 14. and the *Apostles to labour in vain* among the *Gentiles*, Gal. 4. 11. and of whom the *Apostle* saith, *their end shall be according to their Works*, 2 Cor. 11. 15. That this Man must represent the *Jews* is evident, (1.) Because he is *cast out into utter Darkness, where is weeping and gnashing of Teeth*, which *Christ* applies to the *Jews* the Sons of the Kingdom, *Matth.* 8. 12. *Luke* 13. 28. whilst the *Gentiles* are said to come to this Supper. (2.) Because the reason assigned of this Punishment is this, that *many are called, but few are chosen*, ver. 14. for that this belongs peculiarly to the *Jews*, see Note on *Chap.* 20. 16. (3.) *Christ* had said in the former Chapter, that *the Kingdom of God should be taken from them*; and here proceeding to discourse of the same thing, as appears from the connective Particle, *v.* 1. of this *Chapter*, he shews how worthy the *Jews* would be of this Punishment, as being either wholly refractory to God, calling them by his Son to the Participation of these Blessings, or coming to them without due Preparations, as the *false Apostles*, and *deceitful Workers* did, or else by casting off that Wedding Garment they had once put on, as did those *Jews* whose *Charity waxed cold*, Matth. 24. 10, 11, 12. and who being *scandalized* fell off from the *Christian* Faith: It remains then that these Backsliders, or these *false Apostles* must be the Persons represented by the Man *not having on his Wedding Garment*.

See Additions N° 36. (36)

ee Ver. 14. *Many are called, but few are chosen*.] This Parable, saith *Theophylact*, respects the *Jews* who were called, but not elected, ὡς μὴ ἀκούσαντες, *as not hearkning to God's Call*; whence he infers, that τὸ μὲ Θεοῦ καλεῖν τὸ ἡμᾶς ἐκλεκτοὺς γίνεσθαι ἢ μὴ ἡμέτερόν ἐστι, *our calling is of God, but that we are elect, or not, is from our selves*.

f Ver. 16. Μετὰ Ἡρῳδιανῶν, *With the Herodians*.] Here *Jerom* notes that some of the *Latins* ridiculously thought, they were called

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Herodians, who thought *Herod* was the *Chriſt*,
(37) See Additions N° 37. and ſure this Opinion muſt ſeem ridiculous to them who conſider, that *Herod* was an Alien, not a *Jew* of the Seed of *Abraham*, or of the Root of *David*, and was dead before *Chriſt*'s return out of *Egypt*; whereas all thought that *Chriſt* was to be found, not among the dead, but the living, and many that he ſhould never die, *John* 12. 34. See the Note on *Matth.* 16. 6.

g Ver. 17. Ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; *Is it lawful to give Tribute to Cæſar, or not?* &c.] Here note,

1*ſt*, That tho' the Queſtion be only propoſed thus, ἔξεστι; *Is it lawful to give Tribute to Cæſar, or not?* Yet the Deciſion in the affirmative, that it was lawful to pay it to *Cæſar*, was plainly a Deciſion of the right of *Cæſar* to receive, and therefore to demand it, as being to them the Miniſter of God. (1) Becauſe St. *Paul* hath plainly told us, that *therefore pay we Tribute* to him to whom we lawfully do pay it, *becauſe he is the higher Power*, and the *Miniſter of God*, Rom. 13. 6. And alſo *becauſe it is his due*; for ſo it follows, *render therefore to all* τὰς ὀφειλὰς *their dues, Tribute to whom Tribute is due*; and this is ſtill more evident from thoſe words of *Chriſt*, *render to Cæſar the things which are Cæſar's, and to God the things which are God's*; where *Chriſt* ſeems to me, even to ſtrike at the Root of that corrupt Opinion of the *Gaulonites*, and *Zealots*, *that they being God's People, were not to own any other as their Lord*, by this diſtinction betwixt things belonging to *Cæſar*, viz. Tribute, and things belonging to God, *viz. the Shekel of the Sanctuary*; but to omit this, either *Chriſt*, when he ſaid, render to *Cæſar* the things which are *Cæſar*'s, ſpake to the purpoſe, and by way of Anſwer to the Queſtion propoſed, or he did not; to ſay he did not, is in effect to ſay, he ſpake impertinently, which I hope no *Chriſtian* will affirm: If he ſpake to the purpoſe of the Queſtion, ſeeing he ſaid, upon their owning the Tribute Money to bear *Cæſar*'s Image, by way of Inference, Ἀπόδοτε οὖν, *Render therefore to Cæſar the things which are Cæſar*'s, he as plainly intimates the Tribute Money did of right belong to *Cæſar*, as by ſaying *render to God the things that are God's*, that what he ſtiled the things of God, did of right belong to God. For thoſe *Jews* who held that Tribute was not to be paid to *Cæſar*, did ſo, becauſe they apprehended it unlawful to own any other, as their Lord, and Governor, but God, or one of their own Nation whom he had appointed to rule over them. See the Note on 1 *Pet.* 2. 16.

I therefore cannot think with *Grotius*, that *Chriſt* here leaves the matter of right undecided; or with Mr. *Cl.* that he doth not by his Anſwer own that Tribute was rightly demanded by *Cæſar*, ſeeing *Chriſt* could not then have ſaid by way of Inference, *render therefore to Cæſar the things which are Cæſar*'s; and this right of *Cæſar* had its riſe from their own Act of Submiſſion to the *Roman* Government, as formerly they had done to the *Aſſyrian*; which national Submiſſion, with Promiſe of Fidelity, having obtained now about a hundred Years, was a juſt ground for *Cæſar*'s right. And therefore King (b) *Agrippa* tells them, that οἱ τὸ μὴ ὑπακοεῖν ἐκ διαδοχῆς εἰληφότες, *they who had received this Subjection by Succeſſion from their Anceſtors could not rebel without contumacy.* And (c) *Joſephus* tells them, that *to ſeek now to ſhake off the Yoke* ἐν μακροῖς ἐξανλας χρόνοις, *when for a long time they had yielded to it*, would ſubject them to an evil Death. Note,

2*dly*, That our Lord anſwers from the received Maxims of the *Jews*, that where ever the Money of any Perſon was owned as the current Coin of the Kingdom, there the Inhabitants owned that Perſon as their Lord and Governour; that is, they acknowledged him to be the higher Power, and *the Miniſter of God* in reſpect to them: Whence, he that doth adulterate, diminiſh, or counterfeit this Coin, becomes guilty of the Crime, *Læſæ Majeſtatis*: And *David*, tho' anointed by *Samuel*, is declared not to be their *King* whilſt *Saul* lived, becauſe, Numiſma Saulis adhuc obtinet, *the Coin which had the Image of Saul upon it, was ſtill the current Coin.* So that theſe captious Men could take no Advantage againſt him from this Anſwer, becauſe it was founded upon their own received Principles. Note,

3*dly*, That *Chriſt* juſtly calls theſe Perſons *Hypocrites*, becauſe they pretended to own him as *a juſt Perſon, and one who bore no reſpect to Perſons*, and yet came with deſign to accuſe him for an unjuſt Deciſion: And (2*dly*,) Becauſe they, ſaith St. *Luke*, chap. 20. 20. *feigned themſelves to be* ſuch as they were not, and to have that Opinion of him which was far from their Hearts; both which are manifeſt indications of groſs Hypocriſie.

h Ver. 23. Προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ἀνάστασιν, *The Sadducees came to him, ſaying, There is no Reſurrection.*] It is true, that the *Sadducees* held, That there was *neither Angel* of any permanent, *nor Spirit* of any ſeparate Exiſtence from the Body, *Acts* 23. 8. For their Opinion, ſaith (d) *Joſephus*, τὰς ψυχὰς ζωφανίζει τοῖς σώμασι, *extinguiſhes Souls together with the Bodies*; and that they rejected ψυχῆς ὃ τε διαμονὴν, *both the duration of the Soul, and future Puniſhments*

(b) Apud Joſeph. de bello Jud. l. 2. c. 28. p. 805. (c) Ibid. l. 6. c. 26.
(d) Antiq. l. 18. c. 2. p. 617. c. 2. De Bello Jud. l. 2. c. 12. p. 788. G.

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nishments and Rewards; but then it is true also, that the *Sadducees* say, μὴ εἶναι ἀνάστασιν, *that there is no Resurrection*, Acts 23. 8. And hence the *Jews* introduce them, saying, (e) *The Cloud fails, and goes away; so he that descends into the Grave, returns not from it.* Nay, they denied, or at least knew not that the Power of God was sufficient to raise the Dead; for, *ye err*, saith *Christ*, *not knowing the Scriptures, neither the Power of God*, v. 29. And therefore, St. *Paul* speaking of the Resurrection from the Dead, asks, *Why it should be thought a thing incredible for God to raise the Dead?* Acts 26. 7, 8.

i Ver. 30. Ἐν τῇ ἀναστάσει, *In the Resurrection they neither marry nor are given in marriage, but* ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι, *are as the Angels of God in Heaven.*] They are as the *Angels*, not in all respects, but as to Immortality and Incorruptibility; and so they need no Marriage to perpetuate their Generations in the World: So saith St. *Luke*, *They can die no more, but are* ἰσάγγελοι, *equal to the Angels*, Luke 20. 36. And that in this especially, consists their Likeness to the *Angels*, we learn from the like words of *Philo*, concerning *Abraham*, That leaving the World, (f) προσίθη τῷ Θεῷ λαῷ καρπὸν μόνον ἀφθαρσίαν ἴσον ἀγγέλοις γνώμης, *he was gathered to the People of God, having obtained Incorruptibility, being made like to the Angels.* Vain therefore is the Inference of the *Papists* hence, That the Souls of the Just see God as the *Angels* do, and know of the Conversion of *Sinners*: This Likeness to the *Angels* relating not to the Qualities of their Souls, but to the Freedom of their Bodies from Corruption. Hence also it is evident against *Heinsius*, and others, on this place, that ἀνάστασις, even when it is not joined with Flesh, or Body, signifies *the Resurrection of the Flesh*, or Body; and when the Resurrection of the Dead is mentioned, as here, it never bears any other sense.

k Ver. 31, 32. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, *But concerning the Resurrection of the Dead, — I am the God of Abraham*, &c.] Those Learned Men are very much mistaken, who say, That *Christ* designed not here to prove the Resurrection of the Body, but only the ἀναβίωσις, or Life of the Soul after Death. For, (1*st*,) The Argument of the *Sadducees* being taken from the Supposition, that if there was a Resurrection, there must be Marriage, and the Persons raised must be Man and Wife as they were before, shews plainly, That they put the Question concerning the Resurrection of the Body; for Marriage belongs not to separate Souls, but only to Persons in the Body: And therefore, if *Christ* said any thing pertinent to their Objection, and opposed his Argument to that which they designed to disprove, he must speak of, and prove the Resurrection of the Body. And therefore (g) *Methodius* well notes, That if *Christ had not done this, but only had asserted the Permanency of the Soul, he had not answered, but confirmed the reasoning of the Sadducees* against the Doctrine of the *Pharisees*. (2*dly*,) *Christ* here declares the *Sadducees* thus erred, *not knowing the Power of God*, ver. 29. Now that consists not in sustaining an immortal Soul in Life, but in raising the Body from the Dust to Life, *Acts* 26. 8. *Ephes.* 1. 19, 20. *Philip.* 3. 21. *Heb.* 11. 19. And, (3*dly*,) This is extremely evident from the very words of *Christ*, both here, and in St. *Mark* and *Luke*; For, (1.) The Question put to *Christ* is not put thus, *If their Souls live, whose Wife is she? but*, ἐν τῇ ἀναστάσει ὅταν ἀναστῶσι, *in the Resurrection, when they shall arise, whose Wife shall she then be?* Mark 12. 23. To which *Christ* answers thus, Ὅταν ἐκ νεκρῶν ἀναστῶσι, *When they rise from the Dead*, ver. 25. *when they partake* τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *of the Resurrection from the Dead*, Luke 20. 35. *they neither marry, nor are given in marriage*: Now a time so determined, and respecting what should be hereafter, cannot refer to the present state of their Souls, which in no sense are raised from the Dead, but only to the future condition of their Bodies. (2.) Christ manifestly declares, the Question was περὶ τῶν νεκρῶν ὅτι ἐγείρονται, *concerning the Dead, that they rise again*, Mark 12. 26. *touching the Resurrection of the Dead here*; and that this was the thing he was to prove, from what they had read concerning *Abraham*, *Isaac*, and *Jacob*, Luke 20. 37. And the Argument from them will appear strong and convincing, upon consideration of these following Particulars.

1*st*, That God is the *God* and *Father* of them only who are his *Sons*: Thus when God had chosen *Israel* to be his People in Covenant, and promised to be their God, διαφορικῶς, or in distinction from others, he stileth them his Sons, saying, ὑμεῖς ἐστε, *Ye are the Sons of the Lord your God*, Deut. 14. 1. — 32. 18. Isa. 45. 11. Or else his Son, *Israel is my Son, my First-born; say then to Pharaoh, Let my Son go*, Exod. 4. 22, 23. Jer. 31. 20. Hos. 11. 1. And in the New Testament, ἔσομαι αὐτῷ Θεὸς καὶ αὐτὸς ἔσται μοι υἱός, *I will be to him a God, and he shall be to me a Son*, Rev. 21. 7. *I will be to you a Father, and ye shall be to me Sons and Daughters*, 2 Cor. 6. 18. Note,

2*dly*, That

(e) Tanchum, fol. 3. 1. (f) Lib. de Cain, p. 101. G. 102. A.
(g) Ὁ ἐν Χριστὸς, εἰ μὴ ὡς ἀνάστασις σαρκὸς, ἀλλὰ μόνον ἐσώζετο ἡ ψυχὴ, συνέθετο ἂν αὐτοῖς ὡς καλῶς καὶ ὀρθῶς φρονοῦσι, apud Epiph. Hær. 64. §. 35.

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2*dly*, That this υἱοθεσία, or *Sonſhip*, imports the Redemption of the Body from Corruption; for we *wait*, ſaith the *Apoſtle*, *for the Adoption, that is, for the Redemption of the Body*, Rom. 8. 23. *The Revelation of the Sons of God* expected, *ver.* 19. is there, Deliverance from *the Bondage of Corruption into the glorious Liberty of the Sons of God*, ver. 21. And the *Apoſtle* proves, that our mortal Bodies, dead becauſe of Sin, ſhall be raiſed by the Spirit of God dwelling in them, becauſe *they who have the Spirit of God, are Sons of God*, from *ver.* 11. to 17. And in this very Argument, St. *Luke* expreſly ſaith, That *they that are thought worthy of the Life to come, and of the Reſurrection from the Dead, are* υἱοὶ τ῀ Θεῦ τ῀ ἀναςάσεως υἱοὶ ὄντες, *the Sons of God, as being Children of the Reſurrection*, *Chap.* 20. 36. Hence, becauſe God, who is not the God of the Dead, but of the Living, is called the God of *Abraham*, *Iſaac* and *Jacob*. (g) *Irenæus* infers, That *without doubt, they live to God*, cum ſint Filii Reſurrectionis, *being the Sons of the Reſurrection*; and 'tis the ſame with him to be *a Son of God*, and hæreditatem conſequi incorruptelæ, *to enjoy an incorruptible Inheritance*. Hence the *Apoſtle* ſaith, *The Sons of God* muſt be *the Heirs of God, joint Heirs with Chriſt*, Rom. 8. 17. St. *John*, that they *ſhall inherit all things*, Rev. 21. 7. The Author to the *Hebrews*, that *God was not aſhamed to be called the God of Abraham*, and *Iſaac*, and *Jacob*, *becauſe he had prepared for them a Kingdom*, Heb. 11. 16. Nor were the *Jews* unacquainted with this Notion of *a Son of God*, as one who was to be rewarded by him after Death; or of a Son of *Abraham*, who was to be partaker of an happy Reſurrection. For thus the Book of *Wiſdom* introduceth the wicked, ſpeaking of the good Man, μακαρίζει τὰ ἔσχατα δικαίων κ᾽ ἀλαζονεύεται πατέρα Θεὸν, *He pronounced the latter End of the Juſt Bleſſed, and boaſts, that he hath God for his Father*; *let us cut him off with a ſhameful Death*; εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεῦ, *for, if the juſt Man be the Son of God, he will receive him*; *and, by his words, there will be a Viſitation of him*, Wiſd. 2. 16, —20. Thus, ſaith he, *they ſpake, becauſe they knew not the Myſteries of God, nor hoped for the Reward of Holineſs, nor diſcerned the Recompence of blameleſs Souls*; *for God made Man* ἐπ᾽ ἀφθαρσίᾳ, *for Incorruption, and to be an Image of his own Immortality*, ver. 22, 23. And again, *The Souls of the Righteous are in the Hands of God*, κ᾽ οὐ ἅψεται αὐτῶν βασανισμὸς, *and their Hope is full of Immortality*; *in the Day of their Viſitation they ſhall ſhine*, chap. 3. 1, 4, 7. And a third time, *Then ſhall the Righteous ſtand with great Boldneſs before the Face of them who afflicted them*; *and they ſhall ſay*, *We Fools counted his Life Madneſs, and his End to be without Honour*; *how is he numbred* ἐν υἱοῖς Θεῦ, *among the Sons of God, and his Portion is with the Saints*, Ch. 5. 1, 4, 5. The ſeven Sons mentioned in the *Maccabees*, are by *Joſephus* ſtill called Ἀβραὰμ παῖδες, *Children of the Stock of Abraham*; and as the Book of *Maccabees* ſtill introduces them, declaring, that God ἀναστήσει ἡμᾶς εἰς αἰώνιον ἀναβίωσιν ζωῆς, *would raiſe them up to Life eternal*, 2 Maccab. 7. 9, 23. And (h) *Joſephus* introduces their Mother, comforting them with thoſe words of *Solomon*, *Wiſdom is a Tree of Life to them that do her Will*; and thoſe of *Ezekiel*, εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρά; *ſhall theſe dry Bones live?* and thoſe words of God in the *Song of Moſes*, *I kill*, κ᾽ ζωὸν ποιήσω, *and I will make alive*; ſo he alſo declares of theſe (i) *Martyrs*, that dying for God, they alſo ζῶσι Θεῷ ὅπερ Ἀβραὰμ, κ᾽ Ἰσαὰκ, κ᾽ Ἰακὼβ, *lived with God as do Abraham, Iſaac, and Jacob, and all the Patriarchs*, *and* (k) *ran* ἐπ᾽ ἀθανασίας ὁδὸν, *in the way of Immortality*, and that (l) *Abraham, Iſaac, and Jacob, received them dying*. He alſo mentions *a* παλιγγενεσία, *reviviſcence of all that obſerve the Law of Moſes, tho' they die for it*, ſaying, that *to them* (m) ἔδωκεν ὁ Θεὸς γένεσιν τε πάλιν κ᾽ βίον ἀμείνω λαβεῖν ἐκ παλιγγενεσίας, *God hath granted them to live again, and to receive a better Life in Reverſion*, or at the Revolution of all things. So then *Chriſt*'s Argument runs thus, Thoſe of whom God after their Death is the God and *Father*, they ſhall riſe again, (for they muſt be *the Sons of God*, and therefore Sons of the Reſurrection, to whom belongs the Adoption or Sonſhip, *i. e.* the Redemption of their Bodies from Corruption,) but God is the God of *Abraham*, *Iſaac*, and *Jacob*, therefore they ſhall riſe again. See Additions N° 38. (38)

Ver. 35. Ἐπερώτησεν αὐτὸν ὁ νομικὸς· *A Lawyer aſked him*, (See the Note on *Mark* 12. 28.) ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *which is the great Commandment in the Law?*] This was a famous Queſtion among the *Jews*, ſome contending that the Precept of *Sacrifices* was the greateſt, as is inſinuated, *Mark* 12. 33. See *Pirk Eleezer*, *Cap.* 16. *p.* 33. Others were for the Precept of the *Phylacteries*, to whom *Chriſt* anſwers from what was written in the *Phylacteries*. l

Ver. 37. *Thou ſhalt love the Lord thy God with all thy Heart.*] Note here, m

1*ſt*, That this is a Precept given to the *Jewiſh Nation*, and ſo it follows that it ought to bear that ſenſe which is the certain import

(g) L. 4. 11. c. 80. (h) De Maccab. p. 1101. E. F. (i) P. 1100. D. (k) P. 1098. A. (l) P. 1097. D. (m) Cont. Apion. l. 2. p. 1076. A. B.

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import of it in all those other places of the Old Testament, where it only doth occur, it being only found in the *New Testament* as a Citation thence. 'Tis therefore certain, that it doth not require us to love God in Perfection of Degrees, or in the elevated sense contended for by some, but only to love him with a sincere, and a prevailing Love. For,

1*st*, God's Servants entred into a Covenant *to serve the Lord after this manner*; thus *Asa* gathered all *Benjamin* and *Judah*, and *they entred into Covenant to seek the Lord with all their Heart, and with all their Soul*, 2 Chron. 15. 12. And good *Josiah*, with all his People, *made a Covenant before the Lord to walk after the Lord, and to keep his Commandments with all their Heart, and with all their Soul*, 2 Kings 23. 3. Now if in this Covenant they promised to love God *with every degree of every Power*, i. e. *with the whole possibility of the Soul*, to make him not only the principal, but *the only Object of their Love*, they promised what they knew they never could, what to be sure they never did perform. And why then is it said, That *the People stood to the Covenant*, and that *God was found of them?* But if they only promised love of Sincerity, and love to God above all other things, and that they would adhere to him and his Service, then may this Phrase import no more.

2*dly*, This God required them to do, to render them the Objects of his Grace and Favour, promising to have Mercy on them in their Captivity on this Condition. *If from thence*, saith *Moses*, *thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy Heart and with all thy Soul*, Deut. 4. 29. And again, *If thou shalt return to the Lord thy God with all thy Heart, and with all thy Soul, then the Lord thy God will turn thy Captivity, and have Compassion on thee, and will bring thee into the Land which thy Fathers possessed; and thou shalt possess it, and he will do thee good*, Deut. 30. 2, 3. And upon this Condition only doth *Solomon* desire this Mercy, saying, *If they turn to thee with all their Heart, and all their Soul, in the Land of their Enemies, then hear thou their Prayer and Supplication*, 1 Kings 8. 48. Now is it reasonable to conceive that God required such an absolute Perfection of Degrees in their Affection and Obedience, to qualifie them for his Favour under their Captivity? If so, they must for ever have continued Captives. Or would he promise to restore them to their good Land, and to do them good upon a Condition that would not permit them either to desire that pleasant Land, or any other temporal Enjoyments as their Good? Sure the Suspension of his Favour upon this Condition, is a clear Evidence, that this Phrase bears a milder sense.

3*dly*, God doth acknowledge that some of them did actually love him thus, that *King David* had kept his Commandments, and *followed him with all his Heart, saving in the matter of Uriah*, 1 Kings 14. 8. and yet we find him guilty of Mistrust of God's own Promise, by saying, *I shall one day perish by the Hand of Saul*, 1 Sam. 27. 1. of lying to *Abimelech*, Chap. 21. 2. of a *rash Oath*, in swearing *to cut off the House of Nabal*, Chap. 25. 22. of *Injustice* in giving *a deceitful Ziba half the Goods of Mephibosheth*, 2 Sam. 19. 29. and of *Pride in numbring the People*, Chap. 24. 1. God also testifies of good *Josiah*, that *he turned to the Lord with all his Soul, and all his Heart, and all his Might*, 2 Kings 23. 24, 25. Since therefore God himself declares of Men thus subject to Imperfection, that they did thus love him, *that* Love cannot require a Perfection of Degrees, but only a sincere, and prevalent Affection to him. This Precept therefore must imply three things.

1*st*, That we are to love God above all things *appretiative*, *i. e.* so as to prize him in our Judgments above all things, to esteem him more valuable in himself, more beneficial to us, than all things else we can enjoy, according to that Saying of the Psalmist, *Thy loving Kindness is much better than is Life it self*, Psal. 63. 3. to esteem him as the only Felicity of our immortal Souls; their chief and most desirable Good, the only Being in whom is perfect Rest, entire Complacency, and full Satisfaction to be found, and consequently to look on all things else as *Loss and Dung*, compared to him. And whilst we retain this value for him, we can never prize or be concerned for any thing so much as his Favour, nor refuse to part with any thing which tendeth to deprive us of it; we can never value any thing so much as to permit it to rival him, who is exceedingly more precious in our Eyes, and more desirable to our Souls, and so we cannot over-value any worldly thing. This therefore may be truly stiled, *the loving him with all our mind.*

2*dly*, That we are to love God above all things *comparative*, *i. e.* with a superlative Affection, so as to be ready always to prefer his Favour before all other things. And this Affection, this cleaving of our Hearts unto him, must follow from the forementioned Estimation of him: For if we fully are convinced that there is infinitely more Excellency in God, more Happiness to be expected from him, than all the Honours, Pleasures, Profits, Interests, Relations, and Satisfactions of the World can tender, and so the highest reason that he should always be preferred before them, and that we should still cleave unto him in opposition to any other thing; 'tis certain he can have no Rival in our Hearts, nothing that stands in competition for our Love, nothing we do not truly hate, and despise comparatively

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tively to his Favour; nothing that can tempt us to depart from him, or to do the thing which will hazard his Favour, or provoke his Diſpleaſure; and may we not then be ſaid to love him with an entire, and undivided Heart?

3*dly*, That we are to love God above all things *intenſivè*, that is, our Deſires muſt be more ardently enclined toward his Favour, and the Enjoyment of him; we muſt long, thirſt, and pant more after him; rejoice more in his Favour than in any other thing, be more concerned to retain it than to ſecure any worldly Bleſſings, and be more ſatisfied in it than in *Marrow and Fatneſs*, and what more can *the Love of God with all our Souls import?* For ſeeing ſuch a prevalence of our Deſires towards him, and delight in him, will not permit us to deſire any thing in oppoſition to him, or againſt his Will and Pleaſure; but will conſtrain us to quit all other Intereſts, that we may happily retain our Intereſt in him we thus deſire, and delight in above all other things; it follows, that by thus loving God with all our Souls, our Love unto, or Deſire of the Creature, can never be inordinate, or irregular, and ſo can never be offenſive to God; and then it cannot be forbidden by the Command, to love the Lord our God with all our Souls. In theſe things ſeems to be implied, or from them certainly will follow, that Endeavour above all things to pleaſe him, that induſtrious Care, to ſerve, and obey him, that vigorous Employment of all our other Faculties in his Service, which will demonſtrate, that we comparatively do not *labour for the Meat that periſheth*, do not permit our ſecular Employments, or our purſuit of any temporal Enjoyments to impair our Diligence in the ſecuring our eternal Intereſts; and therefore that in the true import of the Phraſe, *we love God with all our might*, all other Senſes of it being inconſiſtent with that Diligence in our Callings, and that Induſtry in our civil Affairs which God himſelf requires of us. And,

4*thly*, Hence it follows, that we are to love all other things only in way of Relation, and Subordination to God; for if we do co-ordinately love any other thing, we love it equally with God. And certainly if God requires us to love him *with all our Hearts, and all our Souls*, our Love to other things muſt virtually be compriſed in our Love to God, or be dependent on it, or ſubſervient to it, or elſe we muſt deprive him of ſome Portion of the Heart he calls for. Moreover, God being our ultimate, and chiefeſt Good, all other things can only be good as they conduce to the Enjoyment, or Service of him, and ſo are to be loved for him; that is, we muſt love them as they relate to him, as they enable us to ſerve him, as they are, or may be inſtrumental to his Glory, or to our Enjoyment of him.

And of this Expoſition of theſe words we cannot reaſonably doubt, if we conſider that our Lord himſelf doth plainly ſeem to favour and approve of it, making that Service, and ſo that Love which he requires from us, to conſiſt in that prevalence of Affection which enables us, in any Competition betwixt *the Love of the World*, and the Love of him, to *cleave to God*, and *deſpiſe the World.* This evidently is the import of theſe words, *No man can ſerve two maſters*, (when their Service and Commands do interfere) *for he will either hate the one, and love the other, he will cleave to the one and deſpiſe the other; ye cannot* (therefore) *ſerve God and Mammon*, Matth. 6. 24.

Again, *Chriſt* places the due Love of himſelf in the Prevalence of our Affections to him above other things, ſaying, *He that loveth Father or Mother, Son or Daughter,* ὑπὲρ ἐμὲ, *above me, is not worthy of me*, Matth. 10. 37. Whence it muſt follow by the Rule of Contraries, that he who loveth *Chriſt* more than *Father* or *Mother*, *Son* or *Daughter*, or any worldly Intereſt whatever, muſt be *worthy of him.* From theſe two places it is therefore evident, that to love God ſo as to deſpiſe, and to forſake all other things, to cleave unto him; to love God ſuperlatively, ſo as to have our Affections more powerfully carried out after him than any other thing that is moſt dear unto us, is, in the Scripture Senſe, *to love God with a whole and entire Heart.* And ſurely, if I love God ſo as to love nothing which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the Love I owe to him. If I love him, ſo as to prize neither Friendſhip, Relations, Fame, Honour, Pleaſures, Riches, Life, or any temporal Concernments, ſo as to offend him by preſerving them, I do not inordinately love them, for Obedience being the true teſt of Love; where there is no neglect of Obedience, there can be no want of Love. Moreover, If I prize nothing in compariſon with God in my Mind, if I cleave to nothing in competition with him in my Will, if I deſire nothing in compariſon with him in my Affections, if I perſue nothing but with relation to his Glory, and in ſubordination to his ſacred Will, how can I be wanting in my Duty to him? And if I be not wanting in my Duty to him, how can I ſin againſt him?

Ver. 39. *Thou ſhalt love thy Neighbbur as thy ſelf.*] Here note, (1.) That by our Neighbour here we are to underſtand every other Perſon who is capable of Kindneſs from us, and ſtands in need of help. So St. *Paul* expounds it, *Rom.* 13. 8. *Owe no man any thing, but to love one another*, for ὁ ἀγαπῶν τὸν ἕτερον, *he that loveth another hath fulfilled the Law*, which ſaith, *thou ſhalt love* τὸν πλησίον *thy Neighbour as thy ſelf.* This will be evident, n

1*ſt*, From

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1*st*, From our Lord's Answer to this Enquiry, *who is my Neighbour?* for such a case did he propound in demonstration of this Point, as did extort from a great *Rabbi* this frank Confession, that even a *Samaritan* discharging a great Office of Humanity towards a *Jew*, acted the part of a true Neighbour to him and consequently that such Humanity and Mercy was also due from any *Jew* to a *Samaritan*. Now *Scripture*, and the *Jewish* Records do inform us, that there was the greatest strangeness, and averseness betwixt the *Jew* and *Samaritan*, they would have no converse together, they would receive no kindness from one another; witness the Question which the Woman of *Samaria* puts to *Christ*, *How is it that thou being a Jew, askest drink of me, who am a Woman of Samaria, for the Jews have no Dealings with the Samaritans*, John 4. 19. Hence, saith the Son of *Syrach*, *two Nations doth my Soul hate, the Samaritans, and the Philistines*, Eccluſ. 50. 26. And hence that Proverb of the *Jews*, that *to eat Flesh with a Samaritane, is as bad as to eat Swine's Flesh*. Now hence it clearly follows that *Christ* by shewing that the *Jew* and the *Samaritan* were Neighbours, must teach us that no difference of Nation, or Religion, no Alienation of Affections can exempt us from owning any Person as our Neighbour, and that by saying, *Go thou and do likewise*, our Lord obligeth us to love them, as we love our selves, and to be helpful to them in their need, according to our Power.

2*dly*, This is apparent from all those *Evangelical* Commands which do extend this Duty to all Men, and thereby shew that all Men are to be beloved as Neighbours; such are these Exhortations, *As you have opportunity do good to all Men*, Gal. 6. 10. *See that none render evil for evil unto any man, but ever follow that which is good both among your selves, and to all men*, 1 Thess. 5. 15. To this intent are those Directions, *to follow peace with all men, to be patient and gentle towards all men*; such lastly is that fervent Supplication of St. *Paul* to his *Thessalonians*, *the Lord make you to encrease in love towards one another, and towards all men*: All which Expressions make it evident that the Affection of the *Christian* must extend to all Men, and that his Neighbourhood is universal, and unlimited.

3*dly*, This also will be evident from the Example we are called to imitate in this Affection, *viz.* the Love and Mercy of our God, and *Saviour*; for we are *to be Followers of God as dear Children, and walk in Love, and to be perfect as our heavenly Father is perfect*. Now *God is good to all, and his Mercies are over all his Works*, he is *the Saviour of all Men*, this Kindness he is willing to vouchsafe, this saving Health he freely tenders, and joyfully imparts to the greatest of repenting Prodigals; he is *kind to the unthankful and the wicked, and maketh his Sun to rise upon the just and the unjust*; and in this he expecteth to be imitated by us, as ever we desire to be deemed his Children, or to enjoy the Blessings he hath prepared for them alone; thus our great Teacher doth instruct us, *I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, that you may be the Children of your Father which is in Heaven*. Moreover, the Kindness of our Lord to all his Brethren, Partakers of the same Nature with him, disposed him to *taste Death for every Man*, and purchase their Redemption with his precious Blood, for he *gave himself a Ransom for all*; since therefore we are called to imitate the Love and Kindness of our God and *Saviour*, our Duty must be answerable to the Divine Grace, our Charity must follow the Example of our Blessed Lord, and therefore every Man must be our Brother, not only as he is derived from the same common Stock by Nature, but as by Grace we are Partakers of the same universal and redeeming Love. And,

4*thly*, If *Christianity* obligeth us to bear a Brotherly Affection towards the worst of Enemies, to treat them with the greatest Love and Kindness, if without this Affection to them we vainly do pretend to act as *Christians*, then must all Men become the Objects of the *Christian*'s Love. For as for Friends, even Nature and Gratitude oblige us to bear Affection to them, and if we do no more, our Lord informs us, that we do nothing which can entitle us to a Reward from him, or shew we are advanced above the Rank of *Publicans* and *Sinners*; *for if you only love them which love you, what Reward have you? do not even the Publicans the same? And if you only do good to them who do good to you, what thanks have you, for Sinners also do the same?* Matth 5. 46. Luke 6. 33. If then the worst, the most despiteful, and disobliging of our Enemies must, by the *Christian*, be thus loved, and therefore owned as his Neighbour, what Man can be excluded from that Appellation?

To love this Neighbour as our selves, (1.) It is not necessary that we should love him from the same inward Principles, and Dispositions which excite our Affection to our selves: For we by Nature are so framed, that we are forcibly engaged to avoid that which is evil, and afflicting to us, from that quick sense of Pain and Trouble it createth to us, and to pursue that which doth gratefully affect us, from the Experience of that inward Pleasure, Joy, and Satisfaction which we reap from the Enjoyment of it; but we find no proportionable inward sense of Pain from that which is afflictive to our Brother, nor yet of Pleasure from what is advantagious,

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and grateful to him; and therefore cannot from the ſame inward Principles be moved ſo ſtrongly to prevent the Pain, Want, Infamy, he may labour under, or to procure his Pleaſure and Advantage. And therefore the Divine Wiſdom ſaw it meet to ſupply this Defect, by deterring us from the neglect of our Regard towards our Brother in his Miſery, by threatning the ſevereſt Puniſhments to this want of Mercy; and therefore by the Conſideration of the greateſt Evils which might befal our ſelves for that neglect, and to engage us to all the Acts of Kindneſs, Charity, and Mercy to our Brother in his Miſery, by the Promiſe of the moſt excellent Rewards, or of the choiceſt Bleſſings, and ſo to move us to theſe Duties from like Principles of Self-love.

2*dly*, This Rule doth not engage us upon pain of God's Diſpleaſure to an abſolute Equality in our Affection to our Brother and our ſelves, but only to make that Affection which we bear to our ſelves the Rule, and the Direction for the Expreſſion of our Love unto our Brother; it ſaith, *ſicut teipſum, non quantum teipſum*; it enjoins us to love our Brother in all the Inſtances in which we do expreſs our Love unto our ſelves, but not in equal Meaſure; for certainly my Love unto my ſelf muſt have Priority unto the Love I bear unto my Brother in all equal Circumſtances. For inſtance, If I ſee my Brother in danger of his Life, I am not bound to put my own in equal Danger to preſerve him, but only to do all I can without incurring the like Danger, to prevent his Death. If I perceive he is in want, the Law of Charity will not oblige me to put my ſelf in equal want, but only to impart to him what I do not want. It doth not bind me to quench his Thirſt, or to allay his Hunger with the Meat or Drink I want as much as he, but only with thoſe Viands I can miniſter without like ſenſe of want: If he be in the Peſt-houſe, or labours under an infectious Diſeaſe, I am not bound to venture the procuring the ſame fatal Malady, to comfort, or relieve him under it, but only to afford him what Comfort and Relief I can, without endangering my ſelf: The Reaſon is apparent from this very Rule, becauſe we cannot thus affect our ſelves, and therefore cannot be obliged thus to love our Brother; that is, No Man can put his Life in danger to prevent the danger of his Life; no Man can ſupply his own Wants by parting with that he equally wants, and therefore no Man can be obliged by this Rule to this Deportment towards others, nor can we rationally deſire that others ſhould do ſo for us, and therefore we cannot be obliged to do ſo for them. But then we abſolutely are obliged by it.

1*ſt*, To the greateſt Freedom from all Hatred, Ill-will, or Malice to our Brother, all Alienation of Mind, or Averſeneſs from doing Offices of Kindneſs to him; *for no Man hateth his own ſelf*, or is averſe from doing Kindneſs to himſelf, *Eph.* 5. 29.

2*dly*, To be careful that we never do him any Injury, οὐδεὶς γὰρ ἑαυτῷ κακὰ βούλησεται, for no Man wiſheth Evil to himſelf, and *Love worketh no Evil to our Neighbour*, Rom. 13. 10.

3*dly*, That we ſtill retain a kind Affection to him, and a readineſs to do him Good; for we have always this Good-will to our own ſelves; and this is neceſſary, both that our Charity may be acceptable to God, and that we may both ſeriouſly deſire, and as we have opportunity, to promote his Good. And therefore,

4*thly*, We are to be as helpful to him as our Circumſtances will permit, both in our Words, our Prayers, Inſtructions, Advice, Admoniſhments and Conſolations, and in our Works, the Labours of our Hands, our Bodies, and the Expences of our Purſe, that by thus ſerving and *bearing one another's Burthens, we may fulfil the Law of Love*, Gal. 5. 14.

5*thly*, We are to ſympathize with, and commiſerate him in his Afflictions, 1 *Cor.* 12. 26. and do what in us lyes to alleviate his Burthens, *Gal.* 6. 2. and to rejoice with him in his Proſperity; for we in our Proſperity rejoice, in our Adverſity are ſorry. This therefore is a Rule we are not only *taught of God*, 1 Theſſ. 4. 9. but we are taught it from our own ſelves; this being the great Advantage of this Rule, that it ſends us not to learn our Duty from the great Doctors of the World, but only to the Law written on all our Hearts, or to that celebrated Rule of the *Philoſophers*, noſce teipſum, *know thy ſelf*, reflect upon the inward Motions of thy Heart, and obſerve thy demeanour to thy ſelf; and this will faithfully admoniſh thee, and make thee skilful to diſcern, what is the love and kindneſs which thou oweſt to others, and will enable thee to judge aright in all the inſtances of Juſtice and Humanity.

Ver. 40. *On theſe two Commandments hang all the Law and the Prophets.*] This is a *Metaphor* taken from the cuſtom, mentioned by *Tertullian*, of hanging up their Laws in a Publick Place, to be ſeen of all Men; and it imports, that in them, is compendiouſly contained all that the *Law* and *Prophets* do require, in reference to our Duty to God and Man; for tho' there be ſome Precepts of Temperance which we owe to our ſelves, yet are they ſuch as we may be moved to perform, from the true love of God, and of our Neighbour; for, if we truly love God, we cannot be wanting in them; for the love of God will make us humble, contented with our Portion; it will preſerve us from all Intemperance, Impatience, and evil Luſtings; 'twill make us watchful over our ſelves, to keep a good Conſcience, and ſolicitous for

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our eternal Weal; and the love of our Neighbour will free us from all angry Passions, Envy, Malice, and other Perturbations which arise against him. See *Examen Millii* here.

p Ver. 46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· *And no Man could answer him a word.*] Hence it is plain, that the Artifices which the *Jews* now use to evade this place, by saying, These words belong to *Abraham*, or *David*, or as (n) *Justin M.* testifies, to *Ezekiel*, had not then obtained: For, if it had not then been the received Opinion, that this *Psalm* belonged to the *Messiah*, *Christ* would not have alledged it to this End, much less would he have put the *Scribes* and *Pharisees* to silence by so doing. And whereas *Woltzogenius* here notes, that this place proves *Christ* is not God, because he is here distinguished from God by *sitting at his right Hand*: This we grant, according to that human Nature, from which alone, he is said *to sit at the right Hand of God*; and tho', as he replies, the Human Nature is no Person, whereas it is the Person of Christ which sits at the right Hand of God; this is nothing to the purpose: For, tho' it be *Christ* personally taken, who *sits at the right Hand of God*, yet he is not said to sit there according to his Divine, but human Nature; thus is it, *The Lord of Glory* who was *crucified*, 1 Cor. 2. 8. yet he was not crucified *as the Lord of Glory*.

CHAP. XXIII.

1. THEN spake Jesus to the Multitude, and to his Disciples,

a 2. Saying, [a] The Scribes and Pharisees sit in Moses's Seat; (i. e. *are the received Interpreters of the Law of Moses.)*

3. All therefore whatsoever they bid you observe, *(according to that Law,)* that observe and do; but do not ye after their Works, for they say, and do not *(themselves that which they teach to be the Duty of others.)*

b 4. [b] For they bind heavy Burthens, and grievous to be born, and lay them on Mens Shoulders, but *(are so forgetful of the Mercy required by the Law, that)* they themselves will not move them with one of their Fingers; (i. e. *they will do nothing to remove those Burthens from them that are oppressed with them.)*

5. But *(and)* all their Works they do to be seen of Men, (i. e. *for ostentation of Piety; to which end)*

c [c] they make broad their Phylacteries, and enlarge the Borders of their Garments, *(as Men highly concerned to remember the Commandments of the Lord, writ upon these Phylacteries*, Num. 15. 38, 39.)

6. And *(they)* love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues,

7. And Greetings in the Markets, and to be called of Men, Rabbi, Rabbi.

d 8. [d] But be not ye called Rabbi, *(Guides, but only Teachers and Ministers of the Word, which ye have learn'd from Christ;)* for one is your Master, even Christ, and all ye are Brethren, *(or equally his Servants in this Ministry.)*

9. And call no Man your Father upon the Earth; (i. e. *be sway'd by no Man in Matters of Faith, as Children are by the Will of their Fathers;)* for one is your Father which is in Heaven, *(to whose Will and Precepts alone you owe an absolute Subjection.)*

10. Neither be ye called Masters; for one is your Master, even Christ; *(from whom ye receive what you communicate to others, and so ye have no Power over the Faith of Men, as Masters have over their Servants, but are only Stewards and Dispensers of the Mysteries of Christ.)*

11. But he that is greatest among you, shall be your Servant, *(for the sake of Christ*, 1 Cor. 3. 5. 2 Cor. 4. 5.)

12. And whosoever shall exalt himself *(by acting not as a Servant, but a Lord, and Master,)* shall be abased; and he that shall humble himself *(to the meanest Office in this Ministry,)* shall be exalted.

13. But woe to you Scribes and Pharisees, *(who are)* Hypocrites; for [e] ye shut up e
the Kingdom of Heaven against Men, *(by your Example, Doctrine, and Authority;)* for ye neither go in *(to it)* your selves, neither suffer ye them that are entring *(into it,)* to go in.

14. Wo to you Scribes and Pharisees, Hypocrites; for [f] ye devour Widows Houses, f
and for a pretence, *(that ye may be more trusted by them, ye)* make long Prayer *(as devout Persons;)* therefore ye shall *(for this Hypocrisie,)* receive the greater Damnation.

15. Woe to you Scribes and Pharisees, *(who are)* Hypocrites; for ye compass Sea and Land: *(Go to all the Regions of your Dispersions,)* to make one Proselyte *(to your Religion;)* and when he is made *(so,)* [g] ye make g
him two-fold more the Child of Hell, *(more opposite to the Gospel, and the Professors of it,)* than your selves.

16. Woe to you, ye blind Guides, which

(n) Dial. p. 256.

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h ſay, [h] Whoſoever ſhall ſwear by the Temple, it is nothing *(obligatory,)* but whoſoever ſhall ſwear by the Gold of the Temple, he is a Debtor; (i. e. *he is obliged to perform his Oath.)*

17. Ye Fools and Blind; for *(ſince ye ſwear by ſomething ſacred, let me ask,)* Whether is greater the Gold, or the Temple that ſanctifieth the Gold? (i. e. *makes it more ſacred than any common Gold.)*

18. And whoſoever ſhall ſwear by the Altar, *(you ſay)* it is nothing; but whoſoever ſweareth by the Gift that is upon it, he is guilty, *(if he do not perform his Oath.)*

19. Ye Fools and Blind; for whether is greater, the Gift, or the Altar that ſanctifies the Gift? *(which is therefore ſacred, becauſe offered on it.)*

20. Whoſo therefore ſhall ſwear by the Altar, ſweareth by it, and by all things *(all Gifts laid)* thereon, *(and by him to whom they are offered.)*

21. And whoſo ſhall ſwear by the Temple, ſweareth by it, and by him that dwelleth therein.

22. And he that ſhall ſwear by Heaven, ſweareth by the Throne of God, and by him that ſitteth thereon.

23. Woe to you Scribes and Phariſees, Hypocrites; for ye pay Tythe of Mint, and Aniſe, and Cummin, and have [i] omitted the more weighty Matters of the Law, Judgments, Mercy and Faith; theſe ought ye to have done, *(becauſe your own Conſtitutions require them,)* and not to leave the other undone, *(which God eſpecially requires.)*

k 24. Ye blind Guides, which [k] ſtrain at a Gnat, (i. e. *who ſcruple things of the leaſt moment,)* and ſwallow a Camel, (i. e. *but venture freely on the groſſeſt Sins.)*

25. Woe to you Scribes and Phariſees, Hypocrites; for ye *(act as Men intent to)* make clean the outſide of the Cup, and of the Platter, *(to appear clean in the Eye of Men,)* but within they are full of Extortion and Exceſs.

26. Thou blind Phariſee, cleanſe firſt that which is within the Cup and Platter, *(the inward motions of thy Heart,)* that the outſide of them, (i. e. *thy Actions,)* may be clean alſo.

l 27. Woe to you Scribes and Phariſees, Hypocrites; for [l] ye are like to whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleanneſs; *(and therefore have a white Mark ſet upon them, that they may be avoided.)*

28. Even ſo ye alſo outwardly appear righteous to Men, but within ye are full of Hypocriſie and Iniquity.

29. Woe to you Scribes and Phariſees, Hypocrites; [m] becauſe ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous, m

30. And ſay, If we had been in the Days of our Fathers, we would not have been partakers with them, in *(ſhedding)* the Blood of the Prophets.

31. Wherefore ye be Witneſſes to *(againſt)* your ſelves, that ye are the Children of them who killed the Prophets.

32. Fill ye up then, (Gr. *and ye will fill up)* the Meaſure of your Father's *(Sins, and ſhew greater malice againſt the Prophets now ſent by God to you.)*

33. *(For)* Ye *(are)* Serpents, ye *(are a)* Generation of Vipers, (i. e. *more venemous againſt me and my Diſciples, than ever your Fore-fathers were againſt the Old Prophets:)* How *(then)* can ye eſcape the Damnation of Hell?

34. [n] Wherefore, behold, I ſend to you Prophets, and Wiſe Men, and Scribes, (i. e. *true Interpreters of the Law, and the Prophets:)* and ſome of them ye ſhall kill, and crucifie; and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from City to City: n

35. [o] That upon you, *(thus out-doing the malice of your Fore-fathers againſt the Prophets, ſent to you by God,)* may come, *(the puniſhment of)* all the righteous Blood *(of God's Prophets)* ſhed upon the Earth, [p] from the Blood of righteous Abel to the Blood of Zecharias, Son of Barachias, whom ye ſlew, (i. e. *ſtoned*, 2 Chron. 24. 22.) between the Temple and the Altar. o p

36. Verily I ſay unto you, All theſe things ſhall come upon this Generation.

37. Oh Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, [q] how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, (i. e. *have treated you with the moſt tender Affection,)* but ye would not *(embrace my kind Offers.)* q

38. Behold *(therefore now,)* your Houſe is left unto you deſolate.

39. [r] For I ſay unto you, Ye ſhall not ſee me henceforth, (G. *after a while,)* till *(the time cometh, that)* ye ſhall *(would gladly)* ſay, Bleſſed is he that cometh in the Name of the Lord; (i. e. *it would be joyful News to you indeed, to hear of a Meſſiah coming to deliver you from the impendent Vengeance, and then you ſhall ſee him coming, not as a Saviour, but a ſevere Avenger.)* r

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Annotations on Chap. XXIII.

a Ver. 2. Ἐπὶ τ Μωσέως καθέδρας ἐκάθισ οἱ Φαρισαῖοι, — ver. 3. πάντα ὅν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε κ ποιεῖτε· *The Scribes and Pharisees sit in the Seat of Moses*; — ver. 3. *And therefore whatsoever they bid you observe, that observe and do*;] i. e. saith *Theophylact*, *All that they require, ἐκ τ Μωσέως βίβλων ἀπὸ τ Θεῦ νόμε, from the Books of Moses, or the Law of God:* Which Interpretation must be allowed of, (1.) Because *Christ* elsewhere requires his Disciples to *beware of the Leaven*, that is, *the Doctrine of the Scribes and Pharisees*, Matth. 16. 6, 12. and that because *they taught for Doctrines the Commandments of Men, and by their Traditions made void the Law of God*, Matth. 15. 6, 9. and were *Blind, leaders of the Blind into the Pit*, ver. 14. bidding them to understand, that *nothing from without a man defiled the man*; than which, nothing could be more contrary to their Doctrines and Traditions. And elsewhere, refuting their Doctrine touching *Divorce*, Chap. 19. and touching *Oaths*, ver. 16, *&c.* he therefore could not here say, without this Restriction, that they should do, and observe all their Commands, without a contradiction to his own frequent Doctrine. (2.) He speaks of those things which these *Doctors* ought to have done, but did not, *ver.* 3. whereas, they would have deserv'd no reprehension for not doing that which was not required of them by the Law. Thus the word πάντα, *all things*, must be restrained, when the *Apostle* commands *Servants to obey their Masters*, and *Children* their Parents, κ πάντα, *in all things*, Colos. 3. 20, 22. and *Wives to be subject to their Husbands*, ἐν παντὶ, *in every thing*, Ephes. 5. 24. Thus (a) *Isidore Pelusiota* teacheth us to interpret those words. Note also, that *Christ* speaks not here of the great *Sanhedrim*, or *the Chief Priests*; for, when mention is made of them in the New Testament, this is still under the Name of *Priests, Elders, Rulers*, or *Princes of the People*; of whom here is no mention, but only of the *Scribes* and *Pharisees*, who are said *to sit in the Seat of Moses*, because they undertook to interpret the Law of their great Prophet *Moses*, either publickly to the People, or privately in the Schools; and whilst they determined things doubtful, and undetermined in the Law, not contrary to the Precepts of it, their Decisions were to be observed for Orders sake: Hence of the Tything Mint, and Cummin, not mentioned in the Law of *Moses*, but prescribed by them, *Christ* saith, ταῦτα ἔδει ποιῆσαι, *these things ought to be done*, ver. 23.

b Ver. 4. Δεσμεύουσι γὰρ φορτία βαρέα κ δυσβάστακτα· *For they bind heavy Burthens, and grievous to be born*, &c.] These heavy Burthens, saith *Theophylact*, were προσθήκας ἐπέκεινα τ νόμε, *their Traditions added to the Law*, and called by their own Writers, מכות פרושים, *the Strokes of the Pharisees*, as being such as made the Service of God burthensom. But then, when I consider how punctual they pretended to be in the observance of them, what a Reverence they had for them, even above the Law of *Moses*, and how highly they were offended with *Christ*, and his *Apostles*, for not walking according to them; I am apt with *Menochius* and *Maldonate*, to interpret those words, *They will not move them with one of their Fingers*, not of their neglect to observe them themselves, but of their tenacious exacting of them without Mercy, even from those whom they saw grieved, and oppressed with these Burthens; and to refer those words, *they say, and do not*, to the things taught by them, according to the Law, *Mercy, Judgment, and the Love of God*. See *Examen Millii* here.

c Ver. 5. Πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν· *They also do make broad their Phylacteries.*] What great Holiness they placed in putting on these *Phylacteries*, we learn from the *Targum* on *Cant.* 8. 3. which introduceth the *Jews*, speaking thus, *I am chosen above all People, because I bind my Frontals to my Head, and my left Hand, and my Parchment is fixed to the right side of my Gate, or Door, so that a third part of it comes up to my Bed, that the evil Spirits may not hurt me*; and yet very Learned Men think, these *Phylacteries* are not commanded, *Exod.* 13. 9, 16. but that those words are only *metaphorically* to be understood, as a Command to have God's Laws perpetually before their Eyes, and his Deliverances always in remembrance; according to the like *Metaphor* of *Solomon*, when he saith of the Precepts of Wisdom, *Bind them about thy Neck, and write them on the Tables of thy Heart*, Prov. 3. 3. And that the like words, *Deut.* 6. 8, 9. are to be expounded by the foregoing words, *ver.* 6. *The Word which I command thee this Day, shall be in thy Heart*; and, Chap. 11. 18. *Ye shall put my Words in your Heart, and in your Soul:* For, since these words, *Deut.* 6. refer to the whole Law of *Moses*, it seems not reasonable

(a) Jubet iis auscultari, μὴ τοῖς καθ' ἰδίαν περιεργαζομένοις, εἰ μὴ τοῖς χρησμοῖς σωζόμενοι ἐν τοῖς ἱεροῖς ἀλλὰ τῇ διδασκαλίᾳ μόνῃ τῇ ὑπ τ ἐκκλησιῶν γινομένῃ, διὸ κ καθέδρας Μωσέως ἐμνημόνευσε ὁ τ νομοθέτης, πάντα γὰρ ἐκ τὰ ἴδια ἀλλὰ τὰ τ γεγραφῶν φέρουσι. Cat. p. 691.

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ſonable to think; that God required them to write all the Precepts of it, upon their *Phylacteries*, or the Poſts of their Doors.

(39) See Additions N° 39.

d Ver. 8. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί, εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. *Be not ye called Rabbi, Fathers, Guides.*] Here note,

1*ſt*, That *Chriſt* cannot reaſonably be ſuppoſed, to forbid either *Fathers* to be ſo called by their Children; this Appellation being frequent in the ſacred Writers; or aged and ſpiritual Perſons to admit that Title in the vulgar Acceptation of it: For thus St. *John* ſtiles the aged, *Fathers*, 1 John 2. 13. and St. *Paul* ſtiles himſelf, a *Father* to the *Corinthians*, 1 Cor. 4. 15. and to the *Galatians*, Chap. 4. 19. Theſe Titles therefore, which Men inſpired by the Holy Ghoſt, did uſe, after theſe words were ſpoken by our Lord, cannot be reaſonably thought to be the thing forbidden by *Chriſt*.

2*dly*, Nor doth *Chriſt* here forbid theſe Titles, only becauſe they ſavoured of Pride and Affectation, but becauſe they were a great Entrenchment on God the *Father* and the Son, aſcribing to thoſe Men who had uſurped theſe Names, what properly belonged to their heavenly *Father*; (ſo the Reaſon here aſſigned ſhews, *viz. Call no Man your Father upon Earth, for one is your Father which is in Heaven*, i. e. to whom alone belongs that Title;) and attributing to earthly *Guides*, and *Maſters*, what was due only to *Chriſt* our Teacher and ſpiritual Guide; *Be not ye called Rabbi, for one is your Maſter, even Chriſt*, ver. 8. *Neither be ye called Maſters*, (Guides or Leaders;) *for one is* ὑμῶν ὁ καθηγητής, *your Leader, even Chriſt*, ver. 10. Note,

3*dly*, That the words, *Rabbi*, *Father*, *Guide*, *Maſter*, or *Teacher*, were the Titles which were then uſually by the *Jews*, conferred on their Wiſe Men, the *Fathers* of Tradition, or the Men of the greateſt Underſtanding in the Law of *Moſes*; ſuch Perſons they thought fit to ſalute, not in a common Form of Words, but by theſe pompous Titles. Thus of *Jehoſaphat*, they tell us, That *when he ſaw a Diſciple of the Wiſe, he would riſe from his Throne, embrace him, kiſs him, and ſay to him, Abbi, Abbi, Rabbi, Rabbi, Mori, Mori*; that is, *my Father, my Rabbi, my Guide*, or *Teacher*: Theſe Titles were eſteemed ſo due to them, that they ſay, the *Sanhedrim* did twenty four times excommunicate thoſe, who gave not the honour of a Maſter to their *Rabbins*. Now by the word *Rabbi*, they underſtood ſuch a Teacher, whom they ſtood bound to hearken to, depending on his words, and not disbelieving, ſwerving from, or doubting of the truth of what he taught. Hence doth *Gamaliel* adviſe the ignorant among the *Jews*, *to get themſelves Rabbies, that they may no longer doubt of any thing*: And *R. Eliezer* ſaith, That *he who ſeparates from the School of his Rabbi, or teacheth any thing which he hath not heard from his Maſter, provokes the Divine Majeſty to depart from Iſrael*: *Maimonides* ſaith, That Men of the degree of *Rabbi*, were alſo called *Abba*, i. e. *Father*, and they took to themſelves this Title as well as that of *Rabbi*: Now to theſe *Fathers*, they aſcribed the ſame high and inconteſtible Authority. Hence *Maimonides* ſaith, That *he that will be holy, muſt perform the words of the Fathers*; and they declare that the words of *Cabbala*, or the Traditions of their *Fathers*, *were equal to the words of the Law*, and *more to be regarded than the words of the Prophets*; that a *Prophet was not to be believed, except he could ſhew a Sign, or a Miracle*; *but as for theſe Elders, or Fathers, they were to be believed without them*; *it being ſaid of them*, Deut. 17. 11. *According to the Sentence of the Law which they ſhall teach thee, and according to the Judgment which they ſhall tell thee, thou ſhalt do.* The word *Mar* καθηγητής, which they uſed in *Babylon*, to ſignifie one, who in *Judea* was called *Rab*, with them ſignifies a *Guide*, and *Leader* in the way of Happineſs: And of this, ſaith St. *Paul*, they are confident, that *they are Guides to the Blind, a Light to them that ſit in Darkneſs, Inſtructers of the Simple, and Maſters of Babes*, Rom. 2. 17, 18, 19. and that ſo certainly, that their Deciſions were not to be doubted of, but were to be reputed of equal Authority with the Determinations of the *Prophets*: For, ſaith (b) *Maimonides*, *If a thouſand Prophets, who were equal to Elias and Eliſha, bring one Interpretation, and a thouſand and one Wiſe Men produce one contrary to it, we muſt encline to the moſt, and be obliged rather to act according to the Sentence of theſe Wiſe Men, than that of the thouſand Prophets.* In his Explication of the Thirteenth Treatiſe of the *Sanhedrim*, he diſtributes Men, who interpret the Sayings of the Wiſe Men, into three Ranks; (1*ſt*,) Thoſe who ſay their words, are to be interpreted according to the Letter, as thinking, (c) Sapientes in omnibus indubitatæ veritatis in dictis ſuis, *The Wiſe Men in all their Sayings, of undoubted Truth, meant only what they perceive by their words.* (2*dly*,) Thoſe who illude the words of the Wiſe, judging themſelves more wiſe and perſpicacious, and ſaying, (d) *that they were deceived*: Theſe he pronounces Fools, and Accurſed, for ſaying theſe things againſt thoſe great Men, of whoſe Wiſdom they were well aſſured: The words of the *Scribes*, according to their blaſphemous Sayings, being (e) *more amiable than the words of*

(b) Præfat. in Seder Zeraim. Po. p. 32. (c) Ibid. p. 144. (d) P. 146, 147. (e) Lightf. in Mat. 15. 2.

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of the Prophets, and more weighty; and, *the words of the Cabala equal to the words of the Law.* And even (f) *Josephus* saith, That they who were *of the Sect of the Pharisees, followed their Guide, and thought it necessary to observe and contend for whatsoever he would command*; the *Sadducees* held it a virtue, to doubt of, or contend against the Teachers of the Wisdom which their Traditions contained; *but they yielded such Honour to their Ancestors, that they durst not be so bold as to gainsay any thing that they had introduced as fit to be observed*; where we have the διδάσκαλοι in express words, the καθηγη in the word ἡγεμόνες, *Guides*, and *Fathers* in the τῇ ἡλικίᾳ πρεσβύτερος, or the *Ancients*; and all of them represented as Persons, of whose Doctrines none ought to doubt, and whose Sayings no Man should gainsay. And again, The *Pharisees* delivered νόμιμα πολλὰ, *many things to be received as Laws*, which were not in the Law of *Moses*; from which, tho' the *Sadducees* dissented, yet when they came to be *Magistrates*, they were forced to subscribe to them, (g) διὰ τὸ μὴ ἄλλως ἐνεκτὸς γίνεσθαι τοῖς πολίταις, *since otherwise they would not be endured by the Multitude*; *among whom, so great was their Authority, that tho' they spake against the King, or the High-Priest*, (h) εὐθὺς πιστεύεσθαι, *they were presently believed.* And even the *Scripture* informs us, That they *taught for Doctrines*, or for things necessary to be observed, *the Commandments of Men*, Matth. 15. 9. and pronounced them *accursed* who held contrary to their Sentiments, *John* 7. 47, 48, 49. The import therefore of these words seems to be this:

1*st*, That no Man was to be called *Father upon Earth*, so as that we should yield an absolute subjection to his Will and Pleasure, or be absolutely sway'd and govern'd by it.

2*dly*, That we should call no Man *Guide* or *Master upon Earth*, no *Fathers*, no *Church*, no *Councils*, so as absolutely to submit our selves in the concernment of our eternal Interests, to the conduct of their Judgments, or give them Dominion over our Faith and Conscience; *Christ* being the sole *Guide*, and Teacher of his *Church*, commissionated by his *Father* to reveal his Will, and teach us what is needful to be known, believed, or done, in order to Salvation; and even his *Apostles* being only to be looked upon as the *Ministers* and *Ambassadors* of *Christ*, and only to be credited as by their Gifts; and by the *miraculous* Powers derived from him, they taught Men those things he had commanded, and by his Spirit had revealed to them.

Ver. 13. Κλείετε τὴν βασιλείαν τῶν οὐρανῶν, *Ye shut up the Kingdom of Heaven against Men.*] The business of a *Key*, being to open, and give entrance into a place; they who obstructed this Entrance, are here said, *to shut the Kingdom of Heaven against Men:* And this the *Scribes* and *Pharisees* did, (1*st*.) By their Example; for pretending to be Guides to others, they themselves refused to go into it, and so obstructed the Entrance of others, by saying, *Have any of the Scribes or Pharisees believed on him?* John 7. 48. they made good that of *Christ*, you enter not in your selves. (2*dly*,) By their Doctrine, they cavilling at all that he said, and endeavouring to render the Truth of it suspected, rejecting him as not of God, because he kept not the *Sabbath*, John 9. 16. and accusing him of *Blasphemy*, and casting out of *Devils by Beelzebub*, Matth. 12. 24. and by their vain Traditions, which he deservedly rejected, putting a Bar to the spiritual Doctrine of his Kingdom; thus did they *shut up the Kingdom of Heaven against Men.* (3*dly*,) By their Authority, excommunicating and maliciously prosecuting them who owned his Doctrine, and decreeing that *they should be cast out of the Synagogue*, John 9. 22. And professing to have an Authority to pass Judgment on true, and false *Prophets*.

e

See Additions N° 40. (40)

Ver. 14. Κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχεσθε, *Ye devour Widows Houses, and for a pretence make long Prayers.*] This *Sect*, saith (i) *Josephus, pretended to a more exact knowledge of the Law,* ἐξ ἀφορμῆς ὡς τὸ θεῖον περιποιούμενοι σεμνὴ ἡ γυναικωνῖτις, *on which account the Women were subject to them, as pretending to be dear to God.* And when (k) *Alexandra* obtained the Government, they insinuated themselves into her, as being the exactest Sect of the *Jews*, and the exactest Interpreters of the *Law*, and abusing her Simplicity, did as they listed, *remove, and dispose, bind, and loose, and even cut off Men.* They were in such Vogue for their *long Prayers*, which they continued sometimes three hours, that perhaps they sold them, as do the *Roman Priests* their *Masses*, or pretended others should be more acceptable to God for them; and so might spoil devout Widows by the Gifts, or Salaries they expected from them. Now this being only an *Hypocritical* Pretence of Piety, must be hateful to God, and so deserve a greater Condemnation. See *Examen Millii* here.

f

Ver. 15.

(f) Ἐπου δὲ τῇ αἱρέσει ταύτῃ πλεῖστον ἠρίθμουν οἱ φυλακὴν τῶν περὶ τοῦ θεοῦ δόξαν ἠθέλησε· τιμῆς γὰρ ἧς ἀπὸ τῶν ἀρχαίων παρέλαβον ἀδεῶς ἐπ' ἀνθρώπους τὰ εὐσεβούμενα ταῦτα δόγματα ἐπαναφέρουσι. Antiq. l. 18. c. 2. Σαδδουκαῖοι δὲ πρὸς τὸν διδάσκαλον σοφίας τῶν μείζονα ἀμφιλογεῖν ἀρετῶν ἀξιοῦσιν. Antiq. l. 13. c. 8. p. 453.

(g) L. 18. c. 2. p. 617.
(h) P. 453. B. l. 13. c. 23. p. 463. B. C.
(i) Antiq. l. 17. c. 3. p. 585. F.
(k) De bello Jud. l. 1. c. 4. p. 716.

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g Ver. 15. Ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, *You compaſs Sea and Land to make one Proſelyte, — and ye make him two-fold more the Child of Hell than your ſelves.*] It was the Complaint of the *Jewiſh* Nation, that their *Proſelytes* were *the Scabs of the Church*, and hindred the coming of the *Meſſiah*, as being ignorant of the Law, and bringing in Revenge. (1) *Juſtin* M. informs us of them, that theſe *Proſelytes did not only disbelieve Chriſt's Doctrine*, ἀλλὰ διπλότερον ὑμῶν βλασφημεῖσιν εἰς τὸ ὄνομα αὐτοῦ, *but were twice more blaſphemous againſt him than the Jews themſelves, endeavouring to torment, and cut them* (*i.e.* the Chriſtians) *off whereſoever they could, they being in this the Inſtruments of the Scribes and Phariſees.*

h Ver. 16. Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ οὐδέν ἐστι, *Wo to ye which ſay, whoſoever ſhall ſwear by the Temple it is nothing*, &c.] Of this ſee the Notes on *Chap.* 5. 36. and obſerve, (1*ſt*,) That τὸ ὀφιλέιν ſignifies to be *obliged to perform his Oath*, ſo that they thought that other Oaths might be violated without Sin. (2*dly*,) That they ſo valued ſwearing by the Gifts of the Altar, *ver.* 18. becauſe they brought in Gain to them. (3*dly*, Obſerve that thoſe words, *He that ſweareth by the Altar, ſweareth by it, and by all things upon it*, are to be thus underſtood, that he ſweareth by him whoſe Altar it is, for the Acceſſory follows the Principal; and an Oath muſt be ſuppoſed to be by ſomething which can teſtifie to the Truth, and puniſh the Falſhood of it; and ſo he that thus ſwears, muſt in all reaſon be ſuppoſed to ſwear by that God alſo, to whom the Altar doth belong.

i Ver. 23. Καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, *And omit the weightier Matters of the Law, Judgment, Mercy, and Faith.*] This is indeed the Bane of all Religion and true Piety, to prefer Rituals, and poſitive Inſtitutions, before the Precepts of natural Religion, which are always good and neceſſary upon their own account, and not only becauſe commanded; and Humane Inſtitutions before Divine; and this is a certain ſign of groſs Hypocriſie. Faith in, or the Love of God, (as it is, *Luke* 11. 42.) is the Foundation of all Piety; Mercy, of all that Charity we ſhew to our Brother; and Judgment, of all righteous Dealing. Now that the *Phariſees* wanted this Faith and Love to God, was viſible from their Hypocriſie, that they were full of *Rapine and Injuſtice* we learn from *ver.* 25. that they were a crafty ſort of Men, prone to Envy, and Hatred, from *Joſephus Antiq. l.* 17. *c.* 3.

k Ver. 24. Οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες, *Who ſtrain at a Gnat, but ſwallow a Camel.*] Vain here is the Suſpicion of *Cajetan*, that *Camel* cannot be the true reading, becauſe no Man can ſwallow it; he might as well have ſuſpected the *Beam* mentioned, *Chap.* 7. becauſe no Man's Eye can contain it. This the *Rulers* and the *Phariſees* did, in not admitting the thirty Pieces into the Treaſury, becauſe it was the Price of Blood, and yet with thoſe very Pieces hiring *Judas* to procure the ſhedding that Blood; and by ſcrupling to *enter the Judgment Hall leſt they ſhould be defiled*, but not ſcrupling to ſhed the Blood of the Innocent, *John* 18. 28.

Ver. 27. Παρομοιάζετε τάφοις κεκονιαμένοις, l
Ye are like to whited Sepulchres;] (Luke 11. 44. ὡς τὰ μνημεῖα τὰ ἀδηλα, *as Graves that appear not.*) For Explication, and Reconciliation of the words of the *Evangeliſts*, note, (1.) That they who touched any part of a Sepulchre, were by the Law of *Moſes* polluted by it, *Num.* 19. 16. (2.) That therefore to avoid this Pollution, the *Jews* were wont to put ſome Sign or Mark upon it, by which it might be diſcerned to be a Sepulchre, and ſo might be avoided; for ſo their *Canon* runs, that *if any Man finds a Sepulchre, he is bound to put a mark upon it, that it be not an Offence to others*, ſince otherwiſe they might be in perpetual Danger of contracting Uncleanneſs; This Mark they made with Lime macerated with Water, which made them appear *white*; and when theſe Marks were worn out, and ſo the Sepulchres become ἀδηλα *indiſcernable*, the Graſs being grown over them, and the Herbs that grew upon them making them ὡραῖα *beautiful*, as to outward appearance, and like to other Earth, ſo that Men were in danger of being polluted by them, they were again marked and made white with Lime; they are therefore ſaid *to appear beautiful to Men*, by St. *Matthew*, for the ſame reaſon that they are ſtiled ἀδηλα *indiſcernable* by St. *Luke*, becauſe the white Mark was worn out, or ſo covered over with Graſs, and Herbs, that it could not be diſcerned. Such, ſaith *Chriſt*, are *ye Phariſees*, appearing outwardly ſpecious, and fair to Men, whilſt yet *your inward Parts are full of Hypocriſie and Iniquity.* Vain then is the imaginary Pretence of any Contradiction in what Dr. *Hammond* here offers from Dr. *Pocock*, the *whited Sepulchres* being Sepulchres which at firſt had received this white Mark, or *Cippus*; but yet the Sight of it was loſt by the Herbs growing up high enough to cover it, or by the Rain waſhing it away.

Ver. 29, 30. Οἱ οἰκοδομεῖτε τοὺς τάφους τῶν m
προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, *Wo unto you — for ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous*;] *Wherefore ye be Witneſſes to your ſelves,*

2 (1) Dial. p. 350. D.

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selves, (*i. e.* you your selves witness) *that ye are the Children of them which killed the Prophets*, ver. 31, 32. *fill ye up then*, καὶ πληρώσατε, *and ye will fill up the measure of your Fathers Cruelties in this kind*; being now fitly compared to Serpents and Vipers for the venemous Hatred you bear to me, the *Prophet* promised by *Moses*, and those sent among you in my Name, and will thereby shew you are their Children, as well by Disposition, as by natural Descent. The words in St. *Luke*, Chap. 11. 47, 48. run thus, *Wo to you, for ye build up the Sepulchres of the Prophets, whom* (you acknowledge that) *your Fathers kill'd* ἄρα μάρτυρές ἐστε, *you therefore by this testifie, that you are by Nature the Children of those Fathers, for they* (*i. e.* their Fathers) *killed them, and you* (the Children of them) *build their Sepulchres*, (καὶ συνδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν) and by your Hatred against me and mine, you farther shew your likeness to them in Dispositions also; so that I foresee, that of those Wise Men which I send to you, *some of them you will persecute, and some of them you will kill and crucifie*, and so will so far fill up the Measure of their Sins, *that upon you may* justly fall the Punishment *of all the Blood of the Prophets, and righteous Men shed* by your Fathers, and by you their Children in Iniquity. All that can be objected against this *Paraphrase*, which makes the words of *Luke* so plain, and so exactly to agree with the words here, is, that it puts these words, καὶ συνδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, *and ye allow of the Works of your Fathers*, in a *Parenthesis*; of which we have Examples in the *New Testament* sufficient to justifie the doing this; so *Mark* 12. 12. *They sought to lay hold upon him*, (ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, *for they knew he spake this Parable against them,*) *but they feared the People*, Chap. 16. 3, 4. *they said, who shall roll away the Stone from the Door of the Sepulchre?* (καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, *and looking up, they saw it was rolled away,*) *for it was very great.* See *Luke* 5. 15, 16, 17. *Mark* 14. 23, 24. *Rom.* 3. 5, 8. *Rev.* 20. 12, 13. See the like in the *Old Testament*, Gen. 13. 10. Exod. 12. 15. Cant. 1. 5.

n Ver. 34. *Wherefore I send among you Prophets and Wise Men, and some of them ye shall kill, and crucifie, and some of them ye shall scourge*, &c.] This they did, *stoning Stephen*, Acts 7. 59. cutting off *James* with the Sword, *Acts* 12. 2. scourging *Peter* and the *Apostles*, Act. 5. and persecuting *Saul* and *Barnabas from City to City*. See Note on *Luke* 11. 49.

o Ver. 35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, *That upon you may come* (the national Punishment of) *all the Blood shed in the Land*;] *i. e.* That it may come upon you, taking pleasure in the Works of your *Fathers*, and by the same bloody Actions filling up the Measure of their Sins by killing your *Messiah*, the chiefest of all *Prophets*; and the Wise Men he sent last of all to offer terms of Pardon, and Salvation to you: And this rendred their Punishment not only equitable, but almost necessary; for it being the Observation of their own *Wise Men*, from *Gen.* 15. 16. *That God taketh not Vengeance of a Nation till they have filled up the measure of their Sins*; the *Jews* of that Generation doing this to the utmost, and by their εὐδοκία, i. e. *the Pleasure* which they took in doing, not only the like, but even more bloody Actions, they becoming *ex post facto*, Partakers with their *Fore-fathers* in their Sins; and being not deterred from the like Actions by all the Punishments which they had suffered by them in the *Captivity* of their whole Nation, they made it both equitable and necessary this Punishment should fall upon that Generation.

p Ibid. Ἀπὸ τοῦ αἵματος τοῦ δικαίου Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ Βαραχίου, *From the Blood of righteous Abel* (the first Prophet and Preacher of Righteousness, *Heb.* 11. 4. 2 *Pet.* 2. 5.) *to the Blood of Zachariah Son of Barachias.*] Here two things need to be explained, *viz.* who was this Son of *Barachias*, and why he is mentioned rather than any of those righteous Persons who were afterwards destroyed by the *Jews*. To the first Question, I answer, (1*st*,) That he could not be *Zacharias*, υἱὸς Βαρούχ, *the Son of Baruch*, mentioned by (m) *Josephus* as μισοπόνηρος *a hater of wicked things and Persons*, and therefore slain by the *Zealots* ἐν μέσῳ τῷ ἱερῷ, *in the middle of the Temple*. For, (1.) The Name seems not the same, for as *Baruch* in *Jeremiah* and the *Apocrypha* is always called by the *Septuagint*, Βαρούχ so ברוך is still rendred by them Βαραχίας, *Isa.* 8. 2. *Zach.* 1. 1, 7. and *Neh.* 3. we find Βαραχίας, *ver.* 4. and Βαρούχ, *ver.* 20. which shews they were not the same Names. (2*dly*,) The Blood of Βαραχίας was the Blood of a *Prophet*, Luke 11. 50, 51. whereas the *Baruch* mentioned by *Josephus* was no *Prophet*, nor doth it appear that he was a righteous Person, he being an Unbeliever, and one of those who rebelled against *Cæsar*; and, (3*dly*,) *Christ* speaks here of the *Prophets* whom ἐφόνευσας, *they had slain*, not of one who was only to be slain a little before the Destruction of *Jerusalem*, for then none of the People could have understood his meaning. Nor, 2*dly*, could he be *Zacharias*, the Father of *John* the *Baptist*, for as he was not owned by the

(m) De bello Jud. l. 4. c. 19. p. 883, 884.

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Jews to be a *Prophet*, nor was he ſent by God unto the *Jews* under that Character; ſo (n) *Origen* confeſſeth that it cannot be proved from Scripture either *that he was the Son of Barachias, or that he was ſlain between the Temple and the Altar.* And indeed that he was the Son of *Barachias* is only ſaid by *Nicephorus* out of *Hyppolytus*; that he was ſlain in the *Temple*, is a Tradition more current among the (o) *Ancients*, but yet St. *Jerom* ſaith, it is only *taken* ex quibuſdam Apocryphorum ſomnis, *from ſome Dreams of Apocryphal Writers.* And indeed the Tradition is falſe in the Foundation, that he was ſlain for placing the *Virgin Mary* in that Apartment of the Temple, which was proper to the Virgins; whereas, tho' there was the Court of Women, yet there was no peculiar Apartment for the Virgins. Nor, (3*dly*,) Could it be *Zacharias* one of the *minor Prophets*, he living when the Temple was in its Ruins, and neither Temple nor Altar were ſet up again; nor do any of the *Jewiſh* Hiſtorians ſay that he was ſlain at all, much leſs that he was ſlain *between the Temple, and the Altar:* It remains therefore, (4*thly*,) That we here underſtand that *Zacharias* of whom we read, 2 *Chron.* 24. 20. that *he ſaid to the People, why tranſgreſs ye the Commandments of God, that ye cannot proſper? becauſe ye have forſaken the Lord, he hath forſaken you*, and that *the People ſtoned him in the Court of the Houſe of the Lord*, and *ver.* 22. that dying he ſaid, *the Lord look upon it, and require it.* But againſt this it is objected,

Object. 1. That he was *Zachariah* Son of *Jehoiada*, ver. 20. this here was the Son of *Barachiah.*

Anſw. St. *Jerom* teſtifies that the Goſpel of the *Nazarenes* read *the Son of Jehoiada*, and the word *Barachiah* ſignifying, *praiſe God*, as *Jehoiada* doth, why might not that be tranſlated in *Greek* υἱὸς Βαραχίε, which was ſpoken in *Syriack*, *the Son of Jehoiada?* Moreover, it is common among the *Jews* to change proper Names, eſpecially when they have any thing of the *Shem Hamphoraſh*, or *Jehova* in them, into words of like Signification; ſo for *Judas* ſome uſed *Thaddeus*, of the ſame import, and from the ſame Root הדוה and *Jehojakim* is the Name given by the *King* of *Egypt* to *Eliakim*, 2 Kings 23. 34. 2 Chron. 36. 4. that is, he turned *El* into *Jah*; and why then may not here *Jehojada* be turned into *Barachiah?*

Object. 2. But ſince *Chriſt* begins with *Abel* the firſt *Prophet* and righteous Perſon which was ſlain, why ſhould he end with one ſlain before the Deſtruction of the *Temple*, and not in one near the time when he ſpake?

Anſw. That *Chriſt*, ſpeaking here of *Prophets* ſlain by the *Jews*, doth come to the loweſt Inſtance, no other *Prophet* being ſlain after by them; for if the *Tradition* touching *Iſaias* be true, he was ſlain, not by conſent of the *Jews*, as was *the Son of Jehoida*, but only by the Cruelty of *Manaſſes.* 2*dly*, There could be no fitter Inſtance than this was, for our *Saviour*'s purpoſe, whether we conſider the occaſion of this *Prophet*'s Death, the manner of it, or the Judgments which enſued upon them for it. For,

1*ſt*, He died, as *Chriſt*, and his *Apoſtles* were to do, for reproving the *Jews* for their Tranſgreſſions, and revolt from God, and was the Son of one who had ſhewed great Kindneſs to them.

2*dly*, He dying ſaid, *the Lord look upon it, and require it*, foretelling that God would, or deſiring that he would require his Blood at their Hands; which Prayer God anſwered ſo fully, that in a year all the *Princes* of *Judah* and *Jeruſalem* were deſtroyed by the *Syrians*, and the Spoil carried to *Damaſcus*, 2 Chron. 24. 23. And *Joaſh* who commanded this Murther, was ſlain by a Conſpiracy of his own Servants, *ver.* 25. And from this very time the ſtate of *Judah* and *Jeruſalem* grew worſe and worſe, till at laſt the City was broken up, the Temple burned, and the People captivated by *Nabuzaradan*; " who, " ſay the *Jews*, finding the Blood of this " *Prophet* bubling up in the Temple, enqui- " red whoſe Blood it was; and when the " *Jews* anſwered, it was the Blood of a *Pro-* " *phet* ſlain by them, who had foretold all " they had ſuffered by *Nabuzaradan*, he ſlew " ninety four thouſand of the *Rabbins*, *Prieſts* " and Members of the *Sanhedrim* to appeaſe " it. Hence the *Jews* ſpeak of it as of Blood " provoking God to Anger, *he will call to* " *remembrance their Iniquity, that they may* " *be taken*, Ezek. 21. 23. This, ſaith *Midraſh Coheleth*, is the *Blood of Zachariah.* And when *Jeremiah* introduceth the *Jews*, ſpeaking thus, *Lam.* 2. 20. *Behold, O Lord, and conſider, ſhall the Prieſt and the Prophet be ſlain in the Sanctuary of the Lord?* The *Targum* introduces the Houſe of Judgment anſwering, *Was it fit for you, even in the day of Propitiation to kill a Prieſt, and a Prophet, as you did Zachariah the Son of Iddo in the Houſe of the Sanctuary of the Lord, becauſe he would have withdrawn you from your evil ways?*

Ver. 37, 38. Ποσάκις ἠθέλησα, *How oft would I have gathered your Children,* — καὶ οὐκ ἠθελήσατε, *and ye would not.*] Here note, That

(n) *Oſtendere non poſſumus per Scripturas Canonicas nec quod Pater Johannis fuit Filius Barachiæ, nec quod Scribæ & Phariſæi interfecerunt eum inter Templum & Altare.* *In* Matth. Hom. 20. f. 49. Niceph. Hiſt. Eccl. l. 2. c. 3.

(o) Origen ibid. Baſil. de Chriſ. Hum. Gen. Tom. 1. p. 509, & 510. *Vide* Ham. in locum.

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That by *Jerusalem* we are to understand not only the Inhabitants of the City, but of all *Judea*, as appears, (1.) Because this is the import of the word elsewhere, when neither the City is mentioned, nor is it taken *metaphorically* for the *Heavenly Jerusalem*; as 2 *Kings* 19. 21. 2 *Chron.* 28. 10. *Isa.* 37. 22. *Lam.* 2. 14, 15. *Ezek.* 9. 9. *Joel* 3. 6. *Luke* 2. 38, — 23. 28. (2.) From the Punishment denounced upon her, since that belongs to all whom *Christ* would have gathered, *ver.* 37. and to whom he *wished that they had known in their day the things belonging to their Peace.* Whence it follows,

1*st*, That *Christ* did very seriously desire the Conversion of those *Jews* who continued in their Impenitence and Unbelief, as here he shews by the Similitude of the Affection of a Hen to her Chicken; and *Luke* 19. 41, 42, 43. by his weeping over them.

2*dly*, That they whom he so seriously desired to convert, would not be converted when they might have been so, for therefore were they not converted, because they would not be gathered.

r Ver. 39. *I say unto you, that* μὴ με ἴδητε ἀπάρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, *ye shall not see me from henceforth* (Gr. after a while) *till ye shall say, Blessed is he that cometh in the Name of the Lord.*] These words, by the Connexion of them with the former thus, *behold your House is left unto you desolate*, λέγω γὰρ *for I say*, &c. seem manifestly to relate to the time of the Destruction of the *Jews*, and to bear this sense; You who have now with so much Indignation heard the Children and People saluting me thus, *Blessed is he that cometh in the Name of the Lord*, after a while e shall lie under so great Calamities for the Punishment of your Infidelity, that you would be glad of a Deliverer to whom you might say these words. This may be also gathered from the word ἀπάρτι *after a while*; for after *Christ*'s Ascension they saw him not till he came to the Destruction of *Jerusalem*, which in the following Chapter is so often stiled, *the time of the coming of the Son of Man*; the time when ἀπάρτι *after a while they should see the Son of Man coming in the Clouds*, Matth. 26. 64. And *Josephus* informs us, that when the *Jews* were nigh to Destruction, they earnestly expected their *Messiah*, or one coming in the Name of the Lord to deliver them: And readily followed those (p) false *Prophets*, and Deceivers, who promised them Deliverance, and bid them προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν, *expect help from God.* If this Exposition be not allowed, I would willingly refer this to the time mentioned by St. *Paul*, Rom. 11. 26. *When the Deliverer shall come out of Sion, and turn away Iniquity from Jacob, and so all Israel shall be saved*, by their Conversion to the Lord; and saying, *Blessed is he that cometh in the Name of the Lord*; till which time *their House shall be left to them desolate*, Luke 21. 24. And thus it is a Commination, that after a while the Kingdom of God should be taken from the *Jews* of that Age, and this Calamity should continue long on their Posterity.

CHAP. XXIV.

1. AND Jesus went out, and departed from the Temple, and his Disciples came to him, to shew to him the Buildings of the Temple.

2. And Jesus said to them, see ye not all
a these things, [a] Verily I say unto you, there shall not be left here one Stone upon another, that shall not be thrown down.

3. And as he sat upon the Mount of Olives, the Disciples came to him privately, saying,
b [b] tell us when shall these things be, and what shall be the Sign of thy coming *(to do these things,)* and of the end of the World? *(or* τοῦ αἰῶνος, *of this Age.)*

4. And Jesus answered, and said to them, take heed that no Man deceive you.

c 5. [c] For *(before this happeth)* many shall come in my Name, saying, I am Christ, and shall deceive many.

6. And *(when)* ye shall hear of Wars, and Rumours of Wars, see that ye be not troubled, for all these things *(or this)* must come to pass, but the end *(of the Jewish Age and Polity)* is not yet.

7. For Nation shall rise against Nation, and Kingdom against Kingdom, [d] and there d shall be Famines, and Pestilences, and Earthquakes in divers places.

8. All these are the beginnings of *(their pangs of)* Sorrows.

9. [c] Then shall they deliver you up to be c afflicted, and shall kill *(some of)* you, and ye shall be hated of all Nations for my Name's sake.

10. And then shall many be offended, (i. e. *fall off from the Gospel,*) and shall betray one another, and shall hate one another.

11. And many false Prophets shall arise, and shall deceive many.

12. And

(p) De bello Jud. l. 7. c. 30. p. 960.

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12. And becauſe Iniquity *(and Perſecution)* ſhall abound, the Love of many *(to me, and my Doctrine)* ſhall wax cold.

13. But he that ſhall endure to the end, the ſame ſhall be ſaved, (i. e. *preſerved from this Deſtruction.*)

f 14. [f] And this Goſpel of the Kingdom *(of God)* ſhall be preached in all the World, for a Witneſs to all Nations *(that I am the Chriſt,)* and then ſhall the end come *(of that Church and Polity.)*

g 15. [g] When ye therefore ſhall ſee the Abomination of Deſolation, (i. e. *the Roman Army*, Luke 21. 20.) ſpoken of by Daniel the Prophet, ſtand in the holy place, whoſo readeth let him underſtand *(what the Prophet there intends.)*

h 16. [h] Then let them which be in Judea flee to the Mountains, *(take this Opportunity to flee thence with the greateſt Expedition.)*

17. Let him which ſitteth on the Houſe top not come down to take any thing out of his Houſe.

18. Neither let him who is in the Field, return back to take *(up)* his Cloaths.

19. And wo to them who are with Child, and to them that give ſuck in thoſe days, *(and ſo are not in condition to flie ſwiftly, and ſpeedily out of this Danger.)*

i 20. [i] But *(and)* pray ye that your Flight be not in the Winter, nor on the Sabbath day, *(not in the Winter, when long and haſty Journies are moſt difficult; not on the Sabbath day, when your Flight will render you obnoxious to the Diſpleaſure of the Jews.)*

k 21. [k] For then ſhall be great Tribulation, ſuch as was not ſince the beginning of the World to this time, no nor ever ſhall be *(afterwards, and ſo your Flight will be more hazardous.)*

l 22. [l] And except thoſe days ſhould be ſhortned, there ſhould no Fleſh be ſaved *(or eſcape,)* but for the Elects (i. e. *the Chriſtians)* ſake, thoſe days ſhall be ſhortned. *(That this is the true import of the Elect, ſee Note on* Mark 13. 20.)

23. Then if any Man ſhall ſay to you, Lo here is Chriſt, or there *(he is,)* believe him not.

m 24. For there ſhall *(then)* ariſe [m] falſe Chriſts and falſe Prophets, and *(they)* ſhall ſhew great Signs and Wonders, inſomuch, that if it were poſſible, they ſhall deceive the very Elect, (i. e. *do all that poſſibly they can to deceive even Chriſtians by them.)*

25. Behold I have told you before, (v. 5, 12. *of theſe things.)*

n 26. Wherefore [n] if they ſhall ſay to you, behold he (i. e. *Chriſt)* is in the Deſert, go not forth *(to ſeek him there, or if they ſhall ſay)* behold he is in the ſecret Chambers *(of the Temple)* believe it not.

27. For *(the coming of the Son of Man will not be ſecret, or obſcure, but)* [o] as the Lightning *(which)* cometh out of the Eaſt and ſhineth even to the Weſt, ſo ſhall alſo the coming of the Son of Man be.

28. For whereſoever the Carcaſe is, (i. e. *the Jews are,)* there will the Eagles, *(the Roman Armies, whoſe Enſign is the Eagle)* be gathered together.

29. *(And)* [p] immediately after the Tribulation of thoſe days, ſhall the Sun be darkned, and the Moon ſhall not give her Light, and the Stars ſhall fall from Heaven, and the Powers of the Heaven ſhall be ſhaken, (i. e *all the Government both in Church and State ſhall be overthrown, as it was by the Zealots.)*

30. And then ſhall appear the [q] Sign of the Son of Man *(who is)* in Heaven; (i. e. *the Roman Army coming to the Deſtruction of the City, the Temple and People of Jeruſalem,)* and then ſhall all the Tribes of the Earth *(or Land)* mourn, and *(then)* ſhall they ſee the Son of Man coming in the Clouds of Heaven with Power and great Glory.

31. And [r] *(then)* he ſhall ſend his Angels with a great Sound of a Trumpet, (i. e. *his Meſſengers with the Trumpet of the Goſpel)* and they ſhall gather together his Elect *(among the Gentiles)* from the four Winds, from one end of Heaven to the other, *(Luke* 13. 28, 29.)

32. Now learn a Parable of *(from)* the Fig-tree, *(for)* when her Branch is yet tender, and putteth forth Leaves, ye know that Summer is nigh.

33. So likewiſe ye, when ye ſhall ſee all theſe things *(come to paſs,)* know that it (i. e. *the Ruin foretold)* is nigh, even at the Doors.

34. [s] Verily I ſay to you, this Generation ſhall not paſs, till all theſe things be *(aſſuredly)* fulfilled; *(for,)*

35. Heaven and Earth ſhall paſs away *(at the end of the World you enquire after,)* but my words ſhall not paſs away *(unperformed.)*

36. But [t] of that day and hour *(when they are thus to paſs away, you are not to enquire, for of that)* knoweth no Man, no not the Angels of Heaven, *(nor the Son,* Mark 13. 32.) but my Father only.

37. But *(know in the general,)* as *(in)* the days of Noe, *(the Flood, of which he propheſied, was unexpected)* ſo ſhall alſo the coming of the Son of Man be *(at both theſe times.)*

38. For

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38. For as in the days that were before the Flood, they were eating and drinking, marrying, and giving in Marriage, until the day that Noah entred into the Ark.

39. And knew not till the Flood came, and took them all away; so shall also the coming of the Son of Man (*then*) be.

u 40. [u] Then shall (*the Providence of God be so remarkable in preservation of his faithful People, that*) two (*shall*) be in the Field, the one shall be taken (*by the Roman Army,*) and the other left.

41. Two (*Women shall be*) grinding at the Mill, the one shall be taken, and the other left, (*and the like Distinction will the Angels make at the great day of Judgment*, Chap. 25. 32.)

42. Watch therefore, for ye know not (*at*) what hour your Lord doth come.

43. But know this, (*this ye know,*) that if the good Man of the House had known in what watch (*of the night*) the Thief would come, he would have watched, and would not have suffered his House to be broken up.

x 44. Therefore be ye also [x] ready, for in such an hour as ye think not (*of*) the Son of Man cometh.

y 45. Who then is [y] a faithful and wise Servant, whom his Lord hath made (*a*) Ruler over his Houshold, to give them Meat in due Season, (*Instructions suitable to their Exigencies.*).

46. Blessed is that Servant whom his Lord when he cometh shall find so doing, (i. e. *employed in preserving them from Apostacy in this hour of Temptation.*)

47. Verily I say to you, that he shall make him Ruler over all his Goods; (i. e. *shall amply reward his Fidelity.*)

48. But if that evil Servant shall say in his Heart, my Lord delayeth his coming, (*and so begin to doubt the Truth of it.*)

49. And (*by reason of this backsliding Heart*) shall begin to smite his Fellow Servants, (i. e. *Christians,*) and to eat and drink with the drunken, (i. e. *indulge himself in sensual Pleasures on this account*, 1 Cor. 15. 32.)

50. The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

51. And (*for his Perfidiousness*) shall [z] cut him asunder, and appoint (*him*) his Portion with the Hypocrites, there shall be weeping and gnashing of Teeth. z

Annotations on Chap. XXIV.

a Ver. 2. *Verily I say unto you, ὃς μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθήσεται, there shall not be left here one Stone upon another, which shall not be thrown down.*] The exact Completion of the things foretold in this Chapter, touching the Destruction of the *Temple*, City, and People of *Jerusalem*, being an eminent Confirmation of the Truth of *Christ*'s prophetick Office, and of the *Christian* Faith, I shall, as they occur, take notice of them, And, (1*st*,) To compleat this Prediction, (a) *Josephus* doth inform us, that *Titus commanded the Soldiers, τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, to dig up the Foundations both of the Temple and City.* (b) *Eleazar* in *Josephus* speaking of this House of God, saith, *ῥιζόθεν ἐκ βάθρων ἀνήρπασαι, it has been rooted up from the very Foundations.* The (c) *Jewish Talmud*, and *Maimonides* add, that *Turnus*, (i. e. *Terentius*) *Rufus*, *Captain of the Army of Titus, did with a Plowshare tear up the Foundations of the Temple, and thereby signally fulfil those words*, Micah. 3. 12. *Therefore shall Zion for your sakes be plowed as a Field, and Jerusalem shall become Heaps, and the Mountains of the Lord as the high places of the Forest.* And, saith (d) *Josephus*, *we may well admire the exactness of the time, for the burning of the Temple, καὶ μηνὸς καὶ ἡμέραν ἐπετήρησε τὴν ὡρωμένην, happned on the same month and day on which it formerly was burned by the Babylonians.*

b Ver. 3. *Εἰπὲ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος, Tell us when these things shall be, and what shall be the Sign of thy Coming, and of the end of the World.*] (Gr. *αἰῶνος, of the Age.*) This in St. *Mark* runs thus, *tell us when these things shall be, καὶ τί τὸ σημεῖον ὅταν μέλλη ταῦτα πάντα συντελεῖσθαι, and what is the Sign when these things shall be accomplished*, Mark 13. 4. In St. *Luke* thus, *when shall these things be, and what is the Sign, ὅταν μέλλη ταῦτα γίνεσθαι, when these things are to be done*, Luke 21. 7. From which places, compared with this, it appears that the three things here mentioned relate to the same time, and are only an Enquiry to this effect; when wilt thou come to destroy the Temple, and to put an end to the *Jewish Church*, and Age?

(a) De bello Jud. l. 7. c. 1. p. 970. E. (b) 16. p. 993. A. (c) Taunith. c. 4. Hal. 6. Maim. Taunith. c. 5. (d) L. 7. c. 26. p. 957. E. C. 27. p. 958. F.

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Age? For what is *the Sign of thy coming* in St. *Matthew*, is *the Sign when these things shall be done*, in St. *Luke*; what is in St. *Matthew* συντέλεια *the end of the Age*, is in St. *Mark*, *the time when these things are about* συντελεῖσθαι *to be accomplished*. (2*dly*,) *Christ* so answers to the Question touching the Sign of his coming, as manifestly to shew it was contemporary with the Desolation of the *Temple*, and *Polity* of *Jerusalem*, saying, *ver.* 27. *as the Lightning cometh from the East, and shineth to the West, so shall be* ἡ παρουσία, *the coming of the Son of Man*; for *ver.* 28. *where the Carcass is, there shall the Eagles be gathered together*, i. e. *the Roman Army*, whose Ensign was the *Eagle*; so that the coming of this Army to destroy them, and *the coming of the Son of Man*, must be contemporary. And again, *ver.* 37, 39. *as it was in the days of Noah, so shall be* ἡ παρουσία, *the coming of the Son of Man*, *for two shall be in the Field*, ver. 40. *two grinding at the Mill*, 41. *the one shall be taken, and the other left*; which words are followed in St. *Luke* with these, *where the Carcass* (or Body) *is, there shall the Eagles be gathered together*, Luke 17. 34, 37. (3*dly*,) This will be further evident by comparing other words of *Christ* with those contained in these three Chapters of St. *Matthew*, *Mark*, and *Luke*; for *Christ* saith, *Mark* 9. 1. *There are some standing here who shall not taste of Death, till they see the Son of Man coming in his Kingdom*, or, according to some *Copies*, *in his Glory*. And *Chap.* 26. 62. *within a while ye shall see the Son of Man sitting at the right Hand of Power, and coming in the Clouds of Heaven*; whence therefore it is said, *Matth.* 24. 30. *Mark* 13. 26. *Luke* 21. 27. *Ye shall see the Son of Man coming in the Clouds of Heaven with great Power, and Glory*; this Advent must be while some were living that stood by *Christ*, and *within a while*, and so not at the end of the World. And in like manner that the συντέλεια τοῦ αἰῶνος, or *the end of the Age*, is the same with the end of the *Jewish* State, appears from these words, *You shall hear of Wars and Rumours of Wars*, ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the end* (*you enquire after*) *is not yet*, ver. 6. Mark 13. 7. Luke 21. 9. and *ver.* 13. *he that endureth* εἰς τέλος, *to the end shall be saved*, and *ver.* 14. *the Gospel of the Kingdom shall be preached through the World for a Testimony to the Gentiles, and then* ἥξει τὸ τέλος, *the end shall come*; for what is in St. *Matthew* and St. *Mark the end*, is *Luke* 21. 20. ἡ ἐρήμωσις αὐτῆς, *the Desolation of Jerusalem by the Roman Army* compassing her about. Nor is it to be wondred that the *Apostles* who had learned that the coming of the *Messiah*, and the *end of the then present World*, should be together, should thus enquire of them together; or that this should be stiled the end of the (*Jewish*) Age, *Christ* being stiled *the Father of the Age to come*, Isa 9. 6. and the Age of *Christianity*, *the Age to come*, Heb. 6. 5. and *the end of the Ages*, 1 Cor. 10. 11.

Ver. 5. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, ἐγώ εἰμι ὁ Χριστός, *Many shall come in my Name, saying, I am Christ*; and *ver.* 11. *Many false Prophets shall arise, and deceive many*: So *Mark* 13. 6. *Luke* 21. 8.] A distinction is to be made betwixt *false Christs* and *false Prophets*: They properly are termed *false Christs* who took upon them to be the *Christ*, and came under that Name, as the words here shew. Such was (e) *Dositheus*, who said, ὡτὸς ἦν ὁ προφητευόμενος ὑπὸ Μωσέως Χριστός, *He was the Christ foretold by* Moses And (f) *Simon M.* who said, *He appeared among the* Jews, ὡς υἱός, *as the Son of God*. And such perhaps were those many, whom, saith (g) *Josephus*, βασιλεῖαν ὁ καιρὸς ἀνέπειθε, *The time of the Advent of their King* Messias *prevailed with to set up for Kings*. From these, saith (h) *Hegesippus*, *came false Christs and false Prophets: There arose*, saith (i) *Hippolytus*, *some, saying, I am Christ*, as *Simon M.* καὶ οἱ λοιποὶ, *and the rest, whose Names I have not time to reckon up*. The *false Prophets* were such as promised, or foretold false things; and such were, saith (l) *Josephus*, (1*st*,) An *Egyptian false Prophet, and Magician, who gathered together about Thirty thousand* Jews, *whom he had deceived*. (2*dly*,) One (m) *Theudas, a Magician*, προφήτης γὰρ ἔλεγεν εἶναι, *for he said, he was a Prophet, and deceived many*. (3*dly*,) Ψευδοπροφήτης τις, *a certain false Prophet, who bid them go into the Temple, where God would shew them manifest Signs of a Deliverance*. He adds, that *there were then* (n) πολλοὶ προφῆται, *many Prophets, who taught them even to the last, to expect help from God*. See the Note on *ver.* 24. and 26.

Ver. 7, 8. *There shall be* λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους, *Famines, and Pestilences, and Earthquakes in divers places*; λιμοὶ καὶ ταραχαὶ, *Famines and Tumults*, Mark 13. 8, 9. φοβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *there shall be fearful Sights, and great Signs from Heaven*, Luke 21. 11.] To speak particularly of the Wars, rumours of Wars, and Tumults which then hapned, would be to transcribe a great part of the History of *Josephus*. But,

1*st*, There

(e) Orig. adv. Cels. l. 1. p. 44. in Joh. T. 14. Ed. Huet. p. 219. (f) Id. adv. Cels. l. 6. p. 282.
(g) De bello Jud. l. 1. p. 705. (h) Apud Euseb. H. Eccl. l. 4 c. 22. (i) De Consum. mundi.
(l) Antiq. l. 20. c. 6. (m) C. 2. p. 689. G. 690. A. (n) De bello Jud. l. 7. c 30 p. 960. A. B.

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1*st*, There was a *Famine* in the Fourth of *Claudius*, according to *Eusebius*; *which*, saith he, *oppressed* τὴν οἰκουμένην, *the* Roman Empire, *but more especially* Palestine, *Acts* 11. 28. *by which*, saith (o) *Josephus*, *many perished for lack of Food*: And this we learn even from *prophane Historians*, referred to by *Eusebius*. Hist. Eccl. l. 2. c. 8. from *Suetonius* in *Claudio*, c. 18. where *Scaliger* saith, there were two Famines in the Reign of *Claudius*; from *Dio*, l. 60.

2*dly*, I find *Josephus* saying, That when one *Niger* was slain by the *Jews*, *he imprecated* λιμὸν τε καὶ λοιμὸν ἐπὶ πολέων, *Famine and Pestilence upon their Cities*, ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεὸς, *all which God brought upon them*. De Bell. Jud. l. 4. c. 20. p. 885. D. E.

3*dly*, *Grotius* reckons up many Earthquakes, which hapned in the Reigns of *Claudius*, and *Nero*, at *Crete*, *Smyrna*, *Miletus*, *Chios*, *Samos*, *Laodicea*, *Hierapolis*, and *Colosse*; in all which places the *Jews* lived. There hapned in *Judea*, saith *Josephus*, *vehement Winds*, *dreadful Thundrings*, *and Lightnings*, καὶ μυρία σημεῖα σεισμοῦ τῆς γῆς ἔξαίσια, *and vast mowings of the shaken Earth*, *which*, *in the Judgment of all*, *portended no small Evil*. De Bello Jud. l. 4. c. 17.

4*thly*, *Josephus*, in his Preface to his History of the Wars of the *Jews*, undertakes to record the Miseries, Calamities, and Desolations which then befel them, καὶ περὶ ταύτης σημεῖα καὶ τέρατα, *and the Signs and Prodigies preceding them*. In his (p) Seventh Book, Chap. 31. he reckons up ἐναργῆ καὶ προσημαίνοντα τὴν μελλούσῃ ἐρημίᾳ τέρατα, *the Prodigies which manifestly imported their future Desolation*; as *v. g.* That ὥσπερ τὴν πόλιν ἄστρον ἔστη Ῥομφαία προσπλήσιον, καὶ φλογέινας, ἐπ' ἐνιαυτὸν κομήτης, *a Sword seemed to hang over the City*, *or a Comet pointing down upon it for a Year*, *which plainly seemed to portend their Ruin by the Sword*: And that *before the Sun went down*, ὤφθη μετέωρα πᾶσι τὰ χωρία ἅρματα καὶ φαλάγγες ἐνόπλοι δοκοῦσαι τὰ νέφη καὶ κυκλουμένας τὰς πόλεις, *there were seen in the Clouds*, *Armies in Battle-array*, *and Chariots encompassing the Country*, *and investing their Cities*, *which there are*, saith he, *Men still living to attest*: That *the great Gate of the Temple*, *which twenty Men could scarcely shut*, *and which was made fast with Bolts and Bars*, *was* αὐτομάτως ἀνεῳγμένη, *seen to open of its own accord*, *to let in their Enemies*; *for so*, saith he, *our Wise Men construed that Omen*: That *at the ninth Hour of the Night*, *at the Feast of unleavened Bread*, τοσοῦτον φῶς περιέλαμψε τὸ βωμὸν καὶ τὸν ναὸν, *as great a Light shone upon the Temple*, *and the Altar*, *as if it had been Noon day*: That *at the Feast of Pentecost*, *when the Priests went at Midnight into the Temple to attend their Service*, *they first heard a kind of a Noise*, *as of a movement from the place*, *and then a Voice saying*, μεταβαίνωμεν ἐντεῦθεν, *Let us go hence*. And these things (q) *Tacitus*, a *Roman Historian* of that Age, doth thus epitomize, *Armies seemed to meet in the Clouds*, *Weapons were there seen glittering*, *the Temple seemed to be on a Flame with Fire issuing from the Clouds*, *and a Divine Voice was heard*, *That the Deity was quitting the place*, *and a great motion as of his departing*. *Josephus* adds, *as* τὸ τούτων φοβερώτερον, *a thing still more terrible*, *That four Years before the War*, *one Jesus began at the Feast of Tabernacles*, *to cry*, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *a Voice against Jerusalem and the Temple*, *a Voice against all the People*, *Woe*, *woe to them*; and that *he continued crying thus about seven Years*. So expres is the account of the τὰ φοβερὰ, *frightful Things*, *and Signs from Heaven*, *mentioned by our Lord*; and of the Sign of the Son of Man coming in the Clouds of Heaven, μετὰ δυνάμεως καὶ δόξης, *with a glorious Host*, *or with Power and Glory*, according to our Lord's Prediction, *ver.* 30.

Ver. 9, 10, 11, 12. Τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· *Then shall they deliver you up to Affliction*, *and shall kill you*, &c. *ver.* 10. *Then many shall be offended*, *and betray others*; ver. 12. *And because Iniquity shall abound*, *the love of many shall wax cold*.] *Before all these things* (*are accomplished*;) *they shall lay their Hands upon you*, *and shall persecute you*, *delivering you up to the Synagogues*, *and to Prisons*, Luke 21. 12. *They shall deliver you up to the Sanhedrims*, *and you shall be beaten in the Synagogues*, *and shall be brought before Kings and Governours*, *for my Name's sake*, Mark 13. 9.——14. *Christ* begins here to foretel what should happen to his *Apostles*, and *Disciples*, and to others, before the Destruction of *Jerusalem*; the Troubles and Persecutions which should come upon them, both from their Enemies and seeming Friends, and what Event these Persecutions should have on some unsound and temporizing *Christians*, and what Deliverance would be vouchsafed to those who persevered to the end: And that all these things exactly came to pass, we learn from *Scripture*, and *Church-History*. For,

1*st*, They suffered *a great Fight of Afflictions*, Heb. 10. 32, 33. being persecuted by those of their own Nation, 1 *Thess.* 2. 14, 15. and

(o) Λιμῷ τε Ἰουδαίων πόλιν πιεζουμένην καὶ πολλῶν ὑπ' εὐθείας ἀνδρώμάτων φθειρομένων. Antiq. l. 20. c. 2. p. 686. (p) P. 708. C.

(q) *Evenerunt prodigia, visæ per cælum concurrere acies, rutilantia arma, & subitò nubium igne collucere Templum, expassæ repente Delubri fores, & audita major humanâ vox excedere Deos, simul ingens motus excedentium.* Hist. l. 5. Ed. Lipsi. p. 621.

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and ſuffering *fiery Tryals* from them, 1 *Pet.* 4. 12. *I perſecuted them*, ſaith St. *Paul*, *to ſtrange Cities*, Acts 26. 11.

2*dly*, They were impriſoned; *Peter*, Acts 4. 3. *Paul and Silas*, Acts 16. 23. 2 Cor. 11. 23. *I delivered up to Priſon Men and Women*, Acts 22. 4. *I ſhut up many of the Saints in Priſon*, ſaith St. *Paul*, Acts 26. 10.

3*dly*, They were *beaten in the Synagogue*; *St. Paul and Silas*, Acts 16. 23. 2 Cor. 11. 23, 24, 25. *Peter and John*, Acts 5. 18. See Note on *Mark* 13. 9.

4*thly*, They were *brought before Councils, and Sanhedrims*; *Peter and John*, Acts 4. 3, 6. the *Diſciples*, Acts 8. 3. *before Kings*; *James* and *Peter* before *Herod*, Acts 12. 1, 2. *Paul and Peter* before *Nero*; before *Rulers*, *Paul* before *Gallio*, *Felix* and *Feſtus*, Acts 18. 12. —23. 33.—25. 6.

5*thly*, They were *killed*; *Stephen* by the Judgment of the *Council*, Acts 7. 59. *James* the Greater by *Herod*, Acts 12. 1. the Leſs by *Ananus* the *High Prieſt*; yea, Multitudes of *Chriſtians* were perſecuted to the Death, by *Saul*, Acts 22. 4. by *Nero*, Tacit. Annal. 15. p. 363. by the *Jews*, Juſtin. Mart. Dial. cum Tryph. p. 234, 235.

6*thly*, As we learn from the (r) *Jewiſh Talmud*, That in the Days of the *Meſſiah*, *the Son ſhould afflict the Father, and a Man's Enemies ſhould be thoſe of his own Houſe*: So do we alſo learn from *Tacitus* in the place forecited, That *Chriſtians* were *delivered up by their Parents, Brethren, Kinsfolk, Friends*: From (s) *Joſephus*, That *Contention ſprang up* ἐν οἰκίαις, *in their very Houſes*; and that the *Idumæans ſlew* πολλοὺς τῶν ζυγλωσῶν, *many of their own Kindred*; and from the Scripture, that the *Jews perſecuted thoſe of their own Country*, 1 Theſſ. 2 14.

7*thly*, That upon occaſion of theſe Perſecutions, *the love of many waxed cold*, and many *Jews* revolted from the *Chriſtian* Faith: See the Preface to the Second Epiſtle to the *Theſſalonians*, Sect. 7. and on *Chap.* 2. ver. 3.

And, *Laſtly*, Of the care of God in preſerving his faithful Servants in this time of imminent Danger; (t) *Euſebius* informs us, ſaying, That *before the War, all the Faithful of the Church of Jeruſalem, were admoniſhed*, κατὰ τινα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δοθέντα, *μεταβασιῶσι τὴν πόλεως, by an Oracle delivered by Revelation to men approved there, to depart from the City, and to get over Jordan, and go to Pella.* And (u) *Epiphanius* declaring, That προεχειρατίσθησαν ἀπ' ἀγγέλου, *they were forewarned by an Angel, to depart from the City, as being now ready to periſh.* The occaſion of this departure was, ſaith Dr. *Hammond*, wonderful: For *Ceſtius Gallus* then beſieged the City; and if he would, ſaith (x) *Joſephus*, *he might eaſily have taken it, and put an end to the War*; *but he without cauſe, raiſing the Siege, and going from it*, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων ὡσπερ βαπτιζομένης νεὼς ἀπενήχοντο τῆς πόλεως, *many eminent Jews fled from the City, as from a ſinking Ship*; among whom doubtleſs, were thoſe *Chriſtians*, who remained, ſaith (y) *Epiphanius*, after the deſtruction of *Jeruſalem.*

Ver. 14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον f
τῆς Βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ — καὶ τότε ἥξει
τὸ τέλος· *And this Goſpel of the Kingdom ſhall be preached in the whole world,—and then ſhall the end come.*] That it was thus before the Deſtruction of *Jeruſalem*, ſpread thro' the *Roman Empire*, ſtiled ἡ οἰκουμένη, *the World*; St. *Paul* informs us, ſaying of the Preachers of it, *their Sound had gone forth into all the Earth, and their Words* εἰς τὰ πέρατα τῆς οἰκουμένης, *to the ends of the World*, Rom. 10. 18. He alſo tells the Church of *Rome*, chap. 1. 8. that *their Faith was ſpoken of throughout the World*; and that of *Coloſs*, chap. 1. 6, 23. that *the truth of the Goſpel was come, not to them only, but to all the World, and preached to every Creature.* And (z) *Clemens*, Biſhop of *Rome*, his Contemporary ſaith, *The Nations beyond the Ocean*, τῇ ἐπιταγαῖς τοῦ δεσπότου διῳκήθησαν, *were governed by the Precepts of the Lord.* Now this he only truly could foretel, who having *all Power in Heaven and Earth*, was able to effect it. See Additions N° 41. (41)

Ver. 15. Ὅταν οὖν ἴδητε βδέλυγμα τῆς ἐρημώ- g
σεως· *When then ye ſhall ſee the Abomination of Deſolation ſpoken of by the Prophet Daniel, ſtanding in the Holy Place; he that readeth, let him underſtand*: That is, ſaith St. *Luke*, Chap. 21. 20. *When ye ſee Jeruſalem compaſſed about with the Roman Armies, then know and underſtand, that her Deſolation draweth nigh.*] This Army might be called an *Abomination*, as being ſo to the (*) *Jews*, by reaſon of the *Images* of *Cæſar*, and an *Eagle* in the Enſigns of it, *The abomination of Deſolation*, becauſe it was to lay the Country, City, and the *Temple* deſolate; and to ſtand in the *Holy Place*, as ſtanding within the Circuit of the *Holy City Jeruſalem*, as it is ſtiled *Matth.* 4. 5. 1 *Maccab.* 10. 31. and was eſteemed by the *Jews*. See *Ainſw.* in *Numb.* 5. 3. How exactly this *Army* fulfilled our Lord's Prediction, by encompaſſing this City, ſee Note on *Luke* 19. 43. *Dan.* 9. 27.

Ver. 16. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ h
τὰ ὄρη· *Then let them who are in Judea, flee*

(r) Chart. in Mat. 10. 34. (s) De Bello Jud. l. 4. c. 10. & c. 18. (t) Hiſt. Eccl. l. 3. c. 5.
(u) De Menſ. & Pond. §. 15. (x) De Bello Jud. l. 2. c. 39. (y) C. 4. p. 821. F.
(z) Ep. ad Cor. §. 20.
(*) Ἅπαν τὸ εἰδωλον καὶ πᾶν τύπωμα ἀνθρώπου ἦν τοῖς Ἰουδαίοις βδέλυγμα ἐκαλεῖτο. Chryſoſt. Orat. 2. adv. Jud. Tom. 6. p. 333.

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flee to the Mountains.] This respects the time, when *Cestius Gallus* came with his Army even to the upper City: For when he withdrew it thence, (a) πολλοὶ διεδίδρασκον ἀπὸ τ πόλεως ἀλωσωμένης αὐτίκα, *many fled from the City, as if it would be taken presently*, saith *Josephus*: And then the *Christians* fled to *Pella* in *Peræa*, a mountainous Country, and other places under the Government of King *Agrippa*, where they found safety.

i Ver. 20. Προσεύχεσθε ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ· *And pray that your flight may not be in Winter, nor on the Sabbath-day.*] Not in the Winter, the Ways being then scarce passable; not on the *Sabbath-day*, lest you be exposed to the Indignation of the *Jews* for travelling on that Day, or hindred from doing it by your own Superstition: For (b) *Josephus* in his Life, informs us, their Laws would not suffer them either to Travel or to Fight on that Day; *having sent*, saith he, *armed Soldiers from* Tarichee, *I would not recal them, tho' I needed them much, because they could not on the Sabbath* ὅπλα λαβεῖν κωλυόντων ἡμᾶς τ νόμων, *take up Arms, the Laws forbidding us.* And (c) he informs us, that the *Romans* chose that Day to fight against *Jerusalem*, because *they found them more slow to fight upon that Day*, διὰ τ θρησκείαν, *because of their Religion.* The *Nazarene Christians* also observed the Law; and most of those who remained in *Judæa* till the time of *Hadrian*, as we learn from *Sulpitius Severus*, l. 2. §. 45. and *Eusebius*'s *Chronicon* and *Hist. Eccl.* l. 4. c. 6. *Christ* therefore doth not by this Precept establish the *Jewish Sabbath*, but speaks this to prevent any Mischiefs Believers might suffer from the Hatred of the *Jews*, or their own Superstition.

k Ver. 21. *There shall be then great Tribulation,* οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τ νῦν οὐδ' οὐ μὴ γένηται, *such as never was from the beginning of the World, no, nor never shall be.*] These words seem to be a familiar Form of expressing a thing that is exceeding great, or perhaps the greatest in its kind, rather than a Prediction that no future Calamity should be like it. So *Exod.* 10. 14. *Before them there were no such Locusts, neither after them shall there be such.* And *Joel* 2. 2. *A Day of Darkness and Gloominess, there hath not been ever the like, nor shall there be after it.* Now (d) *Josephus* speaking of the same Destruction, saith, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, *no other City ever suffered such things*; and again, τὰ γὰρ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἠττᾶσθαί μοι δοκεῖ κτ' ζυγκρίσει, (e) *all the Calamities which have ever happened to any from the beginning seem not comparable to those which befel the Jews.*

Ver. 22. *And if those days had not been* l
shortned, no Flesh could be saved; but διὰ τοὺς ἐκλεκτούς, *for the Elects sake, those days shall be shortned.*] That by the *Elect* here, we are to understand not the *Jews* but the *Christians*: See Note on *Mark* 13. 20. And so perillous were those Times by reason of the *Sicarii*, and the *Zealots*, as well as of the *Romans*, and so hard was it with the *Christians* flying to the Mountains, and being there without House, and without Necessaries, that they could not have long subsisted; and therefore God in his Providence shortned those days by their mutual Slaughters, the burning their Granaries, and the Famine, and by enfeebling the *Jews*; so that *Titus* himself confessed, that (f) ὁ Θεὸς ὢν ὁ τ ὑπερμάτων Ἰουδαίοις καθέλων, *it was God who deprived the Jews of those Fortresses.*

Ver. 24. *False Christs, and false Prophets* m
shall arise, καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε πλανῆσαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς, *and shall shew Signs and Wonders, insomuch that if it were possible, they shall deceive the very Elect.*] That the *false Christs*, and *Prophets*, mention'd Note on *ver.* 5. did great Wonders is certain, for the *Scripture* testifies of *Simon M.* that he *bewitched the Samaritans so with his Sorceries, that they all gave heed to him*, Acts 8. 9, 10. And *Church-History* is very large in the accounts they give how he prevailed by them to be worshipped in many places. And *Dositheus*, saith (g) *Origen*, did τερατώδεις, *do prodigious things.* This is true also of the *false Prophets* mentioned by *Josephus*, they being still represented by him as μάγοι καὶ γόητες, *Magicians* and *Sorcerers.* See the Note on 2 *Thess.* 2. 9.

As for that Phrase, *they shall deceive,* εἰ δυνατὸν, *if it were possible, the very Elect*, that it doth not argue the perseverance of Believers to the end, and that it is impossible they should fall away, will be apparent from these things;

1*st*, Because *Christ* so solemnly exhorts them to use the greatest Caution that they be not seduced by these Men, saying, *v.* 4, 5. *Let no Man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many*, v. 11. And again, *If they say here, and there is Christ, believe them not*, v. 23. *For many false Christs and false Prophets shall arise to deceive the Elect, look ye therefore to it, behold I have foretold you all things*, Mark 13. 22, 23. Now is it suitable to the Wisdom of our Lord to exhort *Christians* to use so great Diligence and Caution,

(a) L. 2. c. 40. (b) P. 1011. B. (c) De Bello Jud. l. 1. c. 5. p. 719. G.
(d) De Bello Jud. l. 6. c. 27. p. 933. (e) Præf. p. 706. (f) L. 7. c. 43. p. 967.
(g) Contr. Celsum, p. 289.

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leſt they ſhould be deceived by theſe Men, and at the ſame time to aſſure them it was utterly impoſſible they ſhould be deceived? Moreover, I ask to whom doth he direct this Exhortation? To the Elect? Then muſt he do it to them who could not poſſibly be deceived, and ſo his Words muſt bear this uncouth Senſe, *Be very careful, leſt ye be deceived by theſe men, for I aſſure you, it is abſolutely impoſſible they ſhould deceive you:* Or was he thus concern'd only for *Reprobates?* And why then did he from all Eternity decree, that they ſhould finally miſcarry, and never ſhould have Grace effectual, or ſufficient to preſerve them from thoſe Deceits?

2*dly*, In the ſame Chapter our *Lord* exhorts them *to ſee to it, to watch and pray*, leſt that Day of Affliction, that Hour of Temptation coming ſuddenly ſhould find them *ſleeping*, and leſt *their Hearts ſhould be overcharged with Surfeiting and Drunkenneſs, and that day ſhould come upon them unawares; to watch and pray, that they may be accounted worthy to eſcape all theſe things, and ſtand before the Son of Man*, Mark 13. 33, 35, 36. Luke 21. 34, 36. Now at theſe Suppoſitions which can agree to Men who cannot poſſibly be found *ſleeping* in this ſpiritual Senſe, on whom the Day of *Chriſt* cannot come thus unprepared, who never can be *unworthy to ſtand before the Son of Man?* Can there be any need of ſuch vehement Exhortations to conſtant Prayer and Vigilance, Heed and Circumſpection to prevent what could not poſſibly befal them? Or was our *Saviour thus concerned* only to exhort them who he well knew could never poſſibly avoid theſe things?

3*dly*, *Chriſt* here declares, that by reaſon of the extreme Affliction of thoſe Times, many ſhould be offended, *i.e.* ſhould fall off from the Faith; ſee Note on *Matth.* 18. 6. And adds, that *becauſe Iniquity ſhall abound, the Love of many ſhall wax cold, but he that endures to the end ſhall be ſaved*, ver. 12, 13. where that *Chriſt* ſpeaks not of an *hypocritical*, outward Profeſſion of Affection to him, may be gathered from his ſtiling of it, not Pretence, but *Love*; his Suppoſition that it was *fervent* Love, for what was never hot, cannot wax cold; yea ſuch Love, in which had they *endured*, they would have certainly been *ſaved*; and yet he doth not only intimate that ſome would not continue in this Love to the end, but plainly doth foretel that it in many would *wax cold*. To anſwer therefore directly to the Argument urged from this Text; I ſay,

1*ſt*, That the Phraſe εἰ δυνατὸν, *if it be poſſible*, or if it may be, doth not denote an abſolute Impoſſibility, but only a great Difficulty in the Performance of an Act poſſible. So *Acts* 20. 16. *Paul haſten'd* εἰ δυνατὸν ἦν αὐτῷ, *if it were poſſible for him to be at Jeruſalem before Pentecoſt*, and yet ſure he made not all this haſte to do what was impoſſible. The *Apoſtle* commands, εἰ δυνατὸν, *if it be poſſible, as much as in you lieth, have peace with all men*, Rom. 12. 18, and yet doth not exhort us to uſe our utmoſt Endeavours to do what was impoſſible; εἰ δυνατὸν, *if it be poſſible, let this Cup paſs from me*, ſaith *Chriſt*, Matth 26. 39. and yet he adds, *all things are poſſible to thee, O Father*, Mark 14. 35, 36. and hence the Phraſe is changed by St. *Luke* into εἰ βούλει, *if thou wilt*. Now that the deceiving of *Chriſtians* in thoſe times of miraculous Endowments was very difficult, is evident from that Speech of *Galen* concerning a thing hardly feaſible, Ῥᾴδιον τις τὸν ἀπὸ Χριστοῦ μεταστῆσαι λόγου, *ſooner may a Chriſtian be turn'd from Chriſt*.

2*dly*, This Phraſe imports not what the event would be upon the Elect, but the vehemence of the Endeavours of *Seducers*, that they would do the utmoſt they could poſſible to ſhock the *Chriſtian*, and ſeduce him from his ſtedfaſtneſs, as is evident from the words of St. *Mark*, Chap 13. 22. *They will ſhew Signs and Wonders*, πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν, *to deceive, if they are able, the Elect:* Now to ſay, ſuch a one will do you miſchief if he can, or if he be able, is ſurely no Security that he can do you none. And,

3*dly*, Should this Phraſe reſpect the event, it may do it not abſolutely, but only with relation to the Means here mention'd, i.e. *they ſhall ſhew great Signs and Wonders*, which ſhall prevail to ſeduce *Jews*, *Heathens*, and *Samaritans*, and even *Chriſtians*, were it poſſible for Impoſtors by lying Signs and Wonders to deceive them who are inveſted with the Power of working true, and greater Signs and Wonders by the Aſſiſtance of the *Holy Ghoſt*, and will attend to the things wrought among them, or by them.

Ver. 26. *If then they ſhall ſay to you,* ἰδοὺ ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε, *behold he is in the Wilderneſs, Go not forth.*] Here *Chriſt* points to the very place, where thoſe *falſe Prophets* ſhould appear, or whither they ſhould lead their Followers Accordingly *Joſephus* ſaith, *many Impoſtors and Magicians perſuaded the People,* εἰς τὴν ἔρημον ἕπεσθαι, *to follow them into the Deſart, where they promiſed to ſhew them manifeſt Signs and Wonders done by God.* Antiq. l. 20. c. 6. p. 695. De Bello Jud. l. 2. c. 23. p. 796. G.

Ver. 27, 28. Ὥσπερ γὰρ ἡ ἀστραπὴ, &c. *For as the Lightning goeth from the Eaſt to the Weſt, ſo ſhall the coming of the Son of Man be:*] *i.e.* You will then need none to inſtruct you, where *Chriſt* is, or to ſay to you, he is *here*, or *there*; for by the *Roman Army* which ſhall paſs through the Territories of the *Jews* like Lightning, his coming, to take Vengeance on that Nation, ſhall be manifeſt; and

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and wherever the *Jews*, who like dead Carcasses shall be devoured by the *Roman Eagles*, are, thither shall he flie with them, to tear, and to devour them.

p Ver. 29. Εὐθέως, *Immediately after the Tribulation of those days,* ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, *the Sun shall be darkned, and the Moon shall not give her Light,* &c.] It being here foretold that this should happen *immediately after the wasting of the Jews by Vespasian's Army flying quickly through Galilee, Idumea,* and *Judæa*; this cannot be taken literally, because no such thing then hapned either to the *Sun, Moon,* or *Stars.* It must be therefore a metaphorical Expression to signifie, as it doth frequently in the *Old Testament,* and other Writers, an utter Desolation, and terrible Destruction brought upon a Nation, and upon their *Capital Cities,* compared to the *Sun,* and *Moon.* For in this Language the *Prophet Isaiah* speaks of the Destruction of *Babylon,* saying, *Chap.* 13. 9. *The Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land desolate, and he shall destroy the Sinners thereof out of it: For the Stars of Heaven, and the Constellations thereof shall not give their Light, the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine.* The Indignation of God against the *Idumæans* is represented in like dreadful words, *Isa.* 34. 3, 4. So is the Destruction of *Senacherib* and his People, *Isa.* 51. 6. So is the Destruction of *Egypt,* Ezek. 32. 7. And in these words this very Destruction is foretold by *Joel, The Sun and the Moon shall be darkned, and the Stars shall not yield their Light.* Joel 3. 15. 2. 31. This therefore, saith (h) *Maimonides, is a proverbial Expression, importing the Destruction, and utter Ruin of a Nation.* (i) *Artemidorus* also saith, that *the Sun darkned or turned into Blood, and the Stars falling, or disappearing, import the Destruction of many People.* And in this Sense it is almost incredible which *Josephus* saith, *viz.* that *eleven hundred thousand perished in that Siege.* De Bello Jud. l. 7. c. 45. p. 968. D.

Another Exposition of these words is this, That then there shall be a Destruction of their *Ecclesiastical* and *Civil* State, and of the *Rulers* of them both; according to those words of (k) *Maimonides: This Metaphor imports, that men who for their State and Dignity might be compared to the Sun, Moon, and Stars, shall suddenly fall down as a Leaf from the Vine, and from the Fig-tree.* And this hapned a considerable time before the Destruction of *Jerusalem,* when the *Thieves* and *Zealots,* saith (l) *Josephus, kept all the Nobles, and* τὰς κατὰ χώραν φρουρὰς ὀχυρὰς, *Rulers of the Country in close custody;* (m) when the *Zealots slew and consumed* τὸ γενναῖον *the Nobility,* and *made it their business* τὸ μηδένα τῶν δυνατῶν καταλιπεῖν, *to leave none of the Men of Power alive,* and when *twelve thousand of the Nobility perished after this manner,* (n) when the *High-Priests,* and among them *Ananus,* were destroyed by the *Idumeans,* which *Josephus* reckons (o) as ἀρχὴ τῆς ἁλώσεως, *the beginning of their Captivity,* (p) when they *aboliſhed the Families of the High-Priest by Succession,* καὶ καθίσαις ἀσήμους καὶ ἀγνῶτας, *and placed in their room Men ignoble, and unknown, who neither belonged to the Priesthood, nor knew what the Office of High Priest meant.* That this was to happen before *the great and terrible day of the Lord,* or at that time, we learn from the *Prophet Joel,* saying, that *then the Sun shall be darkned,* &c. this therefore cannot be referred to any time after the Destruction of *Jerusalem.*

Ver. 30. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ q
τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· *And then shall appear the Sign of the Son of Man in Heaven, and they shall see the Son of Man coming in the Clouds with Power and Glory.*] Some think that *the Sign of the Son of Man in Heaven,* and *in the Clouds,* must note some visible Sign of his Appearance in the Heavens; and they refer this to the fearful Sights, *the Sword and Comet hanging over Jerusalem;* and *the Armies and Chariots seen in the Clouds;* but these things hapned according to (q) *Josephus,* πρὸ τῆς ἀποστάσεως, καὶ τοῦ πρὸς τοὺς πόλεμον κινήματος, *before their Revolt from the Romans, and the beginning of the War,* and therefore cannot be the thing intended here. Our *Saviour's* coming here seems therefore to import his coming by the *Roman Army* to besiege, and to destroy *Jerusalem,* and the unbelieving *Jews;* for so *Christ* seemeth plainly to interpret this *coming of the Son of Man,* ver. 37. *the coming of the Son of Man shall be as the Lightning shining from the East to the West,* ὅπου γὰρ, *for wheresoever the Jews are, thither shall the Roman Army be gathered;* his coming therefore must be with the *Roman Army.* And this Interpretation will not seem strange if we consider, (1.) That God's coming to destroy, or execute his Vengeance on a wicked Ge-

(h) More Nev. l. 2. p. 265. R.

(i) Ἥλιος ἀμαυρὸς ἢ ὑφαιμος, καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι, πολλῶν ὀλεθρον μανθάνειν. Oneirocrit. l. 2. c. 36.

(k) *Idem est ac si diceret, Viri qui statûs & dignitatis suæ ratione, similes fuerunt Stellis, & extra omnem fortunæ mutationisque aleam positi videbantur, subito deciderunt instar folii à vite vel ficus decidentis.* More Nev. p. 267.

(l) De Bell. Jud. l. 4. c. 11. M. (m) L. 5. c. 20. p. 885. (n) L. 4. c. 19. p. 883. G.

(o) C. 18. p. 882. G. (p) L. 4. c. 11, 12. p. 872. (q) De Bell. Jud. l. 7. c. 31.

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neration, is repreſented as his coming *in the Clouds of Heaven.* So 2 *Sam.* 22. 8. *The Earth trembled, and the Foundations of Heaven ſhook becauſe he was wroth*; and v. 10. *he bowed the Heavens, and came down, and thick Darkneſs, or a dark Cloud was under his Feet*; Pſal. 97. 23. *Clouds and Darkneſs are round about him, a Fire goes before him, and devours his Adverſaries round about*: And, *Nahum.* 1. 4, 5. *The Lord hath his way in the Whirlwind, and the Storm, and the Clouds are the Duſt under his Feet. Baſhan languiſheth, and Carmel and the Flower of Lebanon languiſheth; the Mountains quake, and the Hills melt, and the Earth is burnt at his Preſence, yea the World, and all that dwell therein.* And this great day of the Lord is thus deſcribed by *Joel*, Chap. 2. *as a Day of Darkneſs and Gloomineſs, of Clouds and thick Darkneſs,— a great People and a ſtrong*, i. e. *the Chaldeans*, coming againſt *Jeruſalem* to deſtroy the City and the *Temple*, and after them the *Romans* to do the ſame thing. And of this Deſtruction by the *Chaldeans*, the Author of the *Lamentations* ſaith, *Chap.* 1. 13. *He ſent a Fire into my Bones* ממרום *from on High, from Heaven*, ſaith the *Targum.* And St. *John* ſpeaking of things that were to be done ἐν τάχει, *quickly*, v. 1. and of καιρὸς ἐγγύς, *a time that was near*, v. 3. which is the Expreſſion uſed of this Deſtruction, *v.* 7. ſaith in theſe very words, *Behold he cometh with Clouds, and every Eye ſhall ſee him, and they who have pierced him, and then ſhall the Tribes of that Land mourn*; which words ſeem plainly to relate to this very time, and might be a Viſion ſeen by *John* before the Deſtruction of *Jeruſalem*, tho' the following Propheſies were imparted to him afterwards. See Additions N° 42.

(42) 1 Ver. 31. Καὶ (τότε Mark 13. 27.) ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· *And (then) will he ſend forth his Angels with the Trumpet of a great Sound, or Voice, and they ſhall gather his Elect from the four Winds, from one end of the Heaven to the other.*] Here the τότε *then*, in St. *Mark* ſo plainly ſhews that this relates to the ſame time mentioned in the foregoing Verſe, that no Explication of theſe words, referring them to a long time after the Deſtruction of *Jeruſalem*, ought to be admitted as the true Senſe of them. Dr. *Lightfoot* gives the ſenſe of theſe words thus; *When Jeruſalem ſhall be reduced to Aſhes, and that wicked Nation cut off, then ſhall the Son of Man ſend his Miniſters (Chriſtians) of ſeveral Nations from the four Corners of the Heaven*; *ſo that God ſhall not want a Church, altho' that antient Nation be rejected, and caſt off, the Churches of the Gentiles ſucceeding to her.* To ſtrengthen this Interpretation let it be conſidered,

1*ſt*, That God's *Prophets*, *Meſſengers*, and *Miniſters* both in the *Old* and the *New Teſtament*, are ſtiled οἱ ἄγγελοι αὐτοῦ, *his Angels.* So 2 *Chron.* 36. 15. *God ſent his Prophets*, but *v.* 16. *they mocked* τοὺς ἀγγέλους αὐτοῦ, *his Meſſengers.* So *Haggai* is ἄγγελος Κυρίου, *the Meſſenger of the Lord*, Chap. 1. 13. So is the *Prieſt*, Mal. 2. 7. the *Baptiſt*, Mal. 3. 1. Matth. 11. 10. Mark 1. 2. Luke 7. 27.

2*dly*, That their Preaching is repreſented as a *Voice*, yea as the *Voice of a Trumpet.* As in theſe words, *lift up thy Voice like a Trumpet*, Iſa. 58. 1. See *Jer.* 6. 17. *Ezek.* 33. 3, 4, 5, 6. And the Preaching of the *Apoſtles*, is φωνὴ, *a Voice going through the Earth*, Rom. 10. 18.

3*dly*, That the calling and coming in of the *Gentiles* at the caſting off the *Jews* is repreſented as their coming in *from the four Winds*, or *the four Corners of the Earth. Many ſhall come from the Eaſt and from the Weſt*, Matth. 8. 11. *But the Children of the Kingdom ſhall be caſt out into utter Darkneſs*, v. 12. *You ſhall be caſt out, and they ſhall come from the Eaſt, and from the Weſt, from the North and the South, and ſhall ſit down in my Kingdom*, Luke 13. 28, 29. And,

4*thly*, That the Deſtruction of *Jeruſalem*, and the unbelieving *Jews* in this extraordinary manner was ſo exact a Completion of our Lord's Prediction, ſo great a Demonſtration of his Indignation againſt Unbelievers, of his Protection of his faithful Servants, and ſuch a Juſtification of this *Prophet* againſt their Accuſations, and ſuch an Evidence of their Sin who crucified, and rejected him, that it might well prepare the *Gentiles* more freely to embrace the *Chriſtian* Faith. See Additions N° 43.

(43) s Ver. 34. *Verily I ſay to you,* ὃ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται· *This Generation ſhall not paſs away till all theſe things be fulfilled.*] Theſe words ἡ γενεὰ αὕτη, *this Age*, or *Generation ſhall not paſs away*, afford a full Demonſtration that all which *Chriſt* had mentioned hitherto, was to be accompliſhed, not at the time of the Converſion of the *Jews*, or at the final day of Judgment, but in that very Age, or whilſt ſome of that Generation of Men lived; for γενεὰ αὕτη, *this Generation*, never bears any other Senſe in the *New Teſtament*, than the Men of this Age. So *Matth.* 11. 16. *To whom ſhall I liken* γενεὰν ταύτην, *the Men of this Age*, Chap. 12. 42. *The Queen of the South ſhall riſe up in Judgment* μετὰ γενεᾶς ταύτης, *with the Men of this Age*, and *v.* 45. *ſo ſhall it be* τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ, *with the wicked of this Age.* Matth. 23. 36. *All theſe things ſhall come* ἐπὶ τὴν γενεὰν ταύτην, *upon the Men of this Age.* Mark 8. 12. τί ἡ γενεὰ αὕτη; *Why do the Men of this Age ſeek a Sign? no Sign ſhall be given* τῇ γενεᾷ ταύτῃ, *to the Men of this Age.* Luke 7. 31. *To whom ſhall I liken the Men* τῆς γενεᾶς ταύτης, *of this Age.* Luke 11. 29. *The Son of Man*

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Man shall be a Sign τῇ γενεᾷ ταύτῃ, *to the Men of this Age.* So again, *v.* 30, 31, 32, 50, 51. and *Chap.* 16. 8. And *Acts* 2. 40. *Save your selves* ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης, *from this froward Generation.* (2.) This is farther evident, because the Kingdom of God was then, instant, and at the Door, *Luke* 21. 29, 31. And having shewed, from *Josephus*, how punctually these Predictions were fulfilled, I may conclude with (r) *Eusebius*, Συγκρίνας ὅ τις τὰς τοῦ σωτῆρος ἡμῶν λέξεις τὰς λοιπὰς συγγραφέως ἱστορίας θαυμάσεται τὸν τρόπον τοῦ προλέγοντος· *He that shall compare the words of our Saviour with those of Josephus concerning the War of the Jews, cannot but admire the Wisdom of Christ, and own his Predictions to have been Divine.*

t Ver. 36. *But of that day and hour knoweth no Man*, &c.] See the Note on *Mark* 13. 22.

(44) See Additions N° 44.

u Ver. 40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ. *Then two shall be in the Field, the one shall be taken and the other left*, &c.] This, by Dr. *Hammond*, seems to be well referred to the especial Providence of God discernable in those times, in rescuing some, who seemed equally exposed to Danger, from the Destruction which shall fall on others; for that it relates not to the final Judgment, but to the time of the Destruction of the *Jews* by the *Roman Army*, is evident from the same words recorded by St. *Luke*, Chap. 17. 35, 36. For there the Disciples ask their Lord, where this shall be, and *Christ* answers, *v.* 37. that *where the Carcass*, (i. e. *the Jews*) are, *there will the Eagles*, (*i. e.* the Roman Army, whose Enfign was the Eagle,) *be gathered together.* And hence 'tis also evident, that the following words being connected to these by the Copulative οὖν thus, *watch therefore*, must refer to the same Subject.

x Ver. 42, 44. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, *Watch therefore*, v. 42. *Therefore be ye also ready.*] It is probably conjectured by Dr. *Lightfoot*, that the Discourse of *Christ* upon this Subject, ended at *v.* 42, or 44, as in St. *Mark* and St. *Luke* it seems to do; and that the words following, were, as St. *Luke* places them, *Chap.* 12. 39. spoken at another time, and upon another occasion; but, because they well accord also with this place, and this occasion, and do there, as well as here, follow the Exhortation given, *ver.* 43. St. *Matthew* hath added them to this Chapter. Note,

2*dly*, That the Metaphor of *Christ*'s coming *as a Thief*, i.e. unexpectedly, doth not prove, that these words must respect *Christ*'s coming to the final Judgment only, they being used touching his coming unexpectedly, to execute any Judgment on a Church or Nation; as when Christ saith to the Church of *Sardis*, Rev. 3. 3. *Watch, or I will come to thee as a Thief, and thou shalt not know the Hour when I will come upon thee*; and some probably conjecture, they are used by St. *Paul*, 1 Thess. 5. 2. with a particular Relation to this Judgment inflicted on the *Jews*, which being the most signal preludium to, and proof of that final Judgment which shall be exercised on all the Enemies of Christ's Kingdom, may well be represented in a Similitude used by St. *Peter*, 2 *Pet.* 3. 10. and by our *Lord*, *Luke* 12. 39, 40. with relation to it.

Ver. 45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος· *Who therefore is that faithful and wise Servant*, &c.] *i. e.* the Servant who continues constant in the Service of his Lord, under all the Persecutions, and abounding Iniquities of those times, *he shall make him Ruler over all his Goods*, i. e. shall greatly reward his Faithfulness, as this Phrase signifies, *Chap.* 25. 21, 23. for that this Phrase cannot import his Advancement *to the highest Dignities in the Church*, is evident from this, That then all that continued faithful to *Christ* in those times of Trial, must have been made *Bishops*. The evil Servant here mentioned, seems to be the *Apostatizing Jew*, who having deserted the Faith himself, was instrumental *to smite his Fellow-servants*, and to betray them to the Enemies of *Christianity*, as our Lord foretold it would be, *Matth.* 10. 21.—24. 10. And that which induced them thus to *Apostatize*, was this very Imagination, That *our Lord delayed his coming* to deliver them, and execute the Judgments here foretold, 2 *Pet.* 3. 4. whence the *Apostles* encourage them to Perseverance, by saying, *'Tis but yet a little while, and he that cometh will come, and will not tarry*, Heb. 10. 37. and that *the Judge stands at the Door*, Jam. 5. 9. and the *coming of the Lord draweth nigh*, ver. 8. y

Ver. 51. Καὶ διχοτομήσει· *And shall cut him asunder.*] This was the Punishment inflicted by *Samuel* on *Agag*, the Enemy of God's People, 1 *Sam.* 15. 33. and by *David* on the *Ammonites*, 2 *Sam.* 12. 31. and by (s) *Trajan* the *Roman Emperour*, on the *rebellious Jews*; it was by *Nebuchadonosor* threatned to the Blasphemers of the true God, *Dan.* 3. 29. and by young *Daniel*, to the false Accusers of *Susanna*, ver. 55, 59. It was used of old, to those who were false to their *Creditors*, saith (t) *Tertullian*, to *Rebels*, and *Betrayers* of their Country, and that not only in the *East*, but among the *Romans*, as we learn from (u) *Suetonius* in the z

(r) H. Eccl. l. 3. c. 7.
(t) Apol. c. 3.
(s) Πολλοὺς δὴ καὶ μέσους ἀπὸ κορυφῆς διέπρισεν. Traj. 14. p. 255.
(u) Cap. 27.

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the Life of *Caius*; from (x) *Horace*, and from *Dio*; and by the *Greeks*, as we learn from (y) *Homer*, from *Sophocles*, and from *Ariſtophanes*; and in *Egypt*, as we learn from *Herodotus*, l. 2. c. 39. And therefore, this Puniſhment, ſaith Chriſt, will I inflict on thoſe who are perfidious in their Covenant of Baptiſm, and Enemies to my Government.

CHAP. XXV.

a 1. [a] THen ſhall the *(Perſons admitted into the)* Kingdom of Heaven be likened to ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.

2. And five of them were wiſe, and five were fooliſh.

3. They that were fooliſh took their Lamps, and *(but)* took no Oil with them, *(to repleniſh them, when the Oil in them was ſpent.)*

4. But the wiſe took Oil in their Veſſels with their Lamps.

5. *(And)* While the Bridegroom tarried, they all ſlumbred and ſlept.

6. And at Midnight, there was a Cry *(or Proclamation)* made, Behold, the Bridegroom cometh, go ye out to meet him.

7. Then all thoſe Virgins aroſe, and trimmed *(or to trim)* their Lamps.

8. And the fooliſh ſaid to the wiſe, Give us of your Oil, for our Lamps are gone out.

9. But the wiſe anſwered, ſaying, Not ſo,
b [b] leſt there be not enough for us and you, but go ye rather to them that ſell, and buy for your ſelves.

10. And whilſt they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage (*Feaſt*,) and the Door was ſhut.

11. Afterwards came alſo the other Virgins, ſaying, Lord, Lord, open to us *(alſo.)*

12. But he anſwered and ſaid, Verily I ſay to you, I know you not; (i. e. *I own not ſuch ſlothful and improvident Perſons as fit to be received to my Feaſt.)*

13. Watch therefore, for ye know neither the Day, nor the Hour, wherein the Son of Man cometh.

14. For the Kingdom of Heaven *(or the coming of the Son of Man)* is as a Man travelling into a far Country, *(as Chriſt might be ſaid to do, going to Heaven to receive a Kingdom*, Luke 19. 12. *and to return at the time of the reſtitution of all things*, Acts 3. 21.) who *(at his departure)* called his own Servants, and delivered to them his Goods.

b b 15. [bb] And to one he gave five Talents, to another two, and to another one, to every Man according to his ſeveral Ability, and ſtraightway took his Journey.

16. Then he that had received the five Talents, went and traded with the ſame, and made *(the increaſe of them)* other five Talents.

17. And likewiſe, he that had received two, he alſo gained other two.

18. But he that had received one *(only,)* went and digged in the Earth, and hid his Lord's Money.

19. After a long time the Lord of thoſe Servants cometh, and reckoneth with them; (i. e. *Chriſt comes from Heaven to take an account of Mens Actions.)*

20. And ſo he that had received five Talents, came, and brought other five Talents, ſaying *(to his Lord,)* Lord, thou deliveredſt to me five Talents, behold, I have gained beſides them, five Talents more.

21. His Lord ſaid to him, Well done thou good and faithful Servant, thou haſt been faithful over *(in)* a few things, I will *(therefore)* make thee Ruler over many things; (i. e. *will greatly reward and dignifie thee,)* enter thou into the Joy of thy Lord; (i. e. *thou ſhalt rejoice with me in Heaven.)*

22. He alſo that had received two Talents, came, and ſaid, Lord, thou deliveredſt to me two Talents, behold I have gained two other Talents beſides them.

23. His Lord ſaid to him *(alſo,)* Well done *(thou)* good and faithful Servant, thou haſt been faithful over a few things, I will make thee Ruler over many things, enter thou *(alſo)* into the Joy of thy Lord.

24. Then he who had received the one Talent, came, and ſaid, Lord, I knew that thou art an hard Man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed; (i. e. *requiring an encreaſe far exceeding what thou gaveſt.)*

25. And I was afraid *(that I ſhould not be able to improve thy Talent to ſuch advantage as thou mighteſt expect,)* and *(therefore)* I went and hid thy Talent in the Earth; *(whence now I bring it to thee,)* lo there thou haſt what is thine.

26. His

(x) Serm. 1. Sat. 1. (y) Odyſſ. 5. v. 338.

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26. His Lord answered and said to him, Thou wicked and slothful Servant; (*thou professest, that*) thou knewest that I reap where I sowed not, and gather where I have not strewed; (i. e. *that I expected some Profit from the Talents I committed to thee.*)

27. Thou oughtest therefore, (*that thou mightest not be condemned by thine own mouth,*) to have put my Money to the Exchangers, and then at my coming, I should have received my own with Usury, (*or Improvement: Then saith he to his other Servants,*)

28. Take therefore the Talent from him, and give it to him that hath ten Talents; (*they say to him, Lord, he hath ten Pounds already,* Luke 19. 25. *the Lord answers, Therefore I give him more.*)

29. For to every one that hath (*so as to improve it,*) shall be given (*more,*) and he shall have abundance; but from him that hath not, (*so as to improve it,*) shall be taken away, even that which he hath.

30. And cast ye the unprofitable Servant into outer Darkness, (*where*) there shall be weeping and gnashing of Teeth.

31. (*So likewise will it be at my coming,* (c *for*) [c] When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory (*as a righteous Judge.*)

32. And before him shall be gathered all Nations, and he shall separate them, one from another, as a Shepherd divideth his Sheep from the Goats.

d 33. [d] And he shall set the Sheep (*who are to receive the Sentence of Absolution*) on his right Hand, but the Goats (*who are to receive the Sentence of Condemnation,*) on the left (*Hand.*)

34. Then shall the King say to them on his right Hand, Come, ye Blessed of my Father, e [e] inherit the Kingdom prepared for you from the Foundation of the World, (*or from the Creation of Man.*)

35. For I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a stranger, and ye took me in;

36. (*I was*) Naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came to me; (*ye exercised all Offices of Charity towards my Members.*)

37. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink?

38. When saw we thee a stranger, and took thee in? or naked, and cloathed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer, and say to them, Verily I say to you, inasmuch as ye have done it (*or this*) to one of the least of these (*whose Faith in me has rendred them as dear as,* Matth. 12. 50. *and whom by taking their Nature upon me, and dying in it to purge them from their Sins, I have made and treated as,* Heb. 2. 11.) my Brethren, ye have done it to me; (*these Members of my Body being one with their Head.*)

41. Then shall he say also to them on the left Hand, [f] Depart from me ye cursed, into f
everlasting Fire, prepared (*not originally for you, but*) for the Devil and his Angels.

42. (*This being the just Reward of your Impiety, and Unmercifulness, which hath made you like to them:*) For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye cloathed me not; sick, and in prison, and ye visited me not.

44. Then shall they (*also*) answer him, saying, Lord, when saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45. Then shall he answer them, saying, Verily I say to you, [g] inasmuch as you did it not g
to one of the least of these (*my Members,*) ye did it not to me; (*for had you born a kind Affection to me, you would have thus ministred to my Members for my sake.*)

46. And these shall go away into everlasting Punishment; but the Righteous (*shall go*) into Life eternal.

Annotations on Chap. XXV.

a Ver. 1. ΤΟΤΕ ὁμοιωθήσε᾽ ἡ βασιλεία τ̃ ὐρανῶν δέκα παρθένοις, *Then shall the Kingdom of Heaven be likened to ten Virgins.*] Here note,

1*st*, That the Kingdom of Heaven sometimes signifies the Kingdom of the *Messiah*, or the Gospel Dispensation; as when this Kingdom is said to be come to the *Jews*, or they are bid to pray, that it may come; and when it is said to be at hand, and they are advised to enter into it, and pronounced fit, or unfit to do so. Sometimes it signifies the Doctrine, or the Preaching of the Doctrine of that Kingdom, or as it is, *Matth.* 13. 19. ὁ λόγ᾽ τ̃ βασιλείας, *the word of the Kingdom*; Matth. 24. 14. τὸ ἐυαγγέλιον τ̃ βασιλείας, *the Gospel of the Kingdom*; as when *Christ* or his *Apostles* are said to speak, τὰ περὶ τ̃ βασιλείας τ̃ Θε῀, *the things which concerned the Kingdom of God*, Acts 1. 3. — 8. 12. — 19. 8. *to preach and testifie the Kingdom of God*, Acts 20. 25. — 28. 23, 31.

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Rom. 14. 17. 1 Cor. 4. 20. εὐαγγελίζεσθαι, *to Evangelize the Kingdom of God*, Luke 4. 43. And when *Chriſt* threatneth to the *Jews*, that *the Kingdom of God ſhould be taken from them*, Matth. 21. 43. But when it is ſaid, *the Kingdom of Heaven is like*, or may be likened to this, or that, the meaning ſeems to be chiefly, So will it be in reference to the Preaching, the Propagation, or Reception of the Goſpel, or Doctrine of the Kingdom; as in the *Parable*, or the Similitude and Reſemblance of the good Seed propounded; *v. g.* when this good Seed is ſown, it will by ſome be trod under feet, in others choaked with worldly Cares, in others withered by the cold Blaſts of Perſecution; but in ſome it will bring forth Fruit to Perfection; when it is ſown, the Enemy will come, and ſow Tares among it; when Men are invited to it, ſome will make Excuſes, why they do not accept the Invitation; ſome will perſecute the Meſſengers of it; ſome will come to it without a Wedding Garment, ſome without Oil in their Lamps; ſome improving the Talents given, and ſome hiding them in a Napkin, and the like. Note,

2*dly*, That this *Parable*, or ſomething very like it, is to be found in the *Jewiſh* Records; ſo in *Reſchith Cochma*, we read thus, Our Wiſe Men of bleſſed Memory ſay, *Repent whilſt thou haſt ſtrength to do it, whilſt thy Lamp burns, and the Oil is not extinguiſhed*; for, *if thy Lamp be gone out, thy Oil will profit thee nothing:* Our *Doctors* add in (*) *Midraſh*, That the Holy Bleſſed God ſaid to *Iſrael*, *My Sons, repent, whilſt* שערי תשובה, *the Gates of Repentance ſtand open; for I receive a Gift at preſent, but when I ſhall ſit in Judgment in the Age to come, I receive none.* Another *Parable* of theirs runs thus, (†) *This thing is like to a King, who invited his Servants, but appointed no ſet time; thoſe that were wiſe, adorned themſelves, and ſat in the Porch of the Palace; thoſe that were fooliſh, went about their own Buſineſs:* (‖) *The King on a ſudden called for his Servants; the firſt went in adorned, the ſecond undreſs'd; the King was pleaſed with the Wiſe, and angry with the Fooliſh, and ſaid, They who are prepared, ſhall eat of my Banquet; they that are unprepared, ſhall not eat of it.* Note,

3*dly*, That (a) *Origen*, (b) St. *Chryſoſtom*, and St. *Jerom*, and others of the *Ancients*, ſay, That this Parable is deſigned againſt *late Repentance*, and declares, it will be invalid to them, who live under the Goſpel; as will be evident, if we conſider, that from this Parable, our Lord concludes for the neceſſity of conſtant Vigilance, *ver.* 13. and for the neceſſity of aſſiduous Prayer and Vigilance againſt all the Cares of this Life, *Luke* 21. 34, 36. and of Fidelity in doing the Work of the Lord, *Matth.* 24. 45, 46. For what neceſſity can there be, of ſo great Vigilance, ſuch aſſiduous Prayer, ſuch Fidelity in doing the Lord's Work, if the neglect of all theſe Duties, till God call us hence, will not prejudice our eternal Intereſts? This alſo is evident from the deſign of the like *Jewiſh Parables*; and note, that the Door was ſhut, *ver.* 10. ſeems to be an Alluſion to the *Jewiſh Phraſe* of ſhutting the *Gates of Repentance*; as when the *Prieſts* offered their Oblations, and they found no acceptance, becauſe the Governour of the World had *ſhut the Gate of Repentance*; and the ſame we learn alſo from the *Parable* of the Talents. Good therefore is the Advice of the Son of *Syrack*, *Humble thy ſelf before thou beeſt ſick, and in the time of Sins ſhew Repentance, and defer not till Death to be juſtified*, Ecclus. 18. 21, 22.

Ver. 9. Μήποτε οὐκ ἀρκέσει, *Perhaps it will not ſuffice for us and you.*] Here μήποτε is uſed for fortaſſe, *perhaps*, as I have ſhewed, Note on 2 *Tim.* 2. 26. See Additions N° 45. (45) b

Ver. 15. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, *And to one he gave ten Talents, to another two, and to another one.*] Of this *Parable*, as it reſpects the *Maſter* travelling into a far Country, and the Servants to whom the Talents were delivered; ſee Note on *Luke* 19. 12. where it is alſo proved, that it relates to the *Jewiſh* Nation, and therefore is here mentioned after *Chriſt*'s Prediction of the dreadful Judgments which ſhould befal that Nation, for murthering their *Meſſiah*, and not improving the Day of their Viſitation. Here therefore I ſhall only add theſe few ſhort Notes: bb

1*ſt*, That the *Maſter* here diſtributes his Talents, κατ' ἰδίαν δύναμιν, *according to the ſeveral Abilities* of his Servants, which in ſome were greater, and ſo they were fitted to manage a greater Sum; in ſome leſs, and ſo they were entruſted with a leſſer, and accordingly he is ſatisfied with a leſs increaſe in them: So *v. g.* Chriſt gave to his Diſciples a clearer and a fuller Knowledge of the Myſteries of the Goſpel, *Mark* 4. 11. but ſpake to other *Jews* in Parables, καθὼς ἠδύναντο ἀκούειν, *as they were able to hear*, v. 33. See Additions N° 46. (46)

2*dly*, That theſe Talents were ſpiritual, and given for a ſpiritual End; that they who uſed them well, might have more, and might *enter*

(*) *See* Campeg. Vitring. l. 3. c. 5. p. 679. (†) Kimchi in Iſ. 65 13, 14. (‖) Midraſh. Cohel. ad. c. 2. 9.

(a) In ipſo autem exitu vitæ ſuæ, dum diſponunt diſcere comprehenduntur à morte, & propterea non ingrediuntur cum verbo ad ſponſam Eccleſiam. *In Matth. Hom.* 32.

(b) Πῶς νῦν εἰσιν οἱ διὰ πανὸς μὲν ῥᾳθυμοι, Chryſoſ. in v. 10. μωραὶ καθὸ τότε ἐζήτουν τὸ ἔλαιον ὅτι οὐκ ἔτι καιρὸς παρασκευῆς. Theoph.

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enter into the Joy of their Lord, or rejoice with him at his Banquet, or the Marriage-Feast prepared for them; and that they who did not improve them, might have their Talents taken from them, and they be cast into utter Darkness. And, because Banqueting and Nuptial Feasts were still attended with great Joy, insomuch that the *Hebrew* word משתה, which signifies a Banquet, and a Nuptial-Feast, is by the Seventy rendred sometimes δοχὴ, *a Banquet*, *Gen.* 26. 30. *Esth.* 1. 3. — 5. 4, 8, 12, 14. sometimes γάμος, *a Marriage-Feast*, *Gen.* 29. 22. *Esth.* 2. 18 — 9. 22. and once χαρὰ, *Joy*, *Esth.* 9. 17) Therefore the entring into this Marriage-Feast, or Supper, prepared for this Lord, is here stiled, *entring into the Joy of his Lord.* Note,

3*dly*, That none, to whom these Talents were imparted, wanted Power to improve them for the advantage of their Master, and so to receive the reward of their Industry; for *Christ* saith to them all, *Negotiate till I come*, Luke 19. 13. All therefore could have done so.

Hence, he who did not improve his Talent, is stiled not only a slothful, but a wicked Servant, and is accordingly punished: Now there can be no Iniquity in not doing what he could not do, nor any Punishment due upon that account; this being to punish because he did not an Impossibility.

4*thly*, That ἔχειν, *to have*, here is εὖ ἔχειν, *to improve*; and not to have, not to improve. See Note on *Matth.* 13. 12.

5*thly*, When it is said here, ᾔδεις, *thou knewest*, or *knewest thou, that I was an austere Man, reaping what I did not sow*; this is not a concession that the Master was truly so, but an Argument out of his own Mouth to condemn him, for not acting suitably to his own hard Conceptions of his Lord, *Luke* 19. 22. Nor do these words, *Thou oughtest to have put my Money to the Exchangers*, shew, that Christ approved of Usury; but only, that he who thought so sordidly of his Master, should have used his Talent agreeably, that so he might have had his own with Usury.

(47) See Additions N° 47.

c Ver. 31. Ὅταν ὃ ἔλθῃ ὁ υἱὸς τ ἀνθρώπ ἐν τῇ δόξῃ αὐτ, *When therefore the Son of Man shall come in his Glory, and all the holy Angels with him.*] It is to me a wonder, that Men should imagine, this refers not to the general Day of Judgment, but either to the time of exercising Judgments on the *Jewish* Nation, or to the setting up a triumphant Kingdom here on Earth; seeing, (1.) Here is a more clear Description of *Christ*'s coming to Judgment in Words and Circumstances elsewhere acknowledged to relate to the great and final Judgment; for here he comes in Majesty and Glory, attended with *all the holy Angels, and sits down upon the Throne of his Glory*; and thus will he be attended, when he comes to *render to every one according to his Works*, viz. *in the Glory of his Father, with his holy Angels*, Matth. 16. 27. *When he shall come in flaming Fire to take Vengeance on all that obey not his Gospel, and to be glorified in his Saints*, 2 Thess. 1. 7, 8, 9. Jude 14. 15. (2.) He speaks here of the time, when he shall *gather before him all Nations*, ver. 32. all *Sheep* and *Goats*, ver. 33. all that shall receive a Sentence of Bliss or Condemnation, *v.* 34, 41. and of the time, when they that are the blessed of the Father, shall *receive the Kingdom prepared for them*, and when the wicked shall *go into everlasting Punishment*, ver. 46. which are manifest Indications of the final Judgment.

Ver. 33. Καὶ στήσ τὰ μὲ πρόβατα ἐκ δεξιῶν d
αὐτ τὰ δὲ ἐρίφια ἐξ εὐωνύμων, *And he shall set the Sheep on his right Hand, but the Goats on his left.*] Here seems to be an Allusion to the received Custom of the *Jews* in capital Causes, to place them who were to receive the Sentence of Absolution on the right Hand in the *Sanhedrim*, but those who were to receive the Sentence of Condemnation, on the left: As (e) *Maimonides* saith, They that stand on the right Hand, are the Just; they on the left, the Guilty. *Kimchi* on 1 *Kings* 22. 19. *On his right Hand is Life, on his left Death.* So *R. Eliezer.* Cap. 4. Sect. 4.

Ver. 34. Κληρονομήσατε τ ἡτοιμασμένην ὑ- e
μῖν βασιλείαν ἀπὸ καταβολῆς κόσμ, *Inherit the Kingdom prepared for you from the beginning of the World.*] The *Jews* say, That God prepared *Paradise* from the beginning, even before the Earth was made; and this they gather from *Gen.* 2. 8. and the Lord God planted a Garden, מקדם, ἀπ' ἀρχῆς, *Aq.* ἐκ προώτης, *Sym.* from the beginning. See *Pirk. Eleezar.* c. 3. §. 3.

Ver. 41. Πορεύεσθε ἀπ' ἐμοῦ εἰς τὸ πῦρ αἰώνιον τὸ ἡτοι- f
μασμένον τῷ διαβόλῳ κ τοῖς ἀγγέλοις αὐτ, *Depart from me into everlasting Fire, prepared for the Devil and his Angels.*] The *Rabbins* often say, that *Hell was created the second Day*: See *Pirk Eleezar*, c. 4. §. 1. The *Fathers* on the contrary, *viz. Origen*, *Chrysostom*, *Euthymius*, and *Theophylact*, observe, 1*st*, That *Christ* saith not of the Punishment, as he doth of the Blessing here pronounced, that *it was prepared from the beginning of the World*, lest it should be thought, that God designed Mens Punishments before they sinned. 2*dly*, That tho' *Christ* saith, *Come ye blessed of my Father*; he said not, *Go ye cursed of my Father*; because God is the Author and Procurer of

(e) Tract. de Synedr. c. 1.

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Mens Happineſs, but Man only is the Author of his own Miſery. And, 3*dly*, That he ſpeaks of this eternal Fire, as deſigned originally, not for Man, but *for the Devil and his Angels*; but Man, by giving himſelf up to the Thraldom of that Evil One, and working himſelf up to his Likeneſs, ſinks himſelf down to the infernal Regions, and becomes like to him in Torments, whom in Manners he hath ſo much reſembled.

g Ver. 40, 45. Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων ἐμοὶ ἐποιήσατε, *In as much as ye have done it to one of the leaſt of theſe my Brethren, ye have done it to me.*] For ſo cloſe is the Union betwixt *Chriſt* and his Members, that he looks upon the Favours conferred on them, as done to himſelf, and promiſes accordingly a Reward for them, *Matth.* 10.42. and alſo threatens Puniſhment to them who do neglect, and are injurious to them, as if they had been ſo to him, *ver.* 45. And therefore he ſpeaks to a perſecuting *Saul* thus, *Saul, Saul, why perſecuteſt thou me?* Acts 9. 4. And, O! how highly ought we to eſteem of him, who ſo eſteemed us?

See Additions N° 48. (48)

CHAP. XXVI.

1. AND it came to paſs, when Jeſus had finiſhed all theſe Sayings, he ſaid to his Diſciples;

a 2. Ye know that [a] after two days is the (*time of the Jews*) Paſſover, and the Son of Man is (*then to be*) betrayed (Gr. *delivered up*) to be crucified.

3. Then (i. e. *two days before the Paſſover*) aſſembled together the Chief Prieſts and the Scribes, and the Elders of the People to the Palace of the High-Prieſt, who was called Caiaphas.

4. And (*they*) conſulted that they might take Jeſus by ſubtilty, and kill him.

5. But they ſaid (*let us*) not (*do this*) on the

b [b] Feaſt-day, leſt there be an Uproar among the People, (*for they feared the People*, Luke 22.2.)

6. Now when Jeſus was in Bethany in the Houſe of Simon the Leper, (*whom Chriſt had healed of his Leproſie.*)

7. There came to him a Woman having an Alabaſter Box of very precious Ointment, and (*ſhe taking it*) poured it on his Head, as he ſat at Meat.

c 8. But when (*ſome of*, Mark 14. 4.) [c] his Diſciples ſaw it, they had Indignation, (*and murmured againſt the Woman*, Mark 14, 5.) ſaying, To what purpoſe is this waſt (*of the Ointment made?*)

9. For this Ointment might have been ſold for much, and (*the money might have been*) given to the Poor.

10. When Jeſus underſtood (*it*, i. e. *knew that they thus murmured,*) he ſaid to them, why trouble ye the Woman (*without cauſe*) for ſhe hath wrought a good (*and charitable*) work upon me.

11. For ye have the Poor (*for whom you pretend ſuch kindneſs*) always with you, (*and when you will you may do them good*, Mark

d 14. 7.) but (*as for*) me, [d] ye have not always (*a like Opportunity of ſhewing kindneſs to me, I being ſhortly to be taken from you.*)

12. (*She therefore hath piouſly choſen the preſent Opportunity,*) for in that ſhe hath poured this Ointment on my Body, ſhe did it (*tho' unwittingly, as a Preparation*) for my Burial, (*nor ſhall her Charity be loſt; for,*)

13. Verily I ſay to you, whereſoever this Goſpel ſhall be preached (*as it will be*) in the whole World, there ſhall alſo this, that this Woman hath done, be told for a memorial of her (*to all future Ages.*)

14. Then [e] one of the Twelve, who was called Judas Iſcariot, (*Satan being entred into him*, Luke 22.3.) went to the Chief Prieſts. e

15. And ſaid to them, what will ye give me, and I will deliver him to you? (*and they were glad, and promiſed to give him Money*, Mark 14. 11.) and they covenanted with him for [f] thirty pieces of Silver. f

16. And from that time he ſought (*an*) opportunity to betray him.

17. Now the [g] firſt day of the Feaſt of unleavened Bread (*being come, two of*) the Diſciples came to Jeſus, ſaying to him, Where wilt thou that we prepare for thee to eat the Paſſover. g

18. And he ſaid, Go into the City to ſuch a Man, (*who will meet you carrying a Pitcher of Water*, Mark 14.13. *follow him*, Luke 22. 10.) and ſay to him, the Maſter ſaith, my time is at hand; I will keep the Paſſover at thy Houſe with my Diſciples, (*where therefore is the Room where I may eat it with them?* Luke 22. 11. *and when he hath ſhewed you the Room, there make ready*, ver. 12.)

19. And the Diſciples did as Jeſus had appointed them, and (*finding that it was as he had ſaid*, Mark 14. 16. *they*) made ready the Paſſover.

20. Now when the Evening was come he ſat down with the Twelve.

21. And as they did eat, he ſaid, Verily I ſay to you, that one of you ſhall betray me, (*for the Hand of him that betrayeth me is with me in the Diſh*, Mark 14. 18. Luke 22. 21.

22. And they were exceeding ſorrowful, and began every one of them to ſay to him, Lord, Is it I (*that ſhall do this thing?*)

23. And

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23. And he answered, and said, he that
h (h *now*) dippeth his Hand with me in the Dish,
the same shall betray me.
i 24. The i Son of Man goeth (*to suffer Death,*) as it is written of him, but (*seeing God's Fore-knowledge how wicked any Man will be if left to act according to those evil Dispositions which he hath wilfully contracted, lessens no Man's Guilt; notwithstanding*) wo to that Man by whom the Son of Man is betrayed, it had been good for that Man if he had not been born, (*it being better not to be, than to be miserable.*)

25. Then Judas which betrayed him, answered, and said, Master, is it I (*that shall betray thee?*) He said unto him, (*it is as*) thou hast said.

26. And as they were eating, Jesus took
k Bread, and k blessed it, and brake it, and gave
l it to the Disciples, and said, take, eat, l this (*broken Bread*) is (*the memorial of*) my Body (*given*, Luke 22. 19. *and broken for you*, 1 Cor. 11. 24.)

27. And he took the Cup (*after Supper*, Luke 22. 20.) and gave Thanks, and gave it
m to them, saying, Drink ye m all of this (*Cup.*)

28. For this (*Wine, given separate from the Bread*) is (*the memorial of*) my Blood of the New Testament, which is shed for many for the Remission of (*their*) Sins.

n 29. But I say to you, n I will not drink henceforth of this Fruit of the Vine, until that day, when I drink it new with you in my Father's Kingdom, (i. e. *till the Kingdom of God come*, Luke 22. 18. *and you eat, and drink with me in my Kingdom*, ver. 30.)

30. And when they had sung an Hymn they went out to the Mount of Olives.

31. Then saith Jesus to them, all ye shall
o be o offended because of me this night, for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered abroad, (Zach. 13. 7. *and this will be fulfilled in you.*)

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered, and said to him, tho' all Men shall be offended because of thee, yet will I never be offended (*on that account.*)

34. Jesus said to him, Verily I say to thee,
p that this night, before the p Cock crow (*in the morning,*) thou shalt deny me thrice.

35. Peter said to him (*again*) tho' I should die with thee, yet will I not deny thee; (*and*) likewise also said all the Disciples.

36. Then cometh Jesus with them to a place called Gethsemane, (*situate between the River Kedron, mentioned*, John 18. 1. *and the Mount of Olives*, ver. 30.) and saith to the Disciples, sit ye here, while I go and pray yonder.

37. And he took with him Peter, and the two Sons of Zebedee, and began to be sorrowful and very heavy, (*and afraid*, Mark 14. 33.)

38. Then saith he to them, my Soul is
q q exceeding sorrowful even to Death, tarry ye here, and watch with me (*against Temptation.*)

39. And he went a little farther (*about a Stone's cast from them*) and r fell upon his
r Face, and prayed, saying, O my Father, if it be possible (*that thy Glory, and the Salvation of Men may equally be promoted otherways,*) let this Cup pass from me, nevertheless (*be it*) not as I will, but as thou wilt, (*then an Angel appeared to him from Heaven to strengthen him*, Luke 22. 43, 44.)

40. And (*then*) he cometh to the (*three*) Disciples, and findeth them asleep, and saith to Peter (*why sleep you*) what could ye not watch with me one hour?

41. Watch and pray that ye enter not into Temptation (*so as to be foiled by it.*) the
s s Spirit indeed is willing (*to make good Resolutions*, ver. 35.) but the Flesh is weak, (*and so unable to perform them without Divine Assistance to be obtained by Prayer, and improved by Vigilance.*)

42. He went away again the second time, and (*being heard in what he feared*, Heb. 5. 7. *he*) prayed, saying, O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done.

43. And he came (*back to the Disciples*) and found them asleep again, for their Eyes were heavy, (*and they knew not what to answer him*, Mark 14. 40.)

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his Disciples, and
t saith to them, t sleep on now, and take your Rest, (*for by your watching ye can shew no farther kindness to, or concern for me,*) behold the hour (*of my Apprehension*) is at hand, and the Son of Man is betrayed into the Hands of Sinners.

46. Rise, let us be going, behold he is at hand that doth betray me.

47. And while he yet spake, lo Judas, one of the Twelve came, and with him a great Multitude with Swords and Staves from the Chief Priests, and Elders of the People.

48. Now he that betrayed him gave them a Sign, saying, whomsoever I shall kiss, the
u same is he, u hold him fast, (*and lead him away securely*, Mark 14. 44. *See* John 18. 8, 12.)

49. And forthwith he came to Jesus, and said, Hail Master, and kissed him.

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50. And Jeſus ſaid to him, Friend, where-
fore art thou come? *(Is it to betray the Son of Man with a Kiſs?* Luke 22. 48.) then came they, and laid Hands on Jeſus, and took him.

51. And behold one of them which were with Jeſus, *(to wit, Simon Peter, ſeeing what was done, ſaid, Maſter, ſhall I ſmite with the Sword?* Luke 22. 49. *and ſtraightway he)* ſtretched out his Hand, and drew his Sword, and ſtruck a Servant of the High-Prieſts, and ſmote off his *(right)* Ear, *(and the Name of that Servant was Malchus*, John 18. 10.)

52. Then ſaid Jeſus to him, put up again
x thy Sword into its place, [x] for all they that take the Sword, ſhall periſh with the Sword. *(See the Note here.)*

53. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve Legions of Angels *(for my Defence?)*

54. But *(ſhould I do this)* how then ſhall the Scripture be fulfilled, that thus it muſt be, *(or how can I refuſe the Cup which my Father hath given me to drink?* John 18. 11.)

55. In that ſame hour Jeſus ſaid to the Multitudes *(ſent to apprehend him,)* are ye come *(now)* out as againſt a Thief with Swords and Staves for to take me? *(whereas)* I ſat daily with you teaching in the Temple, and ye laid no hold on me *(but this is your hour, and the Power of Darkneſs*, Luke 22. 53.)

56. But all this was done that the Scriptures of the Prophets might be fulfilled; then all the Diſciples forſook him and fled.

57. And they that had laid hold on Jeſus led him away to *(Annas firſt*, John 18. 13,
y 14. *and thence to)* [y] Caiaphas the High-Prieſt, where the Scribes and the Elders were aſſembled.

58. But Peter followed him afar off to the High-Prieſt's Palace, and *(being introduced by another Diſciple*, John 18. 15, 16.) went in, and ſat with the Servants to ſee the end *(of this matter.)*

59. Now the Chief Prieſts and Elders and
z all the Council [z] ſought falſe Witneſs againſt Jeſus to put him to Death.

60. But found none, yea tho' many falſe Witneſſes came, yet found they none *(that could teſtifie any thing againſt him which deſerved Death,)* at the laſt came two falſe Witneſſes,

61. And ſaid, this Fellow ſaid, I am able to deſtroy the Temple of God, and to build it in three days.

62. And *(then)* the High Prieſt aroſe, and ſaid to him, anſwereſt thou nothing? [aa] What aa
is it which theſe witneſs againſt thee? (Gr. *why do theſe witneſs (thus) againſt thee if it were not true?)*

63. But Jeſus held his Peace, and the High-Prieſt anſwered and ſaid to him, [bb] I adjure bb
thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God, *(or not.)*

64. Jeſus ſaith to him *(it is as)* thou haſt ſaid, nevertheleſs I ſay to you, [cc] hereafter cc
ſhall ye ſee the Son of Man, ſitting on the right Hand of Power, and coming in the Clouds of Heaven; (i. e. *you ask me whether I am the Chriſt, and will not believe that I am ſo, but ye ſhall ſhortly be convinced of it by the miſſion of the Holy Ghoſt from Heaven, and by my coming in the Clouds of Heaven to take Vengeance on you for your Unbelief.)*

65. Then the High-Prieſt [dd] rent his Clothes, dd
ſaying, he hath ſpoken Blaſphemy, what farther need have we of Witneſſes? behold now ye have heard his Blaſphemy.

66. What think ye *(of it?)* They anſwered and ſaid, he is guilty of Death.

67. Then did they *(who were Officers of the Court,)* ſpit in his Face, and *(they)* buffeted him, and others *(of them)* ſmote him with the Palms of their Hands, *(ſpeaking many blaſphemous words againſt him*, Luke 22. 65. *And,)*

68. Saying, Propheſie to us, thou Chriſt, who is he that ſmote thee?

69. Now Peter ſat without in the Palace, and [ee] a Damſel came to him, ſaying, thou ee
alſo waſt with Jeſus of Galilee.

70. But he denied *(it)* before them all, ſaying, I know not *(any thing of)* what thou ſayeſt.

71. And when he was gone out into the Porch, another Maid ſaw him, and ſaid to them that were there, this Fellow was alſo with Jeſus of Nazareth.

72. And again he denied *(it)* with an Oath, *(ſaying,)* I do not [ff] know the Man. ff

73. And after a while came to him they that ſtood by, and ſaid to Peter, ſurely thou alſo art one of them, for thy Speech bewrayeth thee.

74. Then began he to curſe and to ſwear, ſaying, I know not the Man; and immediately *(after he had ſaid this)* the Cock crew.

75. And Peter remembred the words of Jeſus, who ſaid to him, before the Cock crow thou ſhalt deny me thrice, and he went out and wept bitterly.

Annotations

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Annotations on Chap. XXVI.

a Ver. 2. *AFTER two days is the Passover, and the Son of Man shall be delivered up to be crucified.*] Here *Grotius* notes, that it is a Tradition of the *Jews*, which appears yet in the Books of their *Cabbalists*, that in the days of the *Messiah* they should be redeemed on the very day that they came out of *Egypt*; which is true if it respect the day of their coming out of *Egypt*, that being the fifteenth day of *Nisan*, but is not true of the fourteenth day on which the *Paschal* Lamb was offered, Christ being not crucified on *Thursday*, but on *Friday*.

b Ver. 5. Ἔλεγον ὃ μὴ ἐν τῇ ἑορτῇ ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, *And they said, not on the Feast day, lest there be an Uproar among the People.*] (a) *Maimonides* saith, it was the custom among the *Jews*, to punish those who rebelled against the Sentence of the Judge, or the *High-Priest*, or were notoriously criminal, *at one of the three Feasts*, because then only, by reason of the publick Congress of People, all might *hear* and *fear*, according to the Law, *Deut.* 17. 12, 13. from this received custom, the *Fathers* of the *Sanhedrim* seem willing to recede for fear of the Multitude; but having so fair an Offer made by *Judas*, they embrace that Season.

c Ver. 8. Ἰδόντες ὃ οἱ μαθηταὶ αὐτῦ ἠγανάκτησαν, *But when his Disciples saw it they had Indignation, saying, to what purpose is this waste?*] This was only said by *Judas*, and that out of Covetousness, *John* 12. 3, 6. Some of the *Disciples* seemed to like the Motion by reason of the specious Pretext of Charity under which it was covered, *Mark* 14. 5. and the rest did not contradict it, but seemed rather by their silence to approve it, and therefore are here mentioned without exception, as Co-partners with him; but *Christ* calls this a good Work, *ver.* 10. as being in it self lawful, and done out of a good End and Intention, and justifies this from an Argument *à pari*, that had she laid out this Expence on his dead Body, they who did customarily use such Ointments, and sweet Odours at their Funerals, could not have reasonably found fault with it, and therefore had no ground to do it now, his Body being shortly to be buried; to the pretence of *Judas* he answers, that by reason of his approaching Death, this must be shortly done to him, or not at all, whereas they having the Poor always with them, could never want Objects of their Charity; and that good Work which was to be done now, or never, was then preferable to that for which they had perpetual Occasions.

d Ver. 11. Ἐμὲ ὃ ὐ πάντοτε ἔχετε, *But me ye have not always.*] These words destroy the Doctrine of *Transubstantiation*; for if *Christ* were, as to Soul, Body, and Divinity truly in the *Host*, that being always with them of *Rome*, they would have *Christ* always with them, and might at any time spend their Money in adorning the *Host*, or upon the Oblation of it, and so *Christ*'s reason for doing that then, would be invalid. Note also from the words following, *ver.* 13. that this good Deed should be mentioned, *wherever the Gospel was preached, for a memorial of her*, that we may laudably prosecute that which will procure us a good Name, and spread our Reputation to future Ages.

e Ver. 14. Τότε πορευθεὶς εἷς τῶν δώδεκα, *Then one of the Twelve went to the Chief Priests.*] He is noted to be one of *Christ*'s *Disciples* to aggravate the Foulness of the Crime, and to denote the Completion of the Prophesie, *He that eateth Bread with me, hath lift up his Heel against me*, Psal. 41. 9. The time when *Judas* thus betrayed him, is hinted in the Particle τότε *then*, viz. according to the Tradition of the *Church*, the Consultation of the *Sanhedrim* with him, and his Agreement to betray *Christ* to them was on *Wednesday*, this being assigned as one reason why they fasted on *Wednesday* and *Friday*, (b) *because Christ was betrayed on Wednesday, and he suffered on Friday*.

f Ver. 15. *For thirty pieces of Silver*;] *i. e.* For thirty Shekels, that is, 3*l.* 15 *s.* of our Money, saith Dr. *Hammond*. This, as Mr. *Ainsworth*, and *Maimonides* observe on *Exod.* 21. 32. was the Price paid *for a Man, or a Maid Servant*, when being smitten by an Ox, they died; so vilely was he esteemed by them, who shed his precious Blood for them. Of *Satan*'s entring into *Judas*, see Note on *Luke* 22. 3, 4.

g Ver. 17. Τῇ ὃ πρώτῃ τῶν ἀζύμων, &c. *Now the first day of unleavened Bread, came his Disciples to him, saying, where wilt thou that we prepare the Passover?* &c.] Of the time when our Saviour kept the Passover, see the *Appendix* to the 14th Chapter of St. *Mark*. Here note, 1*st*, from the word ἀνέκειτο, *he lay down*, ver. 20. that *Christ* observed not the *Paschal* Supper in that manner, or gesture in which it was instituted at first, *viz. that they should eat it standing*, &c. *Exod.* 12. 11. but

(a) De Rebell. c. 3. §. 8.

(b) Τῷ τελευταίᾳ καὶ πρωτομήνῳ νηστεύομεν· τὴν μὲν, διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ πάθος. Const. Apost. l. 5. c. 15. l. 7. c. 23. Epiph. Expos. fidei. p. 1104. Augustin. ad Casulanum, Ep. 86. p. 392.

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but did eat it lying down or inclining on the left Side, as it was the manner of the *Jews* then to do; and tho' the *Jewiſh Doctors* required, and impoſed this Rite as a ſignificative Ceremony of their Reſt in *Canaan*, to which they were but going, or travelling, when they celebrated the Paſſover in *Egypt*, and of their Redemption; and upon that account would (c) permit none to eat it otherwiſe than in this Poſture; yet *Chriſt* uſed it: Whence we may learn, that our *Bleſſed Lord* was not ſo ſcrupulous as ſome Men are, who dare not uſe a ſignificant Ceremony, or receive the *Euchariſt* kneeling, becauſe that was not the Poſture uſed at the firſt Inſtitution of it, tho' they do receive it ſitting, and therefore not in the Poſture uſed by *Chriſt* and his *Apoſtles* when it was firſt inſtituted. 2*dly*, Upon theſe words, *Where wilt thou that we keep the Paſſover?* Dr. *Lightfoot* obſerves, that the Houſes of *Jeruſalem* were not then to be let, but were of common Right for any that would eat the *Paſſover* in them.

h Ver. 23. Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, *He that dips his Hand with me in the Diſh, the ſame ſhall betray me.*] Hence it appears, that *Judas* was preſent with them at the Celebration of the *Paſchal* Supper; and that he continued with them at the Celebration of the other Sacrament, is evident from the words following the Inſtitution and Diſtribution of it, *But behold the Hand of him that betrayeth me is with me on the Table*, Luke 22. 21.

i Ver. 24. *The Son of Man goeth as it is written of him, but woe to that Man by whom he is betrayed, it were good for that Man that he had not been born.*] Hence two things clearly follow, (1.) That the Prediction of this Event, that *Jeſus* ſhould thus ſuffer, and that by the Treachery of *Judas*, did lay on *Judas* no antecedent neceſſity of doing this Action, becauſe it did not leſſen the woe due to him for it, but only doth ſuppoſe in God a Knowledge how the Will of Man, left to his own Freedom, will determine, or encline it ſelf. Of this ſee Note on *Luke* 22. 22. (2.) That Chriſt, by ſaying, *It is good for that Man that he had not been born*, ſufficiently ſhews this cannot be the Portion of all Men, except ſome few Elect, as ſome Men think, and as it follows from the ſuppoſal of an immutable Decree, that ſuch Perſons only ſhould be ſaved, and all others left under ſuch a Preterition as will infallibly render it better for them never to have been born; and would have made this the condition of *Judas*, tho' he had not done this, provided he was none of God's Elect.

Ver. 26. *Jeſus took Bread,* καὶ εὐλογήσας ἔκλασε, *and bleſſed it, and brake it.*] That εὐλογεῖν, *to bleſs*, here and in St. *Mark* is the ſame as εὐχαριστεῖν, *to give thanks* in St. *Luke*, and St. *Paul*, and that the Bread was only bleſſed by giving thanks over it, ſee proved on *Matth.* 14. 19. And that the breaking of the Bread to be diſtributed is a neceſſary part of this Rite is evident. For, (1.) the continual mention of it by St. *Paul* and all the *Evangeliſts*, when they ſpeak of the Inſtitution of this Sacrament, ſhews it to be a neceſſary part of it, according to that Obſervation of the (d) *Council* of *Toledo*, That *Chriſt by breaking the Bread, and diſtributing it broken to his Diſciples*, id ſine dubio egit quod nos in poſterum facturos edocuit, *did doubtleſs teach us hereafter to do as he did.* (2.) *Chriſt* ſaid, *Take, this is my Body broken for you*, 1 Cor. 11. 24. whereas where the Elements are not broken, it can be no more ſaid, *this is my Body broken for you*, than where the Elements are not given, *this is my Body given for you.* (3.) Our Lord ſaith, *Do this in remembrance of me*, i. e. eat this Bread broken in remembrance of my Body broken on the Croſs; now where no Body broken is diſtributed, there nothing can be eaten in memorial of his broken Body. Laſtly, the *Apoſtle*, by ſaying, *The Bread which we break is it not the Communication of the Body of Chriſt?* ſufficiently informs us, that the eating of his broken Body is neceſſary to that end, 1 *Cor.* 10. 16. Hence was it that this Rite of diſtributing Bread broken continued for a thouſand Years, and was as (e) *Humbertus* teſtifies, obſerved in the *Roman Church* in the *eleventh Century.*

k

Ibid. Τοῦτό ἐστι τὸ σῶμά μου, *This is my Body.*] Here let it be obſerved, (1*ſt*,) That theſe words contain not all that our Lord ſaid, for our Lord ſpake theſe words but once, and therefore they who ſay, as do St. *Luke* and the *Apoſtle Paul*, his words were theſe, *This is my Body given, or my Body broken for you*, can ſay no more than our Lord ſaid at the firſt Inſtitution of this Sacrament; for otherwiſe they muſt aver that *Chriſt* then ſaid, what really he never ſaid. When then St. *Matthew* and St. *Mark* inform us, that he ſaid, *This is my Body*, they muſt ſay the Truth, but not the whole Truth, that being as St. *Luke* and *Paul* inform us, *this is my Body given, or broken for you.* Moreover it is to be obſerved, that neither the *Evangeliſt*, nor the *Apoſtle* uſe the future, but both the preſent tenſe, ſaying, *this is my Body*, τὸ διδόμενον, *given* τὸ κλώμενον, *broken*, this is my Blood τὸ ἐκχυνόμενον,

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(c) *Azyma comedimus recumbentes quia recordatio eſt redemptionis, & rurſus tnemur ad accubitum dum comedimus ut comedamus more Regum, & Magnatum.*

(d) A. D. 693. Can. 6. (e) Baron. Tom. 11. p. 1008. Humb. contr. Græc. ibid. p. 971.

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νόμιμον, *ſhed:* Now from theſe Obſervations it is manifeſt, that theſe words cannot ſignifie, this is *ſubſtantially*, and really *my Body broken*, and *my Blood ſhed for you*; for this being ſpoken before *Chriſt*'s Body was broken on the Croſs, and before his Blood was ſhed, *Chriſt* could not ſay in the literal and proper Senſe, this is my Body broken, or my Blood ſhed for you; but he might ſay, this Bread is broken to repreſent to you my Body which ſhall be broken, and my Blood which ſhall be ſhed for you; for ſo the *Scripture* uſually ſpeaks in ſacramental Matters, ſaying of *Circumciſion*, even before *Abraham* was circumciſed, *This is my Covenant betwixt me and thee*, Gen. 17. 4. 10, 23, 36. and of the *Paſchal* Lamb, *This is the Lord's Paſſover*, before God, paſſing over the *Iſraelites*, had ſmitten the *Egyptians*, Exod. 12. 11. and this was therefore thus affirmed of theſe two Sacraments, before the Celebration of them, becauſe they were then inſtituted as Rites to be obſerved by his People when they did celebrate theſe Sacraments: And in like manner the Bread in the firſt Inſtitution of this Sacrament is called *Chriſt's broken Body*, as being inſtituted then to repreſent to all future Ages, his Body which was to be broken for them; and the Wine is ſtiled *his Blood ſhed*, as being inſtituted then as the perpetual Repreſentation, and Memorial of his Blood ſhed, and ſeparated from his Body on the Croſs; ſo that there is no need of the Criticiſm of *Grotius* and others here, that the preſent Tenſe is put for the future, *broken* for that which *ſhall be broken*, and *ſhed* for *ſhall be ſhed*. Nor could this way of ſpeaking either ſeem harſh to, or otherwiſe be underſtood by *Chriſt*'s *Diſciples*, who had even then been eating of that *Paſchal* Lamb which they who laid before them, were ſaid, apponere corpus Paſchatis, *to place before them the Body of the Paſſover*, or *Paſchal Lamb*, called alſo by them corpus Paſchatis, *the Body of the Paſſoever*; and they who ate of it were ſaid, comedere de corpore Paſchatis, *to eat of the Body of the Paſſover*, or of the Lamb eaten in memorial of it; and when they ate of the unleavened Bread, they ſaid, hic eſt panis afflictionis quem comederunt patres noſtri in terra Egypti, *this is the Bread of Affliction*, (*i. e.* the Repreſentation and Memorial of that Bread) *which our Fathers did eat in the Land of Egypt*: What therefore could Men accuſtomed to ſuch ſacramental Phraſes think of the like words of Chriſt, *This* (Bread) *is my Body*, but that it was to be the Repreſentation, or Memorial of it? Moreover, how could the *Apoſtles* think that they had eaten Chriſt's broken Body, or drank his Blood ſhed for them, when they yet ſaw his Body whole before them, and knew his Blood was in his Veins? how could they have been perſuaded to drink Blood againſt the expreſs Letter of the Law, or to have eaten human Fleſh, or ſwallow their Lord and Maſter down their Throats? this being ſo abſurd in the Opinion of all Mankind, not excepting *Lanfrank*, *Algerus*, *Guitmund*, and others, who firſt ſtickled for an Abſurdity beyond all Example, that they ingeniouſly confeſs, *That did their Senſes perceive, what their Faith doth oblige them to believe, the Horrour of it would be ſo great, that* (f) rarus eſſet qui ab hoc Sacramento non abhorreret, *almoſt all Perſons would abhor the receiving this Sacrament:* Hence they give theſe two notable Reaſons why, tho' they do ſubſtantially eat the Fleſh, and drink that very Blood which our Lord ſhed upon the Croſs, yet they do this *under the covert of the Accidents of Bread and Wine*, viz.

1*ſt*, *That human Piety might not abhor the Sacrament*, (g) *as they then would do; for, ſay they, ſhould they ſee the colour of human Fleſh, and the colour of human Blood, and taſt the ſavour of them, the horrour of it would hinder the receiving of the Sacrament, or the profit of ſo doing.*

2*dly*, That this was, digna cauſa, *a juſt reaſon* why our Lord's Body and Blood ſhould lie thus concealed under the Species of Bread and Wine, (h) *leſt it ſhould be known to the Infidels, and lie open to their Blaſphemies; leſt the Action ſhould be ridiculous to them, ſcandalous, inhuman, and execrable.* And indeed this being not only ἀνθρωποφαγία, *the eating of Man's Fleſh*, and drinking human Blood, but alſo θεοφαγία, *the eating of their God*, who knows not that on both theſe accounts the *Chriſtian* Faith was, and is ſtill execrable both to *Jew* and *Gentile*, to *Pagan* and *Mahometan*? For,

1*ſt*, The *Apologies* of the *Primitive Chriſtians* tell us, this was one of the great Accuſations which the *Heathens* made againſt the *Chriſtians*, *That they did eat human Fleſh* This

(f) Hugo ling.

(g) *Impediretur perceptionis hujus commoditas pro humani corporis comedendi horrore*, Alg. l. 1. c. 7. F. 19. *Si carnis & ſanguinis humani colorem videret, & ſaporem ſentiret fidelis, humana pietas arhorreret*, l. 2. c. 3. p. 73, 75. *Ne percipientes cruda & cruenta horrerent*, Lanfr. F. 133. B. *Si cruor in calice fieret manifeſtus, & ſi, ut in macello Chriſti ruberet caro, rarus in terris eſſet qui hæc non abhorreret*, Hugo ling. Ed. Eraſm. p.

(h) *Ne ſcilicet infidelibus pateat, & eorum blaſphemiis vileſcat, neve nos judicent inhumanos & crudeles utpote humani corporis comeſtores & ſanguinis bibitores*, Alger. l. 2. c. 3. p. 75. *Ut veritas non deſit in Sacramento, & ridiculum nullum fiat Paganis, quod cruorem occiſi hominis bibamus*, Paſch. cap. 36. *Ne per hoc fieret execrabile quod per fidem debemus credere eſſe deſiderabile*,—ibid. *Vel fidem læderet vel ad ſcandalum quorumlibet corda poſſit movere*. Petr. Clun. Ed. Eraſm. p. 215. B.

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This *Trypho* owns to be a common Imputation upon *Chriſtians*, tho' he judged it incredible. (i) *Juſtin Mart. Irenæus, Tertullian, Minutius*, and others take notice of it, and refute it, and conſtantly reject it, as the vileſt Calumny, and an abominable thing, ſaying, (k) *We Chriſtians* ἀνθρωπίνων ⟨αρκῶν βορᾶς ὐ γινώσκομεν, *do not own eating of human Fleſh, it is an infamous thing, and falſly is reported of us. This is*, ſaith (l) *Theophilus, the moſt wicked and inhuman of all Crimes objected to us*, ⟨αρκῶν ἀνθρωπίνων ἡμᾶς ἐφάπτεσθαι, *that we partake of human Fleſh, it is not poſſible that we ſhould be guilty of ſo vile a thing. Amongſt us there is no eating human Fleſh*, ſaith (m) *Tatian, you are falſe Witneſſes who thus accuſe us. No Man*, ſaith (n) *Athenagoras, who is not mad, can charge us with this thing*, ὃ γε ὅτι πάσαις κρεῶν ἀνθρωπίνων, *for we may not eat human Fleſh. It is the Calumny of the Devil*, ſaith *Minutius*; *you may be aſhamed to object it to us*, ſaith (o) *Tertullian.* Whereas, had they received this as an Article of Faith, that they did daily eat the Fleſh of the Man *Chriſt*, and thought his Word obliged them to do this, with what ſincerity could they, without all limitation or diſtinction, not only have denied, but even deteſted the doing ſo? But that which makes it certain, and beyond all doubt, that they conceived, that *Chriſt* had never taught them properly and ſubſtantially to eat his Fleſh, and drink his Blood in the Sacrament, is the memorable Hiſtory of *Sanctus* and *Blandina*, two *Chriſtian Martyrs*, written by (p) *Irenæus*, and preſerved to us by *Oecumenius, viz.* that *the Heathens having apprehended the Servants of Chriſtians catechiſed, and uſing Force with them, that from them they might learn ſomething ſecret; the Servants having nothing elſe to ſay, that might be pleaſing to their Tormentors, having heard from their Maſters, that the Sacrament was the Body and Blood of Chriſt, told this to the Inquiſitors, who apprehending, that the Chriſtians had done this very thing, gave notice of it to other Heathens, who endeavoured to force the Martyrs*, Sanctus *and* Blandina, *to confeſs it; to whom* Blandina *readily and boldly anſwered, How ſhould they endure thoſe things, who ſo Faſt as not to enjoy lawful Fleſh?* Now, had the *Antient Chriſtians* believed this Doctrine, that they did truly eat *Chriſt*'s Fleſh and Blood in the Sacrament, how could *Irenæus* have repreſented it as a plain Miſtake, both in thoſe *Servants*, and the *Heathens*, to think the Sacrament was *really Chriſt's Fleſh and Blood?* or, have introduced *Blandina* refuting this Imagination, had it been the Sentiment of the *Church* of *Chriſt* then, ſince by ſo doing ſhe muſt have rejected one Article of *Chriſtian* Faith? or, how could *Oecumenius* have put theſe words into his *Commentary*, without endeavouring to explain, or reconcile them to the Doctrine of *Oral Manducation*, had it then obtained? Let us then again conſider, whether that ought to be received as an Article of Faith, owned by all *Chriſtians* from the beginning, which from the beginning was ſo expreſly denied to be ὄντως καὶ αὐτόχρημα, *in deed, reality, or in the thing it ſelf, the Fleſh and Blood of Chriſt*; which made all the *Apologiſts* for, and firſt Defenders of the *Chriſtians*, deniers of the Truth; and to repreſent that as a falſe Report, an infamous Thing, a *Calumny of the Devil*, which was the plain and evident reſult of their own Faith, and of the Words of their great *Maſter*, as they are now interpreted by the *Church* of *Rome*.

But then when we advance to the Conſideration of this Doctrine, not only as it makes the *Chriſtian* to eat human Fleſh, and drink of human Blood, but as it is the eating of that *very God we worſhip*, as the (q) *Trent Council* hath defined; this renders it abſurd, ridiculous, and blaſphemous. For,

1*ſt*, The very *Heathens* owned this, as the abſurdeſt and moſt abominable thing, to be abhorred more than Death. *When we call Wine Bacchus*, ſaith (r) *Cicero, and our Fruits Ceres*, we uſe the common Mode of ſpeaking, ſed ecquem tam amentem eſſe putas qui illud quo veſcatur Deum credat eſſe? *but can you think any Perſon ſo mad, as to imagine, that which he eats to be a God?* The *Egyptians*, ſaith (s) *Origen, think a brute Creature to be God*; and therefore they do μέχρι θανάτου φυλάξασθαι ἀπὸ τοῦδε τοῦ ζώου κρεῶν γεύσασθαι, *abſtain from eating of his Fleſh, more than from Death.* We read, *Gen.* 43. 32. that 'twas *an Abomination to the Egyptians, to eat Bread with the Hebrews, becauſe*, ſay *Onkelos* and *Jonathan*,

(i) *Objecerunt Chriſtianis* ἀνθρωπίνων ⟨αρκῶν βόραν, Juſt. M. Apol. 1. p. 50. *Creditis vos inquit, ὅτι δὴ ἐδίομεν ἀνθρώπους. Reſpondet Trypho,* περὶ ὧν οἱ πολλοὶ λέγουσιν ὑ πιστεῦσαι ἄξιον πόρρω δὲ κεχώρηκε τῆς ἀνθρωπίνης φύσεως. Dial. p. 227. *Nobis objiciunt,* δυσέβεια δεῖπνα, Athenag. p. 4. Theophilus l. 3. p. 119, 126. Tatian p. 162. Tertul. Apol. c. 9. ad Nationes, l. 1. c. 15. Minutius p. 32. Euſeb. Eccl. Hiſt. l. 5. c. 1.

(k) Juſt. M. Ap. p. 50. 2. p. 70. (l) Ad Autol. l. 3. p. 119, 126. (m) Contr. Gent. p. 162.

(n) Legat. p. 32. (o) Ap. cap. 9.

(p) Αὐτοὶ νομίζοντες τὸ ὄντως αἷμα καὶ ⟨άρκα ἔτι τοῦτο ὡς αὐτόχρημα τροφὰς τοῖς χριστιανοῖς. Iren. apud. Oecum. in 1 Pet. 2. 12.

(q) *Nullus itaque dubitandi locus relinquitur, quin omnes Chriſti fideles, pro more in Catholica Eccleſia ſemper recepto Latriæ cultum qui verò debetur Deo huic ſanctiſſimo ſacramento in veneratione exhibeant, neque enim ideo minus adorandum eſt, quod fuerit à Chriſto ut ſumatur inſtitutum.* Concil. Trid. Seſſ. 13. c. 5.

(r) De Nat. Deor. l. 3. n. 28. (s) Contr. Celſ. l. 1. p. 40.

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Jonathan, *the* Hebrews *did eat those Cattel which the* Egyptians *worshipped:* And *Moses* would depart from *Egypt* before he sacrificed to the God of *Israel*; lest he should sacrifice to him *the abomination of the Egyptians before their Eyes*, Exod. 8. 26. *i. e.* the Beasts, which the *Egyptians* worshipped, and therefore did abhor to kill, or to see killed before their Eyes. See *Bochart. Hieroz.* Part 1. l. 2. c. 34, 53. Part 2. l. 4. c. 16. (t) *Averroes* was a learned *Heathen*, who flourished in the 11th Century; when this portentous Doctrine first obtained, and it forced him thus to blaspheme the *Christian* Faith; *I have enquired into all Religions, and have found none more foolish than the Christians, because that very God they worship, they with their Teeth devour*; and thus he concludes, quandoquidem Christiani id comedunt quod adorant, *because the Christians eat what they do worship, let my Soul go to the Philosophers.* And (u) *Bellarmin* himself confesseth, that this, among the *Heathens*, was always judged stultissimum Paradoxum, *the most foolish Paradox*, *as*, saith he, *from the Words of* Averroes *doth appear.* Hence, as the highest Infamy which the *Mahometans* can cast upon us, we are by them reproached as *the devourers of our God*, as (x) *M. la Boulay* informs us; and they affirm, that by thus eating of *Christ*'s Flesh, the *Christians* use him worse than did the *Jews*, because, say they, (y) it is more savage to eat his Flesh, and drink his Blood, than only to procure his Death.

2*dly*, That the *Jewish* Sentiments as to this Matter, were the same, we learn from the Epistle of the Prophet *Jeremy* to the Captive *Jews*; for he informs them, that what the *Babylonians* worshipped, should afterwards be eaten; and, *by this*, saith he, *ye may know they are no Gods*, Baruch 6. 72. Nor can we doubt of this, if we believe what is so oft declared by the *Christian Fathers*, that this was God's Design in making the distinction betwixt clean and unclean Beasts, to secure his People from *Idolatry*; *because*, *in* Egypt, *all Beasts were deified*, saith *Pseudo Justin*, *except Swine*; *God therefore calls some of them unclean, some clean, and did permit them to sacrifice the clean Beast, and forbid them to eat of the unclean*; (z) δεικνύων ὡτὰ ἀνάξια ὄντα τῆ τοῦ Θεοῦ προσηγορίας τε καὶ τιμῆς καὶ δόξης τοῦ θύεσθαι καὶ ἐσθίεσθαι, *by both these things, shewing, they were unworthy the Name, and honour of a Deity, because they were sacrificed and eaten, and because they were called unclean.* God, saith (a) *Theodoret*, *pronouncing some Beasts clean, and others unclean, persuades us not to think, that any of them could be Gods*; *for how*, saith he, *can any Man of sense think that to be a God, which he abominates as unclean, or which is offered to the true God, and eaten by himself*; and this he frequently repeats. (b) St. *Jerom* informs us, That *Moses* did beat the *Golden Calf* to *Powder*, and then made the *Jews* drink of it; ut discant contemnere quod in secessum projici viderant, *that the People might learn to contemn what they saw went down into the Draught.* Now, could the same God, who had taken such care under the *Old Testament* to teach the People, that that could not be their God which they did eat and sacrifice, appoint under the *New Testament*, that the *Christian*'s God should be continually sacrificed and eaten? But,

3*dly*, Nothing is more certain, than that the *Christian Apologists*, or *Fathers*, continually ridiculed the *Heathen* for worshipping such *Deities* as might be eaten and sacrificed, and pronounced it the highest Absurdity to do so. And,

(1.) They declaim against the thing it self, as infinitely absurd, and foolish, declaring, *that it was* (c) ἀφροσύνης ἔσχατης τὸ ἐδώδιμον προσκυνεῖν, *the extremity of madness, to worship what we eat*; that *no Man of sense can think, that a God which is* παρ' ἑαυτῷ ἐδώδιμον, *eaten by himself*; (d) that *the great Law-giver of the Jews commanded them to eat what other Nations worshipped as Gods*, ἵνα συκαλαφρόνητα φαίνηται ὡς παρ' αὐτῷ ἐδώδιμα, *that they might appear despicable in their Eyes, as being eaten by themselves*; (e) that *these things must be unworthy the Name and Honour of a God*, διὰ τὸ ἐδώδιμα, *because they were eaten.*

(2.) They upon this account, deride the ignorance and folly of the *Heathens*, and look upon this as a sure indication of it, that they did worship what was eaten. *The* Greeks *thro' ignorance*, saith (f) *Clemens* of *Alexandria*, ἔθος ἦν καὶ ἃ δέδωκεν αὐτοῖς εἰς βρῶσιν ὁ Θεὸς, *worship even those things which God hath given them to eat, and so become ungrateful to him.* Nonne & Apim bovem

F f cum

(t) Apud Perroon de Euch. l. 3. c. 29. p. 973. (u) L. 2. de Euch. c. 12. §. 2.
(x) Voyage, part 1. c. 10. p. 21. (y) Achmed, B. Edris apud Hottinger, H. Ecc. §. 16. part 2. p. 160.
(z) Qu. 35. p. 412, 413.
(a) Πῶς γὰρ ἄν τις σωφρονῶν ἢ τὸ ἀκάθαρτον ὀνομάσοι Θεὸν ὁ μυσαλόμενος ἀποστρέφει, ἢ τὸ τῷ ἀληθινῷ Θεῷ προσφερόμενον, καὶ παρ' ἑαυτῷ ἐδώδιμον. Qu. 11. in Levit. p. 124. D. Qu. 55. in Gen. p. 44. Serm. 7. contr. Græc. ed. Sylb. p. 150.
(b) Ep. ad Fab. Ol. Ep. To. 3. F. 20. A. (c) Theodoret in Gen. 9. 55.
(d) Qu. 11. in Levitic. (e) Serm. 7. de Sacr. To. 4. p. 585.
(f) Strom. 6. p. 635. C. D.

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cum Ægyptiis adoratis & paſcitis? *Do not you*, ſaith (g) *Minutius*, *with the* Egyptians, *worſhip, and alſo feed upon an Ox, which you call* Apis? *And is not this as great a folly as the Worſhip of an Aſs's Head, which without reaſon you object to us?* This (h) *Athanaſius* looks upon as *an inſtance of the abominable Worſhip of the* Egyptians, *that the ſame Fish, which ſome of them did conſecrate as a God, was made the Food of others. The* Egyptians *adore a Calf, the* Lybians *worſhip Sheep, both which, in other Nations, are ſacrificed and fed upon; this*, ſaith he, *is a certain indication of the Folly of the Heathen Worſhip.* The *Heathens*, ſaith (i) *Theodoret*, *ſhould have conſidered*, ὡς τούτων τὰ μὲν ἐσθίουσιν, *that ſome of theſe things they eat*, ἀλλ' ἐξ ἀβελτερίας καὶ ἀπλημοσύνης ἐσχάτης καὶ ὧν ἔδιον τὰς εἰκόνας ἐθεοποίησε, *but thro' extremity of Folly and Stupidity, they conſecrate the Images of thoſe things themſelves did eat.* See *Tatian*, p. 149. *Orig. contr. Celſum*, l. 5. p. 249. Now can it poſſibly be conceived, that all theſe *Fathers* ſhould ridicule and expoſe the Religion of the *Heathens*, for that very thing which made ſo great a part of their own Religion? That they ſhould look on it as *an abominable and repugnant thing in Heathens*, only to worſhip that which others did eat, if it had been a conſtant cuſtom of all *Chriſtians* to worſhip as God what themſelves did eat? Could they brand that as *the extremity of Madneſs, Stupidity and Folly*, when done by *Heathens*, which their Faith taught them, was the higheſt Act of religious Worſhip, when performed by themſelves? Surely, theſe things give us ſufficient reaſon with (k) *Scotus*, to admire, *why ſuch an Interpretation ſhould be put upon this one Article, as makes our Faith contemptible to all who are guided by reaſon?* Nor can we abſtain from thinking with (l) *Petrus Cluniacenſis*'s *carnal Man*, That *it is againſt Humanity, againſt Piety, to break with our Hands, to tear with our Teeth, and to devour, as we do common Meat, the Fleſh and Blood of Chriſt, or that God and Man ſhould be devoured by Men, the Maſter by his Diſciples, the Lord by his Servants, and Chriſt by Chriſtians.*

m Ver. 27. Πίετε ἐξ αὐτοῦ πάντες. *Drink ye all of this.*] From theſe Words it is evident, That all who come to the Holy Communion, are by *Chriſt*'s Precepts, obliged as well to drink of the Cup, as to eat of the Bread: For, whereas moſt *Romaniſts* pretend, that *Chriſt* ſaid only, *Drink ye all of this*, to them, to whom he ſaid, when ſpeaking of the Bread, *Do this*; and that thoſe Words were only ſpoken to his *Apoſtles*, whom he then made *Prieſts*. To this I anſwer, That we have clear and convincing Evidence, that theſe Words, *Drink ye all of this*, are to be applied to others beſides the *Apoſtles*; as, *v. gr.* (1.) From *Chriſt*'s Inſtitution; whence I argue thus, *Chriſt* inſtituted no other Supper, than that which he adminiſtred to his *Diſciples*: If then he did not inſtitute that for all Believers capable, they have no right to any part of it, by virtue of *Chriſt*'s Inſtitution; it can be to them no Sacrament for whom it was not inſtituted by *Chriſt*, ſince, by the Definition of the (m) *Trent Council*, the Sacraments of the *New Teſtament*, were all inſtituted by him; they can expect no Bleſſing from it, ſince that depends upon *Chriſt*'s Ordinance; nay, they muſt be eſteemed *ſacrilegious* Uſurpers, as laying claim to that *Sacrament* which never by *Chriſt*'s Inſtitution did belong to them. If *Chriſt* did inſtitute that Sacrament for all Believers capable, that is, to be a ſtanding Ordinance, by which, as his *Diſciples* then did, ſo all Believers capable, ſhould afterwards eat of what he called his Body, and drink of what he called his Blood; then did he inſtitute it to be received of all that were fitted for, and capable to receive it, and in it ſaid unto them, *Drink ye all of this.*

This appears farther, from the Reaſon annexed to the receiving of the Sacrament by *Chriſt*'s *Apoſtles*; for, ſince that reaſon equally concerns all Believers capable, and fitted to receive it, the Inſtitution muſt concern them all. Now the reaſon why *Chriſt* ſaid to his *Apoſtles*, *Take and eat* what I have broken, is by himſelf declared to be this; *becauſe it was his Body broken*, or, *his Body given for them: Take it*, ſaith Chriſt, *this is my Body given for you:* This therefore being the reaſon, why they were to take, and eat; and this reaſon concerning all Believers capable, and fitted to receive it, as much as the *Apoſtles* and ſucceeding *Prieſts*, the Inſtitution or Command, to take and eat, muſt equally concern them. This Argument tranſferred upon the Cup, runs thus: The reaſon of the participating of the Cup, *viz.* becauſe *it is the Blood of the New Teſtament, which is ſhed for the Remiſſion of Sins*, doth concern *Laicks* as well as *Prieſts*, his Blood being

(g) P. 32.

(h) Τῶν παρ' ἄλλοις λεγομένων Θεῶν γίνονται θυσίαι καὶ σπονδαὶ, καὶ ἄλλων αἱ θυσίαι ἄλλων ἐμπλήθειν εἰσὶ Θεοί. Orat. contra Gent. §. 24.

(i) Rom. 1. ver. 23.

(k) *Quare in hoc articulo qui non eſt principalis articulus fidei, debeat talis intellectus aſſeri, propter quem fides pateat contemptui omnium ſequentium rationem?* In 4 Sent. diſtinct. 11. q. 3. lit. B.

(l) *Eſt contra humanum morem, contra pietatem carnem Chriſti vel ſanguinem, immò Deum & hominem ab hominibus, magiſtrum à diſcipulis, dominum à ſervis, Chriſtum à Chriſtianis, manibus frangi, dentibus atteri, & eſcarum more communium devorari.* Ed. Eraſm. F. 215.

(m) Seſſ. 7. c. 1.

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ing equally shed for both; therefore the Command, *Drink ye all of this*, to which the reason is annex'd, concerns them also. Again, Another reason why *Christ* said to his *Apostles*, *Eat this Bread, and drink this Cup*, was, that by so doing, they might remember his Death, his Body broken, and his Blood shed for them, saith St. *Luke*; and *shew it forth till his Second Coming*, saith St. *Paul*. Now this, as St. *Paul* clearly shews in his Discourse to the *Corinthians*, and all the World believes, as well concerneth all Believers as it doth *Priests*; and therefore the drinking of the Cup, by which, as well as eating of the Bread, this Commemoration is by our Lord's Institution to be made, must equally concern them.

n Ver. 29. *I will not henceforth drink of the Fruit of the Vine*, &c.] Of this and the following Verse, see Note on *Mark* 14. 25, 26.

o Ver. 31. Πάντες ὑμεῖς σκανδαλισθήσεσθε: *All ye shall be offended,—for it is written, I will smite the Shepherd*, &c.] It is certain, that these Words, *All you shall be offended because of me*, must signifie a great Sin in his *Disciples*, viz. that of deserting their Lord, and ceasing to own themselves his *Disciples*, which was a virtual renouncing their *Master*; for σκανδαλίζεσθαι ἐν ἐμοί, *to be scandalized because of me*, never bears any other Sense in the *New Testament*. See the Note on *Matth.* 11. 6.—18. 6. The words of *Zachary*, Chap. 13. 7. seem primarily to be understood of an *evil Shepherd*, or of such evil Teachers to whom God threatneth the Sword. *Christ* therefore seemeth here to mention them, not as a Prediction concerning him, and his *Apostles*, but only as a *proverbial Expression*, or rather an Argument *à majori*; that if this would happen on the account of smiting an evil Shepherd, much more at the smiting the good and great Shepherd of the Sheep.

p Ver. 34. Πρὶν ἀλέκτορα φωνῆσαι, *before the Cock crow*, πρὶν ἢ δὶς φωνῆσαι, *before he crow twice*, Mark 14. 30.] Here note, that there is a double crowing of the Cock mentioned by *Heathen* Authors, (n) *Ammianus*, (o) *Aristophanes*, and (p) *Juvenal*; the first was about Midnight, the second at the fourth Watch of the Night, or the breaking in of the Day, and this latter as being the louder and more observable, in the enumeration of the times of the Night, is that which is properly called ἀλεκτοροφωνία, or *Cock-crowing*; so *Mark* 13. 35. *Ye know not when the Son of Man comes, in the Evening, or at Midnight, ἢ ἀλεκτοροφωνίας, or at Cock-crowing, or in the Morning.* So (q) *Censorinus* and (r) *Macrobius* reckon *from Midnight to Cock-crowing, and from thence to the Morning*; and (s) *Julius Pollux* says the same. Of this crowing of the Cock, is St. *Matthew*, and the other *Evangelists* to be understood, when they relate *Christ*'s words thus, *before the Cock crow*, (*i.e.* before that time of the Night which bears that Name, and that crowing of the Cock which is emphatically so called) thou shalt deny me thrice, as appears from St. *Mark*, saying, that *the Cock crew* after his first Denial of Christ, *Chap.* 14. 68. and *crew the second time* after his third Denial, *v.* 72.

Ver. 38. Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου, *My Soul is exceeding sorrowful even to Death.*] There be many Circumstances in our Saviour's Passion which seem to shew his Sorrow was exceeding great, and much surpassing the common Sorrow of many who have been condemned to die. As *v. g.* q

1*st*, The emphatical Expressions by which the *Scripture* represents these Sorrows, for to express the Greatness of them, they are here stiled *deadly Sorrows*; it was Sorrow which reached to, and surrounded his whole Soul, it filled him with Grief of Heart, for ἤρξατο λυπεῖσθαι, *he began to be grieved*, saith St. *Matthew*, v. 37. ἐκθαμβεῖσθαι, *to be filled with Fear and Anguish*, saith St. *Mark*, Chap. 14. 33. ἀδημονεῖν, *to be faint and restless in his Spirit*, say they both.

2*dly*, The greatness of the Sorrows he endured, may be concluded from his importunate Petitions to be delivered from what he feared, for he pathetically cries out, *Oh my Father, if it be possible, let this Cup pass from me*; this Prayer he thrice repeats upon his Knees, and falling flat upon his Face, to shew the Strength, and Vehemence of this Desire, and yet St. *Luke* adds, that being in an Agony he prayed ἐκτενέστερον, *with greater vehemency* than before, *Luke* 22. 44. He put up Prayers and Supplications, with strong Cries and Tears, *Heb.* 5. 7. and sure that Cup must be exceeding bitter which he so highly dreaded, and with such Cries and Tears, and humble Importunities desired to be delivered from.

3*dly*, This will appear if we consider the Agonies he suffered in the Garden upon the apprehension of this bitter Cup, for such was then his Sorrow, that it forced open all his Pores, and made even Clods of Blood to issue from them; now if a sudden watry Sweat shews an Extremity of Fear and Con-

(n) L. 22. (o) Ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγξατο ἀκκλησ'. p. 735.
(p) *Quid tamen ad cantum Galli facit ille secundi.* Sat. 9. v. 106.
(q) *Apud Macrobium occurrit mediæ noctis inclinatio, deinde Gallicinium, deinde Diluculum.* Saturnalium, l. 1. c. 3.
(r) *Incipio à media nocte, quod tempus postremum est diei Romani, tempus quod huic proximum est vocatur de media nocte, sequitur Gallicinium, cum Galli canere incipiunt.* Censor. cap. 19. *Inter partes noctis enumerat.*
(s) Pollux μέσον νύκτα ἀλεκτρυόνων ἀδὰς καὶ τὸ ὄρθρον. l. 1. cap. 7. §. 8.

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ſternation of the Mind, who can ſufficiently conceive the greatneſs of that Horrour which produced theſe Clods of Blood.

4*thly*, This will be farther evident from the Conſideration of that *Angel* which, by God's Commiſſion, came from Heaven to ſtrengthen and ſupport him under the apprehenſion of his Sufferings; for ſure that Burthen muſt be very weighty, which our Lord ſeemed thus unable to ſuſtain, and under which his *Father* ſeemed ſo concerned to ſupport him. And,

5*thly*, This may be probably concluded from that pathetical Expreſſion with which his Soul expired, *viz. My God, my God, why haſt thou forſaken me.* See the Note on *Chap.* 27. 46.

I add, That this exceſs of Sorrow could not ariſe meerly from the apprehenſion that he was to die, that his Soul was for a Seaſon to be ſeparated from his Body, or that he was to ſuffer a Death full of Pain and Ignominy. For, (1.) the *Apoſtle* doth inform us, that *he was heard*, i. e. delivered from his *Fear*, Heb. 5. 7. See the Note there. And yet we know he was not delivered from the Pain and Ignominy of the Croſs, but ſuffered Death upon it. (2.) If this exceſs of Sorrow and Conſternation of his Soul proceeded only from the fear of ſuch a Death as any mortal Man might ſuffer, for which he knew he ſhould be glorioufly rewarded, and from which he knew he ſhould in three days be delivered; we muſt confeſs he was more troubled at the apprehenſion of it, than *Socrates*, and many other *Philoſophers* of old, who had learned μὴ ἐν ἢ ξυμφορᾷ ὀδυρεσθαι ἀνδρας ἐχειν, *not to be much afflicted with Calamities*; who ſuffered Death with an undaunted Courage, and waxed not pale at the diviſion or breaking of their Limbs, tho' they had no ſuch Encouragements to ſuffer as he had; and that he was far more timorous than were thoſe *Martyrs*, who with undaunted Courage, ſuffered for his ſake the greateſt Cruelties. And yet 'tis very difficult to aſſign any other cauſe of this exceſs of Sorrow which then ſeized him, it being certain,

1*ſt*, That he could not lie under the ſenſe of any Anger or Indignation God had conceived againſt him; for ſure he could not think God was then angry with him, when he was doing an Act of moſt profound Obedience to him, for which he had declared his *Father* loved him, and for which he knew he would reward him; nor is this well conſiſtent with his commending his Soul into the Hands of his affectionate *Father*, his Aſſurance he ſhould go to *Paradiſe*, or his conſtant Faith that he was ſtill *the Son of God, in whom his Soul delighted:* And hence it follows,

2*dly*, That he could not lie under any doubtings of his *Father*'s Love, or any deſpondings upon that account; for he ſtill addreſſes to him as his God, and *Father*, and commends his Spirit into his *Father*'s Hands; he declares his *Father therefore loved him, becauſe he laid down his Life for his Sheep*, John 10. 17. And he thus ſuffered in *proſpect of the Joy*, or the Reward of theſe his Sufferings from God *ſet before him.* And this demonſtratively follows from this Conſideration, that had he then doubted of God's Love, and Favour to him, he could not at the ſame time have believed, that he was *the Son of God in whom he delighted*; and ſo tho' *Satan* did not prevail upon him at the firſt, he muſt have in this laſt Temptation induced him to doubt of this Particular. Nor,

3*dly*, Can I believe that God laid any Grief, or Puniſhment upon the Soul of *Chriſt* by his immediate Hand. I have declared my Opinion that 'tis not neceſſary to ſay, the future Evils, which the Souls of wicked Men ſhall ſuffer, come from God's immediate Hand, and endeavoured to ſhew that they may be accounted for, by conſidering their perpetual excluſion from a State of Happineſs, their eternal Duration, and from the natural workings of their Conſciences in ſuch a State; and what God doth not do to the Wicked, doubtleſs he did not to his own beloved Son, when he became obedient to the Death at his Command. And, 2*dly*, I am not able to conceive what he could ſuffer from the immediate Hand of God; could God withdraw from him the ſenſe of his Favour, and yet not only highly love him at the ſame time for this very Action, but *ſet before him the Joy*, and the Reward he would confer upon him for thus Suffering? If there were any ſeeming Diminution of the Senſe of the Divine Love, and of that Senſe of Joy and Conſolation which deriveth from it, that may be better attributed to his exceſs of Sorrow, which ſo poſſeſſed him, as that his human Nature could not as formerly attend to the Conſideration of it; and this being innocent in it ſelf, and ſometimes incident to the moſt pious Men, might then befal our *Saviour*, when he was *in all things, Sin only excepted*, to be made *like to us*, *that he might ſuccour us when tempted*, Heb. 2. 17, 18. —4. 15, 16. Or did he raiſe within him any ſenſe of what might juſtly be inflicted on him for the Sin of Man, when he thus undertook to ſuffer in his ſtead? This ſurely muſt be needleſs, in reſpect to him who had the cleareſt View of the Deſert, and Heinouſneſs of Sin, and the moſt perfect Knowledge of what God's Law had threatned to it. This Apprehenſion I conceive moſt likely to have been the Ground of this our *Saviour*'s bitter Agony, but then this was the product not of God's immediate Hand, but of his perfect Knowledge, Purity, and Hatred of Sin. 3*dly*, Add to this, that the *Scripture* ſeems to be wholly

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ly silent in this Matter; it saith indeed, *The Lord laid on him the Iniquity of us all*, or *made our Sins to meet upon him*, Isa. 53. 6. But surely they then only were thus laid on him when he *bare* them. Now St. *Peter* doth assure us, that *he bare our Sins in his own Body on the Tree*; and that by the *Stripes* with which he was there smitten, *we are healed*, 1 Pet. 2. 24, 25. Again 'tis said, *he gave his Soul an Offering for Sin*, Isa. 53. 10. But then 'tis evident to a Demonstration that his Soul there only signifies *his Life*, for so it follows, *v.* 12. *he poured forth his Soul unto Death*; in which sense *Christ* himself declares that he did δοῦναι τὴν ψυχὴν αὐτοῦ, *give his Life a Ransom for many*, Matth. 20. 28. 'Tis farther said, that *he was made a Curse for us*, Gal. 3. 13. but then it is declared expressly, that he was only so by being *hanged on a Tree*, or by suffering that Death which all that suffered were by the Law pronounced accursed. See the Note there. Lastly, 'Tis often said, *He suffered for our Sins, the just for the unjust*: But then it well deserves to be observed, that the *Scripture* represents him as doing the great Work of Redemption, rather by what he suffered for us in the Body, than by what he suffered in his Soul; for it informs us, that *he bare our Sins in his own Body on the Tree, that we are sanctified through the offering of the Body of Christ once*; that *he died, and suffered for our Sins*, 1 Pet. 2. 24. Heb. 10. 10. and yet 'twas not his Soul but his Body only which was subject to Death; that *he shed, he poured out his Blood for the Remission of our Sins*, that *he washed us from our Sins in his Blood*, that *he made our Peace through the Blood of the Cross*, that *he obtained eternal Redemption for us by his own Blood*, that *he sanctified us by his own Blood*, and by it *cleanseth us from all Sin*, that *we have Redemption thro' his Blood, even the Remission of Sins*, and that *he is our Propitiation through Faith in his Blood*. The *Sacrament* we are to celebrate in thankful remembrance of what he suffered for us, doth only call us to remember that *his Body was given, or broken for us, and his Blood shed for the Remission of our Sins*; so that if we would speak according to the constant Language of the *Holy Ghost* in *Scripture*, we must ascribe the Work of our Redemption to our Lord's Sufferings in the Body for us; in which 'tis certain that he could suffer nothing answerable unto the Punishment of damned Spirits, but only *gave his Life a Ransom for many*.

t Ver. 39. Ἔπεσεν ἐπὶ πρόσωπον· *He fell upon his Face*, &c.] At first he fell upon his Knees, and afterwards upon his Face, saying, *Father*, εἰ δυνατόν, *if it be possible*, (*i. e.* if it be so, not in the Nature of the thing, for thus he declared, *all things were possible* to his Father, *Mark* 14. 35, 36. but according to his Decree, and the Divine Wisdom, if that saw any other way, by which his Glory, and the Salvation of Men might equally be consulted,) let this Cup pass from me; and when he saith, *ver.* 42. *If this Cup cannot pass from me, except I drink it, thy Will be done*; as this Prayer is in effect the same with the former, it being said, that he prayed thrice, *saying the same Words*, so the import of it seems to be to this effect; tho' the condition of Human Nature prompts me to desire Freedom from this bitter Cup, yet seeing *for this end came I to this hour*, John 12. 27. and had a Body prepared for me, that being obedient in it to the Death, I might *do thy Will, O God*, Heb. 10. 5, 7. I submit my Natural to thy Divine Will.

See Additions, N°. 49. (49)

Ver. 41. Τὸ πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής· *Watch and pray*, &c. *the Spirit is willing, but the Flesh is weak.*] What it is to enter into Temptation, see Note on *Mat.* 6. 13. *Christ* therefore here bids them to pray, not that they might not be tempted, for that this should befal them, our Lord assured them when he said, *Satan had desired to sift them as Wheat*, Luke 22. 31. but that they might not give place to it, or fall by it into Sin. The following Words, *the Spirit is willing, but the Flesh is weak*, are not intended as an Excuse, or Mitigation of their Sin, but as a Motive to this Prayer and Vigilance; as if he should have said, you have all made large Promises that if *you should die with me you would not forsake me*, and this you said readily and with a purpose so to do; yet let me tell you, that when the Temptation actually assaults, when Fear, Shame, Pain, the danger of Punishment, and Death are within view, and present to your sense, the weakness of the Flesh will certainly prevail over these Resolutions, if you use not the greatest Vigilance, and do not pray with Fervency for the Divine Assistance. s

Ver. 45. *Sleep on now*, &c.] For by your watching you can shew no farther Kindness and Concern for me, who am now to be delivered into the Hands of them who are emphatically stiled Sinners of the *Gentiles*, Gal. 2. 15. See Additions, N°. 50. or καθεύδετε τὸ λοιπὸν, *sleep hereafter*, and take your rest; behold, now is no time of sleeping, for the hour of your and my Temptation is at hand; *arise therefore let us be going*. So *Phavorinus* saith, τὸ λοιπὸν ἀντὶ τοῦ ἀκολούθως. *Stephanus*, deinceps, postea, *i. e.* the word λοιπὸν signifies *hereafter*. So τὸ λοιπὸν may be well rendred, *Acts* 27. 20. 1 *Cor.* 1. 16. 2 *Cor.* 13. 11. 2 *Tim.* 4. 8. *Heb.* 10. 13. And this Interpretation seems to be confirmed by the word ἀπέχει, added by St. *Mark*, Chap. 14. i.e. *it is enough* that you have slept already: Or if with the *Vulgar*, the *Glossaries*, and our *Bois*, we here interpret τὸ λοιπὸν, jam, *now*, as our Translation doth; these t (50)

words

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words being rendred interrogatively, give the ſenſe thus, *Do you ſleep now*, and *take your reſt*, when the Hour of Temptation and the Traitor is at hand? Ἀπέχει, it is enough that you have ſlept ſo long, *Ariſe now, and let us go hence.*

u Ver. 48. *Hold him faſt.*] See note on *Mark* 14. 44.

x Ver. 52. *Put up thy Sword into its place,* πάντες γὰρ οἱ λαβόντες μαχαίραν ἐν μαχαίρᾳ ἀπολοῦνται, *for all that take the Sword ſhall periſh by the Sword.*] St. *Auſtin* here tells us Gladium accipit quiſquis, Magiſtratu legitimo non concedente, eo utitur ad ſanguinem proximi fundendum, *He takes the Sword who uſes it to ſhed his Neighbour's Blood without Licence from the Magiſtrate*; which certainly is true of private Perſons in all caſes, ſeeing Self-defence againſt the Aſſault of another private Perſon is permitted by the Magiſtrate: For if it be once granted that private Perſons, when they conceive that they are injured by him, may take up the Sword againſt the Magiſtrate, and repel Force by Force, Tumults will be endleſs, and the Authority of Laws, and the Deciſion of Judges will be precarious, it being ordinary for private Perſons, and for all Sects, and Parties who are reſtrained by the Laws to think that they are injured; but yet it is not certain that this is the true import of theſe words, which *Grotius* and others thus interpret, *Put up thy Sword*, thou needeſt not to uſe it in my cauſe againſt the Injuries of the *Jews*, for by God's Sentence and Decree, they that take the Sword to ſhed the Blood of the Innocent, ſhall periſh by the Sword; and this the *Jews* will find by that tremendous Vengeance, the Sword of the *Romans* ſhall execute upon them for this Fact. And this Interpretation is confirmed from the like words uſed, *Rev.* 13. 10. viz. *he that killeth* (you) *with the Sword, ſhall be killed with the Sword* (of Chriſt;) *here is* (the Ground of) *the Faith and Patience of the Saints*, viz. that that God *to whom Vengeance belongeth*, will plead their Cauſe, and recompence Vengeance to their Enemies, *Rom.* 12. 19.

y Ver. 57. *To Caiaphas.*] See Note on *Mark* 14. 53.

z Ver. 59, 60. *They ſought falſe Witneſſes, and found none.*] See Note on *Mark* 14. 55. 56.

a a Ver. 62. Τί οὗτοί σου καταμαρτυροῦσιν; *What is it that theſe witneſs againſt thee?*] Note here that τί is very frequently put for διὰ τί, *why*; ſo *Matth.* 8. 26. τί δειλοί ἐστε; *why are ye fearful?* Luke 2. 48. τί ἐποίησας; *why haſt thou dealt this with us?* John 1. 25. τί οὖν βαπτίζεις; *why then baptizeſt thou?* Mark 2. 16. τί ὅτι; *why is it that he eats with Publicans.* See more Examples in the Note there. So that theſe words ſeem to be better rendred either as in the Paraphraſe, or *to what end do men witneſs againſt thee, if thou wilt anſwer nothing?*

Ver. 63. Ἐξορκίζω σε κατὰ τοῦ Θεοῦ· *I adjure* b b *thee by the living God, that thou tell me, whether thou art the Chriſt, the Son of God?*] That this Adjuration was equivalent to an Oath is proved, Note on *Matth.* 5. 34. and on 1 *Theſſ.* 5. 27. This Queſtion in St. *Luke* runs thus, *art thou the Chriſt*, Chap. 22. 67. Whence it is highly probable that in the *Jewiſh* Senſe to be the *Chriſt*, or the *Meſſiah*, and to be the Son of God, was the ſame thing.

Ver. 64. Ἀπαρτὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου c c καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ· *From henceforth ye ſhall ſee the Son of Man ſitting at the right Hand of Power, and coming in the Clouds of Heaven.*] Here note, (1.) That the right Hand of Power or Greatneſs, as it is, *Heb.* 1. 3. —8. 1. is the right Hand of God, who by the *Jews* is called Power. So *Buxtorf* in the word גבורא ſaith, the word is uſed by the *Rabbins* and the *Cabbaliſts* as an Epithet of God, it being uſual with them to ſay, this comes מפי הגבורה, *i. e.* from the Mouth of God. So *Kimchi* on *Joſh.* 7. what was ſaid to *Moſes Lepani Hagebora* before God; and *Ainſworth* on *Numb.* 7. informs us, that *Solomon Jarchi* ſaith, *Moſes* received not the Offerings of the Princes at the Dedication of the Tabernacle, *till he was commanded by the Mouth of the Power*, that is, of God, *Chap.* 22. 69. Note, 2*dly*, That to come in, or with the Clouds of Heaven, was by the *Jews* looked on as a certain Indication of their *Meſſiah*: So the *Targum* on 1 *Chron.* 3. 24. and the Sons of *Elioenai* are *Hodajah* וענני and *Hanani* he is the *King Meſſiah*; who is to be revealed. So *Tanchum*, he is the *King Meſſiah*, for it is ſaid, *Dan.* 7. 13. *I ſaw in a Viſion of the Night, and behold* עם ענני *he comes with the Clouds*, or *as the Son of Man*; and in the *Talmud*, in the Treatiſe of the *Sanhedrim* the *Meſſias* is called *Bar Nepheli, the Son of the Clouds*, which, ſaith *R. David Cohen de lara*, is the *Greek* word νεφέλαι, *Clouds*, anſwering to *Hananim*, and that the *Meſſiah* is ſo called becauſe it is written in *Daniel*, behold, *one like the Son of Man came with the Clouds of Heaven.* Now hence we learn how appoſite *Chriſt*'s Anſwer is to the Queſtion of the *High Prieſt*, viz. you ask me whether I am the *Chriſt*, and will not believe that I am ſo, but you ſhall ſhortly be convinced of it to your great Sorrow, when you ſee me coming with the *Clouds of Heaven* to take Vengeance of you for your Unbelief. Note alſo that theſe words cannot relate to the final Day of Judgment, becauſe it is ſaid ἀπαρτὶ, *within a little while*, and by St. *Luke* ἀπὸ τοῦ νῦν, *from this time* ſhall ye ſee the Son of Man coming, *&c.* Moreover, as his ſitting at the right Hand of Power was viſible to them by

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the Effusion of the *Holy Ghost*, so was his coming to the Destruction of *Jerusalem*. See Note on *Chap.* 24. 30.

dd Ver. 65. *Then the High-Priest rent his Cloaths:*] This is expressly forbidden the *High-Priest*, not only as to his sacerdotal Vestments, but also as to his other Garments, *Levit.* 21. 10. because he was not to appear before God in the Habit of a Mourner; but they by their Traditions had so qualified that Precept as to allow the *High-Priest* to rend his Cloaths at the Bottom, but allowed him not to do it from the Top to the Breast. So *Cunæus de Rep. Heb. l.* 2. *c.* 3. tho' others say, he only was forbidden so to do in the time of his Ministry. For *Jonathan* the *High-Priest* rends his Cloaths, 1 *Mac.* 11. 71. and in (t) *Josephus* we read twice in one Chapter, that *the High-Priests* τὰς ἐσθῆτας διερρήξαντο, *rent their Cloaths.*

ee Ver. 69. *Peter sat without in the Hall,* καὶ προσῆλθεν αὐτῷ μία παιδίσκη, *and a Damsel came to him,* &c.] To reconcile the seeming Contrarieties in the *Evangelists*, observe,

1*st*, That whereas St. *Matthew* says, *Peter* sat, St. *John* that he stood, he might do both, being sometimes sitting, and sometimes standing.

2*dly*, Whereas it is said here he sat without, and yet *v.* 58. that he followed *Christ into the High-Priest's Palace*; both are true, he being without that place where *Christ* was examined by the *Council*, but not without the Door of the House of *Caiaphas*; for afterward he went out of it, *ver.* 75.

3*dly*, Whereas the *Damsel* here saith to *Peter*, *Thou wast with Jesus*; but the Person in St. *John* 18. 25. *Art not thou one of his Disciples?* It may be answered, That the Question in St. *John*, according to the *Hebrew* way of speaking, is equivalent to an Affirmation; and his Disciples being all with him, when he was apprehended; to be then with him, and to be one of his *Disciples*, must be the same.

4*thly*, Whereas here in *Matthew* and St. *Mark*, the second Person who said, *this Man was with Jesus*, was ἄλλη, *another Woman*, v. 71. παιδίσκη, *a Damsel*, Mark 14. 69. in St. *Luke*, ἑτερος, another Person said, *Thou art one of them*, Luke 22. 58. I think not fit in answer to this, to say, ἕτερος may signifie *another, whether Man or Woman*, as some do; for *Peter*'s Answer is, *Man I am not.* The Text affords us a better Answer, *viz.* that the Damsel said the second time, *This Man was with Jesus*; but then she said this, not to *Peter*, but τοῖς ἐκεῖ, *ver.* 71. τοῖς παρεστηκόσιν, *to the standers by*, Mark 14. 69. and said only οὗτος, *this Man* was one of them; upon this, a Man of the Company accosts him personally, saying, Σὺ *Thou art one of them.*

Ver. 72. Οὐκ οἶδα τὸν ἄνθρωπον, *I know not the Man.*] Very frivolous is the excuse of (*) *Hilary* here, and (u) St. *Ambrose* on *Luke* 22. which they make for *Peter*, saying, *He lied not, in saying, I know not the man, because he knew him to be God:* For this is, saith St. (x) *Jerom, so to defend the Servant, as to accuse his Master of a lie:* For if St. *Peter* did not deny him, *Christ* must have falsly said, *Thou shalt deny me thrice. Cornelius à Lapide* ingenuously confesseth, That he sinned mortally, by denying *Christ* with his Mouth, and by that Denial *fell from Grace*; and it is certain, that by confirming this Denial *with an Oath*, and adding horrid Execrations to it, his Sin was highly aggravated. I therefore would not willingly say, as our best Divines do, that his Sin was *a Sin of Infirmity*; it being hard to conceive, he could do all this without great checks of Conscience; but rather, that his *bitter Weeping*, and his quick Repentance, after *Christ* looked upon him, made atonement for it. ff

CHAP. XXVII.

1. WHen the Morning *(of the second Day of the Paschal Feast)* was come, all the chief Priests and Elders of the People took Counsel against Jesus to put him to Death.

2. And *(accordingly)* when they had bound him, they led him away *(from the House of Caiaphas to the Judgment-Hall,* John 18. 28.) and delivered him to Pontius Pilate, the Governour, *(as one who by their Law was to die as a Blasphemer,* John 19. 7. *and by the Roman Laws, as one who forbad the People to pay Tribute to Cæsar, and made himself a King in prejudice to Cæsar,* Luke 23. 2. John 19. 12.)

3. Then Judas which had betrayed him *(to them,)* when he saw that he was condemned *(by them, and rescued not himself out of their Hands,)* repented himself, and (Gr. *repenting,*) [a] brought again the thirty Pieces a of

(t) De Bell. Jud. l. 2 c. 26, 27.
(*) *Nec enim mentiebatur qui eum hominem se nosse negabat, quem Deum cognoscebat.* In Matth. Con. 31.
(u) In Lucam. p. 155.
(x) *Hoc autem est ita defendere Apostolum, ut Deum mendacii reum faciant; si enim iste non negavit, mentitus est Dominus, qui dixerat ei, ter me negabis.*

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of Silver to the chief Prieſts and Elders, (*which he had received from them, that he might betray him to them.*)

4. Saying (*to them,*) I have ſinned, in that I have betrayed the innocent Blood; and they ſaid (*to him,*) what is that to us? ſee thou to that.

5. And he caſt down the pieces of Silver in the Temple, and departed, and went and
b [b] hanged himſelf, (*executing upon himſelf that Judgment which he had deſerved for that Fact.*)

6. And the chief Prieſts took (*up*) the Silver Pieces, and ſaid, It is not lawful to put them (*again*) into the Treaſury, (*among the Oblations conſecrated to the Service of God,*) becauſe it is (*the Sum given as*) the price of Blood.

7. And they took counſel (*together,*) and bought with them the (*Field, called the*) Potter's Field, to bury Strangers in; (i. e. *which they allotted for Strangers to bury their Dead in.*)

8. Wherefore that Field (*being bought with that Money which was the price of Blood,*) was called the Field of Blood until this Day.

9. Then was fulfilled that which was
c ſpoken by [c] Jeremy the Prophet, ſaying, (*in the words recorded*, Zach. 11. 12.) And they took the thirty Pieces of Silver, (*which was*) the price of him that was (*ſo*) valued, whom they of the Children of Iſrael did value, (*as a Slave, or Servant; ſee Note on* Chap. 26. 15.)

10. And gave them for the Potter's Field, as the Lord appointed me.

11. And Jeſus ſtood before the Governour, and the Governour asked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid to him, (*It is as*) thou ſayeſt.

12. And when he was accuſed of the chief Prieſts and Elders, he anſwered nothing, (*as knowing, it was to no purpoſe to ſpeak to them*, Luke 22. 68.)

13. Then ſaid Pilate to him, Heareſt thou not how many things they witneſs againſt thee, (*yet thou anſwereſt nothing?*)

14. And he anſwered him to never a word; inſomuch that the Governour marvelled greatly.

d 15. Now at that [d] Feaſt (*of the Paſſover*, John 18. 39. *kept in memory of their Redemption from Egyptian Thraldom,*) the Governour was wont to releaſe to the People, a Priſoner whom they would (*deſire.*)

16. And they had then a notable Priſoner called Barabbas, (*guilty of Robbery*, John 18. 40. *Sedition and Murther*, Luke 23. 19.)

17. Therefore when they were gathered together, Pilate (*hoping they would be aſhamed to releaſe ſuch a Villain,*) ſaid to them, Whom will you that I (*ſhould*) releaſe to you? Barabbas, or Jeſus, who is called Chriſt, (*the King of the Jews?* Mark 15. 9.)

18. (*And this notorious Malefactor he propoſed to them, to preſerve Jeſus;*) for he knew, that for Envy they had delivered him, (i. e. *Jeſus into his Hands.*)

19. When he was ſet down on the Judgment-Seat his Wife ſent to him (*a Meſſenger,*) ſaying, Have thou nothing to do with (*the condemnation of*) that juſt Man; for I have ſuffered many things this Day in a Dream, becauſe of him; (*which convince me, it will be dangerous for thee to condemn him.*)

20. But the chief Prieſts and Elders perſuaded the Multitude, that they ſhould ask Barabbas, and (*deſire the Governour to*) deſtroy Jeſus.

21. (*Then*) the Governour (*being willing to releaſe Jeſus*, Luke 23. 20.) anſwered, and (ἀποκριθεὶς, *ſpeaking again,*) ſaid to them, whether of the 'twain (*mentioned,*) will ye that I releaſe to you? They ſaid, (*let it be*) Barabbas.

22. Pilate ſaid to them, What ſhall I do then with Jeſus, who is called Chriſt? They all (*in compliance with the chief Prieſts and Elders*, ver. 20.) ſaid to him, Let him be crucified.

23. And the Governour ſaid, Why, (*I find no cauſe of Death in him*, Luke 23. 22.) what Evil hath he done (*to deſerve it?*) But they cried out the more, ſaying, Let him be crucified.

24. When Pilate ſaw that he could prevail nothing (*in the behalf of Chriſt,*) but that rather a Tumult was made, [e] he took Water, e
and waſhed his Hands before the Multitude, ſaying, (*I by this Ceremony declare, that*) I am innocent of (*from*) the Blood of this juſt Perſon; ſee ye to it, (*that it lye not heavy upon you.*)

25. Then anſwered all the People, and ſaid, (*Whatſoever Guilt there is in ſhedding*) his Blood, (*may it*) be on us, and on our Children.

26. [f] Then (*to gratifie the multitude*, Mark f
15. 15.) releaſed he Barabbas to them; and when he had ſcourged (Gr. *ſcourging,*) Jeſus, he delivered him (*up to them*) to be crucified.

27. Then the Soldiers of the Governour took Jeſus into the Common-Hall, and gathered to him the whole Band of Soldiers.

28. And they ſtripped him (*of his own Garments,*) and [g] put on him a ſcarlet Robe, (*ſuch* g
as was worn by Kings.)

29. And when they had platted a Crown of Thorns, they put it upon his Head; and (*inſtead of a Scepter, they put*) a Reed in his right Hand; and they bowed the Knee before him, and mocked him, ſaying, Hail King of the Jews.

30. And

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30. And they spit upon him, and took the Reed (*out of his Hand,*) and smote him on the Head (*with it.*)

31. And after that they had (*thus vilified and*) mocked him, they took the Robe off from him, (*dethroning him from his pretended Kingdom,*) and put his own Raiment on him, and led him away to crucifie him.

32. And as they came out, they found a Man of Cyrene, Simon by Name, (*coming*
h *from the Field*, Mark 15. 21.) [h] him they compelled to bear his Cross (*with him, who thro' Weakness, was not sufficient to bear it to the place of Execution.*)

33. And when they were come to a place
i called [i] Golgotha, that is to say, a place of a (*the*) Skull, (*where, saith Tradition, the first Adam was buried.*)

k 34. [k] They gave him Vinegar to drink, mingled with Gall, (*to intoxicate him, and take off the sense of his Pain;*) and when he had tasted (*thereof, or what it was,*) he would not drink of it.

35. And (*when*) they (*had*) crucified him, they parted his Garments, (*except his woven Coat, into four parts*, John 19. 23, 24.) casting Lots (*for his Coat,*) that it might be fulfilled which was spoken by the Prophet, (*Psal.* 22. 19.) They parted my Garments among them, and upon my Vesture did they cast Lots.

36. And then sitting down, they watched him there.

37. And (*Pilate*) set up over his Head his Accusation, written (*in Hebrew, Greek, and Latin*; Luke 23. 38.) THIS IS JESUS THE KING OF THE JEWS.

l 38. [l] Then were there two Thieves crucified with him, one on the right Hand, and another on the left; (*and so that Scripture was fulfilled which said, he was numbred with the Transgressors*, Mark 15. 28.)

39. And they that passed by, reviled him, wagging their Heads,

40. And saying, Thou that destroyest the Temple, and buildest it in three Days, save thy self if thou be the Son of God, (*and*) come down from the Cross.

41. Likewise also, the Chief Priests mocking him, with the Scribes and Elders, said,

42. He saved others, (*but*) himself he cannot save; if he be (*indeed*) the King of Israel, let him now come down from the Cross, and we will believe (*in*) him.

43. He trusted in God, let him deliver him now, if he will have him, (*or delighteth in him*, Psal. 22. 9.) for he said, I am the Son of God.

44. (*One of*) the Thieves also, which were crucified with him, cast the same in his Teeth, (*saying, If thou be the Christ, save thy self and us; but the other rebuked him*, &c. Luke 23. 39, ... 43.

45. Now from the sixth Hour, there was Darkness over all the Land (*of Judea,*) until the ninth Hour, (*the Sun being darkned*, Luke 23. 45.)

46. And about the ninth Hour, Jesus cried with a loud Voice, saying, [m] Eli, Eli, lama m
sabachthani, that is to say, My God, my God, why hast thou (*so*) forsaken me, (*as to give me into the hands of my Enemies?*)

47. Some of them that stood there, when they heard that, said, This Man calleth for Elias.

48. And straightway [n] one of them ran, n
and took a Spunge, and filled it with Vinegar, (*which the Soldiers drank,*) and put it on a Reed, and gave (*it*) him to drink, (*to recreate his Spirits.*)

49. The rest said, Let be, (Gr. *let him alone.*) let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud Voice, (*said, Father, into thy Hands I commend my Spirit; and having said this*, John 19. 28, 29, 30. *he*) yielded up the Ghost.

51. And behold, [o] the Veil of the Temple o
(*which parted the Holy Place from the most Holy*) was rent in twain from the top to the bottom; (*Christ having, by his Death, procured for us an Entrance into the Holy of Holies*, Heb. 10. 20.) and the Earth did quake, and the Rocks rent,

52. And the Graves were opened, and [p] ma- p
ny Bodies of Saints, which slept, arose,

53. And came out of the (*ir*) Graves after his Resurrection, (*who was the First-born from the Dead*, Colos. 1. 18.) and went into the Holy City, and appeared to many.

54. Now when the Centurion, and they that were with him, watching Jesus, (*viz. the Soldiers*, ver. 36.) saw the Earthquake, and those things that were done; they feared greatly, saying, (*some of them*) [q] Truly, q
this was the Son of God; (*and others, this was a just Man*, Luke 23. 47. *and all that were present, smiting their Breasts, departed*, ver. 48.)

55. And many Women were there beholding afar off, which followed Jesus from Galilee (*to Jerusalem,*) ministring to him (*of their Substance.*)

56. Among which was Mary Magdalene, and Mary the Mother of James (*the less,*) and Joses, and the Mother of Zebedee's Children.

57. When the Even was come, there came
r [r] a rich Man of Arimathea, (*an honourable Counsellor*, Mark 15. 43. *a good and just Man, who expected the Kingdom of God, and consented not to the Counsel or Deeds of them that condemned him*, Luke 23. 50, 51.) named Joseph, who also himself was Jesus his Disciple.

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58. He went to Pilate, and begged the Body of Jeſus (*that it might not be buried with the Malefactors*;) then Pilate (*enquiring of the Centurion, and being certified by him, that Jeſus was dead indeed*, Mark 15. 44, 45.) commanded the Body to be delivered (*to him.*)

59. And when Joſeph had taken the Body, he wrapped it in a clean (*fine*) Linen Cloth; (*and Nicodemus bringing a mixture of Myrrh and Aloes, of about an 100 l. weight, they wrap up the Body in the Linen Cloths, with the Spices, as the Jews uſe to Bury*, John 19. 39, 40.)

s 60. And laid it in his own new Tomb, which he had hewn out of the (*a*) Rock, (*and wherein was never yet Man laid*, John 19. 41.) and he rolled a great Stone to the Door of the Sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, ſitting over againſt the Sepulchre; (*who beheld where he was laid*, Mark 15. 47. *and prepared Spices and Ointments for his Body*, Luke 23. 56.)

62. Now the next day that followed the Day of the Preparation, (viz. *the Sabbath-day in the morning*,) the chief Prieſts and Phariſees came together to Pilate,

63. Saying, Sir, we remember that that Deceiver ſaid, whilſt he was yet alive, after three Days I will riſe again.

64. Command therefore, that the Sepulchre be made ſure until the third Day, leſt his Diſciples come by Night and ſteal him away, and ſay to the People, he is riſen from the Dead; ſo the laſt Error ſhall be worſe than the firſt.

65. Pilate ſaid to them, Ye have a Watch; go your way, and make it as ſure as you can.

66. So they went, and made the Sepulchre ſure; ſealing the Stone, (*as* Dan. 6. 17.) and ſetting a Watch, (i. e. *a Guard of Sixty Roman Soldiers.*)

Annotations on Chap. XXVII.

(51) See Additions N° 51.

a Ver. 3. Πίερεψε τὰ τριάκοντα ἀργύρια· *Judas, when he ſaw that he was condemned, repenting, returned the thirty Pieces of Silver to the Chief Prieſts.*] It ſeems to me not improbable, that *Judas* when he betrayed *Chriſt*, might have imagined, as the *Diſciples* did, and as the *Jews* thought of their *Meſſias*, that he would not have died, but either would have conveyed himſelf out of the Soldier's Hands, as he did from the Multitude, when they ſought to ſtone him, or caſt him down a Precipice; or by ſome other miraculous way, would have preſerved himſelf: And of this Opinion, ſaith *Theophylact*, on *v.* 5. were ſome of the Fathers. And when he ſaw it was otherwiſe, he is not only ſorry for what he had done, but confeſſes his Sin, throws back the Money as unlawfully got, and therefore not to be retained, but renounced together with the Sin; *quod enim ſcelere partum eſt non debet retineri, ſed cum ipſo ſcelere abjici*; and proclaims the Innocency of his Lord: Yet that his Sorrow was not *that godly Sorrow that works true Repentance*, is evident from our Lord's Declaration, *chap.* 26. 24. That *it had been better for him he had not been born*; and from his *going to his own place*, Acts 1. 25. Moreover, it alſo ſeems to me a wonderful ſign of the Stupidity of the *Chief Prieſts* and *Elders*, that they could anſwer, *What is that to us?* For, could they think it no ſin to hire a Man to betray innocent Blood? Do they not confeſs, this very Money was the Price of Blood? *ver.* 6. And, was it not the very Money they gave to purchaſe that Blood? And, was not the Field they bought with it, ſtiled upon this account, *The Field of Blood?* And, was not this a laſting Teſtimony of their Guilt, whoſe Money purchaſed this Blood? And therefore, *Stephen* roundly tells them, that they had been οἱ προδόται, *the Betrayers and Murtherers of that juſt one*, Acts 7. 52. And they themſelves, when the Miracles done in *Chriſt*'s Name had awakened them, begin to be troubled, that the *Apoſtles* ſhould *bring this Man's Blood upon them*, Acts 5. 28.

b Ver. 5. Καὶ ἀπελθὼν ἀπήγξαλο· *And going away, he hanged himſelf.*] That this is the proper import of theſe words, we learn from a parallel place in *Arrian*, upon (a) *Epictetus*, viz. *That it is no intolerable thing to be hanged; for when any Man judges it reaſonable ſo to do, he goes and hangs himſelf.* It bears no other ſenſe in *Tobit*, when *Sarah*, the Daughter of *Raguel*, is ſaid to be ſorry, ὥστε ἀπάγξασθαι, as to think of hanging her ſelf, *Chap.* 3. 10. or in the words of *Job*, *Chap.* 7. 15. *My Soul chuſeth Strangling*, that violent kind of Death, *rather than Life.* This is evident, (1.) from the Provocation which cauſed this Grief, *viz.* That her Maids reproached her as ἀποπνίξασα, *having ſtrangled her ſeven Husbands*; and, ſeeing they were thus dead, *bid her go after them*, ver. 8, 9. by theſe words, putting this very Thought into her Head; whence it follows, that hearing theſe things, ſhe was ſo troubled, ὥστε ἀπάγξασθαι, as to think of ſtrangling her ſelf. (2.) This is ſtill farther evident, from the confidera-

(a) Τὸ δ' ἀπάγξασθαι, οὐκ ἔστιν ἀφόρητον ὅταν γοῦν μάθῃ τις ὅτι ἄλλον, ἀπηγθῶν ἀπήγξαλο. l. 1. c. 2.

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consideration that restrained her, not from her Grief, but from doing as they bad her, *ver.* 9. *If I shall do this, I shall be a reproach to my Father*; not surely by being grieved and melancholy, but by cutting off my self by such a kind of Death as is the Punishment of great Malefactors, *ver.* 10. And, (3.) That her Grief and Melancholy, and her desire of Death, continued still as long as ever, appeareth from her following Prayer to God, εἶπον ἀπολῦσαί μέ, which is not to be rendred as Mr. *C.* doth, *I said, take me away*; for the Words preceding, καὶ νῦν κύριε, will not admit of that Translation. And, *Now, O Lord, I said*, &c. but they are to be rendred in the Imperative thus, *And now, O Lord, command, or speak, that I may be taken away, and may not hear any more these Reproaches*, ver. 13. and, *if it pleases thee not to kill me*, ἐπίταξον ἀπολυθῆναι, *command that I may be delivered*, ver. 6. So again is the Phrase used of *Achitophel*, 2 Sam. 17. 23. ἀπῆλθεν καὶ ἀπήγξατο, *He went away and hanged himself*; not dying with excess of Grief and Melancholy, as some think; since that in all likelihood, would have hindred him from setting *his House in order*, or giving such a solemn charge concerning it: As for the *Hebrew* חנק that it very properly signifies such a violent Suffocation, is apparent, in that this *Chenek* or *Chinnuk*, is one of their four Kinds of Death inflicted upon *Malefactors*, and that they used proverbially to say, (b) *If you would be strangled, hang your self upon a great Tree.* Nor is it necessary, that the Word should bear any other sense in (c) *Ælian*, when he says, Χώμματα δ' μόνον ἐλύπησε ἀλλὰ καὶ ἀπέκτεινε, *Scoffs have not only made Men sad, but killed them*: For tho' *Socrates* being scoffed at, laughed; yet *Poliager* ἀπήγξατο *hanged himself*: For these Scoffs might be said to kill him, which caused him thus to slay himself. But then it will be asked, how this hanging himself can be reconciled with St. *Peter*'s Account of the Death of *Judas*, that πρηνὴς γενόμενος, falling down headlong, or as some Copies have it, ἀποκρεμάμενος, *thus hanging, he burst asunder, and all his Bowels gushed out*; suspensus crepuit medius, saith the *Vulgar*; that is, *leaping down, or precipitating himself from the Tree on which he hanged himself*, he had a Rupture, by reason of the great jerk of that Fall, which broke his *Peritonæum*, and made his Bowels fall into his *Scrotum*; which frequently happens upon Leaping, or other violent Motions of the lower Parts. And, if this reading of the *Latin* and some *Greek* Copies be allowed, St. *Peter*'s Account will be only an improvement of what St. *Matthew* said, and a Declaration of what followed upon hanging himself: Or, if we retain πρηνὴς γενόμενος, that is, saith *Stephanus*, in caput se dejiciens ex alto, seu πρηνὴς γενηθείς, and may be rendred præcipitatus, or semet præcipitans crepuit medius, *and precipitating himself, he burst in the middle*; and then the Halter which made him πρηνὴς, or in caput propendens, will be still hinted at by St. *Peter*. Or, if the falling of his Bowels into the *Scrotum*, be not thought sufficient to answer those Words, *his Bowels gushed out*, the Rim of his Belly being burst, I know not why, in this extraordinary Instance, we may not admit of a more than ordinary Providence, to render the Death of this *Traytor* the more Remarkable. Thus of *Herod Agrippa*, (d) St. *Chrysostom* saith, That because he gave not Glory to God, διερράγη καὶ ἐξεχύθη τὰ σπλάγχνα αὐτοῦ, *he burst asunder, and his Bowels gushed out*. See Additions, N°. 52.

(52) c

Ver. 9. *Then was fulfilled that which was spoken,* ὑπὸ Ἱερεμίου τοῦ προφήτου, *by Jeremiah the Prophet.*] Against the Truth of this the *Jews* object, That the Words cited here, are not to be found in *Jeremy*, but only in the Prophet *Zachary*: To which the Learned answer.

1*st*, That it is not certain, that the Word *Jeremy* was in the *Original Copies*; for the *Syriac* and *Persic* Versions have it not: So; when this Objection was made in (e) St. *Augustine*'s Time, he answers, *Let this Objector know, that all Copies read not by* Jeremy *the Prophet, but some only by the Prophet, we may say therefore, those Copies are most to be relied on which have not the Name of* Jeremy: But then he ingenuously confesses, That he durst not depend upon this Answer, because most of the *Latin*, and most *Greek* Copies, had the Word *Jeremy*; and it is not to be thought, they would have put in a word to make the *Scripture* faulty.

2*dly*, Dr. *Lightfoot* says, the *Prophecy* of *Jeremiah* was placed first in the Volume of the *Prophets*, and so became the running Title of that whole Volume; so that what was writ in any of them, might be said to be written by *Jeremy* the *Prophet*; but, tho' *Jeremy* might be placed first, I can hardly think, that *Jeremy* the *Prophet* should signifie the *Prophet Isaiah*; and finding no other words of other *Prophets* cited thus in the whole *New Testament*, I can hardly believe these words were cited after this manner. And therefore,

(b) Buxt. in Voce Chanak. (c) L. 5. c. 8. (d) In Hebr. Hom. 26. p. 564. l. 38.
(e) *Primo noverint non omnes Codices Evangeliorum habere, quod per Jeremiam dictum sit, sed tantummodo per Prophetam; possumus ergo dicere, his potius codicibus esse credendum qui Jeremiæ nomen non habent.* De consens. Evang. l. 3. c. 7. To. 4. p. 485.

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3*dly*, Obſerve, that (f) St. *Jerom* expreſly affirms, That theſe very Words, *were writ*, and read by him *in an Apocryphal Book of the Prophet* Jeremy. And ſeeing we find, 2 *Maccab.* 2 from *ver.* 1. to 9. many Words ſpoken by the Prophet *Jeremy*, which are not in the Book of his *Propheſie*, why might not theſe Words alſo have been ſpoken by him, and kept in memory, or in ſome Writing, till the time of *Zachary*? Of whom, it is obſervable, that he loved to uſe the Words of *Jeremy*, as will appear by comparing *Zach.* 1. 4. with *Jer.* 18. 11. and *Zach.* 3. 8. with *Jer.* 23. 5. Hence the *Jews* uſed to ſay, *the Spirit of* Jeremy *was in* Zachary, and ſo both made but one *Prophet*; and the Biſhop of *Bath* and *Wells*, and Mr. *Mede*, think it highly probable, that *Jeremiah* wrote the 9th, 10th, and the 11th Chapters of *Zachariah*, in which laſt *Chapter* theſe Words are.

(53) See Additions, N°. 53.

d Ver. 15. Κατὰ δὲ τὴν ἑορτὴν εἰώθει ἡγεμὼν ἀπολύειν, *At the Feaſt he was wont to releaſe.*] There being no ſuch Releaſe made by the Governour at the other *Feſtivals* of the *Jews*, but at this only; and becauſe a Releaſe was then κατ' ἑορτὴν, *according to the Nature of the Paſchal Feaſt*, kept in memory of their releaſe from *Egyptian* Bondage; ſee Note on *Mark* 15. 6. 'Tis not here ſo proper to obſerve, that 'twas the cuſtom among other *Nations*, to releaſe their Priſoners on *Feſtival* Days, eſpecially if we conſider, that at leaſt at other Feſtivals, it was the cuſtom of the *Jews* to puniſh Criminals. See Note on *Chap.* 26. 5.

e Ver. 24. Λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας, *He took Water and waſhed his Hands before the Multitude, ſaying, I am clean from the Blood of this juſt Man.*] He did this, ſaith (*) *Origen*, according to the cuſtom of the *Jews*, or, ex conſuetudine Judaica, volens eos de Chriſti innocentia non ſolum verbis, ſed facto inſtruere, *being willing to aſſert Chriſt's Innocency to them not in Words only, but by deed.* Thus in the Inſtance of unknown Murther, the Elders of the City were to *waſh their Hands, and ſay, our Hands have not ſhed this Blood*, Deut. 21. 6, 7. and the *Pſalmiſt* having renounced all Confederacy with wicked and miſchievous Men, ſaith, *I will waſh my Hands* (in Teſtimony of my) *Innocency*, Pſal. 26. 6. And (g) *Wagenſeil* upon *Sota* thinks that *Pilate* had reſpect to this Rite; but others think he rather did it according to the cuſtom of the *Gentiles*, who thought to purge themſelves from Blood-ſhed by them by waſhing. So the (h) *Scholiaſt* upon *Sophocles* in *Ajace* 3. 1. ſaith, *It was the cuſtom among the Ancients when they had killed a Man, or ſhed Blood, to waſh their Hands in Water, to purifie them from their Defilement.* And (i) *Æneas* in *Virgil* ſpeaketh to the ſame purpoſe. See examen *Millii* here.

Ver. 26. Τότε ἀπέλυσεν αὐτοῖς Βαραββᾶν, *Then he releaſed to them Barabbas.*] This *Barabbas* was impriſoned for *Sedition*, and *Murther*, Luke 23. 25. So that if this were cuſtomary at this Feaſt to releaſe ſuch Criminals, then the Law concerning the ſhedding of the Blood of the wilful Murtherer, *Num.* 35. 31, 32. muſt admit of ſome Diſpenſation. f

Ver. 28. Περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, *They put on him a Purple Robe.*] Some think the Soldiers did this by advice of the *Jews*, intending by this *Purple* to deride Chriſt's Pretence of being their *Meſſiah*; it being a Tradition with them, that when their *Meſſiah* comes he ſhall *be cloathed with fine Purple.* Moſes Haddarſ. in Breſchith Rabba, cap. 49. 11. But this Conſultation of the *Jews* with them being mentioned by none of the *Evangeliſts*, I think the Soldiers rather did it in Deriſion of his Title to be *King* of the *Jews.* The κάνδυν ἁλιπόρφυρον, and χιτῶνα πορφύρεον μεσόλυκον, *the Sea Purple Coat, and Purple mixt with White, being proper to the Kings of Perſia.* See *Briſſon de Reg. Perſ. l.* 1. *p.* 37, 38. g

Ver. 32. Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, *They found a Man of Cyrene, — him they compelled to bear his Croſs.*] It was the cuſtom that he that was to be crucified ſhould bear his own Croſs, as (k) *Lipſius* proves from *Artemidorus*, and *Plutarch*; and ſo our Saviour for ſome time did, *for he went forth* βαστάζων τὸν σταυρὸν αὐτοῦ, *bearing his Croſs*, John 19. 17. Heb. 12. 2. but then ἐξερχόμενοι *going out* with him, and finding it too burthenous for him, they compel this *Simon* to bear it either with or for him. h

Ver. 33. *And when they were come to a place called Golgotha,* ὅς ἐστι λεγόμενος κρανίου τόπος, *that is to ſay, the place of a Skull.*] *It is,* ſaith (l) *Theophylact*, *a Tradition come down* i

(f) *Legi nuper in quodam Hebraico volumine quod Nazarenæ Sectæ Hebræus mihi obtulit, Hieremiæ Apocryphum, in quo hæc ad verbum Scripta reperi.* Hieron. in Locum.

(*) Hom. 35. in Matth. F. 861. (g) P. 910.

(h) Ἔθος ἦν τοῖς πάλαι ὅταν ἢ φόνον ἀνθρώπου ἢ ἄλλας σφάξας ἐποίουν ὕδατι νίπτειν τὰς χεῖρας, εἰς κάθαρσιν τοῦ μιάσματος, p. 20.

(i) *Sacra manu, patriosque penates — Me bello è tanto digreſſum & cæde recente — Attrectare nefas donec me flumine vivo — abluero.* Æn. 2. v. 715.

(k) L. 2. de Cruce c. 5. p. 39, 40.

(l) Παράδοσις ἔστιν εἰς ἡμᾶς φθάσασα ἐκ ἁγίων πατέρων ὅτι ὁ Ἀδὰμ ἐκεῖ ἐτάφη. *Venit ad me traditio talis,* Orig. Hom. 35. in Matth. F. 87. F. Epiphanius Hær. 46. §. 5. p. 394. Athanaſ. de Cruce & Paſſ. Domini To. 1. p. 1003. Baſilius Seleuc. Orat. 38. p. 199. Baſil. M. Hom. 5. in Iſa. Ambroſ. l. 5. Ep. 19. Auguſtin. To. 10. Hom. 71. de tempore, p. 738.

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down to us from the Fathers, that Adam was buried here, and therefore, saith he, *Christ, who was to heal the Fall, and Death of Adam, was here crucified, that where the beginning of Death was, there might be the dissolution of it*; his Witnesses of this *Tradition*, are *Origen*, *Tertullian*, *Epiphanius*, *Athanasius*, and St. *Augustin*; St. *Jerom* only on this place saying, *This is a favourable Interpretation and pleasing to the Ears of the People*, nec tamen vera, *but not true.*

k Ver. 34. Ἐδώκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, *They gave him Vinegar to drink mingled with Gall.*] *They gave him*, Mark 15. 23. οἶνον ἐσμυρνισμένον, *Wine mixed with Wormwood*, which differs not from this account, for לענה which signifies *Wormwood*, is by the *Seventy* rendred χολή, *Prov.* 5. 4. *Lam.* 3. 15. And so *Merora*, which hath its Name from *Bitterness*, is rendred, *Job.* 16. 13.—20. 14. This kind of Wine was given to intoxicate the condemned, and so to take away the sense of Pain, whence it is called οἶνος καλαυρώξεως, *the stupifying Wine*, Psal. 60. 3. on which account our *Saviour*, who needed none of these Arts to diminish his sense of Pain, that he might shew his Patience, and Readiness to suffer, refused to drink it. See Note on *Luke* 23. 36.

l Ver. 38. *Then were crucified with him* δύο λῃσαί, *two Thieves*, and *ver.* 44. οἱ λῃσαί, *the Thieves upbraided him.*] And yet one of them only did upbraid him. See note on *Luke* 23. 40. So the Soldiers brought him Vinegar, *Luke* 23. 36. *John* 19. 29. *one of them did it*, Matth. 27. 48. Mark 15. 36. *the Disciples* had Indignation, *Matth.* 26. 8. *some of them*, Mark 14. 4. *one of them*, John 12. 4. So *Mark* 16. 5. *Matth.* 28. 2. there is mention of one *Angel* only, but *Luke* 24, 4. *John* 20 12. there is mention of *two.*

m Ver. 46. Θεέ μου ἵνατί με ἐγκατέλιπες; *My God, my God, why hast thou forsaken me?*] Wonderful are the *Tragedies* some make, and the Scruples they have raised upon these plain words; when yet,

1st, It is certain that in the *Hebrew* way of speaking, God is said *to leave*, or *forsake any Person*, when he suffers him to fall into great Calamities, and lie under great Miseries, and doth not help him out of them. And therefore *Zion* being long afflicted is brought in by the *Prophet Isaiah* thus complaining, ἐγκατέλειπέ με Κύριος, *the Lord hath forsaken me*, Κύριος ἐπελάθετό μου, *the Lord hath forgotten me*, Chap. 49. 14. And the *Psalmist*, as he is frequent in the same Complaint, *viz. Psal.* 10. 11. — 42. 10. —43. 2. so doth he manifestly thus explain himself in the following words, *Why art thou far from my Prayer*, so that tho' *I cry in the day time thou heareſt not?* Psal. 22. 2, 3, 4. Nor could *David* have any other meaning, when he calls God, so fiducially *his God*, as *Christ* also here doth, and even breaths his last in these words, *Father, into thy Hands I commit my Spirit*; and saith of his suffering Condition, *it is finished*, and doubted not but his Soul should that day be in *Paradise*; so impossible is it that in these words he should intimate any failure of his Trust in God, or any Perturbation of Spirit arising from the sense of Divine Wrath; this being certain and allowed, let Men say if they please, that now *Satan* was let loose upon him, because, after his first Temptation, he receded only from him *for a Season*, Luke 4. 13. And this was the hour of the *Prince* of *Darkness*, provided they still own, that the *Prince* of *Darkness coming*, *found nothing in him*, for his Temptations to work upon, *John* 14. 30. Let them add, if they please, that the Divine Glory parted from him, provided that they understand this κυριοπρεπῶς in a sense becoming our Lord; either as Dr. *Hammond* hath it on *Psal.* 22. 2. that *the Divinity suspended its Influence so far as to deliver up his Body to Death*; or that the sense of what he suffered was so great, as that he could not then attend, as formerly, to that sense of Divine Favour, or receive the Joy and Consolation from it, which he did before; the Experience of the highest Sorrows and the sublimest Joys at the same time being not well compatible even with the innocent Infirmities of human Nature; these things are perhaps *gratis dicta*, but not dishonourable to our blessed Lord.

n Ver. 48. *One — taking a Sponge, filled it with Vinegar,* καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, *and putting it on a Reed gave him to drink.*] So *Mark* 15. 36. whereas St. *John* saith, ὑσσώπῳ περιθέντες, *putting it upon Hyssop they put it to his Mouth*, Chap. 19. 29. which words the *Criticks* would without reason change into ὄαρον, *a Javelin*; whereas St. *John*'s Hyssop may not only signifie the Leaves which by the Smell do recreate, but also the *Stalk* or *Stem* which might support the Sponge, that being, as their Mustard Seed, much greater in those Countries than it is with us.

o Ver. 51. Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, *The Veil of the Temple was rent in twain.*] They built no Partition Wall, saith *Maimonides*, in the second Temple between the Holy Place, and the *Most Holy*, tho' in the first Temple there was a Wall built betwixt them of the thickness of a Cubit, but they were divided by two Veils, one from the Extremity of the *Most Holy* Place, another from the Extremity of the *Holy*, with a void space of a Cubit. And so likewise was it, saith (m) *Josephus*, in the Temple restored by *Herod*,

(m) Τὸ μὲν ἐνδότατον μέρος διείρητο ὁμοίως καταπετάσμασι πρὸς τὸ ἔξωθεν. De Bello Jud. l. 6. c. 14. p. 918.

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Herod, in which there were two Veils, one for the Holy Place, another for the *Adytum*: This Veil, ſaith the *Apoſtle*, ſignifying, *that the way into the Holy of Holies was not yet opened*, *Chriſt*'s Death procuring *a new and living way into it*, Heb. 9. 8. and therefore he having ſuffered, this *Veil* is rent.

p Ver. 52. Καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, *And many Bodies of the Saints which ſlept aroſe*, &c.] Here note,

1*ſt*, That according to the Opinion of the *Jews*, when their *Meſſiah* came, there ſhould be a Reſurrection of ſome pious Men. *Albo in libro Ikarim*, *par.* 4. *c.* 35. Note,

2*dly*, That it is here expreſly ſaid, theſe Saints aroſe out of their Sepulchres μετὰ τὴν ἔγερσιν αὐτοῦ, *after Chriſt's Reſurrection*, he being the Firſt-born from the dead: By this Example *Chriſt* would confirm them in his great Promiſe, that he would *raiſe all that believed in him to eternal Life*. And (n) ſome, ſay they, were raiſed to live in Paradiſe with *Enoch* and *Elias*.

3*dly*, Who were the Perſons raiſed after this manner, it is not eaſie to conjecture. (o) *Ignatius* ſaith, *they were the holy Prophets, who were his Diſciples, and expected him*, and who are ſaid, to *enter into the Kingdom of God, with Abraham, Iſaac, and Jacob*, Luke 13. 28. My Conjecture is, they might be ſome of thoſe who believed in *Jeſus* as old *Simeon* did, and died before his Reſurrection; for it is obſervable from St. *John*, that *Chriſt* not only promiſed a Reſurrection, to all that believed on him, at the laſt day, but alſo ſaid, *the hour is coming, and now is, that the dead ſhall hear the Voice of the Son of Man*, John 5. 25. And that this Reſurrection was both a proper Reſurrection, and was to precede the general Reſurrection, is proved in the Note on that place, and ſo could be no other than the Reſurrection mentioned here. Moreover of theſe Perſons it is ſaid, that *they went into the holy City, and appeared to many*; whence it is probable they were Perſons known to them to whom they did appear, and if ſo, they muſt be Men who lived in the time of their Knowledge.

Ver. 54. Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος, *Truly this was the Son of God.*] It ſeems apparent from theſe words, that *the Son of God* did not always ſignifie one that was ſo by virtue of an internal, and eternal Generation, but one that was his beloved, and adopted Son; for what is here *the Son of God*, is in St. *Luke*, Chap. 23. 47. this was *a juſt Man*, and *v.* 43. they ſpeak thus, *he truſted in God, let him deliver him if he delighteth in him, for he ſaid, I am the Son of God.* The *Jews* knew very well from *Pſal.* 2. that their *Meſſiah* was to be the Son of God; but that they did not know him to be ſo in this higher ſenſe ſeems evident, becauſe they did not know how *David* could call him Lord, *Chap.* 22. 46. q

Ver. 57. *Joſeph of Arimathea.*] See the Note on *Mark* 15. 43. r

Ver. 60. Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, *And put it in his new Tomb.*] What follows here, tends highly to the Confirmation of the truth of our Lord's Reſurrection; for his Body being put into a Tomb, in which no Man had laid before, if any one roſe from it, it muſt be our Lord. 2*dly*, The Tomb being hewed out of a Rock, there could be no digging through it to convey *Chriſt*'s Body thence. 3*dly*, There being a Band of ſixty *Soldiers* placed there, as a Watch to preſerve the Body from being ſtollen, 'tis not to be ſuppoſed that the *Diſciples* ſhould beat this Band, and ſo there could be no ground of Suſpicion that our Lord was not truly riſen. s

CHAP. XXVIII.

a b 1. IN the [a] end of the Sabbath, as it began [b] to dawn towards the firſt day of the week, came Mary Magdalen, and the other Mary (*mentioned*, Chap. 27. 56.) to ſee the Sepulchre, *(having with them Spices to embalm his Body*, Luke 24. 1. *and about the Sun riſing they got thither*, Mark 16. 2.)

2. And behold *(while they were conſulting by the way who ſhould roll away the great Stone from the Sepulchre, that they might get to him)* there was *(before they came thither)* a great Earthquake, for the *(an)* Angel of the Lord *(had)* deſcended from Heaven, and came, and rolled (Gr. *and coming rolled*) back the Stone from the Door *(of the Sepulchre)* and ſat upon it.

3. *(And)* his Countenance *(or Appearance)* was like Lightning, and his Raiment *(was)* white as Snow.

4. And for fear of him, *(and by reaſon of the Earthquake)* the Keepers *(of the Sepulchre)* did ſhake, and became as dead Men.

5. And

(n) Author. Q. & Reſp. ad qu. 85.

(o) Οὐ γὰρ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι ὡς διδασκάλου, αὐτὸν προσεδόκων, καὶ διὰ τοῦτο ὃν δικαίως ἀνέμενον παρὼν ἤγειρεν αὐτοὺς ἐκνεκρῶν. Epiſt. ad Magneſ. §. 9.

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5. And the Angel answered, (i. e. *spake*) and said to the (*affrighted*) Woman, fear not ye, for I know that ye seek Jesus which was crucified;

6. He is not here (*where you expected to find his Body*, for he is risen as he said (*he would, and for your Satisfaction that it is even so*) come (*nearer to the Sepulchre, and*) see the place where the Lord lay.

7. And go quickly, and tell his Disciples (*and Peter in particular*) that he is risen from the dead, and behold he goeth before you into Galilee, (*as he said to you*, Matth. 26. 32. Mark 14. 28.) there shall you see him, lo I have told you (*the Truth.*)

8. And they departed (Gr. *departing*) quickly from the Sepulchre with Fear and great Joy, and did run, (Gr. *ran*) to bring his Disciples word (*of what they had seen, and heard.*)

9. And as they went to tell his Disciples, behold Jesus met them, saying, all hail, (i. e. *be joyful,*) and they (*when they were satisfied that it was Jesus*) came, and held him by the Feet, and worshipped him.

10. Then said Jesus to them, Be not afraid, (*but*) go tell my Brethren, (i. e. *my Disciples,*) that they go into Galilee, and there shall they see me.

11. Now when they were going (*gone,*) behold some of the Watch came into the City, and shewed to the Chief Priests, all the things that were done.

12. And when they were assembled with the Elders, and had taken Counsel (*what was to be done to disguise the matter*) they gave large (*Sums of*) Money to the Soldiers (*that watched,*)

13. Saying, (*having received this*) [c] say ye, his Disciples came by night, and stole him away, while we slept. c

14. And if this come to the Governour's Ear, we will persuade (*or pacifie*) him, and secure you (*from harm.*)

15. So they took the Money, and did as they were taught: And this saying is commonly reported among the Jews until this day.

16. [d] Then (*and*) the eleven Disciples went away (*from Jerusalem*) into Galilee, to a Mountain where Jesus had appointed them (*to meet him.*) d

17. And when they saw him, they worshipped him; but some (*of the Company*) doubted (*whether it was he indeed, or not.*)

18. And Jesus came (*nigh*) and spake unto them, saying, [e] all Power is given to me in Heaven and in Earth, (*and so you need not doubt of my Protection, and Assistance.*) e

19. [f] Go ye therefore and teach all Nations, baptizing them in the Name (*or into the belief*) of the Father, and of the Son, and of the Holy Ghost. f

20. Teaching them to observe all things whatsoever I have commanded you; and [g] lo, I am with you alway, even to the end of the World. Amen. g

Annotations on Chap. XXVIII.

a Ver. 1. Ὀψὲ τ σαββάτων, *In the end of the Sabbath,*] Or rather *after the Sabbath*; so ὀψὲ τούτων, *after these things*, ὀψὲ νυκτὸς, *after night*; see many Examples of this in *Stephanus:* And so this perfectly agrees with the other *Evangelists*, who say, this was done *the Sabbath being ended*, Mark 16. 1. or *the first day of the week*, Luke 24. 1. John 20. 1. And perhaps St. *Matthew* mentions *Sabbaths* in the Plural, because there were two *Sabbaths* in that week, the Paschal *Sabbath* on Friday, and the ordinary *Sabbath* on Saturday.

b Ibid, Ἐπιφωσκούσῃ εἰς μίαν σαββάτων, *When it began to dawn into the first day of the week;*] *i. e.* To Sunday, or the *Lord's* Day, for μία τ σαββάτων always signifies *the first day of the Week*, or the *Lord's* Day, or the Day of his Resurrection from the Dead; and thus the word μία usually signifies in the *Septuagint*, when it is joined with Days, Weeks, or Months; as *the Evening and the Morning were* ἡμέρα μία, *the first day*, Gen. 1. 5. So ἡμέρα μία τ μιῶς, is *the first day of the month*, Exod. 40. 2. Ezra 3. 6. — 10. 17. And so is μία τ μιῶς, *Lev.* 23. 24. *Numb.* 1. 1, 18. — 29. 1. — 33. 38. *Deut.* 1. 3. *Ezek.* 26. 1. — 32. 1. — 45. 18. *Hag.* 1. 1. — 2. 1. See Note on 1 *Cor.* 16. 2. Upon this Day in the Evening *Christ* appeared to the Twelve, *John* 20. 19. and again, *ver.* 26. and to the two *Disciples*, Luke 24. 13. It is also reported of the *Christians* by (a) *Pliny*, that they used, stato die ante lucem convenire, *to meet upon a set day before it was Light*, and this Day from the beginning was called ἡ κυριακὴ, *the Lord's Day*, and was by *Christians* from the beginning employed in Acts of Religious Worship. See the former Note. So (b) *Ignatius* exhorts *Christians not to sabbatize with the Jews, but to live* κατὰ κυριακὴν, according *to the Lord's Day*, in which our Life arose with him. So the true *Gnostick*, saith (c) *Clemens of Alexandria*, κυριακὴν ἐκείνην τ ἡμέραν ποιεῖ, *observes the Lord's Day, glorifying in himself the Resurrection of our Lord, when he casts away every evil Thought, and receives the true Knowledge.* (d) *Irenæus* saith,

(a) Ep. 97. (b) Epist. ad Magn. §. 9. (c) Strom. 7. p. 744. (d) Fragm.

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ſaith, that τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, *not to bend the Knee on the Lord's Day was a Symbol of the Reſurrection. Melito Sardenſis* writ a Book περὶ κυριακῆς, *of the Lord's Day.* See more largely the Divine Original of the Lord's Day vindicated, Preface to the ſecond Part of *Traditions.* Of the following Words to *ver.* 13. ſee the Notes on *Mark* 16.

c Ver. 13. Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων, *ſay, that his Diſciples came by Night and ſtole him away while we ſlept.*] If this Hiſtory of the Soldiers be true, it is the greateſt Confirmation of our Lord's Reſurrection; for then they muſt not only have been convinced of it by the Earthquake, and the Viſion of the *Angel* which ſtruck them with the greateſt Terror, but muſt have told all theſe things that were done in the City, *ver.* 11. and ſo have raiſed all Men's Curioſity to go, and ſee whether *Chriſt*'s Body was yet in the Grave; beſides here the whole Body of the *Sanhedrim* or *Elders* of the *Jews* are charged with a moſt execrable Fact, *viz.* the hiring the whole Band of Soldiers to tell a Lie againſt their certain Knowledge, and their former Declaration made in the City; yea to tell a ſenſeleſs Lie, *viz.* that the Diſciples ſtole away *Chriſt*'s Body while they ſlept; for if they were indeed aſleep, they could not tell that his *Diſciples* came at all; if they were not aſleep, they lied in ſaying that they were. Now is it eaſie to believe that the *Sanhedrim*, who had theſe Men ſo oft before them, and under Examination for this very Teſtimony, that *Chriſt* was riſen from the Dead, ſhould never ſay one word to vindicate themſelves from this vile Imputation, ſo expreſly charged upon them, within eight Years after the thing was done, or that Money ſhould ſo corrupt a Band of Soldiers, that not one of them ſhould ever after this divulge the Truth? Beſides, how unlikely it was that the *Apoſtles* either would attempt to ſteal away their Maſter's dead Body, or having done this to continue teſtifying, that he was riſen from the Dead, or that they ſhould ſucceed in this Attempt, hath been already ſhewed in the general Preface to this Work.

d Ver. 16. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, *Then the eleven Diſciples went into Galilee, unto a Mountain where Jeſus had appointed them.*] That *Chriſt* promiſed after his Reſurrection *to go before them into Galilee*, we read, *Chap.* 26. 32. thither the *Angel* here, *ver.* 7. and *Chriſt* himſelf directs them to go to ſee him, *ver.* 10. but there is not the leaſt mention of any Mountain in *Galilee*, to which he bad them go to ſee him; and therefore theſe words, *where Chriſt had appointed them*, refer not to the Mountain, but to *Galilee*; but there being a Mountain which *Chriſt* frequented, and on which he had been before transfigured, this moved the *Diſciples* to go to that Mountain. Moreover 'tis obſervable, that they went not into *Galilee* till above eight days after *Chriſt*'s Reſurrection, for *Chriſt* appeared to them at *Jeruſalem* eight days after, *John* 20. 19. And when they went, doubtleſs they went not alone, but the Curioſity of thoſe that were with them, *Luke* 24. 9, 33. would likely move them to go to the place where he had appointed to be ſeen; and they, and the other Diſciples which were then in *Galilee*, make up the five hundred Brethren of which he was ſeen at once, 1 *Cor.* 15. 6.

e Ver. 18. Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, *All Power is given me in Heaven and in Earth.*] That this Power was given to *Chriſt* is, ſaith *Woltzogenius*, a certain Argument that he is not God, for the moſt high God judgeth, and commandeth by his own Power, which he always had, and received from none, whereas *Chriſt* received this Power from his Father, and that in time, *viz.* after his Reſurrection.

Anſw. To this I anſwer, That it is true that this Power was given to Chriſt, *becauſe he was the Son of Man*, John 5. 27. *i. e.* becauſe he in his human Nature had exerciſed the Office of a *Prophet*, and after of a *Prieſt*, but then it was exerciſed *by the fulneſs of the Godhead dwelling in him.* So all the Bleſſings of the *Jews* are ſaid to come out of *Zion*, or from the *Sanctuary*, but they came thence becauſe the *Divine Majeſty* dwelt there; now the human Nature of Chriſt is the Temple of the *Deity*, or the *Tabernacle* in which the λόγος dwells, and from it all Bleſſings are derived on the Church by virtue of the Deity united to him. And this will be apparent from the Conceſſions of (e) *Woltzogenius* here, that *Chriſt hath obtained an illimited Empire over all things, a Divine Power over the Bodies and Souls of Men, and Wiſdom to diſcern their Hearts and Reins*; for he to whom any Office duly is committed, muſt have ſufficient Power and Wiſdom to diſcharge that Office. Now to govern all things in Heaven and Earth, belongs only to him who is the Lord and Maker of them, and therefore is known by this Title both in *Scripture* and among the *Heathens.* See Note on *Rom.* 9. 5. and

(e) *Chriſtum illimitatum Regnum atque Imperium ſuper omnes creaturas in Cœlo & Terra exiſtentes adeptum eſſe, etiam ſuper mortem & diabolum, immo conſecutum eſſe divinam Sapientiam ut poſſit ſcrutari corda & renes.* Apoc. 2. 23. *E quibus omnibus liquido conſtat poteſtatem iſtam Chriſto communicatam eſſe prorſus divinam, quæ ſe ſuper omnia quæ in Cœlo & Terra & ſub Terra ſunt (ſolo tantum Deo excepto) extendit; non tantum ſuper corpora, ſed ſupra animos Hominum.*

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and *Psal.* 33. 18. — 97. 5, 9. To have Power over Death, and to be able to raise the Dead, is to have that Power which is proper to God alone. See Note on *Phil.* 3. 20. and to have Power over the Souls of Men, and have the Knowledge of all Hearts, belongs to God alone, 1 *Kings* 8. 39. *Jer.* 17. 10.

Object. There was no need this Power should be given to the human Nature, seeing he had received it by virtue of the *Hypostatick Union.*

Answ. He had before received the Power by which he doth still exercise this Dominion, but he could not exercise it whilst he was in the state of his Humiliation, and in the form of a Servant, as now he doth, being exalted in this Nature to the right Hand of Majesty, and placed upon the Throne of Glory.

Object. But *Christ*'s human Nature is no Person, whereas to govern and judge are Actions proper to a Person.

Answ. So to eat, drink and sleep are in us Personal Actions. and yet they agreed only to *Christ*'s human Nature. To speak in the Language of the *Schools*, the *principium quod* of these Actions is God and Man, or *Christus* Θεάνθρωπος, but the *principium quo* is sometimes the Divine, sometimes the Human Nature of *Christ*, v. g. *Christ* walked upon the Sea, *i. e.* he walked by virtue of his Human Nature, he sustained himself from sinking by the Divine, and he who thus walked was God and Man.

f Ver. 19. Μαθητεύσατε πάντα τὰ ἔθνη, *Teach all Nations.* Μαθητεύειν here is *to preach the Gospel to all Nations*, and to engage them to believe it in order to their Profession of that Faith by Baptism; as seems apparent, (1) From the *parallel* Commission, *Mark* 16. 15. *Go preach the Gospel to every Creature, he that believeth, and is baptized, shall be saved.* (2.) From the *Scripture* Notion of a *Disciple*, that being still the same as a *Believer:* As in that Question of the Blind Man, *will you also be his Disciples? i. e.* will you believe he is a *Prophet* sent from God? And in the Answer of the *Pharisees*, we are the *Disciples of Moses, for we know that God spake by him*, and therefore believe what he spake in the Name of God, *John* 9. 27, 28, 29. Hence we find many besides the Twelve who were called *Christ's Disciples*, even as many as assented to his Doctrine, and judged him a *Prophet* sent from God. And we find many of his *Disciples* murmuring and crying out, *this is an hard Saying, who can bear it?* John 6. 60, 61. And many of his Disciples *departing from him*, ver. 66. and many of his Disciples going with him to the City *Naim*, Luke 7. 11. tho' it is probable that these *Disciples* did not yet believe that he was the *Christ* the Son of the living God, as the Twelve did, *John* 9. 27. And even the Disciples of the *Baptist* are called *Disciples*, i. e. Professors to believe in that *Christ* who came after *John*, tho' they had no Knowledge of the *Holy Ghost*, nor had received *Christian Baptism*, Acts 19. 2, 6. And in this sense the *Holy Jesus* made many *Disciples*, and by his *Apostles* baptized them into the Faith of the *Messiah* coming after *John:* See the Note on *John* 3. 22. and 4. 1, 2. tho' he would not suffer his *Disciples* to publish that he was the *Christ, the Son of the living God*, till after his Resurrection, *Matth.* 16. 20. After which time all that believed on him had no other Name for a season but that of his *Disciples*, Acts 9. 1, 10, 19, 26, 38. As when 'tis said, *the Disciples were multiplied*, Acts 6. 1, 2, 7. tho' afterwards at *Antioch* the *Disciples* began to be called *Christians*, Acts 11. 26.

If here it should be said that I yield too much to the *Antipædobaptists*, by saying that to be made *Disciples* here, is to be taught to believe in *Christ*, that so they might be his *Disciples*, I desire any one to tell me how the *Apostles* could μαθητεύειν *make a Disciple* of an *Heathen*, or unbelieving *Jew*, without being μαθηταὶ or *Teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached that *Jesus was the Christ*, and only to *baptize* them when they did believe this. This is so absolutely necessary in the Nature of the thing, till a *Christian Church* among the *Heathens*, or the *Jews* was founded, and so expresly said by (f) *Justin Martyr* to have been the Practice in the first Ages of the *Church*, that to deny what is confirmed by such Evidence of Reason and *Church History*, would be to prejudice a Cause, which in my poor Judgment, needs not this Interpretation of the word μαθητεύειν, nor needs it be asserted that Infants are made *Disciples*, any more than that they are made Believers by *Baptism*, but only that they are and ought to be admitted into the *Christian Church* and Kingdom of God, and into the new Covenant by *Baptism*, if they be Children of believing Parents. Now against this I presume 'tis no Objection, that the unbelieving *Jews* and *Gentiles* were first to be taught, and believe the *Christian* Faith, before they were baptized, and could not be baptized without it, or that *Infants* cannot be taught, or believe, whilst they continue such. See the Dissertation on these Words, Additions, N° 54. (54)

g Ver. 20. Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος, *And lo I am with you always to the end of the World.*] That these

(f) Ὅσοι ἂν πεισθῶσι καὶ πιστεύσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα εἶναι, καὶ βίον ζῆσαι δυνάμενοι ὑπισχνῶνται, εὔχονται ἀφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν ἀναγεννῶνται. p. 2. p. 93.

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words contain a Promiſe of *Chriſt*'s Preſence with, and Aſſiſtance of the Miniſters of the Goſpel, throughout all Ages of the World, is evident from the words πάσας τὰς ἡμέρας, *at all times*; for had our Lord made this Promiſe with relation to the *Apoſtles* only, he would have ſaid πᾶσας τὰς ἡμέρας ὑμῶν, *all your days*; and it is ſtill more evident from the following words, ἕως τῆς συντελείας τοῦ αἰῶνος· for that they are duly rendred *to the end of the World*, is evident from the continual uſe of them elſewhere, eſpecially in this *Evangeliſt*, who in one Chapter uſes this Phraſe three times, concerning the general Judgment which is to be at the end of the World, *viz.* Chap. 13. 39, 40, 49. and *Chap.* 24. 3. of that time which the *Jews* thought contemporary with the general Reſurrection, and ſo with the end of the World. For as Dr. *Lightfoot* notes on the place, the *Jews* held that at the coming of the *Meſſiah*, the old World ſhould be deſtroyed, and there ſhall be a Renovation of it. And, (3.) This may be farther argued from the apparent Falſhood of the new Expoſition of theſe words, *Behold I will be with you till the end of the Jewiſh Age*, or till the Deſtruction of *Jeruſalem*, ſeeing, according to this Interpretation, Chriſt ſending his Servants to preach his Goſpel to all the *Heathen* Nations, doth only promiſe his Preſence with them, till the *Jewiſh Church* was ſubverted, but not when, after the ſubverſion of it, the Churches of the *Gentiles* were chiefly to be erected; yea then no Perſon, no not the *Evangeliſt* St. *John*, had any Commiſſion from *Chriſt* to preach the Goſpel to the *Heathen Nations* any longer, nor any Promiſe of *Chriſt*'s Aſſiſtance with them, which yet is plainly falſe, ſeeing the Promiſe of Chriſt's miraculous Aſſiſtance made in the parallel place, *Mark* 16. 16, 18. continued ſenſibly till the beginning of the fourth Century.

AN

AN APPENDIX

To Chapter the Second:

Concerning the Import of that Phraſe ἵνα πληρωθῇ, that it might be fulfilled, &c.

HERE being many things ſaid to be done, ἵνα, or ὅπως πληρωθῇ, *that it might be fulfilled which was ſpoken by the Prophet, ſaying*, thus or thus; I think it needful to ſay ſomething of the true Import of that Phraſe, by way of Enquiry, *Whether it ſometimes only notes that ſuch an Action may by Accommodation be ſaid to be the fulfilling of the words of the Prophets cited, becauſe they were more ſignally accompliſhed by that Action, than by the Actions to which they in the Prophet do relate, tho' no ſuch thing was by the Prophet, or by the Spirit of God intended when the words were ſpoken?* Or, *whether it be neceſſary, by virtue of thoſe words, to ſay the Holy Ghoſt intended that thoſe words ſhould be more ſignally accompliſhed by ſome Actions or Paſſions which were afterwards to happen?* In Anſwer to which Queſtion I ſay;

1*ſt*, That when the Phraſe runs thus, *this was done* ἵνα, or ὅπως πληρωθῇ, i. e. *to this end, that ſuch or ſuch a Prophecy might be fulfilled*; I think it neceſſary to ſay, that very Completion of it by that Action ſhould be intended by the *Holy Ghoſt*, ſince otherwiſe that Action can, in no Propriety of Speech, be ſaid to be performed *for that end.*

Object. The only conſiderable Inſtance to the contrary, is taken from thoſe words of St. *John*, Chap. 12. 38, 39. *But tho' he had done ſo many Miracles among them, they believed not,* ἵνα πληρωθῇ, *that the Saying of Iſaiah might be fulfilled*, viz. *Who hath believed our Report?* &c. For ſeeing the Prediction of the *Prophet* could be no cauſe of their Infidelity, it ſeems improper to affirm, that they believed not, that this Prediction might be verified.

Anſw. To this I anſwer, That in all *Predictions* of evil Actions to be performed by free Agents, or Agents capable of being diverted from them by providential Actions, or ſtrong Impreſſions made upon their Spirits, there is not only a *Fore-knowledge* that the Action, if Providence interpoſe not, will be done, but a Decree or Declaration that Providence will not interpoſe to hinder them, but will permit ſuch Perſons to act according to their evil Inclinations. So that the Import of theſe Words may be only this; that God foreſeeing the Infidelity of the *Jews*, left them to the Blindneſs and Hardneſs of their own Hearts, permitting them to continue in it, that the Saying of *Iſaiah* might be fulfilled. So that tho' the Prediction was not the proper, and internal Cauſe of their Infidelity, yet was the Completion of it the final Cauſe of the *Divine* Permiſſion; and therefore the Action, tho' he be no way productive of it, or obliged to hinder it, yet being a Permiſſion by way of Puniſhment of Mens evil Diſpoſitions, in ſuch caſes is aſcribed to God; as when God is ſaid to *ſend among Men ſtrong Deluſions to believe a Lie, becauſe they received not the Truth in the Love of it, but had pleaſure in Unrighteouſneſs*, 2 Theſſ. 2. 10, 11, 12.

2*dly*, Of the places where this Phraſe ἵνα or ὅπως πληρωθῇ, *that it might be fulfilled*, occurs, I thus diſtinguiſh, that in ſome of them the *Jews* might know, before the doing of the Action, that ſuch a thing was by the *Prophet* intended or deſigned to be fulfilled by the coming of their *Meſſiah*; as *v. g.* that *a Virgin ſhould conceive and bear a Son*, Iſa. 7. 14. Matth. 1. 23. that *their Meſſiah was to die for the Sins of the People*, Iſa. 53. 7, 8. Matth. 26. 54. that he ſhould *come riding on a Colt, the Foal of an Aſs*, Zach. 9. 9. Matth. 21. 4, 5. that his *Side ſhould be pierced*, Zach. 12. 10. John 19. 37. It being natural for the *Jews* to enquire touching ſuch words as theſe, *of whom ſpeaketh the Prophet this?* and hence we find their Doctors by

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by *Tradition* did expound these words of the *Messiah*.

Moreover, it being so expressly foretold, and generally received among the *Jews*, that their *Messiah* was to be the *Son of David*, and therefore to resemble him, that nothing is more common in their Writings than to apply to him the words of *David*, and even to call him *David*, after the Example of the *Holy Prophets*, Ezek. 34. 23, 24. — 37. 24, 25. Hos. 3. 5. saying of their King *Messiah*, *David Shemiah*, *David is his Name*. See Dr. *Pocock* on *Hos.* 3. 5. and *Pugio fidei* par. 2. c. 5. §. 8. I say, this being so, it could not be difficult for them to believe, or conceive the words spoken by, or relating to *David*, might by the intention of God, have an higher, or more eminent Completion in this second *David their King*; thus that by his speaking in *Parables*, Matth. 13. 35. that of the *Psalmist* might be more eminently fulfilled, *I will open my Mouth in Parables*, Psal. 78. 2. that by the providential Preservation of his Bones from being broken, that which the same *Psalmist* saith of the righteous Man, should be more eminently fulfilled in him; *he keepeth all his Bones, so that not one of them is broken*, Psal. 34. 20. That by the Treachery of *Judas* in betraying his Master, *John* 13. 18. that which was spoken of *Achithophel*'s Counsel against *David*, might have a more eminent Completion in our Lord, viz. *He that eateth Bread with me hath lift up his Heel against me*. In all these things, I say, there could be nothing strange to the *Jews*, who, as their *Targum* on the *Psalms* demonstrates, do expound places, more obscurely if at all relating to him, of their *King Messiah*. And this they had greater reason to believe, when by their own Confession, the *Psalm* from which the words are cited, doth relate to *Christ*, and the words cited were not verified of *David*, as when, by the Soldiers parting of Christ's Garments, and casting Lots for his Coat that was without Seam, *John* 19. 24. that of *Psal.* 22. 19. is said to be *fulfilled, they parted my Garments among them, and for my Vesture did they cast Lots*.

But then in other Instances it was not necessary that the *Jews* should understand, nor is it easie to conceive how, without teaching, they could understand they were to be accomplished in their *Messiah*; or by these Actions done by him, to which they are applied by the *Evangelist*; as *v. g.* that the words of *Hosea*, Chap. 11. 1. *Out of Egypt have I called my Son*, should be accomplished by God's calling his Son *Christ* out of *Egypt*, Matth. 2. 15. or how that which was said by the *Prophets* of *Christ*'s being despised, and rejected, should be made good by *Christ*'s dwelling at *Nazareth*, ver. 23. or that by the coming of the *Messiah* to them, the Land of *Zabulon* and *Naphthali* should be *enlightned*, Matth. 4. 14. that by the doing his Miracles in such Secresie, and without Contention, that of the *Prophet* should be fulfilled, *He shall not cry, nor lift up, nor cause his Voice to be heard in the Streets*, Isa. 42. 2. All these, I say, are things the *Jews* could never know, unless they did receive it by Tradition, that they were things relating to the *Messiah* promised to them.

But then I add, that there was no necessity they should before hand know that any of these things were thus intended by the *Prophets*, they being not produced by the *Evangelists*, to prove our Jesus must be the *Messiah* promised to the *Jews*, or to convince the *Infidel*, but only as Instances, which they, by the same *Spirit* which spake by the *Prophets*, were assured did belong unto him; and of this all the believing *Jews* and *Gentiles* might be assured by the Authority of the *Evangelists*, whom they saw assisted by the same Spirit which moved the Prophets, and thereby equally enabled to give us the true Interpretation, and Intendment of them. From what is here laid down it follows,

1*st*, That it is no sufficient Objection against this Assertion; that if these *mystical* Senses were intended by the *Prophets*, or by the *Holy Ghost* speaking by them; the *Jews* could never understand these *Prophesies* before the Event. For it was sufficient that they might be understood by them in the primary and literal Sense of them before, and that after the Event they might be understood by them in the *mystical* Sense also, by virtue of that Explication, which Men assisted by the same Spirit, which did at first indite them, gave of them, or in which they averred they were again fulfilled. And I hope it is no Objection against the *Predictions* contained in the *Revelations* of St. *John*, that we do not at present understand them, it being sufficient that *Christians* shall understand them in those times in which they are to be fulfilled. Nor,

2*dly*, Is it advisedly said that the *Authority of the Apostles is not in these passages produced as that which added Strength to their Reasonings?* For in these Passages they never do pretend to Reason, but barely to assert; and surely the Authority of Men delivering these things by virtue of the Spirit, *sent down from Heaven to teach them all things*, and *lead them into all Truth*, must be sufficient to prove the Truth of what they say concerning all these places: Now this Authority the *Apostles* and *Evangelists* must ascribe to themselves in all these Writings, or the whole *Church* of *Christ* must be continually mistaken, in receiving the Gospels written by them, as the Word of God, and the unquestionable Rules of Faith; for if you only have recourse to their Honesty in relating things, you never will persuade Men to believe, that by the strength of Memory they could record, not only all they have delivered

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of *Chriſt*'s Actions, but all his Sermon on the Mount, and his long Diſcourſes in St. *John*, eſpecially Chapter the ſixth, and Chap. 13. to the 17th, ſo exactly, as that we can be certain they did in nothing vary from the true meaning of the words of *Chriſt*, eſpecially if the Goſpel of St. *John* was written, as is ſuppoſed, almoſt ſeventy Years after the words recorded in it had been ſpoken by our Lord; it therefore either muſt be ſaid, that the *Holy Spirit* promiſed to them for that end, did *bring theſe things to their remembrance*, and did enable them, by *comparing ſpiritual things with ſpiritual*, thus to apply theſe places to their particular Events; or it muſt be owned that theſe Goſpels, in which theſe Paſſages are ſo applied, and all theſe long Diſcourſes are recited, are of no certainty, and ſo can be to us no Rule of Faith.

Moreover, let it be noted that they neither did, nor could they take it for granted, that any of theſe places ſhould be ſo explained, by reaſon of any received Tradition of the *Jews*, there being no ſuch Explication of them to be found in any of their *Targums*, or cited by thoſe who have converſed moſt in the *Rabbinical* and *Cabbaliſtical* Expoſitions of the *Jews*. In a word, either theſe ſuppoſed traditionary Expoſitions were intended by the *Holy Ghoſt*, or they were not; if they were, the *Apoſtles* delivered a certain Truth, when they ſaid theſe things were done, *that it might be fulfilled which was ſpoken by the Prophets*; if they were not, they muſt be guilty of a manifeſt untruth, in declaring they were done that the *Scriptures*, or the *Sayings* of the *Prophets* might be fulfilled; when by the doing of them, only the falſe and extravagant Traditions of the *Jews* were accompliſhed, but nothing at all was done which the *Holy Ghoſt* intended in the enditing of thoſe *Scriptures*.

3*dly*, I add, that when the words run only thus, τότε ἐπληρώθη, *then was fulfilled* ſuch a thing ſpoken by the *Prophets*, tho' I ſee no neceſſity of ſo doing, we may admit of a Completion by way of *Accommodation*. That there is no neceſſity of granting this, I hope I have made appear in my Notes on *Matth.* 2. 17. — 27. 9. the only places where this *Phraſe* is uſed; yet ſince the end of doing ſuch an Action is not here expreſſed, and therefore the ſame reaſon of any farther Intention of the *Holy Ghoſt* doth not here obtain; I ſay, we may in theſe caſes admit of an Accommodation. And having thus ſaid what doth ſufficiently anſwer all that Mr. *Cl.* and *Woltzogenius* ſay on this Subject; I proceed with all due reſpect both to the Piety and Learning of Mr. *Dodwell*, to conſider what Mr. *Clerc* here citeth from him. And,

1*ſt*, Whereas he ſuppoſes *God did intend the Propheſies which were committed to Writing, and enrolled in the publick Canon of the Church, ſhould be underſtood by the Perſons concerned in them*; I grant this when they are concerned in them, *i. e.* when they are fulfilled by the Event; but will any Man hence infer that the *Jews* muſt rightly underſtand in every Age the *Propheſies* of *Jacob*, Gen. 49. or the Song of *Moſes*, Deut. 33. or *Ezekiel*'s *Deſcription of the Temple*, from *Chap.* 40. to the end; or *Daniel*'s *Propheſies*, Chap. 9. and 11. or that the *Chriſtians* muſt in all Ages underſtand the Contents of the *Revelations* of St. *John*, which were to be ſent to the *Churches*, and which undoubtedly concern what ſhould befal them? *Old Jacob* ſaith to his Sons, *Come, I will tell you what ſhall befal you in the laſt days*, Gen. 49. 1. Then he *propheſies* of *Simeon* and *Levi* thus; *I will divide them in Jacob, and ſcatter them in Iſrael*; of *Judah*, that *he is a Lion's Whelp, from the prey, my Son, thou art gone up*; and *v.* 8. that *Iſſachar is a ſtrong Aſs, couching down between two Burthens*; *v.* 14. that *Dan ſhould judge his People*, viz. by *Sampſon of the Tribe of Dan*, v. 16. and he ſhould be *a Serpent in the way, and an Adder in the path*, &c. *v.* 17. of *Gad*, that *a Troop ſhould invade him*, i. e. the *Ammonites* and *Moabites*, and that he ſhould *overcome at the laſt*, viz. by *Jephtha* the *Gileadite*, v. 19. that *Naphthali is a Hind let looſe, he giveth goodly words*, v. 21. Now what neceſſity is there, or what probability, that his Sons, or the *Jews* ſhould preſently underſtand the import of theſe *myſtical* Expreſſions, which were to be fulfilled by ſuch Perſons as *Sampſon* and *Jephtha*, of whom they could have no knowledge, and by ſuch Providences, as the chuſing the Tribe of *Levi* to be God's Inheritance, and ſettling the *Scepter* in the Line of *David*, of which they then knew nothing? Theſe Propheſies muſt therefore, many of them, be expounded only by the Event.

2*dly*, When he adds, that *Propheſies committed to Writing, and deſignedly propagated to future Ages, muſt needs have been of a general and permanent Concernment*. I beg leave to ſay it is ſufficient that they be of Concernment to thoſe Ages in which they are to be fulfilled; for otherwiſe, Experience ſhews, the *Jews* had no juſt Notions of *Ezekiel*'s *Viſions*, or of *Daniel*'s *Propheſies*, or the *Propheſies* of *Zachariah*; nor have the *Chriſtians* any certain Interpretation of many *Propheſies* contained in the *Revelations*. If indeed they be *Propheſies* deſigned for the Support, and Comfort of his People under their Circumſtances, as the *Propheſie of the return of the Jews from their Captivity in Babylon, after ſeventy Years*; or Propheſies containing any Promiſe reſpecting the coming of the *Meſſiah*, and pointing out the time when they were to expect him, as that of their *Meſſiah ſuddenly coming to his Temple*, Mal. 3. 1. and *the deſire of all Nations filling that Houſe with Glory*, Hag. 2. 7. Theſe being *Propheſies* by which their Faith was to be ſtrengthened, and their

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their Hopes erected, it may reasonably be expected that in such cases they should have some present Knowledge of the Import of them, tho' much inferior to that which the Event, and actual Completion of them would afford; and therefore as many *Prophets* and *righteous Men desired to see these things*, and therefore understood the import of them, *Matth.* 13. 17. So saith St. *Peter*, was it *revealed that not unto themselves, but unto us, they did minister these things?* 1 Pet. 1. 11, 12. But then when the *Predictions* were of things meerly *typical*, and related not to the literal, and primary import of the words, but only to a *mystical* Sense of them, to be accomplished by an Event which afterwards should happen, it is sufficient that they might know this mystical import of them by the Event. So *v. g.* when *Jacob* saith of *Simeon* and *Levi*, *I will divide them in Jacob, and scatter them in Israel*, Gen. 49. 7. It was sufficient that they then understood the meaning of these words, when it so fell out, that the Posterity of *Simeon* had no separate Inheritance by themselves, but only a Portion in the midst of the Tribe of *Judah*, Josh. 19. 1, 9. And when the Tribe of *Levi* was dispersed among all the Tribes; nor have we any reason to believe they understood this before.

3*dly*, When he adds, that *the Church concerned in those Prophesies cannot be only those Ages which were to survive the Accomplishment, but also those before, because the only momentous Reason that must be conceived concerning these as well as other Revelations, must be some Duty which could not otherwise be known*; I desire him to shew upon what Duty, which could not otherwise be known, depended the true Interpretation of *Ezekiel*'s *Visions*, or *Daniel*'s *Prophesies*, or the Words of *Jacob* now cited, or many Passages in the *Revelations* which are yet *mysterious*; and why this *postnate* Knowledge might not serve, as to illustrate the Divine Prescience, so to confirm the *Christians* in what they did believe already, and for the Conviction both of *Jews* and *Infidels*, when the Event was, by Men so miraculously assisted by the *Holy Ghost*, declared to be a Completion of these *Prophesies*, the Author of the *Revelations* having said, that *the Testimony of Jesus is the Spirit of Prophesie*, Rev. 19. 10. I do not understand.

And whereas he insists much on the word *Revelations*, which Name he thinks these *Prophesies* could not deserve, unless they could be understood by ordinary means without new *Revelations*. I answer, that as the Writings of *Ezekiel* and *Daniel* are never called *Revelations*, but only *Visions*, and those of the *Revelations* are so stiled, not as made known, as to their import, to the *Churches*, but as revealed to St. *John*; so is it evident from the *New Testament*, that there was need of a new Spirit of *Prophesie* to understand the *Mysteries* of the *Old Testament*; and of a *Revelation* or extraordinary Assistance of the *Holy Spirit*, to know that such Passages of the *Prophets* belonged to such Actions of our *Lord*, and such Transactions relating to the Propagation of the *Gospel*; nor will any Man be able to establish the Application made of them, to such Passages on any other foot: And in like manner when the Fulness of the *Gentiles* shall come in, and the Body of the *Jews* shall be gathered to the *Christian Faith*, I know not why a new Effusion of the Spirit may not be expected.

In a word, when I shall see this learned Person, by his Skill in *Oneirocriticks*, expounding either *Ezekiel*'s *Visions*, or the *Revelations* of St. *John*, from *Chap.* 6. to the 20. then only shall I begin to think it not incredible, that Skill in the Art of the *Oneirocriticks* was the means by God designed for the expounding those *Visions*, *Prophesies*, and *Revelations*. See *Grotius* on *Matth.* 1. 22.

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AN APPENDIX

To Chapter the Fifth:

Relating to the Queſtion, *Viz.*

WHether the Duties there enjoined by Chriſt, did really belong to the ſcope and intention of the moral Law, and rather were Corrections of the Miſapprehenſions of the Scribes and Phariſees about it, than Additions to it; or were indeed Precepts not contained in, but by himſelf ſuperadded to the moral Law?

In Anſwer to this Queſtion, I ſay,

1*ſt*, Whatſoever *Chriſt* doth here, it muſt be confeſſed, that elſewhere he hath added to the Law of Nature, or the *moral* Law, *viz.* when he commands Chriſtians to *love one another, as he hath loved them*, i.e. *ſo as to lay down their Lives for the Brethren*, 1 John 3.16. For I know no Law of Nature, or of *Moſes*, that required this before; nor did the Reaſon of it, *viz. Chriſt*'s laying down his Life for us, obtain before; and therefore this is ſtiled *his Commandment* by way of Excellency, *John* 15. 12, 13. yea his *New Commandment*, John 13.34. 1 John 2.8. See the Note there.

2*dly*, I grant, that *Chriſt* hath added to the permiſſive Laws of *Moſes*, or rather hath reſtrained *Chriſtians* from acting ſuitably to thoſe Permiſſions; *v. g.* whereas the Law of *Moſes* permitted a Man to divorce his Wife, if ſhe *found not favour in his Eyes*, by reaſon of *ſome matter of Uncleanneſs in her*, Deut. 24. 1. that is, as the *Jews* interpret that Clauſe, ſomething that rendred her diſguſted by, and offenſive to him: *Chriſt* plainly hath forbidden all Divorces upon any other Cauſe, than that of Fornication; but then he doth this, not by introducing a new Law, but by reviving an old one, and ſhewing, That *no Man ought to put aſunder thoſe whom God*, by his firſt Inſtitution of *Matrimony*, had joined together, and *made one*.

He hath alſo added to the Law of *Retaliation*; but then, according to the conſtant Doctrine of the *Jews*, that Law, tho' it bound the *Judge* to execute it, when by the Sufferer he was required ſo to do, yet bound it not the Sufferer to require that Execution; and therefore in reſpect of him, it only was permiſſive: And this Permiſſion, *Chriſt* ſeems to have reſtrained, not by impoſing any new Law, but by preferring to it the Laws of Charity and Mercy, and of a peaceable Diſpoſition, under leſſer, and therefore tolerable Injuries; which thing is ſuitable to the Law of *Nature*: And by reſtraining us from gratifying our Revenge, or our Diſpleaſure againſt any Perſon, or deſiring his Hurt, when we receive no benefit or advantage by it, and from reſiſting Force by Force to our greater Damage; or going to Law for leſſer Matters, to the ſcandal of our Profeſſion, or the impairing of Brotherly Charity and Friendſhip.

Moreover, There ſeems to be even in the words of *Chriſt*, this ſignal Difference betwixt his manner of ſpeaking of the permiſſive Laws of *Moſes*, and of the Precepts of the *Decalogue*; for treating of the latter, he ſtill ſaith, *Ye have heard it hath been ſaid to them of old*; but of the former, he only ſaith, *Ye have heard that it hath been ſaid*, ver. 31, 38, 43. which by the way ſhews, that thoſe words, *Thou ſhalt hate thine Enemy*, are not preceptive, but permiſſive only; and that they contain a Permiſſion not given by God, but by the *Phariſees* to do ſo. See the Note on *ver.* 43.

Now this Conceſſion gives a ſufficient Anſwer to that Objection, That *Chriſt* here doth not oppoſe the Doctrine of the *Scribes* and *Phariſees*, but the Permiſſion of *Divorce*, and of *Retaliation*, allowed by the Law of *Moſes*; it being granted, that *Chriſt* hath given Precepts tranſcending theſe permiſſive Laws of *Moſes*, occaſioned by the ſourneſs of the *Jewiſh* Nation, and by the *hardneſs of their Hearts*, and denied only, that he hath added any thing to the true Scope and Intention of the *moral* Law.

So alſo, when 'tis added, That *Chriſt* gives ſuch Precepts of which we find no Footſteps in the Law of *Moſes*, as thoſe of *not reſiſting Evil*, but rather *turning the other Cheek*; and therefore in them, ſeems not to explain the Old, but to have given a New Law.

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It is granted, that in these words he gives a new Law opposed to the positive *permissive* Law of *Talio*; but then it is denied, that he, discoursing of the *preceptive moral Laws*, hath added any thing to them, which was not virtually contained in them. And therefore,

3*dly*, I add, that according to all the Rules given by *Divines* for the Interpretation of the *Decalogue*, what our Lord adds unto the Letter of the *Third*, the *Sixth*, and the *Seventh* Commandments, must be contained under the genuine import of those Precepts. For these are two known Rules relating to that Subject, *viz.*

1st, *That where any Vice is forbidden, that must be consequentially forbidden, which is a natural Means, an ordinary Occasion of, a Provocation, Inducement or Temptation to that Sin*; it being, say *Civilians*, the Property of a good Law, *non solum tollere vitia, sed etiam occasiones vitiorum*; and this may be confirmed from the very Nature of Means; for they received their Name and their *Morality* from the End we aim at; and so, if they be such as have a proper tendency to what is good, then are they stiled good; but if they do thus tend to what is evil, they must be evil also.

2dly, *That when any Evil is forbidden in the Decalogue, the least degree of that evil Action is forbidden*; for *gradus non mutat speciem*; so that the least degree of Sin is Sin, and Sin is the transgression of a Law, and therefore of that Law which doth forbid that kind of Sin. Now hence it follows,

1*st*, That vain Swearing, or Swearing in our ordinary Discourse, must be forbidden in the Command, requiring us not to swear falsly, or take the Name of God in vain. For, (1.) The reason of the Prohibition of false swearing is this, because it is an horrid Prophanation of the sacred Name of God, as is apparent from those Words, *Levit.* 19. 12. *Thou shalt not swear by my Name falsly, neither shalt thou prophane the Name of thy God*; now by swearing in our common Discourse, we make this sacred Name common, and therefore do prophane it. (2.) Because this custom of Swearing in our common Discourse, doth naturally lead us to the Sin of Perjury: It being the Observation both of (a) *Hierocles* an *Heathen*, of (b) *Philo* a *Jew*, and St. *Austin* a *Christian*, That ἐκ πολυορκίας ψιλορκία, *from the custom of Swearing, Men quickly slide into Perjury*: And, what can be expected from a common Swearer, but that he sometimes should swear falsly, and as well *violate* as prophane the Oath of God, since by his frequent swearing, he shews, that he esteemeth not an Oath as sacred, nor looks upon it with due reverence? And he that doth not reverence an Oath, it is his chance, and not his care is to be thanked, if he be not perjured. Moreover, not only *Christians*, but even *Jews*, have always thought, that swearing lightly, or upon frivolous occasions, and without necessity was here forbidden. Hence, *Thou shalt not take the Name of the Lord in vain*, is, saith the *Septuagint*, Thou shalt not use it ἐπὶ τῷ ματαίῳ, saith *Aquila*, εἰς ἀχρεῖ, *vainly* or *rashly*; thou shalt not swear ῥαδίως, *easily*, saith *Philo*, not without cause, saith the *Targum*: Nor is it reasonable to conceive, God should permit the *Jews* to swear thus lightly by his Name, seeing the (c) *Heathens*, by the Light of Nature, did condemn this Practice; and yet we find no Precept in the Law of *Moses*; in which this Practice is so likely to be forbidden, as in this.

2*dly*, Hence it doth also follow, That all causeless Anger, and Rancour of Spirit against others, and all the Expressions of it, by provoking Language, and reviling Censures, must be consequentially forbidden by those words, *Thou shalt not kill*, because they tend, and do dispose us to those Contentions which often end in Blood; and to that Contempt of others, which makes us not to value their Lives, and therefore not much fear the taking them away; and lastly, to beget in us that hatred, which in divine Construction is accounted Murther; for *he that hateth his Brother, is a Murtherer*, 1 John 3. 15. And,

3*dly*, Hence it also follows, That all Lustings of the Heart, after the forbidden Enjoyment of a Woman, and all such Usage of the Eye, the Hand, or other Senses, which naturally are Incentives to any Filthiness of the Flesh, must be forbidden by those words, *Thou shalt not commit Adultery*; the last, as being plain Incentives to that Uncleanness, which is forbidden under that Name; the first, as being a kind of Adultery: For seeing *out of the Heart*, saith *Christ*, *come Fornications and Adulteries*, Matth. 15. 19. they must be in it first; and in it they cannot be, but by the lusting of the Heart towards these Actions.

Here then is a plain Demonstration, That *Christ* in his discourse on these three Precepts, hath made no addition to them; for what is

(a) In Carm. Pythag. p. 34. (b) De Decal. p. 584.
(c) Πάντως μὲν δὴ καλὸν ἐπιτήδευμα θεῶν ὀνόματα μὴ χραίνειν ῥαδίως. Plato de legib. l. 11. p. 966. *Nam & in totum jurare, nisi ubi necesse est, gravi viro parum convenit.* Quintil. Instit. Orat. l. 9. c. 2. p. 419. Hierocles in Carm. Pythag. p. 33, 34.

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is certainly contained in theſe Commandments, and forbidden by them, can be no addition to them.

2*dly*, Againſt theſe ſuppoſed Additions to the Moral Law contained in the *Decalogue*, I argue thus, *Chriſt* hath not added to the Duties formerly belonging to the firſt, or to the ſecond Table, therefore he hath not added to this Law: To ſuppoſe that *Chriſt* hath added to the Moral Precept of the firſt Table, is to ſuppoſe, that he hath added to Perfection; for that required the *Jew to love his God with all his Soul, Mind, Heart and Strength*, Deut. 6. 5. And even the Voice of Nature will inſtruct us, that he is worthy thus to be beloved? And is not this as much as *Chriſt* requireth of the *Chriſtians*? Could the *Jew* comply with this Precept in its greateſt Latitude, without exerting his utmoſt Vigour in his Service, and doth *Chriſt* require more? Will he not accept the Engagement of our whole Heart, Mind and Spirit, in his Service? Doth he require, that our Obedience ſhould exceed our Strength?

Nor can it reaſonably be ſuppoſed, that *Chriſt* hath added to the Duties of the ſecond Table, ſince that requires us *to love our Neighbour as we do our ſelves*, Matth. 19. 18, 19. Now the Apoſtle *Paul* aſſures us, That all the Commandments of the ſecond Table, and every other Precept relating to our Duty to our Neighbour, is comprized in that one Word or Precept, *Thou ſhalt love thy Neighbour as thy ſelf*, Rom. 13. 9. and that *love worketh no Evil to our Neighbour; therefore Love is the fulfilling of the Law*, ver. 10. See the Note there. But againſt this, it is objected,

1*ſt*, That if *Chriſt* had intended in this Diſcourſe to have corrected the imperfect or falſe Interpretations which the *Scribes* and *Phariſees* had made of theſe Commandments, he would have named them, as you do in the Interpretation of his Words.

Anſw. This he ſufficiently hath done by ſaying, *ver.* 20. *Except your Righteouſneſs*, (i.e. your Obedience to the *Moral* Law,) *exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of God*; and then proceeding forthwith to ſhew, how, and in what particulars we muſt exceed their Righteouſneſs. And indeed, had our Lord deſigned to teach us, that in order to our Entrance into his Kingdom, we muſt exceed the Righteouſneſs preſcribed in the *Moral* Law, why doth he only ſay, *Except your Righteouſneſs exceed that of the Scribes and Phariſees*, who did in many caſes evacuate the Law, and who are branded by him with Hypocriſie for omitting *the weightier Matters of the Law?*

Object. 2. 2*dly*, It is objected, That had our Lord deſign'd not to add any thing to the *Moral* Law, but only to expound it better than the *Scribes* had done; he would not, after the recital of the Law, have added, *but I ſay unto you*; but rather would have ſaid, *The Law of Moſes farther ſaith unto you.*

Anſw. To this I anſwer, That let our *Saviour's* Preface to theſe Expoſitions of the Words, cited by him, be conſidered, and then we may diſcern ſufficient reaſon for theſe Words; for having ſaid, *ver.* 17. *I came not to deſtroy the Law*, ἀλλὰ πληρῶσαι, *but to eſtabliſh, and confirm it*; he in the following Inſtances, may rationally be ſuppoſed to ſhew, how he did this, *viz.* by producing firſt the Law, and then by adding for the eſtabliſhment and Confirmation of the true import of it, *But I ſay to you:* And when he ſaith, *ver.* 19. that *he that looſeth one of the leaſt of theſe Commandments, and teacheth others ſo to do, ſhall be accounted leaſt in the Kingdom of Heaven*; he by the *leaſt* of theſe Commandments, ſeems not to underſtand any Command expreſly written in the *Decalogue*, ſince none of them can be called little, but the leſſer Degrees of Offence againſt them; and then by adding of theſe Words, *But I ſay unto you*, he ſhews how we ſhould teach Men to obſerve them.

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AN APPENDIX

To Chapter the Sixth, *Ver.* 16.

IN this *Appendix* I ſhall endeavour briefly, and I hope clearly to ſtate theſe two Queſtions.

1ſt, *Whether Faſting be a Duty now incumbent on Chriſtians, or a thing left indifferent under the Chriſtian Inſtitution?*

2dly, *Whether it be any part of Divine Worſhip, or not?*

In anſwer to the firſt Enquiry, Whether Faſting be a Duty, or a thing indifferent under the *Chriſtian* Inſtitution, I anſwer,

1*ſt*, That as Faſting ſignifies in the *Grammatical* import of the Word, abſtaining only for a time from that Meat we ordinarily take at other times, it is undoubtedly a thing indifferent; for in this ſenſe *if we eat not we are not the better*, for God accounts no Man the better purely becauſe his Stomach is more empty; and if we eat ſomewhat even on our Days of Faſting, when the Impotency, or Indiſpoſition of our Bodies doth require it, *we are not the worſe*; but as it in the *Scripture* ſignifies a Day, or Time ſet apart for the *Affliction of the Soul*, and calling it to an account for our paſt Sins, in order to our godly Sorrow for, and Reformation of them; or a Day ſet apart for Prayer, and humbling of our ſelves, in order to the averting Divine Judgments, or the obtaining any publick, or private Bleſſings from God's Hands; I think it continues a Duty ſtill, and a thing highly acceptable to God, when it ſincerely is performed in Proſecution of theſe Ends.

2*dly*, 'Tis certain that under the *Old Covenant*, publick Faſts were commanded by God, and one of them with that Severity, that the Puniſhment of him who did not *then afflict his Soul*, was *Exciſion*, Lev. 16. 16. And when any Adverſity befel them, which made this Duty proper, not only *pious Kings*, 2 Chron. 20. 3. but God alſo by his *Holy Prophets* called upon them to *ſanctifie a Faſt*, Joel 1. 14. —— 2. 12, 15. This alſo pious Perſons voluntarily did upon extraordinary Occaſions. *I wept*, ſaith *David*, *and humbled my ſelf with Faſting*, Pſal. 69. 10. See *Pſal.* 35. 13. —— 109. 24. *Nehemiah* faſted when he heard of the Affliction of the People at *Jeruſalem*, Nehem. 1. 4. So did *Daniel*, Chap. 9. 3. Theſe Faſts they ſanctified.

(1.) To avert the impendent Wrath of God, *Joel* 1. 14, 15. — 2. 17. and to render him propitious to them in their Diſtreſs, that he might be *jealous for his Land, and pity his People*, Joel 2. 18. Thus did the People of *Iſrael* faſt when they were twice ſmitten by the *Benjamites*, Judg. 20. 26. *Jehoſhaphat* and his People, when diſtreſſed by the *Ammonites*, 2 Chron. 20. 3. the *Jews* when in danger of Death from the Contrivances of *Haman*, Eſther 4. 16.

(2.) To beg pardon for, and reform their Offences; as when they faſted for their *Idolatry* at *Mizpeh*, and did put away *Baalim* and *Aſtaroth*, and *ſerve the Lord only*, 1 Sam. 7. 5, 6. and when they *ſeparated themſelves from their ſtrange Wives*, Neh. 9. 1.

(3.) To beg eſpecial Mercies of God, as when *Ezra* and his Company faſted *to ſeek of God a right way*, Ezra 8. 21. And all this they did with good Succeſs, and ſo as to obtain God's Bleſſing. Theſe Faſts, when duly celebrated, are ſtiled ſuch Faſts *as God hath choſen*, Iſa. 58. 5, 6. *an acceptable Day to the Lord*, v. 5. *a Sabbath, a Day holy to the Lord, and honourable*, v. 13. and faſting thus was indeed *faſting to the Lord*, Zech. 7. 5.

And as for voluntary and private Faſts, I have obſerved that pious Perſons ſtill uſed them as occaſion did require. *Anna* the *Propheteſs faſted and prayed night and day*, and *ſerved God*, as well by faſting, as by praying, *Luke* 2. 37. And in our *Saviour's* time the *Diſciples* of *John* and of the *Phariſees* faſted often, and this was thought ſo neceſſary a piece of Devotion, that they admire and look upon it as a great defect in *Chriſt's* Diſciples, that they did not the like, *Matth.* 9. 14.

3*dly*, Obſerve that *Chriſt* is ſo far from diſapproving theſe times of Faſting as unſuitable, or unneceſſary under the *Chriſtian* Diſpenſation, that he declares *the time was coming when his Diſciples ſhould faſt*, as well as

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as others, *Matth.* 9. 15. He teacheth all *Christians* after what manner they ought to fast, that their Fastings might be acceptable to God, promising a Reward from God, on them who did so, and being no less solicitous that they might fast than that they might pray, and do their Alms, so as to be rewarded by God for them, *Matth.* 6. 16. and lets his *Disciples* know, that their want of Faith in casting out a *Devil*, proceeded from their want of seeking it by *Prayer and Fasting*, Mat. 17. 21. Now surely he who declares that his *Disciples should fast* after he was taken from them, he who is solicitous they might perform this Duty without *Hypocrisie*, and who excites them to it by the Promise of *a Reward from God*, and who informs them that their want of Faith, proceeded from their want of *Fasting*, sufficiently demonstrates he looked upon this as a Duty to be performed by his *Disciples* under the *Gospel* Dispensation. And therefore,

4*thly*, That *Christ*'s *Apostles* and *Disciples* did so esteem it, we learn sufficiently from their Practice; they being *in Fastings often*, 2 Cor. 11. 27. and approving themselves as the Ministers of God, by *Fastings*, as well as other *Christian Duties*, 2 Cor. 6. 4, 5. This being also the usual Preface to *the Imposition of Hands*, they doing this *with Prayer and Fasting*, Acts 14. 23. and in commending the Ministers of the Gospel to the Lord for his Assistance, *Acts* 13. 3. And married *Christians* being permitted to separate from one another for a season, *that they might give themselves to Prayer and Fasting*, 1 Cor. 7. 5. Note,

Lastly, That Fasting is not a ceremonial Precept, there being no Command under the Law for voluntary Fasting, or publick Fastings on extraordinary Occasions, but only for one stated Fast on the day of *Expiation*, it therefore must be ranked among those moral Duties or Precepts of the Law of *Nature*, which *Christ* came not *to dissolve, but to fulfil.* And this appears because it was the practice not only of the *Jews* and devout *Proselytes*, Acts 10. 30. but even of the *Heathens* also. These days of Fasting to avert Judgments obtaining not only among the *Eastern Nations*, Jon. 3. 5. but among the *Egyptians*, the *Greeks*, and *Romans*, and being part of their *Sacred Rites*, at which times they were Ὅλων ἀμοιρίαι, or ἄσιτοι, that is, *Fasting*. In a word, it is owned by them who contend Fasting is a thing indifferent, that it is an help to the Worship of God, and an Instrument of Piety. It is by *Phavorinus* defined to be *the Mother of Health to the Body, and the preservative of the Soul*; and surely that which is an help to Devotion, and a means of promoting Piety, must be as much required to those good ends, as are the Helps, and Means of sober living required by the Command of Temperance.

That I may answer to the second Question, I must premise the Distinction so frequent in the *Schools*, betwixt an *imperate*, and an *elicite Act of Worship*; an *elicite* Act of Worship is an Act which hath God for its immediate Object, and solely is designed to do him Honour, or to signifie some Divine Excellency or Perfection. Thus an Act of Faith is an *elicite* Act of *religious Worship*, because it doth, and is designed purely to acknowledge the Divine Power and Veracity; and Prayer is an *elicite* Act of *Divine Worship*, because by it we do acknowledge the Power, Wisdom, and the Goodness of God; whereas an *imperate* Act of *Worship* is that, which hath another Object besides God, and only hath relation to him, because it is performed in obedience to his Command; thus Charity hath for its Object our indigent or our afflicted Brother, and only hath relation to God, as it is done to others in obedience to his Command; and Justice is an *imperate* Act of *Worship* only because it immediately relateth to what belongeth to our Brother, tho' we deal justly with him from the consideration of that God *who is the Avenger of those who do defraud, or over-reach their Brother.* Now to apply this Distinction to our present purpose, they who deny that Fasting is an *elicite* Act of *Worship*, do freely grant it to be an imperate Act of Worship, as being serviceable to Prayer, and that Repentance towards God, which are immediate Acts of Worship. Here therefore note,

1*st*, That even Mr. *Dally* grants, that Fasting was a part of *Divine Worship under the Old Testament*; whence we may gather that it must be so also under the *New Testament*, since under both it hath the same Object, End, and Reasons, and so must be as much an Act of *religious Worship* under the *New Testament*, as it was under the *Old*; where to observe it was *to sanctifie a Fast*, to keep *a day holy and acceptable to the Lord*, and as much λατρεύειν *to serve God by Fasting* as by Prayer, *Luke* 2. 37.

2*dly*, It is confess'd that Fasting considered as an help to Prayer, Repentance, or pious Meditations, is only an imperate Act of *Religion*; but as it is an Act of Revenge upon our selves for our Offences done against the *Divine Majesty*, and an acknowledgment that we are by them become unworthy to receive from him our daily Bread; and as it is a part of our time consecrated to the Service of God, I see not why it should be less esteemed an Act of *religious Worship*, than the Observation of a *Sabbath*, or a day of *Thanksgiving*.

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AN APPENDIX

To Chapter the Twelfth:

Concerning the Nature of the Sin againſt the Holy Ghoſt, *and the Reaſon why it is ſaid to be ſuch as will* never be forgiven.

1*ſt*, FOR Explication of this Subject, I do not think it proper with the learned *Grotius* to mollifie the Severity of this Sentence, by ſaying, that what is *abſolutely* ſpoken by our *Lord*, muſt be *comparatively* underſtood, and only intimates, that *it is very difficult to obtain the pardon of this Sin, not that it will admit of no Forgiveneſs:* For our *Saviour* ſays expreſly of this Sin, both *negatively*, that *it ſhall never be forgiven*, and *affirmatively*, that the perſon guilty of it, *ſhall be obnoxious to eternal Judgment*, and confirms all this with an aſſeveration, *Verily I ſay unto you, he that blaſphemeth againſt the Holy Ghoſt hath never Forgiveneſs, but* ἔνοχός ἐστιν, *is liable to eternal Judgment*, Mark 3. 29. much leſs are we to admit of Dr. *Hammond*'s Deſcant on the words, that *this Sin ſhall not be pardoned but upon a particular Repentance*, for that is as true of every known and wilful Sin, as of the *Blaſphemy againſt the Holy Ghoſt*; and therefore this Interpretation makes no Diſcrimination of this, from any other wilful Sin, which yet our *Saviour* plainly deſigned by thoſe words to do; moreover, againſt both theſe Expoſitions it is obſervable, that our *Lord* ſaith expreſly of all manner of other Sins againſt *the Son of Man*, or the *Meſſiah*, that *they ſhall be forgiven*; and yet doubtleſs Mens Blaſphemies againſt the *Saviour of the World*, and other heinous Crimes, will not be pardoned without particular Repentance, and 'tis very difficult to bring ſuch grievous Sinners to Repentance. Let it be noted,

2*dly*, That from our *Saviour*'s words, it plainly ſeems to follow that this Sin conſiſts, or is compleated, not in our Thoughts, or in our Works, but in our Words, for it is *he that ſpeaketh*, v. 32. *He that blaſphemeth againſt the Holy Ghoſt*, that ſhall not be forgiven. *Simon* the *Magician* conceived as vilely of the *Holy Ghoſt* as we can well imagine, when he thought *he might be purchaſed by Money*, Acts 8. 18, 19. for this was to conceive the *Holy Ghoſt* was given only by ſome higher Art of Magick, than he had attained to; and yet St. *Peter* exhorts him to *pray that the Thoughts of his Heart might be forgiven*, v. 22. and they who by Uncleanneſs, Fornication, and Adultery, deſpiſed the Commandments, which God had given them by his *Apoſtles, to poſſeſs their Veſſels in Sanctification and Honour*, are ſaid to have *deſpiſed not only Man, but God who alſo had given them the Holy Ghoſt*, 1 Theſſ. 4. 8. and yet St. *Paul* ſuppoſes ſuch Perſons might *repent of the Uncleanneſs, Fornication, and Laſciviouſneſs they had committed*, 2 Cor. 12. 21. This Sin muſt therefore be committed not only by our evil Thoughts, and Works, but alſo by our *blaſphemous* words againſt the *Holy Ghoſt*.

3*dly*, Obſerve that 'tis not any Blaſphemy againſt the *Spirit* in his miraculous Operations, ſuch as were caſting out of *Devils*, and healing of Diſeaſes, which is here ſtiled the *Blaſphemy againſt the Holy Ghoſt*, this being here done by the *Phariſees* againſt the *Son of Man*, for he declareth, *ver.* 28. that *he did caſt out Devils by the Spirit of God*; they therefore muſt *blaſpheme* that Spirit by which our *Saviour* did this, by ſaying, *he caſt out Devils by Beelzebub the Prince of the Devils*; and yet our *Saviour* ſaith, that even *this Blaſphemy againſt the Son of Man ſhould*

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should be forgiven, but it was properly the *Blasphemy against the Holy Ghost*; and therefore,

4*thly*, Let it be noted, that there is a plain difference in *Scripture*, betwixt the Operations of the *Spirit*, and the *Gifts*, or *Distributions of the Holy Ghost*; all the miraculous Operations which were done upon others, *viz.* the casting out of *Devils*, the healing of Diseases, the curing of the Lame, the Blind, the Dumb, the Maimed, the raising of the Dead, were the extraordinary Operations of the *Spirit*; but all the inward Gifts by which the Understanding was enlightned, and was enabled to perform things which by Nature it could not do, without the immediate working of the *Holy Spirit*, are stiled the *Gifts* or Distributions *of the Holy Ghost*; as *v. g.* the Gifts of *Wisdom*, *Knowledge*, *Faith*, *Prophesie*, *Discerning of Spirits*, *the Gift of Tongues*, *and the Interpretation of them.* That there is ground for this Distinction, will appear from these Considerations;

(1.) Because our *Saviour* whilst he was upon Earth, gave to his *Apostles* and the *Seventy Disciples* Power to *heal the Sick*, *cleanse the Lepers*, *cast out Devils*, and *to raise the Dead*, Matth. 10. 8. Luke 10. 9. and yet St. *John* informs us, that *the Holy Ghost was not yet come*, *because that Jesus was not glorified*, Chap. 7. 39. And *Christ* informed his Disciples, that *if he did not go away*, *the Comforter*, that is, *the Holy Ghost would not come* to them, but *when I go*, saith he, *I will send him to you*, John 16. 17. — 14. 16. And St. *Peter* tells the *Jews*, that our Lord being *exalted to the right Hand of God*, *received the Promise of the Holy Ghost*, *and sent him down upon his Apostles*, Acts 2. 33. the *Holy Ghost* must therefore signifie something distinct from the Power of working Miracles.

(2.) The *Apostle John* producing his Witnesses to prove that *Jesus* is the *Son of God*, saith thus, *there are three that bear witness upon Earth*, *the Spirit*, *the Water*, and *the Blood*; and there be *three that bear witness from Heaven*, *the Father*, *the Word*, *and the Holy Ghost*, 1 John 5. 7, 8. clearly distinguishing the Witness of the *Holy Ghost* from the Testimony of the Spirit.

(3.) Throughout the *History* of the *Acts* of the *Apostles*, where St. *Luke* hath occasion to mention the Miracles which the *Apostles*, and other *Christians* did, he always useth the words τέρατα, σημεῖα, δυνάμεις, *Wonders*, *Signs*, and *Powers*; but where he speaks of Persons *prophesying*, or *speaking with Tongues*, he doth as constantly ascribe this to the *Holy Ghost* descending on them.

And (*Lastly*,) Where the *Scripture* mentions these things together, it puts a manifest Distinction betwixt *Signs* and *Wonders*, and the *Gifts* and Distributions *of the Holy Ghost*. Thus the *Apostle* speaks of the things God had wrought by him, *in the Power of Signs and Wonders*, and *in the Power of the Spirit of God*, or of the *Holy Ghost*, as other Copies read, *Rom.* 15. 19. And God, saith St. *Paul*, *bear witness to the Doctrine which the Apostles preached*, *by Signs and Wonders and divers Miracles*, *and Gifts of the Holy Ghost*, Heb. 2. 4. Hence observe,

5*thly*, That this *Blasphemy of the Holy Ghost*, neither was, nor could be then committed when our *Saviour* spake these words, or whilst he was on Earth, because the *Holy Ghost was not yet come*, saith the *Evangelist*, John 7. 39. nor was he to be sent till *Jesus was glorified*, i. e. till he was risen from the Dead, and was exalted to the right Hand of the Father. And therefore after our Lord's Resurrection, he breaths on the *Apostles*, and saith unto them, *Receive ye the Holy Ghost*, John 20. 22. and farther promises at his *Ascension*, that *within few days* they should receive *the Power of the Holy Ghost*, descending down from Heaven, to render them able Witnesses of our Lord's Resurrection; and that after his Departure from them, *the Comforter*, that is, *the Holy Ghost should come*, and should *convince the World of Sin*, *because they believed not in him*, and of his *Righteousness*, because he *went unto the Father*, John 16. 9, 10. Tho' therefore our *Saviour* entred upon this Discourse upon occasion of that Saying of the *Pharisees*, *He casts out Devils through Beelzebub*, yet his Design seems chiefly to be this, to terrifie them from going on from the blaspheming *the Son of Man*, and of that *Spirit* by which he wrought his Miracles, to the blaspheming of the ensuing Dispensation of the *Holy Ghost*, which was the last he ever would vouchsafe, to call them to that Repentance which would procure the Remission of their Sins. These words may therefore be thus paraphrased; *You have represented me as a Wine-bibber*, *a Friend of Publicans and Sinners*, *and as one who casts out Devils by Beelzebub*; *and you will still go on*, *after all the Miracles which I have done among you*, *to represent me as a false Prophet*, *and a Deceiver of the People*; *but notwithstanding*, *all these grievous Sins shall be forgiven you*, *if that last Dispensation of the Holy Ghost*, *which I shall after my Ascension send among you*, *shall prevail with you to believe in me*: *But if when I have sent the Holy Ghost to testifie the Truth of my Mission and of my Resurrection*, *you shall continue in your* Unbelief, *and shall*

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blaſpheme the Holy Ghoſt, and repreſent him alſo as an evil Spirit, your Sin ſhall never be forgiven, nor ſhall there any thing be farther done to call you to Repentance. That this is the true import of our *Saviour*'s words is evident,

1*ſt*, Becauſe they ſtill run in the future tenſe, reſpecting not what had been done already by the *Phariſees*, or others, but only what hereafter ſhould be done; *whoſoever ſhall blaſpheme againſt the Holy Ghoſt*, Mark 3. 28. Luke 12. 10.

2*dly*, Becauſe the Blaſphemy here mentioned in theſe words, *He caſteth out Devils by Beelzebub*, or by Confederacy with *Satan*, was certainly a Blaſphemy againſt *the Son of Man*; and therefore ſuch to which the Promiſe of Forgiveneſs is here made, and could not be the *Blaſphemy* of the *Holy Ghoſt*, becauſe he was not yet come. And,

3*dly*, Had the *Phariſees* been guilty of this Blaſphemy againſt the *Holy Ghoſt*, by ſaying of our Lord, *he caſts out Devils by Beelzebub*, our *Saviour* could not afterwards have *prayed for their Forgiveneſs*, or offered to them any farther terms of Mercy, or Salvation; whereas he on the Croſs prays thus, after the *Phariſees* and *Rulers* had moved *Pilate* to crucifie him, *Father, forgive them, they know not what they do*, Luke 23. 34. and in this very Chapter he promiſeth one farther Sign for their Conviction, even that of his Death and Reſurrection the third day; and farther ſaith, that *he would ſend the Holy Spirit to convince them of their Sin*, in that they *believed not on him*, and of his *Righteouſneſs*. St. *Peter* alſo ſaith both of the People, and the *Rulers* who ſo importunately ſued to *Pilate* that he might be crucified, *I know ye did it ignorantly, as did alſo your Rulers*, Acts 3. 17, 19. And then he calls upon them to *repent, and be converted, that their Sins may be blotted out*, thereby clearly inſinuating they had not yet committed that Offence, which could not be forgiven. And St. *Paul* in the 13th Chapter of the *Acts* tells them, *he preached the Goſpel, and offered Remiſſion of Sins to all among them that would believe*, ver. 32, 39, 46.

And having thus conſidered the Nature of this Sin, I proceed to ſhew the Difference betwixt it, and all the Blaſphemies which the *Jews* vented againſt our Bleſſed Lord, whilſt he was here on Earth, and why they were all pardonable, or ſuch as might be forgiven unto Men; whereas the *Blaſphemy againſt the Holy Ghoſt* is here pronounced ſuch as ſhould *never be forgiven.*

'Tis therefore to be obſerved that tho' the *Jews* ſtill repreſented the Bleſſed *Jeſus* as a *Wine Bibber*, and a *Glutton*, becauſe he uſed not that Abſtinence, and ſevere Diet, and thoſe frequent Faſts which *John*, and his *Diſciples* did; tho' they ſtiled him a *Friend of Publicans, and Sinners*, becauſe he freely did converſe with them for their Good; tho' they ſtiled him a *Blaſphemer*, becauſe he called himſelf *the Son of God*; tho' laſtly they *crucified* him, and pronounced him *worthy of Death*, as a falſe *Prophet*, and Deceiver of the People; our *Saviour* not only promiſes Pardon of theſe things to them, who ſhould believe after his Reſurrection, but even prays for them upon the *Croſs*, ſaying, *Father, forgive them, for they know not what they do.* Now this he did upon theſe two Conſiderations.

1*ſt*, Becauſe the meanneſs of his Birth and Education, State and Condition upon Earth, cauſed many to be offended at him, and indiſpoſed them to believe ſuch high things of him, as that he was *the Son of God*, and was to be *the King of Iſrael:* Thus when they were amazed at the Divine Doctrine which he taught, and the mighty Miracles by which he had confirmed it, and thereupon enquire, *Whence is this Wiſdom given to him, and theſe mighty Works done by him?* The Thought that he was *the Son of a Carpenter*, and of a poor Woman called *Mary*, cauſed them to be *offended at him*; and when he repreſents himſelf as a Perſon *coming down from Heaven*, they do not believe him on the ſame account, but ſay, *Is not this Jeſus the Son of Joſeph? know we not his Father and his Mother, how therefore, ſaith he, that I came down from Heaven?* John 6. 42. This therefore being ſo ſpecious a Pretence for their rejecting of, and not believing on him, our *Saviour* promiſeth the Pardon of their Infidelity, till by his Reſurrection, and the Miſſion of the *Holy Ghoſt*, he had quite taken off the Force of the Objection, and ſhewed by his Return unto the *Father*, and his ſitting down at the right Hand of God, and ſending of the *Holy Ghoſt* from Heaven, that he was indeed *the Son of God.* Hence is he ſaid to be declared *the Son of God with Power by the Reſurrection from the Dead*, Rom. 1. 4. of which, ſaith the *Apoſtle Peter, we are Witneſſes, and ſo is alſo the Holy Ghoſt, which he hath given to them that believe*, Acts 5. 32. and *Chriſt* himſelf declares, that when this *Holy Ghoſt* was by him ſent from Heaven, he ſhould *convince the World of their Sin, who believed not in him, and of his Righteouſneſs, becauſe he went unto the Father*, John 16. 8, 9.

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2*dly*, *Chriſt* thought their Caſe more pitiable, till after his Reſurrection and Aſcenſion, and till this Miſſion of the *Holy Ghoſt*, by reaſon of thoſe Prejudices which their whole Nation had entertained againſt his Perſon and his Doctrine, and which were not entirely removed, till he had thus aſcended: Now they were ſuch as theſe. (1.) That they were very well acquainted with his Birth and Parentage; but *when Chriſt cometh, no Man can know*, ſaith their Tradition, *whence he is*, John 7. 27. (2.) That *Elias* did not come in Perſon to uſher in his Advent, according as it was foretold by *Malachy*, Chap. 4. 5. Thus when a Voice from Heaven had declared him to be the Son of God, in the Audience of St. *Peter*, *James*, and *John*, they ſtill object againſt it, the Tradition of the *Scribes*, *that Elias muſt firſt come*, Matth. 17. 10. And (3.) That they had got a general Tradition that their *Meſſiah* was *to abide for ever*, John 12. 34. whereas *Chriſt* ſtill declared, he was *to be lifted up*, and die an ignominious Death; a Doctrine ſo diſtaſteful to his own *Diſciples*, that *Peter*, after his Confeſſion that he was the *Chriſt*, rebukes our *Saviour* for it, ſaying, *Far be it from thee, this ſhall not happen unto thee*, Matth. 16. 22. And though he very frequently, and plainly told them that he was to ſuffer, yet do St. *Mark*, and *Luke* inform us, that *they underſtood not this Saying, and it was hid from them*, Luke 9. 45. yea that *they underſtood not theſe Things, nor knew they what was ſaid*, Chap. 18. 34. And yet *Chriſt*'s Words were plain enough, only they could not reconcile them with their Tradition, that the *Meſſiah was to abide for ever*, and ſet up a *temporal Kingdom* among them. For, (4.) This was the great Prejudice their whole Nation laboured under, that their *Meſſiah* was to come in a *triumphant manner*, *to ſubdue Nations under them*, and make the *Jews* to Lord it over all their Enemies, and to continue this his *Kingdom* over them for ever; their *Prophets* having ſtill repreſented him as a *great King over all Nations*: His own *Diſciples* were ſo fully poſſeſſed with this Opinion, that after our Lord's Reſurrection they preſently enquire, *Wilt thou at this time reſtore the Kingdom to Iſrael?* Acts 1. 6. It is not therefore to be wondred that this ſo ſtrong, and pleaſing Apprehenſion ſhould prejudice their Minds, againſt a Perſon ſeemingly ſo mean and deſpicable, who ſpake ſo often of his Sufferings, declared that *his Kingdom was not of this World*, and that he came not *to be miniſtred unto, but to miniſter*. Now by our *Saviour*'s Reſurrection, Aſcenſion, and ſending of the *Holy Ghoſt*, all theſe Objections were fully ſolved, and all theſe Prejudices were removed. For when our Lord was thus *declared to be the Son of God with Power, by his Reſurrection from the Dead*, then muſt they be convinced, that beſides that Human Nature which he received from his Parents, he had another, according to which they *knew not whence he was*, and *neither knew him nor his Father*, John 8. 14, 19. When at his Aſcenſion *all Power in Heaven and in Earth was given to him*, and he was there to reign *till all his Enemies were made his Footſtool*; then might they eaſily perceive, how this *Meſſiah* was *to abide for ever*, *and to reign over the Houſe of Jacob for ever*, Luke 1. 33. Hence from this Exaltation to the right Hand of Power, St. *Peter* makes this Inference, *Therefore let all the Houſe of Iſrael know aſſuredly, that God hath made this Jeſus whom ye crucified both Lord and Chriſt*, Acts 2. 36. They from his Reſurrection were aſſured his former Sufferings were well conſiſtent with this *Kingdom*; and from his Aſcenſion into Heaven, that his *Kingdom* was not to be a *Temporal Kingdom* upon Earth, but a Spiritual, and Heavenly Kingdom, and that he was to rule not over Mens Bodies, but their Souls and Conſciences; and when they ſaw this Kingdom ſo powerfully erected by the *Holy Ghoſt*, aſſiſting the *Apoſtles* in the preaching of the Goſpel, and making numerous Converts throughout the *Heathen* World, they could not but diſcern how 'twas foretold by the *Holy Prophets*, that he ſhould *reign over all Nations*; or how *John Baptiſt*, who had pointed him out, and ſaid, *Behold the Lamb of God, the Saviour of the World*, and had foretold he ſhould *baptize them with the Holy Ghoſt*, was that *Elias* which was to come as his Fore-runner. And thus you ſee why our *Saviour* puts this Diſtinction betwixt the Blaſphemies committed againſt him in his ſtate of Humiliation, and the Blaſphemies committed againſt the *Holy Ghoſt* he promiſed to ſend down from Heaven, after his Exaltation to the right Hand of Majeſty in the Heavens.

It remains to ſhew how the Blaſphemy againſt the *Holy Ghoſt* becomes unpardonable, and why it was ſo rather than any Sin committed againſt *Chriſt* whilſt in the ſtate of his Humiliation: Now this it was upon theſe ſeveral Accounts;

1*ſt*, Becauſe this was the laſt, and chiefeſt Evidence which God deſigned to make uſe of, to cure the Infidelity of that perverſe and ſtubborn Generation, or to prevail upon them, and upon other Nations to believe in *Chriſt*: In all the other Evi-

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dences which came before to win Men to that Faith in *Chriſt*, on which the Pardon of their Sins depended, God had ſtill a Reſerve, and reſolved upon ſome farther means when they had proved ineffectual. If the Teſtimony of *John* the *Baptiſt* that he was the *Chriſt*, if the Innocency of our *Saviour*'s Life, if the Wiſdom of his Words, the heavenly Nature of his Doctrine, and all the *Miracles* by which it was confirmed, proved ineffectual to perſuade that perverſe Generation to receive, and own him as their promiſed *Meſſiah*; God ſtill reſolveth, yea, he had promiſed to ſend this *Holy Ghoſt*, as a more powerful Evidence *to convince the World of Sin, becauſe they believed not in* him, and of the *Righteouſneſs* of him whom they had hitherto rejected: Hence when the *Holy Ghoſt* in this miraculous manner had fallen down on the *Apoſtles*, and enabled them *to ſpeak with Tongues and Propheſie*; *this is that*, ſaith St. *Peter*, *which was ſpoken by God in thoſe Words of Joel, In the latter Days I will pour my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſie*, Acts 2. 16, 17. And again, *v.* 38, 39. *Repent and be baptized in the Name of the Lord Jeſus, for the Remiſſion of Sins, and ye ſhall receive the Holy Ghoſt; for the Promiſe is to you and to your Children.* When therefore the *Apoſtles*, being endued with this Power from on High, had been *Chriſt*'s Witneſſes, *throughout Judæa, and Samaria, and to the ends of the Earth*, God had done all that he deſigned, to bring Men to the Faith of *Chriſt*; ſo that when many would not be perſuaded by it, but inſtead of being convinced, and reclaimed, proceeded to ſlight, and deſpiſe, yea to revile and *blaſpheme* it; God was unalterably reſolved to ſtrive no more with them, but to let them *die in their Sins:* And therefore 'tis obſervable, that when the *Jews* had thus reſiſted the *Holy Ghoſt*, *contradicting and blaſpheming that Holy Spirit*, by which they preached unto them, *Acts* 13. 45. they give them over as deſperate, and Perſons in whom that of the *Prophet* was fulfilled, *Behold, ye Deſpiſers, and periſh*, ver. 41. and therefore *turn unto the Gentiles*, ver. 46. chap. 28. 28. And St. *Paul* repreſents them as Perſons *given up to a Spirit of Slumber*, and judicial Blindneſs, *Rom.* 11. 8, 9. and ſo rejected from being any more God's Church and People.

And as this was the laſt, ſo was it the moſt powerful Evidence: As for the working of Miracles, and caſting out of Devils, the *Heathen Prieſts* and *Exorciſts*, and many of the *Jews* pretended to them; our *Saviour* alſo foretold of the *falſe Chriſts* and *falſe Prophets*, that they ſhould *work Signs and Miracles* ſufficient to ſeduce, *if it were poſſible, the very Elect*, Matth. 24. 24. and the *Apoſtle*, that *Satan* ſhould come among thoſe, who *received not the Truth in the Love of it, with ſtrong Deluſions, and with all Deceivableneſs of Unrighteouſneſs, with all Power, Signs and lying Wonders*, 2 Theſſ. 2. 8, 9, 10. but yet none ever did, or could pretend unto theſe inward Gifts, and Operations of the *Holy Ghoſt*, ſuch as enabled the illiterate to ſpeak with all kind of unknown Tongues, and to interpret the Tongues of others, and to diſcern the Secrets of Mens Hearts, and *underſtand all Myſteries* by an internal Inſpiration, and Illumination, and much leſs to confer Gifts on others by Impoſition of their Hands, as the *Apoſtles* did: When therefore *Chriſtians* ſaw thoſe Gifts exerciſed continually in their Aſſemblies, and daily conferred on Perſons at their Baptiſm, they could ſcarce have a ſtronger Evidence of the Truth of the *Chriſtian* Faith, and therefore could not blaſpheme thoſe Gifts by which it was ſo wonderfully confirmed, without the utmoſt degree of Infidelity. And therefore,

2*dly*, This Sin is repreſented as unpardonable, becauſe the Faith of ſuch perverſe and ſtubborn Perſons is impoſſible, they having rejected all the Evidence that can be offered for their Conviction, and all the Motives that can be tendred to provoke them to repent of their Infidelity. So St. *Paul* ſpeaks in caſe of thoſe who living under this Diſpenſation of the *Holy Ghoſt*, did yet *apoſtatize* from *Chriſtianity* to *Judaiſm*, or *Heatheniſm*; *let us not go about to lay again the Foundations of Repentance and Faith towards God*, which were the Doctrines they firſt preached to the *Jew* and *Gentile*; *of Baptiſm*, by which believing they made Profeſſion of the *Chriſtian* Faith, and covenanted to perform the Duties it required of them; *of Impoſition of Hands* of the *Apoſtles*, by which they after Baptiſm received the *Holy Ghoſt*; of the *Reſurrection of the Dead*, which was the glorious Promiſe by which all *Chriſtians* were encouraged to be *ſtedfaſt, immoveable, and always abounding in the Work of the Lord*; and of *a future Judgment*, by which they were terrified, and affrighted from falling off from that Obedience: *For 'tis impoſſible*, ſaith the *Apoſtle*, *for them who have been once enlightned*, as *Chriſtians* were in *Baptiſm*, which therefore, from the beginning of *Chriſtianity* was called *Illumination*, as appears from the Teſtimonies of *Juſtin Martyr*, *Irenæus*, and *Clemens* of *Alexandria*; *and who have taſted of the heavenly Gift, and have been made Partakers of the Holy Ghoſt*, which they received by the Impoſition of Hands, *and who have taſted of the Good Word of God*, i. e. have been acquainted with that Goſpel which affords the Promiſe of Remiſſion of Sins, and of Juſtification here, and of a Reſurrection to eternal Life hereafter, *and have felt the Powers of the World to come*,

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come, i. e. the powerful Persuasions which the Doctrine of a future Judgment administers to Repentance, a new Life, and stedfast perseverance in the *Christian* Faith; and after all these Engagements to persevere in the profession of it, fall away from it by *Apostacy* to *Judaism*, or to *Heathenism*; *to renew them to Repentance*, Heb. 6. 2, 3, 4, 5, 6, 7. Because you cannot lay again any other Motive or Foundation to it, than hath been already laid, you cannot call upon them to *Repentance*, and to Faith in God by any other Arguments, than by those Miracles by which they were at first induced to believe; you cannot incite them to be true to their Profession by any other Engagements than those which they had made in *Baptism*, you cannot give them any higher Evidence of the Truth of *Christianity*, than that of their participation of the *Holy Ghost*; no greater Motive to continue stedfast in the *Christian* Faith, than is the Promise of an happy Resurrection to eternal Life; nor propose any thing more dreadful to affright them from *Apostasie*, than are *the Terrors of a future Judgment*; and so you can do nothing to renew them to Repentance which hath not been already ineffectually performed in order to that end.

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AN APPENDIX

To Chapter the Twenty fourth.

GROTIUS, in his Notes on the third Verſe of this Chapter, makes theſe three Queſtions to refer to three ſeveral Epochas, *viz.*

1. The Queſtion, *When ſhall theſe things be?* To the time of the Deſtruction of the Temple: And this, ſaith he, our Saviour anſwers to *ver.* 23.

2. The Queſtion concerning his παρουσία, or *Advent*, to ſet up his Kingdom; which he refers to the time of *Conſtantine*, but others to the time of the general Converſion of the *Jews*, and the *Millennium*; and of this time, ſay they, Chriſt ſpeaks from the 23d to the 30th Verſe.

3. The Queſtion concerning *the End of the World*; and of this, ſaith he, Chriſt ſpeaks from the 30th Verſe to the end of the Chapter.

I on the contrary do aſſert, That at leaſt to the 34th Verſe, *Chriſt* ſpeaks only of the Deſtruction of the Temple, the City, and People of *Jeruſalem*, and of the *Jewiſh* Nation.

Now that the παρουσία, or *Advent of the Son of Man*, belongs not to his coming to deſtroy *Jeruſalem*, but to another coming of this Son of Man to ſet up his Kingdom, he proves, becauſe the words here, from *ver.* 22. to the 27th, are like thoſe in which our Lord ſpeaks of his Kingdom, *Luke* 17. 22. to the end; but that *Chriſt* there, from *ver.* 22. to the end, is ſpeaking of the time when the *Jews* ſhould be in *great diſtreſs* by the *Roman* Army, and ſhould periſh by it, and when *Chriſt* ſhould come to execute his Vengeance on them, is exceeding evident from the words, and is there alſo confeſs'd by *Grotius*: For, ſay St. *Matthew*, *Mark*, and *Luke*, *When you ſhall ſee Jeruſalem compaſſed about with Armies, let him that is on the Houſe-top, not come down to take any thing out of his Houſe; nor let him that is in the Field*, &c. *for theſe are the Days of Vengeance:* And the words of the ſame St. *Luke*, chap. 17. 31. run thus, *On that Day, he that is on the Houſe-top, and his Stuff in the Houſe, let him not come down to take it away, and likewiſe he that is in the Field*; who ſees not now, that *that Day*, Luke 17. is the ſame with *the Days of Vengeance?* chap. 21. Now this one Obſervation confounds all theſe ſeveral *Epochas*, into which ſome have divided this Chapter. For,

1*ſt*, Hence it appears, That the time when they ſhould ſay, *See here, and ſee there is the Son of Man*, Luke 17. 22, 23. *viz.* he that is *to deliver Iſrael*, Luke 24. 21. *to ſave them from their Enemies*, Luke 1. 71, 74. is the very time preceding the Deſtruction of the *Jewiſh* Nation. For, when thoſe Days of Tribulation come upon them, ſaith St. *Mark*, chap. 13. 19, 21. St. *Matthew*, chap. 24. 21, 23, 26. then ſhall they ſay to you, *Lo, here is Chriſt, and there is Chriſt*; and this is ſtill more evident from *Matth.* 24. 26. *when they ſhall ſay, Behold, he is in the Deſert, go not forth*, for this they often ſaid before their Deſtruction. See the Note there.

2*dly*, Hence it muſt follow, That the *falſe Chriſts* and *falſe Prophets* mentioned, *Matth.* 24. 24. muſt alſo be contemporary with the Times *of Tribulation* preceding that Deſtruction, and that they muſt riſe up as *falſe Chriſts*, by pretending to deliver *Iſrael*; and as *falſe Prophets*, by declaring to them Salvation as from God; for the Appearance of theſe very Perſons to deceive, is given as the reaſon why *they ſhould not follow, or believe them* who ſaid, *Lo, Chriſt is here*; or, *lo, he is there*, Matth. 24. 23, 24. Mark 13. 21, 22.

3*dly*, Hence it appears, That the παρουσία, *coming of the Son of Man* like Lightning, muſt be at the ſame time; not only, becauſe it is given in St. *Matthew* as a reaſon, why *Chriſt* was not then to be look'd for in Deſerts, or in ſecret Chambers; and, *Luke* 17. 24. as a reaſon *why they ſhould not follow them, who would then ſay, See, he is here*; or, *ſee, he is there*; but alſo, becauſe St. *Matthew* aſſigns this as the reaſon of that conſpicuous Appearance, that *where ever the Body* (of the *Jews*, the *Carcaſs*) *is, there would the Eagle* (i. e. the *Roman* Army) *be gathered together*, to prey upon, and to deſtroy them.

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4*thly*, Hence it appears, That when it is ſaid, *Matth.* 24. 37, 38, 39. *As it was in the Days of Noah, ſo alſo ſhall the coming of the Son of Man be:* This alſo muſt refer to the ſame time, tho' theſe Words may alſo refer to the Day of Judgment, and be then accompliſhed; for the ſame Words, *Luke* 17. 26, 27. are mentioned by *Chriſt*; and then it follows, *In that Day, (viz.* of his coming) *he that is on the Houſe-top, and his Stuff in the Houſe, let him not come down to take it away*; which, as we have proved, reſpects the time preceding the Deſtruction of *Jeruſalem.*

5*thly*, Hence it appears, That the Words following in St. *Matthew*, ver. 40. 41. *Then ſhall two be in the Field, two grinding in the Mill, the one ſhall be taken, and the other left*, refer to the ſame time alſo, as well as to the Day of Judgment; for when *Chriſt* had ſaid theſe Words to his Diſciples, *Luke* 17. 35, 36. they enquire, *Where, Lord, ſhall this be?* And he anſwers, *ver.* 37. *That where ever the Body is, thither ſhall the Eagles be gathered together*; which, as is proved already, refers to the ſame time.

Hence then 'tis manifeſt, there can be no ſuch interval in this Prophecy as ſome imagine, *viz.* an interval of above 1700 Years betwixt what is ſpoken of the Deſtruction of *Jeruſalem*, to *ver.* 23. and what is ſpoken of the *Millennium*, from thence to *ver.* 30.

Arg. 2. Moreover, That what is aſſigned as a ſecond *Epocha* to follow the firſt according to *Grotius*, three or four hundred Years after; and according to others, almoſt 1700 Years after, was indeed to happen in, or about the firſt Period, is evident from moſt of the Paſſages recorded from *ver.* 23. to the 34th. Of the 23d, 26th, 27th, 28th Verſes, this hath been proved already.

That thoſe Words, *ver.* 24. *For there ſhall ariſe falſe Chriſts, and falſe Prophets*, belong to the ſame Period, as it hath been proved already from the connective Particle, *for*; which ſhews, this Verſe is introduced as a Reaſon of what was ſaid in the foregoing Verſe; ſo alſo is it proved from the Words following, *ver.* 25. *Behold, I have told you before*, viz. *ver.* 5. by ſaying, *Many ſhall come in my Name*, (i. e. as falſe Pretenders to be the *Chriſt*, and that *Prophet* which ſhould come into the World,) *and ſhall deceive many*; which Words undoubtedly belong to the firſt interval. So when St. *Mark* had introduced *Chriſt*, ſpeaking the ſame Words, *ver.* 22. he adds, *ver.* 23. *See to it*; *Behold I have foretold you all things*, viz. all that related to theſe Perſons, *ver.* 6. and therefore St. *Luke* having given us *Chriſt*'s Words thus, *Chap.* 21. 8. *Many ſhall come in my Name, ſaying, I am Chriſt, and the time draweth near*; he adds thoſe Words, *Go not after them*; which are the ſame in ſenſe with thoſe that go before, and follow in St. *Matthew*, *Believe them not*; and upon that Account, he doth not at all repeat thoſe Words, as do St. *Matthew* and St. *Mark.*

2*dly*, St. *Mark* ſaith, *ver.* 24. In thoſe Days, after this Tribulation, (*mentioned* ver. 19.) *the Sun ſhall be darkned*; it ſhall be thus immediately after this Tribulation, ſaith St. *Matthew*, ver. 29. Now, can that which was not to happen till 1700 Years *after this Tribulation*, be ſaid to happen, either *immediately after* that Tribulation, or *in thoſe Days?*

3*dly*, They both go on, and ſay, *And then ſhall appear the ſign of the Son of Man coming in the Clouds*, viz. *in thoſe Days, and immediately after that Tribulation*, Matth. 24. 30. *then ſhall they ſee the Son of Man coming in the Clouds with Power, and great Glory*, ſurely not 1700 Years after the Deſtruction of *Jeruſalem*; for, why then did our *Saviour* ſay to them that crucified him, ἀπ' ἄρτι, *Within a little while ſhall ye ſee the Son of Man coming in the Clouds?* Matth. 26. 64.

4*thly*, The 31ſt Verſe following thus in St. *Matthew*, *And he ſhall ſend*; and in St. *Mark* thus, καὶ τότε, *And then he ſhall ſend his Angels, and ſhall gather his Elect*, ſhew evidently, That *the gathering of the Elect* there mentioned, muſt happen then.

5*thly*, The 33d Verſe follows thus, *When all theſe things ſhall come to paſs, then know ye* ὅτι ἐγγύς ἐστι, *that it is near:* Now theſe Words, if they be rightly rendred by our Tranſlation, *it is near*, do neceſſarily refer to the Deſtruction of *Jeruſalem*, mention'd *Luke* 21. If they refer to the coming of the Son of Man, as is more probable, from the Words of St. *Paul*, Phil. 4. 5. ὁ κύριος ἐγγύς, *The Lord is at hand*; and of St. *James*, Chap. 5. 7, 8, 9. *The coming of the Lord* ἤγγικε, *is at hand, and the Judge ſtandeth at the Door*; they alſo muſt refer to the coming of the Son of Man to the Deſtruction of *Jeruſalem*, as they do in St. *James*, Chap. 5. 7. ſee the Note there; and as we have proved the coming of the Son of Man doth in the foregoing places of this Chapter, and in St. *Luke* 17. And this is ſtill more evident from the Variation of the Phraſe in St. *Luke*, *Lift up your Heads, for the Kingdom of God draweth nigh*; for as this being given as an Encouragement to *Chriſt*'s Diſciples, then to perſevere under theſe Tribulations, and to *poſſeſs their Souls in Patience*, muſt reſpect thoſe of that Generation, and not thoſe *Chriſtians* which were to live above 1700 Years after; ſo *the Kingdom of God*, mentioned by St. *Luke*, enforceth the ſame ſenſe, ſince *Chriſt* in all theſe three *Evangeliſts*, had told them, *There were ſome then alive that ſhould not taſte of Death, till they ſaw the Son of Man coming in his Kingdom*, Matth. 16. 28. or, *till they ſaw the Kingdom of God coming in Power*, Mark 9. 1. Luke 9. 27.

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Laſtly, Our *Saviour* adds, *ver.* 34. *This Generation ſhall not paſs away till all theſe things be fulfilled*; which ſhews, that this relates to that which was to be done in that Age: For this Generation, ſaith *Grotius*, is ejus ætatis homines, *the Men of his Age*, as hath been fully proved there; and this, ſaith he, *Chriſt* ſpake, Templum oſtendens, *ſhewing them the Temple*; and ſurely then, he ſpake this of the Deſtruction of the *Temple*.

Object. 1. But againſt this Opinion it is objected, *1ſt*, That theſe Words of St. *Matthew*, *Then ſhall all the Tribes of the Earth* (or Land) *mourn, and then ſhall they ſee the Son of Man coming in the Clouds of Heaven with Power and great Glory*, cannot relate to the Deſtruction of *Jeruſalem*, becauſe St. *John*, who writ his Prophecy long after the Deſtruction of *Jeruſalem*, ſaith thus, *Rev.* 1.7. *Behold he comes with Clouds, and every Eye ſhall ſee him, and they who pierced him, and all the Tribes of the Earth ſhall weep becauſe of him.*

Anſw. But to this Objection *Grotius* himſelf gives a ſufficient Anſwer, by ſaying, Novum non eſt eadem verba, præſertim ex Prophetis petita, diverſis rebus aptari, *It is no unuſual thing to adapt the ſame Words taken from the Prophets*, as theſe are from *Zach.* 12. 12. to divers Events, eſpecially when they reſpect the ſame Subject, and relate to the ſame People. Now, after the Deſtruction of *Jeruſalem*, in the 18th of *Trajan*, the *Jews* became ſeditious again in *Libya*, *Cyrene*, *Egypt*, *Alexandria*, *Meſopotamia*, and that War extinguiſh'd πολλὰς μυριάδας Ἰουδαίων, *many myriads of Jews*, Euſeb. H. Eccl. l. 4. c. 12. And after that, from the 16th to the 18th of *Hadrian*, they rebel again; and then an innumerable Multitude of Men, Women, and Children, periſhed with *Barchochebas* their Leader; and they are utterly ſuppreſſed, and from thenceforth not permitted to ſee *Jeruſalem*, Chap. 6. and had not St. *John*, ſeeing theſe things by the Spirit of Prophecy, ſufficient occaſion upon theſe Accounts, to adapt theſe Words of *Zachary* to the like Calamities befalling the ſame Perſons?

Object. 2. St. *Matthew* and St. *Mark* ſay, *Of that Day and Hour knoweth no Man, no, not the Angels of Heaven, nor the Son, but the Father only*, Matth. 24. 36. Mark 13. 32. which ſeems not to be true of the Deſtruction of *Jeruſalem*, foretold ſo punctually by *Daniel*, but only of the Day of Judgment, of which the *Ancients* did generally interpret theſe Words.

Anſw. About the time to which theſe words refer, I ſhall not much contend; for the preceding words being theſe, *Heaven and Earth ſhall paſs away*; theſe words may bear this ſenſe, *But of the time when Heaven and Earth ſhall paſs away, knoweth no Man*; and therefore in the *Paraphraſe*, I have ſo interpreted the following words, as to relate to both theſe Times; the Deſtruction of the *Jewiſh* Nation, being an Argument, and a Symbol of the *general Judgment*.

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AN APPENDIX

To Chapter the Twenty Sixth:

In an Anſwer to an Objection of Crellius *againſt* Chriſt's *Satisfaction.*

THE great Objection which *Crellius* makes againſt Chriſt's Satisfaction is to this Effect, That the Death *Chriſt* ſuffered for our Sins, was only Temporal; the Puniſhment we deſerved, and therefore ſhould have ſuffered in our Perſons for them, was eternal Death: *Chriſt* therefore did not ſuffer the Puniſhment of our Iniquities, becauſe he did not ſuffer an eternal Puniſhment. To this I anſwer,

Anſw. 1*ſt*, By Confeſſion, that our Lord did not ſuffer the *Torments* which the Damned ſhall hereafter ſuffer; for that in the midſt of all his Agonies, he lay not under any Deſperation, or under any ſenſe of the Anger, or Indignation of God againſt him, is evident from what hath been diſcourſed on *ver.* 38. of this Chapter.

2*dly*, It alſo is confeſſed, That he could not ſuffer *Death eternal*, or eternal Puniſhments; for his Sufferings and Death laſted not three Days: To ſay, he ſuffered theſe Puniſhments *intenſively*, is, (1.) To ſpeak improperly, ſeeing Eternity applied to Puniſhments, plainly reſpecteth the Duration, not the Intenſion of them. (2.) 'Tis certain, our Lord ſuffered only in his human Nature; now that was not capable of ſuch intenſive Puniſhments as could be equal to the eternal Puniſhment of the whole World, for which he died; nor can the Dignity of the Perſon be conſidered here; for tho' that makes the Sufferings more valuable, it doth not make them either more durable, or more intenſe, ſeeing a *Peaſant* ſuffers as much, and as long, by hanging on a Croſs, as doth a *Prince*. And (3.) Wherein did he ſuffer ſuch intenſive Puniſhments as could be any way equivalent to the eternal Torments of the Damned? Not in his Soul; for, could that Soul which knew no Sin, lie under a remorſe of Conſcience for any thing that he had done; Could *the Worm that never dies*, lodge in his ſacred Breaſt? Could he, who, *for the Joy that was ſet before him, endured the Croſs*, lie under any ſenſe of God's unchangeable Diſpleaſure? Under an abſolute Deſpair of any better State? Could he, who knew *his Soul ſhould not be left in Hades, nor ſhould his Body ſee Corruption*, lie under any apprehenſion of an unavoidable Pain, or of no Releaſe from what he was to ſuffer? Now in theſe Things, conſiſt the Miſeries and Torments of the damned Spirits; and, ſince it was impoſſible the Holy *Jeſus* ſhould thus ſuffer in his innocent and ſpotleſs Soul, it was impoſſible that he ſhould ſuffer in his Soul thoſe Puniſhments which are equivalent to the Puniſhments of damned Spirits; nor could he ſuffer theſe eternal Puniſhments in his Body, for that could only die, by what he ſuffered on the Croſs.

Again, As 'twas impoſſible that *Chriſt* ſhould ſuffer Death eternal, ſo was it unneceſſary that he ſhould do it. It was unneceſſary that he ſhould do it for the ſake of the Impenitent, and Unbelievers; for they in their own Perſons, are by the Order and Decree of God, to ſuffer an eternal Death; and, why ſhould our Lord ſuffer that for them, which, notwithſtanding all that he had ſuffered, they muſt in their own Perſons actually ſuffer? No Sacrifice for Sin, not even that of our Bleſſed Lord, can avail any thing for the Impenitent and the Ungodly; becauſe it cannot, merely as being offered, render them pure from habitual Sin, it cannot *create in them the clean Heart*, it cannot give them *a Divine Nature*, or a Likeneſs to God, and ſo it cannot fit them for a ſtate of Happineſs, or exempt them from being everlaſtingly excluded from the Face of God, and ſo for ever miſerable. Why therefore ſhould our *Saviour* ſuffer ſuch direful Puniſhments for them, who could receive no benefit from what he ſuffered? As for true penitent Believers, *Chriſt* came to ſave them from the

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Wrath to come, by ſuffering, to obtain Grace and Mercy for them in the Pardon of their Sins, and to eſtabliſh that new Covenant in his Blood, in which God promiſeth *to be merciful to their Iniquities, and to remember their Sins no more, and to juſtifie them freely by his Grace, thro' the Redemption that is in Jeſus*: Now, had Chriſt ſuffered for them Death eternal, or, all that Juſtice could demand by way of Puniſhment, for them in whoſe ſtead he ſuffered, what need had he to ſuffer to procure this rich Grace and Mercy, in the pardon of thoſe Sins for which he had already paid the utmoſt Farthing? Or, how then did he eſtabliſh a new and better Covenant of his Blood, ſeeing no Covenant did, or could require more than the full Puniſhment which our Sin deſerved? Or, how was this a Covenant, *to be merciful to our Iniquities*? Where, *Laſtly*, is the Grace and Freeneſs of that Juſtification, which after a full Payment, imputeth only to me nothing of that Debt which is intirely diſcharged?

Anſw. 2. I ſhall not inſiſt upon it, tho' it be very true, That the Words, *Death eternal* are never mentioned in the *Old* or the *New Teſtament*, but only ſhall obſerve from *Covarruvias*, and others, that to a *Surrogation* in the caſe of Puniſhment, it is not requiſite the *Subſtitute ſhould ſuffer what is accidental*, but only that which is *eſſential to the Puniſhment*. Now to apply this to our Purpoſe, let it be noted,

1*ſt*, That Death is *accidentally* to us eternal, becauſe we have no Power, being dead, to raiſe our Bodies unto Life; nor have we any Promiſe, that our dying Bodies *ſhall not ſee Corruption*; or becauſe Sin had given *Satan* a Power to detain us in that ſtate till Chriſt had made a Satisfaction for it, Death neither was, nor could be ſo to Chriſt, who knew no Sin, becauſe he had this Power to reaſſume his Life, and had a Promiſe that *his Body ſhould not ſee Corruption*; but ſtill his Death was both as truly, and as much Death, as that which Sinners ſuffer in the Body, becauſe it was as much the Diſſolution of the Soul and Body, and the Ceſſation of the Functions of Human Life in Chriſt as it is in them; that therefore our Lord *Jeſus* ſhould redeem us from eternal Death, it was not neceſſary that he ſhould ſuffer the ſame Death, but only that he ſhould atone for that Sin, which made us ſubject to Death, and procure for us a bleſſed Reſurrection by his Death, which he hath done; *For as by Man came Death, by Man alſo came the Reſurrection of the Dead; and as in* Adam *all Men die, ſo in* Chriſt *ſhall all be made alive*, 1 Cor. 15. 21, 22.

2*dly*, Moſt of the Evils which the Soul ſuffers after Death, are alſo accidental, and may more properly be ſtiled the neceſſary Conſequents, than the formal, and poſitive Puniſhments of Sin: For inſtance, that Souls departed, are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Preſence, is not merely becauſe they are Souls ſeparated from the Body; for pious Souls, when ſeparated from the Body, are entirely exempted from theſe Evils; but this ariſeth from the natural Purity and Holineſs of God, and the Defilement and Impurity which theſe unhappy Souls lie under; it is, becauſe *God is of purer Eyes than to behold Iniquity, neither ſhall Evil dwell with him*; there being *no Communion betwixt Light and Darkneſs*; and becauſe nothing *which is undefiled, or unclean, can enter into the New Jeruſalem*, or be capable of enjoying Happineſs from God. The Worm of Conſcience, the Deſpair, and direful Expectations which follow this Senſe of Loſs, and this Excluſion from God's Preſence, are alſo natural Reſults of the Soul's Separation in an impenitent State, and an unſanctified Condition, and of its being conſcious of its own Doom, and of thoſe wilful Follies which did ſubject it to that Doom, Chriſt being then the Lamb of God, not having *Spot or Blemiſh*; he being ſuch an *High Prieſt who was holy, harmleſs, ſeparate from Sinners*, he could not be expoſed to the Evils conſequent to the Separation of unholy Souls. And that his Members might alſo be exempted from them, he was not only to ſuffer for them; ſince, as I have obſerved, the Sufferings of another for us, can never of themſelves render us holy, renew our Natures, and make us like to God; but he was alſo to make them holy by his Word and Spirit, *by the waſhing of Regeneration, and renewing of the Holy Ghoſt*; whence we are ſaid to be *juſtified by the Name of the Lord Jeſus*, but to be *ſanctified by the Holy Spirit of God*, 1 Cor. 6. 11. And upon this Sanctification depends our Intereſt in the Blood of Chriſt; for, *if we walk in the Light, as God is in the Light, we have Communion with him, and the Blood of Chriſt cleanſeth us from all Sin*, 1 John 1. 7. And tho' Chriſt doubtleſs ſuffered *to redeem us from all Iniquity, and purifie to himſelf a peculiar People zealous of good Works*; yet is it ſaid, that he gave himſelf to the Death for us, that he *might cleanſe us by the waſhing of Water and the Word*, Epheſ. 5. 26. His Death is indeed a moſt powerful Motive to Holineſs of Life, but yet 'tis the immediate Fruit of his Holy Spirit, and his Word. 'Twas alſo neceſſary for this End, that he ſhould purchaſe for us an Entrance into the Holy of Holies, that he ſhould there appear before God with it; for by this, ſaith the *Apoſtle*, we obtain a Liberty of Entrance into the Holy Place, *Heb.* 10. 19.

3*dly*, The Reſurrection of the Bodies, and Union of the Souls of wicked Men to them,

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is the natural Result of that impartial Justice, which will *render to every Man according to what he hath done in the Flesh*: That being raised, and sentenced to Condemnation, and punished with everlasting Separation from the Presence of the Lord, they are tormented in the Flames, which will then seize upon that World, which is *reserved unto Fire against the Day of Judgment, and Perdition of ungodly Men*, 2 Pet. 3. 7. hapneth because they are not able to conveigh themselves out of those Flames, and are not worthy to be snatched up to Heaven, and *live for ever with the Lord*; that then Christ might exempt the Members of his Body from these Punishments, it was not necessary that he should descend to Hell, or be cast into those Flames, but only that he should free them from condemnation at that Day, as he most certainly hath done, *there being no condemnation to them that are in Christ Jesus*, and that they should be *caught up by him into the Clouds, to meet the Lord in the Air, and so to be for ever with him*, as the *Apostle* saith they will, 1 *Thess.* 4. 17.

Answ. 3. I add, That tho' Christ did not undergo eternal Punishments, yet did he suffer such Evils as contained some Analogy, and bore some Resemblance to those which Sinners do, or are to suffer, and which he would not otherwise have suffered, had he not been punished for our Sins. For,

1*st*, As the Sinner lyeth under the Sentence of Condemnation, and is sure to find a publick exemplary Judgment; so was our *Saviour* solemnly condemned, and sentenced as a *Malefactor*, not without semblance of Justice, and of Law to warrant their Proceedings; for we, say the *Jewish Doctors*, would not deliver up this *Jesus*, *were he not a* notorious *Malefactor*. They lay upon him the imputations of an *Impostor*, *a seditious Person*, *a perverter of the Nation*, a Rebel unto *Cæsar*, and a *Blasphemer* against God, pretending to desire his Execution out of pure Zeal unto their Law; *for by our Law*, say they, *he ought to die, because he maketh himself the Son of God*; thus was he *numbred with the Transgressors*.

2*dly*, As Sinners will be exposed to Shame and Ignominy at the Great Day of Judgment, before Men and Angels, so did *Christ* suffer a very ignominious and shameful Death; the Punishment he endured, was *servile supplicium*, that Punishment which only *Slaves* did suffer by the (a) *Roman* Law, it was attended with all the Mockeries, and Flouts, Affronts, and Obloquies, his Enemies could cast upon him; as for the *Rulers*, ἐξεμυκτήριζον, *they reviled, and snuffed up their Noses at him*, and they that went by, ἐβλασφήμουν, *wagged their Heads, and* with their Tongues, *vented their Blasphemies* against him, *Luke* 23. 35, 36. He himself declares to his *Disciples*, that he ought to suffer these Indignities, that he ought ἀποδοκιμασθῆναι, to be *reprobated* by the *Chief Priests, and Elders of the Jews*, Luke 9. 22. ἐξουδενῆσθαι, *to be vilified, and set at nought by them*, Mark 9. 12. This Condemnation, and this Shame, was therefore part of what he was designed to suffer for us. And,

3*dly*, Whereas Sinners are obnoxious to Sufferings in their Bodies, he suffered in his Body a Death so painful, that the most exquisite afflicting Torments are stiled *Cruciatus*, from the Cross. And surely, he must suffer sharp and pungent Grief, when his Hands were pierced and nailed to the Cross, sustaining thus the weight of his whole Body; and by that Burthen, suffering a continual Rack and Torture, *when all his Bones were out of joint*, by being stretched upon the Cross; when he being stretched out thus, was nailed to it, and left to die no other Death, but what the sharpness of his Pains, and the excess of Torments would produce.

4*thly*, He suffered in his Soul most dreadful Agonies; for he himself declares, That he was *troubled in Spirit*, John 12. 27. — 13. 21. at what he was to suffer; and that his *Soul was full of deadly Sorrow*, Matth. 26. 38. See the Note there. This we may learn from those strong, earnest, and repeated Cries he uttered, to be delivered from this bitter Cup, for *being heard in what he fear'd*, Heb. 5. 7. and yet not freed from suffering Death, we may imagine, that his Fears were greater than the Impressions of mere Death could make upon him.

Lastly, Are Sinners then to suffer from the hand of God? So do the *Scriptures* teach us, that our *Saviour* suffered from his Hand, that *he delivered him up for us all*, Rom. 8. 32. and that *he made him sin for us, who knew no sin*, 2 Cor. 5. 21. that is, he in his Providence ordered, that he should be dealt with as a *Criminal*, or sinful Person, for our sakes, who in himself was wholly innocent: It was by Men who acted in his Name, and claimed his Authority, that he was sentenced to death; it was by them who sat in *Moses's Chair*, that he was judged worthy of Death, and by his *Vicegerents* that he was delivered up to be crucified; and therefore he tells *Pilate*, *He could have no Power over him, had it not been given him from above*, John 19. 11. *It pleased the Lord to bruise him*, saith the *Prophet*, *and to put him to*

(a) Dr. *Pearson* on the Creed, *p.* 206.

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to Grief, and to make our Sins to meet upon him; and what Men did againſt him, was only that which *God's Hand and Council determined before to be done*, Acts 4. 28. ſo that, altho' I dare not ſay, that he was ſmitten by the immediate Hand of God, yet do theſe *Scriptures* ſeem to teach, that what he ſuffered from the Hand of Man, befel him by the over-ruling Providence of him, *who orders all things according to the Counſel of his Will.* Now from this fair reſemblance betwixt what our Lord actually ſuffered, and what Sinners had deſerved to ſuffer, there ſeems ſufficient ground to ſay, He bore the Puniſhment of our Iniquities, and ſuffered in our ſtead, altho' he did not undergo what accidentally the Sinner was to ſuffer, and what it was impoſſible for him to ſuffer, being Innocent and perfectly Holy: Had not our Lord been holy in Perfection, and ſeparate from Sinners, he muſt have ſuffered for his own Sins; and ſo he could have been no *Saviour* to us, by his Sufferings; and being thus holy, he could not be obnoxious to the Puniſhments I ſay he did not ſuffer: Now, is it not unreaſonable to ſay, *Chriſt* could not ſuffer in our ſtead, or for our Sins, unleſs he ſuffered that eternal Death we had deſerved? ſince, this is plainly to affirm, he could not ſuffer in our ſtead, had he not been a Sinner as we were, *i. e.* had he not been incapable of ſuffering for us, and liable to ſuffer for his own Offences.

THE

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THE PREFACE TO THE Goſpel of St. Mark.

IN confirmation of the *Authority* of theſe two enſuing *Goſpels*, let it be conſidered, 1*ſt*, That two things have been already proved in the General Preface to the *Goſpels*, viz. (1.) That all the *four Goſpels* were received from the beginning, by the whole Church of Chriſt, as genuine, and never queſtioned by any beſides *Hereticks*. (2.) That they were owned as their Rule of Faith, and Writings of Divine Inſpiration; and that therefore (a) Copies of theſe *Goſpels* were carried by the Diſciples of the *Apoſtles*, or *Apoſtolick* Men, into all Countries, whither they went to build up the Churches planted by their Hands.

2*dly*, (b) *Euſebius* farther adds, that it was related, That the three other *Goſpels* being come to the knowledge of all Men, and ſo to St. *John*'s knowledge, he approved of them, and gave in his Teſtimony to the truth of them.

3*dly*, Concerning this Goſpel of St. *Mark* in particular, (c) *Euſebius* informs us from *Clemens* of *Alexandria*, and *Papias*, That when it was indited by him, St. *Peter* being informed of the writing it by the Revelation of the *Holy Ghoſt*, confirmed it as a Writing to be read in the Churches; which ſure he would not have done, had he not found it an exactly true and authentick Record of the things related in it. And as for the Goſpel of St. *Luke*, (d) *Origen* declares, That it was τὸ ὑπὸ Παύλε ἐπαινέμενον εὐαγγέλιον, the Goſpel praiſed by St. *Paul*, plainly referring to thoſe words of the *Apoſtle*, 2 Cor. 8. 18. The Brother, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, *whoſe Praiſe is in the Goſpel, throughout all the Churches.*

Now if theſe things be true, we muſt allow the truth of what (e) *Tertullian* ſaith, That theſe *Apoſtolical* Men writ theſe *Goſpels*, *ſed non ſoli*, *ſed cum Apoſtolis*, but this they did not alone, but with the *Apoſtles*; and that the Goſpel of St. *Mark*, *Petri adſirmetur*, might be ſtiled the Goſpel of St. *Peter*; and that of St. *Luke*, *quod Paulo adſcribere ſolent*, which the *Ancients* aſcribed to St. *Paul*, might truly bear thoſe Titles; not as being dictated by, or being any Extract, or Compendium of the Doctrine which they preached to the Churches, but as being approved by them; and then the Authority of St. *Mark*'s *Goſpel* depends on the Authority of St. *Peter*, and the Authenticknes of St. *Luke*'s on the Authority of St. *Paul*, and both upon the approbation of the Apoſtle *John*. As then this *Axiom* obtained among *the Jews* as an unqueſtionable Rule, that *he is to be admitted as a Prophet whoſe Propheſie is confirmed by the Teſtimony of an undoubted Prophet*; ſo by Parity of Reaſon, he muſt be admitted as a true *Evangeliſt*, whoſe *Goſpel* is approv'd by an *Apoſtle*, of whoſe Authority to indite a *Goſpel*, there is no doubt; which is, according to theſe Teſtimonies, the caſe as to the Goſpels of St. *Mark* and *Luke*. But, I confeſs, I cannot fully acquieſce in this laſt ground, of the *Canonical Authority* of theſe two *Evangeliſts*, for Reaſons which will do no body any good, and therefore ſhall do no body any hurt; and upon this account, I ſhall endeavour, in the Preface to St. *Luke*'s Goſpel, to found the Authority of theſe two *Evangeliſts*,

(a) Euſeb. H. Eccl. l. 3. c. 37. (b) L. 3. c. 24. p. 95.
(c) Κυρῶσαι τὴν γεγραφὼς ἐις ἐνδειξιν τῆς ἐκκλησίας. Hiſt. Eccl. l. 2. c. 15.
(d) Apud Euſeb. H. Eccl. l. 6. c. 25. (e) Contr. Marcion. l. 4. c. 2, & 5.

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liſts, on Principles which to me ſeem more certain.

As for the time and place, when and where this Goſpel was indited, we are wholly in the dark; for all that *Theophylact* ſaith of this Goſpel, that it was written ἐν Ῥώμῃ μετὰ δέκα ἔτη τὴν τοῦ Χριστοῦ ἀναλήψεως, *in* Rome *ten Years after our Lord's Aſcenſion*, is certainly a miſtake, and inconſiſtent with all the Accounts the Church *Hiſtorians* give us, That it was written at the Deſire of the *Roman* Converts, as an Extract of what St. *Peter* had preached there; it being certain, that St. *Peter* never came to *Rome* till ſome Years after. See the Preface to the Epiſtle to the *Romans*, and Note on *Chap.* 1. 15. If he died in the 8th of *Nero*, as St. *Jerom*, *Dorotheus*, and *Theophylact* affirm, (f) *Irenæus* muſt miſtake, in ſaying, that he writ his Goſpel after the Death of *Peter*, who ſuffered only in the 13th or 14th Year of that *Emperor*; or μετὰ τὴν ἔξοδον, after the departure of St. *Peter* and St. *Paul* from *Rome*, ſeeing St. *Paul* went not thence till the 9th of *Nero*; I therefore leave this matter uncertain, as I find it, inclining to the Opinion of (g) *Valeſius*, That we have nothing certain touching the *Goſpels* from the *Ancients*, but that they were four, and were written by thoſe Authors whoſe Names they bear, *quo autem tempore, & quam ob cauſam ſcripta ſunt, parum conſtat*, but at what time, and upon what occaſion they were written, it doth not appear.

(f) L. 3. c. 1. (g) Annot. in Euſeb. l. 5. c. 6.

A PARA-

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A PARAPHRASE WITH ANNOTATIONS ON THE Goſpel of St. Mark.

CHAP. I.

a 1. THE [a] beginning of the Goſpel of Jeſus Chriſt the Son of God, (*was from the Preaching of John the Baptiſt*, Luke 16. 16.)

b 2. As it is written in the [b] Prophets, (*Malachy, ſaying*, Chap. 3. 1.) behold I ſend my Meſſenger before thy Face, who ſhall prepare thy way before thee; (*And Iſaiah ſaying*, Chap. 40. 2, 3. *that when the Meſſiah was about to come to ſave his People from their Sins, there ſhould be*)

c 3. The Voice of one crying in the Wilderneſs, [c] prepare ye the way of the Lord, make his Paths ſtraight: (*and accordingly*)

d 4. John (*who was the very Perſon ſpoken of by thoſe Prophets, being ſent of God for that end*,) did baptize in the Wilderneſs, and preach the [d] Baptiſm of Repentance, for the Remiſſion of Sins; (*and ſo endeavoured to prepare Men for the coming of that Meſſiah, who was to ſave his People from their Sins.*)

5. And (*ſo diſpoſed were the People to receive his Baptiſm, that*) there went out to him all the Land of Judea, and they of Jeruſalem (*and all the Region round about Jordan*, Matth. 3. 5.) and were all baptized of him in the River of Jordan, confeſſing their Sins.

6. And (*this*) John (*being a Preacher of Repentance, and coming in the Power and Spirit of Elias*, Luke 1. 17. *reſembled him in Habit*, 2 Kings 1. 8. *for he*) was cloathed with (*a Garment of*) Camel's Hair, and with a Girdle of a (*leathern*) Skin about his Loins, and he did eat Locuſts and wild Honey:

7. And (*he*) preached, ſaying, there cometh one mightier than I after me, the Latchet of whoſe Shoes I am not worthy to ſtoop down and unlooſe, (i. e. *whoſe Servant I am not worthy to be.*)

8. I indeed have baptized you with Water, but he ſhall baptize you with the [e] Holy Ghoſt (*ſent down from Heaven, the Promiſe of him being made to you and to your Children*, Acts 2. 39.) e

9. And it came to paſs in thoſe days (*of John's Baptiſm at the River Jordan,*) that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And ſtraightway coming up out of the Water, he ſaw the Heavens opened, and the (*holy*) Spirit deſcending upon him like a Dove; (i. e. *in that hovering manner which a Dove uſeth when ſhe deſcends or reſts upon any thing.*)

11. And (*then*) there came a Voice from Heaven, ſaying, Thou art my beloved Son, in whom I am well pleaſed.

f 12. And immediately the Spirit [f] driveth (*leadeth*, Luke 4. 1.) him into the Wilderneſs.

g 13. And he was there in the Wilderneſs [g] forty days, (*which being ended, he was viſibly*) tempted of Satan, and was with the

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wild Beaſts; and (*when Satan had ended his Temptation*, Matth. 4. 3. 11.) the Angels miniſtred to him.

14. Now after that John was put in Priſon (*by Herod*,) Jeſus came into Galilee, preaching the Goſpel of the Kingdom of God,

15. And ſaying; The time (*foretold for the coming of the Meſſiah*) is fulfilled, and the Kingdom of God is at hand, repent ye (*therefore*) and believe the Goſpel.

16. Now as he walked by the Sea of Galilee, he ſaw Simon, and Andrew his Brother (*gone out of their Ship, and*) caſting a Net into the Sea (*to waſh it*, Luke 5. 2.) for they were Fiſhers.

17. And Jeſus ſaid unto them, come ye after me, and I will make you to become Fiſhers of Men; (i. e. *I will enable you to draw them into the Net of the Goſpel.*)

18. And ſtraightway (*upon his call*) they forſook their Nets, and followed him.

19. And when he had gone a little farther thence, he ſaw James the Son of Zebedee, and John his Brother, who alſo were (*now*) in the Ship mending their Nets, (*which they had waſhed, ſee* Luke 5. 2.)

20. And ſtraightway he called them, and they (*upon his Call*) left their Father Zebedee in the Ship with the hired Servants, and went after him.

21. And they went into Capernaum, and ſtraightway on the Sabbath day he entred into the Synagogue, and taught (*them.*)

22. And they were aſtoniſhed at his Doctrine, for he taught them as one who had Authority (*from God to do ſo*) and not as the Scribes, (*who only told them what were the Traditions of their Fathers.*)

23. And there was in their Synagogue a Man (*poſſeſs'd*) with an unclean Spirit, and he (*the evil Spirit*) cried out,

24. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? Art thou come to deſtroy us (*before the time appointed for our Puniſhment?*) I know thee, who thou art (*to wit*) the holy One of God.

25. And Jeſus (*being not willing to receive Teſtimony from Satan*, v. 34.) rebuked him, ſaying, Hold thy peace, and come out of him.

26. And when the unclean Spirit had torn (Gr. *and the unclean Spirit ſhaking or moving*) him, (*ſee Note on* Chap. 9. 18. *ſo that he fell down*, Luke 4. 35.) and cried with a loud Voice, he came out of him.

27. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What (*ſtrange*) thing is this, what new Doctrine is this? For with Authority commandeth he even the unclean Spirits, and they obey him; (*which is an Indication that his Doctrine is attended with a more than ordinary Power.*)

28. And immediately his Fame ſpread abroad throughout all the Region round about Galilee.

29. And forthwith when they were come out of the Synagogue, they entred into the Houſe of Simon, and Andrew, with James and John.

30. But (Gr. *and*) Simon's Wife's Mother lay ſick of a Fever, and anon (i. e. *preſently*) they tell him of her (*condition.*)

31. And (*or, then*) he came and took her by the hand, and lifted her up, and immediately the Fever left her, and ſhe (*being recovered*) miniſtred to them.

32. And at Even when the Sun did ſet, (*and ſo the Sabbath was ended*) they brought unto him all that were diſeaſed, and them that were poſſeſſed with Devils.

33. And all the City was gathered together, at the door (*of Simon's houſe.*)

34. And he healed many that were ſick of divers Diſeaſes, and [h] caſt out many Devils, and ſuffered not the Devils to ſpeak, becauſe they knew him.

35. And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36. And Simon, and they that were with (i. e. *belonged to*) him, [i] followed after him.

37. And when they had found him, they ſaid to him, all Men ſeek for thee.

38. And he ſaid unto them, let us go into the next [k] Towns, that I may preach there alſo, [l] for therefore came I forth (*from this Houſe, being ſent by my Father to preach to them alſo*, Luke 4. 43.)

39. And he preached in their Synagogues throughout all Galilee, and caſt out Devils.

40. And there came a Leper to him, beſeeching him, and kneeling down to him, and ſaying to him, if thou wilt thou canſt make me clean.

41. And Jeſus moved with Compaſſion, put forth his Hand, and touched him, and ſaith unto him, I will, be thou clean.

42. And as ſoon as he had ſpoken (*this,*) immediately the Leproſie departed from him, and he was cleanſed.

43. And he ſtraitly charged him, (Gr. *and being earneſt with him, to repair inſtantly to the Prieſt, he*) forthwith ſent him away.

44. And ſaid unto him, ſee thou ſay nothing to any Man; but go thy way, ſhew thy ſelf to the Prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a Teſtimony to them (*that thou art cleanſed.*)

45. But he went out, and began to publiſh it much, and to blaze abroad the matter; inſomuch that Jeſus could no more openly enter into the City, but was (*forced to be*) without in deſert places; and they came to him from every Quarter.

Annotations

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Annotations on Chap. I.

a Ver. 1. ΑΡΧΗ ἐυαγγελίε τ Ἰησ Χριςε υἱ τ Θεε, *The beginning of the Gospel*, &c.] So saith St. *Mark*; beginning his History from *John* the *Baptist*, by the *Fathers* stiled, *the beginning of the Gospel*, because he began his Office by preaching Repentance as the Preparation to receive it, and Faith in the *Messiah* the Subject of it; so *Christ* himself plainly testifies, by saying, *the Law and the Prophets were until John, from thence the Kingdom of God* ἐυαγγελίζε) *is preached*, Luke 16. 16. This *Gospel* he stiles the Gospel of the Son of God, who was, or *is in the Bosom of the Father*, John 1. 18. and came down from Heaven, *John* 3. 13. to reveal his *Father*'s Will unto us, that so we might have worthy Thoughts both of the *Gospel*, as being the Revelation of it, and of the Author, as being so intimate with, and so nearly related to the *Father*.

b Ver. 2. Ὡς γέγραπ) ἐν τοῖς πρφήταις, *As it is written in the Prophets.*] Other Copies read ἐν Ἡσαίᾳ τ πρφήτη, *In Isaiah the Prophet*; so do *Iren. l.* 3. *c.* 11. *p.* 259. *Orig. in Celsum*, *p.* 60. and in *John p.* 14. But then it is to be noted that the former reading is in *Irenæus* twice before in the same Chapter thus, *Marcus initium Evangelicæ conscriptionis fecit, sic, initium Evangelii Iesu Christi Filii Dei, quemadmodum dictum est in Prophetis*, p. 256. and after, *Marcus, ait, initium, quemadmodum scriptum est in Prophetis*, &c. 18. So reads the *Arabick*, so the *Alexandrian* Copy, so most *MSS.* so *Theophylact*; and this reading is to be preferr'd; (*1st*,) Because it is not so proper to say, As it is written in *Isaiah* the *Prophet*, when the Citation immediately following is not in *Isaiah*, but in *Malachy*; nor is there one instance of any thing so cited in the *New Testament*, (*2dly*,) It is the common Phrase among the *Jews*, when they cite many Passages of the *Prophets*, to say, As it is written in the *Prophets*: But it is without all Example, when two Testimonies are taken from two *Prophets*, to cite only the last. And hence St. *Jerom* saith, *Nomen Esaiæ putamus additum scriptorum vitio*, Com. in Matth. 3.

Object. But *Grotius* objects, That if this had been the true reading, there can be imagined no reason for the alteration of it; whereas, if the other were so, the reason of the change is manifest, *viz.* because St. *Mark* cites Testimonies out of the *Prophets*.

Answ. The reason of the change seems very manifest, it being done in compliance with *Matth.* 3. 3. *Luke* 3. 4. *John* 1. 23. for all these *Evangelists* citing expressly what is written in *Isaiah* the *Prophet*, they would have had St. *Mark* do so also.

Ver. 3. *Prepare ye the way of the Lord.*] c See Note on *Matth.* 3. 3.

Ver. 4. Βάπτισμα μετανοίας, *The Baptism of* d *Repentance.*] This Baptism, saith Dr. *Lightfoot*, may belong to Children, tho' it be the Baptism of Repentance, and they know not what Repentance means; for it requireth not their Repentance at the receiving of this Sacrament, but it engageth them to it for the time to come, *viz.* when they shall come to the use of Reason, and the knowledge of the Engagement. And so was it with the Children that were circumcised, for they by that Sacrament became Debtors to observe the whole Law, *Gal.* 5. 3. when they knew not what Obedience, or the Law, meant, but that bound them to it when they came to Years of Knowledge and Discretion.

Ver. 8. Βαπτίσ ὑμᾶς ἐν πνεύματι ἁγίῳ, *He* e *shall baptize you with the Holy Ghost*,] κ πυρί, *and with Fire*, Matth. 3. 11. Luke 3. 16. *i. e.* whose Symbol is Fire, or Flame. So he descended on the *Apostles*, Acts 2. 3. So *Justin M.* saith, that when *Christ* was baptized, πῦρ ἀνήφθη ἐν τ Ἰορδάνῃ, *a Fire was kindled in Jordan*; and the Gospel of the *Nazarenes*, and the *Liturgy* of the *Syrians*, that φῶς ἔλαμψε τ τόπον φῶς μέγα, *a great Light shone round the place.*

Ver. 12. Τὸ πνεῦμα αὐτὸν ἐκβάλλ, *The Spi-* f *rit driveth him out*;] ἤγετο *he was moved* by the Spirit inwardly to go into the Wilderness; so *Luke* 4. 1. ἀνήχθη. *he was led up* from the Plains of *Jordan* by the Spirit into the Mountains of the Wilderness; so *Matth.* 4. 1. the Spirit ἐκβάλλ, *sends him away* into the Wilderness; so the word signifies, *v.* 43. Jesus ἐξέβλ αὐτὸν, *sent him away*. See *Matth.* 9. 38. — 12. 35. — 13. 52.

Ver. 13. Ἡμέρας τεσσαράκοντα πειραζόμ, g *Being forty days tempted of Satan*, —— *and the Angels ministred to him.*] These forty days, saith Dr. *Lightfoot*, the *Holy Angels* ministred to *Christ* visibly, and *Satan* tempted him invisibly; at the end of them *Satan* puts on the appearance of an *Angel* of Light, and pretends to wait on him, as they did. See Additions N° 14.

Ver. 34. *He healed many that were sick,* h *and cast out many Devils.*] Hence it is evident that the *Devils* cast out were not Diseases; as also appears from *Chap.* 3. 11, 15. — 5. 12. — 6. 13. See Note on *Matth.* 8. 28.

Ver. 36. Καὶ κατεδίωξαν αὐτὸν, *And Simon* i *and they that were with him followed him.*] Here the *Criticks* note that τὸ διώκειν when it respects Persons, is usually to *pursue* in an hostile manner, (except here and *Luke* 17. 23.) but when it respects things, it is to *prosecute* with a Desire to obtain them; as when

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when we are bid to *follow after Charity and Hoſpitality*, Rom. 12. 13. — 14. 19. 1 *Cor.* 14. 1. *Philip.* 3. 12, 14. 1 *Theſſ.* 5. 15 1 *Tim.* 6. 11. *Heb.* 12. 14. 1 *Pet.* 3. 11.

k Ver. 38. Εἰς ἐχομένας κωμοπόλεις, *to the adjoining Towns.*] Κωμοπόλεις, *Towns*, ſaith Dr. *Lightfoot*, are Villages which had a *Synagogue* in them, κώμαι, Villages which had none, πόλεις Towns girt about with Walls.

Ibid. Εἰς τοῦτο γὰρ ἐξῆλυθα, *For therefore came I forth.*] Εἰς τοῦτο ἀπέσταλμαι, Luke 4. 43. *for therefore was I ſent.* Whence it may be granted that going forth, and being ſent to preach the Goſpel, are the ſame thing, but not when it is ſaid of *Chriſt*, ἐξῆλυθα, *I came forth from God, and return to God.* See the Paraphraſe. l

CHAP. II.

1. AND again he entred into Capernaum a after ſome days, and it was noiſed (*reported*) that he was in the Houſe (*of Simon*, Chap. 1. 29.)

2. And ſtraightway many were gathered together (*about it*,) inſomuch that there was no room to receive them, no not ſo much as about the Door, and he preached the Word unto them.

3. And they come unto him, bringing one ſick of the Palſie (*in a Bed*,) which was born of four (*Men.*)

4. And when they could not come nigh to b him for the Preſs, they b uncovered the Roof (*of the upper Chamber, ſee the Note*,) where he was, and when they had broken it up, they let down (*to him*) the Bed wherein the ſick of the Palſie lay.

5. When Jeſus (*by this inſtance*) ſaw their Faith, he ſaid to the (*Man*) ſick of the Palſie, Son, thy Sins (*which brought this Diſeaſe upon thee*) be forgiven thee (*as to the temporal Puniſhment of them, ſee Note on* Matth. 9. 2.)

6. But (*and*) there were certain of the Scribes ſitting there, and (*upon occaſion of theſe words, thus*) reaſoning in their Hearts.

7. Why doth this Man thus ſpeak Blaſphemies, (*aſcribing that to himſelf which is proper to God alone? for*) who can forgive Sins but God only?

8. And immediately when Jeſus perceived in his Spirit, that they ſo reaſoned within themſelves, he ſaid unto them, why reaſon ye theſe things in your Hearts?

9. (*For*) Whether is it eaſier to ſay to the ſick of the Palſie, thy Sins (*as to their temporal Puniſhment*) be forgiven thee, or to ſay (*effectually, that which is a certain Indication of it*,) Ariſe, and take up thy Bed, and walk.

10. But (*I chuſe to ſay the firſt*,) that ye may know that the Son of Man hath Power (*even whilſt he is*) on Earth (*thus*) to forgive Sins, (*and then*) he ſaith to the ſick of the Palſie,

11. I ſay unto thee, ariſe, and take up thy Bed, and go thy way into thine Houſe.

12. And immediately he aroſe, took up the Bed (*on which he lay*) and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, we never ſaw it on this faſhion (*before.*)

13. And he went forth again by the Sea ſide, and all the Multitude reſorted to him, and he taught them.

14. And as he paſſed by (*from thence*, Matth. 9. 9.) he ſaw Levi the Son of Alpheus ſitting at the Receipt of Cuſtom, and (*he*) ſaid to him, follow me; and he aroſe and followed him.

15. And it came to paſs that as Jeſus ſat at Meat in his Houſe, many Publicans and Sinners ſat alſo together with Jeſus, and his Diſciples, for there were many (*of them*) and they followed him.

16. And when the Scribes and Phariſees ſaw him eat with Publicans and Sinners, they (*judging them unworthy to be converſed with, and a Defilement to thoſe who did ſo*,) ſaid to his Diſciples, c how is it that he (*your Maſter, who profeſſeth himſelf a Prophet, and an holy Man*,) eateth and drinketh with Publicans and Sinners? c

17. When Jeſus heard (*the Phariſees ſpeak thus*) he ſaith unto them, (*theſe 'tis moſt neceſſary to converſe with, for*) they that are whole have no need of the (*ſpiritual*) Phyſician, but they that are ſick; (*and this is more eſpecially the buſineſs of my Prophetick Office, for*) I came not to call the Righteous, but Sinners to Repentance.

18. And (*then*) the Diſciples of John, and of the Phariſees uſed to faſt, (Gr. *were faſting*) and they (*the Diſciples of John*, Matth. 9. 14.) come, and ſay unto him, why do the Diſciples of John, and of the Phariſees faſt, but thy Diſciples faſt not?

19. And Jeſus ſaid unto them, d can (*it be fit for*) the Children of the Bride-chamber (*to*) faſt, while the Bridegroom is with them? as long as they have the Bridegroom with them they cannot (*decently*) faſt. d

20. But the days will come, when (*I*) the Bridegroom ſhall be taken away from them, and then ſhall they (*have occaſion to*) faſt in thoſe days.

21. (*And he ſaid alſo by way of Parable*, Luke 5. 36.) no Man alſo ſeweth a Piece of new Cloth on an old Garment, elſe the new

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piece that filled it up, taketh away from the old, (*that being tender, and this strong*) and (*so*) the rent is made worse, (i. e. *greater.*)

22. And no (*skilful*) Man putteth new Wine into old, (i. e. *weak*) Bottles, else the new Wine (*fermenting*) doth burst the Bottles, and (*so*) the Wine is spill'd, and the Bottles will be marred, (*broken or rent,*) but new Wine must be put into new Bottles; (*See* Matth. 9. 16, 17.)

23. And it came to pass that he went through the Corn Fields on the (*first*) Sabbath day (*after the Passover*, Luke 6. 1.) and
c his Disciples [c] began, as they went, to pluck the Ears of Corn, (*and rubbing them in their Hands to eat of the Corn*, ibid.)

24. And the Pharisees (*seeing this*) said unto him, behold, why do they (*by thy permission*) on the Sabbath day, that which (*according to our Traditions*) is not lawful (*to be done upon that day?*)

25. And he said unto them, Have ye never read what (*is sufficient to justifie this Action of theirs*, viz. *that which*) David did when he had need, and was an hungred, he, and they that were with him?

26. How he went into the House of God, in the [f] days of Abiathar the High Priest, f
(*see the Note,*) and did eat the Shew-bread, which is not lawful to eat, but for the Priests, (i. e. *of which it is not lawful for any, but the Priests to eat,*) and gave also (*of it*) to them that were with him?

27. And he said (*moreover*) to them, the Sabbath was made for (*the sake of*) Man, and not Man for the Sabbath; (*now that which was instituted for the sake of another thing, must yield to the good of that, for whose sake it was instituted.*)

28. Therefore (ὥστε *so that*) the Son of Man, (*who came to save Mens Lives, and promote their good,*) is (*doubtless so far*) Lord also of the Sabbath, (*as to dispense with the strict Rest of it, when he sees it necessary for their good. For the Exposition of these six last Verses, see the Note on* Matth. 12. 1.)

Annotations on Chap. II.

a Ver. 1. Δι' ἡμερῶν, *After some days.*] So *Theophylact*, δι' ἡμερῶν ἀντὶ τοῦ διελθόσων ἡμερῶν τινῶν, *after days, that is, when some days were passed.* So *Gen.* 4. 3. in process of time, μετὰ ἡμέρας, *after days it came to pass.*

b Ver. 4. Ἀπεστέγασαν τὴν στέγην ὅπου ἦν, *They uncovered the Roof where he was.*] Dr. *Lightfoot* upon the place shews, that there was a Door in every Roof by which they went from the ὑπερῶον or *upper Chamber upon the Roof*, Now these Men, knowing that it was this upper Chamber to which the *Jews* customarily went up, when they discoursed of the Law, or Religious Things, ascend by Stairs or Ladders to this Roof; and not finding the Door wide enough for the Man's Bed to go down at, they widen it, by loosening some Stones about it, and so let down the *Paralytick.*

c Ver. 16. Τί ὅτι; *How is it that he eateth?* &c.] Τί for διὰ τί; *why is it?* or *wherefore is it?* is very frequent both in the *Old* and *New Testament*; Examples from the *Old* are numerous. See *Gen.* 21. 29. —38. 29. *Exod.* 14. 15. —17. 2. *Josh.* 7. 25. *Judg.* 8. 1. 2 *King.* 6. 33. —7. 3. *Isaiah* 1. 11. —3. 15. *Lam.* 3. 39. In the *New*, see *Matth.* 8. 26. —19. 17. —22. 18. *Mark* 2. 24. —8. 17. —10. 18. —12. 15. *Luke* 2. 48, 49. —6. 41, 46. —22. 46. *John* 1. 25. —7. 19. —9. 27. —10. 20. —14. 22. —18. 21, 23. —20. 13.

d Ver. 19. Μὴ δύανται; *Can the Children of the Bride Chamber fast?*] Because there is little to be observed in this Chapter which hath not been explained already, till we come to the 26th Verse, I shall here observe the various acceptations of the Phrase μὴ δύαται.

And (1*st*,) It signifies that which is unfit, incongruous, or inconvenient to be done, as not suiting with the Rules of Decency; as when *Moses* says, *Exod.* 8. 26. οὐ δύαται, *it is not meet* to do so; so *Luke* 11. 7. οὐ δύαμαι, *I cannot rise, and give thee*; and *Chap.* 6. 42. πῶς δύασαι λέγειν; *how canst thou say to thy Brother, let me cast the Mote out of thine Eye?*

(2*dly*,) That which cannot justly, or without violation of some Law, or Rule of Equity and Justice be performed. So *Deut.* 12. 17. οὐ δύνῃ φαγεῖν, *thou mayest not eat within thy Gates the Tithe of thy Corn.* So *Act.* 10. 47. μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις; *Can any hinder Water that these should not be baptized?* 1 Cor. 10. 21. οὐ δύασθε, *Ye cannot drink the Cup of the Lord and the Cup of Devils*, 2 Cor. 13. 8. οὐ γὰρ δυνάμεθα, *For we can do nothing against the Truth.*

(3*dly*,) That which is not agreable to the Divine Oeconomy, Counsel, or Will. So *Gen.* 19. 22. οὐ γὰρ δυνήσομαι, *For I can do nothing till thou beest come thither.* Matth. 26. 42. εἰ οὐ δύαται, *If this Cup cannot pass from me, unless I drink it*; and in this sense Christ often saith, οὐ δύναται ὁ υἱὸς, *the Son cannot of himself do any thing, but what he sees the Father do*; John 5. 19, 30.

(4*thly*,) That which we cannot do by reason of the Trouble of it, or because of some other Employment, which interferes with it, so the Children of *Jacob* say to *Joseph*, οὐ δύνα-

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σεῖ τὸ παιδίον, *the Lad cannot leave his Father*, Gen. 44. 22. and to *Jacob*, οὐ δυνησόμθα καταβαίνειν, *we cannot go down without our Brother*: So we read of *Chriſt*, μηκέτι δυάσθαι αὐτὸν, *that he could not openly enter into the City*, Mark 1. 45. and of his Diſciples, μὴ δυώμεθα αὐτὸς, *that they could not eat Bread*, Chap. 3. 20. *i. e.* they had no opportunity to do it: Of *Herod*, that he would have killed *John*, κ᾽ οὐκ ἠδύατο, *and he could not do it for fear of the People*, Mark 6. 19, 20. So, *I have married a Wife, and therefore* οὐ δύαμαι ἐλθεῖν, *I cannot come*, Luke 14. 20.

(5*thly*,) That which cannot be done, not for want of Power in the Agent, but upon account of ſome defect, or fault in the Patient; ſo *Chriſt* οὐκ ἠδυάτο, *could do no mighty Works, becauſe of their unbelief*, Mark 6. 5, 6. So *Luke* 16. 2. οὐ δυνήσῃ, *thou canſt be no longer Steward*: So *Chriſt* ſpake to the *Jews*, καθὼς ἠδύαντο ἀκούειν, *as they were able to hear him*, Mark 4. 33. And in this ſenſe *Chriſt* enquires, πῶς δύασθε; *how can you believe, who receive Honour one of another?* John 5. 44.

(6*thly*,) That which cannot be done by reaſon of ſome Diſpoſition in us which renders us averſe to, and unwilling to do any thing, till it be removed. So *Joſeph*'s Brethren οὐκ ἠδύαντο, *could not ſpeak peaceably to him*, Gen. 37. 4. *Behold their Ears are uncircumciſed, and* οὐ δύνανται ἀκούειν, *they cannot hear*, Jer. 6. 16. So πῶς δύασθε; *how can you, being evil, ſpeak good things?* Matth. 12. 34. οὐ δύαται, *the World cannot hate you*, John 7. 7. οὐ δύασθε, *you cannot hear my Word*, John 8. 43. οὐκ ἠδύαντο, *therefore they could not believe*, John 12. 39. *the World* οὐ δύαται, *cannot receive the Spirit*, John 14. 17. *they that are in the Fleſh*, οὐ δύανται, *cannot pleaſe God*, Rom. 8. 8. And ſo concerning a good Diſpoſition we read, that *a good Tree* οὐ δύαται, *cannot bring forth evil Fruit*, Matth. 7. 16. of the Diſciples, οὐ δυάμθα, *we cannot but ſpeak the things which we have heard*, Acts 4. 20. of him that is born of God, that οὐ δύαται ἁμαρτάνειν, *he cannot ſin*, 1 John 3. 9. and *Chriſt* ſaith of the Church of *Epheſus*, οὐ δύῃ, *thou canſt not bear them that are evil*, Rev. 2. 2.

e Ver. 23. Ἤρξαντο, *began*.] That in the *Hebrew* Phraſe to begin to do a thing, and to do it, is the ſame, ſee the Note on *Acts* 1. 1. tho' I do not think that ἄρχομαι is wholly an expletive in this and other places, but it ſignifies *to deſire, to be willing, to covet, or be pleaſed with a thing*; and anſwers to the *Hebrew* אוּל. So *Joſh.* 17. 12. ἤρξαντο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ, *the Canaanite would dwell in the Land*. So when *Micah* had promiſed the *Levite* a Salary, ἤρξατο παροικεῖν, *he was willing to dwell with him*, Judg. 17. 11. ſo 2 *Sam.* 7. 29. and now ἄρξαι κ᾽ εὐλόγησον, *let it pleaſe thee to bleſs the Houſe of thy Servant*. So alſo 1 *Chron.* 17. 27. and *Hoſ.* 5. 11. ἤρξατο πορεύεσθαι, *he willingly walked after vain things*; and *Judg.* 1. 35. ἤρξατο ὁ Χαναναῖος, *the Canaanite would dwell in the Mountain*, *i. e.* the Mountain of the *Amorites*, near the Tribe of *Dan*, of which Tribe was *Sampſon*, Judg. 13. 2. Note alſo, that the reading of the *Septuagint* here, gives us an Anſwer to the Enquiry where *Sampſon* had his Foxes; even from this Mountain, ἐν ᾧ ἀλώπεκες, *in which*, ſay they, *were Foxes*; they reading perhaps שעלים not שעלכים as we now read.

Ver. 26. Ἐπὶ Ἀβιάθαρ τ ἀρχιερέως, *In the days of Abiathar the High-Prieſt*.] That *Abimelech* was then *High-Prieſt* ſeems evident, (1.) Becauſe *Abiathar*, who ſucceeded him, was, and is here ſtiled *High-Prieſt*; for he being the Father, and *Abiathar* his Son, 1 *Sam.* 21. 20, 22. and *Chap.* 22. 6. if *Abimelech* had been only an ordinary Prieſt, his Son *Abiathar* could not have been *High-Prieſt*, that Office then ſucceeding orderly from Father to Son. It is indeed by Mr. *Wh.* ſaid, that that *Abiathar* that eſcaped from *Doeg*, never was *High-Prieſt*, but he is ſo called, (1*ſt*,) By the *Septuagint*, ſaying, that *Solomon made Zadok* ἱερέα πρῶτον ἀντὶ Ἀβιάθαρ, *High-Prieſt in the room of Abiathar*, even of that *Abiathar* who *bare the Ark of the Lord before David*, and who was *afflicted with him in all things*, 1 Kings 2. 26, 35. (2*dly*,) He is ſo called thrice by (a) *Joſephus*, who ſays, they had *the Catalogue of their High-Prieſts preſerved from* 2000 *Years*. (2.) Becauſe *Abimelech* his Father is accuſed by *Doeg* of *enquiring of the Lord for David*, 1 Sam. 22. 10. and he himſelf ſeems to confeſs, *v.* 15. that he had often done the ſame thing before without blame; whereas the *High-Prieſt* alone having on the *Ephod of Judgment*, had not *Abimelech* been the *High-Prieſt*, he could neither have done this, nor reaſonably been accuſed of doing it. To this it is ſaid, that *Abimelech* might aſſiſt *David* in enquiring of the Lord, but not by *Urim*. I anſwer, that I find no way of enquiring of the Lord but by a *Prophet*, or by an *High-Prieſt* wearing the *Ephod* in which was the *Urim*, or by a Dream, of which we read nothing here. Moreover, that the *Ephod* was then with him, is certain, becauſe when *Abimelech* was ſlain, *Abiathar* went down to *David with the Ephod in his Hand*, 1 Sam. 23. 6. And that he ſpeaks of the *High-Prieſt's Ephod* is manifeſt, becauſe he doth not call it *a Linen Ephod*, ſuch as the *Prieſts* wore, but *the Ephod*; and becauſe *David* enquires by it, *v.* 9. and *Chap.* 30. 7. which ſhews it was the *High-Prieſt's Ephod* in which was the *Urim* and the *Thummim*, which by expreſs Precept was never to be ſeparated from the *Ephod*; ſince otherwiſe no Enquiry

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(a) Antiq. l. 7. c. 11. p. 247. B. D. p. 248. B. G. l. 1. contr. Apion. p. 1056.

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Enquiry could have been made by it. 3*dly*, Becauſe he is ſtiled *Abimelech the Prieſt*; for it is a certain Truth, tho' not obſerv'd by many, that from the end of the Book of *Deuteronomy*, to the end of the Book of *Chronicles*, not one Perſon is by name ſtiled *N. N. the Prieſt* who was not an *High-Prieſt*; and tho' *Jehoiada* is called the *High-Prieſt* where he is not named, *viz.* 2 *Kings* 12. 10. 2 *Chron.* 24. 11. yet is *Hilkiah* alone ſtiled, *Hilkiah the High-Prieſt*, during that long interval. Now what reaſon is there to deny that *Abimelech Hacohen* ſignifies here, as in like caſe it always did before from the days of *Eleazar Hacoen*, Joſ. 14. 1. *the High-Prieſt? Laſtly*, becauſe, *Joſephus* who being a *Jew*, and a *Prieſt*, muſt be ſuppoſed a competent Witneſs in this caſe, calls him ſix times *High-Prieſt*, viz. l. 6. c. 14. p. 196. B. C. F. 197. A. G.

The ancient Solutions of the *Fathers*, are ſumm'd up by *Theophylact* thus, we muſt ſay therefore either that *Abiathar* had two Names, being called alſo *Abimelech*, or that *Abiathar* was then with *Abimelech*, or that τοῦ υἱοῦ is to be underſtood, and the words to be read thus, ἐπὶ Ἀβιάθαρ τοῦ υἱοῦ τοῦ Ἀρχιερέως, *in the days of Abiathar the Son of the High-Prieſt*; or that *Abiathar* is mentioned ὡς ἐπισημότερον, *as moſt celebrated in the days of David.* The ſecond of theſe Opinions, *viz.* That *Abiathar* being there with him, and made *High-Prieſt* by the Death of his Father but a few days after this Action, it might well be ſaid to be done in the days of *Abiathar* the *High-Prieſt*, tho' he was not then actually ſo, is embraced by the Learned *Biſhop* of *Ely* on 1 *Sam.* 21. 6. this being ſaid to be done in his days, as things may be ſaid to have been done in the days of *Henry the Eighth*, or any other *King* of *England*, which came to paſs but a little before he began to reign; to which may be added the *Criticiſm* of Dr. *Hammond*, that ἐπὶ is to be rendred *before*, ſo ἐπὶ μεταοικεσίας muſt be rendered *before the Captivity*, Matth. 1. 11. *Jechonias* and his Brethren being begotten not under, but before the Captivity. Dr. *Lightfoot* falls in with the two laſt Solutions, rendring the words *in the days of Abiathar the Son of the High-Prieſt*, as τοῦ Ἡλὶ is *the Son of Eli*, *Luke* the third, and ſo on to the end of the Chapter; and ſaying, that he therefore is named, rather than *Abimelech*, becauſe he brought the *Ephod* to *David*, 1 Sam. 22. 6. and by him Enquiry was made by *Urim* and *Thummim*, 1 Sam. 21. 2, 4, 9, 11, 12. Chap. 30. 7, 8. 2 Sam. 2. 1, 5.—19. 21. whence it was uſual, ſaith he, for the *Jews* by *Abiathar* to underſtand the *Urim and the Thummim*; this therefore ſeems to give ſome advantage to this Inſtance, to ſay it was done under that *Abiathar* who had the ordering of that Divine Oracle, and ſo might be ſuppoſed to do this by Divine Direction; but becauſe this alſo is very rare, I offer, thirdly, that Interpretation which ſaith, that by the *High-Prieſt* here we are to underſtand, not him who was ſtrictly ſo called, but one who was an eminent Man of that Order, this being the import of the word.

1. When mention is made of Power given ὑπὸ or πρὸς τοῦ ἀρχιερέων, from, or by the *High-Prieſts*, Acts 9. 14.—26. 10, 12.

2. Of *High-Prieſts* gathered together, *Matth.* 2. 4.—26. 3.—27. 62. *John* 11. 47.—12. 10.

3. Of the *Chief Prieſts* coming to *Jeſus*, Matth. 21. 15, 23, 45. and that *Chriſt* ought to ſuffer by the *Chief Prieſts*, Matth. 16. 21.

4. Of *Judas* coming to the *High-Prieſts*, Matth. 26. 14, 47. Mark 14. 10. 43. Matth. 27. 3, 6, 12, 20, 41. John 18. 3.

5. Of the *Chief Prieſts* and *Scribes*, Mark 8. 31.—10. 33.—11. 18.—14. 1.—15. 1.

6. Of the *Chief Prieſts* and *Elders*, John 7. 32. Acts 4. 23.—25. 15.

7. Of all the *High-Prieſts*, Matth. 27. 1. Mark 14. 53. See the like Expreſſions, *Mark* 14. 1.—15. 3, 10, 11, 31. *Luke* 23. 4, 13, 23.—24. 20. *John* 18. 35.—19. 6, 15, 21. *Acts* 5. 24.—9. 21.—22. 30.—23. 14.

See Additions N° 2. (2)

CHAP. III.

1. AND he entred again into the Synagogue (*of Capernaum*, Chap. 1. 21.) and there was a Man there which had a withered Hand:

2. And they (*asked him, ſaying, Is it lawful to heal on the Sabbath day?* Matth. 12. 19. *and*) watched him whether he would heal him on the Sabbath-day, that (*if he did ſo*) they might accuſe him, (*as one that prophaneth the Sabbath.*)

3. And he ſaid to the Man who had the withered Hand, Stand forth (*in the Sight of the Synagogue*;)

4. And (*then*) he ſaith unto them, [a] Is it lawful to do good on the Sabbath days, or to do evil? to ſave Life, or to kill, (*by refuſing to preſerve it on that day? And this Queſtion he put to them by way of Anſwer to their Queſtion*;) but they held their peace. a

5. And when he had looked round about on them with [b] Anger, being grieved for the hardneſs of their Hearts, (*which would not yield to all the Convictions he had given them, that it was lawful to do good on the Sabbath day*;) he ſaith to the Man (*who had the withered Hand,*) Stretch forth thy Hand; and he b

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ſtretched it out; and his Hand was reſtored whole as the other (*was.*)

6. And (*this being done*) the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

7. But Jeſus (*his time of ſuffering being*
c *not yet come*) [c] withdrew himſelf with his Diſciples to the Sea; and a great Multitude from Galilee followed him, and from Judea,

8. And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, (*I ſay*) a great Multitude, when they had heard what great things he did, came unto him.

9. And he ſpake to his Diſciples, [d]that a ſmall Ship ſhould wait on him, becauſe of the Multitude, leſt they ſhould throng him:

10. For he had healed many, inſomuch
d that they [d] preſſed upon him for to touch him, as many as had Plagues.

11. And unclean Spirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

12. And he ſtraitly charged them, that they ſhould not make him known.

13. And he goeth up into a Mountain, and calleth to him whom he would; and they came unto him.

14, And he ordained Twelve, that they ſhould be with him (*as his Attendants,*) and that he might ſend them forth to preach:

15. And (*preaching in his Name,*) to have Power to heal Sickneſſes, and to caſt out Devils:

16. And (*they were*) Simon, (*whom*) he ſirnamed Peter;

17. And James the Son of Zebedee, and John the Brother of James, and he ſirnamed
e them [e] Boanerges, which is, the Sons of Thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the Son of Alpheus, and Thaddeus, and Simon the Canaanite,

f 19. And [f] Judas Iſcariot, which alſo betrayed him; and they went into an Houſe (*in Capernaum*, chap. 2. 1.)

20. And the Multitude cometh together again, ſo that they could not ſo much as (*have leiſure to*) eat Bread:

21. And when his Friends heard of it, they went out to lay hold on him, for they ſaid, He is [g] beſides himſelf; (Gr. *he is faint by* g *ſpending his Spirits.*)

22. And the Scribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the Prince of the Devils, caſteth he out Devils.

23. And he called them unto him, and ſaid unto them in (*two*) Parables, (*Firſt*) How can Satan caſt out Satan?

24. And (*for*) if a Kingdom be divided againſt it ſelf, that Kingdom cannot ſtand:

25. And if an Houſe be divided againſt it ſelf, that Houſe cannot ſtand:

26. And if (*then*) Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but (*his Kingdom*) hath an end.

27. (*And again, in another Parable he ſaid,*) No Man can enter into a ſtrong Man's Houſe, and ſpoil his Goods, except he will firſt bind the ſtrong Man, and then he will (*be able to*) ſpoil his Houſe.

28. (*Then he added theſe Words,*) Verily I ſay unto you, All Sins ſhall be forgiven unto the Sons of Men, and the Blaſphemies wherewith ſoever they ſhall blaſpheme (*me upon Earth:*)

29. But he that ſhall blaſpheme againſt (*the following Diſpenſation of*) the Holy Ghoſt, hath never Forgiveneſs, but is in danger of (Gr. *obnoxious to*) eternal Damnation.

30. (*And thus he ſpake*) Becauſe they ſaid, He hath an unclean Spirit.

31. There came then his Brethren, and
h [h] his Mother (*to the place where he was;*) h and (*they*) ſtanding without, ſent unto him, calling him (*to them:*)

32. And the Multitude ſat about him, and they ſaid unto him, Behold, thy Mother and thy Brethren without ſeek for thee:

33. And he anſwered them, ſaying, Who is my Mother, or my Brethren?

34. And he looked round about on them which ſat about him, and (*pointing to his Diſciples, he*) ſaid, Behold my Mother, and my Brethren.

35. For whoſoever ſhall do the Will of God, the ſame is (*by me valued as dearly as*) my Brother, and my Siſter, and Mother.

Annotations on Chap. III.

a Ver. 4. Ἔξεστι τοῖς Σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; *Is it lawful to do good on the Sabbath days, or to do evil? to ſave Life, or to kill?*] Hence it ſeems to follow, That he who doth not do good to his Neighbour when he can, doth evil to him; it being a want of Charity, and therefore evil, to neglect any opportunity of doing good, or ſhewing kindneſs to any Man in Miſery; and that not to preſerve his Life when it is in danger, is to tranſgreſs that Precept which ſaith, *Thou ſhalt not kill*; becauſe, by this Delay, ſo much is taken from the Pleaſure of his Life; and, ſaith the *Aphoriſm*, *non eſt vivere ſed valere, vita:* Hence the Tradition of the *Jews* informs us, That *the Hands of Moſes were heavy, becauſe when Amalek came againſt them, he deferred their Delive-*

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rance till the Morrow, Ex. 17. 9. *and was not ready on that very day to give Redemption to* Israel. *B. Uziel. in Exod.* 17. 12.

b Ver. 5. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, *And looking upon them with Anger.*] Hence we learn, that Anger is not always sinful; this Passion being found in him in whom was no sin. But then it must be noted, that Anger is not properly defined by *Philosophers*, ὄρεξις ἀντιλυπήσεως, *a desire of Revenge*, or causing Grief to him who hath provoked, or hath grieved us; for this desire of Revenge is always evil; and tho' our Saviour was angry with the Pharisees for the hardness of their Hearts, yet had he no desire to revenge this Sin upon them, but had a great compassion for them, and a desire to remove this Evil. Anger is rather *an inward Motion, and serious Displeasure of the Mind, arising from the apprehension of some Injury done, or intended to our selves, or others, for whom we are concerned, with a desire to remove the Injury.* See Note on *Matth.* 5. 22.

c Ver. 7. Καὶ Ἰησοῦς ἀνεχώρησε, *And Jesus withdrew himself with his Disciples to the Sea.*] When Christ by his Doctrine and Miracles, could do no good upon Men, by reason of the hardness of their Hearts, *v.* 5. but they consult how they may destroy him, *v.* 6. he usually departs and conceals himself, that he may give place to their Wrath, and secure himself from their Malice. See *Matth.* 12. 15. *John* 8. 59. Whence we learn not only, that in such cases, it is lawful thus to consult our safety, but that when Men are so perverse, we by concealing of the Truth, do not betray it, but rather do comply with our Lord's Precept, *not to cast Pearl before Swine*, Matth. 7. 6.

d Ver. 10. Ὥστε ἐπιπίπτειν αὐτῷ, *Insomuch that they pressed upon him.*] Dr. *Hammond* says, They fell down before his Feet, requesting, that they might touch him, or in order to the touching of him, as they did, *Chap.* 6. 56. But the pressing on him seems more agreeable to the reason why he desired a Ship, *viz.* they might not throng him.

e Ver. 17. Καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, *And he named them Boanerges, which is, Sons of Thunder.*] Concerning the Derivation of this word, see Dr. *Lightfoot* and *Grotius*. *Christ* seems to have given them this Name from a foresight of the Heat and Zeal of their Temper, of which they quickly gave an instance in their desire to call down Fire from Heaven, or Thunder and Lightning to consume the *Samaritans*, Luke 9. 54. And *John* also shewed his Zeal, in forbidding him that cast out Devils in Christ's Name because he followed not them. Hence we find in the *Acts* of the *Apostles*, *Peter* and *John* are the chief Speakers and Actors in the Defence and Propagation of the Gospel: And the Zeal of *James* and *Peter*, seems to be the reason why the one was slain by *Herod*, and the other imprisoned in order to the like Execution.

Ver. 19. Καὶ Ἰούδαν Ἰσκαριώτην, *And Judas Iscariot, who also betrayed him.*] The Wisdom of Christ saw fit to admit *Judas* amongst his Disciples, that by him the Counsel of God in giving up his Son to the Death, and the Scriptures might be fulfilled, *Acts* 1. 16. And he is by him sent to preach, to cure Diseases, and to cast out Devils, who had himself a Devil, *John* 6. 70. to teach us, that the Mission of a Person may be valid, tho' he be not sanctified; and that we should hearken to, and, in things belonging to their Ministerial Office, should obey even such Persons. See Additions N°. 3. f

Ver. 21. Ἄκουσον γὰρ ὅτι ἐξέστη, *And when his Friends heard of it, they went out to lay hold on him; for they said, he is beside himself.*] This is spoken upon occasion of the Multitudes coming so fast upon him, as that he had not time to take any Food to recreate his weary Spirits; and so that Interpretation which renders the words thus, *They said, he is Fainty*, or may fall into a *deliquium* by spending thus his Spirits, hath nothing I can see to render it improbable; this being frequently the import of the word in the *Old Testament*. So when the Brethren of *Joseph* told *Jacob*, that his Son was living, ἐξέστη τῇ διανοίᾳ, *Jacob's Heart fainted*, Gen. 45. 26. and afterwards his Spirit revived, *ver.* 27. So *Raab* saith, when we heard that God had dried up the Red Sea for you, ἐξέστημεν τῇ καρδίᾳ ἡμῶν, *our Hearts fainted nor did there remain any Breath in us*, Josh. 2. 11. So when the Kings of *Rezin* and *Israel* conspired against *Ahaz* King of *Judah* ἐξέστη ἡ ψυχὴ αὐτοῦ, *his Heart fainted and the Heart of his People*, Isa. 7. 2. see *Chap.* 33. 3. And of *Emath* and *Arphad*, *Jeremiah* saith, *Chap.* 49. 23. ὅτι ἤκουσε ἀκοὴν πονηρὰν ἐξέστησε, *when they heard evil Tidings, their Heart fainted*; see also *Gen.* 42. 28. This Interpretation I like best, because it is absurd to say, That Christ did, either in his Gesture or, his Actions, shew any symptoms of Transportation, or excess of Mind: Nor could his Kindred have any reason to conceive thus of him, who had never given the least symptoms of any such Excess, tho' they of them who believed not in him, *John* 7. 4. might have such unworthy Thoughts of him. (3) g

Ver. 31. Ἡ μήτηρ αὐτοῦ, *And his Mother.*] Hence *Theophylact* taxes her, κενοδοξίας, *of Vain Glory, and of Guilt, in endeavouring to draw him,* ἀπὸ τῆς διδασκαλίας, *from teaching the Word.* (a) *Tertullian* pronounceth her guilty of Incredulity: *Chrysostom*, *of vain Glory, Infirmity, and Madness*, for this very thing. *Hom.* 27. *in Matth.* To. 2. p. 191. h

(a) De carne Christ. c. 7.

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CHAP. IV.

1. AND he began again to teach by the Sea ſide, and there was gathered to him a great Multitude ſo that he entred into a Ship, and [a] ſat in *(it on)* the Sea; and the whole Multitude was by the Sea *(ſide)* on the Land.

2. And he taught them many things by Parables, and ſaid to them in his Doctrine;

3. Hearken, behold, there went out a Sower to ſow:

4. And it came to paſs as he ſowed, ſome *(Seed)* fell by the Way ſide, and the Fowls of the Air came, and devoured it up.

5. And ſome fell on ſtony Ground, where it had not much Earth, and immediately it ſprang up becauſe it had no depth of Earth, *(and ſo could not be long covered by it.)*

6. But *(and)* when the Sun was up it was ſcorched, and becauſe it had no *(deep)* Root, it withered away.

7. And ſome fell among Thorns, and the Thorns grew up, and choaked it, and it yielded no Fruit.

8. And other *(Seed)* fell on good Ground, and did yield Fruit that ſprang up, and increaſed, and brought forth, [b] ſome thirty, and ſome ſixty, and ſome an hundred *(fold increaſe.)*

9. And he ſaid unto them, he that hath Ears to hear, let him hear.

10. And when he was alone, (i. e. *retired from the Multitude)* they that were about him, with the Twelve, asked him *(the meaning of)* the Parable.

11. And he ſaid unto them, to you it is given to know the Myſtery of the Kingdom of God, *(the effect and Progreſs it will have among Men,)* but [c] unto them, that are without, *(and not prepared to receive the Doctrine of this Kingdom)* all *(theſe)* things are done in Parables; *(they having ſhut their Eyes, and hardned their Hearts,* Matth. 13. 15.)

12. That ſeeing, they may ſee, and not perceive, and hearing, they may hear, and not underſtand, leſt at any time they ſhould be converted, and their Sins ſhould be forgiven them.

13. And he ſaid unto them, know ye not this Parable? [d] and how then will ye know all Parables? *(as might be reaſonably expected from you, who ſhould have Ears to hear,* i. e. *diſcerning Spirits in ſuch things.)*

14. (*Take then the ſenſe of this Parable thus:*) The Sower (*is he who*) ſoweth the Word:

15. And theſe are they *(who are repreſented by the Seed ſown)* by the way ſide, where *(among whom)* the Word is ſown; but when they have heard *(it,)* [e] Satan cometh immediately, and taketh away the Word that was ſown in their Hearts.

16. And theſe are they likewiſe which are *(repreſented by the Seed)* ſown on ſtony Ground, who, when they have heard the Word immediately receive it with gladneſs;

17. And *(yet)* have no Root in themſelves, and ſo endure but for a time; *(and)* afterward, when Affliction or Perſecution ariſeth for the Word's ſake, immediately they are offended.

18. And theſe are they which are *(repreſented by Seed)* ſown among Thorns, *(to wit)* ſuch as hear the Word;

19. And the cares of this World, and the deceitfulneſs of Riches, and the Luſts *(or Deſires)* of other things entring in *(to the Heart,)* choak the Word, and *(ſo)* it becometh unfruitful.

20. And theſe are they which are *(repreſented by Seed)* ſown on [f] good Ground; *(to wit,)* ſuch as hear the Word, and receive it, and bring forth Fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. [g] And he ſaid unto them, is a Candle brought to be put under a Buſhel, or under a Bed? and not *(rather)* to be ſet on a Candleſtick? (i. e. *Do I give you this Light into my Doctrine, that you may conceal it? Surely no:*)

22. For there is nothing hid, (*as being ſpoken by me in obſcure Parables,*) which ſhall *(ſhould)* not be manifeſted; neither was any thing kept (Gr. *made*) ſecret, (*by me,*) but that it ſhould come abroad.

23. If any Man have Ears to hear, let him hear; (i. e. *let theſe things be duly underſtood, and accordingly performed by you.*)

24. And he ſaid unto them, [h] Take heed what, (i. e. *how you attend to what*) you hear; *(for)* with what meaſure ye mete, it ſhall be meaſured to you, and to you that hear ſhall more be given; (i. e. *according to your proficiency in hearing, will the Word be diſpenſed to you.*)

25. For he that (*improved what he*) hath, to him ſhall be given (*more*;) and he that hath not (*improved his preſent Knowledge,*) from him ſhall be taken even that (*Knowledge which*) he hath.

26. And he ſaid, [i] So is (*it with the Doctrine of*) the Kingdom of God, (*received into a good Heart,*) as if a Man ſhould caſt (*good*) Seed into the Ground;

27. And (*having done ſo,*) ſhould ſleep, and riſe night and day, and the Seed ſhould ſpring and grow up he knoweth not how; (*as indeed it is with reſpect to the Seeed ſown in the Earth*;)

28. For the Earth bringeth forth Fruit of her ſelf, firſt the Blade, then the Ear, after that the full Corn in the Ear:

29. But

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29. But when the Fruit is brought forth (*to Maturity,*) immediately he putteth in the Sickle, because the Harvest is come; (*so when by the preaching of the Word, Men are made ripe for the Harvest*, i. e. *prepared to receive the Gospel, the Apostles will come and gather them into my Kingdom.*)

30. And he said (*also,*) Whereunto shall we liken the (*Doctrine of the*) Kingdom of God? or with what Comparison shall we compare it?

k 31. [k] It is like a Grain of Mustard-seed, which, when it is sown in the Earth, is less than all the Seeds that be in the Earth;

32. But when it is sown, it groweth up, and becometh greater than all Herbs, and shooteth out great Branches, so that the Fowls of the Air may lodge under the Shadow of it; (*even so the Kingdom of the Messiah, before his Death and Burial in the Earth, will have only a small and insensible Increase, but after his Resurrection, it will spring up, and become the greatest of all Kingdoms.*)

33. And with many such Parables spake he the Word unto them, as they were able to hear it (*without offence.*)

34. But without a Parable spake he not unto them; and when they were alone, he expounded all things (*which he thus spake*) to his Disciples.

35. And the same Day, when the Even was come, he saith unto them, Let us pass over to the other side (*of the Lake.*)

36. And when they had sent away the Multitude, they took him (*along with them,*) even as he was (*sleeping*) in the Ship; (*for he went first into the Ship, and his Disciples after him*, Matth. 8. 22.) and there were also with him other little Ships.

37. And there arose a great Storm of Wind, and the Waves beat into the Ship, so that it was now full;

38. And he was in the hinder part of the Ship asleep on a Pillow; and they awake him, and say unto him, Master, carest thou not that we perish?

39. And (*then*) he arose, and rebuked the Wind, and said unto the Sea, Peace, be still; and (*instantly*) the Wind ceased, and there was a great Calm.

40. And he said unto them, Why are ye so fearful? How is it that ye have no Faith? (*And this he had cause to say,*) [l] for they l
feared exceedingly, (*tho' he was present with them, and they had such experience of his Power.*)

41. And (*seeing that the Wind ceased at his Word, they*) said one to another, What manner of Man is this, that even the Wind and the Sea obey him?

Annotations on Chap. IV.

a Ver. 1. Καθῆσθαι ἐν τῇ θαλάσσῃ, *Sat in the Sea*;] That is, in a Boat upon the Sea, at a little distance from the Shore.

b Ver. 8. Ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατὸν, *Some thirty, some sixty, and some an hundred.*] The *Fathers* of the 4th and 5th Centuries, were superstitious Admirers of *Virginity*, and so allotted here the hundred fold Increase to *Virgins*, the sixty fold to *Widows* that married not again, the thirty fold to those who lived in *Wedlock*: So *Athanasius*, *Ep. ad Ammun. St. Jerom in locum, & l. 1. adv. Jovin. lit.* K. *& Apol. ad Pammachium*, f. 37. *lit.* G. This did St. *Jerom*, saith *Erasmus*, *durior in Nuptias*; and others, *iniquiores Nuptiis.*

c Ver. 11. Τοῖς ἔξω· *To them that are without.*] It was customary for the *Jews* to give this Title to the *Heathens*; our Saviour therefore, by applying it to them, seems to hint to them, That in a short time the Kingdom of God would be taken from them, and they themselves would be οἱ ἔξω, them that were without, *Matth.* 8. 12. *Luke* 13. 28. and 25. See Note on *Luke* 8. 10.

d Ver 13. Καὶ πῶς; *How then?*] For καὶ here, is not only copulative, but illative; and so the words are to be rendred, *How then?* or, *How therefore?* So *Psal.* 2. 10. καὶ νῦν *Now therefore, ye Kings, be wise*; Psal. 7. 7. καὶ ἐπὶ ταύτης, *For their sakes therefore, return on high*, Psal. 18. 42. καὶ ἐλέπτυνα, *Then did I beat them as small as the Dust.* This sense it bears in the *Septuagint*, Gen. 13. 16. — 24. 41. — 28. 21. — 31. 8. — 42. 34, 38. Exod. 6. 1. — 7. 9, 11. Lev. 4. 3, 14, 23, 28. — 5. 5. — 6. 4. Num. 5. 15, 21. Deut. 6. 21. — 8. 10. Jos. 1. 15. — 24. 20. 1 Sam. 1. 11. — 6. 9. Joel 2. 18. Mich. 7. 9. Mal. 2. 2. and in the *New Testament*, Mark 10. 26. καὶ τίς; *Who then can be saved?* Luke 2. 15. *when the Angels were gone up to Heaven*, καὶ, *then the Shepherds said*, Luke 12. 29. Seek ye not therefore what ye shall eat. 1 *Cor.* 5. 13. καὶ ἐξαιρεῖτε, *Therefore put away the evil Person.*

Ver. 15. Ἔρχεται ὁ Σατανᾶς, *Satan cometh.*] e
The Birds of the Air, *ver.* 4. τὰ πετεινὰ τοῦ οὐρανοῦ, οἱ Δαίμονες οἱ τὸν ἀέρα καταλέχοντες, *the Birds of the Air represent Satan, because his Habitation is in the Air.* Theoph.

Ver. 20. Οἱ ἐπὶ τὴν γῆν τὴν καλὴν, *Upon good* f
Ground: Ὁρᾷς γὰρ πῶς σπάνια τὰ καλὰ καὶ ὀλίγοι οἱ σωζόμενοι. *See*, saith *Theophylact*, *how rare are good Men, and how few are saved*; for only the fourth part of the Seed fell upon good Ground, and was preserved. Observe here also the gradation; the Seed sown in the High-way comes not up at all; the Seed sown upon stony Ground comes up, but increaseth not; the Seed sown among Thorns encrea-

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encreaſeth, but bears no Fruit; the Seed ſown on good Ground, brings forth Fruit to Perfection.

g Ver. 21, 22. Καὶ ἔλεγεν αὐτοῖς μήτι ὁ λύχνος ἔρχεται, &c. *And he ſaid unto them, is a Candle brought to be put under a Buſhel?* &c.] Theſe words being only ſpoken to Chriſt's Diſciples, when he was alone with them, and both here and in *Luke* 8. 16, 17. ſubjoined to the Explication of this Parable, I think it beſt to explain them accordingly; as if *Chriſt* had ſaid, "I give you a clear Light, by which, "you may diſcern the import of this and other "Parables; but this I do, not that you may "keep it to your ſelves, and hide it from "others, but that it may be beneficial to "you, and by you be made beneficial to "others; and that having thus learn'd, you "may inſtruct them how they ought to hear, "and to receive the Word heard in good and "honeſt Hearts, *ver.* 20. And tho' I give "you the knowledge of theſe Myſteries of "the Kingdom of God, καλαμόνας, *privately*, I do it not that you may keep them ſo; "for there is nothing (*thus*) hid which "ſhould not be made manifeſt, neither was "any thing made ſecret (*by me*) but that it "ſhould (*afterwards*) come abroad. See (4) the Note on *Matth.* 10. 26. See Additions h N° 4.

Ver. 24. Βλέπετε τί, *Luke* 8. 18. Βλέπετε οὖν πῶς ἀκούετε, *Take heed what*, (Luke *how*) *you hear, for with what meaſure you mete*, &c.] I think theſe Words are well paraphraſed by *Theophylact* thus, Let not any thing you have heard, ſlip from you, but lay it up in your Heart; for, according to that meaſure of Attention, and readineſs of Mind you uſe in hearing of the Word, and your diligence in pondering it, and care to practiſe ſuitably to what you know already, will be your farther Proficiency in Knowledge: And, he that hath προθυμίαν καὶ σπουδὴν, σωθήσεται αὐτῷ καὶ ὠφελεία, *this readineſs and care, ſhall profit by it*; that τί ſignifies πῶς, we learn from theſe Words, τὶ γὰρ οἶδας, *How knoweſt thou*, (5) *O Husband. or, O Wife*, 1 Cor. 7. 16. See i Additions N° 5.

Ver. 26. Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, *And he ſaid, So is the Kingdom of God.*] This Parable is mentioned only by St. *Mark*, and it ſeems to me to relate to the good Ground; for that only brought forth ripe Fruit, or Fruit unto perfection: I therefore paraphraſe it thus, "What I ſaid of the Seed "ſown upon good Ground, may be illuſtra-"ted by this Parable, That the Doctrine of "the Kingdom of God, received into a good "and honeſt Heart, is like Seed ſown by a "Man in his Ground, manured, and tilled, "and ſo prepared to receive it; for, when "he hath ſown it, he ſleeps and wakes day "after day; and looking on it, he ſees it "ſpring, and grow up through the virtue of "the Earth in which it is ſown, tho' he knows "not how it doth ſo; and when he finds it "ripe, he reaps it, and ſo receives the Be-"nefit of the Seed ſown: So is it here, the "Seed ſown in the good and honeſt Heart, "brings forth Fruit with Patience, and this "Fruit daily increaſeth, tho' we know not "how the Word and Spirit worketh that "increaſe; and then Chriſt, the Husband-"man, who ſows this Seed, at the time of "the Harveſt, ſends forth the Angels his "Reapers, and gathers this good Seed, "*i. e.* the Sons of the Kingdom repreſented "by it, into his celeſtial Manſions. See *Matth.* 13. 38, 43. I ſee no neceſſity of enquiring here how *Chriſt* may be ſaid to ſleep, and riſe day and Night; *Chriſt* being like to this Husbandman only in ſowing and reaping of his Seed, nor can it be ſaid of him, *his Seed grows up he knows not how*; nor yet would I depend much on that Remark of the *Fathers*, that here is a Proof of Man's free will, and power to do good of himſelf, the Seed being only ſown and no farther care taken of it; for as Seed ſown in the Earth is only fruitful by being watered from Heaven, and ripened by the Sun, ſo a like Influence of the Word and Spirit upon the Heart of Man, ſeems requiſite to bring the Seed ſown in it to Perfection. k

Ver. 31. Ὡς κόκκῳ σινάπεως, *The Kingdom of God is like to a Grain of Muſtard Seed*;] *i. e.* The Kingdom of the *Meſſiah* may fitly be compared to a Grain of Muſtard Seed, which before it is caſt into the Earth is the leaſt of all Seeds, but being ſown in it, it groweth up, and becomes the greateſt of Herbs: See Note on *Matth.* 13. 31. So this Kingdom of the *Meſſiah* before his Death and Burial in the Earth, which is called the ſowing the Body in the Earth, 1 *Cor.* 15. 42, 43. will have only a ſmall and inſenſible increaſe, but will afterwards ſpring up and become the greateſt of all Kingdoms, for *being lifted up, he will draw all Men after him.* l

Ver. 40. Καὶ ἐφοβήθησαν φόβον μέγαν.] Theſe Words I would join to the former, thus, *He ſaid to them, why are you ſo fearful?* &c. *for they feared exceedingly*; and begin this Verſe thus, *And they ſaid one to another, what manner of Man is this?* &c. For this accords beſt with *Matth.* 8. 27. *Luke* 8. 25.

CHAP.

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CHAP. V.

1. AND they came over unto the other side of the Sea, to the Country of
a the [a] Gadarens.
2. And when he was come out of the Ship, immediately there met him *(coming)* out of
b the Tombs, a [b] Man with an unclean Spirit,
3. Who had his Dwelling among the Tombs, and no Man could *(effectually)* bind him, no not with Chains,
4. Because that he had been often bound with Fetters and Chains, and the Chains had been pluck'd asunder by him, and the Fetters broke in pieces, neither could any Man tame him:
5. And always Night and Day he was in the Mountains, and in the Tombs, crying *(out)* and cutting himself with Stones.
6. But when he saw Jesus afar off, he ran *(to him)* and worshipped him.
7. And *(the unclean Spirit in him)* cryed
c with a loud Voice, and said, [c] What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not,
8. For he *(Jesus had)* said unto him, Come out of the Man, thou unclean Spirit: *(and this made him fear that Christ might torment him.)*
9. And he *(Christ)* asked him, What is thy Name? And he answered, saying, My Name is Legion, *(a Name of Multitude:)* for we are many.
d 10. And he besought him much, [d] that he would not send them away out of the Country.
11. Now there was there nigh to the Mountains, a great Herd of Swine feeding;
12. And all the Devils besought him, saying, Send us into the Swine, that *(by thy permission)* we may enter into them.
13. And forthwith Jesus gave them leave; and *(then)* the unclean Spirits *(of the Man)* went out *(of him,)* and entred into the Swine, and the Herd ran violently down a steep place into the Sea, *(they were about two thousand,)* and were choaked in the Sea.
14. And they that fed the Swine, fled, and told it, (i. e. *what was done)* in the City, and
e in the [e] Country; and they went out to see what it was that was done.
15. And they come to Jesus, and see him that was possessed with the Devil, and had the Legion, sitting, and cloathed, and in his right mind; and they were afraid, *(what one of so great Power might farther do.)*
16. And they that saw it, told them, how it befel to him that was possessed with the Devil, and also concerning the Swine.
17. And they *(being troubled for the loss of them,)* began to pray him to depart out of their Coasts.
18. And when he was come into the Ship, he that had been possessed with the Devil, prayed him that he might be with him.
19. Howbeit Jesus suffered him not, but saith to him, Go home to thy Friends, and tell them how great things the Lord hath done for thee, and *(how he)* hath had Compassion on thee.
20. And he departed, and began to publish in Decapolis, how great things Jesus had done for him; and all Men did marvel.
21. And when Jesus was passed over again by Ship to the other side, much People gathered to him, and he was nigh to the Sea.
22. And behold, there cometh [f] one of the f
Rulers of the Synagogue, Jairus by Name, and when he saw him *(Christ)* he fell at his Feet.
23. And besought him greatly, saying, my little Daughter lieth at the point of Death, *(I pray thee)* come and lay thy Hands on her, that she may be healed, and *(I am confident, if thou doest this)* she shall live.
24. And Jesus went with him, and much People followed him *(Jesus)* and thronged him.
25. And a certain Woman which had an Issue *(a Flux)* of Blood twelve Years.
26. And had suffered many things of many Physicians, and [g] had spent all that she had, g
and was nothing bettered, but rather grew worse:
27. When she had heard of Jesus, came in the Press behind, and touched his Garment.
28. For she said *(in her Heart,)* If I may touch but his Clothes, I shall be whole.
29. And straightway *(upon this touch)* the Fountain of her Blood was dried up, and she felt in her Body, that she was healed of that Plague, (i. e. *Disease.)*
30. And Jesus immediately [h] knowing in h
himself that Virtue had gone out of him, turned *(himself)* about in the Press, and said, who touched my Clothes?
31. And his Disciples said unto him, thou seest the Multitude thronging thee, and sayest thou, who touched me?
32. And he looked round about to see her that had done this thing.
33. But *(then)* the Woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34. And he said unto her, Daughter, thy Faith hath made thee whole, go in peace, and be *(still)* whole of thy Plague.
35. While

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35. While he yet ſpake, there came from the Ruler of the Synagogue's Houſe (*certain Perſons*) which ſaid, thy Daughter is dead, why troubleſt thou the Maſter any farther.

36. As ſoon as Jeſus heard the word that was ſpoken, he ſaith to the Ruler of the Synagogue, Be not afraid, only believe.

37. And he ſuffered no Man to follow him (*into the place where the Daughter was,*) ſave Peter, and James, and John the Brother of James, (*and her Father and Mother*, Luke 8. 51.)

38. And he cometh to the Houſe of the Ruler of the Synagogue, and ſeeth the Tu-
i mult, and them that wept, and [i] wailed greatly.

39. And when he was come in, he ſaith to them, why make ye this ado, and weep? the Damſel is not (*ſo*) dead, but (*that ſhe ſhall preſently ariſe from her Bed, as one that*) ſleepeth.

40. And they laughed him to ſcorn; but when he had put them all out, he [k] taketh the k
Father and the Mother of the Damſel, and them that were with him, (*ſee* ver. 37.) and entreth in where the Damſel was lying.

41. And he took the Damſel by the Hand, and ſaid unto her, Talitha Cumi, which is, being interpreted, Damſel, I ſay unto thee, ariſe.

42. And ſtraightway the Damſel aroſe, and walked, for ſhe was of the Age of twelve years; and they were aſtoniſhed with a great Aſtoniſhment.

43. And he charged them ſtraitly that no Man ſhould know it, and commanded that ſomething ſhould be given her to eat, (*to ſhew, ſaith* Theophylact, *that ſhe was really alive.*)

Annotations on Chap. V.

a Ver. 1. Εἰς τ χώραν τ Γαδαρηνῶν, *Into the Country of the Gadarens.*] *Theophylact* here ſaith τὰ ἀκριβέστερα τ ἀντιγράφων εἰς τ χώραν τ Γεργησηνῶν, the exacteſt Copies read *Gergeſens*, as St. *Matthew* doth, *Chap.* 8. 28. But both St. *Mark* here, and St. *Luke* 8. 26. read the *Gaderens*; and therefore it is better anſwered by Dr. *Lightfoot*, that both ſay true, for the Region of the *Gergeſens* was of broader Extent than that of the *Gadarens*, and the Region of the *Gadarens* was included in it.

b Ver. 2. Ἀνθρωπῳ ἐν πνεύματι ἀκαθάρτῳ, *Luke* 8. 27. ἀνήρ τις, *a Man with an unclean Spirit.*] St. *Matthew* ſaith they were δύο δαιμονιζόμενοι, *two poſſeſſed with the Devil*, Chap. 8. 28. which Difference, ſaith the Reverend Dr. *Hammond*, hath nothing of weight in it, for *Matthew* which names two, ſaying the Truth, the other *Evangeliſts* who name but one, not denying there were more, muſt neceſſarily ſay the Truth alſo. Yet Curioſity will not reſt here, but will enquire, why there being two, and both λίαν κακοῖ, very fierce, St. *Mark* and St. *Luke* name only one. Dr. *Lightfoot* ingeniouſly conjectures, that one of theſe two was a *Gergeſen*, and a *Jew*; and ſo, in caſting the Devil out of him, our Lord did only what he frequently had done in *Judæa*; but the other was a *Gadaren*, *i. e.* one of an *Heathen* City, as *Joſephus* teſtifies, and as may be collected from the Swine they kept, it being, by the *Jewiſh* Conſtitutions, an unlawful thing for any *Jew* to keep Swine. See Dr. *Lightfoot Harm. p.* 32. Now of this one St. *Mark* and *Luke* chiefly take notice, as being a more remarkable, and rare Inſtance; this and that of the *Syrophœnician* Woman being the only Inſtances of Cures wrought upon the *Heathens*: That he was an *Heathen* he probably conjectures; (1.) From the City he inhabited: (2.) Becauſe the Devils requeſt, both that he would not torment them, and that he would not ſend them out of the Country, (which elſewhere they do not) for being among *Heathens* they thought they were among their own, and not in *Chriſt's* Juriſdiction, as being not among his People. But, (3.) The Text yields a more certain Anſwer, *viz.* that of theſe two, one only was ἄνθρωπῳ ἐν ἀκαθάρτῳ πνεύματι, a Man poſſeſſed with an unclean Spirit; (2.) He was the Man whom the Inhabitants oft attempted to bind, but could not effectually do it, he breaking all the Bands and Chains that they could lay upon him, *ver.* 3, 4. *Luke* 8. 29. Of theſe two remarkable Circumſtances, and of his being unclothed, and cutting himſelf with Stones, St. *Matthew* makes no mention, and therefore *Mark* and *Luke* give us the Hiſtory of him more largely, omitting the other, in whom there was nothing ſo remarkable.

Ver. 7. Τί ἐμοὶ κ σοί; *What have I to do with thee?*] This is not an *Hebraiſm*, as ſome think, from 2 *Kings* 3. 13. &c. but a form of ſpeaking uſed in the *Greek* Tongue. So (a) *Arrian* in *Epictetus*, τί ἡμῖν κ αὐτῷ, what have we to do with him? See more Inſtances in *Schmid.* on *Matth.* 8. 29. c

Ver. 10. Ἵνα μὴ αὐτὰς ἀποστείλῃ ἔξω τ χωρας, *That he would not ſend them away out of the Country.*] It is obſerved by *Grotius* here, that in this Country there were many *Apoſtates* from the *Jewiſh* Faith, over whom the Devils d

(a) L. 1. c. 1. p. 85.

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Devils exercised their Power, as under the *Christian Oeconomy* they became subject to the Power and Chastisement of *Satan*, who either denied the Fundamentals of, or by their wicked Deeds became a scandal to the *Christian* Faith, 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. *Vide Tertul. de spectaculis, cap.* 26. *Cyprian. de lapsis. Ed. Ox. p.* 132, 133.

e Ver. 14. Καὶ εἰς τὰς ἀγρούς, *Told it in the City and in the Country*;] Or rather in the little Villages where the Houses were few and apart. See *Chap.* 6. 36. Send them away that they may go into the Country and Villages, or into the Villages and Market Towns, and buy Bread. So again *v.* 56.

Many here are the practical Observations of *Theophylact* upon this History, which I will briefly represent. As, (1.) From the Devils asking leave to go into the Swine, he observes that they could not hurt them, much less can they hurt Man without the Divine Permission. (2.) That as having leave, they instantly hurry these Swine to Destruction, so much more would they deal with Men, did not the Hand of Providence restrain them. (3.) That he who had been possessed with the Devil desired to be with Christ, as fearing lest at his Departure the Devil might seize on him again; and that Christ permitted him not, partly to avoid the suspicion of Vain-glory, of which he might have given some Umbrage, had he carried about with him, those upon whom his greatest Miracles were wrought; and partly to shew that in his Absence, he was able to protect those that believe and trust in him, from the Malice of all evil Spirits. (4.) From those words of our Saviour, *Go tell what great things the Lord hath done to thee*, we learn, saith he, from *Christ*'s Example, when we do any good not to ascribe it to our selves, but to give God the Glory of it. Note lastly, that Dr. *Hammond* in his Paraphrase gives three Reasons why our Saviour permitted the Devils to enter into the Swine; (1.) That the People might see the Virulency of these Devils, if not restrained by him, and so the Mercy done to those that were possessed. (2.) The Mercy now approaching to their Country by the coming of *Christ*, if they would accept of it. And, (3.) to try whether their Love to their Swine was greater than that to their own Souls.

f Ver. 22. Εἷς τῶν ἀρχισυναγώγων, *One of the Rulers of the Synagogue.*] The word ἀρχισυνάγωγος, or Ruler of the Synagogue is taken either largely, so as to comprehend the Presbyters or *Elders* of the Synagogue, mentioned both in the *Scriptures*, the *Jewish* Writers, and the *Imperial* Constitutions; in which sense it appears from Scripture, that *the Rulers of the Synagogue* were more than one; as may be gathered; (1.) From these words, *one of the Rulers of the Synagogue*, to wit, at *Capernaum*; for that in *Capernaum* there was but one Synagogue is probably collected from the words of St. *John*, Chap. 6. 59. *These things spake Jesus in the Synagogue, teaching in Capernaum.* (2.) From the express words of St. *Luke*, who when *Paul* and *Barnabas* were entred into the Synagogue at *Antioch*, οἱ ἀρχισυνάγωγοι, *the Rulers of the Synagogue said to them, if ye have any word of Exhortation to the People, speak*, Acts 13. 15. And also from the mention of *Crispus* and *Sosthenes*, as ἀρχισυνάγωγοι, *Rulers of the Synagogue* at *Corinth.* Acts 18. 8. 17. Or else more strictly to import the Person who was the *President*, the Head, or *Master* of the *Synagogue*; and in this sense he was but one, as when St. *Luke* saith, *chap.* 13. 14. ὁ ἀρχισυνάγωγος, *the Ruler of the Synagogue* answered with Indignation. See this more fully in *Campeg. Vitringa de Regim. Synag. l.* 2. *c.* 11. But whereas some learned Men conceive that the word *Synagogue* here signifies not the House of Prayer, or of reading and expounding the Law, but the Consistory of XXIII. appointed in every City, who were able to punish Offences not capital, to scourge, *&c.* because our Saviour says, *they shall deliver you up*, εἰς συνήδρια *to the Councils, and they shall scourge you in the Synagogues*, Matth. 10. 17. and *chap.* 23. 34. *Behold I send to you Prophets, and Wise Men, and some of them ye shall kill, and some ye shall chastise in your Synagogues.* This I think is a Mistake, for (1.) in the tenth *Chapter* our *Saviour* mentions the *Synagogues*, in which the *Christians* were to be scourged, as distinct places from the *Synedria*, or Councils to which they were to be delivered. And, (2.) St. *Paul* declares once and again, that he did beat the Christians in their *Synagogues*, Acts 22. 19. that *he punished them* throughout all the *Synagogues*, Chap. 26. 11. and that this *Flagellation*, and the *Rebels beating*, were used in the *Synagogues*, is fully proved by *Campeg. Vitringa de Regim. Syn. Vet. l.* 3. *part.* 1. *c.* 11. *p.* 774.

Ver. 23. Λέγων — ἵνα ἐλθὼν ἐπιθῇς, *Saying— come and lay thy hands on her.*] It is observable that there is frequently an Ellipsis of some Verb or Sentence before the Particle ἵνα, as here δέομαι, *I pray thee*, is wanting. So *chap.* 14. ἀλλ' ἵνα πληρωθῶσιν *but* τοῦτο ἔγένετο *this was done that the Scriptures might be fulfilled.* So 1 *John* 2. 19. ἀλλ' ἵνα φανερωθῶσιν, *but this was done that they might appear not to be of us.* Eph. 5. 33. ἡ δὲ γυνὴ ἵνα, *Uxor autem videat, sive det operam, Let the Wife see that she reverence her Husband.*

Ver. 26. Καὶ δαπανήσασα τὰ παρ' ἑαυτῆς g
πάντα, *And had spent all that she had.*] Here comes to be considered a Story introduced by (b) *Eusebius* with an ἔλεγον, *it is reported,*

(b) Hist. Eccl. l. 7. c. 18.

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" that by the Gate of this Woman's Houſe " was erected a Braſs Statue, bearing the Ef- " figies of this Woman upon her Knees in " the Poſture of a Supplicant; and oppoſite " to her, the Effigies of a Man in Braſs re- " ſembling *Jeſus* ſtretching out his Hand to " the Woman; and that at the Feet of it, " an unknown Plant ſprung up, which reach- " ing to the Borders of his Braſs Doublet, " or Coat, became a preſent Remedy againſt " all manner of Diſeaſes. Now that there might be two Braſs Statues in that City, built according to the *Heatheniſh* Cuſtom, I deny not; but that they were either erected by this Woman, or contained the reſemblance of *Chriſt*, or that any ſuch Herb growing thus up, became a preſent Remedy to all Diſeaſes, I find cauſe, with *Charlemain*, to ſay, *ſi tamen facta eſt*, that is, to doubt the Truth of the Relation: For not to inſiſt on the Silence of all the three *Evangeliſts* who mention this Woman, and could not be ignorant of a thing ſo famous, or ſilent in a matter which ſo much tended to the Confirmation of the *Chriſtian* Faith; not to inſiſt upon it, that neither *Juſtin M.* who was born in *Paleſtine*, where *Paneas*, or *Cæſarea Philippi* was; nor *Origen*, who converſed many Years at *Tyre* near this place; nor *Irenæus* or *Tertullian*, who ſpeak of this very Woman, make the leaſt mention of this *brazen Statue*, or this miraculous *Herb*; nor, (3*dly*,) That this Herb having then only its miraculous Effects when it touched the Border of our Saviour's Garment, ſmells rank of the Superſtition of the later times: To omit, I ſay, all theſe things, how ſhould a Woman, who, as all theſe *Evangeliſts* inform us, *had ſpent all that ſhe had*, be able to erect two ſuch coſtly Statues as were ſufficient to exhauſt the Fortunes even of wealthy Perſons? Or, how can we imagine that the *Jews* in all their Wars, and the *Gentiles*, both bitter Enemies to *Chriſtianity*, ſhould ſuffer ſuch a Confirmation of it to remain even to the Days of *Euſebius*?

Ver. 30. Καὶ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξεληλυθυῖαν, *And Jeſus knowing in himſelf that Virtue had gone out of him.*] From theſe, and the like words, that δύναμις παρ' αὐτοῦ, Virtue with him, went out, *and healed them all*, Luke 6. 19. it is evident that the Virtue which did theſe miraculous Cures, reſided in *Jeſus*, which is never ſaid of any of the *Prophets* or *Apoſtles*; the Divine Virtue by which theſe *Prophets* and *Apoſtles* did their miraculous Cures, is aſcribed to God, as in theſe words, δυνάμεις δὲ τυχούσας ἐποιεῖ ὁ Θεὸς, *and God did ſpecial Miracles by the hands of Paul*, Acts 19. 11, 12. but the Miracles done by *Chriſt*, to the Divine Virtue dwelling in him; whence he ſo often declares, that *the Father abiding in him did the Works*, John 14. 10. h

Ver. 38. Κλαίοντας καὶ ἀλαλάζοντας πολλά. *He ſees the Multitude weeping and wailing greatly.*] Ἀλαλάζειν ordinarily ſignifies to make a joyful Sound, but it is often uſed by the *Septuagint* to ſignifie the Voice of Lamentation, as when the Prophet *Jeremy* ſays *Chap.* 25. 24. ἀλολύζατε οἱ ποιμένες, *Howl, ye Shepherds, and cry, and wallow your ſelves in Aſhes, ye principal of the Flock*, and *v.* 36. *A Voice of the Cry of the Shepherds*, καὶ ἀλαλαγμὸς, *and an howling* of the Rams of the Flock ſhall be heard; and the Prophet *Ezekiel*, Chap. 27. 30. ἀλολύξουσιν ἐπὶ σὲ, *they ſhall cauſe their Voice to be heard againſt thee, and ſhall cry bitterly.* So alſo *Jer.* 4. 8. and 47. 2. and theſe two Senſes hath the *Hebrew Halal*, from which it ſeems to be derived. i

Ver. 40. Παραλαμβάνει τὸν πατέρα καὶ μητέρα, *He taketh with him the Father, and the Mother*, &c.] i. e. *as many Witneſſes as* were ſufficient to confirm the Fact, and no more, leſt he ſhould ſeem to be deſirous of Vain-glory. k

CHAP. VI.

1. AND he went out from thence, (i. e. *from Capernaum*) and came into his own Country (*Nazareth*, Luke 4. 16.) and his Diſciples follow him.

2. And when the Sabbath day was come, he began to teach in the Synagogue, and many hearing were aſtoniſhed (*at his words,*) ſaying, From whence hath this Man theſe things? And what (*kind of*) Wiſdom is this, which is given to him, (*and how is it*) that even (Gr. *alſo*) ſuch mighty Works are wrought by his Hands?

a 3. Is not this [a] the Carpenter, the Son of (*Joſeph and*) Mary? (*Is he not*) the Brother of James and Joſes, and of Juda and Simon; and are not his Siſters here with us, (*in all whom we find no ſuch Marks of Power or Wiſdom?*) and (*by reaſon of his mean Alliance*) they were offended at him.

4. But (*then*) Jeſus ſaid unto them, a Prophet is not without Honour, but (Gr. *is not deſpiſed, ſave*) in (*and for*) his own Country) *Galilee*, John 7. 52. and among his own Kin, and in his own Houſe, (*or for them.*)

b 5. And he [b] could do there no mighty Work (*becauſe of their Unbelief*) ſave that he laid his Hand on a few ſick Folk, and healed them.

6. And he marvelled becauſe of their Unbelief, and (*leaving them,*) he went round about the Villages teaching.

7. And he calleth to him the twelve (*Apoſtles,*) and began to ſend them forth by two

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and two, and gave them Power over unclean Spirits.

8. And *(he)* commanded them that they ſhould take nothing for their Journey, ſave
c [c] a Staff only, *(viz.)* no Scrip, no Bread, *(for Victuals,)* No Money in their Purſe *(to buy it.)*

9. But *(that they ſhould)* be ſhod with Sandals, and not put on two Coats.

10. And he ſaid to them, in what Place ſoever ye enter into an Houſe, there abide till ye depart from that place.

11. And whoſoever ſhall not receive you, nor hear you when ye depart (Gr. *departing*) thence, ſhake off the Duſt under your Feet for a Teſtimony againſt them, *(that you count them as unclean, and)* Verily I ſay to you, it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that City,

12. And they went out and preached, that Men ſhould repent.

13. And they caſt out many Devils, and
d [d] anointed with Oil many that were ſick, and healed them.

14. And King Herod heard of him, for his Name was ſpread abroad, and he ſaid that John the Baptiſt was riſen from the Dead, and therefore mighty Works do ſhew forth themſelves in him.

15. Others ſaid, that it is Elias, and others
e ſaid, that it is [e] a Prophet *(raiſed from the Dead,)* or as one of the *(old)* Prophets.

16. But when Herod heard thereof (i. e. *of his Fame,*) he ſaid, it is *(that)* John whom I beheaded, he is riſen from the Dead.

17. For Herod himſelf had ſent forth, and laid hold upon John, and bound him in Priſon for Herodias ſake, his Brother Philip's Wife; for he had married her *(his Brother being yet living.)*

18. For John had ſaid to Herod, it is not lawful for thee to have thy Brother's Wife.

f 19. Therefore Herodias [f] had a Quarrel againſt him, and would have killed him, but ſhe could not *(prevail with Herod ſo to do.)*

20. For Herod feared *(to take away)* John, knowing that he was a juſt Man, and an ho-
g ly *(Perſon)* and he [g] obſerved, (σωεΤήρει *he kept*) him *(from the Malice of Herodias; or he was formerly obſervant of him;)* and when he heard of him, he did many things *(which John taught,)* and heard him gladly.

21. And *(but)* when a convenient day was come *for her malicious purpoſe,* viz. *the day)* that Herod *(celebrating)* his Birth-day, made a Supper to *(for)* his Lords, High-Captains, and Chief Eſtates of Galilee.

22. And when the Daughter of the ſaid Herodias came in and danced, and pleaſed Herod, (Gr. *coming in, dancing and pleaſing Herod)* and them that ſat with him, the King ſaid to the Damſel, ask of me whatſoever thou wilt, and I will give it thee.

23. And he ſware unto her, whatſoever thou ſhalt ask of me, I will give it thee, unto the half of my Kingdom.

24. And *(then)* ſhe went forth and ſaid, (Gr. *going forth ſaid)* to her Mother, what ſhall I ask? and ſhe ſaid, *(ask)* the Head of John the Baptiſt.

25. And ſhe came in ſtraightway with haſte unto the King, and asked, ſaying, I will that thou give me by and by, in a Charger, the Head of John the Baptiſt.

26. And *(then)* the King was exceeding ſorry, yet for his Oath's ſake, and for the ſake of them that ſate with him, he would not reject her.

27. And *(ſo)* immediately the King ſent an Executioner, and commanded his Head to be brought, and he *(the Executioner)* went, and beheaded him *(John)* in the Priſon.

28. And brought his Head in a Charger, and gave it to the Damſel, and the Damſel gave it to her Mother.

29. And when his Diſciples heard of it, (i. e. *of his Death*) they came and took up his Corps and laid it in a Tomb.

30. And *(about that time)* the Apoſtles gathered themſelves together unto Jeſus, and told him all things both what they had done and what they had taught, *(in Purſuance of the Commiſſion he had given them.)*

31. And he ſaid to them, *(after ſuch a long and laborious Journey,)* Come ye your ſelves apart into a deſert place, and reſt a while for there were many coming and going, and they had no leiſure ſo much as to eat.

32. And they departed into a deſert place by Ship privately.

33. And the People ſaw them departing, and many *(of them)* knew him, *(and whither he was going,)* and *(ſo they)* ran afoot thither out of all Cities, and out-went them, (viz. *Chriſt and his Diſciples)* and came together to him.

34. And Jeſus, when he came out *(of the Ship,)* ſaw much People, and was moved with Compaſſion towards them, becauſe they were as Sheep not having a Shepherd *(to lead them into wholſome Paſtures,)* and he began to teach them many things.

35. And when the day was now far ſpent, his Diſciples came to him, and ſaid, this is a deſert Place, and now the time *(of the day)* is far paſſed;

36. Send them away, that they may go into the Country round about, and into the Villages, and buy themſelve Bread, for they have *(here)* nothing to eat.

37. *(But)* he anſwered, and ſaid to them, Give ye them to eat, and they ſay to him, *(how ſhall we do this?)* Shall we go and buy two hundred penny worth of Bread and give them to eat?

38. He ſaith to them, How many Loaves have ye? Go and ſee; and when they knew, they ſay, Five and two Fiſhes.

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39. And he commanded them to make all (*the People*) ſit down by Companies upon the green Graſs.

40. And they ſat down in Ranks by hundreds and by fifties.

41. And when he had taken the five Loaves, and the two Fiſhes, he looked up to Heaven, and bleſſed (*God, ſee Note on* Matth. 14. 19.) and (*then*) brake the Loaves, and gave them to his diſciples to ſet before them; and the two Fiſhes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve Baskets full of the Fragments (*of the Bread,*) and of the Fiſhes.

44. And they that did eat of the Loaves, were about five thouſand Men.

45. And ſtraightway he conſtrained his Diſciples to get into the Ship, and to go (*from the Deſart on the Eaſt ſide of the Sea of Galilee,*) to the other ſide (*of that Sea,*) before (*him*) to Bethſaida, while he ſent away the People; (*tho' the contray Winds made them Land at Capernaum,* ver. 53.)

46. And when he had ſent them away, he departed to a Mountain to pray.

47. And when Even was come, the Ship was in the midſt of the Sea, and he (*was*) alone on the Land;

48. And he ſaw them toyling in Rowing, for the Wind was contrary to them; and about the fourth watch of the night, he cometh to them walking on the Sea, and (*continued walking ſo as if he*) would have paſſed by them.

49. But when they ſaw him walking on the Sea, they ſuppoſed it had been a Spirit, and cried out (*for fear.*)

50. For they all ſaw him and were troubled, and immediately he talked with them, and ſaith to them; Be of good cheer, it is I, be not afraid.

51. And he went up to them into the Ship, and the Wind ceaſed; and they were ſore amazed in themſelves beyond meaſure, and wondred:

52. For they conſidered not the Miracle of the Loaves, (*which was done now before their Eyes, and was ſufficient to convince them, the ſame Power might enable him to walk on the Sea, and to calm the Wind,*) for their Heart was hardned, (i. e. *through incogitance was not convinced by ſufficient Evidence; ſee* Chap. 8. 17.)

53. And when they had paſſed over, they came into the Land of Genneſareth, and drew (*the Ship*) to the Shore (*of Capernaum,* John 6. 13.)

54. And when they were come out of the Ship, ſtraitway they (*of that Country*) knew him.

55. And ran through that whole Region round about, and began to carry about in Beds thoſe that were ſick, where they heard he was.

56. And witherſoever he entred, into Villages, or Cities, or Countrey (*Towns,*) they laid the ſick in the Streets, and beſought him, that they might touch if it were but the Border of his Garment; and as many as touched (*it*) were made whole.

Annotations on Chap. VI.

a Ver. 3. Οὐχ ὅτος ἐστὶν ὁ τέκτων; *Is not this the Carpenter?*] So (a) *Juſtin M.* not only ſpeaks of him as of the Son of a Carpenter, καὶ τέκτονος νομιζομένου, *and reckoned as a Carpenter,* but ſaith, τοῦτα γὰρ τὰ τεκτονικὰ ἔργα ἐργάζετο ἐν ἀνθρώποις ὢν ἄροτρα καὶ ζυγά, *that being among Men, he made Rakes and Yokes, which were the Works of Carpenters.* (b) *Origen* therefore ſeems to have forgot himſelf when he ſo poſitively ſays, Ὅτι οὐδαμοῦ ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται, *That it was not written in any of the Goſpels which the Church received, that Jeſus was a Carpenter:* It ſeems not only true, but even requiſite, that he ſhould be of ſome Trade, ſince by the *Jewiſh Canons* all Fathers were bound to teach their Children ſome Trade; and their moſt celebrated *Rabbins*, thought it a great Reproach not to be of ſome Trade, and alſo, that he might give no Example of Idleneſs, and take off all ſuſpicion of being bred up in *curious* Arts.

b Ver. 5. Καὶ οὐκ ἠδυνάτο, *And he could do there no mighty Work becauſe of their Unbelief:*] For *Chriſt* ſtill requiring Faith in the Patient, in order to his Cures; where this was wanting, he could do no mighty Works; not that he wanted Power to do them, but that they wanted that Condition which only made it fit that he ſhould do them: So God ſaith, *Jer.* 15. 1. *My Mind cannot be towards this People*, not for want of Kindneſs or Good-will in him, but for want of thoſe Diſpoſitions in them, which might render them fit Objects of his Favour.

See Additions N°. 6.

(6) c Ver. 8. *And he commanded them, that they ſhould take nothing for their Journey,* εἰ μὴ ῥάβδον μόνον, *ſave a Staff only.*] St. *Matthew*, Chap. 10. 10. ſaith, μηδὲ ῥάβδον, *nor a Staff:* But *Theophylact* there reads, μηδὲ ῥάβδους, *nor Staves*; and this reading is confirmed not only from many MSS. Copies, but from St. *Luke*, who, Chap. 9. 3. hath it, μηδὲ ῥάβδους, *nor*

(a) Dial. cum Tryph. p. 316. C. (b) Cont. Celſum, l. 6. p. 299.

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nor Staves; it being common for those who were to travel a considerable Journey, to take with them two Staves, as well as two Coats. The Prohibition of ὑποδήματα, *Shoes* there, *ver.* 10. contradicts not the Permission of *Sandals* here; the Sandals being made of harder Leather, the Shoes of softer; the Sandals so open, that you might put your Foot into them before, or behind, whereas you could put it into the Shoe only one way; see *Lightfoot* on *Matth.* 10. 10. And this Command *Christ* laid upon them, to give them a manifest Document in this their first Mission, (which was only *to the lost Sheep of the House of Israel*, to prepare them to receive the *Messias*, when he should manifest himself unto them) of the Divine Providence, providing for them all things necessary; and this they thankfully acknowledge, *Luke* 22. 35. by saying, That when he thus sent them forth, they wanted nothing. But then, that this was a temporary Precept respecting only this very Mission, and not reaching to their whole *Apostolical* Function afterwards, is evident (1.) From the nature of their Mission, which was only to the Cities of *Judæa*, and was performed in a short time; for, *ver.* 30. we find them returned, and telling their *Master* what they had done; and this also sufficiently appears from our *Lord*'s words, *When I sent ye forth without Scrip or Shoes, lacked you any thing?* Luke 22. 35. Hence *Christ* himself had one that bore his Bag, *John* 13. 29. And St. *Paul* sends for his Cloak that he had left at *Troas*, 2 Tim. 4. 13.

d Ver. 13. Καὶ ἤλειφον ἐλαίῳ, *And anointed with Oil many that were sick.*] That it was usual with the *Jews*, to prescribe Oil as a fit thing to anoint the sick, in order to their Recovery, Dr. *Lightfoot* here, and elsewhere, fully proves; nor do I think the *Apostles*, having no Command of *Christ* to do so, would have used this Ceremony, had it not been customary for them so to do: But whether they did this *symbolically*, in hope of obtaining to the Patient *the Oil of Gladness*, or only *medicinally*, 'tis certain, that the Virtue which attended it, when used by the *Apostles*, could not be natural, or inherent in the Oil, but must be supernatural, and derived from him who sent them; since by this Unction, was produced a certain and constant cure of all whom they anointed.

Ver. 15. Προφήτης ἢ ὡς εἷς τῶν προφητῶν, *Others said, that he is a Prophet, or as one of the Prophets.*] I see no necessity of questioning or changing the Reading here, not into ὁ προφήτης, *the Prophet*, by way of excellency; for when we find the Disciples declaring what the *Jews* said of him, *Matth.* 16. 14. and St. *Luke*, Chap. 9. 19. there is no intimation of any of them, who owned him as the *Christ*; nor is there any need of leaving out the ἢ ὡς, the *Jews* being of both these Opinions; some saying, that he was a *Prophet*, *John* 4. 19. —9. 17. *a great Prophet risen up in Israel*; Luke 7. 16. Others, that he was *one of the old Prophets risen from the dead*, Luke 9. 8. and in particular, that he was the *Prophet Jeremy*, Matth. 16. 14. e

Ver. 19. *Herodias*, ἐνεῖχεν, *had a Quarrel against him.*] The word *primarily* imports adverso erat animo, *she was in mind averse to him*, viz. after his Reprehension of *Herod*; and because the natural consequence of that Averseness, is Anger, and Hatred, arising from the conceived Injuries which make us thus averse to any Man, therefore it is well rendred by *Hesychius*, and *Phavorinus*, ὀργίζεται μνησικακεῖ, *she is angry, and bears a grudge against him.* f

Ver. 20. Συνετήρει αὐτόν, *He observed him*;] *i. e.* saith Dr. *Hammond*, he kept him guarded from the Malice of *Herodias*, who would have killed him; but this seems not to agree with his desire to kill him, *Matth.* 14. 5. I therefore think it may relate to his Regard to him, and his Sayings, before he was incensed against him, by reason of his Reprehension, as the words following do insinuate. g

See Additions N° 7. (7)

CHAP. VII.

1. THEN came together to him the Pharisees, and certain of the Scribes, which came from Jerusalem;

2. And when they saw some of his Disciples eat Bread with defiled, that is to say, with unwashen Hands, they found fault (*with them for so doing.*)

3. For the Pharisees, and all the Jews, except they wash their Hands [a] oft, (Gr. *up to the Wrist*) eat not, holding the Tradition of the Elders. a

4. And when they come from the Market, except they wash, they eat not; and many other things (*of this kind*) there be, which they have received to hold, as the washing of Cups and Pots, Brazen Vessels, and of Tables, (Gr. κλινῶν, *of Beds, on which they did eat, as now upon Tables.*)

5. [b] Then (*therefore*) the Pharisees and Scribes asked him, Why walk not thy Disciples according to the Tradition of the Elders, but (*transgress them, for they*) eat Bread with unwashen Hands? b

6. He answered and said unto them, [c] Well did Isaiah prophesie of you Hypocrites; as it is written, (*for what he testified of the People of that Age from the Mouth of God, must equally respect all People of all Ages, that do* c

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as they did) This People (*of the Jewiſh Nation*) honoureth me with their Lips, but their Heart is far from me:

7. Howbeit, in vain do they (*think to*) worſhip me, (*by*) teaching for Doctrines (*neceſſary to be obſerved,*) the Commandments of Men.

8. For laying aſide the Commandment of God, (*by obedience to which he is truly honoured,*) ye hold (*to*) the Traditions of Men, as waſhing of Pots and Cups, and many other ſuch like things ye do, (*which, who hath required at your Hands?*)

9. And he ſaid to them, Full well ye, (*or do ye well to*) reject the Commandment of God, that ye may keep your own Tradition?

10. (*As it is plain ye do;*) For Moſes ſaid, Honour thy Father and thy Mother; and whoſo curſeth (*or revileth*) Father or Mother, let him die the Death:

11. But ye ſay, If a Man ſhall ſay to his Father or Mother, it is (*be it as a*) Corban, that is to ſay, (*as*) a Gift (*conſecrated to God,*) by whatſoever thou mayeſt be profited by me; (*he is free,* i. e. *he is bound by that Vow not to ſuccour his Parent.*)

12. And (*therefore*) ye ſuffer him no more to do ought for his Father or Mother;

13. Making (*thus*) the Word, (i. e. *the fifth Commandment*) of God of none effect thro' your Tradition, which ye have delivered (*in this matter to the People,*) [d] and many ſuch like things do ye.

14. And when he had called all the People (*preſent*) to him, he ſaid to them, Hearken to me every one of you, and underſtand:

15. There is nothing from without a Man, that (*by*) entring into him, can defile him; but the things which come out of him, thoſe are they which defile the Man.

16. If any Man hath Ears to hear, let him hear; (i. e. *he that hath underſtanding to perceive this, let him take notice of it.*)

17. And when he was entred into the Houſe from the People, his Diſciples asked him concerning the (*meaning of the*) Parable:

18. And he ſaith to them, Are ye ſo without Underſtanding alſo, (*as to need farther inſtruction in this thing?*) Do ye not perceive, that whatſoever thing (*it is*) from without (*that*) entreth into a Man, it cannot defile him (*as to his Heart and Soul?*)

19. Becauſe it entreth not into his Heart, (*to raiſe up evil Thoughts there,*) but (*only*) into the Belly; and goeth out into the Draught, purging all Meats, (*by carrying off the Dregs of them.*)

20. And he ſaid, That which cometh out of a Man, that defileth a Man, (*in the ſight of God;*)

21. For [e] from within, out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murthers,

22. Thefts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Blaſphemy, (*or evil Speaking*) Pride, Fooliſhneſs:

23. All theſe evil Things come from within, and (*ſo*) defile the Man.

24. And from thence he aroſe, and went into the Borders of Tyre and Sidon, and (*he*) entred into an Houſe, [f] and would have no Man know it, but he could not be hid.

25. For a certain Woman, whoſe young Daughter had an unclean Spirit, heard of him, and came, and fell at his Feet:

26. The Woman was a Greek, (*as to Religion,*) a Syrophœnician by Nation; and ſhe beſought him, that he would caſt forth the Devil out of her Daughter.

27. But Jeſus ſaid to her, Let the Children (*of the Kingdom*, Matth. 8. 12.) firſt be filled; for it is not meet to take the Children's Bread, and to caſt it to the Dogs, (i. e. *to them who are without the Kingdom*, Rev. 22. 15.)

28. And ſhe anſwered, and ſaid unto him, Yes, Lord; yet (Gr. *ναὶ Κύριε, καὶ γὰρ, I pray thee, Lord, for even*) the Dogs under the Table eat of the Children's Crumbs; (*and in like manner, thou may'ſt ſhew a little favour to the Gentiles.*)

29. And he ſaid to her, For this Saying, (*ſhewing a more than ordinary Faith,*) go thy way (*ſatisfied, for*) the Devil is gone out of thy Daughter.

30. And when ſhe was come to her Houſe, ſhe found the Devil gone out (*of her,*) and her Daughter laid upon the Bed.

31. And again departing from the Coaſts of Tyre and Sidon, he came to the Sea of Galilee, thro' the midſt of the Coaſt of Decapolis:

32. And they bring to him one that was Deaf [g], and had an impediment in his Speech, (*or was Tongue-tied,*) and they beſeech him to put his Hand upon him;

33. And he took him aſide from the Multitude, and [h] put his Fingers into his Ears, and he ſpat, and touched his Tongue;

34. And looking up to Heaven, he ſighed (*at the conſideration of the Miſeries of human Life,*) and ſaith to him, Ephatha, that is, (*let thine Ears*) be opened:

35. And ſtraightway his Ears were opened, and the String of his Tongue was looſed, and he ſpake plain.

36. And he charged them that they ſhould tell no Man; but the more he charged them, ſo much the more a great deal they publiſhed it.

37. And were beyond meaſure aſtoniſhed, ſaying, he hath done all things well; he maketh both the Deaf to hear, and the Dumb to ſpeak.

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Annotations on Chap. VII.

a Ver. 3. Ἐὰν μὴ πυγμῇ νίψωνται, *Unless they wash their Hands oft*;] *i. e.* if they wash not the Hand up to the Wrist; for Mr. *Le Clerc* is certainly out, when he interprets a word plainly relating to the *Jewish* Customs, and therefore only to be interpreted by those Customs, out of *Hesychius* and *Phavorinus*, who knew nothing of them. See Dr. *Lightfoot* in locum.

b Ver. 5. Ἐπειδὴ, *Then*;] Or rather idcirco, *therefore*: So *Zenophon*, ἐπειδὴ οὐκ οἶδε; *Do you not therefore think that the Gods take care of Men?*

c Ver. 6. Καλῶς προεφήτευσε περὶ ὑμῶν, &c. *Well hath Esaias prophesied of you, as it is written.*] He doth not say, *Isaias* prophesied of the *Jews* of that Age in which *Christ* lived, or that he then said what by Accommodation might be applied to them, but only that he well said of the Hypocrites of his Age, that which was true of the like Hypocrites in any Age; and therefore Dr. *Hammond* well paraphraseth the words thus, *You are that very sort of Jewish Hypocrites of which* Isaias *prophesied*, i. e. *you fully do resemble them.*

(8) See Additions N° 8.

d Ver. 13. Καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, *And many such like things do ye*;] i. e. such things as make the Word of God of none effect by your Traditions: Accordingly (a) Dr. *Pocock* cites from them this ancient Canon, *That Vows take place even in things commanded by the Law, as well as in things indifferent; and that any one is so bound by them, that he cannot without great sin, do that which is commanded*; so that if he makes a Vow, which cannot be ratified without breaking a Command, his Vow must be ratified, and the Commandment violated.

e Ver. 21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας, &c. *For from within, out of the Heart of Men, proceed evil Thoughts.*] The things here mentioned, as coming from the Heart, and defiling the Man, are either the Sins committed against the Second Table of the Law, as they are reckoned up by St. *Paul*, Rom. 13. 9. or the incentives and dispositions which incline us to them:

Against the Sixth Commandment, as Murthers, and the evil Eye;

Against the Seventh, as Fornication, Adultery, Lasciviousness;

Against the Eighth, as Theft, Deceit;

Against the Ninth, as false Testimony, Blasphemies, or Evil-speaking;

Against the Tenth, as Covetousness.

The evil Frames and Dispositions of Spirit, which incline us to these Vices, are, (1.) Ἀφροσύνη, as that imports in the *Old Testament*, not only an incogitancy and carelessness as to good things, but also a want of reverence to, or awe of the Divine Majesty: And, (2.) Πονηρία, a wicked Disposition, inclining us to hurt or to do evil to another. (3.) Ὑπερηφανία, that Pride which makes us to contemn and overlook our Brother as unworthy our regard, and highly to resent the least Affront or seeming Injury: And, (4.) Διαλογισμοὶ κακοὶ, evil Thoughts, or Reasonings.

f Ver. 24. Οὐδένα ἤθελε γνῶναι, *And would have no Man know it*,] lest he should seem industriously to resort to, and converse with *Heathens*, neglecting the *Jews*. So *Grotius*.

g Ver. 32. Κωφὸν μογιλάλον, *One Deaf and Tongue-tied.*] That he was Dumb as well as Deaf, is argued not only from the words of the *Jews*, who saw this Miracle, *He maketh both the Deaf to hear, and the Dumb to speak*, ver. 37. but also from *Matth.* 9. 33. *Luke* 11. 14. if they speak of the same Person; for, say they, when the Devil was gone out, ἐλάλησεν ὁ κωφὸς, *the deaf Man spake*; which shews, that before he could not move his Tongue to make an articulate Sound; and in this sense is the word μογιλάλος used, *Exod.* 4. 10. *Isa.* 35. 6.

h Ver. 33. Ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, *He put his Fingers into his Ears, and he spit, and touched his Tongue.*] *Christ* often uses Visible Signs, to represent that Divine Invisible Virtue which he had in him, and would exert; thus, because deaf Persons seem to have their Ears closed, he puts his Fingers into this Man's Ears, to intimate, that by his Power he would open them; and, because the Tongue of the Deaf seems to be tied, or thro' Drought to cleave to the Palate, *Christ* touches his Tongue, and moistens it with Spittle, to intimate, that he would loose, and give free motion to his Tongue. The *Jews* here also desire Christ *to lay his hands upon him*, because the ancient *Prophets* laid their Hands on those they healed, 2 *Kings* 5. 11.

(a) Miscel. p. 415.

CHAP.

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CHAP. VIII.

1. IN thoſe days (*of his abode by the Sea of Galilee*, Chap. 7. 31.) the Multitude (*that heard him*) being very great, and having nothing to eat, Jeſus called his Diſciples to him, and ſaith to them,

2. I have compaſſion on the Multitude, becauſe they have now been with me three days, and have (*had*) nothing to eat:

a 3. •And if I (*ſhould*) ſend them away faſting to their own Houſes, they will faint by the way; for divers of them came from far.

4. And his Diſciples anſwered him, From whence can a Man ſatisfie theſe Men with Bread, (*whilſt we are*) here in the Wilderneſs?

5. And he asked them, How many Loaves have ye? And they ſaid, Seven:

6. And he commanded the People to ſit down on the Ground; and he took the ſeven Loaves, and gave Thanks (*to God,*) and brake (*them*) and gave to his Diſciples to ſet before them, (i. e. *the People,*) and they did ſet them before the People:

7. And they had a few ſmall Fiſhes; and he bleſſed (*God over them,*) and commanded (*his Diſciples*) to ſet them alſo before them:

8. So they did eat, and were filled; and they (*of Chriſt's Retinue,*) took up of the broken Meat that was left, ſeven Baskets.

9. And they that had eaten, were about four thouſand; and (*having thus filled them,*) he ſent them away.

10. And ſtraightway he entred into a Ship with his Diſciples, and came into the Parts of Dalmanutha, (*which were within the Coaſts of Magdala*, Matth. 15. 39.)

11. And the Phariſees came forth, and began to queſtion (*or diſpute*) with him (*about his Office,*) ſeeking of him, (*for confirmation of his pretenſions to be the Meſſiah,*) a Sign from Heaven, tempting him, (*as doubting whether he could give them that Sign of the Meſſiah promiſed*, Dan. 7. 14.)

12. And he ſighed deeply in his Spirit, (*by reaſon of their Infidelity,*) and ſaith, Why doth this Generation ſeek after a Sign? Verily I ſay

b to you, [b] (εἰ δοθήσεται), *May I not be true, if a Sign be given, or*) there ſhall no Sign be given to this Generation, (*ſave that of the Prophet Jonas?* Matth. 16. 4.)

c 13. [c] And he left them; and entring into the Ship again, departed to the other ſide (*of the Sea of Galilee.*)

14. Now the Diſciples had forgotten to take Bread (*with them,*) neither had they in the Ship with them more than one Loaf.

15. And he charged them, ſaying, Take

d heed (*to your ſelves, and*) [d] beware of the Leaven of the Phariſees, and of the Leaven of Herod; (i. e. *of the Doctrines of the Phariſees, making the Commandments of God of none effect by their Traditions, and of the Doctrine of Herod, concurring in Sentiments with the Sadducees*, Matth. 16. 6.)

16. And they reaſoned among themſelves, ſaying, (*it is*, i. e. *this Caution is a Reprehenſion of our Negligence,*) becauſe we have (*taken*) no Bread (*with us.*)

17. And when Jeſus knew it, (Gr. *and Jeſus knowing that they reaſoned thus;*) he ſaith to them, Why reaſon ye (*thus, as if ye were like to famiſh*) becauſe ye have no Bread, (*and are bid to beware of the Leaven of the Phariſees?*) perceive ye not yet, neither (*do ye*) underſtand (*by the two late Inſtances before your Eyes, that I am able to provide Bread for you?*) [e] Have you your e
Heart yet hardned, (*or unconvinced by theſe Miracles?*)

18. Having Eyes, ſee ye not? and having Ears, hear ye not? and do ye not remember (*what I have done? I ask you then;*)

19. When I brake the five Loaves among five thouſand (*Perſons,*) how many Baskets full of Fragments took ye up? they ſay to him, twelve:

20. And when the ſeven (*Loaves were broken*) among four thouſand, how many Baſkets full of Fragments took ye up? and they ſaid, ſeven.

21. And he ſaid to them, how is it (*then*) that ye do not underſtand (*that I could not, upon that account, ſpeak of Bread?*)

22. And he cometh to Bethſaida, and they bring a blind Man to him, and beſought him to touch him;

23. And he took the blind Man by the hand, and [f] led him out of the Town, and when he f
had ſpit on (Gr. *into*) his Eyes and put his hands upon him, (i. e. *his Eyes;*) he asked him if he ſaw ought.

24. And he looked up and ſaid, I ſee Men as Trees walking; (i. e. *I ſee Men walking, but I ſee them ſo imperfectly, that they ſeem to me rather like Trees than Men.*)

25. After that, he put his hands again upon his Eyes, and made him look up, and (*then*) he was reſtored *to his perfect Sight,*) and ſaw every Man clearly.

26. And he ſent him away to his Houſe, ſaying, [g] neither go into the Town, nor tell it g
to any (*who dwell*) in the Town.

27. And Jeſus went out, and his Diſciples, (*from Bethſaida*, ver. 22.) into the Towns of Cæſarea Philippi; and by the way he asked his Diſciples, ſaying to them, whom do Men ſay that I am?

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28. And they answered, (*some say thou art*) John the Baptist; but some say (*thou art*) Elias; and others (*thou art*) one of the Prophets:

29. And he saith to them, but whom say ye that I am; and Peter answereth, and saith to him, thou art the Christ;

30. And he charged them that they should tell no Man (*this*) of him.

31. And he began to teach them, that the Son of Man must suffer many things, and be rejected of the Elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again.

32. And he spake that saying openly, (i. e. *in the hearing of the People,*) and Peter took him, and began to rebuke him (*for it, saying, far be it from thee, this shall not be to thee,* Matth. 16. 22.)

33. But when he had turned about, and looked upon his Disciples, he rebuked Peter,
h saying, [h] Get thee behind me, Satan, (*as in this being to me a Tempter, and to Men an Adversary,*) for (*in this*) thou savourest not the things that be of God, but the things that be of Men; (*respecting not the Will of God, that I should die for the Salvation of Men, but the vain Traditions of Men, that the Messiah the Son of David shall not die.*)

34. And when he had called the People to him, with his Disciples also, he said to them, whosoever will come after me, let him (*not expect to receive temporal Advantages from me, as King of the Jews, but let him be ready to*) deny himself, and take up his Cross, and follow me.

35. [i] For whosoever will (*to*) save his Life i
(*refuse thus to follow me, he*) shall lose it; but whosoever (*by thus taking up his Cross*) shall lose his Life, for my sake and the Gospel's, the same shall save it (*most likely here, most certainly hereafter; and this surely will be his Wisdom.*)

36. For what shall it profit a Man, if he shall gain the whole World, and lose his own Soul, (*or Life?*)

37. Or what shall a Man give in exchange for his Soul? (i. e. *What shall it profit a Man to have saved his temporal Life by being thus ashamed to own me, since this will cause me to be ashamed of him when all Men shall be doomed to eternal Life, or Death?*)

38. [k] Whosoever therefore (*for whosoever*) k
shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels.

Annotations on Chap. VIII.

a Ver. 3. Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις, &c. *And if I send them away fasting to their own Houses, they will faint by the way.*] Had there not been such Danger, saith *Theophylact*, *Christ* had not wrought this Miracle, that they might not follow him for Loaves, and having done this, he straightway leaves them, *ver.* 10. that he might avoid their Attempts to make him a King, *John* 6. 15.

b Ver. 12. Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *Verily I say unto you, if there shall be a Sign given to this Generation,*] i. e. *Let me not live*, or *let me not be deemed a true Prophet.* That this is a form of Swearing frequent in the *Old Testament* hath been shewed Note on *Heb.* 3. 11. And we find it more fully, *Ezek.* 14. 16. in these words, ζῶ ἐγὼ εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, *As I live, they shall neither deliver Sons nor Daughters*; whence it must follow that our Lord cannot be reasonably supposed to forbid all Swearing, *Matth.* 5. 34. See the Note there.

c Ver. 13. Καὶ ἀφεὶς αὐτοὺς, *And he left them and went into the Ship again.*] He left them as incorrigible, saith *Theophylact*, for where there is hope of doing good, there we are to remain; but when ἀδιόρθωτον τὸ κακὸν, *the evil is incorrigible*, to depart.

d Ver. 15. Βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου, *Beware of the Leaven of the Pharisees, and of the Leaven of Herod.*] It is certain that *Josephus* never represents the *Herodians* as a Sect of the *Jews*; whence it is probable that *the Leaven of the Herodians* here, is only the Leaven of the *Sadducees*, as may be gathered from St. *Matthew*, who gives us this Caution in these words, *Chap.* 16. 16. *Beware of the Leaven of the Pharisees and of the Sadducees.* It may be also noted, that as the *Pharisees* were inclined to the Sect of the *Galileans*, and thought they ought not to be tributary to the *Romans*, Matth. 22. 16. so the chief of the *Sadducees* concurred with *Herod* in consenting to, and approving that Tribute as just, and equal, and assisting him in the collecting of it, whence they might be stiled also *Herodians*, or Men of that Sect.

Ver. 17. Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν; e
Perceive ye not yet, neither understand ye, have ye your Hearts yet hardned?] So *Mark* 6. 52. *They considered not the Miracle of the Loaves,* ὡς ἦν καρδία αὐτῶν πεπωρωμένη, *for their Heart was hardned*; and *Chap.* 16. 14. *he upbraids in them their Unbelief,* καὶ σκληροκαρδίαν, *and Hardness of Heart.* Now hence it follows, (1.) That the Heart may be hardned without any divine Influx concurring to that effect, unless it can be thought that God himself by a peculiar Influx hardned the Hearts of *Christ's Apostles.*

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(2.) That the Heart is then ſaid to be hardned, when after full, or ſufficient Evidence of what we ought to do, or to believe, we neglect to do, or to believe it. Now this may happen either through Incogitance, or want of due Conſideration of that Evidence, as in the caſe of the *Apoſtles* here, and *Chap.* 6. 52. in both which places the Hardneſs of their Heart is aſcribed to this, that *they conſidered not the Miracle of the Loaves*; or through the Weakneſs of their Faith, as when they are upbraided with it, *Chap.* 16. 14. *Becauſe they believed not them who had ſeen him riſen*; in both which caſes it only ſeems to have been a Sin of Infirmity; or this proceeds from that Perverſeneſs of the Will, or from thoſe evil Diſpoſitions and Affections of the Soul which render us averſe from the performance of what is required, or the Belief of what is revealed; as when 'tis ſaid of the *Jews*, that *their Hearts were hardned*, John 12. 39, 40. and then it is a wilful Sin.

f Ver. 23. Ἐξήγαγεν αὐτὸν ἔξω τ῀ κώμης, *He led him out of the Town.*] Declaring thoſe of Bethſaida, who had ſeen ſo many Miracles in vain, unworthy to behold this Miracle. See *Matth.* 11. 21. whence he permits him not to tell it in the Town. *ver.* 26.

g Ver. 26. Μηδ᾽ εἰς κώμην εἰσέλθῃς, *He ſent him away to his Houſe, ſaying, neither go into the Town, neither tell it to any one in the Town.*] The reading of the Vulgar, *ſi in Vicum introieris*, and of ſome *Greek* MSS. ſeems only to have had its riſe from a Conceit, that this Man's Houſe was in the City, which the words of Chriſt ſeem to contradict, *viz. and many that wanted Cures came to him from other places*, whilſt he abode there; The *Syriack*, *Arabick*, the *Alexandrian* Copy, and *Theophylact* read as we do.

See Additions N° 9. (9)

h Ver. 33. Ὕπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me, Satan.*] He calls *Peter*, *Satan*, ſaith *Theophylact*, as ſavouring of the things of *Satan*, it being only *Satan* who would not that our Lord ſhould ſuffer for the Salvation of Mankind.

i Ver. 35. Ὃς γὰρ ἂν θέλῃ, *Whoſoever will come after me.*] Here the Note of (a) *Athanaſius* and (b) *Theophylact* is this, Θεοσεβείας ἴδιον μὴ ἀναγκάζειν, ἀλλὰ πείθειν, *It is the property of Religion not to compel, but to perſuade; for our Lord himſelf not offering Violence to any, but giving place to human Choice, ſaid to all, if any Man will come after me, ſo I compel none.*

k Ver. 38. Ὃς γὰρ ἐπαισχυνθῇ, *For whoſoever ſhall be aſhamed of me;*] *i. e.* to own and to confeſs me, and my Doctrine, *Matth.* 10. 32, 33. for, ſaith *Theophylact*, we being compounded of an outward, and an inward Man, both muſt be ſanctified, the inward Man by Faith, the outward by Confeſſion of it, *Rom.* 10. 18.

CHAP. IX.

1. AND he ſaid to them, Verily I ſay to you, that there be ſome of them that ſtand here, which ſhall not taſte of Death, till they have ſeen the Kingdom of God come with Power, (*to take away their Lives, who would deſtroy mine to preſerve their own*, John 11. 50.)

a 2. And after [a] ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth b them up into an high [b] Mountain apart by themſelves; and he was transfigured before them:

3. And his Raiment became ſhining, exceeding white as Snow, ſo as no Fuller on Earth can white them; (i. e. *like the Inhabitants of Heaven, cloathed with white Raiment*, Rev. 4. 4.)

4. And there appeared to them Elias with Moſes, and they were talking with Jeſus; (*and by their talk they knew them to be Moſes and Elias.*)

5. And Peter anſwered, (i. e. *ſpake with relation to what he had ſeen, See Note on* Luke 14. 3.) and ſaid to Jeſus, Maſter, it is good for us to be here, and (*ὅ, therefore*) let us make three Tabernacles, one for thee, and one for Moſes, and one for Elias.

6. For he wiſt not what to ſay, for they were ſore afraid; (i. e. *and this he ſaid, being the moſt forward of them to ſpeak, tho' being ſtruck with the ſame Dread that ſeized on the other two, he knew not whether he ſaid well or ill, or what was indeed adviſable, or not.*)

7. And there was a Cloud that overſhadowed them, and a Voice came out of the Cloud, ſaying, This is my beloved Son, hear him.

8. And ſuddenly when they had looked round about, they ſaw no Man any more, ſave Jeſus only with themſelves.

9. And as they came down from the Mountain, he charged them that they ſhould tell no Man what things they had ſeen, till the Son of Man was riſen from the Dead.

10. And they kept that Saying with themſelves, queſtioning one with another, [c] what c the riſing (*of their Meſſiah*) from the Dead ſhould mean? (i. e. *how it could be reconciled with*

(a) Ep. ad Solit. vit. agentes. p. 855. (b) Theoph. in locum.

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with their Tradition, that the Messiah the Son of David should not die, John 12. 34.)

11. And they asked him, saying, (*If thou hast done already what was required of the*
d *Messiah, and so art about to die,*) [d] Why say the Scribes that Elias must first come (*to anoint the Messiah, and make him known to the People?*)

12. And he answered, and told them,
e [e] Elias verily cometh first, and restoreth all things, (i. e. *doth all things requisite to prepare the Jews for the Reception of the Messiah, calling them to Repentance, that they might be fitted to believe in him, pointing him out to the People, and baptizing him with that Baptism in which he was anointed with the Holy Ghost;*) and (*in answer to their first*
f *doubt he told them*) [f] how it is written of the Son of Man, that he must suffer many things,
n and be set at nought.

13. But (*as to your Enquiry about the coming of Elias,*)
g I say to you, [g] that (*the*) Elias (*who was to do these things*) is indeed come, and they have done to him whatsoever they listed, (*rejecting his Baptism*, Luke 7. 30. *and his Testimony*, Mark 11. 31.) as it is written of him (*that he should come.*)

14. And when he came to his Disciples, he saw a great Multitude about them, and the Scribes questioning with them, (*whether the Power of their Master did extend to the casting out of Devils.*)

15. And straightway all the People, when they beheld him, were greatly amazed, (*seeing some remainders of the Splendor at his Transfiguration in his Visage,*) and running to him (*they*) saluted him.

16. And he asked the Scribes (*about*) what question ye with them?

17. And one of the Multitude answered, and said, Master, I have (*now*) brought to thee my Son, which hath a dumb Spirit, (i. e. *a Spirit which takes away his Speech.*)
h 18. And whersoever he taketh him, [h] he teareth him, (*or throws him down,*) and he foameth, and gnasheth with his Teeth, and pineth (*or fainteth*) away, and I spake to thy Disciples, that they should cast him out, and they could not; (*this raised the Dispute betwixt them and the Scribes.*)

19. (*And*) he answered him and saith (*to the Scribes,*) O faithless Generation! how long shall I be with you? How long shall I suffer you (*r Incredulity?*) bring him (*that is possessed*) to me.

20. And they brought him to him, and when he saw him, straightway the Spirit tare him (*or shook him,*) and he fell on the Ground, and wallowed, foaming:

21. And he asked his Father, how long is it ago since this came unto him? and he said, of a Child;

22. And oft times it hath cast him into the Fire, and into the Waters, to destroy him; but if thou canst do any thing (*to deliver him from this evil Spirit,*) have Compassion on us and help us, (*me, and him:*)

23. (*And*) Jesus said to him, [i] if thou i
canst believe (*that I am able to do this,*) all things are possible to him that (*thus*) believeth:

24. And straightway the Father of the Child cried out, and said with Tears, Lord, I believe, help thou my Unbelief (*or what is wanting to my Faith.*)

25. When Jesus saw that the People came running together, he rebuked the foul Spirit, saying to him, thou dumb and deaf Spirit, I charge thee come out of him, and enter no more into him.

26. And the Spirit cried, and rent him sore, (*or shook him much,*) and (*then*) came out of him; and he was as one dead, insomuch that many said, he is dead.

27. But Jesus took him by the Hand, and lifted him up, and he arose.

28. And when he was come into the House, his Disciples asked him privately, why could not we cast him out?

29. And he said to them, this kind can come forth by nothing, but by (*that Faith which is to be procured by*) Prayer and Fasting.

30. And they departed thence, and passed through Galilee, and he would not that any should know it; (*that the concourse of the Multitude might not retard his Journey to Jerusalem where he was to suffer.*)

31. For he taught his Disciples, and said to them, the Son of Man is (*to be*) delivered into the Hands of Men, and they shall kill him, and after that he is killed, he shall rise (*again*) the third day.

32. But they understood not that Saying, and were afraid to ask him (*what the import of it was.*)

33. And he came to Capernaum, and being in the House, he asked them (*about*) what was it that ye disputed among your selves by the way?

34. But they held their peace; for by the way they had disputed among themselves who should be the greatest.

35. And he sat down, and called the Twelve, and saith to them, if any Man desire to be first (*in my Kingdom,*) the same shall be last of all, and Servant of all; (*the highest Offices in my Kingdom tending not so much to dignifie, and advantage any Man in this World, as to render him the more a Servant, and Minister to all.*)

36. And (*having said this,*) he took a Child, and set him in the midst of them, (*as a fit Emblem of that Humility and Freedom from that Worldly-mindedness he required in them,*) and when he had taken him in his Arms, he said to them,

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37. Whoſoever ſhall receive one of ſuch Children, (i. e. *any of my Servants, ſo free from Pride and Love of the World as they are,*) in my Name, receiveth me; and whoſoever ſhall receive me, receiveth not me (*only*) but (*alſo*) him that ſent me.

38. And John anſwered him (*to thoſe Words ſpoken of receiving him,*) ſaying, Maſter, [k] we ſaw one caſting out Devils in thy Name, and (*but*) he followeth not us, and we forbade him becauſe he followeth not us:

39. But Jeſus ſaid, forbid him not, for there is no Man who ſhall do a Miracle in my Name, that can lightly, (i. e. *eaſily be induced to*) ſpeak evil of me:

40. For he that is not againſt us (*in beating down the Kingdom of Satan,*) is on our part, (*and ſo is to be owned as one that doth me Service, and ſo as one whom God will reward.*)

41. [l] For whoſoever ſhall give you a Cup of Water to drink, (*or do you the leaſt Service*) in my Name, becauſe you belong to Chriſt, Verily I ſay to you, he ſhall not loſe his Reward:

42. And (*on the other ſide,*) whoſoever ſhall offend one of theſe little ones that believe in me, (*and ſo diſcourage them from continuing in my Doctrine,*) it is better for him that a Milſtone were hanged about his Neck, and he were caſt into the Sea.

43. And (*therefore*) if thy Hand offend thee, cut it off, it is better for thee to enter into Life maimed, than having two Hands to go into [m] Hell, into the Fire that never ſhall be quenched.

44. Where their Worm dieth not, and the Fire is not quenched, (i. e. *where the Body is conſumed, and the Soul tormented for ever.*)

45. And if thy Foot offend thee, cut it off; it is better for thee to enter halt into Life, than having two Feet to be caſt into Hell, (*i. e.*) into the Fire that never ſhall be quenched.

46. Where their Worm dieth not, and (*where*) the Fire is not quenched.

47. And if thine Eye, (i. e. *of any thing that ſeems moſt dear and uſeful to thee,*) offend thee, (i. e. *hinder thy Entrance into Life,*) pluck it out; it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be caſt into Hell fire;

48. Where the Worm dieth not, and the Fire is not quenched.

49. [n] For every one (*that thus offends*) [n] ſhall be ſalted with Fire, (*ſo as to endure for ever in a ſtate of Torment,*) and every Sacrifice, (*ſaith the Scripture, even the whole Burnt Offering*) ſhall be ſalted with Salt, (*the Symbol of Incorruption.*)

50. Salt is good (*to make things ſavoury, and to preſerve them from Corruption,*) but if the Salt have loſt its ſaltneſs, wherewith will ye ſeaſon it? (*If by keeping theſe offending Members, or corrupt Affections you corrupt your ſelves, and become unſavoury, and like a Sacrifice without Salt, you can never be acceptable to God,*) have (*therefore*) Salt in your ſelves, and have peace, (*the Bond of Unity*) one with another.

Annotations on Chap. IX.

a Ver. 2. Μεθ' ἡμέρας ἓξ, *After Six days.*] So alſo *Matth.* 17. 1. ὡσεὶ ἡμέραις ὀκτὼ, about eight days after, *Luke* 9. 28. For *Matthew* and *Mark* computing only the days betwixt this Diſcourſe of Chriſt, and the day he went up into the Mount, ſtile them ſix days only; but St. *Luke*, including both the days of his Diſcourſe and his Aſcent, ſaith, they were eight. And this is evident from the word ὡσεὶ, which when a Sum is mentioned is always added to ſignifie 'tis not exact, but wanteth ſomething to make it compleat; thus Chriſt was ὡσεὶ ἐτῶν τριάκοντα, *i. e.* beginning to be thirty, *Luke* 3. 23. It was ὡσεὶ ὥρα ἕκτη, inclining to the ſixth hour, *Luke* 23. 44. So *Matth.* 14. 21. *Luke* 1. 56. —22. 59. *John* 4. 6. —19. 14. *Acts* 2. 41. —4. 4. —5. 36. —10. 3.

b Ibid. *Into an high Mountain.*] That this was mount *Tabor* Antiquity hath conſtantly taught and believed; yet Dr. *Lightfoot* queſtions the Truth of this Tradition upon two accounts; (1.) that Chriſt, in the Story going before, was on the Coaſts of *Cæſarea Philippi*, *Matth.* 16. 12. *Mark* 8. 27. *Luke* 19. 18. and can we think, ſays he, that he travelled thence to *Tabor* thro' almoſt the whole length of *Galilee*? *Anſw.* This he might do with eaſe in the ſpace of ſix days; and that he did ſo is made very probable from the very words of the ſame Chapter, which repreſent him and his Diſciples as ἀναστρέφοντες; *returning thence*, Matth. 17. 22. and *going through Galilee*, Mark 9. 29. As for what he adds, that the *Evangeliſts* mention no change of Place, will be anſwered by his Note on *Chap.* 10. 1. for, ſaith he, however it ſeems to be intimated by our *Evangeliſt*, and by St. *Matthew*, that when he had finiſhed theſe words forthwith he entred upon his Journey, yet in truth he went before to *Jeruſalem*, through the midſt of *Samaria*, to the Feaſt of *Tabernacles*, Luke 9. 51. and again from *Galilee*, after he had returned thither through the Cities and Towns to *Jeruſalem*, Luke 13. 22. to the Feaſt of *Dedication*, John 10. 22. and again beyond *Jordan* indeed *Joh.* 10. 40. but firſt taking his way into *Galilee*, and thence beyond *Jordan*;

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Jordan; so that hence we see, the Silence of the Text is no sure Evidence that Christ made no such Journey. The other things he offers seem too little to deserve Consideration.

c Ver. 10. Συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. *And they kept that saying to themselves, questioning among themselves, what the rising from the Dead should mean.*] They questioned not the General Resurrection, for that all the *Pharisees* believed, *Acts* 24. 15. that *Martha* owned, *John* 11. 24. Nor could they be ignorant of the meaning of the raising of a particular Person from the Dead, for they had Instances of it in the *Old Testament*, and had seen an Example of it at the Gates of the City *Naim*, with their Eyes; but being taught out of the Law, that *Christ was to abide for ever.* John 12. 34. and that *the Son of David should reign over the House of Jacob for ever*, and *of his Kingdom there should be no end*, Luke 1. 33. they knew not how to reconcile this with the Death of Christ supposed in that Saying, *the Son of Man shall rise from the Dead.* Thus again, when Christ had told them *the Son of Man shall be killed, and after that shall rise from the Dead*, ver. 31. they understood not that Saying, *ver.* 32. and yet doubtless they knew what it was to be killed, and that our Saviour spake of his own Death: whence these Words made them very sorry, *Matth.* 17. 23. and yet St. *Luke* saith, Chap. 9. 45. that *they understood not this saying, and it was hid from them that they perceived it not*, and Chap. 18. 34. *they understood none of these things*, and *knew not what was said*; and here *they understood not the saying*, i. e. they knew not how to reconcile this Death of the Son of *David* and their King *Messiah*, with the Predictions of their *Prophets*, and their own Conceptions touching his temporal Kingdom. Hence when Christ was dead, their Hopes dyed with him, *i. e.* their *trust that he had been the Redeemer of Israel*, Luke 24. 21. and revived again at his Resurrection, they presently enquiring, *Wilt thou at this time restore the Kingdom to Israel?*

d Ver. 11. *And they asked him, saying,* ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why say the Scribes that Elias must first come?*] That ὅτι must signifie *why*, is evident, because the same Question in St. *Matthew*, Chap. 17. 10. runs thus τί οὖν; *why therefore say the Scribes*, ὅτι here therefore must be put for διότι; so *ver.* 28. ὅτι ἡμεῖς οὐκ ἠδυνήθημεν; *why could not we cast him out?* So *Homer odyss.* 19. they asked him ἄλλῳ ὅτι πάθοι; *why he had that Scar?* And *Aristophanes Plut.* 1. 19. ὅτι τῷ δ' ἀκολουθοῦμεν ποτε; *why do we follow him?* This may suffice for the Grammatical import of the Words; but 'tis more difficult to assign the reason of this Question; my Conjecture is, that it relates to that Title of the *Messiah*, Dan. 7. 13. *the Son of Man*, here used, and to the Voice from Heaven, saying, *This is my beloved Son*; as if they should have said, If thou art indeed the *King Messiah*, and the Son of God, and hast so far accomplished thy Office, as to talk of a Death which thou must suffer at *Jerusalem*, why is not *Elias* come to anoint thee, and to preach of thee? For the Tradition of the *Scribes* was, (1.) That before the coming of the Son of *David*, *Elias* was to come to preach of him: *Lightf.* in *Matth.* 17. 10. (2.) (a) That *Elias was to anoint the Messiah to his Office*, and that *before that Unction the Messiah could do nothing, he being to manifest him to the World*, saith *Trypho*: To this Enquiry our Saviour here first answers in the following Verse; and then to their Scruple about his Passion.

Ver. 12. *And he answered and told them,* e
Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα, *Elias verily cometh first and restoreth all things.* How *Elias* did this, see Note on *Matth.* 11. 14. And note that the *Jews* themselves did not conceive that *Elias* should do this Work so effectually as to turn all the *Jews* to God, but only so as to deliver them from the Terrible Day of the Lord, who would turn to him. So (b) *David Kimchi*, *When God shall bring Elias to life in the Body, he shall send him to Israel before the Day of Judgment, which is the great and terrible Day of the Lord, and he shall admonish both the Fathers and the Children together to turn to God, and they that turn shall be delivered from the day of Judgment.*

Ibid. Καὶ πῶς γέγραπται, *And how it is written;*] f
i. e. and in answer to their other Scruple, how the Son of Man could die; he told them also from the Scriptures how it was foretold that he should suffer many things.

Ver. 13. *But I say unto you,* καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν καθὼς γέγραπται ἐπ' αὐτόν, *Elias is both come (and they have done to him whatsoever they listed) as it is written of him.*] Since we find nothing in the *Old Testament* which foretels of any thing the *Jews* should do, either to *Elias* in Person revived, or to *John* the *Baptist*, it seems requisite to place these Words (*and they have done to him as they would*) in a Parenthesis, and to admit here the Figure σύγχυσις, or such a Transposition of the Words as is usual in other places both of the *Old* and the *New Testament*; So *Gen.* 13. 10. *And Lot lifted up his Eyes and beheld all the Plain of Jordan, that it was well watered every where, (before the Lord destroyed Sodom and Gomorrah,) even as the Garden* g
of

(a) Οὐδὲ ἔχει δύναμιν τίνα μέχεις ἂν ἐλθὼν Ἠλίας χείρῃ αὐτὸν καὶ φανερὸν πᾶσι ποιῆσαι, Trypho apud Just. Dial. p. 226. Πάντες ἡμεῖς προσδοκῶμεν τὸν Ἠλίαν χεῖσαι αὐτὸν ἐλθόντα, p. 268. A.

(b) *On* Mal. 4.

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of the Lord: Exod. 12. 15. *Whoſoever eateth leavened Bread (that Soul ſhall be cut off from Iſrael,) from the firſt Day until the ſeventh Day.* Mark 12. 12. *And they ſought to lay hold on him (for they knew that he had ſpoken the Parable againſt them) but they feared the People, and they left him.* Rom. 1. 13. *I purpoſed to come to you, (but was let hitherto,) that I might have ſome Fruit among you.* See *Cant.* 1. 5. *Mark* 16. 3, 4. *Acts* 8. 7. So that the Senſe of theſe words ſeems to be this, *Elias* is come, as it is written of him in *Malachy*, and they, the *Scribes* and *Phariſees have done to him whatſoever they liſted*, rejecting his Baptiſm, *Luke* 7. 30. and refuſing to believe his *Doctrine*, Matth. 21.
(10) 25. See Additions N° 10.

h Ver. 18. *It teareth him, and he foameth, and gnaſheth with his Teeth,* καὶ ξηραίνεται, *and pineth away,* Luke 9. 39. καὶ σπαράσσει αὐτὸν, μετ' ἀφροῦ, *it teareth him that he foameth again.*] Here note, (1.) That the Word ῥήσσει αὐτὸν, and ἔῤῥηξεν αὐτὸν, *Luke* 9. 42. being ſpoken of an Epileptick Perſon are not well rendred, *he teareth him*, but rather ſignifies, as *Heſychius* and *Phavorinus* ſay, τύπτει αὐτὸν, *he beateth him*, or *makes him fall to the Ground, beating himſelf againſt the Earth*; or as *Euſtachius* and *Phavorinus* ſay, the word in *Homer* ſignifies σφοδρότερον τοῦ γλῶσσα τύπτειν, *i. e.* the evil Spirit working with, or taking Advantage of his Diſeaſe, makes him beat himſelf againſt the Earth, ἐδαφίζει καὶ πρηνὲς τῇ γῇ, *He throws him to the Ground*, ſaith *Theophylact*. So *Wiſd.* 4. 19. the Author ſpeaking of the Wicked, ſaith, ὅτι ῥίψει αὐτοὺς πρηνεῖς, *God will caſt them down Headlong, and ſhake them out of their Foundations.* (2.) The word ξηραίνεται ſignifies not only *to be dried up*, and ſo *pine away*, but alſo to be under a Conſternation, and to faint, *Iſa.* 37. 27. *they were of ſmall Power, they were diſmayed,* καὶ ἐξηράνθησαν. *Zach.* 10. 2. ἐξηράνθησαν ὡς πρόβατα, *as the Flock they were troubled*, whence it is rendred by *Theophylact*, λειποθυμεῖ, *he is in a deliquium.* The word σπαράττειν alſo ſignifies not only *to tear* and *diſcerp*, but alſo to move and ſhake: So *Phavorinus*, σπαραγμὸς, ταραχὴ, ὄμβος. So *Pſal.* 18. 8. *the Foundations of the Mountains,* ἐσαλεύχθησαν καὶ ἐσαλεύθησαν, *were troubled*, and *ſhook*; that is, 2 *Sam.* 22. 8. καὶ ἐσαλεύχθησαν, *Jer.* 4. 19. *My Heart maketh a noiſe, or moveth in me*, Seventy σπαράσσει μοι ἡ καρδία μου. So here, *v.* 20. ἐσάλαξεν, *the Spirit ſhook him.*

i Ver. 23. Τὸ εἰ δύνασαι πιστεῦσαι, *If thou canſt believe this,*] *Viz.* That I can help thee; or if thou canſt believe this thing. So *Rom.* 13. 9. τὸ γὰρ, *for this, thou ſhalt not commit Adultery.* Eph. 4. 9. τὸ δὲ ἀνέβη, *but the thing that he aſcended, Luke* 22. 24. There was a Contention τὸ, viz. *this, who ſhould be greateſt?* So *Juſtin M.* τὸ πῶς τοῦ Θεοῦ λέγειν, *'Tis an Argument of Incredulity to ſay of God, how*; and τὸ μηδὲν ἄγαν, *this Saying*, ne quid nimis, *much delights me.* See Additions N° 11. (11)

Ver. 38. Εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, *We ſaw a Man caſting out Devils in thy Name, and we forbad him becauſe he follows not us.*] That this Man did truly caſt out Devils, *Chriſt*'s Anſwer ſuppoſes, and his Diſciples ſaw with their Eyes; 'Tis alſo certain that he did this in the Name of *Chriſt*; but that he did it by invocation of the Name of *Jeſus of Nazareth*, is not ſo certain; for he might be a Diſciple of *John*, and ſo do this in the Name of *Chriſt* ſhortly to come; for if he ſtedfaſtly believed that *Jeſus of Nazareth* was the *Chriſt*, 'tis hard to give a reaſon why he did not follow him, or join himſelf to *Chriſt*'s Diſciples; however it was no ſmall Confirmation of the Truth of *Chriſtianity*, that his Name was thus powerful even among thoſe that did not follow him, and therefore could do nothing by compact with him: This Man, ſaith *Chriſt*, do not forbid, for he that purſues the ſame end with us, the beating down of *Satan*'s Kingdom, cannot be againſt us, but rather for us, and he who finds ſo ſenſibly the Power of my Name, cannot ſpeak evil of me. See *examen Milii.* k

Ver. 41. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, *For whoſoever ſhall give you a cup of cold Water in my Name, becauſe ye belong to Chriſt, Verily I ſay to you, he ſhall not loſe his Reward.*] The Particle γὰρ ſhews the Connexion of theſe Words with the preceding, which ſeemeth to be thus; even the leaſt Service done to me, by owning any one for my Name's ſake, ſhall be rewarded, and much more the Labour which this Man ſhews in divulging the Honour of my Name, and aſſiſting me in beating down the Kingdom of Satan. l

Ver. 43, 44. Ἀπελθεῖν εἰς γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, *Than having two Hands to be caſt into Hell, where the Worm dieth not, and the Fire is not quenched.*] Theſe Words ſeem plainly taken from *Iſaiah* 66. 24. where they exactly may be found, and it ſeems reaſonable to interpret them according to the received Opinion of the *Jews*, ſince otherwiſe our Lord by uſing this Expreſſion frequently in ſpeaking to them who would be ſure to underſtand it in the uſual Senſe, without ſaying any thing to ſhew he did not underſtand it as they did, muſt have ſtrengthned them in their Error. Now it is certain, m

(1*ſt*,) That *Gehenna* was by them ſtill lookt on, and repreſented as the place in which the wicked were to be tormented by Fire: So the (c) *Jeruſalem Targum* repreſents *Gehenna* which is prepared for the wicked in the World to come, as a *Furnace ſparkling*

5 (c) *In* Gen. 15. 17.

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sparkling and flaming with Fire into which the wicked fall. And the *Targum* upon *Ecclesiastes* speaks of the *Fire of Hell*, Eccles. 9. 15. *of the sparks of the Fire of Hell*, Chap. 10. 11. and *of the wicked who shall go to be burned in Hell*, Chap. 8. 10. Accordingly our Lord speaks here, *v.* 47. and *Matth.* 5. 22. of the wicked being *cast into the Fire of Hell*, and of their being *cast into a Furnace of Fire*, Matth. 13. 42.

2*dly*, The ancient *Jews* held that the Punishments of the wicked in Hell should be perpetual, or without end; so *Judith* saith, that κλαύσονται ἐν ἀδῃότητι ἕως αἰῶνος, *they shall weep under the sense of their pains for ever*, Chap. 16. 17. (d) *Josephus* informs us that the *Pharisees* held *the Souls of the wicked were to be punished*, ἀϊδίῳ τιμωρίᾳ, *with perpetual Punishment*, and that there was appointed for them, εἱργμὸς ἀϊδιος, *a perpetual Prison.* (e) *Philo* saith, the Punishment of the wicked Person is ζωὴ ἀποθανοῦσα ἀεί, *to live for ever dying*; and ἀθανατίζειν ἐν ἀλγηδόσι καὶ ἀνίαις, καὶ συμφοραῖς ἀδιαλείπτοις, *to be for ever in Pains and Griefs, and Calamities that never cease:* Accordingly our Lord continually saith of them, that *they shall go away into eternal Punishment*, and that *their Worm dieth not, and their Fire is not quenched*, and that God will *destroy their Soul and Body in Hell fire*, Matth. 18. 8. — 25. 41. Luke 3. 17. Whence I collect,

1*st*, That tho' it is not to be doubted that *the Worm not dying* is to be taken tropically for the Worm of Conscience, yet shall the Bodies of the wicked suffer in Fire properly so called; this being suitable not only to the Tradition of the *Jewish* and the *Christian* Church, but to the constant Phraseology of the *Scriptures*, declaring that the *Tree that brings not forth good Fruit, the fruitless Branch, the Chaff, shall be cast into the Fire, and be burnt with unquenchable Fire*, Matth. 3. 10, 12, — 13. 50. John 15. 6. That the wicked *shall go into everlasting Fire*; their Souls and Bodies shall be *cast into Hell Fire*, Matth. 10. 28. — 25. 45. That they shall be *punished with flaming Fire*, 2 Thess. 1. 8. *Suffer the Vengeance of eternal Fire*, Jude 7. *The Heavens and Earth being reserved to Fire for the punishment of ungodly Men*, 2 Pet. 3. 10.

2*dly*, That the punishment of wicked Men shall be eternal. That this was the constant Opinion of the *Christian* Church, see Note on *Heb.* 6. 2. and that this punishment is consistent with Divine Justice and Goodness, see *Appendix* to 2 *Thess.* 1.

n Ver. 49. Πᾶς γὰρ πυρὶ ἁλισθήσεται καὶ πᾶσα θυσία ἅλι ἁλισθήσεται, *For every one shall be salted with Fire, and every Sacrifice shall be salted with Salt.*] These words may be referred to the preceding, respecting the Punishment of those wicked Men, who will not cut off those offending Eyes, Feet, or Hands, which render them obnoxious to future Punishments; and then the import of them will be to this effect, Every wicked Man shall be seasoned with Fire it self, so as to become inconsumable, and shall endure for ever to be tormented, and therefore may be said to be salted with Fire, in allusion to that property of Salt which is to preserve things from Corruption. To strengthen this Interpretation, consider,

1*st*, The connexion of the words, *where the Worm dieth not, and where the Fire is not quenched*, πᾶς γὰρ αὐτῷ, *for every one* (of them) *shall be salted with Fire*; where the illative Particle γὰρ, *for*, shews, that these words are designed as a proof of the words preceding. Consider,

2*dly*, From whence those words, *Their Worm dieth not, and their Fire is not quenched*, are taken, *viz.* from *Isaiah* 66. *ult.* where they run thus; *They shall go forth, and look upon the carcasses of those Men that have transgressed against me; for their Worm shall not die, nor shall their Fire be quenched:* Which words plainly belong to the Wicked, and to them alone; and so the proof of them in this Verse, must belong to them only. Note,

3*dly*, That the word πᾶς must refer therefore to the same Persons, as if it had been said expressly, πᾶς γὰρ αὐτῷ, *For every one* (of them) *whose Fire is not quenched, shall be salted with, or in the Fire, i. e.* preserved from Corruption in, or by it; so *chap.* 12. 44. πάντες γὰρ, *for all, i. e.* πάντες οἱ πλούσιοι ἔτοι, *all those rich Men* cast in, out of their Superfluities; so *Luke* 16. 16. The Kingdom of Heaven is preached, καὶ πᾶς, *and every one (viz.* who believes,) *presseth into it:* And *Luke* 21. 32. This Generation shall not pass away ἕως ἂν πάντα γένηται, *till all things be done*, i. e. πάντα ταῦτα, *all these things* now mentioned, *Matth.* 24. 35. *Mark* 13. 30. See many other instances in *Grotius.* Note,

4*thly*, That these words, καὶ πᾶσα θυσία ὑμῶν, may be rendred thus; *For every Sacrifice shall be seasoned with Salt*, even the whole burnt Offerings, (which answer here to the whole Body) as well as others; and then they will be a proof of the former, from the Precept concerning Sacrifices, *Lev.* 2. 13. That the Particle καὶ frequently signifies *for*, appears from many Examples; so *Exod.* 5. 23. καὶ ἀφ' οὗ, *for from the time that I spake to Pharaoh*, Josh. 1. 5. καὶ ὥσπερ ἤμην, *for as I was with Moses*; see also *chap.* 22. 25. 1 *Sam.* 2. 15. καὶ ὃ μὴ λάβω, *for I will not take sodden Flesh*, Psal. 108. 12. send us help from trouble, καὶ μάταια *for vain* is the help of Man; *Isa.* 64. 5. Thou wast angry, καὶ ἡμεῖς, *for we have sinned*, Mich. 7. 8. καὶ ἀναστήσομαι *for I shall rise up again.* Note,

5*thly*, That it is the property of Salt to preserve things from Corruption; hence a Covenant of Salt is put for an everlasting or inviolable

(d) De bell. Jud. l. 2. c. 12. p. 788. Antiq. l. 18. c. 2.

(e) De præm. & pœn. p. 713. D. E.

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inviolable Covenant: So *Numb.* 18. 19. Διαθήκη ἁλὸς αἰωνίς ἐστιν ἐναντι Κυρίς, *it is a Covenant of Salt for ever before the Lord*; and 2 *Chron.* 13. 5. God gave *David* and his Sons Kings over *Iſrael* for ever, *by a Covenant of Salt.* Whence the *Jews* ſay, Salt was to ſeaſon all their Sacrifices, to ſignifie, that *they preſerved their Souls from Corruption, as the Salt did the Sacrifice: Philo*, that *Salt is a Symbol*, δήλωσις τῆ τῶ ζυμπάντων, *of the perpetuity of all things, preſerving that on which it is ſprinkled*; de victimis, p. 647. F. And on thoſe words, *With every Oblation you ſhall offer Salt*, ὅτι ἓν τῶ εἰσάπαν δήλωσιν αἰνίτλε), φυλακτήριον γὰρ οἱ ἅλες ζωμάτων τελειμηθέντων ψυχῆς δεόμενοι· *By this*, ſaith (f) *Philo, he ſignifies the perpetual duration of them; Salt being the preſervation of Bodies next to the Soul it ſelf; for as the Soul is the cauſe that our Bodies are not corrupted, ſo is Salt preſerving them for a long time*, χρόνον τινὰ ἀθανατίζοντες, *and rendring them in a manner incorruptible:* If then, by keeping theſe offenſive Members or corrupt Affections, you render your Chriſtianity ſuch as hath loſt its Savour, and like a Sacrifice without Salt, you can never be acceptable to God; retain therefore your Chriſtian Wiſdom or Piety, and preſerve Peace, the Bond of Unity, among your ſelves.

Others interpret the words thus; Let it not ſeem a hard ſaying, that I require your abſciſſion of theſe offenſive Members; for every Sacrifice, that it may be grateful and acceptable to God, muſt be ſalted with Fire; for *the Fire muſt prove every Man's Action*; and it will not receive its Reward till it hath paſſed thro' the Fire of Tribulation, 1 *Cor.* 3. 13, 14. and he be purged from his Droſs by it as Gold is, δι' πυρὸς δοκιμαζόμενον, 1 *Pet.* 1. 7. See *Chap.* 4. 12. 'Tis then more deſirable here to endure this Trial by Fire, and Communion with *Chriſt* in his Sufferings, that ye may rejoice at his Appearance, than to fall into that Fire which will never be extinguiſhed: 'Tis therefore good to have this Salt in your ſelves, this Chriſtian Wiſdom, which will preſerve you from Corruption, and that Peace which will preſerve the Chriſtian Body from it: Like this is that Expreſſion of *Joſephus*, concerning one of the ſeven Children roaſted in the Fire; ὥσπερ ἐν πυρὶ μεταχημαλιζόμενοι εἰς ἀφθαρσίαν, *he is transformed into Incorruption as it were by Fire.* Lib. de Maccab. p. 1093. D. And in this ſenſe *Irenæus* ſaith, *Tribulation is neceſſary for the Children of God*, ut igniti apti ſint ad convivium Regis, *that being ſalted with Fire, they may be fit for the Banquet of the King*, l. 5. c. 28.

CHAP. X.

1. AND he aroſe from thence (*from Capernaum*, ch. 9. 33.) and cometh into the Coaſts of Judea by the farther ſide of Jordan; and the People reſort to him again; and as he was wont, he taught them again:

2. And the Phariſees came to him, and asked him, Is it lawful for a Man to put away his Wife? tempting him; (i. e. *by that Queſtion, thinking he might be induced to ſpeak ſomething againſt the Law of Moſes*;)

3. And he anſwered and ſaid to them, a [a] What did Moſes command you?

4. And they ſaid, Moſes ſuffered (*us*) to write a Bill of Divorcement, and (*ſo*) to put her away:

5. And Jeſus anſwered, and ſaid to them, for the Hardneſs of your Heart, (*which would not ſuffer you to perceive, and yield to the firſt Inſtitution of Matrimony,*) he wrote you this Precept, (*that if you would put away your Wife, you ſhould do it, by giving her a Bill of Divorce*;)

b 6. But from the beginning [b] of the Creation, God (*ſhewed he would have it otherwiſe; for he*) made them Male and Female, (*ſaying*, Gen. 22. 24.)

7. For this cauſe ſhall a Man leave his Father and Mother, and cleave to his Wife;

8. And they twain ſhall be one Fleſh; (*ſo as they are not one Fleſh with Father or Mother:*) ſo then they (*after the Matrimonial Duty.*) are no more twain but one Fleſh:

9. What therefore God hath (*thus*) joined together, let no Man (*under the Goſpel Diſpenſation, preſume to*) put aſunder.

10. And (*when he was*) in the Houſe, his Diſciples asked him again of the ſame matter:

11. And he ſaith to them, (*according to the Primitive Inſtitution of Matrimony,*) [c] Whoſoever ſhall put away his Wife, and marry another, committeth Adultery againſt her, (*ſhe being by that Inſtitution ſtill his Wife, and ſo having the ſole right over his Body*, 1 Cor. 7. 4.) c

12. And if a Woman ſhall put away her Husband, and be married to another, (*as hath of late been done among you,*) ſhe committeth Adultery (*againſt him, as being ſtill his Wife, and not having power over her own Body, but the Husband*, ibid.)

13. And they brought young Children to him, that he ſhould touch them; and his Diſciples rebuked thoſe that brought them:

14. But when Jeſus ſaw (i. e. *perceived*) it, he was much diſpleaſed, and ſaid to them, Suffer little Children to come to me, and forbid them not, for of ſuch is the Kingdom of God: (*and if of ſuch as reſemble them in Diſpoſition,*

2 (f) Περὶ θυσιῶν, p. 659.

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Disposition, why should they whom they are to resemble, be unfit for that Kingdom?)

15. Verily I say to you, Whosoever shall not receive rhe Kingdom of God as a little Child, (i.e. *with the same freedom from vain Glory, and the Love of the World which is in them,*) he shall not enter therein:

16. And he took them up in his Arms, and put his Hands upon them, and blessed them:

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do, that I may inherit eternal Life?

18. And Jesus said to him, Why callest thou me good, (*seeing*) there is none good but one, that is, God? (*Dost thou own me as one commissionated by him, to teach the way of Life? I shall then do it according to his Will, by saying,*)

19. Thon knowest the Commandments, (*viz.*) Do not commit Adultery; Do not Kill; Do not Steal; Do not bear False Witd ness; [d] Defraud not; Honour thy Father and (*thy*) Mother; (*Do this, and thou shalt live:*)

20. And he answered, and said to him, Master, all these things have I observed from my Youth.

e 21. Then Jesus beholding him, [e] loved him, and said to him, One thing thou (*yet*) lackest (*to render thee my Disciple;*) Go thy way, (*and at my Command*) sell whatsoever thou hast, and give (*it*) to the Poor, and thou shalt have Treasure in Heaven; and (*then*) come, and take up the Cross, and follow me:

22. And he was sad at that Saying, and went away grieved; for he had great Possessions.

23. And Jesus looked round about, and f saith to his Disciples, [f] How hardly shall they that have Riches enter into the Kingdom of God.

24. And the Disciples were astonished at his words; but Jesus answereth again, and saith to them, Children, how hard is it for them that trust in Riches, to enter into the Kingdom of God?

25. It is easier for a Camel (*or Cable*) to go thro' the Eye of a Needle, than for a rich Man (*thus trusting in his Riches, as in things which make him happy,*) to enter into the Kingdom of God.

26. And they (*who heard this*) were astonished above measure (*at it,*) saying, among themselves, Who then can be saved?

27. And Jesus looking upon them, saith, With Men it is impossible, (i.e. *human Persuasion cannot work Men off from this Love of the World,*) but (*this is*) not (*impossible*) with (*to*) God; for with God all things are possible.

28. Then Peter began to say to him, Lo, we have left all and followed thee.

29. And Jesus answered and said, Verily I say to you, there is no Man who hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my sake, and the Gospel's,

30. But he shall receive an hundred fold, now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, (i.e. *shall find Men more affectionate to him than these Relations, and receive greater Blessings than he parts with here*) with Persecutions, and in the World to come eternal Life.

31. [g] But many that are first shall be last, and g the last (*shall be*) first. (*See the Note here.*)

32. And they were in the way going up to Jerusalem, [h] and Jesus went before them; and h they were amazed (*that Christ would thus go into the Mouth of the Sanhedrim, who had resolved to kill him;*) and as they followed, they were afraid (*of what might befal them, being his Disciples;*) and he took again the Twelve, and began to tell them what things should happen to him,

33. Saying, Behold, we go up to Jerusalem, and the Son of Man shall be delivered up to the Chief Priests, and to the Scribes, and they shall condemn him to Death, and and shall deliver him to the Gentiles;

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

35. [i] And James, and John, the Sons of i Zebedee, come to him (*by their Mother,*) saying, Master, we would that thou shouldest do for us whatsoever we shall desire;

36. And he said to them, What would ye that I should do for you?

37. They said to him, Grant to us that we may sit, one on thy right Hand, and the other on thy left, in thy Glory:

38. But Jesus said to them, Ye know not what (*it is*) you ask; (*the highest place in my Glory being the reward of the highest Sufferings:* Can ye (*then*) drink of the Cup that I (*am to*) drink of? and be baptized with the Baptism that I am (*to be*) baptized with? (i.e. *Can ye suffer as I am to do?*)

39. And they said to him, We can: And Jesus said to them, Ye shall indeed drink of the Cup that I drink of; and with the Baptism that I am baptized withal, shall ye be baptized; (i.e. *shall suffer for my sake:*)

40. But to sit on my right Hand, and on my left Hand, [k] is not mine to give (*to any* k *others,*) but it shall be given to them for whom it is prepared:

41. And when the Ten heard it, they began to be much displeased with James and John, (*for desiring Precedency above them in Christ's Kingdom.*)

42. But Jesus calleth them to him, and saith to them, Ye know that they which are [l] accounted to rule over the Gentiles, exercise l Lordship over them, (*commanding them as their*

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their Servants;) and their great ones exerciſe Authority upon them (*at their pleaſure.*)

43. But ſo ſhall it not be among you; but whoſoever will be great among you, ſhall be your Miniſter:

44. And whoſoever of you will be the chiefeſt, ſhall (*by that Office*) be (*come the*) Servant of all:

45. For even the Son of Man came not to be miniſtred to, but to miniſter, and to give his Life a Ranſom for many, (*and ſo muſt it be with his Diſciples.*)

m 46. And they came to Jericho; and as [m] he went out of Jericho with his Diſciples, and a great number of People, blind Bartimæus, the Son of Timæus, ſat by the way-ſide begging, (*and another with him*;)

47. And when he heard that it was Jeſus of Nazareth (*that came that way*,) he began to cry out, and ſay, Jeſus, thou Son of David, have mercy on me; (*and ſo ſaid the other alſo*, Matth. 20. 30.)

48. And many charged him, that he ſhould hold his peace; but he cried the more a great deal, Thou Son of David have mercy on me.

49. And Jeſus ſtood ſtill, and commanded him to be called; and they called the blind Man, ſaying to him, Be of good comfort, riſe, he calleth thee:

50. And he caſting away his Garment, roſe, and came to Jeſus;

51. And Jeſus anſwered, and ſaid to him, What wilt thou that I ſhould do to thee? the blind Man ſaid to him, Lord, (*I ask*) that I might receive my Sight;

52. And Jeſus ſaid to him, Go thy way, thy Faith hath made thee whole; and immediately he received his Sight, and followed Jeſus in the way.

Annotations on Chap. X.

a Ver. 3. Τί ὑμῖν ἐνετείλατο Μωσῆς; *What did Moſes command you?*] There ſeems to be a difference here betwixt St. *Matthew* and St. *Mark*, not much taken notice of by *Interpreters*; St. *Mark* introducing Chriſt asking them, what *Moſes* commanded in this caſe; St. *Matthew* introducing them asking Chriſt, *Why then did Moſes command us to write a Bill of Divorce?* &c. But this ſeeming Difference may be removed by ſaying, They firſt asked him, Why did *Moſes* command; And then our Saviour asked them, what were the words of *Moſes* in this caſe? and when they had repeated them, he tells them the reaſon why *Moſes* gave them this Permiſſion.

b Ver. 6. Ἀπὸ δὲ ἀρχῆς κτίσεως, *From the beginning of the Creation.*] The word κτίσεως is found in the *Alexandrian* Copy, and in *Theophylact*, and is interpreted by the *Vulgar*, and the *Arabick*, and extant in moſt Copies, and therefore is not to be ſuſpected, becauſe not found in *Beza*'s Copy, or in the *Syriack*, or in the parallel place, *Matth.* 19. 4. for ἀπ' ἀρχῆς, being in ſenſe the ſame, St. *Matthew* might ſay no more, but St. *Mark* could not well add more if Chriſt had ſaid no more.

c Ver. 11. Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν, *Whoſoever ſhall put away his Wife, and marry another, committeth Adultery againſt her.*] Tho' this Diſcourſe of Chriſt's be originally about Divorce, yet it ſeems plainly to evince that *Polygamy* muſt be unlawful, eſpecially under the *Chriſtian Oeconomy*; for, (1.) From Chriſt's Saying, *He that putteth away his Wife, and marries another, committeth Adultery againſt her*, it clearly follows, that he, who having not put her away, marries another, muſt be guilty of the ſame Crime, ſeeing he muſt have at leaſt the ſame Power to marry another, when the firſt is put away, as when ſhe is not. (2.) He who commits Adultery againſt his Wife by marrying another, could have no Power to do ſo whilſt ſhe lived, ſince no Man can be ſuppoſed to have Power to commit Adultery. And, (3.) He who by marrying another commits Adultery with her, muſt marry her whom he had no Power to marry. (4.) Since to commit Adultery is to violate the Bed of another Perſon, he that commits Adultery againſt his Wife muſt violate her Bed, which no Husband can do, only by doing that which an Husband lawfully might do. Since then a right to *Polygamy* is a right to marry more Wives than one, he that hath this right cannot violate the Bed of his firſt Wife, by aſſuming another to it. It therefore muſt be acknowledged, either that the Husband under Chriſt's Inſtitution, and by the Original Law of Matrimony had no ſuch right, or that he that marrieth another, cannot by that commit Adultery againſt his firſt Wife.

See Additions N° 12. (12)

d Ver. 19. Μὴ ἀποστερήσῃς. *Thou ſhalt not defraud.*] Dr. *Hammond* here ſaith, that the tenth Commandment is rendred by the *Seventy*, and by St. *Paul*, Rom. 7. 7. οὐκ ἐπιθυμήσεις, *thou ſhalt not covet*; by *Chriſt* here, *thou ſhalt not defraud*, and *Matth.* 19. 19. *thou ſhalt love thy Neighbour as thy ſelf*; whence he concludes that the Commandment contains the Importance of all theſe Phraſes; obliging us ſo to reſt ſatisfied with that Lot God hath afforded us, and ſo to deſire the Good of others as well as of our ſelves, as not to deſire, or endeavour to gain any thing to our ſelves by the loſs or diminution of another, but to think others as worthy to enjoy what belongs to them, as we are to enjoy what belongs to us; all which is very true. Mr. *Cl.* alſo here well notes, that there be two ways of injuring our Neighbour,

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Neighbour, (1.) By theft, whether privately, or by force against the Will of the Owner, and by taking away what belongs to another, without any pretence of Right or Justice, which is forbidden in the eighth Commandment; or (2.) By secret and cunning Devices, where the Law, and a Pretence of Right is made use of, to cover the Injury, which is forbidden in the tenth Commandment, and here expressed by μὴ ἀποστερήσῃς, *thou shalt not defraud:* And surely all such Endeavours to defraud must shew a very covetous Mind, inclining us, against the Dictates of our Consciences, and to the damage of our precious Souls, to defraud another of his Right; only let it be noted that the word ἀποστερεῖν in Scripture is of a greater Latitude, and signifies also *to detain*, and *keep back a thing* when it is due. So *Exod.* 21. 10. *her Food, and Raiment, and the Duty of Marriage*, οὐκ ἀποστερήσεις, *thou shalt not keep back.* So the word signifies, *Numb.* 9. 7. *Deut.* 24. 14. οὐκ ἀποστερήσεις, μισθὸν πένητος, *thou shalt not keep back the Hire of the Poor, at his day thou shalt give him his Hire* v. 15. and so we expound the word ἀποστερημένος, used *Jam.* 5. 4. by *kept back*; Ecclus. 4. 1. τὸν ζωὸν τοῦ πτωχοῦ μὴ ἀποστερήσῃς, *detain not the Life of the Poor, and make not his Eyes to wait long*; and *Chap.* 34. 21; 22. *the Bread of the Poor is his Life*, ὁ ἀποστερῶν αὐτὸν, *he that detains it is a Man of Blood*; ὁ ἀποστερῶν μισθὸν μισθίου, *he that detains the Wages of the Hireling sheddeth Blood:* And surely they who desire thus to detain that which belongs to others, and they know they much want, must covet to have for that time what is anothers. And here especially the Rule of the *Civilians* obtains, minus solvit qui tempore minus solvit, *he pays less than he ought, who pays not in due time, or when he ought to do it.*

e Ver. 21. Ἠγάπησεν αὐτὸν, *And Jesus looking upon him loved him.*] He loved not only Virtues, but even the Seeds of them; the one so as to reward them, the other so as to encourage, and minister to their Growth.

f Ver. 23. Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες; *How hardly can they that have Riches enter into the Kingdom of God!*] The Example of this young Man shews that ἔχειν here imports not only to possess Riches, but also to retain such an Affection to them as that we cannot well bear the Thoughts of losing them, or parting with them. The Interpretation of Christ, that they who trust in Riches, *ver.* 24. cannot do it, is the Consequence of that Affection; for this Affection must be built upon the Apprehension of the Goodness of them, the Conveniencies and Advantages we trust we shall receive, by having and retaining them.

g Ver. 31. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, &c. *But many that are first shall be last, and that are last shall be first;*] *i. e.* But as it is with this *Jew*, so will it be with the generality of that Nation, tho' they shall have the first offer of this Kingdom, they shall generally refuse to enter into it, whereas many of the *Gentiles* shall gladly embrace it upon these Terms, and shall be admitted into it, and so preferred before the *Jews* to whom these Blessings primarily belonged. That this is the true import of these words; see the Note on *Matth.* 20. 1.

Ver. 32. Καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, *They were amazed, and following they were afraid.*] They were amazed that the *Sanhedrim* resolving to kill him, *John* 11. 53. and sending out their Pursuivants and Injunctions to apprehend him, *ver.* 57. he would run himself into the Mouth of that Danger he seemed formerly to decline; and they were afraid what might befal them, who bore the Character of his Disciples, for his sake. h

Ver. 35. Καὶ προσπορεύονται αὐτῷ Ἰακωβος καὶ Ἰωάννης, *And James and John came unto him;*] Viz. *By their Mother, as their Mouth*, Matth. 20. 20. And so Christ insinuates by answering, not to the Mother, but to them coming with her on this Errand, *ye know not what ye ask*, ver. 22. i

Ver. 40. Οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται·] *It is not for me*, who never vary from my Father's Will, to give to others than to them for whom it is prepared by my Father. Οὐκ ἔστιν ἐμοῦ τοῦ δικαίου κριτοῦ, it is not for me, a righteous Judge, and Distributer of Recompences, to give to any by Favour or Affection to their Relations, or themselves, but to those who are prepared for it according to the Will of my Father; so *Theophylact.* k

Ver. 42. Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They who are accounted to rule over the Gentiles.* This is *Matth.* 20. 25. οἱ ἄρχοντες τῶν ἐθνῶν, *the Rulers of the Gentiles*, Luke 22. 25. οἱ βασιλεῖς τῶν ἐθνῶν, *the Kings of the Gentiles.* So that this shews that δοκέω is sometimes an Expletive, as has been noted on 1 *Cor.* 7. 40. l

Ver. 46. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ Βαρτίμαιος ὁ τυφλὸς, *And as he was going from Jericho, a blind Man named Bartimæus sat by the way side.*] *Luke* 18. 35. ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ, when he was near to *Jericho* a certain blind Man sat. *Matth.* 20. 30. δύο τυφλοὶ, *two blind Men.* There is no reason from these seeming Differences to think the Story different of which the *Evangelists* speak: For as to the First St. *Luke* saith indeed, that Christ was yet *near to Jericho*; but then, so is he who is gone a little from it, as well as he who is come near to it, which St. *Luke* doth not say. To the second it may be answered, that he who saith, there was a certain blind Man celebrated by the Name of *Bartimæus*, saith not, there was no more, but only that there was no other so noted, and distinguished by that Name; and he that mentions his Desire, and Christ's Answer, doth m

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not exclude the other from making the like Requeſt, nor from an Intereſt in Chriſt's Anſwer, but only ſhews he thought it ſufficient to take notice of him as the moſt celebrated of the two.

CHAP. XI.

1. AND when they came nigh to Jeruſalem, *(even)* to [a] Bethphage, and Bethany, at the Mount of Olives, he ſendeth forth two of his Diſciples;

2. And he ſaith to them, Go your way into the Village over againſt you, and as ſoon as ye be entred into it, ye ſhall find a Colt [b] tyed, [b] whereon never Man ſat, looſe him, and bring him *(to me;)*

3. And if any Man ſay to you, Why do you this? ſay ye that the Lord hath need of him, and ſtraightway he will ſend (i. e. *will quietly permit you to bring)* him hither.

4. And they went their way *(to the Village,)* and found *(there)* the Colt tyed by the Door without, in a place where two Ways met, and they looſe him.

5. And certain of them that ſtood there, ſaid to them, What do ye looſing the Colt?

6. And they ſaid to them, *(we do)* even as Jeſus had commanded; and *(upon this)* they let them go.

7. And they brought the Colt to Jeſus, and caſt their Garments on him, and he ſat upon him.

8. And many ſpread their Garments in the way, and others cut down Branches of the Trees, and ſtrawed them in the way.

9. And they that went before, and they that followed, cried ſaying, Hoſanna, Bleſſed is he that cometh in the Name of the Lord, *(let Proſperity attend on the Meſſiah;)*

10. [c] Bleſſed be the Kingdom of our Father David, that cometh in the Name of the Lord; *(may the Kingdom flouriſh which God is to erect, according to his Promiſe made to David,)* Hoſanna in the Higheſt, *(let Proſperity be from Heaven on this King and Kingdom.)*

11. And Jeſus entred into Jeruſalem, and into the Temple, and when he had looked round about upon all things, *(and cured the blind, and lame,* Matth. 21. 14.) and now the eventide was come, he went out to Bethany, with the Twelve.

12. And on the morrow, when they were come from Bethany, he was hungry;

13. [d] And ſeeing a Fig tree afar off having Leaves, *(which the common Fig-trees then had not,* Matth. 24. 32.) he came *(to it,)* if haply he might find any thing thereon; and when he was come to it, he found nothing but Leaves, for the time of *(other)* Figs was not yet:

14. And Jeſus anſwered, (i. e. *upon this diſappointment ſpake,)* and ſaid unto it, *(let)* no Man eat Fruit of (i. e. *from)* thee hereafter for ever; and his Diſciples heard it.

15. And they come to Jeruſalem, and Jeſus went into the Temple, and began to caſt out them that ſold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that ſold Doves:

16. And would not [e] ſuffer that any Man ſhould carry any Veſſel through the Temple.

17. And he taught *(them who did theſe things how contrary they were to Scripture,)* ſaying to them, is it not written, [f] my Houſe ſhall be called of all Nations, the Houſe of Prayer? (Gr. *an Houſe of Prayer to all Nations, and ſo that very Court of the Gentiles you thus prophane is dedicated to his ſervice;)* but ye *(by employing it to theſe uſes)* have made it a Den of Thieves.

18. And the Scribes, and Chief Prieſts heard it, and *(inſtead of being moved by what he ſaid from the Scripture, to reform this abuſe, they)* ſought how they might deſtroy him *(privily,)* for they feared *(to do this openly to)* him, becauſe all the People were aſtoniſhed at his Doctrine.

19. And when Even was come, he went out of the City.

20. And in the Morning, as they paſſed by, they ſaw the Fig-tree dried up from the Roots.

21. And Peter calling to remembrance *(the words of Chriſt)* ſaith to him, Maſter, behold the Fig-tree which thou curſedſt is withered away.

22. And Jeſus anſwering ſaith to them, have *(a ſtrong)* Faith in God:

23. For verily I ſay to you, that whoſoever ſhall ſay to this Mountain, be thou removed, and be thou caſt into the Sea, (i. e. *whoſoever of you ſhall attempt the greateſt Difficulties, reſpecting your Office in confirming the Truth of my Doctrine to Jew and Gentile, and bringing them to the Faith,)* and ſhall not doubt in his Heart, *(of God's Power, or readineſs to aſſiſt him,)* but ſhall believe that thoſe things which he ſaith ſhall come to paſs, (Gr. *ſhall be done,)* he ſhall have whatſoever he ſaith, *(it ſhall be to him according to what he ſaith.)*

24. Wherefore I ſay to you, *(for the Confirmation of your Faith,)* what things ſoever ye deſire when ye pray, *(or ask in Prayer,)* believe that ye receive them; and ye ſhall have them;

25. And when ye [g] ſtand praying, forgive, if ye have ought *(any juſt matter of Complaint)* againſt any *(for what they have done to you;)* that your Father alſo which is in Heaven may forgive you your Treſpaſſes.

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26. But (*for*) if you do not forgive (*them*,) neither will your Father which is in Heaven forgive your Trespasses.

27. And they come again to Jerusalem, and as he was walking in the Temple there come to him the Chief Priests, and the Scribes, and the Elders,

28. And say to him, by what Authority doest thou these things? and who gave thee this Authority to do these things?

29. And Jesus answered, and said to them, I will also ask of you one Question, and answer (*you*) me, and (*then*) I will tell you by what Authority I do these things;

30. The Baptism of John, was it from (*the God of*) Heaven, or of Men (*only?*) Answer me.

31. And they reasoned with themselves, saying, If we shall say (*it was*) from Heaven, he will say, Why then did ye not believe him, (*and from his Testimony*, John 3. 31, 34. *learn that I also came from God?*)

32. But if we shall say of Men, (*this may be hazardous, for*) they feared (*this might incense*) the People, for all Men counted John, that he was (*to be*) a Prophet indeed.

33. And they (*therefore*) answered and said to Jesus, we cannot tell: Jesus answering saith to them, Neither do I (*think fit to*) tell you by what Authority I do these things.

Annotations on Chap. XI.

a Ver. 1. Εἰς Βηθφαγὴ καὶ Βηθανίαν, *To Bethphage and Bethany.*] So most Copies read; tho' as St. *Matthew* leaves out *Bethany*, so the Vulgar, and, as (a) *Origen* informs us, St. *Mark*, here left out *Bethphage*. These two places were conterminous, the Bound of *Bethany* through which they went to go from *Jericho* to *Jerusalem*, reaching to *Bethphage*, whither our Lord was come. Now this *Bethphage*, saith St. *Jerom*, was Sacerdotum Viculus situs in Monte Oliveti, *a little Village of the Priests situated in Mount Olivet*. It was, according to the *Jews*, *a place out of Jerusalem* near the Mountain of the Temple, in quo coquebant oblationes, *In which*, saith the *Talmud*, *they boiled their Offerings*. Tract. Berachoth, c. 11. f. 95.

b Ver. 2. Ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε, *Upon which no Man ever sat.*] Here *Grotius* truly notes, that such Animals as had not been employed in the use of Man were wont to be chosen for sacred Uses; for even the *Heathens* thought those Things and Sacrifices most proper for the Service of the Gods, which had not been put to prophane Uses. Thus the *Philistines* return the Ark in a new Cart drawn by Heifers never before put into the Yoke, 1 *Sam.* 6. 7. To *Minerva* the *Heathens* sacrificed injuges boves, *Oxen not put into the Yoke*; and in *Virgil* we read thus, *Æn.* 6. *v.* 36.

Nunc grege de intacto septem mactare juvencos
Præstiterit,—
It is best to offer seven Heifers not yet brought from the Flock;

Which (b) *Macrobius* calls hostias injuges, *Sacrifices not accustomed to the Yoke*; they thinking them polluted, saith (c) *Turnebus*, by being put to prophane Work; and it seems to have been a Miracle that such a Colt should so patiently suffer Christ to ride upon him; to be sure there was a Completion of the Prophesie of *Zachary*, Chap. 9. 9. the *Jews* themselves applying those Words to the *Messiah*. For *R. Joseph* said, *May the Messiah come, and may I be worthy to sit under the Shadow of the Tail of his Ass.* *Sanhedrim* cap. 10. in Gemara.

c Ver. 10. Εὐλογημένη ἡ βασιλεία ἐρχομένη ἐν ὀνόματι Κυρίου τοῦ Πατρὸς ἡμῶν Δαυίδ, *Blessed be the Kingdom of our Father David that cometh in the Name of the Lord*; *i. e.* Let the Kingdom be happily begun, and flourish, which God is to erect according to his Promise made to our Father *David*; let Prosperity be from Heaven to the King *Messiah*, and to his Kingdom. See *examen Milii.*

d Ver. 13. *And seeing a Fig-tree afar off having Leaves, he came, if haply he might find any thing thereon, and when he came to it, he found nothing but Leaves,* ὁ γὰρ οὐκ ἦν καιρὸς σύκων, *For the time of Figs was not yet.*] Here 'tis enquired why Christ should curse this Fig-tree because it had not Figs upon it before the time of Figs. The Criticism ὁ γὰρ οὐκ ἦν, *for where he was, it was the time of Fruit*, and that of Dr. *Hammond*, that *it was not* καιρὸς σύκων, *a good or seasonable Year for Figs*, are both confuted by this one Observation, that *Christ* did this on the 11th of *Nisan*, that is, five Months before Figs were ripe; for *about Summer*, saith our Lord, *the Branch of the Fig-tree is yet tender, and putteth forth Leaves*; Matth. 24. 32. Mark 13. 28. *from the time of Production of Leaves to the green Figs*, say the *Jews*, *is fifty days, from thence to the falling off of the Buds, fifty, and from thence to ripe Figs, fifty.* And in *Canticles*, the entrance of the Summer is described by the *Fig-trees bringing forth green Figs*, פגיה, *i. e.* Grossos, ὀλισθους αὐτῆς, *her unripe Figs*; not as Mr. *Clerc* here renders the

(a) Ὁ Μάρκος καὶ τὸν τόπον οὗτος ἀνέσεσται, καὶ ὅτι ἐγγίζουσιν εἰς Βηθανίαν. In Matth. Tom. 16.
(b) Saturn. l. 3. c. 5. (c) L. 18. c. 2.

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the Words, *ſhe hath brought her Figs to Perfection*; nor do either *Theophraſtus* or *Pliny* make mention of any Figs in *Syria*, which were gathered till after the Dog-Days, that is, about the latter end of *Auguſt*; and had there been a ſort of Figs, which, as Mr. *Cl.* fancies, might have been ripe at the *Paſſover*, before which *Chriſt* ſpake theſe Words, St. *Mark* could not truly have ſaid, *the time of Figs was not yet*. There is another ingenious Expoſition of a *Reverend and Learned Biſhop*, that ὁ καιρὸς ϛύκων is *the time of gathering in of Figs*, of which ſignification of the word καιρὸς he gives two or three Inſtances; and then it ſeems reaſonable for our Saviour to expect ſome Figs upon this Tree, they being not yet gathered in, and to curſe it for having none upon it, when none had been taken from it; and could I find it proved, that any, even the *Biccaroth*, or firſt ripe Figs mentioned, *Jer.* 34. 2. and *Hoſ.* 9. 10. were fit to be gathered in at the Paſſover, I ſhould acquieſce in this Interpretation; but the Words cited from *Cant.* 2. 13. and *Matth.* 24. 32. ſeem to prove, that the Fig-tree only began to put forth her Leaves, and her green Figs at the entrance of the Summer: Wherefore let it be noted that St. *Mark* doth not by theſe Words, *for the time of Figs was not yet*, deſign to give a reaſon why our Lord found no Figs upon this Tree, but why he only went to this one Tree, which had Leaves on it, and ſo was of that kind of Figs which, ſaith (d) *Theophraſtus*, was ἀεὶ φύλλον, (e) ſemper comantibus foliis, *a Fig-tree that had always Leaves*, and why he expected to find Fruit on that, which upon the other ordinary Fig-trees abounding there, he could not expect, the time of ordinary Figs being not yet: for this kind of Fig tree being ever green with Leaves, had, ſaith *Theophraſtus*, ἅμα καὶ τὸ ἔνον καὶ τὸ νέον κάρπον, *old and new Fruit hanging on it together*, the Fruit of the Year paſt and preſent, ſay the *Jewiſh* Doctors. Accordingly (f) *Julian* the *Apoſtate*, ſpeaking of the Fruits of *Damaſcus*, ſaith, ſome of them were but of a ſhort duration, μόνῳ τῷ ϛύκῳ καὶ ὑπερενιαυλίζειν ἔξεσι, καὶ τῇ τῶ μέλλοντος καρπῷ γήσασθαι ϛωνεχθῆναι, *only the Fig-tree carries its Fruit above a Year, and it hangs on with the Fruit of the following Year*. And thus was this Fig-tree a fit reſemblance of the *Jewiſh* Nation, to whome alone *Chriſt* came in Perſon, and from whom alone he could then expect Fruit; whence are they in another Parable repreſented by a Fig-tree, from which the Husbandman three Years expected Fruit, but found none, *Luke* 13. 7. and therefore is there ordered to be cut down; and here they are emblematically curſed for their Barenneſs, *the Kingdom of God being ſhortly to be taken from them, and given to a Nation bringing forth the Fruits thereof*, Matth. 21. 43. See Additions N° 13. (13)

Ver. 16. Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ ϛκεῦος διὰ τοῦ ἱεροῦ, *And he ſuffered not any one to carry a Veſſel through the Temple.*] In this our Lord approved of the received Doctrine of the *Jews*, *who*, ſaith (g) *Joſephus*, *held*, quod ne vas quidem aliquod portari in Templum licet, *that it was not lawful to carry any Veſſel into the Temple*; and this was part of that Reverence they thought due to it by virtue of that Precept, *thou ſhalt reverence my Sanctuary*, Levit. 19. 30. But whereas the *Rabbins* extended this to their *Synagogues*, yea even to a Synagogue laid waſte, that none ſhould make them a Thorow-fare, in this they ſeem to have exceeded, there ſeeming not to be the ſame reaſon for things inſtituted by them, for their convenience of meeting for religious Worſhip, as for that Houſe which the *Lord hath choſen to put his Name there*, Deut. 12. 5. and in which the Divine Majeſty dwelt, tho' they being Houſes of Prayer, a Reverence was to be obſerved in them whilſt they engaged in that Worſhip. e

Ver. 17. Καὶ ἐδίδασκε λέγων αὐτοῖς· οὐ γέγραπται ὅτι οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν· *And he taught them, ſaying, is it not written, my Houſe ſhall be called an Houſe of Prayer to all Nations?*] In the *Temple* there were three Courts; the Court of the *Prieſts*, where the Altar of Incence ſtood; the ſecond was that into which the clean *Jews*, and the Proſelytes of Juſtice who had embraced Circumciſion, and the whole Law of *Moſes*, entred; and this was parted from the third Court, (*which was called the Court of the Gentiles*, becauſe the unclean *Jew*, and the *Gentile* who owned the true God, were permitted to come and worſhip there,) by a Sept or low Wall, having this Inſcription on it, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἱεροῦ παρεῖναι, *that no Alien was to enter into the Holy Place*; where (h) *Joſephus* by adding τὸ γὰρ δεύτερον, ἱερὸν ἅγιον ἐκαλεῖτο, *for the ſecond Court was called Holy*, ſeems to intimate that *the Court of the Gentiles* was by them not deemed holy, but prophane; and therefore thither they brought Sheep and Doves to ſell; and hence it appears how appoſitely our *Saviour* argues, that the Houſe for all Nations was God's Houſe, and therefore muſt be ſacred, and not to be polluted. Mr. *Whiſton* muſt therefore be miſtaken, when he conjectures that our Lord did this twice in the Week before his Paſſion; once driving theſe Huckſters, and their Merchandiſe, out of the inner Temple, and the next day out of the outer Temple; for Chriſt drave out the Oxen and the Sheep, f

(d) Hiſt. Plant. l. 4. c. 2. (e) Pliny l. 13. c. 8. (f) Ep. 24. (g) Cont. App. p. 1066.
(h) Joſeph. de Bell. Jud. l. 6. c. 13. p. 916.

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Sheep, as well as the Men, *John* 2. 15. Now can we think that they who had ſo great a Reverence for the inner Temple, as to make it Death for any *Gentile*, tho' a Proſelyte of the Gate, to come into it, would themſelves bring Sheep and Oxen to dung in it? It is true that St. *Mark* ſpeaks of this as done the day after he came into the City, and diſcourſed with the *Phariſees*, but that he did this only by Recapitulation, St. (i) *Auſtin* proves; but let this be done twice provided he bring not his Merchants and Merchandiſe into the inner Temple. See *Maldon.* in *Matth.* 21. 12.

g Ver. 25. Καὶ ὅταν ϛήκετε προσευχόμενοι ἀφίετε, *And when you ſtand praying, forgive if ye have ought againſt any.*] That it was ordinary with the *Jews* to pray ſtanding, ſee Note on *Matth.* 6. 5. yet in their ſolemn days of Faſting they did kneel, and even proſtrate themſelves before the Lord. But the firſt *Chriſtians* uſually kneeled down and prayed, *Acts* 9. 40.—20. 36.—21. 5. The Command here to forgive thoſe that offend us before we pray, not only ſhews that no Reſentments of what our Brother doth, ſhould ſtick long upon our Spirits, becauſe they indiſpoſe us for that Duty we are continully to be prepared for, but alſo, that there is ſome kind of Forgiveneſs to be exerciſed towards him, tho' he do not ask it, or ſhew any tokens of Repentance; of which, ſee Note on *Matth.* 6. 14, 15. And ſeeing I am to pray not only for my ſelf, but for him alſo, *Matth.* 5. 44. and that out of Love to him, I muſt be free from all Diſpleaſure againſt him, that I may lift up pure Hands without Wrath, I muſt be inclined and ready to do him any good; for how elſe can I heartily deſire it of God, and wiſh well to him; which in effect I do by praying for him?

CHAP. XII.

1. AND he began to ſpeak to them by Parables, (*ſaying*) A certain Man planted a Vineyard, and ſet an Hedge about it, and digged a place for the Wine-fat, and built a Tower (*in it,*) and let it out to Huſbandmen, (*the Jews,* Iſa. 5.) and (*then*) went into a far Country; (i. e. *left them to manage it for him ſo, as that he might in their Seaſon receive the Fruits of it.*)

2. And (*accordingly*) at the Seaſon he ſent to the Husbandmen a Servant, that he might receive from the Husbandmen, (*the Guides and Rulers of the Jewiſh Church*) of the Fruit of the Vineyard.

3. And (*but*) they caught him, and beat him, and ſent him away empty.

4. And again he ſent to them another Ser-
a vant; and at him they [a] caſt Stones, and wounded him in the Head, and ſent him away ſhamefully handled.

5. And again he ſent another, and him they killed; and (*ſo they dealt with many others,* 2 Chron. 35. 15, 16.) beating ſome, and killing ſome (*of them.*)

6. Having yet therefore one Son, his Wellbeloved, he ſent him alſo laſt to them, ſaying, (*it may be*) they will reverence my Son.

7. But thoſe Husbandmen ſaid among themſelves, this is the Heir, come, let us kill him, and (*then*) the Inheritance ſhall be ours.

8. And (*accordingly*) they took him, and killed him, and caſt him out of the Vineyard.

9. What ſhall therefore the Lord of the Vineyard do (*to thoſe Men? ſurely*) he will come and deſtroy the (*ſe*) Husbandmen, and will give the Vineyard to (*be cultivated by*) others.

10. And (*if ye doubt of this, ye underſtand not what theſe Husbandmen deſerve,*) have ye not read (*or, nor have ye read with Attention*) this Scripture? (*which ſaith,* Pſal. 118. 22, 23.) the Stone which the Builders rejected, is become the head (*Stone*) of the Corner.

11. This was the Lord's doing, and it is marvellous in our Eyes.

12. And (*when he had ſaid this*) they ſought (*occaſion*) to lay hold on him, but (*they*) feared the People, for they knew that he had ſpoken the Parable [b] againſt them, and b
(*through this fear*) they left him, and went their way.

13. And they ſend to him certain (*Perſons*) of the (*Sect of the*) Phariſees, and of the Herodians, to catch him in (*and get Advantage againſt him from*) his words.

14. And when they were come, they ſay to him, Maſter, we know that thou art true, and careſt for no Man (*'s Perſon,*) for thou regardeſt not the Perſon (*s*) of Men, but teacheſt the way of God in Truth: (*tell us therefore*) Is it lawful to give Tribute to Cæſar, or not?

15. Shall we give, or ſhall we not give? (*that if he ſaid no, the Herodians might repreſent him as an Enemy to Cæſar; if yea, the Phariſees might repreſent him to the People, as no Friend to the Nation;*) but he knowing their Hypocriſie, ſaid to them, Why tempt ye

2 (i) De conſenſ. Evangeliſt. lib. 2. cap. 68.

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ve me (*ye Hypocrites?*) bring me a (*Roman*) Penny, that I may ſee it.

16. And they brought it; and (*then*) he ſaith to them, Whoſe is this Image and Superſcription, (*that is upon this Money?*) and they ſaid to him, (*it is*) Cæſar's.

17. And Jeſus anſwering, ſaid to them, Render (*then*) to Cæſar the things that are Cæſar's, and to God the things that are God's; and they marvell'd at him, (*that he had anſwered from their own received Principles, and yet ſo wiſely, that they could take no Advantage from his words.*)

18. Then come to him the Sadducees, who ſay there is no Reſurrection (*of the Body,*) and they asked him, ſaying,

19. Maſter, Moſes wrote to us, if a Man's Brother die and leave his Wife behind him, and leave no Children, that his Brother ſhould take his Wife, and raiſe up Seed to his Brother.

20. Now there were (*with us*) ſeven Brethren, and the firſt (*of them*) took a Wife, and dying left no Seed;

21. And the ſecond took her, and dyed, neither left he any Seed; and the third likewiſe;

22. And (*ſo*) the ſeven had her and left no Seed; laſt of all the Woman died alſo.

23. In the Reſurrection therefore, when they ſhall riſe (*from the dead,*) whoſe Wife ſhall ſhe be of them? for the ſeven had her to Wife.

24. And Jeſus anſwering, ſaid to them, Do ye not therefore err, becauſe ye know not the Scriptures, neither the Power of God? (*nor yet the ſtate in which they that are raiſed from the Dead ſhall be.*)

25. For when they ſhall riſe from the Dead, they neither marry, nor are given in Marriage, but are as the Angels which are in Heaven.

26. And as touching the Dead; (*to prove from the Scriptures which you own*) that they riſe, have ye not read (*what is written*) in the Book of Moſes, how in the Buſh God ſpake to him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? (*and yet,*)

27. He is not the God of the Dead, (i.e. *of them who are ſo dead as not to be the Sons of the Reſurrection,*) but the God of the Living, (i.e. *of thoſe whom he will raiſe to Life again,*) ye therefore do greatly err.

c 28. And one of the [c] Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, which is the firſt Commandment of all?

d 29. And Jeſus anſwered him, the [d] firſt of all the Commandments is, Hear, O Iſrael, the Lord our God is one Lord:

30. And thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength; this is the firſt Commandment:

31. And the ſecond is like (*to it.*) namely this, thou ſhalt love thy Neighbour as thy ſelf; there is none other Commandment greater than theſe.

32. And the Scribe ſaid to him, well Maſter, thou haſt ſaid the truth, for there is one God, and there is none other but he;

33. And to love him with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and (*for a Man*) to love his Neighbour as himſelf, is more than all whole Burnt-offerings, and Sacrifices.

34. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid to him, thou art not far from (*being prepared to enter into*) the Kingdom of God; and no Man after that durſt ask him any Queſtion.

35. And Jeſus anſwered (*their Queſtions,*) and ſaid (*to them by way of Queſtion,*) while he taught in the Temple, How ſay the Scribes, that Chriſt is the Son of David?

36. For [e] David himſelf ſaid (*of him*) by (*the Afflatus of*) the Holy Ghoſt, the Lord ſaid to my Lord, ſit thou on my right hand, till I make thine Enemies thy Footſtool. e

37. David therefore himſelf calleth him Lord; and whence (*how*) is he then his Son? and the common People heard him gladly.

38. And he ſaid to them in his Doctrine, Beware of the Scribes, which love to go in long Cloathing, and love (*to have*) Salutations in the Market-places,

39. And the chief Seats in the Synagogues, and the uppermoſt Rooms at Feaſts;

40. Which devour Widows Houſes, and for a pretence make long Prayers; theſe ſhall receive greater Damnation.

41. And Jeſus ſat over againſt the Treaſury, and beheld how the People caſt Money into the Treaſury; and (*ſaw that*) many that were rich caſt in much:

42. And there came a certain poor Widow, and ſhe threw in two Mites, which make a Farthing.

43. And he called to his Diſciples, and ſaith to them, Verily I ſay to you, that this poor Widow hath caſt more in than all they which have caſt into the Treaſury:

44. For all they did (*only*) caſt in of their abundance, but ſhe [f] of her want did caſt in all ſhe had, even all her Living; (i. e. *her Livelihood for that day.*) f

Annotations

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Annotations on Chap. XII.

a Ver: 4 Ἀπολιθοβολήσαντες ἐκεφαλαίωσε καὶ ἀπέστειλαν ἠτιμωμένον. *Again, he sent to them another Servant, and at him they cast Stones, and wounded him in the Head, and sent him away shamefully treated.*] That ἐκεφαλαίωσε here, cannot signifie, capite, i. e. vitâ eum mulctârunt, *they beheaded him, or took away his Life*; but as St. *Luke* interprets it, τραυματίζοντες, *they wounding him*, chap. 20. 12. *to wit*, in the Head, *cast him out of the Vineyard*, τῇ κεφαλῇ ἔτυψαν, *they beat him on the Head:* so *Theophylact*; and this is evident from the words following, *They sent him away dishonoured*, or *shamefully treated:* So in (a) *Aristophanes* δένειν τὸ κράτιστον κεφαλαίῳ ῥήματι, is to *smite the Skull with a Blow upon the Head*, or *to strike one upon the Head with a Radish root.* See *Examen Millii.*

b Ver. 12. *They knew that he spake this Parable*, πρὸς αὐτούς· so *Luke* 20. 19. *against them.*] So λέγειν πρὸς αὐτόν, is to say what they could against him, *Acts* 23. 30. *to kick* πρὸς κέντρα, *against the Pricks*, Acts 26. 14. *to fight* πρὸς τὰς μηχανίας, *against the Machinations of Satan*, Eph. 6. 11. *to strive* πρὸς τὴν ἁμαρτίαν, *against Sin*, Heb. 12. 4. *to fight* πρὸς υἱούς, *against the Children of Ammon*, Judg. 12. 3. *to speak Error* πρὸς Κύριον, *against the Lord*, Isa. 32. 6. Ezek. 13. 9.

c Ver. 28. Καὶ εἷς τῶν γραμματέων, *And one of the Scribes came*; so *Luke* 20. 39. but *Mat.* 22. 35. εἷς ἐξ αὐτῶν νομικὸς, *one of them being a Lawyer.*] Now in this diversity of Words, there is no difference in Sense: For the *Scribes* were of two sorts, or had at the least two Offices; the one was to *sit in the Chair of Moses*, i. e. to read, and to interpret the Law of *Moses* to the People, *Mat.* 23. 2. the other was to expound, and deliver to the People *the Traditions* which they pretended to have received from their Fore-fathers: The first Name of *Scribe* they seem to have had from *Ezra*, who is so often stiled Γραμματεὺς, *a Scribe of the Law of the Lord*, Ezra 7. 12. Neh. 12. 36. *who read in the Book of the Law, and expounded*, Neh. 8. 2, 3, 4. They being also Teachers of the Traditions, which were called νόμιμα, or *Laws*; and binding these heavy Burthens upon the People, were thence called νομικοὶ· see the Note on *Matth.* 22. 23. And this *Scribe* is said to speak to *Christ* πειράζων, *tempting him*, or making an Experiment of his Wisdom; whether it was such as Fame reported, as the *Queen* of *Sheba* came, 1 *King.* 10. 1. πειράσαι *to tempt King Solomon*, i. e. to try whether his Wisdom was equal to the Fame she had heard of it.

Ver. 29. *And Jesus answered*, ὅτι πρώτη πασῶν τῶν ἐντολῶν, *the first of all the Commandments is this, The Lord thy God is one God.*] For this is necessary to be known, that we may worship him alone in opposition to all Heathen Gods, and own, that he alone is God, who is the Maker of Heaven and Earth. Here *Woltzogenius* objects, That this Lawyer having said, that *there is one God, and that there is no other God besides him, our Lord acknowledges that he had answered wisely*; *whereas, he could not have given him this commendation, if he had been obliged to own him also as God, or to have owned a Trinity of Persons*; as if he had not heard, that *Thomas* who held the Unity of the Godhead as much as any other *Jew*, yet stiles our Saviour, *My Lord* and *my God*, and is commended for his Faith, *John* 20. 28, 29. and since all that assert a Trinity of Persons, do as unanimously assert an Unity of Essence, and of the Godhead, I know not why this Answer might not be commended by them; tho' perhaps our *Saviour*'s Commendation might especially respect his prelation of the Love of God and our Neighbour to all Burnt-offerings and Oblations; of which, see the Note on *Matt.* 22. 35. and of which, one of the *Jews* saith thus, *The doing Acts of Beneficence, is more acceptable to God than all the Victims and Oblations which the Israelites offer on his Altar, he having said, I will have Mercy and not Sacrifice.* Pirk. Eliezer, c. 16. p. 33. See here and *v.* 27. *Examen Millii.* d

Ver. 36. Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, *For David himself said by the Holy Ghost*, &c.] i. e. by a Divine *Afflatus*, or the Spirit of Prophesie; for, elsewhere we read, That *God spake by the Mouth of David*, Acts 1. 16. — 4. 25. Nor is any one cited in the New Testament, as speaking *by the Spirit*, or *by the Holy Ghost*, who was not thus assisted by a Divine *Afflatus*; and this deserves to be noted by them who deny that the *Psalms of David* were writ by the Spirit of Prophecy. e

Ver. 44. Αὕτη ὁ ἐκ τοῦ ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς, *But she of her Want did cast in all she had, even all her Living*,] or all that she had to live upon that Day. Hence it appears, that a Person may be sometimes liberal, even in giving what he wanteth for himself, or being ready to expend in Works of Charity, ὑπὲρ δύναμιν, *above what he can well spare*, 2 Cor. 8. 2, 3. *See here* Grotius. f

(a) In Ranis, Act. 3. Sc. 2.

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CHAP. XIII.

1. AND as he went out of the Temple, (*his Diſciples came to him, to ſhew him the Buildings of the Temple*, Matth. 24. 1. *and*) one of his Diſciples ſaith unto him, (*in the Name of the reſt,*) Maſter, ſee what manner of Stones, and what Buildings are here.

2. And Jeſus anſwering, ſaid to him, Seeſt thou theſe great Buildings? There ſhall not be left of them one Stone upon another, that ſhall not be thrown down, (*or diſſolved.*)

3. And as he ſat upon the Mount of Olives, over againſt the Temple, Peter, and James, and John, and Andrew, asked him privately, (i. e. *apart, not from the reſt of his Diſciples, but from the Multitude,*)

4. (*Saying,*) Tell us, (*Maſter*, Luke 21. 7.) When ſhall theſe things be? and what ſhall be the Sign when all theſe things ſhall be fulfilled?

5. And Jeſus anſwering them, began to ſay, Take heed leſt any Man deceive you;

6. For many ſhall come in my Name ſaying, I am Chriſt, and (*by that pretence*) ſhall deceive many:

7. And when ye ſhall hear of Wars and rumors of Wars, be ye not troubled; for ſuch things muſt needs be, but the end (*of the Polity and Temple of the Jews*) ſhall not be yet.

8. For Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom; and there ſhall be Earthquakes in divers places, and there ſhall be Famines and Troubles; (*all*) theſe (*things*) are (*only*) the beginnings of Sorrows (*to them.*)

9. But take heed to your ſelves; for (*then*) they ſhall deliver you up to Councils, and in the [a] Synagogues ye ſhall be beaten, and ye ſhall be brought before Rulers and Kings for my ſake, for a Teſtimony againſt (Gr. *to*) them, (*that the Kingdom of God is come.*)

10. And the Goſpel muſt firſt be publiſhed among all Nations, (*before the end of theſe things.*)

11. But when they ſhall (*thus*) lead you, and deliver you up (*to theſe Rulers,*) [b] take no thought before-hand what ye ſhall ſpeak, neither do ye premeditate; but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak (*from your own Wiſdom,*) but the Holy Ghoſt, (*who teacheth you what to ſpeak.*)

12. Now (*at this time*) the Brother ſhall betray the (*his*) Brother to Death, and the Father the Son, and the Children ſhall riſe up againſt their (*believing*) Parents, and ſhall cauſe them to be put to Death;

13. And ye ſhall be hated of all (*ſorts of*) Men for my Name's ſake, but (*yet poſſeſs your Souls in patience*, Luke 21. 19. *for*) they ſhall endure to the end, the ſame ſhall be ſaved (*out of this Calamity.*)

14. But when ye ſhall ſee the Abomination of Deſolation, ſpoken of by Daniel the Prophet, (*Chap. 9. 27.*) ſtanding where it ought not, (i. e. *the Roman Army compaſſing Jeruſalem*, Luke 21. 20.) let him that readeth underſtand, (*that her Deſolation draweth near*, ibid. *and*) then, let them that be in Judæa flee to the Mountains (*of Peræa*;)

15. And (*then*) let him that is on the Houſe-top, not go down into the Houſe, neither enter therein to take any thing out of his Houſe:

16. And let him that is in the Field, (*and hath laid aſide his Garment,*) not turn back again to take up his Garment; (i. e. *let not your regard for your Cloaths, or Goods, cauſe you to delay your Flight, but do it with your utmoſt expedition.*)

17. But woe to them that are with Child, and to them that give Suck in thoſe days (*of Vengeance*, Luke 21. 22. *and ſo are not in a condition to fly from it.*)

18. And [c] pray ye that your Flight be not in the Winter. (*when the Ways be ſcarce paſſable:*)

19. For in thoſe Days ſhall be Affliction, (*even*) ſuch as was not from the beginning of the Creation, which God created to this time, neither ſhall be (*afterwards, ſo that ye cannot hope to eſcape without hazard.*)

20. And except that the Lord had ſhortned thoſe Days, no Fleſh ſhould be ſaved, but [d] for the Elect's (i. e. *the Chriſtians*) ſake, whom he hath choſen (*out of the World,*) he hath ſhortned the (*ſe*) Days (*of Vengeance.*)

21. And then if any Man ſhall ſay to you, Lo here is Chriſt, or lo, he is there, believe him not;

22. For falſe Chriſts and falſe Prophets ſhall riſe, and ſhall ſhew Signs and Wonders to ſeduce, if (*it were*) poſſible (*or if they can*) the very Elect.

23. But (*therefore*) take ye heed; behold, I have foretold you all (*theſe*) things.

24. But in thoſe days, after that Tribulation (*of which I have ſpoken,*) the Sun ſhall be darkned, and the Moon ſhall not give her light.

25. And the Stars of Heaven ſhall fall, and the Powers that are in (*or the Hoſts of*) Heaven ſhall be ſhaken; (i. e. *the Diſſolution of their Government in Church and State, by the Zealots, ſhall be a Sign of their approaching Ruin*, Luke 21. 25.)

26. And

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26. And then shall they see the Son of Man coming in the Clouds with great Power and Glory (μετὰ δυνάμεως πολλῆς καὶ δόξης, *with a great and glorious Host*, viz. *the Roman Army:*)

27. And then shall he send his Angels, *(the Messengers of the Gospel,)* and *(they)* shall gather together his Elect *(among the Gentiles,)* from the four Winds, from the utmost parts of the Earth to the utmost part of Heaven; (i. e. *from one end of the Earth to the other.*)

28. Now learn a Parable of *(from)* the Fig-tree; *(for)* when her Branch is yet tender, and putteth forth Leaves, ye know that Summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it (viz. *the Desolation I speak of,*) is nigh, even at the Doors.

30. Verily I say to you, that this Generation shall not pass *(away)* till all these things be done.

31. Heaven and Earth shall pass away; but my Words shall not pass away (*unperformed*;)

32. [e] But of that Day and that Hour knoweth no Man, no not the Angels which are in Heaven; neither the Son, *(who hath the Spirit without measure,)* but the Father *(only.)* e

33. Take ye heed, watch and pray; for ye know not when the time is *(to be:)*

34. For the Son of Man is, *(these words are not in the Original, and so this Verse may begin thus: And in this Exhortation to watch, I act)* as a Man, taking a far Journey, who left his House, (Gr. *as a travelling Man leaving his House,*) and gave (Gr. *giving*) authority to his Servants, and to every Man his Work, and *(who)* commanded the Porter, *(as I do you,)* to Watch:

35. Watch ye therefore, for ye know not when the Master of the House cometh, at Even, or at Midnight, or at the Cock crowing, or in the Morning,

36. Lest coming suddenly, he find you sleeping, *(and therefore unprepared for his Advent.)*

37. And, what I say to you, I say to all *(my Disciples,* i. e.) Watch.

Annotations on Chap. XIII.

a Ver. 9. ΚΑΙ εἰς συναγωγὰς δαρήσεσθε, *And ye shall be beaten in the Synagogues.*] It is certain both from the *Scripture* and the *Jewish* Writers, that whipping and the Rebels-beating, were Punishments used in the *Synagogues* of the *Jews.* Thus *Paul* saith, he punished the *Christians* κατὰ πάσας τὰς συναγωγὰς, *throughout all the Synagogues*, Acts 26. 11. and that he did *beat in the Synagogues those that believed*, ch. 22. 19. and that it was usual to whip both their *Wise Men* and their *Disciples*, when they had done perversely in their *Synagogues*, is fully proved by *Campegius Vitringa* de Synag. Vet. Lib. 3. c. 11.

b Ver. 11. Μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον, *But when they shall lead you* (before,) *and deliver you up* (to these *Rulers*, ver. 9.) *take no thought before-hand, what you shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; (for I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gain-say*, Luke 21. 14, 15.] From these two places collated together, it is evident, (1.) That this Promise is peculiar to the *Apostles*, to whom alone *Christ* here discourseth: And, (2.) That it belongs to them alone, when they were brought before *Kings* and *Rulers*, to plead the cause of *Christ*, and leave before them a Testimony of the Truth of it, *Matth.* 10. 18. and therefore there can be nothing more ridiculous, than the *Quakers* applying this to their extemporary Effusions, their senseless Prayers and Harangues; of which it cannot, without Blasphemy, be said, *It is not you that speak, but the Holy Ghost speaketh in you*; seeing, if so, all their foolish and ignorant Harangues, must be as sacred, and as worthy to be preserved as the inspired *Scriptures.* See *examen Milii.*

c Ver 18. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, *Pray therefore, that your Flight may not be in the Winter.*] Hence it seems plain, that even when Tribulations come by the decree of God, the Circumstances of them may be mitigated by our Prayers. See the Note on *Matth.* 24. 20. See *examen Milii.*

d Ver. 20. Ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας, *But for his Elect's sake, whom he hath chosen out (of the World,) he hath shortned those Days.*] That in the *New Testament*, all *Christians* called to the knowledge and belief of the Faith, are stiled the Elect, as being γένος ἐκλεκτὸν, *a chosen Generation*; see the Note on 1. *Pet.* 2. 9. These are the Elect our *Saviour* speaks of, when he saith, *Many are called but few are chosen*, Matth. 20. 16. And *Shall he not hear his Elect, which cry unto him day and night?* Luke 18. 7. and this was also the *Phraseology* of the *Primitive Christians:* Thus (a) *Clemens* tells the *Corinthians*, that their Sedition was ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, *alien from, and strange to the Elect of*

(a) §. 1.

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God; and exhorts them to come to God with holy Souls, lifting up pure Hands to him and loving our kind and merciful *Father*, ὃς ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ, *who hath made us a part of his Election.* (b) *Ignatius* writes to the *Church* of *Epheſus*, ἐκλεγεῖσαν, *elected*; and the Author of the *Martyrdom* of *Polycarp* ſaith, the common People admired the Difference there was (c) μεταξὺ τῶν ἀπίστων καὶ τῶν ἐκλεκτῶν, *betwixt the Heathens and the Chriſtians*: And among the Aphoriſms of the *Apoſtle*, this is one, ἐὰν ἐκλέκτου ὁ γείτων ἁμάρτῃ ἡμάρτεν ὁ ἐκλεκτὸς, *If the Neighbour of the Chriſtian hath ſinned, he hath ſinned alſo.*

e Ver. 32. Περὶ δὲ τῆς ἡμέρας ἐκείνης, καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ· *But of that Day and Hour knoweth no Man, neither the Angels which are in Heaven, nor the Son, but the Father.* Matth. 24. 36. *but my Father only.*] I dare not here ſay with St. *Ambroſe*, *l.* 5. *de fide*, *c.* 8. that theſe Words were added by the *Arians*, ſeeing I find them owned by *Irenæus l.* 2. *c.* 48. and by *Origen* in *Matth. Hom.* 30 F. 64. *A.* but for Explication of them, note,

1*ſt*, That theſe words περὶ δὲ τῆς ὥρας ἐκείνης, *of that Day and Hour*, may refer, not to the Deſtruction of *Jeruſalem*, but, as the *Fathers* generally thought, to the immediate precedent words, *Heaven and Earth ſhall paſs away*, but of that Day and Hour when they ſhall paſs away, none knoweth but the *Father.* Note,

2*dly*, That ὁ υἱὸς here, is *Chriſt*, conſidered as the *Prophet* ſent into the World to reveal his *Father*'s Will; and therefore, as delivering to the World not what the λόγος knew or taught, but what the *Spirit* of God revealed to him, according to his frequent Declarations concerning himſelf, That *he ſpake nothing of himſelf, but the Father which ſent him gave him Commandment what he ſhould ſay, and what he ſhould ſpeak*, John 12. 49. *My Doctrine is not mine but his that ſent me*, ch. 7. 16. *The Word which I ſpeak I ſpeak not of my ſelf, but the Father which abideth in me*, ch. 14. 10. *The Father loveth the Son, and ſheweth him all that he doth* John 5. 20. which by the *Baptiſt* ſeems to be expounded thus, *He that is of God ſpeaketh the Words of God; for the Father giveth not him the Spirit by meaſure; for the Father loveth the Son, and hath put all things* (relating to the revelation of his Will,) *into his hands*, John 3. 34. 35. Tho' therefore he revealed this Doctrine as *the Son of Man*, as the nature of the *Prophetick* Office abſolutely required, yet is he placed here, as to his knowledge of the Mind of God, deſervedly above the *Angels*, as being by this Spirit reſiding in him without meaſure, more fully acquainted with the Mind of God than they; and yet, ſaith he, *the knowledge of this Day and Hour* being no part of my *Prophetick* Office; even I, *the Son of Man*, know it not, it being one of *thoſe Times and Seaſons which the Father hath put in his own power*, Acts 1. 7. Excellent to this purpoſe are the Words of Dr. *Lightfoot* on this Place: (1.) " It is one thing to underſtand the Son " of God barely, and abſtractly for the ſe- " cond Perſon in the *Holy Trinity*; another " to underſtand him for the *Meſſias*, or the " ſecond Perſon incarnate. To ſay that the " ſecond Perſon in the *Trinity* knows not " ſomething, is blaſphemous; to ſay ſo of " the *Meſſias* is not ſo, who nevertheleſs " was the ſame with the ſecond Perſon in " the *Trinity*. For although the ſecond " Perſon abſtractly conſidered according to " his mere *Deity*, was co-equal with the *Fa-* " *ther*, *co-omnipotent*, *co-omniſcient*, *co-eter-* " *nal* with him, *&c.* yet *Meſſias* who was " *God-Man*, conſidered as *Meſſias*, was a " Servant, and a Meſſenger of the *Father*, " and received Commands and Authority " from the *Father*: And thoſe Expreſſions, " *The Son can do nothing of himſelf*, &c. will " not in the leaſt ſerve the *Arian*'s turn, if " you take them in this ſenſe, which you " muſt neceſſarily do; *Meſſias* can do no- " thing of himſelf, becauſe he is a Servant " and a Deputy. (2.) We muſt diſtinguiſh " between the Excellencies and Perfections " of Chriſt which flowed from the *Hypo-* " *ſtatical* Union of the two Natures, and " thoſe which flowed from the Donation " and Anointing of the *Holy Spirit*. From " the *Hypoſtatical* Union of the Natures, " flowed the infinite Dignity of his Perſon, " his impeccability, his infinite Self-ſuffi- " ciency to perform the Law, and ſatisfie " the Divine Juſtice. From the Anointing " of the *Spirit*, flowed his Power of Miracles, " his Fore-knowledge of things to come, " and all kind of Knowledge of Evangelick " Myſteries: *Thoſe* rendred him a fit and " perfect Redeemer, *theſe* a fit and perfect " Miniſter of the Goſpel.

Now therefore, the Fore-knowledge of things to come, of which the Diſcourſe here is, is to be numbred among thoſe things which flowed from the Anointing of the *Holy Ghoſt*, and from the immediate Revelation; not from the *Hypoſtatick* Union of the Natures; ſo that thoſe things which were revealed by *Chriſt* to his *Church*, he had them from the Revelation of the *Spirit*, not from that Union: Nor is it any derogation or detraction from the Dignity of his Perſon, that he ſaith, *He knew not that Day and Hour of the Deſtruction of Jeruſalem*: Yea, it excellently agrees with his Office and

(b) §. 29. (c) §. 16.

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and Deputation, who being the *Father*'s Servant, *Meſſenger*, and *Miniſter*, followed the Orders of the *Father*, and obeyed him in all things.

See another Anſwer to this Objection, *Tract. de verâ Chriſti Deitate*, *p.* 124, 125.

CHAP. XIV.

1. AFTER two days was the Feaſt of the Paſſover, and of unleavened Bread; and (*then*) the Chief Prieſts, and the Scribes, ſought how they might take him by craft, and put him to Death.

2. But they ſaid, (*let*) not (*this be done*) on the Feaſt-day, leſt there be an Uproar of the People.

3. And (*he*) being in Bethany, in the Houſe of Simon (*formerly*) the Leper, as he ſat at Meat, [a] there came a Woman having an Alabaſter-box of Ointment of Spikenard, very precious, and ſhe brake (*or ſhook*) the Box (*of Ointment.*) and (*then*) poured it on his Head:

4. And there were ſome that had Indignation within themſelves (*at this which the Woman had done,*) and ſaid, Why was this waſte of the Ointment made?

5. For it might have been ſold for more than three hundred Pence, and (*the Money might*) have been given to the Poor; and they murmured againſt her.

6. And (*but*) Jeſus ſaid, let her alone, Why trouble ye her (*without cauſe?*) ſhe hath (*in doing this*) wrought a good work on me.

7. For ye have the Poor (*for whom ye pretend ſo much kindneſs*) with you always, and whenſoever you will you may do them good; but me ye have not always, (*my Departure from you being at hand, which will cut off all farther opportunity of ſhewing kindneſs to my Body.*)

8. She hath done what ſhe could, (*to teſtifie her Affection to me; for*) ſhe is come aforehand to anoint my Body (*in order*) to the burying (*of it; nor ſhall her Charity be loſt; for,*)

9. Verily I ſay to you, whereſoever this Goſpel ſhall be preached, (*as I aſſure you it will be*) throughout the whole World, this alſo that ſhe hath done ſhall be ſpoken of, for a Memorial of her.

10. And (*then*) Judas Iſcariot, one of the Twelve, went to the Chief Prieſts, to betray him to them;

11. And when they heard it, they were glad, and promiſed to give him Money (*for ſo doing, covenanting with him for thirty Shekels;*) and (*upon this Promiſe*) he ſought how he might conveniently betray him.

12. And (*on*) the firſt day of unleavened Bread, when they killed the Paſſover, his Diſciples ſaid to him, Where wilt thou that we go and prepare (*for thee,*) that thou mayeſt eat the Paſſover?

13. And he ſendeth forth two of his Diſciples, and ſaith to them, Go ye into the City, and (*when you are come into it*) there ſhall meet you a Man bearing a Pitcher of Water; follow him:

14. And whereſoever he ſhall go in (*go ye in after him, and*) ſay ye to the good Man, (*the Maſter*) of the Houſe, The Maſter ſaith, Where is the Gueſt-chamber, where I ſhall (*may*) eat the Paſſover with my Diſciples?

15. And he will ſhew you a large upper Room furniſhed and prepared; (Gr. *a great upper Room ſtrowed, ready to receive Gueſts,*) there (*ſhall ye*) make ready for us.

16. And his Diſciples went forth (*from Bethany*, v. 3.) and came into the City, and found as he had ſaid to them, and they made ready the Paſſover.

17. And in the Evening he cometh with the Twelve (*to eat of it.*)

18. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay to you, one of you who eateth with me (*at the Table*) ſhall betray me.

19. And they began to be ſorrowful, and to ſay to him one by one (*ſeverally*) is it I? and another, Is it I?

20. And he anſwered and ſaid to them, it is one of the Twelve, (*he*) that (*now*) dippeth with me in the Diſh; (*Matth.* 26. 23.)

21. (*Now*) The Son of Man indeed goeth (*to ſuffer,*) as it is written of him, but (*yet*) woe to that Man by whom the Son of Man is betrayed; good were it for that Man, if he had never been born, (*it being better not to be, than to be miſerable for ever.*)

22. And as they did eat, Jeſus took Bread, and bleſſed (*it,*) and brake (*it,*) and gave (*it*) to them, and ſaid, Take, eat, this is my Body (*given for you;*)

23. And he took the Cup, and when he had given thanks (*over it,*) he gave it to them; and they all drank of it;

24. And he ſaid to them, This is (*the Memorial of*) my Blood, (*that Blood*) of the New Teſtament, (*or Covenant*) which is ſhed for many.

25. Verily I ſay to you, [b] I will drink no more of the Fruit of the Vine, until that day that

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that I drink it new in the Kingdom of God, (i. e. *till after my Reſurrection.*)

c 26. And when they had ſung an [c]Hymn, they went to the Mount of Olives.

27. And Jeſus ſaith to them, All ye ſhall be offended becauſe of (*or ſcandalized in*) me this Night; for (*it will be as*) it is written, (*Zach.* 13. 7.) I will ſmite the Shepherd, and the Sheep ſhall be ſcattered.

28. But after that I am riſen, I will go before you into Galilee.

29. But Peter ſaid to him, altho' all ſhall be offended (*at thy Paſſion,*) yet will not I (*be offended*)

30. And Jeſus ſaith to him, Verily I ſay to thee, this day, even in this night, before the Cock crow twice, thou ſhalt deny me thrice:

31. But he ſpake the more vehemently, if I ſhould die with thee, I will not deny thee in any wiſe; likewiſe alſo ſaid they all.

32. And they came to a place which was named Gethſemane, and he ſaith to his Diſciples, Sit ye here, while I ſhall pray;

33. And he taketh with him Peter, and James and John, and began to be ſore amazed, and to be very heavy.

34. And (*he*) ſaith to them, my Soul is exceeding ſorrowful unto Death, Tarry ye here, and watch.

35. And he went forward a little, and fell on the Ground, and prayed that if it were poſſible, the hour (*of his preſent Temptation*) might paſs from him.

36. And he ſaid, Abba, (*that is*) Father, all things are poſſible to thee, take away this Cup from me; nevertheleſs not what I will, but what thou wilt (*be done.*)

37. And he cometh, and findeth them ſleeping, and ſaith to Peter, Simon, ſleepeſt thou (*after all thy Confidence?*) couldſt not thou watch one hour?

38. Watch ye and pray, leſt ye enter into Temptation; (*for*) the Spirit truly is (*may be*) ready (*to make good Reſolutions,*) but the Fleſh is weak, *and ſo unable to perform them without that Divine Aſſiſtance, which is to be obtained by Prayer, and improved by Vigilance.*)

39. And again he went away, and prayed, and ſpake the ſame words;

40. And when he returned, he found them aſleep again; for their Eyes were heavy, neither wiſt they what to anſwer him;

41. And he cometh the third time, and ſaith to them, ſleep on now, and take your reſt, it is enough, (ἀπέχει *the time of watching is now paſt*) the Hour is come (*in which I ſhall be apprehended,*) Behold the Son of Man is betrayed into the Hands of Sinners:

42. Riſe up, let us go, lo, he that betrayeth me is at hand.

43. And immediately, while he yet ſpake, cometh Judas, one of the Twelve, and with him a great Multitude, with Swords and Staves, from the Chief Prieſt, and the Scribes, and the Elders.

44. And he that betrayed him had given them a Token ſaying, whomſoever I ſhall kiſs, that ſame is he, [d]take him, and lead him away ſafely. d

45. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter, and kiſſed him:

46. And (*then*) they laid their Hands on him, and took him.

47. And [e]one of them that ſtood by, (*namely Peter,*) drew a Sword, and ſmote a Servant of the High-Prieſt, and cut off his Ear. e

48. And Jeſus anſwered, (i. e. *ſpake with relation to their manner of coming thus to apprehend him,*) and ſaid to them, Are ye come out as againſt a Thief, with Swords and with Staves, to take me?

49. I was daily with you in the Temple teaching, and (*then*) ye took me not, but (*now ye are permitted to do it, becauſe*) the Scriptures (*which foretold my Sufferings*) muſt be fulfilled.

50. And (*having ſaid this,*) they (*who were with him*) all forſook him, and fled.

51. And there followed him a certain [f]young Man having a linen Cloth caſt about his naked Body, and the young Men laid hold on him; f

52. And he left the linen Cloth (*in their Hands,*) and fled from them naked.

53. And they led Jeſus away to the [g]High-Prieſt, and with him were aſſembled all the Chief Prieſts, and the Elders, and the Scribes. g

54. And Peter followed him afar off, even to the Palace of the High-Prieſt, and he ſat with the Servants, and warmed himſelf at the Fire.

55. And the Chief-Prieſts and all the Council [h]ſought for Witneſs againſt Jeſus, to put him to Death, and (*but*) found none (*that could teſtifie any thing capital againſt him.*) h

56. For many bare falſe Witneſs againſt him, but their Witneſs agreed not together, (Gr. *their Teſtimony was not ſufficient to render him guilty of Death.*)

57. And there aroſe certain (*Men,*) and bare falſe Witneſs againſt him, ſaying,

58. We have heard him ſay, I will deſtroy this Temple made with Hands, and within three days I will build another made without Hands.

59. But neither ſo did their Witneſs agree together; i. e. *their Teſtimony did not amount to a capital Crime.*)

60. And the High-Prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? What is it (*of no concern*) that theſe (*Men*) Witneſs againſt thee?

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61. But he held his Peace, and answered nothing. Again the High-Priest asked him, and said to him, Art thou the Christ, the Son of the Blessed (*God?*)

i 62. And Jesus said, [i] I am, and (*within a while*, Matth. 26. 64.) ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven.

63. Then the High Priest rent his Clothes, and saith, What need we any farther Witnesses?

64. Ye have heard the Blasphemy (*he now speaks,*) what think ye? And they all condemned him to be guilty of Death (*for it.*)

65. And (*then*) some began to spit on him, and to cover his Face, and to buffet him, and to say to him, Prophesie (*who it is that smites thee*;) and the (*very*) Servants did strike him with the Palms of their Hands.

66. And as Peter was beneath in the Palace, there cometh one of the Maids of the High-Priest;

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth;

68. But he denied (*it,*) saying, I know not (*the Man,*) neither understand I what thou sayest; and he went out into the Porch, and the Cock crew.

69. And a Maid saw him again, and began to say to them that stood by, (*what one of them said to him.*) This is one of them (*that were with Jesus.*)

70. And he denied it again: And a little after they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean, and thy Speech agreeth thereunto, (*or is like those of Galilee.*)

71. But he (*upon this*) began to (*imprecate a*) Curse (*upon himself*) and to swear, (*saying with an Oath,*) I know not this Man of whom ye speak:

72. And (*then*) the second time the Cock crew, and Peter (*upon that*) called to mind the word that Jesus said to him, (*viz.*) before the Cock crow twice, thou shalt deny me thrice; and when he [k] thought thereon, k
(*or rushing forth from the Company,*) he wept (*bitterly.*)

Annotations on Chap. XIV.

a Ver. 3. Ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτίμου, καὶ (συντρίψασα τὸ ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς· *There came a Woman having an Alabaster Box of Ointment of Spikenard, very precious, and she brake the Box, and poured it upon his Head.*] Either the word πιστικὴ answers to the *Syriack Pistbaca*, and then it may be rendred Nardus spicata, or *Ointment made of the Spikes of Nard*; or if it be of a *Greek* Original, I think *Theophylact* well renders it, πιστικὴ ἢ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, that is (a) *Nard unadulterated*, and *faithfully prepared*, the great price it carried, tempting many to adulterate it, as *Dioscorides*, and *Pliny* tell us, according to these words of (b) *Vadianus*, *Dignum autem cognitu quod, lib.* 13. *Plinius tradit, viz. Novem Herbarum species esse quæ nardum imitentur, & adulterent. Unde intelligimus in tanta fraudis materia usum loquendi obtinuisse, ut pistica nardus diceretur, quæ sincera & absque vitio esset,* ἀπὸ τῆς πίστεως, *a fide, & plane* ἄδολος, *hoc est germana & nulla arte vitiata.* Moreover it is the Conjecture of Dr. *Hammond*, that (συντρίψασα here signifies, not to break the *Alabaster*, that being not easily done, but to shake it, to liquifie the Ointment, and make it fitter to run out; the old *Glossary* rendring (συντρίβω, *conquatio.* Now Mr. *Cl.* owns that the word doth not always signifie to break, but when the Discourse is about a Vessel that may be broken; he saith it must so signifie; as if a Vessel might not be shaken, as well as broken, or the Vessel might not be put for the Ointment in it, it being that which was poured out on Christ's Head; or else the Vessel might be only broke, as we break a Flask, by striking off the Head of it, and then we may easily perceive how, after it was thus broke, the Ointment might be poured on his Head.

b Ver. 25. Οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ· *Henceforth I will not drink of the Fruit of the Vine, till the day that I drink it new with you in the Kingdom of God.*] Hence may we argue thus against the Doctrine of *Transubstantiation*, That which, after Consecration, remains *the Fruit of the Vine*, is not substantially changed into the Blood of Christ; therefore that which Christ gave the *Apostles* to drink, was not substantially changed into his Blood: The consequence is evident, because Christ calls that which he gave them to drink, *the Fruit of the Vine*; for that *Christ* spake this after the Consecration of the Elements, St. *Matthew* and *Mark* unanimously testifie, nor doth St. *Luke* contradict them, but only saith, our Lord spake this also after the giving of the *Paschal* Cup. Nor can St. *Matthew* or St. *Mark* be understood of any Cup, but of that which they only mention; now they make mention only

(a) *St.* Jerom. *on* Matth. 26. verum & sine dolo, *unsophisticated Nard.*
(b) Epist. de Insulis Maris Mediter. p. 476, 477.

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only of the Cup given at the *Euchariſt*, and therefore can be only underſtood of that. Hence doth the R. *Catechiſm* inform us, that from theſe words, *I will not drink of the Fruit of the Vine*, the *Catholick Church* hath always taught that our Lord uſed Wine in the Inſtitution of this Sacrament; which yet ſhe could not teach from theſe words, unleſs they were ſpoken of the ſacramental Cup, ſeeing the accidents of Wine, without the Subject, cannot be called *the Fruit of the Vine*. And ſeeing Wine is ſtiled ἅμα σαφυλῆς, *the Blood of the Grape*, Deut. 32. 14. and by the *Heathens* ἅμα βοτρύων, *Achill. Tatius l.* 2. why may it not by a like Metaphor be ſtiled *Chriſt's Blood?* Moreover, the *Ancient Fathers* from theſe words confuted the Hereſie of the *Encratitæ*, or *Aquarians*, who conſecrated only Water at the Celebration of the Sacrament; declaring that by theſe words our *Saviour* ſhewed the thing which had been bleſſed was Wine, and therefore was carnis potus, *the Drink of the Fleſh*, ſaith *Irenæus*. Now had not the ſacramental Cup after the Conſecration remained Wine, this Argument could have had no force, ſince then the *Orthodox* could no more have drank it in the *Euchariſt*, than the *Aquarii*. See *Iren. l.* 5. *c.* 33. *Clem. Alex. Pedag. l.* 2. *c.* 2. *p.* 158. *Chryſoſt. Hom. in Matth.* 26. *p.* 511. *Theodoret. dial.* 1. *p.* 17, 18. and many others cited by *Albert. l.* 1. *de Euch. c.* 17. *p.* 112.

The following words, *till I drink it new with you in the Kingdom of God*, are by St. *Luke* thus varied, *till the Kingdom of God come*, Chap. 22. 18. or *until it be fulfilled in the Kingdom of God*; and therefore only ſeem to ſignifie, till I riſe again from the Dead; for the Kingdom of God here, and the Kingdom of the *Father* in St. *Matthew*, being certainly the ſame, *viz.* the Kingdom, and the Power given to *Chriſt*, the Exerciſe of his Kingly Office, being given to him of the *Father*; when one of theſe is come, the other muſt be come alſo. Now (1.) Chriſt calling the *Jews* to Repentance, becauſe *the Kingdom of God was near*, Mark 1. 15. upbraiding the *Scribes* and *Phariſees* becauſe they ſuffered *Publicans* and *Harlots* to enter into the Kingdom of God before them, *Matth.* 21. 31. and threatning that the *Kingdom of God ſhould be taken from them, and given to other Nations*, Matth. 21. 43. (2.) The *Jews* expecting then *the Kingdom of God*. Mar. 15. 43. and thinking it *ſhould ſuddenly appear*, Luke 19. 11. and enquiring of him *when it ſhould come*, Luk. 17. 20. and *ſpeaking of eating Bread with him in it*, Luke 14. 15. and wiſhing *Proſperity to it, as then coming*, Mark 11. 10. (3.) Chriſt having told them that *the Kingdom of God was near*, Luke 11. 2, 20. that *it was to come to them*, Matth. 12. 28. that it was *among them*, Luk. 17. 21. that ſome of them ſhould not die, *till they ſaw the Son of Man coming in his Kingdom*, Matth. 16. 28. that is, *till they ſaw the Kingdom of God*, Luke 9. 27. till *they ſaw the Kingdom of God come with Power*, Mark 9. 1. and having ſpoken ſo many Parables relating to this Kingdom of God, or State of the Goſpel, *Mark* 4. 30. *Luk.* 13. 18, 20. And laſtly, the Doctrine which he preached being *the Goſpel of the Kingdom of God*, Mark 1. 14. *the Word of the Kingdom*, Matth. 13. 19. *the Myſtery of the Kingdom of God*, Mark 4. 11. the preaching of it being *the preaching the Kingdom of God*, Luke 4. 43. —8. 1.—9. 2, 11, 60.—16. 16. Chriſt alſo after his Reſurrection ſpeaking to his *Apoſtles* of the things *relating to the Kingdom of God*, Acts 1. 3. and they preaching to others *the things belonging to the Kingdom of God*, Acts 8. 12.—19. 8.—20. 25.—28. 23, 31. exhorting their Hearers *to enter into the Kingdom of God*, Acts 14. 22. and telling Believers, *they were tranſlated into the Kingdom of God*, Coloſſ. 13. On theſe accounts, I ſay, I cannot think this Kingdom of God ſhould ſignifie *Heaven*, or the Happineſs then and there to be enjoyed, but rather the Goſpel State, and the Kingdom of Chriſt erected at his Reſurrection, and more completely begun when *he ſat down at the right Hand of Power*, and was made *Heir of all things*. To *drink this Wine new*, is, by the Interpretation of St. *Luke*, to do it *when it was fulfilled in the Kingdom of God*, v. g. when *Chriſt our Paſſover was ſacrificed for us*, 1 Cor. 5. 7. and when that *Blood of the new Covenant* which was repreſented by the Wine, was actually ſhed, and a new Feaſt was inſtituted in Commemoration of it; and if you yet inquire, when did Chriſt thus drink this Wine with them? I anſwer, he did it, not ſo much by *eating and drinking with his Diſciples after he aroſe from the Dead*, Acts 10. 41. for that drinking could have no relation either to the *Paſchal*, or the *Sacramental* Cup; as by fulfilling the Promiſe made to them, *Luke* 22. 29, 30. *I diſpoſe to you a Kingdom, as my Father hath done to me, and ye ſhall eat and drink with me at my Table in my Kingdom*; for in what ſenſe ſoever they are here ſaid *to drink with him at his Table*, he alſo muſt be ſaid to drink with them.

Ver. 26. Ὑμνήσαντες, *And when they had ſung an Hymn they went forth*,] The *Evangeliſt* may well be ſuppoſed to intend ſuch an *Hymn* as was cuſtomarily ſung at the *Paſſover*; for if *Chriſt* had begun a new, and unuſual Hymn, his Diſciples could not have told how to ſing with him: Now the uſual Hymn ſung on the night of the *Paſſover*, began at *Pſal.* 113. and ended at *Pſal.* 118. in which *Hymns*, as the *Jews* obſerve, are mentioned, *the Sorrows of the Meſſiah, and the Reſurrection of the Dead*. So Dr. *Lightfoot*. c

See Additions N° 14. (14)

Ver. 44. Κρατήσατε αὐτὸν, *Hold him faſt, and lead him away ſecurely*.] It is probable that *Judas* thought they could not do this, but that as *Jeſus* had at other times conveighed himſelf d

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from the Multitude, when they attempted to cast him down a *Precipice*, Luke 4. 30. or to stone him, *John* 8. 59.—10. 39. so he would have done now. And when he found that he did not thus rescue himself, *he repented, and went and hanged himself*, Mat. 27. 5.

e Ver. 47 Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, *And one that stood by drew a Sword*;] *Viz. Simon Peter*, John 18. 10. Hence, saith *Beza*, the *Ancients* may be confuted, who with so great consent say that *Mark* writ this Gospel from the Mouth of *Peter*, for why should *Peter* deny his Name, who speaks so fully of his Denial of his Lord? I answer, so doth St. *Matthew* and St. *Luke* speak as plainly of his Denial, and yet both conceal his Name who drew the Sword. (2.) The *Ancients* only say that *Mark* wrote his Gospel at the Desire of others, *Peter neither forbidding nor commanding it to be done*; and that it being done, he did κυρῶσαι τὴν γραφὴν εἰς ἐνέργειαν τῆς ἐκκλησίας, *confirm the reading it in the Churches*. Euseb. Hist. Eccles. l. 2. c. 15. l. 6. c. 14.

f Ver. 51. Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, *And there followed him a certain young Man*, &c.] *Epiphanius* and St. *Jerom* think this young Man was *James* the Brother of our Lord, but he had *forsook him and fled*, v. 50. and we read nothing of his return. St. *Chrysostom*, *Ambrose*, and *Gregory*, say he was *John*, but *John* was with Christ in the Garden clothed, *v.* 33, and afterwards fled from him, *v.* 50. how then can it be likely he should fly naked away? Note also that those words, *he fled away naked*, need not be so understood as if he had no Garment, but only so, as that he had a linen Garment left. And so *Dionysius Alexandrinus* saith of himself, ἡμεῖς γυμνὸς ἐν τῷ λινῷ ἐνυήμαλι, *I was naked, having only on a linen Garment*. Apud Euseb. Hist. Eccl. l. 6. c. 40. See the Note on *John* 21. 7.

g Ver. 53. Καὶ ἀπήγαγον αὐτὸν πρὸς τὸν ἀρχιερέα, *And they brought him to the High-Priest*;] That is, to *Caiphas*, Matth. 26. 57. for tho' it be evident from *John*. 18. 13, 14. that he was first brought to *Annas*, yet because there was nothing done to him there, and he seems only to be detained there till the Council met at the House of *Caiaphas*, was ready for him, the other *Evangelists* pass that over in Silence.

h Ver. 55, 56. Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐκ ἔφερον, πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, *They sought for Witness against him to put him to Death, and found none; for many bare false Witness against him, but their Witness agreed not together*.] If they had many false Witnesses, it cannot be true that they found no Witness against him. This latter Clause therefore, and the like, *v.* 59. should be rendred, *their Testimonies were not equal*, viz. to the Charge laid against him, that he was worthy to die, or they were not sufficient, εἰς τὸ θανατῶσαι αὐτὸν, to cause him to be put to Death, either not testifying two of the same thing, or else not charging him with a Crime that deserved Death by the Law. For a vain glorious Boast of destroying the Temple could not be capital, especially being attended with a Promise of rebuilding it in three days.

Ver. 62. Ἐγώ εἰμι, *I am he*.] The Answer, i
Matth. 26. 62. Σὺ εἶπας, i. e. *I am what thou hast said*, is the same, for these two *Phrases* are of equal import in the *Hebrew* Idiom; so that we need not here St. *Austin*'s Subtilty, *viz. non ego dico, sed tu ais.*

Ver. 72. Ἐπιβαλὼν ἔκλαιε, *And when he* k
thought thereon he wept.] I think this reading may be maintained, for tho' *Casaubon* gave no instance of this Signification of the word, *Constantine* proves out of *Philoponus*, *Dionysius*, and St. *Basil*, that it signifies καλῶς νοεῖν, mente agitare, *to consider of*, and *ponder*, or *fix the Mind upon a thing*. So *Eustathius* says, ἐπιβάλλει γὰρ τις νοήματι, ἢ ἔργῳ, ἤγουν ἡρμοσμένως ἐγχείρει, καὶ ἐπιτυχῶς νοεῖ· *the word* ἐπιβάλλω *respects either the Action, and then it signifies exactly to take it in hand; or the Mind, and then it signifies, to consider of it as we are able*; or as *Phavorinus* interprets it, ἐπιβόλως νοεῖν, *aptly, and wisely to consider of it*. So again, ἐπιβάλλει τις, saith *Phavorinus*, ἐπιτιθεὶς, ἢ νόων, ἐπιβάλλει ἔν τισι νοήματι, &c. ἐπιβάλλεσθαι, ἐπιθυμεῖν, ἐπιβυμόμενον, ἐπιθυμῶν, i. e. *the word signifies to think upon, or consider of a thing*; and *Theophylact* here renders it ἐνόησας· and this is sufficient to justifie our own Translation, that *Peter* remembring what our Saviour had foretold concerning his Denial, and considering how exactly, but shamefully, after all his confident Engagements to the contrary, he had fulfilled the same, was filled with Compunction, and wept bitterly. (2.) Whereas the other *Evangelists* say ἐξελθὼν ἔξω, *he went forth, and wept there*, there is another Expositon of the word ἐπιβαλὼν, which makes it agree with them, and that is, projiciens se foras, *rushing out from the Company*, or *casting himself out*, he wept; and plain it is, that in the Book of *Maccabees* it often signifies, *irruens*, or *se projiciens*, as when *Gorgias* attempted ἐπιβαλεῖν εἰς τὴν παρεμβολὴν, projicere se, *to rush in upon the Camp of the Jews*, 1 Maccab. 4. 2. and *Judas*, νυκτὸς ἐπιβαλὼν, rushing upon the *Samnites by night*, *set fire on the Haven*, 2 Maccab. 12. 9. See also *Chap.* 13. 15.—15. 1. But the most pertinent Instance to this purpose is in *Psal.* 108. 10. where אשליך נעלי, projiciam vel emittam calceamentum meum, *I will cast forth my Shoe*, is in the *Greek* ἐπιβαλῶ τὸ ὑπόδημά μου. Here therefore understand only ἑαυτὸν, and the Sense will run agreeably to St. *Matthew* and St. *Luke*, *and casting himself forth, he wept.*

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CHAP. XV.

1. AND ſtraightway in the Morning, the Chief Prieſts held a Conſultation with the Elders and Scribes, and the whole Council, and *(upon that Conſultation they)*
a bound Jeſus, and carried him away, [a] and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? and he anſwering ſaid to him, thou ſayeſt it, (i.e. *it is as thou ſayeſt.)*

3. And the Chief Prieſts accuſed him of many things, but he anſwered nothing:

4. And Pilate asked him again, ſaying, Anſwereſt thou nothing? Behold, how many things they witneſs againſt thee.

5. But Jeſus yet anſwered nothing, ſo that Pilate marvelled.

b 6. Now [b] at *(or, after the manner of)* the Feaſt, he releaſed to them one Priſoner, whomſoever they deſired.

7. And there was one named Barabbas, who lay bound with them that had made Inſurrection with him, who had committed Murther in the Inſurrection.

c 8. And the Multitude [c] crying aloud, began to deſire him, to do as he had ever done to them *(at that Feaſt.)*

9. But Pilate anſwered them, ſaying, will ye that I releaſe to you the King of the Jews?

10. For he knew that the Chief Prieſts had delivered him for Envy.

11. But the Chief Prieſts moved the Peo-
d ple that *(they would deſire)* [d] he ſhould rather releaſe Barabbas to them, *(and they accordingly did ſo.)*

12. And *(then)* Pilate anſwered, and ſaid again to them, What will ye then that I ſhall do to him whom ye call the King of the Jews?

13. And they cried out again, crucifie him.

14. Then Pilate ſaid to them, Why *(deſire you this,)* what evil hath he done *(to deſerve this Puniſhment?)* And *(but)* they cried out the more exceedingly, crucifie him.

15. And ſo Pilate *(being)* willing to content the People, releaſed Barabbas to them, and delivered Jeſus, when he had ſcourged him, to be crucified.

16. And the Soldiers led him *(immediately)* away into the Hall called Prætorium, and they call together the whole Band.

17. And they cloathed him with Purple, *(the Robe of Kings,)* and platted a Crown of Thorns, and put it about his Head.

18. And began to ſalute him, *(ſaying in Railery,)* Hail King of the Jews:

19. And they ſmote him on the Head with a Reed, and did ſpit upon him, and bowing their Knees, worſhipped him:

20. And when they had *(thus)* mocked him, they took off the Purple from him, and put his own Cloaths on him, and led him out to crucifie him.

21. And they compel one Simon a Cyrenean, who paſſed by, coming out of the Countrey, *(and who was)* the Father of Alexander, and Rufus, *(two celebrated Chriſtians afterwards,* Acts 19. 33. Rom. 16. 13.) to bear his Croſs.

22. And they bring him to the place Golgotha, which is, being interpreted, the place of a Skull.

23. And *(there)* they gave him to drink Wine mingled with Myrrh, but he received it not, *(being not willing by any ſtupifying Draughts to allay his Pains.)*

24. And when they had crucified him, they parted his Garments, caſting Lots upon them, what every one ſhould take.

25. [e] And it was the third hour, and *(when)* e
they crucified him.

26. And [f] the Superſcription of his Accu- f
ſation was written over *(his Head thus,)* THE KING OF THE JEWS.

27. And with him they crucified two Thieves, the one on his Right Hand, and the other on his Left.

28. [g] And *(thus)* the Scripture was ful- g
filled, which ſaith, and he was numbred with the Tranſgreſſors.

29. And they that paſſed by, railed on him, wagging their Heads, and ſaying, Ah, thou that deſtroyeſt the Temple, and buildeſt it in three days,

30. Save thy ſelf, and come down from the Croſs.

31. Likewiſe alſo the Chief Prieſts mocking, ſaid among themſelves, with the Scribes, He ſaved others, *(but)* himſelf he cannot ſave.

32. Let Chriſt, *(who ſtiles himſelf)* the King of Iſrael, deſcend now from the Croſs, that we may ſee, and believe; and they *(one of them)* that were crucified with him, reviled him.

33. And when the ſixth hour was come, h
[h] there was Darkneſs over the whole Land *(of Judea)* till the ninth hour;

34. And at the ninth hour Jeſus cried with a loud Voice, ſaying, Eloi, Eloi, Lama Sabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36. And one ran, and filled a Spunge full of Vinegar, and put it on a Reed, and gave him to drink, ſaying, let alone, let us ſee whether Elias will come to take him down.

37. And Jeſus cried *(again)* with a loud Voice, *(ſaying, Father, into thy Hands I commend my Spirit,)* and *(ſo)* gave up the Ghoſt.

38. And

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38. And (*then*) the Veil of the Temple, (*which parted the Holy Place from the Most Holy,*) was rent in twain from the top to the bottom. (*See Paraphrase on* Matth. 27. 51.)

39. And when the Centurion, which stood over against him, saw that he so cried out, and (Gr. *that he so crying,*) gave up the Ghost, he said, Truly this Man was the Son of God.

40. There were also Women looking on afar off, among whom was Mary Magdalene, and Mary the Mother of James the less, and of Joses, and Salome;

41. Who also when he was in Galilee followed him (*as he was teaching,*) and ministred to him, and many other Women, which, came up with him to Jerusalem.

42. And now, when the Even was come, because it was (*the Even of*) the Preparation; that is, (*of*) the day before the Sabbath.

43. Joseph of Arimathea, an [i] honourable Counsellor, who also waited for the Kingdom of God came, and went in boldly to Pilate, and craved the Body of Jesus (*might be given him.*)

44. And Pilate marvelled, if he were (*that he was*) already dead, and calling to him the Centurion, he asked him whether he had been any while dead.

45. And when he knew it of (i. e. *the certainty from*) the Centurion, he gave the Body to Joseph.

46. And he brought fine Linnen, and took him down and wrapped him in the Linen, and laid him in a Sepulchre, which was hewn out of a Rock, and rolled a Stone to the Door of the Sepulchre.

47. And Mary Magdalene, and Mary the Mother of Joses, beheld where he was laid.

Annotations on Chap. XV.

a Ver. 1. Παρέδωκαν τῷ Πιλάτῳ, *They delivered him to Pilate.*] Here the Observation of *Theophylact* is this, *The Jews delivered up our Lord to the Romans, and they for that Sin were themselves given up into the Hands of the Romans.*

b Ver. 6. Καθ' ἑορτὴν ἀπέλυεν, *And at the Feast he delivered up to them a Prisoner whomsoever they desired.*] I conceive that ἀπέλυεν here is not put for εἰώθει ἀπολύειν, *Matt.* 27. 15. *he was wont to deliver up,* as Mr. *Le Cl.* thinks, but rather κατὰ ἑορτὴν should be rendred, ad morem festi, or, secundum morem festi, *after the manner of the Feast*; as κατ' ἄνθρωπον λέγω, *I speak after the manner of a Man.* Rom. 3. 5. Gal. 3. 15. κατ' ἄνθρωπον περιπατεῖν, is *to walk after the manner of Men.* 1 Cor. 3. 3. *to fight with Beasts at Ephesus,* κατ' ἄνθρωπον *after the manner of Men,* 1. Cor. 15. 32. So κατὰ Θεὸν, Dei in morem, *after the Example of God*; and among the *Atticks,* κατὰ τὰ αὐτὰ, that is, κατὰ τὸν αὐτὸν τρόπον, *after the same manner.* Now the Feast of the *Passover* being celebrated in Memory of their Release from *Egypt,* it was agreeable to the Nature of that Feast to make this Release at that time and therefore customary.

c Ver. 8. Ἀναβοήσας, *Crying out.*] The *Vulgar* and some *MSS. Copies* read here ἀναβὰς, or ἀναβήσας: but the *Alexandrian Copy, Theophylact,* and all the *Eastern Versions,* reading as we do, and the 13th Verse saying that πάλιν ἔκραξαν, *they cried out again,* this must pass only for a Mistake of the *Copyer,* or of the *Abbreviation* used by him.

d Ver. 11. *But the Chief Priests moved the People,* ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he should rather release Barabbas to them*;] *i. e.* That he should release *Barabbas,* and not *Jesus*; for their Cry was this, *Not this Man, but Barabbas,* John 18 40. and that the Comparative μᾶλλον is often in sense negative. See the Note on 1 *Tim.* 1. 4. So *Matth.* 10. 5. *Go not into the way of the Gentiles,* πορεύεσθε μᾶλλον, *but go to the lost Sheep of the House of Israel,* ver. 6. Mark 9. 43. *It is good to go into Life lame;* μᾶλλον, *and not having two Hands to go to Hell.* Eph. 4. 28. *Let him that stole steal no more,* μᾶλλον δὲ κοπιάτω, *but contrariwise let him labour,* Chap. 5. 4. *Let there not be among you Filthiness, or scurrilous Speaking,* μᾶλλον δὲ, *but giving of Thanks.* See *John* 12. 43. *Rom.* 14. 13. *Eph.* 5. 11.

See Additions N°. 15. (15)

e Ver. 25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτὸν, *And it was the third hour, and they crucified him.*] But St. *John* saith *it was* ὡσὶ ὥρα ἕκτη, *about the sixth hour*, Chap. 19. 14. When Even he was *condemned* to Crucifixion. But then it must be observed, that the *Greek MSS.* produced by *Camerarius, Beza,* and *R. Stephanus,* read in St. *John,* ὡσὶ τρίτη, *about the third hour*; that *Nonnus* seems to have read, so, his *Paraphrase* running after this manner, ὧν δὲ πλανομένη τρίτατη ἀναληφόρῳ ὥρα, *the third hour was not yet past*; that *Theophylact* contends it ought to be so read, and that because the three other *Evangelists* unanimously say, that the Darkness began *at the sixth hour,* which yet began not, till after our Lord had hung upon the Cross some considerable time; till after the *Soldiers* had divided his Garments, the *Jews* had mocked him, and bid him come down from the Cross, and the Discourse had passed between the two Thieves among themselves, and betwixt the repenting Thief and our Lord. And lastly, the Author of the *Constantinopolitan Chronicle* saith expressly, that τὰ ἀκριβῆ βιβλία, ὡσὶ τὸ τὸ ἰδιόχειρον τοῦ εὐαγγελίου Ἰωάννου, *that the ex-*

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acter Copies, and the Manuſcript of St. John kept till his time at Epheſus, read, ὥρᾳ ὡσεὶ τρίτῃ, *about the third Hour.* See *Jerom* in *Pſal.* 77. And the change from γ the third to ϛ the ſixth, is ſo eaſie, that this may very reaſonably be owned in the later Copies of St. *John*'s Goſpel; eſpecially if we conſider how punctual St. *Mark* is is the Enumeration of the Hours, ſaying, *it was the third hour, and they crucified him,* or began to lead him away to be crucified; and *ver.* 33. *when the ſixth hour was come,* from that time *there was darkneſs over the whole Earth till the ninth hour,* and *ver.* 34. at the ninth hour Jeſus expired.

This I prefer before the Expoſition of ſome others, that St. *John* ſpeaks of the hours according to the *Roman*, and St. *Mark* according to the Computation of the *Jews*; 1*ſt*, Becauſe this alters not the difficulty, there being the ſame diſtance of time betwixt the *Romans* ſixth, and the *Jews* third Hour, as between the *Jews* third and their *ſixth*, *i. e.* three hours difference. And, 2*dly*, Becauſe the vulgar hours by which the *Romans* reckoned, and the hours of the *Jews* were the ſame, *viz.* twelve, as our Lord ſhews in theſe words, *are there not twelve hours of the day?* John 11. 9. and *Dempſter* in theſe words, *dies civilis duodecim horarum.* Auctuar. p. 175. The civil Day of the *Romans* contained twelve hours. And, (3*dly*,) If St. *Mark* writing his Goſpel at *Rome* for the *Romans* there, retains the *Jewiſh* hours, we have more reaſon to conceive that St. *John* ſhould do ſo.

f Ver. 26. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, *And the Superſcription of his Accuſation was written.*] This is ſpoken according to the manner of the *Romans*, by whom the Title of the Crimes, for which the Criminals were condemned, were either carried before them, or affixed to the Inſtrument of their Puniſhment: Thus (a) *Dio* ſpeaks of a *Roman* Servant crucified by his Maſter, μετὰ γραμμάτων τῆς αἰτίας τῆς θανατώσεως δηλούντων, *with a Writing declaring the cauſe of his Death.* See of this matter other Inſtances in *Lipſius de cruce, l.* 2. *c.* 11. *p.* 52. 53.

g Ver. 28. Καὶ ἐπληρώθη ἡ γραφὴ, *And the Scripture was fulfilled which ſaith,* Iſa. 53. 12. *and he was numbred with the Tranſgreſſors.*] Seeing *Abarbanel*, and (b) R. *Moſes Alſhe*, teſtifie that their *Rabbins* did with one Mouth confeſs that the words of this Chapter were ſpoken *of Meſſiah the King*, and they bring in God enquiring of the *Meſſiah*, thus, (c) *Wilt thou heal and redeem my Sons after ſix thouſand Years? Wilt thou bear Chaſtiſement to expiate their Iniquities according to what is written?* Iſa. 53. 4. *Surely he bore our Griefs*; they cannot reaſonably deny that theſe words were fulfilled by *Chriſt's* Crucifixion between two Thieves.

Ver. 33. Σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, h *There was darkneſs over the whole Earth.*] Of this Darkneſs (d) *Africanus* ſpeaks thus, Τοῦτο τὸ σκότος ἔκλειψιν ἡλίου Θάλλος ἐπικαλεῖ ἐν τρίτῃ τῶν ἱστοριῶν, ὡς ἐμοὶ δοκεῖ ἀλόγως, *this Darkneſs Thallus calls an Eclipſe of the Sun in the third Book of his Hiſtory, but without reaſon, as I conceive.* (e) *Origen* ſaith, *Phlegon in the* 14*th Book of his Chronicles writ of the Defection of the Sun under Tiberius Cæſar, in whoſe Reign it is manifeſt that our Lord ſuffered.* (f) *Tertullian* ſaith, that this prodigious darkning of the Sun was recorded in the *Roman Archives*; *For*, ſaith he, *at the ſame moment about noontide the day was withdrawn, they who knew not that this was foretold concerning Chriſt, thought it was an Eclipſe.* And *Euſebius* in his *Chronicle* at the 18*th Year of Tiberius*, ſaith, *Chriſt ſuffered this Year, in which time we find in other Commentaries of the Heathens theſe words, there was a Defection of the Sun, Bithynia was ſhaken with an Earthquake, and many Houſes fell down in the City of Nice*; and then he proceeds to the Teſtimony of *Phlegon.*

Ver. 43. Εὐσχήμων βουλευτὴς, *An honourable Counſellor*;] That is, ſaith Dr. *Hammond*, a *Decurio*, one of thoſe who were appointed for a ſtanding Counſel to a *Roman Colony*: But againſt this Mr. *Le Cl.* objects that he was *Joſeph* of *Arimathea*; now, ſaith he, *that was never reputed a Roman Colony*, and therefore he conjectures he is here named a *Counſellor*, as being one of the greater *Sanhedrim*, or of the Counſel of the *High-Prieſt*, who had a Chamber in the Temple in which he conſulted with the *Prieſts*, called *the Chamber of the Counſellors*, ſaith Dr. *Lightfoot* here; they who were of the Council of the *High-Prieſt* being called, ſaith he, βουλευταὶ, *Counſellors*; and this is the moſt likely, becauſe *Arimathea* was a City of *Judæa*; this *Joſeph* had a Sepulchre in *Jeruſalem*, and *waited for the Conſolation of Iſrael*, which are Indications rather of a *Jew*, than of a *Roman*; and eſpecially becauſe it is peculiarly noted of him by St. *Luke*, *That he conſented not to the Counſel or Actions of them who* deſtroyed our Lord, *chap.* 23. 51. He therefore might have conſented to them, being one of the *Sanhedrim*; Hence is he introduced, *John* 19. 38, 39. with *Nicodemus* who certainly was one of the great *Sanhedrim*, Joh. 3. 1. — 7. 50. doing kind Offices to *Chriſt*; the firſt, begging his Body, that it might not be buried in the common Burial place of Malefactors; the other, bringing Spices to embalm him, as being both *Diſciples* of the *Holy Jeſus*, Matth. 27. 57. i

(a) L. 54. p. 598. (b) In Iſa. 52. 13. (c) *See* Cartw. Mell. Cr. Sac. p. 2975.
(d) Chronogr. (e) Contra Celſum, l. 2. p. 80. (f) Apol. c. 21.

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CHAP. XVI.

1. AND when the Sabbath was paſt, Mary Magdalene, and Mary the Mother
a of James and Salome, (*who*) [a] had bought ſweet Spices, that they might come and anoint, (i. e. *embalm*) him: (*Set out*,)
a a 2. And [a a] very early in the Morning, the firſt Day of the Week, they came to the Sepulchre at the Riſing of the Sun.
3. And they ſaid among themſelves, Who ſhall roll us away the Stone from the Door of the Sepulchre?
4. And when they looked, they ſaw that the Stone was rolled away; for (*that which made them ſolicitous about it, was, that*) it was very great.
5. And entring into the Sepulchre, they ſaw (*one in the Shape of*) a young Man, ſitting on the right ſide (*of the Sepulchre*,) clothed with a long white Garment; and they were affrighted (*at the ſight of him:*)
6. And he ſaith to them, Be not (*ye*) affrighted, (*for*) ye ſeek Jeſus of Nazareth who was crucified, he is riſen, he is not here; (*come near, and*) behold the place where they laid him.
7. But go your way, tell his Diſciples,
b and (*eſpecially*) [b] Peter, that he goeth before you into Galilee, there ſhall ye ſee him, (*according*) as he ſaid to you.
8. And they went out quickly, and fled from the Sepulchre, for they trembled, and were amazed (*at the ſight*;) neither ſaid they any thing to any Man (*whom they met by the way*) for they were afraid.
9. Now when Jeſus was riſen early, the firſt Day of the Week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven Devils:
10. And ſhe went and told them that had been with him, (*his Diſciples,*) as they mourned and wept.
11. And (*but*) they, when they had heard that he was alive, and had been ſeen of her, believed not.
12. After that, he appeared in another Form to two of them as they walked, (*to Emmaus*, Luke 24. 13.) and (*ſo*) went into the Country.
13. And they went and told it to the reſidue, neither [c] believed they them: (*See the* c
Note.)
14. Afterward he appeared to the Eleven as they ſat at Meat, and [d] upbraided them d
with their Unbelief, and Hardneſs of Heart, becauſe they believed not them who had ſeen him after he was riſen.
15. And he ſaid to them, go ye into all the World, and preach the Goſpel to every [e] Creature, (*to all Nations*, Matth. 28. 19.) e
16. He that believeth, and is baptized, [f] ſhall be ſaved, (*by his continuance in that* f
Faith, 1 Cor. 15. 2. Coloſ. 1. 23.) but he that believeth not (*the Goſpel preached, and by Miracles confirmed to him,*) ſhall be damned;
17. And theſe [g] Signs ſhall follow them g
that believe; (*by virtue of that Faith*) in my Name ſhall they caſt out Devils, (*and*) they ſhall ſpeak with new Tongues, (*which they had not learn'd.*)
18. They ſhall take up Serpents (*without being hurt by them*;) and if they drink any deadly thing, (*the poiſon of*) it ſhall not hurt them; they ſhall lay their Hands on the Sick, and they ſhall recover:
19. So then, after the Lord had ſpoken (*thus*) to them, he was received up into Heaven, and ſat at the right Hand of God.
20. And they went forth, (*after the Holy Ghoſt was come upon them,*) and preached every where, the Lord working with them, and confirming the Word with Signs following. Amen. (i. e. *So it was.*)

Annotations on Chap. XVI.

a Ver. 1. Ἠγόρασ ἀρώματα, *Had bought Spices.*] This Tranſlation is juſtified from *Luke* 23. 56. where it is ſaid, They prepared theſe Spices (before,) and reſted on the Sabbath day; ſo that the *Aoriſt* is here put for the Perfect Tenſe. See Examples of like nature, Note on 1 *Cor.* 5. 9.

a a Ver. 2. Καὶ λίαν πρωῒ τ μιᾶς τ Σαββάτων ἔρχον) ἐπὶ τὸ μνημεῖον, *Very early in the Morning*;] ὀψὲ τ Σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Σ. *in the end of the Week, as it began to dawn towards the firſt day of the Week*, Mat. 28. 1. *on the firſt of the Week*, ὄρθρου βαθέως, *very early in the Morning*, Luke 24. 1. Σκοτίας ἔτι οὔσης, *when it was yet dark*, Joh. 20. 1. *i. e.* they began their Journey to ſee the Sepulchre, whilſt it was only Twilight, or whilſt there was a mixture of Light and Darkneſs, ſaith St. *Matthew*, ὀψὲ τ Σαββάτων, *after the end of the former week*; ſee the Note there; they paſſed thro' the City, and came to the Sepulchre, ἀνατείλαντος τ ἡλίου, *as the Sun began to ariſe.* This may be illuſtrated from a Paſſage of (a) *Agellius*,

That

(a) *Tempora duo cum inter ſe oppoſita ſunt, atque ita coharentia, ut alterius finis, cum alterius initio miſceatur, non refert utrum per extremitatem prioris, an per initium ſequentis, locus ipſe confinis demonſtretur*, l. 7. c. 21.

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That *when two times immediately ſucceed one another, it matters not whether we reckon from the end of the one, or the beginning of the other.*

b Ver. 7. Καὶ τῷ Πέτρῳ, *Say to his Diſciples, and to Peter.*] *Peter* is here named, not as Prince of the *Apoſtles*, but, as the *Fathers* ſay, for his Conſolation, to take off the Scruple which might lye upon his Spirit; whether, after his threefold denial of his Maſter, he had not forfeited his right to be one of *Chriſt*'s Diſciples. So (b) St. *Gregory*, *Jerom*, St. *Chryſoſtom*, and others.

c Ver. 13. Οὐδὲ ἐκείνοις ἐπίσευσε, *Nor believed they them:* And, *Ver.* 11. *They believed not; when he ſhewed them his Hands and Feet, they believed not for joy*, Luke 24. 41. *When they ſaw him*, according to his Promiſe in Galilee, *ſome doubted*, Matth. 28. 17. Hence, one of the *Ancients* ſays well, Nos de illorum dubitatione ſolidari, *Their doubting is the Confirmation of our Faith*; and the more difficulty they ſhew'd in believing *Chriſt*'s Reſurrection, the greater reaſon have we to believe it; for the Teſtimony of them who believed not themſelves till after unqueſtionable Conviction, is the more credible on that account.

d Ver. 14. Ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, *He upbraideth them for their Unbelief and hardneſs of Heart, that they believed not them that had ſeen him:*] That after ſo many Aſſurances from his own Mouth, that he would *riſe again the Third Day*; and after ſo many Eye-witneſſes, that he had performed his Promiſe, they believed not: And, if this be attributed to them as culpable Unbelief, and *hardneſs of Heart*, ſurely they muſt much more be guilty of theſe Sins, who, after the Teſtimony of theſe *Apoſtles*, and *Five Hundred* more Eye-witneſſes of his Reſurrection, after the ocular Teſtimony of a whole World of *Chriſtians*, touching the mighty Miracles performed in his Name by the *Apoſtles*, the choſen *Witneſſes of his Reſurrection*, and by many others, who believed it, and were baptized into this Faith, after ſo many internal and external Experiments all *Chriſtian Churches* had of the miraculous Gifts of the Spirit, exerciſed before their Eyes in their Aſſemblies, and by themſelves, for a whole Age together, do yet continue to disbelieve that Reſurrection, and the Faith confirmed by it.

e Ver. 15. *Preach the Goſpel*, πάσῃ τῇ κτίσει, *to every Creature*;] i. e. to all Men; not in oppoſition to, but in conjunction with the *Jews*, to whom they were firſt to preach it; for ſo their Commiſſion runs, *viz. To preach* εἰς πάντα τὰ ἔθνη, *to all Nations, beginning at Jeruſalem*, Luke 24. 47. See this more fully, Note on *Rom.* 8. 23.

Ver. 16. Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, f
ὁ δὲ ἀπιστήσας κατακριθήσεται, *He that believeth and is baptized, ſhall be ſaved; he that believeth not ſhall be damned.*] He ſhall be ſaved, *i. e.* he ſhall by vertue of that Faith and Baptiſm, be put into a ſtate of Salvation; ſo that, if he continue in that Faith, and do not wilfully recede from his Baptiſmal Covenant, he ſhall actually be ſaved; of which import of the Phraſe, *Salvation* and being *Saved*, ſee Note on *Eph.* 2. 8. Note alſo, that they who hence conclude, that *Infants* are not capable of *Baptiſm*, becauſe they cannot believe, muſt alſo hence conclude they cannot be ſaved; Faith being here more expreſly required to Salvation than to Baptiſm. Note, 3*dly*, That in the ſecond Clauſe Baptiſm is omitted, becauſe it is not ſimply the want of Baptiſm, but the contemptuous neglect of it, which makes Men guilty of Damnation; otherwiſe, *Infants* might be damned for the Miſtakes, or the Prophaneſs of their Parents.

Ver. 17. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρα- g
κολουθήσει, *And theſe Signs ſhall follow them that believe*, &c.] Of the *caſting out of Devils, the healing Diſeaſes, the ſpeaking with new Tongues*; ſee the General Preface to the Epiſtles, §. 17, 18, 19. Of the drinking of deadly Poiſons, I find but four Inſtances recorded in *Hiſtory*; that of (c) *Barſabas*, who, ſaith *Papias*, drank of it without hurt; that of the *Cæcilian* Soldier, mentioned by *Ado*, in his *Martyrology*; that of *Sabinus*, Biſhop of *Canoſa*, mentioned by *Gregory* of *Tours*; and that of *Joſhua ben Levi*, who having drank a deadly Poiſon, was, ſaith the *Jewiſh Talmud*, *cured by pronouncing the Name of Jeſus*; of taking up Serpents without hurt, tho venemous, we find in *Scripture* only the Inſtance of St. *Paul*, Acts 28. 3. and in *Church-Hiſtory*, we find but few of any credit, tho' the words of (d) *Tertullian* ſeem to intimate, That *the Faith of Chriſtians not only preſerved themſelves, but helped even Heathens.* And Miracles of this nature being more liable to Exceptions than thoſe which were performed upon Unbelievers; it being eaſie to imagine, they might have ſome *Antidotes* againſt the Venom of thoſe Beaſts, or the pernicious Operations of thoſe Draughts, it ſeemed good to Providence, to be more ſparing in affording them.

By

(b) *Si Angelus Petrum non nominâſſet, venire inter Diſcipulos non auderet, vocatur ergo ex nomine ne deſperet ex Negatione.* Hom. 21. in Evang. ἐπειδὴ ἠρνήσατο ὁ Πέτρος, Theoph. in locum. Hieron. & Beda in Gloſſ. Ord.

(c) Euſeb. Eccl. Hiſt. l. 3. c. 39. p. 112.

(d) *Nobis fides præſidium, ſi non & ipſa percutitur diffidentia ſignandi ſtatim & adjurandi & urgendi beſtiæ calcem, hoc denique modo etiam Ethnicis ſæpe ſubvenimus, donati à Deo ea poteſtate quam Apoſtolus dedicavit quum morſum viperæ ſprevit.* Scorp. c. 1.

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By way of *Appendix* to this Chapter, it may be noted, That St. *Jerom* hath long since told us, that *this Chapter was rarely to be found in this Gospel, and that scarce any of the Greek Copies had it:* But, notwithstanding these words of *Jerom*, it is evident, that this Chapter was owned in the Times of (e) *Irenæus*, who cites the 19th Verse of it, and says, That St. *Mark in the end of his Gospel tells us, that Christ ascended into Heaven*, &c. The (f) *Apostolical* Constitutions cite these words, *ver.* 16. *He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.* (g) They also fully cite the 17th and 18th Verses. This Chapter is also to be found in all the *Versions*, and, as *Beza* testifies, in all the *old MSS.* Nor doth *Theophylact* in his Notes upon it, take notice of any *Greek Copies*, where it had been wanting.

And as for the seeming Opposition betwixt what is recorded in this Chapter, and in the other *Evangelists*, which (h) St. *Jerom* tells us, *was the occasion why this Chapter was by some rejected.* I shall first enumerate them, and then endeavour to return a sufficient Answer to them.

Object. 1. St. *Matthew* and St. *Mark* make mention only of one *Angel* appearing to, and speaking with the Women which came to the Sepulchre; whereas St. *Luke* and St. *John* mention two *Angels*.

Answ. I cannot here approve the Solution of *Vossius*, That one *Angel* only is mentioned by St. *Matthew* and St. *Mark*, because one only spake to the Women; seeing St. *Luke* saith in the Plural, εἶπον πρὸς αὐτὰς, *The Angels said unto them*, chap. 24. 15. St. *John*, λέγουσι αὐτῇ ἐκεῖνοι, *they said to Mary Magdalen*, chap. 20. ver. 13. besides, the place of their Appearance, and the Words they speak, differ from the place and words of the first *Angel*.

I answer therefore, that one only is mentioned by St. *Matthew* and St. *Mark*, because the Women standing without the inward Sepulchre, or being only on the Floor, or Pavement of it, saw but one *Angel*, who said unto them, *He is not here, he is risen; come see the place where the Lord lay*; and then, *go tell his Disciples, and Peter* of it, *Matth.* 28. 6. *Mark* 16. 6. But when, in obedience to the words of this *Angel*, they proceed to look into the Cave, or inward Sepulchre, where the Lord lay, they see two other *Angels*, one sitting at *Christ*'s Head, another at his Feet, where his Body was laid, *John* 20. 12. *Luke* 24. 5. and saying words the other did not, but giving them no intimation that they should tell these things to *Christ's Disciples*; and this seems to be a plain account of this matter, from the very words of the *Evangelists*.

Object. 2. St. *John* and St. *Matthew* say, The Women stood without the Sepulchre, when they saw the *Angel*, or *Angels*; St. *Mark* and St. *Luke*, that they had this Vision when they were come *within the Sepulchre*.

Answ. (1.) That the truth of the Matter of this Objection, may be justly questioned. For, 1*st*, as St. *John* saith of *Mary Magdalen*, she stood πρὸς τὸ μνημεῖον, *at the Sepulchre*, which may signifie either within or without it, *ver.* 11. so *ver.* 1. he saith, She came εἰς τὸ μνημεῖον, *into the Sepulchre*; and that she was upon the Pavement, or in the outward Sepulchre, when she is said to stand at the Sepulchre, is evident from this, That only by stooping down she looked down into the Cave, or inward Sepulchre, where the Angels stood at the place where his Body had been laid, *ver.* 11, 12. St. *Matthew* saith nothing directly of the place where the Women were, when they saw the *Angel*; but because he saith, that the *Angel* sat upon the Stone which he had rolled from the Sepulchre, hence they conclude, that the *Angel* sat without the Sepulchre; but the Stone being rolled to the Mouth of the Cave, or inward Sepulchre, where *Christ*'s Body lay, *Matth.* 27. 60. the *Angel* might sit upon it thus rolled away, and yet sit in a part of the outward Sepulchre, or Pavement, as St. *Mark* saith he did, *ver.* 5. when he bid the Women come, and see where the Lord lay. In a word, They were without the Cave, or inward Sepulchre, according to St. *Matthew*; but within the Pavement, outward Fence, Sept or Wall of the outward Sepulchre, when they saw the single *Angel*, as St. *Mark* saith: Being invited, *Mary Magdalen* stoops down into the Cave, or inward Sepulchre, of which St. *Luke* and St. *John* speak, and sees two *Angels* present there, in a quiescent posture, represented in Scripture, sometimes by sitting, sometimes by standing.

Object. 3. St. *Mark* saith, *ver.* 8. the Women *said nothing to any Man*; the other three *Evangelists*, That they told these things to the *Apostles*, or *Disciples*.

Answ. And so saith St. *Mark* expressly, That *they went and told these things*, τοῖς μετ' αὐτοῦ, *to those who belong'd to Christ*, and were usually with him, *ver.* 10, 11. And he saith only, *ver.* 8. That, during their Flight

(e) *In fine autem Evangelii ait Marcus, & quidem Dominus Jesus postquam loquutus est eis receptus est in Cœlos, & sedet ad dexteram Dei*, l. 3. c. 11. p. 257.

(f) L. 6. c. 15. (g) L. 8. c. 1.

(h) *Hujus quæstionis duplex solutio est, aut enim non recipimus Marci Testimonium, quod in raris fertur Evangeliis, omnibus Græciæ libris penè, hoc Capitulum in fine non habentibus, præsertim cùm diversa atque contraria Evangelistis cæteris narrare videatur.* Ep. ad Hedib. Qu. 3. Greg. Nyssen. Orat. 2. in Resur. Euthymius.

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Flight from the Sepulchre, and Amazement, before Chriſt's Appearance to *Mary*, *v.* 9. they ſaid nothing to any whom they met about the Sepulchre.

Object. 4. St. *Matthew*, *Mark*, and *Luke* ſay, that the Women came firſt to the Sepulchre, ſaw the *Angel*, or *Angels*; yea, and *Chriſt* too, ſay *Matthew* and *Mark*, before they came to the *Apoſtles*; St. *John* ſaith, Chriſt was ſeen of *Mary* after St. *John* and *Peter* had been at the Sepulchre.

Anſw. I anſwer here again, the Matter of Fact ſeems not exactly related in this Objection: For *John* ſaith expreſly, as the other *Evangeliſts* did, That *Mary Magdalene* came firſt to the Sepulchre, and ſeeth the Stone rolled away, *ver.* 1. and that ſhe ran, and told *Peter* and *John* of it, *ver.* 2. He therefore doth not, or could not ſay, That *Peter* and *John* came before *Mary* to the Sepulchre. Moreover, it is plain from all the other *Evangeliſts*, and eſpecially from St. *Luke*, That *Peter* and *John* went to the Sepulchre after ſhe had told theſe things to the *Apoſtles*; for having ſaid this, *ver.* 10. he adds, *ver.* 12. That *Peter riſing up, ran to the Sepulchre:* And *ver.* 22, 23. he introduces two Diſciples, ſpeaking thus to Chriſt, *Some Women of our own being early at the Sepulchre, made us aſtoniſhed; for they came, ſaying, They had ſeen a Viſion of Angels, who told them, that he was alive.* Vain here ſeems the Imagination of ſome, who ſay, St. *John* ſpeaks here of *Peter* and *John* firſt, becauſe their Teſtimony was to be preferred before the Teſtimony of Women; for they neither ſaw *Chriſt*, nor had a Viſion telling them, that he was riſen, as the Women had, and did, but only ſaw his Body was not there which the *Jews* denied not. The words therefore of St. *John*, ver. 11. Μαρία ὁ ἑστήκει, may be rendred thus, *Mary had ſtood at the Sepulchre, and ſtooping down, had ſeen*; and then there is no word of any Difference in the Order of this Narration among the *Evangeliſts*, tho' nothing is more ſlight than that: Or elſe, it may be ſaid, That St. *John* thus poſtpones the Story of *Mary Magdalene*, becauſe he having a particular thing to ſay of her, *ver.* 15. which all the other *Evangeliſts* had omitted, he would put her whole Story together.

Object. 5. St. *Matthew* ſaith, The Women *held Chriſt's Feet*, ver. 9. but St. *John*, that Chriſt ſaid to *Mary Magdalene*, *Touch me not*, ver. 17.

Anſw. True it is that St. *John* ſaith, *Chriſt* ſpake thus to her; but he ſaith not, that *Chriſt* ſaid this before ſhe had touched him; and therefore he ſaith nothing in oppoſition to St. *Matthew*. Beſides, the meaning of thoſe words, *Touch me not*, is only this, Be not ſo ſolicitous to hold me, as if I was immediately to go hence, and thou ſhouldſt ſee me no more; thou mayeſt have time ſufficient for that, for *I do not yet aſcend.* See the Note on *John* 20. 17. See Additions N° 16. (16)

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AN APPENDIX To Chapter the Fourteenth:

Concerning the Day on which our Lord did eat the Paſſover *with his* Diſciples.

FOR Reſolution of this Queſtion let it be noted:

1*ſt*, That the *Paſchal* Lamb was to be killed in the Evening of the 14th Day of the Month *Niſan*; for ſo we read, *Exod.* 12 6. *And the whole Congregation ſhall kill it in the Evening*, or *between the two Evenings*, ſaith the *Hebrew:* So alſo *Lev.* 23. 5. *In the* 14*th Day of the Firſt Month at Even*, Hebr. *between the two Evenings ſhall be the Lord's Paſſover.* Now hence we learn, that tho' the Day of the *Jews* began and ended at the Evening, yet was it the latter Even, on the 14th Day, in which the *Paſſover* was to be killed, becauſe the *Jews* had not two Evenings in the Morning, but only in the cloſe of the Day, the latter Evening beginning at the Setting of the Sun: And, (2.) Becauſe the 15th Day, or *firſt day of unleavened Bread*, began immediately after the eating of the *Paſchal* Lamb; and therefore *v.* 7. is called the Day *when they did ſacrifice the Paſſover*; and the ſeven Days of it were accounted from that Day to the 21ſt Day of the ſame Month, *Exod.* 12. 17. 18. Whereas had they been reckoned from the beginning of the 14th Day, there would have been not ſeven only, but eight Days of unleavened Bread. Accordingly, (a) *Joſephus* doth inform us, That they did kill the *Paſchal* Lambs, ἀπὸ ἐνάτης ὥρας μέχρι ἑνδεκάτης, *from the ninth hour to the eleventh.* Note,

2*dly*, That the *Paſchal* Lamb was to be killed and offered at a ſet time, and the whole Congregation was never to transfer it to another Seaſon; for it is expreſly ſaid, *Exod.* 12 14. *This Day* (of the Paſſover) *ſhall be to you for a memorial, and ye ſhall keep it*, (*i. e.* this ſame Day,) *as a Feaſt by an Ordinance for ever*; and, *chap.* 13. 10. *Thou ſhalt keep this Ordinance* (of the Paſſover, and of the Feaſt of unleavened Bread,) למועדה *in its ſet time from Year to Year*; and *Lev.* 23. 5. *On the fourteenth Day at Even ſhall be the Lord's Paſſover:* Whence it is evident, there could be no Tranſlation of either of theſe Feaſts, to another Day, Time, or Seaſon, without plain violation of the Law of *Moſes.*

Moreover, The reaſon of the Tranſlation, aſſigned by thoſe who hold the *Jews* did thus tranſlate it when our *Saviour* ſuffered, is this, *viz.* That this was done, that the firſt Day of unleavened Bread, being as a *Sabbath*, might fall upon a *Sabbath-day*, leſt two Sabbaths ſhould ſucceed each other; Whereas 'tis evident, that upon this Tranſlation, two *Sabbaths* muſt ſucceed each other; for the ſeventh Day of unleavened Bread being a *Sabbath* as much as the firſt, *Exod.* 12. 16. muſt then fall upon the *Friday* following, and ſo two *Sabbaths* muſt ſucceed each the other.

3*dly*, That Chriſt did eat the laſt Paſſover with his Diſciples at the Day and Time accuſtomed, and did not anticipate the Day, ſeems evident from the concurrent Teſtimony of three *Evangeliſts*, and from the Reaſon of the thing. For,

1*ſt*, St. *Matthew* ſaith, *chap.* 26. 17. That the firſt Day of unleavened Bread, Chriſt's Diſciples did prepare, and at the Even of that Day, *Chriſt* with them did eat the *Paſſover*; St. *Mark* chap. 14. 12. That the firſt Day of unleavened Bread, the *Jews* killed the *Paſſover*; St. *Luke*, That then came, or was coming the Day of unleavened Bread, *in which the Paſſover ought to be killed*, Luke 22. 7. He therefore did eat the Paſſover, ὅτε ἔθυον, *when the Jews killed it*; and in the Day, ἐν ᾗ ἔδει θύεσθαι, *in which it ought to be eaten*; and on the firſt Day of unleavened

4 (a) De Bello Jud. l. 7. c. 45.

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leavened Bread, which was contemporary with the Paſſover, according to thoſe words of St. *Mark*, *After two days was the Paſſover, and the Feaſt of unleavened Bread*, Mark 14. 1. Whereas, both could not have been on the ſame Day, had not the Feaſt of unleavened Bread begun on the 14th of *Niſan*: And therefore *Maimonides*, and others, on *Exod* 12. 15. *Deut.* 16. 4. ſay, That the 14th of *Niſan*, is called *the firſt Day of unleavened Bread*; it being ſaid, *Exod.* 12. 15. At Even, *the firſt Day*, ye ſhall put Leaven out of your Houſes, and yet they did this on the 14th, after Mid-day: And, *Deut.* 16. 3, 4. There *ſhall no leavened Bread be ſeen with thee ſeven days*, ver. 4. *neither ſhall any of the Fleſh* (of the Paſchal Lamb;) *which thou ſacrificeſt the firſt Day at Even, remain till the Morning.* Whence it appears, That tho' the 15th of *Niſan* was *the firſt Day of unleavened Bread*, as to the holy Convocation, yet was the 14th the firſt Day as to the Separation of Leaven from their Houſes: And therefore in relation to this Computation, (b) *Joſephus* ſaith, Ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ τὴν τῶν ἀζύμων λεγομένην, *We celebrate the Feaſt of unleavened Bread eight Days.* And again, That (c) Ἐνιαύσιος τῶν ἀζύμων ἑορτῆς θυσάντες τὸ λεγόμενον πάσχα, *that when the Feaſt of unleavened Bread was come, they ſacrificing the Paſſover in the Days of King Joſias, offered other Sacrifices* ἐφ' ἡμέρας ἑπτὰ, *for ſeven Days following.* He therefore who did eat it *on the firſt Day of unleavened Bread*, did eat it on the 14th Day of *Niſan*, and on the Day when the *Jews* did ſo. Vain therefore is the Obſervation, That Chriſt is ſaid not θύειν, *to kill* or *Sacrifice*, but only ποιεῖν and φαγεῖν, to celebrate and eat the *Paſſover*, ſeeing he did it at the time, ὅτε ἔθυον, *when the Jews killed the Paſſover*, and ſent his Diſciples to prepare, *i. e.* to kill, and dreſs it for him as uſually (ſaith Dr. *Lightfoot*,) Servants did for their Maſters, that he might eat of it. And vainer ſtill is the Argument from the word ποιῶ *with thee do I eat*; not ποιήσω, *I will eat the Paſſover*, Matth. 26. 18. for ſeeing the Diſciples went to prepare it, that he might eat of it, *Mark* 14. 12. 14, ſeeing they prepared it at the time when the *Jews* did and *ought to kill the Paſſover*, and ſeeing he comes *in the Evening* of that Day to eat it, according to the Commandment, with the twelve, *Mark* 14. 17. it is evident, theſe words are well rendred, *I will keep* the Paſſover at thy Houſe when my *Diſciples* have prepared it.

Arg. 2. 2*dly*, Chriſt ſaith to his *Diſciples*, *Ye know that after two Days is the Paſſover*, Matth. 26. 2. and *Mark* 14 1. The *Paſſover and the Feaſt of unleavened Bread, was after two Days*; or as St. *Luke* hath it, *The Feaſt of unleavened Bread, called the Paſſover*, chap. 22. 1. and that Chriſt did not eat it till the firſt Day of unleavened Bread, hath been proved already, therefore he did not eat it till after thoſe two Days, when the Diſciples and the *Jews* knew the Paſſover was by them to be eaten.

Arg. 3. 3*dly*, The Day following, *i. e.* the Day on which *Chriſt* ſuffered, was a Feaſt-day; for *Barabbas* was releaſed *at the Feaſt*, Mat. 27. 15. Mark 15. 6. Luke 23. 17. Now the Feaſt of unleavened Bread, in which an holy Convocation was held, was the Day after the *Paſſover*, as we read; *Lev.* 23. 4. 5. 6. *in the 14th Day of the firſt Month, is the Lord's Paſſover; and on the 15th Day of the ſame Month, is the Feaſt of unleavened Bread; in the firſt Day ye ſhall have an holy Convocation.*

4*thly*, If Chriſt had celebrated the Paſſover by anticipation on the 13th of *Niſan he* had violated the Law, which expreſly requires the Celebration of it on the 14th Day, and upon that account, might have been juſtly liable to the Cenſure of the *Jews*; nor would his *Diſciples* have come to him, before the time appointed by the Law, and by the Rulers of the *Jews*, with that Queſtion, *Where wilt thou that we prepare for thee to eat the Paſſover?* Matth. 26. 17. Mark 14. 12. nor would they, without ſcruple, have eaten with him againſt the Letter of the Law, or the Cuſtom of their Nation; and that they did not ſo, is plain becauſe they put this Queſtion to him only *on the firſt Day of unleavened Bread*, in which the Paſſover ought to be eaten ſaith St. *Luke.*

5*thly*, It is confeſſed on all hands, That our Lord ſuffered on *Friday*; and alſo, that at the ſame time that he did eat the Paſſover, he inſtituted the Holy Sacrament of the Lord's Supper, and yet that he did this the ſame Night that he was betrayed, St. *Paul* informs us, 1. *Cor.* 11. 23. Now all the *Evangeliſts* inform us, That in the Morning following he was lead bound to *Pilate*, at the *ſixth Hour* was crucified, at the *ninth Hour* expired; therefore he muſt be crucified the Day after he inſtituted the Sacrament, and ſo the Day after he celebrated the *Paſſover*; the Day of his Crucifixion being therefore *Friday*, he muſt have celebrated the Paſſover on Thurſday, or on the 14th of *Niſan*, according to the Law.

Laſtly, The *Paſchal* Lamb could not be ſlain, but in the Place which God hath choſen to put his Name there, *Deut.* 16 6. that is, the *Temple*: Now this the *Prieſts* would never have done for any, contrary to the Law, which appointed the ſlaying of it on the 14*th Day*, *betwixt the two Evenings*, ibid. Now this, if it were not done by the *Prieſts*, as

(b) Antiq. l. 2. c. 5. p. 65. D.

(c) Antiq. l. 3. c. 14. p. 324. B.

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as *Josephus* intimates, but, as (d) *Philo* saith, *on a set day of every Year, every one was then a Priest for himself*, yet would not the *Apostles* have either done it or have asked to do it on any other day, than that which by the Law and by the Practice of the Nation, was appointed for that Work. And whereas, to take off the Force of this Argument, some learned Persons have invented a Distinction betwixt a πάσχα θυτικὸν, i. e. *a Passover in which a Lamb was sacrificed*, according to the Law, and μνημονδυτικὸν, or *a Commemoration of it without a Sacrifice*, and say our *Saviour* only did the latter, this is a novel, and absurd Imagination: It is new; for tho' some of the *Greek Church* from the fifth Century have held that Christ anticipated the day, I find not one of them who says he did not eat the *Paschal* Lamb. 'Tis also without precedent among the *ancient Jews*, who in the times of their Captivity, and dispersion never celebrated any such commemorative Passover, nor could do it without a Sin like that of *Jeroboam*, by devising a Celebration of it on their own Heads, against the Tenor of the Law; but, as Mr. *Ainsworth* notes, were then contented to keep the Feast of unleavened Bread, which being not confined to one Place, might be observed in their Captivity, and their Dispersions. Moreover admit that such an uncommanded Memorial of the Passover had been kept by them, when their *Temple* being burnt, they could not offer Sacrifice, and in their Dispersions at such distance from it they could not repair to it; yet is there no one Instance, nor any Semblance of a Reason that this was ever done by any present at *Jerusalem*, where *Christ* was at that very time, in which, saith St. *Luke*, *they ought to sacrifice the Passover.*

Object. 1. But on the contrary it is objected, (1*st*,) That it is plainly said that our Lord ate that Supper in which he said *One of you shall betray me*, and in which he gave the Sop to *Judas*, πρὸ τ ἑορτῆς τὸ πάσχα, Joh. 13. 1. *before the Paschal Feast*, and yet that Supper seems to be the same with that mentioned in the other *Evangelists*. To this I answer.

Answ. First that it neither was the same, nor indeed could be the same, and that for the very reason assigned in the Objection, because it was held *before the Feast of the Passover*; whereas, it is already proved, our *Saviour* kept the Paschal Feast at the first day of unleavened Bread, when the *Jews* did, and ought to kill the Passover, and when the Feast of unleavened Bread, called the Passover, was come *Luke* 22. 1,---7. (2.) Because when Christ said at this Supper to *Judas* going out from it, *what thou doest, do quickly*, some of the Disciples thought our Lord had bid him *prepare those things which they had need of against the Feast*; viz. the *Paschal* Feast, whereas *Christ* keeping the Feast but one Night, they could not have so conceived of his Words, had they then celebrated the *Paschal* Supper, nor was *Judas* ever employed by Christ in making Preparation for the *Paschal* Supper, but *Peter* and *John*, Luke 22. 8. (3.) The Devil entred into *Judas* after our Lord had given the Sop to him at this Supper, *John* 13. 2. 27. and yet it is evident from St. *Luke*, Chap. 22. 1. 3. that *Satan* entred into *Judas* when the Passover was only near, but not yet come, *ver.* 8. And (4.) had the Supper, mentioned here by St. *John*, been the Paschal Supper, *Judas* must have made his Agreement to betray *Christ* after that Supper, whereas it is plain from all the other *Evangelists*, that he did that before the *Paschal* Supper. See *Math.* 26 14. *Mark* 14. 10 *Luke* 22. 4.

Answ. 2. And, (*2dly,*) There is a great Difference betwixt the Circumstances relating to him that should betray him here, and at the *Paschal* Supper; for here *Christ* privately tells *John* who it was that should betray him, *ver.* 25, 26. But at the *Paschal* Supper he makes him known to them all, *Matth.* 26. 25. *Luke* 22. 21 Here he makes him known to St. *John*, by giving him a Sop which he himself had dipped in the Dish, *ver.* 26. but in the *Paschal* Supper he makes him known by this, that he had his Hand with him in the Dish, *Matth.* 26. 23. *Mark* 14. 20.

Object. 2. *2dly*, It is objected, That the *Jews* the day that our *Saviour* suffered would not enter into the Judgment Hall lest they should be defiled, and so unfit to eat the Passover, *John* 18. 28. whereas *Christ* ate of it the night before he suffered.

Answ. To this I answer, That by the *Passover* mentioned, *John* 18. 28. we are to understand not the *Paschal* Lamb, but the *Chagigah* or Peace offerings, the Sheep and Oxen offered all the seven days of the Feast, and which are expresly called the *Passover*, as the whole Feast of unleavened Bread was, *Luke* 21. 1. So *Deut.* 16. 2. *Thou shalt sacrifice the Passover to the Lord, of the Flock and of the Herd*; where the Note of the *Jewish Doctors* is, *the Flocks signifie the Lambs and Kids for the Passover; the Herd, the Offerings for the Chagigah.* Now the Lamb, say they, was eaten on the 14th day, but the *Chagigah* on the 15th. So 2 *Chron.* 37. 7, 8, 9. where it is twice said, *that the King,*

(d) Πάσχα ἐν ᾗ θύσει πανδημεὶ αὐτὸς ἕκαστος, τὸν ἱερεῖς αὐτὸς ἂν ἀναμένοντες, ἱερωσύνῃ τῇ νόμῳ χαριζόμενος τῷ ἔθνει πανδὶ μίαν ἡμέραν. De decim. p. 591.

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and the Princes, gave to the people, and the Prieſts, Oxen as well as Sheep, lepeſachim, εἰς τὸ φασεὶκ, *for the Paſſover.* And the *Apocryphal Eſdras* ſaith, *Chap.* 1. 8. *Helkias, Zacharias, and Suelus Governours of the Temple, gave to the Prieſts* εἰς πάσχα, *for the Paſſover two thouſand and four hundred Sheep, and three hundred Calves.* So here the Rulers of the *Jews* would not go in to the Judgment Hall, that they might not be defiled but be fit to eat the Paſſover; *i. e.* thoſe *Paſchal* Offerings of the Herd, which were holy things, of which none might eat in their Defilement. Mr. *Whiſton* takes the Paſſover here in the ſtrict ſenſe, but then he thinks that it was on the ſame night that the Rulers would not go into the Judgment Hall leſt they ſhould be defiled, and that they afterwards did eat the Paſchal Lamb betwixt two and four in the morning, which they might do; for tho' the Paſchal Lamb was to be killed *betwixt the two Evenings*, Exod. 12. 8. and to be eat *at Night* ſo that *none of it was to be left till the morning*; yet I find not any preciſe time of night limited beyond which they might not delay the eating of it; but yet 'tis certain that in this inſtance it could not be ſo, for *Pilate*, in compliance with their Scrupuloſity, goes out of the Judgment Hall to them three times ſucceſſively, *John* 18 29. 31. *Chap.* 19. 4. then he brings out *Chriſt* to them, and ſaith, *behold your King*, and then it was Friday at the ſixth hour, or at noon; ſo that they who ſtaid without the Hall that they might eat the Paſſover, ſtaid there till Friday at noon, *Pilate* ſtill going out to them, becauſe they durſt not go in to him.

Object. 3. 3*dly*, It is objected, that the day on which *Chriſt* was crucified is ſtiled παρασκευὴ τοῦ πάσχα, *the preparation of the Paſſover*, therefore the *Paſſover* could not yet be eaten, *John* 19. 14. for as the παρασκευὴ of the *Sabbath* is ſaid to be προσάββατον, *the day before the Sabbath*, Mark 15. 42. Luke 23. 54. So the Paraſceve of the *Paſſover* muſt be the day before the *Paſſover.*

Anſw. 1. But, (1.) according to this Expoſition of the Words the *Jews* muſt have eaten their *Paſſover* on the Sabbath day, our Lord being crucified on *Friday*; ſo that if that day was the day before the Paſſover, Saturday muſt be the *Paſchal* day, and ſo they muſt have eaten it at leaſt two days after our *Saviour* did.

2*dly*, To anſwer therefore poſitively to this Objection, as παρασκευὴ, abſolutely put, or with relation to the *Sabbath*, is always *Friday*, ſo here παρασκευὴ τοῦ πάσχα is only the *Paſchal Friday*, or the Friday in the *Paſchal* Feſtival, as *Dominica Paſchæ*, or *Pentecoſtes*, is *the day of thoſe Feſtivals.*

THE

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THE PREFACE TO THE Gospel of St. Luke.

§. 1. ALL that I have to offer touching this *Gospel* from Church-History, hath been delivered in the Preface to the Gospel of St. *Mark*; where it hath been observed,

1*st*, That this Gospel was received by the whole Church of *Christ*, as (a) genuine, and as an authentick Record, fit to be owned as a Rule of Faith, and that the Spirit of God assisted, and stirr'd up St. *Luke* to endite it.

2*dly*, That this Gospel was praised by St. *Paul*, and was approved by the Apostle St. *John*: The first Consideration is a ground sufficient, to believe this Gospel to be a true and authentick Record of all things contained in it; but, I confess, I am not so well satisfied of the Truth and Certainty of this second Proposition, as to lay the Foundation of the Divine Authority of this Evangelist upon it. I therefore shall endeavour to establish the Authority of St. *Mark* and of this Evangelist, upon a better, and in my apprehension, a more sure Foundation.

§. 2. 1*st*, Therefore it is certain, That our Lord had not only twelve *Apostles*, but seventy, or *seventy two* of his Disciples to attend upon him: For, after he had sent forth the Twelve to preach the Kingdom of God, *Luke* 9. 1, 2. he sends out *seventy* others to go in Pairs before him, and to preach in every City to which he was about to come, saying, The Kingdom of God is come near to you, *Luke* 10. 1, 9.

2*dly*, Note, That they were both sent forth to preach the Kingdom of God, and therefore sent on the same Errand; both sent to preach immediately from the same Lord, to preach in his Name, with the same Power, to heal Diseases, and to cast out Devils, *Luke* 9. 1,---10.—10. 1,---17. That as he said to the *Apostles*, *I send you forth as Sheep among Wolves*, Matth. 10. 16. so also said he to the Seventy, *Luke* 10. 3. As he said to the Apostles, *He that receiveth you receiveth me*, Matth. 10. 40. so saith he to the Seventy, *He that heareth you heareth me*, Luke 10. 16. As therefore I have proved, that these things were said to the *Apostles*, not so much with relation to their first Mission whilst Christ was with them upon Earth, as with relation to their second Mission, which was to begin after our Lord's Ascension, and the Falling of the Holy Ghost upon them; See Note on *Matth.* 10. 8. So may we rationally conceive, that the like words spoken to the *seventy*, relate to the farther Commission to be given to them; and therefore when they were returned to Christ after their first Mission, as he speaks to them thus, I beheld Satan falling as Lightning from Heaven before you, as he was to do after our Saviour's Death, *John* 12. 31. so doth he add, *Luke* 10. 18, 19. *Behold, I give you power to tread upon Scorpions and Serpents, and over all the Power of the Enemy, and nothing shall by any means hurt you:* Which Words seem plainly to give a new Commission to the *seventy*, relating not, as their former, to their preaching before him to the Cities of *Israel* only, but to their preaching among other Nations; as we may gather, by comparing these words with the Commission given by Christ to his *Apostles*, sent into the World to preach the Gospel to all Nations, *Mark* 16. 15,

(a) *Dico itaque apud illas, nec solas jam Apostolicas, sed apud universas quæ illis de societate Sacramenti confœderantur, id Evangelium Lucæ ab initio editionis suæ stare.* Tertull. Contr. Marc. l. 4. c. 5.
Ἀναπαύζῃ τὸ ἅγιον πνεῦμα, καὶ ἐπινύστῃ ἡ ἁγία Λαῦκαν. Epiph. Hær. 51. p. 428. 5

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16. 15, 16, 17, 18. As then the Apoſtles were to execute this ſecond Miſſion by the *Holy Ghoſt* ſent down from Heaven, and upon that account are bid to ſtay at *Jeruſalem* till they received this Power from on High, by the Deſcent of the Holy Ghoſt upon them, *Luke* 24. 49, 50. *Acts* 1. 4, ---8. ſo may we reaſonably believe, the *ſeventy* were to be endued with the ſame Power for the Execution of their Miſſion. Note,

3*dly*, That both St. *Mark* and St. *Luke* were of the number of the *ſeventy* Diſciples, as we learn from the Teſtimonies of (b) *Origen* and *Epiphanius:* For when *Origen* had ſaid, That the Diſciples of Chriſt, *John* and *Matthew*, *Mark* and *Luke*, γεγραφήκασιν τὰ εὐαγγέλια, *writ the Goſpels*, he proves this, becauſe Chriſt firſt ſent his Apoſtles, and after them the *ſeventy two*, εὐαγγελίζεσθαι, *to evangelize*; and that therefore, *Mark* and *Luke* preached the Goſpel with *Paul* the Apoſtle, St. *Luke* being mentioned as an Attendant on St. *Paul*; See Note on *Acts* 16. 10. and St. *Mark* as one of the Circumciſion, who was συνεργὸς αὐτῷ εἰς τὴν βασιλείαν τοῦ Θεοῦ, *his Fellow-worker unto the Kingdom of God*, Coloſ. 4. 10, 11. (d) *Epiphanius* having told us, That *Mark* εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο, was one of the Seventy two, adds, that the work of Writing was committed to *Luke*, (e) ὅτι καὶ αὐτὸς ἐκ τῶν ἑβδομήκοντα δύο, *he alſo being one of the ſeventy two.* But againſt this it is objected,

Object. 1. That St. *Luke* confeſſes, That he was not from the beginning, an Eye-witneſs and Miniſter of the Word, *Luke* 1. 1, 2. and therefore is thought to have his Goſpel from the Information of St. *Paul*, and other of the *Apoſtles*; ſo *Jerom*, and others, *Ancient* and *Modern*, have conjectured from theſe Words.

Anſw. The Words of the Evangeliſt are ſo far from giving any ground to this Aſſertion, that they plead fairly for St. *Luke*'s perſonal Knowledge of all the things written in the *Goſpel*, even from firſt to laſt: For, ſaith he,

Ver. 1. *Foraſmuch as others have undertaken to ſet forth in order, a Narrative of thoſe things which are moſt ſurely believed among us* (Chriſtians.)

Ver. 2. *Even as they who from the beginning, were Eye-witneſſes and Miniſters of the Word, have delivered them to us* (Chriſtians.)

Ver. 3. *It ſeemed good to me who have had a perfect Knowledge of all things*, (performed among us in *Judæa*,) *from the very firſt* (riſe of them, in the Viſion made to *Zacharias* concerning the Birth of his Son, *John* the Baptiſt,) *to write to thee in order* (of them.) Now here I ſay,

1*ſt*, That theſe Words do not affirm, That any of thoſe Men who ſet forth theſe Narratives, did it from the Inſtruction they received from theſe Eye-witneſſes, or Miniſters of the Word, but only that they pretended to do it agreeably to what theſe Eye witneſſes ſaid; much leſs do they give us the leaſt hint, that St. *Luke* received his Inſtructions from them.

2*dly*, They, ſaith he, declare their Narrative agreeably to what is delivered by thoſe who were Eye-witneſſes from the beginning, and Miniſters of the Word. It therefore ſeemeth good to me, who have had a certain knowledge of the ſame things, ἄνωθεν, from the firſt riſe of them, (as theſe Eye-witneſſes had,) to write to thee in order of them; and then he begins his Narrative from an higher riſe, than either St. *Matthew* or St. *Mark* hath done, not giving the leaſt hint that he received his knowledge of theſe things from any other. It is true, that (f) *Ireneus* ſaith, That *Luke* ἐν βιβλίῳ κατέθετο, writ in a Book the Goſpel which St. *Paul* preached; but he ſaith not, he did this in his *Goſpel*, and not in the *Acts* of the *Apoſtles:* His Goſpel alſo contains for Subſtance, the ſame great things which St. *Paul* preached for the Converſion of the *Jews* and *Gentiles*; as alſo doth the Goſpel of St. *Matthew*; but hence it doth not follow, that the one rather than the other is to be aſcribed to St. *Paul.* Yea, it is certain, that St. *Luke* could not receive his Goſpel from St. *Paul*, as an Eye-witneſs of it, becauſe we know St. *Paul* was no Eye-witneſs of it, but a Convert to Chriſtianity, after all that *Luke* had written was accompliſhed.

Object. 2. We are told, that *Luke* was converted by St. *Paul* at *Thebes.*

Anſw. But this we have only from *Nicephorus*; and 'tis the leſs credible, not only becauſe it comes to us ſo late, but becauſe it appears not from any credible Author, that St. *Paul* was ever there. It is more probable from the ſilence of St. *Luke* and St. *Paul*, who never calleth him his Son, that he was a *Chriſtian*, or a Believer, long before; and having, as *Theophylact* obſerves, ἔθος καὶ παιδείαν, his Inſtruction in the *Jewiſh* Religion at *Jeruſalem*, he might be ſo from the beginning of Chriſt's Preaching. Note,

4*thly*, That the *Holy Ghoſt* on the Day of *Pentecoſt*, came down upon all that were then aſſembled with the *Apoſtles*; for being ἅπαντες, all together with one accord, *v.* 1. they were all filled with the Holy Ghoſt, *ver.* 4. even all the one hundred and twenty, mentioned

(b) Μάρκος ἦν ὁ Λουκᾶς ἐκ τῶν οὓς ὄντες, Παύλῳ τῷ ἀποστόλῳ εὐαγγελίζοντο. Dial. de rectâ fide. p. 8.
(c) Ibid. p. 7. (d) Hær. 51. §. 6. p. 428. (e) P. 433. (f) Apud Euſeb. H. Eccl. l. 5. c. 8.

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mentioned, *Acts* 1. 15. as it is proved in the Note on *Acts* 2. 1. And again, the Apostles being dismissed by the *High Priest* and his Council, they go to their own Company, that is, to the one hundred and twenty, *Acts* 4. 24. See the Note there: And when they had prayed for Ability to preach the Word with boldness, and that God would confirm it by Signs and Wonders done in the Name of *Jesus*, they were all filled with the *Holy Ghost*, and spake the Word with boldness, *ver.* 29. 30, 31. Note,

5*thly*, That it is highly reasonable to conceive, the *Seventy* were part of the one hundred and twenty that were then present, and assembled with the *Apostles*: Not only from the (g) Tradition of the Church, that *Matthias*, and *Joseph*, called *Barsabas*, were chosen out of the *Seventy*, but also from the nature of the thing it self. For St. *Peter* saith, An Apostle must be chosen out of those that had been with them all the time that the Lord Jesus went in and out among them, to succeed in the place of *Judas*, and be a Witness of our Lord's Resurrection, *Acts* 1. 21, 22. Now, whence should they chuse such Men but from the *Seventy*? And St. *Paul* speaks of Men coming up with Jesus after his Resurrection, from *Galilee*, who were his Witnesses to the People, *Acts* 13, 31. and sure the *Seventy* must be of this Number. Moreover, What was become of the *Seventy*, if they came not up with their raised Saviour to *Jerusalem*? Can we think that Men so full of Hopes, that he would now restore the Kingdom to *Israel*, Acts 1. 6. would stay behind in *Galilee*? And if they came up to *Jerusalem*, would they not consort as formerly with the *Apostles*? Can we think that one hundred and twenty other Persons should adhere thus closely to them, and yet the *Seventy* should absent themselves, especially at the Feast of *Pentecost*, when they had so much reason to expect the Promise of the Father?

Moreover, it is certain from St. *Luke*, That Christ had made them Labourers in his Harvest, *Luke* 10. 2. and so far Ministers of his Gospel, as to declare, that he who heard them, heard him; and he that despised them, despised him, *ver.* 16. and also given them Commission to work Miracles, and cast out Devils in his Name, *ver.* 9. 17. And I have shew'd, that after their return to Christ, they received a new Commission like to that given to the *Apostles*, when they were sent to preach to all Nations, and which, as far as we can learn from the *Evangelists*, they never executed till after our Lord's Resurrection, when we are sure that all who by *Eusebius*, Hist. Eccl. l. 1. c. 12. and by (h) *Epiphanius* in the Heresie of the *Herodians*, are mentioned as belonging to the *Seventy*, did it. Now if the *Seventy Disciples* had a Commission from our Lord to preach to other Nations, if after he was seated at the right Hand of his Father, he sent not only the *Twelve*, but as *Epiphanius* there expresly saith, the *Seventy two*, to be κηρύκας εἰς ὅλην τ οἰκουμένην, *Preachers throughout all the World*, and among them, as he there saith, St. *Mark* and *Luke*; they also must be enabled, by the *Holy Ghost*, to speak with Tongues and Prophesie, that so they might be able to preach to those Nations whose Languages they understood not: And hence, (i) *Eusebius* reckons among those who were enabled, as St. *Paul* was, to write μύρια κ) ἀπόῤῥητα, a thousand Mysteries, the *Twelve Apostles*, and the *Seventy Disciples*: And therefore (k) *Origen* says well, that Christ having such Disciples, it is more reasonable to think, he should commit the Writing of his Gospel to them, rather than to those who were not his Disciples.

If then St. *Mark* and *Luke* were of the Number of those Men who had a Commission from Christ to preach the Gospel after his Ascension, not only to the *Jews*, but to other Nations also; if the *Holy Ghost* which fell on the *Apostles*, fell on them in like manner also, for that End; if the Universal Church of Christ hath held, That they as well as the Apostles, did endite their *Gospels* by the Assistance of the *Holy Ghost*, and upon that account received them as a Rule of Faith, as much as the *Gospels* written by St. *Matthew* and St. *John*, who were undoubtedly *Apostles* of our Lord, and were by his Spirit assisted to endite their *Gospels*; then have we equal reason to receive the *Gospels* of St. *Mark* and *Luke* as the Oracles of God, and so as a most certain Rule of Faith, as we have to receive the *Gospels* of St. *Matthew* and St. *John* under that Character.

As to the time of writing this Gospel, I find it most uncertain; (l) *Irenæus* is positive, That it was written after the Death of the Apostle *Paul*; for speaking of St. *Peter* and St. *Paul*, he saith, That *after their Decease, St.* Mark *and* Luke *writ their Gospels*: Whereas (m) *Theophylact* saith expresly,

μετ'

(g) Euseb. H. Eccl. l. 1. c. 12. (h) Hær. 50. §. 4

(i) Οἱ λοιποὶ τ σωτῆρ ἡμῶν ἀποστολοι, δώδεκα μὲν ἀπόστολοι, ἑβδομήκοντα δ Μαθηταί. Hist. Eccl. l. 3. c. 24.

(k) Ἔχων Μαθητὰς ὁ Χριστὸς, ἃ μᾶλλον τούτοις ἐνεχείρισεν ἢ τοῖς μὴ ὖσι Μαθηταῖς, L. de recta fide, p. 7.

(l) Μετὰ δ τούτων ἔξοδον, Μαρκὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως παραδέδωκε, κ) Λουκᾶς ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. l. 3. c. 1. Euseb. H. Eccl. l. 5. c. 8. Pseud. Ambrosius in Procem.

(m) Præf. in Luc. Ed. Coteler. p. 300.

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μὴ πενθεκαιδέκατον ἔτος τῆς τοῦ Κυρίου ἀναλήψεως γεγραφέναι, *it was written within fifteen Years after our Lord's Aſcenſion*, that is, about ten Years before the Death of the Apoſtle *Paul*; and ſo alſo ſaith the *Synopſis*, attributed to *Athanaſius*. And, could we depend on the Opinion of (n) *Origen*, and others of the Ancients, that thoſe Words of St. *Paul*, *whoſe praiſe is in the Goſpel throughout all the Churches*, did belong to the Goſpel of St. *Luke*, we might conclude from the writing the Second Epiſtle to the *Corinthians*, that St *Luke*'s Goſpel writ before it, muſt be written at, or before the time aſſigned by *Athanaſius* and *Theophylact*: But (o) *Theodoret* being poſitive, that St. *Paul* in theſe Words meant not St. *Luke*, but *Barnabas*, who travelled with St. *Paul*, and preached the Goſpel throughout all the Churches, *Acts* 13. 2.—16. 36. and who was choſen by the Churches about *Antioch*, to travel with St. *Paul*, to bring their Charity to the Brethren in *Judæa*, *Acts* 11. 30. We muſt be content to leave the time when St. *Luke* writ this Goſpel, ſtill uncertain: Only becauſe 'tis certain from the beginning of the *Acts*, that it was writ before that *Treatiſe*; and highly probable from the concluſion of the *Acts* of the *Apoſtles*, that theſe *Acts* were written, and finiſhed in the Ninth of *Nero*; we may hence probably conclude, this *Goſpel* muſt be endited before that time; and conſequently, that *Irenæus* muſt miſtake, in ſaying it was written after the Death of the Apoſtle *Paul*.

(n) Τινὲς μὲν τῶν Λουκᾶν, τινὲς δὲ τοῦ Βαρνάβαν. Chryſ. *pro Luca faciunt*, Interp. Ep. Ignat. ad Epheſ. §. 15. Sophron. & Hieron. verbo Lucas.

(o) Τὸν τεισμακάριον Βαρνάβαν τὰ εἰρημένα χαρακτηρίζει. In locum.

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A PARAPHRASE WITH ANNOTATIONS ON THE Gospel of St. Luke.

CHAP. I.

a 1. [a] FOrasmuch as many have taken in hand to set forth in order a Declaration of those things which are most surely believed, *(or have assuredly been performed)* among us *(by the Lord Jesus;)*

2. Even as they delivered them to us who from the beginning were Eye witnesses, and *(who are now)* Ministers of the Word; *(or have the Ministration and Dispensation of the Word committed to them.* See *Act.* 13. 5. 1 *Cor.* 4. 1.)

b 3. [b] It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order *(of them)* most excellent Theophilus,

4. That thou mightest know the certainty c of those things wherein thou hast been [c] instructed.

5. There was in the days of Herod, the d King of Judea, a [d] certain Priest named d e Zacharias, [d e] of the Course of Abia, (i. e. *the eight of the* 24 *Courses of the Priests which ministred in the Temple by their Weeks,)* and his Wife was of the Daughters of Aaron, and her Name was Elizabeth.

6. And they were both righteous before God, *(as)* walking in all the Commandments and Ordinances of the Lord, blameless.

7. And they had no Child, because that Elizabeth was barren, and they were both now well stricken in Years, (Gr. *were aged in their days.)*

8. And it came to pass, that while he executed the Priest's Office before God in the order of his course;

9. According to the custom of the Priest's Office, [e] his Lot was, (i. e. *he was chosen* e *by Lot,)* to burn Incense when he went into the Temple of the Lord.

10. And the whole Multitude of the People were praying without, at the time [f] of f *(his burning)* Incense;

11. And *(whilst he was doing this)* there [g] appeared to him an Angel of the Lord, g standing on the right side of the Altar of Incense:

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the Angel said to him, Fear not, Zacharias, for thy [h] Prayer *(for the people)* h is heard, *(God meaning now suddenly to send the Messiah,)* and thy Wife Elizabeth shall bear thee a Son, *(who shall be his Fore-runner,)* and thou shalt call his Name John.

14. And thou shalt have Joy and Gladness *(for the Fruit of her Womb,)* and *(not only thou, but others also, for)* many shall rejoice at his Birth:

15. For he shall be [i] great in the Sight of i the Lord, *(as being highly favoured by him,)* and shall drink neither Wine nor strong Drink, and he shall be filled with the Holy Ghost, even from his Mother's Womb, (i. e. *very early.)*

16. And many of the Children of Israel shall he turn to the Lord their God.

17. And he shall go before him in [k] the k

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Spirit and Power of Elias, *(who turned the people from Baal to God,* 1 Kings 18. 37.) to turn the Hearts of the Fathers to *(or with)* the Children, and the diſobedient to the Wiſdom of *(him, who is emphatically ſtiled)* the Juſt *(One,* Act. 3. 14. *and ſo)* to make ready a People prepared for *(the reception of)* the Lord.

18. And Zacharias ſaid to the Angel, whereby ſhall I know *(the Truth of)* this, *(of which I have cauſe to doubt?)* for I am an old Man, and my Wife *(alſo is)* well ſtricken in Years.

19. And the Angel anſwering, ſaid to him, I am Gabriel that ſtand in the Preſence of God, and am ſent *(by him)* to ſpeak *(this)* to thee, and to ſhew thee theſe glad Tidings:

20. And behold, thou ſhalt be dumb, and not able to ſpeak until the day that theſe things ſhall be performed, becauſe thou believedſt not my words, which ſhall be fulfilled in their Seaſon.

21. And the People waited for Zacharias, and marvelled that he tarried ſo long in the *(Inner)* Temple.

22. And when he came out, he could not ſpeak to them, and they perceived that he had ſeen a Viſion in the Temple, for he *(only)*
l beckoned to them, and remained [l] ſpeechleſs.

23. And it came to paſs, that aſſoon as the days of his Miniſtration were accompliſhed, he departed to his own Houſe.

24. And after thoſe days his Wife Elizabeth conceived, and *(through Devotion, or to*
m *avoid Diſcourſes,)* [m] hid her ſelf five months, ſaying,

25. Thus *(graciouſly)* hath the Lord dealt with me, in the days whereon he looked on me, to take away *(that Barrenneſs, which was)* my Reproach among Men.

26. And in the ſixth month, *(the ſame)* Angel Gabriel was ſent from God, to a City of Galilee, named Nazareth,

n 27. To a [n] Virgin eſpouſed to a Man whoſe Name was Joſeph, of the Houſe of David, and the Virgin's Name was Mary.

28. And the Angel *(of the Lord,)* came in
o to her, and ſaid, Hail thou that art [o] highly favoured *(of God)* the Lord is with thee; Bleſſed art thou among Women.

29. And when ſhe ſaw him, ſhe was troubled at his Saying, and caſt in her mind what manner of Salutation this ſhould be, *(or what might be the import of it.)*

30. And the Angel ſaid to her, Fear not, Mary, *(for)* thou haſt found Favour with God.

31. And behold thou *(being a Virgin)* ſhalt *(yet)* conceive in thy Womb, and bring forth a Son and ſhalt call his Name Jeſus.

32. And he ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give to him the Throne of his Father David, *(or that Spiritual Kingdom Promiſed to the Meſſiah the Son of David.)*

33. And he ſhall [p] reign over the Houſe of p
Jacob for ever, *(whilſt he hath any Seed in being,)* and of his Kingdom there ſhall be no end; *(as there hath, and ſhall be of the four great Monarchies.)*

34. Then ſaith Mary to the Angel, [q] how q
ſhall this be, ſeeing I know not a Man?

35. And the Angel anſwered, and ſaid to her, the Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee, therefore alſo that Holy Thing that ſhall be born of thee ſhall be called the Son of God:

36. And behold thy [r] Couſin Elizabeth, ſhe r
hath alſo conceived a Son in her old Age, and this is the ſixth month *(from her Conception)* with her that was called barren; *(nor is this to be doubted of,)*

37. For with God nothing ſhall be impoſſible, *(Gen.* 18. 14.)

38. And Mary ſaid, Behold the Handmaid of the Lord, be it to me according to thy Word: And *(then)* the Angel departed from her.

39. And Mary aroſe in thoſe days, and went into the [s] Hill Country with haſte, to a s
City of Judah, *(named Hebron, to viſit her Couſin of whom the Angel ſpake.)*

40. And *(ſhe)* entred into the Houſe of Zacharias, and ſaluted Elizabeth.

41. And it came to paſs, that when Elizabeth heard the Salutation of Mary, the Babe leaped in her Womb, and Elizabeth was filled with the Holy Ghoſt, (i. e. *the Spirit of Prophecy*;)

42. And ſhe ſpake out with a loud Voice, and ſaid, Bleſſed art thou among Women, and [t] bleſſed is the Fruit of thy Womb. t

43. And whence is this *(Honour done)* to me, that *(ſhe who is)* the Mother of [u] my u
Lord ſhould come to me?

44. For lo *(this ſo affected me, that)* aſſoon as the Voice of thy Salutation ſounded in mine Ears, the Babe [w] leaped in my Womb w
for *(the)* Joy *(that tranſported me.)*

45. And bleſſed is ſhe that believed *(the Words of the Angel.)* [x] for there ſhall be a x
Performance of thoſe things which were told her from the Lord.

46. And Mary ſaid, my Soul doth magnifie the Lord,

47. And my Spirit hath rejoiced in God, my Saviour,

48. For he hath *(highly)* regarded the
[y] low Eſtate of his Handmaiden, for behold y
from henceforth all Generations ſhall call me bleſſed.

49. For he that is mighty hath done [z] to z
me great things, and holy *(and reverend)* is his Name; *(Pſal.* 111. 9.)

50. And *(as)* his Mercy is *(to me, ſo will it be)* on them that fear him, from Generation to Generation.

51. *(To*

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51. (*To shew that he is mighty,*) He (*in all Ages*) ha·h shewed Strength with his [aa] Arm, he hath scattered the Proud in the Imagination of their Hearts. aa

52. He hath put down the mighty from their Seats, and hath exalted them of low Degree.

53. (*And through his Mercy to them that fear him,*) He hath filled the Hungry with good things, and (*but*) the Rich he hath sent empty away.

54. He hath [bb] holpen his Servant Israel, in remembrance of his Mercy. bb

55. As he spake to our Fathers, to Abraham, and to his Seed, (*promising them one who should be a Blessing to them*) for ever.

56. And Mary abode with her (*Cousin*) about three Months, and (*then*) returned to her own House.

57. Now Elizabeth's full time came, that she should be delivered, and she brought forth a Son.

58. And her Neighbours, and her Cousins heard how the Lord had shewed great Mercy upon her, and they rejoiced with her.

59. And it came to pass that on the [cc] eighth day they came to circumcise the Child, and they called him Zacharias, after the Name of his Father; cc

60. And his Mother answer'd, and said, (*to them so naming him, it shall*) not (*be*) so, but he shall be [dd] called John. dd

61. And they said to her, there is none of thy kindred that is called by this Name.

62. And they made Signs to his Father, (*to know*) how he would have him called.

63. And he (*by Signs*) asked for a Writing Table, and wrote, saying, His Name is John; and they marvelled all.

64. And his Mouth was opened immediately, and his Tongue loosed, and he spake, and praised God.

65. And fear came on all that dwelt round about them, and all these Sayings were noised abroad throughout all the Hill Country of Judea.

66. And all they that heard them, laid them up in their Hearts, saying, What manner of Child shall this be? [ee] And the Hand of the Lord; (i.e. *his Favour*) was with him, (*in a special manner to assist and prosper him.*) ee

67. And his Father Zacharias was filled with the Holy Ghost, and [ff] prophesied, saying, ff

68. Blessed be the Lord God of Israel, for [gg] he hath visited and redeemed his People; gg

69. And hath raised up [hh] an Horn of Salvation, (*a mighty, royal Saviour,*) for us in the House of his Servant David; hh

70. As he spake by the Mouth of his holy Prophets, which have been (*successively*) [ii] since the World began; (*promising by them,*) ii

71. That we should be saved from our Enemies, and from the Hands of all that hate us:

72. (*And this he hath done*) to perform the Mercy promised to our Fathers, and to remember his holy Covenant; (*ver.* 54, 55.)

73. (*And*) the [kk] Oath which he sware to our Father Abraham, (*that in his Seed should all the Families of the Earth be blessed*, Gen. 22. 18. *and*) kk

74. That he would grant (Gr. *to grant*) to us, that we being delivered out of the Hands of our Enemies, (*Sin, Death, and Satan,*) might [ll] serve him without fear (*of them.*) ll

75. In Holiness and Righteousness before him, all the days of our Life.

76. And thou, (*my*) Child, shalt be called [mm] the Prophet of the Highest (*God*) for thou shalt go before the Face of the Lord (*Christ,*) to prepare his way; mm

77. To give knowledge of Salvation, (i.e. *of the Messiah, stiled by the Prophets, the Salvation of God, see Note on* Chap. 2. 30.) to his People, for the Remission of their Sins;

78. Through the tender Mercy of our God, whereby the [nn] day spring from on High, (*or rising Sun, as Christ is stiled*, Zach. 3. 8.) hath visited us; nn

79. To give Light (*not to us only, but also*) to them that sit in Darkness, and in the Shadow of Death, to guide our Feet into the way of Peace.

80. And the Child grew, and waxed strong in (*the*) Spirit, (*or had the Spirit of God daily shewing himself more conspicuously in him,*) and was in the Desert till the day of his shewing (*himself*) to Israel, (*by the Execution of his Office among them.*)

Annotations on Chap. I.

a Ver. 1. [For] *asmuch as* πολλοὶ ἐπεχείρησαν, *many have taken in hand to set forth a Narration,* περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *concerning the things which have most surely been believed, and done among us*; ver. 2. *Even as they delivered them unto us, which from the beginning were Eye-witnesses* (of what Christ did,) *and Ministers of the Word* (of the Gospel.)] Here note,

1*st*, That πράγματα πεπληροφορημένα, refers not only to things believed, but also to things performed by *Christ* and his *Apostles*. This first Treatise being designed to mention the things which *Jesus* himself said, or did, *Acts* 1. 1. as they were delivered by the *Apostles*, who had been with *Christ* from the beginning, *John* 15. 27. *Acts* 1. 21. which the *Seventy Disciples* were not; his second to

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declare the *Acts* of the *Apoſtles*, who being ſent to *preach the Goſpel to all Nations, beginning at Jeruſalem*, were in that ὑπηρέτ τ λόγ, *Miniſters of the Word. Let a Man ſo account of us Apoſtles*, ſaith St. *Paul*, ὡς ὑπηρέτας Χρ, *as the Miniſters of Chriſt, and Stewrds of the Myſteries of God*, 1 Cor. 4. 1. He alſo was himſelf ordained to be ὑπηρέτης, *a Miniſter*, and Witneſs of what he had ſeen, and of what *Chriſt* ſhould reveal to him, *Acts* 26. 16. *i.e.* a Witneſs of what he had ſeen, and a Miniſter of *Chriſt*'s Revelations made to him. So when *Barnabas* and *Paul* were preaching the Word of God in the *Synagogues* of the *Jews*, they had with them *John*, ὑπηρέτ, *a Miniſter* of this Word, *Acts* 13. 5. And when St. *Luke* ſaith, they were πεπληροφορημένα ἐν ἡμῖν, he doth not only mean that they were done, but that they were performed with ſuch Circumſtances as gave them πληροφορίαν τ πίστεως, *a full aſſurance of Faith*, Heb. 10. 22. as to the truth of the Doctrines taught, and the Works done by *Chriſt*, and his *Apoſtles*; as the word ſignifies continually in the *Epiſtles*; as when 'tis ſaid that *Abraham* was πληροφορηθεὶς, *fully aſſured that what God had promiſed, he was able to perform*, Rom. 4. 21. and *Chap.* 14. 5. *Let every one be fully aſſured*, πληροφορείσθω, *in his own Mind*; when St. *Paul* wiſhes to his *Coloſſians*, *the Riches* τ πληροφορίας τ σύνεσεως, *of the full aſſurance of Knowledge*, Col. 2. 2. when he ſaith his *Theſſalonians received the Word* ἐν πληροφορίᾳ πολλῇ, *in much aſſurance*, 1 Theſſ. 1. 5. and deſires the believing *Jews* to be careful to attain εἰς πληροφορίαν, *to a full aſſurance of hope to the end*, Heb. 6. 11.

2*dly*, Hence note that there is no neceſſity that the *many who had taken in hand to make a Narrative of what was believed* or *done by Chriſtians*, ſhould have done this at all by Writing, rather than by Word of Mouth, and much leſs that they ſhould all be Writers of *Goſpels*, rather than of the *Acts* of the *Apoſtles*; 'tis certain alſo that St. *Luke* is ſo far from blaming them for theſe performances, that he places himſelf in the Rank of them, and ſaith, they made their Narratives of theſe Matters, even as the *Apoſtles* had delivered them.

3*dly*, Hence I conclude, that tho' St. *Luke* was no *Apoſtle*, he might be one of the *Seventy* mentioned *Luke* the 10th; for neither were they with Chriſt ἀπ' ἀρχῆς, *from the beginning*, nor *choſen to be the Witneſſes of what he did*, nor in the primary ſenſe ὑπηρέτ τ λόγ, *the Miniſters of the Goſpel*. And yet beſides theſe words which prove nothing to the contrary, I ſee not why St. *Luke*, who was before a *Proſelyte* to the *Jewiſh* Religion, and who had, ſaith *Theophylact*, ἐθρεμμένος παιδείαν his Inſtruction in the *Jewiſh* Religion at *Jeruſalem*, ſhould not ſee and converſe with *Chriſt*, and be one of the *Seventy*, as *Origen* and *Epiphanius* ſay he was. See the Preface to this Goſpel, *Sect.* 2. *n.* 3.

Ver. 3. *It ſeemed good to me alſo, having had perfect underſtanding of things* ἄνωθεν *from the very firſt, to write unto thee* καθεξῆς, *in order, moſt excellent Theophilus.*] Here note, b

1*ſt*, That it is not certain that ἄνωθεν here ſignifies *from above*, i. e. ἐξ ἀνωθεν, *from Heaven*, as it doth, *John* 3. 3, 7, 31. *Chap.* 19. 11. *Jam.* 1. 17. *Chap.* 3. 15, 17. ſeeing it as often ſignifies from the top, riſe, or beginning of a thing, as when *the Veil of the Temple* is ſaid to be *rent* ἀπὸ ἄνωθεν, *from the top to the bottom*, Matth. 27. 51. Mark 15. 38. Chriſt's Coat to be *woven* ἐκ τ ἄνωθεν, *from the top*, John 19. 23. St. *Paul* to be known of the *Jews* ἄνωθεν, *from the beginning*, Acts 26. 5. and the *Evangeliſt* here beginning his Narrative higher than St. *Matthew* or *Mark* had done, even from the Promiſe made to *Zacharias* of the *Baptiſt*, or Fore runner of the Lord, I think it more reaſonable to adhere to our Tranſlation, and not to lay the Authority of St. *Luke*'s Goſpel upon Uncertainties.

2*dly*, It being certain that St. *Luke* in his Goſpel doth not give us Chriſt's Miracles, Sermons, and Journies, in that order of time in which they were done and ſpoken, it remains, that when he promiſed to write καθεξῆς, *in order*, we underſtand this of Chriſt's Conception, Birth, Circumciſion, Baptiſm, Preaching, Death, Reſurrection and Aſcenſion, of which he truly writes in order; or that he would write to him firſt of what theſe Eye-witneſſes had delivered to him of Chriſt, and then of what theſe Miniſters had done in Propagation of the *Goſpel*, as in the *Acts* he doth. Note,

3*dly*, That the *Theophilus* to whom he writes, ſeems not to be a feigned Name, importing only any *Chriſtian*, who was *a Lover of God*, as *Salvian* conceived; for we have no ſuch Inſtance in the ſacred Hiſtory of feigned Names thus uſed. 2*dly*, The word κράτις is uſed in the *New Teſtament* as a Title of Excellency, and never otherwiſe; ſee *Acts* 23. 26.—24. 3.—26. 25. And, 3*dly*, had he intended this only as a Dedication of his Work to the true Lovers of God, why writes he ſtill in the ſingular number, and never in the plural?

Ver. 4. Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων c
ἀσφάλειαν, *That thou mayſt know the certainty of thoſe things in which thou haſt been inſtructed.*] Κατήχησις is an Inſtruction, not only by Queſtions and Anſwers, but alſo by a continual Diſcourſe. *Acts* 18. 25. *Rom.* 2. 18. 1 *Cor.* 14. 19. But that which is hence chiefly to be obſerved againſt the *Romaniſts*, is, (1.) Againſt Oral Tradition, that St. *Luke* thought not what was delivered by word of Mouth only, even by the *Eye witneſſes*, and *Miniſters of the Word*, ſufficient to give *Theophilus* a knowledge of the certainty of theſe things,

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things, without writing the *Gospels*; and this the Wisdom of God shewed in causing them to be written, saith (a) *Irenæus*, *to be the Pillar and Foundation of the Christian Faith.* (2) That St. *Luke* held it not unlawful, or unfit for a Layman, or any *Christian*, to read the *Scriptures*, nor such a one insufficient by thus reading to understand the things in which he had been instructed; and seeing it is certain that he, and other *Christians* were instructed in all things necessary to be believed, and done by them to Salvation, it follows that these Writings must contain fully, and with sufficient clearness all that was necessary to be believed, or done by him in order to his Salvation, they being written for this very end, that *Theophilus might know the certainty of all those things in which he had been instructed*; and then surely the Writings of the whole *New Testament*; must be much more sufficient for that end.

d Ver. 5. Ἱερεύς τις, *A Priest named Zacharias.*] That he was not, as some have imagined, an *High Priest*, appears, (1*st*,) Because St. *Luke* calls him simply ἱερεύς, *a Priest*, not ἀρχιερεύς an *High-Priest*, as he who bore that Office was still called, *Chap.* 3. 2. — 9. 22. — 22. 2, 4, 52, 54, 66. — 23. 4, 10, 13, 23. *Acts* 4. 6. — 5. 17, 21, 24. — 7. 1. — 9. 1, 14. (2*dly*,) *Zacharias* was chosen by Lot to burn Incense; the *High-Priest* did it by right of Succession, and burnt it in the Holy of Holies, into which *Zacharias* entred not. (3*dly*.) (b) *Josephus* saith, that *Simon* Son of *Boethus* was *High-Priest* that Year; And, (*Lastly*,) *Zacharias* was *Priest of the Course of Abia*, whereas the *High-Priest* was of no Course at all. Of the twenty four Courses appointed by *David* for the Service of the Temple, when it should be built, this of *Abia* was the eighth, 1 *Chron.* 24. 10. These several Courses began on the *Sabbath* day, and continued to serve till the next Sabbath, 2 *Kings* 11. 7. 2 *Chron.* 23. 8. ἀπὸ Σαββάτου ἐπὶ Σάββατον, *from Sabbath to Sabbath.* Joseph. Antiq. l. 7. c. 11. p. 248.

de Ibid. *Of the Course of Abia.*] Most Chronologers that I have read agree in this, that no certain Computation can be made from these Courses touching the Conception, or Birth of the Baptist. Mr. *Whiston*'s Attempt in this matter seems unsuccessful on several accounts. For,

1*st*, Whereas he (c) begins that Computation with the *Rabbinical Tale*, that after the return of the Priests from the Captivity, they were divided again into twenty four Courses, he ought to have observed from the same Tale, that the Course of (d) *Jedajah* was then put before that of *Jojarib*, because he was of the *High-Priest*'s Family; and so should have begun those Courses, not from *Jojarib*, but from *Jedajah.*

2*dly*, Whereas he saith, that *it is highly probable that when Judas Maccabæus restored the daily Sacrifice*, and *afresh appointed the Courses of the Priest, he would begin those Courses with the first Family.* It remains to be proved, that he did then appoint any of these Courses at all to serve, and that all the *Priests* did not then serve together, as at the other three great Festivals. 2*dly*, There is no reason why he should alter the Courses appointed by *Solomon* in the Month *Tisri*, and that he did not do it is supposed by Dr. (e) *Lightfoot*, who therefore in his account of these Courses makes the first of them to begin in that *Month.* In a word, if there were made any alteration at all, St. *Luke* cannot refer to the Course of *Abia* as it is placed, 1 *Chron.* 24. and then seeing the Family of *Abia* was not then extant among the Courses (there being no mention of their return out of Captivity) who can tell where to place it? If he does refer to it, that Course must continue in the same order in which it was before, and so was not changed by *Judas Maccabæus.*

3*dly*, As for his Historical Evidence from a *Jewish Rabbinical Chronicle*, it can be of no validity to them who know they were the worst of *Chronologers*, as the Learned have observed, and as is evident from the Chronology of *David Ganz*, and *Vorstius*'s Notes upon it, and his *Famous Chronicle*, *Seder Olam Rabbi*; with which he is not much aquainted, tho' it pretends to some Antiquity yet, saith *Buxtorf*, Videtur seipsum in fine libri prodere, dum inquit, Hamar Rabbi Jose, *He betrays himself by adding, thus saith R. Jose.*

4*thly*, His Corollary from all these Uncertainties, that the *Blessed Virgin* conceived in the beginning of the sixth Month from the Conception of *Elizabeth*, is built upon a Mistake, it being plain from *Luke* 1. 36. that her *sixth Month* was compleated when the Virgin came to her, (which she did presently after the Angel had appeared to her,) for she staid with her but almost *three Months*, and then *Elizabeth*'s full time was come, *ver.* 56, 57.

Ver. 7. See Additions N° 1. (1)

e Ver. 9. Ἔλαχε τῷ θυμιάσαι, *His Lot was to burn Incense.*] The Law required that the *Priests* should burn Incense Morning and Evening upon the Altar of Incense, placed before the Veil of the most Holy Place, *Exod.* 30. 6, 7, 8. But because they who thus served in every Course were many, it was necessary they should by Lot chuse the Man who was to perform that Service for that week, and so the *Jews* say they did. See Dr. *Lightfoot* here.

Ver. 10.

(a) L. 3. c. 1. (b) Antiq. l. 15. c. 12. p. 537. (c) P. 156. §. 3.
(d) Lightf. Temple Serv. cap. 6. (e) Harm. part 1. p. 22.

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f Ver. 10. *And all the multitude of the people were praying without,* τῇ ὥρᾳ τ῀ θυμιάματος, *at the time of Incenſe.*] When the *Prieſt* went into the Sanctuary, or within the firſt Veil to offer Incenſe, notice was given by the Sound of a little Bell, that it was then the time of Prayer; and every one preſent then offered up his Prayers to God ſilently; and tho' this ſilent Prayer was not commanded, yet ſeems there a manifeſt Alluſion to it in thoſe words of *John*; where, at *the offering of Incenſe with the Prayers of the Saints*, 'tis ſaid, there *was ſilence in Heaven for half an hour*, Rev. 8. 1, 2, 3. Whether that of the *High-Prieſt Simon*, mentioned, *Eccluſ.* 50. belongs to this matter, or rather to the great Day of Expiation, I will not determine.

g Ver. 11. Ὤφθη ὃ ὡπ῀ ἀγγέλος Κυρίου, *An Angel of the Lord appeared to him.*] That they had former Examples of their Prieſts who had ſeen Viſions in the Temple ſeems reaſonable to conceive from the words, *ver.* 22. where from his ſilence it is ſaid, *the people knew that he had ſeen a Viſion*; and yet if you reject the Story of *Simeon the Juſt* ſeeing an Angel going into the Holy of Holies yearly, on the Day of Expiation, you will hardly find another Inſtance; for *Hyrcanus* the *High-Prieſt* ſaw no Viſion, only as he was offering Incenſe, (f) Φάσι, *ſome ſay, he heard a Voice, declaring that his Sons had got the Victory.*

Ver. 12. See Additions N° 2.

h Ver. 13. Εἰσηκούσθη ἡ δέησίς ϛ, *Thy Prayer is heard.*] Not that this good Man was now praying for himſelf, that he might have a Child, he is ſo far from any Expectation of that, that when an *Angel* appearing to him in God's Temple, and ſo unqueſtionably as a Meſſenger from God ſpeaks to him of this matter, he believeth not his words; the meaning is, thy Prayers for the Delivery of thy People, for the coming of the *Meſſiah*, and the Conſolation of *Iſrael*, and the Remiſſion of their Sins, is ſo graciouſly heard, that from thy very Loins ſhall now come the Fore-runner *to prepare his way*; and thou wilt now quickly have occaſion to acknowledge, that *God hath viſited and redeemed his people, and raiſed up an Horn of Salvation for them*, v. 68, 69.

i Ver. 15. Ἔσται γὰρ μέγας ἐνώπιον τ῀ Κυρίου, *He ſhall be great in the ſight of* (or before) *the Lord.*] Either before the Lord *Chriſt*, as being *the Prophet of the Higheſt, to go before the Lord to prepare his way*, as the *Angel* ſaith, *ver.* 17. and *Zacharias*, ver. 76. or in the Sight of God, as *David found favour* ἐνώπιον Θεο῀, *in the Sight of God*, Acts 7. 46. It follows, *and he ſhall neither drink Wine nor ſtrong Drink.* This being the Deſcription of a *Nazarite*, Numb. 6. 3. Judg. 13. 4. the words *from the Womb*, may refer to the ſame thing, as it is ſaid of *Sampſon, the Child ſhall be a Nazarite to God from the Womb*, Judg. 13. 5. — 16. 17. See Note on *ver.* 28, Or if they refer to his being filled with the *Holy Ghoſt*, they muſt be interpreted as Dr. *Hammond* paraphraſes them, *the power of the Holy Ghoſt ſhall be diſcerned to be upon him very early.* So *Job* 31. 18. *I have guided the Widow from my Mother's Womb.* Pſal. 58. 3. *The wicked are eſtranged from the Womb, as ſoon as they are born they go about and tell lies.* Iſa. 48. 8. *Thou waſt called a Tranſgreſſor from the Womb.* This Expoſition I prefer to that of *Grotius*, that he is ſaid to be filled with the *Holy Ghoſt* from the Womb, becauſe he being in the Womb was part of his Mother, who was filled with the *Holy Ghoſt*.

Ver. 17. Ἐν πνεύματι κ῀ δυνάμει Ἠλίου, *In the ſpirit and power of Elijah.*] Not in his power of working Miracles, for *John did no Miracles*, John 10. 41. but in his power of turning the People to the Lord, 1 *Kin.* 18. 37. So the *Angel* expounds it in the following words, cited from *Mal.* 4. 6. *To turn the Hearts of the Fathers to the Children, and the Diſobedient to the Wiſdom of the Juſt, and ſo to make ready a people prepared for the Lord*; that is, he ſhall turn the Hearts of the Fathers על to the Children, as that Preпoſition ſignifies, *Joſh.* 2. 8. 1 *Sam.* 22. 11. by cauſing them to lay aſide their Diſcords, and unite, of what Sect ſoever they were, in a general Profeſſion of Repentance, and a free Confeſſion of their Sins; and ſo the Son of *Syrach* [illegible] *appointed*, ἀποστρέψαι καρδίαν πατρὸς πρὸς υἱὸν *to turn the Heart of the Father to the* [illegible] Chap. 48. 10. Or elſe, he ſhall turn the Hearts of the Fathers, *al*, *with the Children*, as *al* ſignifies, *Exod.* 12. 8, 9. — 35. 22. calling them all to a general Confeſſion of, and Repentance for their Sins; and ſo *turning the diſobedient to the Wiſdom*, revealed to them by *Chriſt, the Juſt One*, as he emphatically is ſtiled, *Acts* 3. 14. And this the Baptiſt did by preaching to all ſorts, Young and Old, Converſion and Repentance, and uniting them all in one Baptiſm of Repentance, for the Remiſſion of Sins, *Matth.* 3. 5, 6. *Mark* 1. 5. He was ſent to bear witneſs of *Chriſt*, *that all Men might believe on him*, *John* 1. 7. and this he alſo did ſo effectually, that many finding that all that *John* ſaid of him was true, *believed on him*, John 10. 41, 42. *Joſephus* informs us that he was *a good Man, who inſtructed the Jews by the exerciſe of Virtue*, κ῀ τῇ πρὸς ἀλλήλους δικαιοσύνῃ κ῀ πρὸς Θεὸν εὐσεβείᾳ, *and by piety towards God, and righteouſneſs, or juſtice towards one another, to come to his Baptiſm; and that hereupon there was great Concourſe made to him, the people being much delighted with his Doctrine.* Antiq. l. 18. c. 7. p. 626. F. G.

Ver. 22.

2 (f) Antiq l. 13. c. 8.

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l Ver. 22. Καὶ διέμενε κωφός, *And remained speechless.*] It seemeth that he was both dumb and deaf, for we read that he was ζιοπῶν καὶ μὴ δυνάμενος λαλῆσαι, *not able to speak*, and dumb, *ver.* 20. and that he was not able to hear is evident, because they nodded, and made Signs to him, and he to them, *ver.* 22, 62. and therefore it was only by a Sign that he asked for a Writing Table, *ver.* 63. And this was the Result of his Infidelity, in that he believed not an *Angel* appearing to him, in a place where evil *Angels* durst not come, in the Name of the Lord; and telling him *his Prayer was heard*; which evil *Angels* could not do; and of things which tended to the Glory of God, the Completion of his Promises, and the Welfare of Mankind, which they would not do.

m Ver. 24. Καὶ περιέκρυβεν ἑαυτὴν, *And she hid her self five Months*;] Partly from Devotion, to bless God for a Mercy so singular and unexpected; and partly from Respect to the Child, lest she should be any way defiled, and so derive Uncleanness upon the *Nazarite* in her Womb.

n Ver. 27. Πρὸς παρθένον (μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ) ἐξ οἴκου Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.] Which Words I would render thus, *to a Virgin of the House of David, espoused to a Man whose Name was Joseph, and the Virgin's Name was Mary.* For, 1*st*, of this ζυμπλοκὴ, or placing of Words not in due order of Construction, I have given many Instances, Note on *Mark* 9. 13. And I think there is an Instance of it here, *ver.* 15. *He shall neither drink Wine nor strong drink from his Mother's Womb, and he shall be filled with the Holy Ghost:* And this Construction I prefer as being most suitable to those words of the Angel, *The Lord God shall give him the Throne of his Father David*, The Virgin therefore must be of the House of *David*, for seeing the *Angel* had plainly told her, she should not have this Son by the Knowledge of a Man, it was not *Joseph*'s but *Mary*'s being of the House of *David*, which made *David* his Father. See also *ver.* 69. Where this *Horn of Salvation* is said to be *raised up in the House of his Servant David:* Now thus he was raised up in the House of *David*, not by *Joseph*'s Espousal, but by his Birth of the Virgin; for from her also was it, that *Christ* was ἐκ καρπὸν τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα, *of the Fruit of the Loyns of David according to the Flesh*, Acts 2. 30. ἀπὸ τοῦ σπέρματος, *of the Seed of David*, Chap. 13. 23. Rom. 1. 3. 2 Tim. 2. 8. Such reason had the *Evangelist* here to say, rather that *Mary*, than *Joseph*, was of the *House of David.*

o Ver. 28. Κεχαριτωμένη, *Thou who art highly favoured.*] Or, who hast found Mercy, or Favour with God, as it is expounded, *ver.* 30. It answers to the Hebrew חֵסֶד which signifies χάρις, and ἔλεος Mercy and Favour, So *Psal.* 18. 26. עִם חָסִיד תִּתָּם חָסִיד תִּתָּם κεχαριτωμένε χαριτωθήσῃ, *with the merciful thou wilt shew thy self merciful*, or to him that shews Favour to others, thou wilt shew Favour. And *Eph.* 1. 6. *to the praise of his glorious Grace*, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, *through which he hath dealt graciously with us*, or made us Favourites *by the Beloved*, or in Christ Jesus. Thus χαριστὴς, he that doth kind and grateful Offices, is in *Suidas* τὰ κεχαριτωμένα εὐεργετούμενος, *he that doth kind things*, and χαριτίνια in *Phavorinus* is κεχαριτωμένα. And the Son of *Syrach* saith, a Word, *i.e.* a kind Word is better than a Gift, but both come παρὰ ἀνδρὶ κεχαριτωμένῳ, *from a kind Man*, or one that shews Favour, *Ecclus.* 18. 17 It follows, εὐλογημένη σὺ ἐν γυναιξὶν, *blessed art thou among Women.* So is it said of *Jael*, εὐλογηθείη ἐν γυναιξὶν, *blessed be Jael among Women*, Judg. 5. 24. of *Ruth*, Chap. 3. 10. εὐλογημένη σὺ, *blessed art thou of the Lord, oh Daughter*; and so *David* speaks to *Abigail*, 1 Sam. 25. 33. So also, *the Lord is with thee*, is said to *Gideon*, Judg. 6. 12. And the words, *ver.* 30. εὗρες χάριν παρὰ τῷ Θεῷ, *thou hast found Favour with God*, are also said of *Noah*, Gen. 6. 8. of *Joseph*, Gen. 39. 4. of *David*, Acts 7. 46. So that here is nothing said of the *Blessed Virgin* in this Salutation, which was not before said of others.

p Ver. 33. *And he shall reign over the House of Jacob*, εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος, *for ever, and of his Kingdom there shall be no end*;] *i.e.* whilst the House and Seed of *Jacob*, or the World lasts; his Kingdom being never to give place to any other Kingdom, as the four *Monarchies* did, *Dan.* 7. 14. but yet when Death, the last Enemy of his Church, shall be dissolved, he shall *give up* this mediatory *Kingdom to the Father.* See Note on 1 *Cor.* 15. 28.

q Ver. 34. Πῶς ἔσται τοῦτο; *How shall this be, seeing I know not a Man?*] She so enquires after the manner, as not to doubt of the Fact, but she says not she was under a Vow not to know a Man: For, (1.) Virginity amongst the *Jews* was not matter of Praise, but Reproach, *Psal.* 78. 63. insomuch that *Grotius* with all his Learning could bring no Instance of any Women who were παρθένοι διὰ ἁγνείαν, or kept their Virginity, but from a Testimony of (d) *Philo* concerning some old Women among the Essenes, who were known Enemies to Matrimony. See the Note on *Coloss.* 2. 21. And. (2.) Marriage is numbred by them among the Precepts of the Law, *Targum* on *Gen.* 1. 28. which they only were exempted from who devoted themselves

(d) De vita contemp. p. 695. F.

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ſelves wholly to *the Study of the Law.* And, (3.) If ſhe made this Vow before her Eſpouſals, why ſhould ſhe marry? If after, it was void, as being not made with the conſent of her Husband.

(3) Ver. 35. See Additions N° 3.

r Ver 36. *Elizabeth thy Couſin,* συγγενὴς σου.] Tho' *Elizabeth* was of the Tribe of *Aaron*, ver. 5. it follows not that *Mary* was ſo; for a Woman might marry into another Tribe, provided ſhe were not an Heireſs that carried the paternal Inheritance along with her, care being taken only againſt that by the Law, *Numb.* 36. 8, 9.

s Ver. 39. *Mary went* εἰς τὴν ὀρεινὴν — εἰς πόλιν, *Into a City of Juda*;] *i. e.* to *Hebron*, which was ſituated in the Hill Country, *Joſh.* 11. 21. and was given to the Poſterity of *Aaron* for an Inheritance, *Joſh.* 21. 10, 11. it was alſo the City where *David* was anointed King over *Judah*, 2 Sam. 2. 4.

t Ver. 42. Καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, *And bleſſed be the Fruit of thy Womb.*] Theſe words ſhew that *Chriſt* had not his Body from Heaven, but from the Womb of the Virgin, and ſo was truly the Seed of *David*, according to the Fleſh, *Rom.* 9. 5. See *Matth.* 1. 20. *Gal.* 4. 6. and the Note on 1 *Cor.* 15. 47.

u Ver. 43. *The Mother of my Lord.*] She calls him, ſaith *Woltzogenius*, her Lord, as *David* had done, *Pſal.* 110. 1. and in his Note on *Matth.* 22. 45. he ſaith, he was ſo ſtiled by him, *becauſe by virtue of his Exaltation to the right Hand of Power, or of God, he was made Lord of Angels, and of all Men.* Now he who is *Lord over all Men*, and *Angels*, muſt have Divine Power and Wiſdom to rule and govern them, and ſo partake of the Divine Nature. Hence of him, whoſe Name is *King of Kings*, and *Lord of Lords*, Rev. 19. 16. St. *John* doth alſo ſay, his Name is ὁ λόγος τοῦ Θεοῦ, *the Word of God*, ver. 13. and in the beginning of his Goſpel, that *this Word was God.*

w Ver. 44. Ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος. *The Child leapt in my Womb,*] *by reaſon of the Joy which tranſported me*, ſaith Dr. *Hammond*; for it was when *Elizabeth* heard the Salutation of *Mary*, that the Babe leaped in her Womb, *ver.* 41. nor is any Infant in the Womb capable of any Joy, as having no Apprehenſions of Good to be enjoyed, or Evil to be avoided; and ſo he cannot be capable of that Joy which reſults only from theſe Apprehenſions: If you object, that the *Angel* had foretold that this Child ſhould be *filled with the Holy Ghoſt from his Mother's Womb*, ver. 15. and upon that account, he might rejoice whilſt he was in it: See the Anſwer, Note on *ver.* 15.

x Ver. 45. *And bleſſed is ſhe that believed, for* ὅτι *that there ſhall be a performance of theſe things.*] As the Hebrew כי ſignifies not only *for*, but *that*; as *Job* 3. 12. כי אינק *that I might ſuck*; and *Pſal.* 11. 3. the wicked bend their Bow, *&c.* כי *that the Foundations* may be deſtroyed: (See *Nold. p.* 406.) ſo doth the Greek ὅτι.

Ver. 48. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, *For he hath regarded,* (or compaſſionately looked upon) *the low Eſtate of his Handmaid.*] The Word here is not ταπεινοφροσύνη, *the humble-mindedneſs*, but ταπείνωσις, *the mean, low*, or *afflicted ſtate* of the *Virgin*, which appeared in her Offering for her Purification, *Luke* 2. 24. So the word conſtantly ſignifies both in the Old, and the New Teſtament: So ſpeaks *Leah*, Gen. 29. 32. *The Lord ſaw* τὴν ταπείνωσιν, *my Affliction, and hath given me a Child:* So *Jacob*, Gen. 31. 42. *The Lord ſaw my Affliction:* So *Deut.* 26. 7. 1 *Sam.* 9. 16. 2 *Kings* 14 26. *Neh.* 9. 9. *Pſal.* 9. 13. — 24. 18. — 30. 7. — 119. 153. *Lam.* 1. 9. *Acts* 8. 33. y

Ver. 49. *For he that is mighty hath done to me* μεγαλεῖα, *great things*;] *i. e.* He hath wrought a great Miracle upon me; ſo μεγαλεῖα, and τὰ μεγάλα, often ſignifie the Miracles God wrought in *Ægypt*, and in the Wilderneſs, *Deut.* 10. 21. — 11. 7. — 34. 12. *Pſal.* 71. 19. *Eccluſ.* 17. 8. — 36. 8. — 43. 15. z

Ver. 51. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, *He hath ſhewed Strength with his Arm.*] Here *Grotius* notes that God's great Power is repreſented by his Finger, his greater by his Hand, his greateſt by his Arm; the Production of Lice was *by the Finger of God*, Exod. 8. 19. his other Miracles in *Egypt* were wrought *by his Hand*, Exod. 3. 20. the Deſtruction of *Pharoah* and his Hoſt, in the Red Sea *by his Arm*, Exod. 15. 6. The following Words ſeem to be taken from the Song of *Hannah*, 1 Sam. 2. 4, 5, 6. and need no farther Explication than that which they have received in the Paraphraſe. a a

Ver. 54. Ἀντιλάβετο, *He hath holpen his Servant Iſrael*, &c.] The word ἀντιλαμβάνεσθαι ſignifies to hold by the Hand, to ſuſtain from falling, or to lift up when fallen, and ſo to afford aid or help, *Jer.* 31. 32. *Zach.* 14. 13. this he hath done, ſaith the Virgin, in remembrance of his Mercy; for then God is ſaid ſignally to remember his People, when after a long Oppreſſion, in which he ſeemed to have forgotten them, he works a mighty Salvation for them. So *Pſal.* 136. ὃν τῇ ταπεινώσει ἡμῶν ἐμνήσθη, *the Lord remembred us in our Affliction*, ver. 23. *and delivered us out of the Hand of the Enemy*; and he did this alſo in purſuance of his Promiſe made to our Fore-Fathers, to ſend the *Meſſiah* to be an everlaſting Bleſſing to all that believed in him, and ſo became the Seed of *Abraham* by Faith. b b

Ver. 59. Ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, *On the eighth day they came to circumciſe the Child.*] Not before that day, becauſe c c

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cause the Mother was unclean seven days, *Lev.* 12. 1, 2. and so was the Child by touching her, and therefore he was not then fit to be admitted into Covenant: Moreover till that time he was weak, and could not well endure the pain of Circumcision. See the Note on *Philip.* 3. 5. Note also that the Law appointed no certain place in which Circumcision was to be done, nor any certain Person to perform it, and therefore it was done sometimes by Women, *Exod.* 4. 25. and here in the House of *Elizabeth*, as appears by her presence at it, *ver.* 60. The *Jews* did it sometimes in their *Schools*, not out of necessity, but to have more Witnesses of the Fact. Then also they gave the Name to the Infant, because when God instituted *Circumcision*, he changed the Names of *Abraham* and *Sarah*.

dd Ver. 60. *He shall be called John.*] This she might learn from her Husband, giving her in Writing a Relation of what the *Angel* said to him, ver. 13. Now, *God is gracious*, which is the import of that Name, is a Name very fit for him, who was to be the first Preacher of the Kingdom of Grace, and who was to point out him, *from whose fulness we receive Grace for Grace*, John 1. 16.

ee Ver. 66. Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *And the Hand of the Lord was with him.*] Here by the Hand of the Lord, we are not to understand the Spirit of *Prophesie*, for this is still described *by the Hand of the Lord being* ἐπ' αὐτὸν, *upon the Prophet*, Ezek. 1. 3. — 3. 22. — 37. 1. — 40. 1. but the Care, Providence, and Assistance of God as *Psal.* 80. 17.

ff Ver. 67. Καὶ Ζαχαρίας ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσε, *And his Father Zacharry was filled with the Holy Ghost, and prophesied.*] Notwithstanding all that the *Criticks* here say, I know but two significations of the word *Prophesying*, especially when it is said to be done by one *filled with the Holy Ghost*, as here; and two Senses, in which any one in *Scripture* is called a *Prophet*. And,

1*st*, According to the *Grammatical* import of the word, a *Prophet* is ὁ προφάσκων τὸ μέλλον, *one who foretells, that something future and contingent in respect of us, shall certainly fall out:* So *Phavorinus*, Προφήτης ἐστὶν ὁ ἐπὶ ἐνεργείας πνεύματικῆς τὰ μέλλοντα δηλῶν, *A Prophet is one who declares things future, by the assistance of the Spirit:* Thus when *Ezechiel* had prophesied of the Desolation of *Jerusalem* by the Sword, and by Wild Beasts, *When this*, saith he, *comes to pass ye shall know that a Prophet hath been among you*, Ezek. 33. 27, 33. And in the time of their Captivity, they thus complain, *We see not our Signs, there is no Prophet more, not one that can tell us how long* these Calamities shall last, or when they will have an end, *Psal.* 74. 9. And in this sense *Zacharias* here prophesies, foretelling what should be done by his Son, and by the *Messiah* hereafter.

2*dly*, A *Prophet* in the *Scripture* Language, is a Revealer of the Will of God. So *Phavorinus*, Προφήτης ἐστὶν ἄνθρωπος θεῖος πνεύματοφόρος, *A Prophet is a Divine Man, endued with an afflatus of the Holy Spirit.* In this sense is *Abraham* stiled a *Prophet*, by reason of the many Divine Revelations made to him, *Gen.* 20. 7. and by him left unto Posterity, *chap.* 18. 19. And *John* the *Baptist* is here stiled a *Prophet*, ver. 76 because he received his Commission and Doctrine from Heaven, *Joh.* 1. 6. *Matt.* 21. 25. tho' we read of no *Predictions* made by either of them. And by such a *Prophet* it was absolutely necessary, that he would receive his Doctrine by Revelation from God; for *as the things of Man knoweth no Man, but the Spirit of Man that is in him, so the things of God knoweth no Man but the Spirit of God*, 1 Cor. 2. 11. So that he who reveals his Will, must be ἄνθρωπος ὁ πνεύματοφόρος, *a Man inspired by the Spirit*; for saith St. *Peter*, *no Prophesie is of private Motion or Incitation, but holy Men of old spake as they were moved by the Holy Ghost*; 2 Pet. 1. 20, 21. Hence are they stiled so often, *The Messengers of the Lord, the Prophets who had spoken in the Name of the Lord*, 2 Chron. 36. 16. Hag. 1. 13. Mal. 2. 7. 1 Pet. 1. 10. 2 Pet. 3. 2. Their *Prophecies* are called the *Word*, and *Burthen* of the Lord; and their stile runs, *Thus saith the Lord.* Hence, *Lastly*, this is still the Character of the false *Prophets*, That *they run when God had not sent them, and prophesied when God had not spoken to them*; nor have these words any other sense in Scripture, nor were they ever used otherwise by the *ancient* Jews: This sense the word plainly bears, when it is said, *Exod.* 7. 1. *I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet*; i. e. the Revealer of what thou, the God of *Pharaoh*, shalt say to him; nor does it ever signifie to expound or interpret Scripture, otherwise than by a Divine *Afflatus*, or Gift of *Prophecy*. See the Note on 1 *Cor.* 14. 6. It also signifies a Divine *Afflatus*, enabling a Man to compose Hymns, or Psalms of Praise, but still *as they were moved by the Holy Ghost*; See the same Note. In the Example of *Saul*, it signifies to rave in *Prophesying*, i. e. to be, as the *Septuagint* hath it, *Hos.* 9. 7. ὁ ἔξεστηκὼς a *Prophet* in *extasie* and *madness*; but still by the *Afflatus* of an evil *Spirit*, according to that distinction of *Prophesie*, *Phavorinus* gives us, that it is either πνευματικὴ ἢ κατὰ διαβολικὴ, *by the afflatus of the good or evil Spirit*; as in this instance, The evil Spirit came upon *Saul*, *and he prophesied in his House.* See the Opinion of the *Jews*, Note on 2 *Pet.* 1. 21.

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And, *Laſtly*, when the Body of *Eliſha* is ſaid by the Son of *Syrac*, to *propheſie* by raiſing the dead Man, *Eccluſ.* 48. 14. he intended not to ſay, it wrought a Miracle, but only that it foretold a thing to come, *viz.* the Fall of the *Syrians*, who, ſaith *Eliſha* there, *ſhall be ſmitten three times*, and the raiſing up of God's oppreſſed People, or the reviving of them; and ſo is to be reduced to the firſt Acceptation of the Word.

gg Ver. 68. Ἐπεσκέψατο, ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, *He hath viſited in mercy.*] So *Ruth* 1. 6. *Pſal.* 79. 15.—105. 4. ſo as to do them good, as he viſited *Sarah*, Gen. 21. 1. and *Hannah*, 1 Sam. 2. 21. and his People oppreſſed by the *Egyptians*, Gen. 50. 24, 25. Exod. 3. 16. when the People rejoiced, ὅτι ἐπεσκέψατο, *that God hath viſited the Children of Iſrael*, chap. 4. 31. — 13. 19. as he did then by granting them the Deliverance they deſired, and here, by granting the *Meſſiah* they ſo earneſtly expected, who was to ſave his People from their Sin, and ſo to work Redemption for them.

hh Ver. 69. Κέρας σωτηρίας.] Either a ſtrong or mighty Salvation; The *Metaphor* being taken from Beaſts, whoſe Strength is in their Horns, as *Jer.* 48. 25. *Lam.* 2. 3, 17. or a *Royal Salvation*; the Horn ſignifying Royal Power, *Pſal.* 132. 17. *Dan.* 7. 7, 8. *Zach.* 1. 18. this relating to the ſetting up the Kingdom of *David* by the *Meſſiah*, who was to reign over the Houſe of *Jacob*, ver. 33. 73. ſo that 'tis eminently κέρας τοῦ Χριστοῦ αὐτοῦ, *the Horn of his Chriſt*, 1. Sam. 2. 10.

ii Ver. 70. Τῶν ἀπ' αἰῶνος Προφητῶν, *Which have been ſince the World began.*] From the beginning of Ages, the Promiſe being made to *Adam*, Gen. 3. 15. *that the Seed of the Woman ſhould bruiſe the Serpent's Head.* So *Jeruſalem* hath been a Rebellious City *min Jomath holmah* ἀφ' ἡμερῶν αἰῶνος i. e. *from times of old*, Ezra 4. 15, 19. and ἡμέραι ἀρχαῖαι, the Days of old, and ἔτη αἰώνια are the ſame, *Pſal.* 77. 5. See the Note on *Tit.* 1. 2.

kk Ver. 73. *To perform the Oath*, &c.] This Oath was made to *Abraham*, Gen. 22. 16, 17. Now that being *an immutable thing*, Heb. 6. 17. it could neither be hindred nor retarded by the Sins of the *Jews*, as they ſay the coming of their *Meſſiah* was; and the words following, δοῦναι ἡμῖν, *that he would give us this Horn of Salvation*, or this Seed in which all the Families of the Earth ſhould be bleſſed, are the Subject of that Oath, *Gen.* 22. 18. And therefore theſe words are rather to be joined to this Verſe, as in the *Greek*, than to be added to the beginning of the next, as it is in our Tranſlation.

ll Ver. 74. Ἀφόβως λατρεύειν αὐτῷ, *To ſerve him without fear.*] That ἀφόβως here is to be joined to λατρεύειν, *to ſerve*, is evident, as Mr. *Le Cl.* notes, from the harſhneſs of the other Expreſſion, *to be delivered without fear*; and from the nature of the *Chriſtian* Conſtitution, which delivers us *from the Spirit of Bondage unto Fear*, under which the *Jews* were held, *Rom.* 8. 15. from the fear of Death, the laſt Enemy, and of *Satan*, who had the Power of Death, *Heb.* 2. 14. 15. God having *not now given us the Spirit of Fear*, 2 Tim. 1. 7. but of that *Love* which caſts out Fear, 1 *John* 4. 18. But then, when Mr. *Le Cl.* adds, That *at this time, the* Syrians, Egyptians, *and other Heathen Nations bordering on* Judea, *were troubleſom to the* Jews; *nor were they without fear of the* Romans *themſelves, ſo that they could not excerciſe their Religion* ἀφόβως, *without fear*; and that *Zacharias ſpeaks of the Meſſiah, as of one that was about to reſcue the* Jews *from thoſe Dangers, in agreement with the common Opinion; nor did the Spirit of Propheſie undeceive him as to this Matter:* This is one of thoſe bold Strokes, which if that Learned Man could abſtain from, he would give leſs Offence to *Chriſtians*, and leſs Advantage to the *Antiſcripturiſts*; for, if one *filled by the Holy Ghoſt*, and *propheſying* by an *Afflatus* from him, may propheſie *Deceit*, and promiſe to his fellow *Jews*, that temporal Kingdom ſhould be erected by the *Meſſiah* which their common Opinion made them to expect; tho' this Opinion was not only falſe, but wholly oppoſite to the nature of *Chriſt*'s Kingdom, and that which *chiefly* hindred the *Jews* from receiving *Chriſt* as their *Meſſiah:* Why might not others, *tho' filled with the Holy Ghoſt*, ſpeak other things according to the common, tho' falſe Opinion of the *Jews*, and the Spirit of *Propheſie not undeceive them?* And if ſo, where is our certainty of the Rule of Faith? But ſurely, if *Chriſt*'s Kingdom be ſpiritual, his Subjects muſt be ſo, and their Enemies ſpiritual, Sin, Death and Satan; from all which, we ſhall obtain a full Deliverance by *ſerving God in Righteouſneſs and Holineſs before him, all the Days of our Life.*

Ver. 76. Ὁ Προφήτης ὑψίστου, *The Pro-* mm *phet of the Higheſt.*] The God of *Iſrael* ſeems to have been ſtill owned by thoſe Heathens who had any Knowledge of him, as a God above all Gods; by *Cyrus* he is ſtiled, by way of Emphaſis, ὁ Θεός, *the God* Ezra 1. 3. by *Rahab* the Harlot the God of Heaven above, and in the Earth beneath, *Joſh.* 2. 11. by *Cyrus*, 2 Chron. 36. 33. Ezra 1. 2. by *Darius*, Ezra 6. 9, 10. by *Artaxerxes*, Ezra 7. 21 23. by *Nebuchodonozor*, Dan. 4. 37. by *Hiram*, the God that made Heaven and Earth, 2 *Chron.* 2. 12. And as in Scripture he is exalted above all others, by the Name of אל עליון, the moſt High, God, *Gen.* 14. 18. ſo alſo is he ſtiled by *Cyrus*, Eſd. 2. 3. by *Nebuchodonozor*, *Dan.* 4. 34. by *Darius*

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Darius, Eſd. 6. 31 by *Artaxerxes*, Eſd. 8. 19, 21. by the Emperour *Auguſtus*, Joſephus Antiq. l. 16. c. 10. p. 561. by *Tiberius*, Philo legat ad Caium, p. 785. E. by *Totnes* and *Sepharboſnai*, Θεὸς ὁ μέγας, the Great God; *Ezra* 5. 8. by *Artaxerxes*, the Higheſt, the Greateſt, and the Living God, *Eſth.* 16. 16.

nn Ver. 78. Ἀνατολὴ ἐξ ὕψους, *The Day-ſpring from on high hath viſited us.*] He who is here ſtiled, *The Day-ſpring from on high*, or Riſing ſun, is by *Zachary* called, *chap.* 3. 8. Ἀνατολὴ, *the Riſing-ſun*, my ſervant; and, *chap.* 6. 12. *the Man whoſe Name is* Ἀνατολὴ *the Riſing-ſun:* And by *Malachy*, 4. 2. *the Sun of Righteouſneſs*, as being to ariſe upon the *Jew* and *Gentile*, and ſpread his bright Beams on thoſe *who ſat in Darkneſs, and in the Shadow of Death*, Iſa. 9. 2. Whence by old *Simeon* he is ſaid *to be a Light to lighten the Gentiles*, Luke 2. 32. and by the *Baptiſt*, *to be a Light ſhining in Darkneſs*, John 1. 5.

An Addition. It is evident to any one who inſpects the *Greek*, That this Hymn is deficient as to the full ſenſe of it, from *ver.* 71. to *ver.* 75. and that ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, *ver.* 72. which we tranſlate *to perform the Mercy promiſed to*, ſhould rather be tranſlated to perform the Mercy (covenanted) with our Fathers; and to remember his holy Covenant; according to the words of the Bleſſed Virgin, *He hath holpen his Servant Iſrael in Remembrance of his Mercy* (covenanted) *to Abraham, and to his Seed for ever:* It being therefore very uſual, both in the *Old* and the *New Teſtament*, to ſupply what is defective from the preceding words; I look upon the whole following Hymn, to *v.* 76. as a Deſcant upon thoſe words in the beginning, to wit, ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν, *he hath viſited and redeemed his People*; and therefore fill up the ſenſe of it thus, ἐποίησε λύτρωσιν, *He hath perform'd Redemption to them*, viz. *ver.* 71. Σωτηρίαν, *Salvation from our Enemies, and from the Hands of all that hate us.* Ἐπεσκέψατο, *ver.* 72. ποιῆσαι ἔλεος, *He hath viſited us; to perform the Mercy covenanted with our Fathers, and to remember his holy Covenant*, καὶ μνησθῆναι, *ver.* 73. τοῦ ὅρκου, *and to remember the Oath which he ſware to our Father Abraham*, τοῦ δοῦναι ἡμῖν, *to give us the Heirs of the Promiſe*, Heb. 6. 17. *this Horn of Salvation*, ver. 69. *this Redeemer, this Deliverer out of Zion*, ſtiled ὁ ῥυόμενος, *to enable us* ῥυσθέντας, *thus delivered from the Hands of our Enemies, to ſerve him without fear*, &c.

CHAP. II.

1. AND it came to paſs in thoſe days, that there went out a Decree from
a Cæſar Auguſtus, that [a] all the World ſhould be taxed; (i. e. *ſhould have their Names, and Conditions of Life, ſet down in Court Rolls, according to their Families:*)
b 2. And this Taxing was [b] firſt made (*before that made,*) when Cyrenius was Governour of Syria.
3. And all went to be taxed, every one into his own City.
c 4. And Joſeph alſo [c] went up from Galilee, out of the City of Nazareth to Judæa,
d to [d] the City of David, which is called Bethlehem, becauſe he was of the Houſe and Lineage of David;
e 5. To be taxed with [e] Mary his eſpouſed Wife, being great with Child.
6. And ſo it was that while they were there, the Days were accompliſhed that ſhe ſhould be delivered;
7. And ſhe brought forth her Firſt born
ee Son, [ee] and wrapped him in Swadling-cloaths, and laid him in a Manger, becauſe there was no room for them in the Inn.
8. And there were in the ſame Countrey
f [f] Shepherds abiding in the Field, keeping Watch over their Flock by Night;
9. And lo, the Angel of the Lord came upon them, (Gr. *ſtood by them,*) and the
g [g] Glory of the Lord ſhone round about them, and they were ſore afraid.
10. And the Angel ſaid to them, Fear not; for behold, I bring you good tidings of great Joy, which ſhall be *(ſo)* to all People.
11. For to you is born this Day, in (*Bethlehem,*) the City of David, a Saviour which is Chriſt the Lord:
12. And this ſhall be a Sign to you *(of the truth of my words, that going thither,)* ye ſhall find the Babe wrapped in Swadling cloaths, lying in a Manger.
13. And ſuddenly there was with the Angel a Multitude of the heavenly Hoſt, praiſing God, and ſaying,
h 14. [h] Glory *(be)* to God, *(who dwelleth)* in the higheſt *(Heavens,)* and *(or, for by this Saviour is procured)* on Earth Peace, *(and God's)* Good will towards Men.
15. And it came to paſs, as the Angels were gone away from them into Heaven, the Shepherds ſaid one to another, Let us now go even to Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known to us:
16. And they came with haſte (*thither,*) and found Mary and Joſeph (*there,*) and the Babe lying in a Manger.
17. And when they had ſeen it, they made known abroad the Saying which was told

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them (*by the Angel*) concerning this Child.

18. And all they that heard it, wondred at thoſe things which were told them by the Shepherds.

19. But Mary kept all theſe things, and pondered them in her Heart.

20. And the Shepherds returned, glorifying and praiſing God for all the things they had heard (*from the Angel,*) and ſeen, as it was told them (*by him.*)

i 21. And when eight Days were [i] accompliſhed. (i. e. *when the eighth Day was come,*) for the circumciſing the Child, his Name was called Jeſus, which was ſo named of (*or the Name impoſed on him by*) the Angel before he was conceived in the Womb.

k 22. And when the Days of her [k] Purification, according to the Law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord:

23. As it is written in the Law of the Lord, l [l] Every Male that openeth the Womb, ſhall be called holy to the Lord, (i. e. *ſhall be conſecrated to God and ſo made Haly.*).

24. And to offer a Sacrifice (*for the Woman at her purification,*) according to that which is ſaid in the Law of the Lord, (*that he who is not able to bring a Lamb, ſhould* m *bring*) a [m] pair of Turtle Doves, or two young Pigeons.

25. And behold, there was a Man in Jeruſalem, whoſe Name was Simeon, and the ſame Man was juſt (*towards Men*;) and devout (*towards God, and he was*) n [n] waiting for o the Conſolation of Iſrael; and the [o] Holy Ghoſt was upon him.

26. And it was revealed to him by the Holy Ghoſt, that he ſhould not ſee Death before he had ſeen the Lord's Chriſt.

27. And he came by (*motion of*) the Spirit into the Temple; and when the Parents (*at the ſame time*) brought in the Child Jeſus, to do for him, (i. e. *to pay the price of his Redemption as being their Firſt-born,*) after the cuſtom of the Law (*concerning the Firſt-born*;)

28. Then took he him up in his Arms, and bleſſed God, and ſaid,

29. Lord, now letteſt thou thy Servant p [p] depart in Peace, *ſeeing it hath been with me*) according to thy Word:

30. For mine Eyes have ſeen (*the Meſſiah called*) thy q [q] Salvation:

31. Which thou haſt prepared before the Face of all People, (*as well Gentiles as Jews, be being ſent as*)

r 32. [r] A Light to lighten the Gentiles, and (*to be*) the Glory of thy People Iſrael;

33. And Joſeph and his Mother marvelled at theſe things which were ſpoken of him:

34. And Simeon bleſſed them, and ſaid to Mary his Mother, Behold, this Child is ſet f for [f] the fall (*of many thro' Infidelity*, and (*for the*) riſing again (*or up*) of many in Iſrael, (*thro' Faith in him*;) and for a Sign that ſhall be ſpoken againſt (*by the Scribes and Phariſees, and Rulers of the People, who ſhall blaſpheme his Perſon, contradict his doctrine, and ſet him up as their mark to ſhoot at.*)

35. Yea a Sword, (*that of Martyrdom,*) ſhall pierce thro' thy own Soul alſo, (*and this contradiction of him, God in his Wiſdom ſhall permit*, that the Thoughts of many Hearts, (i. e. *the inward Tempers and Diſpoſitions of many*) may be revealed.

36. And there was (*alſo*) one [t] Anna a t Propheteſs, the Daughter of Phanuel, of the Tribe of Aſer, (*and*) ſhe was of a great Age, and had lived with an Huſband ſeven Years from her Virginity:

37. And ſhe was a Widow of about fourſcore and four Years (*old,*) which departed not from the Temple, but ſerved God with Faſtings and Prayers night and day, (*at Evening and Morning Service.*)

38. And ſhe coming at that inſtant (*that the Child was there.*) gave Thanks likewiſe to the Lord, and u [u] ſpake of him to all them u that looked for Redemption in Jeruſalem, (*as the Perſon from whom it was to be expected.*)

39. And when they had performed all things according to the Law of the Lord, (*and had fled into Egypt for the ſafety of the Child*; *after the Death of Herod*) they returned into Galilee to their own City Nazareth.

40. And the Child grew and waxed ſtrong in Spirit, (*being*) filled with Wiſdom, and the Grace of God was upon him, (i. e. *the Favour of God was with him.*

41. Now his Parents went to Jeruſalem every Year at the Feaſt of the Paſſover:

42. And when he was twelve Years old, they went up (*with him*) to Jeruſalem, after the Cuſtom of the Feaſt;

43. And when they had fulfilled the (*ſeven*) Days (*of the Feaſt,*) as they returned, the Child Jeſus tarried behind in Jeruſalem, and Joſeph and his Mother knew not of it;

44. But they ſuppoſing him to have been in the Company, (*they*) went a Day's Journey, and (*then*) they ſought him among their Kinsfolk and Acquaintance:

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46. And it came to paſs, that w [w] after three w Days, (*the third day*) they found him in the Temple, ſitting in the midſt of the Doctors, both hearing them, and asking them Queſtions.

47. And all that heard him were aſtoniſhed at his Underſtanding and Anſwers.

48. And when they ſaw him, they were amazed; and his Mother ſaid to him, Son, why haſt thou dealt thus with us? Behold, thy

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thy Father and I have sought thee sorrowing.

49. And he said to them, How is it that ye sought me? Wist ye not that I must be
x about my Father's [x] Business? (Gr. *in my Father's House.*)

50. And they understood not the Saying which he spake to them.

51. And he went down with them, and came to Nazareth, and was subject to them; but his Mother kept all these Sayings in her Heart.

52. And Jesus [y] increased in Wisdom, and y
Stature, and in Favour with God and Man.

Annotations on Chap. II.

a Ver. 1. Ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, *That all the World should be taxed.*] Not only the *Roman Empire*, but all the precedent *Empires* were stiled οἰκουμένη *the World*; and the Governours of them were said πάσης ἐπικρατῆσαι τῆς οἰκουμένης, *to rule over the whole World.* See the Note on *Heb.* 2. 5. Hence the Council of God against the *Empire* of *Babylon*, is stiled, his Council ἐπὶ τὴν ὅλην οἰκουμένην, *against all the Earth*; her Desolation is represented as the Desolation ὅλης τῆς οἰκουμένης, *of the whole World*; and the Evil brought upon her, as Evils which extended τῇ οἰκουμένῃ ὅλῃ, *to the whole World*, Isa. 14. 17, 26.

b Ver. 2. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, *Now this taxing was first made when* (or was before that when) *Cyrenius was Governour of Syria.*] I dare not allow of the Boldness of those *Criticks* who for Κυρηνίου read Κυιντιλίου, or Σατορνίνου, there being no Footsteps of any such reading, either in *Ancient* Writers, *Versions* or *MSS.* and were there placed for conjecture here, I would rather read πρὸ τοῦ than πρώτη; as if the *Evangelist* should say, this taxing or enrolling was before that which was made by *Cyrenius*, that being so unhappy, and pernicious to the (a) *Jews*, by reason of the Sedition then raised, upon occasion of the Tax, by *Judas Gaulonites*, and which, saith (b) *Josephus*, gave the rise to all their future Troubles.

Now this, saith *Josephus*, was after *Judæa* was made πρόσθηκη τῆς Συρίας, *an addition to the Province of Syria*; and when *Archelaus* was banish'd, and so above ten Years after that mentioned here, as done at our Saviour's Birth, and fit to be thus separated from that which was attended with those ill Effects; this being in design highly salutary, that being very fatal to the *Jewish* Nation. But neither do we need this Criticism, since the Words πρῶτος and πρότερος are by the *Seventy* oft used according to this Sense; of the Word πρότερον, this is beyond doubt, God saying twice ἀποστελῶ (φηκίας לפני שלחי, *I will send Hornets before thee*, Exod. 23. 28. Josh. 24. 12. In which sense you will find this Word above twenty times in *Kircher*'s Concordance in the Word פָּנָה: That πρῶτος also is used in the sense of priority, we learn from these Instances, πρωτότοκος ἐγὼ εἰμι, *Heb.* אני ממך, I am before thee, I am elder than thou; ἵνα τί οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος; *Chal.* למא מדמיתא *why then was not the word first spoken to me?* cur mihi non annuntiatum est priori? 2 *Sam.* 19. 43. *Isa.* 65. 16. The former Troubles are forgotten, *Gr.* ἐπελήσονται τῆς θλίψεως αὐτῆς τῶν πρώτων, and *ver.* 17. οὐ μὴ μνησθῶσι τῶν πρώτων, they shall not remember the former. So *John* 1. 15, 30. ὅτι πρῶτός μου ἦν, for he was before me, and *Chap.* 15. 18. know that they hated ἐμὲ πρῶτον, me before you, 1 *Cor.* 14. 30. ὁ πρῶτος, let the former hold his peace; and 1 *John* 4. 19. we love him, ὅτι πρῶτος, because he loved us before; and in *Aristophanes*, ἀλλ' οὐκ ἂν πρώτους, is interpreted, ἀλλ' οὐκ ἂν πρότερον, *Neph. p.* 122. And so *Theophylact* interprets the Word here, τοῦτέστι πρότερον ἡγεμονεύοντος, ἦν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος. As for this ἀπογραφή, that it was not a Money-tax, but an Enrolling of Persons according to their Families and Estates. See D. *Hammond*, Note B.

Ver. 4. Ἀνέβη καὶ Ἰωσὴφ, *And Joseph went* c
up from Galilee — to the City of David called Bethlehem.] Here, 1*st*, Interpreters observe that ἀναβαίνειν to ascend, or go up, does not always signifie, to go from a lower, to an higher place, but to go from one place to another; as *Judg.* 16. 18. 2*dly*, That admirable was the Providence of God in ordering this Enrolment, intended by *Augustus* to be done before, to be deferred to this very time, that so Christ might be born in *Bethlehem*, according to the Prediction of the *Prophet Micah*, Chap. 5. 2. And, 3*dly*, that the Stock and Family of *Christ* must at that time be known and preserved in the *Publick Tables*, as *Justin M. Tertullian*, and *Chrysostom*, *Hom.* 8. *in Matth.* testifie.

Ibid. Εἰς πόλιν Δαβίδ, *To the City of Da-* d
vid.] That Musterings and Enrollings, as in other Nations, so especially in *Judæa*, were made according to their Tribes, Cities, and Families, we learn from the Sortition which

Joshua

(a) Κυρηνίου ἐπὶ Συρίας παρῶν ὑπὸ Καίσαρος δικαιοδότης τῶν ἔθνους ἀπεστάλη, καὶ τιμητὴς τῶν ὑσίων γενόμενος. Joseph. Antiq. l. 18. c. 1.

(b) Καὶ τῶν αὖθις κακῶν καλειληφότων ῥίζας ἐφύτευσε. Ibid.

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Joſhua made by Tribes, Families, and Houſholds, *Joſh.* 7. 14. Now this could not be done, eſpecially after their manifold Diſperſions, unleſs every one went to that City, to which their Family belonged.

e Ver. 5. Σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, *With Mary his eſpouſed Wife.*] She was not only eſpouſed now, but married alſo to him, but is ſtill called eſpouſed, becauſe *Joſeph* uſed her as ſuch, not knowing her *till ſhe had brought forth* τὸν αὐτῆς τὸν πρωτότοκον, *her Firſt-born Son*, Matth. 1. 25. See the Note there. Moreover, hence it is probably collected, that the *Bleſſed Virgin Mary* was alſo of the Houſe and Family of *David*, as hath been ſhewed, Note on *Luke* 1. 27. for if he went to *Bethlehem* to be enrolled becauſe he was of the Houſe and Family of *David*, ſhe muſt go thither for the ſame reaſon alſo, nam alioqui ipſa in Familiæ ſuæ Urbe profiteri debuerat, *for otherwiſe*, ſaith *Grotius*, *ſhe ought to have been enrolled in the City of her own Family*, and not at *Bethlehem*; for it is ſaid, *ver.* 3. *that all* (Men and Women) *went to be taxed, every one in his own City.*

e e Ver. 7. Καὶ ἐσπαργάνωσεν, *And ſhe wrapped him in ſwadling Cloaths:*] By doing this her ſelf 'tis thought her Labour was without the uſual Pangs of Childbed.

f Ver. 8. Καὶ ποιμένες ἦσαν— φυλάσσοντες φυλακὰς τῆς νυκτὸς, &c.] *And there were Shepherds — keeping watch over their Flock, or the Watches of the Night over their Flock.*] Here note, 1*ſt*, That as *Abraham* and *David*, to whom the Promiſe of the *Meſſiah* was firſt made, were Shepherds, ſo was the Completion of this Promiſe firſt revealed to Shepherds. 2*dly*, The Watches of the Night were four, the firſt of them is mentioned, *Lam.* 2. 19. the ſecond and third, *Luke* 12. 38. and the fourth, *Matth.* 14. 25. being the Morning Watch, *Exod.* 14. 24. Theſe Flocks being kept in the Field, they watched ſeverally in their Courſes to preſerve them from Thieves, and wild Beaſts, and had their little Cottages erected for that purpoſe.

g Ver. 9. Καὶ ἡ δόξα Κυρίου περιέλαμψεν αὐτοὺς, *And the Glory of the Lord ſhone round about them;*] *i. e.* Not only a great Light, but ſuch a glorious ſplendor as uſeth to repreſent the Preſence of God; Of which ſee Note on *Philip* 2. 6. *Heb.* 1. 3. and was oft attened with an Hoſt of *Angels*, as here, *ver.* 13. ſtiled the Heavenly Hoſt, 1 *Kings* 22. 19. *Neh.* 9. 6. *Pſal.* 103. 20. who as they ſang together at the firſt Creation, *Job* 38. 7. ſo do they now at the Redemption of the World, praiſing God, and ſaying,

h Ver. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία, *Glory to God on High, and in Earth Peace, good-will towards Men.*] Here note, (1.) that this is not an Hymn of Prayer, that Glory may be given to God, Peace may be upon Earth, *&c.* but rather a declaratory Hymn of Glory due to God for what he had done already; for the *Angels* are ſaid to *praiſe God*, ſaying, *Glory*, &c. Now Praiſe is for what is done already. (2*dly*,) Some obſerving that καὶ is ſometimes cauſal, and ſignifies *for*, give the ſenſe of this Hymn thus, Glory be to God, becauſe by the Birth of this Saviour, who is our Peace, *Eph.* 2. 14. there will be Peace on Earth, and the Good-will of God to Man is manifeſted. Others thus, The good will of God to Man, ſhew'd in the Incarnation of our Saviour, is matter to him of the higheſt Glory, and the Foundation of our Peace on Earth: And becauſe ſome Copies read, ἐν ἀνθρώποις εὐδοκίας, *to Men of Good will*, ſome following that reading give the Senſe thus, Peace will be on Earth to Men whom God accepts, but this is leſs to be regarded, becauſe all the Greek Fathers, *Orig.* in *Joh.* 11. 14. *Euſeb. demonſtr. Evang.* l. 4. c. 10. p. 163. *Epiph. Hær.* 30. §. 29. *Conſtit. Apoſt.* l. 7. c. 47. read otherwiſe. See *examen Milii in locum.*

Ver. 21. Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, *And when eight days were accompliſhed, for the circumciſing the Child.*] That is, not when the eighth Day was ended, but when it was come. So *ver.* 22. ſo *Acts* 2. 1. ἐν τῷ συμπληροῦσθαι, when the day of Pentecoſt was come. Now *Chriſt* was circumciſed, that he might wear the Badge of a Child of *Abraham*, and that he might be *made under the Law, to redeem them that were under the Law*, *Gal.* 4. 4. καὶ ἐκλήθη, and then was his Name called *Jeſus*. So καὶ ſignifies, *Gen.* 24. 41. — 28. 21. — 31. 8. — 42. 34, 38. *Exod.* 7. 9. *Lev.* 4. 3, 14, 23, 28. *Num.* 5. 15, 21. *Deut.* 6. 21. — 8. 10. *Joſh.* 1. 15. — 24. 20. 1 *Sam.* 1. 11. *Matth.* 9. 7. *Luke* 2. 28. i

Ver. 22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς — αὐτοῦ, *And when the days of her Purification, according to the Law of Moſes, were accompliſhed.*] I formerly thought that the reading *her* Purification, and not the Purification of *them both*, was to be retained, that only being agreeable to the Law, and to the Verſion of the Seventy: Becauſe, the Law of Purification, belonged only to the Mother, who till that time remained ἐν αἵματι ἀκαθάρτῳ αὐτῆς, *in the Blood of her Impurity*, till the days καθάρσεως αὐτῆς, *of her purifying were fulfilled*, Lev. 12. 4, 5. Then, ſaith the Text, ſhall ſhe bring her Offering, *and the Prieſt* ἐξιλάσεται περὶ αὐτῆς καὶ καθαρεῖ αὐτὴν, *ſhall make an Atonement for her, and ſhe ſhall be cleanſed from the Iſſue of her Blood; this is the Law for her that hath born a Male, or Female*, ver. 7, 8. But I have ſince found cauſe to judge otherwiſe, for that the k

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ancient reading was αὐτῶν is evident from these Words of (*) *Origen*, *Si scriptum esset propter purgationem ejus*, i. e. *Mariæ nihil quæstionis oriretur, & audacter diceremus Mariam quæ homo erat purgatione indiguisse post partum, nunc vero in eo quod ait, Dies* purgationis eorum, *non videtur unum significare, sed alterum, sive plures:* So also read St. *Jerome* con. *Helvid.* Tom. 2. F. 7. lit. A. *Euthymius*, *Theophylact*, and the *Syriac* Version; nor is there any fear of ascribing any moral Impurity to the holy *Jesus*, by allowing this reading, since this purgation imports only a compliance with a Ceremonial Law, in order to their admittance into the Congregation of God's People, to which Christ being made *of a Woman, made under the Law*, was to submit, that he might *fulfil all Righteousness:* on which account also he was made relatively holy, by being consecrated to the Lord, according to the Law concerning every Male that openeth the Womb, *v.* 23.

l Ver. 23. Πᾶν ἄρσεν διανοῖγον μήτραν, *Every Male that openeth the Womb.*] The Words of the Law, concerning every Male that openeth the Womb, being here applied to the Blessed *Virgin*, bringing forth her First-born, sufficiently confirm the Assertion of (c) *Irenæus*, (d) *Tertullian*, (e) *Origen*, and others of the *Fathers*, cited by *Petavius*, that she brought forth *Christ* after the usual manner; and yet the contrary Opinion, tho' built upon Fables, and superstitious Imaginations, and spurious Authorities, prevailed almost generally in the 4th and 5th Centuries. See the Treatise of Traditions, *part* 1. *c.* 1. §. 4.

m Ver. 24. Καὶ δοῦναι θυσίαν — ζεύγη τρυγόνων, *And to offer — a pair of Turtles.*] This being the Oblation appointed only for the Poor, *Lev.* 12. 6, 8. discovers the Poverty of *Joseph* and *Mary*, that they could not reach to a Lamb of the first Year; the Offering which they who had Ability were to make.

n Ver. 25. Προσδεχόμενον τὴν παράκλησιν τοῦ Ἰσραήλ, *Waiting for the Consolation of Israel.*] This was the familiar Phrase they used when they spake of the coming of the *Messiah*; to see those days being, in their way of speaking, *to see the Consolation of Israel*, or *the Years of the Consolation to come*; See the *Targum* on *Isa.* 4. 3. on *Jer.* 31. 6. and 2 *Sam.* 23. 1. and they were wont, saith Dr. *Lightfoot*, to swear *by their desire to see this Consolation.*

o Ibid. Καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν, *And the Holy Ghost was upon him;*] *i. e.* He had received *the Gift of Prophesie*; for that having ceased 400 Years began to dawn again at the Birth of the *Messiah* in some pious Persons, as *Zachary*, *Simeon*, and *Anna* the Daughter of *Phanuel.*

p Ver. 29. Νῦν ἀπολύεις, *Lord, now lettest thou thy Servant depart.*] Here *Grotius* well notes that ἀπολύειν and ἀπόλυσις, both in sacred and prophane *Authors*, signifie to depart out of this Life, or to die; as when *Abraham* says, ἐγὼ ἀπολύομαι ἄτεκνος, *I die childless*, Gen. 15. 2. ἀπέθανε Ἀαρών, *Aaron died*, Numb. 20. 29. Thus *Tobit* prays, *Command my Spirit to be taken from me*, ὅπως ἀπολυθῶ, *that I may be dissolved*, ἐπίταξον ἀπολυθῆναί με, Tobit 3. 6. and *Sarah* saith, εἶπον ἀπολύσαί με ἀπὸ τῆς γῆς, ver. 13. *I desired God to take me from the Earth*; and one of the seven Children saith to the Tyrant, σὺ ἐκ τῆς παρούσης ἡμᾶς ζωῆς ἀπολύεις, *thou takest away our present Life.* Thus saith (f) *Lycon*, this is my Testament, μετὰ τὴν ἐμὴν ἀπόλυσιν, *after my Dissolution.* (g) *Themistius* notes that it was customary to some to call Death ἀπόλυσις, and to say of them that they did ἀπολύειν. So (h) *Theophrastus* calls Death ἀπόλυσις; and (i) *Heraclitus* saith, *perhaps the Soul presageth* ἀπόλυσιν αὐτῆς, *her Dissolution*; all which Expressions confirm the old Tradition of the Distinction of the Soul from the Body, and her continuance in a state of Separation.

q Ver. 30. Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, *For mine Eyes have seen thy Salvation.*] So the Deliverance God sent to his People, is called σωτήριον τοῦ Θεοῦ, *the Salvation of God*, Psal. 98. 3. how much more may the Salvation, sent by *Christ*, be stiled, as it is emphatically, ἡ σωτηρία, *the Salvation*, Isa. 49. 6.—52. 7. yea σωτηρία ἀπὸ τοῦ Θεοῦ, *Salvation from God*, ver. 10.

r Ver. 32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν, *A Light to enlighten the Gentiles.*] It is wonderful that after so many clear Prophesies in the Old Testament of the calling of the *Gentiles*, the *Jews* should have been all so blind as to imagine God had no Kindness for them, *Acts* 10. 45.—11. 18.

s Ver. 34. Οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, *This Child is set for the Fall, and rising of many in Israel.*] Doubtless God's first Design in sending his Son into the World, was, that *through him the World might be saved*, John 3. 16. and he was designed especially *to save his People from their Sins*, and be an *Horn of Salvation* to them, *Luke* 1. 69. But to Persons who were worldly-minded, and had no relish for spiritual things, which was the case of the generality of the *Jews*, who were much given to the Flesh, as *Tacitus* observes of them, who

(*) Hom. 14. in Lucam, F. 100. D.
(c) *Fuit filius hominis purus, puram aperiens vulvam*, Iræn. l. 4. c. 66.
(d) *Virgo quantum à viro, non virgo quantum à partu — peperit enim ipsa patefacti corporis lege.* Tertul. de carne Christi, cap. 23.
(e) *Matris Domini eo tempore vulva reserata est, quo partus editus.* Orig. Hom. 13. in Levit. Tom. 2. F. 101.
(f) Apud Laert. l. 5. p. 348. (g) Apud Stob. Serm. 119. (h) Hist. Plant. 8. 17.
(i) Ad Amphid. Ep. 1.

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who were puffed up with a vain Conceit of their own Wiſdom, and ſingular Piety, full of vain Glory, greedy of Empire and Applauſe, and affected with worldly Pomp and Grandeur, as were the *Scribes*, and *Phariſees*, and *Rulers* of the People; he was to be *a Stone of Stumbling, and a Rock of Offence*, becauſe theſe things obſtructed their Reception of his Doctrine, and ſpiritual Kingdom, ſo different from that which they expected; and to diſcover who had Hearts well diſpoſed to embrace his Doctrine upon Conviction, and who by thoſe Prejudices and corrupt Affections, would ſhut their Eyes againſt the Light, is here *to manifeſt the thoughts of Men's Hearts* by their Actions. When *Simeon* adds, καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, *and a Sword ſhould paſs through thine own Soul*; Tho' Grief is ſaid to pierce as with a Sword, both in prophane *Authors*, and in the *Pſalmiſt*, Pſal. 42. 10. yet ſeeing this comes not up to the heighth of this Expreſſion, this ſeemeth rather to reſpect her *Martyrdom*, or being taken away by Death, ſaith *Epiphanius*, ὡς γέγραπται, *as it is written, a Sword ſhall paſs through her Soul, or her ſelf.* Hæreſ. 78. §. 32.

t Ver. 36, 37. *Anna a Propheteſs of the Tribe of Aſer, a Widow of about* 84 Years, καὶ αὐτὴ ἐξήρχετο ἀπὸ τοῦ ἱεροῦ, *and ſhe departed not from the Temple, but ſerved God with Faſtings and Prayers night and day.*] Note (1.) That this fourſcore and four Years muſt be reckoned not from the beginning of her Widowhood, but of her Life, otherwiſe ſhe muſt be a very decrepit Woman, not able to faſt after this manner; and, (2.) She is ſaid to be always in the Temple, becauſe ſhe was conſtantly there at *the Hours of Prayer*; So *Aaron* and his Sons are bid *not to go out of the Door of the Tabernacle*, Lev. 10. 7. *i. e.* not to do it during the time of their Miniſtry.

u Ver. 38. Ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ, *She ſpake of him to all that looked for Redemption in Jeruſalem.*] This being the time when the whole *Jewiſh* Nation was looking for the Conſolation of *Iſrael*, ver. 25. for Redemption here, and even the *Scribes* and *Phariſees expected that the Kingdom of God ſhould immediately appear*; and this being, ſay (k) *Tacitus* and (l) *Suetonius*, *the old and conſtant Opinion which had obtained through the Eaſt*, ut eo tempore Judeâ Profecti rerum potirentur, *that ſome, or rather one out of Judea ſhould obtain the Government of the World*, as *Joſephus* hath it; we may be certain that the *Jews* of that Age did ſo interpret the *Propheſies* concerning their *Meſſiah*, as agreeing only to the time when our *Chriſt* did come, and when *Simeon* was aſſured by the Holy Ghoſt that this *Meſſiah* was to come. This, ſaith (m) *Joſephus*, πολλοὶ τῶν σοφῶν, *many of our Wiſe Men gathered from the ſacred Oracles.* And indeed this ſeemed ſo certain, that tho' they rejected our *Jeſus*, yet the Fable ſoon obtained among them, that their *Meſſiah* was, or might be come, tho' for a ſeaſon he lay hid, by reaſon of their Sins; as we learn from (n) *Trypho*, and the (o) *Targum* of *Jonathan.*

Ver. 40. See Additions N° 4.

(4) w Ver. 46. Μεθ' ἡμέρας τρεῖς, *after three days, they found him*; *i. e.* the third day, for they journied one day, returned to *Jeruſalem* the ſecond, and found him the third.

(5) Ver. 47. See Additions N° 5.

x Ver. 49. Ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, *I ought to be in my Father's Houſe.*] So *Origen*, *Dionyſius Alexandrinus*, *Titus Boſtrenſis*, *Chryſoſtom*, *Euthymius*, and *Theophylact*: See Dr. *Hammond* here; for as ἐν τοῖς τοῦ Διός, in *Joſephus*, is to be in the Temple of *Jupiter*, ſo to be ἐν τοῖς τοῦ πατρός μου, muſt ſignifie to be *in the Temple of his Father*, where they found him.

y Ver. 52. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, &c. *And Jeſus increaſed in Wiſdom and Stature*, &c.] Vain hence is the Concluſion of *Woltzogenius*, that Chriſt could not be God, becauſe he cannot wax ſtrong in Spirit, either by advancing in the Perfections of his Mind, or by the Teachings of the Spirit, as Chriſt did, or increaſe in Wiſdom; this being ſpoken of Chriſt, only according to his human Nature; theſe being, ſay the (p) *Fathers*, τὰ ἀνθρωπότητος διηγήματα, *the Indications of his Humanity*, and are to be underſtood, κατ' ἀνθρωπίνην ψυχήν, *according to his human Soul*: And tho' the λόγος was united to the human Soul from his Conception, yet might the Divinity, or the Holy Ghoſt, manifeſt it ſelf to the human Nature as it thought fit, and by degrees inſinuate into it its Gifts and Illuminations, as St. *Luke* here teacheth; ſo that we need not ſay with others, Chriſt did not really increaſe in Wiſdom, but only ſeem to others ſo to do; for ſeeing the *Evangeliſt* here joins three things together, his increaſe in Age and Stature, in favour with Men, and in Wiſdom, as he increaſed truly and literally in the two firſt, ſo ſeems he to have done alſo as to his Wiſdom, and the Endowments of his Mind.

(k) Tacit. Hiſt. l. 5. p. 621. (l) Suet. in Veſpaſ. c. 4. (m) De bell. Jud. l. 7. p. 961.
(n) Χειρὸς ἢ οὐ γεγώνῃ, καὶ ἔστι πᾶς, ἄγνως ἔστι, &c. Tryph. Dial. p. 226.
(o) *Tu autem Chriſte Iſraelis qui abſconditus es propter peccata cœtus, Sion tibi venturum eſt Regnum.* In Mich. 4. 8.
(p) Epiph. Anchor. §. 38. Orig. Tom. 1. in Matth. p. 330.

CHAP.

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CHAP. III.

1. NOW in the fifteenth Year of Tiberius Cæsar, Pontius Pilate being Governour *(or Procurator)* of Judea, and Herod being Tetrarch of Galilee, and his Brother Philip *(being)* Tetrarch of Iturea, and of the Region of Trachonitis, and Lysanias *(being)* Tetrarch, (i. e. *Governour of a fourth Division of the Kingdom, named)* of *(the City Abila,)* Abilene.

a 2. [a] Annas and Caiaphas being the High-Priests *(to whom were committed the Civil and Ecclesiastical Government of the Jews according to their Laws; Annas being the Ruler of the People,* Acts 23. 5. *And Caiaphas the Father of the Sanhedrim.)* b [b] the Word of God came to John the Son of Zacharias in the Wilderness.

3. And he *(having received this Commission from God,)* came into all the Country about Jordan, preaching the Baptism of Repentance, for *(procuring to them)* the Remission of *(their)* Sins.

4. (*And he came*) as it is written, in the Book of the Words of Isaias the Prophet, saying *(of him,* Chap. 40. 3. *this is)* the Voice of one crying in the Wilderness, prepare ye the way of the Lord make his Paths straight, *(for the coming of King Messiah.)*

c 5. [c] Every Valley shall be filled, and every Mountain and Hill shall be brought low, and (*the ways that are*) crooked shall be made straight, and the rough ways shall be made smooth; *(as it useth to be when great Kings take a Journy into any part of their Dominions.)*

d 6. [d] And all Flesh shall see *(the Messiah, who is emphatically stiled,* Isa. 49. 6.— 52. 7, 10.) the Salvation of God, *(See Note on* Chap. 2. 30.)

7. Then said he to the Multitude that came forth to be baptized of him, *(but more especially to the Pharisees, and Sadducees,* e Matth. 3. 7.) [e] O Generation of Vipers, who hath warned you to flee from the Wrath (*which is*) to come *(upon this Nation?)*

8. Bring forth therefore, *(if you indeed desire to escape this Wrath,)* Fruits worthy of Repentance, and begin not, *(or be not willing in lieu of it)* to say within your selves, we have Abraham to our Father, *(and so by that have a sufficient Right to the Blessings of the Messiah promised to him, and his Seed;)* for I say to you, that *(if ye repent not, you are to be cut off; and think not that you being so, no Children of Abraham will be found, to whom this Promise can be made good, for)* God is able of these Stones to raise up Children to Abraham: *(See Note on* Matth. 3, 9.)

9. And *(to excite you to this Repentance, know that even)* now also the Ax is laid to the Root of the Trees; every Tree therefore that bringeth not forth good Fruit, is *(to be)* hewn down, and cast into the Fire.

10. And the People aked him, saying, What shall we do then *(to prevent, or avert this Ruin?)*

11. He answereth, and saith to them, He [f] that hath two Coats, let him impart to him f that hath none, and he that hath Meat let him do likewise; (i. e. *he prescribed to them an extensive Charity to all that wanted what they had to spare.)*

12. Then came also Publicans to be baptized, and said to him, Master, what shall we do *(to escape this Wrath?)*

13. And he saith to them, [g] exact no g more than that which is appointed you *(to receive:)*

14. And the Soldiers likewise demanded of him, saying, And what shall we do? and he said to them, Do [h] Violence to no Man, h neither [i] accuse any (*Man*) falsly, *(or oppress no Man,)* but *(and)* be content with i your Wages.

15. And as the People were in Expectation *(of the promised Messiah,)* and *(so)* all Men mused in their Hearts of John, [k] whe- k ther he were the Christ, or not;

16. John answered (*their Surmises, by*) saying to them all, I indeed baptize you with Water, *(and by that Baptism call you to Repentance, to fit you to believe on the Messiah, who will suddenly reveal himself,)* but one mightier than I cometh, the Latchet of whose Shoes I am not worthy to unloose, (i. e. *whose Servant I am not worthy to be,)* he shall baptize you with the Holy Ghost, and with Fire, (i. e. *in the Symbol of Fire.)*

17. (*And he will come as one)* whose Fan is in his Hand, and he will throughly purge his Floor, and gather his Wheat into his Garner, but the Chaff he will burn with Fire unquenchable.

18. And many other (*such*) things in his Exhortation preached he to the People.

19. But Herod the Tetrarch being reproved by him, for Herodias his Brother Philip's Wife, and for all the evils which Herod had done,

20. Added yet this above (*them*) all, that he shut up John in Prison.

21. Now when all the People were baptized, it came to pass that Jesus also

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being baptized, and praying, the Heaven opened;

22. And the Holy Ghoſt deſcended (*hovering*) in a [1] bodily Shape like a Dove upon him, and a Voice came from Heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed.

23. And Jeſus himſelf (*when he was baptized,*) [m] began to be about thirty Years of Age, being, as (*it*) was ſuppoſed, the Son of Joſeph, which was the Son of Heli,

24. Which was the Son of Matthat, which was the Son of Levi, which was the Son of Melchi, which was the Son of Janna, which was the Son of Joſeph,

25. Which was the Son of Mattathias, which was the Son of Amos, which was the Son of Naum, which was the Son of Eſli, which was the Son of Nagge,

26. Which was the Son of Maath, which was the Son of Mattathias, which was the Son of Semei, which was the Son of Joſeph, which was the Son of Judah,

27. Which was the Son of Joanna, which was the Son of Rheſa, which was the Son of Zorobabel, which was the Son of Salathiel, which was the Son of Neri,

28. Which was the Son of Melchi, which was the Son of Addi, which was the Son of Coſam, which was the Son of Elmodam, which was the Son of Er,

29. Which was the Son of Joſe, which was the Son of Eliezer, which was the Son of Jorim, which was the Son of Matthat, which was the Son of Levi,

30. Which was the Son of Simeon, which was the Son of Judah, which was the Son of Joſeph, which was the Son of Jonan, which was the Son of Eliakim,

31. Which was the Son of Melea, which was the Son of Menan, which was the Son of Mattatha, which was the Son of Nathan, which was the Son of David,

32. Which was the Son of Jeſſe, which was the Son of Obed, which was the Son of Booz, which was the Son of Salmon, which was the Son of Naaſſon,

33. Which was the Son of Aminidab, which was the Son of Aram, which was the Son of Eſrom, which was the Son of Phares, which was the Son of Juda,

34. Which was the Son of Jacob, which was the Son of Iſaac, which was the Son of Abraham, which was the Son of Thara, which was the Son of Nachor,

35. Which was the Son of Saruch, which was the Son of Ragau, which was the Son of Phaleg, which was the Son of Heber, which was the Son of Sala,

36. Which was the Son of Cainan, which was the Son of Arphaxad, which was the Son of Sem, which was the Son of Noe, which was the Son of Lamech,

37. Which was the Son of Methuſala, which was the Son of Enoch, which was the Son of Jared, which was the Son of Maleleel, which was the Son of Cainan,

38. Which was the Son of Enos, which was the Son of Seth, which was the Son of Adam, which was the Son of God.

Annotations on Chap. III.

a Ver. 2. Ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, *Annas and Caiaphas being High-Prieſts.*] It is a Rule of the *Jews* that *they do not conſtitute two High-Prieſts together*; and yet we have not only mention in (a) *Joſephus* of *Jonathan and Ananias*, *Ananus and Jeſus*, as *High-Prieſts* at the ſame time, but alſo of a στάσις τῶν ἀρχιερέων, *a Contention of the High-Prieſts, againſt the Prieſts and chief Jews*; and mention of one *Jeſus* as (b) γραμματεὺς τῶν ἀρχιερέων, *the eldeſt of the High-Prieſts* after *Ananus*. There were then doubtleſs many that bore that Name, even all that ever had been ſo; as we ſtill call them *Collonels*, and *Captains*, who once bore thoſe Offices; and eſpecially thoſe of them who were *Rulers* in the great *Sanhedrim*, their ſupreme civil Judicature. But then they being many, why are theſe two only mentioned as *High-Prieſts?* To this Mr. *Selden* anſwers, that as in the firſt Verſe St. *Luke* had given an account of their external Government by *Tetrarchs*, and *Procurators*, ſo in this he gives an account of that civil and ſacred Government which was left to be managed by themſelves, by the *Sanhedrim*, and *High-Prieſt*; and becauſe *Annas* was then their *Naſi*, or Prince of the *Sanhedrim*, whence he is called, *the Ruler of the People*, Acts 23. 5. and *Caiaphas* was *High-Prieſt* that Year, and, as he conjectures, the *Father* of the *Sanhedrim*; therefore they only are here named as having the chief Authority, civil and ſacred, in their Hands.

b Ibid. Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην, *The Word of God came to John.*] Theſe are the very words uſed of the *Prophets* of the Old Teſtament,

(a) De bello Jud. l. 2. c. 21. l. 4. c. 18.
(b) Antiq. l. 20. c. 6. p. 696. de bello Jud. l. 4. c. 16. p. 878.

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Testament, Τὸ ῥῆμα Θεοῦ ὁ ἐγένετο ἐπὶ Ἱερεμίαν, *The Word of the Lord came, or which came, to Jeremiah*, chap. 1, 2, 4, 11. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἰεζεκιηλ, *And the Word of the Lord came to Ezekiel*, chap. 1. 3. — 6. 1. — 7. 1. — 12. 1. — 13. 1. — 14. 2, 12. and so it is said of the rest. Shall we then think, that this Fore-runner of the *Messiah* spake *the Word of the Lord*, as did the *Prophets* of the *Old Testament*; and that the *Prophets* and *Apostles* of the *New Testament*, on whom the Holy Ghost descended, to enable them to teach the Mind of Christ to all future Ages of the Church, should not speak and write what they delivered as the Rule of Faith by like Divine Assistance?

c Ver. 5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, *Every Valley shall be filled up, and every Mountain and Hill shall be made low.*] These words refer to a known Custom of great *Kings*, who when they travelled any whither, ὁδοποιοὶ, *Waymen* were sent before them to make plain their way, by filling up deep places, and levelling those that were high, and smoothing the places that were rough, and making straight the crooked: So *Josephus* saith, That when *Titus* came to the Wars, (c) πρόηλθον μὲν βασιλικοὶ, καὶ πᾶν τὸ συμμαχικὸν ἐν οἷς ὁδοποιοὶ, *there went before him all the Royal Aids, and all the military men, and those who plained the Ways.* Thus the *Targum* upon *Canticles* saith, *The Cloud went before the Israelites in the Wilderness, three Days Journey, to take down their Hills, and fill up their Valleys before them*, according to that of the *Psalmist*, Psal. 68. 4. rendred by the *Greek*, ὁδοποιήσατε τῷ ἐπιβεβηκότι ἐπὶ τὴν δύσμην; and by *Ainsworth*, from the *Hebrew*, Sollu, *Make an High-way for him that rideth in the Deserts*, as the word δύσμος signifies, *Num.* 33. 48, 50. — 36. 13. *Deut.* 1. 1. *Josh.* 5. 10. 2 *Sam.* 4. 7. And this also do they still expect, when they return from their Captivity: Thus *Baruch* saith, *God hath commanded, or appointed*, ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν, καὶ φαράγγας πληρεῦσθαι εἰς ὁμαλισμὸν τῆς γῆς, *that every high Mountain, and Bank of long continuance, should be cast down, and every Valley filled up, that Israel may go safely in the Glory of God*, chap. 5. 7. So that as when God led his People out of Captivity, thro' the great Desart to the Land of Promise, an High-way was made for him, riding in the Cloud before them, so when *Christ* comes to proclaim Liberty to the Captives to Sin and Satan, and lead them thro' the Wilderness of this World to the heavenly *Canaan*, a Voice is again heard in the Wilderness, saying, *Prepare ye the Way of the Lord*, &c.

Ver. 6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον d
τοῦ Θεοῦ, *And all Flesh shall see the Salvation of God.*] These words are cited from *Isa.* 52. 10. in which Chapter the *ancient Jews* allow, that the *Prophet* is speaking of the *Messiah*: The *Targum* on the 13th Verse, saying, *Behold, my Servant the Messiah shall be exalted*; and the *Apostle* applying the 7th Verse to *the preaching of the Gospel*, Rom. 10. 15.

Ver. 7. Γεννήματα ἐχιδνῶν, *Ob Generation of Vipers.*] What in St. *Matthew*, chap. 3. 7. is said to be spoken to the *Pharisees* and *Sadduces*, is here said to be spoken τοῖς ὄχλοις, *to the Multitude* coming forth to be baptized; partly, because it was spoken to the *Pharisees* mixed with the Multitude, and in their Audience, and agreed to them, not only as being generally of one of these two Sects, but being also an adulterous Generation, degenerated from the Seed of *Abraham* to be the Seed of the Serpent. e

Ver. 11. Ὁ ἔχων δύο χιτῶνας μεταδότω f
τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως
ποιείτω, *He that hath two Coats, let him give to him that hath none; and he that hath Meat, let him do likewise.*] The *Baptist* doth not here make it unlawful to have two Coats; for *Peter* had two, *Acts* 12. 8. and *Paul* likewise, 2 *Tim.* 4. 13. but only saith, That he that hath one Coat which his Brother wants, and he at present doth not, should rather give it to him, than suffer him to be in want; and he that hath βρώματα περισσὰ, *Meats above what he himself needs*, should, in like cases, feed his hungry Brother with it; teaching us, that it is not lawful for us to abound in those things which our Brother wants, when we have sufficient both to relieve his, and our own Necessities. Nor could this Precept seem hard to those Philosophers who taught that ἕνι χρῆσθαι χιτῶνι ἢ δύσθαι δυοῖν περιμηκέον, *that it was better to use one Coat, than to want two*, Stob. Ser. 1. p. 18.

Ver. 13. Μηδὲν πλέον παρὰ τὸ διατεταγμένον g
ὑμῖν πράσσετε, *Exact no more than that which is appointed you.*] The Office of the *Publicans* was, to collect the Tribute-Money, which in *Greek* is φόρος, as in *Thucydides* and *Athenæus*: And their Name was infamous, saith *Strabo*, διὰ τὸ πλεονεξίαν, for their exacting more than they ought: saith *Tacitus*, *ob illicitas exactiones*, for their unjust Exactions; See the Note on *Matth.* 9. 11. And hence we see the reason, and the pertinency of this Exhortation; it being not to be expected, that any one should begin to be good, till he ceaseth to be unjust.

(c) De Bel. Jud. l. 6. c. 6. p. 907. B.

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h Ver. 14. Μηδένα διασείσητε, *Do Violence to no Man.*] This word primarily ſignifies to ſhake, and terrifie by ſhaking, and ſo to force Money from any, by fear of what they may ſuffer if they do not give it; and ſecondarily, calumniis infectari, *to calumniate* a Perſon, as in *Ariſtophanes*, in Equit. p. 203. which is to ſhake his Reputation, and ſo to render him obnoxious to a Mulct.

i Ibid. Μηδὲ συκοφαντήσητε, *Nor accuſe any Man falſly.* This word anſwers to the *Hebrew* עשק, and ſignifies, not only to accuſe falſly, but to circumvent, and oppreſs: So *Gen.* 43. 18. *We are brought in,* ἵνα συκοφαντήσας ἡμᾶς, *that he may oppreſs us*; Job 35. 9. Ἀπὸ πλήθους συκοφαντουμένων κράξουσι, *They ſhall cry for the Multitude of Oppreſſors.* So *Pſal.* 72. 4. *He ſhall break in pieces* συκοφάντην, *the Oppreſſor.* Pſal. 119. 122. Μὴ συκοφαντησάτωσάν με, *Let not the Proud oppreſs me*; and, *ver.* 134. *Deliver me* ἀπὸ συκοφαντίας, *from the Oppreſſion of Men.* Prov. 14. 31. Ὁ συκοφαντῶν πένητα, *He that oppreſſeth the Poor, deſpiſeth his Maker.* So *chap.* 28. 3, 16. and *Eccleſ.* 4. 1. *I ſaw* πάσας τὰς συκοφαντίας, *all the Oppreſſions that are under the Sun, and behold the Tears* τῶν συκοφαντουμένων, *of thoſe that were oppreſſed, and they had no Comforter*; *and in the Hands* τῶν συκοφαντούντων, *of thoſe who did oppreſs them, there was Strength.*

k Ver. 15. Μήποτε αὐτὸς εἴη ὁ Χριστὸς, *Whether, or if ſo be, he were the Chriſt.*] Of this ſenſe of μήποτε, See Note on 2 *Tim.* 2. 25.

l Ver. 22. Καὶ καταβῆναι τὸ ἅγιον πνεῦμα σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, *And the Holy Spirit deſcended upon him in a bodily Shape as a Dove*;] *viz.* as a Dove uſes to deſcend upon any thing, hovering, and overſhadowing it; for that this relates not to the bodily Shape, as if that had reſembled a Dove, but to the Deſcent of that bodily Shape, is evident from this, That had it related to the firſt, it ſhould have been ὡσεὶ περιστερᾶς, *as of a Dove*, not ὡσεὶ περιστερᾶν, *as a Dove.* So *Act.* 2. 3. there appeared to them *cloven Tongues*, ὡσεὶ πυρὸς, *as of Fire*, This bodily Shape ſeems rather to have been that of Light, or a bright Cloud, in which God uſually appeared under the *Old Teſtament*, and from which he ſpake, and which is uſually called ἡ δόξα τοῦ Κυρίου, *the Glory of the Lord:* So when the Voice here mentioned was uttered a ſecond time, it is expreſly ſaid, That ἡ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, *a bright Cloud overſhadowed or hovered over them, and a Voice came from the Cloud*, Matth. 17. 5. or as St. *Peter* ſaith, *from the magnificent Glory*, 2 Pet. 1. 17. And this Holy Spirit might here be ſaid to deſcend after the manner of a Dove, becauſe that Bird was anciently by the *Jews*, look'd upon as the Symbol of the Holy Spirit: So *Cant.* 2. 12. *The Voice of the Turtle is heard*; that is, ſaith the *Chaldy* Paraphraſt, קל רוחא דקודשא, *the Voice of the Holy Spirit.*

Ver. 23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *And Jeſus himſelf began to be about thirty Years of Age*;] *i. e.* He was entring into his thirtieth Year, when he was thus baptized, and conſecrated to his Office. 'Tis therefore certain from the 1ſt Verſe, that in the 15th Year of *Tiberius*, our Lord was but beginning, or entring upon the thirtieth Year of his Age: And then he ſuffering, as all agree, in the 19th Year of *Tiberius*, could be but 33 Years and an half when he was crucified. I know the *Criticks* ſay, That ὡς ἀρχόμενος ὢν, *is a Tautology*; but ὢν belongs not to this, but to the following Sentence; ὢν ὡς ἐνομίζετο, being, as was ſuppoſed, the Son of *Joſeph:* They add, that 'tis not rightly ſaid, ἄρχομαι ἐτῶν τριάκοντα; but if ἀρχόμενος τέχνης, *i. e.* ἀπὸ τέχνης, in (d) *Plato*, be good *Greek*, why may not ἀρχόμενος ἐτῶν τριάκοντα, *i. e.* ἀπ' ἐτῶν τριάκοντα, be good *Greek* in St. *Luke*? Moreover, let ἀρχόμενος here be put abſolutely for Chriſt's beginning his Office, and the ſenſe will run thus, That *Jeſus* was then about thirty Years of Age when he began his Office. And if we conſider, that this was the Age appointed for the *Levites* to begin the Service of the *Sanctuary*; that *John* the *Baptiſt* began his Office at that Age; and that all the (e) *Ancients* do agree in this, That our Lord entred on his Office in the 30th Year of his Age; yea, that *Irenæus* and *Euſebius* juſtifie this *Greek* againſt our *Criticks*; and ſome of them take this for granted upon the Authority of St. *Luke:* All this will juſtifie our Verſion. And then impoſſible is it to be true, that our Lord ſuffered in the 38th; or, as *Irenæus* ſaith, lived either till *fifty*, or between *forty* and *fifty*, as he proves from the Teſtimony of the Diſciples of St. *John* in *Aſia*, declaring, id ipſum eis tradidiſſe Johannem; *They did this, not by conjecture from the Countenance of Chriſt, but by Tradition from the Mouth of the Apoſtle John*; yea, that ſome of them heard, hæc eadem, *the very ſame things from the Mouth of other Apoſtles*, & teſtantur de hujuſmodi rela- m

(d) De legib.

(e) Ἦν ὁ Ἰησοῦς ἐρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν λ. Clem. Al. Strom. p. 340. *Ad baptiſmum venit nondum qui triginta annos impleverat, ſed qui inceperat eſſe tanquam triginta annorum,* Iren. l. 2. c. 39. ἀρχόμενος ὡσεὶ ἐτῶν τεσσάρακοντα ἐπὶ τὸ Ἰωάννου βάπτισμα παραγίνεται. Euſeb. H. Eccl. l. 1. c. 10. *Et ipſe erat Jeſus incipiens.* Orig. Hom. in 28. in Lucam. Ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ τοῦδε μου τοῦ τεσσάρακοντα ἔτους τοῦ ἐν σαρκὶ γενέσεως, καὶ λοιπὸν, ὡς ὁ Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν λ. Epiph. Hær. 51. n. 24. vide Ignat. Ep. Interp. ad Trull. §. 10. Hieron. in Ezek. c. 1. Theoph. in locum.

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relatione, *and give in Testimony to this Relation.* Now *Irenæus* had laid down this as certain, That *Christ* per omnem venit ætatem, *passed thro' all Ages, that he might sanctifie them all*, i. e. *Infants, Little Ones, Boys, Young Men*, & seniores, *and Old Men:* He therefore, saith he, was made, infantibus infans, sanctificans infantes, *an Infant to sanctifie them of that Age*; juvenibus juvenis, *to Young Men, whose Age*, saith he, *begins at thirty, and extends to forty, he was made a Young Man, being baptized in his thirtieth Year*; and this he proves from *Scripture*, and the Confessions of the *Valentinians* and *Gnosticks*, against whom he disputes: He goes on and says, Sic & senior senioribus, *So also was he made an Old Man for the sake of them*; *for*, saith he, *from the fortieth or fiftieth Year, Man's Life declines* in ætatem seniorem, *into Old Age*, quam habens Dominus noster docebat, sicut Evangelium, & omnes seniores testantur, *to which Age our Lord having obtained, taught, as the Gospel and all the Seniors testifie*; the Gospel in those words of the *Jews*, *Thou art not yet fifty Years old*, John 8. 57. and the Seniors, as having received it by Tradition from the Mouth of *John* and of other *Apostles.* Who sees not now, that *Irenæus* both doth, and by his Gradation from Infants to Young Men, and from Young Men to Old, was obliged to assert, That our Lord taught *after the Age of forty*, if not till he was fifty Years old; and that this was the Tradition he speaks of, as received by the *Elders* from the Mouth of St. *John* and other *Apostles?*

CHAP. IV.

1. AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the Wilderness,

a 2. Being [a] forty Days (*invisibly*) tempted of the Devil; and in those Days he did eat nothing, (*nor was he hungry,*) and (*but*) when they were ended, he afterwards hungred.

3. And (*then*) the Devil (*visibly appearing,*) said to him, If thou be the Son of God, command this Stone, that it (*this heap of Stones*) be made bread.

4. And Jesus answered him, saying, (*There*
b *is no necessity of that, for*) [b] it is written, That Man shall not live by Bread alone, but by every (*thing appointed to feed him by the*) Word of God.

5. And (*then*) the Devil taking him up into an high Mountain, shewed him (*as in a Map,*) all the Kingdoms of the World in a moment of time:

6. And the Devil said to him, All this Power, (i. e. *the Power of these Kingdoms,*) will I give thee, and the Glory of them; for that is delivered to me, and to whomsoever I will, I give it.

c 7. If thou therefore wilt [c] worship me, all shall be thine.

8. And Jesus answered, and said to him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And (*then*) he brought him to Jerusalem, and set him on a Pinnacle (*or Battlement*) of the Temple, and said to him, If thou be the Son of God, cast thy self down from hence:

10. For it is written, (*Psal.* 91. 11.) He shall give his Angels charge over thee, to keep thee:

11. And in their Hands they shall bear thee up, lest at any time thou dash thy Foot against a Stone.

12. And Jesus answering, said to him, It is said, Thou shalt not tempt, (i. e. *distrust*) the Lord thy God; (*as I should do, if after a Voice from Heaven, saying to me, Thou art my beloved Son, I should require any farther experiment of that Truth.*)

13. And when the Devil had ended all the (*se*) Temptations, he departed from him for a [d] Season. d

14. And Jesus returned in the Power of the Spirit into Galilee; and there went out a Fame of him throughout the Region round about;

15. And (*for*) he taught in their Synagogues, being glorified of all.

16. And he came to Nazareth, [e] where e
he had been brought up; and as [f] his custom f
was, he went into the Synagogue on the Sabbath, and [g] stood up for to read: g

17. And there was delivered to him the Book of the Prophet Esaias; and when he had opened, (i. e. *unfolded*) the Book, (*the Roll,*) he found the place where it was written, (*Isa.* 61. 1.)

18. The Spirit of the Lord is upon me, because he (*the Father*) hath anointed me (*with the Holy Ghost at my Baptism*, Chap. 3. 22.) to [h] preach the Gospel to the poor h
(*in Spirit,*) he hath sent me to heal the Broken-hearted, to preach Deliverance to the Captives, (*who are in bondage to the Law of Sin and Death*, Rom. 7. 23.) and recovering of Sight to the blind (*Jews and Pharisees, who have Eyes and see not*, John 9. 40, 41. *and the blind Gentiles*, Rom. 2. 19.) and to set at liberty those that

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that are bruiſed (*with the weight of their Sins*)

i 19. To preach the [i] acceptable Year of the Lord, (*the Year of Jubilee and Reſt, which was on that account very acceptable to Servants and Debtors*;)

20. And he cloſed (*or folded up*) the Book, and gave it again to the Miniſter, and ſat down; and the Eyes of all them that were in the Synagogue, were faſtned upon him:

21. And he began to ſay to them, This Day is this Scripture fulfilled (*which hath been read*) in your Ears.

22. And (*when he had expounded to them how it was fulfilled,*) all bare him witneſs *that ſo it was,*) and wondred at the gracious Words which proceeded out of his Mouth; and they ſaid, Is not this Joſeph's Son?

23. And he ſaid to them, You will ſurely ſay to me this Proverb, Phyſician, heal thy ſelf: Whatſoever we have heard done at Capernaum, do alſo here in thy (*own*) Country; (i. e. *do that at home, which it is famed thou haſt done at Capernaum:*)

24. And he ſaid, Verily I ſay to you, No Prophet is (*ſo well*) accepted in his own Countrey, (*as elſewhere, they finding Exceptions either againſt him for his Parentage*, ver. 22. *or his Kindred*, Mark 6. 3. 4. *or his Habitation*, John 1. 47. *or his Countrey*, John 7. 52.)

25. But I tell you of a truth, (*You deſerve for your Infidelity, to be dealt with as Elias dealt with the Iſraelites; for*) many Widows were in Iſrael in the Days of Elias, when the
k Heavens were ſhut up [k] three Years and ſix Months, when great Famine was throughout all the Land:

26. But to none of them was Elias ſent, ſave to Sarepta, a City of Sidon, to a Woman that was a Widow.

27. And (*as in the caſe of Eliſha; for*) many Lepers were in Iſrael, in the time of Eliſæus the Prophet, and (*but*) none of them was cleanſed, ſave Naaman the Syrian: (*Even ſo now the Gentiles are more worthy, to whom I ſhould be ſent, than you Jews.*)

28. And all they in the Synagogue, when
l they heard theſe words, [l] were filled with Wrath;

29. And roſe up, and thruſt him out of the City, and led him to the brow of the Hill, whereon their City was built, that they might caſt him down headlong (*thence.*)

30. But he paſſing (*miraculouſly*) thro' the midſt of them, went his way;

31. And came down to Capernaum, a City of Galilee, and taught them on the Sabbath-days.

32. And they were aſtoniſhed at his Doctrine; for his Word was (*attended*) with (*the*) [m] Power (*of Miracles to confirm it.*) m

33. And (*for*) in the Synagogue, there was a Man who had a Spirit of an unclean Devil; and (*he*) cried out with a loud Voice,

34. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? Art thou come to deſtroy us (*before the time?*) I know thee who thou art, (*viz.*) the Holy one of God.

35. And (*but*) Jeſus rebuked him, ſaying, Hold thy peace, and come out of him: And when the Devil had thrown him in the midſt, he came out of him, and hurt him not.

36. And they were all amazed, and ſpake among themſelves ſaying, What a (*wonderful* Word is this? For with Authority and Power he commandeth the unclean Spirits, and they come out.

37. And the Fame of him went out into every place of the Countrey round about.

38. And he aroſe out of the Synagogue, and entred into Simon's Houſe; and Simon's Wife's Mother was taken with a great Feaver, and they beſought him for her:

39. And he ſtood over her, and rebuked the Feaver, and it left her; and immediately ſhe aroſe, and miniſtred to them.

40. Now when the Sun was ſetting, (*and ſo the Sabbath was ending,*) all they that had any Sick with divers Diſeaſes, brought them to him; and he laid his Hands on every one of them, and healed them:

41. And Devils alſo came out of many, crying out; and ſaying, Thou art Chriſt, the Son of God; and he rebuking them, ſuffered them not to ſpeak, (*refuſing to receive Teſtimony from them, tho' they ſpake the Truth;*) for they knew that he was Chriſt.

42. And when it was Day, he departed, and went into a Deſart place; and the People ſought him, and came to him, and (*would have*) ſtayed him that he ſhould not depart from them:

43. And (*but*) he ſaid to them, I muſt preach the Kingdom of God to other Cities alſo, for therefore am I ſent.

44. And he preached in the Synagogues of Galilee.

Annotations

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Annotations on Chap. IV.

a Ver. 2. Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Διαβόλου — καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασε, *Being forty Days tempted of the Devil, — and when they were ended, he afterwards hungred.*] He was tempted of the Devil only inwardly, and invisibly, during those forty Days; afterwards, by *Satan* appearing in a visible Shape; for the *Devil* came unto him, *Matth.* 4. 3. and departed from him, *ver.* 11. and tempted him to worship before him: Moreover, seeing Christ did eat nothing during those forty Days and Nights, they, who during the like number of Days, abstain only from Flesh, eating Fish, and drinking Wine plentifully on those Days, do nothing less than imitate the Example of Christ here: And seeing they cannot for forty Days ὀδὲν φάγειν, *eat nothing*, they can be no more obliged in this, to imitate our Lord than *Elias*: See the Note on *Matth.* 4. 2.

b Ver. 4. Γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ, *It is written, Man shall not live by Bread alone, but by every Word of God.*] The words in *Deut.* 8. 3. run thus, *He suffered thee to hunger, and then fed thee with Manna (a light aerial sort of Food*, giving thee as great Strength and Vigour from that as from the Bread and Flesh thou didst eat in *Egypt*; and this he did providing it miraculously every day,) *that he might teach thee* (by this Example,) *that Man doth not live by Bread only, but by every Word of God*, i. e. every thing that he shall please to command to give him Nourishment; so that, tho' I am now hungry, as they were, I have no need to work a Miracle my self to satisfie my Hunger, seeing I know, by this Example, that God, though he suffer his Children to want Bread, yet will command some other thing to preserve them alive, and will himself rather work a Miracle, than they shall want Nourishment.

c Ver. 7. Σὺ ἐὰν προσκυνήσῃς ἐνώπιόν μου, *If thou wilt worship before me*, ἐὰν πεσὼν προσκυνήσῃς μοι, *If thou wilt fall down, and worship me*, Matth. 4. 9.] Hence Dr. *Lightfoot* collects, That it is the same thing to *worship the Devil*, and *before the Devil*; and so in like manner, to worship before an Image, and to worship an Image: And this indeed is true, when that before which we worship is the Object, and the reason of the Worship, as in this case it would have been; but it is otherwise, when that before which we worship is only a Circumstance; as when the *Jews* worshipped *before the Ark*, or *Sanctuary*, as *Psal.* 99. 5, 9. — 132. 7. the Object of that Worship being God, the Ark only the Circumstance, to wit, the place of his peculiar Residence; and much less, when it is a mere accidental Circumstance; as when old *Jacob* worshipped God upon his Bed, and so bowed down to some part of it.

Ver. 8. See Additions N° 6.

Ver. 13. Ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ, *He departed from him for a Season*;] Till the time of his Passion; for then only he returned, *John* 14. 30. and that was *his Hour*, Luke 22. 53. And if this Enemy of Mankind omitted no Season of tempting *Christ*, we have reason to believe, he will omit no opportunity of tempting us. d

Ver. 16. Καὶ ἦλθεν εἰς Ναζαρὲτ οὗ ἦν τεθραμμένος, *And he came to Nazareth, where he had been brought up*:] That he by his Example might teach us, saith *Theophylact*, first to teach, and to do good to those of our own Family and Abode. e

Ibid. Καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν Σαββάτων εἰς τὴν Συναγωγήν, *And, as his custom was, he went into the Synagogue on the Sabbath-day.*] That the *Synagogue* Worship was then loaded with Rites and Ceremonies of humane Invention, and that the Manners of those who met there were much corrupted, no Man, who is acquainted with the *Scriptures*, and the *Jewish* History, can doubt; and yet *Christ* with his Disciples, go customarily to these *Synagogues*, as Members of the *Church* of *Nazareth*, every Sabbath-day; and he joins with them in their Worship, condemning by his Example the Niceness of our *Sectaries*. f

Ibid. Καὶ ἀνέῃ ἀναγνῶναι, *ver.* 20. καὶ πτύξας τὸ βιβλίον ἐκάθισε, *And stood up to read, — and closing the Book, he sat down.*] Here *Christ* conforms to the Ceremonies of the *Jewish Doctors*, who, in honour of the *Law* and the *Prophets*, stood up when they read them; because, *as the Law was given with Reverence, so is it*, say they, *to be handled with Reverence*; and he sits down to teach, because it was the custom in their *Schools* and *Synagogues* to do so: So the *Targum* on *Judg.* 2. 6. *The Wise Men returned to sit in the Houses of the Synagogues with their Heads covered, and to teach the People the words of the Law*: So again, *ver.* 9. That this was our Lord's constant custom, when he taught the People, we learn from his own words, *I sat daily teaching in the Temple*, Matth. 26. 55. and from his Practice throughout the Evangelists: See *Luke* 2. 46. *John* 8. 2. Moreover, the Book which he read in, being made of Skins of Parchment sewed to each other, and joined to a Stick, upon which it was rolled; he that was to read, unrolled it, till he came to the place where he was g

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to read, and this was ἀναπτύξαι, *to unfold it*; and when he had done reading he did πτύξαι, *roll it up again*, and gave it to the *Chaſan*, ſtiled here, ὑπηρέτης, *the Miniſter of the Synagogue*.

h Ver. 18. Εὐαγγελίζεσθαι πτωχοῖς, *to preach the Goſpel to the Poor.*] To the humble, or poor in Spirit, *Matth.* 5. 3. See Note on *Matth.* 11. 5. ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, *to heal the broken hearted*, i. e. thoſe who are ſo pierced in Heart, and contrite in Spirit for their Sins, as to repent, and turn from them, *Iſa.* 57. 15. *Pſal.* 34. 18. — 51. 17. κηρύξαι αἰχμαλώτοις ἄφεσιν, *to preach Deliverance to the Captives*, to the *Jews* in Bondage to the Law, *Gal.* 4. 9. to both *Jew* and *Gentile*, under Captivity to the Law of Sin, *Rom.* 7. 23. *and recovering of Sight to the blind Jews* and *Phariſes*, who had Eyes and ſaw not, *John* 9. 40, 41. and the blind *Gentiles*, Rom. 2. 19. See the Note there; ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, *to ſet at Liberty thoſe that are bruiſed* with the Chain of their Sins. See *Examen Millii* here.

i Ver. 19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν, *To preach the acceptable Year of the Lord*;] The Year of *Jubilee* and Reſt, when Liberty was to be proclaimed throughout the Land to all the Inhabitants of it, *Lev.* 25. 8. when Debts were to be remitted, and Poſſeſſions reſtored to the Poor, the *Hebrew* Servant of the *Jew* ſet free, and he that was ſold to a Sojourner was to be redeemed, *ibid.* Hence this *Jubilee* is by *Joſephus* rendred ἐλευθερία, *Liberty*, and by *Aquila*, ἄφεσις, *Remiſſion*; and that the *Jews* themſelves thought this *Jubilee* did ſignifie a ſpiritual Redemption, is proved by *Voiſin de Jubilæo*, *l.* 1. *c.* 2. and the 42d and 61ſt of *Iſaiah* being by the *Jews* themſelves interpreted of the *Meſſiah*, See *Targ.* on *Iſa.* 42. 1. and *Synopſis* on *chap.* 61. 1. well might our Lord ſay, *ver.* 21. *This day is this Scripture fulfilled in your Ears.*

Ver. 23. See Additions N° 7. (7)

Ver. 25. Ἐπὶ τρία καὶ μῆνας ἕξ, *When Heaven was ſhut up three Years, and ſix Months.*] k
For *Elias* tarried a Year at the Brook *Kerith*, 1 *Kings* 17. 7. and then in the middle of the third Year came to *Ahab*, 1 Kings 18. 1.

Ver. 28. Καὶ ἐπλήσθησαν πάντες θυμοῦ, *They were all filled with Wrath.*] When they heard Chriſt declaring them unworthy of the Benefit of thoſe Miracles which he had done at *Capernaum*; and by the Inſtances of the *Sidonian* Widow, and *Naaman* the *Syrian*, plainly intimating that his Goſpel ſhould chiefly be received among the *Gentiles*, they, in a furious Zeal ſeek to deſtroy him; but he, by paſſing unſeen through the midſt of them, or reſtraining their Violence, gave an inſtance of his Divine Power. l

Ver. 32. Ἐν ἐξουσίᾳ ὁ λόγος αὐτοῦ, *For his Word was with Power.*] That is, either as being confirmed by his *Miracles*; ſo, *with great Power gave the Apoſtles Teſtimony to the Reſurrection of the Lord*, Acts 4. 33. Mark 16. 20. See Note on *Matth.* 7. 29. Or he taught them as a *Prophet* ſent from God, and delivering his Meſſage to them, which from the time of the *Prophets* had not been done; whence it was uſually ſaid by the *Jews* of the times of *Ezra*, *hitherto the Prophets, the Wiſe Men follow*, See 1 *Maccab.* 9. 27. — 14. 41. and of a difficult Queſtion, *We leave it undecided till a Prophet ſhall ariſe*, 1 Maccab. 4. 46. and when *Chriſt* came, they ſay, *a great Prophet is riſen up among us*, Luke 7. 16. and enquire of him ποίᾳ ἐξουσίᾳ, *by what* extraordinary *Authority he did theſe things, and who gave him that Authority*, Matth. 21. 23. m

CHAP. V.

1. AND it came to paſs, that as the People preſſed upon him to hear the Word of God, he ſtood by the Lake of Genneſareth.

2. And ſaw two Ships ſtanding by (*the Shoar of*) the Lake; but the Fiſhermen were gone out of them, and were waſhing (Gr. *having waſhed*) their Nets.

3. And he entred into one of the Ships, (viz. *that*) which was Simon's, and prayed him that he would thruſt out (*the Ship*) a little from the Land, and (*this being done*) he ſat down, and taught the People out of the Ship.

4. Now when he had left ſpeaking (*to the People*,) he ſaid to Simon, launch out into the Deep, and let down your Nets for a Draught (*of Fiſhes*;)

5. And Simon anſwering, ſaid to him; Maſter, we have toiled all the Night, and have taken nothing, nevertheleſs, at thy Word I will let down the Net.

6. And when they had done this, they incloſed a great Multitude of Fiſhes, and the Net brake;

7. And they (*finding this*) beckned to their Partners which were (*now*) in the other Ship, that they ſhould come and help them: And they came, and filled both Ships, ſo (*full*) that they began to ſink (*with the weight of the Fiſhes.*)

8. When

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8. When Simon Peter saw it, he fell down at Jesus's Knees, saying, Depart from me,
a for I am a [a] sinful Man, O Lord, (*and so unworthy of the Presence of so Divine a Person as I perceive thou art.*)

9. (*This he spake from a great sense of the Majesty of Christ*;) for he was astonished, and all that were with him at the Draught of Fishes which they had taken:

10. And so were also James, and John, the Sons of Zebedee, which were Partners with Simon, (*and were in the other Ship*;) And (*but*) Jesus said to Simon, Fear not, from henceforth thou shalt catch Men, (i. e. *shalt be instrumental to draw Men into the Net of the Gospel, See* Acts 2. 41.)

11. And when they had brought their Ship to Land, they forsook all (*their other Business,*) and followed him.

12. And it came to pass when he was in
b (*the Confines of*) a [b] certain City, (*to wit Capernaum*, Mark 2. 1.) behold a Man (*was there*) full of Leprosie, who seeing Jesus, fell on his Face, and besought him, saying, Lord, if thou wilt thou canst make me clean:

c 13. And he put forth his Hand, and [c] touched him, saying, I will, be thou clean; and immediately the Leprosie departed from him.

14. And he charged him to tell no Man, but (*or, and said to him*) go and shew thy self to the Priest (*first,*) and offer for thy cleansing according as Moses commanded, for a Testimony to them, (*that thou art cleansed from thy Leprosie.*)

15. But so much the more (*did he divulge it, so that thence*) went there a Fame abroad of him, and great Multitudes came together to hear (*him*) and to be healed by him of their Infirmities.

16. And he withdrew himself into the Wilderness, and prayed; (Gr. *he was withdrawn into the Wilderness, and praying*;)

17. And it came to pass on a certain day, as (*that*) he was teaching, that (Gr. *and*) there were Pharisees and Doctors of the Law sitting by, which were come out of every Town of Galilee, and Judea, and Jerusalem;
d and the [d] Power of the Lord was present (*with him*) to heal them, (*who came to be healed of their Infirmities*, ver. 15.)

18. And behold, Men brought in a Bed a Man that was taken with the palsie, and they sought means to bring him in (*to the House*) and lay him before him.

19. And when they could not find by what way they might bring him in, because of the Multitude, they went up on the House top, and let him down through the Tiling with his Couch, into the midst (*of the People*) before Jesus.

20. And when he saw their Faith, he said to him, Man, thy Sins are forgiven thee.

21. And the Scribes and Pharisees began to reason; saying, Who is this who speaketh (*these*) Blasphemies, (*making himself God? For*) who can forgive Sins but God alone?

22. But when Jesus perceived their Thoughts, he answered, and said to them, (*for*) what (*cause*) reason ye (*thus*) in your Hearts?

23. (*For*) whether is easier to say, thy Sins be forgiven thee, or to say (*effectually, that which is a certain Indication that the Punishment of them is remitted*, viz.) rise up, and walk.

24. But (*I chuse to say the first*) that ye may know, that the Son of Man hath Power upon Earth to forgive Sins; (*then*) (he said unto the sick of the Palsie) I say unto thee, arise, and take up thy Couch, and go to thine House:

25. And immediately he arose up before them, and took up that whereon he lay, and departed to his own House, glorifying God.

26. And they (*who saw this*) were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to Day.

27. And after these things he went forth, and saw a Publican named [e] Levi (*or Matthew*) sitting at the Receipt of Custom, and he said to him, follow me. e

28. And he left all (*his Toll business, and*) rose up (*instantly,*) and followed him:

29. And Levi made him a great Feast in his own House, and there was a great Company of Publicans, and others that sat down with him, (*and his Disciples*, Matth. 9. 10.)

30. But [f] their Scribes and Pharisees, (i. e. f
the Scribes and Pharisees of that place) murmured against his Disciples, saying, Why do ye eat and drink with Publicans and Sinners?

31. And Jesus answering, said to them, (*this is done because they most need my help, for*) they that are whole need not the Physician, but they that are sick;

32. (*And this suits best with the reason of my Advent, for*) I came not to call the Righteous but Sinners to Repentance.

33. And they (*who followed John*, Matth. 9. 14.) said to him, Why do (*we*) the Disciples of John fast often, and make Prayers, and likewise the Disciples of the Pharisees; but thine eat and drink (*on our Fasting Days?*)

34. And he said to them, Can ye (*reasonably*) make the Children of the Bride-chamber, (*or Guests of a Marriage Feast,*) fast while the Bridegroom is with them?

35. But the days will (*shortly*) come, when the Bridegroom shall (*by Death*) be taken from them, and then shall they fast in those days.

36. And he spake also a Parable to them (*relating to the same purpose saying,*) No

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Man putteth a piece of new Garment upon an old (*Garment*;) if otherwiſe, then both the new maketh a (*freſh*) rent, and the piece that was taken out of the new, agreeth not with the old:

37. And (*in like manner*) no Man putteth new Wine into old Bottles; elſe (*or if ſo*) the new Wine will burſt the Bottles, and be ſpilled, and the Bottles will periſh.

38. But new wine muſt be put into new Bottles, and (*ſo*) both are preſerved; (*even ſo my young Diſciples taken not from the Schools, but from their Fiſhing-trades, muſt not preſently be put to ſevere Tasks, for which they are not yet ſtrong enough, leſt they ſhould be diſcouraged, and fall off from me.*)

39. No man alſo having drank old Wine, (*which is ſmooth, grateful to the Palate, and agreeable to the Stomach*) ſtraightway deſires (*to exchange it for*) new, (*which is harſh to the Palate, and by reaſon of the Lee in it offenſive to the Stomach,*) for he ſaith the [g] old is better; (*even ſo my raw Diſciples muſt not be preſently engaged in thoſe Auſterities of Life which may be offenſive to them at the firſt, but by degrees be brought to obſerve them.*) g

Annotations on Chap. V.

a Ver. 8. Ἔξελθε ἀπ' ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι Κύριε, *Depart from me, for I am a ſinful Man, O Lord!*] Not in that famous ſenſe in which the Sinner is joined with *Publicans* and *Heathens*, and denotes, one who hath caſt off the Fear of God, and given up himſelf to Wickedneſs; for this his Fear was an indication of a Religious Mind. Moreover, hence it is probable, that St. *Peter* had higher Apprehenſions of *Chriſt*, than of a mere Man, ſeeing of old, Men were only ſtruck with ſuch a Fear from the Preſence of the *Divine Majeſty*, or of ſome *Angels* delivering their Meſſage in his Name, *Gen.* 32. 30. *Judg.* 6. 22.—13. 22. *Iſa.* 6. 5.

b Ver. 12. Ἐν τῇ μιᾷ τῶν πόλεων, *When he was in one of the Cities,*] *i. e.* When he came down from the Mount, *Matth.* 8. 2. being about to enter into Capernaum, (*into which he entred after he had healed the Leper*, Mark 2. 1.) a Leper meets him in the Field of that City, the Law not admitting ſuch to come into a City; he is therefore here ſaid to be in the City, as being in the Field near to it; ſo to be in *Jericho*, Joſh. 5. 13 is to be in the Field of *Jericho*, or by *Jericho*; and to ſmite them *begibajon in Gibeon*, Joſh. 10. 10. is to do it in the Fields of *Gibeon*. This Leper came to him πεσὼν ἐπὶ πρόσωπον, *bowing down with his Face to the Earth*, ſaith *Luke* here, προσκυνῶν, *worſhipping*, Matth. 8. 2. γονυπετῶν, *bending his Knees*, Mark 1. 40. So *Luke* 8. 41. *Jairus* came to him πεσὼν παρὰ πόδας, *falling down at his Feet*, προσκυνῶν, *Matth.* 9. 18.

c Ver. 13. Ἥψατο αὐτοῦ, *he touched him*;] To ſhew, that he, being a *Prophet*, was not obliged to obſerve the Punctilio's of the Ceremonial Law.

(8) Ver. 14. See Additions N°. 8.

d Ver. 17. Καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, *And the Power of the Lord was preſent to heal them,*] who came to be healed of their Infirmities, *ver.* 15. not the *Phariſees* and *Lawyers*, who had no Faith to be healed, and perhaps no need of it; it being a known Rule that Pronouns often do refer not to the immediate precedent, but the remoter Noun. So *Matth.* 11. 1. *he taught* ἐν ταῖς πόλεσιν αὐτῶν, not in the Cities of his *Diſciples*, for they had none, but of the *Jews*. So *Pſal.* 99. 8. *Thou anſwereſt them*, Moſes and Aaron, *ver.* 6. and *tookeſt Vengeance on their Inventions*, i. e. the Inventions of the People. See *Matth.* 12. 9. *Acts* 15. 11. See *Glaſſ. de Pronom. l.* 3. *Tr.* 2. *Can.* 10.

e Ver. 27. Τελώνην ὀνόματι Λευὶν, *A Publican named Levi.*] That this *Levi* was not the ſame with *Matthew*, mentioned *Matth.* 9. 9. *Grotius*, and thoſe who follow him conceive; (1.) Becauſe *Matthew* never calls himſelf *Levi*, nor doth *Mark*, Chap. 2. 14. or *Luke*, ever call *Levi*, *Matthew*: To which Argument (a) St. *Jerom* anſwers, that *Matthew* out of Modeſty and in remembrance of his former Life, ſtiles himſelf *Matthew the Publican*, Chap. 10. 3. But *Mark* and *Luke* never call him *the Publican*, but mention his more honourable Name, ne antiquæ converſationis recordantes, *leſt they ſhould ſeem to reproach him by remembring his former Converſation*; it is enough that St. *Mark* calls his *Levi the Son of Alpheus*, as *Matthew* is in Church Hiſtory ſaid to be the *Son of Alpheus*. As therefore *Saul* after his Converſion is almoſt always called *Paul*, ſo might *Matthew the Publican*, by theſe two *Evangeliſts* be called *Levi*. (2.) He adds that *Heracleon* who was near to the *Apoſtle*'s time, reckons *Matthew*, and *Philip*, and *Thomas*, and *Levi*, among them who had no occaſion to own *Chriſt* before *Princes*, or ſuffer *Martyrdom* on that account, as (b) *Clemens* of *Alexandria* teſtifies. I anſwer, There is no regard to be had to this *Valentinian Heretick*, eſpecially when he contradicts the Opinion of all the *Ancients*, in ſaying that *Matthew* and *Philip*, and *Thomas* did not ſuffer *Martyrdom*.

(a) *In* Matth. 9. 9.

(b) Strom. 4. p. 501. D. 502.

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dom. See Dr. *Cave* in the Life of *Matthew*, *p.* 134. of *Philip*, *p.* 125. of St. *Thomas*, *p.* 139. Against him we oppose the *Apostolical Constitutions*, introducing him speaking thus, ἐγὼ Ματθαῖος ὁ καὶ Λεύις, *I Matthew named also Levis*; the Testimonies of St. *Jerom* and *Sophronius*, in voce Matthæus, and others of the *Ancients*; See *Cotelerius* in *Constit. Apost. p.* 315. (3) He adds, that when *Celsus* objected that our Lord gathered *Publicans*, (c) *Origen* confesses that *Matthew* was a *Publican*, but he denies that *Levi* was so. To this it is answered, that the same *Origen*, in his Preface to the *Epistle* to the *Romans*, and in the place cited in the *Catenæ* on St. *Matthew*, says expressly, that he whom St. *Matthew* stiles by the Name of *Matthew the Publican*, *is by St. Luke called Levi.* See another Answer in *Cotelerius*, ibid. In a word, sure it must be in vain to object against an History in *Mark*, and *Luke*, where he is called *Levi*, so exactly agreeing with that in St. *Matthew*, where he is called *Matthew*, that not a circumstantial difference can be discerned; insomuch, that even Mr. *Cl.* who in his *Annotations* quarrels with Dr. *Hammond* for following an Opinion confuted by *Grotius*, in his *Harmony* is himself forced to do what he corrects Dr. *Hammond* for doing; his words are these, *vidit Publicanum cui nomen erat Levi, seu Matthæus.* Moreover, that this *Levi* being called, instantly left all, and followed *Christ*, both *Mark* and *Luke* attest; now this is the Note of an *Apostle*, Matth. 19. 27. See also *Examen var. lect. Mill. in Matth.* 10. 3.

Ver. 30. Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their Scribes and Pharisees murmured; saying,* διὰ τί; *why eateth?*] *i.e.* The *Scribes* and *Pharisees*, not the Guests that sat down μετ' αὐτῶν, *with them*, ver. 29. (for then they must themselves have been guilty of the same Crime, for which they murmured against *Christ*,) but the *Scribes of the Jews*; for what is here, *their Scribes*, is absolutely, *Mark* 2. 16. *the Scribes.* So *in their Cities*, Matth. 11. 1. is *in the Cities*, not of *Christ*'s Disciples, but of the *Jews*; and he entred εἰς συναγωγὴν αὐτῶν, *into a Synagogue of theirs*, Chap. 12. 9. *i.e.* not into a *Synagogue* of the *Pharisees* to whom he spake, *ver.* 2. but of the *Jews.* *Schmidius* also here observes, that διὰ τί here, is as much as, *by what Privilege?* for εἰς τί and ἵνα τί, denote the final Cause, but διὰ τί, the antecedent reason. f

Ver. 39. Ὁ παλαιὸς χρηστότερός ἐστιν, *For he saith, the old is better.*] So *Cicero* de Amicitiis, veterrimæ quæque, ut ea Vina quæ vetustatem ferunt, esse debent suavissimæ, *old Friendships, as old Wines, are to be deemed the sweetest.* g

Ver. 36. See Additions N° 9. (9)

CHAP. VI.

a 1. AND it came to pass on the [a] second Sabbath after the first, (Gr. *on the first Sabbath after the second Day of the Feast of unleavened Bread,*) that he (*Christ*) went through the Corn Fields, and his Disciples plucked the Ears of Corn, and did eat (*of them*) rubbing them in their Hands.

2. And certain of the Pharisees said to them, Why do ye that which (*it*) is not lawful to do on the Sabbath days?

3. And Jesus answering them, said, Have ye not read so much as this, (*which is a case parallel to that of my Disciples*, viz.) what David did, when himself was an hungred, and they that were with him?

4. How he went into the House of God, and did take, and eat the Shew-bread, and gave also to them that were with him, which (*Bread by the Letter of the Law*) it is not lawful to eat, but for the Priests alone?

5. And (*moreover*) he said to them, that the Son of Man is Lord also of the Sabbath, (i. e. *he who came to save Mens Lives must have Power in such cases, as concern the Good and Welfare of Men, to dispense with the strict Rest required by the Law of the Sabbath.*)

6. And it came to pass also on another Sabbath, that he entred into a Synagogue, and taught; and there was a Man whose right Hand was withered:

7. And the Scribes and Pharisees, (*having asked him whether it were lawful to heal on the Sabbath day*, Matth. 12. 10.) watched him, whether he would heal on the Sabbath day, that (*if he did so*) they might find an Accusation against him, (*as one that kept not the Sabbath day*, John 9. 16.)

8. But he knew their Thoughts, (*or Reasonings,*) and said to the Man who had the withered Hand, Rise up, and stand forth in the midst (*of the Synagogue;*) and he arose and stood forth.

9. Then said Jesus to them, I will (*also*) ask you one thing, (*viz.*) Is it lawful on the Sabbath days to do Good, or to do Evil, to save Life, or to destroy it?

10. And looking round about upon them all, (*and receiving no Answer from any of them,*) he said to the Man, Stretch forth thy Hand, and he did so, and his Hand was restored whole as the other:

11. And they were filled with Madness, and communed one with another, what they might do to Jesus, (i. e. *how they might de-*

(c) Lib. 1. contr. Celsum. p. 48. 2

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ſtroy or puniſh him with Death, for violating the Sabbath, Matth. 9. 14.)

12. And it came to paſs in thoſe Days, that he went out to a Mountain to pray, and
b continued all Night in [b] Prayer to God, (Gr. ἐν τῇ προσευχῇ τοῦ Θεοῦ *in God's Houſe of Prayer, or in a Synagogue dedicated to his Service.*)

13. And when it was Day, he called to him his Diſciples, and (*out*) of them he choſe twelve (*to be his conſtant Attendants, and Witneſſes of his Actions*, John 15. 27.) whom alſo he named Apoſtles; (i. e. *Perſons whom he would ſend to preach in his Name to the Jews firſt, and after to the Gentiles:*)

14. (*Viz.*) Simon whom he alſo named Peter, and Andrew his Brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the Son of Alpheus, and Simon called Zelotes,

16. And Judas the Brother of James, and Judas Iſcariot, which alſo was the Traitor.

17. And he came down with them, and ſtood in the Plain, and (*with him were*) the Company of his Diſciples, and a great Multitude of People out of all Judea, and Jeruſalem, and from the Sea Coaſt of Tyre and Sidon, which came to hear him, and to be healed of their Diſeaſes;

18. And they that were vexed with unclean Spirits, and they were healed.

19. And the whole Multitude (*of them who came to be healed,*) ſought to touch him, for there went Virtue out of him, and healed them all (*who thus touched him.*)

20. And he lifted up his Eyes on his Diſ-
c ciples, and ſaid, [c] bleſſed be ye (who are) poor (*in Spirit,*) for yours is the Kingdom of God.

21. Bleſſed are ye that hunger now (*after Righteouſneſs,*) for ye ſhall be filled: Bleſſed are ye that weep now (*with that godly Sorrow which works Repentance,*) for ye ſhall (*find that Comfort which will make you*) laugh.

22. Bleſſed are ye when Men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall reproach you, and ſhall caſt out your Name as evil (*Doers,*) for the Son of Man's ſake; (i. e. *for the ſake of the Meſſiah, ſtiled by Daniel, the Son of Man*, Dan. 7. 14.)

23. Rejoyce ye in that day, and leap for Joy, for behold your Reward is great in Heaven; (*your caſe being like in this to thoſe holy Prophets, who are now in Heaven,*) for in the like manner did their Fathers to the Prophets.

24. But wo to you that are rich, (*and by thoſe Riches are indiſpoſed to follow me,*) for you have received your Conſolation (*in this Life;*)

25. Wo to you that are full, (*and therefore do not hunger after Righteouſneſs,*) for ye ſhall hunger: Wo to you that laugh now, (*when you are called to Repentance, to fit you to receive the Goſpel,*) for ye ſhall mourn and weep, (*when ye find your ſelves excluded from the Kingdom of God*, Matth. 8. 12.)

26. Wo to you when [d] all (*the*) Men (*of* d
the World) ſpeak well of you, (*this being a Sign that you imitate thoſe falſe Prophets who ſpake things pleaſing to the People;*) for ſo did their Fathers to the falſe Prophets.

27. But I ſay to you that hear (*me*) Love your Enemies, do good to them that hate you,

28. Bleſs them that curſe you, and pray for them that deſpitefully uſe you.

29. And to him that ſmiteth thee (*with his Palm*) on the one Cheek, offer (i. e. *permit*) alſo the other (*to be ſmitten;*) and him that taketh away thy Cloke, forbid not to take thy Coat alſo, (*rather than contend by force, or before the Magiſtrate, about ſupportable Injuries.*)

30. Give to every (*indigent*) Man that aſketh of thee (*what he wants, and thou canſt ſpare*) and of him [e] that taketh away thy e
Goods, ask them not again, (*in a judiciary manner; See Note on* Matth. 5. 42. *or urge not the reſtoring them to the Detriment of Charity, or ſo as to quarrel, or ſhew a contentious Spirit about them.*)

31. And as ye would that Men ſhould do to you, (*in equal Circumſtances,*) do ye alſo to them likewiſe.

32. For if [f] ye love them (*only*) that love f
you, what thank have ye? (i. e. *what Reward can ye expect for that which even the worſt of Men will do? ver.* 35.) for Sinners alſo love thoſe that love them.

33. And if ye do good to them (*only*) which do good to you, what thank have ye? for Sinners alſo do even the ſame.

34. And if ye lend to them (*only*) of whom ye hope to receive (*what ye lend,*) what thank have ye? for Sinners alſo lend to Sinners, tō receive as much again.

35. But love ye your Enemies, and do good, and [g] lend, (*tho'*) hoping for nothing g
again, and your Reward (*in Heaven*) ſhall be great, and ye ſhall (*ſhew your ſelves to*) be the Children of the higheſt (*God;*) for he is kind to the unthankful, and to the evil.

36. Be ye therefore merciful as your Father alſo is merciful.

37. Judge not (*unneceſſarily,*) and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive (*others their Treſpaſſes,*) and ye ſhall be forgiven (*yours;*)

38. Give, and it ſhall be given to you; good Meaſure, preſſed down, and ſhaken together, and running over, ſhall [h] Men give h
(*by God's diſpoſal, or* δώσουσι, *ſhall be given, See the Note,*) into your Boſom; for with the

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the same *(liberal)* Measure that ye mete withal, it shall be measured to you *(by God)* again, (2 *Cor.* 9. 6, 8, 10.)

[To this Sermon of Christ the Evangelist here adds other things spoken by Christ at other times, but tending to engage Men to observe these Precepts, or to take off their Exceptions against them.]

39. And *(first against the Pharisees, who being covetous derided these charitable Doctrines*, Luke 16. 14.) he spake a Parable to them *(that heard him, saying,)* Can the blind *(Pharisees)* lead the blind *(in the right way? if they commit themselves to their Conduct,)* shall they not both fall into the Ditch?

40. *And to remove that fear of Poverty, Reproach, and Injuries, to which this practice might subject his Followers, he said,)* Thy Disciple is not *(to expect to be)* above his
i Master, but every one that [i] is perfect, (i. e. *fully instructed in these Rules,*) shall *(will)* be as his Master, (i. e. *conformed to him in these things*; *See* Matth. 10. 25.)

41. And *(as for his Command not to judge others, when we our selves are greater Criminals, his Question upon that occasion was,)* Why beholdest thou the Mote that is in thy Brother's Eye, but perceivest not the Beam that is in thine own Eye?

42. Either *(or)* how canst thou say to thy Brother, Brother, let me pull out the Mote that is in thine Eye, when thou thy self beholdest not the Beam which is in thine own Eye? Thou Hypocrite, cast out first the Beam out of thine own Eye, and then shalt thou see clearly *(how)* to pull out the Mote that is in thy Brother's Eye.

43. For *(then only wilt thou be fit to direct others well, both by Example, and by Words, when thou art good thy self, seeing,)* a good Tree bringeth not forth corrupt Fruit, neither doth a corrupt Tree bring forth good Fruit;

44. For every Tree is known by his own Fruit; for of Thorns Men do not gather Figs, nor of *(or from)* a Bramble Bush gather they Grapes:

45. *(And in like manner)* A good Man out of the good Treasure of his Heart, bringeth forth that which is Good, and an evil Man out of the evil Treasure of his Heart, bringeth forth that which is Evil; for of *(from)* the abundance of his Heart his Mouth speaketh.

46. And *(he said moreover,)* why *(to what purpose)* call ye me Lord, Lord, (i. e. *profess your selves my Disciples*, and *(yet)* do not the things that I say *(ye ought to do?)*

47. *(For)* Whosoever cometh to me, and heareth my Sayings, and doth them, I will shew you to whom he is like,

48. He is like a Man who built an House, and digged deep, and laid the Foundation on a Rock; and when the Flood arose, the Stream beat vehemently upon that House, and *(yet)* could not shake it; for it was founded upon a Rock.

49. But he which heareth *(my words,)* and doth *(them)* not, is like a Man that without a Foundation built an House upon the Earth; against which the Stream did beat vehemently, and immediately it fell, and the Ruin of that House was great.

Annotations on Chap. VI.

a Ver. 1. Ἐγένετο ἐν σαββάτῳ δευτεροπρώτῳ, *It came to pass in the second Sabbath after the first.*] This should have been render'd, *in the first Sabbath after the second day of the Passover*; for after the first Day of the Passover which was a Sabbath, *Exod.* 12. 16. ἀπὸ τῆ ἐπαύριον τῆ σαββάτων, from the Morrow after the Sabbath, (that is, saith *Josephus*, τῆ δευτέρᾳ ἀζύμων ἡμέρᾳ, from the second day of unleavened Bread, that is, the sixteenth of the month. *Antiq. l.* 3. *c.* 10.) ye shall count unto you seven Sabbaths complete, *Lev.* 23. 15. reckoning that day for the first of the first Week, which was therefore called δευτεροπρώτον, the first Sabbath from this second day of unleavened Bread; the second was called δευτεροδεύτερον, the second Sabbath from that day, and the third δευτερότριτον, the third Sabbath from that second day; and so on till they came to the seventh Sabath from that day, *i. e.* to the 49th day, which was the day of *Pentecost*. The mention of the seven Sabbaths to be numbred with relation to this second day, answers all that *Grotius* objects against this Exposition; see *Petavius* on *Epiphan. Hær.* 30. *n.* 32. where *Epiphanius* expresly says, our Lord's Disciples did this τῷ σαββάτῳ τῷ μετὰ τὴν ἡμέραν τῶν ἀζύμων, *on the Sabbath following the day of unleavened Bread*; which if understood of the second day, is the truth. And if *Pentecost* was called, *the Feast of Harvest*, Exod. 23. 16. (as *Bochart*, *Hieroz. part* 1. *l.* 3. *c.* 13. *Nicholas Fuller*, Miscell. l. 3. c. 11. Mr. *Mede*, Disc. 46. p. 355. Dr. *Lightfoot* and the *Jews* say. *See* Temple Serv. c. 14. Sect. 4.) because then their *Barley* and *Wheat-Harvest* was gathered in, this Feast could not be *Pentecost*, as *Grotius* conjectures, because then the Corn must be gathered in; and therefore could not be pluck'd by Christ's Disciples in the Field.

Ver.

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b Ver. 12. Ἦν διανυκτερεύων ἐν τῇ προσευχῇ τ῀ Θεοῦ, *And he continued all Night in Prayer to God*,] Or in a Houſe of Prayer of God, or in a Synagogue dedicated to the Service of God: For, as *the Mountain of God*, Ex. 3. 1. — 4. 27. *the Bread of God*, Lev. 21. 17. *the Lamp of God*, 1 Sam. 3. 3. *the Veſſels of God*, 1 Chron. 22. 19. *the Altar of God*, Pſal. 43. 4. *the Sacrifices of God*, Pſal. 51. 17. *the Gifts of God*, Luke 21. 4. *the Miniſters of God*, 2 Cor. 6. 4. *the Tabernacle of God*, 2 Chron. 1. 3. *the Temple of God*, Matth. 21. 12. and *the Synagogues of God*, Pſal. 74. 8. are all things conſecrated or appropriated to God's Service; So προσευχὴ τ῀ Θεοῦ, muſt in all reaſon be an Houſe of Prayer to God; whence it is called τόπος προσευχῆς, *a place of Prayer*, 1 Maccab. 3. 46. And ſo the word προσευχὴ is certainly uſed, *Act.* 16. 13. and by (a) *Philo*, in his Oration againſt *Flaccus*, where he complains, That αἱ προσευχαὶ, *their Houſes for Prayer were pull'd down*; and there was no place left, in which they might worſhip God, or pray for *Cæſar*: And by (b) *Joſephus*, who ſays, The Multitude was gathered, εἰς τ῀ προσευχὴν, *into the Houſe of Prayer*: And ſo (c) *Juvenal* ſpeaks of the mendicant *Jew*, Ede ubi conſiſtas, in quâ te quæro Proſeuchâ? *In what Houſe of Prayer may I find thee begging*, or asking Alms?

c Ver. 20 ---- 26. Μακάριοι οἱ πτωχοὶ, *Bleſſed are the Poor, the Hungry, the Mourners, for the Son of Man's ſake.*] Here being but four of the eight Beatitudes mentioned *Matth.* 5. and not one of theſe being delivered in the ſame words which are there uſed; as it is certain, this muſt be another Sermon than that on the Mount, and ſpoken to other *Auditors*; ſo is it only probable, not neceſſary, that they ſhould bear the ſame ſenſe. However, it ſeems neceſſary, that what is here added to the laſt Clauſe, ſhould agree to them all, Bleſſed are they who patiently ſuffer Poverty, and Hunger, Grief, and Perſecution, for the ſake of Chriſt, that they may obtain that Kingdom, and that Reward in Heaven he hath promiſed to his faithful Servants; or, that the Poor ſhould be the poor in Spirit, the Hungry thoſe that hunger after Righteouſneſs, and the Mourners thoſe that ſorrow to Repentance after a godly manner; 2 *Cor.* 7. 9. for to thoſe that are otherwiſe poor and hungry, and upon other accounts, theſe Bleſſings cannot always belong; And the oppoſite Woes, which ſeem to favour the firſt Interpretation of theſe four Beatitudes, muſt be reſtrained to them, who, by the love of Riches, Pleaſures, and plentiful Proviſions, are kept from preparing themſelves by Repentance for, and ſo from entring into Chriſt's Kingdom, or chuſing that narrow and afflictive Way which leadeth unto Life eternal; for even here, the very *Chriſtian* Sufferer is to rejoice, and leap for joy; and the rich Man, who is ready when Chriſt calleth, to leave all, and follow him, who is rich in good Works, ready to give, and willing to diſtribute, layeth up for himſelf a good Foundation againſt the time to come, 1 *Tim.* 6. 19.

Ver. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *Woe unto you when all Men ſpeak well of you; for ſo did your Fathers to the falſe Prophets:*] For he that will be pleaſing to all, muſt ſpeak things grateful to all, and do what they like; now that cannot be good which is grateful to bad Men: Thus the *falſe Prophets*, whom the *Jews* commended, ſpake to them *ſmooth things*, Iſa. 30. 10. they *propheſied Lies*, becauſe *the People loved to have it ſo*; they *propheſied of Peace, when War was at hand*, Jer. 6. 14. — 8. 11. — 14. 13. Ezek. 13. 10, 16. Zach. 10. 2. they *ſtrengthened the Hand of Evil doers*, Jer. 23. 14. *and daubed with untempered Mortar*, Exek. 13. 10, 11. See *examen Milii.* d

Ver. 30. *From him that taketh away what is thine*, μὴ ἀπαίτει, *ask it not again*;] i. e. if any Man will not ask, but without asking will take away, or detain from thee what is thine, ask it not again, either in a Judiciary manner, See Note on *Matth.* 5. 40, 42. or urge not the reſtoring of it to the detriment of Charity or Mercy; They who would interpret theſe words thus, *From him that receiveth any Loan from thee, exact no Uſury*, put a double Force upon the words: For, (1*ſt*,) Our *Saviour* doth not here ſay as he doth, *Matth.* 5. 42. τ῀ θέλοντα ἀπὸ σοῦ δανείσασθαι, *From him that would borrow of thee, turn not thou away*; *but* ἀπὸ τ῀ αἴροντος τὰ σὰ, *from him that will take up, or take away that which is thine, ask it not again:* Now he that is willing to borrow of me, owns that which he would borrow to be mine, and ſo cannot be willing at the ſame time, to take away what is mine: (2*dly*,) Whereas, they render the word ἀπαιτεῖν, *to exact Uſury*, and for this ſenſe appeal to the uſe of it in *Nehemiah*; it is evident, that there it hath no ſuch ſenſe, but plainly relates to their unjuſt Exactions of Debts, and Services of their Brethren, againſt the Law, requiring them to remit thoſe Debts and Services every ſeventh Year, ſaying, *Every ſeventh Year thou ſhalt make a Releaſe*; *and this is the manner of the Releaſe*; *Every Creditor that lendeth any thing to his Neighbour*, (Gr. πᾶν χρέος ἴδιον ὃ ὀφείλει σοὶ ὁ πλησίον, *every Debt of thine thy Neighbour oweth thee, thou ſhalt releaſe*; *and of thy Brother*, οὐκ ἀπαιτήσεις, *thou ſhalt not exact it*; *of a Foreigner*, ἀπαιτήσεις, *thou mayeſt exact it, but* e

to

(a) P. 752. F. 760. E. (b) De vita ſua, p. 1020. C. E. (c) Sat. 3. v. 215.

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to thy Brother thou shalt remit thy Debt, Deut. 15. 1, 2, 3. and so for Services, *Ex.* 21. 2. *Jer.* 34. 14. Accordingly, saith *Nehemiah*, let us remit the seventh Year, ומשא כל יד, ἡ ἀπαίτησιν πάσης χειρός, *and the Exaction of every Debt:* So *Deut* 15. 2. כל משה ידו, πᾶν χρέος ἴδιον, *All thy own Debt thou shalt remit.* When therefore he saith, *Chap.* 5. 10. *Let us remit, I pray you,* τὴν ἀπαίτησιν ταύτην, *this Exaction*, he must refer to the same Debt; and when he says, *ver.* 7. ἀπαιτήσῃ, *Should a Man exact of his Brother,* ἃ ὑμεῖς ἀπαιτεῖτε, *the things which ye exact?* He plainly refers to the Sin taxed in the *Jews* by *Jeremy*, Chap. 34. of demanding Service of them again after these Years of Release were expired. So also, *Ecclus.* 20. 14, 15. *The Gift of a Fool will do thee no good,* σήμερον δώσει, καὶ αὔριον ἀπαιτήσῃ, *he will lend to day, and ask it again to morrow:* And, *Lastly*, If the first Words referred to *Matth.* 5. 42. μὴ ἀπαιτεῖν here, must be the same with μὴ ἀποστρέφειν there, which sure hath no relation to Usury.

f Ver. 32. Ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις; *If you love them that love you, what thank have you? for Sinners also love those that love them.*] Here, saith *Theophylact*, if you only love them that love you, you are not only like to *Sinners* and *Heathens*; but if you love those that do evil to you, you are like to God; Ποῖον οὖν θέλεις ὅμοιοι εἶναι, τοῖς ἁμαρτωλοῖς, ἢ τῷ Θεῷ; *Which therefore should you chuse to be like Sinners, or like God?*

g Ver. 35. Καὶ δανείζητε, μηδὲν ἀπελπίζοντες, *and lend, hoping for nothing again.*] They who render these Words, *making no Man to despair*, put a double Force upon the Words; (1*st*,) Reading μηδένα, *no Man*, for μηδὲν, *nothing*; and (2*dly*,) Interpreting ἀπελπίζειν, *to make to despair*; of which sense, they afford no instance: They who render them, *distrusting nothing*, i. e. not fearing lest thou shouldest be reduced to Poverty by this Charity, give a sense alien from the Text; for when they say, the *Heathens give, and lend, knowing that they may want themselves*, this they add of their own to the Words of Christ, who says, *They lend*, ἵνα ἀπολαβῶσι τὰ ἴσα, *that they may receive as much again*; and they reject that sense the Text doth manifestly require; for so run the preceding Words, *If ye lend to those,* παρ' ὧν ἐλπίζετε ἀπολαβεῖν, *from whom you hope to receive again* what you lend, *what thank have you? for, do not Sinners lend to Sinners to receive, or that they may receive what they lend again?* But, lend not you on so mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, That the Word ἀπελπίζω bears no such sense; I hope the credit of *Stephanus*, who says, the Word is rightly rendred by the Vulgar, *nihil inde sperantes*; and of *Casaubon*, who saith, ἀπελπίζειν is ἀπὸ τοῦ πράγματός τι ἐλπίζειν, *to hope for something from a Person, or Matter*; may be sufficient to support the Credit of our Translation; especially when we read in the Life of *Solon*, that he made no Law against Parricides, διὰ τὸ ἀπελπίσαι, *because he did not expect* that such a Crime would be committed, *Diog. Laert. l.* 1. *p.* 17. See Additi- (10)
ons N° 10. But, (2.) Where it is rendred by them, *to despair*, or *to be desperate*, the sense is still the same, *viz.* to be μηδὲν ἀπελπίζοντες, *hoping for nothing from Men*, and therefore repairing to God. This is the plain sense of it, *Isa.* 29. 19. *Jud.* 9. 12. *Esth.* 14. 19. So *Ecclus* 22. 21. — 27. 21. μὴ ἀπελπίζῃς, is, *Be not without hope of Reconciliation with thy Friend*; and why then may not the Words here signifie, *Being without hope of receiving any thing again from him you lend to?* So that it is not to be doubted, that these Words are well rendred by (d) *Chrysostom*, Πρὸς ὧν δ' προσδοκῶμεν ἀπολαμβάνειν, *From whom you expect not to receive.*

Ver. 38. Δώσουσι,] impersonaliter interpre- h
tandum, *is to be rendred impersonally*, saith *Grotius*. See Note on *Chap.* 16. 9.

Ver. 40. Καταρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ, *But every one that is perfect, shall* (will) *be as his Master.*] Καταρτίζεσθαι, is to be perfect in any thing, *Matth.* 21. 16. 2 *Cor.* 13. 9, 11. *Heb.* 13. 21. 1 *Pet.* 5. 10. The sense therefore of these Words may be this, The Disciple that perfectly understands the Rules, and sees the Example of his Master, will think it is his Business to tread exactly in his Steps, to do and suffer, upon like Occasions, as his Master did, and so he will be like his Master.

CHAP. VII.

1. NOW when he had ended all his Sayings in the Audience of the People, he entred into Capernaum:

2. And a certain Centurion's Servant, who was dear to him, was sick, and ready to die, (*or near Death*;)

3. And when he (*the Centurion*) heard (*the Fame*) of Jesus, he [a] sent to him (*some of*) the Elders of the Jews, beseeching him (*by them*) that he would come, and heal his Servant. a

4. And when they came to Jesus, they besought

(d) *In Mat.* 5. 42.

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ſought him inſtantly, (*or earneſtly*,) ſaying, That he was worthy for whom he ſhould do this, (i. e. *he well deſerved this Kindneſs*;)

5. For he loveth our Nation (*and Religion*,) and (*as an indication of this*,) he hath built us a Synagogue.

6. Then Jeſus went with them; and when he was now not far from the Houſe, the Centurion ſent (*other*) Friends to him, ſaying to him, Lord, trouble not thy ſelf (*to come to me*,) for I am not worthy that thou ſhouldſt enter under my roof:

7. Wherefore, neither thought I my ſelf worthy to come to thee; but ſay in a Word (*thy Pleaſure*,) and (*I believe*) my Servant ſhall be healed:

8. For I alſo am a Man ſet under Authority, having under me Soldiers; and I ſay to one, Go, and he goeth; and to another, Come, and he cometh; and to my Servant, Do this, and he doth it: (*How much more then canſt thou, who haſt all Power in Heaven and Earth, command one of the miniſtring Spirits to come and heal my Servant?*)

9. When Jeſus heard theſe things he marvelled at him and turned him (*ſelf*) about, and ſaid to the People that followed him, I ſay to you, I have not found ſo great Faith, no not in Iſrael; (*and upon this Faith, he told them that were ſent, it ſhould be as he believed*, Matth. 8. 13.)

10. And they who were ſent, returning to the Houſe, found the Servant whole that had been ſick;

11. And it came to paſs the Day after, that he went into a City called Naim; and many of his Diſciples went with him, and much People:

12. Now when he came nigh to the Gate of the City, behold there was a dead Man carried out (*who was*) the only Son of his Mother, and ſhe was a Widow; (*and ſo by the loſs of this Son, left deſtitute*;) and much People of the City was with her, (*to attend the Funeral:*)

13. And when the Lord ſaw her, he had compaſſion on her, and ſaid to her, Weep not.

14. And (*then*) he came, and touched the Bier, and they that bare him, ſtood ſtill; and he ſaid, Young Man, [b] I ſay to thee, Ariſe:

15. And (*at that word*,) he that was dead, ſat up, and began to ſpeak; and he delivered him to his Mother:

16. And there came a Fear on (*them*) all, and they glorified God, ſaying, That a great Prophet is riſen up among us, and that God had viſited his People, (*by ſending to them the promiſed Meſſias.*)

17. And this Rumour of him went forth throughout all Judæa, and throughout all the Region round about.

18. And the Diſciples of John ſhewed him of all theſe things.

19. And John calling to him two of his Diſciples, [c] ſent them to Jeſus, ſaying, (*in the Name of their Maſter, who ſent them for their own ſatisfaction*,) Art thou he that ſhould come, (*the Meſſiah*,) or look we for another?

20. When (*therefore*) the Men were come to him, they ſaid, John (*the*) Baptiſt hath ſent us to thee, ſaying, (*or to ſay*,) Art thou he that ſhould come, or look we for (*are we to expect*) another?

21. And in that ſame Hour he cured many of their Infirmities, and Plagues, and of Evil Spirits; and to many that were blind, he gave ſight, (*according to the Propheſie of Iſaiah concerning him*; See the Note on *Matth.* 11. 5.)

22. Then Jeſus anſwering, ſaid to them, Go your way, and tell John what things ye have ſeen, and heard, how that the Blind ſee, the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed, to the Poor the Goſpel is preached:

23. And bleſſed is he whoſoever ſhall not be offended in me; (i. e. *who ſhall not fall off from me by reaſon of the Afflictions, he may ſuffer as John doth, or by reaſon of my mean Circumſtances in this preſent World.*)

24. And when the Meſſengers of John were departed, he began to ſpeak to the People concerning John, (*ſaying*,) What went ye out into the Wilderneſs to ſee? (*Was it*) a Reed ſhaken with the Wind? (*a Man wavering in his Doctrine or Teſtimony?*)

25. But, what went ye out for to ſee? A Man cloathed in ſoft Raiment, (*a Courtier and a Paraſite?*) Behold, they that are gorgeouſly apparelled, and live delicately, are in King's Courts.

26. But what went ye out for to ſee? (*Was it*) a Prophet? Yea, I ſay to you, and (*one that is*) much more than a (*n ordinary*) Prophet?

27. (*For*) This is he of whom it is written, Behold, I ſend my Meſſenger before thy Face, which ſhall prepare thy way before thee.

28. (*More, I ſay, than an ordinary Prophet:*) For I ſay to you, among thoſe that are born of Women, there is not a greater Prophet than John the Baptiſt; but (*yet*,) he that is (*the*) [cc] leaſt (*Prophet*) in the Kingdom of God, is greater than he.

29. And all the People that heard him, and the Publicans, juſtified God, (i. e. *approved the Wiſdom and Juſtice of his Counſel, in calling them by the Baptiſt, to Repentance*,) being baptized with the Baptiſm of John.

30. But the [d] Phariſees and Lawyers rejected the Counſel of God againſt (*towards*) themſelves, being not baptized of him, (*as being confident they were Righteous*, Luke 18. 9. *and ſo needed no Repentance.*)

31. And

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31. And the Lord said, Whereunto shall I liken the Men of this Generation? and to what are they like?

32. They are like to Children sitting in the Market place, and calling one to another, and saying, we have piped to you, *(as at a Festival,* and ye have not danced; we have mourned to you, *(as they do at Funeral Solemnities,)* and ye have not wept; (i. e. *you have neither complied with us, when we called you to Mirth or Sadness.)*

33. For John the Baptist came neither eating Bread, nor drinking Wine; *(his Meat being only Locusts, and his Drink Water;)* and ye say *(of him,)* he hath a Devil, *(or is a melancholy, frantick Person:)*

34. The Son of Man is come eating and drinking, *(in the usual manner;)* and ye say *(of him,)* Behold, *(he is)* a gluttonous Man, and a Wine-bibber, a friend of Publicans and Sinners.

e 35. But Wisdom is [e] justified, (i. e. *approved*) of all her Children, (i. e. *of all true Lovers of Wisdom.*)

36. And *(or, then)* one of the Pharisees desired him, that he would eat with him; and *(thereupon)* he went into the Pharisee's House, and sat down to Meat:

37. And behold, a Woman in the City, which was *(formerly)* a Sinner; when she knew that Jesus sat at Meat in the Pharisee's House, brought an Alabaster Box of Ointment;

38. And stood at his Feet behind him, weeping, and began to wash his Feet with Tears; and did wipe them with the Hairs of her Head, and kissed his Feet, and anointed them with Ointment.

39. Now when the Pharisee, which had bidden him, saw it, he spake within himself; saying, This Man, if he were a Prophet, would have known, who, and what manner of Woman this is that toucheth him, for she is a Sinner, *(and so by touching must defile him.)*

40. And Jesus answering *(to his Thoughts,)* said to him, Simon, I have somewhat to say to thee; and he saith, Master, say on:

41. *(Jesus then began his Discourse thus;)* There was a certain Creditor which had two Debtors, the one ought *(him)* Five hundred Pence, and the other Fifty.

42. And when they had nothing to pay, he frankly forgave them both: Tell me therefore, which of them will love him most?

43. Simon answered, and said, I suppose, he to whom he forgave most: And he said to him, Thou hast rightly judged.

44. And he turned to the Woman, and said to Simon, seest thou this Woman? *(When)* I entred into thy House, thou gavest me no Water for my Feet; but she hath washed my Feet with Tears, and wiped them with the Hairs of her Head:

45. Thou gavest me no Kiss; but this Woman, since the time I came in, hath not ceased to kiss my Feet:

46. My Head with Oil thou didst not anoint; but this Woman hath anointed my Feet with Ointment:

47. [f] Wherefore I say to thee, *(This is a Testimony,)* that her Sins, which are many, are forgiven; for she *(hath)* loved much: but to whom little is forgiven, the same loveth little. f

48. And *(then)* he said to her, Thy Sins are forgiven.

49. And they that sat at Meat with him, began to say within themselves, Who is this *(Man,)* that *(he)* forgiveth Sins also?

50. And he said to the Woman, Thy Faith hath saved thee *(from the punishment of the past Sins;)* go in Peace.

Annotations on Chap. VII.

a Ver. 3. Ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, *He sent to him the Elders of the Jews,*] And *ver.* 6. *the Centurion sent to him Friends*; by *Matthew* 8. 5. the *Centurion came to him*, and *ver.* 8. *the Centurion said to him.* To reconcile this Difference. Note,

1*st*, That St. *Luke* relating this Story more largely than St. *Mathew* doth, and with this signal Circumstance said by his Messengers, *I thought not my self worthy to come unto thee*, ver. 7. These Circumstances must be as they are related by St. *Luke.* Note,

2*dly*, That it being a Rule among the *Jews*, that Apostolus cujusque est quisque, *the Disciple*, Messenger, or Proxy *of any Man is as himself*; and among the *Civilians*, quod facimus per alium, id ipsum facere judicamur, *we our selves are reputed to do that which by another we do*; St. *Matthew* might well say, the *Centurion* who sent these Elders and Friends, came to him by them. So *Jethro* comes to *Moses* by a Messenger, *Exod.* 18. 6. And *Solomon* speaks to *Hiram* by his Servants, 1 *Kings* 5. 7. So *James* and *John* come to *Christ* with a Petition presented by their *Mother*, Mark 10. 35. compared with *Matth.* 20. 20. *John* the *Baptist* speaks to Christ by his Disciples, *Matth.* 11. 3. Note,

3*dly*, That tho' it seems probable, from those words of *Christ* to the *Centurion*, *Go thy way, and as thou hast believed, be it done unto thee*, Matth. 8. 13. that when *Christ* was nigh to the House, the *Centurion* might

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come in Perſon to him, yet neither is this neceſſary; for when *David* ſent *Meſſengers* to commune with *Abigal* to take her to Wife, ſhe anſwers as if he had been preſent, *Behold thy Handmaid to be a Servant to waſh the Feet of the Servants of my Lord*, 1 Sam. 25. 40, 41.

b Ver. 14. Εἶπε, νεανίσκε, σοὶ λέγω, ἐγέρθητι, *Jeſus ſaid, young Man, I ſay unto thee, ariſe.*] Here *Woltzogenius* owns that *Chriſt* ſpake this by that Divine Power which he had over inanimate things, as the Wind, and the Sea, eſt quidem hoc Deo proprium, *this indeed*, ſaith he, *is proper to God, who calleth things that are not as if they were*, Rom. 4. 17. but God had communicated this Power to his Son, by whom he would moſt perfectly manifeſt himſelf to the World. So *Peter* ſpeaks to *Tabitha*, *Tabitha, ariſe*, Acts 9. 40. as *Chriſt* to *Lazarus*, *Lazarus, come forth*, John 11. 43. Now to this I reply,

1*ſt*, That the Inſtance of St. *Peter* ſaying to *Tabitha*, ariſe, doth not leſſen the Strength of the Argument from theſe words for the Divinity of Chriſt, ſeeing he doth this only by Prayer to, and Faith in the Lord *Chriſt*; to which he aſcribes all his Miracles, doing them in his Name, or Power, and *through Faith in his Name*, Acts 3. 16. and ſo in effect ſaith to her as he did to *Æneas*, ver. 34. *Jeſus Chriſt healeth thee; ariſe*, &c. Chriſt here doth this by his own Power, without any Prayers, as appears from thoſe words, *I ſay to thee, ariſe*; and he will raiſe all his Servants from the dead, and *change their vile Bodies into the likeneſs of his glorious Body, according to the mighty Power by which he is able to ſubdue all things to himſelf*, Philip. 3. 21. he prayed indeed when he raiſed *Lazarus*, but then even *Woltzogenius* obſerves he could not do this to receive Power to raiſe him, becauſe he had this Power in himſelf already, *John* 5. 26. and doth there challenge to himſelf to be *the Reſurrection and the Life*, John 11. 25. but for other reaſons accounted for, *John* 11. 41, 42.

2*dly*, When *Woltzogenius* can prove that Divine Virtue, which is proper to God alone, ever was, or ever can be communicated to a Creature, or to another without Communication of the Divine Nature, then, and not till then, will he have given a ſatisfactory Anſwer to this Argument.

c Ver. 19. *John ſent, ſaying, Art thou he that ſhould come?*] See the Note on *Matth.* 11. 3.

cc Ver. 28. *The leaſt in the Kingdom of Heaven is greater than he.*] See the Note on *Matth.* 11. 11.

d Ver. 30. Οἱ δὲ φαρισαῖοι καὶ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, *But the Phariſees and Lawyers rejected the Counſel of God againſt* (Gr. towards) *themſelves, being not baptized of him.*] That ſome of them came to be baptized, we read *Matth.* 3. 7. it therefore muſt be ſaid, either that this is here ſaid of them in general, becauſe it was true of many of them, or that thoſe who came to him, hearing the Character he gave of them, refuſed his baptiſm; See Note on *Matth.* 3. 7. But the chief thing here obſervable is this, that in rejecting *John*'s Baptiſm they are ſaid to reject the Counſel of God towards them, that is, his gracious Deſign of calling them by him to that Repentance which could alone exempt them from the Wrath to come; and by that refuſal declared they approved not of God's Counſel, as juſt, and righteous, in calling ſuch unblameable Perſons as they were, and ſuch Zealots for the Law, to Repentance, that ſo they might eſcape the Ruin threatned by St. *John*; for thus *Eleazer* one of them ſpeaks, after the Deſtruction of the *Jews*, that tho' all the reſt of the *Jews* periſhed (a) ἡμεῖς δ' ἄρα μόνοι ἠλπίσαμεν σωθῆναι ὡσανεὶ ἀναμάρτητοι πρὸς τὸν Θεὸν γενόμενοι, *we alone expected to be preſerved, as having not ſinned againſt God, nor been guilty of any Fault, and who were Teachers to others.* *Chriſt* tells us they were πεποιθότας ἐφ' ἑαυτοῖς, *confident in themſelves, that they were righteous*, Luke 18. 9. and repreſents them by the elder Son, ſaying, *I never tranſgreſſed at any time thy Commandments*, Luke 15. 29. They therefore judged it an incongruous thing to call ſuch righteous Perſons to Repentance, and threaten them with Ruin who were ſo dear to God; but the *Publicans* and common People were conſcious to themſelves of Sins ſufficient to expoſe them to Divine Judgments, and therefore they approved of this Counſel God ſent them by his Meſſenger, and declared him righteous, both in calling them to Repentance, and threatning his Judgments if they did neglect it; and therefore they ſubmitted to this Baptiſm of Repentance for the Remiſſion of Sins, to which God by the *Baptiſt* called them; That δικαιῶν is to declare, or approve a thing or Perſon righteous; See *ver.* 35. They whoſe Principles will not allow them to believe that God had any ſuch benign Deſigns towards ſuch a Generation of Vipers, ſay, 1*ſt*, That βουλὴ τοῦ Θεοῦ is not *the Counſel*, or the Purpoſe, but only the Command of God; But, (1.) This Phraſe in Scripture never ſignifies a bare Command, but always the *Decree*, the *Purpoſe*, or the *Counſel* of God. See *Acts* 2. 23. — 4. 28. — 13. 36. — 20. 27. *Eph.* 1. 11. *Heb.* 6. 17. Nor, (2.) Can it be rationally ſuppoſed that God ſhould

(a) Apud Joſeph. de bello Jud. l. 7. p. 990.

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should give Men any virtuous or moral Precepts, which he doth not design and purpose that they should obey. 2*dly*, They add, that εἰς ἑαυτὰς, *towards them*, is here put for ἐν ἑαυτοῖς, *in themselves*, and therefore render the Text thus, *they despised in themselves the Counsel of God.* But, (1.) Was it his Counsel towards them, or was it not? If not, how could they, by neglecting that which concerned not them, despise it? If so, then is it certain, that the Purpose, and Counsel of God towards them, was this, That they should repent, and bring forth Fruits meet for Repentance. (2.) The Phrase, *in themselves*, is always expressed by ἐν ἑαυτοῖς, *Chap.* 3. 8.—7. 49.—18. 9. εἰς ἑαυτὰς occurs but twice elsewhere, *viz.* 1 Pet. 4. 8, 10. and then it plainly signifies, towards themselves.

e Ver. 35. Καὶ ἐδικαιώθη, *But Wisdom is justified of her Children.*] See Note on *Matth.* 11. 19.

(11) Ver. 37. See Additions N° 11.

f Ver. 47. Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ, *For which cause, I say unto thee, her Sins which were many are forgiven, for she loved much.*] *Christ* saith not, her Sins were forgiven, because she loved much, but this ought to be a Token to thee that her Sins, which rendred her unworthy to touch me, have been forgiven; this great Love to me being an indication of her deep sense of God's Mercy to her in pardoning her many Sins: And this do I the *Prophet*, and the Son of God declare unto her: To this sense lead both the *Parable* of the great Debtor, to whom the Lord frankly had forgiven all, for he loved much, because much had been forgiven, and the conclusion of it in these words, *he that hath less forgiven, loveth less*; whence it appears that ὅτι here cannot be causal, or intimate she was forgiven much, because she loved much; the cause assigned of her Forgiveness being not her Love, but Faith, *ver.* 50. but only consequential, denoting the effect, or indication of the Forgiveness of her many Sins. So *Hosea* 9. 15. all their Iniquity was in *Gilgal*, ὅτι *therefore there I hated them*; for they did not sin in *Gilgal*, because he hated them there; but he hated them there, because they were offended, *Eccles.* 5. 7. ὅτι σὺ τὸν Θεὸν φοβῇ, *wherefore fear thou God.* So *John* 14. 17. the World cannot receive the Spirit of Truth, ὅτι οὐ θεωρεῖ αὐτὸ, *therefore it sees him not, neither knows him*, but ye know him, ὅτι *therefore he abideth with you*, and *shall be with you.* In one at least of these two Paragraphs ὅτι must bear this sense.

CHAP. VIII.

1. AND it came to pass afterwards, that he went through every City and Village, preaching, and shewing the glad Tidings of the Kingdom of God; and the Twelve were with him;

2. And certain Women which had been healed of evil Spirits, and Infirmities, Mary called Magdalene, out of whom went seven Devils,

3. And Joanna the Wife of Chuza, Herod's Steward, and Susanna, and many others which
a [a] ministred to him (*Necessaries out*) of their Substance.

4. And when much People were gathered together, and were come to him out of every City, he spake to them by a Parable,

5. (*Saying,*) A Sower went out to sow his Seed; and as he sowed, some fell by the
b Way side, and [b] it was trodden down, and the Fowls of the Air devoured it;

6. And some fell upon a Rock, and assoon as it was sprung up, it withered away, because it lacked (*Root and*) Moisture:

7. And some fell among Thorns, and the
c Thorns [c] sprang up with it, and (*overgrowing it,*) choaked it.

8. And other (*Seed*) fell upon good Ground, and sprang up, and bare Fruit an hundred Fold: And when he had said these things, he cried, He that hath Ears to hear, (i. e. *Wisdom to discern, and Willingness to receive the Truth,*) let him hear, (i. e. *embrace it.*)

9. And his Disciples asked him, saying, What might (*the meaning of*) this Parable be?

10. And he said (*to them*) to you it is given to know the Mysteries of the Kingdom of God; but to others (*I speak*) in Parables, (*they having shut their Eyes, and closed their Ears*, Matth. 13. 14.) [d] that see- d
ing they might not see, and hearing they might not understand.

11. Now the (*meaning of the*) Parable is this, the Seed is the Word of God;

12. Those (*Seeds sown*) by the Way side, are (*emblematically*) they that hear, (*but consider not what they hear*, Matth. 13. 19.) Then cometh the Devil, (Gr. εἶτα *so that the Devil cometh,*) and taketh away the Word out of their Hearts, lest they should believe, and be saved.

13. They (*who are represented by the Seed sown*) on the Rock, are they which when they hear, receive the Word with Joy, and these have no Root, (*being Persons*) which

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for a while believe, and (*but*) in time of Temptation fall away.

14. And (*by*) that (*Seed*) which fell among Thorns, are they (*repreſented*) who when they have heard (*the Word*) go forth (*into the World*) and are choaked with Cares, and Riches, and Pleaſures of this Life, and bring no Fruit to Perfection.

15. But (*by*) that (*Seed which fell*) on
e [c] good Ground, are they (*repreſented*) who in an honeſt, and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience.

16. (*And having thus explained this Parable, he ſaid, I do not impart this Knowledge to you that you may conceal it, but that ye may teach it to others, for*) no Man
f when he [f] hath lighted a Candle covereth it with a Veſſel, or putteth it under a Bed, but ſetteth it on a Candleſtick, that they which enter in (*to the Houſe*) may ſee the Light.

17. For nothing is (*ſaid in*) ſecret (*by me*) that ſhould not be made manifeſt, neither (*is*) any thing hid; that ſhould not be known, and come abroad.

18. Take heed therefore how you hear, for whoſoever hath (*ſo as to improve it,*) to him ſhall be given (*more*;) and whoſoever (*thus*) hath not, from him ſhall be taken (*away*) even that which he ſeemeth to have.

19. Then came to (*ſee*) him his Mother, and his Brethren, and (*they*) could not come at him for the Preſs:

20. And it was told him by certain, which ſaid, thy Mother and thy Brethren ſtand without, deſiring to ſee thee.

21. And he anſwered, and ſaid to them, (*as*) my Mother and my Brethren are they who hear the Word of God, and do it.

22. Now it came to paſs on a certain Day, that he went into a Ship with his Diſciples; and he ſaid to them, Let us go over to the other ſide of the Lake, and they launched forth:

23. But as they ſailed he fell aſleep, and there came down a Storm of Wind on the Lake, and they were filled with Water, and were in Jeopardy.

24. And they came to him, and awoke him, ſaying, Maſter, Maſter, we (*are ready to*) periſh; then he aroſe, and rebuked the Wind, and the raging of the Water, (*ſaying to them, peace, be ſtill,*) and (*then*) they ceaſed, and there was a Calm.

25. And he ſaid to them, Where is your Faith? And they being afraid, wondred, ſaying one to another, What manner of Man is this? for he commandeth even the Winds and Water, and they obey him.

26. And they arrived at the Country of the Gadarens, which is over againſt Galilee:

27. And when he went forth to Land, there met him out of the City, a certain Man which had (*been poſſeſs'd with*) Devils (*a*) long time, and (*he*) wore no Cloaths, neither abode in any Houſe, but in the Tombs.

28. When he (*the evil Spirit*) ſaw Jeſus, he cried out, and fell down before him, and with a loud Voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt High, I beſeech thee torment me not; (*this he ſaid fearing he might be puniſhed for what he had done to the Man:*)

29. For he (i. e. *Jeſus*) had commanded the unclean Spirit to come out of the Man, for oftentimes it had caught him, and (*tho'*) he was kept bound with Chains, and in Fetters, and (*yet*) he brake the Bonds, and he was driven of the Devil into the Wilderneſs.

30. And Jeſus asked (*the unclean Spirit in*) him, ſaying, What is thy Name? and he ſaid, (*it is*) Legion; becauſe many Devils were entred into him:

31. And they beſought him, that he would not command them to go out into the Deep;

32. And there was there a Herd of many Swine feeding on the Mountains, and they beſought him, that he would ſuffer them to enter into them, and he ſuffered them:

33. Then went the Devils out of the Man, and entred into the Swine, and the Herd ran violently down a ſteep place into the Lake, and were choaked.

34. And when they that fed them ſaw what was done, they fled (*from the place,*) and went and told in the City, and in the Country, (*what was done.*)

35. Then they went out to ſee what was done, and came to Jeſus, and found the Man out of whom the Devils were departed, ſitting at the Feet of Jeſus, cloathed, and in his right Mind, and they were afraid.

36. They alſo who ſaw it, told them by what means he that was poſſeſſed of the Devils was healed.

37. Then the whole Multitude of the Country of the Gadarens round about, beſought him to depart from them, for they were taken with great fear (*of what they might farther ſuffer by him*) and he (*accordingly*) went up into the Ship, and returned back again.

38. Now the Man out of whom the Devils were departed, beſought him that he might be with him, but Jeſus ſent him away, ſaying,

39. Return to thy Houſe, and ſhew how great things [g] God hath done to (*for*) thee; g
and he went his way, and publiſhed throughout the whole City, how great things Jeſus had done to him.

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40. And it came to pass, that when Jesus was returned, the People gladly received him, for they were all waiting for him.

41. And behold, there came a Man named Jairus, and he was a Ruler of the Synagogue; and he fell down at Jesus's Feet, and besought him that he would come into his House.

42. For he had one only Daughter about twelve Years of Age, and she lay a dying; but as he went, the People thronged (*about*) him.

43. And a Woman having an Issue, (*or Flux*) of Blood twelve Years, which had spent all her Living upon Physicians, neither could be healed of (i. e. *by*) any (*of them.*)

44. Came behind him, and touched the Border of his Garment, and immediately her Issue of Blood stanched:

45. And Jesus said, Who touched me? When all (*the rest*) denied, Peter, and they that were with him, said, Master, the Multitude throng thee, and press thee, and sayest thou, who touched me?

46. And Jesus said, some body hath touched me (*in order to some Cure,*) for I perceive that Virtue is gone out of me, (*to heal some body.*)

47. And when the Woman saw that she was not hid (*from him*) she came trembling, and falling down before him, she declared to him before all the People, for what cause she had touched him, and how she was healed immediately.

48. And he said to her, Daughter, be of good comfort, thy Faith hath made thee whole, go in peace:

49. While he yet spake, there cometh one from the Ruler of the Synagogue's House, saying to him, Thy Daughter is Dead, trouble not the Master (*any farther*;)

50. But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

51. And when he came into the House, he suffered no Man to go in (*to her Apartment,*) save Peter, and James, and John, and the Father and Mother of the Maiden.

52. And all (*present*) wept, and bewailed her, but he said, Weep not, (*you shall soon find*) she is not (*as one*) dead, but (*as one that*) sleepeth.

53. And they laughed him to scorn, knowing that she was dead:

54. And he put them all out (*who were thus weeping*) and took her by the Hand, and called, saying, Maid, arise;

55. And her [h] Spirit came again, and she arose straightway, and he commanded to give her Meat: h

56. And her Parents were astonished, but he charged them that they should tell no Man what was done.

Annotations on Chap. VIII.

a Ver. 2, 3. Καὶ γυναῖκες τίνες αἱ ἦσ τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν, καὶ ἀσθενειῶν, *And certain Women which had been healed of evil Spirits, and Infirmities, ministred to him of their Substance.*] This was customary, saith (a) St. *Jerom*, among the *Jews*, for Women, and especially for Widows, to minister necessaries to their Teachers; and his Disciples being with him, and they being not represented as of his Family, or Domesticks, but only as Followers of his Doctrine, could give no ground for any ill Suspicion in this case.

b Ver. 5. Καὶ κατεπατήθη, *And it was trodden down.*] This is not mentioned by St. *Matthew*, or *Mark*, and seems to signifie, a great Contempt of the Divine Seed, the things which we tread under our Feet being accounted vile, and not worthy to be taken up from the Ground.

c Ver. 7. Καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό, *And the Thorns springing up with it, choaked it.*] There be two Principles of Action in Man, the Flesh, and the Spirit, or the inward Man; from which arise different Appetites, and Inclinations, the Flesh produceth an Affection to Riches, Pleasures, and other Allurements of the World, which are here called Thorns; the inward Man, or Mind approving of the Laws of God, *Rom.* 7. 22. and persuading to those things which conduce to the Peace, and Tranquillity, and Welfare of the Soul, is a Principle inclining us to virtuous Actions; but if we suffer these Thorns to take Root in our Hearts, and gain our Affections, these Inclinations to Virtue will be quickly choaked, or bring no Fruit to Ripeness or Perfection, which is all one as to be ἄκαρποι, without Fruit, as appears from *ver.* 14. compared with *Matth.* 13. 22. *Mark* 4. 19.

Ver. 8. See Additions N° 12. (12)

d Ver. 10. Ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν; *That seeing they may not see, and hearing they may not understand;* Mark 4. 12. *That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest they should be converted, and their Sins should be forgiven them.*] Here, say some, this is plainly given as the reason why our *Saviour* spake to them without in Parables, *viz.* that they may not perceive, or understand, or be converted. But to take off this Pretension it is sufficient to observe, that the words in St. *Mark* and *Luke* are only

(a) *In* Matth. 27. 55.

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only an abbreviation, or ſhort hint of what St. *Matthew* ſaith was ſpoken by our Lord more fully; for *Chriſt* might ſay what St. *Mark* and *Luke* relate, and yet ſay more than they relate, as St. *Matthew* doth aſſure us he did; but then St. *Matthew* could not have given us his Diſcourſe more fully, unleſs our Lord had ſpoken it more fully than it is related by St. *Mark* and *Luke*; whence it muſt follow, that the Relations of *Mark* and *Luke* muſt be allowed to be deficient, *i. e.* not to contain all that our *Saviour* ſaid on this occaſion, and therefore muſt be filled up, or rendred entire by the addition of the Words recorded in St. *Matthew*; ſince then St. *Matthew* doth expreſly tell us from the Mouth of *Chriſt*, *he therefore ſpake to them in Parables, becauſe they ſeeing would not ſee, or did not ſee, and hearing did not underſtand*, and that they therefore did not ſee, hear, and underſtand, *becauſe their Heart was waxed groſs, and their Ears heavy, and they had cloſed their Eyes, leſt they ſhould ſee, and hear, and be converted*; it ſeemeth evident, that the words of St. *Mark* and *Luke* muſt be filled up, or made entire thus: To others (*of the Jews*) ſpeak I in Parables, (*becauſe they ſeeing, ſee not, and hearing, do not underſtand, for their Hearts are waxed groſs, and their Ears heavy, and their Eyes have they cloſed,*) that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt they ſhould be converted: And tho' doubtleſs this ſad effect of their not hearing, and ſeeing, *viz.* leſt they ſhould be converted, was not intended by them, yet ſince it was the natural Iſſue of their ſhutting their Eyes againſt the Light, it fitly is aſcribed to them; as when the *Prophet Hoſea* ſaith, *Chap.* 8. 4. *Of their Silver and Gold have they made them Idols, that they might be cut off*; and the *Prophet Micah*, Chap. 6. 16. *For the Statutes of Omri are kept, and all the Works of the Houſe of Ahab, and ye walk in their Counſels, that I ſhould make thee a Deſolation.* A like Expreſſion to this, we find *Iſa.* 63. 17. *Why haſt thou cauſed us to err from thy ways?* τὶ ἐσκλήρυνας τὰς καρδίας ἡμῶν τ μὴ φοβεῖσθαί σε: *why haſt thou hardned our Hearts that we ſhould not fear thee?* And yet this is the Church's Prayer, imploring God's Mercy, and the Removal of his Judgments, *viz.* the long oppreſſion of the *Heathens*, which was a temptation to them to depart from him, and to caſt off his Fear, and therefore ſhews they were no otherwiſe hardned by God, than as theſe Providences were a ſtrong Temptation to them to caſt off his Service. See Additions (13)
N° 13.

Ver. 15. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τ λόγον κατέχουσι, *But that on the good Ground, are they who in* (with) *an honeſt and good Heart having heard the Word keep it, and bring forth Fruit with Patience.*] From theſe Words it is manifeſt that ſome good Diſpoſitions of Heart is requiſite to render the Word truly and durably fruitful. Now what this is ſee Note on *Matth.* 13. 23. c

Ver. 16. Οὐδεὶς γὰρ λύχνον ἅψας καλύπτει αὐτὸν, *No Man when he hath lighted a Candle covereth it with a Veſſel.*] Of this and the ſeventeenth Verſe, See *Mark* 4. 22. f

Ver. 39. Ὅσα ἐποίησέ σοι ὁ Θεὸς, *Shew how great things God hath done to thee.*] Here, ſaith *Woltzogenius*, *Chriſt* aſcribes this Miracle to God, the Author of that Power by which he did it, *John* 5. 19. whereas had he been the High God he ſhould have aſcribed it to himſelf. I anſwer, he doth this as *not ſeeking his own Glory, but the Glory of him that ſent him*, i. e. as one executing his *Prophetick* Office in his *Father*'s Name, and caſting out Devils *by that Spirit* he received from his Father. g

Ver. 55. Ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her Spirit returned.*] By adding this, ſaith *Grotius*, St. *Luke* ſhews that the Soul of Man is not corporeal, or any thing that periſheth with it, but ὑποστατόν τι, ſomething ſubſiſting of it ſelf, which when the Body dies exiſts elſewhere, as the word ἐπέστρεψε ſhews. But this is not a certain Inference from the Word; for of *Sampſon* refreſhed with the Water that came from the Jaw of the Aſs, it is ſaid ἐπέστρεψε τὸ πνεῦμα αὐτοῦ, *his Spirit returned*, Judg. 15. 19. and the like Phraſe we find, *Pſal.* 3. 23. *Lam.* 1. 11, 16, 19. plainly importing the reſtoring a Perſon to his Vigour. This therefore is more ſurely to be gathered from the Death of the Damſel, *ver.* 53. for ſo *Elijah* ſpeaketh in a like caſe, 1 *Kings* 17. 21. ἐπιστραφήτω δὴ ἡ ψυχὴ τ παιδαρίου τούτου, *let, I pray thee, the Soul of this Child return unto it.* h

CHAP. IX.

1. THEN he called his twelve Diſciples together, and gave them Power and Authority (*through his Name,*) over all Devils, and to cure Diſeaſes:

2. And he ſent them to preach the (*coming of the*) Kingdom of God, and to heal the ſick;

3. And he ſaid to them, Take nothing (*with you*) for your Journey, neither Staves, nor Scrip, neither Bread, neither Money, neither have two Coats apiece; (*for you ſhall want neither Proviſions, nor Protection*, Chap: 22. 35.)

4. And

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4. And whatsoever House ye enter into, there abide (*while ye continue in that City,*) and (*from*) thence depart (*to another.*)

5. And whosoever will not receive you (*r Words*, Matth. 10. 14.) when ye go out of that City, shake off the very Dust from your Feet for a Testimony against them, (*that ye account them as unclean, and not fit to be conversed with any more.*)

6. And they departed, and went through the Towns (*of Judea,*) preaching the Gospel, and healing (*the sick*) every where.

7. Now Herod the Tetrarch heard of all that was done by him, and he was perplexed, because it was said of some; that John was risen from the Dead; (*and so his great Wickedness appeared in killing a Man so highly favoured by God:*)

8. And of some (*it was said,*) that Elias had appeared, (*and so that Kingdom of the Messiah was to be set up which should destroy all other Kingdoms*, Dan. 2. 44.) and of others, that one of the old Prophets was risen again.

9. And Herod said, John have I beheaded, but (*if he be not risen again,*) who is this of whom I hear such (*wondrous*) things? and he desired to see him, (*that so he might discern whether he were the Baptist or not.*)

10. And the Apostles, when they were returned, told him all that they had done (*in his Name,*) and he took them, and went aside privately into a desert place, belonging to the City called Bethsaida, (*that they might rest a little,*) Mark 6. 31.)

11. And the People, when they knew it, followed him; and he received them, and spake to them of the Kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the Twelve, and said to him, Send the Multitude away, that they may go into the Country, and Towns round about, and (*may*) lodge, and get Victuals, (*which here they cannot do,*) for we are here in a desert place.

13. But he said to them, Give ye them to eat; and they (*upon enquiry*, Mark 6. 38) said, We have no more but five Loaves, and two (*little*) Fishes, *and what are they among so many? we cannot therefore satisfie them,*) except we should go, and buy Meat for all this People.

14. For they were about five thousand Men, (*who were to be fed;*) and he said to his Disciples, Make them sit down by Fifties in a Company;

15. And they did so (*as he commanded,*) and made them all sit down.

16. Then he took the five Loaves, and the two Fishes, and looking up to Heaven, blessed (*God over*) them, and brake (*them,*) and gave (*of them*) to the Disciples to set before the Multitude.

17. And they did eat, and were all filled; and there were taken up of Fragments that remained to them (*that gathered them;*) twelve Baskets.

18. And it came to pass, as he [a] was alone (*from the Multitude*) praying, his Disciples were with him; and (*having ended his Prayer,*) he asked them, saying, Whom say the People that I am? a

19. They answering, said, (*Some say thou art*) John the Baptist; but some say (*thou art*) Elias; and others say, that one of the old Prophets is risen again.

20. He said to them, But whom say ye that I am? Peter answering, said, (*Thou art*) the Christ of God.

21. And he straightly charged them, and commanded them to tell no Man that thing,

22. Saying, The Son of Man must suffer many things, and be rejected of the Elders, and Chief Priests, and Scribes, and be slain, and be raised (*again*) the third day.

23. And he said to them all, If any Man will come after me, let him [b] deny himself, and take up his Cross daily, (*as occasion serves*) and follow me: b

24. For whosoever will (*reject me, to*) save his Life, shall lose it; but whosoever will (*be ready to*) lose his Life for my sake, the same shall save it; (*and this surely will be his wisest Course;*)

25. For what is a Man advantaged, if he gain the whole World, and lose himself, or be cast away, *as they who reject me, to save this temporal Life, will be.*)

26. For whosoever shall be ashamed of me, and of my words (*now,*) of him shall the Son of Man be ashamed, when he shall come in his own [c] Glory, and in his Father's (*that of Light and Flame*; See Note on *Heb.* 1. 3.) and (*with the glorious Attendance*) of the holy Angels. c

27. But (*besides this coming at the dreadful Day,*) I tell you of a truth, There be some standing here, which shall not taste of Death till they see the (*Son of Man coming in the* Kingdom of God (*with Power*, Mat. 16. 28. Mark 9. 1. *to execute his Judgments on them that reject him.*)

28. And it came to pass, about an eight Days after these Sayings, (*See the Note on* Mark 9. 2.) he took Peter, and John, and James, and went up into a Mountain to pray:

29. And as he prayed, the fashion (*or appearance*) of his Countenance was altered, and his Raiment was (*or became*) white, and glistering.

30. And behold, there talked with him two Men, which (*by their Discourse*) were (*known to be*) Moses and Elias,

31. Who

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31. Who appeared in Glory, and ſpake of
d his [d] Deceaſe, (*the Death*) which he ſhould accompliſh at Jeruſalem.

32. But Peter and they that were with him (*whilſt he was praying*) were heavy with Sleep; and when they were awake, they ſaw his Glory, and the two Men that ſtood with him.

33. And it came to paſs as they departed from him, Peter ſaid to Jeſus, Maſter, it is
e good for us to be here; [e] and (*therefore*) let us make (*here*) three Tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing (*whether*) what he ſaid (*were well or ill ſaid.*)

34. While he thus ſpake, there came a Cloud (*of Glory,*) and overſhadowed them; and they feared as they entred into the Cloud, (*becauſe of the magnificent Glory of it*, 2 Pet. 1. 17.)

35. And there came a Voice out of the Cloud, ſaying, This is my beloved Son, hear him.

36. And when the Voice was paſt, Jeſus was found alone; and they (*three*) kept it, (*the Viſion*) cloſe, and told no Man in thoſe Days, any of thoſe things which they had ſeen.

37. And it came to paſs, that on the next Day, when they were come down from the Hill, much People met him;

38. And behold, a Man of the Company cryed out, ſaying, Maſter, I beſeech thee, look upon my Son, for he is my only Child:

f 39. And lo, a [f] Spirit taketh him; and he ſuddenly cryeth out, and it teareth him that he foameth again; (Gr. *it cauſeth him to beat himſelf, and foam,*) and bruiſing him, hardly departeth from him.

40. And I beſought thy Diſciples to caſt him out, and they could not; (*and this hath raiſed a Diſpute betwixt the Scribes and thy Diſciples concerning thy Power*, Mark 9. 15.)

41. And Jeſus anſwering, ſaid, O faithleſs and perverſe Generation, how long ſhall I be with you, and ſuffer you? Bring thy Son hither.

42. And as he was yet coming, the Devil threw him down, and tare him; (*or, and he beat himſelf with his Fiſts*;) and Jeſus rebuked the unclean Spirit, and healed the Child (*of his Epilepſie,*) and delivered him again to his Father:

43. And they were all amazed at the mighty Power of God, (*viſible in Chriſt*;) but while they wondered, every one at all (*theſe*) things which Jeſus did, he ſaid to his Diſciples,

44. Let theſe Sayings ſink down into your Ears; for (*notwithſtanding this ſeeming Admiration,*) the Son of Man ſhall (*by theſe very Jews*) be delivered into the Hands of Men.

g 45. But they [g] underſtood not this Saying, and it was hid from them, that they perceived it not; and they feared to ask him (*of*) that Saying.

46. Then there aroſe a Reaſoning among them, which of them ſhould be greateſt.

47. And Jeſus perceiving the Thought of their Heart, took a Child, and ſet him by him,

48. And ſaith to them, Whoſoever ſhall receive (*ſuch a one as*) this Child in my Name, receiveth me; and whoſoever ſhall receive me, receiveth him that ſent me; for he that is leaſt among you all, (*in his own,*) the ſame ſhall be great (*in my Eſteem and Kingdom.*)

49. And John anſwered (i. e. *ſpake*) and ſaid, Maſter, we ſaw one caſting out Devils in thy Name; and we forbad him, becauſe he followeth not with us.

50. And Jeſus ſaid to him, Forbid him not; for he that is not againſt us, (*but perſues the ſame Deſign in beating down the Kingdom of Satan,*) is for us.

51. And it came to paſs, when the time was (*near*) come, that he ſhould [h] be receiv- h
ed up (*into Heaven,*) he [i] ſtedfaſtly ſet his i
Face (*or fully purpoſed*) to go to Jeruſalem, (*where he was to ſuffer.*)

52. And (*therefore*) ſent Meſſengers before his Face; and they went, and entred into a Village of the Samaritans, to make ready (*a Lodging*) for him.

53. And they did not receive him, becauſe his [k] Face was as tho' he would go, (i. e. *he* k
appeared to them to be going) to Jeruſalem (*to worſhip.*)

54. And when his Diſciples, James, and John ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven to conſume them, even as Elias did (*to the Captains and their Fifties?*)

55. But he turned, and [l] rebuked them, and l
ſaid, Ye know not what manner of Spirit ye are of; (i. e. *how oppoſite this exterminating Spirit is to the Deſign of my coming*;)

56. For the Son of Man is not come to deſtroy Mens (*temporal*) Lives, but to ſave them; and they went to another Village.

57. And it came to paſs, as they went in the way, a certain Man ſaid to him, Lord, [m] I m
will follow thee whitherſoever thou goeſt.

58. And Jeſus ſaid to him, (*Thou canſt expect no Advantage at preſent by following me; for*) the Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head.

59. And he ſaid to another, Follow me: But he ſaid, Lord, ſuffer me firſt to go (*home,*) and (*ſtay till I*) bury my (*aged*) Father, (*and then I will attend upon thee.*)

60. Jeſus ſaid to him, Let the Dead bury their Dead, (*or thoſe who are dead to ſpiritual Things, be employed in thoſe Affairs*;) but go thou (*forthwith,*) and preach the Kingdom of God.

5 61. And

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61. And another also said, Lord, I will follow thee: But, let me first go bid them farewel, that are at home at my House.

n 62. And Jesus said to him, No [n] Man having put his Hand to the Plough, and looking back, (i. e. *having undertook my Service, and diverting from it to worldly Businesses,*) is fit for the Kingdom of God.

Annotations on Chap. IX.

a Ver. 8. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν καλὰ μόνας προσευχόμενον, *And it came to pass, as he was alone praying, his Disciples were with him.*] The word καλὰμόνας alone, excludes not his Disciples, but the Multitude now sent away, when they were filled, *ver.* 17. as appears from *Mark* 4. 10. Or καλαμόνας προσευχόμενος, may be rendred, *as he was praying alone, or by himself*; his Prayer being ended, his Disciples came to him.

b Ver. 23. Ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, *If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me,*] daily; *i. e.* as oft as an occasion offers it self. Here I shall recollect all that is said in several places of the Gospel concerning this Self-denial, and taking up the Cross; and thence give Rules comprising this whole Duty. And,

1*st*, We must deny *Father* and *Mother*; for, *If a Man come to me*, saith Christ, *and hate not*, Luke 14. 26. i. e. *forsake not Father and Mother*, Matth. 19. 29. *he cannot be my Disciple. For he that loveth Father and Mother more than me, is unworthy of me*, Matth 10. 37. Our Lord hath told them, *v.* 35, 36. That his Gospel would accidentally cause great Variance and Division, betwixt *the Father and the Son, the Mother and the Daughter*, and render those of their own Houshold, the most fierce and cruel Enemies; he therefore lets them know, that if, when this shall come to pass, *Father* or *Mother* did prevail upon them, either by that Affection which Men naturally bear to their Parents; or by that Reverence they give to their Authority and Commands, when these Commands do thwart his Precepts; or else by those Advantages, or outward Comforts, which they expect to receive from their Parents, and by adhering to the Doctrine of their Lord, might lose or hazard; *i. e.* if they by any of these Motives were induced to prefer the Commands, or Will of their Parents before *Christ*'s, and value their Countenance and Affection before his Favour, they could not be sincerely his Disciples. Now this by parity of Reason, holds concerning Civil *Magistrates*, who are the *Fathers* of their Country, and spiritual Superiours who are *Fathers* of the Church; and of all others who have like Power to command, reward, or punish us; and so this instance affords this Rule of Self-denial,

Rule 1. That they to whom we bear the greatest natural Affection, and the highest Reverence, to whose Commands we owe the most entire Obedience in lawful Matters, from whom we have received already, and may expect the greatest temporal Advantages provided we comply with their Desires, or the worst temporal Evils upon refusal, must be denied forsaken, and comparatively hated for the sake of Christ; so that altho' the yearning Bowels of a tender *Mother*, which at first conceived me, and the gray Hairs of an indulgent *Father*, should be pleaded as Motives to induce me to break the least Commandment of the Holy *Jesus*; tho' the Authority of *Civil*, *Natural*, and *Ecclesiastical* Superiours, should combine to tempt me to do what *Christ* forbids; tho' this Authority should allure me with proffers of the highest Honours, or Rewards, or should endeavour to affright me with the severest Menaces; yet if all these Considerations should prevail with me, to gratifie my self and them, by doing that which my own Conscience, and God's Word, assures me will be displeasing to my *Saviour*, or opposite to his Commands; 'tis evident that I regard my self, or them, more than I do my *Saviour*, and therefore am unworthy of him, and cannot be sincerely his Disciple.

2*dly*, We must deny our *Wife* and *Children*, even that Wife of our Bosom who is made *one Flesh* with us, whom we must love as dearly as we love our selves, *Eph.* 5. 33. and for whose sake, *Father* and *Mother* must be left, *Gen.* 2. 24. We also must deny those Children which are the Off-spring of our Bowels, the Joy and Comfort of our Lives; For, *if any Man come to me*, saith Christ, *and hate not his Wife and Children*, Luke 14. 26. *if he forsake not Wife and Children for my Name's sake, and the Gospel's*, Mark 10. 28. *he cannot be my Disciple*: Accordingly, it is recorded for the everlasting Honour of the *Levites*, that they observed God's Word, and kept his Covenant, *saying unto their Father and Mother, I have not seen them, not knowing their own Children, not acknowledging their Brethren*; that is, being commanded by God's Servant *Moses*, to kill every Man his Brother, Friend, and Son, that had been guilty of Idolatry in worshipping the Golden Calf; they executed the Command of God, without regard to *Father*, *Mother*, *Son*, or *Brother*, *Exod.* 32. 27, 28. Now the Children of our Loins, and the Wife of

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our Boſom, being the Objects of our ſtrongeſt Love, and greateſt Pity, and thoſe in whom we chiefly take delight and pleaſure; this Second inſtance will afford this Rule, *viz.*

Rule 2. *That whatever we moſt paſſionately love, are moſt eſpecially concerned for, do cleave moſt cloſely to in our Affections, and above all Enjoyments do take the moſt pleaſure in; muſt be loved leſs than Chriſt*; and conſequently muſt be denied, forſaken, and comparatively hated for his ſake and the Goſpel's. Now to this *Rule* by parity of Reaſon, may be reduced all our immoderate Affections to the Pleaſures of this World, whether they be the Pleaſures of the Appetite, ſuch as the Glutton and the Drunkard do purſue; the Pleaſures of the Senſes, which the voluptuous and luſtful Perſons chiefly proſecute; the Pleaſures of vain Sports and Paſtimes, Gamings, and other Recreations: So that if our Affection to a boſom Friend, prevail upon us to deſert that Religion we profeſs without Conviction, or to act in contradiction to any Precept of it, of which our Conſcience is convinced; if our love to our own off-ſpring, will not permit us to reprove, correct, or to reſtrain them, when they diſhonour God, and render themſelves vile, but with old *Eli*, we deſpiſe our God by thus preferring our Sons before him; if our Affections are inordinately ſet upon the Pleaſures of the World, now mention'd, ſo that we do more paſſionately covet, and delight more in them than the things of God, we do more eagerly purſue, more conſtantly employ our care and time about them than about ſpiritual Things, and ſo become *lovers of Pleaſures more than lovers of God*; if our Affection to them doth prevail upon us to neglect our Duty towards God, our Neighbour, or our ſelves, or to enjoy them in that degree or manner which is forbidden by the Laws of Chriſt, then do we love them more than *Chriſt*, and therefore cannot be ſincerely his Diſciples.

3*dly*, We muſt deny *Brother* and *Siſter*, which may be fitly ſtiled Denying of our ſelves, ſeeing a Brother is a ſecond ſelf, of the ſame Fleſh and Blood with us, and therefore ſtiled, *Frater quaſi ferè alter*; For, *he that cometh unto me*, ſaith Chriſt, *and hateth not his Brother and his Siſter*, Luke 14. 26. i. e. *who will not leave them for my ſake*, Mark 10. 28. *cannot be my Diſciple*. Now a Brother naturally, and in the Scripture import of the word, denotes a Perſon with whom we do familiarly converſe, and have an intimate acquaintance; hence, when the Spouſe deſireth to have more near Acquaintance, and more cloſe Communion with *Chriſt*, ſhe thus expreſſeth her deſire, *Oh that he were as my Brother that ſucked the Breaſts of my Mother*, Cant. 8. 1. And the *Wiſe Man* exhorting others to aſſociate themſelves with Wiſdom, and be more intimately acquainted with her Ways, doth bid them *ſay to Wiſdom, Thou art my Siſter*, Prov. 7. 4. Moreover, this Relation intimates the cloſeſt Union of Affection, and the greateſt Friendſhip; whence Friends in Scripture are ſo oft ſtiled Brethren, and *Chriſtian* Love in the ſuperlative degree is often repreſented by the Love of Brethren. So that our third Rule will be this, *viz.*

Rule 3. *That Chriſtians muſt deny, forſake, and muſt comparatively hate their neareſt Relative, and deareſt Friend, who is as their own Soul*, Deut. 13. 6. *and cleave cloſer to them than a Brother*, Prov. 18. 24. *and him with whom they have enjoyed the ſweeteſt and moſt delightful converſe, and moſt familiar Acquaintance, when it is neceſſary for the ſake of Chriſt, and in obedience to his Precepts ſo to do*; and then *à fortiori* this Rule muſt bind us to deny our Pot-Companions, our luſtful Dalilahs, our Brethren in Iniquity, our vain and ſinful Company, and to have no Communion with them in their Works of Darkneſs, *but reprove them.* If then the Importunity of Friend or Brother, prevail upon thee to tranſgreſs wilfully any Commandment of thy God, and *Saviour*; if they draw thee by their Examples or Perſuaſions to exceſs or Riot, to Chambering or Wantonneſs, or any other Sin, which is in effect to perſuade thee to be damned for Company; if in diſpenſing Puniſhments, Rewards, Preferments, Favours, thou doſt tranſgreſs this Rule of Equity on their Accounts; if thy regard to them reſtrain thee from reproving their Drunkenneſs and Swearing, their lewd, or atheiſtical Diſcourſe; nay, if the plain Command of God to hold no Friendſhip, or Familiarity with them, doth not prevail upon thee to abandon, and forſake their Company, as much as may be, then evident it is, thou loveſt the Company of ſuch vile Creatures, more than Communion with thy *Saviour*, thou doſt more prize their Friendſhip than his Favour, thou wilt not leave thy Friend for him, and therefore art not worthy of him.

4*thly*, We muſt deny our ſelves in *Houſes*, *Lands*, and *Goods*, or in thoſe things by which we, with God's Bleſſing on them, do ſubſiſt; and tho' theſe things be not ſo properly our ſelves, as Wife and Children, yet ſince Men are ſo hot in the purſuit of them that they will hazard their Reputation, Health, Life, Soul, or their whole ſelves in proſecution of them; ſince when theſe things are loſt, we are ſo apt to think, and ſay, we are undone; ſince by the *Scriptures* theſe things are called our Subſtance, and are indeed the things by which our Nature does ſubſiſt; our Denial of them upon theſe Accounts, may very fitly be called Self-denial and thus we are obliged to deny our ſelves:

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for *whosoever he be of us, that forsaketh not all that he hath*, πάντα τὰ ὑπάρχοντα, *all his Possessions*, or his worldly Goods, *he cannot be my Disciple*, saith our Lord, *Luke* 14. 33. Hence doth our Saviour lay this Command on the young Man, to sell his great Possessions, and give them to the Poor, and follow him, in expectation of an heavenly Treasure; and did pronounce on his Refusal to obey so irksome a Command, that he could not enter into the Kingdom of God: Here then the Rule runs thus, *viz.*

Rule 4. *That Christ's Disciples must, when his Providence doth call them to it, renounce, cast from them, abandon, even their whole Subsistence, and all their temporal good Things, in prospect of those spiritual Blessings which he hath promised to all, who for his, and his Gospel's sake, do thus deny themselves:* And then much more must we renounce our Superfluities, and those Accommodations whereby we only gratifie our Phancies, and our carnal Minds, *viz.* our stately Palaces, our numerous Attendants, our delicious Fare, our rich Attire, our large and flourishing Estates. If then we cannot freely spend these temporal Enjoyments in the Cause of *Christ*, or part with Superfluities for the Relief, and Comfort of his Members; if we cannot cast away, abandon, or reject these things, tho' dear unto us as a right Hand, or Eye, when they prove Snares, Temptations, and Offences to us; if the rich Man cannot be contented *to be brought low*, and to *take joyfully the spoiling of his Goods*, in prospect of those never failing Riches Christ hath promised; if to enjoy, or to preserve these things, we venture to *make Shipwrack of Faith, or a good Conscience*, or out of Love unto this present World, are moved with *Demas* to forsake, or to neglect our Duty to Christ, then we *love Mammon more than Christ*, and therefore cannot be his true Disciples.

5*thly*, We must deny even Life it self, which is still a more high Degree of Self-denial: There is scarce any thing we do so highly value, and dearly love, and so much labour to preserve, and so unwillingly let go, as Life; for *Skin for, or after, Skin, and all that a Man hath, will a Man give for his Life*, and yet this also must be denied for Christ's sake; for *if any Man come unto me, and hateth not his own Life*, saith *Christ*, *he cannot be my Disciple*; i. e. if he doth not love God better, and prize his Favour more than he doth value the continuance of this present Life; if he cannot prevail upon himself to die for Christ, that he may live for ever with him, and lose this miserable Life, to find it happily improved into a Life of endless Bliss and Happiness; if he cannot follow the Example of his Lord, who *suffered first, then entred into his Glory*, he vainly doth pretend to be a Follower, or a Disciple of the Holy *Jesus*. This Instance then of Self-denial doth inform us, that even natural Life must be forsaken, and renounced, when we cannot preserve it without the loss of our more valuable Interest in *Christ*, and those eternal Blessings he hath promised to all those that suffer *for the sake of Righteousness*. And if this natural Life must be denied for Christ, much more my personal, or civil Liberty, my Habitation, or my Country.

Rule 5. If then I cannot live a Pilgrim and Stranger upon Earth, in expectation of an heavenly Country, or live in Banishment and Exile for the cause of Christ; if I cannot suffer Bonds and Imprisonments that I may still continue the Lord's Freeman; if I cannot be induced to lose my Life that I may find it, but will endeavour to preserve my Life, or Liberty, by the Violation of any Laws of Christ, 'tis evident I love this present Life more than I love my Saviour, more than that Crown of Life which he hath only promised to those who shall continue *faithful to the Death*, and therefore am unworthy of him, and falsly do pretend to be a true Disciple of the Holy *Jesus*.

6*thly*, We must deny our Honour, and our Reputation, our Ease, and our Deliverance from those Afflictions which render Life a Burthen, which is the last, and highest pitch of Self-denial: even when our Afflictions, and our Persecution do render Death it self a Mercy, and Deliverance, when with good *Job*, *our Soul chuseth Strangling, and Death, rather than Life, and longeth for it more than for hid Treasure*, Job 3. 21. when for his sake we are *reproached all the day long*, and are exposed as Spectacles of Shame, and Infamy to the Beholder; all this we must with Patience suffer for the Name of *Jesus*; for even after that our Lord had said, *If any Man come to me, and hate not his own Life, he cannot be my Disciple*, he adds, *Luke* 14. 27. *And whosoever doth not bear his Cross cannot be my Disciple*; wherefore this bearing of the Cross, imports some farther act of Self-denial; which that we may the better understand, consider, 1*st*, That the Cross among the *Romans* was accounted the most ignominious, and shameful Death, inflicted only upon Slaves; for, as *Lactantius* saith, Homine libero quamvis nocente indignum videbatur, *now to a generous Spirit it is not so much to die, as it is to suffer in an ignominious manner, and as the worst of Malefactors, being innocent*; whence, as the Heathen *Seneca* well notes, no Person can so much express his Love to Virtue, or more entirely be devoted to her, than he, qui boni Viri Famam perdit, ne Conscientiam perderet, *that loses his Reputation to preserve his Conscience*. 2*dly*, Consider that this was a most bitter, painful, and afflictive Death,

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whence, as *Auſtin*, notes, *acerbiſſimi Dolores, cruciatus, à Cruce vocabantur:* From this Expreſſion therefore thus explained, I collect this Rule, *viz.*

Rule 6. That the Diſciple of the Holy Jeſus muſt endure the moſt fiery Trials, the moſt ſharp Afflictions, and chuſe to die in the moſt ſhameful, ignominious manner for the cauſe of Chriſt; i. e. when he cannot eſcape thoſe things without Denial, or acting contrary to the Commandments of his Saviour; and then much more, when equal Circumſtances do concur muſt he deny himſelf his Eaſe, and worldly Quiet, his places of Grandeur, his Honour, and his Reputation, and thoſe Punctilio's of Honour which the *Hectors* of our Age ſo muſt inſiſt on; and muſt with Patience bear, and Readineſs forgive all the Affronts he ſuffers from the Hands of Men, which he can never leſs deſerve than by adhering firmly to his Lord. If then we cannot quit our Eaſe, and worldly Quietneſs for Chriſt, but rather will neglect known Duty, than give our ſelves the Trouble which Chriſt's Service calls for, rather comply with what is uppermoſt, than put our ſelves to any Trouble, or Diſquiet, to preſerve an upright Conſcience; if the Example, and Authority of *Chriſt* be not ſufficient to curb our angry Paſſions, quell our malitious and revengeful Tempers; if the Punctilio's of Honour tempt us to duel, and to ſpill our Brother's Blood; if we cannot lay down our Honour and our Reputation at the Feet of *Chriſt*, not ſeeking Honours from frail Creatures, but *that which comes from God alone*, and being willing to be diſhonoured for his ſake; if fiery Trials do cool our Love to Chriſt, or the moſt ſharp Afflictions do cauſe us to forget our Duty to him; if we do not rather chuſe *to endure Affliction with the People of God, than to enjoy the Pleaſures of Sin for a ſeaſon*, we either Love or fear thoſe things more than we love the Favour, or fear the Frowns of our bleſſed Lord, and therefore cannot be his true Diſciples.

c Ver. 26. Ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων, *When he ſhall come in his own, and in his Father's Glory, and in the Glory of his holy Angels.*] The Divine Apparitions in the Old Teſtament are repreſented by a great Light, or Splendour, by the *Jews* ſtiled *Shechinah*, and the Preſence and Attendance of the holy *Angels*; and theſe are ſtiled *the Glory of God*, or the Appearance of the Glory of God, and repreſenting to them God the *Father*, are here ſtiled, *the Glory of the Father*; and it being the λόγος or Son of God which uſually thus appeared, and who after his Aſcenſion was again inveſted with this Glory, it is here alſo ſtiled *his Glory*. See the Notes on *John* 17. 5. *Philip.* 2. 6. *Heb.* 1. 3.

d Ver. 31. Ἔλεγον τὴν ἔξοδον αὐτοῦ, *And they ſpake of his Deceaſe, which he ſhould accompliſh* ἐν Ἱερουσαλήμ, *at Jeruſalem.*] Not of that Deſtruction which he was to accompliſh on *Jeruſalem*, for that *Moſes* and *Elias* ſpake one word of that, we read not in the *Holy Scripture*, nor doth the word ἔξοδος abſolutely put, ever ſignifie any ſuch thing, but only when it is joined with *Army*, *King*, *Captains*, *Soldiers*, and the like; but 'tis the proper word uſed by *Scripture* and other Writers for a Departure out of this Life: So 2 *Pet.* 1. 15. *I will endeavour that* μετὰ τὴν ἐμὴν ἔξοδον, *after my Departure, ye may have theſe things in Remembrance*; Wiſd. 3. 2. *In the Sight of the unwiſe they ſeemed to die,* καὶ ἔξοδος αὐτῶν, *and their Departure is taken for Miſery*; and *Chap.* 7. 6. *All Men have one Entrance into Life,* ἔξοδός τε ἴση, *and their Departure is alike*; Eccluſ. 38. 23. *Be comforted for him* ἐν ἐξόδῳ πνεύματος αὐτοῦ, *when his Spirit departeth.* Hence *Grotius* notes this as one of thoſe Phraſes by which the old Tradition of the Immortality of the Soul was preſerved, tho' ἔξέλευσις τοῦ πνεύματος is only the Expiration, or going forth of the Breath of Man, *Pſal.* 104. 29,—146. 4.

Ver. 33. Καὶ ποιήσωμεν, *And let us make three Tabernacles*;] Καὶ here ſignifies *therefore*, as *Gen.* 12. 19. — 29. 33. — 42. 22 *Deut.* 4. 6, 15, 37, 40. *Chap.* 5. 32. — 6. 3. — 7. 9. — 8. 6. — 28. 48. *Joſh.* 23. 11. — 24. 10, 18. 1 *Sam.* 2. 17. *Luke* 12. 29. 1 *Cor.* 5. 13. e

Ver. 39. Καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, *And behold a Spirit taketh him.*] That this Perſon was truly poſſeſſed with an evil Spirit, is evident, 1*ſt*, Becauſe St. *Matthew* ſaith expreſly that Chriſt *rebuked him, and the Devil departed from him.* Matt. 17. 18. 2*dly*, Becauſe Chriſt commands him *to depart*, *and return no more*, Mark. 9. 24. f

Ver. 45. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, *But they underſtood not this Saying, and it was hid from them.*] They underſtood the Words, but knew not how to reconcile them with their own Traditions, that their Meſſiah ſhould *live for ever*, or with the great things they expected from him; and therefore in after Ages they invented the Diſtinction of *Meſſiah Ben Joſeph* who was to die, and *Meſſiah Ben David* who was to triumph, and live for ever. g

Ver. 51. Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *When the time was come that he ſhould be received up.*] Tho' this may be ſaid with ſome Analogy of his Death, which he was πληροῦσθαι ἐν Ἱερουσαλήμ, *to accompliſh at Jeruſalem*, whither he was now bound, becauſe that was by being lifted up upon the Croſs; yet that being only ſtiled ὕψωσις, but never ἀνάληψις, I incline rather to think, that as his ἔξοδος ſignifies his Departure, ſo his ἀνάληψις may import his glo- h

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rious Ascension into Heaven, the Fruit and consequent of his Death, who *having purged away our Sins by his Death, is sat down at the right Hand of Majesty in the Highest*, Heb. 1. 3. *He for the suffering of Death being crowned with Glory and Honour*, Chap. 2. 9. and διὸ for this cause exalted, *Philip.* 2. 9. So *Elias* is said ἀναληφθῶναι εἰς τ̀ ὐρανὸν, to be taken up into Heaven, 2 *Kings* 2. 1, 9. *Eccluſ.* 48. 9.

i Ibid. Καὶ αὐτὸς ἐστήριξε πρόσωπον αὐτοῦ τ̀ πορεύεσθαι εἰς Ἰερυσαλήμ, *He ſtedfaſtly ſet his Face to go to Jeruſalem.*] That is, he firmly purpoſed to go to *Jeruſalem*, and began to execute it by paſſing from *Galilee*, the Roadway through *Samaria* to *Jeruſalem*. This is the frequent import of this Phraſe in the *Septuagint*, when there is mention of the Counſel, Purpoſe, or Decree of God declared to his People. So *Jer.* 3. 12. ὐ μὴ στήσω πρόσωπόν μου ἐφ' ὑμᾶς, *I will not ſet my Face againſt you*; Chap. 21. 10. ἐστήριξα τὸ πρόσωπόν μου, *I have ſet my Face againſt this City for Evil*; and *Ezek.* 21. 2. στήσον τὸ πρόσωπόν σου ἐπὶ Ἰερυσαλήμ, *Set thy Face againſt Jeruſalem.* So *Chap.* 6. 2.—13. 17.—15. 7.—20. 46.—25. 2.—28. 21.—29. 2.—38. 2. *Dan.* 11. 16, 17.

k Ver. 53. *And the Samaritans received him not*, ὅτι τὸ πρόσωπον αὐτοῦ ἦν τὸ πορευόμενον εἰς Ἰερυσαλήμ, *Becauſe his Face was as tho' he was going to Jeruſalem.*] It appeared by the Road he took, and the places he went through, that he was going thither: So of *Senacherib*, *Hezekiah* ſaw ὅτι τὸ πρόσωπον αὐτοῦ, *that his Face was to fight againſt Jeruſalem*, 2 Chron. 32. 2. *i. e.* that he directed his Army thither; and they that firmly purpoſed to go to *Ægypt* are θέλοντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου, *Men that ſet their Face to go into Ægypt*, Jer. 42. 15, 17. See alſo 2 *Kings* 12. 17. The reaſon why the *Samaritans* knowing thus his Purpoſe, received him not, as they did other *Galileans* going thither, was, that by going thither on a religious account, *viz.* to celebrate the Paſſover, he decided the Controverſie betwixt them and the *Jews*, touching the place by God appointed for Worſhip, and for Sacrifice, againſt them; which tho' they regarded not when done by the *Galileans*, yet was it grievous to them that ſuch a celebrated Doctor as *Chriſt* was ſhould do it.

(14.) Ver. 54. See Additions N°. 14.

l Ver. 55, 56. *But he turned and rebuked them, ſaying*, οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *You know not what Spirit ye are of.*] Here *Interpreters* truly note that πνεῦμα, *Spirit*, is put for the Affection, or Diſpoſition of the Mind; as when the *Scripture* ſpeaks of *the Spirit of Bondage*, and *Adoption*, Rom. 8. 15. and of *the Spirit of Fear, Power, Love, and of a ſound Mind*, 2 Tim. 1. 7. but that which is here chiefly to be obſerved is, the Contradiction of this Saying to the *Popiſh* practice of Perſecuting, Deſtroying, and Exterminating thoſe whom they call *Hereticks*, purely on the account of their Religion; for obſerve,

1*ſt*, That whereas they who are thus perſecuted by the Church of *Rome*, are falſly ſuppoſed to be *Schiſmaticks*, and *Hereticks*, the *Samaritans* undoubtedly were both. For, 1*ſt*, In oppoſition to the Temple of *Jeruſalem*, which God himſelf appointed for the place where he would be worſhipped, commanding all Men to repair to it, they erected a Temple upon Mount *Gerizim*, and there they worſhipped, deſerting the Temple of *Jeruſalem*; this was their *Schiſm.* 2*dly*, They alſo were *Hereticks* and *Idolaters*, for they erred in Matters which concerned Salvation; and this our Saviour teſtified in theſe words, *Ye worſhip ye know not what, we know what we worſhip, for Salvation is of the Jews*, John 4. 22.

2*dly*, Obſerve, That whereas *Romaniſts* do exerciſe this Cruelty on them whom they call *Schiſmaticks*, and *Hereticks*, chiefly for their refuſing to receive, and own him as Chriſt's Vicar, who manifeſtly doth uſurp that Title, theſe *Samaritans* refuſed to receive our Saviour himſelf in his own Perſon, and that becauſe he ſeemed to be going to *Jeruſalem* to worſhip; ſo that the Honour of God, and of Religion, and of *Jeruſalem*, the place of his peculiar Worſhip, were all concerned in this caſe.

3*dly*, Obſerve, That the Permiſſion of what was here deſired by St. *John* and *Peter*, would have been more effectual for the Conviction of the *Heretical*, *Schiſmatical Samaritans*, than any of the Puniſhments inflicted by the *Inquiſition*, or any Arts of *Papal Tyranny* can be for the Conviction of thoſe whom they call *Hereticks*, and *Schiſmaticks*; for theſe Diſciples did not deſire that they themſelves might execute on the *Samaritans* this Sentence, by committing them to the Flames, or by imploring the *Magiſtrates* Aſſiſtance to conſume, or burn them, they only did requeſt that they might call upon the God of Heaven to rain down Fire upon them, and conſume them; which had it pleaſed him to do on this occaſion, the reſt of the *Samaritans*, by what this Village ſuffered, muſt have been evidently convinced by Demonſtration from Heaven, of God's Diſpleaſure againſt their way of Worſhip, and of the Truth of that *Meſſiah*, and his Doctrine, who procured this Vengeance to be executed upon them; whereas the Perſecutions of the Church, becauſe they miniſter no Conviction to the Conſcience ſerve only to harden Mens Hearts, and imbitter their Spirits againſt thoſe who uſe them, and to induce them more firmly to believe, that ſuch barbarous Religion cannot be of God.

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From theſe three Obſervations it is evident, that whatſoever may be pleaded by the Church of *Rome* to juſtifie her practice in Burning, Maſſacring, Extirpating of *Hereticks*, and *Schiſmaticks*, might with Advantage have been pleaded here. (b) " Doth " She practiſe her Severities out of a Zeal " for Truth, and for the Honour of God and " Chriſt, and of the true Religion, and for " the reclaiming Hereticks, and Schiſmaticks, " and the preventing or terrifying others from " adhering to them, or being deluded by " them; Upon all theſe accounts you ſee that the Diſciples had far greater cauſe to call for *Fire from Heaven* upon this Village of *Samaria:* And yet our Saviour, under theſe Circumſtances, thinks fit to rebuke even the Deſires of doing this to one ſmall Village; How then will he rebuke the actual Performance of it to many hundred thouſand Souls, after his ſolemn Declaration of the Repugnancy of theſe Proceedings to the Deſign of his moſt bleſſed Advent, and to the Spirit of the Goſpel? For the true Reaſons why *Chriſt* rebuked his Diſciples for their Deſire of dealing thus ſeverely with theſe *Schiſmatical*, and *Heretical Samaritans* were theſe.

1*ſt*, Becauſe this Spirit of Severity towards erroneous Perſons, in whomſoever it is found, is highly oppoſite to the calm Temper of *Chriſtianity*, as is inſinuated in that Reply of *Chriſt* to his Diſciples, *Ye know not what Spirit ye are of*; that is, ye do not well conſider under what way of Diſpenſation ye are placed by me. (c) The way I come to teach Men, the Temper, Diſpoſition, and Affection I would fix within them, is not a furious, perſecuting, and deſtructive Spirit, but mild, and gentle, and tender of the Lives, and Intereſts of Men, even of thoſe who are our greateſt Enemies. Under the (d) *Old Teſtament* indeed they who rejected, and ſcoffed at a *Prophet*, ſuffered ſeverely for it, the *Prophet* had commiſſion to call for *Fire from Heaven to deſtroy them preſently, and curſe them in the Name of the Lord*, 2 Kings 2. 24. But they who reject, and crucifie *Chriſt* are by him prayed for, and are, by his Command, to be ſtill preached to, and, if poſſible, brought to Repentance; and according to this Example are all Chriſtians to conform themſelves, acting towards Contemners of their Perſons, or Rejecters of their Doctrine, not according to the *Legal*, but the *Evangelical*, Diſpenſation; not according to the Severity of *Elias*, but *the meekneſs and gentleneſs of Chriſt:* And therefore your deſire of proceeding, according to the extraordinary Spirit of *Elias*, under the Goſpel-Diſpenſation, is intolerable; for that deſigns univerſal Love, Peace, and good-will even to Enemies; it doth engage us *to ſhew all meekneſs to all Men*, and ſo no difference of Religion, no pretence of Zeal for God, can juſtifie this fierce, vindictive, and exterminating Spirit.

2*dly*, Our *Saviour*'s ſecond Reaſon againſt this Proceeding is, That it was repugnant to the End for which he came into the World, which was, *not to deſtroy Mens Lives, but to ſave them.* (e) " He came to " diſcountenance all Fierceneſs, and Rage, " and Cruelty in Men one towards another, " to reſtrain and ſubdue that furious and un- " peaceable Spirit, which is ſo troubleſome " to the World, and the cauſe of ſo many " Miſchiefs and Diſorders in it, to beget a " peaceable Diſpoſition in Men of the moſt " diſtant Tempers; making *the Lamb and the Wolf lye down together*, Eſa. 11. 6, 9. and no more *to deſtroy and hurt each other, but turn their Swords into Plow-ſhares, and their Spears into Pruning-hooks*, Mich. 4. 3. engaging them to lay aſide *all Bitterneſs and Wrath, Anger and Clamour, and evil Speaking, with all Malice.* He came to introduce that excellent Spirit, which conſults not only the external Salvation of Mens Souls, but their temporal Peace and Security, their Comfort and Happineſs in this World, whoſe Fruits are *Righteouſneſs and Peace*, Rom. 14. 17. *Love, Peace, Long-ſuffering, Gentleneſs, Goodneſs and Meekneſs*, Gal. 5. 22, 23. whoſe Wiſdom is *pure, and peaceable, gentle, and eaſie to be intreated, full of Mercy and good Works*, James 3. 17. and which commands the wiſe and knowing Man, *to ſhew forth, out of a good Converſation, his Works with Meekneſs of Wiſdom*, ver. 13. condemning all his *bitter Zeal*, as *earthy, ſenſual and deviliſh*, ver. 14, 15. which ſuffers not the Servant of *Chriſt* to be engaged in *fooliſh Queſtions, which beget Strife*; becauſe, that the Diſciple of this mild and gentle Saviour *muſt not fight*, but muſt *be gentle towards all Men, patient, in Meekneſs inſtructing thoſe that oppoſe themſelves* againſt the Truth, though their Doctrine ſpread as a *Gangrene, and overthrow the Faith of ſome*, 2 Tim. 2. 24, 25. — 17, 18. not diſpatching them out of the way, as is the manner of the *Romaniſt*, but *with Long ſuffering expecting, if God peradventure will give them Repentance to the acknowledgment of the Truth*; which teacheth us to *bear the Infirmities of Perſons weak in Faith*, Rom. 15. 1. *to reſtore them in the Spirit of Meekneſs*, Gal. 6. 1. *to become as weak to the Weak, that we may gain the Weak*, 1 Cor. 9. 22. to bear with the Weak, and *be long-ſuffering to all Men*, 1 Theſſ. 5. 14. *to ſpeak Evil of no Man, to be no Fighters, but Meek, ſhewing all Gentleneſs*

(b) Dr. Tillotſon's Serm. Nov. 5. 1678. p. 15. (c) Ibid. p. 7.
(d) Vide Dr. Hammond in locum. (e) Dr. Tillot. ibid. p. 8.

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ness towards all Men, and that upon this sole account, That *we our selves were sometimes foolish, and deceived*; Tit. 3. 2, 3.

Now both these Reasons are such as equally concern all Persons, *Magistrates* as well as *Ministers*, them who thus persecute out of misguided Zeal towards God: as well as those who do it out of Envy, Hatred, and such carnal Principles: And they seem plainly to infer, That no Man should be persecuted, as in the Church of *Rome* Men are, purely for his Mistake concerning, or his Denial of any Article of Faith revealed by the Gospel, but only for seditious and treasonable Doctrines, or for such Crimes as, had the Gospel never been revealed, might justly have been punished by the *Civil Magistrate*.

m Ver. 57. *Master, I will follow thee whithersoever thou goest.*] This being said, as Christ perceived, from the common Opinion of the Nation, That the Disciples of the *Messiah* should get Wealth and Honour, *Christ* soon discourages him from executing this Resolution, by laying before him the mean and low Condition in which he was to be followed by his Disciples.

n Ver. 61, 62. Οὐδεὶς ἐπιβολὴν τῇ χειρὶ αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, *No Man having put his Hand to the Plow, and looking back, is fit for the Kingdom of God.*] Christ often compares his Word to *Seed*, and the time of gaining Others to the Faith, to the *Harvest*, Now of the Plower and Sower of the Seed, it was used to be said proverbially, *He is no good Plow-man or Seeds-man, who being at that work, looketh back*, because his Furrows will not be straight, nor his Seed cast even from him: Whence they require of such an one, *First*, That he should stoop, for then he cannot look back; according to that of (f) *Pliny*, Arator nisi incurvus prævaricatur: *Secondly*, That he should look straight before him, not back on his Associates, as *Hesiod* in these words:

Ὃς κ' ἔριδι μεθιεῖ ἰθεῖαν αὔλακ' ἐλαύνοι
Μήκεϊ παπταίνων θοὸς ὁμήλικας.
——Ἔργ. *V.* 441.

This Christ applies to the spiritual Husbandry; to which he that applies himself, must forget the things which are behind, ἐπεκτεινόμενος, *bending and stretching out himself to those which are before*, Phil. 3. 14.

CHAP. X.

1. AFter these things the Lord appointed
a other [a] seventy also, and sent them two and two before his Face into every City and Place, whither he himself would come (*after them.*)

2. (*And because he sent them to so many Cities,*) therefore said he to them, The Harvest truly is great, but the Labourers are few; pray ye therefore the Lord of the Harvest, that he would send forth (*more*) Labourers into his Harvest:

3. Go your ways; behold, I send you forth as Lambs among Wolves, (*ready to devour them,*)

4. (*Yet*) carry neither Purse, nor Scrip,
b nor Shoes, and [b] salute no Man by the way; (i. e. *spend no time in fruitless Civilities, which may divert you from your business.*)

5. And into whatsoever House ye enter, first say, Peace be to this House.

6. And if the Son of Peace be there, (*one fit, by reason of his peaceable Temper, to receive that Blessing,*) your Peace shall rest upon it, (i. e. *it shall be according to your Prayer*;) if not, it shall turn to you again; (i. e. *they shall receive no benefit by it*, Psal. 35. 13. Isa. 55. 11.)

7. And in the same House (*in which you find a Son of Peace,*) remain, eating and drinking such things as they give (*you as the reward of your Labour*;) for the Labourer is worthy of his Hire: Go not from House to House (*for better Entertainment.*)

8. And into whatsoever City ye enter, and they receive you, eat such things as are set before you:

9. And heal the Sick that are therein, and say to them, The Kingdom of God is come nigh to you.

10. But into whatsoever City ye enter, and they receive you not, go your ways out into the Streets of the same, and say,

11. Even the very Dust of your City which cleaveth on (*to*) us, we do wipe off, (*as a Testimony*) against you, (*that we refuse all farther Commerce with you:*) Notwithstanding, be ye sure of this, that the Kingdom of God is come nigh to you, (*and you would not receive it.*)

12. But (*and*) I say to you, that it shall be more tolerable in that Day, (*when God shall judge the Disobedient and Unbelievers,*) for Sodom, than for that City.

13. Wo to thee Corazin; wo to thee Bethsaida; for if the mighty Works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in Sackcloth and Ashes, (*with*

(f) Hist. Nat. l. 18. c. 19.

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(with the deepeſt Sorrow and Humility.)

14. But (*and accordingly,*) it ſhall be more tolerable for Tyre and Sidon at the *(day of)* Judgment, than for you.

15. And thou Capernaum, which art exalted to Heaven, (i. e. *advanced highly above others, by my Doctrine taught in thy Synagogues, and Miracles wrought in thee,*) ſhalt be thruſt down to Hell, (i. e. *into a ſtate of the extremeſt Miſery.)*

16. *(And for your encouragement in the Work on which I ſend you,)* he that heareth you, (*preaching in my Name the Kingdom of God, ſhall be owned as one that*) heareth me; and he that deſpiſeth you, (*ſhall be treated as one that*) deſpiſeth me; and he that deſpiſeth me, (*as one that*) deſpiſeth him that ſent me.

17. And the ſeventy returned again with
c joy, ſaying, Lord, even the [c] Devils are ſubject to us thro' thy Name.

18. And he ſaid to them, *(When I ſent you forth,)* I beheld Satan as Lightning fall from
d [d] Heaven, (i. e. *I foreſaw the ſudden downfal of his Kingdom.*)

e 19. [e] Behold, I give to you Power to tread on Serpents, and over all the Power of the Enemy, and nothing ſhall by any means hurt you; (i. e. *I promiſe you protection againſt Satan and his Inſtruments, and whatever elſe may hurt you, and Power to prevail over all their Oppoſition.*)

f 20. [f] Notwithſtanding in this rejoice not, that the Spirits are ſubject to you; but rather rejoice, becauſe your Names are written in Heaven; (i. e. *you have a preſent right to an heavenly Kingdom.*)

21. In that hour Jeſus rejoiced in Spirit, and ſaid, I thank thee, O Father, Lord of
g Heaven and Earth, that thou haſt [g] hid theſe things from the (*Men, in their own Conceits.*) Wiſe and Prudent, and haſt revealed them to Babes (*in their account*, Rom. 2. 20.) even ſo Father, (*hath the Event been in my Preaching;*) for ſo it ſeemed good in thy ſight.

22. All things are delivered to me of (i. e. *by*) my Father, and no Man (Gr. *none*)
h knoweth [h] who the Son is, (*as to his Nature and Dignity,*) but the Father; and (*no Man knoweth truly*) who the Father is, but the Son, and he to whom the Son will reveal (*the ſaving knowledge of*) him.

23. And he turned him (*ſelf*) to his Diſciples, and ſaid privately, Bleſſed are the Eyes which ſee the things that ye ſee:

24. For I tell you, that many Prophets and Kings have deſired to ſee thoſe things that ye ſee, (*viz. the Days of the Meſſiah,*) and have not ſeen them, and to hear the things that ye hear, (*the Myſteries of the Kingdom of God,*) and have not heard them.

25. And behold, a certain Lawyer ſtood up, and tempted him, (i. e. *made trial of his Wiſdom,*) ſaying, Maſter, what ſhall I do to inherit eternal Life?

26. And he ſaid to him, What is written in the Law? How readeſt thou?

27. And he *(the Lawyer)* anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind, and thy Neighbour as thy ſelf.

28. And he (*Chriſt*) ſaid to him, Thou haſt anſwered right; this do, and thou ſhalt live.

29. But he willing to juſtifie himſelf, *(as one that had already done this,)* ſaid to Jeſus, And [i] who is my Neighbour (*I am thus to* i
love? If thoſe of our Nation only, as we teach, I have done that.)

30. And Jeſus anſwering (*by an Apologue,*) ſaid, A certain Man went down from Jeruſalem to Jericho, and fell among Thieves, which ſtripped him of his Raiment, and wounded him, and departed, leaving him half dead:

31. And by chance there came down a certain Prieſt that way; and when he ſaw him, he paſſed by on the other ſide, *(taking no Pity on him.)*

32. And likewiſe a Levite, when he was come at the Place, came and looked on him, and paſſed by on the other ſide, *(ſhewing no compaſſion for him.)*

33. But a certain Samaritan, as he journied, came where he was; and when he ſaw him, he had compaſſion on him;

34. And went to him, and bound up his Wounds, pouring in (*to them*) Oil and Wine; and (*he*) ſet him on his own Beaſt, and brought him to an Inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the Hoſt, and ſaid to him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36. Which now of theſe three, thinkeſt thou, was Neighbour to him that fell among Thieves?

37. And he ſaid, he that ſhewed Mercy on him: Then ſaid Jeſus to him, Go, and do thou likewiſe; (*treat the Samaritan with like kindneſs, and then thou wilt do according to this Precept.*)

38. Now it came to paſs as they went (*to Bethany*, John 11. 1.) that he entred into a certain Village; and a certain Woman, named Martha, received him into her Houſe:

39. And ſhe had a Siſter called Mary, which alſo ſat at Jeſus Feet, and heard his Word;

40. But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt not thou care that my Siſter hath left me to ſerve alone? Bid her therefore that ſhe help me.

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41. And Jesus answered, and said to her, Martha, Martha, thou art careful, and troubled about many things.

k 42. But one [k] thing is (*absolutely*) needful; and Mary (*by hearing my Word, that she may do it,*) hath chosen that good part, (*the Fruits of*) which shall not be taken from her.

Annotations on Chap. X.

a Ver. 1. Ἕτερους ἑβδομήκοντα, *The Lord appointed seventy others.*] *Grotius* saith, they were chosen according to the number of the *Sanhedrim*, and so were seventy two; six of them being chosen out of every Tribe, for which he cites the Authority of *Josephus*: Now *Josephus* doth indeed say of the Seniors sent to *Ptolomæus Philadelphus*, That they were (a) ἐξ ἀφ' ἑκάστης φυλῆς, *six out of every Tribe*, but he says not so of the *Sanhedrim*. And that they were only seventy without, and seventy one with *Moses* their Governour, see *Seld. de Synedr.* l. 2. c. 4. §. 5. and Dr. *Lightfoot* here. And, 2*dly*, He proves this from the Authority of *Origen*, who in his Book (b) *de rectâ in Deum fide*, saith Christ chose οϛ'. 72 Disciples; and from (c) *Epiphanius*, who saith, That St. *Mark* was one ἐκ τῶν ἑβδομήκοντα δύο, *of the seventy two.* But this they both speak by the by: And to *Origen*, if that be indeed his Work, we may oppose *Tertullian*, who stiles them *the Seventy*, saying, (d) *Adlegit & alios Septuaginta Apostolos super duodecem.* To *Epiphanius*, (e) St. *Jerom*, who saith, *the seventy Palm-trees in the sixth Mansion of the Jews, signified*, secundi ordinis prædicatores, *the Preachers of the second Order, as the Fountains signified the twelve Apostles:* And to both, we may oppose the more antient Testimonies of (f) *Irenæus*, who saith, That *after the Twelve Apostles*, septuaginta alios Dominus noster ante se misisse invenitur, *our Lord sent seventy others before him:* And of (g) *Clemens*, who in his *Hypotyposes*, makes frequent mention of Christ's *seventy Disciples*; of *Eusebius* there, and *Ambrose* here; and the Council of (h) *Neocæsarea*, saying, The *Chorepiscopi* were constituted εἰς τύπον τῶν ἑβδομήκοντα, *after the Example of the Seventy.* But it is more material to observe, That as the first Mission of the *Apostles* was only for a season, and ceased at their return, *Mat.* 10. 1. See the Note there; so was this first Mission of the *Seventy*, they returning quickly from it, *v.* 17. and they receive a new Commission; of which, see Note on *ver.* 19. Note, 2*dly*, That whereas some compare the *Bishops* to the *Apostles*, the *Seventy* to the *Presbyters* of the Church, and thence conclude, that divers Orders, in the Ministry were instituted by *Christ* himself: It must be granted that some of the (i) *Ancients* did believe these two to be divers Orders, and that those of the *Seventy* were inferiour to the Order of the *Apostles*; and sometimes they make the Comparison here mentioned; but then it must be also granted, that this Comparison will not strictly hold; for the *Seventy* received not their Mission as *Presbyters* do, from *Bishops*, but immediately from the Lord *Christ* as well as the *Apostles*, and in their first Mission were plainly sent on the same Errand, and with the same Power. Nevertheless, I think here is a fair Foundation for that, in which St. *Chrysostom*, and others, place the superiority of *Bishops* over *Presbyters*, to wit, in this, That the Power of Ordination belongs to them alone. See Note on 1 *Tim.* 3. 1, 2. For tho' the Commission to preach the Gospel belonged to the *Seventy*, as well as to the twelve *Apostles*, yet the Power of conferring the Holy Ghost, by laying on of Hands, belonged peculiarly to the Twelve; See Note on *Acts* 8. 15. This then seems to be the Reason, why the conferring of the Holy Ghost for the use of the Ministry, hath been perpetually esteemed peculiar to those Bishops, who in the Ecclesiastical Stile, are always called the Successors of the Apostles, and they have always done it by Imposition of Hands.

Ver. 4. Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, b
And salute no Man by the way;] *i. e.* do nothing which may hinder you in the execution of your Office. So when *Elisha* sent *Gehazi* on a Message to be dispatched presently, he saith to him, *Salute no Man by the way*, 2 Kings 4. 29. The Salutations of the *Eastern* Nations being prolix: So *Grotius.*

Ver. 17. Καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν c
ἐν τῷ ὀνόματί σου, *Even the Devils are subject to us in thy Name.*] Here *Woltzogenius* notes, that Christ did cast out Devils by a Virtue residing in himself; his Disciples only in the Name, and by the Power of the Lord: Seeing then this Power accompanied them in all parts of the World, 'tis necessary that *Christ*'s Presence should be with them every where; now such a Presence is a certain indication of the Deity. 1 *Kings* 8. 27. *Psal.* 139. 7. *Jer.* 23. 24. *Amos* 9. 3.

Ver. 15. See Additions N° 15.

Ver. 18. Ἐθεώρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ (15)
πεσόντα, *I beheld Satan as Lightning falling from Heaven.*] Tho' *Satan* be reckoned d

(a) Antiq. l. 12. c. 2. p. 392. (b) P. 8. (c) Hær. 51. §. 6. p. 428.
(d) Adv. Marcion. l. 4. c. 24. (e) L. 3. Ep. ad Fab. F. 15. 1. (f) L. 2. c. 37. l. 3. c. 13.
(g) Apud Euseb. H. Eccles. l. 1. c. 12, (h) Can. 13. (i) Euseb. Hist. Eccl. l. 1. c. 12.

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among Spiritual Wickedneſſes ἐν τοῖς ἐπουρανίοις, *in heavenly places*, Eph. 6. 12. yet *Chriſt* ſeems not here ſo much to reſpect that, as the Diſſolution of that Kingdom he had erected in the World; he is ſtiled, *the God of this World*, 2 Cor. 4. 4. *the Ruler of the Darkneſs of this World*, Eph. 6. 12. and to him is aſcribed *the Kingdom of Darkneſs*, Col. 1. 13. and a Principality over the Children of Diſobedience: Chriſt therefore here foretels that this Dominion ſhould be in great part loſt by the Tranſlation of the *Heathens, from Darkneſs to Light, and from the Power of Satan to God*; and *Satan* being thus ſpoiled of his Dominions, may be ſaid to fall from Heaven, by a Phraſe familiar both to ſacred and prophane Writers. So of the Fall of the King of *Babylon*, the *Prophet* ſaith, *How art thou fallen from Heaven, O Lucifer?* Iſa. 14. 12. Of the Fall of the *Colleague* of *Antonius*, (k) *Cicero* ſaith, Collegam tuum de Cœlo detraxiſti, *Thou haſt pulled him down from Heaven*; and when *Pompey* was overthrown, he is ſaid by him, ex aſtris decidiſſe, *to have fallen from the Stars*, Ep. l. 1. ad Atricum. Ep. 20.

e Ver. 19. Ἰδοὺ δίδωμι ὑμῖν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων, *Behold, I give you Power to tread upon Serpents.*] Note here, that theſe words plainly ſeem to give a new Inſtitution to the *Seventy*, relating not as the former, to the Cities of *Iſrael*, as the forerunners of their Lord, but to their preaching among other Nations; as we may gather, by comparing theſe words with the Commiſſion given by Chriſt to the Apoſtles, ſent into the World *to preach the Goſpel to every Creature*, Mark 16. 15, —18. according to theſe words of *Grotius*, non pro hâc tantum legatione dedi, ſed do nunc etiam in poſterum. *2dly*, This Power ſeems to be given in words, containing a manifeſt Alluſion to *Pſal.* 91. 13. where a like protection from Danger is promiſed to the pious Man, under the Metaphor of *treading on the Scorpion and the Baſilisk*; and according to the *Seventy*, and the *Chaldee*, of *protection from the Noonday Devil*, or *from Troops of Evil Spirits*, ver. 5, 6. And after this manner, ſaith (l) *Tertullian*, we often help the *Heathens*, being inveſted with that Power which the *Apoſtle* dedicated when he deſpiſed the biting of the Serpent.

f Ver. 20. Πλὴν ἐν τούτῳ μὴ χαίρετε, *Notwithſtanding rejoice not in this, that the Spirits are ſubject to you, but rather rejoice that your Names are written in Heaven.*] They returned, *ver.* 17. *rejoicing, that even the Devils were ſubject to them in Chriſt's Name*; which, as it tended to the Glory of God, and the Promotion of the Goſpel, was a juſt matter of their Joy; but becauſe to be thought worthy of Salvation by God, and through Faith in Chriſt to have a preſent right to an Inheritance in Heaven, was a Bleſſing proper to the Saints, and tended to the eternal Welfare of their Souls, which the caſting out of Devils was not, that being done by Men to whom Chriſt will ſay at the laſt day, *I know ye not*, &c. *Matth.* 7. 22, 23. therefore Chriſt bids them, μᾶλλον χαίρειν, to rejoice more, that *their Names were written in Heaven, or in the Book of Life*; which is a *Jewiſh* Phraſe, of the import of which ſee the Note on *Philip.* 4. 3. not ſignifying an abſolute Election, but a preſent right to Life eternal, through the Obedience of Faith. See alſo *Targum* on *Deut.* 32. 33. and *Pſal.* 69. 29. *Iſa.* 4. 3. and *Conſtitut. Apoſt. l.* 8. *cap.* 1.

Ver. 21. g Ὅτι ἀπέκρυψας, *That thou haſt hid theſe things from the wiſe and prudent.*] See Note on *Matth.* 11, 25.

Ver. 22. h Καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, *All things are delivered to me of the Father, and no Man knoweth who the Son is, but the Father.*] All things, *i. e. all Power both in Heaven and Earth*, Matth. 28. 18. *all Judgment*, John 5. 27. *Power over all Fleſh to give eternal Life*, John 17. 2. Now this includes Power to raiſe the dead, and to paſs Judgment on them according to their Works, and ſecret Thoughts, and ſo a Power, and Wiſdom which is plainly Divine, and conſequently the Divine Nature, from which thoſe Attributes are inſeparable; which is one Argument for the Divinity of Chriſt. *2dly*, He ſaith here, no Man knoweth τίς ἐστιν ὁ υἱός, *who is the Son*, which ſeems not to reſpect what he was to do, or ſuffer, but his Nature, Excellence, and Dignity, as the words following, τίς ἐστιν ὁ πατήρ, *who the Father is*, reſpects his Nature, his Divine Excellency, and Dignity, exhibited to us ἐν προσώπῳ, *in the Perſon of Jeſus Chriſt*, 2 Cor. 4. 6.

Ver. 29. Καὶ τίς ἐστί μου πλησίον, *But he willing to juſtifie himſelf* (as one who had performed the Command of loving his Neighbour as himſelf,) *ſaid, who is my Neighbour?*] Now the corrupt Tradition of the *Jews* having reſtrained this Neighbour to Men of their own *Nation*, and Religion, to whom he might retain a very kind Affection, he thought this ſufficient to ſhew, that he had ſatisfied that Precept; Chriſt therefore here demonſtrates to him that every Perſon who ſtands in need of help, and who is capable of Kindneſs from us, tho' he be of a different Nation and Religion, muſt be deem-

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ed

(k) Philip 2.

(l) *Hoc denique modo, etiam Ethnicis ſæpe ſubvenimus donati à Deo eâ poteſtate quam Apoſtolus dedicavit, quum morſum viperæ ſprevit.* Scorp. ab initio.

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ed our Neighbour; See the Note *Matth.* 22. 39.

k Ver. 42. Ἑνὸς δέ ἐστι χρεία, *But one thing is needful.*] Not one Dish only to eat of, as *Theophylact*, and many of the *Fathers* descant here, but *the better part*, or that spiritual Wisdom, which *Mary* made it her chief care to labour after. So (m) *Arrian* saith of the Government of the Mind, and the fixing it upon that only which is in our Power, and which we cannot be deprived of, νυνὶ δὲ ἑνὸς σωζόμενοι ἐπιμελεῖας καὶ ἑνὶ προσηκόντος, ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖας καὶ πολλοῖς προσδεεῖς, *when we might contract our Cares to one thing, and cleave to that alone, we chuse rather to be bound to, and troubled about many things.*

CHAP. XI.

1. AND it came to pass, that as he was praying in a certain place, when he ceased, one of his Disciples said to him, Lord, teach us *(a Form by which)* to pray, as John also taught *(one to)* his Disciples.

2. And he said to them, When ye pray, say *(these words,)* Our Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done, as *(it is)* in Heaven, so on Earth;

3. Give us day by *(or after)* day our daily Bread.

4. And forgive us our Sins; for we also
a forgive every one that is [a] indebted, *(or hath been injurious)* to us; And lead us not into Temptation, but deliver us from evil. *(See the Paraphrase and Notes on Matth. 6.*

5. And *(to encourage them to expect a return of their Prayers,)* he said to them, Which of you shall have a Friend, and shall go to him at midnight, and say to him, Friend, lend me three Loaves,

6. For a Friend of mine in his Journey is come to me, and I have nothing to set before him;

7. And he from within shall answer, and say, Trouble me not, the Door is now shut, and my Children are with me in bed, I cannot rise, and give *(them to)* thee.

8. I say to you, tho' he will not *(be moved to)* rise, and give him *(them)* because
b he is his Friend; yet because of his [b] Importunity he will rise, and give him as many *(Loaves)* as he needeth:

9. And *(accordingly)* I say to you, Ask *(in Faith,)* and it shall be given you; seek *(diligently.)* and ye shall find; knock *(earnestly,)* and it shall be opened to you;

c 10. For every one that *(thus)* [c] asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened *(by his heavenly Father.)*

11. (*For*) If a Son shall ask Bread of any of you that is a Father, will he give him a Stone? or if he ask a Fish, will he, for a Fish, give him a Serpent?

12. Or if he shall ask an Egg, will he offer him a Scorpion? (i. e. *things unprofitable and hurtful to, rather than what is good and needful for him.)*

13. If ye then, being evil, know how to give good Gifts to your Children, how much more shall your [d] heavenly Father give the d
Holy Spirit, *(the Fountain of all spiritual Blessings,)* to them that ask him.

14. And he was casting out a Devil, and it was *(such an one as made the Man)* dumb; and it came to pass that when the Devil was gone out *(of him,)* the dumb *(Man)* spake, and the People wondred *(at it.)*

15. But some of *(the Pharisees among)* them said, he casteth out Devils, through *(Confederacy with)* [e] Beelzebub, the chief of e
the Devils;

16. And others tempting him, (i. e. *distrusting his Power, and doubting of his Commission.*) sought of him a Sign [f] from Hea- f
ven, *(as the chief token of the Messiah mentioned by Daniel*, Chap. 7. 14.)

17. But he knowing their Thoughts, said to them, *(who accused him of Confederacy with Satan,)* Every Kingdom divided against it self is brought to Desolation, and an House divided against an House, falleth *(into Ruin.)*

18. If Satan *(then)* also be divided against himself, *(and he casts his own Subjects out of his Dominions,)* how then shall his Kingdom stand? *(and thus I argue,)* because ye say, that I cast out Devils through Beelzebub.

19. And *(moreover)* if I by Beelzebub cast out Devils, *(let me ask you)* by whom do your [g] Sons, *(who exorcise them in the* g
Name of the same God, by whose Power I profess to do it,) cast them out? therefore they shall be your Judges; (i. e. *your Judgment, that they do this by the Power of God, shall condemn you, who ascribe the same thing done by me, to the Power, and Assistance of Satan,)*

20. But if I with the Finger of God cast out Devils, no doubt, *(can be made of it, that)* the Kingdom of God is come upon you; (i. e. *that the Messiah promised to erect this Kingdom is among you.)*

21 (*For*) When a strong Man armed keep-

(m) In Epictet. l. 1. c. 1. p. 84.

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eth his Palace, his Goods are *(preſerved)* in Peace *(and Safety;)*

22. But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his Armour wherein he truſted, and divideth his Spoils; *(I therefore being thus able to overcome Satan, and caſt him out of his Dominions, muſt be ſtronger than he.)*

23. *(And in this work of beating down Satan's Kingdom,)* He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth; (i. e. *he that aſſiſts me not in bringing Men to the Kingdom of God, ſcattereth them as Sheep without a Shepherd.)*

24. *(And to you from whom Satan hath been thus ejected, and you continue yet to ſide with him againſt me by whom he is ejected, I direct this Parable,* viz.) When the unclean Spirit is gone out of a Man, he walketh through dry places, *(not yet watered by the Word preached to them,)* ſeeking reſt, and finding none *(there, the Goſpel following him to the Gentiles, and diſpoſſeſſing him there,)* he ſaith, I will return to my Houſe whence I came out:

25. And when he cometh, he findeth it ſwept and garniſhed, *(and ſo ready to receive him;)*

26. Then goeth he, and taketh to him ſeven other Spirits more wicked than himſelf; and they enter in, and dwell there, and *(ſo)* the laſt ſtate of that Man is worſe than the firſt; *(thus alſo will it be with you, Satan ejected by me finding no where elſe Perſons ſo fitted to receive him, will return, and take more durable poſſeſſion of you, and render you ſeven times more the Children of Satan than ye were before.)*

27. And it came to paſs as he ſpake theſe things, a certain Woman of the Company
h lift *(ed)* up her Voice, and ſaid to him, [h] Bleſſed is the Womb that bare thee, and *(bleſſed are)* the Paps that thou haſt ſucked.

28. But he ſaid, Yea, rather bleſſed are they that hear the Word of God, and keep it.

29. And when the People were gathered thick together, he began to ſay, *(in anſwer to thoſe who ſought of him a Sign from Heaven,* ver. 16.) This is an evil Generation, they ſeek a Sign, and there ſhall no *(farther)* Sign be given it, but the Sign of Jonas the Prophet;

30. For as Jonas was a Sign to the Ninevites, *(being three days and nights in the Whale's Belly, and yet raiſed out of it to preach to them,)* ſo ſhall alſo the Son of Man be *(raiſed from the dead after three days, for a Sign)* to this Generation;

31. The Queen of the South ſhall riſe up in the Judgment with the Men of this Generation, and *(ſhall)* condemn them; for ſhe came from the uttermoſt parts of the Earth, to hear the Wiſdom of Solomon; and behold a *(Perſon of)* greater *(Wiſdom)* than Solomon is here, *(and yet his Wiſdom is deſpiſed by them.)*

32. The Men of Nineveth ſhall riſe up in the Judgment with this Generation, and ſhall condemn it; for they repented at the Preaching of Jonas, and behold, *(theſe Men repent not, tho')* a greater *(Prophet)* than Jonas is here.

33. *(But tho' the Men of this Generation deſpiſe this heavenly Wiſdom, it becomes not me, or my Diſciples to conceal it; for)* [i] No i
Man when he hath lighted a Candle, putteth it in a ſecret place, neither under a Buſhel, but on a Candleſtick, that they which come in *(to the Houſe)* may ſee the Light.

34. *(As)* The Light of the Body is the Eye, *(directing the Body how to walk, ſo the Light of the Soul is the Mind, directing it how to diſcern its Duty;)* therefore [k] when k
thine Eye is ſingle, *(free from worldly-Mindedneſs, and liberal,)* thy whole Body alſo is full of Light, *(directed by the Love of God, and of our Neighbour for his ſake, into the way that leads to Life;)* but when thy Eye is evil, *(envious, and covetous,)* thy Body alſo is full of Darkneſs, *all thy Actions done in the Body will be Deeds of Darkneſs.)*

35. Take heed therefore, that the Light which is in thee, *(thy Mind which ſhould direct thy Actions,)* be not *(by Covetouſneſs, and an immoderate Love of the World, turned into)* Darkneſs.

36. If *(by this Care)* thy whole Body therefore be full of Light, having no part dark, the whole *(of thy Life)* ſhall be full of Light; as *(a Room is)* when the bright ſhining of a Candle doth give thee Light.

37. And as he ſpake *(theſe words,)* a certain Phariſee beſought him to dine with him; and he went in *(to his Houſe,)* and ſat down to *(eat of his)* Meat:

38. And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before Dinner;

39. And the Lord ſaid to him, Now do ye Phariſes make clean the outſide of the Cup, and Platter, (i. e. *take care to have a fair outſide, and Bodies clean from ceremonial Defilement,*) but your inward part is full of Ravening, and Wickedneſs;

40. Ye Fools, did not he that made that which is without, make that which is within alſo? *(and ſhould ye not then be as careful to keep that clean, as ye do the outward Man by frequent waſhings?)*

41. But rather give Alms of [l] ſuch things l
as ye have, and *(when God, and the Poor have had their dues,)* behold all things *(ye eat of or enjoy,)* are clean to you.

42. But wo to you Phariſees; for ye tithe Mint and Rue, and all manner of Herbs, and paſs over Judgment, and the Love of

5 God;

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God; these ought ye to have done, (*as being your own Constitutions,*) and not to leave the other undone; (*as being the more weighty matters of the Law.*)

43. Wo to you Pharisees, for ye love the uppermost Seats in the Synagogues, and Greetings in the Markets, (*minding these Respects from Men, more than the Favour of God,* John 5. 44. — 12. 43.)

44. Wo unto you Scribes and Pharisees, Hypocrites; for ye are as Graves that appear not (*so to be, as being overgrown with Grass, and Herbs,*) and (*so*) the Men that walk over them are not aware of them, (*having specious Outsides, but Hearts defiled, and defiling others.*)

45. Then answered one of the Lawyers, and said to him, Master, thus saying, thou reproachest us also, (*for we are Scribes.*)

46. And he said, Wo to you also, ye Lawyers; for ye lade Men with Burthens grievous to be born, and ye your selves touch not the Burthens with one of your Fingers; (i. e. *ye will not shew the least Mercy to them, who are thus oppressed with them. See Note on* Matth. 23. 4.)

47. Wo unto you, for ye build the Sepulchers of the Prophets, and your Fathers killed them, (*as you your selves acknowledge.*)

48. Truly ye bear witness that (*ye are by Nature the Children of those Fathers, and*) ye allow (*or are well pleased with*) the Deeds of your Fathers, (*shewing the like Malice against me, and mine, as they did against the old Prophets; I say, you testifie this,* viz. *that ye are the Children of such Fathers:*) For they (*your Fathers*) indeed killed them, and ye (*their Children*) build their Sepulchers.

49. Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay, and persecute (*to the Death.*)

50. That (*so*) the Blood of all the Prophets, which was shed from the Foundation of the World, may be required of this Generation, (*who by their Hatred to the last and chiefest of them, have filled up the Measure of their Sins;*)

51. From the Blood of (*righteous*) Abel, (*the first Prophet, and Preacher of Righteousness,* Heb. 11. 4. 2 Pet. 2. 5.) to the Blood of Zacharias (*the last Prophet slain by you,* 2 Chron. 24. 22. *and*) which perished betwixt the Altar and the Temple; Verily I say to you, it shall be required of this Generation.

52. Wo to you Lawyers; for ye have taken away the [m] Key of Knowledge, (*by which the Kingdom of God should be opened to Men;*) ye entred not in your selves, and them that were entring in, ye hindred, (*obstructing their Faith by your Traditions, and false Interpretations of the Scriptures.*) m

53. And as he spake these things to them, the Scribes and Pharisees began to urge him vehemently, and to [n] provoke him to speak of many things, (Gr. *and to enquire of many things from his Mouth;*) n

54. Laying wait for him, and seeking to catch something out of his Mouth, that (*by it*) they might accuse him.

Annotations on Chap. XI.

a Ver. 4. Καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, *For we forgive every one that is indebted to us.*] That is, every one that offends against us, according to the usual import of that word in the *Syriack*, or *Chaldee*, where a Sinner is חיב, *a Debtor*, and Sin is חובא *a Debt*; thus *Exod.* 32. 30. חטאתם חטאה גדלא *ye have sinned a great Sin*, is in the *Targum*, חבתון חובא רבא *you have contracted a great Debt.* So *Gen.* 20. 9. — 26. 10. — 31. 36. *Lev.* 4. 3. See *Buxtorf* in the word חיב, and in this sense ὀφειλέτης, *a Debtor*, and ὀφειλήματα, *Debts*, are used, *Matth.* 6. 12. and *Luke* 13. 4. *Think ye that they on whom the Tower of Siloam fell were* ὀφειλέται, *Debtors*, that is, *Sinners above all Men?*

But then it is carefully to be observed, for the due stating the Controversie of *Christ*'s Satisfaction, that Sins are not properly, and strictly compared to Debts, seeing by sinning we do not so properly contract a Debt, as a Guilt, or Obnoxiousness to Punishment; which two things will admit of these Differences; (1.) That if another will pay my Debt, the Creditor cannot justly refuse his paying it for me, or complain he is not satisfied when the whole Debt is paid; but let another be never so willing to suffer for my Offence, he can make no satisfaction for it, unless the Judge be willing to admit him to suffer in my stead. Hence, (2.) the Creditor does no act of Grace by admitting the Solution of another; and if that other pay the whole, he can require no Conditions for my Discharge: But the Ruler, against whose Laws I have personally offended, does me an act of Grace in admitting another to suffer in my stead, and so may do this only upon some reasonable Conditions. And, (3.) We do not properly pay our whole Debt unless we pay what was owing in *Specie*, or something admitted as an equivalent to it, but we may make satisfaction for our Sins against our Governour by any thing of less value, provided that it preserves the Honour of the Law-giver, and terrifies us and others for the future from lapsing into the same Offence. See Additions N°. 16.

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b Ver. 8. Διὰ τ ἀναιδείαν, *For his Importunity,*] *i. e.* His Requeſt ſo importunate as to admit of no refuſal, his continual coming and crying night and day, *Chap.* 18. 1, 5, 7. *Gr. for his Impudence*, according to that Saying of the *Jews*, (a) *The impudent Man overcomes the modeſt and the baſhful, how much more God who is Goodneſs it ſelf!*

c Ver. 10. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, *For every one that asketh, receiveth*;] *i. e.* who asks in Faith, ſeeks with Diligence, and knocks with Importunity, and Perſeverance, receives all that is needful for him; ſo the Connexion ſhews, *he will ariſe and give him* ὅσον χρήζει, *as much as he wants*, ver. 8. *and I ſay to you, ask, and ye ſhall receive*, all Knowledge neceſſary to your Salvation, all that Aſſiſtance which is neceſſary to preſerve you from thoſe ſinful Courſes which will exclude you from Salvation, or to the Performance of that Obedience which God hath made the Condition of your Salvation under the new Covenant, and to your Perſeverance in that Obedience to the end; he ſhall receive all things ſpiritually good for him; *for if you being evil will give good things to your Children, much more will your heavenly Father give* τὰ ἀγαθὰ, *good things*, Matth. 7. 11. *his holy Spirit*, ver. 13. *to thoſe that ask him.*

d Ver. 13. Ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον, *Much more will your heavenly Father give the holy Spirit to them that ask him.*] Ὁ ἐξ οὐρανοῦ is the ſame with ὁ ἐν τοῖς οὐρανοῖς, *Matth.* 7. 11. So *our Houſe from Heaven*, 2 Cor. 5. 2. is our Houſe *in Heaven*, ver. 1. and *the Lord from Heaven*, 1 Cor. 15. 47. is ὁ ἐπουράνιος, *the heavenly Lord*, ver. 48, 49. πνεῦμα ἅγιον, *the Holy Ghoſt*, if it here ſignifies, as throughout the Old Teſtament, *the Spirit of Propheſie*, or as generally in the New, *the miraculous inward Gifts and Operations of the Holy Spirit*; See Note on 1 *John* 5. 6. it muſt be granted that *Chriſt* ſpeaks here, not of what they were to ask at preſent, for the *Holy Ghoſt was not yet, becauſe Jeſus was not glorified*, John 7. 39. And ſo muſt we underſtand our Lord's Words, *Chap.* 12. 11, 12. *When they ſhall bring you before Princes, and Governours, meditate not before hand what you ſhall ſpeak, for the Holy Ghoſt ſhall teach you in that day*; for neither were they brought before Princes till after our Lord's Reſurrection and Aſcenſion, nor did the Holy Ghoſt inſtruct them how to ſpeak till then. So our Lord's Commiſſion as to theſe Words, *Matth.* 10. 8. and all that follows in that Chapter, from *ver.* 16. to the end, plainly reſpects what they were to do, and ſuffer, after Chriſt's Aſcenſion; if it relates to the preſent time, and to *Chriſtians* in general, not only to the *Apoſtles*, as the words, *every one that asketh*, and the *good Gifts*, in *Matthew*, ſeem to argue; we by this Phraſe can only underſtand the ordinary Aſſiſtances and Operations of the holy Spirit.

e Ver. 15. Ἐν Βεελζεβὺλ, *By Beelzebub the Prince of the Devils.*] Of the right reading of this word *Beelzebub*, the Lord of Flies, or Beelzebul, *the Lord of Dung*, as St. *Jerom* reads, *Matth.* 12. 24. See Dr. *Lightfoot* there. But then when both he, and the great *Bochartus* wonder, how this God of *Flies* ſhould come to be ſtiled the *Prince of Devils*, that ſeems to be no great wonder, he being no leſs than the *Heathen Jupiter*, the Prince and Father of the *Gods*, as appears from the Titles of ἀπόμυος, μυάγρος, μυοδήτης, all given him à muſcis abigendis, *from his Office of chaſing the Flies from the Sacrifices, the Temples*, and Cities of the *Heathens*. See *Bochart. Hieroz. part.* 2. *l.* 4. *c.* 9. *p.* 499, 500, 501.

f Ver. 16. Σημεῖον ἐξ οὐρανοῦ, *A Sign from Heaven.*] Becauſe the Son of Man was to *come in the Clouds of Heaven*, Dan. 7. 13. See the Note on *Matth.* 12. 38.

g Ver. 19. Ὑμῶν ἐν τίνι ἐκβάλλουσι; *By whom do your Sons caſt them out?*] To what hath been ſaid on *Matth.* 12. 27. add, that ſome think that this relates to the *Seventy Diſciples* ſent by *Chriſt* to preach the Kingdom in every City, and Place whither he was afterwards to come, *Luke* 10. 2. For they return to him with theſe words, *Even the Devils are ſubject to us in thy Name*, ver. 17. Now doubtleſs they were the Sons of the *Jews*, and tho' they caſt out Devils in Chriſt's Name, yet is not this ſufficient to take off the Force of Chriſt's Argument; for 'twas not eaſie to ſuſpect ſo great a number of honeſt Men, of their own Nation, and Acquaintance, ſent by two and two into their Villages, and Cities ſhould be all Confederates with *Satan*; they therefore going through their Cities to aſſure them, *the Kingdom of God was at hand*, and confirming their Teſtimony, by healing Diſeaſes, and caſting out Devils in Chriſt's Name, gave in full Teſtimony againſt them who ſaid, that Chriſt himſelf did this by a Confederacy with Satan.

h Ver. 27, 28. *Bleſſed is the Womb that bare thee*, 28. μενοῦνγε, *yea rather bleſſed are they that hear the Word of God, and keep it.*] *i. e.* The Bleſſedneſs of my *Mother* ariſeth not from this, that ſhe conceived, and brought me forth into the World, but in order to that 'tis neceſſary for her, as well as others, to believe, and obey my Word. So *Theophylact.*

i Ver. 33. Οὐδεὶς δὲ λύχνον ἅψας, *No Man when he hath lighted a Candle, putteth it in a ſecret place*, &c.] Some give here the Con-

(a) Baxt. in voc. Charoph.

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Connexion thus; Tho' you generally receive very little Benefit by my Preaching, it becomes neither me, nor my Diſciples to conceal our Wiſdom, but ſtill to let it ſhine forth to the World, *Matth.* 5. 15. But ſeeing it is evident that the ſame Expreſſions are oft applied to different things in divers Senſes, See Note on *Matth.* 12. 30. why may not this have relation to the following Verſe, thus? God never gives the Light of Nature, or of Revelation, as he hath done to you *Jews*, but that it may be improved, and ſhine forth in them to others: Now as the Light of the Body is the Eye, ſo the Light of the Soul is that Reaſon, and that Revelation of his Mind which God affords; and therefore it becomes you to take as great care that your Light be not turned into Darkneſs, by Prejudices which blind the Eyes, or by ſhutting your Eyes againſt the Light, or by your Infidelity, or thoſe vicious Habits which will not ſuffer you to come to the Light, or believe in it; as that the Eye of the Body be not darkned, or put out.

k Ver. 34. Ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, *Therefore when thine Eye is ſingle, thy whole Body is full of Light, but when* πονηρὸς ᾖ, *it is evil, thy Body alſo is full of Darkneſs.*] There is no Tautology in theſe, and the following words, but only a progreſſion from the Mind clearly enlightned, and directed, and the Faculties of the Soul rightly diſpoſed, to a Life led according to them, or in the Scripture Phraſe, *a walking in the Light.* For Chriſt here compares the inward Light of the Soul, or the Eye of it, to that of the Body, ſhewing that as that being pure from Spots, adventitious Humors, Cataracts, and other Blemiſhes, gives a clear Light for the Direction of the Body; but when it is ill affected, by reaſon of theſe, or other Maladies, the Body is in the dark; So if the Eye of the Soul be not ſingle, *i. e.* if it be not pure from Covetouſneſs, which is ἐπιθυμία τοῦ ὀφθαλμοῦ, *the Luſt of the Eye* after worldly things, 1 *John* 2. 16. from *carnal Concupiſcence*, which renders it *the adulterous Eye*, Matth. 5. 28, 29. 2 Pet. 2. 14. from Envy, which is ὀφθαλμὸς βασκανίας, *the evil or bewitching Eye*, Prov. 23. 6. Eccluſ. 14. 3, — 10. from Pride, which is ὀφθαλμὸς ὑπερηφάνων, *the High-look*, Pſal. 101. 5. ὀφθαλμὸς ὑψηλός, *the Proud-look*, Prov. 6. 17. ὀφθαλμὸς ὁ μετέωρος, *the lofty Eye*, Iſa. 5. 15. If, I ſay, it be not purified from theſe Diſtempers, it will not direct our way aright, or preſerve us from walking in the dark; for theſe are the Luſts of the World, which are contrary to the Friendſhip of God, making all the Actions of the Life perverſe; and therefore, they who do ſuch things, are ſaid to walk on ſtill in Darkneſs, *Pſal.* 82. 5. *Eccleſ.* 2. 14. *John* 8. 12. — 12. 46. 1 *John* 2. 9. *to be in Darkneſs*, 1 Theſſ. 5. 4. and *to love Darkneſs more than Light*, John 3. 19. Whereas, when the Mind is free from theſe Vices, and adorned with the contrary Virtues; it directs all our Actions to Piety, Virtue, and the Love of God, as a Lantern ſhining in Darkneſs directs our Feet, or as a Candle enlightens the whole Room where it is; and hence ſuch Perſons are ſaid *to walk in the Light*, 1 John 1. 7. and to be *Children of the Light, and of the Day*, Luke 16. 8. John 12. 36. Eph. 5. 8. 1 Theſſ. 5. 5. This therefore is the import of theſe words, That a Mind thus enlightned, and free from all theſe Diſtempers, which darken and make blind the Soul, will direct all our Faculties and Inclinations, and all the Actions of the Life aright, as a Light doth the Body when it walks in a dark Night.

Ver. 41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, *But give Alms of all that you have, and all things ſhall be clean unto you;*] τὰ ἐνόντα, are τὰ παρόντα, τὰ ὑπάρχοντα, *our Subſtance*, or the things which we have; or as *Stephanus*, *which are in our Power*, according to thoſe words of *Tobit*, ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην, *Give Alms of thy Subſtance*, chap. 4. 7. and *ver.* 8. ὡς σοι ὑπάρχῃ, *as thou haſt Ability*, according to thy Abundance. Chriſt therefore here inſtructs us, that our temporal Enjoyments are unclean, *i. e.* unlawful to be uſed by us till we have ſanctified them by ſome Act of Charity; and this is the frequent import of the word καθαρὸς, *clean*, when it relates to Meats, as *Acts* 10. 14, 15. — 11. 8, 9. *Rom.* 14. 20. *Tit.* 1. 15. and ſuitable to this, is God's Command concerning the Tythe of the third Year, that it ſhould be given *to the Stranger, the Orphan, the Widow, that God might bleſs the Land*, Deut. 26. 13. 14. ſo that till this were done, they were not to expect from him a Bleſſing on their Subſtance. This alſo is frequently preſcribed as a means to procure the Pardon of our Sins. So *Daniel* ſaith to *Nebuchadonoſor*, Λύτρωσαι ἐν ἐλεημοσύναις, *Redeem thy Sins*, or expiate them, *by Acts of Mercy to the Poor*, Chap. 4. 27. For *by Mercy and Truth, Iniquity is purged*, Prov. 16. 6. Ἐλεημοσύνη, *Mercy*, or Charity, *delivereth from Death, and ſhall purge away all Sins*, Tobit 12. 9. *Water will quench a flaming Fire,* καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας, *and Alms maketh an Atonement for Sins*; our Mercy to his Servants enclining God to be merciful to us.

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m Ver. 52. Ἤρατε τὴν κλεῖδα τῆς γνώσεως, *Ye have taken away the Key of Knowledge:*] By which the Kingdom of God ſhould be opened to Men, and they be enabled to enter into it; See Note on *Matth.* 23. 13. obſcuring and hiding, by your Traditions and falſe Interpretations, thoſe Scriptures which relate to the *Meſſiah*, and the Light which thoſe *Propheſies* of the Old Teſtament afford

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ford to Conduct Men to it; and pretending, that for want of knowledge of the Law, they are not ſufficient to judge of theſe Matters, but muſt be guided by your Judgment of them, *John* 7. 48, 49. And thus you not believing in the *Meſſiah*, nor entring your ſelves into the Kingdom of God, now come among you, and preached to you, have obſtructed the Faith of them who otherwiſe would have believed, and entred into it. See Additions N° 17.

n Ver. 53. Καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, *And to provoke him to ſpeak of many things*;] Or to enquire of many things from his Mouth. For they did this ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, *ſeeking to catch ſomething out of his Mouth.* So (b) *Julius Pollux* ſaith, That ἀποστοματίζειν is τι ἀπὸ στόματος εἰπεῖν, *to ſpeak ſomething from the Mouth*, or words not written: *Suidas*, That it is ἀπὸ στόματος λέγειν, *to ſpeak from the Mouth*, or Memory. So (c) *Ariſtotle* ſaith, The *Grammarians* learn τὰ ἀποστοματιζόμενα, *thoſe things which are delivered from their Maſter's Mouth.* See *Stephanus* on this word. *Theophylact* ſaith it is παρὰ τοῦ αὐτὸν μὴ ἀπὸ στόματος μαθεῖν.

CHAP. XII.

1. IN the mean time, when there were gathered together an innumerable Multitude of People, (Gr. ἐν οἷς, *whilſt Chriſt was ſaying theſe things, an innumerable Multitude of People being gathered together,*) inſomuch that they trod one upon another, he began to
a ſay to his Diſciples firſt of all, [a] Beware of the Leaven of the Phariſees, which is Hypocriſie; (i. e *an outward appearance of Sanctity, which puffs up, and deceives others, but yet is only a pretence.*)

2. For there is nothing covered (*under hypocritical pretences*) which ſhall not be revealed, neither hid, that ſhall not be (*made*) known.

3. Therefore (Gr. ἀνθ' ὧν, *becauſe, or foraſmuch as*) whatſoever you have ſpoken in Darkneſs, ſhall be heard in the Light; and that which ye have ſpoken in the Ear in Cloſets, ſhall be proclaimed on the Houſe-top; (*ſo that, tho' you ſhould be able to conceal the evil of your Hearts and Actions from Men, they will be all laid open at the Great Day of your Accounts.*)

4. And (*tho' I ſend you with a Meſſage which will ſo offend Men, and more eſpecially the Jews, that they will think by killing you, they do God good Service*, John 16. 2. *yet*) I ſay to you, my Friends, be not afraid of them who (*can only*) kill the Body, and after that, have no more that they can do, (*nothing to hurt the Soul:*)

5. But I will forewarn you whom you ſhall (*rather*) fear, (*viz.*) fear him, who, after he hath killed, hath power to caſt (*both Soul and Body*) into Hell; yea, I ſay to you, Fear him.

6. (*For*) are not five Sparrows ſold for two Farthings, and (*yet*) not one of them is forgotten before (*that*) God, (*whoſe Providence watches over the ſmalleſt things in the World? You may then be aſſured, your leaſt concerns are not neglected by him;*)

7. But even the very Hairs of your Head are all numbred; fear not therefore, ye are of more value than many Sparrows; (*and ſo the more peculiar Objects of God's Care and Providence.*)

8. Alſo, (*and farther to engage you to conſtancy in your Profeſſion, and patient Suffering for my ſake,*) I ſay to you, Whoſoever ſhall (*thus*) [b] confeſs me before Men, him ſhall b
the Son of Man alſo confeſs before the Angels of God; (*he will own them before God, in whoſe Preſence the Angels ſtand.*)

9. But he that *to avoid the Rage of Men*) denieth me before Men, ſhall be denied, (i. e. *renounced as none of my Diſciples*) before the Angels (*ſtanding in the Preſence*) of God.

10. And (*as for the Enemies of me and my Doctrine,*) whoſoever (*of them being offended at my preſent humble Circumſtances,*) ſhall, (*notwithſtanding all the Convictions I have given them,*) ſpeak a word againſt the Son of Man, (*in derogation from his Miſſion,*) it ſhall be forgiven him; but to him that blaſphemeth againſt the Holy Ghoſt, (*when he cometh upon you in his Gifts and miraculous Operations, to aſſert my Reſurrection, and confirm my Doctrine,*) it (*that Blaſphemy,*) ſhall not be forgiven.

11. And when they bring you to the Synagogues, and to Magiſtrates, and (*Heathen*) Powers, take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay, (*ſeeing it ſhall be given you in that ſame hour what ye ſhall ſpeak*, Matth. 10. 19.)

12. For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13. And (*then*) one of the Company ſaid to him, [c] Maſter, ſpeak to my Brother, that c
he divide the Inheritance with me; (*for I would gladly have thee to be Arbitrator betwixt us concerning it.*)

14. And he ſaid to him, Man, who made me a Judge, or a Divider over you? (*This properly belongs not to my Propbetick Office, but to your Civil Conſiſtories.*)

15. And

3 (b) L. 2. c. 9. §. 23. p. 94. l. 23, (c) Elench. l. 1. c. 3.

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15. And (*upon occasion of this Man's Concern for his Temporals,*) he said to them,
d Take heed, and [d] beware of Covetousness; for (*the Comfort of*) a Man's Life consisteth not in the Abundance of the things that he possesseth.

16. And (*to this end*) he spake a Parable to them, saying, The Ground of a certain rich Man brought forth plentifully:

17. And he thought within himself, saying (*to himself.*) What shall I do, because I have no room where to bestow, (i. e. *lay up*) my Fruits?

18. And he said, This will I do, I will pull down my Barns, and build greater; and there will I bestow all my Fruits, and my Goods.

19. And (*then*) I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine ease, eat, drink, and be merry.

20. But God said to him, Thou Fool, this
e Night thy Soul shall be [e] required of thee; (i. e. *thou shalt die this Night; and*) then, whose shall those things be which thou hast provided?

21. So (*such a Fool*) is he, that layeth up Treasure for himself (*on Earth,*) and is not rich towards God, (i. e. *in heavenly Treasures, which will alone commend him to God, and procure his Favour.*)

22. And he said to his Disciples, Therefore I say to you, take no thought (*be not anxiously concerned*) for (*the things necessary to preserve*) your Life, (*viz.*) what ye shall (*have to*) eat, neither for the Body, what ye shall (*have to*) put on:

23. (*For*) The Life is more than Meat, and the Body is more than Raiment: (*He then who gave this Life and Body, without your care, and your assistance, will not be wanting in making the Provisions necessary to preserve them.*)

24. Consider the (*young*) Ravens, (*excluded from their Nests by the old Ones, and crying to the Lord for Meat,* Psal. 147. 9.) for (Gr. *that*) they neither sow nor reap, which neither have Store-house nor Barn, and (*yet*) God feedeth them, (*giving them Food when they cry;*) how much more are ye better than the Fowls, (*and so more sure to be provided for?*)

25. And which of you with taking thought, can add to his stature one Cubit, (*one moment to his Life, or one inch to the growth of his Body; and how much less will your Solicitude preserve the whole?*)

26. If ye then be not able to do that thing which is least, why take ye thought for the rest, (*which you are less able to compass?*)

27. (*Again,*) Consider the Lilies how they grow, they toil not, they spin not; and yet I say unto you, (*they appear so beautifully cloathed by Nature,*) that Solomon in all his Glory was not arrayed like one of these.

28. If then God so cloath the Grass, which is to day in the Field, and to morrow is cast into the Oven, (*and so is of a very short duration,*) how much more will he cloath you, oh ye of little Faith, (*if you distrust his care in making these Provisions for you?*)

29. And seek not ye, (*or, seek not then*) what ye shall eat, or what ye shall drink, neither be ye of a [f] doubtful (*wavering*) Mind: f

30. For all these things do the Nations of the World seek after, (*who have no hopes of better things,*) and (*you need not be concerned for them, seeing*) your (*heavenly*) Father knoweth you have need of these things.

31. But rather seek ye (*first*) the Kingdom of God, and all these things shall be added to you.

32. Fear not (*any want of these things,*) little Flock; for it is your Father's good pleasure to give you the Kingdom (*of Glory.*)

33. [g] Sell that ye have, and give Alms, g
(*even out of the main Stock, when the necessities of your Brethren require it, and so*) provide your selves Bags that wax not old, a Treasure in the Heavens that faileth not, where no Thief approacheth, nor Moth corrupteth; (*this being the only way to be heavenly minded.*)

34. For where your Treasure is, there will your Heart be also.

35. Let your [h] Loins be girded about, and h
your Lights burning; (i. e. *as Servants attending still their Master's coming, and ready to execute his Commands.*)

36. And ye your selves, like to Men (*Servants*) that wait for their Lord, (*or Bridegroom,*) when he will return from the Wedding, that when he cometh, and knocketh, they may open to him immediately.

37. Blessed are those Servants, whom the Lord, when he cometh, shall find watching: Verily I say to you, That he shall gird himself (*as a Servant,*) and make them sit down to Meat, and will come forth, and serve them; (i. e. *he will administer to them in an unusual manner.*)

38. And if he shall come in the second Watch, or come in the third Watch, and find them so, blessed are those Servants (*whom he will so regard.*)

39. And this know (*that Men use the like vigilance in Temporals; for*) if the good Man of the House had known what hour the Thief would come, (*it is to be supposed*) he would have watch'd, and not have suffered his House to be broken through.

40. Be ye therefore ready also, (*and shew like care in Spirituals;*) for the Son of Man cometh in an hour that ye think not (*of.*)

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41. Then Peter ſaid to him, Lord, ſpeakeſt thou this Parable to us (*Diſciples, and Apoſtles only,*) or even to all?

42. And the Lord ſaid, (*This Duty is incumbent on, and will be done by as many as expect a Reward from me, for their Prudence*
i *and Fidelity,* τὶς ἄρα,) [i] who then is that faithful and wiſe Steward, whom his Lord ſhall make Ruler over his Houſhold, to give them their Portion of Meat in due ſeaſon, (*as their wants require?*)

43. Bleſſed is that Servant, whom his Lord when he cometh, ſhall find ſo doing.

44. Of a truth, I ſay to you, That he will make him Ruler over all that he hath (i. e. *advance him to great Honour and Glory at his coming.*)

45. But if that Servant ſay in his Heart My Lord delayeth his coming, (*as many of the Jews did, revolting from his Service;*) and (*therefore*) ſhall begin to beat the Menſervants, and Maidens (*the perſevering Chriſtians, as the apoſtatizing Jews did,*) and to eat and drink, and to be drunken; (i. e. *return to a diſſolute courſe of Life,* 2 Pet. 2. 22.)

46. The Lord of that Servant will come in a day when he looketh not for him, and at an hour when he is not aware; and (*for his perfidiouſneſs,*) ſhall cut him aſunder, and appoint him his Portion with the Unbelievers.

k 47. And that Servant who [k] knew his Lord's Will, and prepared not himſelf (*for his coming,*) neither did according to his Will, ſhall be beaten with many Stripes.

48. But he who knew (*it*) not, and did commit things worthy of Stripes, (*as ſinning againſt the Law of Nature,*) ſhall be beaten with few Stripes; for to whomſoever much is given, of him ſhall be much required; and to whom Men have committed much, of them they will ask the more.

49. (*I farther tell you, that*) I am come to ſend Fire on the Earth, (*to publiſh that Doctrine which will cauſe great Heats, and Contentions;*) and (*yet ſo profitable is it to*
l *the World, that*) what will I, [l] if it be already kindled? (Gr. *what do I deſire, even that it were already kindled?*)

50. But (*and*) I have a Baptiſm to be baptized with, (i. e. *a Death to ſuffer;*) and how am I ſtraitned (*as one in pain,*) till it be accompliſhed!

51. Suppoſe ye that I am come to give Peace on Earth, (i. e. *to free you from the Troubles of the World?*) I tell you, nay, but rather, (*to preach that Doctrine, which will cauſe*) Diviſion.

52. For from henceforth, there ſhall be five in one Houſe divided, (*on the account of this Doctrine,* viz) three againſt two, and two againſt three.

53. The Father ſhall (*by reaſon of it,*) be divided againſt the Son, and the Son againſt the Father, and the Mother againſt the Daughter, and the Daughter againſt the Mother, the Mother-in-law againſt her Daughter-in-law, and the Daughter-in-law againſt her Mother-in-law.

54. And he ſaid alſo to the People, When ye ſee a Cloud riſe out of the Weſt, ſtraightway ye ſay, There cometh a Shower, and (*uſually*) ſo it is.

55. And when ye ſee (*hear*) the South-wind blow, ye ſay, There will be Heat, and (*ſo*) it cometh to paſs.

56. Ye Hypocrites, ye can diſcern (*by*) the Face of the Sky; (*what Weather,*) and (*by the Face*) of the Earth, (*what Seaſon it is like to be;*) but how is it, that ye do (Gr. *how then do ye*) not diſcern (*from what I do and teach, that*) this (*is the*) time (*of the Meſſiah's Advent?*)

57. Yea, and why even of [m] your ſelves judge ye not, (*from the Agreement of my Doctrine with the Principles of Reaſon,*) what is right?

58. When thou goeſt with thine Adverſary to the Magiſtrate, (*it is good Counſel,*) as thou art in the way, (*to*) give diligence that thou mayeſt be delivered from him, leſt he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer caſt thee into Priſon:

59. (*For*) I tell thee, Thou ſhalt not depart thence till thou haſt paid the very laſt Mite: (*Why then neglect you that Repentance towards God, and Faith in the Meſſiah, which can alone preſerve you from that infernal Priſon from which there is no eſcaping.*)

Annotations on Chap. XII.

a Ver. 1, 2, 3 Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις, *Beware of the Leaven of the Phariſees, which is Hypocriſie;*] *i. e.* Take heed ye be not guilty of Phariſaical Hypocriſie; for tho' you ſhould be able to conceal the Evil of your Hearts and Actions from the Eyes of Men, the time will come when they ſhall be revealed and made known, *ver.* 3. ἀνθ' ὧν, *eo quod, propterea quod, idcirco quod,* for that, or foraſmuch as, or becauſe, in the great Day of your Accounts, that which you have ſpoken or done with the greateſt ſecrecy, ſhall come to Light, and be revealed openly. So *Luke* 1. 20. *Thou ſhalt be dumb,* ἀνθ' ὧν, *becauſe thou haſt not believed my words*; Luke 19. 44. *They ſhall lay thee even with the ground,* ἀνθ' ὧν, *becauſe thou knoweſt not the time of thy Viſitation*; Acts 12. 23. *The Angel of the Lord ſmote him,* ἀνθ'

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ἀνθ' ὧν, *because he gave not Glory to God.* And thus it answers to the *Hebrew* עַל אֲשֶׁר, which is mostly rendred by the *Seventy*, ὅτι, διότι, and sometimes ἀνθ' ὧν ὅτι, as 2 *Sam.* 12. 16. ἀνθ' ὧν ὅτι, *because he hath done this thing*, 1 Kings 9. 9. ἀνθ' ὧν, *because they have forsaken the Lord their God*; 2 Kings 18. 12. ἀνθ' ὧν ὅτι, *because they have not hearkened to the Voice of the Lord*; Jer. 16. 11. ἀνθ' ὧν, *because your Fathers have forsaken me:* So *Chap.* 22. 9. *Ezek.* 29. 39. ἀνθ' ὧν, *for I have poured out my Spirit upon the House of Israel.*

b Ver. 8. Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ, *Every one that shall confess me before Men, him also shall the Son of Man confess before the Angels of God*; ver. 9. *But he that denieth me before Men, shall be denied before the Angels of God.*] The *critical* Note here, is, that as the *Hebrew* ב is very frequently only the sign of the Dative Case, See *Nold. de Partic.* p. 165, 166. so is ἐν, both in the *Old* and the *New Testament:* So *Gen.* 40. 14. ποιήσεις ἐν ἐμοὶ ἔλεος, *thou shalt shew me kindness*, Psal. 82. 8. So *Rom.* 11. 2. ἐν Ἠλίᾳ, to *Elijah*, 1 Cor. 9. 15. I have not written this that it should be so done, ἐν ἐμοὶ, *to me*; chap. 14. 11. ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, *he that speaketh shall be a Barbarian to me:* So in *Euripides*, ἐν βέλῳ πληγείς, smitten with a Weapon, ἐν γλώσσῃ χαίρων· See *Stephanus.* And it is also used where the Sense requires an Accusative Case, as, σὺ ἐνελέξω ἐν Ἀβραάμ, *thou hast chosen Abraham*, Neh. 9. 7. Esdr. 2. 51. ἐμυκτήρισαν ἐν Ἀγγέλοις αὐτοῦ, they mocked *his Messengers*, 2 Chron. 36. 16; the Leprosie of *Naaman* shall cleave ἐν σοὶ, καὶ ἐν τῷ σπέρματί σου, *to thee and to thy Seed.* 2 Kings 5. 27. *I will hear what the Lord will say* ἐν ἐμοὶ *to me.* So ἐν πόλῃ ἐν Ἰερουσαλήμ, a City—*Jerusalem*, LXX. Moreover, These words *ver.* 9. afford us a full confutation of the pernicious Doctrine of Mr. *Hobbs*, against that Self-denial and taking up the Cross, our Lord so expresly and frequently requires from all *Christians*, and Mr. *Hobbs*, out of his more abundant Wisdom, fully doth excuse us from: For *Faith*, saith he, *being internal and invisible, we need not put our selves into Danger for it*; and therefore he alloweth Subjects, being commanded by their Sovereigns, to deny Christ. His Words are these, *Profession with the Tongue is only an external thing, wherein a Christian believing firmly in his Heart the Faith of Christ, hath the same liberty which the Prophet* Elisha *allowed to* Naaman *the* Syrian, *who believed in his Heart, but by bowing before the Idol* Rimmon, *he denied the true God in effect, as much as if he had done it with his Lips.* Moreover, He giveth licence to a Christian to commit Idolatry, or do an idolatrous Act, for fear of Death or corporal Danger; *To pray*, saith he, *to a King voluntarily for fair Weather, or for any thing which God alone can do for us, is divine Worship and Idolatry*; *but if the King compel a Man to this by the terrour of Death, or other great corporal Punishments, it is not Idolatry*; his reason is, *because it is not a sign that he doth honour him as God inwardly, but that he is desirous to save himself from Death, or from a miserable Life:* Thus doth he, with those *Gnosticks* of whom St. *Peter* speaks, *bring in damnable Heresies, even denying the Lord that bought him.* But, (1*st*,) This Doctrine renders Self-denial, or taking up the Cross, a thing impossible; for, where the Magistrate is not against the free Profession of our Faith, where he enjoyneth nothing opposite to the Command of Christ, we cannot suffer for the sake of Christ, and of his Gospel: And where the Magistrate compels us by Punishments or Threats to deny Christ, or do what he hath otherwise forbid, Mr. *Hobbs* tells us, we may lawfully obey, and therefore need not suffer. (2*dly*,) No Man, according to this Doctrine, can suffer *according to the Will of God*, as the Apostle *Peter* doth suppose, 1 *Pet.* 3. 17. No Man can suffer *for Conscience towards God*, or *for Well-doing*, as the same *Apostle* speaks, because 'tis not the Will of God we should thus suffer, since he permits us to deny our Faith, saith Mr. *Hobbs*, and practise contrary to what he hath forbid, when Faith or Practice will expose us to corporal Punishments, or to the fear of Death. (3*dly*,) No Man, according to this Doctrine, can promise to himself any Reward for what he suffers in the cause of Christ, because he never did require him to suffer; whereas a Crown of Glory is every where in *Scripture* promised to the patient Sufferer, his light Afflictions are said *to work for him a more exceeding and eternal weight of Glory*; and it is said to be *a righteous thing with God, to recompence to them that suffer for him, rest with him.*

Moreover, This Doctrine gives the Lie to our *Saviour*, who plainly tells us, That *whosoever shall deny him before Men, he will deny him before his heavenly Father*, Matth. 10. 33. That *whosoever shall be ashamed of his Words and Doctrine in a perverse and an adulterous Generation, of him his Saviour will be ashamed, when he comes before his Father and his glorious Angels*, Mark 8. 3, 8. But to this it is replied by Mr. *Hobbs*, That *what a Subject is compelled to do in obedience to his Sovereign, and doth it not in order to his own Mind, but in order to the Law of his Sovereign, that Action is not his, but his Sovereign's*; *nor is it he that in this case denyeth Christ, but his Sovereign. Answ.* 1. Seeing the persecuting World is that *adulterous Generation* of which our *Saviour* speaks, and the World persecuteth by the *Civil* Power; to be ashamed of Christ and of his Words *in*

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this adulterous Generation, is certainly to be aſhamed to confeſs him, and to own his Doctrine; by reaſon of the Ignominy or Troubles we may ſuffer for ſo doing from the Civil Power. 2*dly*, That to refuſe to bear our Croſs, and even loſe our Lives *for Chriſt's ſake and the Goſpel's*, is to be aſhamed of Chriſt, is evident from the connexion of the words; for Chriſt informeth his Diſciples, *ver.* 31. *That he muſt ſuffer many things of the Chief Prieſts and Rulers of the Jews*; and *ver.* 34. he tells them, All that would be his Diſciples, muſt alſo be content to bear the Croſs, and loſe their Lives for his ſake and the Goſpels, when Men ſaw fit to treat the Diſciple as they had done his Maſter, which, ſaith he, whoſoever doth refuſe to do, will be the greateſt loſer; ὃς γὰρ ἂν, *for whoſoever will be aſhamed of me*, &c. is it not therefore evident, That to refuſe even to loſe our Life for Chriſt's ſake and the Goſpel's, when Rulers ſhall think fit on that account, to take it from us, is to be aſhamed of Chriſt and of his Doctrine? And therefore Mr. *Hobbs* wiſely ſaid nothing to this Text. But, (2*dly*,) In his pretended Anſwer to thoſe Words of *Matthew*, he manifeſtly wreſts our *Saviour*'s Words, who plainly ſpeaks of denying him by Words in preſence of, or in compliance with the *Magiſtrate*. For *ver.* 18. he declares to his Diſciples, that *they ſhould be brought before Kings and Rulers for his ſake*, and by them ſhould be *ſcourged*, ver. 17. *impriſoned*, ver. 19. *and killed*, ver. 21. But notwithſtanding all their Menaces and Perſecutions, publiſh, ſaith he, my Doctrine openly to all the World; *What I tell you in Darkneſs, that ſpeak ye in the Light; and what you hear in the Ear, that ſpeak on the Houſe top*, ver. 27. and be not diſcouraged from ſo doing by fear of them who *may kill the Body*, which *Magiſtrates* who have the Power of the Sword have only right to do; and which they cannot do for our internal Faith, of which they cannot judge, but only for outward Profeſſion, or Confeſſion of it, which, ſaith Chriſt, I command you to make before them without fear, ver. 31. *for whoſoever ſhall confeſs me before men, him will I confeſs — deny me before men — deny*, ver. 32, 33. So ſaith our Lord. 'Tis no ſuch matter, ſaith the great *Malmsburian Philoſopher*, you are Fools if you offer your ſelves to be thus treated by the Magiſtrate for the Name of Chriſt; you need not run this hazard, you may deny, as well as preach Chriſt's Doctrine on the Houſe top, if ſo commanded by the *Magiſtrate*, and therefore only need not fear him, becauſe you need do nothing to provoke him; you may be found Believers, tho' ye deny, blaſpheme, or diſobey Chriſt, when by their Menaces or Precepts the Magiſtrates compel you ſo to do; and therefore you, notwithſtanding all your Blaſphemies, will be acceptable to Chriſt, but he will puniſh thoſe perſecuting Rulers as thoſe who only do indeed deny him. Now whether this be to interpret, or contradict our Saviour's Words, let any rational Man judge. 3*dly*, This Doctrine is a flat Contradiction to St. *Paul*, who doth expreſly teach as well *Confeſſion of the Lord Jeſus with our Mouths*, as Belief of him with our Hearts to be required *to Salvation*, for with *the Mouth Confeſſion is made unto Salvation*, Rom. 10. 10. adding, that if *we do deny Chriſt he alſo will deny us, but if we ſuffer for him, we ſhall reign together with him*, 2 Tim. 2. 12. It alſo thwarts the Doctrine of St. *John*, who having told us of ſome *Jewiſh Rulers*, who, when convinced that *Jeſus was the Chriſt*, would not confeſs him for fear of Puniſhment, and of Diſgrace, by being turned out of the *Synagogue*, ſaith, *they loved the Praiſe of Men, more than the Praiſe of God*, John 12. 43. which whoſoever doth can be no ſound Believer, and no true Lover of his Lord, *John* 5. 42, 44. Moreover by this Doctrine we muſt condemn the three Children who refuſed to worſhip the *Golden Image which Nebuchadnezzar did erect*, whereas God by their wonderful Deliverance approved their Diſobedience to the Command of the King; and all thoſe *Martyrs* and *Confeſſors*, who rather choſe to ſuffer, than deny their Lord, or worſhip Idols, when by the *Heathen Magiſtrate* they were commanded ſo to do, muſt be condemned as Fools, and Criminals; whereas the Miracles they wrought, and the Divine Aſſiſtance which they found under their Sufferings, ſufficiently convince us that God approved of their Actions. Laſtly, the Inſtance of *Naaman* the *Syrian*, as it may be rendred from the *Hebrew*, is wholly impertinent to this purpoſe; for there he doth not ask this *Prophet's* leave to ſin again, but only asks his Pardon that he had done it; *in this thing the Lord pardon thy Servant, that when my Lord went into the Houſe of Rimmon to bow down himſelf there, and leaned on my Hand, I bowed down my ſelf there; that I bowed down my ſelf —the Lord pardon thy Servant in this thing*; and ſo the *Margins* of ſome Bibles read; and that which may be fairly offer'd to confirm this reading is, that theſe very *Hebrew* words here uſed are elſewhere found, not in the future, but in the preterperfect Tenſe, *the Lord pardon me*, beboa *in going to the Houſe of Rimmon*, ſaith the Text here; *a Pſalm of David*, beboa Nathan *when Nathan went unto him*, Pſal. 51. 1. uhiſtahvati *and I bow down my ſelf*, ſaith our Tranſlation here uhiſtavau, *and they bowed down themſelves* Exod 33. 10.

Ver. 13. Εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι τὴν κληρονομίαν μετ' ἐμοῦ, *Maſter, ſpeak to my*

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Brother to divide the Inheritance with me.] Here Dr. *Lightfoot* shews that this was usually done either by the Consistory of three, or by some chosen by them betwixt whom the Cause depended, as *Arbitrators* in the Case, as *Grotius* and Dr. *Hammond* have suggested; therefore there is no Ground for Mr. *le Cl.* to say this Man did not desire him to perform the Office of a Judge or Arbitrator between him and his Brother, but to use his *Prophetical* Authority to oblige his Brother, who detained the whole Inheritance, to divide it with him; for if so, why doth not Christ answer that this was no part of his *Prophetick* Office, but only, *who made me a Ruler or a Judge?* Now it is probable that Christ refused to take this Office upon him, not only to avoid the Envy, and Calumny of the *Jewish* Rulers, who might be apt to say, he took upon him an Office to which he was not called, in Prejudice to them who were appointed for that Work; but chiefly because he had but little time remaining which he could better spend in dividing to them the Word of Life, and in promoting their eternal Interest.

d Ver. 15. Φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, *Beware of Covetousness, for a man's Life consists not in the abundance of the things that he possesseth.*] Hence we learn that the Desire of having more then we do really need, not to supply the Necessities of others, or to promote God's Glory, but that we may keep, and treasure them up, and enjoy them, is one Species of Covetousness; for these words are certainly produced as a dissuasive from the Sin of Covetousness, which sure they could not be, were not the Desire of having more, one Species, or Symptom of that Sin. *2dly*, From the words following we learn, that to be more solicitous concerning Temporals than we are for Spirituals, and to be anxious about them, when we are not yet rich towards God, is another Sign of Covetousness. This may probably be concluded from the Concern of this Person for the dividing of his Inheritance, rather than that our Lord should instruct him in the way of Life, it being this which gave occasion to this Admonition, to *beware of Covetousness*; and it more clearly follows from the Example of the Fool, who was so much concerned to hoard up his Goods, but not at all concerned to be *rich towards God*, i. e. to have his Treasure with God in the Heavens, and to esteem it his chiefest Riches to be an Heir of the Kingdom of God, *ver.* 32. and to employ his Riches so as to procure God's Favour, and his own future Happiness; for this is a plain indication of an Heart that values these temporal Concernments more than God's Favour, or celestial Riches; which in St. *Paul's* Judgment renders the covetous Person guilty of *Idolatry*.

Ver. 20. Ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ·] i. e. *Either thy Soul shall be required of thee by God* that gave it, and whose Depositum it was, as the *Jews* speak; See note on 2 *Tim.* 1. 12. or else it shall be required by evil Angels, according to that other Opinion of the *Jews*, that the Souls of the Just when they die are carried into the Garden of Eden, per manum Angelorum, *by the Ministry of Holy Angels*, and the Souls of the Wicked to the place appointed for them, by *evil Spirits*. See the Note on *Chap.* 16. 22. e

Ver. 29. Καὶ μὴ μετεωρίζεσθε, *Neither be ye of doubtful Mind.*] Μετέωρος, saith the *Glossary* of *Stephanus*, is ὁ μὴ βεβαίως τὸν νοῦν, ταλαντευόμενος τῇ γνώμῃ, *Budæus*, *one fluctuating, and unstable in his Mind, Judgment, or Counsel*; hence μετέωρος κρίσις is *a suspended Judgment* μετέωρος ἀρχή, *a doubtful or controverted Empire*; μετέωροι, saith *Suidas*, are οἱ περὶς τὸ μέλλον ἔτι σαλεύοντες, *those that are anxious and fluctuating as to future Events*, or whatever may befal them; in which Sense, say *Thucydides* and *Plutarch*, μετέωρος ἦν ἡ Ἑλλας, *Greece was in suspense touching the event of the War*; and *Josephus*, that the *Jews* were μετέωροι ἐπὶ τῷ μέλλοντι πολέμῳ, *anxious about the War with the Romans*. Accordingly μετεωρισμὸς, the thing forbidden here. is, saith *Theophylact*, ὁ περισπασμὸς, καὶ τῆς λόγου ἄστατος περιφορά, *a distracting and unstable Fluctuation of the Mind, or Reason, about Provision for the Body*, which Christ would here remove from the Children of God, as being well assured that his Wisdom knoweth what is needful for them, *ver.* 30. and his Fatherly care would certainly provide for them what was so. f

Ver. 33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, *Sell what you have, and give Alms*;] *i. e.* Be ready when God calls, and the Exigences of Christ's Members do require it, so to do, and be so far from the Sordidness of the rich Man, who would not give of his Superfluities to the Needy, as in these cases to do it out of the main Stock, as knowing this heavenly Kingdom is to be obtained, not by hoarding up Treasures here on Earth, but by distributing them to Christ's needy Members. If it be asked how Moths can corrupt Treasures, seeing they eat not thro' Gold, or Silver, I answer, that precious Cloaths are also reckoned among Treasures, *Ezra* 2. 69. *Neh.* 7. 70. *Job* 27. 16. See the Note on *Jam.* 5. 2, 3. g

Ver. 35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, *Let your Loins be girded about, and your Lights burning.*] The Servant when he was to minister to his Master, that his Cloaths might not hinder him, girded them about him. So *Luke* 17. 8. *Gird thy self, and serve me:* and when Christ ministreth to his *Apostles*, he *takes a Towel*, and girdeth himself, *John* 13. 4. and then h

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waſheth their Feet. Hence, ſaith (a) *Philo*, *we are commanded to eat the Paſſover*, τὰς ὀσφύας ἀναζωσαμένοι ἑτοίμως πρὸς ὑπηρεσίαν ἔχοντες, *with our Loins girt as being ready for Service.* Moreover, they waiting to expect their Maſter's coming home at night, were to have their *Lamps* burning, and ready to receive them, *Matth.* 25. 7. To Servants ſo provided, and ready for Service, our Lord here promiſeth a new and unuſual Honour, like that of the *Romans* in their *Saturnalia*, the (b) *Cretans* in their *Hermæa*, and of the *Babylonians* in their Feaſt called *Saccæa*, where the Servants ſat at Table, and their Maſters waited on them; *Their Lord*, ſaith he, *ſhall gird himſelf, and make them to ſit down to meat, and will come forth to ſerve them*, ver. 37. he coming into the World, *not to be miniſtred unto, but to miniſter*, Matth. 20. 28.

(18) Ver. 36. See Additions N°. 18.

i Ver. 42. Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; *Who then is that wiſe Servant?*] Our Lord here does not anſwer directly to the Queſtion of St. *Peter*, yet he ſufficiently doth it by declaring that this is to be done of every Servant who expects to be rewarded, or treated, as one faithful to him, and eſpecially of the Guides of the Church, *Mark* 13. 37.

k Ver. 47. 48. Ἐκεῖνος ὁ δοῦλος, &c. *And that Servant who knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes*, 48. *but he that knew not*, &c.] This being one great difference betwixt the *Paſtors* of the *Church*, and other Chriſtians they muſt expect a ſeverer Puniſhment, as ſinning againſt greater Evidence, and Knowledge of their Duty, for to whom *much is given, of them much will be required*; whereas they who through ſlowneſs of Underſtanding, or neglect of Paſtors, and multitude of worldly Buſineſs, are ignorant of their Duty, and ſo neglect it, will find a milder Puniſhment; for Ignorance may be pitied, but Contempt deſerves no Mercy.

Ver. 49. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη, *I came to ſend Fire on the Earth, and what will I if it be already kindled?*] Here it is to be noted that the Particle εἰ hath two ſignifications, both agreeable to this place. (1) *That*, See note on 1 *Tim.* 5. 10. (2.) It is a Particle of *wiſhing*; ſo *Numb.* 22. 29. εἰ εἶχον μάχαιραν, *I wiſh I had a Sword* εἰ διαβαίναμεν, *we wiſh we had continued beyond Jordan*, Joſh. 7. 7. εἰ ἠκούσας, *Pſal.* 81. 13. and *Iſa.* 48. 18. *Oh that thou hadſt hearkned to my Precepts*; Luke 18. 42. εἰ ἔγνως, *Oh that thou hadſt known.* So then the Senſe of theſe words is this, I come to deliver to the World a Doctrine which will incenſe the World againſt me, and my Followers, and ſubject us to great Sufferings, ſignified in Scripture by Fire, *Pſal.* 66. 12. *Iſa.* 43. 2. *Eccluſ.* 51. 4. and therefore called *fiery Tryals*, 1 Pet. 4. 12. and will baptize me in my own Blood, but yet I am ſo far from being moved from proſecuting my Father's Pleaſure, by the Proſpect of them, that I wiſh the time of my Suffering were at hand, and my Goſpel preached to the World. l

Ver. 57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; *And why even of your ſelves judge ye not what is right?*] *i. e.* Take an Example from your ſelves; you are not wont to neglect the Means by which you may be preſerved from that Priſon here, from which you cannot eſcape till your whole Debt be paid, why then neglect you that Repentance towards God, and Faith in the Meſſiah; which can alone preſerve you from that infernal Priſon, from which you cannot eſcape? You can obſerve the Signs of Heaven for your own temporal Advantage, why therefore do you not obſerve the clearer Signs of the *Meſſiah*'s coming, and calling you to Faith and Repentance by his Doctrine? m

CHAP. XIII.

1. THERE were preſent at that Seaſon, (*when Chriſt ſpake the foregoing Words.*)
a ſome that told him [a] of the Galileans, whoſe Blood Pilate had mingled with their Sacrifices; (*ſlaying them when they came to offer Sacrifice, for rejecting the Authority of the Roman Emperor.*)

2. And Jeſus anſwering, ſaid to them Suppoſe ye that theſe Galileans were Sinners above all the (*other*) Galileans, becauſe they ſuffered ſuch things?

3. I tell you, nay, but except ye repent, ye ſhall all likewiſe periſh, (*for the ſame cauſe, and many of you after the ſame manner*; See Note.)

4. Or thoſe eighteen, on whom the Tower in Siloam fell, and ſlew them, think ye that they were Sinners above all Men that dwelt in Jeruſalem?

5 I tell you, nay; but except ye repent, ye ſhall all [b] likewiſe periſh. b

6, He ſpake alſo this Parable (*to the ſame Purpoſe, ſaying,*) A certain Man had a Fig-tree planted in his Vineyard, and he came and

(a) De ſacr. Ab. & Cain. p. 108.
(b) Athenæus Deipnoſ. l. 14. c. p. 639. Cteſius p. 674. apud Herod. 3

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and sought Fruit thereon, and found none.

7. Then said he to the Dresser of the Vine-
c yard, Behold, [c] these three Years I come seeking Fruit, and find none, cut it down, why cumbreth it the Ground; (*and the like Sentence may you of this Nation expect from God for your unfruitfulness.*)

8. And he answering, said to him, Lord, (*be pleased to*) let it alone this Year also, till I dig about it, and dung it;

9. And if it bear Fruit, well, (*thou wilt see cause to spare it,*) and if (*it do*) not, then after that thou shalt cut it down; (*and such is now God's sparing Mercy to you, he is making farther trial of you, whether what I, or my Apostles, preaching after my ascent to Heaven, can do, will make you fruitful; and if after all our Labours, you continue still unfruitful, you must expect to be cut off.*)

10. And he was teaching in one of the Synagogues on the Sabbath.

11. And behold there was (*there*) a Woman which had a Spirit of Infirmity eighteen Years, and was bowed together (*with it,*) and could in no wise lift up her self.

12. And when Jesus saw her, he called her to him, and said to her, Woman, thou art (*now to be*) loosed from thine Infirmity;

13. And he laid his Hands on her, and immediately she was made straight, and glorified God.

14. And the Ruler of the Synagogue answered, (i. e. *said, with relation to this Cure,*) with Indignation, because that Jesus had healed on the Sabbath day, and said to the People, There are six days in which Men ought (i. e. *by the Commandment are allowed*) to work; in them therefore come and be healed, and not on the Sabbath day.

15. The Lord then answered him, and said,
d Thou [d] Hypocrite, doth not each one of you on the Sabbath (*day*) loose his Ox or his Ass from the Stall, and lead him away to watering.

16. (*This you do on that day for a Beast, to free it from a little Thirst,*) and ought not (*then*) this Woman, being a Daughter of A-
e braham, whom [e] Satan hath bound, lo, these eighteen Years, be loosed from this Bond on the Sabbath day?

17. And when he had said these things, all his Adversaries were ashamed; and all the People rejoiced for all the glorious things that were done by him.

18. Then said he, To what is the Kingdom of God like? and whereunto shall I resemble it?

19. It is like a Grain of Mustard Seed, which a Man took, and cast into his Garden, and it grew, and waxed a great Tree, and the Fowls of the Air lodged in the Branches of it; (*For thus from a very small beginning, will it grow up into the greatest of all Kingdoms, as that becomes the greatest of all Herbs,* Matth. 13. 32.)

20. And again he said, Whereunto shall I liken the Kingdom of God?

21. It is like Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened; (*for so shall the Doctrine of the Kingdom spread, till it hath seasoned all the Regions of the Earth.*)

22. And he went thro' the Cities, and Villages, teaching, and journying toward Jerusalem;

23. Then said one to him, Lord, are
f there [f] few that (*shall*) be saved? And he said to them (*that heard him, be not so much concerned to know how it will be with others, as to*)

24. [g] Strive to enter (*in*) at the straight
g Gate, (*which leadeth to Life, while ye have*
h *opportunity to do it,*) for [h] many I say to you, will seek to enter in, and shall not be able, (*because they do it too late; for*)

25. When once the Master of the House is risen up, and hath shut to the Door, and ye begin to stand without, and to knock at the Door, saying, Lord, Lord, open to us; and (*or then*) he shall answer and say to you, I know you not whence ye are; (*Be careful therefore now, oh ye Jews, to believe, and obey the Word, before the Kingdom of God be taken from you, and the Gate of the Gospel Banquet be shut, so that you after knock in vain for entrance,* Matth. 25. 10.—13. *for,*)

26. Then if ye shall begin to say, we have eaten and drunk in thy Presence, and thou hast taught in our Streets, (*he will answer,*)

27. But he shall say, (λέγω ὑμῖν, *and will say,*) I tell you, I know not whence you are, depart from me, all ye Workers of Iniquity;

28. (*And then*) there shall be weeping and gnashing of Teeth, when ye (*the Seed of Abraham*) shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, (*enjoying the Blessings promised to the Members of that Kingdom,*) and you your selves thrust out (*of it.*)

29. And (*then*) they (*of the Gentiles*) shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God; (*shall partake of the Blessings of the Gospel, and be owned as Children of his Kingdom.*)

30. And behold (*thus shall it happen, that* there are last, (i. e. *the Gentiles called at the last hour,* Matth. 20. 7.) which shall be first (*in this Kingdom;*) and there are first, (i. e. *the Jews to whom the Gospel was first preached, and who are stiled God's First-born,* Exod. 4. 22.) which shall be last; (i. e. *cast out of this Kingdom, and not recalled till the last, or at the close of the World.*)

31. The

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31. The ſame day there came certain of the Phariſees, ſaying to him, Get thee out *(of Galilee, Herod's Juriſdiction,)* and depart hence, for *(elſe)* Herod will kill thee;

32. And he ſaid to them, Go ye and tell
i that [i] Fox, *(from me a Prophet ſent from God, and therefore authorized thus to ſtile him,)* Behold, I caſt out Devils, and I do Cures *(in proſecution, and confirmation of my Prophetick Office,)* to day, and to morrow, (i. e. *for a ſhort time more,)* and the third day I ſhall be perfected; (i. e. *by Death be conſecrated to my Prieſtly Office, and ſo he needs not be concerned to put me to Death, who ſhortly am to die as a Sacrifice for the Sins of the World.*(

33. Nevertheleſs, I muſt walk *(on in my Journey,* ver. 22.*)* to day, and to morrow, and the day following, *(till I reach to Jeruſalem, and I may do it without fear of being*
k *killed by Herod,)* for it cannot be that [k] a Prophet periſh out of Jeruſalem, *(where the Sanhedrim, who think themſelves the only Judges of him, ſit.)*

34. O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee; how often would I have gathered thy Children together *(under my Protection,)* as an Hen doth gather her Brood under her Wings, and ye would not *(be gathered?)*

35. Behold your Houſe is left unto you deſolate; and (ὃ *for*) verily I ſay to you, *(after a while)* ye ſhall not ſee me, *Matth.* 23. 38.) until the time come when ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord; *(till ἐπῆλε you would ſay,* i. e. *you would be glad to ſee your Meſſiah coming to deliver you, and to ſay to him, what your Phariſees cannot now hear with patience,* Chap. 19. 39. *but ſhall only ſee him coming to avenge himſelf upon you,* Matth. 26. 64.)

Annotations on Chap. XIII.

a Ver. 1. Περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν, *Whoſe Blood Pilate mingled with their Sacrifices.*] It is not to be doubted, ſaith *Grotius*, but that the Sedition of *Judas Gaulonites*, as it had its riſe in *Galilee*, ſo found it many Followers, and Abettors there, who coming up to *Jeruſalem*, inſinuated into the People that they were the Lord's People, and therefore were to own him only as their King, and to pay Tribute, not to *Cæſar*, but to his Temple; it therefore ſemeth credible, ſaith he, as ſome of the *Greek Fathers* think, that ſuch as theſe were the *Galileans*, whoſe *Blood Pilate mingled with their* (Paſchal) *Sacrifice*, as finding they were then ſowing theſe Seeds of Sedition againſt *Cæſar*; and if this were at the Paſſover, then the words following, *ye ſhall all likewiſe periſh*, agree wonderfully with that account of their Deſtruction which *Joſephus*, and *Euſebius* give us, that when they were come up from all places to obſerve the Paſſover, they were encloſed in the City by the *Romans*, and upon the very day appointed for killing the Paſſover, many of them were ſlaughtered like Sheep in the very Temple, for this very cauſe, that they ſhook off the *Roman* Yoke, and refuſed to pay Tribute to *Cæſar*.

b Ver. 5. Ὁμοίως ἀπολεῖσθε, *Ye ſhall likewiſe periſh.*] That is, ſaith *Grotius*, among the Ruins of the City, of which that Tower was a part, they periſhing in *Jeruſalem*, v. 4. or rather among the Ruins of the Towers of the City, and the Temple. To illuſtrate theſe Conjectures of the Learned *Grotius*, let us a little conſider what *Joſephus* hath delivered of this matter; he therefore ſaith, that this *Judas*, with one *Zadoch* a *Phariſee*, incited the *Jews* to Rebellion, ſaying, (a) τὴν ἐπιλιμησιν οὐδὲν ἄλλο ἢ ἄνλιχρυς δουλείαν ἐπφέρειν, *that the paying Tribute was a ſign of Slavery*; and under this pretence they exhorted the whole Nation to maintain their Liberty; καὶ ἡδονῇ ἀκροάσιν ἐδέχονλο ἄνθρωποι, *and this the Jews received with Pleaſure*, and this became *the Seed of their future Calamities.* Hence they continually demanded (b) ἀναιρεῖν τὰ τέλη, *that the Tributes might be taken away.* When *Coponius* was *Procurator* of *Judea*, one *Simon* a *Galilean* reproved them, (c) εἰ φόρον τε Ῥωμαίοις ἐπιβαίεν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἴουσι θνητοὺς δεσπότας, *that they would endure to pay Tribute, and ſuffer mortal Lords to rule over them.* When *Felix* was *Procurator*, ſome *Magicans* and *Thieves* met together calling the People to Liberty, and (d) θάνατον ἐπιμωνλες τοῖς πειθαρχέσι τῇ Ῥωμαίων ἡγεμονία, *threatning Death to thoſe who obeyed the Roman Government.* When *Campanus* was *Procurator*, one *Dortus* ſolicited the People (e) ἐπὶ τῇ Ῥωμαίων ἀποστασίᾳ, *to ſhake off the Roman Yoke*; ſo ready were they to embrace the Doctrine of this *Galilean.* That many of the *Jews* periſhed, as did theſe *Galileans*, the ſame *Joſephus* teſtifies, ſaying, that under the Preſident *Cumanus* twenty five thouſand (f) περὶ τὸ ἱερὸν ἀπώλοντο, *periſhed about the Temple at the Feaſt of Paſſover.* That under *Florus* (g) ζυχνὸς

(a) Antiq. l. 18. c. 1. (b) De bello Jud. l. 2. c. 1. (c) Cap. 12.
(d) C. 23. (e) Antiq. l. 20. c. 5. p. 692. (f) Antiq. l. 20. c. 4.

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(g) συχνὸς φόνος, *there was a multifarious Slaughter of them fighting in the Temple*, and that one *Manahem was slain as he worshipped there.* That *many of the Zealots perished in the Temple*, (h) καθαιμαξάντες τὸ θεῖον ἔδαφος, a *and washed the holy Ground with their Blood:* That the *Idumæans coming in to their help, eight thousand and five hundred of the Party of Ananus the High Priest were slain*, so that (i) ἐπεκλύσθη καὶ τὸ ἔξωθεν ἱερὸν πᾶν αἵματι, *the whole outward Temple was washed over with Blood.* In that threefold Sedition which arose in *Jerusalem*, betwixt *Eleazer* keeping the inward Temple, *John* with his Associates seizing the outward Temple, and *Simon* the upper City, (k) φόνοις ἐμαίνετο πανταχῇ τὸ ἱερόν; *the Temple was every where polluted with Slaughters, the Weapons flew every where and fell upon the Priests, and those who officiated at the Altar; many who came from far to worship,* πρὸς τ θυμάτων ἔπεσον αὐτοὶ, *fell before their Sacrifices, and sprinkled the Altar with their Blood; insomuch that the Blood of the dead Carcasses made a Pool in the Holy Court. At the Feast of unleavened Bread Eleazer with his Companions opening a Gate for the People that came to worship, and to offer Sacrifice, John taking that Opportunity, sends in with them many of his Party, having short Swords under their Garments, who invaded Eleazer's Party, and filled that Temple with the Blood of the Zealots and of the People.* And when *Titus fought against the Temple*, (l) περὶ μὲν τὸ βῶμον πολὺς ἐσωρεύετο τ νεκρῶν, *a Multitude of dead Bodies lay round the Altar, and the Blood ran down the Steps of the Temple, and many perished by the Ruins of the Towers or Porches.*

c Ver. 7. Ἔτη τρία ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, *These three Years have I come seeking Fruit of this Fig-tree, and found none.*] These three Years seem not to signifie only the time of our Lord's Preaching among the *Jews*; for they were not destroyed the next Year, but above thirty six Years after our Lord's Ascension: They rather seem to be mentioned, because the Fruit of some Fig-trees came not to maturity till the third Year; the time he expected afterwards, includes the whole time of the *Apostles* preaching to them at *Jerusalem*, and to their Dispersions, and to the *Gentiles*, to gather and set up his Church among them; and then was the end of the *Jewish Church* and *Temple*, and the great Destruction of that Nation to come, *Matth.* 24. 14. Nor were the *Jews* then given over, but were after our Lord's Ascension, to be under the Dispensation of the *Holy Ghost*; and upon the rejection of that Call, was *Christ*'s Prediction, that their House should be left to them desolate, to take place: Whence, after the *Holy Ghost* was fallen down upon them, the Apostles were to begin their preaching at *Jerusalem*, and to go thence throughout all *Judea*, Acts 1. 8. and to preach to them Remission of Sins, Acts 13. 38. and this they did with such success, as to convert many myriads of them, *Acts* 21. 20. And the Apostle *Paul* declares it necessary for them to preach the Word of God first to them, *Acts* 13. 46.

Ver. 15. Ὑποκριτά, *Thou Hypocrite.*] This d *Christ* pronounced upon the Ruler of the *Synagogue*, partly because he placed his Holiness chiefly in the Observation of Ritual Precepts, or the Rest of the Body on the Sabbath-day, preferring that before the great things of the Law, which Christ still represenleth as a sign of Hypocrisie, *Mat.* 23. 23. partly because he pretended a great Zeal for the Law of God, when he was rather acted in this matter by black Envy at the Glory of Christ, which he that saw his Heart well knew.

Ver. 16 Ἣν ἔδησεν ὁ Σατανᾶς, *Whom Satan hath bound these eighteen Years.*] That e sometimes by concurring with, and sometimes without natural Causes, many Diseases were by Divine Permission brought on Men by Evil Spirits, the Gospel, and Histories of *Job* and *Saul* inform us; for that *Saul* after the departure of the good Spirit, fell εἰς κακὴν δεινὰ καὶ δαιμονία, *into demoniacal Passions*, and had ὑπὸ τ δαιμόνων ταραχὰς, *Perturbations from Dæmons*, or as the *Scripture* speaks, *by an evil Spirit from the Lord*, 1 Sam. 16. 14, 23. we learn from (m) *Josephus*. And by confession of (n) *Maimonides*, Satan was the cause of all that *Job* suffered; not only in his Substance but his Body, *Job* 2. 7. And the *Targum* on *Psal.* 91. 6. numbers *Troops of Dæmons*, among those who inflict Plagues and Death upon Men.

Ver. 23. Εἰ ὀλίγοι οἱ σῳζόμενοι; *Are there* f *few that be saved?*] This Question seems to be propounded agreeably to that Sentiment of the *Jews*, that *all Israelites should have their Portion in the World to come*: To which Christ was not pleased to give an Answer that might satisfie the Curiosity of the Man, but rather an Instruction that might benefit him; it being not our concern to know how many will be saved, but how we may be saved.

Ver. 24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τ στενῆς πύλης, *Strive to enter in at the straight Gate.*] g Here Christ shews, That the number of them who may be saved, is not defined by any Decree of God excluding all others from it, or rendring them unable to attain it; for then Christ must in vain exhort them to use

(g) De bello Jud. l 2. c. 31. p. 811. (h) L. 4. c. 14. (i) L. 16. c. 17. (k) L. 6. c. 1.
(l) L. 6. c. 4. (m) Antiq. l. 6. c. 9. (n) Mor. Nev. l. 3. c. 22.

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their diligence, to enter into the ſtraight Gate which leadeth to eternal Life; and yet by ſaying, ἀγωνίζεσθε, *ſtrive as Men in Agony* to do it, he ſhews, that this requires great Conſtancy, Diligence and Courage, and a ſtrong Conflict with the World, the Fleſh, and the Devil; and ſo ſuch only will obtain it.

h Ibid. Πολλοὶ ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσι, *For many ſhall ſeek to enter, and ſhall not be able*:] Not for want of Power, or ſufficient Grace on God's part, but for ſeeking too late to enter, *viz. when the Door is ſhut, ver.* 25 The ſenſe therefore runs thus, Be careful, Oh ye *Jews*, now to believe, and obey my Word before the Kingdom be taken from you, and the Gate of the Goſpel-Banquet be ſhut, ſo that you after knock in vain for Entrance, *Matth.* 25. 10, 11, 12, 13. See the Note on *Matth.* 8. 11, 12.

Ver. 32. Εἰπατε τῇ ἀλώπεκι ταύτῃ, *Go tell that Fox*, &c.] To impoſe this ignominious, but agreeable Name on *Herod*, is not contrary to the Command, *not to ſpeak evil of the Ruler of thy People*; it being the Office of a *Prophet* not to ſpare *Kings* when they reprove their Offences, *Jer.* 1. 10. Chriſt therefore here uſes his *Prophetical* Power, in giving this *Tyrant* a Name ſo ſuitable to his Actions. See Additions N°. 19 i

Ver. 33. Οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω, *A Prophet cannot periſh out of Jeruſalem*;] Becauſe he was only to be judged by the great *Sanhedrim*, and they were only to paſs Judgment on him in that place; So Dr. *Lightfoot* here. k

CHAP. XIV.

1. AND it came to paſs, as he went into the Houſe of one of the [a] chief Phariſees, (*or of the Rulers, who was of the Phariſees,*) to eat Bread on the Sabbath-day, that they watched him, (*whether he would heal on the Sabbath-day, that they might accuſe him*, Mark. 3. 2.) a

2. And behold, there was a certain Man (*then*) before him, which had the Dropſie:

3. And Jeſus [b] anſwering (*to their Thoughts,*) ſpake to the Lawyers and Phariſees, ſaying Is it lawful to heal on the Sabbath-day (*or not?*)

4. And (*but*) they held their Peace; and (*then*) he took him, and healed him, and let him go;

5. And (*he*) anſwered them (*who held this unlawful,*) ſaying, Which of you ſhall have an Aſs or an Ox fallen into a Pit, and will not ſtraightway pull him out on the Sabbath-day? (*And ſhall that kindneſs be denied to a Son of Abraham in his diſtreſs on that day, which you afford on it to your diſtreſſed Beaſt?*)

6. And they could not anſwer him again to theſe things.

c 7. And he put forth a [c] Parable to thoſe that were bidden (*to ſit down with him,*) when he marked how they (*the Phariſees*) choſe out the chief Rooms (*at Feaſts, on the account of their pretended Wiſdom,*) ſaying to them,

8. When thou art bidden of any Man to a Wedding (*or a Marriage Feaſt,*) ſit not down in the higheſt Room, leſt a more honourable Man than thou be (*alſo*) bidden of him.

9. And (*ſo*) he that bad thee and him, come and ſay to thee, Give this Man place, and thou begin with ſhame to take the loweſt Room.

10. But when thou art bidden, Go, and ſit down in the loweſt Room, that when he that bad thee cometh, he may ſay to thee, Friend, Go up higher; then ſhalt thou have [d] Worſhip, (i. e. *Honour*) in the Preſence of them that ſit at Meat with thee. d

11. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted (*both by God and Man.*)

12. Then ſaid he alſo to him that bad him, When thou makeſt a [e] Dinner or a Supper, (*do it not from reſpect of an Invitation by way of Recompence; and therefore ordinarily*) call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours, leſt they alſo bid thee again, and (*ſo*) a Recompence be made thee. e

13. But when thou makeſt a Feaſt, (*do it out of Charity to the Needy; and therefore*) call the Poor, the Maimed, the Lame, the Blind.

14. And thou ſhalt be bleſſed, for (ὅτι *that*) they (*are called by thee, who*) cannot recompenſe thee; for thou ſhalt be recompenſed at the [f] Reſurrection of the Juſt. f

15. And when one of them that ſat at Meat with him, heard theſe things, he ſaid to him, [g] Bleſſed is he that ſhall eat Bread in the Kingdom of God; (i. e. *that ſhall partake of the Pleaſures and Enjoyments of the Kingdom of the Meſſiah.*) g

16. Then (*to convince him, that the generality of the Jews were for their Unbelief to be excluded from that Kingdom;*) ſaid he to him (*by way of Parable,*) A [h] certain Man made a great Supper, and bad many: h

17. And ſent his Servant at Supper time, to ſay to them that were bidden, Come, for all things are now ready; (*as God ſent firſt the Baptiſt to invite the Jews, and then the Apoſtles, and ſeventy Diſciples, to tell them the*

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the Kingdom of God was at hand, and to persuade them to enter into it.)

18. And they all with one consent began to make excuse; *(for)* the first said to him, I have bought a piece of Ground, and I must needs go and see it; I pray thee have me excused:

19. And another said, I have bought five Yoke of Oxen, and I go to prove them; I pray thee have me excused.

20. And another said, I have married a Wife, and therefore I cannot come; (i. e. *they either out of greater Love to the Pleasures, or the Advantages of this World, rejected the kind Invitation.)*

21. So that Servant came, and shewed his Lord these things: Then the Master of the House being angry, *(that they who were so lovingly invited, would not come,)* said to his Servants, *(the Apostles sent with a fresh Commission after Christ's Resurrection to go to Judea, and the Dispersions of the Jews,* Acts 1. 8. *saying,)* Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor and Maimed, the Halt and the Blind; (i. e. *the Gentiles and the dispersed Jews.)*

22. And the Servant said, Lord it is done as thou hast commanded, and yet there is room *(for more Guests.)*

23. And the Lord said to the Servant, Go out into the High-ways and Hedges, (i. e. *to the Heathen Nations,*) and [i] compel them to come in, that my House may be filled.

24. For I say to you, that none of those Men that were bidden, *(and refuse to come,)* shall taste of my Supper, (i.e. *enjoy the Blessings of my Kingdom.)*

25. And there went great Multitudes with him; and he turned, and said to them,

26. If any Man come to me, and [k] hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also; (i.e. *if he prefers not my Service before all these,*) he cannot be my Disciple.

27. And whosoever doth not bear his Cross, and come after me, (i. e. *that will not obey me, and suffer any hardship for my sake,*) cannot be my Disciple.

28. *(Consider therefore well of these things before you enter on a Christian Life:)* For which of you intending to [l] build a Tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply after he hath laid the Foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This Man began to build, and was not able to finish *(his Building: So before we enter on a Christian Life, we should sit down, and consider seriously what it will cost us to be indeed Christians, and whether we be stedfastly resolved to do and suffer all that Christianity requires.)*

31. Or, what King going to make War against another King, sitteth not down first, and consulteth whether he be able with Ten thousand, to meet him that cometh against him with Twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an Embassage, and desireth Conditions of Peace.

33. So likewise, whosoever he be of you that *(engageth not so manfully in his Christian Warfare against Sin, Satan, and the World, that when I call him to it, he)* [m] forsaketh not all that he hath, he cannot be my Disciple.

34. [n] Salt is good, (i. e. *a Christian Life is very advantageous;*) but if the Salt have lost his Savour, *(if the Christian Apostle and Professor hath lost his Christian Conversation,)* wherewith shall it be seasoned? (i. e. *What can be used farther to recover him?*)

35. It is neither fit for the Land, nor yet for the Dunghill; but Men cast it out: (i. e. *Such an unsavoury Christian can neither do good to himself or others.*) He that hath Ears to hear, let him hear.

Annotations on Chap. XIV.

a Ver. 1. Ἐις οἶκόν τινος τ̃ ἀρχόντων τ̃ Φαρισαίων, *Into the House of one of the chief Pharisees.*] *Gr.* into the House of one of the Pharisees who was a Ruler in the *Sanhedrim*; for they are called ἄρχοντες, *Rulers,* Luke 24. 20. John 3. 1. Acts 3. 17. 1 Cor. 2. 8. See the Note there.

b Ver. 3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς, *And Jesus answering, spake to the Lawyers and Pharisees*; and *ver.* 5. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, *and he answering them, said.*] Here ἀποκριθεὶς, *answering,* is twice used, where neither any Question was put, nor any thing said to him; but then 'tis still an Answer to some, λόγος ἐνθυμήσεως, *inward Conception,* or Reasoning, or to some Action expressive of their Sentiments concerning him: Sometimes it is used, when he perceived their inward Thoughts and Reasonings, about his Actions, Words or Person: Thus when the Pharisees were consulting how they might apprehend him for the Parable he spake against them; ἀποκριθεὶς, *he answering,* spake another Parable, shewing what Destruction would come upon them for crucifying him, *Matth.* 22. 1. So *Jesus perceiving their Thoughts,* ἀποκριθεὶς, *answering, said to them,* Luke 5. 22. So he answers to what *Simon* said within himself, *Luke* 7. 39, 40. Sometimes he answers to

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their Actions, as diſcovering their Apprehenſions of him: Thus when they came to take him, *Jeſus* ἀποκριθεὶς, anſwering, ſaid to them, *Are ye come as againſt a Thief?* Mark 14. 48. So to the barren Fig-tree, ἀποκριθεὶς, *he anſwering, ſaid*, Let never Fruit grow on thee more, *Mark* 11. 14. So reflecting on the Infidelity and Impenitence of thoſe Cities, among whom he had done his mighty Works; and of thoſe *Phariſees* who believed neither him nor the Baptiſt, ἀποκριθεὶς εἶπεν, *he anſwering, ſaid, Father, I thank thee*, Matth. 11. 25 So when *Peter* had ſmitten off the Ear of *Malchus*, ἀποκριθεὶς, *Jeſus anſwering*, with relation to that Action, ſaith, *Suffer ye ſo far*, Luke 22. 51. So *Peter* anſwers not to what he had heard, but to what he had ſeen, *Matth.* 17. 4. So *Elizabeth* anſwers, without being ſpoken to, the diſcourſe of the Women about the Name of her Son, *Luke* 1. 60. And the *Angel* anſwers to the Fear of the Women, *Matth.* 28. 5. And the *High Prieſt* to Chriſt's Silence, *I adjure thee to tell us*, Matth. 26. 63. And St. *John* the *Evangeliſt* to Chriſt's Words, *He that receiveth you, receiveth me; Maſter, we ſaw one caſt out Devils in thy Name*, &c. Mark 9. 38.

c Ver. 7. Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, *And he put forth a Parable to them that were bidden, when he marked how they choſe out the chief Rooms:*] *i. e.* Chriſt being in the Houſe of a Prince of the *Phariſees*, ver. 1. and obſerving how ſolicitous they were to chuſe the upper Rooms on the account of their reputed Wiſdom, becauſe *Solomon* had ſaid, *Prov.* 4. 8. *Exalt Wiſdom*, as Dr. *Lightfoot* here ſhews; that he might cure this ſwelling Pride in them, and teach them Humility, *ver.* 11. he propounds this Parable, as it is fitly called, according to the Definition of a *Parable* by the *Greeks*, that it is παράθεσις ὁμοιωματικὴ ἐπὶ ζαφηνείᾳ τῶν ὑποκειμένων, *a comparative Reſemblance of Things, for the illuſtration of what is ſpoken of*; or as *Phavorinus*, παράπλησίων πραγμάτων παράθεσις, *a Collation of Things reſembling each other.* This Parable being taken from a like Example of a Nuptial Banquet.

d Ver. 10 Τότε ἔσῃ σοὶ δόξα, *Then ſhalt thou have Honour in the Preſence of them that ſit at Meat with thee*;] *i. e.* This will ordinarily be the reſult of thy Humility; and tho' it ought not to be our chief deſign in any vertuous Action, yet hence it follows that this may be one Motive to the Performance of ſuch Actions. *Philip.* 4. 8.

e Ver. 12. Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον· *When thou makeſt a Dinner, or a Supper, call not thy Friends, and thy Brethren*, &c. *but call the Poor, the Maimed.*] Some think, Chriſt ſpeaks here of the ſacred Banquet made by the *Jews* on their Peace-Offerings, and other Feaſts, to which they are bid *to call the Poor, the Widow, and the Levite*, Deut. 14. 29. but this ſeems a miſtake, for Chriſt ſpeaks not of any ſpecial ſtated Feaſts, but of ſuch Banquets as he was then at: Nor hath he one word of the Widow, and the Levite, who were to be Gueſts there, but of the Blind, the Lame, the Maimed, of which the Law ſaith nothing; nor doth he ſay, *For this the Lord ſhall bleſs thee upon Earth* as *Deut.* 14. 29 but, *Thou ſhalt be recompenſed at the Reſurrection of the Juſt.*

Note, 2*dly*, That Chriſt doth not abſolutely forbid us to invite our Friends, our Brethren, or Kinsfolk, to teſtifie our mutual Charity and Friendſhip, and how dear our Relations are to us; only he would not have us invite them out of a proſpect of a Compenſation from them again, but to prefer the exerciſing our Charity to them who cannot recompenſe us. See Additions N°. 20. Nor, (20)

3*dly*, Doth he lay upon us a neceſſity by this Precept, to call the Lame, the Blind or Maimed, to our Tables, but either to do this, or what is equivalent to us in reſpect of Charge, and more advantageous to them and their Families, *viz.* to ſend them meat, or Money to refreſh them at home. Note alſo, That (a) *Dion Chryſoſtomus*, who flouriſhed in the Time of *Trajan*, ſeems to have taken his Obſervation hence, That *they did* ἀνιδυθέρως προάγειν τὰ πρὸς τοὺς ξένους τοὺς πένητας, *act ſordidly as to poor Strangers, who did* μόνους τοὺς πλουσίους ὑποδέχεσθαι ξενίοις, καὶ δώροις, παρ' ὧν δῆλον ὅτι καὶ αὐτοὶ προσδόκων τι ἴσων ἀπολήψεσθαι, *entertain the Rich only friendly, with their Hoſpitalities and Gifts, from whom they expected to receive as much again.*

Ver. 14. Ἀνταποδοθήσεται σοὶ ἐν τῇ ἀναστάσει, f *Thou ſhalt be recompenſed at the Reſurrection of the Juſt.*] See here the time of recompenſing even thoſe Works of Charity which are moſt acceptable to God, and for which we are chiefly to be rewarded at the great Day, *Matth.* 25. 34.

Ver. 15. Μακάριος, &c. *Bleſſed is he who* g *ſhall eat Bread in the Kingdom of God.*] It appears from the enſuing Parable, That the Kingdom of God here, doth not ſignifie *the Kingdom of Heaven* in the higheſt ſenſe, but only the Kingdom of the *Meſſiah*, of which the carnal *Jew* here ſpeaks, according to the received ſenſe of his Nation, as of a glorious temporal Kingdom, in which the *Jews* ſhould Lord it over the Gentile World, enjoy their Wealth, and be provided with all temporal Bleſſings and Delights, in which they placed their Happineſs.

Ver. 16. *A certain Man made a great* h *Supper*, &c.] We are called of God, ſaith (b) *Philo*,

(a) Orat. 7.

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(b) *Philo*, to partake of a Banquet; not which shall satiate *us with the Pleasures of the Belly, and fatten the Body; but with which the Mind being nourished, and leaping for pleasure, rejoiceth, and is glad.* See the Exposition of this *Parable*, Matth. 22. 1, 2.

i Ver. 23. Καὶ ἀνάγκασον εἰσελθεῖν, *And compel them to come in.*] How vainly these words are brought, to prove that Men may be compelled by the secular Arm to embrace the true Faith, appears, (*1st*,) From the nature of a Banquet, to which no Man is compelled by force, but only by the importunity of Persuasion, and from which no Man's Business doth by Force restrain him, but only by the inconvenience of attending on it; and yet one of the Guests saith, *v.* 18. ἀνάγκην ἔχω, *I am compelled to be absent.* (*2dly*,) From the Scope of the *Parable* which respects the calling of the *Gentiles*, which only *Mahometans* think fit by force of Arms, to compel to the Faith. We do ἀναγκάζειν, compel not only by Example, but by Exhortation, *Mark* 6. 45. *Luke* 24. 29. as here: And Christ, saith *Theophylact*, here not only commands them to call, but to compel them, *tho' it be free to every one to believe that we may learn*, ὅτι μεγάλης τῆς Θεοῦ δυνάμεως ἐστι τὸ πεῖσαι τὰ ἔθνη, that it is the Work of God's great Power to make the *Gentiles* believe. See the Note on *Gal.* 2. 14. and *Grotius* here, and *Chap.* 24. 29.

k Ver. 26. *If any Man come to me*, καὶ οὐ μισεῖ, *and hate not his Father and Mother*, &c.] It being impious to hate *Father* or *Mother*, *Wife* or *Children*, and impossible to hate our selves, *Eph.* 5. 29. to *hate* here, can only signifie comparatively, *viz. to love them less* than God; and therefore what is here, *and hateth not Father and Mother*, is *Matth.* 10. 37. and *loveth Father and Mother more than me*; for what we love less, we are comparatively said to hate, as in the case of *God* and *Mammon*, Matth. 6. 24. So ἐμισεῖτο Λεία, *Leah was hated*, Gen. 29. 31, 33. Now *Leah* surely was not hated by good *Jacob*, but loved less than *Rachel*. See Note on *Rom.* 9. 13.

l Ver. 28. Τίς γὰρ ὑμῶν θέλων πύργον οἰκοδομῆσαι; *For which of you intending to build a Tower, sitteth not down first, and counteth the cost?* ver. 31. *What King going to War, consulteth not first whether he be able?*] Two things do usually hinder Men from embracing that narrow way which leadeth to eternal Life; (*1st*,) The Difficulties of the Duties positively required of all *Christians*, viz. the Love of Enemies, requiring us not only to forgive their Injuries *from the Heart*, but also *to overcome their Evil with our Good*: The Reparation of any Injury done to another in his good Name, or Fortunes, not only by begging his pardon, but by restoring what we got injuriously, and endeavouring to repair his Credit; the restraining of the Tongue from all evil Speaking, and uncharitable Censures, and of our Appetites from all Carnal Desires, the exact government of our Passions, and the moderation of our Affections to all worldly things; an Heart restrained by the Fear of God from doing Evil, and constrained by the Love of him to yield sincere Obedience to his holy Laws. (*2dly*,) The greatness of the Temptations we must resist, and of the Injuries and Losses we may suffer, by persevering in this way, from the violent Assaults of *Satan*, and the continual Solicitations of the *Flesh*, the Examples and Allurements of the *World*, the Persecutions of it, the loss of all things, and even Life it self. Christ therefore by these Resemblances, adviseth us, before we enter on this *Christian* Life, seriously to consider of, and weigh these things, to form within us the most stedfast Resolutions to perform the one, and arm our selves with Fortitude and Patience again the other, that so we may not afterwards be moved by them to depart from it.

m Ver. 33. *So likewise, whosoever he be of you*, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, *Who forsaketh not all that he hath*, &c.] Christ doth not here require that we should actually renounce these things, for then we must renounce even Life it self, *ver.* 26. but that our Heart and our Affections should be so taken off from them, that we do always love them less than him, and that we in preparation of Mind be always ready to part with them when we cannot keep them, without making *Shipwreck of Faith, and a good Conscience.*

n Ver. 34. Καλὸν τὸ ἅλας, *Salt is good; but if the Salt hath lost its Savour, wherewith shall it be seasoned?* &c.] This excellently connects with the Discourse preceding, thus: The Gospel I require you to adhere to, is that Salt with which every Oblation that is acceptable to God, must be seasoned, *Mark* 9. 48, 49. The Preachers of it are the Salt of the Earth, *Matth.* 5. 13. As then Salt, when it hath lost its Savour, becomes good for nothing, but to be cast out into the Dunghil; so the *Christian* Professor who lives not according to the Prescripts of the Gospel, can do no good to himself or others; and if he fall off from it, can hardly be recovered, *Heb.* 6. 6.—10. 27. When Mr. *Le Clerc*, and others, object against this Comparison, or Similitude, that Salt cannot lose its Savour, they consider not, that in the boiling up of the saline Particles of which Salt is made, there is left a *caput mortuum* which is insipid.

CHAP.

(b) Εἰς μέλισσαν δοίνης οὐκ ἧς αἱ γαστρὸς ἡδοναὶ πιμπλομένης τὸ σῶμα πιαίνουσιν, ἀλλ' ἀφ' ἧς διάνοια ἐλαφρὰ φρονήσει καὶ ἰσχυροδίνοια ἀρετῆς, γήθει τε καὶ εὐφραίνει. De Sacr. Abel & Cain. p. 104. B.

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CHAP. XV.

a 1. THEN drew near to him [a] all the Publicans and Sinners, to hear him.

2. And the Phariſees and Scribes murmured, ſaying, This Man *(now)* receiveth Sinners, and *(at other times)* eateth with them.

3. And *(upon this murmuring,* he ſpake this Parable to them, ſaying,

4. What Man of you having an hundred Sheep, if he loſe one of them, doth not leave the ninety and nine in the Wilderneſs, and go after that which is loſt until he find it?

5. And when he hath found it, he layeth it on his ſhoulders, *(and returns home with it,)* rejoicing;

6. And when he cometh home, he calleth together his Friends, and Neighbours, ſaying to them, Rejoyce with me for I have found my Sheep that was loſt: *(Now this is a juſt reſemblance of the Joy of God for the Converſion of a Sinner; for,)*

b 7. I ſay to you, that likewiſe [b] Joy ſhall be in Heaven over one Sinner that repenteth, more than over ninety and nine juſt Perſons, which need no Repentance, (i. e. *no Converſion from a Life of Sin, to that of Holineſs.)*

8. Either what Woman *(is there,)* having ten pieces of Silver, *(who)* if ſhe loſe one piece, doth not light a Candle, and ſweep the Houſe, and ſeek diligently till ſhe find it?

9. And when ſhe had found it, ſhe calleth her Friends and her Neighbours together, ſaying, Rejoice with me, for I have found the piece that I had loſt; *(which is another true reſemblance of the Joy of God at the Recovery of a loſt Soul; for,)*

c 10. Likewiſe I ſay to you, there is Joy in the Preſence of the [c] Angels of God, over one Sinner that repenteth.

d 11. And he ſaid, *(alſo by way of Parable, to the ſame purpoſe,)* a [d] certain Man had two Sons;

12. And the younger of them ſaid to his Father, Father, give me the Portion of Goods that falleth to me, and he divided to them his Living, (i. e. *gave him the Portion allotted for the Livelihood of his younger Son:)*

14. And not many Days after, the younger Son gathered all *(his Eſtate)* together, and took his Journey into a far Countrey, and there waſted his Subſtance with riotous Living:

14. And when he had ſpent all, there aroſe a mighty Famine in that Land, and he began to be in want;

15. And he went, and joined himſelf to a Citizen of that Country *(to become his Servant,)* and he ſent him into his Fields to feed Swine;

16, And he would fain have filled his Belly with the Husks that the Swine did eat, and no Man gave to him, *(enough to ſatisfie his hungry Appetite.)*

[Now here the younger Son repreſents the Gentiles gone far off from God their Father, *Eph.* 2. 13. living *in Riot and Drunkenneſs,* 1 Pet. 4. 3. and *committing Whoredom with Idols,* againſt the Light of their Reaſon, *Rom.* 1. 20, 21. labouring under *a Famine of the Word,* and employed in the vileſt Drudgery by Sin and Satan, in which no Satisfaction can be found.]

17. And when he came to himſelf, (i. e. *to conſider his own miſerable State,)* he ſaid, How many hired Servants of my Father's have Bread enough, and to ſpare, and I *(am ready to)* periſh with Hunger!

18. I will ariſe, and go to my Father, and will ſay to him, Father, I have ſinned againſt *(the God of)* Heaven, and before thee, *(by departing from thee,)*

19. And am no more worthy to be called thy Son; make me as one of thy hired Servants: *(And this repreſents the caſe of a penitent Sinner; conſidering his preſent Miſery, his Vileneſs and Unworthineſs, humbly acknowledging his Sin to God, reſolving on Amendment of Life, and actually returning to God as many of the Gentiles did, when the Goſpel was preached to them.)*

20. And he aroſe, and came to his Father but when he was yet a great way off, his Father ſaw him, and had Compaſſion *(on him)* and ran, and fell on his Neck, and kiſſed him.

21. And the Son ſaid to him, Father, I have ſinned againſt Heaven and in thy ſight, and am no more worthy to be called thy Son:

22. But the Father ſaid to his Servants, Bring forth the beſt Robe, and put it on him, and put a Ring on his Hand, and Shoes on his Feet, *(in token that I own him as my beloved Son.)*

23. And bring hither the fatted Calf, and kill it, and let us eat and be Merry.

24. For this my Son was dead *(in Sin,)* and is alive again; he was loſt, and is found: And they began to be merry: *(And this is a lively Repreſentation of God's great Love, and Mercy, to Sinners returning to him; forgetting all their former Provocations, and treating them aſſoon as they began to break off their Sins by Repentance, and to turn to him, with a moſt Fatherly Affection, and with Expreſſions of the greateſt Joy.)*

25. Now

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25. Now his elder Son was in the Field; (*following his Father's Business,*) and as he came, and drew nigh to the House (*of his Father,*) he heard Musick and Dancing;

26. And he called one of the Servants, and asked (*him*) what these things meant; (i. e. *what was the Cause of all this Mirth;*)

27. And he said to him, thy Brother is come, and thy Father hath killed the fatted Calf, because he hath received him safe and sound.

28. And he was angry, (*at the Kindness shewed by his Father to his younger Brother,*) and would not go in (*to the House,*) therefore came his Father out, and entreated him;

29. And he answering, said to his Father, lo, these many Years I (*have*) serve (*d*) thee, neither transgressed I at any Time thy Commandment, and yet thou never gavest me a Kid that I might make merry with my Friends;

30. But assoon as this thy Son was come (*back to thee,*) which hath devoured thy Living with Harlots, (*committing spiritual Whoredom,*) thou hast killed for him the fatted Calf:

31. And he said to him, Son, thou art ever with me, and all that I have is thine; (*in the first place the Blessings of the Messiah being first promised to the Jews, and from them derived to others.* See Treatise of the Millennium, *Chap.* 2. *Sect.* 2.)

32. It was meet that we should make merry, and be glad; for this thy Brother was dead, and is alive again, and (*he*) was (*as the*) lost (*Sheep, and Piece of Money,*) and is found (*by the great Shepherd of Souls.*)

[Now this elder Brother is a true Emblem of the *Jews*, and especially of the *Scribes* and *Pharisees*, murmuring at God's Kindness to the Sinners of the *Gentiles* in admitting them after so long Idolatry, to the Blessings of the Gospel, and to equal Privileges with them without Circumcision, and Obedience to that Law of *Moses*, under which they had still lived, and refusing to enter into the Kingdom of God, and come into the Faith by reason of the Kindness God thus shewed to the *Gentiles*. See Note on *Rom.* 11. 28.]

Annotations on Chap. XV.

Ver. 1, 2. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ, καὶ διεγόγγυζον οἱ Φαρισαῖοι, *Then drew near unto him all the Publicans, and Sinners for to hear him; ver.* 2. *And the Pharisees and Scribes murmured saying, this Man receiveth Sinners,* &c.] For the better understanding of these three *Parables*, Note,

1*st*, That *Publicans*, gross Sinners, and *Heathens*, were by the *Scribes* and *Pharisees* judged unfit to be conversed with, even tho' it were with a design to reduce them from their evil Courses, they thinking God had cast off the care of them, and had no design to grant them Repentance unto Life; whence they abhorred their Company, as thinking it a Defilement to be touched by them, and never would concern themselves to make them better, and were offended that our Lord was thus employed, *Matth.* 9. 11. *Luke* 5, 30. *Acts* 10. 28. — 11. 18, 19. Note,

2*dly*, That *Publicans* and *Heathens*, *Sinners* and *Heathens*, are joined usually together, as being accounted Persons of the same desperate Wickedness, and equally unworthy to be conversed with, as in those Words of Christ, *Matth.* 5. 46, 47. *do not even Publicans the same?* or as other Copies read, οἱ ἐθνικοί; *do not Heathens do the same?* which in *Luke* 6. 33, 34. is, do not οἱ ἁμαρτωλοί; *Sinners do the same?* and *Matth.* 18. 17. *if he refuse to hear the Church, let him be to thee as an Heathen, and a Publican*, and in those Words of St. *Paul*, Gal. 2. 15. *we that are Jews by Nature, and not Sinners of the Gentiles.* That they thought God took no care of the *Gentiles*, is evident from the words of *Esdras*, saying to God, *Thou hast said they are nothing, but are like unto Spittle, and hast counted the Abundance of them as a drop falling from a Vessel*, 2 Esd. 6. 56, 57. And the Prayer of *Mordecai*, *Lord, give not thy Scepter to them that are not*, Esth. 14. 11. See Note on 1 *Cor.* 1. 28. Hence the converted *Jews* at first preached not to them, as judging it unlawful to *go in unto*, or converse with the *uncircumcised*, Acts 10. 28. and wondered that God should give the *Gentiles Repentance unto Life*, Acts 11. 18, 19. and only would converse with them when they shewed a willingness to be made *Proselytes* to their Religion. Some therefore here do think, that the word Sinners here may signifie the *Gentiles*, which will be more probable, if *Christ* were then beyond *Jordan*, as they collect from *John* 10. 40. or in *Galilee of the Gentiles*, from whence we find him going to *Jerusalem*, Luke 17. 11. otherwise it will not be so easie to discern, how all the *Gentiles* should draw nigh to hear him, or he should be eating with them, *v.* 12. Note,

3*dly*, That these Parables, and especially the last, are designed against the *Scribes*, and *Pharisees*, who thought so abjectly of *Publicans*, and *Sinners*, and so perversely of the whole *Gentile* World; and to convince them of their Inhumanity, and shew them that their Deportment was very alien from God's merciful Inclination to them, and that they ought

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ought not to be unmerciful to them, to whom God was ſo well inclined, to ſhew Mercy, or deny their Charity to them, to whom he was ſo ready to afford it. For he ſpake this Parable to them, ſaying, *Which of you?* ver. 3, 4.

b Ver. 7. Οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, *So Joy ſhall be in Heaven over one Sinner that repenteth.* See Note on *ver.* 10. ἢ ἐπὶ ἐνενηκονταεννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσι μετανοίας, *more than over ninety and nine juſt Perſons who need no Repentance.*] Here note that ἤ is here put for μᾶλλον ἤ, as uſually it is both in the *Old*, and *New Teſtament*, and in prophane Writers. So *Gen.* 38. 26. δεδικαίωται Θαμὰρ ἢ ἐγώ, *Thamar hath been more righteous than I.* *Pſal.* 118. 8. ἀγαθὸν ἐλπίζειν ἐπὶ Κυρίῳ ἢ, *it is better to truſt in the Lord, than in Princes*; 1 *Cor.* 14. 19. *in the Church I would ſpeak five words ſo as to teach others,* ἢ μυρίους, *rather than ten thouſand in an unknown Tongue.* So *Luke* 18. 14. See *Stephanus* giving Examples of this from *Homer*, *Ariſtotle*, *Diogenes Laertius*, and St. *Chryſoſtom*. Note,

2*dly*, That there being no Perſons in the World ſo juſt, as abſolutely to need no Repentance, becauſe there never was a Perſon in the World, beſides our Saviour, who *did Righteouſneſs, and ſinned not*; the beſt of Men being ſubject to ſome Faults and Infirmities, of which they ſtand obliged to repent; that our Lord may not here be thought to have ſuppoſed a Caſe that never was, let it be obſerved that the Repentance of the Sinner uſually imports an entire change of the whole Courſe, or Tenor of his Life, from the Service of Sin to the Service of God, from yielding Obedience to it in the Luſtings of it, to *yielding our Members Inſtruments of Righteouſneſs unto Holineſs*; and this is the Repentance of the Sinner mentioned in the Text; and in this ſenſe 'tis manifeſt the righteous Perſon, or new Creature, needeth no Repentance: (2) There is a Repentance which conſiſts in a godly Sorrow, for the particular Failings and Infirmities we may have committed through Surprize, a ſudden fear, a violent Temptation, or a ſingle Deviation from the general Courſe, and Tenor of our Lives; ſuch was that of *David*, and St. *Peter*, and the Humiliation of good *Hezekiah for the Pride of his Heart*; and in this ſenſe it is not to be thought that in this State of Imperfection, and continual conflict we have with the Fleſh, there ſhould be any righteous Perſon who needs no Repentance. And this Interpretation I prefer before that of St. *Ambroſe*, *Hilary*, and *Chryſoſtom*, who by the ninety nine Sheep not loſt, and the ninety nine Perſons who need no Repentance, underſtand the holy *Angels* that fell not; by the loſt Sheep all Mankind loſt in *Adam*, whom to recover the Son of God became incarnate, and in the gracious Work of our Redemption brought him home upon his ſhoulders; the Joy in Heaven for this returning is, ſay they, the Joy of God, and of his holy *Angels* for the Recovery of loſt Mankind; in which ſenſe the words are ſtrictly true, the holy *Angels* needing no Repentance, becauſe they never fell from their Obedience. And this Interpretation was ſo generally approved in the Church, that in (a) *Tertullian*'s time it was appealed to as a proof of it, that *in the bottom of their Sacramental Cups Chriſt was engraven carrying the loſt Sheep upon his Shoulders.*

3*dly*, It is enquired with what reaſon it can be ſaid, *there is more Joy in Heaven over one Sinner that repenteth, than over ninety nine righteous Perſons who need no Repentance*; for is it not better not to offend, than to ſin and repent? Is not Innocence better than Amendment? And if Repentance be not better than Righteouſneſs, why is there more Joy in Heaven over the penitent than over the righteous? Yea, why over one penitent Sinner, than over ninety nine juſt Perſons?

Now to this ſome anſwer according to the forementioned Opinion of the *Ancients*, that the loſt Sheep, returning Prodigal, and the *one Sinner that repenteth*, comprehendeth all Mankind redeemed from a ſtate of Miſery by Chriſt; now this may fitly be repreſented as matter of the greateſt Joy to God, and the whole Court of bleſſed *Angels*, they being repreſented as ſtooping down to look into this Myſtery, 1 *Pet.* 1. 12. and learning from the Church *the Wiſdom of God* in it, *Eph.* 3. 10. and therefore in this ſenſe, do doubtleſs know, and rejoice in our Redemption. (2) Others anſwer, that the Sheep not loſt, the ninety nine righteous Perſons, and the elder Son who ſaid, *he never had offended*, repreſent the *Jewiſh* Nation, and eſpecially thoſe *Scribes* and *Phariſees* who truſted in their own Righteouſneſs, and deſpiſed others, See *Mat.* 9. 12. the loſt Sheep, and returning Prodigal repreſent the *Gentile* World which by the preaching of the Goſpel were to be converted to the *Chriſtian* Faith. Now the Church of the *Gentiles* being more numerous than was that of the *Jews*, *the Deſolate having more Children than ſhe that had an Huſband*, her Converſion may fitly be repreſented as matter of the greater Joy.

Againſt theſe Expoſitions this viſible Objection may be made, that whereas the Righteous

(a) *Procedant ipſæ picturæ Calicum veſtrorum, ſi vel in illis perlucebit interpretatio. Dic mihi nonne omne Hominum genus unus Dei Grex eſt.* De pudic. c. 7.

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teous are here represented as ninety nine, the Penitent as one single Person, these Expositions make them equal to, if not more numerous than the Righteous. But to this it is answered, that in the Parables of the Gospel, it is usual to represent all of the same kind, tho' they be sometimes the greater Number, by one Man. Thus in the Parable of the Wedding-Supper, *the Man that had not on his Wedding Garment*, represents, according to most Interpreters, *all wicked Men*, and in our Lord's Intention it importeth the whole Race of unbelieving *Jews*, Mat. 22. 11. *The slothful Person who hid his Talent in a Napkin*, is represented as one Man, *Matth.* 25. 24. they who improved their Talents as three Persons, and yet who knows not, but there are fewer that improve, than they who do receive the Grace of God in vain? and all that came in at the last hour, and received their penny, that is, all the converted *Gentiles*, are reckoned as one Man in those words of Christ, *I will give* ἐχάτῳ τούτῳ, *to this last Man even as to thee*, Matth. 20 14.

But that which is principally to be considered for the full clearing of this Difficulty, is this, *viz.* that this Passage of our Lord being spoken of God after the manner of Men, is to be understood after the manner of Men, or suitably to the Nature of human Passions, and the usual Occasions of moving them. Now we are much affected with the obtaining what we have long and passionately desired, with the regaining that which we have looked upon as almost lost and desperate, with the Security of that which we lookt upon as in imminent Danger; at the first obtaining what we passionately desired, regaining what we lookt upon as lost, securing what was in great danger, our Joy is strong, and our Delight transporting, and afterwards it sensibly abates. So is it with us, that we are not so sensibly moved with the continuance of a Good which we have long enjoyed, as at the first recovery of it, after it was lost; we may have still a real Value for what we do possess, a setled Pleasure, and Contentment in it, but the sudden Joy, and Transport, is at the recovery of it. So a continued Course of Goodness may in it self be most valuable, and yet the recovery of a lost Sinner, the reviving of one dead in Trespasses, and Sins, the seeing him snatched as a Firebrand out of the Fire when he was ready to fall into it, may be the more affecting, and give us a more fresh and lively Joy. Thus *v. g.* it cannot but be comfortable to a loving Father to see his Children in a state of perfect Health, but if one of them fall sick, and beyond expectation of Recovery, to see him out of Danger, ministers more present Joy, than doth the constant Health of all the rest. And this is the reason given in the Parable of the *Prodigal* Son, why the kind Father rejoiceth more at his return, than at the continuance of his elder Brother always with him; that 'twas the recovery of one given over for dead, the finding one lookt upon as lost; *It is meet* saith the Father, *upon this occasion that we should make merry; for this thy Brother was dead, and is alive again, was lost and is found.* Our Saviour therefore to encourage the Repentance of the Sinner represents God after the manner of Men, as if he did conceive such a Joy at it, as earthly Parents are wont to do at the return of a wild extravagant Child to himself, and his Duty.

Ver. 10 Οὕτω χάρα γίνε᾽ ἐνώπιον τ῀ c
ἀγγέλου, *Likewise I say to you, there is joy in the presence of the Angels of God over one Sinner that repenteth.*] Hence most *Interpreters* conclude that the *Angels* and blessed Spirits are acquainted with the Conversion of a Sinner; and seeing true Conversion is wrought in the Heart, hence the *Romanists* infer that they must have knowledge of that also. But,

1*st*, Here is not one word of blessed Spirits, but of *Angels* only; and whereas *Papists* argue for an equality of Knowledge in them to that of *Angels*, because it is said *they are as the Angels of Heaven*, Matth. 22. 30. I answer, Christ doth not say they are equal to *Angels* now, but at the Resurrection they shall be so. Nor doth he say this absolutely, or as to the Faculties of their Souls, but as to their Freedom from secular Actions, and Passions, and as to the state and condition of their Bodies, for so the Text runs, *they that are counted worthy of the Resurrection neither marry nor are given in Marriage, neither can they die any more*, i. e. they are equal to the *Angels* as to Immortality, *and are the Children of God, being the Children of the Resurrection*, Luke 20. 35, 36.

2*dly*, This Text affirms not, that the Joy here mentioned, is the Joy of *Angels*, but only that it is the Joy of God, ἐνώπιον τ῀ ἀγγέλων, *before*, or in the presence of *the Angels*, which stand continually before his Face. Now as an earthly King may rejoice before his Court, and they know not the special Motive of his Joy, so may the King of *Heaven* rejoice before the *Angels* of his Presence, and they know not the reason of that Joy, and much less the particular Convert that gave occasion to it. In a word, it is confessedly God who is compared to the Shepherd, seeking his lost Sheep, and to the Father rejoicing for the return of his *Prodigal* Son; and therefore the Similitude requires that the Joy conceived when a lost Sheep is found, or a Prodigal Son comes home, should be ascribed to him.

Note also that this Consideration should inflame the Zeal, and quicken the Industry of the spiritual Shepherd for the Conversion of Sinners, as knowing this is a Work so highly acceptable to the God of Heaven,

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and that for which he ſent *the great Shepherd of the Sheep* into the World.

d Ver. 11. Ἄνθρωπός τις εἶχε δύο υἱούς, *A certain Man had two Sons.*] Here obſerve, (1.) That the elder Son in this Parable repreſenteth not the juſt, or righteous; for they are not angry either that Sinners do return to God, or that he graciouſly entertains them when they do ſo, but rather are induſtrious to bring them home to him, and rejoice at their Return: He rather repreſents the *Jews* murmuring, and being angry that the *Gentiles*, who before were μακρὰν ἀπὸ τοῦ Θεοῦ, *far off from God*, Eph. 2. 13. were by Faith without Circumciſion, or Obedience to their Law, brought *nigh to him*, and made Partakers of the ſame Privileges, God offered, or afforded to them. The *Gentiles* are repreſented as the younger Son, going into a far Country, as being *far from God*, and ſquandring away their Goods by riotous Living, as depraving that Knowledge they had of the true God, from Tradition, and his marvellous Works, by groſs Idolatry, on which account the *Jews* repreſented them as born of Harlots: See note on *John* 8. 41. as here *v.* 30. and ſerving them *which by Nature were no Gods*, *by holding the Truth in Unrighteouſneſs*, and giving up themſelves to all Uncleaneſs, *Eph.* 4. 19. yea labouring under *a Famine of the Word* of God, and of his ſaving Truth, and giving up themſelves to the meaneſt Services, ſuch as that of keeping of Hogs was deemed by the *Jews*, and the *Egyptians*, who ſuffered not ſuch to come into their *Temples*, or ſacred Houſes; they having now through Chriſt *acceſs unto the Father*, being adorned with the *Wedding Garment* of Faith, and the *Robe of Righteouſneſs*, fed with the Banquet of the *true Paſchal Lamb*, and admitted to wear their Father's *Ring*, as a Teſtimony that they were now his genuine Sons.

Nor is it a ſufficient Objection againſt this, that the *Gentiles* were never Sons before, or if ever they were ſo, they muſt be ſo before the *Jews*, and ſo the elder Sons; for *God is not the God of the Jews only*, *but alſo of the Gentiles*, he being the common *Father* of the World, and we being *all his Offſpring*; yea they are called *the Sons of God* before the Flood, *Gen.* 6. 2. and were ſo afterward before the Name of *Jew* was known: And the *Jews* here repreſent the elder Son, becauſe they being afterwards abdicated for their *Idolatry*, God gave to the *Jews* the *Primogeniture*, and ſtiled them his Sons, and *his Firſt-born*, Exod. 4. 22, 23. and accordingly beſtowed upon them the Privileges of the Firſt-born, chuſing them *above all Nations* of the World.

If it be again objected, that this elder Son ſaith, *ver.* 29. *theſe many years have I ſerved thee and never tranſgreſſed I at any time thy Commandments*, which could not be true of the *Jew*. I anſwer, neither could they ſay God *never gave them a Kid*, or treated them with the like Kindneſs, the Goſpel being firſt preached to them; this therefore only ſignifies their high Conceit of themſelves, that they were righteous; and ſo much for the chief import of the Parable. To touch a little on ſome other Circumſtances of it.

1*ſt*, From thoſe words, *he went into a far Country*, *and ſpent all his Subſtance*, *Theophylact* notes, that he who eſtrangeth himſelf from God loſeth all thoſe Seeds of Virtue, and Goodneſs which either Nature, or Revelation hath implanted in him.

2*dly*, From his being put *to feed Swine*, obſerve, to what vile and ſordid Employments they are put, who ſerve Sin, and Satan.

3*dly*, From theſe words, *he would have filled his Belly with Husks but could not*; obſerve, that there can be no Satisfaction to any Man who wants the Favour of God.

4*thly*, From theſe words, *when he came to himſelf*, obſerve, that he who lives a ſinful Life is beſides himſelf; for being a rational Creature, and having a Judgment, and Conſcience to direct his Actions, he acts againſt his reaſon, his Judgment, and his Conſcience.

5*thly*, From thoſe words, *he aroſe and went*, ver. 20. *Theophylact* notes, that 'tis not ſufficient to make good Reſolutions, ſaying, *I will go*, ver. 18. but we muſt practiſe ſuitably.

6*thly*, From thoſe words, *ver.* 21 *his Father ſeeing him*, *ran to him*, obſerve, that when God ſees Men truly willing to return unto him, he is ſtill ready to receive them, and even prevent them with his Grace.

7*thly*, From thoſe words, *ver.* 24. *this my Son was dead*, obſerve, that wicked Men are dead in the worſt Senſe; for as *Philo* ſaith, *He that lives a ſenſual Life*, τέθνηκε τῷ ὄντι μονα, *is dead as to an happy Life.*

8*thly*, From thoſe words, *Father I have ſinned*, ver 21 ſpoken after the Kindneſs of his Father, note that after Sin is pardoned, it becomes the Sinner ingenuouſly to acknowledge, and confeſs it.

9*thly*, As for the Phraſe, *I have ſinned againſt Heaven*, *and againſt thee*, it is a *Jewiſh* Phraſe, *Shamaim*, as (b) *Buxtorf* ſays being frequently uſed to ſignifie God. Accordingly they ſay, There is one who ſins againſt Earth, (i. e. *Man*,) but not againſt Heaven, (i. e. *God*;) and there is one that ſins againſt Heaven, but not againſt Earth; but he who ſpeaketh with an evil Tongue, ſins againſt Heaven and Earth. Tho' *Theophylact* here ſaith, he had ſinned againſt Heaven by preferring earthly things before heavenly.

Ver. 12. See Additions N° 21. (21)

CHAP.

(b) Lex. Talm. p. 2440.

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CHAP. XVI.

a 1. AND he said also to his [a] Disciples,
b There was a certain [b] rich Man who had a Steward, and the same was accused to him, (*it being said,*) that he had wasted his Goods:

2. And he called him, and said to him, How is it (*thou hast dealt with me,*) that I hear this of thee? Give (*up*) an account of thy Stewardship; for thou may'st be no longer (*permitted to be*) Steward.

3. Then the Steward said within himself, What shall I do (*to live?*) for my Lord taketh away from me the Stewardship: I cannot dig (*for a Livelihood;*) to beg (*for it*) I am ashamed.

4. I am resolved what to do, that when I am out of the Stewardship, they (*whom I befriend,*) may receive me into their Houses.

5. So he called every one of his Lord's Debtors unto him, and said to the first, How much owest thou to my Lord?

6. And he said, An hundred Measures of Oil, (i. e. *about a thousand Gallons:*) And he said to him, Take thy Bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred Measures of Wheat: And he said to him, Take thy Bill, and write fourscore; (*And likewise he said to the rest.*)

c 8. And the Lord [c] commended the unjust Steward, because he had done wisely; (i. e. *he represented him as one that acted according to the Wisdom of this World; and was so far worthy to be imitated by the Children of Light, as to make this their chief care, when by Death they are removed from their Stewardship, that they may be received into everlasting Habitations:*) For the Children of this World are in their Generation wiser than the Children of Light, (*more provident and dextrous to provide for this Life, than they are to provide for Eternity.*)

d 9. And I (*likewise*) say to you, [d] Make your self Friends of the Mammon of Unrighteousness, (i. e. *make such Provisions for your selves of those Riches, which the Men of this World get by Falshood and Injustice;*) that when ye fail they may receive you; (i. e. *that when you die, ye may be received*) into everlasting Habitations.

10. He that is faithful in that which is least, (i. e. *in the Enjoyments of this World, so as to employ them in Works of Charity, and to the Ends for which he is entrusted with them,*) is faithful also in much, (i. e. *he will be so in the great Concernments of another Life;*) and (*likewise*) he that is unjust in the least, is unjust also in much.

11. If therefore ye have not been faithful (*Stewards*) in (*dispensing*) the unrighteous Mammon, (*or the false and deceitful Riches of this World, to the uses for which they were given you,*) who will, (*it is not to be expected God should,*) commit to your trust the true Riches?

12. And if ye have not been faithful in that
e which is (*to be*) [e] another Man's, who shall give you that which is your own, (i. e. *that inheritance which shall never pass from you to others?*)

13. (*And there is great reason to caution you against that affection to the World, which obstructs your love to God; for*) [f] no Servant
f can serve two Masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other; ye cannot (*then*) serve God and Mammon (*also.*)

14. And the Pharisees also who were covetous, heard all these things, and they derided him, (*looking on this as ridiculous Doctrine.*)

15. And (*but*) he said to them, Ye are they which justifie your selves before Men, (i. e. *seek to approve your selves to, and expect to be owned by them as righteous Persons,*) but God knoweth (*the Falshood of*) your Hearts; for that (*fair outside*) which is highly esteemed among Men (*who see no farther,*) is (*an*) abomination in the sight of God, (*who seeth the Filth and Hypocrisie of your Hearts.*)

16. (*Nor is it to be wondred, that you hear these higher Precepts of Charity from me, and John; for*) the [g] Law and the Prophets,
g (*which engaged you to your Duty, chiefly by temporal Promises,*) were until John; since that time the Kingdom of God (*which promises Treasures in Heaven,*) is preached, and every Man (*that enters into that Kingdom,*) presseth into it, (i. e. *forces his way into it, by breaking thro' the love of temporal Concerns.*)

17. And (*this I say not to depreciate the Law, which as to its Moral Precepts shall obtain for ever; for*) it is easier for Heaven and Earth to pass (*away,*) than (*for*) one tittle of the Law to fail. (See *Matth.* 5. 18.)

18. (*And to give you another instance of the sublimer Precepts of the Gospel, the Law permits Divorces, but under the Gospel Dispensation*) whosoever putteth away his Wife, and marrieth another, committeth Adultery (*against her;*) and whosoever marrieth her that is put away from her Husband, committeth Adultery, (*as cohabiting with another Man's Wife.*)

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19. (*And to ſhew them the miſchiefs of Riches, not charitably employed, he told them*
h *by way of Parable,*) [h] There was a certain rich Man which was cloathed in Purple and fine Linen, and fared ſumptuouſly every Day:

20. And there was a certain Beggar, named Lazarus, (i. e. *one without help,*) which was laid at his Gate full of Sores;

21. And deſiring to be fed with the Crums which fell from the rich Man's Table, (*but was denied them;*) moreover, the Dogs (*being more compaſſionate than the rich Man's Servants,*) came, and licked his Sores.

i 22. And it came to paſs that the [i] Beggar died, and was carried by the Angels, (*who are miniſtring Spirits to good Men,*) into Abraham's Boſom? the rich Man alſo died, and was buried:

k 23. And in Hell he lift up his Eyes, being in Torments, and ſeeth Abraham afar off, and Lazarus in his Boſom:

24. And he [k] cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus, that he may dip the tip of his Finger in Water, and cool my Tongue, for I am tormented in this Flame.

25. But Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.

l 26. And beſides all this, [l] between us and you, there is a great Gulf fixed, ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence; (i. e. *good Men have all their Evils, and bad Men all their good things in this Life; and hereafter, the Happineſs of the one and the Miſery of the other will be unchangeable.*)

27. Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my Father's Houſe;

28. For I have five Brethren, (*and am deſirous*) that he may teſtifie to them, (*the Happineſs of the Bleſſed, and the Miſery of the Wicked,*) leſt they alſo come into this place of Torment.

29. And Abraham ſaith to him, They have Moſes and the Prophets (*to teſtifie to them theſe things,*) let them hear (*and obey*) them.

30. And he ſaid, Nay, Father Abraham, (*they prevailed not with me, and therefore may not do ſo with them;*) but if one went to them from the dead, (*I ſuppoſe*) they will repent.

31. And he ſaid (*again*) to him, If they m [m] hear (i. e. *obey,*) not Moſes and the Prophets, neither will they be perſuaded, tho' one aroſe from the dead, (*to preach Repentance to them; for he could come with no greater Authority, deliver no better Motives to Repentance; and he could give them no greater aſſurance of the truth of what he ſaid, than they did.*)

Annotations on Chap. XVI.

a Ver. 1. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *And he ſaid alſo to his Diſciples;*] i. e. not only to the Twelve, but to thoſe who followed him, attending on his Doctrine, as did the *Publicans* and *Sinners*, Chap. 15. 1.

b Ibid. Ἀνθρώπῳ τινὶ πλουσίῳ ὃς εἶχεν οἰκονόμον, *There was a rich Man who had a Steward, and he was accuſed to him as waſting his Goods.*] *Kimchi* on *Iſaiah* 40. ſaith, "The Fruits of the Earth are like a "Table ſpread in an Houſe; the Owner "of this Houſe is God; Man in this World "is, as it were, the Steward of the Houſe, "into whoſe Hands his Lord hath delivered "all his Riches; if he behave himſelf well, "he will find Favour in the Eyes of his "Lord; if ill, he will remove him from "his Stewardſhip. And ſo the ſcope of this Parable ſeems to be this, That we are to look upon our ſelves not as Lords of the good things of this Life, ſo as to get, and uſe them at our Pleaſure, but only as Stewards, who muſt be faithful in the Adminiſtration of them.

Ver. 8. Καὶ ἐπῄνεσεν ὁ Κύριος τὸν οἰκονόμον ἀδικίας ὅτι φρονίμως ἐποίησεν, *And the Lord commended the unjuſt Steward, that he had done wiſely;* i. e. diſcreetly, according to the Wiſdom of the Men of this World, whoſe Concern is only for the good things of this Life; he commended him as we do ſuch Perſons, when we ſay, Such a one *is a ſhrewd Man for the World, he underſtands well the way of dealing in it*; he commends him not abſolutely as a fit Example to be followed in his Injuſtice, Fraud, and waſting of his Maſter's Goods, but comparatively, as being worthy to be ſo far imitated by the Children of Light, as to make this their chief concern, that when by Death they are removed from their Stewardſhip, *they may be received into everlaſting Habitations*, or into *an Houſe not made with Hands, eternal in the Heavens*, 2 Cor. 5. 1. This being an Inſtruction needful for them, becauſe *the Children of this World are wiſer* in their care to make Proviſions for themſelves, *than are the Children of Light*, i. e. they who enjoy the Light of the Goſpel, to make Proviſions εἰς

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γλώσαν αὐτῶν, *for their Age*, to secure the true Riches, and the celestial Habitations prepared for them.

d Ver. 9. Καγὼ ὑμῖν λέγω, ποιήσατε ὑμῖν φίλους ἐκ τ μαμωνᾶ τ ἀδικίας, *I therefore say unto you, Make your selves Friends of the Mammon of Unrighteousness.*] That *the Mammon of Unrighteousness* is the false Mammon, according to the common import of the word ἀδικία, for Falshood; of which see *Jer.* 27. 15, 29, 31. and the Note on 1 *Cor.* 13. 6. may be gathered from the *true Riches* opposed to it, *ver.* 11. But then it remains to be enquired, whether it be called here the Mammon ἀδικίας, or false Mammon, because it deceives them who trust to, and seek for satisfaction from it, and comparatively, to the *true Riches*; or else as the unjust *Steward* is stiled οἰκονόμ@ ἀδικίας, *unjust*, because he betrayed his Trust, and dealt falsly with his Master; to which sense, the preceding *Verse* and the *Parable* seem plainly to direct, and the use of the Phrase *Mammon Dishekar* in the *Targumists* do constrain us to interpret it, as being usually put for Gain, gotten by unfaithfulness, to our Trust, or falseness in the discharge of our Office. So of the Sons of *Eli* it is said, That they had respect to *Mammon Dishekar*, *the Mammon of Falshood*, 1 Sam. 8. 3. and chap. 12. 3. *Samuel* enquires, from whose Hand have I received *Mammon Dishekar?* and, 2 *Sam.* 14. 14. A just Judge will not receive *Mammon Dishekar*. So *Prov.* 15. 27. He destroys his House, who heaps up to himself *the Mammon of Falshood:* See to the same sense, *Isa.* 5. 23.—35 15. *Ezek.* 22. 27. *Hos.* 5. 11. *Amos* 5. 12. But then, whereas it is hence inferr'd, that our Lord here speaks of making restitution of such Goods, and spending some of the remainder in Acts of Charity; which, when *Zacheus* had resolved to perform, Christ saith, *This Day is Salvation come to this House*, chap. 19. 9. Tho' this be a good sense, and fit to be preached to those *Publicans* and Sinners who came to attend upon his Doctrine, yet is it not necessary; for Christ's Intendment may be only this, to advise his Followers to be so far from getting Wealth by such Unfaithfulness and Falshood as the Men of the World do, as rather to expend what Providence hath entrusted them with, in acts of Charity and Mercy, that so they may lay up for themselves Treasures in the Heavens, or be received into Heaven when they die, for ἐκλείπειν bears this sense in *Scripture*. So *Gen.* 25. 8. ἐκλείπων ἀπέθανεν Ἀβραάμ, *Abraham gave up the Ghost, and died*; Jer. 42. 17. ἐκλείψουσι ἐν τῇ ῥομφαίᾳ, *they shall die by the Sword*, and *ver.* 22. ἐν λιμῷ ἐκλείψετε, *ye shall die by the Pestilence*; Wisd. 5. 13. ὅτως κ ἡμεῖς γεγηθότες ἐξέλιπομεν, *so we that are born die.* See *Gen.* 35. 29 49. 33. *Job* 13. 19. *Psal.* 103. 10. *Isa.* 38. 12. *Jer.* 9. 10. —44. 12, 18, 27. *Lam.* 1. 20. *Zeph.* 1. 2, 3. *Psal.* 73. 19.—89. 7. 9. —101. 4. Δέξων@ ὑμᾶς, *they may receive you*, is impersonally put for *you may be received.* So *Luke* 6. 38. *give, and* δώσουσιν, *it shall be given into your Bosoms*; Chap. 12. 20. τ ψυχήν σου ἀπαιτοῦσιν, *thy Soul shall be required.*

e Ver. 12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει, *And if you have not been faithful in that which is another's, who will give you that which is your own?*] The 11th Verse seems to bear this sense, if you have not been faithful in those temporal Concerns which minister Temptations to Unrighteousness, but have either sought to obtain them by Fraud, and unfaithful Dealings, when they have been committed to your Trust, or by *withholding more than is right*, or that which the great Lord of them required you to expend upon his needy Servants, how can you reasonably expect the true Riches which are only promised to the upright, and charitable Person? And again, if you have been thus unfaithful in those things which you cannot properly call your own, because they may by various Accidents be devolved on, and must at last be left to others, what reason have you to expect that which is your own, as being the Inheritance of the Children of Light, and that which they are to enjoy for ever? where the Concerns of this World are stiled ἀλλότρια, *things which belong not to us*, because we have no assurance of the Enjoyment of them, and know that we must leave them to others, and this is said agreeably to the Philosophy of the *Heathens:* Thus in *Arian* the dying Man is said τὰ ἀλλότρια ἀποδιδόναι, *to render up that which belongs to others*, lib. 1. c. 1. And every one is bid τὰ ἴδια τηρεῖν, τ ἀλλοτρίων μὴ ἐπιποθεῖν, *to keep that which is in his Power, and not desire external things*, l. 2. c. 16. p. 215. and l. 3. c. 24. We are taught that *the things we may be hindred of, or which may be taken from us, are* τὰ ἀλλότρια; *and so*, saith he, *are all those things which we must leave to others, or restore to God that gave them*, l. 4. c. 5. So *Hermes* l. 3. Sim. 1. τί εἰς τ ἀλλοτρίαν ἑτοιμάζομεν ἀγρούς, οἰκοδομάς, *Why do we, who know the City in which we are to dwell, prepare for our selves, Fields, Houses, &c. in another City? this being a sign that we expect not to return to our own City, to the Jerusalem above*; which is here stiled by St. *Luke* our own, by *Hermes* ἡ πόλις ἡμῶν, because prepared for, and promised to us *Christians*; here we are only Travellers, there is our City, *Philip.* 3. 20. here we are only *Dispensers*, there *Heirs*; here we enjoy things for a season, there for ever.

f Ver. 13. Οὐδεὶς οἰκέτης δυσὶ δυσὶ Κυρίοις δουλεύειν, *No Man can serve two Masters,* —— *ye cannot serve God and Mammon.*]

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The coherence of theſe words ſeems to lie thus, I have juſt reaſon to caution you thus againſt that affection to the World which obſtructs your Charity, and tempts you by Fraud, and Falſhood, to acquire it, becauſe it will not permit you to love God truly, or to be faithful Servants to him; and whereas you covetous *Phariſees* deride me for this Doctrine, *ver.* 14. as thinking your ſelves highly favoured of God for other things, *viz.* your long Prayers, your Waſhings, your exactneſs in paying Tithes, your niceneſs in obſerving your vain Traditions, and your ſeparation from the Men of the World, know, that however you may think well of your ſelves upon theſe accounts, and highly be eſteemed of others, whilſt ye continue covetous, and full of *Rapine and Uncleanneſs*, Matth. 23. 25. *Hypocriſie and Injuſtice*, v. 27. ye are abominable in the Sight of God.

g Ver. 16, 17, 18. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, *The Law and the Prophets were until John, ſince that time the Kingdom of God is preached, and every one preſſeth into it.*] Here the Coherence ſeems to run thus, it is not to be wondred that you now hear from *John* and me, higher Precepts of Charity, and Contempt of the World than you find in the Law or *Prophets*, who moved you to your Duty by the Promiſes of temporal Bleſſings in the Land of *Canaan*; ſince now the Kingdom of Heaven is preached, and every one that enters into it, forces his way by breaking through the Love of temporal Concerns, and ſenſual Pleaſures: For to give you another inſtance of like nature, whereas the Law admitted of Divorces at the Pleaſure of the Huſband, by reaſon of *the Hardneſs of your Hearts*, the Goſpel forbids this now on any other Score, than that of *Fornication*, which from the Nature of the Sin diſſolves the Marriage; yet that you may not cavil at me as a Diſſolver of the Law, I declare that all the moral Precepts of it ſhall obtain, and be of perpetual Obligation under the Goſpel Diſpenſation.

h Ver. 19. Ἄνθρωπος πλούσιος ἦν, *There was a rich Man*, &c.] That this is only a Parable, and not a real Hiſtory of what was actually done, is evident, (1.) Becauſe we find this very Parable in the *Gemara Babylonicum*, whence it is cited by Mr. *Sheringham*, in the Preface to his *Joma.* (2.) From the Circumſtances of it, *viz.* the rich Man's *lifting up his Eyes in Hell*, and *ſeeing Lazarus in Abraham's Boſom*, his Diſcourſe with *Abraham*, his Complaint of being *tormented with Flames*, and his deſire that *Lazarus* might be ſent *to cool his Tongue*; and if all this be confeſſedly *Parable*, why ſhould the reſt, which is the very Parable in the *Gemara*, be accounted Hiſtory? As for the Judgment of *Antiquity* in this caſe, they who owned this as an Hiſtory, owned the whole ſo to be, thinking the Soul to be corporeal, as *Tertullian* did, and that there was διαφορὰ καὶ τὰς μορφὰς, *ſome Diſcretion, or Reſemblance of Men as to their Shapes after Death*, which was the Sentiment of (a) *Irenæus*, proving from this very inſtance, that Souls when they have put off the Body, *do yet* characterem corporum cuſtodire, *preſerve the Shape, or Character of the Body* to which they were united, as (b) *Tertullian* before from the ſame inſtance had inferred, effigiem animæ, & corporales lineas, *the Shape, and corporeal Lineaments*, and alſo corporalitatem animæ. Much as (c) *Theſpeſius* returning to Life repreſents τὰ τῶν ψυχῶν χρώματα, *the Colours of Souls*, and ſaith that there be ἕλκη καὶ μώλωπες ἐπὶ τῶν παθῶν ἑκάστῳ, *Ulcers and Scars of their Paſſions left upon them by which they are diſcerned*; whereas they who renounced theſe Opinions as falſe, and ridiculous, delared that this was not an *Hiſtory*, but only a Repreſentation, (d) *That after the Separation of the Soul from the Body, ſhe could receive no Advantage from any Man*, and that *'twas fooliſh to think it an Hiſtory*; and this they alſo gather, becauſe there was to be no future Retribution before the general Reſurrection. And whereas againſt this it is objected that the proper Name *Lazarus* ſhews it to be an Hiſtory; it is anſwered that the Name *Lazer* being only the Contraction of *Eliezer* is the ſame with *Ani Achad*, a poor Man in the *Gemara*, as being in ſenſe ἀβοήθητος, *one that hath no help*, or one who hath God only for his help. Note,

2*dly*, That tho' this Parable contains ſomething ſuitable to the Opinion of the *Jews* touching the ſtate of Souls after Death, yet doth it not reſpect their ſtate immediately after Death, but the Puniſhments that wicked Men are to ſuffer after the Reſurrection of the Dead, or, ἐν ἐσχάτῃ ἡμέρᾳ, *at the laſt Day*, ſaith *Theophylact.* For as *Cicero* ſays of the Fables, by which the Poets repreſent the Puniſhments of evil Souls, that corpora cremata cum ſcirent tamen ea fieri apud inferos fingebant, quæ ſine corporibus nec fieri poſſint, nec intelligi, *tho' they know their Bodies have been burnt, yet they do repreſent them ſuffering ſuch things in the infernal Regions, which neither can be done nor ſuffered, or even underſtood to be ſo without Bodies.* So is it plainly here in the forementioned Inſtances produced to prove this a Parable.

Ver.

(a) L. 3. c. 62. (b) L. de an. c. 7. 9. (c) Plutarch. de his qui ſero. p. 565.
(d) Παραβολὴ καὶ τοῦτο ἀλλ' οὐκ ὡς τίνες ἀνοήτως ἂν οἰηθεῖεν πρᾶγμα ἔστιν ἤδη γεγονός. Theoph. Ἔστι δὲ πρὸς τὸν Λαζάρου καὶ τῶν πλουσίου διήγημα τοῖς Ἰουδαίοις λόγῳ διδασκαλίαν ἔχον τῆς μὴ δικαίως μετὰ τὸν τοῦ σώματος ἔξοδον τὰ ψυχῆς καὶ προνοίαν τινὰ ἢ ἀπαλλαγὴ ὠφελείας τινὸς τυχεῖν τοῦ ἀνθρώπου, Pſeudo Juſt. qu. 60. Οὔτε γὰρ πρὸ τῆς ἀναστάσεως τὰ ἑκάστῳ βεβιωμένων ἀνταπόδοσις γίνεται. ibid. Theoph. ibid. Vide Suicerum in voce λάζαρος.

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i Ver. 22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, *And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom.*] Here are two things said agreeably to the Tradition of the *Jews* touching good Men which was, (1.) That their Souls were *in the Garden of Eden*, *in Paradise* or *in Abraham's Bosom*; thus of *R. Judah*, when he died they said, *this day he sits in Abraham's Bosom*, See *Lightfoot* on the place; and (e) *Josephus* saith of good Men, that they are gathered εἰς πατέρων χορὸν, *to the Region of the Patriarchs*, and that *Abraham*, *Isaac*, *and Jacob* do ὑποδέχεσθαι, *receive their Souls.* (2.) That they are carried thither by good Angels; so the *Targum* on *Cant.* 4. 12. saith, *No Man hath Power to enter into the Garden of Eden, but the Just, whose Souls are carried thither by the Hand of Angels.* See *Cartw.* on *Luke* 2. 29. *p.* 2994. they add, that when evil Men die, *the evil Angels come and say, there is no Peace to the Wicked.* So Dr. *Lightfoot* here and in like manner *Socrates* in (f) *Phæd.* saith, λέγεται *it is reported that assoon as any Man dies, every one's Demon whom he chose to himself whilst he lived, brings him to a certain place where all are to be judged, and then he goes to Hades,* μετὰ ἡγεμόνος ἐκείνου ᾧ παρεδόθη τὸν ἐνθένδε ἐκεῖσε πορεύεσθαι, *with the Governour to whom it was appointed to bring them that depart*
k *hence to those places.*

Ver. 24. Καὶ αὐτὸς φωνήσας εἶπε, πάτερ Ἀβραὰμ ἐλέησόν με, *And he cried and said, Father Abraham have Mercy on me.*] As the *Baptist* taxeth their vain Imaginations in hoping to be preserved from divine Judgments whilst they lived, because they were *the Children of Abraham*, so our Lord here may perhaps strike at a like Imagination got among them, that *Hell-fire had no Power over the Sinners of Israel, because Abraham and Isaac came down thither to fetch them thence*; See the Note on *Rom.* 2. 13. declaring even from the Mouth of *Abraham* that no help was by them to be expected from him, when they were in that place.

l Ver. 26. Μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, *Betwixt us and you there is a great Gulf fixed, so that none can pass to us from thence.*] The words seem plainly to refute the Opinion of *Origen*, that there would come a time when the Punishments of the Wicked would have an end, and they should at last live with God, and his Saints.

Ver. 31. Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, m *If they hear not Moses, nor the Prophets, they would not be persuaded tho' one rose from the Dead.*] *If they hear not*, i. e. obey not *Moses and the Prophets*, whom they own to be Persons sent from God, and delivering his Message, one rising from the Dead would not persuade them to break off their Iniquities; for he could come with no greater Authority than they did, he could deliver no other Message, to the Sinner than they had done, that *if they turned not from their evil ways they should die*, and be obnoxious to *eternal Shame and Misery*, Dan. 12. 2. he could give them no more assurance of the Truth of what he said, than did the Word of that God who cannot lie; no reason therefore could be conceived why they should hearken to one risen from the Dead, and calling them to Repentance, rather than to those *Prophets* whom they acknowledged to be sent from God. And of this we have a clear instance in the Resurrection of our Lord from the Dead, for of this they had the Testimony of our Lord's Predictions, of their own *Prophets*, of the Guards that kept the Sepulchre, of their own Senses, of the *Apostles* and five hundred Witnesses, and all this confirmed by the miraculous Effusions of the Holy Ghost on those that believed on him, and a continual Throng of Miracles wrought in his Name, and yet all this was insufficient to reclaim that wicked Generation from their Infidelity, and to provoke them to Repentance. The Practical Observations made from this *Parable* are,

1*st*, That this rich Man is not accused of getting Riches by Injustice, but only of faring deliciously and luxuriously, with the neglect of others, oppressed with Misery, and Want, before his Eyes. How then will many *Christians* escape the same place of Torments who indulge to the same Luxury, and carnal Pleasures, and are as little touched with an affectionate sense of the Wants and Miseries of others?

2*dly*, That they who have their good things in this Life, *i. e.* that which they chiefly valued, pursued, and delighted in whilst they lived here, are to expect no Comfort, nothing but evil, after Death.

CHAP. XVII.

1. THEN said he to the Disciples, it is impossible, (*through the unrestrained Wickedness of Men,*) but that Offences will come, (i. e. *things will be said, and done, which will hinder some from embracing, and cause others to fall off from the Faith,*) but wo to him through whom they come;

2. It

(e) De Maccab. p. 1097. 1102. (f) P. 80. B.

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2. It were better for him that a Milſtone were hanged about his Neck, and he caſt into the Sea, than that he ſhould (*thus*) offend one of theſe little ones, (*that believe in me.*)

3. Take heed (*therefore*) to your ſelves (*that ye be not guilty of any degree of this Offence; and therefore*) if thy Brother treſpaſs againſt thee, rebuke him, and if (*upon this Reproof*) he repent forgive him;

4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day, turn again to thee, ſaying, I repent (*of what I have done againſt thee,*) thou ſhalt (*as oft*) forgive him;

a 5. And the Apoſtles ſaid to the Lord, [a] Increaſe our Faith, (*that ſo we may be enabled to perform thoſe Duties contrary to Fleſh and Blood, or that we may more ſucceſsfully miniſter to the Welfare of Souls without offence.*)

6. And the Lord ſaid, If ye had Faith as a Grain of Muſtard Seed, ye might ſay to this Sycamine Tree, be thou plucked up by the Root, and be thou planted in the Sea, and it ſhould obey you; (i. e. *the leaſt ſincere, and active Faith, would enable you to do the moſt difficult things in order to the promotion of the Chriſtian Faith.*)

7. But (*then*) which of you having a Servant plowing, or feeding Cattle, will ſay to him by and by, when he is come from the Field, Go and ſit down to Meat?

8. And will not rather ſay to him, Make ready wherewith I may ſup, and gird thy ſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink.

9. Doth he thank that Servant, becauſe he did the things that were commanded him? I trow not.

b 10. So likewiſe you, when ye ſhall have done [b] all thoſe things which are commanded you, ſay, we are unprofitable Servants, we have (*only*) done that which was our Duty to do; (i. e. *whereas the performance of the greateſt things, which I your Maſter do require, may ſeem to you a very eminent piece of Service, know, that in obeying all my Precepts, you only do the Office of good and faithful Servants, obeying the Commands of your great Maſter as ye ought to do, and ſo muſt look on the Reward promiſed, not of Debt, but Grace.*)

c 11. And it came to paſs, as he went to Jeruſalem, that he paſſed through the [c] midſt (*or confines*) of Samaria and Galilee;

12. And as he entred into a certain Village, there met him ten Men that were Lepers, which ſtood afar off;

13. And they lifted up their Voices, and ſaid, Jeſus Maſter have Mercy on us, (*and heal us.*)

d 14. And when he ſaw them, he ſaid to them, [d] Go ſhew your ſelves to the Prieſts, (*as when a Cure is wrought the Lepers are to do by the Law*, Lev. 14. 2.) and it came to paſs that as they went they were cleanſed;

15. And one of them when he ſaw that he was healed, turned back, and with a loud Voice glorified (*or praiſed*) God;

16. And fell down on his Face at his (i. e. *Chriſt's*) Feet, giving him thanks, and he (*who did this*) was a Samaritan:

17. And Jeſus anſwering, ſaid, Were there not ten cleanſed (*doubtleſs there were*) but where are the (*remaining*) nine (*of them?*)

18. There are not found (*any of them*) that returned to give Glory to God, ſave this Stranger;

19. And he ſaid to him, Ariſe, go thy way, thy Faith hath made thee whole.

20. And when he was demanded of the Phariſees, when the Kingdom of God ſhould come, he anſwered them, and ſaid, The Kingdom of God cometh not with [e] Obſervation, e (i. e. *with outward Pomp and Splendor, viſible in earthly Kingdoms*;)

21. Neither ſhall they (*have need to*) ſay (*of it,*) Lo here, or lo there (*it is,*) for behold the Kingdom of God is [f] within (*already among*) you; f

22. And he ſaid to the Diſciples (*or Followers,*) the days will come when ye (*of this Nation*) ſhall deſire to ſee [g] one of the days g of the Son of Man, (*the Meſſiah coming to deliver Iſrael*, chap. 24. 21.) and ye ſhall not ſee (*one of them*) it.

23. And (*when*) they ſhall ſay to you, See here, or ſee there (*for him,*) go not after them, nor follow them:

24. [h] For as the Lightning that lighteth h out of the one part under Heaven, ſhineth to the other part under Heaven, ſo (*viſible*) ſhall alſo the (*coming of the*) Son of Man be in his day.

25. But firſt he muſt ſuffer many things, and be rejected of this Generation;

26. And as it was in the Days of Noe, (*a Preacher of Righteouſneſs to the old World,*) ſo ſhall it be alſo in the days of (*the coming of*) the Son of Man;

27. They (*then*) did eat, they drank, they married Wives, they were given in Marriage, (*not expecting the threatned Judgments,*) until the day that Noe entred into the Ark, and the Flood came and deſtroyed them all.

28. Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodom, it rained Fire and Brimſtone from Heaven, and deſtroy'd them all.

30. Even thus ſhall it be in the day when the ſon of Man is revealed; (*a ſudden and unexpected Deſtruction ſhall then fall upon the Men of this Nation.*)

31. In

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31. In that day, he that shall be upon the House top, and his Stuff in the House, let him not come down to take it away; and he that is in the Field, let him likewise not return back; (i.e. *let him endeavour to escape without delay, or staying to carry his Goods with him.*)

i 32. i Remember *(therefore)* Lot's Wife, *(what her delay, and looking back brought upon her.)*

33. Whosoever shall seek to save his Life, *(by Apostacy from the Faith,)* shall lose it, and whosoever shall lose his Life *(for my sake,)* shall preserve it.

34. I tell you, in that Night there shall be two Men in one Bed, *(so remarkable shall be the Providence of God in preserving his faithful Servants, that)* the one *(of them)* shall be taken *(away by Death,)* and the other shall be left *(safe.)*

35. Two Women shall be grinding together, the one shall be taken, and the other left.

36. Two Men shall be in the Field, the one shall be taken, and the other left.

37. And they answered, and said to him, Where Lord *(shall this be?)* And he said to them, * Wheresoever the Body is, thither k will the Eagles be gathered together; (i. e. *wheresoever the Jews are, there will the Roman Army, whose Ensign is the Eagle, come to destroy them.*)

Annotations on Chap. XVII.

a Ver. 5. Πρόσθες ἡμῖν πίστιν, *Increase our Faith.*] In the beginning of this Chapter, our Lord requires his *Apostles* to be careful, that they do not offend one of his little ones; 2*dly*, To be so charitable to their offending Brother, as to rebuke him for his Sins; and, 3*dly*, To pardon their offending Brother, tho' he should daily multiply his Provocations, provided that he only say unto them, *I repent*, ver. 4. Now these three Duties of an inoffensive Conversation, fraternal Correption, and full Forgiveness of a Brother daily multiplying fresh Indignities, and Provocations, being so difficult, and contrary to their natural Inclinations, and Faith being the Foundation of all *Christian* Virtues, the *Apostles* in order to the Performance of these Duties beg the increase of Faith. Moreover, seeing Faith is wrought in the Heart, which God alone can search, and can immediately work upon, by thus repairing to Christ to increase their Faith, they must ascribe to him, as *Woltzogenius* here confesseth, a Divine Virtue, which being proper to the Deity, and incommunicable to a finite Nature, must consequently shew that Christ had in him a divine Nature.

b Ver. 10. Οὕτω καὶ ὑμεῖς ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, *So likewise you, when you have done all Things that are commanded you, say that we are unprofitable Servants, for we have done that* (only) *which it was our duty to do.*] Here Christ destroys two Doctrines of the *Schools*, the Merit of good Works, and Works of Supererogation. For, (1.) we being in respect of God *unprofitable Servants, (for can a Man be profitable to God, as he that is wise may be profitable to himself, is it any Advantage to him that we are righteous, or is it gain to him that we make our ways perfect?* Job 22. 2, 3. *If thou be righteous what giveth thou him, or what receiveth he at thy hands?* Chap. 35. 7. *seeing thy Goodness reacheth not to him*, Psal. 16. 2.) sure we cannot merit from him by doing that which is unprofitable to him: 2*dly*, Because we only can do that which is our Duty to perform; for (1.) We are all God's Servants; now it being the Duty of a Servant to do all his Master's Pleasure, and what he hath declared to be grateful to him, and this being only ministerium servi, *the proper Business of a Servant*, which he lies under a necessity of doing, that he may please his Lord, even reason shews he cannot put it to account to his Superior, or be supposed to merit by it as (a) *Seneca* grants, and that it may not be said that this is the condition only of Slaves, and not of Servants in the general, which we all are to God and Christ, 1 *Cor.* 7. 22. *Rom.* 14. 4. *Coloss.* 3. 24. *Eph.* 6. 9. it is to be observed from these words, οὕτω καὶ ὑμεῖς, *so also ye*, that Christ speaks this to his Disciples, who are not to be reckon'd as his Slaves, but Servants, whose Duty it was to have *their Loins girt, and their Lamps burning*, upon that account, *Luke* 12. 35, 36. who therefore doing all that he required, were still *unprofitable Servants*, in the Sense forementioned, and did only what they ought. Christ therefore here seems to speak to them thus, It is the Duty of Servants after they have done their work in the Field, to minister to their Lord as he shall require, and when they have done what he requires, they for that Service merit not so much as thanks, because they only do their Duty; if then I treat you more liberally, rather as Friends than Servants; if I condescend to minister to you, *Luke* 12. 37. and place you *over all that I have*, ver. 44. you are not to imagine

(a) *Ministerium esse servi quem conditio sua eo loco posuit, ut nihil eorum quæ præstat imputet (superior). — Si servo quo minus in nomen meriti perveniat, necessitas abest.* Sen. de Ben. l. 3. c. 18.

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that I am indebted to you, or owe you ſuch Favours, but rather are to acknowledge, when you have done all, that you are ſtill unprofitable Servants, and only have performed your Duty. See here *Examen Millii in locum.*

c Ver. 11. Διὰ μέσου Σαμαρείας καὶ Γαλιλαίας *As he went to Jeruſalem he paſſed through the midſt of Samaria and Galilee.*] It is well known that *Samaria* lay betwixt *Galilee* and *Judea*, and ſo our Lord taking his Journey to *Jeruſalem*, muſt go firſt through *Galilee*, then through *Samaria*; why therefore is it here ſaid, that he paſſed *through Samaria and Galilee?* To this it may be anſwered, that בתוך in medio, is often the ſame as μεταξὺ *between*, and ſo is διὰ, as διὰ νήσων inter inſulas; ſo here the *Arabick* and *Syraick*, *between Samaria and Galilee* i. e. between the Confines of both Countries, Chriſt in this Journey going to the *Scythopolitan* Bridge, ſaith *Lightfoot*, by which he paſſed into *Peræa*, and ſo on by *Samaria* into *Judea.*

d Ver. 14. Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι, *Go ſhew your ſelves to the Prieſts.*] By ſending them thus to the *Prieſts*, who were to make their Offerings in the Temple, Chriſt decides the Cauſe betwixt the *Jews* and the *Samaritans*, ſending the *Samaritan* not to Mount *Gerizim*, but to *Jeruſalem.*

e Ver. 20. Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, *The Kingdom of God cometh not with Obſervation*;] *i. e.* not with that Royal Splendor, or Worldly Pomp and Grandeur, which ſhall render it conſpicuous in the Eyes of the World, as you expect it ſhould; ſo that a Man may be able to ſay from the luſtre of its firſt Appearance, *Lo it is here, or it is there.*

f Ver. 21. Ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν, *Behold the Kingdom of God is within you*;] i. e *amongſt you*; for it is certain that our Lord ſpeaks not of the Power it had gained over the Hearts of the *Jews*, and much leſs of the *Phariſees* to whom he ſpeaks, but that the Kingdom of the *Meſſiah* began now to appear, and the Goſpel of the Kingdom was now preached among them; ſo that Chriſt ſays thus, This Kingdom which you enquire after, as if it had not yet appeared, becauſe you ſee not that outward Splendor you expect when the *Meſſiah* comes, is even now among you, and is come unto you; ſo ἐντὸς ὑμῶν and ἐν ὑμῖν are uſed frequently in the *Old Teſtament.* So *Gen.* 23. 9. *Give me it for a place of Burial* ἐν ὑμῖν *among you.* See *ver.* 6. *Chap.* 34. 10. ἐν ἡμῖν κατοικεῖτε, *ye dwell among us*; Exod. 17. 7. *is the Lord* ἐν ἡμῖν; *among us or not?* So *Joſh.* 3. 5.—9. 22. *Mic.* 3. 11. Hence alſo it is evident that the Kingdom here cannot ſignifie Chriſt's coming to deſtroy *Jeruſalem*, for of that certainly the *Jews* did not think that it *ſhould ſuddenly appear*; of that our Lord could not ſay, *it was now among you*, or that *it came not with Obſervation*, it being attended with ſo many glorious Signs of their approaching Ruin, and the Preſence of the *Roman Army.*

Ver. 22 Ἐλεύσονται ἡμέραι, ὅτι ἐπιθυμήσετε, &c. *And the days ſhall come, when you ſhall deſire to ſee one of the days of the Son of man, and ſhall not ſee them.*] One of the days of the Son of Man ſeems here to ſignifie the time of their Viſitation by him, *Chap.* 19. when he came to offer them all the Bleſſings of the Kingdom of God upon their Faith and Repentance; this offer, ſaith Chriſt, in your Extremity you will be glad to hear, but ſhall not hear it. g

Ver. 34. Ὥσπερ γὰρ ἡ ἀστραπὴ, *For as the Lightning* (or Splendor) *which ſhineth from one part of the Heaven to the other part under the Heaven, ſo ſhall alſo the* (coming of the) *Son of Man be in his day.*] Chriſt had told them that the Kingdom of God was already come among them, and had appeared in the Purity of his Doctrine, and the Miracles by which it was confirmed, tho' not with ſuch an outward Splendor as might enable them to point to it, and ſay, *Lo it is here, or there*, ver. 20, 21. He tells them in the 25th Verſe, that this Son of Man ſhould ſuffer, and be rejected by them, and ſo the Glory of it would be for a while eclipſed; And here, that after his Reſurrection it would ſhine with ſuch a freſh and glorious Brightneſs, by the Effuſion of the Holy Ghoſt on his Diſciples, as it would render it equal to the Splendor of the Sun ſhining from one part of Heaven to the other, and cauſe it to be propagated almoſt as quick as Lightning through the World, ſo that there ſhall be no need to attend to any Man, ſaying, *it is here, or there*, ſeeing it would be quickly and conſpicuouſly ſet up among all Nations, *Matth.* 24. 15. and that then this Son of Man ſo faſtidiouſly rejected by them, would alſo appear ſuddenly and gloriouſly, to revenge upon them their Infidelity, and the Affronts which they had offered to him. h

Ver. 32. Μνημονεύετε τῆς γυναικὸς Λώτ, *Remember Lot's Wife*;] what befel her for looking back to *Sodom*, leſt you likewiſe periſh in this Slaughter of the unbelieving *Jews*, by looking back to what you have in your Houſes, or in the Fields, *ver.* 31. i

Ver. 37. Ὅπου τὸ σῶμα, *Where the Carcaſs is, there will the Eagles be gathered together*;] That is, where ever the *Jews* are, there will the Sword of the *Romans*, whoſe Enſign is the *Eagle*, be ready to devour them, and their Army will aſſemble to deſtroy them. k

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CHAP. XVIII.

1. AND he spake a Parable to them, to
a this end, that Men ought [a] always to pray, and not to faint, (*or cease from the performance of that Duty, because they are not presently heard*; See 2 *Cor.* 4. 1.)

2. Saying, There was in a City a Judge that feared not God, neither regarded Man, (*to do Justice or to shew Mercy to him*)

3. And there was a Widow in that City, and she came to him, saying, avenge me of (*or do me Justice against,*) my Adversary.

4. And he would not for a while; but afterward he said within himself, Tho' I fear not God, nor regard Man, (*so as to be moved by either of those Motives to do this,*)

5. Yet because this Widow troubleth me (*with her Importunity,*) I will avenge her, (*or do her right*) lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust Judge saith, (*on the account of the Widows Importunity,*)

b 7. And shall not God [b] avenge his own Elect, (i. e. *his Christian Sufferers,*) which cry day and night to him, tho' he bear long with them (*who afflict them, and so for a season seemeth not to hear them?*)

8. I tell you, that he will avenge them speedily (*after a little time*, Heb. 10. 37.
c Rev. 1. 1.) [c] Nevertheless, when the Son of Man cometh (*to do this,*) shall he find Faith on the Earth, (*that he will come to execute this Vengeance on the Jews?*)

9. And he spake this Parable to certain who trusted in themselves that they were righteous, (*as the Pharisees generally did*;) and despised others, (*as they did the Publicans, counting them Sinners unfit to be conversed with.*)

10. Two Men went up into the Temple to pray, the one a Pharisee and the other a Publican:

d 11. The [d] Pharisee stood, and prayed thus with (*by*) himself, God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican (*perhaps guilty of all these Crimes:*)

12. (*I am so far from these things, and so exact in my Duty, that I do more than is com-*
e *manded; for*) [e] I fast twice in the Week; (*and*) I give Tithes of all that I possess, (*even of Mint and Cummin*, Matth. 23. 23.)

f 13. And (*but*) the Publican [f] standing afar off, would not lift up so much as his Eyes to Heaven, (*as judging himself unworthy so to do*) but smote upon his Breast, saying, God be merciful to me a Sinner.

14. I tell you, (*that*) this Man went down to his House justified, (i. e. *approved*
g *of God, and pardoned*) [g] rather than the other for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted:

15. And they (*who believed he was a true Prophet,*) brought to him also Infants, that he would touch, (*or lay his Hands upon*) them, (*and Pray*, Matth. 19. 13.) but when his Disciples saw it, they rebuked them (*that brought them:*)

16. But Jesus (*being much displeased at this Action of his Disciples*, Mark 10. 14.) called them to him, and said, Suffer little Children to come to me, and forbid them not; for of such is the Kingdom of God.

17. Verily I say to you, Whosoever shall not receive the Kingdom of God (*with Affections, as free from covetous and vain glorious Desires,*) as (*those of*) a little Child, shall in no wise enter therein; (*his love of Honour*, Joh. 5. 44. *and of the World*, ver 24. *being great Obstructions to it.*)

18. And a certain Ruler (*who had a good Opinion of him, and some religious concern for future Happiness,*) asked him, saying, Good Master, what shall I do to inherit eternal Life?

19. And Jesus said to him, Why callest thou me good? (*Seeing*) none is good save one, that is God; (*doest thou own me as one commissionated by God to teach the way of Life? I will then do it from his Word;*)

20. Thou knowest the Commandments; (*viz.*) Do not commit Adultery, Do not Kill, Do not Steal, Do not bear false Witness, Honour thy Father and thy Mother; (*do this and thou shalt live.*)

21. And he said, all these have I kept from my youth up.

22. Now when Jesus heard these things, he said to him, Yet lackest thou one thing, (*viz. an Heart so free from the love of Riches, as to be ready to part with them at my command for heavenly Blessings; I therefore say to thee,*) Sell all that thou hast and distribute (*it*) to the Poor, and thou shalt have Treasure in Heaven, and (*then*) come, (*and*) follow me.

23. And when he heard this he (*went away, and*) was very sorrowful, for he was very rich, (*and unwilling to part with his Estate.*)

24. And when Jesus saw that he was very sorrowful, he said, how hardly shall they that have Riches, (*and trust in them*, Mark 10. 24.) enter into the Kingdom of God?

25. For it is easier for a Camel, (*or a Cable,*) to go thro' a Needle's Eye, than for a rich Man, (*thus affected to his Riches that he cannot part with them for Treasures in Heaven,*) to enter into the Kingdom of God.

26. And they that heard (*this saying,*) said, Who then can be saved?

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27. And he ſaid, The things which are impoſſible with Men, are poſſible with God; *(he can take off Mens Hearts from this Love of the World, tho' the Perſuaſions of Men cannot do it.)*

28. Then Peter ſaid, Lo, we *(thy Apoſtles)* have left all, and followed thee; *(what ſhall we have therefore?* Mat. 19. 27.*)*

29 And he ſaid unto them, Verily I ſay to you, there is no Man that hath left Houſe, or Parents, or Brethren, or Wife, or Children, for the Kingdom of God's ſake,

30. Who ſhall not receive manifold more in this preſent time, *(from the Joys of a good Conſcience, and of the Holy Ghoſt, the ſenſe of God's Favour, and the hopes of Treaſures in Heaven, and the affection of good Chriſtians to him,)* and in the World to come Life everlaſting.

31. Then he took to him the Twelve, and ſaid to them, Behold we go up to Jeruſalem, and *(then)* all things that are written by the Prophets concerning the Son of Man, ſhall be accompliſhed:

32. For he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpit on;

33. And they ſhall ſcourge him, and put him to death, and the third Day he ſhall riſe again.

34. And they underſtood none of theſe things; (i. e. *they knew not how to reconcile them with their apprehenſions of his Temporal Kingdom, and their Traditions that the Meſſiah ſhould not die*, Joh. 12. 34.) and *(ſo)* this Saying was hid from them, neither knew they the things which were ſpoken.

35. And it came to paſs, that as he was come nigh (Gr. *was nigh,*) to Jericho, a certain blind Man *(named Bartimæus*, Mark 10. 46.) ſat by the Way-ſide begging, *(and another with him*, Matth. 20. 30.)

36. And hearing the Multitude paſs by, he asked what it meant, (i. e. *what was the reaſon of that Concourſe.*)

37. And they told him that Jeſus of Nazareth paſſeth by.

38. And *(upon this)* he cryed, ſaying, Jeſus thou Son of David, *(whoſe Office it is to give ſight to the Blind*, Iſa. 35. 5.) have mercy on me.

39. And they that went before rebuked him, *(ſaying,)* that he ſhould hold his peace; but he cried ſo much the more, Thou Son of David, have mercy on me.

40. And Jeſus ſtood *(ſtill,)* and commanded him to be brought to him: And when he was come near, he asked him,

41. Saying, What wilt thou that I ſhall do to thee? And he ſaid, Lord, *(I deſire)* that I may receive my Sight.

42. And Jeſus ſaid to him, *(Thou ſhalt)* receive thy ſight, thy Faith have ſaved thee, (i. e. *hath made thee whole*, Mark 10. 52.)

43. And immediately he received his Sight, and followed him, glorifying God *(for his Mercy to him;)* and all the People when they ſaw it, gave praiſe *(alſo)* to God.

Annotations on Chap. XVIII.

a Ver. 1 ΠΡΟΣ τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν, *That Men ought always to pray, and not to faint.*] Of the Notion of praying always, ſee Note on 1 *Theſſ.* 5. 17. Here it ſignifies, not to pray oft every day, but to pray perſeveringly day after day, without giving off our ſuit; and then μὴ ἐκκακεῖν will be, not to faint under the Preſſures and Perſecutions they ſuffered, either from the perſecuting *Jews*, or others by their inſtigation; from which they are here ſuppoſed to pray for Deliverance, *ver.* 7. or not to deſpond under them: For ἐκκακεῖν is not ſo properly to be ſlothful, as *malis ſuccumbere, animo concidere, malis cedere*, to faint and deſpond, ſay the *Lexicons*; and this eſpecially when it relates as here, to Tribulations. So *Eph.* 3. 13. μὴ ἐκκακεῖν ἐν θλίψεσι is well rendred, *not to faint under Tribulation*; and, 2 *Cor.* 4. 16. οὐκ ἐκκακοῦμεν, *we faint not under thoſe Afflictions* which make the outward Man periſh, but continue ſtedfaſt in the Faith; *ver.* 1. *We faint not*; tho' we are troubled on every ſide, and perplexed, we deſpair not of Help from God, *ver.* 8. So *Gal.* 6. 9. μὴ ἐκκακεῖν, *not to grow weary of well-doing*, is μὴ ἐκλύεσθαι *not to faint*; which two things are put together in St. *Paul's* Injunction to the *Chriſtian* Sufferer, *not to grow weary or faint in his Mind*, Heb. 12. 3. And ſo 2 *Theſſ.* 3. 13. μὴ ἐκκακεῖν *not to be weary of well-doing*, being an Exhortation to them who received the Word *with much Affliction*, 1 Theſſ. 1. 6. and were in danger by them to *fall from their ſtedfaſtneſs*, chap. 3 2, 3, 5. may reaſonably be ſuppoſed to have the ſame import.

b Ver. 7. Ὁ δὲ Θεὸς μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, καὶ μακροθυμῶν ἐπ' αὐτοῖς; *And ſhall not God avenge his Elect that cry unto him day and night, tho' he bear long with them?*] Here note,

1*ſt*, That the Elect in general, ſignifie all *Chriſtians* choſen out of the World thro' Faith in Chriſt, to be the Church and People of God? See Note on 1 *Pet.* 2. 9. When it relates particularly to the *Jews*, it ſignifies thoſe of them who believed in Chriſt, and upon that account are ſtiled *the Election of Grace*, and abſolutely *the Election*, Rom. 11. 5, 7. under which Character, St. *Peter* writes unto them, 1 *Pet.* 1. 1. See Note on *Mat.* 24. 22.

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24. 22. and this seems to be the import of the word here: For μακροθυμῶν some Copies read μακροθυμεῖ· and so *Interpreters* read the whole by way of Interrogation, *And will he be slack towards them? i. e.* towards his Elect; and this well agrees with the following words, *I tell you, he will avenge them speedily*; and with the words ἐπ' αὐτοῖς, which have no other Substantive to refer to but *the Elect*; and with the like Passage, *Eccluſ.* 35. 17, 18, 19. *The Prayer of the Humble*, (or Afflicted,) *pierceth the Clouds; and till it come nigh, he will not be comforted, and will not depart till the Moſt High ſhall behold to judge righteouſly, and execute Judgment. For the Lord will not be ſlack,* οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς *neither will the Almighty be patient towards them, till he hath ſmitten aſunder the Loins of the Unmerciful, and repaid* ἐκδίκησιν, *Vengeance to the Heathen*, ver. 19. *till he hath judged the cauſe of his People, and made them rejoice in his Mercy.*

Yet, becauſe the common Reading is μακροθυμῶν, and becauſe Sinners, and eſpecially the unbelieving *Jews*, are reckoned as the Objects of God's long Suffering, and not the *Elect*, as when St. *Paul* ſaith to them, *Deſpiſeſt thou the Riches of his Goodneſs, Patience and long ſuffering?* Rom. 2. 4. and as Perſons, God *endured with much Long-ſuffering*, chap. 9. 22. And St. *Peter* ſaith God *was long-ſuffering towards them, not being willing they ſhould periſh, but ſhould all come to Repentance*, 2 Pet. 3. 9. Others make the ſenſe run thus, *Shall he who is thus long-ſuffering towards the worſt of Men, and the perſecutors of his People, be ſlack to avenge the Cauſe of his People whom he loves, and to whoſe Prayers his Ears are always open?*

c Ver. 8. Πλὴν ὁ υἱὸς ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; *Nevertheleſs, when the Son of Man comes, ſhall he find Faith upon the Earth?*] *i. e.* When the Son of Man comes to exerciſe this Vengeance on the *Jewiſh* Nation, how few ſhall he find in the *Jewiſh* Nation that will believe it? As for the unbelieving *Jews*, tho' Chriſt, and his Forerunner, had told them ſo frequently and plainly of their approaching Ruin; and tho' they had ſo many Signs of it, recorded in *Joſephus*, he tells us, they were ſtill expecting Deliverance from God: And they among them who believed and profeſſed the *Chriſtian* Faith, being preſſed with continual Sufferings, began to *grow weary, and faint in their Minds*, and to ask, *where is the Promiſe of his coming?* Yea, ſome of them began to *forſake the Aſſemblies of the Saints*, Heb 10. 25. and many of them became *Apoſtates*, and fell back to their old *Judaiſm*; ſo that all the Epiſtles directed to them, are manifeſtly deſigned to keep theem ſtedfaſt in the Faith. See the Preface to thoſe *Epiſtles*, and Note on 2 *Theſſ.* 2. 3.

Ver. 11. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν d
The Phariſee ſtanding by himſelf,] as fearing to be polluted by the Touch of the impure *Publican*, *Luke* 7. 39. on which account, they had their frequent Waſhings when they came from the Markets, *Mark* 7. 4. He ſtanding thus, prays, *God I thank thee*, (Thankſgiving being reckoned as one part of Prayer, 1 *Cor.* 14. 15, 16. 1 *Tim.* 2. 1.) *that I am not as other Men, nor as this Publican.* Here he offends, (1.) That he concludes himſelf good, becauſe he is not ſo bad as other Men; whereas, he ſhould have done this only from the Evidence of his own Sincerity in Heart and Actions; it being only from this approving our own Works, that we can have *Rejoicing in ourſelves, and not in another*, Gal. 6. 4. (2.) In judging ſo ill of others, many of whom he could have no certain knowledge of, and particularly in his Judgment on this *Publican*; from whoſe ſubmiſſive Geſture, and penitential Actions, he might have charitably concluded, that he came to the Temple with a true penitent Heart.

Ver. 12. Νηστεύω δὶς τοῦ Σαββάτου; *I faſt twice a Week.*] The publick and private Faſts of the *Jews*, were upon the ſecond and fifth Day of the Week, *i. e. Monday* and *Thurſday*: And therefore the ancient *Chriſtians* that they might not be out-done by them in any part of Devotion, in lieu of thoſe Days, choſe the fourth and ſixth Day of the Week for their Faſting Days. *Stationibus quartum & ſextum Sabbathi dicamus*, *Tert. de jejun. c.* 14. *Can. Apoſt.* 61. *Conſt. Apoſt. l.* 5. *c.* 15. *c.* 20. *p.* 263. *l.* 7. *c.* 23. *Epiph. Hær.* 51. *n.* 26. *Expoſ. fidei, n.* 22. *Philoſtorg. l.* 10. §. 12. *Pſeud. Ignat. Ep. ad Philip.* §. 13. See Additions N°. 22. e

Ver. 13. Ὁ δὲ τελώνης μακρόθεν ἑστὼς, *But the Publican ſtanding afar off.*] He ſtood afar off, perhaps in the Court of the *Gentiles*, looking upon himſelf unworthy to draw nigh to God, or ſtand in the Holy Place; he would *not lift up his Eyes to Heaven* from the ſenſe of the ſame unworthineſs; he *ſmites upon his Breaſt*, puniſhing himſelf, out of a deep ſenſe of his Guilt; this being the ſign of a Mind vehemently afflicted, *chap.* 23. 48. And, *Laſtly*, He humbly confeſſes that he was a Sinner, and earneſtly begs Mercy; and therefore it is ſaid, f

Ver. 14. Καλέκη ἕτερος δεδικαιωμένος εἰς οἶκον αὐτοῦ ἢ ἐκεῖνος, *He went down to his Houſe juſtified rather than the other.*] Here ἢ is again put for μᾶλλον ἢ· So *Hoſ.* 2. 7. καλὸν μοὶ ἦν τότε ἢ νῦν, *it was better with me then than now*, *Jonah* 4. 3, 8. κρεῖττόν τὸ ἀποθανεῖν ἢ ζῆν, 'Tis better for me to die than live. See Note on *Chap.* 15. 7. g

CHAP.

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CHAP. XIX.

1. AND Jeſus entred (*into*) and paſſed thro' Jericho.

2. And behold, there was a Man named Zacheus who was the chief among the Publicans, and he was rich:

3. And he ſought to ſee Jeſus, who (i. e. *what kind of Man*) he was; and could not for the Preſs, becauſe he was little of ſtature.

4. And he (*therefore*) ran before, and climbed up into a Sycamore Tree to ſee him, for he was to paſs that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid to him, Zacheus, make haſte, and come down, for to day I muſt abide at thy Houſe:

a 6. And he [a] made haſte, and came down and received him joyfully.

7. And when they (*the Phariſees*) ſaw it, they all murmured, ſaying, That he was gone to be Gueſt with a Man that is a Sinner; (*thinking that matter of Defilement and Reproach to him, not conſidering the Deſign on which Chriſt came into the World.*)

8. And Zacheus ſtood (*up,*) and ſaid to the Lord, Behold Lord (*not the fifth part only, but*) the

b [b] half of my Goods I (*now reſolve to*) give to the Poor; and if I have taken any thing from any Man by falſe Accuſation (*or Oppreſſion*, See Note on *Luke* 3. 14.) I (*will*) reſtore him four fold, (i. e. *beyond the rigor of the Law.*)

9. And Jeſus ſaid to him, This Day is Salvation come to this Houſe, (*Zacheus having done like a true Convert,*) for as much

c as he alſo is the [c] Son of Abraham, (i. e. *a Jew.*)

10. *And this is ſuitable to the deſign of my coming, and juſtifies my eating and converſing with him;*) For the Son of Man is come to ſeek (*after,*) and to ſave that which was loſt.

11. And as they heard theſe things, he added, and ſpake a Parable, becauſe he was nigh to Jeruſalem, (*which ſhortly was to be the Scene of Miſery*, ver. 41, 42.) and becauſe they thought that the Kingdom of God (*or of the Meſſiah,*) ſhould immediately appear.

12. He ſaid therefore, (*the Kingdom of God*

d *is like to*) a [d] certain Noble Man, (*who*) went into a far Country to receive for himſelf a Kingdom, and to return; (*and thus ſhall I go to Heaven, and be inſtalled in my mediatory Kingdom, and then return to execute the ſevereſt Judgments on this Nation, for their Non-proficiency.*)

13. And he called his Ten Servants, and delivered to them Ten pounds and ſaid to them, Occupy till I come, (i. e. *improve them till I come and take an account of your Proficiency.*)

14. But his Citizens (*the Jews*) hated him, and ſent a Meſſenger after him, (*diſclaiming and rejecting his Authority, and*) ſaying, We will not have this Man to reign over us.

15. And it came to paſs that when he was returned, having received the Kingdom, then he commanded theſe Servants to be called to him to whom he had given the Mony, that he might know how much every Man had gained by trading:

16. Then came the firſt, ſaying, Lord, thy Pound hath gained Ten pound.

17. And he ſaid to him, Well (*done*) thou good Servant, becauſe thou haſt been faithful in a very little, have thou Authority over ten Cities, (i. e. *be thy Reward proportionable to the increaſe of thy Talent.*)

18. And the ſecond came, ſaying, Lord, thy Pound hath gained Five pounds:

19. And he ſaid likewiſe to him, Be thou alſo over five Cities; (i. e. *be thy Reward anſwerable to the improvement of thy Talent.*)

20. And another came, ſaying, Lord behold, here is thy Pound which I have kept laid up in a Napkin, (*making no uſe of it;*)

21. For I feared thee, becauſe (*I judged*) thou art an auſtere Man; thou takeſt up what thou laidſt not down, and reapeſt that thou didſt not ſow, (*requiring an increaſe far exceeding what thou gaveſt.*)

22. And he ſaith to him, Out of thine own Mouth will I judge (*and condemn*) thee thou wicked Servant; (*for*) thou (*owneſt that thou*) kneweſt, that I was an auſtere Man, taking up that I laid not down, and reaping what I did not ſow.

23. Wherefore then gaveſt not thou my Mony to the Bank, (i. e. *didſt not thou improve my Talent,*) that at my coming (*back*) I might have required, (*and received*) my own with uſury (*or improvement?*)

24. And he ſaid to them that ſtood by Take from him the Pound, and give it to him that hath Ten pounds.

25. And they ſaid to him, Lord, he hath Ten pounds; (*but he anſwered, Therefore I give him more.*)

26. For I ſay to you, That to every one that (*improveth what he*) hath, ſhall be given (*more;*) and from him that hath not, (*ſo as to improve it,*) even that he hath ſhall be taken away from him.

27. But

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27. But thoſe mine Enemies (*of the Jewiſh Nation,*) that would not I ſhould reign over them, bring hither, and ſlay them before me.

28. And when he had thus ſpoken, he went before (*his Diſciples,*) aſcending up to Jeruſalem.

29. And it came to paſs, when he was come nigh to Bethpage and Bethany, at the Mount called the Mount of Olives, he ſent two of his Diſciples,

30. Saying, Go ye into the Village over againſt you, in which at your Entring, you ſhall find a Colt tied, whereon yet never Man ſat; looſe him, and bring him hither:

31. And if any Man ask you, Why do ye looſe him? Thus ye ſhall ſay to him, (*We do it*) becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found (*all things*) even as he ſaid to them.

33. And as they were looſing the Colt, the Owners thereof ſaid to them, Why looſe ye the Colt?

34. And they ſaid, The Lord hath need of him; (*and then they let them go with him.*)

35. And they brought him to Jeſus; and they caſt their Garments on the Colt, and they ſet Jeſus thereon.

36. And as he went, they (*the Multitude*) ſpread their Cloaths in the way, (*as at the triumphant Entrance of a Prince.*)

37. And when he was come nigh (*to Jeruſalem, being*) even at the deſcent of the Mount of Olives, the whole Multitude of the Diſciples began to rejoice, and to praiſe God with a loud Voice, for all the mighty Works which they had ſeen (*done by Chriſt,*)

38. Saying, Bleſſed be he that cometh in the Name of the Lord, (*may*) Peace (*be procured by him to us*) in Heaven, and Glory (*to God who lives*) in the higheſt (*Places.*)

39. And ſome of the Phariſees from among the Multitude, ſaid to him, Maſter, rebuke thy Diſciples (*for theſe Acclamations.*)

40. And he anſwered, and ſaid to them, I tell you, that if theſe (*my Diſciples*) ſhould hold their peace, the [e] Stones would immediately cry out; (i. e. *my Kingdom would be proclaimed by far more unlikely means.*) e

41. And when he was come near, he beheld the City, and [f] wept over it, f

42. Saying, (*happy had it been for thee*) [g] if thou hadſt known, even thou, at leaſt in this thy day (*of Viſitation,* Luke 1. 68.) the things which belong to thy Peace, (*and welfare,*) but now (*through thy Infidelity*) they are hid from thine Eyes. g

43. For the days ſhall (*ſhortly*) come upon thee, that thine Enemies ſhall [h] caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide. h

44. And ſhall lay thee [i] even with the Ground, and thy Children within thee; and they ſhall not leave in thee one Stone upon another, becauſe thou kneweſt not, (i. e. *didſt not improve aright, to Faith, and Repentance,*) the time of thy Viſitation; i

45 And he went into the Temple, and began to caſt out them that ſold therein, and them that bought,

46. Saying to them, It is written, (*Iſa.* 56. 7.) my Houſe (*ſhall be called, or*) is the Houſe of Prayer, but ye have made it (*by your fraudulent, covetous Dealings, and Extortions,*) a Den of Thieves.

47. And he taught daily in the Temple; but the Chief Prieſts, and Scribes, and Chief of the People ſought to deſtroy him;

48. And could not find what they might (*ſafely*) do, (*becauſe of the Multitude*; for all the People were very attentive to hear him.

Annotations on Chap. XIX.

a Ver. 6. Καὶ ἀποδύσας καλῶς, καὶ ὑποδέξαλο αὐτὸν χαίρων, *and he made haſt, and came down, and received him joyfully.*] By this Joy, and by his Diligence to ſee him, he ſhewed what an high eſteem he had for that holy *Jeſus*, whom the *Scribes* and *Phariſees* deſpiſed.

b Ver. 8. Ἰδὺ τὰ ἡμίσια τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς, *Behold, Lord, the half of my Goods I give to the Poor, and if I have wronged any Man I reſtore him four fold.*] By two things *Zacheus* ſhews the Sincerity of his Reformation, and Converſion; (1.) That he is ready to repair any Injury that he had done to any Man by Oppreſſion, or falſe Accuſation; which is the proper import of the word συκοφαντέω, not only by adding a fifth part, as the Law required in caſe of Theft, when what was purloined was voluntarily reſtored, *Numb.* 5. 7. nor by reſtoring double, as the Treſpaſſer was to do by Law, when that which was taken away was found in his Hands, *Exod.* 22. 4. but by reſtoring for Money and Goods, what the Rigour of the Law required only in the caſe of an Ox or Sheep killed after it was ſtollen, *Exod.* 22. 1. *i. e.* fourfold; doing not only what Juſtice required for Compenſation of the Injury; for no Man can be righteous till he, if he be able, hath ſatisfied for the Injury done to his Brother, but inflicting on himſelf this Surpluſage by way of Penalty for his Sin; and as a Teſtimony of his great Diſpleaſure againſt himſelf for committing it. And, (2.) Whereas the Law and Tradition of the *Jews* required only that a fifth

part

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part of their Income should be spent in Charity, he bequeaths half his Estate to charitable Uses.

c Ver. 9. *This day is Salvation come to this House, forasmuch as he also is* ὑὸς Ἀβραάμ, *A Son of Abraham*;] Not only by Faith, of which Sonship the *Jews*, to whom Christ spake, had then no notion, but by Birth, for the *Pharisees* do not murmur against *Christ* that he did eat with one uncircumcised, but that he did it with a Sinner; it would also have been no indication to the *Jews*, that he was a Son of *Abraham*, that he believed in *Christ*, and lastly his respect to the Law of *Moses*, in making Restitution, shews he was no Stranger to that Law. Moreover, tho' the Phrase, *Salvation is come unto this House*, doth not necessarily argue that his whole Family believed, and the pronoun *ipse*, and the reason here assign'd, seem personally to respect *Zacheus*, the Master of the House, yet is it piously observed that Christ here promiseth *Salvation to the House*, because it was the Duty, and usually the Practice of the Master of the Family, to reduce his whole House to the Faith he had embraced; as in the Case of the *Centurion*, Acts 10. 2. of *Lydia*, Acts 16. 14, 15. *of the Jaylor*, ver. 33. 34. of *Crispus the Ruler of a Synagogue*, Acts 18. 8. and of the *Nobleman*, John 4. 46, 53.

d Ver. 12. Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι, *A certain Nobleman went into a far Country to receive a Kingdom, and to return.*] Here observe,

1*st*, That it is ingeniously conjectured by Mr. *Cl.* that Christ took the rise of this Parable from the Custom of the Kings of *Judea*, *Herod* the Great, and *Archelaus* his Son, who usually went to *Rome*, to receive the Kingdom of *Judea* from *Cæsar*, without whose Permission, and Appointment, they durst not take the Government into their Hands; and in the Case of *Archelaus*, there is indeed some Resemblance of this; for the *Jews* sent their Complaints after him, shewing their Unwillingness that this Nobleman, or εὐγενὴς, the Son of *Herod* the Great, to whom the Kingdom of *Judea* was assigned by his *Father*'s Will and Testament, should reign over them; and that at his return, ἐτυραννίσθη ὁ Ἀρχέλαος, *he receiving the Kingdom*, tyrannized over them for ten Years; but with this signal Difference, that upon their second Complaint to *Cæsar*, they prevailed against him, and procured his Banishment to *Vienna*.

2*dly*, That the Parable here, as it respects our Lord Christ *going into a far Country to receive a Kingdom, and return*, either respects his going to Heaven to sit down at the right Hand of God in Majesty and Glory, and so take Possession of his mediatory Kingdom, and then return to punish the Unbelieving and obdurate *Jews*; or going by his *Apostles* and Disciples to erect a Kingdom among the *Gentiles*, and then coming as it were back to punish the *Jews*, according to these words of his, *the Gospel of the Kingdom shall be preached throughout the World for a Testimony to all Nations, and then shall the end* (of the Jewish Polity) *come*, Mat. 24. 14. Note,

3*dly*, That this Parable doth certainly respect the *Jewish* Nation; as appears, (1.) Because they are here said to reject Christ's Kingdom, saying, *we will not have this Man to reign over us*; and upon this account are stiled his Enemies, and devoted to Destruction by him, which agrees still only to the *Jews*, ver. 27. (2.) To them is threatned the Punishment of the unprofitable Servants, to wit, *to be cast out into outer Darkness*, &c. *Matth.* 8. 12.—22. 13. *Luke* 13. 28. *Matth.* 25. 30. In fine, it is expresly said, he *therefore spake this Parable to them, because they thought the Kingdom of God should immediately appear*, ver. 11, 12.

4*thly*, The only Difficulty remaining is, how to apply the Pounds here, and the Talents mentioned *Matth.* 25. to any of the *Jews*; but this seeming Difficulty is removed by a careful Observation of the Words, which shew they were distributed not to his *Citizens*, but τοῖς ἰδίοις δούλοις, *to his own proper Servants*, Matth. 25. 14. to his Servants, *ver.* 13. *i.e.* to his *Apostles*, *five*; and to the *Seventy Disciples*, or those who had received lesser spiritual Gifts, *two Talents*; to the *Jews*, who are also stiled *his own*, John 1. 14. only *one Talent*; (*viz. the Law* and the *Prophets*, promising to them the *Messiah*, and pointing out his Advent, and his Characters to them,) which they might, and ought to have employed, so as to have believed, and fitted themselves to receive, and to improve the Gifts of the Holy Ghost, as others did.

5*thly*, Observe, that as the dreadful Destruction of the unbelieving *Jews* was an Emblem of the last Judgment, so *Christ*'s reckoning with them, is a Representation of that reckoning he will make with all Men, at the Great Day, for all the Talents they have respectively received, and with respect to that, this Lord is said, *Matth.* 25. 19. to come μετὰ χρόνον πολύν, *after a long time*.

Ver. 25. See Additions, No. 23. (23)

Ver. 40. Οἱ λίθοι κεκράξουσι]; *If these hold their Peace, the Stones will cry out*.] This is a proverbial Expression, signifying, that if these Followers of Christ should hold their Peace, some more unlikely way should be found out for the proclaiming the *Messiah*, even by those who are reckoned the most stupid, and insensate People, as by you the *Gentiles* are. So lapidi loqueris, *thou speakest to one who hath little Sense to hear, or understand*, lapis being metaphorically put for a stupid, and brutish Person; so when

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3 (a) *Ari-*

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(a) *Aristippus* was asked by one, what his Son would be better for Instruction, he answered, that then ἐν τῷ θεάτρῳ ἐ καθήσεῖ λίθῳ ἐπὶ λίθον, *one Stone*, that is, *one stupid Person would not sit above another in the Theatre.* So ἠλιθιάζειν καὶ ἠλίθιον φθέγγεσθαι in *Aristophanes* is to be stupid, and speak without sense, ἀναίσθητοι γὰρ οἱ λίθοι *for Stones have no Sense*, so the *Scholiast*, p. 352. G.

f Ver. 41. Καὶ ἔκλαυσεν ἐπ' αὐτῇ, *And he wept over it.*] I hope (b) *Epiphanius* may be mistaken when he tells us, these words, and the like in *John* 11. 35. were blotted out, as being denied to be in the most *correct Copies*; for it is certain, and confessed by him, that *they were to be found in* (c) *Irenæus, and in* (d) *Origen twice*, who saith, our Lord wept εὐλογῶς *with good reason* over *Jerusalem.* For he did it out of a profound Charity, and deep Commiseration of the Evils coming upon *Jerusalem*; in both which Virtues he came to be an Example to us, and therefore could do nothing in it unworthy of himself.

g Ver. 42. Λέγων, ὅτι εἰ ἔγνως καὶ σὺ, *Saying*, (happy hadst thou been) *if thou hadst known in this thy day, the things which belong to thy peace*, &c.] Here the *Criticks* note that εἰ often signifies *utinam*, and so the words will contain an ardent wish, that the People of *Jerusalem* had been thus wise, conceived after this manner, *Oh that thou hadst known!* but tho' this be true, See Note on *Luke* 12. 40. yet the particle ὅτι *that*, makes it not applicable to this place, and therefore I think it better to supply the deficient sense, by the Words contained in the Parenthesis. Here then observe, (1.) That Christ here plainly shews, and takes it for granted, that the People of *Jerusalem*, in this day of their Visitation by the *Messias*, might have savingly known the things belonging to their Peace, since otherwise our Saviour's Tears may rather have been looked upon as the Tears of *Crocodiles*, than of Charity, and true Commiseration; and either his Assertion, that they might have been happy, would have been contrary to Truth; or his Wish, that they had thus known the things belonging to their peace, contrary to his Father's Will and Decree; both which are palpably absurd: And seeing the Will of Christ was always the same with that of his Father, it follows also that God the Father had the same charitable Affection to them, and so had laid no bar against their Happiness by his Decrees, nor been wanting in any thing on his part, necessary towards their everlasting Welfare; See the Note on *Matth.* 23. 37.

Ver. 43. *The days shall come upon thee, that* h *thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side.*] How exactly this was done we learn from *Josephus*, saying, that (e) *when Vespasian besieged Jerusalem, his Army compassed the City round about, and kept them in on every side, and tho' 'twas judged a great, and almost impracticable work to compass the whole City with a Wall; yet Titus animating his Soldiers to attempt it, they in three days built a Wall of thirty nine Furlongs, having thirteen Castles in it, and so cut off all hopes, that any of the Jews within the City should escape.*

Ver. 44. *And shall lay thee even with the* i *Ground, — and they shall not leave in thee one Stone upon another.*] How this also was exactly done *Josephus* teacheth, by saying, that (f) *Titus having commanded his Soldiers to dig up the City, this was so fully done by levelling the whole Compass of it except three Towers, that they who came to see it, were persuaded it never would be built again.*

CHAP. XX.

1. AND it came to pass, that on one of those days, as he taught the People in the Temple, and preached the Gospel, the Chief Priests, and the Scribes came upon him, *(and rose up against him,)* with the Elders;

(a) Apud Laert. p. 135, 136.

(b) Ἀλλὰ καὶ ἔκλαυσε κεῖθεν ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέκρυπται τῇ μυστικῇ ὁ ἀγὼν εἰρωνικῶς—ἀρθόδοξοι δ' ἀφείλοντο τὸ ῥητὸν φοβηθέντες, Anchorat. §. 31. p. 36.

(c) Iren. l. 1. c. 17.

(d) Orig. in Matth. Ed. Huet. Tom. 1. p. 441. Tom. 2. p. 168. *Agnoscunt Theophylactus, & versiones omnes.*

(e) Τὰς δ' ἄπω τὰ Ῥωμαίων φρουρήσας ἀφῆκε ἡ στρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα, De bello Jud. l. 5. c. 27. p. 893. B. Τὸ μὲν ἓν τεῖχος ἐνὸς δεήσαν τριακοσίοις ἓξ πήχεσι δ' ὠκοδομεῖτο τὸ πᾶν ἡμέραις, Ibid. p. 936, 937. B.

(f) Τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον ἔτως ἐξωμάλισε οἱ καταβαπτίσαντες ὡς μηδὲ πίστιν ἂν ἔτι φέρειν τοῖς προσιοῦσι. l. 7. c. 1. p. 970. B. C.

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2. And ſpake to him ſaying, Tell us, by what Authority doſt thou theſe things, (*which only Prophets, and Perſons allowed, and approved by Authority, ſhould do?*) and who is he that gave thee this Authority?

3. And he anſwered, and ſaid to them, I will alſo ask you one thing; and (*if you*) anſwer me, (*you may thence know by what Authority I do theſe things:*)

4. The Baptiſm of John, was it from (*the God of*) Heaven, or of Men (*only?*)

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay (*it was*) from Heaven, he will ſay, Why then believed ye him not, (*when he teſtified that I was the Chriſt?*)

6. But if we ſay of Men, all the People will (*be ready to*) ſtone us; for they be perſuaded that John was a Prophet;

7. And they anſwered, that they could not tell whence it was:

8. And Jeſus ſaid to them, Neither tell I you by what Authority I do theſe things.

9. Then began he to ſpeak to the People this Parable; A certain Man planted a Vineyard, and let forth to Husbandmen, (*the Jewiſh Doctors,*) and went into a far Country for a long time; (i. e. *left them a long time to manage, and to make it fruitful.*)

10. And at the Seaſon he ſent a Servant to the Husbandmen, (*requeſting*) that they ſhould give him of the Fruit of the Vineyard; but the Husbandmen, (*the Guides and Rulers of the Jewiſh Church,*) beat him, and ſent him away empty;

11. And again he ſent another Servant, and they beat him alſo, and entreated him ſhamefully, and ſent him away empty;

12. And again he ſent the (*a*) third, and they wounded him alſo, and caſt him out, (*killing God's Prophets, and ſtoning them that were ſent to them,* Chap. 13. 34. 2 Chron. 36. 15, 16.)

13. Then ſaid the Lord of the Vineyard, what ſhall I do? I will ſend my beloved Son, it may be they will reverence him when they ſee him.

14. But when the Husbandmen ſaw him, they reaſoned among themſelves, ſaying, this is the Heir, come let us kill him, that the Inheritance may be ours;

15. So they (*the Jews,*) caſt him out of the Vineyard, and killed him, (*Chriſt the Son of God;*) what therefore ſhall the Lord of the Vineyard do to them?

16. He ſhall come, and deſtroy theſe Husbandmen, and ſhall give the Vineyard to
a others; and [a] when they (*the Phariſees*) heard it, they ſaid, God forbid (*that this ſhould happen to us.*)

17. And he beheld them, and ſaid, (*if this will not be ſo,*) What is then (*the import of*) this that is written, (*Pſal.* 118. 22.) The Stone which the Builders rejected, the ſame is become the Head of the Corner? (*Now you are theſe Builders, and I, whom you reject, am that chief corner Stone.*)

18. (*And*) Whoſoever ſhall fall upon (*or ſtumble at*) that Stone, ſhall be broken, (i. e. *ſhall do it to his Ruin;*) but on whomſoever it ſhall fall, (*as it will moſt ſeverely on you of this Nation,*) it will grind him to Powder; (i. e. *ſubject him to the heavieſt Judgements, both here and hereafter; for they who through Weakneſs, or the Prejudices of their Education, or Reverence to their Guides, ſhall ſtumble at this Stone, and not believe, ſhall be hereafter puniſhed, yet with much fewer Stripes than thoſe Jewiſh Doctors, who obſtinately, and againſt full conviction hated, and rejected the Meſſiah, and would not he ſhould reign over them,* cap. 14.)

19. And the Chief Prieſts, and the Scribes the ſame hour ſought to lay hands on him, and (*but*) they feared the People, for they perceived that he ſpake this Parable againſt them, (*repreſenting them as the Perſons who would thus treat the Son of God, and ſhould thus ſuffer by him for ſo doing.*)

20. And they watched him, and ſent forth Spies, which ſhould feign themſelves juſt Men, that they might take hold of (i. e. *advantage againſt him from*) his words, that ſo they [b] might deliver him (*up*) to the Power, and Authority of the Governour.

21. And they asked him, ſaying, Maſter, we know that thou ſayeſt, and teacheſt rightly, neither acceptеſt thou the Perſon of any, but teacheſt the way of God truly, (*without Favour to, or fear of any, tho' the greateſt in Power and Dignity; we therefore enquire of thee,*)

22. Is it lawful for us (*Jews*) to give Tribute to Cæſar, or no?

23. But he perceived their Craftineſs, (*in deſigning from his Anſwer to repreſent him to the Governours, as an Enemy to Cæſar,* Chap. 23. 2. *or to the People, as an Enemy to their Liberty,*) and (*therefore*) ſaid to them, Why tempt ye me?

24. Shew me a (*Roman*) Penny, (*and tell me*) whoſe Image and Superſcription hath it? they anſwered, and ſaid, (*it is*) Cæſar's (*Image that is ſtampt upon it.*)

25. And he ſaid to them, (*this by your own Rules is an Evidence that Cæſar's Government hath obtained among you,*) Render therefore to Cæſar the things which are Cæſar's, (*the Tribute due to him as your Governour under God,*) and to God the things that are God's; (i. e. *the Tribute due to his Temple.*)

26. And (*when he had thus ſaid,*) they could not take hold of his Words before the People, and they marvelled at (*the Wiſdom of*) his Anſwer, and held their Peace.

27. Then

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27. Then came to him certain of the Sadducees, who deny that there is *(to be)* any Resurrection *(of the Body,)* and they asked him,

28. Saying, Master, Moses wrote to us, if any Man's Brother die, having a Wife, and he die without Children, that his Brother should take his Wife, and raise up seed to his Brother:

29. There were therefore *(with us)* seven Brethren, and the first *(of them)* took a Wife, and died without Children,

30. And the second took her to Wife, and he *(also)* died Childless;

31. And the third took her, and in like manner *(the residue of)* the seven also, and they left no Children, and died;

32. Last of all the Woman died also;

33. Therefore in the Resurrection *(of the Body from the Dead,* Mark 12. 23.) whose Wife of them is she *(to be?)* for seven had her to Wife:

34. And Jesus answering, said to them, *(this Question proceeds from a gross Ignorance of the future state, for,)* the Children of this World *(only)* marry, and are given in Marriage;

35. But they that shall be counted worthy to obtain that World *(which is to come,)* and *(attain to)* the Resurrection from the Dead, neither marry, nor are given in Marriage;

36. Neither can they die any more; for they are *(as to duration)* equal to the Angels, and are [c] Children of God, *(who are to live with him for ever,* John 8. 35.) being the Children of the Resurrection;

37. Now that the Dead are *(to be)* raised, even Moses shewed at the Bush, when he (i. e. *God*) calleth *(to him, saying I am)* the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob, *(long after they were dead.)*

38. For he is not a God of the Dead (i. e. *of them who are so dead, as not to be the Sons of the Resurrection,)* but of the Living; (i. e. *of them whose Bodies shall live again,)* [d] for all live unto him.

39. Then certain of the Scribes answering, said, Master, thou hast well said, *(in relation to the Sadducees.)*

40. And after that, they durst not ask him any Questions at all.

41. And he saith to them, How say they *(of the Scribes,)* that Christ is David's Son?

42. And *(when)* David himself saith in the Book of Psalms, the Lord said to my Lord, sit thou on my right Hand,

43. Till I make thine Enemies thy Foot-stool, *(by subduing them, and putting them under thy Feet,* 1 Cor. 15. 25.)

44. David therefore *(in these Words)* calleth him Lord, how is he then his Son?

45. Then in the Audience of all the People, he said to his Disciples,

46. Beware of the Scribes, which [e] desire *(affect)* to walk in long Robes, and love Greetings in the Markets, and the highest Seats in the Synagogues, and the chief Rooms at Feasts;

47. Which devour Widows Houses, and for a shew *(of Devotion)* make long Prayers the same shall receive greater Damnation *(for their Hypocrisie.)*

Annotations on Chap. XX.

a Ver. 16. Ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, *And when they heard it, they said, God forbid.*] In *Matthew,* chap. 21. 41. and in *Mark* 12. 9. Christ enquires of them, what *the Lord of the Vineyard will do to these Husband-men?* And they answer, *He will destroy them, and let out his Vineyard to other Husband men:* Here Christ himself declares, what the Lord of the Vineyard will do to those Husband men; and they seem to say, *God forbid* that he should do so. Now this seeming Contrariety is by some solved thus, That the *Pharisees* do not by these Words deny, that the Lord of the Vineyard would destroy those Husband-men; but knowing, that the Parable was spoken against them, they say, μὴ γένοιτο, *far be it from us Husband-men, to do a work so worthy of this Punishment;* and this sense *Christ*'s Reply seems to require, *viz.* τί οὖν ἐστι τὸ γεγραμμένον, *i. e. If the Priests and Pharisees will not do this, what means that which is written?* what means that Saying of the *Psalmist?* which even you *Jews* interpret of the *Messiah, The Stone which the Builders refused, is become the Head-stone of (in) the Corner,* Psal. 118. 22. To strengthen this Interpretation, let it be considered, that *our Lord spake this Parable against them,* Matth. 21. 45. Mark 12. 12. They therefore deny what they understood, that they should destroy the Son of the Lord of the Vineyard, *i. e.* the *Messiah,* as not believing *Christ* to be the *Messiah,* but an Impostor; but they deny not, that they who should do this, were worthy of this Punishment: Or, (2.) Because St. *Luke* peculiarly notes, *ver.* 9. that this Parable was spoken *to the People,* this may be their Answer, *Far be it from our Rulers to do so vile a Thing* as may bring down this Judgment on us,

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whilſt the *Rulers* and *Phariſees*, who thought themſelves far from being ſuch Husband-men as they knew *Chriſt* ſuggeſted they would be, ſtick not to ſay ſuch Husband-men deſerve indeed to be deſtroyed, as thinking they ſhould never be concerned in their Ruin.

Either of theſe Solutions I like better than that of Mr. *le Cl.* who will have theſe Words in the beginning of this Verſe, (*He will come and will deſtroy theſe Husband-men, and let out his Vineyard to others,*) to be the Words not of *Chriſt*, but of the *Sanhedrim*; and yet will have the Words immediately following in the ſame Verſe, (ἀκούσαντες δὲ εἶπον μὴ γένοιτο, *and underſtanding, they ſaid* (within themſelves) *God forbid,*) to be alſo the Words of the ſame *Sanhedrim*. For could they, underſtanding that theſe Words were ſpoken againſt them, firſt give this ſevere Sentence againſt themſelves, and then in the ſame Breath contradict themſelves? And, *2dly*, Why muſt εἶπον be rendred *they ſaid within themſelves*, and not in the hearing of Chriſt, who, when they had ſaid this, looks upon them, and enquires of them, *What then is it which is written?* ver. 17.

b Ver. 20. Εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ, καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, *To deliver him up to the Power and Authority of the Governour:*] And therefore they put to him the Queſtion about paying Tribute to *Cæſar*, hoping, that by denying it to be due to him from the *Jews*, they might accuſe him as an Enemy to *Cæſar*; for they knew that his Deciſion of Queſtions, relating only to their Law and Controverſies would not offend thoſe *Gallios*.

c Ver. 36. Καὶ υἱοὶ εἰσι θεῷ τῆς ἀναστάσεως υἱοὶ ὄντες, *And being Sons of the Reſurrection, are the Sons of God.*] For this υἱοθεσία *Sonſhip*, imports *the Redemption of the Body from Corruption*, Rom. 8. 23. and they that are Sons, are *Heirs of God, joint Heirs with Chriſt, and to be glorified with him*, ver. 17. See the Note there; and the Strength of Chriſt's Argument depending on this Notion, Note on *Matth.* 22. 31, 32. *Jamblicus* very likely from hence makes it the Reward of good Souls going out of the Body, to be converted εἰς Ἀγγέλους καὶ ἀγγελικὰς ψυχὰς *into Angels, and Angelick Souls*, apud Stob. Ecl. Phyſ. p. 144.

d Ver. 38. Πάντες γὰρ αὐτῷ ζῶσιν, *For all live to him.*] *Woltzogenius* interprets theſe Words thus, *They live in reſpect of God's Power and Decree, that they ſhall live again*; and hence he argues, that the Souls of good Men live not after Death till the Reſurrection; for, ſaith he, Chriſt argues thus, If *Abraham, Iſaac* and *Jacob*, were not to live again, God, who ſtiles himſelf their God, would be the God of the Dead; whereas, if their Souls lived, and enjoyed a ſtate of Happineſs, God would not be the God of the Dead, tho' they never roſe again. To this I anſwer,

Anſw. 1. *Firſt*, That when 'tis ſaid, *God is not the God of the Dead*, the meaning is, He is not the God of them who are to *abide in a ſtate of Death*, and never to enjoy the Reſurrection of the Juſt; *i. e.* he owns not them for his, who are not to be *the Sons of the Reſurrection*, ver. 36. and will not be called their God, as having *not prepared for them an heavenly City*, Heb. 11. 16. Hence doth the *Scripture* ſay of them, That they are *paſſed from Death unto Life*, John 5. 24. and that they ſhall not die, becauſe Chriſt will raiſe them up at the laſt Day, *John* 6. 50. And in the Opinion of the *Jews*, they only ſeem to die in the Eyes of Fools, becauſe their *Hope is full of Immortality*, Wiſd. 3. 2, 3, 4. and they proverbially ſay, *the Juſt live when they are dead*; and in this ſenſe, *Abraham*, and *Iſaac*, and *Jacob*, would not live to God tho' their Souls lived with him, unleſs their Bodies alſo roſe again.

Anſw. 2. *Secondly*, God here ſtiles himſelf the God of *Abraham, Iſaac* and *Jacob*, *i. e.* not of their Souls only, but of their Perſons; in which ſenſe, the *Jews* always underſtood theſe Words; now thus he would be the God of the Dead, tho' their Souls lived, unleſs their Bodies alſo roſe again.

Ver. 46. Θελόντων περιπατεῖν ἐν στολαῖς, *Affecting to walk in long Garments,*] down to their Ancles, or to their Feet, that no part of their Bodies might be ſeen; for this, ſays Dr. *Lightfoot* upon the Place, was the *Talith* that the Diſciples of the Wiſe Men wore. Good here is the Obſervation of Mr. *le Clerc* from Pope *Celeſtine*, touching the Clergy, that *they are to be diſcerned* à plebe vel cæteris, doctrinâ, non veſte; converſatione, non habitu; mentis puritate, non cultu; *not ſo much by their Apparel, as by their Learning; not only by their Habit, but their Converſation; not by the Adornment of their Body, but by Purity of Mind.*

CHAP.

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CHAP. XXI.

1. AND he looked up, and saw the rich Men casting their Gifts into the Treasury:

2. And he saw also a certain poor Widow casting in thither two Mites:

3. And he said, Of a truth I say to you, that this poor Widow hath cast in more than they all.

4. For all these have of their Abundance cast in unto [a] the Offerings of God, (i.e. *the Treasure designed for the use of his Temple*;) but she of her Penury hath cast in all the Living that she had, (i.e. *all that she had to live upon that Day.*)

5. And as some spake of the Temple, *(shewing)* how it was adorned with goodly Stones, and Gifts, he said,

6. [b] As for these things which ye behold, the Days will come in which there will not be left one Stone upon another, which shall not be thrown down *(from its place.)*

7. And they asked him, saying, Master, *(thou speakest dreadful things of this place,)* but *(tell us)* when shall these things be? and what Sign will there be *(to inform Men,)* when these things shall come to pass? *(We hope thou only speakest of the Desolation which shall over-turn all things at the end of this World.)*

8. And he said, Take heed that ye *(of this Age)* be not deceived; for *(after my departure,)* many shall come in my Name, saying, I am Christ, and the time *(of your Redemption)* draweth near, *(but must be all false Christs;)* go ye not therefore after them.

9. But (*and*) when ye shall hear of Wars, and Commotions, be not terrified; for these things must first come to pass, but the end (*of the Polity and Temple of the Jews*) is not by and by.

10. Then said he to them, Nation shall rise against Nation, and Kingdom against Kingdom.

11. And great Earthquakes shall be in divers Places, and Famines, and Pestilences, and fearful Sights, and great Signs (*of approaching Judgments*) shall there be from Heaven.

12. But before all these (*things,*) they shall lay their Hands on you, and persecute you, delivering you up to the Synagogues, and (*casting you*) into Prisons, (*you*) being brought before Kings and Rulers for my Name's sake.

13. And it shall turn to you for a Testimony (*of my Presence with you; they being not able to resist the Wisdom of your Doctrine,* ver. 15. *or gain-say the Miracles by which you do confirm it.*)

14. Settle it therefore in your Hearts not to meditate before what ye shall answer (*to their Enquiries and Accusations;*)

15. For I will give you (*in that hour,* Mark 13. 11.) a Mouth (*full of such Power,*) and Wisdom, which all your Adversaries shall not be able to gainsay or resist (*Acts 6. 10.*)

16. And (*thro' the Persecutions which shall then be great, and the Apostates which shall then be many,* Mat. 24. 10,—13.) ye shall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends, and some of you they shall cause to be put to Death:

17. And ye shall be hated of all (*sorts of*) Men for my Name's sake.

18. But (*notwithstanding, if ye continue faithful to the end,* Matth. 24. 13.) there shall not [c] one Hair of your Head Perish; (i.e. *you shall not perish in that Destruction which shall then come upon the unbelieving Jews.*)

19. In your Patience possess ye your Souls, (ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *you shall have your Lives preserved as the reward of your Christian Patience.*)

20. And when ye shall see Jerusalem compassed with (*the Roman*) Armies, then know that the Desolation thereof is nigh.

21. (*And*) then let them that are in Judea, flee to the Mountains (*of Peræa,*) and let them that are in the midst of it depart out (*of Judæa,*) and let not them that are in the Countries enter thereinto.

22. For these be the Days of Vengeance (*upon Judæa,*) that all things which are written may be fulfilled (*upon them.*)

23. But wo to them that are with Child, and to them that give suck in those Days, (*and so are not in a Condition thus to flee;*) for there shall (*then*) be great Distress in the Land, and Wrath upon his People.

24. And they shall (*many of them*) fall by the Edge of the Sword, and (*many of them*) shall be led away [d] captive into all Nations, and [e] Jerusalem shall be trodden down of (*or trodden by*) the Gentiles, till the times of the Gentiles be fulfilled; (i.e. *till the glorious Conversion of the Gentiles at the coming in of the Jews, who shall then also be gathered to their own City and Country.*)

25. And there shall be Signs in the Sun, and in the Moon, and in the Stars, (i.e. *in the Heavens where they move,*) and upon the Earth distress of Nations, with perplexity, [f] the Sea and the Waves roaring. (*See the Note.*)

26. Mens Hearts failing them for fear, and for looking after these Things that are coming on the (*habitable*) Earth; for the Powers

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of Heaven, *(the Eccleſiaſtical and Civil Government,)* ſhall be ſhaken.

27. And then ſhall they ſee the Son of Man coming in a Cloud, *(or as upon a Cloud,)* with Power and great Glory.

28. And when theſe things begin to come to paſs, then look up, and lift up your Heads, for your Redemption *(from your Troubles)* draweth nigh.

29. And he ſpake to them a Parable *(to this effect,)* Behold the Fig-tree, and all the *(other)* Trees.

30. When they now ſhoot forth *(their Leaves and Branches,)* ye ſee, and know of your own ſelves, that Summer is now nigh at hand.

31. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the Kingdom of God, *(or the coming of Chriſt, as a King, to execute his Vengeance on his diſobedient Subjects of the Jewiſh Nation,)* is *(alſo)* nigh at hand.

32. Verily I ſay to you *(the Men of)* this Generation ſhall not paſs away till all *(that I have ſpoken)* be fulfilled.

33. Heaven and Earth ſhall paſs away, but my Words ſhall not paſs away *(unperformed.)*

34. And [g] take heed of your ſelves, leſt at any time your Hearts be *(overcharged* with Surfeiting and Drunkenneſs, and *(with the)* Cares of this Life, *(which will unfit, and indiſpoſe you for your Flight, or your care to avoid theſe things,)* and ſo that Day *(will)* come upon you unawares. g

35. For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth, *(or Land of Judæa,)*

36. Watch ye therefore, and pray always, that ye may be counted worthy to eſcape all theſe things which ſhall come to paſs, and to ſtand before the Son of Man, *(thus coming to avenge himſelf on that Nation.)* c

37. And in the day-time he was teaching in the Temple, and at night he went out, and abode in the Mount, that is called the Mount of Olives.

38. And all the People came early in the Morning to him, *(being)* in the Temple, to hear him.

Annotations on Chap. XXI.

(24) Ver. 1. See Additions, N°. 24.

Ver. 4. Ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *Caſt in unto*, i. e. among *the Offerings of God.*] For it ſeems a miſtake to ſay, that δῶρα, *Gifts*, ſignifies the Treaſury it ſelf, which in *Hebrew* is called *Korban*; for that is δῶρον, not δῶρα in the *Plural*; and according to this ſenſe, βάλλειν τὰ δῶρα εἰς τὸ γαζοφυλάκιον, *muſt be to caſt the Treaſury into the Treaſury*, ver. 1.

b Ver. 6. Ταῦτα ἃ θεωρεῖτε, *As for theſe Things which you behold,*] quod ad hæc attinet. So *Plautus*, *Naucratem quem convenire volui in navi non erat*, Amphitr. Act. 4. Sc. 1. *Hos quos videtis hic ſtare captivos duos*, Capt. Prol. & Act. 1. Sc. 2. *iſtos captivos duos — his indito catenas*; *item Terentius*, *Eunuchum*, *quem dediſti nobis quas turbas dedit?* See like Examples from the *Old Teſtament*, *Pſal.* 18. 30.—104. 17. *Eccl.* 2. 14. *Hoſ.* 3. 11.—12. 7. *Nah.* 1. 3. in the *New*, *Acts* 7. 40. 1 *John* 2. 27. *Acts* 10. 36. *Apoc.* 2. 26.—6. 8. where *as for*, or *quod attinet ad*, is underſtood.

Ver. 18. Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, *And there ſhall not one hair of your Head periſh.*] This, ſaith *Grotius*, is a proverbial Expreſſion, uſed 1 *Sam.* 14. 45. 2 *Sam.* 14. 11. 1 *Kings* 1. 52. *Acts* 27. 34. ſignifying that they ſhould ſuſtain no loſs, *i. e.* all Circumſtances conſidered; for to ſuffer ſome loſs for the preſent, to gain eternal Life, is the greateſt Advantage, whilſt that which ſeems at preſent to be loſt is laid up with God to be reſtored to us with Uſury; and this Limitation ſeems neceſſary, not only from the former Words, *Some of you they ſhall cauſe to be put to Death*, ver. 16. but alſo from the Event; for as moſt of the *Apoſtles* were cut off before the Deſtruction of *Jeruſalem*, ſo the *Protomartyr Stephen* was taken away by the *Jews*; *James the Leſs*, and other *Chriſtians* by (a) *Ananus* the *High-Prieſt*. But yet I cannot acquieſce in this Interpretation; (1.) Becauſe this *Proverb*, in all the places cited, contains a Promiſe that the Perſons ſpoken to ſhould not die, or periſh in the Danger they lay under, or as they apprehended they might do; So *no Hair of any Man's Head ſhall periſh*, Acts 27. 34. is the ſame as, *there ſhall be no loſs of any Man's Life*, ver. 22. *One Hair of Jonathan's Head ſhall not periſh*, 1 Sam. 14. 45. is in the ſame Verſe, οὐ θανατωθήσεται, *he ſhall not be put to Death: An Hair of thy Son's Head ſhall not fall to the Earth*, 2 Sam. 14. 11. is in the ſame Verſe, *they ſhall not deſtroy thy Son: One Hair of Adonijah ſhall not fall to the Earth*, 1 Kings 1. 52. is in the ſame Verſe, *he ſhall not be put to Death.* Chriſt therefore ſeems to promiſe, that whatever might befal them at other Times, yet in theſe Days of Vengeance upon the *Jews*, or at the time of the Deſtruction of the City, and the Temple, none of thoſe Chriſtians which endured to the end, ſhould periſh in that Siege. And this the following

(a) Joſeph. Antiq. l. 20. c. 8. p. 698.

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ing words seem to insinuate, *in patience possess your Spirit*; that is, saith *Tertullian*, per tolerantiam salvos facietis vosmet ipsos, *by patience you will preserve your selves*, ver. 19. So *Matth.* 24. 13. *He that endureth to the end shall be saved.* See here *v.* 8. Accordingly the *Pseudo-Clemens* in his *Recognitions* saith, that this was an evident token of this great Mystery, that (b) *every one that believed in this Prophet, and was baptized in his Name*, ab excidio belli quod incredulæ Genti imminet, ac loco ipsi, servaretur illæsus, *should be kept safe from the Destruction which should happen to that unbelieving Nation, and to their Temple by the War.* And (c) *Theodoret* saith, there was a fame, that *when Vespasian and Titus came to fight against them*, τὸς τὰ πάντα πιστὸς ἐξ ἀποκαλύψεως τὴν πόλιν καταλιπεῖν, *the faithful that were there, by Revelation left the City according to our Lord's Admonition*, Luke 21. 20. *and that of them Zachary foretold, the rest shall not perish.* Add to this what is noted on *Matth.* 24. 13.

d Ver. 24. Καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη, *And shall be carried captive into all Nations.*] Accordingly *Josephus* informs us that the number of those who were taken Captives by the *Romans* during the War, was (d) ἐννέα μυριάδες καὶ ἑπτακόσιοι, *ninety and seven thousands*, of which some of the fairest, and tallest, *Titus* reserved for his Triumph; of the rest, that were above seventeen Years old, he sent some to *Egypt* to work in the Mines, πλείστους δ' εἰς τὰς ἐπαρχίας διεσπάρησαν, *most of them he dispersed through the Roman Provinces, to be destroyed in their Theatres, by the Sword and wild Beasts; but they that were under seventeen Years of Age* ἐπράθησαν, *were sold.*

e Ibid. Καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *And Jerusalem shall be trodden down of the Gentiles, till the time of the Gentiles be fulfilled.*] That is, say some *Interpreters*, till the full Number of the *Gentiles*, which God shall call, be compleated: This, I confess, is a very ancient Interpretation of these words, but it is contrary to the express word of the *Apostle Paul*, who declares, that at the Conversion of the *Jews*, there shall be a greater and more glorious Conversion of the *Gentiles*, than that which happened at the Fall of them; that *their Fulness should be much more the Riches of the Gentiles* than their Fall was, *Rom.* 11. 12, 13. and that *their coming in should be to the Gentiles as Life from the Dead*, and should much more *enrich them*, than their casting off, *ver.* 15. I therefore do interpret these words thus, *Jerusalem shall be inhabited*, not by the *Jews*, but by the *Gentiles* ruling there, till the season for the full Conversion of the still *Heathen Gentiles* shall come in, *i. e.* till the time of the Conversion of the *Jews*, and the *flowing in of all Nations to them.* See this Exposition confirmed in the Appendix to the 11th Chapter to the *Romans*, *p.* 76, 77. and Dr. *Hammond*'s Sense of the words confuted, *p.* 73, 74. See here *examen Milii.* See Additions N°. 25.

(25)

f Ver. 25. Ἠχέσης θαλάσσης καὶ σάλου, *The Sea, and the Waves roaring.*] To this I would refer those Words of *Josephus*, at that time ἀμήχανος ἐκρήγνυται χείμων, *an immense Storm of the Sea brake out, and violent Winds with most vehement Showers, and terrible Lightnings, and Thunders, and mighty Roarings of the shaken Earth*, de bello Jud l. 4. c. 17. p. 881. or rather to that violent Storm called *Malemboreas*, which happened to the *Jews* at *Joppa*, got in Boats to the Sea, in which their Boats perished with a violent noise, the People howling, and the Waves roaring at the same time, of which *Josephus* gives a very tragical Description, *de bello Jud. l.* 3. *c.* 29. *p.* 855.

g Ver. 34, 35, 36. Προσέχετε δὲ ἑαυτοῖς, *But take heed to your selves*, &c.] Here our Saviour calls upon the believing *Christians*, to take Care, and use the greatest Vigilance that they do not miscarry in this dreadful Season, by reason of that Excess and Luxury which may render them unmindful of it, or those Cares which may render them unwilling to part with their temporal Concerns, lest they should be involved in that Ruin which would come on others, as a Snare suddenly, and unexpectedly; and that they should add to this Vigilance, constant Prayer to God that they might be found worthy to escape these tremendous Judgments, and might stand safely and boldly, before the Son of Man, when he comes to execute them on the unbelieving *Jews.* Whence note,

1*st*, That God's Promise of a Deliverance to the *Christians* then, was only conditional, provided that they took care to avoid those Sins which might render them obnoxious to these Judgments, and to do those things which might render them worthy to escape them.

2*dly*, That there is to be a Connexion of our Endeavours with the Divine Aid, and Providence, for our Preservation; and that we are not to expect Preservation immediately from him, without the use of those means which he hath put into our Power to effect it.

(b) Recogn. l. 1. §. 39. p. 409. (c) In Zach. 14. 2. (d) De bello Jud. l. 7. c. 49. p. 968.

CHAP.

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CHAP. XXII.

1. NOW the Feaſt of unleavened Bread drew nigh, which *(from the beginning of it,)* is called the Paſſover:

2. And the Chief Prieſts, and Scribes, a ſought [a] how they might *(ſafely)* kill him, for they feared the People.

b 3. Then [b] entred Satan into Judas, ſirnamed Iſcariot, being of the Number of the Twelve *(which attended him.)*

4. And he went away *(from the Twelve,)* and communed with the Chief Prieſts, and Captains, how he might betray him to them;

5. And they were glad *(of the motion,)* and covenanted to give him Money, *(even thirty pieces of Silver,* Matth. 26. 15.)

c 6. And he [c] promiſed *(to make good his Word,)* and ſought opportunity to betray him to them in the abſence of the Multitude, *(or* ἄτερ ὄχλου, *without Tumult.)*

7. Then came the day of unleavened Bread, when the Paſſover muſt *(according to the Law)* be killed.

8. And he ſent Peter, and John, ſaying, Go, and prepare us the Paſſover, that we may eat *(of it.)*

9. And they ſaid to him, *(or, for they had ſaid to him,* Matth. 26. 17. Mark 14. 12.) Where wilt thou that we prepare *(it?)*

10. And he ſaid to them, Behold, when ye are entred into the City, there ſhall a Man meet you bearing a Pitcher of Water, follow him into the Houſe where he entreth in;

11. And ye ſhall ſay to the good Man of the Houſe, the Maſter ſaith unto thee, Where is the Gueſt Chamber, where I ſhall eat the Paſſover with my Diſciples?

12. And he ſhall ſhew you a large upper Room furniſhed; there make ready:

13. And they went, and found *(it)* as he had ſaid to them, and they made ready the Paſſover:

14. And when the hour *(of eating it)* was come, he ſat down, and the twelve Apoſtles, with him;

d 15. And he ſaid to them, with [d] Deſire I have deſired, (i. e. *I have earneſtly deſired)* to eat this Paſſover with you before I ſuffer.

16. For I ſay to you, I will not any more eat thereof, until it *(that which was typified by it,)* be fulfilled in the Kingdom of God, *(procuring your ſpiritual Redemption, by the Oblation of the true Paſchal Lamb.)*

17. And he took the Cup, and gave Thanks, and ſaid, take this, and divide it among your ſelves,

18. For I ſay to you, I will not *(any more)* drink of the Fruit of the Vine, until the Kingdom of God ſhall come;

19. And he took Bread, and gave Thanks *(over it,)* and brake it, and gave *(it)* to them, ſaying, This *(Bread given)* is *(the memorial of)* my Body which is given for you, [e] this do, *(break bread henceforth thus)* in remembrance of me, *(giving my Body to be broken for you,* 1 Cor. 11. 24.*)* e

20. [f] Likewiſe alſo *(he took)* the Cup, f after *(the end of the Paſchal)* Supper, ſaying, *(the Wine contained in)* this Cup is *(the memorial of)* the New Teſtament, *(or Covenant ratified)* in my Blood, which is ſhed for you, *(for the Remiſſion of your Sins,* Matth. 26. 28.*)*

21. But behold, the Hand of him that betrayeth *(or delivers)* me *(up to the Chief Prieſts)* is with me on the Table;

22. And truly the Son of Man goeth, as it was [g] determined, *(by that God who by his Prophets hath foretold my ſufferings,)* but *(yet)* wo to that Man by whom he is betrayed. g

23. And they began to enquire among themſelves, which of them it was that ſhould do this thing;

24. And there was alſo a [h] Strife among them, which of them ſhould be accounted the greateſt *(in Chriſt's Kingdom;)* h

25. And *(to remove the cauſes of that Strife,)* he ſaid to them, The Kings of the Gentiles exerciſe Lordſhip over them *(at pleaſure,)* and they that exerciſe Authority over them, are called Benefactors, *(or they who are called Benefactors, or Princes, exerciſe Authority upon them as their Subjects; See* Matth. 20. 25. Mark 10. 42.*)*

26. But ye ſhall not be *(or do)* ſo (i. e. *ye ſhall not exerciſe ſuch Dominion over others in my Kingdom,)* but he that is greateſt among you, let him be *(ſubject)* as the younger *(are to the elder,* 1 Per. 5. 5.) and he that is chief, *(let him be)* as he that doth ſerve;

27. For whether is greater, he that ſitteth at Meat, or he that ſerveth? Is not he that ſitteth at Meat? but I *(the Head of this Kingdom)* am among you as he that ſerveth, *(and ſo ſhould you be among others.)*

28. Ye are they that have continued with me in my Temptations, (i. e. *my low, and afflicted ſtate on Earth.)*

29. And *(tho' I permit you no Dominion over others at pleaſure, but a Miniſtry only for their good, yet)* I appoint to you a [i] Kingdom, as my Father hath appointed to me; i *(giving you Power in my Name to preſide over my Church, making Laws, as I have done in his Name, by which they ſhall be governed;)*

30. That ye may eat and drink at my Table, *(and ſo have the Honour of Grandees)* in my Kingdom, and *(may)* ſit on Thrones, judging the twelve Tribes of Iſrael, *(and ſo may have the higheſt Power in it.)*

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31. And the Lord said, Simon, Simon,
k behold Satan hath [k] desired to have you, that he may sift (i. e. *toss and shake*) you (*by Temptations*) as Wheat (*is tossed and shaken in a Sieve.*)

32. But I have prayed for thee, (*who wilt suffer most by his Temptations,*) that thy Faith fail not (*utterly;*) and when thou art converted, (i. e. *returned from thy Fall,*) strengthen thy Brethren (*subject to like Temptations.*)

33. And he said to him, Lord, I am ready to go with thee, both into Prison, and to Death.

34. And he said, I tell thee, Peter, the Cock shall not crow this day (*in the morning,*) before that thou shalt thrice deny that thou knowest me.

35. And he said to them, when I sent you without Purse, and Scrip, and Shoes, lacked ye any thing? and they said, (*we lacked*) nothing.

36. Then said he to them, But now he that hath a Purse let him take it (*with him,*) and likewise his Scrip; and he that hath no
l Sword, [l] let him sell his Garment, and buy one; (i. e. *now the times will be so perillous that I have need to warn you to arm your selves as much as may be by Faith, and Patience, against the danger of them.*)

37. For I say to you, this that is written (*of me*) must yet be accomplished in (*upon*) me (*viz.*) And he was reckoned among the Transgressors, (*Isa.* 53. 12.) for the things (*written*) concerning me (*will*) have an end, (*or accomplishment.*)

38. And they said, Lord, behold here are two Swords, and he said to them, It is enough (*to answer my design, for I intended only by this monition to warn you of the Distresses that were now approaching, that you may be prepared for them.*)

39. And he came out, and went as he was wont to the Mount of Olives, and his Disciples also followed him;

40. And when he was at the place, he said to them, Pray, that ye enter not into Temptation; (i. e. *that you be not overcome by it.*)

41. And he was withdrawn from them about a Stones cast, and kneeled down, and prayed,

42. Saying, Father, if thou be willing let
m this [m] Cup pass from me, nevertheless not my Will, but thine be done.

n 43. And (*upon this Prayer*) there [n] appeared to him an Angel from Heaven, strengthning him, (*by letting him know he should be heard in what he feared*, Heb. 5. 7.)

44. And being in an Agony, he prayed more earnestly, and his Sweat was as it were
o [o] great Drops of Blood falling down to the Ground.

45. And when he rose up from Prayer, and was come to his Disciples, he found them sleeping, for (*their great*) Sorrow (*had dispirited them, and so rendred them sleepy.*)

46. And (*he*) said to them, Why sleep ye? rise, and pray, lest ye enter into Temptation;

47. And while he yet spake, behold (*there came to apprehend him*) a Multitude, and (*with them*) he that was called Judas, one of the Twelve, (*who*) went before them, and drew near to Jesus to kiss him; (*this being the Sign given, by which they that were with him should know Jesus:*)

48. But Jesus said to him, Judas, betrayest thou the Son of Man with a Kiss? (*Art thou guilty of such vile Hypocrisie as to make this the Signal of thy Treachery?*)

49. When they which were about him saw what would follow, they (*not rightly apprehending the meaning of his Words*, vet. 46.) said to him, Lord, shall we smite with the Sword?

50. And one of them, (*not staying for his Answer,*) smote the (*a*) Servant of the High-Priest, and cut off his right Ear:

51. And Jesus answered, (i. e. *spake with relation to that Action,*) and said, [p] Suffer ye p
(*me*) thus far (*to be at liberty, as to restore the Man to his Ear;*) and he touched his Ear, and healed him.

52. Then Jesus said to the Chief Priests, and [q] Captains of the Temple, and the Elders q
which were come to him, Be ye come out as against a Thief with Swords and Staves?

53. When I was daily with you in the Temple, ye stretched forth no Hands against me; but [r] this is your hour, and (*the hour* r
of) the Power of Darkness; (i. e. *the Devil, and you his Instruments, are now permitted to compass my Death.*)

54. Then took they him, and led him, and brought him into the High-Priest's House, and Peter followed afar off.

55. And when they (*the Servants*) had kindled a Fire in the midst of the Hall, and were set down together, Peter sat down amongst them.

56. But a certain Maid beheld him, as he sat by the Fire, and earnestly looked upon him, and said, This Man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said (*as he had heard from another Maid,*) Thou art also of them; and Peter said, Man, I am not.

59. And about the space of one hour after, another confidently affirmed, saying, Of a truth this Fellow also was with him, for he is a Galilean.

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60. And Peter ſaid, Man, I know not *(any thing of)* what thou ſayeſt; and immediately while he yet ſpake, the Cock crew;

61. And *(then)* the Lord turned, and looked upon Peter, and Peter remembred the Word of the Lord, how he had ſaid to him, before the Cock crow thou ſhalt deny me thrice;

62. And *(upon this)* Peter went out, and wept bitterly:

63. And the Men that held Jeſus, mocked him, and ſmote him;

64. And when they had blindfolded him, they ſtrook him on the Face, and asked him, ſaying, *(thou who calleſt thy ſelf a Prophet,)* propheſie, *(or tell us)* who it was that ſmote thee?

65. And many other things blaſphemouſly ſpoke they againſt him;

66. And aſſoon as it was day, the Elders of the People, and the Chief Prieſts, and the Scribes came together, and led him unto their Council, ſaying,

67. Art thou the Chriſt? tell us, *(whether it be ſo, or not?)* And he ſaid to them, If I tell you, ye will not believe *(me.)*

68. And if I alſo ask you *(Queſtions, to convince you that I am ſo, as formerly I have done*, Chap. 20. 3.) ye will not anſwer me, nor let me go;

69. *(Yet this I do aſſure you, that)* hereafter (ἀπὸ τ νυ῀, *from this time of my Death,)* ſhall the Son of Man *(ſoon)* ſit on the right Hand of the Power of God.

70. Then ſaid they all, Art thou then the [s] Son of God, and he ſaid to them, Ye ſay that *(which)* I am: s

71. And they ſaid, What need we any farther Witneſs? for we our ſelves have heard *(out)* of his own Mouth, *(that he ſtiles himſelf the Son of God, and ſo blaſphemes, by making himſelf equal with God*, John 5. 18. —10. 33.)

Annotations on Chap. XXII.

a Ver. 2. Πῶς ἀνέλωσιν αὐτὸν, *How they might take him away;*] *i. e.* without a Tumult of the People, *Mark* 14. 2.

b Ver. 3. Εἰσῆλθε ὁ Σαλὼμᾶς εἰς Ἰούδαν, *Then entred Satan into Judas;*] That is, two days before the Paſſover; for, *1ſt*, As for that Supper in which our Saviour gave him the Sop, at which *Satan* entred, the Scripture doth expreſly tell us that it was held πρὸ τ̃ ἑορτ̃ς τ̃ πάσχα, *before the Feaſt of the Paſſover*, John 13. 1. And when our Saviour having given him the Sop, ſaid, *what thou doeſt, do quickly*, ſome of our Lord's Diſciples thought that Chriſt had bid him *buy thoſe things which were needful for the Paſchal Feaſt*, ver. 29. whence it is evident that Feaſt was not yet celebrated by them; and here St. *Luke* ſaith, *Satan* entred into *Judas*, and he conſulted with the *High-Prieſts*, and with the Soldiers, *how he might deliver him up unto them*; and then it follows, *ver.* 7, 8. *then came the days of unleavened Bread*, and Chriſt ſaid to his Diſciples, *prepare the Paſſover for us that we may eat*, ſo that *Satan* muſt have entred into *Judas* before the Paſſover was prepared. The *Apoſtle* declares that *Satan* ἐνεργεῖ, inwardly *worketh in the Children of Diſobedience*, Eph. 2. 2. and *leads them captive at his Will*, 2 Tim. 2. 26. When therefore *Judas* had, through the Temptation of his Covetouſneſs, robbed even the Poor of the Charity deſigned for them, *John* 12. 6. *Satan* ſuggeſts unto him another way to ſatisfie his Avarice, even the betraying of his *Maſter* for a Sum of Money; and when this Suggeſtion prevailed with him to go to the *High-Prieſts* with that Queſtion, *What will you give me to betray him?* Matth. 26. 15. then *Satan* fully entred into him, and carried him on without Remorſe to the Performance of that horrid Enterprize.

Ver. 6. Ἐξωμολόγησε, *And he promiſed;*] i. e. *conſented to do the thing:* For that this word doth not only ſignifie to confeſs; and to give thanks, but alſo to conſent, and engage, is evident, not only from the Inſtitutions of *Theophilus*, where we read thus, προμίτλις πρόμιτλω, τῦτ' ὅστ, ὁμολογεῖς ὁμολογῶ, that is, ὁμολογεῖν, *is to promiſe*, but from *Phavorinus*, who renders ὁμολογῶ, συνίθεμαι, σύμφημι, *I promiſe, I conſent*, of which import of the word we find many Inſtances from *Plato*, *Zenophon*, *Demoſthenes* in *Conſtantine*, ſo that ἐξωμολόγησε is here well rendred, *he promiſed*, or conſented to the Price; nor is it to be wondred that St. *Luke*, born at *Antioch*, where there was an *Academy*, and ſtudying in the Univerſities of *Greece*, ſhould uſe this word, not as the *Septuagint*, but as thoſe *Græcians* did.

Ver. 15. Ἐπιθυμίᾳ ἐπεθύμησα, *With deſire I have deſired to eat this Paſſover with you before I ſuffer.*] I cannot here ſee, what *Grotius*, and others affirm, that Chriſt gives here a reaſon why he would anticipate the Paſchal Supper, our Lord himſelf giving a reaſon of theſe words in the following Supper, *viz.* that *he would eat no more of it, till that which was typified by this Paſchal Lamb, was fulfilled in the Kingdom of Heaven*; that is, till he, who is ſtiled our *Paſchal Lamb*, was offered, and by his Death had procured to Men a Liberty from that Death, by the fear of which they were formerly kept in Bondage, *Heb.* 2. 15. and in d

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perpetual Memory of his Oblation, and the Benefits purchased by it, had instituted a new Paschal Supper, in which his Disciples should eat at his Table with him; that our Lord did not antedate the Paschal Supper, See in the Discourse on that Subject.

e Ver. 19. Τοῦτο ποιεῖτε, *Do this in remembrance of me*;] That is, say the *Papists*, sacrifice this, very absurdly; for who ever read in any *Greek* Author, that Σῶμα ποιεῖν signified to *sacrifice a Body*? nor do the *Latins* say, *facere victimam*, but *facere victima*, understanding *sacra*; moreover it is said also of the Cup τοῦτο ποιεῖτε, *do this*, 1 Cor. 11. 25. and yet it is not the Cup by which the new Covenant is sacrificed, but by which it is established; nor do the *Papists* say this Cup is sacrificed, but only that it is consecrated by those words.

f Ver. 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, *Likewise also the Cup, after Supper, saying, this Cup is the New Testament in my Blood.*] Here is a double Metonymy; (1.) That of the Cup for the Wine contained in it; (2.) That of the Sign for the thing signified by it, the Wine being the Symbol of that Blood in which that new Covenant was established. And this, saith the *Evangelist*, was said after the Paschal Supper, to signifie that this Cup pertained not to the Solemnity of the *Passover*.

g Ver. 22. Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον, *And the Son of Man goeth as it was determined* (of him) *but* (yet) *woe to that Man by whom the Son of Man is betrayed.*] Κατὰ τὸ ὡρισμένον, *i.e.* according to the *Prophesies* concerning the Death of Christ, made by the Counsel, and Appointment of God. From the woe, denounced upon him that should betray the *Messias*, we learn, that he was highly criminal in so doing, and therefore could not be under an absolute necessity of doing so; they therefore who from these words gather that *Judas* was, from the beginning of this Action to the end, under an absolute necessity of doing as he did, by virtue of the Decree of God impelling him to this Action, render *Judas* free from guilt; and to them, saith *Grotius*, we may say as (a) *Irenæus* did to *Florinus*, maintaining that some Souls were not by choice, but by nature good; and others were by nature evil; these Doctrines are not sound, nor consonant to the Sentiments of the Church, nay, they induce the greatest Impiety; these things neither the *Ancients* which were before us, and which were the Disciples of the *Apostles* delivered, nor durst our *Hereticks* assert. Since God is good, saith (b) *Plato, we must by no means allow any body to say, he is the cause of the evil done by any, but must by all means refel, and reject such Opinions*; and indeed all the Ancients unanimously held, that neither *Prophecies*, nor the Prescience, nor the Decrees of God laid any necessity upon the Will of Man; for they who assert this, saith (c) *Origen, absolve Sinners from all guilt, and lay the charge of all the Evils which they do upon God, as by his Decree, Prescience, or Prediction, laying upon them that necessity which will not suffer them to do otherwise. They also*, saith he, *take away* τὸ ἐφ' ἡμῖν, *the freedom of our Will, and with that all Praise and Dispraise, or all Difference betwixt things worthy of Praise or Reprehension*: (d) *This Doctrine also cuts off all that is said of the Equity of the Divine Judgment, and of the Threats made against, or the Punishments inflicted on the Wicked, and of the Promises of a better Life, and the Reward of them that do well. For*, saith, (e) *Clemens* of *Alexandria*, *there is no difference betwixt Faith and Infidelity, nor is either of them worthy of Praise or Dispraise, if they have* προηγουμένως τὸ ἐκ τοῦ τὰ πάντα δι' αἰτίας φυσικῆς ἀνάγκης, *an antecedent physical Necessity from God: Nor are Praises or Reprehensions, Rewards or Punishments just*, (f) μὴ τῆς ψυχῆς ἐχούσης τὸ ἑκουσίου τῆς ὁρμῆς καὶ ἀφορμῆς, *if the Soul hath not a freedom of desiring, or abstaining from things, but is carried on to them by an unwilling necessity: God*, saith (g) *Irenæus, hath always preserved to Man his Freedom and Power over his own Actions*, ut juste damnentur qui non obediunt ei, *that they may justly be condemned who do not obey him*: For *Man*, saith (h) *Justin Martyr, would neither be worthy of Praise or Reward*, ἐκ ἀφ' ἑαυτοῦ ἐλόμενος τὸ ἀγαθὸν, *did he not of himself chuse what is good, but was so by Nature; nor being evil, could be justly punished, if he were not so of himself*; (i) ἀλλ' οὐδὲν δικαίως ἂν εἴη ἕτερον παρ' ὃ ἐγεγόνει, *but could be no other than what he was made; for we are crowned or punished* διὰ τὸ ἐφ' ἡμῖν, *for that which it is in our power to do.* And this they especi-

Hhh 2 ally

(a) Ταῦτα τὰ δόγματα ἵνα προεμμένως εἴπω ἐκ ἔστιν ὑγιὴς γνώμης, ταῦτα τὰ δόγματα, ἀσύμφωνα ἐστὶ τῇ ἐκκλησίᾳ εἰς τὸ μεγίστου ἀσέβειαν προεξάλλοντα τοὺς πεισθομένους αὐτοῖς — ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τοῖς ἀποστόλοις συμπολιτήσαντες ἐ παρέδοσαν σοι. p. 510.

(b) Κακῶν δὲ αἴτιον φάναι Θεὸν ἀγαθὸν ὄντα διαμαχητέον παντὶ τρόπῳ, &c. l. 2. de Republic. p. 606. A.

(c) Τὴν ἀμφιβόλως ἀπολυσιν πάσης ἐγκλήματος τῷ Θεῷ προσφέρουσι πάντων τῶν κακῶν — τὴν αἰτίαν, Tom. 3. in Gen. Ed. Huet. Tom. 1. p. 38. C. E.

(d) Τὰ τῆς κεκηρυγμένης τοῦ Θεοῦ κρίσεως οἰκεῖα, καὶ ἀπειλαὶ πρὸς τοὺς ἡμαρτηκότας ὡς κολασθησομένους τιμαί τε αὖ πρὸς τοὺς κρείττοσιν ἑαυτοὺς ἐπιδεδωκότας. Ibid.

(e) Strom. l. 2. p. 363. C. (f) Strom. 1. p. 311. A. B. C. (g) L. 4. c. 9. & 29.

(h) Apol. 2. p. 81. B. (i) Q. & Resp. 9. p. 397.

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ally apply to this Fact of *Judas*; *For* ſaith *Chryſoſtom*, *neither is preſcience the cauſe of wickedneſs, nor does it induce a neceſſity of doing it*; *for* Judas *was not a Traitor becauſe God foreſaw it, but he foreſaw it becauſe* Judas *would be ſo.* See the Notes on *Acts* 2. 23. —4. 28.

h Ver. 24. Ἐγένετο δὲ καὶ φιλονεικία, *There was alſo contention, which of them ſhould be accounted the greateſt*;] *i. e.* which of them ſhould be ſo; for that δοκέω is oftentimes an expletive, See 1 *Cor.* 7. 40. I ſee not any reaſon why Interpreters ſhould here ſay, this account of their Contention is miſplaced, ſince in the other Evangeliſts it is mentioned after Chriſt's Admonition concerning his Paſſion, *viz. Matth.* 20. 25. *Mark* 10. 42. here Chriſt ſaith more than he did there.

i Ver. 29. Καγὼ διατίθεμαι ὑμῖν, *And I appoint to you a Kingdom, as my Father hath appointed to me*:] Chriſt ſpeaks not here of the heavenly Kingdom common to all the Faithful, but of a Kingdom proper to his *Apoſtles, viz.* that as his *Father* had given him power to make Laws, by which all his Subjects ſhould be governed, and to which they ſhould be ſubject, ſo did he give to his Apoſtles power to deliver to *Chriſtians* thoſe Evangelical Laws which they ſhould all be obliged to obey. Now hence it follows, that the Goſpels and Epiſtles of the *Apoſtles*, muſt be owned as the Laws of Chriſt; and whereas the Nobility in a Kingdom, uſe to be known by two things, the Honour and the Power imparted to them, their Honour in eating at the *King*'s Table, their Power in having a ſhare in the Government under the King; therefore our Saviour repreſents the Honour of his *Apoſtles* by eating and drinking with him at his Table, and their Power by judging the Twelve Tribes of *Iſrael.*

k Ver. 31, 32. Ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, *Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as Wheat*, v. 32. *but I have prayed for thee that thy Faith fail not.*] Here note,

1*ſt*, For the conſolation of good Men, that *Satan* cannot afflict or tempt them without Divine Permiſſion, *Job* 1. 12.

2*dly*, That *Satan* is ſaid σινιάσαι, to ſift thoſe whom he tempts and afflicts, becauſe Afflictions toſs and ſhake them, as Wheat is toſſed and ſhaken in a Sieve.

3*dly*, That Chriſt prayed that the Faith of *Peter* might not fail, not becauſe he was conſtituted by him the Head of the Church, but becauſe he was ſo infirm in Faith as to deny his Maſter thrice; whence he deſerved to make Shipwrack of his Faith by the ſubtraction of Divine Grace; and had actually done ſo, had not his ſudden Converſion obtained the Pardon of his Sin.

Note, *Laſtly*, That 'tis the Duty of thoſe who truly have repented of their Faults, to commiſerate the Fall of others, and be ſolicitous for their confirmation in the Faith.

Ver. 36. Καὶ ὁ μὴ ἔχων, &c. *And he that hath no Sword, let him ſell his Garment and buy one.*] This is not a command to buy a Sword, or to uſe one to repel Force with Force, as is apparent, partly becauſe Chriſt ſaith here, *Two Swords are enough*, ver. 38. which ſure they could not be for the repelling thoſe that were to come againſt them; and partly, becauſe he reprehends *Peter* for uſing one in this manner, *Matth.* 26. 52. 'Tis therefore only a Monition, that the Times were now to be ſo perillous, that if things were to be acted by human Power; there would be more need of Swords and Purſes than ever: And by ſaying that two Swords were enough, ſome good Interpreters think, he deſigned they ſhould underſtand, he ſpake not this to bid them provide Swords, but rather to acquaint them by Symbols after the Oriental manner, with the approaching Danger, that they by Faith and Patience might be the better armed againſt it. According to the Deſcant of *Theophylact*, οὕτω προνοεῖτε ἑαυτοῖς ὡς κινδύνοις καὶ πολέμοις προσκρούσοντες. So provide for your ſelves as Perſons that may expect to meet with Perils and Wars. l

Ver. 42. Εἰ βούλει παρένεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, *Father, if thou be willing to remove this Cup from me.*] He by the *Jewiſh* Phraſe of a Cup, expreſſes his Death. So *R. Caijah* comforts *R. Lakis* upon the Death of his Son, by ſaying, *This is the Path which hath been trod ſince the beginning of the Creation; many have drunk, and many ſhall drink of this Cup.* m

Ver. 43. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν, *And there appeared to him an Angel from Heaven ſtrengthening him.*] In St. (k) *Jerom*'s time, theſe words ſeem to be wanting both in ſome *Latin* and *Greek* Copies, as is inſinuated in theſe words cited in the *Margin*: Nor hath *Ambroſe* any thing of this *Angel* in his Commentary on this *Chapter*. But (l) *Epiphanius* anſwering an Objection of the *Arians*, contending Chriſt could not be God, ὅτι ἐπεδεῖτο καὶ ἰσχύος ἀγγέλων, *becauſe he wanted the help of Angels*, acknowledged, that this was written in the Goſpel of St. *Luke*, making no mention of any variation of the Copies; whence it may be conjectured, this Variation hapned after the Conflict with the *Arians*. But whereas, *Woltzogenius* ſaith after them, That this Anxiety and Conſternation of our Lord, which required, that he ſhould be ſtrengthned by an Angel, proves, he was not God; he might n

(k) *In quibuſdam exemplaribus, tam Græcis quam Latinis, invenitur ſcribente Luca, apparuit illi angelus de Cœlo confortans eum.* Adv. Pelag. l. 2. f. 103. F.

(l) Hær. 69. §. 66.

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might as well have hence concluded, that he was not *filled with the Spirit above measure*; and before he made this Conclusion, he should have confuted *Grotius*, saying here, *That the Divinity dwelling in him, had substracted his Influence*; *whence*, *Christ being left to his human Nature*, *needed the comfort of an Angel*; for otherwise, he who with a word made the whole Band of Soldiers fall to the Earth, *Joh.* 18. 6. and healed the Ear of *Malchus* with a touch, *ver.* 51. of this Chapter, sure gave sufficient indications of the Divinity residing in him.

o Ver. 44. Ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος, *And his Sweat was as it were great drops of Blood.*] I own, that these words do not certainly signifie, that the matter of this Sweat was Blood, but only that it was thick and viscous, like to Blood falling from the Nose in a small Clot, at the end of Bleeding; but I see nothing why this might not be so great an Agony, as to force Blood out of his *Capillary Veins* to mix with it; this being no unusual thing: For (m) *Aristotle* says, ἤδη τίνες ἱδρῶτα αἱματώδη ἱδρῶτα, *Some have sweat a bloody Sweat*; and again, (n) ἤδη τισιν ἱδρῶσαι ζωϊκὴν αἱματώδη ὥσπερ αἷμα διὰ κακεξίαν, *Some thro' an ill habit of Body, have sweat a bloody Excrement.* And (o) *Diodorus Siculus* saith of the *Indian Serpents*, *That if any one be bitten by them, he is tormented with excessive Pains*, καὶ ῥύσις ἱδρῶτος αἱματοειδὴς καλεῖται, *and seized with a bloody Sweat.*

p Ver. 51. Ἐᾶτε ἕως τούτου, *Suffer ye thus far.*] I do not think that Christ spake this to his Disciples, bidding them to permit his Enemies to deal thus with him, and not do any thing for his Rescue, but rather that he spake thus to the *Soldiers*, Permit this Injury, or Assault, offered by one of my *Apostles*, which I will presently repair; for it follows, *and he healed him*; and this he said, and did, partly to shew, that he who had such Power to heal, and throw down his Enemies, was taken willingly, and not for want of Power to preserve himself, and partly to preserve his *Apostles* from their Assaults.

q Ver. 52. Καὶ στρατηγοὺς τοῦ Ἱεροῦ, *And Captains of the Temple.*] It is past doubt with me, saith Dr. *Lightfoot*, that these Captains of the *Temple* were not the *Roman* Soldiers placed in the Tower of *Antonia*, of whose conspiring against the Life of *Christ* we read not, but the Captains of the several Watches of the *Temple*. For, say the *Jews*, the Priests kept watch in three places of the *Temple*, and the Levites in twenty one; and to every one of these Watches, there was a Chief, they consisting of many, and to them all, one who was eminently ἀρχηγὸς, *the Captain*, or chief Ruler of the Temple. But these, say some, could not be *Jews*, because they kept Watch at the Passover, and on the Sabbath. To this I answer, That the *Jews* did not think their Feasts or Sabbaths were prophaned by Service done in, and for the *Temple* on that day. See the Notes on *Matth.* 12. 5. That the *Jews* had then such Watches, we learn from those words of *Pilate*, Matth. 27. 65. ἔχετε κουστωδίαν, *Ye have a Watch*: That the Office of the Priests and Levites was called a Warfare, See Note on 1 *Cor.* 9. 7. That these *Captains* were not *Romans*, may probably be argued even from their Name, *Captains of the Temple*; which Name is never given by *Josephus* to the *Governours* of the *Soldiers* in the Tower of *Antonia*; they being by him called (p) φρούραρχοι, the Governours of the Castle; whereas this Officer is still called ὁ στρατηγὸς, the Ruler of the Temple, both by the Scripture, *Acts* 4. 1. — 5. 24, 26. and by (q) *Josephus*: And by Dr. *Lightfoot*, he is supposed to be the same with the Man of the Mount, so often mentioned in the *Jewish* Writers, or the Ruler of the Mountain of the House. And by what we read of him both in *Josephus* and the Scripture, he seems to be an Officer of the *High Priests*, appointed to bring them who offended in the Temple, (as the Apostles were thought to have done, by preaching in it *Jesus*,) to the *High Priest* and *Sanhedrim*, to be punished.

Ver. 53. Αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, *This is your Hour, and the Power of Darkness:*] *i. e.* This is the time in which it is permitted to you, to exercise your Malice, and execute your bloody Designs against me. and in which *Satan* is permitted to rush upon me with his most furious Temptations. r

Ver. 70. Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; *Art thou the Son of God? — I am*, ver. 71. *what need we any farther Witnesses?* Matth. 26. 63, 65. *Behold ye have heard his Blasphemy.*] They conclude Christ guilty of Blasphemy, and consequently of Death, because he stiled himself the Son of God, not in their sense, in which they allowed that of the *Psalmist* to belong to him, *Thou art my Son*, Psal. 27. 12. but in his own; *i. e.* because being a Man he made himself God, *Joh.* 10. 33. Whence it is manifest, (1) That in the sense of the *Jews*, *to own himself the Son of God, and to make himself God*, was the same thing. (2) Hence also it is certain, that the *Jews* of that Age did not think the *Messias* was to be God, but only a Man, who could not challenge to himself Divinity, seeing s

they

(m) Hist. Animal. l. 3. c. 19. (n) De Part. An. l. 3. c. 19.
(o) L. 17. p. 560. (p) Antiq. l. 18. c. 6. p. 624. F.
(q) Τὸν τε τοῦ Ἀνανίαν τὸν ἀρχιερέα καὶ τὸν στρατηγὸν Ἄνανον δήσας εἰς Ῥώμην ἀπέπεμψε, Antiq. l. 20. c. 5. p. 692. E. & cap. 8. p. 698. E. Sicarii vivum ceperunt τὸν γραμματέα τοῦ στρατηγοῦντος Ἐλεαζάρου.

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they never conclude him a Blaſphemer, becauſe he ſaid he was the *Chriſt*, but only becauſe he ſaid he was the *Son of God*; by that, making himſelf *equal with God*, Joh. 5. 18. and becauſe he declared, he ſhortly *was to ſit at the right Hand of Power*, Matth. 26. 64.

CHAP. XXIII.

1. AND the whole Multitude of them *(of the Sanhedrim)* aroſe, and led him to Pilate.

2. And they began to accuſe him, ſaying, We found this Fellow perverting the Nation, and [a] forbidding to give Tribute to Cæſar, *(See Chap. 20. 25. by)* ſaying, That he himſelf is Chriſt a King.

3. And Pilate asked him, ſaying, Art thou the King of the Jews? He anſwered and ſaid, Thou ſayeſt it; (i. e. *it is as thou haſt ſaid.)*

4. Then ſaid Pilate to the Chief Prieſts, and to the People, I find no fault in this Man.

5. And they were the more fierce *(upon theſe words of Pilate,)* ſaying, He ſtirreth up *(all)* the People, teaching throughout all Jury, beginning from Galilee to this place.

6. When Pilate heard of Galilee, he asked them, whether the Man was a Galilean:

7. And aſſoon as he knew that he belonged to Herod's Juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon; becauſe he had heard many things of him, and he hoped to have ſeen ſome Miracle done by him.

9. Then he queſtioned with him in many words, but he anſwered him *(to)* nothing.

10. And the chief Prieſts and Scribes ſtood *(before Herod,)* and vehemently accuſed him.

11. And Herod with his Men of War ſet him at nought, and mocked him, and arrayed him in a gorgeous Robe, (*as a Mock-king,*) and ſent him again to Pilate.

12. And the ſame day Pilate and Herod were made Friends together; for before, they were at enmity between themſelves.

13. And Pilate, when he had called together the chief Prieſts, and Rulers, and the People,

14. Said to them, Ye have brought this Man to me, as one that perverteth the People; and behold, I having examined him before you, have found no fault in this Man, touching thoſe things whereof ye accuſe him.

15. No, nor yet Herod; for I ſent you to him *(to whoſe Juriſdiction he belongs;)* and lo, nothing *(as to one)* worthy of Death is done to him *(by Herod.)*

16. I will therefore [b] chaſtiſe him, *(as if he were to die,)* and *(then I will)* releaſe him, *(as the fitteſt Perſon to be releaſed at this Feaſt.)* b

17. *(This he ſaid,)* For *(becauſe)* of neceſſity, he muſt releaſe one to them at the Feaſt *(of the Paſſover.)*

18. And *(but)* they cried out all at once, ſaying, Away with this Man, and releaſe to us Barabbas:

19. Who for a certain Sedition made in the City, and for Murther, was caſt into Priſon.

20. Pilate therefore *(being)* willing to releaſe Jeſus, ſpake again to them *(of releaſing him:)*

21. But they cried, ſaying, Crucifie him, crucifie him.

22. And he ſaid to them the third time, Why *(are ye ſo deſirous of his Death?)* what Evil hath he done? *(For my part)* I have found no cauſe of Death in him; I will therefore chaſtiſe him, and *(then)* let him go, *(as the fitteſt Perſon to be releaſed at this Feaſt.)*

23. And they were inſtant with loud Voices, requiring that he might be crucified; and the Voices of them, and of the chief Prieſts, prevailed *(at laſt with Pilate, to conſent to his Crucifixion.)*

24. And *(ſo)* Pilate gave Sentence, that it ſhould be as they required.

25. And he releaſed to them, him that for Sedition and Murther was caſt into Priſon, *(viz. Barabbas,)* whom they had deſired; but he delivered *(up)* Jeſus to *(be dealt with according to)* their Will.

26. And as they led him away, *(bearing his Croſs,* Joh. 19. 17. *finding him weak, and not well able to ſuſtain it,)* they laid hold on one Simon, a Cyrenian, coming out of the Country; and on him they laid the Croſs, that he might bear it after Jeſus.

27. And there followed him a great company of People, and of Women, which alſo bewailed and lamented him:

28. But Jeſus turning to them, ſaid, Ye Daughters of Jeruſalem, *(ye have cauſe to)* weep not for me, but for your ſelves, and for your Children.

29. For behold, the Days are [c] coming in which they ſhall *(find cauſe to)* ſay, Bleſſed are the Barren, and the Wombs that never bare, and the Paps that never gave ſuck. c

30. Then

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30. Then shall they begin *(to feel such*
d *Calamities, as will cause them)* to [d] say to the Mountains, Fall on us, and to the Hills, Cover us (*from the Wrath of God*, Rev. 6. 16.)

e 31. For if they do these things in a [e] green Tree, (i. e. *to me a righteous Person*, Ezek. 20. 47.—21. 2, 3.) what shall be done in the dry? (i. e. *to those wicked Persons, who like the dry Tree, are fit to be burned in the Fire.)*

32. And there were also two other Malefactors led with him, to be put to Death.

33. And when they were come to the Place, which is called Calvary, there they crucified him, and the Malefactors, one on the right hand, and the other on the left *(hand of Jesus.)*

34. Then said Jesus, Father, forgive them, for they know not what they do, (i. e. *who it is they crucifie*, Acts 13. 27.) And they *(viz. the Soldiers)* parted his Raiment, and cast Lots *(for his upper Garment*, John 19. 23, 24.)

35. And the People stood beholding (*him,*) and the Rulers also with them, derided him, saying, He saved others, let him (*now*) save himself, if he be the Christ, the chosen of God.

36. And the Soldiers also mocked him, coming to him, and offering him
f [f] Vinegar;

37. And saying, If thou be *(indeed)* the King of the Jews, save thy self.

38. And a Superscription also was written over him, in Letters of Greek, and Latin, and Hebrew, *(viz.)* THIS *(MAN)* IS THE KING OF THE JEWS.

39. And one of the Malefactors which were hanged, railed on him, saying, If thou be *(the)* Christ, save thy self, and us *(also.)*

g 40. But the [g] other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same Condemnation? (i. e. *Dost thou not fear him, now that thou art under the Sentence of Death?)*

41. And we indeed *(are sentenc'd to die)* justly: for we receive *(only)* the due Reward of our Deeds; but this Man hath done nothing amiss, *(whereby to deserve this Sentence.)*

And he said to Jesus, Lord remember me when thou comest into thy Kingdom, *(to be the Judge of all Men, and exercise all Power in Heaven and Earth.)*

h 43. And Jesus said to him, [h] Verily, I say to thee, To day shalt thou be with me in Paradise, (*and there enjoy the greatest Blessing which belongeth to the Members of my Kingdom.)*

44. And it was about the sixth hour (*when he was crucified*;) and there was Darkness over all the Earth, (*or Land of Palestine,)* until the ninth hour:

45. And the Sun was darkned, and the Veil of the Temple *(which parted the inward Temple from the Sanctuary,)* was rent in the midst.

46. And when Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit; and having said thus, he gave up the Ghost.

47. Now when the Centurion saw what was done, he [i] glorified God, *(by)* saying, i
Certainly, this was a righteous Man.

48. And all the People that came together to that Sight, beholding the things that were done, smote their Breasts, and returned *(to their Houses full of trouble for it.)*

49. And all his Acquaintance, and the Women that followed him from Galilee, stood afar off, beholding these things, *(and were sad.)*

50. And behold there was a Man named Joseph, a Counsellor, and he was a good Man and a just;

51. The same had not consented to the Counsel, and Deed of them *(who condemned Jesus*, he was of Arimathea, a City of the Jews, (*and he was one*) who also himself waited for the Kingdom of God; (i. e. *expecting it should suddenly appear.)*

52. This Man went to Pilate, and begged the Body of Jesus;

53. And *(by his Permission)* he took it down, and wrapped it in Linen, and laid it in a Sepulchre which was hewn in Stone, wherein never Man before was laid; *(taking this care, that our Lord's Body might not be cast into the common-place assigned for Malefactors.)*

54. And that day was the Preparation, (i. e. *Friday,*) and the Sabbath drew on.

55. And the Women also which came with them from Galilee, followed after, and beheld the Sepulchre, and how his Body was laid.

56. And they returned, and prepared Spices and Ointments *(to embalm him,)* and rested *(from doing this)* on the Sabbath day, according to the Commandment.

Annotations on Chap. XXIII.

a Ver. 2. Καὶ κωλύοντα Καίσαρι φόρους διδόναι, *And forbidding to give Tribute to Cæsar.* That here they lie against their own Consciences, is evident from *Matth.* 22. 21. But yet this Lie was covered under two specious Pretences; 1*st*, That he professed himself *King of the Jews*, which these Hypocrites here abuse, to render him odious to

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to the *Romans*, tho' they themſelves ſtill gave this Title to the *Meſſiah*: 2*dly*, That he was a *Galilean*, and ſo likely to embrace the Opinion of *Judas Gaulonites*, who held it was not lawful to pay Tribute to *Cæſar*. See *v.* 6.

(26) Ver. 5. See Additions N°. 26.

b Ver. 16. Παιδεύσας ὃν οὖν ἀπολύσω, *I will therefore chaſtiſe him, and let him go.*] Note that this Chaſtiſement was not in order to his Crucifixion, and therefore not that Puniſhment the *Romans* uſed to inflict upon Malefactors, as a preparative to their Crucifixion; of which ſee *Lipſius de Cruce*, *l.* 2. *c.* 2. for *Pilate* intended it in order to his releaſe; he therefore ſeems willing to inflict upon him the Puniſhment ſo common among the *Jews* towards thoſe who did perverſly againſt their Law, and their Traditions, that he might exempt him from that Death they did ſo ſtudiouſly endeavour to expoſe him to.

c Ver. 29. *The days will come in which ye ſhall ſay*, μακάριαι αἱ στεῖραι, *bleſſed are the barren.*] This they undoubtedly had occaſion to ſay at the Siege of *Jeruſalem*, and during the War againſt the *Romans*, not only on the account of the loſs of their Children, and the ſale of them who were under 17 Years for Bondſlaves; but chiefly on the account of that Famine in *Jeruſalem*, which forced *Mary*, the Daughter of *Eleazer*, to eat her own ſucking Child; upon which, ſaith (a) *Joſephus*, *there was a vehement deſire of the famiſhed Perſons to die*, καὶ μακαρισμὸς τῶν φθασάντων τοῖς θνῄσκουσι καὶ θεάσασθαι κακὰ τηλικαῦτα, *and he counted himſelf bleſſed that could die before he ſaw, or heard ſuch evil things.*

d Ver. 30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, πέσετε ἐφ' ἡμᾶς, *Then ſhall they begin to ſay to the Mountains, fall on us.*] That this is a proverbial Expreſſion, uſed *Hoſ.* 10. 8. and not to be fulfilled by what the *Jews* ſhould then ſay, but by what they ſhould afterwards ſuffer, is evident in it ſelf, and confeſſed by the *Jews*; for the *Targum* upon *Hoſea* ſpeaks thus, *He will bring ſuch Judgments upon them, which will render their condition as miſerable, as if the Mountains ſhould cover them, and the Hills fall upon them*; See the like words, *Rev.* 6. 15, 16.

e Ver. 31. Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *For if theſe things be done in the green Tree, what ſhall be done in the dry?*] The good, and juſt Man, is by the *Prophets*, and *Jews*, repreſented under the Metaphor of a *green Tree*, or a Tree whoſe Leaves do not wither, *Pſal.* 1. 3. of *a green Olive Tree*, Pſal. 52. 10. of *a green Fir Tree*, Hoſ. 14. 8. of a *Tree whoſe Leaves are ever green*, Jer. 17. 8. Whereas of the Wicked it is ſaid, *his Branch ſhall not be green*, Job. 15. 32. Thus God by *Ezekiel* threatens, that he will *cut off every green Tree, and every dry Tree in Jeruſalem*, Ezek. 20. 47. that is, as it is interpreted *Chap.* 21. 3. that he will *cut off the righteous and the wicked*; and 'tis proverbial among the *Jews*, *that two dry Sticks will burn a green one*; i. e. that *the Company of two wicked Men will corrupt, and bring Judgments upon a good Man.*

Ver. 36. Ὄξος προσφέροντες αὐτῷ, *The Soldiers offered him Vinegar.*] Dr. *Lightfoot* ſhews from *Ælius Spartianus*, *Capitolinus*, and *Trebellius Pollux*, that Vinegar was the uſual Drink of the Soldiers, two Cups were therefore offered to *Chriſt*, one of *Wine mixed with Myrrh*, before he was nailed to the Croſs, *Mark* 15. 23. and this was offered by the *Jews* as the cuſtom was to do towards Men condemned to capital Puniſhments; the other of *Vinegar* by the *Soldiers*, in a ſcoffing manner, after he was nailed to the Croſs. f

Ver. 40. Ἀποκριθεὶς δὲ ἕτερος ἐπετίμα αὐτῷ, *But the other anſwering, rebuked him*, &c.] Almoſt all Interpreters that I have read, here ſay, that this Thief began his Repentance upon the Croſs; and hence others are apt to conceive, that tho' they repent only at the laſt Gaſp they may enter into Paradiſe as he did, but this is but a precarious Suppoſition at the beſt, and like to prove a broken Reed to the Chriſtian that depends upon it. For, g

1*ſt*, It is not certain that this Thief only then began to act the Penitent, for any thing we know to the contrary, he might have begun that Work in Priſon long before, and ſo the whole Foundation of their Hopes who depend upon this Inſtance, is built upon a great uncertainty.

Object. And whereas in favour of this Opinion it is ſaid, that *both the Thieves upbraided him*, and therefore this Thief muſt do ſo at the firſt, and after that repent.

Anſw. I anſwer, That St. *Luke* here expreſly ſays that *one of them* only did it, and that the other did rebuke him for it, and therefore to reconcile him with St. *Matthew* let it be obſerved, that it is uſual in the *Evangeliſts* to aſcribe that to many, which agrees only to one of them. See the Note on *Matth.* 27. 38. So that is ſaid to be written in the *Prophets* which is only written in one of them, as will be evident from comparing *Mark* 1. 2. — *Mal.* 3. 1. *John* 6. 45. — *Iſa.* 54. 13. *Acts* 13. 40. — *Hab.* 1. 5. See *Glaſſius l.* 3. *tr.* 1. *de nomine Can.* 27.

2*dly*, This probably was the firſt time that this Thief had the Knowledge of Chriſt, or was acquainted with him, he therefore haply had no Call, no day of Grace before this hour, and ſo he brake no Vows or Covenants, abuſed no Grace vouchſafed, ſinned againſt

(a) De bello Jud. l. 7. c. 21. p. 955. D.

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againſt no ſuch Light and ſtrong Convictions reſiſted no ſuch Strivings of the Spirit, as they who live under the Goſpel Diſpenſation muſt have often done; what Comfort therefore can this Example give to them, who having once been waſhed in the Laver of Regeneration ſtill wallow in the Mire; who having often heard the joyful Sound, have ſlighted all the Promiſes, deſpiſed all the Threats, been deaf to all the Callings of the Word, abuſed all the Means of Grace, and reſiſted all the Motions of the Spirit? and to whom Chriſt may ſay as to the *Jews*, *how oft would I have gathered you under my Wings, and ye would not?*

3*dly*, Obſerve, that this Thief improved his time at laſt in that extraordinary manner, as perhaps no Man ever did before, or will hereafter; he then believed Chriſt to be the Saviour of the World, when one of his Diſciples had betrayed, another had denied him, and all of them had forſook him; to be the Son of God, the Lord of Life, when he was hanging on the Croſs, ſuffering the Pangs of Death, and ſeemingly deſerted by his Father; he proclaims him the Lord of Paradiſe, when all the *Jews* condemned him, the *Gentiles* crucified him as an Impoſtor, and a Malefactor; he feared God, acknowledged the Juſtice of his Puniſhment, and did with Patience ſubmit unto it; he condemned himſelf, and juſtified the holy *Jeſus* declaring that he had *done nothing amiſs*; he was ſolicitous, not for the Preſervation of his Body, but the Salvation of his Soul, not only for his own, but the Salvation of his Brother Thief, whom he ſo charitably reprehends, ſo earneſtly requeſteth not to proceed in his blaſphemous Language, ſo lovingly inviteth to the Fear of God. So that the Glory which he did to Chriſt by his Faith and Piety upon the Croſs, ſeems ſuch as the whole Series of a pious Life in other Men can hardly parallel.

h Ver. 43. Ἀμὴν λέγω σοὶ, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ, *Verily I ſay unto thee, to day thou ſhalt be with me in Paradiſe.*] That the word σήμερον, *to day*, is not to be connected with *I ſay*, as if the ſenſe were this, *I ſay to thee to day*, but with the words following, ſo as to contain a Promiſe, *that the Thief ſhould even that day be in Paradiſe*, as to his better part, appears from the familiar Phraſe of the *Jews*, who ſay, of the juſt Man dying, היום ישכב, *to day he ſhall ſit in the Boſom of Abraham.* 2*dly*, To be ſure Chriſt ſpake in that ſenſe in which the Thief could, and in which he knew he would underſtand him; now he being a *Jew* would ſurely underſtand him according to the received Opinion of his Nation concerning Paradiſe; now they plainly held it to be the place into which pious Souls, ſeparated from the Body, were immediately received. Hence ſprung that Oracle of the (b) *Chaldees*, *Seek Paradiſe, the glorious Country of the Soul.* Hence their kind Wiſh for the dying or dead Perſon, *let his Soul be in Paradiſe.* Now hence it follows, (1*ſt*,) That the Souls of Men die not with their Bodies, but remain in a ſtate of Senſibility. Chriſt here commends his into the Hands of God, *ver.* 46. where the Souls of the Juſt are, *Wiſd.* 3. 1. *in peace*, ver. 3. and *in hope*, ver. 4. (2*dly*,) That the Souls of good Men after Death are in an happy ſtate, a ſtate of Joy and Felicity, for *Paradiſe*, ſaith (c) *Philo*, is σύμβολον ψυχῆς τῷ πλήθει καὶ μεγέθει χαρᾶς ἀναπιμπλώσης, *the Repreſentation of a Soul leaping for fulneſs and greatneſs of Joy*; and 'tis according to (d) *Tertullian, a place of divine Delights.* So that, as the Thief could only be there that day by the preſence of his Soul, ſo could not his Soul be there without the greateſt Joy and Felicity. See *examen Millii bis in locum.*

Ver. 47. Ἐδόξασε τὸν Θεὸν, *he glorified God,* i *ſaying, certainly this was a righteous Man.*] For whoſoever doth confeſs that Jeſus is the Chriſt, doth it *to the Glory of the Father*, Philip. 2. 11. by giving him the Glory of his Truth in giving Teſtimony to him.

CHAP. XXIV.

1. NOW upon the firſt day of the week, very early in the morning, they (*i. e. the Women, mentioned* Chap. 23. 55.) came to the Sepulchre, bringing the Spices which
a they had prepared, [a] and certain other (*Women came*) with them.

2. And (*being come*) they found the Stone rolled away from (*the Mouth of*) the Sepulchre;

3. And they entred in (*to the outward Sepulchre,*) and (*ſtooping down to look into the inward, they*) found not the Body of the Lord Jeſus (*there.*)

4. And it came to paſs, as they were much perplexed thereabout, behold, two Men ſtood by them in ſhining Garments:

5. And as they were afraid, and bowed down their Faces to the Earth, they ſaid to them, Why ſeek ye the living among (i. e. *in the place of*) the Dead?

6. He (*whom ye ſeek*) is not here, but is riſen; remember how he ſpake to you when he was yet in Galilee, (*that he would riſe the third day*, Matth. 17. 23.)

(b) Aruc. F. 11. 3. (c) De Plant. Noæ. p. 171. (d) Apol. c. 47.

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7. Saying, the Son of Man muſt be delivered into the Hands of ſinful Men, and be crucified, and the third day riſe again;
8. And they remembred his Words;
9. And returned from the Sepulchre, and told all theſe things to the Eleven, and to all the reſt:
10. *(And)* It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other Women that were with them, which told theſe things to the Apoſtles;
11. And their words ſeemed to them as idle Tales, and they believed them not.
12. Then aroſe Peter, and ran to the Sepulchre, and ſtooping down, he beheld the linen Clothes laid by themſelves, and depar-
b ted, wondring [b] in himſelf at that which was come to paſs.
c 13. And behold two [c] of them *(who belonged to Jeſus)* went the ſame day to a Village called Emmaus, which was from Jeruſalem about threeſcore Furlongs:
14. And they talked together of all theſe things which had hapned;
15. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them:
d 16. But their Eyes were [d] held, *(either miraculouſly, or by his appearance in another form,* Mark 16. 12.*)* that they ſhould not know him.
e 17. And he ſaid to them, [e] What manner of Communications are theſe that ye have one to another, as ye walk, and are ſad?
18. And one of them, whoſe Name was Cleophas, anſwering, ſaid to him, Art thou
f only a [f] Stranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?
19. And he ſaid to them, What things? And they ſaid to him, *(the things)* concerning Jeſus of Nazareth, which was a Prophet mighty in Deed and Word, *(in Miracles and Doctrine,)* before God, and all the People;
20. And how the Chief Prieſts, and our
g Rulers delivered him *(up)* to be [g] condemned to Death *(by Pontius Pilate,)* and *(thereupon)* have crucified him;
21. But we truſted that it had been he which ſhould have redeemed Iſrael; and beſide all this, to day is the third day ſince theſe things were done; (i. e. *the very day in which he promiſed to riſe again*;)
22. Yea, and certain Women alſo of our Company made us aſtoniſhed, which were early at the Sepulchre *(of Jeſus;)*
23. And when they found not his Body, they came *(to us,)* ſaying, that they had alſo ſeen a Viſion of Angels, which ſaid that he was alive.
24. And certain of them that were with us, *(viz. Peter, and John,)* went to the Sepulchre, and found it even ſo as the Women had ſaid, but him they ſaw not.
25. Then he ſaid to them, [h] O Fools, and h
ſlow of Heart to believe all that *(which)* the Prophets had ſpoken;
26. Ought not Chriſt *(according to the Scriptures)* to have ſuffered theſe things, and *(then)* to enter into his Glory?
27. And beginning at [i] Moſes, and *(going through)* all the Prophets, he expounded to i
them in all the Scriptures the things concerning himſelf.
28. And they drew nigh to the Village whither they went, and he *(kept on walking, and ſo)* [k] made as tho' he would have gone k
farther;
29. But they *(by their Intreaties)* [l] conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent; and he went in to tarry with them:
30. And it came to paſs, as he ſat at Meat with them, [m] he took Bread, and bleſ- m
ſed it, and brake *(it,)* and gave *(of it)* to them.
31. And their Eyes were opened, *(that which obſtructed the diſcerning of him being removed,)* and they [n] knew him, and he va- n
niſhed *(or conveighed himſelf ſecretly)* out of their ſight,
32. And they ſaid one to another, Did not our Hearts burn within us, (i. e. *was there not in us a great warmth of Affection,*) while he talked with us by the Way, and while he opened to us the Scriptures?
33. And they roſe up the ſame hour, and returned to Jeruſalem, and found the Eleven gathered together, and them that were with them,
34. *(And heard them)* [o] Saying, The Lord o
is riſen indeed, and hath appeared to Simon;
35. And they told *(them)* what things were done in the Way *(to Emmaus,)* and how he *(the Lord)* was known of them in breaking of Bread.
36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaid to them, Peace be to you;
37. But they were terrified, and affrighted and ſuppoſed that they had [p] ſeen a Spirit, p
(rather than a real Body, becauſe they knew not how he came in to them.)
38. And he ſaid to them, Why are ye troubled, and why do *(ſuch)* Thoughts ariſe in your Hearts?
39. Behold my *(pierced)* Hands, and Feet, *(and ſee)* that it is I my ſelf, *(that ſpeak to you;)* [q] handle me and ſee, for a Spirit q
hath not Fleſh and Bones, as ye ſee me have.
40. And when he had thus ſpoken, he ſhewed them his Hands, and his Feet.
41. And while they yet *(firmly)* believed not for Joy, and wondred *(how this could be, thinking it was too good to be true, and*

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rather might be a pleasant Dream; Psal. 126. 1.) he said to them, have ye here any Meat?

42. And they gave him a piece of a broiled Fish, and of an Honey Comb;

r 43. And he took it, and did [r] eat it before them, (*for farther Confirmation to them, that he had a real Body.*)

44. And he said to them, These (*things*) are (*done according to*) the words which I spake to you, while I was yet with you, that all things must be fulfilled which were

s written [s] in the Law of Moses, and in the Prophets, and in the Psalms concerning me.

45. Then (*by the special Operation of the*

t *Holy Ghost*) opened he their Understandings, that they might understand the Scriptures (*concerning his Death, and Resurrection, which as yet they knew not*, John 20. 9.)

46. And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third day.

47. And that Repentance, and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem; (i. e. *that all Men should be called to repent*, Acts 17. 30. *and to believe in him, for the Remission of their Sins*;)

48. And ye are (*to be*) [u] Witnesses of these u things.

49. And behold (*in pursuance of that end,*) I (*shall shortly*) send the Promise of my Father (i. e. *the Holy Ghost promised by him*, Joel 2. 28.) upon you; but tarry ye in the City of Jerusalem, until ye be endued with (*this*) Power from on High, (*Isa.* 32. 15.)

50. And he led them out as far as to Bethany, and he lift up his Hands, and blessed them;

51. And it came to pass, while he blessed them, (*that*) he was parted from them, and (*was*) carried up into Heaven;

52. And they worshipped him, and returned to Jerusalem with great Joy.

53. And (*they*) were [x] continually in the x Temple (*at the hours of Prayer,*) praising, and blessing God. Amen.

Annotations on Chap. XXIV.

a Ver. 1. ΚΑΙ τινες σὺν αὐταῖς, *And some other Women of Jerusalem with them.*] Viz. *Joanna and* Μαρία ἡ Ἰακώβου, *Mary the Mother of James*, as we read *Mark* 15. 40. So in *Herodotus* Ἄδραστος ὁ Γορδίεω τοῦ Μίδεω, *Adrastus the Nephew of Gordius and Father of Midas*: In (a) *Elian*, Ὀλυμπιὰς ἡ Ἀλεξάνδρου, *Olympias the Mother of Alexander*; and in (b) *Stephanus*; ἡ ὃ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου ἡ ἐν Λυκίᾳ, *a City in Lycia, built by Dedalus the Father of Icarus.* So *Acts* 7. 16. ἔθαψε τοὺς υἱοὺς Ἐμμὸρ τοῦ Συχὶμ, *of the Sons of Emmor, the Father of Sichem*, for so he was.

b Ver. 12. Πρὸς ἑαυτὸν θαυμάζων, *Wondring in himself.*] So *Luke* 18. 11. πρὸς ἑαυτὸν προσηύχετο, *he prayed by himself.*

c Ver. 13. Δύο ἐξ αὐτῶν.] Not of the *Apostles*, for these two returning told, what passed betwixt Christ and them, to the *eleven Apostles*, ver. 33, 35. but two of the rest that were with them, ver. 9, 33. The Village *Emmaus* to which they were going, was not that *Emmaus* near *Tiberias*, so called from the hot Baths there, for that was in *Galilee*, but a Village in the Tribe of *Juda*, sixty Furlongs from *Jerusalem*, say St. *Luke* and (c) *Josephus*, thirty, saith his Translator.

d Ver. 16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο, *But their Eyes were held.*] That they knew him not, might be, not because their Eyes were held by a Miracle, but because he appeared to them ἐν ἑτέρᾳ μορφῇ, *in another Form or Shape*, than that which formerly he had when he conversed with them, *Mark* 16. 12. and which when they knew him might be changed; for that their Eyes did not perceive him, through Grief, as Mr. *le Cl.* conjectures, is not very likely, for tho' they were sad, *ver.* 17. we read not that they wept; and seeing it is elsewhere said, that the Lord opened the Eyes of *Balaam to see the Angel*, Numb. 22. 31. and the *Lord opened the Eyes of the young Man to see Chariots of Fire*, 2 Kings 6. 17. and the *Lord opened the Eyes of the Host of the King of Syria*, ver. 20. which was withheld from seeing, or struck blind, *ver.* 18. I say, seeing in all these cases doubtless an extraordinary Power was exerted; I believe rather according to the plain import of the words, that God withheld the Eyes of *Hagar* from seeing the Well, and then *opened her Eyes*, Gen. 21. 19. by taking away that Impediment, and that here *Christ* some way withheld their Eyes from perceiving him, and then removing that Impediment opened their Eyes that they knew him.

Ver. 17. Τίνες οἱ λόγοι οὗτοι; *What manner of Communication are these?*] Christ asks, saith *Woltzogenius*, not because he knew not what they said, for what could he be ignorant of who knew Mens Hearts and Reins?

e

(a) Var. Hist. l. 13. c. 30. (b) Voce Δαίδαλα.
(c) Ἀμμαοῦς ἀπέχει τῶν Ἱεροσολύμων σταδίους ἑξήκοντα, de bello Jud. l. 7. c. 27. p. 983.

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but to give them an occaſion to begin the Diſcourſe.

f Ver. 18. Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ; *Art thou only a Stranger in Jeruſalem?*] Παροικεῖν here may ſignifie to be extra patriam, *one of another Country*, and as ſo a Stranger to the Affairs of *Judea* and *Jeruſalem*. So the Seed of *Abraham* was πάροικον ἐν γῇ ἀλλοτρίᾳ, *Stranger's in another Country*, Acts 7. 6. *Moſes* was πάροικος, *a Stranger in the Land of Midian*, ver. 29. The *Gentiles*, not yet called to be Fellow Citizens with the Saints, are ξένοι καὶ πάροικοι, *Strangers and Aliens*, Eph. 2. 19. And according to this Metaphor the *Patriarchs* are ſaid παροικεῖν, *to ſojourn in the Land of Promiſe as in a ſtrange Country*, Heb. 11. 9. The *Chriſtians* to live in this World, ὡς πάροικοις, *as Strangers and Pilgrims*, 1 Pet. 2. 11. the time they ſpend here is the time παροικίας ὑμῶν, *of their ſojourning*, 1 Pet. 1. 17. So alſo the (d) *Philoſophers* held, that Heaven was their own Country, that they were τὴν τοῦ ὑπερτάτου τὴν ἀνωτάτω πολίν, *Citizens of the City above, and Strangers* in this World. Hence any one who is ignorant of what is done in any place, is ſtiled *a Stranger* in it. So (e) *Antoninus* ſaith they are ξένοι κόσμου, *Strangers in the World, who know not what is done in it.* And (f) *Cicero* ſpeaks thus to *Atticus*, *I deſire thee*, ne illuc hoſpes veniam, *that I may not come thither as a Stranger*, that is, as ignorant of things done there. And again, *'tis ſomething for him that comes to Rome*, non eſſe Hoſpitem, & Peregrinum, *not to be ignorant of what is done there*; and in his familiar Epiſtles he writes for Inſtructions in what is done in the Common-wealth, (g) ne Hoſpes plane veniam, *that he might not come thither as a Stranger*; So here, *Art thou a Stranger? i. e.* art thou ignorant of things well known to all that dwell at *Jeruſalem?*

g Ver. 20. Εἰς κρίμα θανάτου, *To the Sentence of Death.*] So 1 *Kings* 13. 28. all *Iſrael* heard τὸ κρίμα τοῦτο, *this judicial Sentence of King Solomon:* τὸ κρίμα τοῦ Μωὰβ, *is God's Sentence againſt Moab*, Jer. 48. 46. and τὸ κρίμα Βαβυλῶνος, *his Sentence againſt Babylon*, ch. 51. 9. *Let my Sentence* τὸ κρίμα μου, *come forth from thy Preſence*, ſaith the *Pſalmiſt*, Pſal. 17. 3. See the Note on *Rom.* 3. 4.

h Ver. 25. *Oh Fools!*] Hence note, that the Command, *Matth.* 5. 22. is not always tranſgreſſed by this Expreſſion, but only then when it is uſed without cauſe, from an undue commotion of Spirit, or a Mind evilly affected towards our Brother.

i Ver. 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως, *And beginning from Moſes, he expounded the things concerning him.*] If the things concerning him, relate to his Sufferings and future Glory, mentioned in the preceding Verſe, we may hence learn, that the *Moſaical* Sacrifices, and eſpecially the ſolemn Anniverſary Expiation, typified the Sufferings of Chriſt; as alſo did the Oblation of *Iſaac*, and the lifting up of the *Brazen Serpent.*

k Ver. 28. Προσεποιεῖτο πορρώτερον πορεύεσθαι, *He made as if he would have gone farther.*] Yea, perhaps he would have done ſo, had they not been urgent with him to abide with them, ver. 29. or he ſeemed to them by continuing on his courſe, to be willing ſo to do: So *Mark* 6. 48. ἤθελε παρελθεῖν αὐτούς, *he would have paſſed by them*; not that Chriſt intended this, but that he ſeemed to them by continuing his courſe on the Sea, to be willing ſo to do: Here therefore was no Diſſimulation in Chriſt, but only in the *Diſciples* and *Apoſtles* a miſtaken conjecture from his Walking. Now, tho' words ought to be the certain Interpreters of our Minds, and therefore ought not to be uſed ſo as that we may be deceived by them, yet Walking hath no certain ſignification, nor was inſtituted to be a certain indication of the Mind; and ſo there ſeems here to be no juſt occaſion for the long Diſcourſes which ſome hence make of *Lying, Simulation*, or *Diſſimulation*; here being no inſtance of that kind.

l Ver. 29. Καὶ παρεβιάσαντο αὐτὸν, *And they conſtrained him, ſaying*;] They laid this conſtraint upon him only by their earneſt deſire: So *Lot*, παρεβιάσατο, *conſtrained the Angels* to lodge with him, *Gen.* 19. 3. So *Jacob* conſtrained *Eſau* to accept his Preſent, *Gen.* 33. 11. So *Judg.* 19. 7. 2 *Kings* 2. 17. —5. 16. *Matth.* 11. 12. *Luke* 16. 16. *Acts* 16. 5. See Note on *Gal.* 2. 14.

m Ver. 30. Λαβὼν τὸν ἄρτον εὐλόγησε καὶ κλάσας ἐπεδίδου αὐτοῖς, *He took Bread, and bleſſed it, and brake and gave it to them.*] This he did, ſay the *Papiſts*, when he celebrated the Sacrament, *Luke* 22. 19. Therefore here alſo he celebrated the Sacrament, tho' in Bread only. This he did, ſay I, when he fed the four and the five thouſand; for then ἄρτους εὐλόγησε καὶ κλάσας ἔδωκε, *he bleſſed the Bread, and breaking it, gave it to his Diſciples* to give to the Multitude, *Matth.* 14. 19. *Mark* 6. 41.—8. 6. And will they ſay, that then alſo he celebrated the Sacrament before the Inſtitution of it? *2dly*, To make of Bread a Sacrament, 'tis abſolutely neceſſary according to them, that Chriſt ſhould ſay, *This is my Body*, which here he ſaid not; if they rejoin that this is to be underſtood, I ſay with as much reaſon, That *Wine*, the uſual

(d) Anton. l. 3. §. 11. (e) L. 4. §. 29. (f) Ad Atticum l. 4. n. 13. l. 6. n. 33. *See* Orat. 38. n. 24. (g) L. 2. n. 21.

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usual concomitant of a Supper, is to be understood; and so here will be no Example of *Communicating in one Kind.* 3*dly*, If Christ here celebrated a Sacrament without Wine, he also consecrated without Wine, which yet the *Papists* say is never to be done.

n Ver. 31. Καὶ ἐπέγνωσαν αὐτὸν, *And they knew him.*] Christ having now removed the Obstruction from their Eyes; for he would conceal himself from them for a season, that he might more freely discourse with them; when he had done that sufficiently, he would be known to them, for the confirmation of their Faith: And when they had obtained the certain knowledge of him, ἄφαντος ἐγένετο, *he withdrew himself again out of their sight*, either by a sudden change of Place, or by a Cloud cast over his Body: Whence we can no more argue, that he had only an aery Body, than that he had the like when ἐκρύβη, *he hid himself, passing thro' the Jews, when they were about to stone him*, Joh. 8. 59. Where this word is used of *Pelops* in (h) *Pindar*; it signifies one that was lost, and no where to be found, tho' much sought after, by the Men his Mother sent to look after him; and I grant to Mr. *Cl.* that a Man may be lost, and not found by them that seek after him without a Miracle, but ἄφαντος ἀπ' αὐτῶν ἐγένετο, *he became invisible to them*, or disappeared from them, seems to carry the Matter higher, tho' it may be otherwise.

o Ver. 34. Λέγοντας, *Saying*;] They found the Eleven, saying at their very Entrance, *The Lord is risen*, or those that were with them, *ver.* 33. thus greeting them before they could speak.

p Ver. 37. Ἐδόκουν πνεῦμα θεωρεῖν, *They supposed they saw a Spirit*; *i. e.* a Phantasm, or a Spirit assuming the Shape of Christ, and appearing to them in it, *viz.* because they heard no noise of any Doors opening, or of Feet moving towards them; and so, tho' they doubted not of Christ's Resurrection, *ver.* 34. yet might they for these Reasons doubt of this Appearance of him in the midst of them, without knocking at the Door for Entrance, or giving any Indications of his Coming to them.

q Ver. 39. *See my Hand and Feet* ψηλαφήσατέ με, *handle me.*] Christ proves, that he had a true Body from the Evidence of their Sight and Touch: And the *Apostles* testifie to the truth of the Resurrection of his Body, as being that which *their Eyes had seen, and their Hands had handled*, 1 Joh. 1. 2. Therefore those Senses must be sufficient to testifie to the truth of any body, and much more of the truth of the Substance of Bread remaining after the Sacrament, confirmed also by the *Taste* and *Smell*; and the Denial of this, must render the Argument of *Christ* here, and the Testimonies of the *Apostles*, infirm: Our Saviour goes on in confirmation of the same thing, by saying, *A Spirit hath not flesh and Bones, as ye see me have.* Now certain it is, that our Lord's Argument must be firm; it therefore must be certain, that evil Spirits cannot assume such a Body as will not yield unto the Touch, but only a meer Phantom, or an aerial Appearance of a Body, which cannot cheat the Touch and Eyes of Men. And, 2*dly*, That good Spirits, if they can assume a more solid Body, yet cannot put Illusions upon Men in things belonging to their Faith, or be sent by God for such Ends.

r Ver. 43. *He did eat before them*;] Not to satisfie any Hunger his Body could have after his Resurrection, but to prove to them that his Body was truly raised; and seeing it cannot be supposed, that Christ in this Action designed any Illusion, it follows from his truly eating, that his Body had those Parts by which Meat is chewed; and a Stomach to receive it.

s Ver. 44. *All things must be fulfilled which are written* ἐν τῷ νόμῳ Μωσέως, καὶ Προφήταις, καὶ ψαλμοῖς περὶ ἐμοῦ *in the Law of Moses, and in the Prophets, and the Psalms, concerning me.*] This Division of the Books of the Old Testament obtained in our *Saviour*'s time, as (i) *Josephus* witnesseth, who saith, *We have only twenty two Divine Books; of which, five are the Books of* Moses, *thirteen the Writings of the Prophets, four contain Hymns to God, and Documents of Life*; of which Hymns, the *Psalms* obtained the first place.

t Ver. 45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, *Then he opened their Minds, that they might understand the Scriptures.*] It is one thing to open τὰς γραφὰς, the *Scriptures* themselves, or to explain them; and another, to open their Understandings to perceive them; Christ did the latter, probably by giving them now some First Fruits of that Spirit of *Prophesie* which fell more plentifully on them at the Day of *Pentecost*.

u Ver. 48. Ὑμεῖς δὲ ἐστε μάρτυρες τούτων, *And ye are Witnesses of these things.*] Christ's Resurrection being a Matter of Fact, must be proved by the Testimony of Eye witnesses, who, if they be honest Men, and such as suffer the greatest Prejudices in Fortunes, Reputation, and Life, for this Testimony,

(h) Olymp. 1. 72.

(i) Δύο δὲ μόνα περὶ τοῖς ἑξήκοντα βιβλία,—καὶ τούτων πέντε μὲν ὄντα Μωσέως. Περιέχει τὰ καθ' αὐτὸν συμπεπλεγμένα καὶ τοὺς ἀπὸ τοῦ θανάτου τοῦ Μωσέως. Περιέχει τὰ καθ' αὐτὸν συμπεπλεγμένα καὶ τοὺς ἀπὸ τοῦ θανάτου τοῦ Μωσέως. Τὰ δὲ λοιπὰ τέτταρες ὕμνους εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. L. 1. Cont. Apion. p. 1036. F. G.

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mony, we have the greater reaſon to believe it; for their Honeſty muſt render them unwilling to teſtifie a Falſhood; their Intereſt and Prudence would not ſuffer them, without any neceſſity laid upon them, to teſtifie a Lie; much more to teſtifie the groſſeſt Falſhood to their utmoſt Damage, and without any proſpect of Advantage: But farther, If they confirm this Teſtimony by all kinds of Signs, Miracles, and wondrous Powers, exerciſed by themſelves, and others, who embraced their Teſtimony; if this was done in all Places, on all kinds of Perſons, for a whole Age, or Ages, this renders it impoſſible they ſhould thus atteſt a Lie; and therefore Chriſt bids them ſtay at Jeruſalem till they were thus empower'd by virtue from on High, to confirm this Teſtimony, *Acts* 1. 8.

(27) Ver. 52. See Additions N°. 27.

Ver. 53. Καὶ ἦσαν διὰπαντὸς ἐν τῷ ἱερῷ, x *And they were continually in the Temple.*] Some, from theſe words, conceive they dwelt in ſome ὑπερῷον, *upper Room*, or Apartment of the *Temple*, belonging to ſome Prieſt or Levite, ſuch as are mentioned, 2 *Kings* 11. 2, 3. 2 *Chron.* 22. 11, 12. But it is not eaſie to conceive, the *Sanhedrim* and *Rulers* of the People would have permitted this, and yet notwithſtanding all their Hatred of, and oppoſition to them, we never read they thus diſlodged them. They therefore may be ſaid to have continued *always in the Temple*, as conſtantly reſorting thither at the Hours of Prayer, as the Sacrifices offered Morning and Evening, are ſtiled ὁλοκαυτώματα διαπαντὸς, *continual Sacrifices*, 1 Chron. 16 40. 2 Chron. 2. 4. See Note on 1 *Theſſ.* 5. 17. and *Acts* 2. 46.

THE

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THE PREFACE TO THE Gospel of St. John.

BY way of Preface to this Gospel I shall endeavour to shew,

1*st*, Against some ancient *Hereticks*, and modern *Socinians*, that not *Cerinthus*, but St. *John* the *Evangelist* was the true Writer of this Gospel.

2*dly*, At what time he writ it, and upon what occasion. And,

3*dly*, Why *Christ* still speaketh in this Gospel, as one that did, and could do nothing of himself, but acted all things by Commission from, and by the Authority, and Power of God the *Father*. And,

§. 1. 1*st*, That not *Cerinthus*, but St. *John* the *Evangelist* was the true Writer of this Gospel may be concluded;

1*st*, From these words, *Chap.* 21. 22, 23. *Then went this Saying abroad among the Brethren, that that Disciple should not die*; 24. *this is that Disciple which testifies of these things, and wrote these things.* For, (1*st*,) Hence it is evident, that he who wrote that Gospel was a *Disciple* of our Lord, which *Cerinthus* never was. (2*dly*,) That he was that *Disciple whom Jesus loved, and who leaned on his Breast at Supper, and who said, Lord, who is it that betrayeth thee?* ver. 20. Now this is the constant *Periphrasis* of St. *John* the *Evangelist*, throughout this Gospel, *viz. John* 13. 23.—19. 26.—21. 7. the whole *Christian* World having still applied these Sayings to St. *John*, who being in this Gospel still mentioned by this *Periphrasis*, and never by his proper Name, as he is in the other *Evangelists*, no better reason can be given of this, than that he was the Writer of this Gospel, and therefore named not himself. And (3*dly*,) It was that Disciple of whom the Fame went abroad among the Brethren *that he should not die*; now this was so constantly applied to St. *John* the *Evangelist*, that some of the *Ancients* declare he died not at all, but was translated, and others, that he only lay sleeping in his Grave. See Dr. *Cave* in the Life of St. *John*, *Sect.* 8, 9. and it was he alone of the twelve *Apostles* who tarried till our Lord came to the Destruction of *Jerusalem*, which he outlived many Years. See Note on *Chap.* 21. *ver.* 22.

2*dly*, For this we have the Testimony of all the *ancient Fathers* of the Church, they all concurring in this as an unquestionable Truth, that this Gospel was written by St. *John* the *Apostle* of our Lord. This follows from what hath been already proved in the general Preface, *viz.* That the four Gospels were generally received by the universal Church of God, as Gospels written by those *Authors* whose Names they bear. Add to this, that the Gospel of St. *John* was, saith (a) *Eusebius*, always reckoned among τὰς ἀνομολογουμένας γραφὰς, *the Books not controverted among Christians.* And again, that the Gospel of *John* must be received as being *known to all the Churches of the World*; and a third time, that this Gospel, with his first Epistle, was without Controversie, admitted both by the *Ancients*, and by those of his time, (b) *Irenæus* informs us that Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, *John the Disciple of our Lord*, who leaned upon his Breast, writ his Gospel

(a) Τὸ καθ' αὐτὸν εὐαγγέλιον, τῶν ὑπὸ τὴν Ἀσίαν διεγνωσμένων ὑπ' ἐκκλησίας πάντων ἀνομολογεῖσθαι — τῷ δὴ Ἰωάννου συγγράμματα πρὸς τῷ εὐαγγελίῳ, καὶ ἡ πρώτη τῶν ἐπιστολῶν πάντες τε τοῖς νῦν καὶ τοῖς ἐπ' ἀρχαίοις ἀναμφιλέκτως ὁμολόγηνται. H. Eccl. l. 3. c. 24. p. 94, 96.

(b) L. 3. c. 1.

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Gospel at *Ephesus*. (c) *Clemens* of *Alexandria* saith, Ἰωάννῃ πνεύματι θεοφορηθέντα, *that St.* John *being moved by an Afflatus of the Spirit, writ this spiritual Gospel.* (d) *Origen* reckons the Gospel of St. *John* among τὰ ἀναντίῤῥητα, *the Gospels received without Dispute by every Church under Heaven.* And *Tertullian*, among the *Apostles* which instructs us in the Faith reckons St. *Matthew* and St. *John*; among the *Apostolical* Men that do it, *Mark* and *Luke*, *Contr. Marcion. l.* 4. *cap.* 2.

3*dly*, They who ascribed this Gospel to *Cerinthus*, were guilty of a great Absurdity, as (e) *Epiphanius* observes, for how could those things be wrote by *Cerinthus*, which do in direct Terms contradict his Doctrine? he asserted as (f) *Tertullian*, and others of the *Ancients* testifie, the Doctrine of the *Ebionites*, that *Christ was born as other Men, and was a mere Man without the Divinity*; Whereas the Author of this Gospel declares him to be the Word which *in the beginning was with God, and was God*, and that *all things were made by him*, and not by a *Virtue far separate and distant from God*, as, saith (g) *Irenæus*, *Cerinthus* held; *Cerinthus* therefore could not be the Author of this Gospel, unless we will suppose that he forged a Gospel under the Name of an *Apostle*, on purpose to condemn his own Opinions. And this Consideration is strengthened by the Tradition of many of the *primitive Fathers*, and others, who say expressly, this Gospel was written by St. *John* the Disciple of our Lord, to (h) *remove that Error which Cerinthus had dispersed among Men*; or that he writ it *against the Doctrine of the Ebionites.*

And, *Lastly*, Whereas some *Unitarians* have the Confidence to conclude this Gospel was written by *Cerinthus*, because he, and his Followers did use this Gospel, it appears from (i) *Irenæus* and *Epiphanius*, that they did constantly reject it, and use only the Gospel of St. *Matthew*, and not that entirely.

§. 2. The other Objections of the same Persons against this Gospel are the Fruits of Ignorance. For whereas,

1*st*, They say that 'the other *Evangelists* 'agree, that immediately after his Baptism 'our Lord was led into the Wilderness to 'be tempted forty days; this Forger of 'St. *John*'s Gospel saith, the next day after '(his Baptism) our Saviour spake with *Andrew* and *Peter*, and the day after went to 'Galilee.

Answ. This is a miserable Mistake, of the next day after the *Baptist* returned his Answer to the *Pharisees* enquiring who he was, and why he baptized, *John* 1. 29. for, the next day after *Christ*'s Baptism. The Series of the Story lieth thus, *Christ* being newly baptized goes into the Wilderness, and leaveth *John* at *Jordan* on *Judea* side. In the time of our Lord's Temptation, *John* having finished his Work at *Jordan* goes over into the Country beyond *Jordan*, out of the Precincts of *Judea*, and into the *Scythopolitan* Region, and baptizeth at *Bethabara*, at a Water distinct from *Jordan*, and somewhat above it; thither some *Pharisees* are sent to him, by Commission from the *Sanhedrim*, to enquire of the Authority by which he baptized; the next day after they had made this Enquiry, *Christ* cometh in sight, and *John* bears Record to him; and the next day after that he renews his Record, saying in the presence of *Andrew*, *behold the Lamb of God*, ver. 29, ---37. and he following *Christ*, finds out *Simon*, and brings him to *Christ*.

Object. 2. 'The other three *Evangelists* 'suppose all along that our Saviour preached 'but one Year, and therefore they reckon but 'one Passover, but (the pretended) St. *John* 'counts three Years, and three Passovers before 'his Death, which seems to be an unaccountable Contradiction.

Answ. But here again we find nothing but Mistakes, for none of the three *Evangelists* suppose that our *Saviour* preached but one Year. This, at the first, was the Opinion of the (k) *Valentinians*, and other *Gnosticks*, not of the *Apostles* or *Evangelists*, and it is confuted by *Irenæus* from the Passovers of St. *John*; tho' some of the *Fathers* fell into the same Error, not on the account of these *Evangelists*, but of the *Prophet Isaiah*, saying, he was sent *to preach the acceptable Year of the Lord*, Isa. 61. 2. that is, the Year of *Jubilee*. See Note on *Luke* 4. 19.

2*dly*, Tho' the other *Evangelists* mention expressly but one Passover at the close of Christ's Life, of which they speak to shew he was the true Paschal Lamb; yet are they so

(c) Apud Euseb. Hist. Eccl. l. 6. c. 14. (d) Ibid. l. 6. c. 25. p. 226. (e) Hær. 51. §. 4.

(f) *Cerinthus Christum hominem tantummodo sine Divinitate contendit.* l. de præscript. C. Hieron. in Catal. Script. verbo Johannes.

(g) L. 1. c. 25.

(h) *Volens per Evangelii annuntiationem auferre eum qui à Cerintho inseminatus erat Hominibus errorem.* Iren. l. 3. cap. 11. p. 257. *Adversus Cerinthum aliosque Hæreticos & maxime tunc Ebionitarum dogma consurgens.* Hieron. Catal. Script. Catal. Præm. in Matth.

(i) Χρῶνται γὰρ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἀπὸ μέρους, καὶ οὐχὶ ὅλῳ. Epiph. Hær. 30. §. 5. *Idem de Ebionæis dicit Irenæus; de Cerinthianis quod Marcum præferunt*, l. 3. c. 11. p. 258.

(k) Καὶ ὅτι τὸ Σωτηριάτῳ μιᾷ ἔπαθεν ἐνιαυτῷ ἐνὶ βάλον αὐτὸν μὴ τὸ βάπτισμα αὐτὸν κεκηρυκέναι. l. 1. c. 1. p. 16. *Uno enim anno volunt eum post baptismum prædicasse.* l. 2. c. 36. *vide* c. 39.

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so far from contradicting, that they confirm St. *John*'s account of more Passovers during the time of our Lord's Preaching. For, (1.) St. *Matthew*, Chap. 12. 1. St. *Mark*, Chap. 2. 23. St. *Luke*, Chap. 6. 1. speak of our Lord's Disciples *plucking Ears of Corn on the Sabbath-day, and rubbing them in their Hands, and eating the Corn*; whereas till after the Passover was over, and the First-fruit's Sheaf offered, which was always done the second day after the Passover, it was not lawful to eat either *parched Corn*, or *green Ears*, Levit. 23. 14. this therefore is a sufficient Indication of one Passover then past. And this is still clearer from the Words of St. *Luke*, who says they did this ἐν Σαββάτῳ δευτεροπρώτῳ, *on the first Sabbath after the second day of the Passover*, or after the Oblation of the First-fruit's Sheaf. See the Note there. So that (l) *Epiphanius* saith truly ἵνα δείξῃ ἐντεῦθεν, *hence it is proved*, that not St. *John* only, but St. *Luke*, and the other *Evangelists* mention more than one Passover. St. *John* mentions another Passover, *Chap.* 6. 4. in these Words, *and the Feast of the Passover was near*, and then immediately follows the mention of the feeding five thousand People with five Loaves, and two little Fishes; now this Miracle is recorded, *Matth.* 14. 15. *Mark* 6. 35. *Luke* 9. 12. And so they all suppose our Lord was also preaching at this other Passover.

§. 3. 2*dly*, As for the second Enquiry, at what time, and upon what occasion this Gospel was written by St. *John*, *Irenæus* saith only in the general, that *he writ his Gospel during his stay at Ephesus in Asia*; but whether he writ it there before his Banishment from thence by *Domitian*, or after his Return from it, or in the *Isle* of *Patmos* to which he was exil'd, he saith not. The (m) *Fathers* of the fourth and fifth Centuries do all agree, that he writ it either (n) in that Isle, or after his Return from it, when he was *ninety Years old*; saith (o) *Epiphanius*, when he was an hundred, saith (p) *Chrysostom*. So that according to the Account of all these *Ecclesiastical* Writers, St. *John* must have writ this Gospel a considerable time after the Destruction of *Jerusalem*.

And yet the latter Writers and Commentators upon this Gospel have almost generally gone off from this Opinion, asserting that St. *John* writ this Gospel *in the* (q) *thirty second or thirty third Year after our Lord's Ascension*. And,

§. 4. 3*dly*, Touching the occasion of the Writing of it, (r) St. *Jerom* having told us that St. *John* writ this Gospel, Rogatus ab Asiæ Episcopis adversus Cerinthum, aliosque Hæreticos, *At the Desire of the Bishops of Asia against Cerinthus, and the Heresie of the Ebionites, who held that our Lord was a mere Man*, unde & compulsus est divinam ejus Nativitatem edicere, *and so he was compelled to speak of his Divine Original*, in which Opinion most of the latter Writers agree with him; he adds another Cause of writing this Gospel, current before, and in his Time, *viz.* That (f) *having perused and approved the other three Gospels, he supplied what was wanting in them, especially as to what our Saviour did before John was cast into Prison.* Accordingly *Clemens* of *Alexandria* and *Eusebius* say that St. *John* observing that the other *Evangelists* had written, τὰ σωματικὰ, that is, the Series of our Lord's Generation according to the Flesh, he writ a spiritual Gospel beginning from the Divinity of Christ, this being reserved for him, as the most excellent Person, by the Holy Ghost. See and compare *Euseb. Hist. Eccl. lib.* 3. *c.* 24. with *lib.* 6. *c.* 14. And that he did this to supply those excellent Discourses, and those signal Miracles which the other *Evangelists* had omitted, seems manifest from the whole Tenor of this Gospel.

§. 5. I proceed to the third Enquiry, why *Christ* still speaketh in this Gospel, as one who did, and could do nothing of himself, but acted all things by Commission from, and by the Power and Authority of God the *Father*.

This is a matter of very great Importance, for it is observable, that whereas *Crellius* in his Book *De uno Deo Patre, Sect.* 2. reckons up thirty six Arguments against the Divinity of Christ; and *Woltzogenius* in his *Præparatio ad utilem lectionem librorum Novi Testamenti*, reckoneth up sixty against it, one half of them are taken from some Passages of

(l) Hær. 51. Sect. 31.
(m) Μετὰ τὴν αὐτοῦ ἐκ τῆς Πάτμου ἐπάνοδον, Epiph. Hær. 51. §. 12. p. 434. *Martyrium Timothæi apud Photium.* p. 1403. Athanas. Synops. Scrip. Suidas in voce Johannes. *Præfatio ad Johannem apud Augustinum.*
(n) *In Patmos, Dorotheus in vitâ Apostol.*
(o) Hær. 51. ubi supra. *See Note on* Heb. 4. 3.
(p) Serm. de Sancto Johanne Ap. Tom. 6. p. 505.
(q) Isidore I. de Sanctis N. Testamenti. Beda, Euthymius, Theophylact, Nicephorus.
(r) Verbo Johan.
(f) *Sed & aliam causam hujus Scripturæ ferunt quod cum legisset Matthæi, Marci & Lucæ volumina, probaverit quidem textum Historiæ, & vera eos dixisse firmaverit, sed unius tantum anni in quo & passus est, post carcerem Johannis, Historiam texisse——— Superioris temporis antequam Johannes clauderetur in carcerem gesta narravit.*

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this Gospel. And the same Author, in his *Prolegomena* to this Gospel, saith, that *in no Writing of the Evangelists, or Apostles, are there more Arguments against the Devinity of Christ, than in this Gospel.* Nor have I yet been so happy as to see one Author who hath given a sufficient, clear, and satisfactory Answer to the Arguments produced from this Gospel against that necessary Article: And I could heartily wish that Men so skill'd in the Controversies betwixt us, and the *Socinians*, as Dr. *Edwards* of *Jesus College* is, would rather give us a clear Answer to the Arguments of *Crellius de uno Deo Patre*, against the Divinity of Christ, which is too much wanted, than furnish us with *Antidotes against Socinianism*, by producing Arguments against it, whilst that, and such like Books unanswered, seem to be *Antidotes against Antidotes.*

I have endeavoured in my Annotations on this Gospel to do this, by asserting that our Blessed Lord did execute his *Prophetick Office* by virtue of that Unction of the *Holy Ghost* which he received at his Baptism; and that all the things which the *Socinians* urge from this Gospel as Arguments against his Divine Nature, were spoken by him as acting in that Office here on Earth; not by an immediate Efflux, or Exertion of his Divinity, but by virtue of the *Holy Ghost* conferred upon him without measure. And that I may not seem singular in this Assertion, I shall strengthen it with the Suffrage of some of our most able, and judicious Divines, and then confirm it from the plain Testimonies of *Scripture*, and our Lord's own Words. Now of those able, and judicious Divines, who concur with me in this Notion, the first is Dr. *Barrow*, who in his Sermon on these words, *Acts* 2.38. *Ye shall receive the Gift of the Holy Ghost*, saith thus, (t) 'The Holy Spirit not only conducted God our Saviour into his fleshly Tabernacle, and with unmeasurable Communications of himself, did continually reside within him, but also did attend him in the conspicuous Performance of innumerable miraculous Works of Power and Goodness, exceeding not only any natural, but all created Power. Such as were by mere Word, and Will, healing the Sick, and restoring the Maimed, ejecting evil Spirits, discerning the secret Thoughts of Men, foretelling contingent Events, reviving the Dead, raising himself from the Grave; which Works, some expressly, others by parity of Reason, are ascribed to the Holy Spirit; *for if*, saith our Lord, *I by the Spirit of God cast out Devils*, Matth. 12. 28. and *God*, saith St. *Peter*, *anointed him with the Holy Ghost, and with Power*, Acts 10. 38.

The second is the judicious (u) Dr. *Scott*, who speaks thus, 'When Christ came down into the World, to transact personally with Men, he generally acted by the Holy Spirit, for at his Baptism we are told, *that the Holy Ghost descended on him in a bodily Shape*, Luke 3. 22. upon which it is said, that he went away *full of the Holy Ghost*, Luke 4. 1. After which, it is plain that it was by the Holy Ghost in him that he prophesied, and wrought his Miracles, for so *Isa.* 61. 1. the *Prophet* attributes the whole *Prophesie* of *Christ* to the Spirit of the Lord, which was upon him; and in *Matth.* 12. 28. our Saviour himself affirms, that *he cast out Devils by the Spirit of God*; and therefore he saith that the *Jews*, by attributing his miraculous Works to the Devil, *blasphemed against the Holy Ghost*, Matth. 12. 31. because it was by the Power of the Holy Ghost, that he wrought them.

The last is Dr. *Lightfoot*, who in his Note on *Mark* 13. 32. saith, 'We must distinguish between the Excellencies, and Perfections of Christ, which flowed from the *Hypostatical* Union of the two Natures, and those which flowed from the Donation, and anointing of the Holy Spirit. From the *Hypostatical* Union of the Natures flowed the infinite Dignity of his Person, his Impeccability, his Self-sufficiency to observe the Law, and to satisfie the Divine Justice; from the anointing of the Spirit, flowed his Power of Miracles, his Fore-knowledge of things to come, and all kind of Knowledge of Evangelick Mysteries: *Those* rendred him a fit and perfect Redeemer, *these* a fit and perfect Minister of the Gospel.

To illustrate, and confirm this Assertion, let it be considered,

1st, That *Jesus Christ*, while he was on Earth, delivered all his Doctrines and Precepts in his *Father*'s Name, or as one sent from him, and authorized to speak what he delivered in his Name, according to those words of his Fore-runner, *He whom God hath sent, speaketh the Words of God*, John 3. 34.

He himself often declares in express words, that he was come *in his Father's Name*, John 5. 43. that *the Father had sent him*, John 8. 29. that *he came not of himself, but he sent him*, ver. 42. that *he came not to do his own Will, but the Will of him that sent him*, Chap. 6. 38, 39, 40, 57. that *the Works which he did bare witness of him, that the Father had sent him*, John 5. 36, 37. that *he spake those things which he had heard of and seen with his Father*, Chap. 8. 26, 38. And that the *Jews* were guilty of great Sin in that they *believed not in him whom the Father had sent*,

(t) Vol. 3. Serm. 45. p. 524.

(u) Vol. 2. part 2. chap. 7. p. 60, 61.

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ſent, John 5. 38. Of his Doctrine he ſaith, *my Doctrine is not mine, but his that ſent me, and if any Man will do his Will he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf*, Chap. 7. 16, 17. See the Note there. That he ſpake *not from himſelf, but from him that ſent him*, ver. 18. that *as his Father had taught him, ſo he ſpake theſe Things*, Chap. 8. 28. that he had told the *Jews* that *Truth which he had heard of God*, ver. 40. that *the Word which they heard was not his, but the Father's that ſent him*, Chap. 14. 24. that *he had not ſpoken of himſelf, but the Father which ſent him gave him Commandment what he ſhould ſay, and what he ſhould ſpeak, whatſoever he ſpake therefore, even as the Father ſaid to him, ſo he ſpake*, Chap. 12. 49, 50. And of his *Diſciples* he ſpeaks thus to his Father, *I have given to them the Words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou haſt ſent me*, Chap. 17. 8. From all which Sayings he concludes, that *he that heareth me, heareth him that ſent me*, and *he that believeth in me, believeth in him that ſent me*, Chap. 12. 44. — 13. 20. Conſider,

2*dly*, That he preached his Doctrines, and delivered his Sayings to the Word, by virtue of that Spirit with which he was anointed; ſo we learn plainly from thoſe Words of *John* the *Baptiſt*, Chap. 3. 24. *He whom God hath ſent ſpeaketh the Words of God, for God giveth not the Spirit by Meaſure to him.* See the Note there. So alſo he himſelf declares in his firſt Sermon preached at *Nazareth* after his Temptations; for having read thoſe words of *Iſaiah*, Chap. 61. 1. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the Broken-hearted, to preach Deliverance to the Captives — to preach the acceptable Year of the Lord; he began to ſay to them, This Day is this Scripture fulfilled in your Ears*, Luke 4. 18, 19, 21.

Moreover it ſeems eſſential to a *Prophet* to act as he is moved, aſſiſted, and incited by the Holy Ghoſt; for a *Prophet*, ſaith (x) *Philo*, ἴδιον μὲν οὐδὲν ἀποφθέγγεται, *ſpeaks nothing from himſelf, but all things from another*; no *Propheſie* being, ſaith St. *Peter*, ἰδίας ἐπιλύσεως, *of the proper Motion, or Incitation of the Prophets*, they ſpeaking ſtill as *they were moved by the Holy Ghoſt*, 2 Pet. 1. 20, 21. And it is eſſential to a *Prophet* ſent from God, and ſpeaking in his *Father's* Name, to ſpeak that only which he had received from him, even as other *Prophets* did, that is, by Inſpiration of the Holy Ghoſt; whence by this Spirit our great *Prophet* is ſaid to be ſanctified, or conſecrated to his Office, and ſent into the World, *Chapter* 10. 36.

Prop. 3. The Miracles he did on Earth in Confirmation of his Miſſion, and his Doctrine, were alſo done by the Aſſiſtance of the Holy Ghoſt. So we learn plainly from theſe words of the *Apoſtle Peter*, Acts 10. 37, 38. *Ye know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power*, (or with the Power of the Holy Ghoſt,) *who* (thereupon) *went about doing good, and healing all that were oppreſſed of the Devil, for God was with him.* And *Chriſt* himſelf affirms in one Place, that he did *caſt out Devils by the Finger*, (i. e. the Power) *of God*, Luke 11. 20. and in another, that he did caſt them out *by the Holy Ghoſt*, Matth. 12. 28. from the Collation of which two places we may rationally conclude, that what he elſewhere ſaith, he did by the Power of God, was done by the Spirit of God abiding in him: Thus when our Lord came from the Wilderneſs, where he was tempted of the Devil, he goes throughout all *Galilee*, *healing every Diſeaſe, and every Malady in the People, and the Fame of him goes out through all Syria, and they brought to him all ſick People, and all that were taken with divers Diſeaſes and Torments, and thoſe that were poſſeſſed with Devils, and thoſe that were Lunatick, and thoſe that had the Palſie, and he healed them*, Mat. 4. 23, 24. Now by what Power he healed all theſe Diſeaſes, and Maladies, which raiſed this Fame of him in *Galilee*, St. *Luke* inſinuates, by ſaying, *He returned in the Power of the Holy Ghoſt into Galilee, and the Fame of him was ſpread throughout all that Region*, Luke 4. 14.

Moreover, our Lord declares he did his Miracles by *the Father abiding in him*, bidding the *Jews* believe his Works, *that they might know, and believe that the Father was in him, and he was in the Father*, Joh. 10. 37, 38. and *Chap.* 14. he proves, that *he is in the Father, and the Father in him, becauſe*, ſaith he, *the Father that dwelleth in me, he doth the Works*, v. 10. and *v.* 11. he adds, *Believe me that I am in the Father, and the Father in me, or elſe believe me for the Works ſake.* Now theſe Works being done, as hath been proved, by the Holy Ghoſt, it follows that he muſt be here ſaid *to be in the Father, and the Father in him*, becauſe the Spirit of the *Father* ſtiled *the Power of the moſt High*, Luke 1. 35. reſided in him without Meaſure. And having promiſed to ſend the Holy Ghoſt upon them, and ſaid, they ſhould *do greater Works than he had done, becauſe he went to the Father*, to ſend this Promiſe of the Father, *ver.* 12, 17. he adds, *ver.* 20. *In that day ye ſhall know, that I am in the*

(x) Quis Rer. div. Hæreſ. p. 404.

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Father, and you in me, and I in you. Now it is certain, that *Chriſt* was in his *Apoſtles* by his Spirit abiding with them, *ver.* 16. and that they were in him by the ſame Spirit uniting them to their Head *Chriſt*, Eph. 2. 22.—3. 16, 17.—4. 16. and therefore *Chriſt* muſt be here ſaid to be *in the Father* by the Spirit of his *Father*; See the Note there, and ſee more Proofs of this, Note on *John* 17. 19, 20, 22. ſo that from theſe things I conclude, That *Jeſus Chriſt* being then in the State of Humiliation, and emptied of the Form of God, acted, in things relating immediately to his *Prophetick* Office, not as God, but only as a *Prophet* ſent from God, not by the Power of his Divine Nature, but of that *Spirit* by which he was anointed, and ſanctified to that Office: Tho' being alſo God of the ſame Eſſence derived from the Father, he might do many other Things by virtue of his Divinity, by that diſcerning what was in the Hearts of all Men, by that walking on the Sea, and ſtilling the ſtormy Winds with a word, which he did only in the Preſence of his *Diſciples*; and by that doing many other things of a like Nature.

Moreover, his Divinity being part of that Doctrine which he was to publiſh, he might upon occaſion aſſert it, by ſaying, God was *properly his Father*, and He was properly his Son; and that *he and his Father was one*, and *that all Men were to worſhip the Son even as they worſhipped the Father*; with other things of a like Nature, relating to his Divinity.

The Objection of the *Socinians* againſt this *Hypotheſis*, is fully anſwered Note on *Matth.* 3. 16.

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POSTSCRIPT.

I Come now to the chief Controverſie betwixt me and Mr. *Whiſton*, which is concerning the time of Chriſt's Preaching, and his Baptiſm.

He ſaith *Prop.* the 8th, "That *the* "*beginning of our Saviour's Miniſtry*, "*both as to his Preaching, and Mira-* "*cles, commenced ſoon after that of* John "the Baptiſt, *towards the beginning of* "*the famous fifteenth Year of* Tiberius, *long before his own Baptiſm, i. e.* according to his computation near two Years before it

Now to this Propoſition, *I* oppoſe the contradictory Aſſertion of (a) *Cyril* of *Jeruſalem, viz.* That *Jeſus Chriſt preached not before his Baptiſm, but then only began to preach when the Holy Ghoſt bodily deſcended on him in the ſhape of a Dove:* And this probably he might know from the Tradition of the *Jewiſh* Converts, who might be baptized with him. Agreeable to this Aſſertion is that of (b) *Euſebius* of *Paleſtine*, That *our Lord beginning to be thirty, came to John's Baptiſm*, καὶ ἀπ' ἐκείνου τε ποιεῖ τριακοντα ἐτῶν κ) τὸ εὐαγγέλιον κηρύσσειν, *and from thence he began to preach the Goſpel*, (c) *Epiphanius*, who was born in *Paleſtine* of *Jewiſh* Parents, ſaith, That *our Lord came to the Baptiſm of St.* John the Baptiſt *in the 30th Year of his Incarnation*, κ) ἀπενθένδε, *and from that time preach'd the acceptable Year of the Lord.* And laſtly, (d) *Irenæus* ſaith, That *he neither could have Diſciples, nor could teach before he began to be thirty*, Magiſtri ætatem non habens; but *then he came to his Baptiſm*, triginta quidem annorum exiſtens cum veniret ad Baptiſmum, deinde Magiſtri ætatem perfectam habens, *being then of perfect Age to be a Teacher.* And hence aroſe that (e) *Canon* of the *Church*, to ordain a Presbyter τριάκοντα ὄντα ἐτῶν, *when he was thirty Years old.* This being by all the *Fathers* (one alone excepted) gathered, and thought certain from St. *Luke*, that Chriſt came to his Baptiſm when he was in his 30th Year; ſee the Note on *Luke* 3. 33. where this is proved, and the ſenſe of the words of St. *Luke* is fully conſidered: And ſaith (f) *Langius*, That *which hath this full conſent of Antiquity, and is agreeable to Scripture, is certainly the truth.*

2*dly*, It is the expreſs Aſſertion of St. *Luke*, That the Baptiſt began his Miniſtry in the fifteenth Year of *Tiberius*; for then, ſaith he, *the Word of the Lord came to him, and he came forth preaching the Baptiſm of Repentance*, Luke 3. 2, 3. and it is the general Aſſertion of all Antiquity, that Chriſt was baptized in the ſame Year; it is therefore impoſſible that either *John* ſhould ſo long begin to preach, or that Chriſt ſhould preach ſo long, as he ſaith he did, before his Baptiſm. And,

3*dly*, That which Mr. *Whiſton* offers from (g) *Euſebius* in favour of his Opinion, is a perfect demonſtration againſt it; for he ſaith, St. *John* writ his Goſpel to ſupply the defects of the other Evangeliſts, who had omitted τὴν ἀρχὴν ἐν πρώτοις κ) καθ' ἀρχὰς τοῦ κηρύσσειν τοῦ τοῦ Χριστοῦ πεπραγμένων διήγησιν, *the Narrative of the things done by Chriſt at the beginning of his Preaching:* Now, ſaith the ſame *Euſebius*, in the ſame Book, Chriſt beginning to be thirty Years old, came to *John's* Baptiſm, καὶ ἀφ' ἐκείνου τε ποιεῖ τριακοντα, &c. *and from thence he began to preach the Goſpel*; moreover, he makes the defect of the other *Evangeliſts* to conſiſt

(a) Οὐ πρὸ τοῦ βαπτίσματος ἐκήρυσσε —— ἀλλὰ τότε ἤρξατο Ἰησοῦς κηρύσσειν ὅτε καθῆλθεν τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἰδει ὡσεὶ περιστερᾶς. Catech. 3. p. 21. B.

(b) Hiſt. Eccl. l. 1. c. 10.

(c) Hær. 51. n. 24.

(d) L. 2. c. 39.

(e) Phot. Nomoc. p. 758.

(f) *Quod tanto omnium conſenſu approbatum, tanta antiquate nititur, id, ſine omni dubio, longe veriſſimum eſt, preſertim ſi non modo à Scripturarum veritate nihil planè diſſentiat, ſed etiam apprimè cum illa conveniat.*

(g) *Hiſt. Eccl. l.* 3. c. 24.

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ſiſt in this; that *they ſaid nothing of the time of the beginning of Chriſt's Preaching*, (which, ſaith he, was from his Baptiſm by *John* in *Jordan*,) till after *John*'s impriſonment, whereas the *Evangeliſt* St. *John* begins there, (*i. e.* at the beginning of Chriſt's Preaching after his Baptiſm,) ſaying, *This beginning of Miracles did Jeſus*; and goes on through all the time of *John*'s baptizing afterward, till his Impriſonment, as he ſhews by ſaying, *John* was baptizing *in Ænon, near Salim, for John was not yet caſt into Priſon*, John 3. 23. Who ſees not now that *Euſebius* places all the time of Chriſt's Preaching mentioned by St. *John* from the ſecond to the fifth Chapter, betwixt Chriſt's Baptiſm, and St. *John* Baptiſt's being caſt into Priſon: Now this being the way that *Jerom*, *Euſebius*, and all the Ancients, who undertook to anſwer the Cavils of *Porphyry*, and others, who queſtioned the truth of the Goſpels, took to reconcile the *Evangeliſts* in this matter, demonſtrates that they knew, and believed nothing of this new Revelation, that our *Saviour* preached about two Years before his Baptiſm.

To proceed now to the Arguments from Scripture concurring with the Suffrage of Antiquity, I aſſert,

1*ſt*, That *John the Baptiſt* did ſee the Holy Spirit deſcending from Heaven, and abiding upon *Chriſt* at his Baptiſm. This is evident, (1*ſt*,) from the nature of the thing, it being almoſt inconceivable that there ſhould be ſuch a glorious opening of the Heavens, and ſuch a viſible deſcent of the Holy Ghoſt in a bodily Shape, and that he who ſtood by all the while, and ſaw *Chriſt* come out of the Water, ſhould not diſcern what was more viſible, as being a more glorious Appearance.

2*dly*, This ſeemeth farther evident from the words following, ϗ ἰδοὺ, *and behold a Voice from Heaven, ſaying*, ὅτι, *this is my beloved Son*; for as in the like caſe, ϗ ἰδοὺ, *and behold a Voice out of the Cloud, ſaying*, ὅτι, *This is my beloved Son, hear him*, Matth. 17. 5. was an Advertiſement to the Diſciples preſent there, that God from Heaven gave them this Teſtimony concerning him who was transfigured before them; ſo the ϗ ἰδοὺ ὅτι, *And behold this*, &c. *Matth.* 3. 17. muſt be an Advertiſement to the *Baptiſt*, that he on whom the Holy Ghoſt thus deſcended, was the Son of God. And hence *John*'s Teſtimony is thus related, *Chap.* 1. 32, 33, 34. *He that ſent me to baptize, ſaid, On whomſoever thou* (baptizing) *ſeeſt the Spirit deſcending, and abiding on him, he it is that baptizeth with the Holy Ghoſt; and I ſaw* (this,) *and* (hearing alſo at the ſame time the Voice from Heaven ſaying, This is my beloved Son,) *I teſtified that this is the Son of God.*

Nor is it any Objection to the contrary, that St. *Mark*, Chap. 1. 11. and St. *Luke*, Chap. 3. 22. give the words of the Voice from Heaven thus, *Thou art my beloved Son*; for as neither of them hath the Advertiſement to behold, which St. *Matthew* hath, ſo he that ſaith to another of Chriſt in his Audience, *This is my beloved Son*, ſaith in effect to him, *Thou art ſo.*

Hence I infer, That the *Baptiſt* ſaw not the Holy Ghoſt deſcending upon Chriſt as a Dove before *Chriſt*'s Baptiſm, and conſequently that his Teſtimony of this matter, *John* 1. 32. muſt relate to what he had ſeen at his Baptiſm, ſince otherwiſe the *Baptiſt* muſt have ſeen him twice deſcending thus upon *Chriſt*, in the very ſame ſhape, and after the ſame manner; whereas, if by the firſt Viſion, the Sign of the *Meſſiah* promiſed to him was ſo fully given him, that he declares that he had ſeen it, and by it was enabled to teſtifie *Chriſt* was the Son of God, what need was there of a ſecond Viſion, or to what end was it deſigned.

3*dly*, There is no reaſon to ſay, that the *Holy Ghoſt* deſcended twice in the ſame Shape, and with the ſame Circumſtances from Heaven upon *Chriſt*, as this Opinion doth ſuppoſe, ſince by the firſt Deſcent upon him he muſt be ſufficiently ſanctified, and conſecrated to his Office. Moreover, he ſpeaks of himſelf, *John* 3. 17. as of one ſent into the World by the *Father*, and therefore ſanctified already, *John* 10. 36. And the *Baptiſt* ſpeaks of him, not only as one who teſtified *what he had ſeen and heard* (at his Baptiſm,) but alſo as one *ſent from God*, and filled with his Spirit above meaſure, and who had all things put into his hands, complaining that *no Man received his Teſtimony*, tho' God the Father had *ſet his Seal* unto it, *ver.* 31——34. Now is it reaſonable to conceive, as Mr. *Whiſton*'s Opinion forces us to do, that all this ſhould be ſaid by *Chriſt*, and by the *Baptiſt*, before that Baptiſm in which alone the *Father* had declared him to be his beloved Son.

Object. It is objected, That when Chriſt came to be baptized of *John*, he not only knew him, but ſpeaks thus to him, *I have need to be baptized of thee, and comeſt thou to me?* Which words imply not only his Knowledge who he was, but alſo that he

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he baptized as well as himſelf; yet after his Baptiſm was over, and not before, *Jeſus went up out of the Water, and the Heavens were opened, &c.* ſince then the *Baptiſt* ſaid, *I knew him not*, but had this Signal given me whereby to know him, *viz.* the Deſcent and Abode of the *Holy Ghoſt*, how comes he to be ſo well acquainted with him before his Baptiſm, as the words above-mentioned do imply?

Anſw. 1. To this I anſwer, (*1ſt*,) That as theſe words, *He it is that baptizeth with the Holy Ghoſt, and with Fire*, do not intimate that *Chriſt* did then, or whilſt he was on Earth, do this, but only that he was to do it after his Reſurrection and Aſcenſion, *John* 7. 39. *Acts* 1. 5. 11. 16. So the words of the Baptiſt, *I have need to be baptized of thee*, do not intimate the *Baptiſt*'s knowledge that *Jeſus* then baptized, (partly becauſe it is not true, ſince *Jeſus* baptized not whilſt *John* was at *Jordan*, but only when he was baptizing at *Ænon*, *John* 3. 23. partly becauſe *Jeſus* himſelf baptized not, but his *Diſciples* only, *John* 4. 2. and ſurely *John* who had commiſſion from God to uſe this Baptiſm, and probably had baptized theſe *Diſciples*, could not need their Water-Baptiſm;) they therefore only ſignifie, that *Chriſt* was the Perſon who ſhould afterwards baptize with the *Holy Ghoſt* and Fire, and that *John* needed that Baptiſm which would enable him to work Miracles, and to ſpeak with unknown Tongues.

Anſw. 2. *2dly*, I anſwer, That *John the Baptiſt* being filled with the *Holy Ghoſt from his Mother's Womb*, Luke 1. 15. knew by the afflatus of that Spirit, that he who then came to him was the very Perſon on whom the *Holy Ghoſt* ſhould deſcend ſo glorioufly, and on whom he ſhould abide, that he might impart him to others, ſuch Matters being frequently imparted to holy *Prophets* by an immediate intimation of the *Holy Ghoſt*; ſo *Simeon* being told, *he ſhould not die till he had ſeen the Lord's Chriſt*, Luke 2. 26. had alſo an afflatus, declaring to him that our Lord was the Chriſt, *ver.* 27. 32. So *Samuel* being told by God, that *on the morrow a Man ſhould come to him to be the Captain over his People Iſrael*, 1 Sam. 9. 15. When *Saul* appears, had another afflatus reſembling that of the *Baptiſt*'s here, *viz. Behold the Man of whom I ſpake to thee*, ver. 17. In a word, the *Baptiſt* being moved to ſay, When he baptized with Water, that *another was coming after him who ſhould baptize them with the Holy Ghoſt*; God tells him, that of this he ſhould ſee an Evidence by the viſible Deſcent of the Holy Ghoſt upon that Perſon who from his fulneſs was to impart of this Spirit to all Believers; and when our Lord came to be baptized, tells him again, *this was that very Perſon.*

Anſw. 3. *3dly*, It is not ſaid; *I knew him not*, but ἐκ ἤδειν αὐτὸν, *I had not known him*, John 1. 31, 33. and this is ſo ſaid as to give us juſt reaſon to believe, that this was ſaid after our Saviour's Baptiſm, for the words of the *Baptiſt* bear properly this ſenſe, *And I had not known him, but that I came for this cauſe to baptize with Water, that he might be made manifeſt to Iſrael* (by me,) then follow the words of the *Evangeliſt*, *ver.* 32. *And John bare record, ſaying, I ſaw*, (Gr. have ſeen) *the Spirit deſcending from Heaven like a Dove, and it abode upon him*, (which, as I have proved, the *Baptiſt* ſaw at his Baptiſm,) and no Man can prove that he ſaw this before. Then follow again the words of the *Baptiſt*, ver. 33. *And I had not known him*, (*viz.* by this Sign of the Spirit's deſcending on him,) *but* (that) *he who ſent me to baptize with Water, the ſame* (had) *ſaid to me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt.* Now, why is the *Baptiſt* ſo particular in ſaying twice, that *he had not known him except he who ſent him to baptize had given him this Sign*, if this Sign had not been given him at his baptizing of Chriſt; but long before, why doth he ſay, he came to baptize *that he might be made manifeſt to Iſrael? (viz.* by him baptizing) if he were not to be made manifeſt to him by his baptizing him, but long before. Why, *Laſtly*, ſhould a thing of ſo great moment to the confirmation of *Chriſt*'s Miſſion, and the *Baptiſt*'s Teſtimony of him, as this Deſcent of the Holy Ghoſt upon *Chriſt* in this manner, ſo long before his Baptiſm, be never hinted in the leaſt in any place of the *New Teſtament*, the *Scripture* being as ſilent in it as in the Aſcent of *Chriſt* into Heaven after his Baptiſm, which the *Socinians* have imagined? To make this farther evident, conſider that the *Baptiſt* only ſaith in the other *Evangeliſts*, ἔρχεται, *one cometh*; or is coming *after me*, *who ſhall baptize you with the Holy Ghoſt*; but the *Evangeliſt* St. *John* begins his Teſtimony thus; *John bare record, and cryed, ſaying; This is he of whom I ſaid, he that cometh after me is preferr'd before me*, Chap. 1. ver. 15. Plainly, according to the Obſervation of the *Ancients*, beginning his Teſtimony

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after *Christ*'s *Baptism*, whither the other *Evangelists* had only brought him; for when St. *Matthew* had introduced *John*, saying, *One cometh after me*, &c. *whose Fan is in his hand*, &c. he immediately adds τότε, *then cometh Jesus to be baptized of John in Jordan*; the words then *this is he of whom I said this*, must intimate that this was spoken after Christ's Baptism, and not almost two Years before it. Moreover, when the *Priests* and *Levites* sent from *Jerusalem* to *Bethabara* beyond *Jordan*, where *John* was baptizing, asked him, why he baptized? the *Baptist* answers, *I baptize with Water, but there standeth* Gr. ἕστηκεν, (hath stood) *one among you whom ye know not, he it is who coming after me is preferr'd before me*: Now (1*st*,) when had *Christ* stood in the midst of them, but when he came from *Galilee* to *Jordan to be baptized of John*, seeing we find not in all the *Evangelists*, that *Jesus* ever went any whither but to a Feast at *Jerusalem* when he was twelve Years old, till he went *from Nazareth to Galilee to be baptized of John in Jordan?* Mark 1. 9. Matth. 3. 13. Whereas the *Evangelist* St. *John* represents him first at *Cana*, then going thence to *Capernaum* as to his Abode, then to the Passover, then to *Samaria*, which shews that this was done after his Baptism. 2*dly*, These words *whom ye know not*, fairly intimate, that the *Baptist* then knew him, as also doth the demonstrative Pronoun ὅτος, *this is he who coming after me*, &c. and the words spoken the next day, *This is he of whom I said, He that cometh after me is preferr'd before me*; which, as I have shewed, were then said, when Christ came to be baptized of *John*; whereas the *Baptist* saith, *I had not known him had not God given me this Sign of the Descent of the Holy Ghost upon him*, to know he was that very Person: And therefore when Christ came to his Baptism, God saith first to *John*, by an afflatus, This is the very Person on whom thou shalt see this Sign, and then instantly upon his Baptism affords it to him. Moreover, the *Evangelist* adds, *these things were done at Bethabara, where John was baptizing*; they therefore must be spoken before the Baptist left that place to go to *Ænon*, and therefore after Christ's Baptism; for that the *Baptist* ever returned afterwards to *Jordan*, where Christ was baptized, we read not.

Object. 1. Christ was then only baptized *when all the People had been so*, Luke 3. 21.

Answ. To this I answer, That *Christ was baptized of John in Jordan*, Mark 1. 7. whereas *John* continued afterwards at *Ænon*, *and the People came and were baptized of him there*, John 3. 33. so that when St. *Luke* saith, *When all the People were baptized, Jesus was baptized also*; 'tis evident, he meaneth only all the People then present, or baptized at *Jordan* by him, *Matth.* 3. 5, 6. And hence the *Scripture* makes an exact distinction betwixt *John*'s baptizing at *Jordan*, and afterwards at *Ænon*, and perhaps at other places, by saying, *John* 10. 40. that *Christ went again beyond Jordan to the place*, ὅπου Ἰωάννης ἦν τὸ πρῶτον βαπτίζων, *where John was first baptizing*, making it evident, that *John* still followed his Office after he had baptized Christ, baptizing still in other places; false therefore is the Inference from St. *Luke*'s mentioning the Imprisonment of *John* before he speaks of *Christ*'s Baptism, that our *Saviour* was baptized at *Jordan* at the conclusion of *John*'s Ministry, that being only the place of *John*'s first Baptism; after which, he comes to *Ænon*, in the half Tribe of *Manasseh*, within the Precincts of *Samaria*, and baptizeth, and the People come to him there, and were baptized, *for John was not yet cast into Prison*, John 3. 23, 24. St. *Luke* therefore speaks of *John*'s Imprisonment by a long anticipation, that he might put all that he had to say of the *Baptist* together, which perhaps St. *John* intended to intimate, by saying the Baptist *was not yet cast into Prison.*

Object. 2. All the other *Evangelists* after *Christ*'s Baptism, say nothing of him more, but that he was tempted in the Wilderness; and then when *John* was cast into Prison, ἀνεχώρησεν, he returned into *Galilee*, came to *Nazareth*, and so to *Capernaum*, Matth. 4. 12, 13. Mark 1. 14. Luke 4. 14. Whence it seems to follow, that *Christ* was baptized but a little before *John* was cast into Prison.

Answ. 1*st*, But how much more natural is the Observation of the *Ancients*, That the *Evangelist* St. *John* observing this, begins where they had ended, *viz.* at the first Appearance of our *Blessed Lord* after his Baptism, *John* 1. 29. and gave the Testimony of him recorded, *ver.* 15. and *ver.* 26, 27. a little before that.

Answ. 2. 2*dly*, All the other *Evangelists* speak only of the *Baptist* as the *Fore-runner* of *Christ*, or as one sent before him *to prepare his way*, and to preach the Baptism of Repentance to the People, πρὸ τῆς εἰσόδου αὐτοῦ, *before the entrance of Christ upon his Office*, Acts 13. 24. which, all these three *Evangelists* having told us that he did, and by what Arguments he enforced this Repentance on them, they all immediately subjoin

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join our Lord's coming to *Jordan* to be baptized of him, and the History of his ensuing Baptism; the *Baptist* being therefore only his *Fore-runner* till *Christ* by his Baptism was anointed with the *Holy Ghost*, and consecrated by this Unction to his Office, they had no more to say of the *Baptist* afterwards; and so they only speak of what *Christ* began to say after that *John* was cast into Prison, *viz. the time is fulfilled*, &c. *Mark* 1. 14, 15. But the *Evangelist* St. *John* speaks of the *Baptist*, not as the *Fore-runner* of, but as one sent to be a *witness to Christ*, chap. 1. 6. which he was enabled to be, only by what he saw and heard of *Christ*'s Baptism, *ver.* 31, 33. before which time, he only spake indefinitely of *one coming after him*; but when he had baptized him, he saith demonstratively, *This is he of whom I spake*; and therefore he had reason to speak of him as long as he bore witness of him, as he afterwards amply did at *Ænon*, and of our Lord's Performances before *John* was cast into Prison; they being also Testimonies of *Christ*'s Mission, and that he was the Son of God, and yet entirely omitted by the former *Evangelists*. And whereas,

3*dly*, It is said by the other *Evangelists*, That *Christ returned again into Galilee*; this well agrees with St. *John*, saying, After he had ended his whole History of the *Baptist*, that Christ ἀπῆλθε πάλιν, *went again*, or receded *into Galilee*, to avoid the Fury of the *Pharisees*, Chap. 4. 3. And it seems worthy of observation, that after *Christ* was baptized he came to *Capernaum*, saith St. *Matthew*, that what *was spoken by the Prophet of the Land of Zebulon and Naphthali*, in the Borders of which *Capernaum* lay, *might be fulfilled*; whereas, if *Christ* did what St. *John* mentions, *Chap.* 2. before his Baptism, he must have been there before, and probably have taken up his Abode there, *John* 2. 12. and must have done many Miracles there before; since, when he came to *Nazareth*, they spake thus to him, *What things we have heard done in Capernaum, do also in thy own Country*, Luke 4. 23. and so he needed not to come thither again after his Baptism to fulfil that Prophesie.

Object. 3. 3*dly*, From the connexion of the words of St. *Luke* concerning Christ's Temptation in the Wilderness. *Chap.* 4. 1. with those following, *Ver.* 13, 14. *And Jesus returned in the Power of the Spirit into Galilee, and there went out a Fame of him throughout all the Region round about*; it is argued that these two things must be immediately connected.

Answ. 1. This is said, not considering that both St. *Matthew* and St. *Mark* assure us, that this was only done *after that John was cast into Prison*; which, as I have shewed already, was long after our Lord's Baptism at *Jordan*.

Answ. 2. There is nothing more common in St. *Luke* than such connexion of things done a considerable time after one another: Thus when he had spoken of *Christ*'s Circumcision, he immediately speaks of his Appearance at the *Temple* when he was forty Days old; and yet Mr. *Whiston* will have his Flight into *Egypt*, and his Return thence, to intervene. He introduceth *John*, saying, *I baptize with Water, but one mightier than I cometh, the latchet of whose Shoes I am not worthy to unloose*, Chap. 1. 16. and then follows *Christ*'s Baptism, *ver.* 21. and yet the *Baptist* tells us, *this was he* of whom he had said this, *John* 1. 27. and so according to the Opinion of Mr. *Whiston*, he must have said this almost two Years before our *Saviour*'s Baptism. Again, He speaks of the *Baptist*'s imprisonment by *Herod*, Chap. 3. 20. before *Christ*'s Baptism, and yet 'tis certain that he could not baptize Christ in *Jordan* after he was in Prison. In fine, having spoken of *Christ*'s presentment in the Temple after he was forty Days old, *Chap.* 2. 39. He adds, *ver.* 40. *That the Child being filled with Wisdom, encreased, and waxed strong in Spirit*, which supposes him then of some Years capable of Wisdom.

Object. 4. But, saith Mr. *Whiston*, this Opinion that *Christ* was baptized before he did the things mentioned in the four first Chapters of St. *John*, puts a chasm of almost two Years betwixt Christ's *Baptism*, and his return to *Galilee*, after the imprisonment of the *Baptist*.

Answ. 1. It is somewhat surprizing to find that which hath been the observation of all the *Fathers* who have writ upon this Subject, from (a) *Clemens Alex.* to *Theophylact*, that is, for a thousand Years, turned now into an Objection; their Observation is this, That the other *Evangelists* have passed over

(a) Καίτοιγε μὴ τὸ βάπτισμα εἰδὲν αὐτὸν ἀναφέρουσιν εἰρηκότα οἱ ἄλλοι εὐαγγελισαὶ ἀλλὰ τὰ μεταξὺ σιωπήσαντες, τὰ μὴ τὴν σύλληψιν Ἰωάννου χαρμόσυνα τῆς Χριστοῦ θαύματα λέγουσιν. Hom. 17. in Joh. To. 2. p. 624. Ὁ δὲ Ἰωάννης τούτοις μάλιστα ἐνδιατείνεται, &c. Ibid. p. 621. Vide Clem. Alex. apud Euseb. Hist. Eccl. l. 3. c. 24. Sophron. Præf in Joh. Hieron. voce Johannes. August Præf. in Johan. Et de consensu Evangelist. l. 2. c. 18.

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over all that our *Saviour* did after his Baptiſm till *John* was caſt into Priſon; but the *Evangeliſt* St. *John* paſſing by all that they had ſaid of Chriſt to his Baptiſm, and Temptation, begins where they left off, and having told us of many things done after by Chriſt, he adds, that *John was not yet caſt into Priſon*; clearly ſhewing, that according to the Tradition they had received, the *Evangeliſt* ſpeaks in theſe four Chapters, of what hapned between the interval of Chriſt's Baptiſm and St. *John*'s Impriſonment.

Anſw. 2. Moreover, ſeeing there muſt be a like chaſm of Time in theſe *Evangeliſts*, who ſpeak not one word of *Chriſt*'s leaving *Nazareth* till he came thence to be baptized of *John*, or of his Preaching, Miracles, or baptizing others before he was himſelf baptized, what abſurdity is it to place this chaſm after Chriſt's Baptiſm, as the (b) *Ancients* do, who alſo poſitively ſay, that *Chriſt preached not before he was baptized*, rather than againſt the Suffrage of all *Antiquity*, to place it before his Baptiſm. This will be farther evident from the words of St. *Peter*, rightly interpreted, *viz. of thoſe who have accompanied with us all the time that our Lord Jeſus went in and out among us*, ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, (he beginning ſo to do *from the Baptiſm of John till the Day that he was taken up from us*,) *muſt one be choſen to be a witneſs of his Reſurrection*, Acts 1. 20, 21. For, (1*ſt*,) I have proved Note on *ver.* 20. That *to go in and out* is to perform his *Prophetick* Office. (2*dly*,) Thoſe words *beginning from the Baptiſm of John*, cannot be expounded truly of *Chriſt*'s Entrance on his Office at the beginning of *John*'s Baptiſm; for then the *Baptiſt* could not be Chriſt's *Fore-runner*, nor could he repreſent *Chriſt* as one that was to come after him, nor could he ſay he came to baptize, that *he might be made manifeſt to Iſrael*, ſeeing his Preaching and his Miracles by which he manifeſted his Glory, *John* 2. 11. — 3. 2. according to the Opinion of Mr. *Whiſton*, muſt be done long before his Baptiſm; and much leſs could St. *Paul* ſay ſo emphatically, That *John* was ſent πρωτηρύξαι πρὸ προσώπου τὴν εἴσοδον αὐτοῦ, *to preach firſt the Baptiſm of Repentance to all the People of Iſrael, before the Entrance of Chriſt* upon his Miniſtry, *Acts* 13. 24. but, as *Grotius* truly ſaith, they are to be underſtood of the time, ex quo Jeſus fuit à Johanne baptizatus, *from Chriſt's being baptized by John*; for it is reaſonable to conceive, St. *Peter* ſpeaks of his Baptiſm, of whoſe Aſcenſion he ſpeaks in the ſame place, ſince otherwiſe the *terminus à quo*, the Baptiſm, and the *terminus ad quem*, his Aſcenſion, will not reſpect the ſame Perſon, it being, doubtleſs, *Chriſt*'s Aſcenſion that is ſpoken of. In a word, if *Chriſt* preach'd two Years before his Baptiſm, he preach'd a Year and a half before his *Fore-runner*; for it was only in the 15*th of Tiberius that the Word of the Lord coming to the Baptiſt, he went out, and preached the Baptiſm of Repentance*, Luke 3. 2, 3. Now in this very 15*th* of *Tiberius*, the Baptiſm of *Chriſt* is placed by all the *Ancients*, ſaying, That he was baptized *duobus Geminis conſulibus*, which fixeth his Baptiſm to that very Year. And hence Mr. *Whiſton*'s Inference, that St. *John*'s Preaching and *Chriſt*'s muſt begin in the ſame Year, is confirmed by all Antiquity, declaring that Chriſt was baptized, and afterwards began to preach in the ſame 15*th* Year of *Tiberius*; and the *Epocha* of the *Baptiſt*'s Preaching, ought to be made the beginning of the Goſpel, becauſe, as St. *Luke* truly ſaith, *John* did εὐαγγελίζασθαι τὸν λαὸν, *preach the Goſpel to the People*, he preaching *that Men ſhould believe on him that ſhould come after him, that is, on Jeſus Chriſt*, Acts 19. 4. He not only baptized with the Baptiſm of Repentance for the remiſſion of Sins, but pointed to the Lamb of God which *taketh away the Sins of the World*, John 1. 29. Now this Faith, and this remiſſion of Sins thro' the Blood of *Chriſt*, are the two great Doctrines of the Goſpel.

And whereas, to avoid the Teſtimony of St. *Luke*, who when he had ſpoken of *Chriſt*'s Baptiſm after the People were baptized, and the Deſcent of the Holy Ghoſt upon him in the ſhape of a Dove, and of the Voice from Heaven, ſaying, *Thou art my beloved Son*, which in St. *Matthew* and St. *Mark* are expreſly ſaid to follow Chriſt's Baptiſm; immediately adds, *And Jeſus himſelf began to be about thirty Years of Age*; Mr. *Whiſton* ſaith, *this relates not to the time of his Baptiſm, but of his Miniſtry long before his Baptiſm*; in this, as he contradicts all the *Ancients*, ſo he makes St. *Luke* to relate firſt what happen'd at *Chriſt*'s Baptiſm, and in his own Opinion at the end of the *Baptiſt*'s Miniſtry; and then in the immediate enſuing words, to ſpeak of what was done almoſt two Years before, than which nothing can be more improbable.

2*dly*,

(b) Μετὰ τὸ βάπτισμα φησὶ ὁ Ἰωάννης τεθέαμαι τὸ πνεῦμα καταβαῖνον, &c. Chryſoſt. Hom. 17. p. 621. Περὶ γὰρ τοῦ βαπτίσματος ἔστε σημεῖα ἐποίησεν, ἔστε ἐγνωρίζετο. Theoph. in Joh. c. 1. v. 31.

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2*dly*, They who refer the word ἀρξάμενος to the beginning of Christ's Ministry, or preaching as some *Chronologers*, and others do, still refer it to his Ministry after his Baptism; so that Mr. *Whiston* is still left alone with his new Notion of *Christ*'s Ministry long before his Baptism, and his groundless distinction betwixt *Christ*'s private and his publick *Ministry*, for which there is neither Foundation, nor colour in *Scripture* or *Antiquity*. And, 3*dly*, Whereas Mr. *Whiston* will not allow the word ἀρχόμενος to refer to *Christ*'s Years, but will rather have it to refer to κηρύξαι, or some such word, *i. e.* to a word not used, *i. e.* to a matter not so much as hinted by him, as I have in my Note justified the *Greek* from the censure of the *Criticks*, and strengthned our Version with the concurrence of all the *Greek Fathers* who accord with it, and thence infer, that Christ was beginning his 30th Year at his *Baptism*: So may it be confirmed by the concurrence of (a) *Jerom*, and of all the *ancient* Versions, with the sense of our Translation.

Lastly, Whereas he cites, for confirmation of his Opinion, the words of the *Jews*, saying, *Luke* 23. 5. *He stirreth up the People, teaching thro' all Judea, beginning from Galilee to this place*; and those of St. *Peter*, Acts 10. 37. *The Word ye know which was published through all Judea, beginning from Galilee, after the Baptism which John preached.*

Answ. 1. 1*st*, I answer, that these words agree exactly with our *Hypothesis*, who say, that after *Christ*'s Temptation, he returns to *John*, and receives his Testimony, that he was the very Person of whom he had before indefinitely spoken, yea, that he was *the Son of God*, Joh. 1. 34. which he had heard only at his Baptism. And that he was *the Lamb of God that taketh away the Sins of the World*, of all which things the other *Evangelists* had given no account; then he goes into *Galilee*, manifesting his Glory there; from thence to *Jerusalem*, then to *Judea*, where he baptized by his Disciples, as *John* did, into the Faith of the *Messiah*, whose Kingdom was shortly to be set up, and for which they were to prepare themselves by the Baptism of Repentance, and then again goes back to *Galilee*. See the Note on *John* 3. 22, 26.

Answ. 2. 2*dly*, St. *Peter* plainly saith, That this word was spoken by *Jesus* of *Nazareth*, (1*st*,) when he had been *anointed by the Holy Ghost, and Power*, which after his Baptism he was; for then *he return'd from Jordan full of the Holy Ghost*, Luke 4. 1. *and into Galilee*, ἐν δυνάμει τοῦ πνεύματος, *in the Power of the Spirit*, ver. 14. whereas, before his Baptism, nothing of this nature is said of him. 2*dly*, That he is said to begin from *Galilee after the Baptism which John preach'd*, *i. e.* after that Baptism was concluded by the imprisonment of the *Baptist*; now tho' our Lord was baptized above a Year before, and by his Disciples did baptize after the manner of *John*; and to the same Ends, whilst *John* himself continued so to do, and no longer, yet it was after the ceasing of the Baptism of St. *John*, that he begins in *Galilee* to preach the Kingdom of God, and declare it was now coming. Thus St. *Mark* tells us, That *after that John was put in Prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, the time* (of the coming of the *Messiah* to erect it) *is fulfilled, and the Kingdom of God is at hand, repent ye therefore, and believe the Gospel*, Mark 1. 14, 15. and in like manner St. *Matthew*, that *from that time* (that the *Baptist* was cast into Prison,) *Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand*, Matth. 4. 17. the time before, recorded by the Evangelist St. *John*, was spent in doing such Miracles, and teaching such Doctrines, as might prepare them to receive, and believe in him, when he began to preach the Doctrine of his Kingdom, and to set it up. And hence we find, That tho' Christ had Disciples, or Followers before, yet he had called none before to follow him, or be continually with him, as afterwards he did, *Matth.* 4. 19, 21. *Mark* 1, 17, 20. Here therefore seems to be a clear Account of this whole matter, *Christ* cometh from *Nazareth* to *Jordan* to be baptized of *John*, that he might see the Sign God had promised, and hear him stiled from Heaven *the Son of God*, and so by testifying these things, might make him *manifest to Israel*: he hereupon declares what he had seen and heard, and so pronounces Christ *the Son of God*; then *Christ* goes on during the Baptism of *John* at *Bathabara*, at *Ænon*, and perhaps elsewhere, to work Miracles, and to declare that *God had sent his Son to be the Saviour of the World*, (but not yet saying that he was that Son,) and by his Disciples to baptize Men, as St. *John* did, to fit them for, and to prepare them to embrace the Doctrine of his Kingdom, when it was to be set up. When therefore *John* was

(a) *Et ipse Jesus erat incipiens quasi annorum triginta.* Hieron. Vulg. *Ipse vero Jesus erat quasi Filius annorum triginta,* Syr. *Et Jesus cœperat ingredi in tricesimum annum,* Arab. *Et erat Jesus circiter triginta Annos natus.* Pers.

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was cast into Prison, and so his Ministry was finished, and give place to that of *Christ*'s, *Christ* goes into *Galilee*, and there begins to preach that Doctrine which was to commence at the cessation of *John*'s Baptism, and succeed to it; and therefore the three first *Evangelists* passing by what *Christ* did after his Baptism to fit Men for this Kingdom, begin, what they had farther to say of him, when *Christ* himself began to preach the Doctrine of that Kingdom. And *Christ* himself saith, with relation to that *Epocha*, *From the Days of John the Baptist till now, the Kingdom of Heaven suffers violence*, Matth. 11. 12. and *Luke* 16. 16. ἀπὸ τότε, *From the time of John the Kingdom of Heaven is preached, and all Men press into it.*

Note also, that whereas in the Preface to the Gospel of St. *John*, p. 438. I had said, *the Passovers during the time of our Saviour's Ministry were but four*, I find now reason to conceive with the Right Reverend Bishop of *Worcester*, Dr. *Allix*, and Mr. *Whiston* that they were five.

First, From our *Saviour*'s Baptism, which by the Suffrage of all Antiquity, was in the 15th of *Tiberius*, which began on the 19th of *August*, and so *Christ*'s first Passover must begin in the same fifteenth of *Tiberius*, and so his last Passover, which according to the Greek Chronicle of *Eusebius* was in the nineteenth of *Tiberius*, and according to *Phlegon* in the fourth Year of the twenty second *Olympiad*, must be his fifth Passover.

2*dly*, *Christ* was baptized in the fifteenth of (d) *Tiberius* duobus Geminis consulibus, *i. e.* C. Rubellio Gemino & C. Fusco Gemino Cos. He dying therefore in the nineteenth of *Tiberius*, must die, Servio Sulpitio Galba, & L. Cornelio Sulla Cos. That is, in the fifth Year following. And this I also gather from (e) *Dion*, who saith, That *Tiberius* died after 22 Years, 7 Months, 7 Kal. *April.* or the 26th of *March*, Cn. Proculo & Pontio Negrino Cos. Now reckon the Consuls backward to the nineteenth of *Tiberius*, and you come to *Galba* and *Sulla*.

(d) Euseb. Chron. Tertul. adv. Jud. c. 8.

(e) Lib. 58. p. 732.

A PA-

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A PARAPHRASE WITH ANNOTATIONS ON THE Gospel of St. John.

CHAP. I.

a b c 1. IN the [a] beginning (*of the Creation*) was the Word, and the Word was [b] with God, and the Word was [c] God.

2. The same was in the beginning with God; (i.e. *that divine Person of whom I am to speak, neither began to be when he was born into the World, nor when the World and all Things in it were made, for he then was, and so was not a Creature, but was God of the same Nature with him, tho' as to Personality distinguished from the Father.*)

d 3. [d] All things were made by him, and without him was not any thing made that was made, (*whether it be in Heaven, or in Earth, visible or invisible*, Colos. 1. 16.)

e 4. In him was [e] Life (*eternal, he having first brought it to light*, 2 Tim. 1. 10. *promised it to those that believe in him*, John 6. 40. *purchased it by his Death*, Rom. 5. 21. *and being the Giver of it*,) and the (*Doctrine of that*) Life (*which he taught*) was the Light of Men (*directing them to it.*)

5. And the Light (*now*) shineth in Darkness (*the ignorant and vitious World,*) and the Darkness comprehendeth it not; (*i.e. the Lovers of Darkness will not receive it*, John 3. 19.)

6. There was a Man sent from God, whose Name was John (*the Baptist.*)

7. The same came for a Witness to bear witness of the Light, (*this Word was to exhibit,*) that f [f] all Men through (*that Testimony of*) him, might believe (*in him.*)

8. He (*himself*) was not that Light (*which came into the World,*) but (*he*) was sent to bear witness of that Light.

9. That (*Person to whom he bare Witness*) was the true Light which g [g] enlightneth every Man that cometh into the World.

10. He was in the World (*from the beginning, preserving the Men of it by his Providence, and not leaving them without a Witness of his care of them*, Acts 14. 17.) and the World was made by him, (*so that all Men might by his Works discern his eternal Power and Godhead*, Rom. 1. 20.) and (*yet*) the World (*through that Wisdom he had given them,*) h [h] knew him not, (1 *Cor.* 1. 21.)

11. He came unto his i [i] own (*People the Jews, to whom he was sent,*) and (*but*) his own received him not;

12. But as many as received him, to them gave he (*the*) k [k] Power (*or Privilege*) to become the Sons of God (*by Adoption to Life eternal. See Note on* Rom. 8. 23.) even to them that believe on his Name;

13. Who were born (*to that inheritance,*) l [l] not of Blood, (*by Circumcision rendring them the Seed of Abraham,*) nor of the Will of the Flesh, (*by carnal Descent, from their Parents,*) nor of the Will of Man (*by his Adoption,*) but of (*the Will of*) God, (*receiving us for his Children thro' Faith in Christ Jesus, for we are all the Sons of God by Faith in Christ Jesus*, Galat. 3. 26. *and by his Spirit sanctifying us, for as many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14.)

14. And

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14. And (*that mortal Men might attain*
m *this Life,*) the Word was made [m] Fleſh, and
n [n] dwelt among us, [and we beheld his
o p [o] Glory, the Glory [p] as of the only begotten
Son of the Father, (i.e. *his Power in doing ſuch Works as none but he could do*)]
q [q] full of Grace, (*to procure that pardon of Sin and Juſtification which the Law could not give,*) and Truth, (*in oppoſition to thoſe Types and Shadows of ſpiritual Bleſſings, and good Things to come, of which Chriſt exhibited the Subſtance and the Truth,* Heb. 10. 1. *giving us an Inheritance in the celeſtial Canaan, and an Entrance into the true Tabernacle,* ver. 19.)

15. John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, (*when I ſaid,*) He that cometh after me is (*to be*)
r preferred [r] before me, for he was before me, (*both as to Being, and as to Dignity.*)

16. And of his Fulneſs have all we receiv-
s ed, and (*even*) [s] Grace for (*according to the Meaſure of the*) Grace (*of Chriſt,* Eph. 4. 7.)

17. For the Law was given by Moſes, but Grace and Truth (*the Grace of that Goſpel which is ſtiled Truth*; See Note on *Rev.* 2. 1.) came by Jeſus Chriſt.

18. (*Nor is there any other means of coming to the Knowledge of the Truth, and the*
t *Enjoyment of that Grace, for*) [t] no Man hath ſeen God at any time, (i.e. *as to his Eſſence, or that glorious Light in which he dwells, and to which no mortal Eye can approach,* 1 Tim. 6. 16. *or as to any full Diſcovery, or perfect Idea of his Attributes,*) the only begot-
u ten Son, who is [u] in the Boſom of the Father, (i.e. *moſt intimately acquainted with his Secrets, and is the Image of the inviſible God,* Col. 1. 15.) he hath declared him (i.e. *his Will and Attributes to us in the moſt perfect manner.*)

19. And this is the Record of John (*concerning Jeſus, which he gave to him*) when the (*Sanhedrim of*) the Jews ſent Prieſts and Levites from Jeruſalem to ask him, who art thou? (i. e. *Art thou the Chriſt?*)

w 20. And (*then alſo*) he [w] confeſſed, and denied not (*the Truth,*) but confeſſed, (*ſaying of himſelf,*) I am not the Chriſt.

21. And (*when he had ſo ſaid,*) they asked him, What then (*art thou?*) Art thou
x [x] Elias (*the Tiſhbite whom we expect to anoint him?*) and he ſaid, I am not; (*then they enquired farther,*) Art thou that Prophet (*raiſed from the Dead whom we expect?* Matth. 16. 14.) and he anſwered, No.

22. Then ſaid they to him, Who (*then*) art thou, (*tell us*) that we may give an Anſwer to them that ſent us, what ſayeſt thou of thy ſelf?

23. He ſaid, I am the Voice of one crying in the Wilderneſs, make ſtraight the way of the Lord, as ſaid the Prophet Iſaias, (*Chap.* 40. 3, 4.)

24. And they which were ſent were of (*the Sect of*) [y] the Phariſees, (*and ſo exact, as they* y
ſuppoſed, in all the Rites and the Traditions which ought to be obſerved.)

25. And they asked him (*therefore,*) and ſaid to him, [z] Why baptizeſt thou then, if z
thou be not the Chriſt, nor Elias, neither that Prophet? (*or, by what Authority doeſt thou this?*)

26. John anſwered them, ſaying, [aa] I bap- aa
tize (*you*) with Water, (*to call you to Repentance, as I was ſent by God to do,* ver. 33.) but there ſtandeth one among you whom ye know not;

27. He it is who coming after me is preferred before me, whoſe Shoes Latchet I am not worthy to unlooſe, (i.e. *to whom I am unworthy to be a Servant.*)

28. Theſe things were done in [bb] Betha- bb
bara beyond Jordan, where John was baptizing.

29. The next day John ſeeth Jeſus coming to him, and ſaith, Behold (*here is*) the (*true*) [cc] Lamb of God that taketh away the Sins cc
of the World, (*by making a full Expiation for the guilt of them.*)

30. This is he of whom I ſaid, After me cometh a Man who is preferred before me, for he was before me;

31. [dd] And I knew him not (*till God re-* dd
vealed it to me, or when I ſaid this,) but (*knowing*) that he ſhould (*ſuddenly*) be made manifeſt to Iſrael, therefore am I come (*came I firſt*) baptizing with Water.

32. And John bare Record, ſaying, I ſaw (*Gr. have ſeen*) the Spirit deſcending from Heaven like a Dove, and it abode upon him, (*and by this Sign given me of God, I knew him to be the Chriſt, from whom that Spirit ſhould be derived on others,* ver. 26.)

33. And (*before*) I (*thus*) knew him not, but he that ſent me to baptize with Water, the ſame (*had*) ſaid to me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt;

34. And I ſaw, and bare Record, that this is the Son of God.

35. Again the next day after, John ſtood, and two of his Diſciples;

36. And looking upon Jeſus as he walked, he ſaith (*to them,*) Behold the Lamb of God.

37. And the [ee] two Diſciples heard him ee
ſpeak (*this,*) and they followed Jeſus.

38. Then Jeſus turned, and ſaw them following, and ſaith to them, What ſeek ye? they ſaid to him, Rabbi, which is to ſay, being interpreted, Maſter, where dwelleſt thou? (*that we may be there with thee?*)

39. He ſaith to them, Come and ſee; (*and*) they came and ſaw where he dwelt, and abode with him that day (*and the night following,*) for it was about the tenth hour, (*or four in the Afternoon.*)

40. One

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40. One of the two which heard John
ff speak, and followed him, was [ff] Andrew, Simon Peter's Brother.

41. He first findeth his own Brother Simon, and saith to him, We have found the (*promised*) Messiah, which is, being interpreted, the Christ;

42. And he brought him to Jesus, and when
gg Jesus beheld him, he said, [gg] Thou art Simon the Son of Jona, thou shalt be called Cephas, which is, by Interpretation, a Stone, (*or a Rock, upon whose preaching the Foundation of my Church shall be laid; See Note on* Matth. 16. 18.)

43. The day following Jesus would go forth into Galilee, and (*as he was going, he*) findeth Philip, and saith to him, Follow me.

hh 44. Now Philip was [hh] of Bethsaida, the City of Andrew and Peter, (*and so came next to be found by him.*)

45. Philip findeth Nathaniel, and saith to him, We have found him of whom Moses in the Law, (*Deut.* 18. 18.) and (*of whom*) the Prophets did write, (*as of the Messiah which was to come,*) Jesus of Nazareth, the Son of Joseph.

46. And Nathaniel said to him, Can there any good thing come out of (*such a wicked,* Luke 4. 28. *and despicable place; See Note on* Matth. 2. 23. *as*) Nazareth? Philip saith to him, Come, and (*thou wilt*) see (*sufficient reason to believe there may.*)

47. Jesus saw Nathaniel coming to him, and (*instantly*) saith of him, Behold an Israelite indeed, in whom is no Guile, (*but plain Honesty towards Men, and Sincerity of Affection towards God.*)

48. Nathaniel said to him, Whence knowest thou me (*so entirely as to pronounce thus of my inward Man, seeing thou hast not before seen, nor conversed with me?*) Jesus answered and said to him, Before that Philip called thee, when thou wast under the Fig-tree, I saw thee, (*and this thou mayst believe, seeing I tell thee where thou wast, and how Philip called thee, tho' I never heard him call thee, nor saw thee there with my bodily Eyes.*)

49. Nathaniel answered, and said to him, Rabbi, (*this Knowledge so proper to a Divine Person, convinceth me that*) thou art the [ii] Son ii
of God, thou art the King of Israel.

50. Jesus answered, and said to him, Because I said to thee, I saw thee under the Fig-tree, believest thou? thou shalt see greater things than these; (*stronger, and more convincing Arguments than these to confirm thy Faith in this particular.*)

51. And (*then*) he saith to him, Verily, verily I say unto you (*my Disciples, that*) [kk] hereafter ye shall see Heaven open (*as Jacob did,* Gen. 28. 12.) and the Angels of God ascending and descending upon the Son of Man; (i. e. *such extraordinary Signs of the Divine Presence with, and his Direction and Assistance in all my Works and Words, as Jacob had of God's Presence with him, when he saw the Angels ascending to receive God's Commands, and descending to be with him, and direct him in his way.*) kk

Annotations on Chap. I.

a Ver. 1. Ἐν ἀρχῇ ἦν ὁ λόγος. *In the beginning was the Word.*] Here note,

1*st*, That ἐν ἀρχῇ, *in the beginning*, cannot here signifie in the beginning of the Gospel, but, as *Grotius* saith, it being taken from the Word *Berischeth*, Gen. 1. 1. translated by the *Septuagint* ἐν ἀρχῇ, must signifie cùm primum rerum universitas cæpit creari, *from the beginning of the Creation*, as appears,

1*st*, From the following Words, declaring positively, that all things were made by the Word here mentioned, *ver.* 3. even *the World* it self, *ver.* 10. and negatively, that *without him was not any thing made that was made*; which plainly shews that the *Evangelist* is here speaking of the Creation, Rise, or Beginning of all Things created: And this Interpretation is strengthened by all those other Scriptures which speak of a Glory this Word had with the Father *before the Foundation of the World*, and represent him as one *begotten before the whole Creation*, as being πρὸ πάντων, *before all things*; so that they all were both at first created, and still subsisted by him, *Col.* 1. 15, 16, 17. and that he *in the beginning framed the Heavens and Earth*, even those Heavens and that Earth that shall *decay* and *perish*, Heb. 1. 10, 11.

2*dly*, This *Socinian* Gloss makes a very plain and flat *Tautology* in the words of the *Evangelist*, for the sense of them, according to it must be this, that Christ was, when *John Baptist* preached that he was, or, which is all one, that he was when he was, or when he was Preaching his own Gospel. Now, how can it be worthy of an inspired *Apostle* to assert, that the Word had a Being when he began to Preach, or when he was twenty nine Years old, that is, when the *Baptist* came to make him *manifest to Israel*, this being as true of any other Man living, as of the Word, even of *Judas* who betrayed him, and of *Pilate* who condemned him, and being told as plainly by all the foregoing *Evangelists*?

3*dly*, Can we imagine that the *Apostle* speaking of Christ as the Word before he had begun his Prophetick Office, from which they do ascribe this Name to him, and at the least

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aſſoon as he was made Fleſh, ſhould conſtantly uſe this Phraſe which belonged only to him as executing that Office, and when, that Office being ended, he aſſumed his Kingly Office, ſhould again aſcribe this Title to him, by ſaying, *his Name is the Word of God*, Rev. 19. 13. and yet in his large account of his *Prophetick* Office throughout this whole Goſpel, he never ſhould be once mentioned by him under that Name or Title which then ſo properly belonged to him? And,

4*thly*, All the *Philoſophers* who ſpake περὶ τ λόγ, *of the Word*, ſpake of it as that *Principle* καθ' ὃν ἀεὶ ὄντα, τὰ γινόμενα ἐγένετο, *by whom ever exiſting, all things were made*; this was the Doctrine of the *Platoniſts*, ſaith *Amelius*, as it was alſo of *Zeno* who ſtiles the λόγ *eternal*, and all the other *Heathens* who ſpeak of this *Logos*, and of all thoſe *Jews* who ſpake of him in the Language of *Philo*, as πρεσβύτατ, *the moſt ancient of all Beings*, and of all thoſe *Targumiſts* who tell us the World was made by the *Memra Jehovah*, *Word of God*, and as the *Jeruſalem Targum*, that it was he who ſaid to the World, let it be, and it was. I ſay, all theſe *Jews* and *Heathens* could not underſtand the *Apoſtle* otherwiſe than *Amelius* did, when he ſaid, This *Barbarian* hath placed the *Logos* ἐν τῇ τ ἀρχῆς τάξει κ ἀξίᾳ, *in the Order and Dignity of a Principle by whom all things were made.*

2*dly*, Note alſo from the ſame *Grotius*, that, to be in the Beginning, is in the *Hebrew Language* put for, being from Eternity, for ſic mos eſt Hebræis æternitatem populariter exprimere, *the being in the beginning, and before the World was, importing a Being before time, and therefore from Eternity.* So *Prov.* 8. 23. *I was ſet up from everlaſting, or ever the Earth was,* מראש מקדמי־ארץ ἐν ἀρχῇ πρὸ τ τ γῆν ποιῆσαι, Micah 5. 2. *whoſe goings forth are Mekedem from the beginning, from everlaſting.* And *God that abideth Mekedem*, Pſal. 55. 19. Habbak. 1. 12. is ὁ ὢν ἀρχων πρὸ τ αἰώνων, *he that is from everlaſting*: And ſo it may here ſignifie, and being ſpoken of him who was from Eternity, muſt import. See Additions, N°. 2.

(2) b Ibid. *And the Word was* πρὸς τ Θεὸν, *with God.*] And *ver.* 2. *he was in the beginning with God.*] Πρὸς Θεὸν, *i. e.* μετὰ Θεᾶ, *Theophyl*, that is, *Reaſon was in God*, ſaith Mr. *Cl.* but he gives no inſtance where the Prepoſition πρὸς in the New Teſtament ſignifies *in*; whereas there be many Inſtances where it hath the Signification of πρὸς and μετὰ *with*, as when 'tis ſaid, *Matth.* 13. 56. *his Siſters are* πρὸς ἡμᾶς; *with us*; Matth. 26. 18. *I keep the Paſſover* πρὸς σὲ, *with thee*; Mark 9. 19. *How long ſhall I be,* πρὸς ὑμᾶς, *with you?* And, *Chap.* 14. 49. *I was always* πρὸς ὑμᾶς, *with you.* See 1 *Cor.* 2. 3. —16. 6. So in this *Evangeliſt*, 1 *Eph.* 1. 2. πρὸς τ πατέρα, *with the Father.* So *Chap.* 3. 21. — 5. 14. And thus in (a) *Ignatius*, Chriſt is mentioned as πρὸ αἰώνων πρὸς πατέρα ὤν, κ ἐφ' ἑνὸς πατρὸς προελθών, *being with the Father before the World, and proceeding from him alone.*

Nor will this Phraſe admit of either of the ſenſes impoſed on it by the *Sociniians*, v. g. not of that which ſaith, he was with God, that is, *he was known to God alone*; for (1.) This is not abſolutely true, he being known before his Prophetick Office was begun, to the *Angels*, ſaying to the *Shepherds*, Luke 2. 11. *To you is born this Day a Saviour, which is Chriſt the Lord*, to the *Virgin Mary*, to whom the Angel had revealed that he was *the Son of the Higheſt*, one that ſhould *ſit on the Throne of David*, and was to be called *Jeſus*, Luke 1. 30. — 33. to *Zachary*, *Joſeph*, *Simeon*, *Anna*, and the *Wiſe Men.* (2*dly*,) It is a Gloſs without Example of any ſuch import of the Phraſe, and without any probability; for who would think that by ſaying only *Titius* was with *Sempronius*, I ſhould mean that he was known to him alone? And, (3*dly*,) This is as true of Antichriſt, of Hypocrites latent among Believers, of a ſecret Thief, or Murtherer, but can it therefore properly be ſaid that they are with God? Wherefore this Gloſs being ſo plainly abſurd they flie to a ſecond, *viz.* that Chriſt before he entred upon his Prophetick Office was taken up into Heaven to be inſtructed in the Mind and Will of God, as *Moſes* was into the Mount, and upon that account it is here ſaid, that he was with God. But here lies the great Difference betwixt Chriſt's ſuppoſed Aſcent to Heaven, and that of *Moſes* into the Mount, that when *Moſes* was called up into the Mount, the People had publick Notice given of it; and he took *Aaron* and his Sons, and *ſeventy Elders of Iſrael* with him, who ſaw the Glory of God, *Exod.* 24. 10. and all *Iſrael* beheld *the Glory of God*, as a devouring Fire on the top of the Mount, *ver.* 17. and after the forty days were over, it is ſaid, that *Moſes* came down from the Mount, and the Children of *Iſrael ſaw him with his Face ſhining*, Exod. 34. 30. Now if *Chriſt* was taken up into Heaven, as *Moſes* was into the Mount, why was it not made publick at that Time? Why no Witneſſes? Why no appearance of the Glory to ſatisfie Mankind of the Truth of it? And yet we find, that when he was tranſfigured on the Holy Mount, he took *Peter* and *James*, and *John* with him, which circumſtance is carefully mentioned by three *Evangeliſts*; And *Peter*, who was one of the Witneſſes then preſent, lays great Weight upon

(a) Ep. ad Mag. §. 6, 7.

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upon this being done in the Presence of Witnesses. *For*, saith he, *we have not followed cunningly devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were Eye-witnesses of his Majesty. For he received from God the Father, Honour and Glory, when there came such a Voice to him from the excellent Glory.—And this Voice which came from Heaven we heard when we were with him in the Holy Mount*, 2 Pet. 1. 16, 17, 18. Now let any one compare this with the account which they give of Christ's Ascension into Heaven; the Transfiguration was intended only for a particular Testimony of God's Favour before his Suffering; but even in that he took care there should be very credible Witnesses of it. And is it then possible to believe there should be such an Ascension of Christ into Heaven, for no less a purpose than to be instructed in his Ambassage, and to understand the Mind and Will of God as to his Office; and yet not one of the *Evangelists* give any account of the Circumstances of it? They are very particular, as to his Birth, Fasting, Baptism, Preaching, Miracles, Sufferings, Resurrection, and Ascension; but not one word among them all as to the Circumstances of this being taken up into Heaven for so great a purpose. Now if it were necessary to be believed, why is it not more plainly revealed? Why not the time and place mentioned in Scripture as well as of his Fasting and Temptation? Who can imagine it consistent with the Sincerity and Faithfulness of the Writers of the New Testament, to conceal so material a part of Christ's Instructions, and Qualifications, and to wrap it up in such doubtful Expressions that none ever found out this Meaning till the Days of *Socinus*? In a word, had either of these Senses been intended by the *Apostle*, why speaks he so obscurely, and says not, as the *Socinians*, that *he was taken up into Heaven*, or was *known to God alone*; but so as to have given so great occasion to that dangerous Error, as they suppose it, of all *Christians* before *Socinus*, that Christ had a Being before the World, or before any thing that was made, and therefore could not be a Creature? For the words following, *all things were made by him, and without him was not any thing made that was made*, must exclude him from being of the number of Things made, and therefore evidence that he was *so* in the beginning with God, as to be before all created Beings.

c Ibid. *And the Word was God.*] He was so, say the *Socinians*, by Office, not by Nature, as being the Legate and Ambassador of God; but,

1*st*, They have not yet, nor can they shew that any thing is in the Scripture absolutely, and in the singular Number called God, for any other reason than that the Divine Nature was imparted to it. 'Tis said indeed of *Moses*, *Thou shalt be to Aaron Beheloim in the Place of God*, τὰ πρὸς τ Θεὸν, saith the *Septuagint*, *in things pertaining to God*, Exod. 4. 16. and *Exod.* 7. 1. God saith, *See I have made thee* Elohim *a God to Pharaoh*, viz. by giving thee Authority to speak unto him in my Name, but then in neither of these places is he called *Jehovah*, nor absolutely *Elohim*, but only with respect to *Aaron* and *Pharaoh*, to whom he was to speak God's Message. *Grotius* saith, that the same Person is stiled *Jehovah* in the Old Testament, who in the New is stiled an *Angel*, and that the same Person is sometimes called in the Old Testament an *Angel*, and sometimes *Jehovah*; so also doth Mr. *le Clerc* on *Gen.* 16. 13. —18. 1.—20. 1. but without just Ground; for the *Angels* being God's Retinue, and always present with him when he made his glorious Appearances, there is no reason to say the *Angel* was God because he appeared with him, or sometimes speaks or acts by his Appointment or in his Presence; but only that God and his glorious *Angels* appeared at the same time, and that they sometimes spake as from the *Schechinah*, v. g. Exod. 3. 2. we read that *an Angel of the Lord appeared to Moses in the Bush*, and St. *Stephen* saith, that *the Angel of the Lord appeared to Moses in the Bush*, Acts 7. 30. but neither of them say that Angel was *Jehovah*, or that the Lord was not present there himself; but on the contrary say expressly that *Moses heard the Voice of the Lord saying to him, I am the God of Abraham.* St. *Stephen*, Acts 7. 53. and St. *Paul*, Galat. 3. 19. say, *the Law was delivered by Angels*; but hence it doth not follow that any *Angel* was so employed in the delivery of the Law as to take upon him the Person of God, or that any Creature said, *I am the Lord thy God*, &c. And when 'tis said, that *some have entertained Angels unawares*, Heb. 13. 2. I own that *Abraham* and *Lot* did so; but hence it doth not follow that any Angel spake as if he were *Jehovah*, or that *Abraham* spake to them as such, or owned one of them to be the *Judge of the whole Earth*; I rather think with the *Bishop of Ely*, that it may be granted that the three that appeared to *Abraham* were created Angels; but then they appear'd only as the Retinue of the *Schechinah*, or Divine Majesty stiled the Lord, *ver.* 1. and 13. For after the same Men who came in, and did eat with *Abraham*, and rose from the Table, were departed, *ver.* 16. and 22. *Abraham* stands still before the Lord, that is, before the Divine Majesty, *ver.* 1. and stiles him *the Judge of the whole Earth.* And this agrees well with the Opinion of the *Jews*, who, as they acknowledge that the three Men whom *Abraham* entertain'd were created Angels, so also do they own that there

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was then a ſeparate Appearance, or Divine Majeſty, which talked with *Abraham*. And this takes off the Obſervation of *Crellius*, and others in this Place, That the Name *Jehovah* is given to Angels; for according to this Interpretation, the Name *Jehovah* is not given to any of the three Angels which were entertained by *Abraham*, but only to the *Schechinah*, or Divine Majeſty which appeared with them, and ſpake to *Abraham*, from *ver.* the 10th to the 17th, and to whom after the departure of theſe three, one into Heaven, and two to *Sodom*, *Abraham* ſtill ſpeaks to the end of that Chapter. It was an Angel of, or Meſſenger from the Lord that ſpake to *Hagar*, Gen. 16. as appears from his ſaying (not I but) *Jehovah heard thy Affliction*; when therefore we read, *ver.* 10. that *the Angel of the Lord ſaid to her, multiplying I will multiply thy Seed*, 'tis to be underſtood thus, he ſaid this to her, in the Name and Words of the Lord, ſpeaking not his own, but the Lord's Words, and therefore *B. Uziel* here ſaith, *She gave thanks before the Lord, whoſe Word had ſpoken to her.* Thus *Solomon* ſent to *Hiram*, ſaying, either by Letters, as *Hiram* returned his Anſwer *in Writing*, 2 Chron. 2. 11. or commanding his Servants to ſay in his Name, *David my Father*, for *David* was not the Father of the Meſſengers, and ſo they could not ſay, *my Father*. So the *Centurion* ſent firſt *by the Rulers of the Jews*, deſiring Chriſt to heal his Servant, and after by other Friends ſaith to Chriſt, *I am not worthy that thou ſhouldſt come under my Roof*, i. e. he deſires them to ſay theſe Words as from him, *Luke* 7. 2.— 10. theſe two are by *le Clerc* produced as inſtances of Meſſengers and Legates, ſpeaking as if they were the very Perſons from whom they were ſent; whence he and others infer that an Angel ſent from God may ſay, *I am Jehovah, I am the God of Abraham*, as Exod. 3. *and I am the Lord thy God which brought thee out of the Land of Egypt, thou ſhall have no other Gods but me*; whereas in truth they are both inſtances of Meſſengers and Friends, ſpeaking in the Name of them that ſent them, the Words which they had bid them ſay, as from them, and had put into their Mouths; and ſo in like manner the Words of the Angel, ſpeaking to *Agar*, and others, what belonged to God alone, muſt only be the Words which God had commanded them to ſay in his Name, and as from him; and this is a ſufficient Anſwer to all that is produced by *Grotius*, *le Clerc*, and the *Socinians*, to prove that Angels repreſenting God, are ſometimes ſtiled *Jehovah*, and ſpeak as if they were the Lord of Heaven and Earth, or the God of *Abraham*, *Iſaac* and *Jacob*.

2*dly*, That the Word is here properly ſtiled God, is evident from the Context; for, (1.) When it is ſaid in the precedent Words, *the Word was with God*, and when this is repeated in the following Verſe, the *Socinians* themſelves own that the word *God*, ſignifies him who truly and properly is ſo. The *Apoſtle* then muſt either underſtand the ſame God as to Eſſence, when he ſaith, *the Word was God*, or leave all *Chriſtians* liable to a great and dangerous Miſtake, by reaſon of the Ambiguity of his Words. Moreover, the word God, in this Chapter is uſed eleven times in its proper Senſe, nor can one inſtance be produced from the whole New Teſtament, where, in the ſingular Number, it is uſed in any other Senſe; is it then reaſonable to conceive it is here uſed in that improper Senſe in which it never is again once uſed throughout this Goſpel, or the whole New Teſtament, rather than in that Senſe in which it is continually uſed in all other Places?

Object. Yes, ſay the *Socinians*, becauſe it is here ſaid, the ſame *was in the beginning with God*; whereas God, properly taken, cannot be ſaid to be *with God*, that is, *with himſelf*.

Anſw. But to this I anſwer, (1*ſt*,) That nothing formerly, and in the ſame Conception can be ſaid to be with that which is one with it ſelf; but yet that which is eſſentially the ſame, but hath this Title from an internal relation to another, as being *God of God*, or as having the Divine Eſſence communicated to it, may be ſaid to be with him; for, (1.) The Wiſdom of God is identically God, according to the old Axiom, quicquid eſt in Deo eſt ipſe Deus, *whatſoever is in God is God*, and yet παρ' αὐτῷ, *with him are Wiſdom and Power*, ſaith *Job*, Chap. 12. 13. *I was* παρ' αὐτῷ, *with him*, ſays Wiſdom, *Prov.* 8. 27, 30. *all Wiſdom is from the Lord, and* μετ' αὐτοῦ, *with him*, Eccl. 1. 1. Thus (b) *Philo* obſerves, that when God ſaith, *He made Man after the Image of God*, Gen. 1. 27. ſpeaking ὡς περὶ ἑτέρου Θεοῦ, *as of another God, he ſpeaketh of*; and πρὸς τὸ δεύτερον Θεὸν ὃς ἐστὶν ἐκείνου λόγος, *to that ſecond God, who is his Word.*

2*dly*, The Primitive Fathers do very plainly and frequently ſay, that the Word was ſtrictly, and from all Eternity in God the Father, and yet that before the Creation of the World there was a προβολὴ καὶ ἐκπόρευσις, *a Projection, or Efflux of this Word from the Father*, which made him λόγος προφορικὸς καὶ προβλητὸς, *a Word emitted or coming forth from the Father*; but yet becauſe he came not ſo forth from him as to be ſeparated from him, but was ſemper apud Deum & nunquam ſeparatus à Patre, *not ſeparated from the Father*, (c) they thought it was here ſaid againſt the *Valentinians*, that he was *with the Father*, So *Juſtin M.* ſaith, he σωών, *was with the Father*, as being ἀπὸ τοῦ παλαιοῦ προβληθὲν γένημα, *a Progenies projected from the Father*, Apol. 1. p. 44. D. Ap. 2. p. 66. E. Dial. cum Tryph. p. 285.

(b) Apud Euſeb. præp. Evang. l. 7. c. 13. p. 323.

(c) Tertul. adv. Prax. c. 8.

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p. 285. D. 359. A. 284. B. 357. A. So speaks *Athenagoras*, p. 101. C. D. and *Theophilus*, p. 100. B. making him from Eternity λόγος ἐνδιάθετος, *an internal Word*, and then saying that he was λόγος προφορικὸς πρὸ τῶν ὅλων, *a word emitted before all things*. And *Tatian*, that the Word which was ἐν ἀρχῇ γεγονὼς, p. 145. And *Tertullian* speaks as of a time, *cum nondum Deus Sermonem suum emiserat*, adv. Praxeam, c. 5, 6, 8. adv. Hermog. c. 18. 20, 45. and *Lact.* l. 2. c. 8. p. 177. 178. and l. 4. c. 6. p. 364, 365, 366. See Dr. *Bull*, Sect. 1, 2.

3*dly*, This also is extremely evident from the third Verse; whence ariseth this Argument, *He that made all things is God*, in the proper Acceptation of the Word, *Heb.* 3. 4. but by the Word here spoken of were *all Things made, and without him was not any thing made that was made; he in the beginning laid the Foundations of the Earth, and the Heavens are the works of his hands*, Heb. 1. 10, 11. *he created all things visible and invisible*, Col. 1. 16. he therefore must be God in the proper Acceptation of the Word.

4*thly*, It is very manifest that the *Apostle* here designs to tell us what the Word was, and where, before he came into the World, and what and where he was when he came into the World, as may appear from comparing his words together, thus,

In the beginning was the Word, ver. 1.	*He came to his own*, ver. 11.
The Word was with God, v. 1, 2.	*He dwelt with us*, ver. 14.
The Word was God, v. 1.	*The Word was made Flesh*, ver. 14.
He was in the World, ver. 10.	

And *lastly*, Whereas these Words expounded according to the *Socinian* Sense were utterly unintelligible to all the *Jews*, and all the *Philosophers* who ever made mention of the *Logos*; according to our Sense, which maketh the Word truly God, and a first Principle of the Creation, they agree perfectly with what they have asserted of the *Logos*. I say,

1*st*, That they agree fully with the Opinion of the *Jews*, nothing being more evident than that (d) *Philo* frequently stiles the λόγος, God, and by the *Targumist* he is very often stiled *God*, as when *Jacob* saith, in the *Chaldee of Onkelos*, Gen. 28. 21. *the Word of Jehovah shall be my God*, and *Lev.* 26. 12. *I will walk among you, and the Word shall be to you for God*. The Redemption and nothing is more frequent with *Onkelos* and the *Targumists* than to put, *the Word of Jehovah*, for *Jehovah*, and of this Dr. *Allix* gives above an hundred Testimonies; from all which Observations it is evident, that the *Evangelist* here used the Language of his Nation when he here said, *the Word was God*.

2*dly*, They accord as fully with the Doctrine of the ancient *Philosophers*, who lived before the Times of this *Evangelist*. Thus (f) *Porphyry* saith, that *Plato* extending the Divine Essence into three Hypostases, the supreme God called *Optimus*, ὁ πρῶτος ἀγαθὸς, ὁ δεύτερος δημιουργὸς, *and after him a second God the Maker of all Things*; and (g) *Plato* himself bids us swear by τὸν τῶνδε θεὸν ἡγεμόνα καὶ ποιητὴν καὶ πατέρα, *God who is the Governour of all Things, and by the Father of him who is the Ruler, and the Cause*. (h) *Zeno* the *Stoick* saith, *there be two Principles of all Things, Matter, which is the Patient*, τὸ δὲ ποιοῦν ἐν αὐτῇ λόγον θεὸν, *and the Efficient, God the Word, which being eternal goes through all Matter, forming every Thing*. And hence (i) *Amelius* having read these Words of our *Evangelist*, cried out, that the *Barbarian* by saying that this *Logos* was πρὸς τὸν θεὸν καὶ θεὸν ἦν, *was with God, and was God, and that all things were made by him*, was of the same Opinion with *Heraclitus* and *Plato*, who made him an eternal Principle.

In a word, not only the Orthodox, but all the *Hereticks* did perfectly agree in this import, if (k) *Sandius* may be credited, who saith expressly, that *all Hereticks agreed with the Orthodox and Catholicks in this, that the Word was God, and was before all Ages, and that the World was made by it*. And as for the *Orthodox*, scarce is there any Christian Writer of Bulk, from *Justin M.* to the *Nicene Council*, except *Arnobius*, who doth not insist upon this Text as a plain Proof of the Divinity of *Christ*.

Ver. 3. *All things were made by him.*] The *Socinian* Comment, which restrains all things here to *all things belonging to the Gospel-state*, and saith that all Things were said to be made by him, *because all things were renewed*, i. e. *all Believers were made new Creatures by him*, is sufficiently refuted by what hath been already proved, *viz.* that this Word is here said to have been in the beginning, not of the new, but of the old

(d) Euseb. præp. Evang. l. 3. c. 13. leg. alleg. l. 2. p. 76. *Idemque docet de Deo duabus Potentiis passim nempe earum unam* Θεὸν, *alteram* Κύριον *dici*, de Somn. p. 457. F. de vita Mosis, p. 517. F. de victimas offerent. p. 661.

(e) *So* Onkelos Ex. 6. 8. — 19. 17. Levit. 20. 46. Num. 11. 20. — 23. 11. Deut. 1. 30. — 2. 7. — 4. 24. — 5. 9. — 32. 6, 8. *Judgment of the Jewish Church*, chap. 12. *from* p. 183. *to* p. 191.

(f) Apud Cyril. cont. Jul. l. 1. p. 34. (g) Ep. 6. p. 1276. (h) Apud Laert. l. 7. p. 519.

(i) Apud Euseb. præp. Evang. l. 11. c. 19. (k) Enucl. Hist. l. 1. p. 117.

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Creation, and that he was properly and truly God, and so the Maker of all things in Heaven and Earth. And from the parallel places produced already, that God *made all things by Jesus Christ*, Ephes. 3. 9. that he *created all things in Heaven and in Earth, visible and invisible*, Col. 1. 16. that *by him God made the World*, Heb. 1. 2. that *he in the beginning laid the Foundations of the Earth, and the Heavens were the Work of his Hands*, ver. 10, 11. and here, *ver.* 10. that *he was in the world, and the world was made by him*, even the World into which he came, which doubtless was the material World, that World which *knew him not*, and therefore could not be renewed by him.

In a word, all the ancient *Jews* and *Paraphrasts* agree in the common Interpretation of the words, *viz.* that the word was the Maker of the material World, and all things in it; this Doctrine is taught very frequently by (l) *Philo*, that it was the *Logos* by which the whole world was made.

The (m) *Targumists* say it was this *Logos* or *Memra*, which first said to the world, *Be, and it was; and which shall again cause it to cease to be*; it was the word which created the world and Man in it. And where it is said (n) *God created the world*, it is usual for them to say he did it Bememrah *by his word*.

This was taught by (o) *Aristobulus* a *Jew*, who lived in the time of *Ptolomæus Philometer*, as a Doctrine received from *Solomon*, and delivered by him, *Prov.* 8. for he is represented by him there, αὐτὴ σοφία καὶ αὐτὸς Θεὸς λόγῳ τὴν ἀρχὴν ἀναλήψεως τοῦ παντὸς συστάσεως, *ascribing the beginning of the Frame of the Universe to the Wisdom, and the word of God*; so that (p) *Eusebius* had just Cause to say that the *Hebrews*, μετὰ τὴν ἀναρχον καὶ ἀγέννητον τοῦ Θεοῦ τῶν ὅλων οὐσίαν, *after the Essence of the God of all things, which was without beginning, and unbegotten, introduced a second Essence and Divine Power*, ἀρχὴν τῶν γενητῶν ἁπάντων *which was the Principle of all things that were made*, λόγον καὶ σοφίαν, καὶ θείαν δύναμιν αὐτὸν προσαγορεύοντες, *calling him the Word and Wisdom, and a Divine Power. And that on this account the evangelical Doctrine of St.* John, *renewing that of the Prophets, and his Country* τῶν ἡμετέρων ἁγίων, *illustrates it by saying, in the beginning was the word, and the word was with God, and the word was God, all things were made by it*, &c.

As for the *Heathen Philosophers*, they did so plainly agree in that of *Plato*, that the *Logos* was the αἰτία, *Cause*; and that of *Zeno*, that he was τὸ ποιοῦν, *the Efficient* of the World, that the Primitive Fathers pleaded this in Favour of the Christian Doctrine, that even the *Logos* was in their common Language δημιουργὸς, *the Maker of the world. Many Philosophers affirm*, saith (q) *Origen*, *that there is one God who created the world, in this they agree with the Law of Moses*, aliquanti etiam hoc addiderunt quod cuncta per Verbum facta, & fecerit, & regerit, and many add, *that God hath made, and governed all things that were made by his word*; in hunc non solum legi sed & Evangelio consona sentiunt, *in this they speak things consonant not only to the Law but to the Gospel; we teach that the Word was the Artificer of all Things*, saith (r) *Tertullian*; hunc etiam Zeno determinat factitatorem, *and Zeno saith the same*. *Cyril* in his Book against *Julian* gathers up from the *Heathens* many things of a like nature to shew ὅτι τὸν ἐξ αὐτοῦ καὶ φύσιν ἡμῖν ἐγνωκέναι ἴδιον καὶ δημιουργὸν αὐτὸν λόγον ἐξωμολόγησαν καὶ αὐτοί, l. 2. p. 33. C. *That they owned the Son essentially begotten of the Good, that is, the Father, to be the Word that made all things.* And (s) *Eusebius* introduceth *Plotinus* and *Numenius*, speaking of a second God whom they called νοῦς, as the Artificer of all Things, and *Plato* himself speaking of that World, ὃν ἔταξε ὁ λόγος ὁ πάντων θειότατος, *which the most Divine Word framed.*

As for the Christian Fathers, they from the beginning have asserted this as the Rule of Truth delivered to them from the *Apostles*, and confounding the *Hereticks*, (t) quia unus est Deus qui fecit omnia per Verbum suum, Verbum nempe quod extra eum non fit, sed in sinu Patris existit, *that there is one God who made the World by that Word who is not separated from him, but is in the Bosom of the Father.* See this largely proved Note on *Heb.* 1. 2. tho' therefore it will still admit of a Dispute whether the latter *Jews* did by their *Memra*, mean the promised *Messiah*, yet two things cannot reasonably be doubted, *viz.* (1.) That the *Jews* did by their *Memra* understand a Divine Person who was from the beginning, and who gave beginning to all Things, and that the *Heathens* had the same Notion of their *Logos*. (2.) That the *Christians* did understand these Words of the *Evangelist*

(l) Διὰ τοῦτο σύμπας ὁ κόσμος ἐδημιουργεῖτο. Alleg. l. 1. p. 44. B. de Plant. Noæ. p. 221. D. De confus. ling. p. 329. C. De Prof. p. 464. B. ~~De Monarch. p. 823. B.~~

(m) Targum Jon. in Excd. 6. 4.—3. 14, 15. Targum Onkelos in Deut. 32. 27. Targum Hierof. in Gen. 1. 1, 27.

(n) Targum Jonath. in Isa. 44. 24.—45. 12.—48. 13. Targum Hierof. & creavit מימר אדוי hominem in Gen. 1. 27.

(o) Apud Euseb. præp. Evang. l. 7. c. 12. p. 320.

(p) Ibid. l. 7. c. 12. p. 320, 321.

(q) Hom. 14. in Gen. F. 23. A.

(r) Apol. c. 21.

(s) Præp. Evang. l. 11. c. 16, 17, 18, 19.

(t) Iren. l. 1. c. 3. l. 3. c. 11. p. 257, 258, 259.

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Evangelist in the Sense now received by the Orthodox, *viz.* as asserting the Pre-existence and Divinity of the Word made Flesh, and the Production of all things by him. Whence, (*3dly*,) it must follow that the *Evangelist*, who was an *Hebrew of the Hebrews*, must here have spoken of the *Logos* in the received Sense of *Jews* and *Heathens*; for this being apparently the Notion which then obtained both among *Jews* and *Gentiles*, if they had been mistaken in it, it is incredible that the inspired *Evangelist* coming after them should so conspire with them as to express the very same thing in the same Stile, and almost in the same Words, much more that he should do it without giving the least caution to this purpose, that he meant quite another thing by it, than what the *Platonists* and some *Jews* meant by such words as these. For instance, that by the Word he meant, not, as they did, *one that was for ever*, but a Person that never was in Being till some few Years since; and that by all things that were made, he meant not, with them, *all the whole Universe*, but only, all Persons that were reformed by the Faith of Christ; and that by the beginning, he meant not, *the beginning of the World*, as they did, but only the beginning of the Gospel, as the *Socinians* interpret these Expressions. If, I say, the Word, of which St. *John* speaks, did not pre-exist from all Eternity, and was not properly the Creator of the World, certainly he would have prevented their concluding the contrary from his Words by some very plain Caution, because he used that Stile, and those words under which the contrary had been taught by Men of great Reputation; and so he would not have affirmed the same things with them concerning the Word, without any farther Interpretation or Addition, saving this only, that *Jesus was that Word*. Again, all *Christians*, whether *Orthodox* or *Heretical*, being either *Jews* or *Gentiles*, it is still more incredible that both should have conspired in this import of these words, had it not been received from the Tradition both of the Converts among *Jews* and *Gentiles*, that this was really the import of them, or with such Confidence have appealed to the *Prophetick* and Country Theology of the *Jews*, and the concurring Sentiments of the Heathens, with the words of this *Evangelist*, if they had understood them in a sense so much different from that, both of the *Jews* and *Heathens*, as that is which the *Socinians* now put upon them; if then the universal Church from the beginning did not err in their Interpretation of these words, 'tis certain we who continue to receive that sense and import of them which they have from the beginning handed down unto us, must still retain the true and genuine Signification of them.

(3) Ibid. See Additions, N°. 3.

e Ver. 4. *In him was Life.*] That this is to be understood not of Life natural, but of that Life eternal which he revealed to the World: *2 Tim.* 1. 10. *to which he taught the way*, Chap. 14. 6. *which he promised to Believers*, Chap. 10. 28. *which he purchased for them*, Chap. 6. 51, 53, 54. *which he is appointed to give them*, Chap. 17. 2. and *to which he will raise them up*, Chap. 5. 29. as having ζωὴν ἐν ἑαυτῷ, *Life in himself*, 26. may be argued, (*1st*,) From the like Expression, *1 John* 5. 11. *This is the Promise that God hath given us, eternal Life, and that Life is in his Son*; whence he is stiled *the true God and eternal Life*, ver. 20. *the Resurrection and the Life*, Chap. 11. 25. *the Way, the Truth, and the Life*, Chap. 14. 6. (*2dly*,) From these words, *ver.* 7. *John came to bear Witness of this Light, that all Men might believe on him*, viz. *to eternal Life*, 1 Tim. 1. 16. for so *John* witnesseth, *Chap.* 3. 15, 36. And this answers the only Objection against this Interpretation, that the *Evangelist* speaks not of the word incarnate till *ver.* 14. and that in that respect alone was he the Teacher of eternal Life, for *John* bare Witness of him when he was the Word incarnate; 'twas thus also he came *into the World*, and *came to his own*, and made *Believers the Sons of God*, ver. 11, 12, 13. and yet all these things are spoken of him before it is said, *ver.* 14. *the Word was made Flesh.*

And hence it follows that this Life must be the Light of Men, by giving them the Knowledge of this Life, and of the way leading to it, and in which they that walk are said to walk in the Light, 1 *John* 1. 7. *to abide in the Light*, 2. 10. and to be the Children of the Light according to those words of Christ, *whilst ye have the Light, walk in the Light, and believe in the Light, that ye may be the Children of the Light*, Chap. 12. 35, 36. *I am the Light of the World, he that follows me shall have the Light of Life*, Chap. 8. 12.—9. 5.—12. 46. and then the words following, *the Light shineth in Darkness*, must respect the *Heathen* World stiled Darkness, *Eph.* 5. 8. See the Note on *Rom.* 13. 12. and the blind *Jews*; and the Darkness must be said not to comprehend it, because the vitious part of the World would not own, but hated the Light, *and loved Darkness rather than Light, because their Deeds were evil*, and so they were reproved by it, *Chap.* 3. 19, 20, 21.

f Ver. 7. *He came to testifie of this Light, that all Men might believe on him.*] See here the Design of the *Baptist*'s Testimony, not only that some few Elect, but that *all Men might believe in Christ.*

g Ver. 9. *Which enlightens* πάντα ἄνθρωπον ἐρχόμενον, *every Man that comes into the World.*] The Words in the Greek are ambiguous,

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biguous, and may be rendred, *which coming into the World enlightens every Man*, or as our Tranſlation doth; but that which countenanceth our Tranſlation, is the *Hebrew* way of ſpeaking, that a Man born, *is a Man coming into the World*; See Dr. *Lightfoot* here, and the Words of Chriſt, ſaying, *for this cauſe was I born, and came into the World*, Chap. 18. 37. See Additions, N°. 4.

(4) h Ver. 10. *And the World was made by him, and* (yet the Men of) *the World knew him not*;] *i.e.* own'd him not either as their Maker or their Redeemer. Of this ſee Note on *ver.* 3. and on *Heb.* 1. 2.

i Ver. 11. *He came to his own*;] *i. e.* to the *Jewiſh* Nation to whom he was promiſed, and to whom only he was perſonally ſent; he being therefore ſtiled, *a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made to the Fathers*, Rom. 15. 8. from whom according to the Fleſh he came, *Rom.* 9. 5. *and they received him not, i.e.* they generally would not own him as their *Meſſiah*, and their Saviour.

k Ver. 12. *But to as many as received him he gave* ἐξουσίαν *Power to become the Sons of God.*] Ἐξουσία here ſignifies the Right, Privilege, Dignity, and Prerogative, as when the *Apoſtle* warns the ſtrong *Chriſtians* to ſee to it, leſt their ἐξουσία *Privilege* or Freedom from the *Jewiſh* Rites *he uſed as a ſtumbling Block to the weak*, 1 Cor. 8. 9. and ſaith *chap.* 9. 5, 6. *have we not* ἐξουσίαν, *a Right, or Privilege*, by virtue of our Office, *to eat and drink?* This Privilege to be the Sons of God is, as *Grotius* well notes, a Right to the Inheritance of the Saints; for, *if Children*, ſaith the Apoſtle, *then are we Heirs, Heirs of God, Joint-heirs with Chriſt*, Rom. 8. 17. a right to a bleſſed Reſurrection, *the Sons of God being the Sons of the Reſurrection*, Luke 20. 36. a Right to abide always in our Father's Houſe, *John* 8. 35. a Right to a ſtate of Immortality and Incorruption, this υἱοθεσία *Sonſhip* including *the Redemption of the Body* from Corruption, *Rom.* 8 23.

l Ver. 13. *Being born not of Bloods, nor of the Will of the Fleſh, nor of the Will of Man.*] *i. e.* we are born Sons, not by virtue of the Blood of Circumciſion, by which the *Jews* entred into Covenant with God, and became his Sons; not by reaſon of that carnal Generation which makes us Sons by Nature of ſuch Parents, who by their fleſhly Luſtings are incited to beget us; not by the Will of Man adopting another for his Son and Heir, for want of natural Iſſue; but this Sonſhip ariſeth from the good Pleaſure of God receiving us for his Sons, through Faith in Chriſt Jeſus. Some obſerving, that the *Apoſtle* ſaith, *God made all Men* ἐξ ἑνὸς αἵματος, *of one Blood*, Acts 17. 28. refer this Birth of Bloods to our natural Production, and our being born of the Will of the Fleſh, to the Birth of the *Jews* by that Circumciſion which was made in the Fleſh; I prefer the former Expoſition, becauſe though Circumciſion be made in the Fleſh, it proceeds not ἐκ θελήματος σαρκὸς, from the Will, Deſire, or Luſting of the Fleſh, but was done by them in Obedience to the Command of God.

Ver. 14. *And the Word was made Fleſh*, &c.] *i.e.* Man according to the uſual import of that Phraſe, as when 'tis ſaid, *Gen.* 6. 12. *all Fleſh had corrupted their ways*, Pſal. 56. *I will not fear what Fleſh*, ver. 5. that is, what Man *can do to me*, ver. 12. Iſa. 40. 5. *all Fleſh ſhall ſee the Salvation of God*, and *ver.* 6. *all Fleſh is Graſs, and all the Glory of Man is as the Flower of the Field*, Jer. 17. 5. *curſed is he that truſteth in Man, and maketh Fleſh his Arm.* See *Matth.* 24. 22. *Rom.* 3. 20. And this Phraſe is uſed, ſay the (u) *Fathers*, not only to expreſs the great Affection of the Word to Man, declared in taking on him even his vileſt part, but alſo to ſhew he came to heal, and to recover from Corruption that Fleſh which by the Sin of *Adam* was made obnoxious to Death and Corruption, and that this Fleſh, which ſo inſeparably was united to the Divine Nature, muſt be *capable of Salvation*, which the *Gnoſticks* and *Valentinians* denied, and the *Ebionites* who denied the Union of the two Natures.

The *Socinian* Gloſs upon theſe Words, is this, That *Chriſt was born mortal, ſubject to Infirmities, Sufferings, and Death, and ſo frail and infirm as Fleſh.* But,

1*ſt*, It is to be noted from (w) *Novatian*, that this is the Gloſs of thoſe *Hereticks* who denied the Diſtinction betwixt the Son of God and Man, *leſt they ſhould be obliged from theſe Words to own his Divine Nature*; that is, this is a *Socinian* Gloſs. Note,

2*dly*, That this Gloſs is contrary to the true import of the words; for it makes the words

(u) *Num quemadmodum initio plaſmationis noſtræ in Adam, ea quæ fuit in Deo inſpiratio vitæ, unita plaſmati animavit hominem & animal rationale oſtendit; ſic in fine, verbum Patris & Spiritus Dei adunitus antiquæ ſubſtantiæ plaſmationis Adam, viventem & perfectum effecit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur*, Iren. l. 5. c. 1. *Vani igitur qui à Valentino ſunt hoc dogmatizantes uti excludunt ſalutem carnis, & reprobent plaſmationem Dei: vani autem & Ebionæi unitionem Dei & hominis per fidem non recipientes in animam ſuam.* ibid.

(w) *Sed erroris iſtius Hæreticorum inde ut opinor orta eſt materia, quia inter filium Dei & filium hominis nihil arbitrantur intereſſe, ne facta diſtinctione, & homo & Deus Jeſus Chriſtus facile comprobetur. Eundem enim atque ipſum, i. e. hominem, filium hominis, etiam filium Dei volunt videri, ut homo & caro & fragilis illa ſubſtantia eadem atque ipſa filius Dei eſſe dicatur, ex quo dum diſtinctio filii hominis & filii Dei nulla ſecernitur, ſed ipſe filius hominis filius Dei vindicatur, homo tantummodo Chriſtus, idem atque filius Dei aſſeratur, per quod nituntur excludere Verbum caro factum eſt*, cap. 19.

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words frail, infirm, and mortal, and all these Epithets to predicate of, and belong to the *Word*. Now who can reasonably imagine that he, who had before told us, *the Word was God*, and so immortal, *the Maker of the world, and all things in it*, and so infinite in Power, *v.* 3, 10. should instantly add, *the Word was Flesh*, i. e. *frail, infirm, obnoxious to Death*, and yet should immediately say again of this infirm, frail Being, *we have seen his Glory, as the Glory of the only begotten Son of God, and of his fulness have we all received, Grace for Grace; that he was one in the Bosom of the Father, and who alone had seen the Father*, v. 14, 16, 18. Mr. *Clerc* interprets the words thus, *And that Reason was made conspicuous by the Man in whom it was*, telling us that Flesh signifies a conspicuous Nature, in Opposition to that which is spiritual, as 1 *Tim.* 3. 16. but there it is not said as here, *the Word was made Flesh*, but Θεὸς ἐφανερώθη ἐν σαρκὶ, *God was manifested in*, or made conspicuous in *the Flesh*, that is, in the humane Nature, which is the import of the word *Flesh* in all the other Places where it is attributed to Christ, by way of distinction from his higher Original, as when the *Apostle* saith, *the Son of God was of the Seed of Abraham*, κατὰ σάρκα, *according to the Flesh*, Rom. 9. 5. And that the Son whom he had proved to be God, *Heb.* 1. was Partaker also of Flesh and Blood, *Heb.* 2. 14. For it is manifest, that in all these Places Flesh signifies, not the Frailty or Infirmity of Flesh, according to the *Socinian* Gloss, nor Flesh as conspicuous and visible, according to Mr. *Clerc*'s Gloss, but the humane Nature absolutely taken, according to the Exposition of all the ancient Fathers; of (x) *Ignatius*, who saith, *he was a Physician*, σαρκικὸς καὶ πνευματικὸς, *fleshly and spiritual*, ἐν σαρκὶ γενόμενος Θεὸς, *being God in Flesh*; of (y) *Justin M.* who saith, he was the Son and the λόγος, ὃς σαρκοποιηθεὶς ἀνθρωπος γέγονεν, *who by his Incarnation was made Man*; of (z) *Irenæus*, saying, Deus igitur homo factus est, *God therefore was made Man*; of (a) *Tertullian*, saying, that Christus vere hominem indutus Deus perseveravit, *Christ putting on the Manhood remained God*; and of (b) *Origen*, who saith, that Christ being in the form of God, and a Son of the *Jerusalem which is above, left his Father and Mother for his Church*, διὰ αὐτὴν γὰρ γέγονε καὶ αὐτὸς σάρξ, *being made Flesh for her, it being said the Word was made Flesh.*

Moreover the Wisdom of God was made conspicuous in the Gospel, that being the Wisdom of God, 1 *Cor.* 2. 7. and by the Church by which *the manifold Wisdom of God* was made known even to the Angels, *Eph.* 3. 10. If then that were the reason why the Word is said to be made Flesh, the Gospel and the Church might also be said to be made Flesh. It follows.

Ibid. Καὶ ἐσκήνωσεν ἐν ἡμῖν, *And dwelt or pitcht its Tabernacle among us.*] This word ἐσκήνωσεν hath such an apparent affinity both in sound and sense with the *Hebrew Shacan* used in the Old Testament, when mention is made of God's dwelling by the Schechinah, or his glorious Presence in the Tabernacle, and often shining forth there, and thence ἐν δόξῃ, *in Glory*; See the Notes on *Rom.* 1. 23. *Phil.* 2. 6. that we have reason to believe this Phrase relates to the Divine Nature, or to the fulness of the Deity dwelling in Christ's human Nature. This Schechinah, say the *Jews*, was wanting in the second Temple, and this Defect was now repaired by the Habitation of the Divine Nature in the Temple of *Christ*'s Body, so as never to be separated from it, according to the Prediction of the *Prophet Haggai*, Chap. 2. 7. *The Desire of all Nations shall come, and I will fill this House with Glory.* As then God said with respect to the Times of the *Messiah*, *I will come to thee*, ושכנתי, καὶ κατασκηνώσω, *and will dwell in the midst of thee*; that is, saith the *Chaldee* Paraphrast, ואשרי שכינתי, *and I will put my Schechinah*, or Divine Majesty, *among you*, Zach. 2. 10, 11. so did he fulfil his Promise, by sending this *Emanuel*, or *Word made Flesh* among them. n

Ibid. *And we have seen* τὴν δόξαν αὐτοῦ, *his Glory*;] *viz.* appearing in, and shining from the Tabernacle of Christ's Body, as the Glory of the Lord did from the Tabernacle of Old; for the Glory of God in the Old Testament, doth not barely signifie the Miracles wrought by God, but either the Glory appearing in the Cloud of Glory, as *Exod.* 16. 7, 10. by which God testified his Presence with them; and *Numb.* 14. 22. and *v.* 21. or it signifies the Miracles done by the Glory of God then appearing; and in 2 *Pet.* 1. 16. it signifies, the bright Cloud, or Glory of God, appearing at our Lord's Transfiguration; not any Miracle then wrought, of which we have no mention in the History of Christ's Transfiguration: Here therefore the Apostle saith, We have seen the Glory, or the Divinity of the Word Conspicuous in the Miracles wrought by him. o

Ibid. Δόξαν ὡς μονογενοῦς παρὰ πατρὸς, *The Glory as of the only begotten Son of the Father.*] Where Note, p

1*st*, That the Particle ὡς *as*, is not here a Note of Similitude, ἀλλὰ βεβαιώσεως, *but of Confirmation*, that this Son truly was the only begotten of the Father, as *Chrysostom* here notes; So *Neh.* 7. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς

(x) Ep. ad Eph. §. 7. (y) Apol. 2. p. 74. (z) L. 3. c. 23. (a) De Carne Christi, c. 3.
(b) In Matth. Tom. 1. Ed. Huet. p. 357.

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ἀληθὴς, *he was a faithful Man*, Matth. 14. 5. *All Men held John* ὡς προφήτην, *to be a Prophet indeed.* See the Note on *Rom.* 9. 32. See
(5) Additions, N°. 5. This Glory is ſaid to be the Glory μονογενοῦς, *of the only begotten of the Father*; *i. e.* of him who was begotten of him after that ſingular and extraordinary manner, that this Title can agree to him alone, as being, ſaith *Lucian*, *the unchangeable Image*, οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης τοῦ Θεοῦ, *of the Eſſence, Council, Power, and Glory of God.* Hence is the *Logos* ſtiled by *Philo*, ὁ πρωτόγονος υἱὸς, de Agricult. p. 152. B. ὁ πρωτόγονος καὶ γλυπτὸς, de confuſ. Ling. p. 258. A. *The begotten and firſt born Son of God*, ὁ ἐνδιάθετος υἱὸς τοῦ Θεοῦ, *the internal Son of God*, Lib. de Nom. Mut. p. 824. By (c) *Plato*, he is ſtiled, ὁ ἔκγονος τοῦ ἀγαθοῦ καὶ ὁμοιώτατος ἑαυτῷ, *One begotten of the Good, and moſt like to him.* And *Porphyry* ſays, That according to the Doctrine of *Plato*, *of the Good*, *i. e.* of the Father, *was begotten in a manner unknown to Men, an Underſtanding in which are all Things.* Apud Cyril. contr. Julian. l. 8.

q Ibid. Πλήρης χάριτος καὶ ἀληθείας, *Full of Grace and Truth.*] Here πλήρης the nominative Caſe, is put for the Genitive. So *Eph.* 3. 17. that *Chriſt may dwell* ἐν καρδίαις ὑμῶν· *ver.* 18. ἐῤῥιζωμένοι for ἐῤῥιζωμένων· and *Rev.* 1. 5. ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς for τοῦ μάρτυρος. See Examples of the like Conſtruction in prophane Authors, produced by *Grotius* on *Mark* 6. 40. and by *Schmidius*. Note alſo, that it appeareth from the following words, *ver.* 17. *For the Law came by Moſes, but Grace and Truth by Jeſus Chriſt*, that this Son of God is ſaid to be full of Grace and Truth, in Oppoſition to the Law of *Moſes*. Now Grace in the New Teſtament, implies two Things; both which are declared to be wanting in the Law of *Moſes*: 1*ſt*, The Mercy of God in the free Pardon of our Sins, or our Juſtification or Freedom from the Guilt of Sin; from which *we could not be juſtified by the Law of Moſes*, Acts 13. 38, 39. *For by the Law*, ſaith the Apoſtle, *can no Man be juſtified*, Gal. 3. 11. Rom. 3. 20. *We being juſtified freely by his Grace thro' the Redemption which is in Jeſus*, ver. 24. Whence it is ſaid to them, who ſeek to be juſtified by the Law of *Moſes*, that they are *fallen from Grace*, Galat. 5. 4. 2*dly*, Grace doth in Scripture ſignifie *the Gifts of the Holy Spirit* freely conferred upon Believers, who is therefore ſtiled ἡ δωρεὰ ἐν χάριτι, *the Gift by Grace*, Rom. 5. 15. and his Gifts are repreſented by the word Grace, as when St. *Peter* ſaith, *As every Man hath received the Gift, ſo let him miniſter, as good Stewards*, ποικίλης χάριτος Θεοῦ, *of the manifold Grace of God*, 1 Pet. 4. 10, 11. and St. *Paul*, Rom. 12. 6. *having therefore Gifts differing* κατὰ τὴν χάριν, *according to the Grace given us, whether Propheſie*, &c. See *Gal.* 2. 8, 9. *Eph.* 3. 7. Now this promiſe of the Spirit, was the Conſequence of Faith in Chriſt, *Gal.* 3. 14. Hence are theſe two aſſigned as the great Differences betwixt the Law and the Goſpel; that the firſt was the *Adminiſtration of the Letter only*, the other *of the Spirit*; the firſt the *Adminiſtration* of *Condemnation*, the ſecond of *Juſtification*, 2 Cor. 3. 7, 8. Again, The Law is ſaid to have been only *a Shadow of things to come*, and an *Image* of thoſe things of which Chriſt exhibited the Body, Truth, and Subſtance, *Col.* 2. 17. *Heb.* 8. 5.—10. 1. See the Note there: and hence Truth is here ſaid to come by Chriſt; and he is here repreſented as full of Truth.

Ver. 15. *He that cometh after me, is* (to r be) *preferred before me; for he was before me*, πρῶτός μου ἦν.] Here the *critical* Note is this, That πρῶτος, *firſt*, here ſignifies *before*; ſo 1 *John* 4. 19. *He loved us*, πρῶτος, *before*; Matth. 17. 20. *Elias ſhall come* πρῶτον, *before Chriſt*; John 19. 39. *Nicodemus who came* πρῶτον, *before to Chriſt by Night*; 2 Theſſ. 2. 3. *There ſhall come an Apoſtaſie* πρῶτον, *before Chriſt's coming*; and, *John* 15. 18. *They hated me* πρῶτον ὑμῶν, *before they hated you.*

2*dly*, As for the words ἔμπροσθέν μου γέγονεν, I find no inſtance where it ſignifies, *He was preferred before me*; and therefore rather chuſe to retain the proper import of the words, and give the Senſe of the whole, thus, *This is he of whom I ſaid, He that cometh after me is before me*; *and this I ſaid, becauſe he indeed was before me, as being in the beginning with God*, ver. 2.

Ver. 16. *And of his fullneſs we have all* s *received*, καὶ χάριν ἀντὶ χάριτος, *even Grace for Grace*;] *i. e.* of the Fullneſs of Grace in him to procure Pardon for us, and of that Fullneſs of the Spirit which was in him without meaſure, *John* 3. 34. *Luke* 4. 1. according to the meaſure of the Gift of Chriſt. So *Jer.* 11. 17. the Lord hath pronounced againſt thee, κακὰ ἀντὶ κακίας, *Evil for the Evil of the Houſe of Iſrael and Judah.* So κακὸν ἀντὶ κακοῦ; *Evil for Evil* done to us, or according to it, *Rom.* 12. 17. 1 *Theſſ.* 5. 15. 1 *Pet.* 3. 9. So ἀντὶ τούτου, ob hanc Rem, ἀνθ' ὧν, *for the ſake* of which. See many Examples of this kind in *Stephanus*. See Additions, N°. 6. (6)

Ver. 18. *No Man hath ſeen God at any* t *time*, θεὸν οὐδεὶς ἑώρακε.] Here *Grotius* thinks, that ἑώρακε *hath ſeen*, is put for *hath known*, as *chap.* 3. 32. and *Eph.* 3. *ver.* 11. giving the Senſe thus, *No Man hath known the ſecret Counſels of God at any time, concerning the Redemption of Mankind, which Chriſt now declareth to the World*; but tho' this Senſe of the

(c) De Repub. l. 6. p. 686. C.

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the words be good, yet the Phrase in the Old and the New Testament representing God as one, *whom no Man can see and live*, as *Exod.* 33. 20, 23. *and who dwells in Light inaccessible, to which no mortal Eye can approach, and whom no Man hath seen or can see*, 1 Tim. 6. 19. and the seeing of him in the Cloud, the Symbol of his glorious Presence, being called *the seeing of him Face to Face*, Gen. 32. 30. *Numb.* 14. 14. and being deemed such a Vision as would cause God to take away their Lives, *Judg.* 6. 22, 23. — 13. 22. *Isa.* 6. 5. I would rather refer this here to the Presence of the Word with the Father, mentioned *chap.* 1. 1. and his being with him in Heaven in that Glory, in which he there dwells, and his coming down from thence as from the Bosom of the *Father*, to declare heavenly things to us, which, saith he, *none can do but the Son of Man who is in Heaven*, chap. 3. 12, 13. See the Note there. For if this being in the Bosom of the Father, did only signifie his Friendship and intimate Acquaintance with God, it may be ascribed to *Abraham* who was *the Friend of God*, James 2. 23. to *Moses, who talked with him Face to Face as a Man speaking to his Friend*, Exod. 33. 11. and to the *Apostles*, who had *the Mind of God revealed to them*, 1 Cor. 2. 16 Whereas in the other sense, it will be proper and peculiar to Christ, to be *in the Bosom of the Father*, as St. *John* seemeth here to represent it.

u Ibid. Εἰς τὸν κόλπον, *In the Bosom.*] Note, that εἰς τὸν κόλπον is here put for ἐν τῷ κόλπῳ. So εἰς πόλιν, *in the City*, *Matth.* 2. 23. εἰς τὸν καίρον αὐτῶν, *in their times*, *Luke* 1. 20. εἰς ὃν, *in which*, *Acts* 7. 4. εἰς χόλων, *in the Gall*, *Acts* 8. 22. See *Mark* 1. 39. — 2. 1. — 5. 34. *Luke* 8. 48. — 9. 61. — 11. 7. — 16. 8. *Acts* 7. 53. — 13. 42. *Eph.* 1. 10. *Heb.* 11. 9.

w Ver. 20. *He confessed and denied not, but confessed.*] Such *Pleonasms* are frequent in the Scripture. So 2 *Kings* 18. 36. *The People held their Peace, and answered nothing*, Isa. 38. 1. *Thou shalt die, and not live*; Ezek. 7. 6. *an end is come, the end is come, it is come*; and especially in the Writings of this *Evangelist*. So 1 *John* 1. 1, 3. *That which we have heard, that which we have seen, that which we have beheld with our Eyes*; and, *chap.* 12. 27. *is true, and is no lie.* See here, *ver.* 3.

x Ver. 21. *Art thou Elias*; *And he said, I am not.*] See the Note on *Matth.* 11. 14. *Art thou that Prophet?*] *Jeremy*, saith *Grotius*, there being a Rumour among them, that he was to return to them. See the Note on *Matth.* 11. 9, 10. When the People were musing among themselves, whether the Baptist were the Christ, he takes off that Suspicion of his own accord, *Luke* 3. 15. Here he returns an Answer to the Enquiries of the *Pharisees.*

Ver. 24. *And they that were sent, were of the Pharisees*;] *i. e.* of the Patrons of Tradition, who thought themselves so exact in all the ordinary Rules which were to be observed, that this new right of Baptizing, by way of Preparation for the *Messiah*, of which their Traditions were wholly silent, must be extraordinary, and therefore they enquire. y

Ver. 25. Τί οὖν βαπτίζεις; *Why then baptizest thou?*] Why usest thou towards us *Jews*, who are already Holy and in Covenant with God, a Rite only used by us towards *Heathen Proselytes*, to cleanse them from their Impurity, and to prepare them to enter into Covenant with God? Note also, That τί here is put for διὰ τί, *why*, or, *for what cause*, as *Matth.* 17. 10. τί οὖν, *why say the Scribes*, chap. 6. 28. τί μεριμνᾶτε, *why take ye thought.* So *Chap.* 7. 3. — 16. 8. — 19. 7. — 22. 18. *John* 4. 17. — 7. 19. — 9. 27. — 10. 20. — 18. 21, 23. — 20. 13, 15. z

Ver. 26. *I baptize with Water to Repentance*;] *i. e.* I am the Messenger of which *Malachy* speaks, who am sent before the Lord, to prepare his way, by bringing you to Repentance and Amendment of Life, and therefore baptize you with Water, to mind you of that Purity of Heart which is requisite to the Reception of him; so that by my baptizing you with Water to produce in you that Purity, will be fulfilled the Promise of God by *Ezekiel*, chap. 36. 25. *I will sprinkle clean Water upon you, and ye shall be clean*; and by his Baptism, will be fulfilled the words following, *ver.* 27. *I will put my Spirit within you.* aa

See Additions, N°. 7. (7)

Ver. 28. *In Bethabara*;] that is, according to the import of the word *Beth y bara*, *about the Place were the Jews passed over Jordan to go into the Land of Canaan*: It is situated, saith Dr. (*) *Lightfoot*, beyond *Jordan*, in the *Scythopolitan* Country, where the *Jews* dwelt among the *Scyrophœnicians.* bb

Ver. 29. *Behold the Lamb of God*, ὁ αἴρων τὴν ἁμαρτίαν, *who taketh away the Sin of the World.*] This *Grotius* refers to the Reformation of Mens Lives; whereas it plainly respects the Lamb slain, as a piacular Victim, 1 *Pet.* 1. 19. to redeem us to God by his Blood, *Rev.* 5. 9. or to procure for us *Redemption*, that is, *the Remission of Sins*, Eph. 1. 7. Col. 1. 14. and to exempt all that believed in him from that Sentence of Death which came upon the World for the Sin of *Adam.* To illustrate this, let it be noted, (1.) That when a Sacrifice was offered for Sin, he that brought it, laid his Hand upon the Head of the Victim, according to the Command of God, *Lev.* 1. 4. — 3. 2. — 4. 4. and by that Rite transferred his Sins upon the Victim, who is said *to take them upon him*, cc

(*) P. 494.

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and to carry them away: Accordingly, in the daily Sacrifice of the Lamb, the Stationary Men, ſaith Dr. *Lightfoot*, who were the Repreſentatives of the People, laid their hands upon the Lambs thus offered for them; and theſe two Lambs offered for the daily Sacrifice, were bought with that *half Shekel.* which all the *Jews* yearly paid, εἰς λύτρον τῆ ψυχῆς αὐτῶν ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, *as the price of Redemption of their Lives, to make an atonement for them*, Exod. 30. 12, 14, 16. This Lamb was therefore offered to take away the Guilt of their Sin, as this Phraſe ſignifies when it relates to Sacrifices. See the Note, 1 *Pet.* 2. 25. When therefore the Baptiſt had ſaid, He baptized them for the Remiſſion of Sins, he here ſhews them by what means that Remiſſion was to be obtained.

dd Ver. 31, 33. *And I knew him not*] by face, or any converſe with him, till he came to my Baptiſm; God ſo ordering it, that there ſhould be no ſuſpicion, that I thus teſtified of him by Compact: Obſerve alſo, That the Baptiſt ſaid this at the ſame time that he ſaw the Spirit of God deſcending on him, *ver.* 30. and ſeeing this Sign made good, he teſtifies, this was that Son of God who ſhould baptize them with the Spirit, *ver.* 33, 34. See Note on *Matth.* 3. 14.

ee Ver. 37. *Two Diſciples*] of the Baptiſt hearing this Teſtimony of their Maſter, they come to him, either to abide with him, or to gain farther knowledge of him, and therefore they enquire where he dwelt, *ver.* 39. that they might repair to him thither, not thinking it proper to ask him in the Streets concerning the *Meſſiah* and his Kingdom.

ff Ver. 40. *One of the two was Andrew.*] The other is thought to have been St. *John* himſelf, who uſually conceals his Name: Note hence, that theſe two were called before *Peter.*

gg Ver. 42. *Thou art Simon*, &c.] *Woltzogenius* notes, That Chriſt here gives *Peter* a Specimen of his Divine Virtue; and *ver.* 47. he diſcovers the Secrets of the Heart of *Philip*, ſhewing, that he was able by the Holy Spirit to ſearch into the moſt internal Receſſes of the Heart.

Ver. 44. *Of Bethſaida, the City of Andrew and Peter;*] *i. e.* where they dwelt: This ſeems to be added, to ſhew the reaſon why *Philip* followed Jeſus before he knew any thing of his Doctrine, becauſe what he had heard from them who dwelt near him, had prepared his Mind ſo to do; and from the following Words of *Philip* and *Nathaniel*, *we have found him*, &c. we learn, that not only *Peter* and *Andrew*, but Chriſt himſelf had diſcourſed to *Philip* of the Predictions of the *Law* and the *Prophets* concerning him. Note alſo, that ὅν, *ver.* 46. is put for ᾧ *of whom*, as *ver.* 15. hh

Ver. 49. *Thou art the Son of God, thou art the King of Iſrael.*] Theſe ſeem to be the two Titles of the *Meſſiah*, in the *Jewiſh* Phraſe ſignifying the ſame thing; for though the *Jews* acknowledged the *Meſſiah* ſhould be the Son of God, yet not in that high ſenſe in which Chriſt was ἴδιος υἱὸς, *the proper and peculiar Son of God*; for this they look upon as Blaſphemy, *John* 5. 18. but in that ſenſe in which they ſtile themſelves his Sons, *John* 8. 41. ii

Ver. 51. *Hereafter ſhall ye ſee the Heavens opened, and the Angels of God aſcending and deſcending on the Son of Man.*] Chriſt here ſeems to allude to *Jacob's Ladder*, of which we read *Gen.* 28. 12, 13. on the top of which was the Divine Majeſty, and the Angels aſcending, ſaith *Maimonides*, *to receive his Commands*, and deſcending *to execute them*; Chriſt therefore by theſe Words ſeems to inform them, that the Miracles which they ſhould ſee performed by him, ſhould declare the Divine Majeſty preſent with him, and giving him thoſe Commands he was to execute by his Prophetick Office, as clearly as if they had ſeen the Angels of God aſcending and deſcending on him. They who refer this to the Day of Judgment, did not conſider this was to happen ἀπαρτὶ, *within a little while*; and they who refer it to Chriſt's Paſſion and Reſurrection, muſt ſhew how the Angels then aſcended and deſcended on Chriſt in the ſight of the *Apoſtles.* kk

CHAP. II.

1. AND the third Day (*from Simon's coming to Chriſt*, chap. 1. 42.) there
a was a Marriage (*Feaſt*) in [a] Cana of Galilee, and the Mother of Jeſus was there (*uncalled.*)

2. And both Jeſus was called and his Diſciples, (Gr. *but both Jeſus and his Diſciples were called*) to the Marriage.

3. And when they wanted Wine, the [b] Mo- b
ther of Jeſus (*being concerned for this want of her Relations,*) ſaith to him, they have no Wine; (*hoping by this Intimation, he by a Miracle would ſupply this Want.*)

4. Jeſus ſaith unto her, [c] Woman, what c
have I to do with thee? [d] mine hour (i. e. d
the time for manifeſting my Glory by my Miracles,

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racles, ver. 11.) is not yet come, *(and ſo I am not bound to have regard to thy Solicitations in this thing.)*

5. His Mother *(expecting, notwithſtanding this Anſwer, that he might gratifie her,)* ſaith to the Servants, Whatſoever he ſaith to you, do it.

6. And there were ſet there ſix Water-pots *(or Ciſterns)* of Stone, after the manner of the purifying of the Jews, *(who conſtantly waſhed before Meals,)* containing two or three Firkins apiece.

7. Jeſus ſaith to them, Fill the Water pots with Water: And they filled them up to the brim.

8. And he ſaith to them, Draw out now *(of this Liquour,)* and bear *(it)* to the Governour of the Feaſt, and they bare it.

9. When the Ruler of the Feaſt had taſted the Water which was made Wine, and knew not whence it was; but the Servants that drew the Water knew, (i. e. *not knowing it to be Water, miraculouſly turned into Wine by Chriſt,* e *as the Servants did,)* the [e] Governour of the Feaſt, called the Bridegroom;

10. And ſaith to him, Every Man at the beginning *(of a Feaſt)* doth *(uſe to)* ſet forth f good Wine; and when Men [f] have well drank, then that which is worſe, (i. e. *ſmaller,)* but thou haſt kept the good Wine until now.

11. This beginning of *(his)* Miracles did Jeſus in Cana of Galilee, and *(thereby)* g [g] manifeſted forth his Glory; and his Diſciples *(who ſaw the Miracle)* believed on him.

12. After this he went down to Capernaum, he, and his Mother, and his Brethren, and his Diſciples, and they continued there not many Days.

13. And *(for)* the Jews Paſſover was at hand, and Jeſus went up *(with them)* to Jeruſalem.

14. And *(there he)* found in the Temple thoſe that ſold Oxen, and Sheep, and Doves, *(for Sacrifices;)* and the Changers of Money, *(or thoſe who returned it by way of Exchange,)* ſitting.

h 15. And when he had made a [h] Scourge of ſmall Cords, *(or of Ruſhes,)* he drove them all out of the Temple, and *(that is)* the Sheep, and the Oxen, and poured out *(upon the Ground)* the Changers Money, and overthrew the *(counting)* Tables, *(no Man making any reſiſtance.)*

16. And *(he)* ſaid to them that ſold Doves, Take theſe things hence; *(and)* make not my Father's Houſe an Houſe of Merchandize.

17. And his Diſciples *(afterwards)* remembred that it was written *(of him,)* The Zeal of thine Houſe hath eaten me up, *(Pſal. 69. 9. i. e. hath ſed upon my Spirits, and conſumed them.)*

18. Then anſwered the Jews, and ſaid to him, [i] What Sign ſheweſt thou to us *(that* i *thou art a Prophet,)* ſeeing that thou doeſt theſe things, *(which only Magiſtrates or Prophets have Authority to do?)*

19. Jeſus anſwered, and ſaid to them, *(This ſhall be a Sign to you,)* [k] Deſtroy this k Temple *(of my Body,)* and *(when you have done this,)* in three Days I will raiſe it up *(again,)*

20. Then ſaid the Jews, [l] Forty and ſix l Years was this Temple in building, and wilt thou rear it up in three Days? *(and this they ſaid, thinking that Chriſt had ſpoken of the Temple of Jeruſalem.)*

21. But he ſpake of the Temple of his Body.

22. When therefore he was riſen from the Dead, his Diſciples remembred that he had ſaid this to them, and they believed the Scripture, *(ſpeaking of his Reſurrection,)* and the Word which Jeſus had ſaid.

23. Now when he was in Jeruſalem at the Paſſover, on the Feaſt-day, (Gr. ἐν τῇ ἑορτῇ, *in the time of the Feaſt,*) many believed in his Name, when they ſaw the Miracles that he did.

24. But Jeſus did not commit himſelf unto them, *(or confide in them as his ſincere Diſciples,)* [m] becauſe he knew *(the Hearts of)* m all Men.

25. And needed not that any ſhould teſtifie of Man; for he knew what was in Man.

Annotations on Chap. II.

a Ver. 1. IN *Cana of Galilee*;] to diſtinguiſh it from another *Cana* which was in the Tribe of *Ephraim*, Joſh. 16. 8. — 17. 9. whereas this was in the Tribe of *Aſſur* in *Galilee*, Joſh. 19. 28. and probably where *Alphæus* or *Cleopas*, whoſe Wife was *Mary*, the Siſter of the Mother of our Lord, lived: For that this Marriage was in his Houſe, is conjectured, 1ſt, Becauſe the Mother of our Lord is there uncalled, by reaſon of her near relation to them; whereas *Chriſt* and his *Diſciples* are bid to the Wedding. 2*dly*, Becauſe his *Mother* is ſo ſolicitous for the ſupply of the Wine.

Ver. 3. *The Mother of Jeſus ſaith to him,* b *they have no Wine.*] Some conceive, by reaſon of this Expectation of his *Mother*, that *Chriſt* miraculouſly might provide Wine for them, that whilſt he lived privately with his Parents, he might upon ſome occaſion in an extraordinary manner ſupply their want of Neceſſaries. St. *Chryſoſtom*, ſays ſhe was

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moved to ask this from the Conſideration of his miraculous Conception and Birth, the Teſtimony of the Baptiſt, and his gathering Diſciples. *Grotius* thinks, that *Joſeph* was then dead, becauſe he is not mentioned here.

c Ver. 4. Τί ἐμοὶ κ) ϛοὶ γύναι; *Woman, what have I to do with thee?*] The *Papiſts* here contend, that theſe Words are not to be deemed a Reprehenſion of his *Mother*, but only an Inſtruction to his Diſciples, that in the things of God, they ought not to have reſpect to the Solicitations of earthly Parents. But,

1*ſt*, The word γύναι, *Woman*, plainly ſhews, theſe words were directed not to his *Diſciples*, but to his *Mother*. And,

2*dly*, We never find this Phraſe uſed in Scripture otherwiſe, than by way of Objurgation or Reprehenſion; as when *Jephtha* ſays to the King of *Ammon*, Judg. 11. 12. τί ἐμοὶ κ) ϛοὶ; *what have I to do with thee, that thou comeſt to fight againſt my Land?* And *David* to the Sons of *Zerviah*, 2 Sam. 16. 10. τί ἐμοὶ κ) ὑμῖν; *what have I to do with you?* And again, *chap.* 19. 22. and *Pharaoh-Necho* to *Joſias*, 2 Chron. 35. 21. 1 Eſdr. 1. 26. 1 Kings 17. 18. and *Eliſha* to *Joram*, 2 Kings 3. 13.

3*dly*, (a) *Maldonate* confeſſeth that moſt of the ancient *Fathers* do openly or obſcurely, intimate what (b) *Irenæus* plainly ſaith, *that ſhe was guilty of ſome fault or error in inciting her Son to this Miracle unſeaſonably.* So (c) *Chryſoſtom*, *Eutychius*, and (d) *Theophylact* upon the Place.

d Ibid. Οὔπω ἥκει ἡ ὥρα μου, *My hour is not yet come.*] Dr. *Lightfoot* thinks this is ſpoken becauſe Chriſt was to begin this publick Miniſtry, and to confirm it with Miracles at *Jeruſalem*, and therefore ſaith, *chap.* 7. 8. ὁ καιρὸς ἐμὸς, *my time of going up to Jeruſalem is not yet.* Others, with Dr. *Hammond*, ſay, this hour ſignifies the time of doing his Miracles, ἐν παῤῥησίᾳ, *openly* was not yet, and therefore tho' he did this Miracle, he did it ſo privately, that neither the Governour of the Feaſt, nor the Bridegroom, nor the Gueſts knew that he had done it, but the Servants only. Laſtly, it is obſervable that G. *Nyſſen* reads theſe words by way of Interrogation, *viz.* Woman, what have I to do with thee? I have begun to gather Diſciples, and to act as one ſent from God, and is not the hour of my Exemption from thy Authority yet come?

e Ver. 9. Φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, *The Governour of the Feaſt called the Bridegroom.*] To this Governour of the Feaſt it belonged to bleſs what was prepared, and having drank of the Cup thus bleſſed, to ſend it about to the whole Company, whence Chriſt ſaith to the Servants, *draw out and bear it to the Governour of the Feaſt*, v. 8. Moreover the word φωνεῖν doth not neceſſarily ſignifie to call the abſent Bridegroom, but may only intimate that the Ruler of the Feaſt ſpake thus to him being preſent; for, as *Phavorinus* ſaith, this word with an accuſative Caſe ſignifies τὸ λαλῶ κ) τὸ καλῶ, *both to call and to ſpeak to.* Thus in *Sophocles*, τί φωνεῖς is, *what ſayeſt thou?* and here, *chap.* 13. 13. ὑμεῖς φωνεῖτε με Κύριον, is, *you ſay I am your Maſter:* So ἐκ τῆς κοιλίας φωνεῖν is, *to ſpeak out of the Belly*, Iſa. 8. 19. ἐκ τῆς γῆς φωνεῖν, *to ſpeak out of the Earth*, Iſa. 19. 3. and ὐ φωνεῖν, *not to ſpeak*, Pſal. 113. 15.

Ver. 10. Καὶ ὅταν μεθυσθῶσι, *And when* f *Men have well drunk then that which is worſe.*] The word μεθύσκεσθαι does not here ſignifie *to be drunk*, but to drink to ſatiety, or as *Phavorinus* ſaith, πλησθῆναι, *to be filled with Wine.* So *Gen.* 43. 34. *The Brethren of Joſeph drank*, κ) ἐμεθύσθησαν μετ' αὐτοῦ, *and were merry with him*, ſaturati ſunt cum eo, *they were ſatisfied*, ſaith the *Vulgar.* So *Pſal.* 23. 5. *My Cup runneth over*, ποτήριόν μου μεθύσκον, ſaith the *Septuagint.* So πίετε κ) μεθύσθητε, Cant. 5. 1. is *drink abundantly.* Hag. 1. 6. ἐπίετε κ) ὐκ εἰς μέθην, *ye drank but not to ſatiety.* So *Eccluſ.* 1. 16. *The fear of the Lord* μεθύσκει, *repleniſheth Men with her Fruits*; and *chap.* 32. 13. *Bleſs the Lord*, μεθύσκοντά σε, *who filleth thee with good things.* So *Jerom* on *Jer.* 31. 14. κ) μεθύσω τὴν ψυχὴν τῶν Ἱερέων, *I will ſatiate the Soul of my Prieſts with Fatneſs*, and *ver.* 25. ἐμέθυσα πᾶσαν ψυχὴν ὀδυνῶσαν, *I have ſatisfied every thirſty Soul*; and on thoſe Words, *Hoſea* 14. 7. μεθυσθήσονται σίτου. *Tom.* 5. F. 151. *H.* 152. *H.* 1. See 1 *Maccab.* 16. 16. Moreover theſe are not the words of *Chriſt*, but of the Ruler of the Feaſt, declaring, not how it was with the Gueſts there preſent, but only that it was the uſual cuſtom to bring the beſt Wine firſt, and when Men had well drank, then the meaner ſort, and that this cuſtom was not then obſerved. And, 2*dly*, Admit ſome Perſons might exceed in drinking of this very Wine miraculouſly made, which yet is more than can be gathered from the Text, our Lord cannot be charged with miniſtring to that Exceſs by making this Proviſion of it, unleſs we alſo charge the Providence of God as being inſtrumental to all that Gluttony and Drunkenneſs which is committed in the World, becauſe it doth afford

(a) *Inter veteres Authores paucos admodum invenio qui non aut apertè dicant aut obſcurè ſignificent, aliquam culpam aut errorem fuiſſe, quod filium ad faciendum miraculum incitaverit, ſi non ob aliud certe intempeſtivè & ante tempus id fecit.* Mald. in locum.

(b) *Dominus repellens ejus intempeſtivam feſtinationem dixit, quid mihi & tibi eſt mulier?* l. 3. c. 18. p. 277.

(c) Ὡς ἀκαίρως τι ζητῆσαι κ) ἐξιόπλεον τι τῶν θαυμάτων. Chryſoſt.

(d) Ἐπιπλήξας. μικρὸν. Theophylact.

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afford that Meat and Drink which by the Glutton and Drunkard are abused to Excess.

g Ver. 11. Κὶ ἐφανέρωσε τ δόξαν αὐτ, *And he manifested his Glory*;] *i. e.* his Power of working Miracles which is stiled his Glory, *John* 17. 22. 2 *Cor.* 3. 18. and for which *he was glorified of all*, Luke 4. 15. And this was opportunely done to confirm the Faith of the *Apostles* who were newly come to him, and therefore it is added, that *they believed on him.*

h Ver. 15, 16. *He made a Scourge of small Cords*, &c.] To what hath been said, Note on *Matth.* 21. 14. *Mark* 11. 17. add, (1.) That Christ by making such a Whip of Bull-rushes, which could hurt no body, seemed to insinuate, that he would not use external force to take away the abuses of Men relating to his Worship. And, (2.) By calling the Temple his *Father*'s House, he distinguisheth himself from other *Prophets*, who sometimes stile God their God, *Isai.* 57. 21. but never their *Father*. And, (3.) By purging the Court of the *Gentiles* from Merchandize, not unlawful in it self, but necessary for the *Sacrifices* which were to be offered in the Temple, tho' not necessary to be bought there, he sufficiently insinuates that a distinction is to be made betwixt places sacred and prophane, and that what may as well be done elsewhere, ought not to be done in the House of God, the Place appointed immediately for his Worship.

i Ver. 18. Τί σημεῖον δεικνύεις, *What Sign shewest thou? &c.*] This they ask because it belonged only to the Magistrate, as being God's Minister and Vicegerent, or to a *Prophet* to take away Abuses in God's Service. Now a *Prophet* must shew himself to be so by some Miracle, or some Prediction of a thing future, this last *Christ* doth by saying;

k Ver. 19. Λύσατε τ ναὸν τοῦτον, *Destroy this Temple, and I will build it up in three days.*] When elsewhere they require a Sign, he remits them to the Sign of *Jonas* the *Prophet*, Matth. 12. 39, 40. And here he also seems in effect to do the same thing, by saying, that by raising of the Temple of his Body after they had destroyed it, or by his Resurrection from the Dead, he would afford them a convincing Demonstration that he had good Authority for what he said, and did, and that he was that *Prophet* which was to come.

Note also that these words are not imperative, *i. e. Christ* doth not bid them destroy his Body, but only permissive and predictive of what he saw they would do, and therefore he saith, λύσατε *ye will destroy* this Temple. Examples of like nature we have in the Old Testament, as *Gen.* 20. 7. *He shall pray for thee, and live thou*; and *chap.* 42. 18. *Do this and live*, i. e. *thou shalt live*; Deut. 32. 50. *Die in this Mountain*, i. e. *thou shalt die there.* See *Isa.* 8. 9, 10. —— 54. 1. And in the New, as in those words of Christ to *Judas*, *what thou doest, do quickly*, John 13. 27. and that of St. *Paul*, *be angry, and sin not*, Eph. 4. 26. See the Note there. Moreover he seemeth here to call his Body a *Temple*, and elsewhere to declare he was one *greater than the Temple*, Matth. 12. 6. because the *Divinity* dwelt always, and inseparably in it, as the *Jews* thought the Divinity did in the *Temple* built by *Solomon*, *Josephus* not only tells us that *Solomon* prayed thus at the Dedication of it, ἱκετεύω κ μοίραν τινὰ τ Σὲ πνεύματ εἰς τ ναὸν κατοικῆσαι, *that some portion of the Divine Spirit might come down upon the Temple*, Antiq. l. 8. c. 2. p. 264. F. but that *in all Mens Opinion there was an* ἐπιδημία Θεῦ κ κατοικισμὸς, *an Advent to, and Habitation of God in it*, ibid. p. 263. and that God came down into the Temple, and did κατασκηνῶν ἐν αὐτῷ, *pitch his Tabernacle in it*, ibid. D. G. See the Note on 1 *Cor.* 6. 19. In the second Temple, say the *Jews*, were wanting the *Urim and Thummim*, the *Divine Glory*, the *Holy Spirit*, and the *Oil of Gladness*. Now Christ was that Oracle from whom we might receive Answers full of Truth and Light; in him dwelt the true *Schechinah*, he had the Spirit without measure, and he was anointed *with the Oil of Gladness above his Fellows*; and so in these respects was greater than the *Temple*. The *Temple* which you have polluted, saith he, I have cleansed; that Temple of my Body which you will destroy, I will raise up; and that I e did so, is evident from this, that *after his Resurrection his Disciples believed the words which Jesus had said*, ver 22. which, had not Christ raised his own Body from the Dead, they could not have done. See the Note on *Chap.* 10. 18. I confess it is more frequently said in Scripture, that the *Father* raised him from the Dead, and this was necessary to be said, that it might appear, that he had fully satisfied the Divine Justice for our Sins, in that he was by him delivered from that Death he suffered for them. But then as the Resurrection in general is often ascribed to God the *Father*, and yet it cannot be denied that God the Son shall raise the Dead by his own Power, as the *Scripture* testifies, *John* 5. 28, 29. —— 6. 39, 40, 44, 54. 1 *Cor.* 15. 21, 22, 25, 26. *Rom.* 14. 19. *Philip.* 3. 21. *Rev.* 1. 18. So is it to be owned that the *Father* raised Christ from the Dead, nor yet is it to be denied that our Lord raised up himself, seeing he was *quickned by the Spirit*, Rom. 8. 22. 1 *Pet.* 3. 18. and God raised him up διὰ πνεύματ αὐτ, *by his Spirit*, Rom. 1. 4. and this Spirit as he was the Spirit of the *Father*, so was he also the *Spirit* of *Christ*, 1 Pet. 1. 11. and dwelt essentially in him. And thus it is easie to conceive how he raised up himself, and yet his Resurrection might be ascribed to God the *Father*, viz. Because he did it by virtue of the Spirit of the *Father* dwelling in him.

Ver. 20. Τεσσαρακοντα κ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτ, *Forty and six Years hath this Temple been building.*] Mr. *Wh.* here saith, *the words should be rendred Forty six Years hath this Temple been built*; but our Version is justified from the use of the same word in the *Septuagint*, in the same Case *Ezra* 5. 16, ἀπὸ τότε ἕως τ νῦν ᾠκοδομήθη κ οὐκ ἐτελέσθη, *this Temple hath been building from that time to this, and hath not yet been finished.* 2*dly*, The Argument of the *Jews* requires this Sense, which our Translation giveth of these words, for it is plain Folly to state thus the Years from which it had been built, to prove it could not be built again in three Days; since this could have no more Force to prove it could not be built in three Days, than its being built at any other time; but the Argument is plain and strong, according to our Version, *viz.* That it could not reasonably be thought that Christ himself, or with his small retinue should do that in three Days, which had already cost many thousand Labourers forty six Years to build.

Mr. *Whiston*'s Computation, I confess, is very plausible at the first View, it begins thus,

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" (e) *Joſephus* aſſures us that the ναὸς or *Temple* was begun in the 18th Year of *Herod* from " the Death of *Antigonus*, and that it was finiſhed *in a Year and ſix Months*; now from " theſe Circumſtances we may certainly find the " Year we enquire for, *Antigonus* was ſlain about " *July*, *A. p. J.* 4677. and ſo *Herod*'s 18th Year " muſt begin about *July* 4694, and continue till " *July* 4695. Let us ſuppoſe the Temple begun about the Feaſt of *Tabernacles* in this 18th Year 4694, add a Year and ſix Months, the ſpace in which it was building, and it will appear to have been finiſhed at the Paſſover *Niſan* 4696; from that Paſſover let us count forty ſix Years, and this will bring us to the Paſſover we enquire for, *Niſan* 4742. which is *A. D.* 29. But yet from an exact view of this Computation, I find it fails in almoſt every Particular. For,

1ſt, It is certain from (f) *Joſephus* that *Antigonus* neither was, nor could be ſlain in the Month of *July*, becauſe the **Temple was not taken by** *Herod* and *Soſius*, till the 10th Day of *September*, it being taken, ſaith *Joſephus*, τῇ ἑορτῇ τ νηστείας, *on the feaſt of the Faſt*, by which words, ſaith (g) *Langius*, he intends no other than the Faſt preſcribed by the Law of *Moſes*, and mentioned in his own Hiſtory as a Faſt; for he names the Day, that every one might know certainly when the City was taken, which had there been more Faſts, they could not have done by this Character, *Sed omnem dubitationem eximit appoſita vox* ἑορτῆς, but the word *Feaſt* added to it, puts the matter beyond doubt, for there was but one Faſt ſo called in a Year. This, ſay I, is demonſtrable from the word ἑορτὴ, *the Feaſt of the Faſt*, the 10th of *Tiſri*, being the only Faſt mentioned among the Feaſts of the Lord, and called a *Sabbath* of *Sabbaths*, *Lev. chap.* 16. and *chap.* 21. and being by all Writers called *the Feaſt of Expiation*. And this is alſo evident from the word νηστεία, for this being the only *Faſt of God's appointment* is by the Scripture, *Philo* and *Joſephus* emphatically ſtiled the *Faſt-Day*: thus, *ſailing was dangerous*, ſaith St. *Paul*, *becauſe the Faſt was paſt*, Acts 27. 9. for *on the* 10th *Day of the ſeventh Month we faſt till eventide*, ſaith (h) *Joſephus*, and on the 15th Day of the ſaid Month τρέπεται ὁ καιρὸς εἰς τ χειμέριον ἄγων, *begins the Winter*. Ἡ λεγομένη νηστεία *the Day by us called a Faſt is reverenced every where*, ſaith (*) *Philo*. This, ſaith (i) *Joſephus*, is the Day ἣν ἰουδαῖοι νηστείαν ἄγουσιν, *on which the Jews faſt*; which had they then obſerved any other annual, and ſtated Faſts, could have been no Character of time, as in *Joſephus* and St. *Paul* it is. This is yet farther evident from what *Joſephus* ſaith in the ſame place, *viz.* that the City was taken, ἐπ ὀλυμπιάδ τῷ γ μηνὶ, *in the* 3d *Month of the* 185th *Olympiad*. Now the Years of the Olympiads beginning in *July*, the 3d Month of any Year of an Olympiad muſt anſwer to the *Julian September*. Mr. *Whiſton* indeed will not allow that ancient Writers uſe to cite the Months of an *Olympiad*, but he may be convinced of his miſtake in this matter, from the Teſtimony of (k) *Diogenes Laertius*, who ſaith, that *Socrates* was born in the 4th Year of the 77th Olympiad Θαργηλιῶνος ἕκτῃ, *on the* 6th *of Thargelion*, that (l) *Plato* was born in the 88th Olympiad Θαργηλιῶνος ἑβδόμῃ, *on the* 7th *of Thargelion*, and that (m) *Epicurus* was born in the 3d Year of the 109th Olympiad *on the* 7th *of Gamelion*.

Mr. *Whiſton* to avoid this, ſaith the City was taken on the Day of a ſolemn Faſt in the 23d of the 3d Month *Sivan*, kept for the defection and Idolatry of *Jeroboam*. But (*1ſt*,) *Joſephus* doth not ſay it was taken in a Faſt, on the 3d *Jewiſh* Month, but ὀλυμπιάδ τῷ γ μηνὶ *on the* 3d *Month of the* 185th *Olympiad*, which anſwers to *September*, and then by way of appoſition τῇ ἑορτῇ τ νηστείας *at the Feaſt of the Faſt*, which plainly fixes the taking of it to the 10th of *September*. (*2dly*,) As *Jeroboam* celebrated a Feaſt in the 8th Month which *he deviſed of his own Head*, ſo Mr. *Whiſton* hath deviſed a Faſt of his own Head in the Month *Sivan*, not mentioned by *Joſephus*, nor any *Jewiſh* Writer, of, or near thoſe times, nor extant in (n) *Buxtorf*'s Hiſtory of their Feaſts and Faſts, but a pure product of that *famous Chronicle Megillah Taanith*, of which I have already given an account. (*3dly*,) When *Herod* began to batter the Wall it was then *Summer*, ſaith (o) *Joſephus*, and ſo he had no hinderance from the Weather; now there being three Summer *Months*, let us take the middle of them; *July* the 15th, the firſt Wall, ſaith (p) *Joſephus*, was taken *after forty Days*, i. e. *Auguſt* the 25th; the ſecond, *fifteen Days after that*, i. e. on the 10th of *September*; *ergo*, not on the Month *Sivan*, when Summer was but juſt begun. (*4thly*,) *Joſephus* adds, (q) that *Herod* began the Siege λωφήσαντος τ χειμῶνος *when Winter was over*, ſuppoſe about the midſt of *March*, that he went ſoon back to *Samaria*, and married the Daughter of *Ariſtobulus*, that then he gathers a greater Army, and *Soſius* comes to him with Auxiliaries, and then he places his Camp near the North Wall, let all this be done by the 10th of *April*; and then he adds, that after this the Party of *Antigonus* endured the Siege πέντε μησὶ *five Months*, i. e. till the 10th of *September*; how therefore is it poſſible that the City ſhould be taken in the Month *Sivan* or the 3d Month. Nor was *Antigonus* ſlain till about a Month or more after the City was taken. For (r) *Joſephus* informs us, that he was afterwards carried by *Soſius* to *Antioch*, where *Anthony* then was, and that he kept him there intending to reſerve him to his Triumph at *Rome*; but when he heard that the *Jews*

(e) P. 144. (f) Antiq. l. 14. c. 27. p. 506. A.
(g) C. 2. p. 337. (h) Antiq. l. 3. c. 10. p. 92. l. 2.
(*) De vita Moſ. p. 508.
(i) Antiq. l. 17. c. 8. p. 597. D. bis.
(k) L. 2. p. 107. (l) L. 3. p. 164.
(m) L. 10. p. 610. (n) Synag. Jud. c. 30.
(o) Θέρος ἦν, Antiq. l. 14. c. 28. p. 506. G.
(p) Ibid. p. 507. (q) De B. Jud. l. 1. c. 13. p. 740, 741.
(r) Antiq. l. 14. c. 28. p. 508. lib. 15. c. 1.

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Jews had so great Favour for him, and so great hatred to *Herod*, that they would not be prevailed upon by torments to own him as their King, he beheaded him at *Antioch.* *Antigonus* therefore in all probability, could not be slain till about the 10th or 15th of *October*, and so *Herod*'s 18th Year could not begin till that time. And so if *Herod* began his Project of building the Temple, on the very 1st Day of his 18th Year, which yet is both uncertain and improbable, he could not begin it at the Feast of *Tabernacles*, that being fixed to the 15th Day of *September.*

2*dly*, (f) *Josephus* doth not say that *Herod* began to build the Temple in his 18th Year, but only that ἐπεβάλετο *he cast in his mind* to do so, and when he had proposed this to the Rulers of the *Jews*, he engages not to attempt the Work, till he had prepared all the Materials for it, nor doth he say how long he was preparing these Materials, tho', saith *Casaubon*, all Men will think it reasonable to allow him at least a Year for that; and Bishop *Usher* saith, they were only provided in two Years space. So that *Herod* could not begin the Work till the middle of his 19th Year (t). Now admit the Phancy that the ναὸς was first built in eighteen Months, he could not finish the building of it till his 21st Year from *Antigonus*, from thence he reigned only thirteen Years; now thirteen and twenty nine will never make forty six Years.

But, 3*dly*, That which entirely confoundeth this account is this Consideration, that when *Herod* began to build, he first built the ἱερὸν, *i. e.* the Court of the *Gentiles* and Lay *Jews*, and the building of this, saith *Josephus*, took up eight Years, *absolutoque octo Annis reliquo ædificio, tandem etiam Templum ipsum Sacerdotum operâ sesquianno perfecit*, and having finished that in eight Years, he afterwards by the assistance of the *Priests*, built the ναὸς or the inward Temple, in a Year and half more; so that according to *Josephus*, the ναὸς was not built till the 28th of *Herod*; *i. e.* but six Years before his Death, now six, and twenty nine make only thirty five Years.

Mr. *Whiston* indeed saith that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς *i. e.* the outward before the inner Temple. But this I do with good Authority, and with better Reason; for *Josephus* saith, the ἱερὸν was finished in eight Years, and then follow these words (u) τῶν δὲ ναῶν διὰ τῶν ἱερέων οἰκοδομηθέντων ἐνιαυτῷ καὶ μησὶν ς ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τὸ τάχος πρῶτον τῷ θεῷ τὰς εὐχαεισίας ἐποιήσατο, *then the Temple being built by the Priests in a Year and six Months, all the People returned thanks to God, and celebrate the encænia.* Who sees not now that the Work done about the ναὸς was done last of all, and that instantly thereupon follow the encænia for the dedication of the whole? And this is also suitable to Reason, for the *Jews* fearing that *Herod* would not be able to perform his promise, would surely keep that part of the *Temple* on which their daily Sacrifices, and the Service of the great Day of expiation depended, standing; till they saw by what he had done about the other Temple, that he was likely to accomplish his undertaking, and would not have suffered themselves to be deprived of the benefit of those Sacrifices for nine Years and a half, as they must have done, if either the Temple of the *Priests* had not been standing, or not dedicated till that time. Wherefore for the right stating of this matter, let it be noted,

1*st*, That whether this Computation of the *Jews* be true or false, neither *Christ*, nor the *Evangelist* are concerned in the matter, seeing St. *John* only relates what the *Jews* said to *Christ*; and if they said any thing that was not true, he who relateth truly what they said, can lose no Credit by it. Note,

2*dly*, That the Opinion of them who say the *second Temple* was (including the times of the interruption to its compleat finishing) forty six Years in building, tho' it may not be true, as *Drusius* thinks it was, yet was it so as here he saith, ex opinione vulgi & sapientum, *according both to the Opinion of their* Wise-men, *and the Common People*; and it is certain from (w) *Josephus*, that they had not compleatly finished it till long after; for he having told us that the Foundation of it being laid in the close of the Reign of *Cyrus*, it was interrupted nine Years till the time of *Darius*, that (x) *Ezra* finished the Temple for Service in the ninth Year of *Darius*, in whose second Year they began again to build; adds, (y) That in the twenty fifth Year of *Xerxes* (i. e. *Artaxerxes*) *Nehemias* was sent with his Commission to repair the Walls of *Jerusalem*, and τὸ λειφθὲν τοῦ ἱεροῦ τελειῶσαι, *to finish the Remainder of the Temple*, the Court of the Sanctuary being not yet built, *Neh.* 2. 8. And seeing they constantly called the Temple built by *Zorobabel*, and restored by *Herod*, the *second Temple*, till the Destruction of it by *Titus*, and of necessity it must be so in some true sense, that the Prophecy of *Haggai* concerning *Christ*'s coming to that very Temple might be fulfilled, They who always called this the *second Temple* built by *Zorobabel*, why might they not say of that, according to their received Computation, *forty six Years was this Temple in building.*

But, 3*dly*, The Opinion of *Ludovicus Capellus*, Dr. *Allix*, and others who understand this of the Temple of *Herod*, is exact, plain, and evident; for if you begin the time of the building in the eighteenth of *Herod*, when he began to set about it, and employ'd a thousand Carts to bring the Materials, and provided the most skilful Artificers for that Work, from that time to his Death is exactly sixteen Years. This was said to *Christ* in the thirtieth Year of his Age, at the first Passover after his Baptism. Now thirty and sixteen make forty six Years.

Object. If it be here objected that *Josephus* informs us that *Herod*'s Temple was finished in nine Years and an half.

Answ. The Answer is, that it was then finished as to Use; but saith *Capellus*, Planum est ex eodem semper aliquid additum, & extructum ab eo tempore fuisse in illo Templo, *It is plain from the same* Josephus *that from that time there was always something added to, or new built in the Temple, even till the time of* Agrippa Junior, i. e. *about the space*

(f) Antiq. l. 15. c. 14.
(u) Antiq. l. 15. c. 14. p. 545. G.
(x) Cap. 4. p. 366.
(t) A. M. 3987.
(w) Antiq. l. 8. c. 3.
(y) Cap. 5. p. 371.

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space of sixty Years. Bishop Usher adds, that *all Herod's Wealth was not sufficient for the building, but that was continued still by the Gifts consecrated to God:* And this is confirmed by the saying of (z) *Josephus, That all the holy Treasures, and the Tributes sent from all Parts of the World were spent in building and adorning the Temple.* And that *the abundance of Money, and the largesses of the People were beyond Expression, and so* τὸ μηδὲ ἐλπισθὲν ἔξω πάσης ἐπιμηχανῆς καὶ χρόνοις ἂν πώποτε, *that which Men thought would never be finished (the Attempt of* (a) Herod *being* τὸ μὲν ἐπιχείρημα θαυμαστὸν ἄπιστον, *beyond all Mens Hopes) was thro' patience, and length of time, expedited. Yea,* (b) *he farther saith, in the time of* Florus, *in the tenth of Nero,* τότε τὸ ἱερὸν τελεσθὲν, *then was the Temple finished.*

CHAP. III.

1. THERE was (*at Jerusalem*) a Man of the Pharisees named Nicodemus, (*who was*) a Ruler of the Jews; (i. e. *one of the Jewish Sanhedrim*, John 7. 50.)

2. The same (οὗτος *he*) came to Jesus by night (*that he might not offend his Colleagues,*) and said to
a him, Rabbi, [a] we know, (i. e. *I know*, See Note on *Chap.* 21. 24, *or, it may be certainly known*) that thou art a Teacher come from God, for no Man can do these Miracles that thou doest, except God be with him, (*the Power that enables thee to perform them, exceeding all that Men, or Devils can do.*)

3. Jesus *observing that he said nothing of the Excellency and Power of his Doctrine, to change the Hearts, and reform the Lives of Men, but only of his Miracles by which it was confirmed,*) answered and said to him, Verily, verily I say to thee, (*this acknowledgment will not be sufficient to render thee a Member of that Kingdom I am to set*
b *up, for*) except a Man [b] be born again, (i. e. *renewed in his Mind, Will, and Affections by the Operation of the Holy Spirit, and so become a new Creature*, 2 Cor. 5. 17.) he cannot see (i. e. *enjoy the Blessings of*) the Kingdom of God.

4. Nicodemus (*being a Pharisee exact in the observance of their Traditions, and ritual Observances, but having no Knowledge of this spiritual Regeneration,*) saith to him, How can a Man be born (*again*) when he is old, can he enter the second time into his Mother's Womb and be born?

5. Jesus answered, (*tho' you so little understand it, yet I have told you a great Truth, which farther*
c *to explain*) Verily, verily I say to thee, [c] except a Man be born (*again*) of Water, (*and so become one of my Disciples by that baptismal Regeneration by which your Proselytes are said to become as Infants new born.*) and of the Spirit (*purifying his Heart from all worldly and carnal Lusts, and enabling him to live a spiritual Life according to my Doctrine,*) he cannot enter into the Kingdom of God, (*or enjoy the Blessings of my Kingdom.*)

6. (*And the reason and necessity of this Regeneration by the Spirit is evident, as also that it cannot be sufficient to this end to be of the Seed of Abraham, he being only the Father of our Flesh,*
d *for*) [d] that which is born of the Flesh (*only*) is Flesh, (*still mindeth chiefly carnal things, and lives after the motions of the Flesh*; and (*but*) that which is born of the Spirit; is Spirit; (i. e. *is acted by, and lives after the Motions and Directions of the Holy Spirit*, Rom. 8. 5.)

7. (*And*) marvel not that I (*have*) said to thee, Ye must be born again, (*because this Birth is not discernable by the Eye of Sense, nor do Men fully know the manner how this new Birth is wrought within them by the Spirit, for thus it is in other matters; as for Example,*)

8. The [e] Wind bloweth where it listeth, (*as* e
the Vapours move it) and thou hearest the sound thereof, (*and by that discernest the thing it self,*) but (*yet thou*) canst not tell whence it cometh and whither it goeth, (*tho' it came certainly from one place, and goeth certainly to another,*) so is (*it with*) every one that is born of the Spirit; (*the effects produced in him by the Holy Spirit plainly shew a great change in him, and he himself perceives it, but the Operations of the Spirit producing this change, are not perceptible to others, nor is the renewed Person always able to perceive, and to distinguish them from the inward workings of his own Mind.*)

9. Nicodemus answered, and said to him, (*I apprehend not,*) how can these things be?

10. Jesus answered, and said to him, art thou, f
[f] a Master (διδάσκαλος *a Teacher*) of Israel, (*one of those who say of their baptized Proselytes, they are as new born Babes, and of Wisdom, that it comes from above,*) and (*yet*) knowest not these things?

11. Verily, verily, I say to thee, We speak that we do know, and testifie that we have seen, (*that is, I deliver to you what I know certainly to be true,*) and ye receive not our Witness, (*you do not believe and own that Truth which by my Miracles is confirmed.*)

12. If I have told you (*of*) earthly things, (*or that which may be represented to you by Similitudes taken from earthly things, or things done by you here on Earth,*) and ye believe (*them*) not, how shall you believe if (*when*) I tell you of heavenly things; (i. e. *of things which cannot be thus represented*, viz. *of my Descent from Heaven, and Abode still there?*)

13. And (*yet no other Person can acquaint you with these heavenly things, for*) [g] no man g
hath ascended up to Heaven (*to learn them there*, See Note on *Rom.* 10. 6.) but he that came

(z) Οἱ ἱεροὶ ὅ θησαυροὶ πάντες ὡς ἀνεπίμπλασιν οἱ φόροι τ οἰκουμένης ἅπασι πεμπόμενοι τῷ Θεῷ τοῦ τε ἄνω περιβόλου καὶ τὸ κάτω ἱερὸν ἀμφιδέδμανται. De bello Jud. l. 6. c. 14. p. 916. A. B.
(a) Antiq. l. 15. c. 14. p. 543. (b) Antiq. l. 20. c. 8. p. 699.

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came down from Heaven, even the Son of Man, who *(according to his divine Nature)* is in Heaven *(while ye ſee him here on Earth.)*

14. And *(yet as great as this Son of Man is, he muſt die for the Sins of Men, for)* as Moſes lifted up the Serpent in the Wilderneſs, *(that they who were bitten by poiſonous Serpents, and ſo would otherwiſe have died, looking up to it might live,* Numb. 21. 8, 9.) even ſo muſt the Son of Man be [h] lifted up *(upon the Croſs.)* h

15. That whoſoever believeth in him ſhould not periſh *(by that Death which the Temptation of the old Serpent brought upon all the Sons of Adam)* but *(being delivered from it by the Death of this Son of Man, who is the Antitype of that brazen Serpent, might)* have eternal Life.

16. *(Nor is it to be wondred that God ſhould thus ſuffer his only begotten Son to die, this being only the effect of his great Love to Mankind,)* for [i] God ſo loved the World i that he gave *(up)* his only begotten Son *(to the Death for us all,* Rom. 8. 32.) that whoſoever believeth in him ſhould not periſh, *(by lying ſtill under the Power of Death,)* but *(by riſing from it,* John 5. 28, 29. *ſhould)* have everlaſting Life.

17. For *(ſurely)* God *(acting thus in purſuance of his great Love to the World,)* ſent not his Son into the World to condemn the k World, but that the [k] World through him might be ſaved *(by Faith in him.)*

18. *(And therefore)* he that *(having heard his Doctrine, and ſeen the Miracles by which it is confirmed,)* believeth in him, is not condemned, *(there being no Condemnation to them which are in Chriſt Jeſus,* Rom. 8. 1.) but he that *(after the Knowledge of this ſalutary Doctrine)* believeth not, is condemned already, becauſe he *(after ſuch Conviction)* hath not believed in the Name of the only begotten Son of God.

19. And this is *(the ground of)* the Condemnation *(of ſuch a Man,)* that *(he continues in his Infidelity, not for want of Light but from love to his Sins, for)* Light is come into the World, and *(theſe)* Men *(have)* l loved *(to continue in)* Darkneſs [l] rather than *(to embrace the)* Light, becauſe their Deeds were evil.

20. *(And this is the proper effect of a prevailing love to Sin.)* for every one that doth evil, *(naturally)* hateth the Light, neither cometh to the Light, leſt *(the evil of)* his Deeds ſhould be *(diſcovered, and)* reproved *(by it.)*

21. But he that doth *(ſincerely love)* the Truth, cometh to the Light, that *(by it)* his Deeds may be manifeſted *(both to himſelf and others,)* that they are wrought in *(the Fear, and according to the Will of)* God.

22. After theſe things came Jeſus, and his Diſciples into the Land of Judea, and there he tarried with them, and *(by them)* [m] baptized, (Chap. 4. 2. *to prepare the Jews by the Baptiſm of Repentance as John did, for the Reception of the Meſſiah*; See the Note.) m

23. And John alſo was baptizing in Ænon, near to Salem, *(the place being convenient for that purpoſe,)* [n] becauſe there was much n Water there; and they *(the People)* came *(to him)* and were baptized *(of him there.)*

24. For John was not yet caſt into Priſon *(by Herod.)*

25. Then there aroſe a Queſtion *(or Diſpute)* betwixt ſome of John's Diſciples and the Jews, about purifying, *(it being without Example to baptize a Jew; and they being ſtiled* θεῖοι Θεῷ καθαροί, *the pure Servants of God,* Nehem. 2. 20. *and thought to be born in Holineſs, the Phariſees might ask what need there was of any Baptiſm to purifie them; and if John's Baptiſm was ſufficient for this end, why did Chriſt ſet up another after it, which ſeem'd to argue him greater than John, and that his Baptiſm muſt confer ſome higher degree of Purity.)*

26. And *(upon this)* they came unto John *(for ſatisfaction in this matter,)* and *(by way of complaint)* ſaid to him, Rabbi, he that was with thee beyond Jordan *(to be baptized of thee,)* to whom thou beareſt witneſs, behold the ſame baptizeth, (i. e. *he takes upon him thy Office, as if thy Baptiſm were imperfect,)* and all Men come to him; (i. e. *the Concourſe to him is ſo great, that we fear thy Baptiſm will be neglected.)*

27. John anſwered, and ſaid, ° A Man o can receive nothing *(of Power or Authority)* except it be given him from Heaven:

28. Ye your ſelves *(can)* bear me witneſs, that I ſaid, I am not the Chriſt, but *(only)* that I am ſent before him *(to prepare his way; ſeeing then God hath only made me his Forerunner, I muſt not pretend to an equality with him whoſe Fore-runner and Servant I am.)*

29. He that hath the Bride is the Bridegroom, but the Friend of the Bridegroom, which ſtandeth and heareth him, (Gr. *ſtanding and hearing him careſs, and expreſs his Affection to his Spouſe,)* rejoiceth greatly becauſe of the Bridegroom's Voice; *(Chriſt is this Bridegroom, and the Church is his Bride, I only am the Bridegroom's Friend,)* this my Joy therefore is fulfilled, *(by hearing that he is thus graciouſly ſpeaking to his Church, and calling her by this and other methods to fit her ſelf for his Embraces.)*

30. He muſt increaſe *(in his Glory, and the extent of his Government,* Luke 1. 32, 33.) but I *(his Fore-runner, whoſe Office ceaſeth when he comes, and manifeſts himſelf to the World,)* muſt decreaſe.

31. *(And*

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31. (*And it is reaſonable to own him ſuperior to me, and all the other Prophets, which ever come into the World, even than Moſes himſelf, for*) He that cometh from above (*not only by his Miſſion from God, as I, and they did, but by his Original*, ver. 13.) is above all (*that are deſcended of earthly*
p *Parents only, and*) he that is (*thus*) [p] of the Earth, is earthly (*as to his riſe,*) and ſpeaketh of the Earth, (i. e. *things which comparatively are earthly, Moſes of carnal Ordinances, I of Water Baptiſm, the Prophets of Obedience to the Law of Moſes, but*) he that came from Heaven (*to reveal the Will of God to Man,*) is above all, (*not only in the Excellency of his Perſon, but in the ſpiritual and heavenly Nature of his Doctrines and Promiſes.*)

q 32. [q] And what he hath ſeen (*by the irradiation,*) and heard (*by the immediate dictate of the Holy Ghoſt dwelling in him,*) that he teſtifies (*to the World*) and (*yet*) no Man receiveth his Teſtimony, (i. e. *they who receive it, compared with them that do not, are as none.*)

33. He that hath received his Teſtimony hath ſet to his Seal, (i. e. *declared his Aſſurance*) that God is true, (*both in his Promiſes concerning the Meſſiah, and in his Teſtimonies that he hath given to him, that this is his beloved Son; it being as impoſſible, that he who is ſent with ſuch heavenly Doctrine, confirmed by ſo great Teſtimonies from Heaven, ſhould be a Deceiver, as that God himſelf ſhould lie.*)

34. For he whom God hath ſent, (*ſo as no other Prophet was ſent,*) [r] ſpeaketh the r
Words of God (*ſo as no other Prophet did,*) for God giveth not the Spirit by meaſure, (*or in a limited manner*) to him, (*as he did to them, ſo as to come to them only at ſuch times, and to impart ſuch a particular Revelation, for in him were all the hidden Treaſures of Wiſdom and Knowledge*, Col. 2. 3.)

35. (*And*) the Father loveth the Son, and hath given all things into his Hand; *the entire Knowledge and Revelation of his Will, and the Power to give eternal Life to thoſe that believe and obey it*, John 17. 2. *and to condemn everlaſtingly thoſe that obey not his Goſpel*, 2 Theſſ. 1. 7, 8.)

36. (*And therefore*) he that believeth on the Son (*may be ſure he*) hath (*a preſent right to, and ſhall hereafter receive*) everlaſting Life, and (*but*) he that believeth not the Son, (*but rejecteth his Authority, and Doctrine,*) ſhall not ſee (i. e. *enjoy this*) Life, but the Wrath of God abideth on him (*for ever.*)

Annotations on Chap. III.

a Ver. 2. Οἴδαμεν, *We know that thou art a Teacher ſent from God.*] This could not be ſaid of his Brethren, the *Phariſees* and Rulers of the *Sanhedrim*, for *none of the Phariſees or of the Rulers believed on him*, Chap. 7. 48. οἴδαμεν therefore here may relate chiefly to *Nicodemus*, and only ſignifie, *I know*, as it often doth: See Note on *Chap.* 21. 24. or elſe may ſignifie it is, or may be known, as when the blind Man ſaith, *we know God heareth not Sinners*, Chap. 9. 31. See *Matth.* 26. 2. *Luke* 20. 21. *Rom.* 2. 2.—3. 19. —7. 14. 1 *Cor.* 8. 4. 1 *Tim.* 1. 8.

b Ver 3. Ἐαν μὴ τις γεννηθῇ ἄνωθεν δύναται ἰδεῖν, *If a Man be not born again, he cannot ſee the Kingdom of God.*] It is here needleſs to enquire whether the word ἄνωθεν ſhould be rendred from above, or again, as our Tranſlation doth, and as *Nicodemus* underſtood Chriſt's Words, ſince every one who is born again, is alſo born from above, *Jam.* 3. 17. as being born of that Spirit which cometh from above.

Note alſo that to *ſee the Kingdom of God* here, and to enter into it, *ver.* 5. is the ſame thing, and both theſe Phraſes ſignifie to be a real Member of that Kingdom, and to enjoy the Bleſſings belonging to them who are ſo; thus *to ſee good*, Eccleſ. 6. 6. *to ſee good days*, Pſal. 34. 12. and *to ſee Life*, ver. 36. is to enjoy them, and *to ſee God*, Job 19. 26. Matth. 5. 8. and *to ſee the Lord*, Heb. 12. 14. is to enjoy him.

Note, 3*dly*, That Chriſt ſeems to ſpeak this not primarily of that heavenly Kingdom, into which the Bleſſed ſhall enter at the day of Judgment, but of that ſpiritual Kingdom which was to be erected by the *Meſſiah*; and into which Men entred by Baptiſm; whence it muſt follow, that no Man is indeed a Member of Chriſt's Kingdom, who is not truly regenerate. *If you continue in my Word*, ſaith Chriſt, *then are ye my Diſciples indeed*, John 8. 31. and *if any Man hath not the Spirit of Chriſt, he is none of his*, Rom. 8. 9.

Note, *Laſtly*, That this ſeems to be directed againſt the falſe and pernicious Conceptions of the *Jewiſh Doctors*, the *Scribes* and *Phariſees*, who thought they had a Title to the Kingdom of God, and the Bleſſings of it, as being the *Seed of Abraham according to the Fleſh*, and promiſed to all *Iſraelites* on that account a Portion in the World to come; declaring, ſaith (a) *Juſtin Martyr*

(a) Ὑπολαμβάνουσι ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ τὸν Ἀβραὰμ ἐσμεν, κἂν ἀμάρτωλοί ἐσμεν καὶ ἄπιστοι, καὶ ἀπιθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 369. C.

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Martyr, that *to all that were of the Seed of* Abraham, *tho' they were Sinners, and disobedient to God's Laws, should be given an eternal Kingdom.*

c Ver. 5. Ἐὰν μή γεννηθῇ ἐξ ὕδατος, *If a Man be not born of Water.*] That our Lord here speaks of baptismal Regeneration, the whole *Christian* Church from the beginning hath always taught, and that with very good Reason; for,

1*st*, Tho' Water is sometimes put to signifie, or represent the purifying Operations of the Holy Spirit, yet to be born of Water is a Phrase never used in Scripture, for being born of the Spirit; but very properly is it used of that Baptism which is the Laver of Regeneration, *Tit.* 3. 5. and was by all the Antients stiled παλιγγενεσία, or *Regeneration*. See the Note on 1 *Cor.* 7. 14.

2*dly*, To be *baptized with the Holy Ghost and with Fire*, Matth. 3. 11. Luke 3. 16. is to be baptized with the Holy Ghost descending on the *Apostles* in the Symbol of Fire, as the Event declared, the *Holy Ghost* falling upon them *in the shape of Cloven Tongues like as of Fire*, Acts 2. 2, 3. and therefore in like manner to be baptized *with Water and the Holy Ghost*, most likely signifies to be baptized with the Holy Ghost, and with the Symbol of Water.

3*dly*, The Question betwixt Christ and *Nicodemus* was about that which was requisite to fit a Man to enter into the Kingdom, that is, the Church of God, and make him Partaker of the Blessings of the Gospel; now it is certain that Baptism by Water is by our Lord declared to be the ordinary means of entring into his Kingdom, for he saith, *Mark* 16. 16. *he that believeth and is baptized shall be saved*; or, of becoming one of *Christ*'s Disciples, for he not only made Disciples by Baptism, *John* 4. 1. but gave Commission to his *Apostles to make Disciples in all Nations by baptizing them*, Matth. 28. 19. and therefore must here speak of that; hence even when the Holy Ghost was actually fallen upon *Cornelius* and his Friends, St. *Peter* commands them *to be baptized in the Name of the Lord Jesus*, i. e. to be admitted to be *Christ*'s Disciples by that Rite, and looks upon it as a necessary Consequent of that higher Baptism, *Acts* 10. 47, 48. Christ therefore here declares it to be a Rite necessary for the Entrance of adult Persons into his Kingdom; and it seems highly reasonable to esteem so of it; for what Salvation can be expected by them, who, after he hath told them they must be baptized with Water that they may enter into his Kingdom, do by refusing that Sacrament too plainly shew that they refuse that way of entring into his Kingdom, and becoming his Disciples, which he had appointed for that end? But then here,

1*st*, Infants must be excepted from this Necessity, as being incapable of knowing, and therefore of transgressing this Command; they therefore shall not suffer in their eternal Interests for the mistake or neglect of any of their Parents.

2*dly*, They also are to be excepted who want that Baptism they desire, not out of contempt, but of necessity, as dying before they can procure it; thus tho' the Infant who died before the eighth Day died without the Sign of the Covenant, the *Jews* never thought fit to circumcise them before that Day; and since it is not the washing of the Body, but the *Stipulation of a good Conscience* that renders *Baptism* saving, 1 *Pet.* 3. 21. it cannot be purely the want, but the Contempt of that, which must condemn us: And,

3*dly*, Whatever Ignorance of the Precept, or mistake about the Nature of it, renders not Men incapable of Baptism by the Holy Ghost, can never render them incapable of the Salvation promised to the baptized.

Ver. 6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι. d
That which is born of the Flesh, is Flesh.] *(only)* our Parents being only the *Fathers* of the Flesh, *Heb.* 12. 9. Whence it is that it cannot be sufficient to entitle Infants to the Blessings of this Kingdom without Baptism, that they are born of *Christian* Parents according to the Flesh, but that some Operation of the Spirit is necessary to fit them for the Kingdom of Heaven. See Addition, N°. 9. (9)

Ver. 8. Τὸ πνεῦμα, *The Wind bloweth* f
where it listeth.] They who here say that the Word πνεῦμα signifies here not the Wind, but the Holy Spirit, 1*st*, Destroy the Comparison intimated in the Word οὕτως *so*; and, 2*dly*, They make Christ say that *Nicodemus* heard the Voice of the Spirit, which is not very probable.

Ver. 10. *Art thou* ὁ διδάσκαλος, *a Master,* e
or Teacher in Israel?] These being received Maxims among the *Jews*, that *Wisdom is given from above*; Targ. in Eccles. 7. 7. and that *when a Man is a Proselyte he is reputed as an Infant new born*, Selden de jure Natural. l. 2. c. 4. Our *Saviour* might well admire that a Teacher of *Israel* should have no Notion of a new Birth by Water, or a Birth from above.

Ver. 13. *And no Man hath ascended into* g
Heaven, but he that came down from Heaven, even the Son of Man, ὁ ὢν ἐν τῷ οὐρανῷ, *who is in Heaven.*] The *Jews* say, for the Honour of their *Prophet Moses*, that he ascended לשמי מרומא, *into the high Heavens*, Targ. in Cant. 1. 5, 11, 12. That this was not true of *Moses*, these words of Christ shew, and the History of *Moses* which saith, he only ascended to Mount *Sinai*; but of Christ, who in the beginning was with the Father, *Chap.* 1. 1. and who *came down from Heaven* to do, and to declare his Father's Will, *Chap.* 3. 35. this is most true; but then he is said as to his Divine Nature to descend from Heaven, not by a local Descent, or by quitting Heaven, but

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only by a Manifeſtation of himſelf on Earth; in which ſenſe God himſelf is ſaid in the Old Teſtament to *deſcend* to ſee the Tower of *Babel*, Gen. 11. 5. and to *confound* the Lips of them that built it, *ver.* 7. and to *ſee the Iniquity of Sodom*, Gen. 18. 21. and to deliver his People from the Hand of the *Egyptians*, Exod. 3. 8. and to give them the Law, *Exod.* 19. 18. and thus ſaith St. *Auſtin*, he is ſaid to deſcend, not when he from Heaven obſerves what is done on Earth, for that is metaphorically *to look down from Heaven*; but when he doth ſomething upon Earth beyond the uſual courſe of Nature, which therefore ſeemeth to require his more than ordinary Preſence there, and then he is uſually ſaid to appear either attended by his Holy Angels, or in a Flame, or Cloud of Glory, the Symbol of his Majeſtick Preſence. Note,

2*dly*, That thoſe things are frequently aſcribed by this *Evangeliſt* to *Chriſt*, which neither do, nor can agree, and which elſewhere are not aſcribed to any Creature, *viz.* that he is he *who in the beginning was with God*, Chap. 1. 1. ὁ ὢν *that is in the Boſom of the Father*, ver. 18. ὁ ὢν πρὸς τὸν Θεὸν, *that is with God*, Chap. 6. 46. and here, *who is in Heaven*. Now this never was or could be ſaid of a mere Creature, for, as *Woltzogenius* confeſſeth, no Creature can be in Heaven and on the Earth at the ſame time. The Gloſs of *Grotius* here is this, ſingulari Dei dono nobis conceſſus eſt, *he is given to us by the ſpecial Gift of God*; but this anſwers not the fulneſs of the Phraſe, *He came from Heaven*; for all the *Prophets* were ſent to the *Jews*, and the *Apoſtles* both to *Jews* and *Gentiles* by the eſpecial Gift, and Kindneſs of God, and yet none of them are ſaid to *come down from Heaven*; *Chriſt* is ſtiled the Lord from Heaven, 1 *Cor.* 15. 47. as coming down from thence to judge the World, 1 *Theſſ.* 4. 16. the new *Jeruſalem* is ſaid to come down from Heaven, *Rev.* 3. 12.—21. 2, 10. becauſe 'twas repreſented ſo in a Viſion to St. *John*, the Baptiſm of *John* is ſaid to be from Heaven, but neither he nor his Doctrine to deſcend from Heaven. See the Note on *John* 6. 32. In vain do ſome *Socinians* produce, as parallel Expreſſions, thoſe words of St. *Paul*, *He hath ſeated us in the heavenly Places in Chriſt Jeſus*, Eph. 2. 6. and our *City is in Heaven*, Philip. 3. 20. for the laſt only ſignifies, that Heaven is the Place where we are to dwell for ever; the firſt, that Chriſt hath exalted the Human Nature thither. Their Strength conſiſts in their ſecond Anſwer, *viz.* that ὁ ὢν is to be rendred, *who was with God*, and who *was in Heaven*; and this, ſay they, is here apparent, becauſe Chriſt ſpeaks of himſelf as *the Son of Man*, both here and *Chap.* 6. 62. to which it might be anſwered, that Chriſt in theſe Places ſaith, *the Son of Man is in Heaven*, as St. *Peter* ſaith, *the Prince of Life was crucified*, Acts 3. 15. St. *Paul*, that *the Lord of Glory ſuffered*, 1 Cor. 2. 8. and that *God purchaſed a Church with his own Blood*, Acts 20. 28. *viz.* the Son of Man is in Heaven, not as the Son of Man, but as the Son of God. But that which fundamentally deſtroys this Anſwer is this Conſideration, that it is not true that Chriſt, as to his Human Nature in the beginning, *was with God*, or *was in Heaven:* Yes, ſay they, after his Baptiſm he was taken up into Heaven, there to be made acquainted with the Will of God. But,

1*ſt*, This Sophiſm is ſufficiently confuted by the profound Silence of all the *Evangeliſts* concerning it; for they tell us very particularly of very many things concerning Chriſt, which are comparatively of little moment, of his Circumciſion, of the Flight with him into *Egypt*, of his ſtay in the Temple, of his being carried by the Tempter into a very high Mountain, and his being placed by him on a Pinnacle of the Temple; can we then reaſonably think the Wiſdom of the Holy Spirit would neglect to record that Aſcent of Chriſt into Heaven, on which his Divine Wiſdom, and the Truth of his whole *Prophetick* Office did ſo much depend? 'Tis true the Argument is negative, but then in matters of great Moment to the Eſtabliſhment of our Faith, in what this our great *Prophet* taught, and to advance him above all other *Prophets*, as this Aſcent muſt be, even *Sclichtingius* allows ſuch Arguments, it being not reaſonable, ſaith he, to ſuppoſe the Wiſdom of the Holy Ghoſt in Matters of this Nature, and Importance ſhould be wholly ſilent.

2*dly*, To what end ſhould our *Saviour* be thus ſnatched up into Heaven, or what Neceſſity was there of it? Could not the *Father* declare his Will to him as to other *Prophets*, while he was on Earth? Sure an Almighty and All-preſent God could as well do this out of Heaven, as in it; or was it becauſe he would not do this to him upon Earth? This cannot truly be affirmed, ſeeing *Chriſt* was anointed, and filled with that Spirit by which he performed his *Prophetick* Office, not in Heaven, but on Earth. There was it that *the Spirit deſcended on him as a Dove*, Matth. 3. 16. and by virtue of this Spirit he received at *Jordan*, *he taught in the Synagogues*, *and was glorified of all*, Luke 4. 14, 15. By this Spirit he was *ſanctified* for his Office, and *ſent into the World*, John 10. 36. By this Unction the *Father* ſent him to preach *Remiſſion of Sins*, *and the acceptable Year of the Lord*, Luke 4. 18, 19. On this Account he ſpake the words of God, *becauſe the Father had given him the Spirit*, *not by meaſure*, here *ver.* 34. Whence it appears that Chriſt was fitted for this *Prophetick* Office by that Spirit he received on Earth. Well then, either our Lord, was taken

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ken up into Heaven to be thus instructed, before this Unction he received on Earth, or afterwards; if before, this Unction of the Spirit must be needless, unless God did his Work imperfectly in Heaven, and gave him there no full and perfect Knowledge of his Will; if after this Unction, this Ascent was needless, he being by it filled with the Spirit of Wisdom, Counsel, and Power above measure. What therefore could be wanting to him, who from this Spirit had received all the Treasures of Wisdom, and Power to perform the greatest Miracles for the Discharge of his *Prophetick* Function? See *Placæus Disp. prima & secunda*, and Note on *John* 6. 61.

h Ver. 14. Οὕτως ὑψωθῆναι δεῖ τὸν τὸν ἀνθρώπου, *So must the Son of Man be lifted up, that all that believe in him may have eternal Life.*] He saith not here, as the *Socinians*, that the Death of Christ was necessary for the Confirmation of the Gospel, but, with the *Fathers*, that it was necessary to procure to us Life eternal, by removing that Death which Sin had brought upon us: Note also, that as ὑψοῦν here, and *chap.* 8, 28, 12, 32. is to be lifted up upon the Cross; so *Rabbi Solomo* interprets the *Pole* on which the *Serpent* was lifted up, *a Fork*; and (b) *Justin M.* (c) *Tertullian*, and (d) *Barnabas*, say, This was a Figure of the *Cross*, and that it was a *Symbol* of *Salvation*; he that turned to it, being preserved from Death, not by what he saw, but by the *Saviour* of all Men.

i Ver. 16. *God so loved the World*, &c.] Two things in Scripture are noted as Indications of God's especial Love to Man: 1*st*, That he sent his *Son* into the World to die for him. 2*dly*, That he who was thus sent, was υἱὸς ἴδιος καὶ μονογενής, *his proper only Son*, Rom. 8. 32. 1 John 4. 9, 10.

Object. Woltzogenius here saith, 1*st*, That this Son of God could not be God, since then he must be his own Son.

Answ. It only follows hence, that he could not be God the *Father*, but yet he might be God of God by the Union of the Λόγος, or the Divine Nature to his Human Nature.

Object. But then, saith he, God must have suffered.

Answ. It follows only hence, That he who suffered was God, but not that he suffered as God; and this those ancient *Fathers* well understood, who read, *Heb.* 2. 9. That Christ suffered, χωρὶς Θεοῦ, *his Divinity suffering nothing.*

2*dly*, Hence he objects against Christ's Satisfaction thus; seeing God shewed the highest love to Men in sending thus his Son to die for them, he could not then be angry with them, and therefore could require no atonement to be made to him for them; *Christ* therefore could not die to reconcile this kind and loving God to the World.

Answ. To this I answer, That we are taught by plain Examples of Holy Scripture that love of Benevolence in God towards the Sinner, is well consistent with his Displeasure against him for his Sin; as in the case of *Job*'s three Friends; *For the Lord said to Eliphaz the Temanite, My Anger is kindled against thee, and thy two Friends, because ye have not spoken of me the Things which are right*, Job 42, 7. in which Words, there is a Declaration of God's Anger against them for their Sin, exactly parallel to that of God supposed by us in this Case; and yet we find a like Expression of his Love in the ensuing Words, *Therefore take to you now seven Bullocks, and seven Rams, and go to my Servant Job, and offer up for your selves a burnt Offering, for him will I accept, lest I deal with you after your Folly.* God's Love is visible in directing them to that Sacrifice which would obtain his Favour, but it was only after the Oblation offered, and the Prayer of *Job*, that ἔλυσε τὴν ἁμαρτίαν αὐτοῖς, *he forgave their Sins.* Again, Did not God shew his kindness to his People *Israel*, in admitting a Beast to suffer in their stead, and appointing his Blood to make atonement for them; and yet did not he himself require this atonement to be made, that so their Sins might be forgiven? Did he not appoint this Blood to be offered to him as a Propitiation for their Sins? And, did not then the Victim die? And, was not his Blood offered to reconcile this loving God to Sinners? And is it not hence evident, That God's Love to Sinners is well consistent with his Displeasure against them for their Sins?

Ver. 17. *For God sent not his Son—to condemn the World, but that* ὁ κόσμος, *the World by him might be saved.*] The *Jews* imagined, that God first made the World only for their sakes, 2 *Esd.* 6. 55. 56, 59. and also, that the Redemption of it was only designed for their good, and that their *Messiah* would come to subdue and condemn the Nations whom he hated. Christ on the contrary here declares, That God was so far from hating or condemning them, that he sent the *Messiah* into the World to save them, and consequently to die for them. k

Vain here is their Imagination, who by the World understand only the Elect out of the World; for then *Christ* here must only say, that he was sent that the Elect who believed in him should not perish; as if any who were absolutely elected to Salvation by Faith in him,

(b) Τύπος σωμᾶς. Apol. 2. p. 91.
(c) Fieuram designâsse Dominicæ Crucis. Tertul. de Idol. c. 5.
(d) Barn. 1. 12. Σύμβολον ἔχουσες σωτηρίας—ὁ γὰρ ἐπιστραφεὶς εἰς διὰ τὸ ἐστερέμμενον ἐσώζετο, ἀλλὰ διὰ πάντων σωτῆρος. Just. Dial. p. 3. 21, 322.

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could either periſh or not believe. No, 'tis apparent from theſe Words, That of this World thus beloved by God, ſome would not believe, and ſo would periſh. And this is more apparent from the Words immediately following, in which the World which he was ſent to ſave, is divided into Believers and Unbelievers, and into thoſe that will be ſaved and condemned; for thus they run, *He* (of this World) *who believeth in him is not condemned, but he that believeth not is now condemned*; which muſt be falſe, if you reſtrain this World to ſuch Elect as cannot periſh, and cannot but believe to Life eternal. And, *laſtly*, He that believeth not, ſaith Chriſt, ſhall therefore be condemn'd, *becauſe he believeth not in the Name of the only Son of God.* Now, is it not abſurd to ſay, Men ſhall eternally be condemned for not believing in him, who died not for them, and was not ſent for their Salvation? Since then, Chriſt frequently declares, That all to whom the Goſpel is propounded, ſhall be condemned, if, and becauſe, they believe not in him, *John* 3. 18. — 12. 47. 'Tis certain that he died for the Salvation of them alſo.

l Ver. 19. *And Men have loved Darkneſs more than Light*, μᾶλλον (κότ@ ἢ τὸ φῶς.] Here the *Criticks* note, that μᾶλλον ἢ is not a *Comparative*, as if the Workers of Iniquity did in ſome meaſure love the Light; for, *ver.* 20. they are ſaid to hate it; but, as in other places, is a *Negative*: So *Chap.* 12. 43. *They loved the Praiſe of Men*; μᾶλλον ἢπ δ, *more than the Praiſe of God, i.e.* and not the Praiſe of God. So 1 *Tim.* 1. 4. 2 *Tim.* 3. 4. *Heb.* 11. 25. in which places μᾶλλον ἢ, may be rendred as here, *and not Light*; and this they did, not only in thoſe times of Ignorance, at which God winked, *Acts* 17. 30. but after the clear Light had ſhined upon them; by which it appeared, that the Deeds of Darkneſs were ſo pleaſing to them, that when they were diſcovered to them ſo to be, they ſtill bore that Affection to them which rendred the Light diſpleaſing to them, becauſe it did reprove them: Whereas, they who had Hearts diſpoſed to obey that Light, which would direct them in the way to Happineſs came to it, that they might be the more aſſured they were doing the Works of God, *i.e.* thoſe Works which were performed according to his Will, which tended to his Glory, and chiefly did reſpect him as the End and Object of them.

m Ver. 22. Καὶ ἐβάπτιζεν, *And he baptized*] by his Diſciples, *Chap.* 4. 2. not, as moſt *Interpreters* conceive, into his own Name, or ſo as to exact from them a Belief that he was the *Chriſt*; for, this he forbids his Diſciples to divulge till he was riſen from the Dead, *Matth.* 16. 20.—17. 9. He therefore only did baptize as *John* had done, into the Faith of the *Meſſiah* which was to come, and with that Baptiſm of Repentance which prepared the *Jews* for the Reception of his Kingdom.

Ver. 23. Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Becauſe there was much Water there:*] In which their whole Bodies might be dipped; for in this manner only was the *Jewiſh* Baptiſm performed, by a Deſcent into the Water, *Acts* 8. 38. and an Aſcent out of it, *ver.* 39. and a Burial in it, *Rom.* 6. 3, 4. *Col.* 2. 12. Some here enquire, why *Chriſt* ſhould thus baptize when *John* had not deſiſted ſo to do? But ſince both by their Baptiſm intended the ſame thing, I ſee no reaſon why our *Saviour* might not as well baptize as preach Repentance, *Matth.* 4. 17. whilſt the *Baptiſt* was doing the ſame thing. a

Ver. 27. *A Man can receive nothing of himſelf*;] *i. e.* one who by Divine Authority is entruſted with any Commiſſion, cannot exceed that Commiſſion; ſince therefore God hath only made me the Forerunner of the *Meſſiah*, as I have told you, *ver.* 28. I cannot pretend to be equal with him. o

Ver. 31. Ὁ ὢν ἐκ τῆς γῆς, &c. *He that is of the Earth is earthly.*] See the Paraphraſe; and note, that ὁ ἐπ πάντων, *is an Epithet proper to God alone*, and yet aſcribed to *Chriſt*, Rom. 9. 5. p

Ver. 32. Καὶ ὃ ἑώρακε κ ἤκουσε τοῦτο μαρτυρεῖ, *And what he hath ſeen and heard, that he teſtifies*;] *i.e.* what he fully knows; for by ſeeing and hearing, we come to the moſt perfect knowledge of Things; or what he hath inwardly heard and ſeen by the dictate and irradiation of the Holy Spirit. q

Ver. 34. *He whom God hath ſent, ſpeaketh the Words of God; For God giveth not to him the Spirit by meaſure*;] *i.e.* he that hath the Spirit in a limited manner, at ſuch times only, and with reſpect to ſuch particular Revelations only, may ſometimes ſpeak from his own ſelf; but he who hath the Spirit always reſiding in him, without ſtint or meaſure, muſt always ſpeak the Word of God. To give a thing *in meaſure* in the Scripture-Phraſe, is to do it ſparingly; as when 'tis ſaid, *They ſhall drink Water by meaſure*, Ezek. 4. 16. and to correct *in meaſure*, Jer. 46. 28. — 30. 11. is to do it ſparingly, or in ſuch a Proportion; in which ſenſe we read of the *meaſure of Faith*, Rom. 12. 3. and *the meaſure of the Gift of Chriſt*, Eph. 4. 7. ſo that to give the Spirit without meaſure, is to give him in the greateſt affluence, and without reſtraint. r

CHAP.

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CHAP. IV.

1. WHEN therefore the Lord knew, how the Pharisees had heard that Jesus made and baptized more Disciples than John (*the Baptist*;)

2. Tho' (*in truth*) Jesus himself baptized not, but (*only*) his Disciples; (*See the Note on* Chap. 3. 22.)

3. He (*in prospect of the Danger this might bring upon him from the Envy and Malice of these Pharisees*, left Judea, (*where the Power of the Sanhedrim, of which many of them were Members, prevailed*,) and departed again into Galilee, (*where they had less interest with Herod, and could less observe, or be offended with his Actions.*)

a 4. And he must needs go [a] thro' Samaria, (*that lying betwixt Judea and Galilee.*)

5. Then cometh he (Gr. *he cometh therefore*) to a City of Samaria, which is called (*by them Sichem, but by the Jews, see the*

b c *Note*,) [b] Sychar, near to the [c] parcel of Ground that Jacob gave to his Son Joseph (*at his last Benediction*, Gen. 48. 22.)

6. Now Jacob's Well, (i. e. *a Well bearing his Name*) was there; Jesus therefore

d being wearied with his Journey, sat [d] thus (*weary and thirsty as he was*,) on (*or by*) the Well; and it was about the sixth hour, (i. e. *it was then about Noon.*)

7. (*Then*) There cometh a Woman of Samaria (*to that Well*) to draw Water; (*and*) Jesus saith to her, Give me (*some Water*) to drink:

8. For his Disciples were gone away to the City to buy Meat, (*and so could not draw it for him:*

9. Then saith the Woman of Samaria to him, how is it that thou being a Jew, askest Drink of me who am a Woman of Samaria?

e (*This she had cause to wonder at*,) [e] for the Jews have no Dealings with the Samaritans; (*They would buy of them any thing, but they would receive no Gratuity or Kindness from them. See the Note.*)

10. Jesus answered and said to her, If

f thou knewest [f] the Gift of God, (i. e. *what an excellent Gift the Holy Spirit is*,) and who it is who saith to thee, Give me to drink, (i. e. *how able he is to impart this Gift to thee*,) thou wouldst have asked of him, and (*then*) he would have given thee (*this*) Living Water, (*which will spring up so continually in him that hath it, that he shall thirst no more*, ver. 15. *See* John 7. 38, 39.)

11. The Woman (*thinking Christ only meant Spring-water, that being in the Hebrew Idiom, Living-water*, Gen. 26. 19.) saith to him, Sir, thou hast nothing to draw with, and the Well is deep; from whence then hast thou that Living Water (*of which thou speakest?*)

12. Art thou greater than our Father Jacob who gave us the Well (*for we claim our Descent from him*,) and drank thereof himself, and his Children, and his Cattel?

13. Jesus answered and said to her, Whosoever drinketh of this Water, shall (*soon after*) thirst again.

14. But whosoever drinketh of the Water that I shall give him, [g] shall never (*have* g *cause to*) thirst (*more*;) but the Water which I shall give him (i. e. *the Holy Spirit abiding in him*,) shall be in him (*as*) a Well of Water springing up to everlasting Life.

15. The Woman (*still understanding him as grosly as she did before*,) saith to him, Sir, give me this Water, that I thirst not (*any more*,) neither (*may have farther need to*) come hither to draw (*Water.*)

16. Jesus (*being willing to prepare her to receive his Doctrine, by convincing her that he was a Prophet*,) saith to her, Go, call thy Husband, and come (*ye both*) hither.

17. The Woman answered, and said, I have no Husband: Jesus said to her, Thou hast well (i. e. *truly*) said, I have no Husband.

18. For thou hast had five Husbands (*from whom thou hast been divorced for thy Adulteries*;) and he whom thou now hast (i. e. *cohabitest with*) [h] is not thy Husband; (*thou living with him in Fornication*,) in that (*therefore*) saidst thou truly. h

19. The Woman (*then*) saith to him, Sir, I perceive that thou (*who so exactly knowest the Secrets of my Life, and that which I thought was known to God alone*,) art a Prophet.

20. [i] Our Fathers worshipped in this Mountain (*as we do*,) and ye (*Jews*) say, that in Jerusalem is the place where Men ought to worship (*God; I ask therefore thy Opinion in this case?*) i

21. Jesus saith to her, Woman, believe me, the hour (*shortly*) cometh when ye shall [k] neither in this Mountain, nor yet at Jerusa- k lem, worship the Father.

22. (*But to your Question I answer, That*) [l] ye worship ye know not what; (i. e. *that* l *God which you do not truly and savingly know, because ye know him not according as he is revealed in his Word:*) We know what (i. e. τὸ θεῖον ὅ, *the Divinity which*) we worship, (*serving him according to those Laws to which he hath promised Salvation*;) for Salvation is of the Jews, (*and the Terms of it are to be derived from them to others.*)

23. But

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23. But the Hour cometh, and now is (*inſtant*,) when the true Worſhippers ſhall worſhip the Father, (*not with carnal Sacrifices as*
m *both now do, but*) in [m] Spirit (*ual Sacrifices, acceptable to God thro' Jeſus Chriſt*, 1 Pet. 2. 5.) and (*not in the Types and Shadows of the Law, as the Jews now do, nor in that erroneous manner as ye do, but*) in (*the*) truth (*of the Goſpel*, John 1. 17.) for the Father ſeeketh ſuch to worſhip him, (Gr. *ſuch Worſhippers of him: For*,)

n 24. [n] God is a Spirit, and they that worſhip him (*aright*) muſt worſhip him in Spirit and in Truth; (i. e. *agreeably to his ſpiritual Nature, by giving up their Hearts and Spirit to him, and according to his Will, by ſerving him according to the Precepts of the Goſpel.*)

25. The Woman ſaith to him, I know that Meſſias cometh, who is called Chriſt, and when he is come, he will tell us all things (*that we are to believe and do.*)

26. Jeſus ſaith to her, I that ſpeak to thee am he, (*viz. the Meſſiah.*)

27. And upon this came his Diſciples,
o and [o] marvelled that he talked with the Woman; yet no Man ſaid (*to him*) What ſeekeſt thou (*of*,) or, Why talkeſt thou with her?

28. The Woman then left her Water-pot (*at the Well*,) and went her way into the City, and ſaith to the Men (*of the City.*)

29. Come, ſee a Man who told me all things that ever I did: Is not this (*an evidence that he is*) the Chriſt?

30. Then they went out of the City, and came to him.

31. In the mean while his Diſciples prayed him, ſaying, Maſter, eat.

p 32. But he ſaid to them, [p] I have Meat to eat, which ye know not of; (i. e. *ſomewhat more valuable and pleaſant to me than Meat or Drink.*)

33. Therefore ſaid the Diſciples one to another, Hath any Man brought him (*Meat*) to eat?

34. Jeſus ſaith to them, My Meat (i. e. *my Delight*) is to do the Will of him that ſent me, and to finiſh his Work.

35. Say not ye (*proverbially, as an encouragement to the Sower*,) There are yet four Months, and then cometh (*on the*) Harveſt? Behold, I ſay to you, Lift up your Eyes, and look on the Fields, for they are white already to Harveſt; (i. e. *look upon the Samaritans flocking to me to hear my Doctrine, and you will ſee, that the time of my ſpiritual Harveſt is already come.*

36. And he that reapeth (*this ſpiritual Harveſt by bringing Men to the Faith*,) receiveth Wages (*for his Labour*) and gathereth Fruit, (*not to ſuſtain this mortal Life, but*) to Life eternal; that both he that ſoweth, and he that reapeth, (*be that laboureth to prepare Men for, and he that brings them to the Faith*,) may rejoice together (*in the Fruit of their Labours.*)

37. And here is that (*proverbial*) [q] Saying q
true, One ſoweth, and another reapeth.

38. I (*have*) ſent (*or do ſend*) you to reap that whereon you beſtowed no Labour; other Men laboured, (*the Prophets by foretelling the Meſſiah, the Baptiſt by calling Men to Repentance, that they might be prepared to receive him.*) and ye are entred into their Labours, (*and only are to perfect what they have begun.*)

39. And many of the Samaritans of that City believed on him, for the Saying of the Woman, which teſtified, (*ſaying*) He told me all that ever I did.

40. So when the Samaritans were come to him, they beſought him that he would tarry with them; and he [r] abode there two r
days.

41. And (*in that time*) many more believed, becauſe of his own word:

42. And ſaid to the Woman, Now we believe, not becauſe of thy Saying; for we have heard him our ſelves, and know (*by the excellency of his Doctrine, and the holineſs and goodneſs of his Precepts*,) that this is indeed the Chriſt, the Saviour of the [s] World. s

43. Now after two Days, he departed thence, and went into Galilee, (*paſſing not by Nazareth, the place of his Education, but another way.*

44. For Jeſus himſelf teſtified, that a Prophet hath (*comparatively*) no Honour in his own Country.

45. Then when he was come to Galilee, the Galileans received him (*gladly*,) having ſeen all the things which he did at Jeruſalem at the Feaſt (*of the Paſſover*;) for they alſo went to the Feaſt.

46. So Jeſus came again into Cana of Galilee, where he had made the Water Wine; and there was a certain Nobleman, (*a great Man of Herod's Court*,) whoſe Son was ſick at Capernaum.

47. (*And*) When he heard that Jeſus was come out of Judea into Galilee, he went to him, and beſought him, that he would come down and heal his Son; for he was at the point of Death.

48. Then ſaid Jeſus to him, Except ye ſee [t] Signs and Wonders (*done before your Eyes*,) t
ye (*Jews and Herodians*) will not believe (*on the account of the Excellence and Goodneſs of my Doctrine, as the Samaritans did.*)

49. The Nobleman ſaith to him, Sir, come down e'er my Child die.

50. Jeſus ſaith to him, (*There is no need of my going down*;) Go thy way, (*and thou ſhalt find*) thy Son liveth; and the Man believed the Word which Jeſus had ſpoken to him, and he went his way.

51. And

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51. And as he was now going down (*to his House*,) his Servants met him, and told him, saying, Thy Son liveth.

52. Then enquired he of them, the hour when he began to amend; and they said to him, Yesterday at the seventh hour the Feaver left him.

53. So the Father knew that it was at the same hour, in the which Jesus said to him, Thy Son liveth; and (*he*) himself believed, and [u] his whole House. u

54. This is again the second Miracle that Jesus did, when he was come out of Judea into Galilee.

Annotations on Chap. IV.

a Ver. 4. HE *must go through Samaria.*] For, saith (a) *Josephus*, the Galileans *going up to* Jerusalem *at the Feast*, *went through the Country of the* Samaritans.

b Ver. 5. *He cometh to a City of Samaria, called* Σιχαρ, *Sichar.*] 'Tis certain, from the Son of *Sirac*, Chap. 50. 26. and from *Josephus*, Antiq. l. 11. c. 8. that the Name of the City was *Sichem*. This therefore is either a corrupt Pronunciation, as Βηθαρ for Βηθαλ· or a Name of Reproach put upon it by the *Jews*, from שכר, as if it were a City of *Drunkards*, as *Achan*, Josh. 7. 25. is called עכר, 1 *Chron.* 2. 7. as being a *Troubler of Israel.*

c Ibid. *The parcel of Ground which Jacob gave to his Son Joseph*;] *i. e.* That piece of Ground which he bought of *Hamor*, the *Father* of *Sichem*, Gen. 33. 19. for that was near *Sichem*, saith the Text there: And hence this place became not only the Inheritance of *Joseph*, but his own Burial-place; he being buried, not in the Cave of *Machpelah*, as his Father *Jacob* was, *Gen.* 50. 13. nor saying, *I will lie with my Father* as *Jacob* did, Gen. 47. 30. but being buried in this Place; for, the Bones of *Joseph which the Children of Israel brought out of Egypt, buried they in* (*i. e.* near to) *Sechem, in a parcel of Ground which Jacob bought of Hamor, the Father of Sichem, for an hundred Pieces of Silver; and it became the Inheritance of the Children of Joseph*, Josh. 24. 32. See *Bochart. Hieroz.* Part. 1. l. 2. c. 43. p. 435, 436.

d Ver. 6. Ἐκαθίζετο ὕτως, *He sat thus on the Well*;] *i. e.* either weary or thirsty as he was; so *Acts* 7. 8. ὕτως so *Abraham begat Isaac*, *i. e.* being circumcised, 1 *Kings* 2. 7. *Shew kindness to the Sons of Berzillai*, for ὕτως, *so they came to me*, *i. e.* with kindness; or as *Chrysostom* and *Theophylact* have it, he sat ἁπλως ὡς ἔτυχε, as he found a place: It follows, it was ὡρα ἕκτη, that is, saith one, six a Clock in the Evening; St. *John* counting by the *Roman* Hours in his Gospel: But this Mistake is plainly evident from *Chap.* 1. 39. they abode with him that Day; for it was about the tenth Hour, *viz.* four in the Afternoon, not ten of the Night, according to the *Romish* Computation.

e Ver. 9. Οὐ γὰρ (συγχρῶνται) Ἰουδαῖοι Σαμαρείταις, *For the Jews have no Dealings with the Samaritans.*] So in the *Jerusalem Talmud* the *Samaritans* say, your *Fathers dealt with our Father, why therefore do not you so likewise with us?* Buxt. Lex. Talm. p. 1370. By the Traditions of the *Pharisees* they might buy of them, and therefore Christ's Disciples do not scruple at this, *ver.* 8. but they were not to borrow any thing of them, or receive any kindness from them, or drink of their Water, or eat of their Morsels; for they bound them under an *Anathema* not to eat of the Fruit, or Morsel of a *Cuthæan*, and held the eating of their Flesh to be as bad as eating Swines Flesh. *R. Eliezer c.* 38. But Christ despising such Traditions as had no Foundation, either in the Law of God, or Equity, and tended to the imparing the Laws of common Friendship or Humanity, asks Drink of this *Samaritan* Woman, and eateth with them.

f Ver. 10. *If thou hadst known* τὴν δωρεὰν τοῦ Θεοῦ, *the Gift of God.*] By the *Gift of God*, and *living Water*, Christ seems here to understand the Holy Spirit, represented in the *Old Testament* by *clean Water*, Ezek. 36. 25, 27. and in the *New* by *living Water*, John 7. 38. Rev. 21. 6.—22. 1. For, (1) Spring Water is in the *Hebrew* Idiom called living Water, in opposition to that which stagnates; for Life consisting in continual motion, by reason of the continual Ebullition of this Water, it is said to live; See *Lev.* 14. 5. 50.—15. 13. *Numb.* 19. 17. Hence is it here said to be Water springing up, *v.* 14 And, (2.) This Holy Spirit to be communicated to Believers, is stiled, δωρεὰ τοῦ Θεοῦ, *the Gift of God*, Acts 8. 20. ἡ δωρεὰ ἐπουράνιος, *the Heavenly Gift*, Heb. 6. 4. ἡ δωρεὰ, *the Gift*, Acts 11. 17. See the Note on *Rom.* 5. 17.

g Ver. 14. *He that drinketh of the Water that I shall give him shall never thirst*;] i. e. He never shall have need to thirst for the Enjoyment of this Spirit, he being to abide with them for ever who have once received him, *John* 14. 16. if they do not expel, quench, or grieve him; or, he shall thirst no more because this Spirit will be in him the

(a) Ἐθος ἦν τοῖς Γαλιλαίοις ἐν τῇ ἑορτῇ εἰς τὴν ἱερὰν πόλιν πορευομένοις ὁδοιέναι διὰ τῆς Σαμαρέων χώρας, Antiq. l. 20. c. 5.

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the earneſt of, and bring him to that happy Life, where there is no more thirſt, *Rev.* 7. 16.

h Ver. 18. *Is not thy Husband.*] See one reaſon in the Paraphraſe; others ſay, this is ſpoken, becauſe ſhe had divorced her ſelf from her former Husbands contrary to the Law, which permitted not Women to begin the Divorce, and ſo was really the Wife of ſome former Husband then living. So *Grotius.*

i Ver. 20. *Our Fathers worſhipped in this Mountain.*] We learn from (b) *Joſephus*, and from this Woman, that the *Samaritans*, when they ſaw it for their Advantage, pretended to be συγγενεῖς τῶν Ἰουδαίων, *allied to the Jews, to have Jacob for their Father*, ver. 12. καὶ ἐκ τοῦ Ἰωσήφου γεγενῆσθαι αὐτοὺς, ἐκγόνων Ἐφραίμου καὶ Μανασσῆ, *and deduced their Genealogy from Ephraim and Manaſſes the Sons of Joſeph*; they alſo contended that Mount *Gerizim* was the moſt ancient place of Worſhip, becauſe *Abraham* built there an Altar to God, *Gen.* 12. 6, 7. and ſo did *Jacob*, Gen. 33. 18. and therefore that was the place where Sacrifices were to be offered before the Temple at *Jeruſalem* was built. But the *Jews* anſwered that the Temple was built on the Mountain of *Moriah*, in the place where *Abraham* offered up *Iſaac*, Joſeph. Antiq. l. 7. c. 10. p. 254. F. and that that was the place of Worſhip throughout all Generations, *Targum in Chron.* 3. 1. See *Maimonides de ædificio Templi, Tract.* 1. *Cap.* 2. §. 2.

k Ver. 21. Οὔτε ἐν τῷ ὄρει τούτῳ ἔτε ἐν Ἱεροσολύμοις, *Neither in this Mountain, nor yet at Jeruſalem.*] *Joſephus* ſaith the Contention betwixt the *Jews* and *Samaritans*, was about the place to which they ought to bring thoſe Sacrifices and Oblations by which God was then chiefly worſhipped, the *Jews* declaring that it was their Temple, (c) καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων, *and requiring that the Sacrifices ſhould be brought thither*; the *Samaritans* that they ſhould be brought to Mount *Gerizim*. This Controverſie, ſaith *Chriſt*, will ſhortly be decided by removing the occaſion of it, *viz.* this way of worſhipping God by Sacrifices, and by giving liberty to worſhip God with ſpiritual Sacrifices in every place, as the *Prophet Malachi* foretold, *Chap.* 1. 11.

l Ver. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, *Ye worſhip ye know not what*, &c.] This many think is ſpoken with relation to ſome falſe Objects of their Worſhip, or ſome idolatrous way of Worſhip which obtained among them. The *Jews* gave it out that they worſhipped God (d) *in the Image of a Dove*; but this ſeems plainly fabulous, and invented by the *Jewiſh* Rabbins out of hatred to them. For, (1.) Among the Idols which they worſhipped when they came from *Aſſyria* to *Samaria*, there is not the leaſt hint of any Image of a *Dove* worſhipped by them. (2.) (e) *Joſephus*, tho' he in ſeveral places inveighs againſt them ſharply upon other accounts, doth never charge them with this Crime, which ſhews it to be a later Invention of their *Rabbins*; and, (3.) It is a thing wholly inconſiſtent with that Law of *Moſes* which they then owned; for as all Images are forbidden by it, ſo it did require them to ſacrifice the Dove to God, and it was always judged an abſurd thing to worſhip that which they did ſacrifice. See *Bochart. Hieroz. part.* 2. *l.* 1. *C. p.* 6, 8.

Others ſay they worſhipped God only as the topical God of that Country; but tho' this might be true of them when they firſt came into *Samaria*, and retained their *Heathen* Sentiments, yet could it not be true of them after, that, rejecting all their *Heathenish* Superſtitions, they had embraced that Law in which *Jehovah* is continually ſtiled *the Maker of Heaven and Earth*, and *the God of all the Earth*; and when, as (f) *Epiphanius* ſaith, *they endeavoured to renounce all Idolatry, and to own one God.*

3. Whereas *Epiphanius*, and many of the *Jews* pronounce them guilty of latent Idolatry, for worſhipping God in that Mountain where *Jacob* hid the Idols of the Nations, according to thoſe words, *Gen.* 35. 4. *And they gave to Jacob all the ſtrange Gods that were in their Hands, and Jacob buried them under the Oak which was by Sychem*; it is not probable that *Chriſt* ſhould accuſe them of falſe Worſhip on the account of Idols under Ground, which they knew nothing of, and which they never did intend to worſhip. Obſerve then,

1*ſt*, That the Enquiry of the Woman, and the Diſpute was, ſaith *Joſephus*, only about the place of Worſhip, and therefore it is very probable Chriſt's Anſwer chiefly doth reſpect the place.

2*dly*, That Chriſt by ſaying to the *Samaritan* Woman, that ſhortly they ſhould not *worſhip the Father* in that Mountain, does tacitly own that the *Samaritans* did worſhip the *Father*; nor doth he inſtruct her who was the true Object of her Worſhip, but only how ſhe was to worſhip the true God.

3*dly*, When they came firſt to *Samaria*, it is obſerved that they knew not *Miſhpat*, the manner of worſhipping the God of *Iſrael*,

2 Kings

(b) Antiq. Jud. l. 11. c. 8. p. 386. D.
(c) Antiq. l. 12. cap. 1.
(d) Talmud. Tr. Cholmi c. 1. F. 6.
(e) L. 9. & 11. fine. l. 12. c. 1. 7. l. 13. c. 6. l. 18. 35. l. 20. 5.
(f) Εἰς τὸ μεταθεῖναι τὴν εἰδωλολατρείας, καὶ τὸ ἕνα Θεὸν ὁμολογῆσαι. l. 1. H. 9. §. 2.

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2 Kings 17. 26. In this, saith Christ, you are still deficient, as not worshipping the God of *Israel* according to his Prescription in the Law, but according to your own Inventions. You therefore may be truly said not to know him, whose Will you observe not, neither worshipping him according to his Nature in the Spirit, nor according to that Law which is the Rule of his Worship, and according to which alone you can do him acceptable Service; if then you would obtain Salvation by the Worship of him, you must do it according to the Revelations made to the *Jews*, to whom, as the Promise of a *Saviour* was given, so from them is Salvation to come to the World, according to the Promise made to their Father *Abraham*, *In thee shall all the Families of the Earth be blessed.*

m Ver. 23. *Shall worship the Father* ἐν πνεύματι καὶ ἀληθείᾳ, *in Spirit and in Truth.*] That is, saith *Origen*, οὐ ζωϊκαῖς θυσίαις, *not with carnal Sacrifices, but with spiritual Worship*, or with those spiritual Sacrifices which are acceptable to God, through Jesus Christ; 1 *Pet.* 2. 5. οὐκ ἐν τύποις, *not in Types, but according to the Truth contained in them, for the Law was by Moses, but Grace and Truth came by Jesus Christ*, John 1. 17. Thus *Philo* saith, he brings to God γνήσιον θεραπείαν, *the true Worship*, who brings, τὴν ἀληθείαν, ἁπλῆν, καὶ μόνην θυσίαν, *Truth, the simple and the only Sacrifice*; not he who uses Washings and Purgations of Body, but defiles his Soul; or who builds and adorns Temples, and offers Hecatombs upon the Altar, πλανᾶται γὰρ ἑκὼν τὴν πρὸς εὐσέβειαν ὁδὸν, θρησκείαν ἀντὶ ὁσιότητος ἡγούμενος, *for he errs from the way of Piety, as thinking outward Worship is to be preferred to Holiness.* L. quod deter. pot. p. 123. C. D.

Now that we may thus worship God in Spirit, we must lay as the Foundation, not only Purity of Body from all Uncleanness, but of the Soul also, from all Spiritual Defilements, all Pride and Haughtiness of Mind, all Malice, Envy, Bitterness of Spirit, all impure Thoughts, and evil Concupiscence, for these are stiled *Works of the Flesh*, Gal. 5. 19,—21. Now *they that are in the flesh*, saith the Apostle, *cannot please God*, Rom. 8. 8. nor can they *mind the things of the Lord*, who are not *pure in Body and in Spirit*, 1 Cor. 7. 34. 2 Cor. 7. 1. And with this the very *Heathens* were so well acquainted that they often taught that God was, purâ mente colendus, *to be worshipped with a pure Mind*; this was (g) the best Offering we could give, and the best Habitation we could build him.

2*dly*, We must have just and awful Thoughts of the Divine Majesty, oft representing him to our Thoughts, as a God of infinite Purity and Justice, as well as Power and Wisdom, one who is always present with, and beholds all our secret Thoughts and Actions in order to a future Recompence; for by these Apprehensions fixed in our Hearts, we shall be naturally induced to glorifie him in our Spirits, 1 *Cor.* 6. 20. having laid this Foundation, we must endeavour to walk humbly with God, subjecting our selves wholly to his Providence, being contented with all Conditions in which he doth think fit to place us, and submitting our own Wills to his good Pleasure, which is in Scripture stiled *Poverty of Spirit*, Matth. 5. 4. and *the Wisdom of the Spirit*, Rom. 8. 6.

3*dly*, We must endeavour to resemble him as much as may be in Holiness and Righteousness, in Truth, in Goodness, and in Mercy; for even the *Heathens* say, (h) τιμήσεις τὸν Θεὸν ἀρίστα, ἐὰν τῷ Θεῷ ὁμοιότατα ὁμοιώσεις, *we then worship God best, when we are most like to him.*

4*thly*, We must worship God from Spiritual Principles, a sincere Love and filial Reverence of him; and to Spiritual Ends, that we may promote his Glory, and do what is well pleasing to him; and after a spiritual manner serving him with the whole Heart, Soul and Mind, and with a Fervency of Spirit.

Ver. 24. Πνεῦμα ὁ Θεὸς, *God is a Spirit.*] n
The Article here shews, that God is the Subject, and the Spirit is the Predicate; and this Opinion obtained among the *Platonists*, who stile him νοῦς, *a Mind*, and among the (i) *Pythagoreans*, who said, ἀσωμάτως πρὸ παντὸς ἡγοῦ Θεοὺς ὑπάρχειν, *before all things you must hold the Gods to be incorporeal. Aristotle* also thought it necessary to assert, that the first Mover was ἀμερὲς, or *without Parts*; yea even the *Stoicks*, saith (k) *Plutarch*, determined that God was an *intelligent Spirit without form.*

Ver. 27. *They marvelled that he talked with the Woman.*] This being one of the six things, o
say the *Rabbins*, which render a Disciple impure, *viz.* That he talks with Women. *Buxtorf. Lexic. p.* 1145.

Ver. 32. *I have Meat to eat*, &c.] This p
Phrase is used by the *Ancients* concerning things which were done by them with (l) Pleasure, istic mihi cibus est quod fabulare, *thou sayest that which is meat to me.* So the Servant

(g) *Cultus autem Deorum est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ & mente & voce veneremur.* Cic. de Nat. Deorum, l. 2. p. 53. Ὡς γὰρ οἱ αὐτοὶ ἄνδρες φασὶ ψυχῆς καθαρᾶς οἰκειότερον τὸν ὑπὸ τῆς γῆς Θεὸν εἶναι. Hier. in Carm. Pyth. p. 15. & Seneca apud Lact. de vero cultu. l. 6. c. 25.

(h) Hier. in Car. Pyth. p. 22, 25. (i) Iamb. Protrepr. p. 151.

(k) Phys. i. 8. c. 10. de placit. Philo, l. 1. c. 6. (l) Ciftel. Act. 4. sc. 2. v. 49.

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in *Plautus*, and another in (m) *Ariſtophanes*, μοῦσά γὲ ἐποπλύειν δοκῶ ὅταν καλαῤῥάσομαι λάθρᾳ τῷ δεσπότῃ, *'tis Meat to me to curſe my Maſter ſecretly.*

Ver. 35. See Additions N° 10.

q Ver. 37. Ὁ λόγος, *This Saying.*] So the *Scholiaſt* in *Ariſtophanes*, κατὰ τὸ παροιμιῶδες λόγον ἄλλοι μὲν σπείρουσι ἄλλοι δ' ὦ ἀμήσουσι, *according to the old Proverb, one ſoweth, but another ſhall reap.*

r Ver. 40. *He abode there two days.*] He abode there ſo long, that he might not contemn Perſons ſo deſirous to learn of him; he ſtaid no longer, that he might not neglect the *Jews*, or ſeem to prefer the *Samaritans* before them. And he commanded his Apoſtles not to go to any City of *Samaria*, Matt. 13. 5. becauſe the Goſpel was firſt to be preached to the *Jews*, and then to the *Samaritans*, Acts 1. 8.

s Ver. 42. *The Saviour of the World.*] That is, ſaith Mr. *Cl.* of the *Jews*, *for 'tis not likely the Samaritans thought of the Salvation of the Gentiles*; but why might not they think ſo, who knew, that *in the Seed of Abraham were the Families of the Earth to be bleſſed?* And ſeeing the *Samaritans* were not *Jews*, had they uſed theſe words in that reſtrained ſenſe, they excluded themſelves from this Salvation. The Word doth ſometimes ſignifie the Multitude, or the Publick, as when Chriſt's Brethren ſay to him, *Shew thy ſelf to the World, i.e.* publickly, *John* 7. 4. and the *Phariſees*, *the World is gone after him*, John 12. 19. but never the *Jews* in Oppoſition to the *Gentiles*.

Ver. 48. *If ye ſee not Signs and Wonders ye will not believe.*] Hence ſome Interpreters conclude this Nobleman was a *Jew*, it being no wonder that an *Heathen* ſhould not believe without a Miracle. t

Ver. 53. *Himſelf believed, and his whole Houſe*;] *i.e.* all that by Age were capable of doing ſo. u

CHAP. V.

1. AFTER this there was a (*nother*) Feaſt of the Jews, (viz. *that of the Paſſover, requiring the appearance of all the adult Males at the Temple*, Deut. 16.
a 16.) and (*therefore*) [a] Jeſus went up to Jeruſalem.

b 2. Now [b] there is at Jeruſalem by the Sheep Market (*or Gate*) a Pool, which is called in the Hebrew Tongue, Bethesda, (*the Houſe of Mercy*,) having five Porches, (*in which the ſick lay to be cured*; *for*)

3. In theſe lay a great number of impotent Folks, (*viz.*) of blind, halt, withered (*Perſons*,) waiting for the moving of the Water;

c 4. For an [c] Angel (*viſibly*) went down at a certain ſeaſon into the Pool, and troubled (i. e. *ſhook*) the Water, whoſoever then firſt after the troubling of the Water ſtepped in was made whole of whatſoever Diſeaſe he had.

5. And a certain Man was there, who had (*lain under*) an Infirmity thirty and eight Years;

6. When Jeſus ſaw him lie, and knew (*by his Divine Spirit*) that he had been now a long time in that caſe, he (*looking on him as an Object worthy of Compaſſion*, ſaith to him, Wilt thou be made whole?

7. The impotent Man anſwered him, Sir, I have no Man when the Water is troubled to put me into the Pool, but while I am coming, another ſteppeth down before me.

8. Jeſus ſaith to him, [d] Riſe, take up thy Bed and walk; d

9. And immediately (*at his word*) the Man was made whole; and (*to ſhew that he was ſo*) took up his Bed and walked; and on the ſame day (*that he did this*) was the Sabbath.

10. The Jews therefore ſaid to him that was cured, It is the Sabbath-day, it is not lawful for thee to carry thy Bed (*on that day of reſt.*)

11. He anſwered them, He that (*with a word*) made me whole, the ſame ſaid to me, Take up thy Bed and walk; (*and ſurely he that could heal me with a word muſt be a Prophet, and therefore muſt have Authority to bid me do this.*)

12. Then asked they him, What Man is he that ſaid to thee, Take up thy Bed and walk, (*that knowing him we may be the more able to judge of him?*)

14. And he that was healed wiſt not who he was, for Jeſus (*having done this*) had conveyed himſelf away, (*without being obſerved by him, as he might eaſily do*,) a Multitude being in that place.

14. Afterward Jeſus findeth him in the Temple (*giving Thanks to God for his Cure*,) and ſaid to him, Behold thou art made whole (*of a Diſtemper laid upon thee for the Puniſhment of thy Sins*,) ſin no more, leſt a worſe thing come unto thee, (*for thy Inſenſibility, and Contempt of this Mercy*)

15. The

(m) In Ranis.

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15. The Man (*knowing now who had done this, and perhaps thinking himself obliged in Gratitude to own the Author of his Cure, and hoping hereby to convince them that he was a*
e *Prophet,*) departed (*from the Temple,*) [e] and told the Jews (*who enquired after him that had done this,*) that it was Jesus who had made him whole.

16. And (*but tho' this Cure demonstrated that he was sent from God, because no Man could do these things except God were with him*, John 3. 2. — 9. 30, 31, 32, 33. *yet*) therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day; (*the doing any Work on the Sabbath-day being by the Law, as they thought, a capital Crime*, Exod. 31. 14, 15.)

f 17. But Jesus answered them, [f] My Father worketh hitherto, (*he from the beginning of the Creation till this present time continues to give and preserve Life, and do good on the Sabbath-day,*) and I (*after his Example*) work (*that which is good and salutary to Mankind on that day.*)

18. Therefore the Jews sought the more to kill him, because he not only had broken
g the Sabbath, but said also that God was [g] his Father, (*in a peculiar manner proper to him alone*, πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *thereby*) making himself equal with God (*in Nature, as a Son to his Father.*)

19. Then answered Jesus and said to them,
h Verily, verily I say to you, the [h] Son can do nothing of himself, but what he seeth the Father do (*ing*, Gr. i. e. *without Commission from him to do it, and certain Knowledge that he doth what the Father would have done,*) for whatsoever things he doth (ποιῇ or ποιήσῃ, *he would have done*) these also (καὶ *even*) doth the Son likewise; (i. e. *after his Example as to the kind of them, and according to his Will, as to the manner of doing them; whence you may be assured this Action was done after his Example, and according to his Will, as to the time, as well as to the matter of it, and therefore cannot be worthy of Blame.*)

20. For the Father loveth the Son, and sheweth him (*by the Spirit with which he hath anointed him,*) all things that himself (*his Son*) doth, and he will shew (i. e. *incite and enable*) him (*by the same Power to do*) greater Works than these, (*so*) that you may (*will*) marvel (*at them, tho' you will not be convinced by them.*)

21. For as the Father raiseth up the Dead, and quickneth them, even so (*shall ye see that*)
i the [i] Son quickneth whom he will.

22. (*And this Power of quickning and raising whom he will, the Father hath given him, because he hath made him the Judge of all*
k *Men,*) for the Father judgeth no Man, [k] but hath committed all Judgment to the Son, (*who yet cannot judge them till he hath raised them from the Dead.*)

23. (*And this he hath done*) that all Men should [l] honour the Son (*for his Power and* l
Authority over them,) even as they honour the Father, (*the great Judge of all the Earth*, Gen. 18. 25.) he that honoureth not the Son (*invested with this Power,*) honoureth not the Father which hath sent (*and authorized*) him (*to exercise it.*)

24. (*And having all Judgment committed to me,*) Verily, verily I say to you, he that (*obediently*) heareth my Word, and believeth on him that sent me, hath (*an assurance of*) everlasting Life, and shall not come into Condemnation (*for his past Sins,*) but is passed from (*the*) Death (*threatned to him*) unto Life.

25. (*And that you may have reason to believe I can thus raise the Dead, ye shall see an Instance of it shortly, not only in my Resurrection, but in the rising of many others with me by my Power, for*) Verily, verily I
m say unto you, [m] The hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear (*it*) shall live.

26. For as the Father hath (*the Fountain of*) Life in himself, (*and so can impart Life to others,*) so hath he given to the Son, [n] to
n have Life in himself.

27. And he hath given him Authority to execute Judgment also (*on the Dead thus raised,*) because he is [o] the Son of Man, (*whom* o
he hath appointed the Judge of the World, Acts 17. 31.)

28. Marvel not at this, for the hour is coming in the which (*not these few only,* but) all that are in the Grave shall hear his Voice.

29. And shall come forth, they that have done Good to the Resurrection of Life, and
p [p] they that have done Evil to the Resurrection of Damnation.

30. (*And in passing this Judgment of Absolution and Condemnation upon Men,*) I (*the Man Christ Jesus*, Acts 7. 31. *the Son of Man*, ver. 27.) can of my own self (*my own Impulse and Pleasure*) do nothing, (*but*) as I hear, (i. e. *receive the Terms of Absolution and Condemnation from my Father, so*) [q] I judge, q
and my Judgment is (*therefore*) just, because I seek (*pursue*) not (*in it*) mine own Will, but the Will of the Father which hath sent me.

31. (*And*) If (*in ascribing this Honour and Power to my self*) I (*did*) [r] bear witness r
of my self, (*and had no Credentials from my Father, or those whom he hath sent,*) my Witness is not true, (*for he that pretends to be sent, or delegated from God, and hath not his Testimony to confirm his Mission, cannot be true; but this is not my case, for*)

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s 32. There is [s] another that beareth Witneſs of me, (*to wit, John the Baptiſt,*) and I know that the Witneſs which he (*being a Prophet*) witneſſeth of me is true, (*ye alſo have heard his Teſtimony, for*)

33. Ye ſent unto John, (*Chap.* 1. 22, 23.) and he bare Witneſs to the Truth, (3. 29, 30.)

34. But (*I appeal not to his Teſtimony for my own ſake, but for yours, for*) I receive not Teſtimony from Man, but theſe things

t I ſay that [t] ye (*believing his Teſtimony*) might be ſaved.

35. He was a burning and a ſhining Light, (*as Elias is by you repreſented,* Ecclus. 48. 1. *his Word being clear and powerful,*) and ye

u were willing for a [u] ſeaſon to rejoice in his Light, (*owning him as a Prophet, and a juſt Man, and therefore I inſiſt upon his Teſtimony, as hoping it may have ſome Influence upon you, to work that Faith in you, by which you ſhall be ſaved,* John 10. 41.)

36. But I have greater Witneſs than that

w of John, for the Works which [w] the Father hath given me to finiſh, the ſame Works that I do (*by his Power reſiding in me,*) bear witneſs of me, that the Father hath ſent me.

x 37. [x] And the Father himſelf which hath ſent me hath born Witneſs of me, (*by a Voice from Heaven, ſaying, This is my beloved Son; and by the Deſcent of the Holy Ghoſt upon me, in the Shechinah, or bright Light, which is the Symbol of his Preſence; but on this I inſiſt not, for*) ye have neither heard his Voice at any time, nor ſeen his Shape, (Ezek. 1. 28. *the likeneſs of the Glory of God.*)

38. And (*as ye have not known his Will this way, ſo neither will ye do it by his revealed Will, for*) ye have not his Word abiding in you, for whom he hath ſent, him ye believe not, (*as his Word would induce you to do.*)

y 39. [y] Search the Scriptures, for in them ye think ye have (*the words of*) eternal Life, and they are they which teſtifie of me;

40. And (*yet*) ye will not (*by them be perſuaded to*) [z] come to me, (i. e. *believe in* z *me,*) that ye might have (*the*) Life (*I promiſe to them that believe in me.*)

41. (*And yet you have no reaſon to diſbelieve me, for*) I receive not Honour from Men, (*I do nothing from deſire of their Applauſe, but purely for the Honour of God, and out of Love to him, and ſo act not like a falſe, but a true Prophet.*)

42. But (*this I cannot ſay of you, for*) I know you, that you have not the Love of God in you.

43. I am come in my Father's Name, (i. e. *with his Authority and Teſtimony,*) and ye receive me not, (*ye do not own me as the promiſed Meſſiah,*) another ſhall [aa] come in his aa own Name, (*without any Evidence of Divine Authority, even Barchochebas, and*) him ye will receive (*as ſuch.*)

44. (*And indeed*) How [bb] can ye believe, bb who (*ſtrive to*) receive Honour (*and Glory*) one of another, and ſeek not (*rather*) the Honour that cometh from (*the Approbation of*) God only?

45. Do not think that I will accuſe you to the Father, (*I ſhall not need to do it, for*) there is one that accuſeth you (*to him,*) even Moſes, in whom you truſt, (*that by Obedience to his Law you ſhall have Life,* ver. 39.)

46. For had ye believed (*the words of*) Moſes, ye would have believed me, for [cc] he cc wrote of me, (*ſaying, I will raiſe up a Prophet like unto thee, and I will put my words in his mouth,* Deut. 18. 18.)

47. But if ye believe [dd] not his Writings, dd (*whom you own as a great Prophet ſent from God,*) how ſhall you believe my words, (*when you have no ſuch Opinion of me, or reſpect for me?*)

Annotations on Chap. V.

a Ver. 1. *JESUS went up to Jeruſalem,*] to hold Communion with the *Jewiſh* Church at the Feaſt of the *Paſſover*, by obſerving with them the Rites to be obſerved at that Feaſt; he therefore refuſed not Communion with a Church that had clogged theſe *Feſtivals* with Human Traditions, tho' perhaps he performed only the Rites required by the Law at theſe *Feſtivals*. See Dr. *Lightfoot.*

b Ver. 2. Ἐστὶ δὲ, *There is at Jeruſalem by the Sheep-Gate a Pool, called in the Hebrew Bethſeda;*] That is, *the Houſe of Mercy*, becauſe of the Mercy of God ſhewed there in curing their Diſeaſes. Moreover, if ἔστι δὲ *there is*, be the true reading, as the conſent of almoſt all the *Greek* Copies argues, it ſeems to intimate that *Jeruſalem* and this *Pool* were then ſtanding when St. *John* wrote this Goſpel, and therefore that it was written, as *Theophylact* and others ſay, before the Deſtruction of *Jeruſalem*, and not, as the more *ancient Fathers* thought, long after.

c Ver. 4. *An Angel went down* κατὰ καιρὸν, *at a certain ſeaſon, and then he that firſt went down was made whole of whatſoever Diſeaſe he had.*] All the Circumſtances of this Hiſtory ſhew, that Dr. *Hammond*'s Conjecture, that *this Angel was only an Officer ſent at a certain time to ſtir this Pool*, and that *the warm Entrails caſt into it communicated this healing Virtue to theſe Waters*, tho' it ſeems to be ſupported by the Authority of St. *Chryſoſtom*, and *Theophylact*, is highly improbable. For,

(1.) How

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(1.) How unlikely is it that this should be a natural means of curing all sorts of Diseases without Exception, *the blind, the halt, and the withered?* ver. 3. (2.) That it should only cure the Person that first stepped in, tho' he might be followed by others the same instant; for how should the natural Virtue of this Pool, impregnated with the warm Entrails of so many Sacrifices extend it self only to one Man? And, (3.) How unlikely is it that it should do this only at one time of the Year, *viz.* at the Feast of *Passover?* For this was done not at several times, but only κατ' καιρὸν, *at a certain time*, ver. 4. And, Lastly, The very Foundation of this Surmise is taken away by that Observation of Dr. *Lightfoot*, that there was a Laver in the *Temple* for the washing of those Entrails, and so they were not likely to be washed in this Pool.

It is farther to be noted, that these Waters of *Siloam* were a Type of the Kingdom of *David*, and of *Christ*; of the Kingdom of *David* according to those words, *Isa.* 8. 6. *Forasmuch as this People refuseth the Waters of Siloah that go softly*, that is, saith the *Targum*, *the Kingdom of David that rules them quietly*; and of *Christ*, according to those words of the same *Prophet*, chap. 12. 3. *With Joy shall they draw Water from the Wells of Salvation*, whence *Siloah* is interpreted *sent*. See Note on *Chap.* 9. 7. To this Type of the *Messiah* God might therefore give this Virtue about that time, to prepare the *Jews* to receive his Advent who was sent to them; and when a Fountain was to be *opened for Sin and for Uncleanness*, Zach. 13. 1. *viz.* that of the Blood of Christ, might communicate this Virtue to this Pool as a Prefiguration of it; whence, as (a) *Tertullian* notes, *the Virtue of this Pool then ceased, when they persevering in their Infidelity rejected our Saviour.* And this might be one reason why the *Jewish* Writers are so silent as to the Virtue of this Pool, because by its signification it related to *Christ*, and by this Miracle confirmed his Doctrine. See here *Examen Millii in Locum.*

d Ver. 8. *Arise, take up thy Bed and walk.*] Christ here requires not Faith of him, because he had seen, and perhaps heard of none of his Miracles, but he requires him to do that on the *Sabbath*, which was contrary to the Letter of the Law, to shew he was a *Prophet*, who by their own Rules had Power to require what was contrary to the Ceremonial Rest of the *Sabbath*, See Note on *Chap.* 9. 18. and to instruct them that to do this not in Contempt of the Law, or for bodily Advantage, but as a publick Testimony of the great Goodness of God to us, tended rather to the Sanctification, than to the Prophanation of the *Sabbath*, that Day being sanctified to this very end, that Men might employ it in glorifying and praising God for his Benefits.

Ver. 15. *Told the Jews that Jesus had done this.*] Not to accuse him to them, but partly out of Gratitude to own the Author of this Cure, and partly to excuse himself, as only doing this at the Command of so great a *Prophet.* e

Ver. 17. *My Father worketh hitherto*, &c.] Even from the time he rested from the Works of the Creation, continuing to preserve and govern all things he created, and do those things which tend to his Glory, and to the Good of his Creature, even on the Sabbath-Day; and in Imitation of him I do my wondrous Works of Mercy to the Glory of his Name upon that Day; which being Divine, and done by his Power and Assistance, shew that I do nothing in them contrary to his Will. Thus (b) *Philo*, speaking of God's *resting on the seventh Day*, saith, *We have declared that God ceaseth not to work, but proceeds to the Production of other things, as being not the Artificer only, but the Father of them.* f

Ver. 18. *Therefore the Jews sought the more to kill him*, ὅτι πατέρα ἴδιον ἔλεγε Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, *because he said, God was his own Father, making himself equal to God.*] Here note, g

1*st*, That he is here said to stile God his *Father*, after a manner proper and peculiar to himself, as being ὁ ἴδιος Θεοῦ υἱὸς, *the proper Son of God*, Rom. 8. 32. and so as being his Son, not as *Adam* and the *Angels* were, by Creation, nor as good Men are, by *Adoption* only; in which Sense the *Jews* pretended to have God for their *Father*, chap. 8. 41. and in which Sense both (c) *Philo*, and the (d) *Jewish* Writers speak of him as the *Father* of *Israel*, and of those who had a true Knowledge of him; for in this Sense to call himself *the Son of God*, could neither be worthy of Death, nor worse than the Violation of the *Sabbath.* 'Tis therefore evident the *Jews* thought *Christ*, by saying *God was his Father*, made himself his Son in such a manner as rendred him equal to God in Nature,

(a) *Piscina Bethsaida usque ad adventum Christi curando valetudines Israel, desiit à beneficiis deinde cùm ex perseverantia furoris sui nomen Domini per ipsos blasphemaretur.* Adv. Jud. cap. 13.

(b) Ἐδηλώσαμεν ὅτι, ὅτι ποιῶν ὁ Θεὸς ἐ παύεται, ἀλλ' ἑτέρων γενέσεως ἄρχει, ἅτε ἀ τεχνίτης μόνον, ἀλλὰ καὶ πατὴρ. L. primo Legis alleg. p. 32. A. 33. D.

(c) Οἱ ὑπὸ σπήμη κεχρημένοι ἑνὸς υἱοὶ Θεοῦ δεόντως προσαγορεύονται, καθὰ καὶ Μωσῆς ὁμολογεῖ φάσκων, υἱοὶ ἐστε Κυρίου τοῦ Θεοῦ ὑμῶν ἐν αὐτοῖς (κ πατὴρ. De confus. ling. p. 267.

(d) *Est quidem cui nec Filius, nec Pater, hic est Sanctus Benedictus, nisi quod Deus dilexit Israelem, & vocavit eos Filios.* Midrash. Coheleth. Fol. 93, 4.

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Nature, as a Son is to his Father; and yet they thought he did this, not as the *Socinians* ſay, by ſaying he did the Works of his Father, but as their Words teſtifie, by calling God his Father, in a ſenſe peculiar to himſelf; and hence they accuſe him of Blaſphemy for ſaying that he was the Son of God, *Matth.* 26. 63, 64, 65. *John* 10. 33, 36. which they never do, for ſaying he was the *Meſſiah*, or that he did the Works of God.

Note, 2*dly*, Hence, that the *Jews* did not then think that their *Meſſiah* was to be God, or in the ſublime ſenſe, *the Son of God.* Hence (e) *Origen* declares, that having *diſcourſed with many Wiſe Men of the Jews, he could find none of them who allowed,* Θεὸν ὄντα ἢ Θεοῦ υἱὸν, *that he was God, or the Son of God.* And *Jerom* on thoſe words, *Jer.* 17. 5. *Curſed is he who putteth his truſt in Man,* ſaith, *the Jews are accurſed,* qui ſpem habent in homine Chriſto, videlicet ſuo, quem non Filium Dei ſed purum Hominem putunt eſſe venturum, *who truſt in a Man,* viz. *in their Meſſiah, whom they expect to come as a mere Man, and not as the Son of God.*

h Ver. 19. *The Son of Man can do nothing* ἀφ ἑαυτοῦ, *of himſelf,* ἐὰν μή τι βλέπῃ, *but what he ſees the Father doing.*] The *Jews* concluding Chriſt to be a falſe *Prophet*, becauſe he in this peculiar manner ſtiled *God his Father*, Chriſt here undertakes to ſhew, 1*ſt*, That he exerciſed his *Prophetick* Office according to the Will of the *Father.* 2*dly*, That he confirmed it by Miracles done by the Power of God reſiding in him. Chriſt therefore here ſeems not to ſpeak of his eſſential Power, but of his *Prophetick* Office, and of the Doctrine which he taught, and confirmed by Miracles. (1.) Becauſe, as to his *Eſſential* Power, the Action of the Father and the Son being one and the ſame, both as to Power and Time, he cannot properly be ſaid to do nothing of himſelf, or to do nothing but what he ſees the *Father* do. (2*dly*,) Becauſe, as to *ſpeak nothing of himſelf*, is to ſpeak nothing of his own Inſtinct, and Will, without Commiſſion from God; See Note on *Chap.* 7. 17. So *to do nothing of himſelf*, is to do nothing without Commiſſion from, and Knowledge of the Will of God that he ſhould do it, and ſo reſpecteth his *Prophetick* Office, and the things done in Confirmation of it; and then the words following, *unleſs he ſee the Father doing them*, muſt bear this ſenſe, Unleſs he, by the Spirit of the *Father* reſiding in him, ſee that the *Father* would have them done by him; for what the *Father* ποιῇ, *would have done*, he doth according to his Will, or as he would have them to be done. And this import of the words ſeems to be confirmed:

1*ſt*, From the following words; for the *Father loveth the Son,* καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, *and ſheweth him all things which he* (the Son) *doeth*; and he will ſhew him greater Works than theſe, (which are to be done by him, even that of raiſing the Dead, *ver.* 21.) For, becauſe we receive all our Knowledge from our Eyes or Ears, therefore Chriſt ſpeaking of the Execution of his *Prophetick* Office, uſeth theſe Metaphors, declaring, that he ſpake and teſtified what he had ſeen, *Chap.* 3. 11. *what he had ſeen with the Father*, Chap. 8. 38. and ſo the *Baptiſt* ſaith, *What he hath ſeen, he teſtifies:* And again, that he ſpake *what he had heard from the Father*, Chap. 8. 26, 40. — 15. 15. And becauſe they who teach or declare things, do by that ſhew them to us; therefore Chriſt uſes this Metaphor here, and ſaith, *Chap.* 8. 28. *I do nothing of my ſelf, but as my Father hath taught me, ſo I ſpeak:* And again, *Chap.* 12. 49. 50. *I have ſpoken nothing of my ſelf, but as the Father who ſent me, gave me Commandment what I ſhould ſay and ſpeak; the things therefore which I ſpeak, as the Father ſaid to me, ſo I ſpeak.* Now that he ſpake this with reſpect to the Spirit of *Propheſie*, with which he was anointed, and by the Father ſent to preach the Goſpel to the Poor, *&c.* Luke 4. 18. the *Baptiſt* teacheth in theſe words, *What he hath ſeen and heard, that he teſtifies; for he whom God hath ſent, ſpeaketh the Words of God; for the Father giveth not him the Spirit by meaſure*, Chap. 3. 23, 34. And he himſelf intimates, by ſaying, *Chap.* 14. 10. *The words that I ſpeak to you, I ſpeak not of my ſelf; the Father abiding in me, he doth the works.* See the Note there.

2*dly*, That he ſaid truly, *My Father worketh hitherto, and I work*, he proves from the Divine Works *God* the *Father* had given him Power to do; though he was to do them after his Reſurrection and Advancement to his Kingdom, *viz.* the Reſurrection of the Dead, and the future Judgment: And therefore adds,

Ver. 21. *As the Father raiſes the Dead, and* i
quickneth them, ſo the Son quickneth whom he will.] This is more than ever was ſaid of any *Prophet* or *Apoſtle*, that he did ſuch Works at his Will; and here chiefly reſpects Chriſt, not acting as a *Prophet*, but as a King ſitting at the right Hand of Power; and this being an Action repreſented as proper to God, who ſaith, *I am, and there is none beſides me; I kill, and make alive*, Deut. 32. 39. 1 Sam. 2. 6. A Work to be performed by his ſole Power, *Matth.* 22. 29. *Acts* 26. 8. and by *the ſtrength of his Power*, Eph. 1. 19. who is a *God quickning the Dead*, Rom. 4. 17. Hence it is evident, That Chriſt, who will not only *raiſe our mortal Bodies*, but alſo make them *like*

(e) L. 2. p. 70. l. 4. p. 162.

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like to his own glorious Body, by that Power by which he is able to subdue all things to himself, Philip. 3. 21. must be God; and that the *Father*, by giving him *to have Life in himself, as he hath it in himself*, ver. 26. must have given him the Fulness of the Deity from which this Power is inseparable.

k Ver. 22. *For the Father judgeth no Man, but hath committed all Judgment to his Son.*] Seeing this Judgment is committed to him, 'tis evident, saith *Woltzogenius*, that he cannot be God the Highest, because he reigns, and judges by his own Power derived from none; and yet he owns, that in this Judgment is comprehended, totum Regimen, & divinum totius Mundi Imperium, *an entire Government, and divine Empire over the whole World, and especially over the whole Church of God*; from whence it is demonstrable, that he must be God: For this Government must be attended with a Power of raising all them from the Dead whom he shall place before his Judgment-Seat, and with the perfect Knowledge, not only of the Actions of all Men from the beginning of the World, but also of their secret Thoughts; since otherwise he cannot bring *every secret Thought and Work into Judgment*, nor *bring to light the hidden things of Darkness*, or *manifest the Secrets of the Heart*, 1 Cor. 4. 5. or *judge every Man according to his Works*, 2 Cor. 5. 10. He also must be Omnipresent and Omniscient, even the Searcher of all Hearts, that he may know, and answer the Prayers of all his Servants in all Corners of the Earth, as the *Socinians* grant he doth; and Almighty, that he may be able to supply all their Wants, assist and enable them to do every where the greatest Miracles in his Name, defend and preserve them against all the Powers on Earth, and even the *Gates of Hell*, raise and condemn their Enemies, with the Devil and his Angels, to eternal Destruction from his Presence, and also crown his Servants with everlasting Glory. Now how all these things can be done by a mere Creature, is as difficult to conceive as any Mystery of the *Blessed Trinity*. I answer therefore in that Distinction of the Schools, that the *Principium quod*, or the Person thus judging, is the Son of Man, *ver.* 27. this Judgment being to be exercised by the *Man Christ Jesus*, Acts 17. 31. But the *Principium quo*, *i. e.* the Power or the Principle by which he does it, is the whole Fulness of the Deity, individually united to his Human Nature, or the *Word made Flesh*, John 1. 14. This therefore hinders not, but he to whom this Judgment is thus given, may be *God of God*.

l Ver. 23. *That all Men may honour the Son as they honour the Father*;] That is, saith *Woltzogenius*, "That they owning this Dig-" nity and Power, per quam Deo equalis " est, *by which he is equal to God, may give* " *him that Obedience, Honour, and Worship,* " *which is due to a divine and heavenly* " *King*; for that the Honour and Worship " due to Christ, is Divine Honour, is evident " from this, That it is such, qualis Patri de-" betur, *as is due to the Father*; to whom, " by the consent of all Men, belongs Divine " Worship: And hence he proves, That Christ is to be worshipped with Invocation; " Be-" cause, he who refuses to pray to him, " doth not honour him as he honours the " *Father*; in this, saith he, consists the high-" est Honour we give to the *Father*, that " we own him for the chief Monarch, and " Lord of all things, in whose Power is our " Salvation and Destruction; and therefore " by Prayer, endeavour to obtain from him " the enjoyment of good things, and the de-" liverance from Evil: Qui hæc eadem in " Christo agnoscit & eum sic colit, is hono-" rat & colit eum sicut Patrem; *He that* " *owns these things to belong to Christ, and* " *doth thus worship him, he honoureth the* " *Son as he doth the Father*; so He. Now, can he be *equal to God*, who is only a Creature, or be *worthy of Divine Worship*, who is no God? The Precept being plain, and owned by Christ himself, *The Lord thy God is one Lord, and* (therefore) *thou shalt worship the Lord thy God, and him only shalt thou serve*, Deut. 6. 13. Matth. 4. 10. Can he, who said, *Thou shalt worship no other Gods but me, and I will not give my Glory to another*, Isa. 42. 8. himself appoint, that any Creature should be worshipp'd as God, or have *that Honour, Worship and Obedience*, in which his Glory doth consist? It is therefore no injust imputation to call them *Idolaters*, who give this Worship to one, who, say they, is by Nature only Man, seeing they do the very thing charged on the *Heathen Idolaters*; i. e. *they worship them which by Nature are no Gods*, Gal. 4. 8. and do that to a Creature which God requires to be done to himself, *viz.* that they should *glorifie him as God*, Rom. 1. 21. and do that with which God upbraided his own People, *viz. the worshipping a new God which their own Fathers had not known*, Deut. 32. 17. If you say here, they give him the same Worship, but not as the first, but only as the intermediate Cause of our Salvation. It may be easily replied, That then they *cannot honour him as they honour the Father*, and much less, as *the chief Monarch, and Lord of all things*: Moreover, I enquire whether this middle Cause be created, or uncreated; if uncreated, he is by Nature *God*, and since there is but one God, of the same Essence with the *Father*; but if created, they must be guilty of Idolatry, who give him the same Worship with the Father, and therefore give the Creature the Worship due to the Creator.

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m Ver. 25. *The Hour—now is, when the Dead ſhall hear the Voice of the Son of God, and live.*] That Chriſt here ſpeaks not only of a ſpiritual Reſurrection from the Death of Sin, is evident, (1.) Becauſe he ſpeaks of it as a thing ſhortly future; whereas the ſpiritual Reſurrection was in ſome already paſt. (2.) Becauſe he promiſes this Reſurrection not to them that ſhould hear his Word, but φωνῆ, *his Voice*; and that he ſpeaks of a proper Reſurrection, appears, (1.) From the Gradation he here makes from the Reſurrection of ſome, to the Reſurrection of all, *ver.* 28. (2.) Becauſe he adds, *That they who hear, ſhall live*; and that becauſe the Son, whoſe Voice they hear, hath *Life in himſelf*, ver. 26. I therefore think, that our Lord ſpeaks of that Hour, when, he riſing from the Dead, *many Bodies of the Saints aroſe with him*, Matth. 27. 52, 53.

n Ver. 26. *He hath given the Son to have Life in himſelf*;] *i. e.* the Power of raiſing whom he will, *ver.* 21. Hence tho' the *Apoſtles*, and others, raiſed Men from the Dead, 'tis ſaid of none of them, that they had *Life in themſelves*; becauſe they did this, not by their own, but by the Power of *Chriſt*. Note alſo, that the ſame thing is in both places, ſaid both of the *Father* and the *Son*; for it is not ſaid, *the Father hath Life from himſelf, the Son in himſelf*, but both have Life, ἐν ἑαυτῷ, *in himſelf*; and that as the *Father*, ſo the Son *quickneth whom he will:* Now the Operations follow the Eſſence; ſo that where the ſame Operation is, there muſt be the ſame Eſſence.

o Ver. 27. *Becauſe he is the Son of Man*,] *i. e.* the *Meſſias*, to whom all Power and Dominion is given, *Dan.* 7. 13, 14. and of whom the (f) *Jews* ſaid, that he *ſhould raiſe the Dead*; or, becauſe he took the Human Nature on him, he ſuffer'd in it, and by that Paſſion became the *Author of Salvation to all that obey him*, Heb. 5. 8, 9. And, *Laſtly*, In that Nature only could be a viſible Judge. See *Examen Millii in Locum.*

p Ver. 29. *And they that have done evil into the Reſurrection of Condemnation.*] This ſeems to be ſpoken in oppoſition to the Doctrine of the *Phariſees*, who, ſaith (g) *Joſephus* thought *the Reſurrection pertained only to the Juſt*, and that the wicked and antediluvian Sinners were to be excluded from it. See Additions N° 11.

q Ver. 30. *As I hear*, κρίνω, *I judge*;] *i. e.* I pronounce Sentence according to the Will of my *Father*; for κρίμα and κρίσις is a Sentence, ſo βλάσφημος κρίσις, is *a blaſphemous Accuſation*, or Sentence, 2 *Pet.* 2. 11. Κρίμα θανάτου, *the Sentence of Death*, Luke 24. 20. Κρίμα τῆς πόρνης, *the Sentence upon the Whore*; Rev. 17. 1. And, κρίνω, *I give Sentence*; ſo ὀρθῶς ἔκρινας, Luke 7. 43. *thou haſt judged*, or given Sentence aright: *Out of thy own Mouth*, κρινῶ σε, *will I pronounce Sentence upon thee*, Luke 19. 22. *See* Matth. 7. 1, 2. John 7. 24. —8. 15. Acts 15. 19. Rom. 2. 1, 3. —3. 4, 6, 7. Pſal. 51. 4.

Ver. 31. *If I bear witneſs of my ſelf* (only,) *my witneſs is not true*;] *i. e.* ſay moſt *Interpreters*, it is not valid, the Law requiring two Witneſſes. But to bear witneſs of himſelf here, is to declare himſelf a *Prophet* without any Atteſtation from God, as the falſe *Prophets* did; and had Chriſt done, he muſt have been like them, and ſo his Teſtimony would have been falſe; God never ſending any *Prophet* to Men, without ſufficient Teſtimonies that he was ſent from him. r

Ver. 32. *There is another that beareth witneſs of me.*] *viz.* whom ye counted as a *Prophet*, Matth. 14. 5. — 21. 26. and upon that account received his Baptiſm: Now according to your own Rules, *he is to be owned as a Prophet, to whom a Prophet gives his Teſtimony.* s

Ver. 34. *But I ſpeak theſe things that ye might be ſaved.*] Hence it is evident, that Chriſt ſeriouſly willed, and intended the Salvation of them who *would not come to him, that they might have Life*, ver. 40. and therefore were not actually ſaved. t

Ver. 35. *For a Seaſon ye rejoiced in his Light:*] He was a Burning Light, ſaith Chriſt here; *His Word burned as a Lamp*, ſaith the Son of *Sirac*, Eccleſ. 48. 1. and yet in this Light they rejoiced but for a Seaſon; for when he had freely given Teſtimony to *Chriſt*, and reproved their Vices, they blaſphemed him, and ſaid, *He had a Devil*, Luke 7. 30, 33. u

Ver. 36. *The Work which my Father hath given me to do*, &c.] *He ſaith not, Which I do, but which the Father hath given me to do*; ſo *Woltzogenius:* And yet the following words are ἃ ἐγὼ ποιῶ, *which I do.* He therefore here declares, that he had ſufficient Teſtimony of his Miſſion from the Works done by him, through the Father dwelling in him, *Matth.* 12. 28. and that the *Father* had given him to do them, by giving him his Spirit and his Power, together with his Eſſence, *John* 3. 34, 35. — 14. 10. w

Ver. 37. —*And the Father that ſent me, beareth witneſs of me*; —*you have neither heard his Voice, nor ſeen his Shape*,] as in the Paraphraſe; or thus, Nor are you to expect the *Father* ſhould teſtifie of me otherwiſe than by his Works, for that which was granted to your *Fathers* belongs not to you, *viz. to ſee his Glory, and hear his Voice out of the middle of the Fire*, Deut. 5. 24. ſo that he cannot now be otherwiſe ſeen than by his Works. x

Ver. 39.

(f) R. Fliezer, c. 34. p. 38. (g) De Bel. Jud. l. 2. c. 12.

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y Ver. 39. Ἐρευνᾶτε τὰς γραφὰς, *Search,*] (or ye *search* the Scriptures:) Which of these two Senses the *Greek* bears, I will not contend: Only note, (1*st*,) That *Origen Philocal. cap.* 1. & *cap.* 5. *Chrysostom. Hom.* 24. & 37. *in Genesin*, and St. *Austin*, in *Psalm* 108. *col.* 1269. and *Epist.* 80. *col.* 365. confirm our Version. Note, (2*dly*,) That if the *Jews* did truly think, the Doctrine of Life eternal was contained there, and that they by searching might find it there, it must be to them a sufficient Rule of Faith; if in this they erred, it behoved Christ to correct in them an Error so pernicious.

z Ver. 40. *Ye will not come to me*;] *i. e.* after the clear Testimonies which the Prophesies and Characters of the *Messiah* in the Old Testament afford, that I am he, ye will not believe in me; which shews, your Infidelity is the result, not of simple Ignorance, but of wilful Obstinacy.

a a Ver. 43. *Another shall come in his own Name,*] without Commission or Testimony from God; So did *Barchochebas*, working no Miracles. Many of the Fathers thought *Antichrist* was here meant.

Ver. 44. *How can ye believe, who seek Honour one of another?*] and so cannot bear the Reproach of the *Pharisees*, and the chief of the *Jews*, or endure the Infamy of being cast out of the *Synagogue*, which is the Sentence they have passed upon all that shall believe in me; *Chap.* 12. 42, 43. till you prefer the Approbation of God before that of Man, it is not to be expected ye should do it. b b

Ver. 46. *For he wrote of me,*] *viz.* Deut. 18. 17, 18, 19. Hence it follows, that these words of *Moses* are not primarily to be understood of a Succession of *Prophets*, but of a single Person, even Christ; for a *Prophet*, saith he, *shall the Lord raise up to you like to me*; whereas, no other Prophet rose up to them *like to Moses*, Deut. 34. 10. besides *Christ*. See the Bishop of *Ely* on that place. c c

Ver. 47. *If ye believe not Moses,*] for whom you pretend so great respect. Their pretences for not believing in Christ, were these two; their Love to God, and Reverence for the Law of *Moses*; Christ proves, they could have no true Love to God, *ver.* 42. nor Faith in *Moses*, ver. 46. for this very reason, that they believed not in him. d d

CHAP. VI.

a 1. [a] AFter these things Jesus went over the Sea of Galilee, which is (*also named*) the Sea of Tiberias:

2. And a great Multitude followed him, because they saw his Miracles which he did upon them that were diseased, (*and because some of them also needed healing*, Luke 9. 11.)

b 3. And Jesus [b] went up into a Mountain, and there he sat with his Disciples.

4. And the Passover, (*which was*) a Feast of the Jews, (*which all their Males were bound to celebrate at Jerusalem*,) was nigh; (*to which the People were therefore hasting.*)

5. When Jesus then lift up his Eyes, and saw a great Company come to him, he saith to Philip, Whence shall we buy Bread, that (*all*) these may eat.

6. And this he said, to prove him (*who was slow of Faith*, chap. 14. 9.) for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of Bread is not sufficient for them, that every one of them may take a little.

8. (*Then the Disciples desiring him to send the Multitude away, that they might go into the Villages, and buy themselves Bread: And Christ answering, that they should give them to eat: And they enquiring, how they should do this? He asks them also, how many Loaves have you?* Mark 6. 36, 37.) One of his Disciples (*to wit*,) Andrew, Simon Peter's Brother, saith to him,

9. There is a Lad here, who hath five Barley-Loaves, and two small Fishes; but what are they among so many?

10. And Jesus said, Make the Men sit down. Now there was much Grass in the place: So the Men sat down, in number about Five thousand.

11. And Jesus took the Loaves; and when he had given thanks, he distributed (*of them*) to the Disciples, and the Disciples to them that were sat down, and likewise of the Fishes; (*both which were so miraculously increased, as they went through his Hands, that every one of that great Company did eat*) as much as they would.

12. (*And*) when they were filled, he said to his Disciples, [c] Gather up the Fragments that remain, that nothing (*of God's good Creatures*) be lost. c

13. Therefore they gathered them together; and (*to evidence the truth and greatness of the Miracle*) filled twelve Baskets with the Fragments of the five Barley Loaves which remained over and above to them that had eaten.

14. Then these Men, when they had seen the Miracle which Jesus did, (*resembling that of Moses, who fed them with Manna in the Wilderness; and knowing he had told*

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them, that God would raiſe them up a Prophet of their Brethren like to him,) ſaid, This is of a truth that Prophet which ſhould come into the World. (*and having got a falſe Notion that their Meſſiah was to be a Temporal King; they finding him ſo able to ſupply them with Proviſions, were minded to ſet him up for their King.*)

d 15. When Jeſus therefore [d] perceived that they would come, and take him by force to make him a King, he (*firſt ſent away his own Diſciples, to whom he knew that Motion would not be unacceptable, and then diſperſed the Multitude*, Mark 6. 46. *and ſo*) departed again into a Mountain himſelf alone.

16. And when Even was now come, his Diſciples went down unto the Sea.

17. And entred into a Ship, and went over
e the Sea [e] towards Capernaum; and it was now dark, and Jeſus was not come to them.

18. And the Sea aroſe (*and was tempeſtuous*) by reaſon of a great Wind that blew.

f 19. So when they had rowed about [f] five and twenty, or thirty Furlongs, (*about the fourth Watch of the Night*, Mark 6. 48.) they ſee Jeſus walking on the Sea, and drawing nigh to the Ship, and (*taking him for an Apparition*, ver. 49.) they were afraid.

20. But he ſaid to them, It is I, be not afraid.

g 21. Then they [g] willingly received him into the Ship, (*believing that then all things would go well with them*;) and immediately the Ship was at the Land whither they went.

h 22. The day following, when [h] the People which ſtood on the other ſide of the Sea, ſaw that (*laſt night*) there was no other Boat there, ſave that one whereinto his Diſciples were entred; and that Jeſus went not with his Diſciples into the Boat, but that his Diſciples were gone away alone.

23. Howbeit, there came other Boats (*afterwards*) from Tiberias, (*which in the morning they found*) nigh to the place where they did eat Bread, after that the Lord had given Thanks.

24. When the People therefore ſaw that Jeſus was not there, neither his Diſciples, they alſo took Shipping (*in thoſe Boats*) and came to Capernaum, (*his uſual Habitation,*) ſeeking for Jeſus (*there.*)

25. And when they had found him on the
i other ſide of the Sea, they ſaid to him, [i] Rabbi, (*thou wenteſt not laſt night with thy Diſciples, nor ſaw we thee this morning where laſt night we left thee*;) when (*therefore*) cameſt thou hither?

26. (*But*) Jeſus (*without ſatisfying their Curioſity in this matter,*) anſwered them and ſaid, Verily, verily, I ſay to you, Ye ſeek me not becauſe ye ſaw the Miracles, (*as being ſo convinced by them as to hear and to obey my Doctrine, from a deſire to obtain by it eternal Life, as ye ſhould do*) but becauſe ye did eat of the Loaves, and were filled, (*and expect the like benefit again: And therefore I ſay to you,*)

27. [k] Labour not for the Meat that pe- k
riſheth, but for that Meat which endureth to eternal Life, which (*if you believe in him,*) the Son of Man ſhall give to you: For him hath God the Father ſealed; (i. e. *he hath ſhewed, that he hath authorized him to do this; and by giving him this miraculous Power to feed your Bodies, hath fully teſtified he is the Perſon by him appointed to convey theſe Bleſſings to the Souls of Men.*)

28. Then ſaid they to him, What ſhall we do that we might work the Works of God? (*We have already the Law of Moſes, and know what God requires by that Law; what farther Duties, or what more pleaſing to him, canſt thou inſtruct us to perform?*)

29. Jeſus anſwered, and ſaid to them, This is the Work (*moſt acceptable in the ſight*) of God, that ye believe on him whom He hath ſent.

30. They ſaid therefore to him, What Sign ſheweſt thou then (*greater than Moſes hath done,*) that we may ſee (*it,*) and believe thee? What doſt thou work (*above what Moſes did?*)

31. (*Thou haſt indeed fed us one day in a Deſart, but*) our Fathers did eat Manna in the Deſart (*through which Moſes led them*) forty Years, (*and that was heavenly Food;*) as it is written, (*Pſal.* 78. 25.) He gave them
l [l] Bread from Heaven to eat, (*and ſo they had by Moſes a Sign from Heaven of his Commiſſion; ſuch an one would we ſee from thee,* Mark 8. 11.)

32. Then Jeſus ſaid to them, Verily, verily, I ſay to you, Moſes gave you not that Bread from Heaven, (*which I exhort you to labour for, and of which Manna only was a Type;*) but my Father (*now*) giveth you the true Bread from Heaven.

33. For [m] the Bread of God (*of which you* m
ſpiritually are to eat) is he that cometh down from Heaven, and giveth (*not a fading Life, as Manna did to the Jews, but everlaſting*) Life to the (*whole*) World.

34. Then ſaid they to him, Lord, evermore give us this Bread, (*which will preſerve our Lives; ſtill thinking that he only ſpake of this preſent Life.*)

35. And (*then*) Jeſus ſaid to them, I am the Bread of Life; he that [n] cometh to me n
ſhall never hunger, and he that believeth in me ſhall never thirſt, (*he being by that Faith united to me, who am the Life*, Chap. 14. 6. *and partaking of that Spirit which will be in him as a Well of Water ſpringing up to eternal Life*, Chap. 4. 14. — 7. 38. *and ſo ſhall need no more to hunger or thirſt after it.*)

36. But

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36. But I said to you, that ye also have seen me *(doing Works sufficient to convince you of the Truth of what I say,)* and *(yet)* believe *(me)* not; *(and I shall find still cause to say so to Men so worldly-minded, and prejudiced against the Truth.)*

o 37. *(But tho' it be thus with you,)* ° all that the Father giveth me, (i. e. *all that he prevails on by the Miracles he works by me, and the Doctrine he teacheth me to deliver to the World, to judge of me as one sent from him to propound the Terms of Life eternal,)* shall come to me, (i. e. *embrace my Doctrine, and believe in me;*) and him that cometh *(thus)* to me, I will in no wise cast out, (i. e. *reject from that Life.)*

38. For I came down from Heaven not to do my own Will, but the Will of him that sent me.

39. And this is the Father's Will that hath sent me, that of all that he hath given me I should lose nothing, (i. e. *should suffer none*
p *to perish*, Chap. 17. 12.) but should ᵖ raise it up again at the last Day.

40. And this *(also)* is the Will of him that sent me, that every one that seeth the Son, (i. e. *discerneth him to be the Prophet sent from God,*) and *(therefore)* believeth on him, may have everlasting Life; and I *(for that end)* will raise him up at the last Day.

41. The Jews then murmured at him, because he said, I am the Bread which came down from Heaven.

42. And they said *(one to another,)* Is not this Jesus the Son of Joseph, whose Father and Mother we know? How is it then that he *(being born of earthly Parents,)* saith, I came down from Heaven?

43. Jesus therefore answered, and said to them, Murmur not among your selves, *(on the account of these Words; for 'tis not want of Truth in my Words, but want of Affection to my Doctrine, and due Consideration of the Testimonies God hath given to it, that makes you thus murmur at, and reject them.)*

44. *(And indeed)* no Man can come to me, except the Father which hath sent me, *(by thus confirming my Testimony, and disposing you to prize and value that eter-*
q *nal Life I promise,)* ᵠ draw him *(to believe and embrace my Doctrine, and live according to it;)* and I will raise him up at the last Day *(who is thus drawn to believe and embrace it.)*

45. It is written in the Prophets, *(That the Kingdom of the Messiah shall be set up,)*
r and *(then)* they shall be all ʳ taught of God; every one therefore that hath heard *(the Father speaking in and by me,)* and hath learned of the Father *(the Truth of my Doctrine,)* cometh to me.

46. *(This I say,)* not that any Man hath seen the Father, *(and so immediately is taught by him, this Privilege none can claim,)* save *(but)* he who is *(the only begotten Son)* of God; he *(only)* hath *(thus)* seen the Father.

47. *(Being therefore thus alone acquainted with his Will,)* Verily, verily, I say to you, He that believeth in me, hath *(an assurance of)* everlasting Life.

48. *(For)* I am that Bread of Life, *(of which if a Man spiritually eat, he shall not die,* ver. 50.)

49. Your Fathers did eat Manna in the Wilderness; and *(notwithstanding this they)* are dead, *(most of them in their Sins, and for their Unbelief; and all of them, because it could neither preserve Life, nor restore it.)*

50. This *(Bread of which I speak,)* is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die *(for the Punishment, but for the Abolition of Sin, and then be raised to a state in which he can die no more.)*

51. I am the living, *(or life-giving)* Bread which came down from Heaven; if any Man eat of this Bread, *(tho' he die,)* he shall live *(again)* for ever, *(by vertue of his eating of it;)* and the ˢ Bread that I will give s
is my Flesh, which I will give *(up to the Death,)* for the Life of the World, *(that whosoever believeth in me thus dying for him, may not perish, but have everlasting Life,* Chap. 3. 16.

52. The Jews therefore strove among themselves, saying, How can this Man give us his Flesh to eat?

53. Then Jesus said to them, Verily, verily, I say to you, Except ye *(by Faith in my Death)* ᵗ eat the Flesh of the Son of Man, t
and drink his Blood, you have no Life in you, *(no Spiritual Life at present, nor any right to Life eternal.)*

54. *(But)* whoso eateth *(thus)* my Flesh, and drinketh my Blood, hath *(by that Faith an Interest in)* eternal Life, and I will raise him up at the last Day *(to enjoy it.)*

55. For ᵘ my Flesh is Meat indeed, and u
my Blood is Drink indeed; (i. e. *Faith in me, giving up my Body to the Death, and shedding my Blood for the Remission of your Sins, is the true Meat and Drink which nourisheth to eternal Life.)*

56. *(For)* he that *(thus)* eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him, *(by that Spirit which will quicken your mortal Bodies, and raise them from the Dead,* Rom. 8. 11.

57. As the living Father hath sent me, and I *(tho' I die, shall)* ʷ live *(again)* by the Fa- w
ther; so he that *(thus)* eateth me, even he shall live by me.

58. This is that Bread which came down from Heaven *(to be eaten of you,)* not as your Fathers did eat Manna, and are dead; *(See*

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ver. 49. *for*) he that eateth of this Bread, ſhall live for ever, (*and have that Life which Manna never could, nor was deſign'd to afford.*)

59. Theſe things ſaid he in the Synagogue, as he taught in Capernaum.

60. Many therefore of his Diſciples, when they had heard this, ſaid, This is an hard Saying, who can hear (i.e. *receive*) it?

61. When Jeſus knew in himſelf that his Diſciples murmured at it, he ſaith to them, Doth this (*Diſcourſe of eating my Fleſh*) offend you (*now?*)

62. What and if (ἐὰν οὖν, *if, or when therefore*) ye ſhall ſee the Son of Man [x] aſcend up where he was before? (*How much more will you be then offended, ſeeing my Body will be then leſs capable of being eaten by you, in that groſs ſenſe in which you underſtand my words?*)

63. (*But know that*) it is [y] the Spirit (*imparted to Believers,*) that quickneth (*their mortal Bodies,* Rom. 8. 11.) the Fleſh (*even of my Body, could you eat it*) profiteth nothing (*to that end; now*) the words that I ſpeak to you, they are Spirit, and they are Life; (i.e. *they are the means of obtaining this Spirit, and Life by him.*)

64. But there are ſome of you (*my Diſciples*) who believe not, (*and ſo cannot obtain this Spirit, and this Life; this he ſaid,*) for Jeſus knew from the beginning (*of his Miniſtry,* John 2. 24, 25.) who they were that believed not (*ſincerely,*) and who ſhould betray him.

65. And he ſaid, Therefore ſaid I to you, that no Man can [z] come to me, (i.e. *believe in me,*) except it were given to him of my Father; (i.e. *unleſs he were throughly convinced, by the Miracles wrought by me, that I was ſent from God, and had by God wrought in him a prevailing Affection to eternal Life; both which were wanting in theſe Diſciples.*)

66. From that time many of his Diſciples went back, and walked no more with him.

67. Then ſaid Jeſus to the Twelve, Will ye alſo go away?

68. Then Simon Peter anſwered him, Lord, to whom ſhall we go, (*ſince*) thou (*only*) haſt the Words of Eternal Life, (*and for that above all things we are and ought to be concerned.*)

69. And we believe, and are ſure; that thou art that (*the*) Chriſt the Son of the living God, (*ſent by him to reveal this Life, and to impart it to thoſe who do ſincerely believe in thee.*)

70. Jeſus anſwered them, have not I choſen you Twelve, and one of you is a Devil? (i.e. *an Adverſary to me and my Doctrine.*)

71. (*This*) he ſpake of Judas Iſcariot the Son of Simon, for he it was that ſhould betray him, being one of the Twelve.

Annotations on Chap. VI.

a Ver. 1. AFTER *theſe things,*] (related in the former Chapter, *i. e.* the Year following, for he healed the Man at the Pool of *Bethesda* at the Paſſover, ſaith Dr. *Lightfoot*, and fed the *Jews* with the five Loaves the following *Paſſover*, ver. 4) *he went over the Sea of Galilee.* See the Note on *Matth.* 14. 13.

b Ver. 3. *He went up into a Mountain.*] When *Jeſus* went out of the Ship he ſaw the Multitude come to the place, *Matth.* 14. 14. But it was only when he ſat down upon the Mountain that he ſaw them come to him.

c Ver. 12. *Gather the Fragments, that nothing be loſt.*] That by the Nature of the Bread remaining, it might appear that there was no illuſion in the Miracle; and by the Command to ſave this Bread, it appears, it is not ſimply unlawful to ſave any thing till the Morrow, but only to be anxious for the Morrow, *Matth.* 6. 14. See *Examen Millii.*

d Ver. 15. *Chriſt therefore knowing that they would come and make him a King.*] He knew this, ſaith *Stegmannus*, by that Spirit, and Divine Virtue by which he was able to diſcern the Secrets of Mens Hearts, and knowing this, he would not be made a King, becauſe his Kingdom was not of this World, *Chap.* 18 38.

e Ver. 17. *They went over the Sea to Capernaum,*] into the Land of *Genneſaret*, Matth. 14. 34. they went over πρὸς Βηθσαϊδὰν *towards Bethſaida*, Mark 6. 45. The Deſart of *Bethſaida* lying on the ſide of the Sea of *Galilee* oppoſite to the City, they firſt croſſed over that Sea towards the City, and then ſailed on along that Sea to *Capernaum*, which was in the Region of *Genneſaret.* See Dr. *Lightfoot*'s Map, *p.* 308.

f Ver. 19. *About five and twenty, or thirty Furlongs.*] In Matters of ſo ſmall Importance the Spirit of God did not think it neceſſary to ſuggeſt the exact meaſure to them.

g Ver. 21. Ἤθελον, *They were willing to take him into the Ship.*] Tho' *Peter* firſt walked to him on the Sea, and then they came both into the Ship, *Matth.* 14. 30.

h Ver. 22. *The Multitude which ſtood on the other ſide of the Sea.*] For tho' *Chriſt* then ſent them away, *Matth.* 14. 23. they might return again the next Morning.

i Ver. 25. *Rabbi, when cameſt thou hither?*] It was uſual with *Chriſt* to anſwer nothing to curious Queſtions not tending to Edification

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tion, but to divert from them to more profitable Subjects. So *Luke* 13. 23, 24. *John* 12. 34, 35.

k Ver. 27. *Labour not for the Meat which perisheth.*] The *Massalian Hereticks*, say *Chrysostom* and *Theophylact*, abused these words to prove it was not lawful for them to work to sustain this present Life; by which Doctrine, saith *Chrysostom*, they do ὅλον διαβάλλειν τ χριστιανισμόν, *wholly subvert Christianity*, commanding Christians to *work with their Hands that which is good*, *Eph.* 4. 28. *to do their own Business, and to work with their Hands*, 1 Thess. 4. 11. and he confutes them with the Example of St. *Paul*, *labouring with his own Hands night and day*, Acts 18. 3. — 20. 34. 1 Thess. 2. 9. 2 Thess. 3. 8. and of the other *Apostles*, 1 Cor. 4. 12. These words are therefore to be taken not absolutely, but comparatively, *i. e.* do not chiefly and primarily labour for the Meat that perisheth, but let your regard for that Meat which nourisheth to Eternal Life be so great, as that your concern for perishing Enjoyments shall be comparatively as nothing; in which sense only we are bid *not to take thought for Food and Raiment*, Matth. 6. 28, 31. not to *fear them who can kill the Body*, Matth. 10. 28. not *to seek earthly things*, Colos. 3. 2.

But chiefly here observe, that whereas *Christ* in this whole Chapter speaks of believing in him, and in his salutary Passion, and of receiving his Doctrine, under the Metaphor of Meat and Drink, he doth this by a Metaphor very familiar to the *Eastern Nations*, and frequent in the *Jewish* Writings; thus Wisdom *crieth in the Streets*, *Come, eat of my Bread, and drink of the Wine that I have mingled*, Prov. 9. 5. that is, *go in the way of Understanding*, ver. 6. *eat you that which is good, and let your Soul delight it self in Fatness*, Isa. 55. 2. that is, *hear, and your Soul shall live*, ver. 3. Thus doth the Son of *Syrac* introduce Wisdom, saying, *They that eat me shall yet be hungry, and they that drink me shall yet be thirsty*, Eccluss. 24. 21. *i. e.* they that obey me, *ver.* 22. Hence (a) *Philo* often speaks of Prudence, Wisdom, Virtue, as the Food of the Soul, or that spiritual Meat and Drink which nourisheth to Life eternal. So to eat of *every Tree in Paradise*, is, saith he, *an Exhortation*, τ ψυχὴν μ ἀπὸ πασῶν τ ἀρετῶν ὠφελεῖσθαι, *that the Soul should receive Advantage by all Virtues. The Soul*, saith he, *is nourished with Knowledge, not with Meat and Drink; for the Scripture testifies*, (b) ὅτι ὁ γήϊνος ἀλλ' οὐράνιος αὐ ψυχῆς τροφαί, *that the Food of the Soul is not earthly, but heavenly, by saying, I rain down Bread from Heaven*; and *this Principle, that God is the Beginning and the End of all things, brings forth Piety*, (c) κάλλιστον κ τροφιμώτατον καρπόν, *which is the best and most nourishing Food.* And the (d) *Talmudists* say, that *all Eating and Drinking, mentioned in the Book of Ecclesiastes, relates to the Law and good Works*; and that their Wise Men are *that Staff of Bread*, of which *Solomon* saith, *Come, eat of my Bread.* See *v.* 22. So that the Sense of these words is this, Labour by Faith in me, and embracing my Doctrine to obtain that eternal Life which the Son of God will give to you, for he is to be lifted up upon the Cross, *that every one that believeth in him might not perish, but have everlasting Life*, chap. 3. 16, 17. and *him hath God the Father sealed, i. e.* he hath by his Authority commissionated, and by his Testimony owned him to be that *Prophet* and *Messiah* from whom all Blessings are to be expected, and by anointing him with his Spirit above measure, hath as it were set his Seal in Confirmation of his Message; so that you may be sure the Life he promises in his *Father*'s Name shall be given you; So *Christ* expounds himself, *ver.* 29. saying, *This is the Work of God, that ye believe in him whom he hath sent, i. e.* this is that which he commands, and which is highly acceptable to him; so *the Sacrifices of God are a broken and a contrite Heart*, Psal. 51. 17. *i. e.* these are the most acceptable Sacrifices to him; and the *Righteousness of God*, Rom. 1. 17. 2 Cor. 5. 21. is that Righteousness which he alone accepts.

Ver. 31, 32. *He gave them Bread from* l
Heaven; Moses gave them not that Bread from Heaven, &c.] That we may the better understand what *Christ* here saith of himself, as *the true Bread coming down from Heaven, that they might eat of it and live.* Note,

1*st*, From what hath been observed on *ver.* 27. that among the *Orientals* and (e) *Jewish* Writers, to eat ὅτι τὸ φαγεῖν, σύμβολον τροφῆς ψυχικῆς, *is used as a Symbol of the Food of the Soul*, because the Soul, saith (f) *Philo*, *is nourished by receiving, and practising good Things*; and *Wisdom, Temperance and Piety*, are ψυχῆς τροφαὶ τ θηλάζειν ἱκανῆς, *the Food of a Soul that can suck them in.*

2*dly*, They say that Divine Wisdom was this Meat and Drink of the Soul, according to that Exhortation of Wisdom, *Prov.* 9. 5. *Come, eat of my Bread, and drink of the Wine that I have mingled.* Thus (g) *Philo* saith, of the Ascetick employed in Divine Contemplations, τὸν Θεὸν πολίζῃ κάλλιστον πότον

(a) L. 1. de leg. Alleg. p. 44. E. F. G. (b) L. 2. de leg. Alleg. p. 64. B. 69. B. C.
(c) De Plant. Noæ. p. 175. E. Vide de Cherub. p. 94. E. & resipuit. Noæ. p. 216.
(d) Midrash. Coheleth. F. 88. 4. Hagigah F. 14. 1. Maim. More Nev. l. 1. c. 30.
(e) De legis Alleg. p. 44. E. (f) L. quod deter. p. 137. A.
(g) L. 3. de leg. Alleg. p. 853.

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τον Ϛοφιαν, *God gives him to drink of the beſt Drink, Wiſdom, even from the Fountain of his own Wiſdom.* Accordingly *Chriſt*, the Wiſdom of the Father, ſaith, *He that drinketh of the Water which I ſhall give him ſhall never thirſt*, John 4. 14. — 7. 38, 39. See *ver.* 35.

3*dly*, They add, that this Meat and Drink comes down from Heaven, and prove this from the words here cited by our Lord. So (h) *Philo* proves that God only gives heavenly Bleſſings from thoſe Words of *Moſes*, *I rain down Bread from Heaven*; *for what Food*, ſaith he, *can be rained down from thence*, ὅτι μὴ τ ἐρανιον Ϛοφιαν, *but heavenly Wiſdom, which he ſends down upon the Soul deſirous of it, who hath the Fulneſs and Abundance of it in himſelf?*

4*thly*, They declare that this Meat and Drink is therefore to be preferred to Corporeal Food, becauſe it nouriſheth to eternal Life, or renders them Immortal who partake of it. So *Philo* ſaith, that *the Wiſdom of God is the Nurſe and Nouriſher*, (i) τ ἀφθάρϛε ϵϛίας ἐφιεμϵνων, *of thoſe that deſire incorruptible Diet.* He adds, that *ſeeking what was the food of the Soul, they found it was the Word of God*, (k) καὶ θεῖῳ λόγῳ, *and the Divine Word*, ἀφ' ϵ πᾶσα παιδεία, καὶ Ϛοφια ῥέουσιν ἀίνναοι, *from whom all eternal Wiſdom and Inſtruction flows, and that this was the heavenly Food of which Moſes ſaid, I rain down Bread from Heaven*; and that *this Wiſdom of God, gives to the Soul that drinketh of it*, (l) ἀμεταθϵτον ὑϒιειαν, *an unchangeable Health.* And even *Pythagoras* inſtructed Parents to provide for their Children, not what would preſerve the Body to old Age, but τὰ τ ψυχὴν θρέψαντα ἀιδίῳ τροφῇ, *what would nouriſh their Souls with eternal Food.* Stob. Serm. 1. p. 3.

Laſtly, They ſay this Meat and Drink is the Wiſdom of God, and the Word of God ſignified to them by that *Manna* which fed the *Jews*, and by that *Rock* which gave them Drink; thus (m) *Philo* having ſaid the Wiſdom of God was a ſolid Rock, which could not be broken, he adds, τ πέτραν ταύτην ἐτέρωθι Ϛωώνυμία χορήγῳ κλῆσι μάννα τ πρεσβύτατον τ ὄντων λόγον θεῖον, *that Moſes called this Rock, which was the moſt ancient of Beings, the Divine Word by the Synonymous Name of Manna*; *the good Man*, ſaith he, *lifts up his Eyes to Heaven*, ἀφορῶν τὸ μάννα τ θεῖον λόγον, τ ἐρανιον τ φιλοθεαμόνος ψυχῆς ἄφθαρϛον τροφὴν, *looking to the Manna, the Divine and Heavenly Word, the incorruptible Food of the Soul which loves God.* (n) *Ainſworth* alſo notes from R. *Iſaac*, and R. *Menahem*, that *Manna* ſignified *the Food of the Juſt in the World to come*, and others, that it was a *Type of Life eternal.* See *Buxtorf's* Hiſtory of *Manna*, *p.* 336, 339, 352. From which Obſervations it is eaſie to diſcern why *Chriſt* here ſtiles himſelf, *the Bread which came down from Heaven, and gave Life to the World, viz.* becauſe he was that ſpiritual Bread prefigured by the *Manna* coming down from Heaven; and why he ſaith, that *not Moſes*, but his *Father gave them the true Bread from Heaven, viz.* becauſe he only, by ſending his Son from Heaven, gave them that Bread which nouriſheth to Life eternal, *ver.* 49, 50, 51. And laſtly, why he inſiſts ſo much upon this *Metaphor*, *viz.* becauſe it was familiar to the *Jews*, and uſed by their moſt celebrated Writers.

Hence alſo we may ſee a probable Reaſon why they deſire a Sign, *i. e. a Sign from Heaven*, Matth. 12. 38. Mark 8. 11. and do it for this reaſon, that their *Fathers did eat Bread from Heaven*, ver. 30, 31. *viz.* they do it ſeeking an Experiment whether he was the *Meſſiah*, or not, (o) they being uſed to ſay, that as *their firſt Redeemer made Manna deſcend from Heaven for them, ſo ſhould their ſecond Redeemer do*; and how appoſitely our Lord anſwers, that what they deſired was already done by his *Father* ſending his Son, the true heavenly *Manna*, to them.

Ver. 33. *For the Bread of God is he that* m
cometh down from Heaven, &c.] The Oblations made to God are ſtiled in the *Old Teſtament*, *the Bread of God*, tho' they were Sacrifices of living Creatures, and by the *Septuagint* δῶρα Θεῦ, *the Gifts of God*, Lev. 21. 6, 8. accordingly *Chriſt* ſtiles his *piacular Victim* by the ſame Name; and whereas the *Socinians* ſay *Chriſt* is here only ſaid *to come down from Heaven*, not as being in Heaven firſt, and then condeſcending to dwell on Earth, but only as *every good and perfect Gift is ſaid to deſcend from above*, Jam. 1. 17. I know not why the Gifts of the Spirit imparted then to Believers by the *Holy Ghoſt* ſent down from Heaven, and being Gifts of Illumination, may not be properly ſaid to deſcend from above, even from the *Father of Lights.* That the *Jews* underſtood him in a ſenſe intimating his coming down from Heaven in a real ſenſe, as from a place of his abode, appears from their murmuring at his words on account of his earthly Parentage, *ver.* 41, 42. which yet they could have had no cauſe to have done, had he meant this in ſuch a ſenſe only, in which all their own *Prophets* muſt be allowed to come from Heaven: Moreover, thus even the *Baptiſt* came down

(h) De nom. Mut. p. 839. F.
(i) L. quod. deter. p. 137. A.
(k) De profug. p. 367. A. B.
(l) L. 3. Alleg. p. 853. A.
(m) L. quod deter. p. 137. C.
(n) *On* Exod. 16. 14.
(o) Midr. Coheleth. F. 86. 4.

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down from Heaven, his Authority, Commission, and Doctrine being from Heaven, *Matth.* 21. 25. and yet he maketh this Distinction betwixt himself and *Christ*, that *he was from Earth*, but *Christ* was emphatically ὁ ἐκ τ ἔρανῦ ἐρχόμ῾ος, *one coming from Heaven.* 2*dly*, The Antithesis put here betwixt *Christ* and *Manna*, and the Declaration that *Christ* was that Bread, which the *Psalmist* says was given them *from Heaven*, shews the *Phrase* must be used of a true Descent from Heaven, that *Manna* and Bread, of which the Psalmist and *Moses* speak, coming down truly from the Clouds of Heaven. And, 3*dly*, This is farther evident from Christ's Question, *ver.* 62. *What if you shall see the Son of Man ascending where he was before? i. e.* to his *Father*, chap. 14. 2. unless they will say that as his Descent signified his having his Commission, Wisdom, and Power from Heaven, so his Ascent signifies his Deprivation of that Commission, Wisdom, and Power.

n Ver. 35. *He that cometh to me shall not hunger.*] See Note on Chap. 4. 14.

o Ver. 37. *All that my Father giveth me shall come to me.*] For Explication of these words, let it be noted,

(1*st*,) That *to believe in Christ*, *and to come to him*, is the same thing; So *John* 5. 38. *in him whom the Father hath sent ye believe not*, is, *ver.* 40. *ye will not come to me, that ye may have Life.* So *John* 7. 37. *if any Man thirst, let him come to me and drink*; and to encourage them to embrace this Invitation, he adds, *he that cometh to me, out of his Belly shall flow Rivers of living Water*, ver. 38. So *ver.* 35. of this Chapter, *he that cometh to me shall not hunger*, is the same with the following words, *he that believeth in me shall not thirst.* So when *Christ* had said, *ye have seen me and have not believed*, he adds this reason of their Incredulity, *you come not to me, because you are not given of the Father*; and *ver.* 40. saith, *he that cometh to me I will not cast forth, for this is the will of my Father, that he who hath seen the Son, and believed in him, should have eternal Life.* Note,

(2*dly*,) That to be given of the Father, cannot here signifie to be absolutely chosen by him to eternal Life, for then the *Jews* could not be reasonably accused for not coming to Christ, or not believing in him, much less that they would not believe, or come to him, seeing upon this Supposition, that only they whom God had absolutely chosen to eternal Life could come to him, it was impossible they should believe who were not thus elected, and so it could not be imputed as their Crime, that they did not that thing which 'twas impossible for them to do; whereas 'tis certain that our *Saviour* represents it as their great Sin, that *in him whom the Father had sent they believed not*, John 5. 38. and that *they would not come unto him that they might have Life*, ver. 40. telling them that the Spirit would *convince them of Sin, because they believed not in him*, John 16. 9. and that they had *no excuse for that Sin*, John 15. 22, 24. Whereas, what better excuse could be made for them than this, that they could not come to him, as being not elected by God to that Life he offered, to induce them so to do? (2) Hence it must follow that *Christ* could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the *Father*; for this was to invite them to come to him that they might live, whom he well knew could never come, as being never chosen to obtain that Life; much less could he have told them that this was the Work which God required them to do, or that the *Father* had *given them this Bread from Heaven*, this being to require them, according to this Supposition, to believe a Lie, *viz.* that *Christ* was sent to be *the Bread of Life*, and a *Saviour* to them, for whom the *Father* never did intend Salvation by him; and yet *Christ* manifestly says to them, who seeing him did not believe, and therefore were not given to him by the *Father*, *Labour for that Meat which nourisheth to Life eternal, which the Son of Man shall give to you*, ver. 27. and that *this is the Work of God, that ye believe in him that he hath sent*, ver. 29. and my *Father* giveth you the true Bread from Heaven, *even him that cometh down from Heaven, and giveth Life* (not to the Elect only, but) *to the World*, ver. 32, 33. I therefore here enquire thus, Was our Lord truly willing that those he speaks to should have Life? If not, why doth he say, *these things I speak unto you, that ye might be saved*, John 5. 34. *but ye will not come unto me that ye might have Life?* if so, why did he say that *he did always those things which pleased him?* John 8. 29. and *could do nothing but what he saw his Father doing*, seeing 'twas not the *Father*'s Will that they should be saved, or come unto him that they might have Life, whom he had not given to him, that is, had not elected to Salvation. Note,

(3*dly*,) That Christ here gives a reason why they believed not, *viz. You have seen, and yet believe not, because ye are not given to me of my Father:* Now it is reasonable to conceive this reason should agree with all his other reasons assigned of their Infidelity, which yet are manifestly founded not on any thing wanting on the part of God, but on something wanting in themselves that they might do so, *viz.*

1*st*, That they came not to the Light *because their works were evil*, and being so they *hated the Light, and would not come to it*, John 3. 19, 20. that they believed not in him, *because he spake the Truth*, which was distasteful to them, *Chap.* 8. 45.

2*dly*,

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2*dly*, Becauſe *they had not the Word of God abiding in them*, nor believed God bearing witneſs to him, nor *Moſes* ſpeaking of him, *John* 5. 38, 46. and ſo being taught of God they would not learn.

3*dly*, Becauſe *they were not of God*; *ye therefore do not hear his Word, becauſe ye are not of God*, John 8. 47. and becauſe they *had not the Love of God in them*, John 5. 40, 42.

4*thly*, Becauſe *they preferred the Praiſe of Men before the Praiſe of God*, not ſeeking that Glory which cometh of God only, *John* 5. 44.

5*thly*, Becauſe *they were not of his Sheep*, *i. e.* not docile, nor diſpoſed to hear his Voice; *ye therefore believe not, becauſe ye are not of my Sheep*, John 10. 26.

6*thly*, Becauſe through the perverſeneſs of their Hearts they could not hear his Words; *Why do you not know my Speech, even becauſe ye cannot hear my Words?* John 8. 43. and this they could not do, becauſe *they were of their Father the Devil*, and his Works they would do. And therefore,

(4*thly*.) To be given of the Father, is, (1.) To be convinced by the Miracles which God had wrought by him to teſtifie the Truth of his Miſſion, and thereby to ſet his Seal unto him, that he was the *Meſſiah*, and the Son of God, and to be willing upon theſe Teſtimonies to own him as ſuch, laying aſide all thoſe unreaſonable Prejudices, and carnal Affections which obſtructed their coming to him. This appears, (1.) From the Deſcription which *Chriſt* gives of thoſe whom God had given him, *viz. they were thine, and thou gaveſt them to me, and they know that I came from thee, and they have believed that thou haſt ſent me*, John 17. 6, 8. for this is ſpoken of *Chriſt*'s Diſciples, of whom it is ſo often ſaid, *they ſaw his Miracles, and believed on him*, John 2. 11. by them they therefore knew that he came forth from God; and ſo are ſaid to be given him of God, who by theſe Miracles convinced them of this Truth, and ſo they believed that he had ſent him. (2.) This appears farther from theſe words, *There are ſome of you that believe not, for Jeſus knew from the beginning who they were that believed not* (ſincerely,) and ſaith, *Therefore I ſaid to you, No Man can come unto me except it were given him of my Father*, v. 64, 65. For theſe Men had not laid aſide their Prejudices againſt his Words, they could not believe that he came down from Heaven, who was the Son of *Joſeph*, ver. 42. They murmured at his Words, and were ſcandalized, ver. 61. *they went away from him, and walked no more after him*; and therefore thro' their Prejudices againſt his Perſon and his Doctrine, they could not prevail with themſelves to think that he came forth from God, and upon that account *Chriſt* here informs us that he ſaid, *No Man could come unto him, unleſs it were given him of the Father.* And, (3.) This we may learn from a like Expreſſion in the Book of *Deuteronomy*, chap. 29. 2, 3, 4. *Ye have ſeen all the Lord did before your Eyes in the Land of Egypt, the great Temptations, Signs and Miracles which there he wrought, yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear unto this day,* לא *and the Lord hath not given*, or rather, *hath not the Lord given you?* לא being put for הלא. So ולא ילך *Shall not Ammon go with us?* 2 Sam. 13. 26. לא לבו הלך *went not my Heart with thee?* 2 Kings 5. 26. So alſo *Job.* 2. 10. *Mal.* 2. 15. For here 'tis manifeſt, that the way of God's giving them an Heart to perceive, was by working thoſe Signs and Miracles before their Eyes which might induce them ſo to do; and yet, for want of this Improvement of them to this end, it is admired that *the Lord hath not given them this Heart*, or is imputed as their great fault that he had not given it; *i. e.* that after all he had done to produce it in them they had it not.

(2.) Chriſt being ſent by God the *Father*, that the World through him might be ſaved, and he having ſent his Son to propound to them that eternal Life, which *was with the Father, and was manifeſted to us by his Son*, and to propoſe to us the Terms on which this Life might be obtained (as Chriſt doth throughout this Chapter;) he is ſaid *to have given us eternal Life, and that this Life is in his Son*, 1 John 5. 11. and that this is his Record concerning him, and here, that *the Father had given them the true Bread from Heaven, that giveth Life unto the World*, ver. 32, 33. And they who were ſo convinced of the Truth of this Promiſe by our *Saviour*'s Miracles as to expect to receive it by Faith in him, and Obedience to his Doctrine, and ſo affected with this Promiſe of eternal Life, as to eſteem it above all other things, and ſo were willing to apply themſelves to the performance of thoſe Duties which he required to obtain it, and to reject and quit thoſe things which might obſtruct them in the proſecution of it, are ſaid to be *given to him of the Father*, becauſe he wrought thoſe *Miracles* which gave them this Conviction; on which account, when *Peter* had confeſſed that he was the *Chriſt*, *Chriſt* anſwered, *Fleſh and Blood hath not revealed this to thee, but my Father which is in Heaven*, Mat. 16. 17. See the Note there; and becauſe he gave this Promiſe of eternal Life, and ſent his Son to reveal it to the World; and therefore when he ſaith to his *Apoſtles*, whom the *Father* had given him, *Will ye alſo go away? Simon Peter* anſwers, ver. 68, 69. *Lord, to whom ſhould we go, ſeeing thou haſt the Words of eternal Life? and we have believed,*

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lieved, and know that thou art the Christ the Son of the living God. Now it is evident, that all who have this strong Conviction that our *Saviour* came from God, and this Concernment for that eternal Life he promised as the Encouragement to come to him, will believe on him, because such Persons can neither want assurance that they ought to do so, nor the most prevalent Engagements so to do, as having that eternal Life before their Eyes, which they more value than all worldly things, and for which they are willing and prepared to quit all their lower Interests.

p Ver. 39. *But I will raise it up at the last day.*] This being said of all who are given to Christ by the *Father*, it follows, that none of them shall rise till that day; and it being here said they are to be raised to receive eternal Life, which Life is only to be enjoyed in the Heavens, it follows, that none of them are to be raised to *reign with Christ a thousand Years.*

(12) Ver. 40. See Additions N° 12.

q Ver. 44. *No Man can come unto me, except the Father which hath sent me draw him.*] For Explication of these Words consider,

1*st*, That to be drawn of God, cannot import our being moved by any inward and irresistible Impressions from God to believe in him; for then no Man could come to *Christ* without these irresistible Impressions, and therefore none could be blame-worthy for not believing in him, because they could not do it without that powerful Impression, which God was not pleased to afford them; nor could it be praise-worthy to believe in him, because they only did so when they could not chuse but do it, as being acted in so doing by a force which they could not resist. And therefore,

2*dly*, To be *drawn of God*, can only signifie to be persuaded, and prevailed on so to do by the Consideration of those mighty Works which God had done to testifie that *Christ* was the true *Messiah*, and that *Prophet* which he had sent into the World; to these Christ still appeals as Divine Testimonies concerning him, by saying, *The Works which my Father hath given me to do, bear witness of me*, chap. 10. 25. by the Consideration of them he persuades others to believe in him, saying, *Believe me for the Works sake*, John 14. 11. and upon this account he represents the unbelieving *Jews* as inexcusable, that *he had done those Works among them which never Man did*, chap. 15. 22, 24. and all those Works are said to be recorded, that *Men might believe that Jesus is the Son of God, and believing might have Life through his Name*, chap. 20. 31. all which things must convince us that these things were sufficient to draw Men to *Christ*; whence he himself speaks thus, *When I am lifted up, I will draw all Men after me*, chap. 12. 32. *viz.* by the Power of my Resurrection, by which I shall so fully be demonstrated to be the Son of God, by the Mission of the Holy Ghost to confirm my Resurrection, and the Truth of my Doctrine by Signs and Wonders; and powerful Distributions of the *Holy Ghost*, sufficient to prevail with all Men to believe in me; tho' the Event shewed that all Men were not actually drawn to him by these means. Or,

3*dly*, To be moved by the great Promise of Eternal Life to do it; for whereso'ever there is any lively sense of that inestimable Blessings, it strongly must engage us to use the means by which we may obtain it, and so to come to *Christ*, if from him only this Blessing is to be expected; and this is a familiar sense of the word *draw*, both in the *Scripture* and in other Writings; thus God is said *to draw them to him by the Cords of Love*, Hos. 11. 4. who yet were *bent to backsliding from him*, ver. 7. and Men are said to be *drawn away by their own Lusts*, Jam. 1. 14. For, saith the Poet, trahit sua quemque voluptas, *every Man's Pleasure draws him* to a compliance with it. Thus, say the (p) *Jews*, *The Master draws the Scholar by his Parables*, *i. e.* incites them to learn; and a Man is *drawn by Wine*, *and by his Pleasures*; and 'tis a celebrated Saying among them, that *a Precept draws a Precept, and a Transgression draws on a Transgression*, *i. e.* one Sin disposeth us to commit another, and Obedience to one Precept to obey another; and that we are only said to be drawn by the *Father* to *Christ*, *viz.* by his Miracles and Divine Instructions, is evident from the words following, as the proof of this, *it is written they shall be all taught of God, he therefore who hath heard of the Father*, *i. e.* perceived him speaking, and doing his mighty Works by me, *cometh to me.* Without this drawing, none can come to *Christ*, for none but God can give this Promise of eternal Life to encourage us to do so, and no Power but that of God can work those Miracles which proved his Commission from God; and hence *Christ* owns, that *if he had not done these Miracles among them* they had had no Sin of Infidelity, *John* 15. 22, 24.

Ver. 45. See Additions N° 13. (13)

Ibid. 45. *They shall be all taught of God,*] r *Isai.* 54. 13. Thus we are taught by his Example; thus we are θεοδίδακτοι taught of God to love one another: (2.) By his Spirit, that Unction which taught the *Primitive Christians* all things needful to be known, 1 *John* 2. 27. (3.) *By his Word*,

(p) Buxtorf. voce ל"מ p. 484.

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ſo ſaith (q) *Clemens* of *Alexandria*, *are we taught of God.* And, *Laſtly*, By his *Son*, delivering the Mind of God to us as his *Prophet*, and ſo giving us the Knowledge of what he requires us to believe, and do, in order to Salvation; and, *2dly*, Confirming the Truth of what he thus deliver'd in his Name, by Miracles done by the Finger of God, and ſo ſetting his Seal to the Doctrine taught. And of this teaching by God are theſe words to be underſtood; (1.) Becauſe the *Prophet Iſaiah* is there ſpeaking of the ſetting up the Kingdom of *Chriſt*, and of the Teaching then promiſed. (2.) Thus is it that the *Father* draws Men to *Chriſt*, of which theſe words are made the Proof. See Note on *ver.* 37. (3.) From the Argument following, *ver.* 46. *That they were not to expect to be taught immediately by the Father*, as a Scholar is by his Maſter ſeeing him preſent, and hearing him ſpeak, but only *by him that had ſeen the Father*, and ſo ſpake, and did thoſe things which he had ſeen of the *Father*, John 3. 12. — 8. 28. — 12. 50. So that *he who had ſeen him, had ſeen the Father*, chap. 14. 9, 10.

s Ver. 51. *And the Bread which I will give is my Fleſh, that I will give*, &c.] up to the Death, to obtain that eternal Life which was loſt by the Sin of *Adam*. Hence it is evident, that *Chriſt* here ſpeaks of Faith in him, as ſuffering, and ſhedding his Blood for Mankind, he being our *Propitiation only through Faith in his Blood*, Rom. 3. 25. and we being *reconciled to God by his Death*, Rom. 5. 9, 10. See here *Examen Millii.*

t Ver. 53, 54. *Except ye eat the Fleſh and drink the Blood of the Son of Man, you have no Life in you.*] To prove that Chriſt in this Chapter ſpeaks not of Oral and Sacramental Eating, but only of doing this ſpiritually by Faith in his Blood, I premiſe,

1*ſt*, That nothing was more common among the *Eaſtern Nations* than to uſe the *Metaphor* of Eating and Drinking, when they ſpake not of corporeal Meat or Drink which was to go into the Mouth, but only of ſpiritual, to be fed on by the Soul, as hath been fully prov'd already, Note on *ver.* 27, 31, 32. Thus *Clemens* of *Alexandria*, diſcourſing upon that Paſſage of St. *Paul* to the *Corinthians*, *I have fed you with Milk and not with ſtrong Meat*; ſaith, *That Milk is the Rudiments of Faith, or the Doctrines of the Catechiſm, the firſt Nouriſhment of the Soul; Strong Meat, a Contemplation which makes us to diſcern the Divine Power and Eſſence*; Ταῦτες ὧν ἡ αἷμα τ λόγ, *theſe Contemplations are the Fleſh and Blood of the Word*; βρῶσις γὰρ ἡ ποσις τ θείε λόγ ἡ γνῶσις ὅτι τ θείας ἐσίας, *the Meat and Drink of the Divine Word, is the Knowledge of the Divine Eſſence*; and *Irenæus* ſaith, that *Chriſt taught the weak* τρφγειν ἡ πίνειν τ λόγον τ θεῦ τ, *to eat and drink the Divine Logos*, l. 4. c. 74.

2*dly*, That it is the ſame thing in this Chapter, *to eat of the Bread which came down from Heaven, and to believe in Chriſt* breaking the Bread of Life to us by his Doctrine, and offering himſelf a Sacrifice and Oblation for us to obtain that Life; for when he had exhorted them *to labour for the Meat that did not periſh*, he tells them, *ver.* 29. *That this was to believe on him whom God had ſent*: When he had told them, *ver.* 35. That *he was the Bread from Heaven*, he immediately adds, *He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.* Having ſaid, that he was *the Bread which cometh down from Heaven, and giveth Life unto the World*, ver. 33. he confirms this Expreſſion, *ver.* 40. by theſe words, *This is the Will of my Father, that every one that ſeeth the Son, and believeth on him, ſhould have eternal Life.* And again, *ver.* 47. *Verily, verily, I ſay unto you, He that believeth on me, hath everlaſting Life; I am that Bread of Life.*

3*dly*, Obſerve, that from theſe Metaphors our Lord proceeds to that contained in theſe words, objected by the *Roman Doctors*, ver. 51. *The Bread which I will give, is my Fleſh, which I will give for the Life of the World*; that is, it is my Body which I will give up unto Death, that by it the World may have Life. The *Jews* taking theſe Words in a groſs ſenſe, as if our Lord had promiſed to give his real Fleſh to be ſwallowed down their Throats, and eaten by them as they had eaten Bread the Day before, and as their *Fore-Fathers* had eaten *Manna* in the Wilderneſs, exclaiming againſt him, as promiſing a thing abſurd, inhuman, and impoſſible, ſaying, *How can this Man give us his Fleſh to eat?* To this our *Saviour* anſwers, *ver.* 53. in words ſtill more expreſſive, of his violent and bloody Death for the Salvation of Mankind, *viz. Except you eat my Fleſh and drink my Blood*, &c. Now theſe words are by ſome conceived to import thus much; Unleſs you with the Mouth of your Bodies, do eat my real and corporeal Fleſh, and drink my proper Blood, you cannot have eternal Life. Againſt this Senſe, I argue,

1*ſt*, From *ver.* 51. thus, *The Fleſh which Chriſt* here promiſed *to give for the Life of the World*, is the ſame with the *Bread that cometh down from Heaven*; if any Man eat of this Bread, he ſhalll live for ever, ſaith Chriſt; *and the Bread which I will give is my Fleſh, that I will give for the Life of the World.*

(q) Θεοδίδακτοι γὰρ ἡμεῖς ἐσμεν ὄντως γεγραμμένα οὐδὲ τῷ ὑφ᾽ τ Θεῦ παιδαγωγήσθαι. Strom. 1. p. 318. 2. 396, 397.

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World. And again, having ſaid, *He that eateth my Fleſh and drinketh my Blood, hath eternal Life*, ver. 54. and he that *eateth me, ſhall live by me*, ver. 57. he adds immediately, *This is the Bread which came down from Heaven*,—and *he that eateth of this Bread ſhall live for ever.* Now our Lord hath expreſly taught us, That the eating of this Bread of Life, imported only our believing on him, *ver.* 35. as hath already been made evident from our ſecond Obſervation; therefore, the eating of his Fleſh doth certainly import the ſame ſpiritual Action. Moreover, we are only to eat of Chriſt as Fleſh, in that importance of the Phraſe in which we are to eat of Chriſt as Bread; for as *Chriſt* ſaith, *He will give Fleſh to eat*, ſo doth he ſay, *He will give Bread to eat*; as he ſaith, *He that eateth my Fleſh ſhall live for ever*, ſo he ſaith, *He that eateth of this Bread ſhall live for ever*; but none could ſay, that *Chriſt* was, or could properly be Bread, or eaten by the Mouth as ſuch; wherefore, he being only figuratively and ſpiritually Bread, could only figuratively and ſpiritually be to be eaten as ſuch: If therefore in the ſame importance only we are to eat his Fleſh, that alſo is to be eaten in a ſpiritual Senſe.

2*dly*, From theſe words, *ver.* 52. *How can this Man give us his Fleſh to eat?* 'Tis evident, the *Jews* conceived that our Lord promiſed to give them his proper Fleſh to eat, and ſwallow down their Throats, as they had done the Bread with which he fed them; and it on all hands is agreed, that they miſtook the ſenſe of *Chriſt*'s words, and fanſied ſuch a meaning of them as he did not intend; but had our Lord intended the corporeal eating of his Fleſh, and drinking of his Blood, 'tis certain that it muſt be ſwallowed down their Throats, as properly as the Bread which they had eaten; and therefore, no Man who maintaineth this corporeal eating of *Chriſt*'s Fleſh to be intended here, can, ſuitably to his Opinion, ſay, that they impoſed a falſe Senſe upon our *Saviour*'s words, ſince from this Senſe it doth inevitably follow, That *Chriſt* intended, that his human Fleſh ſhould properly be eaten; and their words ſignifie no more. Add to this one Conſideration, which ſhews what Apprehenſions the *Fathers* of the firſt three *Centuries* had of this eating of the Fleſh of *Chriſt*, *viz.* When 'twas objected to them by the *Heathens*, that they did eat Man's Fleſh, they conſtantly in their *Apologies* reject the Accuſation as the vileſt Calumny, and as a moſt abominable thing ſufficient to diſcover the Author of ſuch an Accuſation, muſt be ſome wicked *Dæmon*. See this fully proved, Note on *Matth.* 26. 26.

3*dly*, The 53[d] *Verſe* affords two farther Arguments, in refutation of the corporeal Senſe of theſe Expreſſions: (1.) That it follows plainly from it, That the Thief upon the Croſs, and all the pious and believing *Jews* who heard theſe words, and died before our *Saviour*'s Paſſion, muſt of neceſſity be damned; for our Lord ſaith, with an Aſſeveration to them, *Except you eat the Fleſh*, &c. Now this was ſaid at the *Paſſover* then inſtant, *ver.* 4. and ſo at leaſt above a Year before our *Saviour*'s Paſſion, and ſo before the Inſtitution of that Sacrament, in which alone his Fleſh could be corporally eaten; and therefore had it been intended of corporeal and ſacramental Eating, it was impoſſible that any Perſon of thoſe Hearers could be ſaved, who died in the enſuing Year. (2.) Theſe words interpreted in the corporeal Senſe, do plainly and inevitably infer, That they who do deprive the *Laity* all their whole Lives, of drinking of this Blood, expoſe them to inevitable Damnation; Chriſt having ſaid, *Except you drink the Blood of the Son of Man, you have no Life in you*: For tho' eating and drinking, being taken figuratively, do ſignifie the ſame thing, *viz.* believing in a crucified *Saviour*; yet being taken properly, they cannot be reputed the ſame thing: For albeit, they who receive the Body only, may be well ſaid to eat the Fleſh of Chriſt, becauſe they take ſomething by way of Meat into their Mouths, yet cannot they be ſaid *to drink his Blood*, if they take nothing into their Mouths by way of Drink: Since therefore eating and drinking are two diſtinct Actions, ſo that he cannot properly be ſaid to drink who only eats; ſince the Privation of Life is here connected with not drinking of Chriſt's Blood, as much as with not eating of his Fleſh, according to the corporeal Interpretation of theſe words; he muſt certainly be deprived of the Life here promiſed who doth not receive the Cup, becauſe he is deprived of drinking of the Blood of Chriſt.

4*thly*, From *ver.* 54, 56. the Argument runs thus; Whoſoever eateth the Fleſh and drinketh the Blood of Chriſt, in the ſenſe here ſpoken of, *abideth in Chriſt, and Chriſt in him*; and therefore is a true and living Member of Chriſt's Body, and he ſhall have eternal Life, and be partaker of an happy Reſurrection; and ſo no Perſon can either be wicked here, or deprived of everlaſting Life hereafter, who in this ſenſe here mentioned, eats of the Fleſh and drinketh of the Blood of Chriſt. Now this is very true, of eating Spiritually, and by Faith, as it imports believing on Chriſt: For, *this*, ſaith Chriſt, *is the Will of him that ſent me, That every one who believeth on the Son may have everlaſting Life, and I will raiſe him up at the laſt Day*; but then of ſacramental eating of *Chriſt*'s Fleſh, it is as falſe; for this was eaten by a *Judas*, and continually is eaten by Millions, who are both wicked here, and will be damned hereafter: This therefore

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cannot be the import of our *Saviour*'s words. And here obſerve, (1.) That our Lord ſpeaks in the general, *Whoſoever eats.* (2.) That he ſpeaks thus not by way of Promiſe, which might be conditional, but by way of plain Aſſertion, and Declaration of a thing moſt certain. And, (3.) That the Text ſhews the eating mentioned here can never be performed unprofitably, no not without the greateſt benefit; for 'tis oppoſed to eating *Manna* in the Wilderneſs, on this account, that whereas that gave only temporal Life, this would aſſuredly confer eternal; whereas that was not able to preſerve from temporal, this would preſerve from Death eternal.

5*thly*, Moreover, *ver.* 61, and 62. our Lord ſpeaks thus, *Doth this offend you? What if you ſhould ſee the Son of Man aſcend up where he was before?* i. e. Are you offended that I thus ſpeak of giving you my Fleſh to eat? Do you look on this Expreſſion now as ſo abſurd and unintelligible? What then will you think of it, when this Body ſhall be removed hence to Heaven? *i. e.* How will you then be ſcandalized, and think it ſtill more difficult and more impoſſible to apprehend, how you ſhall eat my Fleſh and drink my Blood, provided you go on to underſtand my words in the groſs carnal ſenſe. For (r) *Athanaſius* ſaith well, That Chriſt here mentioneth his Aſcent into Heaven, ἵνα τὴν σωματικὴς ἐννοίας αὐτὲς ἀφέλκύσῃ, *that he might divert them from the corporeal Senſe*; and therefore argued thus, "Seeing it will be then impoſſible, that you "ſhould corporeally eat my Fleſh, when it "is ſo far removed from you; by this you "may diſcern, I ſpeak of a ſpiritual eating "of it. Whence by the way we learn, That *Chriſt* thought his Aſcenſion into Heaven ſufficient Demonſtration to the *Jews*, his Fleſh could not be eaten upon Earth; and why it ſhould not be ſo to the *Chriſtian*, I am yet to learn.

6*thly*, The 63d *Verſe* affords us a more plain and certain Expoſition of our *Saviour*'s meaning in the precedent words; for thus it runs, *It is the Spirit that quickneth; the Fleſh profiteth nothing: The words that I ſpeak unto you, they are Spirit and they are Life.* For the import of theſe words is to this effect; To that eating and drinking, of which in this Diſcourſe I have ſtill ſpoken, I have annex'd the Promiſe of Life, ſaying expreſly, *He that eateth me, ſhall live by me*; he ſhall by me be quickned, *i. e.* be raiſed up to Life eternal; and that *he abideth in me by that Spirit* which quickneth our mortal Bodies, *Rom.* 8. 11. ſo that my words *are Spirit and Life*, as being the means of obtaining the Spirit, and by him this Life; to which effects my Fleſh, if you could eat it, would profit you nothing. Had our Lord ſaid, it is the Spirit that quickneth, the Fleſh profiteth nothing, therefore the Fleſh which I will give ſhall be joined to my Divinity, and by the virtue of it give you Life, he had ſaid ſomewhat like the ſenſe which others put upon this Text; but ſaying only, *The words which I ſpeak unto you, they are Spirit*; we cannot doubt, but he ſpeaks of eating and of drinking of his Fleſh and Blood ſpiritually.

7*thly*, Our Saviour having ſaid to the Twelve, *Will ye alſo go away?* St. *Peter* anſwers, *To whom ſhould we go? Thou haſt the words of eternal Life, and we believe thou art that Chriſt the Son of the living God.* Where, (1.) obſerve, That *Peter* here doth as it were repeat the words of *Chriſt*; *My Words are Life*, ſaith Chriſt; *Thou haſt the Words of Life eternal*, ſaith St. *Peter*; whereas, if he had underſtood our *Saviour* to have ſpoken here of Oral Manducation, his Anſwer would in all probability have been to this effect, *Whatſoever appearance there may be of Inhumanity, Abſurdneſs and Impoſſibility, of eating thy natural Fleſh, and drinking of thy Blood; yet we believe it, becauſe thou haſt ſaid it, who art Truth it ſelf, and who art able to make good thy Words:* We therefore hearing nothing of this tendence from him, may conclude, that he knew nothing of this import of them. And, (2.) obſerve, That he thought it ſufficient to ſay, *We believe thou art the Chriſt*; which, if our Lord ſpake here of Oral Manducation, was nothing to the purpoſe; but if he only ſpake of ſpiritually eating of him, was the very thing which was deſigned by our Lord in this Diſcourſe, and which he ſpake of in thoſe words which ſo much offended others. We therefore conclude with (s) *Clemens* of *Alexandria*, That when our Lord ſaid, *Eat my Fleſh and drink my Blood, he allegorically meant the drinking of Faith and of the Promiſes; and that our Lord is by way of Allegory to thoſe that believe in him, Meat, and Fleſh, and Nouriſhment, and Bread, and Blood.* With (t) *Tertullian*, That *our Lord all along urged his intent by Allegory, calling his Word Fleſh, as being to be hungred after, that we might have Life*; auditu devorandus, ruminandus intellectu, & fide digerendus, *to be devoured by the Ear, ruminated upon by the Mind, and by Faith digeſted.* With (u) *Origen*, That *we*

(r) In illud Evan. Quicunque dixerit. p. 979.

(s) Φάσκει μὴ τὰς Χάρτας εἰπὼν, ἢ πίστεώς, ἢ εὐαγγελίας τὸ πότιμον ἀλληγορῶν, &c. Pædag. l. 1. c. 6. p. 100. Τὸ δὲ αἷμα, οἶνον ἀλληγορεῖ, &c. Ibid. p. 104, 105.

(t) De Reſur. Carn. cap. 36, 37.

(u) *Bibere autem dicimur ſanguinem Chriſti—cum Sermones ejus recipimus.* Hom. 16. in Num. fol. 123. *Caro ejus verus eſt cibus, & ſanguis ejus verus eſt potus, carnibus enim & ſanguine verbi ſui, tanquam mundo cibo ac potu, potat & reficit omne hominum genus.* Hom. 7. in Levit. fol. 73.

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we are said to drink his Blood, when we receive his Words, in which Life consists; that his Flesh is Meat indeed, and his Blood Drink indeed, because he feedeth all Mankind with the Flesh and Blood of his Word as with pure Meat and Drink. With (w) *Eusebius*, That *his Words and Doctrines are Flesh and Blood.* With (x) *Athanasius*, That *the Words which Christ spake, were not carnal, but spiritual; for how could his Body have sufficed for Meat, that it should be made the Food of the whole World?* With (y) St. *Austin*, Utquid paras dentes & ventrem? crede & manducâsti, credere enim in eum, hoc est manducare panem vivum. *Why provideſt thou Teeth and a Belly? Believe, and thou haſt eaten; for to believe in him, is to eat the living Bread.* And, *Laſtly*, with (z) *Jerom*, *In the trueſt ſenſe, the Body and Blood of Chriſt is the Word and Doctrine of the Scripture*; Caro Chriſti & ſanguis ejus in autibus noſtris infunditur, *the Fleſh and Blood of Chriſt is poured into our Ears.* We ſay in the Language of (a) *Origen*, Si Filii eſtis Eccleſiæ, — agnoſcite quia figuræ ſunt, — ſi enim ſecundum literam ſequaris; *If you are the Sons of the Church, own theſe things to be Figures; for if you follow the Letter, this very Saying, Except you eat the Fleſh, is a killing Letter.* In the words of (b) *Euſebius* pronounced in the Name of Chriſt, *Do not think that I ſpeak of that Fleſh with which I am compaſſed, as if you muſt eat of that; neither imagine, that I command you to drink of my ſenſible and bodily Blood, but underſtand well, that the Words that I have ſpoken to you, they are Spirit and Life:* For as (c) St. *Auſtin* ſaith, touching the Expoſition of Scripture Phraſes, *If the Saying be preceptive, either forbidding a wicked Action, or commanding that which is good, it is no figurative Speech; but if it ſeems to command any Wickedneſs, or to forbid what is profitable and good, it is figurative. This Saying, Except you eat, &c. ſeems to command a wicked thing; it is therefore a Figure, enjoining to communicate in the Paſſion of our Lord, and ſweetly and profitably remember, that his Fleſh was wounded and crucified for us.*

u Ver. 55. *For my Fleſh* ἀληθῶς ἐστι βρῶσις, *is Meat indeed, and my Blood is Drink indeed.*] From what hath been ſaid, Note on *ver.* 53. it appears, This cannot be meant of eating and drinking *corporally* the Fleſh and Blood of our *Lord Jeſus* in the Holy Sacrament; it remains therefore, that they muſt here be ſtiled, *truly Meat and Drink* in the ſpiritual ſenſe, becauſe the eating of this Fleſh by Faith in his ſalutary Paſſion, doth nouriſh the Soul to Life eternal; and the drinking of this Blood by Faith, in the Blood of Chriſt, ſhed for the Remiſſion of our Sins, doth ſo refreſh the Perſon thirſting after Righteouſneſs, that being juſtified by Faith in his Blood, and having the Spirit promiſed to all Believers, conveyed to him as a Fountain of Living Waters, he ſhall thirſt no more, *John* 4. 14. — 7. 38, 39. Thus in the Scripture Language, a thing is ſaid to be that ἀληθῶς *truly*, which it is only *ſpiritually*, or by way of allegory, or reference to ſome Effects which it performeth anſwerable to ſome natural Effects performed by that which it is ſaid truly and indeed to be; ſo our heavenly Treaſure is called τὸ ἀληθινὸν, *the true Riches*, as making us rich towards God, and being a Treaſure of ſpiritual Wealth never to be taken from us, *Luke* 16. 11. Thus *Chriſt* is ſtiled, τὸ φῶς τὸ ἀληθινὸν, *the true Light*, John 1. 9. becauſe his Doctrine was that to the Underſtanding, which Light is to the Eye, directing us into the way of Life; he alſo is ſtiled ἄμπελος ἀληθινὴ, *the true Vine*, John 15. 1. as being one who did more certainly refreſh the thirſty Soul, and fill it with ſpiritual Joy, than will the Fruit of the Vine refreſh the thirſty Body, and rejoice the Heart: Thus Heaven is called ἡ σκηνὴ ἡ ἀληθινὴ, *the true Tabernacle*, Heb. 8. 2. And *Chriſt* here ſaith of himſelf, *ver.* 32. *I am* ὁ ἄρτος ὁ ἀληθινὸς, *the true Bread which came down from Heaven, i. e.* more nouriſhing and ſtrengthning to the Soul of the Believer than Bread can be to the Body. See *Examen Millii.*

Ver. 57. *And I live by the Father.*] How w ſaith *Stegmannus*, can he be God who lives by the Benefit of another? I anſwer, Even as he can have Life in himſelf, *Chap.* 5. 26. by the Life of the Father communicated to him with his Eſſence.

Ver. 58. See Additions N° 14. (14)

Ver. 62. *What if you ſee the Son of Man* x *aſcending where he was before?* 'Tis certain, ſaith *Stegmannus*, this is ſpoken of the Son of Man, and ſo not of a Perſon who is God. But I deny the Conſequence; it being indeed ſpoken of him who was the Son of Man, but not as he was ſo only, but as being alſo the Son of God, *his only begotten Son, who is in the Boſom of the Father*, John 1. 18.

Object. But then, why is it ſaid, *Where he was before, as of a thing paſt, not where he always was?* *Anſw.*

(w) De Eccleſ. Theolog. l. 3. c. 12.

(x) Ἵνα μάθωσιν ὅτι ὃ λέγω οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικὰ πόσοις γὰρ ἤρκει τὸ σῶμα μου εἰς βρῶσιν; ἵνα δὲ καὶ τοῦ κόσμου πάντος τοῦτο τροφὴ γένῃ; Tom. 1. p. 979.

(y) Tract. 25. in Johan. Tom. 9. p. 218. & Tract. 26. p. 223.

(z) *Licet in myſterio poſſit intelligi, tamen verius Corpus Chriſti, & ſanguis ejus, ſermo ſcripturarum eſt.* In Pſ. 147. fol. 94.

(a) Hom. 7. in Levit. ibid. (b) Ubi ſupra. (c) De Doctrin. Chriſtianâ, lib. 3. c. 16.

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Anſw. 1. As God the *Father* is often ſaid in *Scripture* to deſcend upon the Earth, See Note on *ver.* 33. and afterwards *to go up* and aſcend again to his Place, *Gen.* 18. 33. *Hoſ.* 5. 15. that is, *to the place where he was before*; ſo, what reaſon can be given, why the ſame may not be ſaid of the Divine Word?

Anſw. 2. I add, that according to our *Hypotheſis*, he may be properly ſaid to aſcend where he was before, who in his Divine Glory uſed to appear from Heaven to the *Patriarchs*; and when he became Man, diveſted himſelf of that Glory, and took upon him the Form of a Servant, becauſe he after reaſſumed and appeared *in that Glory which he had with the Father before the World was*, John 17. 5.

Ver. 63. *It is the Spirit that quickneth*, y
ver. 64. *Thou haſt the Words of eternal Life.*] See note on *ver.* 53.

Ver. 65. *Therefore ſaid I to you, No Man* z
can come to me, except it be given him of my Father.] See the Note on *ver.* 37.

Ver. 70. See Additions N° 15.

CHAP. VII.

a AFTER theſe things Jeſus walked in Galilee, for he [a] would not walk in Jury, becauſe (*the Rage of the Chief Prieſts and principal Men of*) the Jews (*was ſuch, that they*) ſought to kill him.

2. Now the Jews Feaſt of Tabernacles (*kept in remembrance of their living in Tents forty Years in the Wilderneſs,*) was at hand.

b 3. His Brethren therefore ſaid to him, Depart hence, and go into Judea, that [b] thy Diſciples (*there*) alſo may ſee the Works that thou doeſt.

4. For there is no Man who doth any thing in ſecret, and he himſelf ſeeketh to be known openly, if thou (*canſt*) do theſe things (*in truth at any time, and in any place,*) ſhew thy ſelf to the (*great Men of the*) World; (*the Sanhedrim, and the Phariſees and Rulers there, that they may be convinced of the Truth. And this they ſaid being deſirous that his Miracles might be tried by them, hoping they would find out the Cheat of them*;)

c 5. For neither did [c] his Brethren believe in him, (*that he did theſe things in Truth, and for a good end, but for Vain-Glory*, ver. 4.)

6. Then Jeſus ſaid to them, my time is not yet come (*to go up thither*, ver. 8.) but your time is always ready (*to go thither without Moleſtation from any Body there.*)

7. (*For*) the World cannot hate you, (*who live in conformity to the Manners of it,*) but me it hateth, becauſe I teſtifie of it, that the Works thereof are evil;

d 8. [d] Go ye up to this Feaſt; I go not up yet to this Feaſt, for my (*fit*) time (*of going up*) is not yet full come.

9. (*And*) when he had ſaid theſe words to them, he abode ſtill in Galilee;

10. But when his Brethren were gone up, then went he alſo up to the Feaſt, (*in Obedience to the Divine Command, but this he did*) not openly, (*and with Company,*) but as it were in ſecret, (*as privately as he could, to avoid the Deſigns of them that ſought to kill him*, ver. 19.)

11. Then the Jews ſought him at the Feaſt, and ſaid, Where is he?

12. And there was much murmuring (i. e. *private Diſcourſe*) among the People concerning him; for ſome ſaid, He is a good Man, others ſaid, Nay, but he deceiveth the People, (*applying himſelf ſtill to them, and not to the wiſe and great ones.*)

13. Howbeit no Man (i. e. *none of his Favourers*) ſpake openly of him (*as of the Chriſt,*) for fear of the Jews, (*who had decreed that if any Man ſhould confeſs that he was the Chriſt, he ſhould be put out of the Synagogue*, chap. 9. 22.)

e 14. Now about the [e] midſt of the Feaſt, (*when the Number of the Sacrifices leſſening, the People were more at leiſure to hear,*) Jeſus went up into the Temple, and taught;

15. And the Jews marvelled, ſaying, How knoweth this Man Letters (*how comes he ſo skilful in the Knowledge of the Scriptures,*) having never learned (*in the Academies, or from the Scribes?*)

16. Jeſus anſwered them, and ſaid, (*ye need not admire at this, if ye conſider that*) f [f] my Doctrine is not mine, but his that ſent me, (i. e. *I did not frame it of my ſelf, but received it immediately from God.*)

17. (*And*) if any Man will (*honeſtly reſolve to*) do g [g] his Will (*made known to him,*) he ſhall know of the Doctrine (*which I teach*) whether it be of God, or whether I ſpeak (*only*) of my ſelf.

18. (*And by this teſt you may diſcern it, for*) he that ſpeaketh of himſelf, ſeeketh his own Glory, (*and therefore ſpeaketh not thoſe things which he knows will diſguſt, and procure hatred to him from Men*;) but he that ſeeketh (*only*) his Glory that ſent him, the ſame is (*a*) true (*Prophet*) and no [h] Unrighteouſneſs (i. e. *Falſhood*) is in him. h

19. (*But it is otherwiſe with you, as being full of Hypocriſie and Guile, for*) did not Moſes

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ſes give you the Law, *(for which you ſeem ſo zealous as to be angry with me for a ſuppoſed Violation of it,)* and yet *(after all this*
i *pretended Zeal,)* [i] none of you keepeth the Law? Why *(elſe)* go ye about to kill me, *(againſt the ſixth Commandment?)*

20. *(Some of)* the People anſwered, and ſaid, Thou haſt a Devil, (i. e. *thou art poſſeſt with a lying Spirit.*) Who goeth about to kill thee?

21. Jeſus anſwered and ſaid to them, I
k have done one Work, and ye all [k] marvel, *(that I, who profeſs my ſelf a Prophet, ſhould violate the reſt of the Sabbath by doing ſuch a Work on that Day.)*

l 22. *(Now)* Moſes therefore [l] gave to you *(the Precept of)* Circumciſion, not becauſe it is *(originally)* of Moſes, but of the Fathers, *(from the days of Abraham,)* and ye *(in Obedience to the Command to circumciſe on the eighth day,)* on the Sabbath day circumciſe a Man *(Child, when the eighth day is alſo the Sabbath day.)*

23. If *(then)* a Man on the Sabbath day receive Circumciſion, that the *(ritual)* Law of Moſes, *(requiring it to be ſtill done on the eighth day,)* ſhould not be broken, are ye *(juſtly)* angry at me, becauſe *(that the Law of Charity and Mercy, which is ſuperiour to, and more antient than that of Circumciſion, might not be broken by me,)* I have made a Man every whit whole on the Sabbath day?

m 24. [m] Judge not according to the appearance *(of violating the Sabbath by that Action, becauſe it was a Work done then,)* but *(conſider the goodneſs of the Action, that ye may)* judge righteous Judgment.

25. Then ſaid ſome of them of Jeruſalem, *(who knew the Deſigns of the Phariſees againſt him,)* Is not this he whom they ſeek to kill?

26. But lo he ſpeaketh boldly, and they ſay nothing to him; Do the Rulers know indeed that this is the very Chriſt, *(and for this reaſon have they laid aſide that Deſign?*

27. *(Howbeit there lies this plain Objection againſt his being the Meſſiah, that)* we know this Man whence he is; but *(our Tradition*
n *ſaith that)* when [n] Chriſt cometh no Man knoweth whence he is.

28. Then *(in anſwer to this cavil)* cried Jeſus in the Temple, as he taught, ſaying, Ye
o both [o] know me, and ye know whence I am, (i. e. *my Perſon, Parentage, and Country, but yet this ſhould not prejudice you againſt my being a Prophet ſent from God,)* *(and)* for I am not come of my ſelf, but he that ſent me, *(and hath given ſufficient Teſtimony that he did ſend me,)* is true, whom ye know, (i. e. *you own)* not, *(denying to receive his Teſtimony concerning me.)*

29. But I know him, for I am from him, and he hath ſent me, *(and thus I have an Original ye know not of.)*

30. Then they ſought to take him, *(for aſſuming to be a Teacher ſent from God,)* but no Man laid hands on him, *(God ſo ordering it)* becauſe his hour was not yet come.

31. And many of the People *(who had ſeen his Miracles)* believed on him, and ſaid, *(in juſtification of their Faith,)* When Chriſt cometh, will he do more Miracles *(to convince us that he is the Chriſt,)* than theſe that this Man hath done *(to prove himſelf ſo to be?)*

32. The Phariſees heard that the People murmured (i. e. *ſaid privately)* ſuch things concerning him, and *(therefore)* the Phariſees and the Chief Prieſts ſent Officers to take him.

33. Then ſaid Jeſus *(to them that were ſent, ye need not trouble your ſelves to take me, for)* yet *(but)* a little while am I with you, and then I go *(again)* to him that ſent me.

34. And *(then)* [p] ye ſhall ſeek me *(in your* p
diſtreſs, Luke 17. 22. *See* Chap. 8. 21.) and ſhall not find me, and where I *(then)* am, thither ye cannot come.

35. Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not *(be able to)* find him? Will he go to [q] the diſ- q
perſed among the Gentiles, and teach the Gentiles?

36. What manner of Saying is this, *(what other meaning can he have in)* that he ſaid, Ye ſhall ſeek me, and ſhall not find me, and where I am, thither ye cannot come?

37. [r] In the laſt day, that great day of r
the Feaſt, *(on which they went with great Solemnity and Joy to draw Water from the Fountain of Siloam, to bring it to the Temple, ſinging theſe words of Iſaiah, With Joy ſhall they draw Water from the Wells of Salvation, and expecting an Afflatus of the Holy Ghoſt)* Jeſus ſtood and cried, ſaying, If any Man thirſt *(for ſpiritual Water)* let him *(not go to Siloah, but)* come to me, and drink.

38. He that believeth on me as the Scripture hath ſaid, *(Iſa. 32. 1, 2. — 44. 3. Ezek. 36. 27. ſo ſhall it be with him, for)* out of his Belly ſhall flow Rivers of living Waters, *(ſpringing up to eternal Life*, John 4. 14.)

39. But this (τοῦτο δὲ *and this*) he ſpake of the Spirit, which they that believe in him ſhould *(after his Aſcenſion)* receive, for the *(Effuſion of the)* [s] Holy Ghoſt was not yet s
(given,) becauſe that Jeſus *(who was to ſend him from the Father)* was not yet glorified.

40. Many of the People therefore, when they heard this Saying, ſaid, Of a truth this is [t] the Prophet, *(of whom Moſes foretold,* t
Deut. 18. 18.)

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41. Others ſaid, This is the Chriſt, (*the King Meſſiah, of whom Iſaias ſaid*, Chap. 42. 1. *I will put my Spirit upon him*;) but ſome ſaid, Shall Chriſt come out of Galilee?

42. Hath not the Scripture ſaid, that Chriſt cometh of the Seed of David, and out of the Town of Bethlehem, where David was?

43. So there was a Diviſion among the People becauſe of him.

44. And ſome of them (*that were ſent for that purpoſe*) would have taken him, but (*others of them, who were much affected with his Doctrine, not conſenting,*) no Man laid hands of him.

45. Then came the Officers to the Chief Prieſts and Phariſees, and they ſaid to them, Why have ye not brought him?

u 46. The Officers anſwered, u Never Man ſpake like this Man; (*for he told us what we came about as ſoon as we came to him, and diſcourſed ſo Heavenly, and with ſuch Authority, that we durſt not lay violent Hands upon him.*)

47. Then anſwered them the Phariſees, Are ye alſo deceived (*by him?*)

48. w Have any of the Rulers, or of the Phariſees (*who underſtand the Law, and are to judge for you in matters of Religion*) believed on him? w

49. But this People that knoweth not the Law are accurſed.

50. Nicodemus ſaith to them, He that came to Jeſus by night, being one of them, (i. e. *of the great Council*, Chap. 3. 1.)

52. Doth our Law (*permit us to*) judge (*and condemn*) any Man before it hear him (*making his defence,*) and know what he doth (*worthy of Condemnation?*)

52. They anſwered, and ſaid to him, Art thou alſo (*an Abettor*) of (*thoſe of*) Galilee, (*as by thy Actions thou ſeemeſt to be?*) Search, and look, for (*by ſo doing thou wilt find, that*) x out of Galilee ariſeth no Prophet. x

53. And (*when they had ſaid this, they diſſolved the Aſſembly, and*) every Man went to his own Houſe.

Annotations on Chap. VII.

a Ver. 1. HE *would not walk in Judea, becauſe the Jews ſought to kill him.*] His time being not yet come he departed thence, inſtructing us by his Example not to irritate Men, or run into Danger without neceſſity, upon preſumption of Divine Protection; but that we are to uſe all lawful means which God hath put into our Hands to avoid them. Only Note, that by departing from *Judea* into *Galilee* he declined not the end of his coming into the World, becauſe in *Galilee* his Doctrine and Miracles found more Faith than in *Judea*, ſo that he choſe to be moſt there, where his Doctrine was like to do moſt good. Note alſo, that to walk when it relates to Places or Perſons, ſignifies to tarry there or with them for a time; as his Diſciples walked no more with him, *John* 6. 66. See *Chap.* 11. 54. When it relates to Things or Actions, it ſignifies to be often doing them, or converſant about them, as to walk *after their Covetouſneſs, to walk in Malice*, &c.

b Ver. 3. *That thy Diſciples alſo may ſee the Works that thou doeſt.*] Either that thy Diſciples in *Judea* may ſee the Works thou doſt in *Galilee*, or that thy Diſciples in *Galilee* going up to the Feaſt, and ſeeing thee doing the like Works before the *Sanhedrim*, who can beſt judge of them, may be the more confirmed in the Faith. For the *Galileans* received him, *having ſeen the Works that he did at Jeruſalem at the Feaſt*, chap. 4. 45.

c Ver. 5. *For neither did his Brethren believe in him;*] *i. e.* They believed not that he was the *Meſſiah*, becauſe they ſaw not that Pomp and outward Splendor which they expected from the *Meſſiah*; or imagining that he ſought to be ἐν παῤῥησίᾳ, *a publick Perſon*, they conceived that he pretended to do more than indeed he could; as appears from thoſe words, *ver.* 4. *If thou doſt theſe things*, ſhew that thou doeſt them where the beſt Judges of thy Actions are. See Additions N° 16. (16)

d Ver. 8. *Go ye up to the Feaſt.*] You may do this ſecurely at any time, for the *Phariſees* bear no hatred to you, whereas my Doctrine being oppoſite to their Manners and Affections, may expoſe me to their Rage, I therefore ſhall not yet go up. He would go up in Obedience to the Divine Command, but he would go as privately as he could, to avoid danger, by humane Prudence, when there was no neceſſity of doing it by a miraculous Power. Ἐγὼ οὔπω ἀναβαίνω, *I go not up yet to this Feaſt*: Here *Grotius* notes that this particle οὔπω *yet*, was not originally in the Text, becauſe *Porphyry* accuſes Chriſt of Inconſtancy and Mutability, ſaith St. (a) *Jerom*, as ſaying, I go not up to this Feaſt, when afterwards he went; and therefore concludes this Particle was after added by the *Chriſtians* to avoid the force of his Objection; but this is to accuſe the *Chriſtians* of adding to, and altering the Scriptures to ſave the Credit of an *Heathen*, and profeſs'd Ene-

my

(a) *Porphyrius inconſtantiæ & mutationis accuſat*, L. 2. contr. Pelag. F. 103. G.

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my to *Christianity*, as if he could not read negligently, or meet with a deficient or corrupt Latin Copy. 'Tis certain that *Chrysostom* reads, νυῦ or ὄπω; so did also the *Syriack* and *Arabick* Versions, the *Alexandrian*, and most other *Manuscripts*, and both the words preceding, and the words following require this reading; Christ saying, *ver.* 6. my time (of going up) ὄπω πάρεστι, *is not yet come*; and here, I go not up (yet) unto the Feast, for my time ὄπω πεπλήρωται, *is not yet come*; where he respects not the time of his Death, as some imagine, for then he should not have gone up to *Jerusalem* till the time came that he was to suffer there; whereas we find him at this Feast of *Tabernacles*, ver. 10. and at the Feast of Dedication of the *Altar*, Chap. 10. 12. He therefore must there speak of his going up to this Feast. See here *Examen Millii.*

e Ver. 14. Τῆς ἑορτῆς μεσούσης, *About the midst of the Feast Jesus went up.*] Dr. *Pocock* informs us, that the Days betwixt those which were ordinary and festival were stiled *dies medii*, intermediate Days, because some Works might be done in them, which were not lawful on their Feast-Days.

f Ver. 16. *My Doctrine is not mine, but his that sent me.*] *If Christ*, saith *Stegman*, *had any other Nature besides the Humane, according to which he was the prime Author of his Doctrine, could he have truly said, my Doctrine is not mine? Could one who was the true God deny that he sought his own Glory? Since the true God cannot do otherwise, sure he that thus denies these things which are so proper to God, cannot be God most High.*

Answ. To this some answer, That this indeed cannot properly be said of him, *super quem alius non est*, which is the Distinction put by *Justin M.* and *Irenæus*, betwixt God the *Father*, and the Son, whom they believed to be truly God; *viz.* that this cannot be said of him who is the *Original*, and the Fountain of the Deity, and derived his Essence from none, but it may be said of him, who is *God of God*, as deriving his Divine Essence from the Father, especially when being *in the form of God he did not covet to appear as God, but took upon him the form of a Servant.* See the Note on *Philip.* 2. 6. and upon 1 *Cor.* 8. 5. he acting even when Lord of all things, *to the Glory of God the Father*, Phil. 2. 11. For thus he speaks of himself as having an Original, according to which the *Jews* knew *who he was*, and *whence he was*, ver. 28. of this Chapter, *i. e.* saith *Stegmannus*, of what Parents he was according to the Flesh; and yet, *Chap.* 8. 14. he saith, *ye know not whence I am*, and *ver.* 19. *ye neither know me nor my Father*; that is, saith the same *Stegman*, ye know not my divine Excellency; and so both, saith he, are true, but in a diverse manner, they knowing him as to his Earthly Parents, but not as to his Divine Excellency and Descent from Heaven. Why therefore may we not use the like distinction here, *viz.* that his Doctrine was not his (only,) and yet was his; that he came not to do his own Will, and yet he did it, *i. e.* he did not do it as he was Man, but yet did do it as he was God as well as Man? Since from this Instance it appears, that truly may be ascribed to him in an higher sense, which he removes from himself, when he speaks of himself as acting here on Earth. Thus he tells his *Apostles* he was *to be no more in the World, but to leave the World, and go to the Father*, and even *to go away from them*, Chap. 16. 7, 28. — 17. 11. And yet he promiseth to be *always with them*, Matth. 28. 28. and to *abide with them for ever*, John 14. 16, 23. See the Note on *ver.* 28. But,

2*dly*, I answer, That Christ by saying these, and the like words, respects himself as a *Prophet* sent by his *Father* into the World. Now the very Office of a *Prophet* requires that he should speak nothing of himself, nor deliver his own Mind and Doctrine, nor seek his own Glory, but should speak all things in the Name, and do all things for the Glory of him that sent him; and to this may be referred most of those Passages of this Gospel which the *Socinians* urge against the Deity of Christ, they being spoken by him, not to declare by what Power and Wisdom he acted as he was the only begotten Son of God, but to demonstrate he was no *false Prophet*, that he delivered not a Doctrine invented by himself to get a Name and Reputation to himself, but only taught that Doctrine he had received from his Father, and which tended to advance his Glory: For,

First, To speak of himself in the Scripture Phrase is to speak from his own Heart, and private Motion and Invention, what he had not received from God as the false Prophets did. So *Moses* saith, *Numb.* 16. 28. Hereby shall ye know that the Lord hath sent me to do all these things, and that I do them not מלבי *of my own Heart*, or at my own Will, say all the *Targums*. And *Balaam* speaks thus, *Numb.* 24. 13. *If Balak would give me his House full of Silver and Gold, I cannot transgress the Word of the Lord, to do good or evil,* מלבי ἀφ' ἑμαυτοῦ, *of my self*, or as it is *Chap.* 22. 18. ἐν τῇ διανοίᾳ μου, *of my own Mind, of my own Will*, saith the *Targum*; *but what the Lord saith, that will I speak.* Hence God complains of the false *Prophets*, that they spake ἀπὸ καρδίας αὐτῶν, *from their own Hearts*, and not from the Mouth of the Lord, *Jer.* 23. 16. and τὰ ἐνύπνια τῆς καρδίας αὐτῶν, *the Deceits of their own Hearts*, ver. 26. Thus to speak from himself here,

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ver. 17, 18. is oppoſed to ſpeaking from God, and *Chap.* 8. 28. it ſtands oppoſed to ſpeaking what he was taught by God, in theſe words, *I ſpeak not of my ſelf, but as the Father hath taught me, ſo I ſpeak*; and *Chap.* 12. 49. *I ſpeak not of my ſelf, but as the Father hath given me Commandment.* See alſo *Chap.* 14. 10. When therefore *Chriſt* ſaith, *my Doctrine is not mine*, he ſpeaks not this in reſpect of his own Knowledge, he having in him all the *Treaſures of Wiſdom*, Coloſ. 2. 3. nor in reſpect of Authority, for he oft ſtiles it *his Word, his Commandment*; nor in reſpect of his Will, which was always one with that of his *Father*'s; but he only denies that he ſpake as a *falſe Prophet*, ſaying things of himſelf without Commiſſion from his *Father*, or running when he had not ſent him, as they did, but as the *Baptiſt* ſaith of him, *ſpake the Words of God.* Now what Reaſon can be given, why *Chriſt*, tho' having in him all *the Fulneſs of the Godhead*, might not ſay, when upon Earth, he ſpake and acted as a *Prophet* ſent from God, that he was no falſe *Prophet*, that he uttered no Doctrine of his own Invention, nor any thing which he had no Commiſſion to ſpeak to them; and that in the delivery of it he ſought not his own Glory, as the *falſe Prophets did?*

g Ver. 17. *If any Man will do his Will*, &c.] That is, if he hath an honeſt Heart, prepared to obey the Truth when he is convinced of it, he ſhall know of the Doctrine, *i. e.* ſhall have means ſufficient to convince him that it is of God.

h Ver. 18. *He is true*, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν, *and there is no Unrighteouſneſs*, i. e. no Falſhood *in him.*] So ἀδικία ſignifies; So οἰκονόμῳ τῆς ἀδικίας, *is the falſe Steward*, Luke 16. 8. ἀπάτῃ τῆς ἀδικίας, *Deceit by Falſhood*, is oppoſed to the *Love of the Truth*, 2 Theſſ. 2. 10. See Note on 1 *Cor.* 13. 6. So that this ſeems to be the import of theſe words, *He is a true Prophet, and no falſe Impoſtor.*

i Ver. 19. *None of you keep the Law,*] *i. e.* None of you who go about to kill me as a Violator of the Sabbath, that requiring you not to condemn the Innocent, *Exod.* 23. 7.

k Ver. 21. Καὶ πάντες θαυμάζετε, *And ye all wonder*;] *i. e.* Ye do it with Anger and Offence, *ver.* 23. ταράττεσθε, θορυβεῖσθε, *Theophylact.* So θαυμάζειν ſignifies, *Eccles.* 5. 8. *when thou ſeeſt the Oppreſſion of the Poor*, μὴ θαυμάσῃς, *be not troubled, or offended at the matter.* And *Ecclus.* 11. 21. μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλῶν, *be not offended at the Works of Sinners.* Note alſo that the words διὰ τοῦτο, *for this cauſe*, are added to this Verſe thus, that you may, or *ſo that you will marvel at this*, by *Chryſoſtom* and *Theophylact.* See *Examen Millii in Locum.*

Ver. 22, 23. *Moſes gave you Circumciſion*;] *i. e.* he continued to you that Rite which began from *Abraham*, to whom it was commanded that it ſhould be performed τῇ ἡμέρᾳ τῇ ὀγδόῃ, *on the eighth Day*, Gen. 17. 14. tho' it fell upon the *Sabbath*, and you accordingly perform it on that Day, and teach that (b) *Circumciſion drives out the Sabbath*, or makes it lawful to perform Work on that Day, even all things which are neceſſary to be done for the Circumciſion of the Child; and if this be lawful by the Command of *Moſes* to be done on that Day for the Benefit of a Child, why may it not be lawful, according to *Moſes*, to do a like work for the Benefit of one of riper Years? l

Ver. 24. *Judge not* κατ' ὄψιν *according to appearance.*] *i. e.* Abſolving them who do theſe Works of Circumciſion, *&c.* on the Sabbath-Day in Obſervation of a ritual Precept, and condemning me who by healing with a word on that Day, do what is leſs laborious, in Obſervance of the higher Precepts of Charity and Mercy, and then, conſidering that *God will have Mercy, and not Sacrifice*, you will judge righteous Judgment. See Additions N° 17. m

Ver. 27. *But when Chriſt cometh, no Man knoweth whence he is.*] This is doubtleſs ſpoken from the vain Traditions of their *Rabbins*; who owned indeed that their *Meſſiah* was to be born at *Bethlehem*, but imagined that he was preſently to be conveyed thence, and concealed till *Elias* came to anoint him. That this was an ancient Conceit among them, appears not only from the *Targum* of *Jonathan*, who on *Micah* 4. 8. ſaith thus, *Thou, O Chriſt, who lyeſt hid for the Sins of the Children of Sion, to thee ſhall the Kingdom come*; but alſo from theſe words of (c) *Trypho*, *If Chriſt be born, and is any where*, ἄγνως ἔστι, *he is unknown, nor hath he any Power till Elias comes to manifeſt him to the World*: And hence *Juſtin M.* ſaith, *I know your Maſters ſay that Chriſt is not yet come, and if he be come*, οὐ γινώσκεσθαι ὃς ἔστιν, *it is not known who he is*, p. 336. C. (17) n

Ver. 28. *Ye both know me, and ye know whence I am.*] Here *Stegman* the *Socinian* notes, that what Chriſt grants here, he denies, *Chap.* 8. 14, 19. ſaying, *Ye neither know me, nor whence I am*, becauſe in different reſpects, mentioned Note on *ver.* 16. both are true; when then he argues from thoſe words, *I came not from my ſelf*, Chriſt is not God, becauſe God cannot but come from himſelf, why did he not from theſe words infer in like manner that Chriſt had no Divine Excellence unknown to the *Jews?* But he conſidered not that to come of himſelf, did only ſignifie to come as a *falſe Prophet* o

without

(b) Maim. Hilcoth. Nicklah. C. 1. Pirk. Eliezer. c. 29. p. 65.
(c) Apud Juſt. Dial. 9. 226.

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without Commission from God, and delivering in his Name a Doctrine he received not from him; in which sense, tho' Christ could not come of himself, yet might he say these things of himself as a *Prophet* here on Earth, tho' he had also in him the fulness of the Godhead.

p Ver. 34. *Ye shall seek me* (in your distress) *and shall not find me.*] So have I interpreted this Passage in the *Paraphrase*, as most Commentators do; yet the precedent words, and the words following, seem to require this sense, *I go to my Father, and tho' you should seek me, ye cannot then find me, for you are not fitted to go to Heaven where my Father is.*

q Ver. 35. *Will he go εἰς τὴν διασπορὰν ἑλλήνων, to the dispersed among the Gentiles? &c.*] 'Tis matter of Dispute what is here meant by the *Dispersion of the Greeks*, some understanding by this Phrase, the Dispersion of the *Jews* among the *Greeks* in *Asia* and *Europe*, as the διασπορὰ Ποντῦ, *the Dispersion of Pontus and Galatia*, 1 Pet. 1. 1. is the Dispersion of the *Jews* in those places, because the word *Dispersion* is not thought to agree well with the *Gentiles* being in their native Soil; but yet there seems a necessity of understanding by this Phrase, the *Gentiles* dispersed, from the time of Building the Tower of *Babel*, into divers Nations, *Gen.* 10. For, (1.) it is not said, will he go to the Dispersion and teach the *Jews*? but, will he go and teach τὰς ἕλλωας; the *Gentiles*? which fixes the sense to them. Moreover, this seems here to be said by way of Imputation and Reproach to Christ; whereas it could be no Imputation on him to preach to the *Jews* to whom he was sent, nor could this seem strange to them, but they thought it unlawful for a *Jew* to converse with the Uncircumcised, *Acts* 10. 28. nor could they patiently hear of one sent to preach to the *Gentiles*, Acts 22. 22. nor is the Phrase in St. *Peter* parallel, it being not simply διασπορὰ, *the Dispersion*, but παρεπίδημοι τ διασπορᾶς, *the Strangers of the Dispersion of Pontus*, &c. See *Examen Millii in Locum.*

r Ver. 37, 38, 39. Ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τ ἑορτῆς· *In the last*, i. e. *the great Day of the Feast, Jesus cried, if any Man thirst let him come to me and drink — This said he of the Spirit.*] For Explication of these Verses, observe,

1*st*, That Christ here speaks of the internal Gifts of the Spirit, *viz.* those of *Prophecy*, *Tongues*, *of Wisdom*, and *the Knowledge of all Mysteries*, for he speaks of those Gifts of the Holy Spirit which *were not yet given, because Jesus was not glorified*; he therefore speaks of the Gifts to be received after his Ascension, now they were these internal Gifts. See Note on *Heb.* 2. 4. 1 *John* 5. 6.

2*dly*, Observe, that these Gifts of the Spirit are promised under the Metaphor of *Waters flowing out of the Belly of Believers*, agreeable to the Nature of internal Gifts. So *Christ* saith to the *Samaritan* Woman, *The Water which I will give will be a Fountain of Water springing up to Life eternal*, Chap. 4. 14. So *Isai.* 32. 1, 2. *Behold a King shall reign in Righteousness, and Princes shall rule in Judgment; and a Man shall be as Rivers of Water in a dry place.* And *Chap.* 44. 3. *I will pour Water upon him that is thirsty, and Floods upon the dry Grounds; I will pour my Spirit upon thy Seed, and my Spirit upon thy Offspring*; that is, saith the *Targum*, *as Waters are given to the thirsty Earth, so will I give my Spirit upon thy Sons.* And *Ezek.* 36. 25, 26, 27. *I will pour clean Water upon you, and ye shall be clean; I will put my Spirit* בקרבכם *in the midst of you, in your Bowels*, saith the *Targum*; whence it is manifest that they must be mistaken who say, the words of Christ are not to be found in the *Old Testament*, and so interpret his words thus, *He that believeth in me (as the Scriptures require him to believe) out of his Belly shall flow Rivers of living Water*; whereas that Phrase, καθὼς εἶπεν ἡ γραφὴ, as the Scripture hath said, is never used to express the manner after which a thing is to be done, but always to confirm the Truth and the Authority of the thing mentioned. See *v.* 42. *Rom.* 4. 3.—9. 17.—10. 11.—11. 2. *Gal.* 4. 30. *Jam.* 2. 8.

3*dly*, Observe that Christ spake thus on *the last Day of the Feast of Tabernacles*: Now on that Day, say the *Jews*, they used to compass the Altar seven times with Branches in their Hand, saying some Prayers in which they often repeated the words *Hosanna* and *Hatzlicka, Save now and prosper us*; whence that Day was stiled, *Hosanna Rabba*, or *the great Day of the Feast*, as here; and as they add, by the Institution of their Prophets *Haggai* and *Zachariah*, they then fetch'd Water with great Joy and Pomp from the Fountain of *Siloah*, and brought it to their *Priests*, who poured it upon the Altar with the Wine of their Sacrifice, singing these words of *Isaiah*, Chap. 12. 3. *With Joy shall ye draw Water from the Fountain of Salvation*; that is, saith the *Targum*, *with Joy shall ye receive a new Doctrine from the Elect of the Just*; and whilst they were thus singing, they expected the Holy Spirit should fall upon them, as they said he did on the Prophet *Jonas*, whilst he was employed in this very Action: They farther say, that there was a place in the Court of the Women, whither they carried these Waters, called *Beth-Hasscoavah*, the place of drawing, because thence they drew the Holy Spirit. And Lastly, *Zachary* foretels, that *all the Nations should come to Jerusalem at the Feast of Tabernacles*, Chap. 14. 16. and

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in that day, ſaith he, *living Waters ſhall go forth from Jeruſalem*, ver. 8. And hence we learn why that Day was called the great Day of the Feaſt, and how appoſitely our Lord ſpake to them of receiving the Holy Ghoſt, under the Metaphor of *Living*, i.e. Fountain Water. See *Tremellius* here, and *Buxtorf. Lex. p.* 2298.

s Ver. 39. Οὔπω γὰρ ἦν πνεῦμα.] Many Copies read ἅγιον, and ſome διδόμενον; but I ſuſpect that neither διδόμενον, nor ἅγιον was in the Original; (1.) Becauſe *Origen* reads ὅπω γὰρ ἦν πνεῦμα, and no more continually. See *apud Huet. Tom.* 1. *p.* 299. *B. Tom.* 2. *p.* 359. *D.* 398. *C.* 422. *H.* nor is τὸ ἅγιον interpreted by the Syriack or Vulgar. And, (2.) The words foregoing are only theſe, he ſpake περὶ τοῦ πνεύματος, *of the Spirit*, and ſo thoſe anſwer theſe, *the Spirit was not yet.*

t Ver. 40. *Of a truth this is the Prophet*,] In whoſe time the great Effuſion of the Spirit mentioned by *Iſaias* and *Joel*, is to be expected.

u Ver. 46. *Never Man ſpake like this Man.*] Here two things are obſervable; (1.) The Power of Chriſt's Words to change the Frame and Temper of Men's Spirits; for theſe Men came with Hearts alienated from *Chriſt*, and with intention to carry him to the *Chief Prieſts*, but return with a great Admiration of his Excellency and Worth. (2.) Here is obſervable, the Honeſty of theſe Men; for they do not return with a pretence that they feared the Multitude, and therefore thought it dangerous to apprehend him, but they ingenuouſly confeſs, they could not prevail with themſelves to apprehend a Perſon whoſe Diſcourſes were ſo holy and divine.

Ver. 48. *Have any of the Rulers, or of the Phariſees believed on him?*] This is plainly the *Popiſh* Argument, by which they attempt to prove, That private Men, Laicks, and inferiour *Prieſts*, are not to be govern'd by their own Sentiments of *Chriſt*'s Doctrine, but muſt ſubmit to their *General Councils*, and *the major part of their Church-Guides*: And that it is as ſtrong in the Mouth of the *Phariſees* againſt Chriſt being the true *Meſſiah*, as it is in the Mouth of *Papiſts* againſt *Proteſtants*; ſee the Sermon following upon this Text. w

Ver. 52. *Search and look, for out of Galilee ariſeth no Prophet.*] It is wonderful, that not the Multitude only who had heard the Shepherds declaring from an Angel, that Chriſt was *born at Bethlehem*, Luke 2. 15, 16. and had wondred at the words which had been told them by the Shepherds, *ver.* 18. ſhould make this Objection, *ver.* 41. but that the *Chief Prieſts* and *Phariſees*, who knew that the wiſe Men went to *Bethlehem* to worſhip him who was born *King of the Jews*, ſhould inſiſt upon it. This is an Inſtance of the Power of Prejudice, to ſhut the Eyes againſt the cleareſt Truth. x

CHAP. VIII.

1. JESUS went unto the Mount of Olives.

2. And early in the Morning he came again into the Temple, and all the People came to him, and he ſat down and taught them.

3. And (*as he was teaching*) the Scribes and Phariſees brought to him a Woman taken in Adultery; and when they had ſet her in the midſt (*of the Company*,)

4. They ſay to him, Maſter, this Woman (*being eſpouſed to an Husband*) was taken in Adultery in the very Act.

a 5. [a] Now Moſes in the Law commanded us, (*Deut.* 22. 23.) that ſuch ſhould be ſtoned; but what ſayeſt thou?

6. This they ſaid, tempting him, (*to ſay ſomething in derogation from that Law of Moſes*,) that they might have to accuſe him, (*of contempt of, or oppoſition to the Law of Moſes*;) but Jeſus (*knowing that he was no Judge to paſs Sentence on her, and looking upon them as unworthy of an Anſwer, as coming not to learn of, but to enſnare him*,) ſtooped down, and with his Finger wrote on the Ground, (*making*) as though he heard them not.

7. So when (ὡς δὲ, *but as*) they continued asking him, he lift up himſelf, and ſaid to them, [b] He that is without Sin (*in this kind*) among you (*her Accuſers*,) let him firſt caſt b a Stone at her.

8. And again he ſtooped down, and wrote on the Ground, (*that they might ſlip away without thinking he took notice of them.*)

9. And they which heard (*this*,) being convicted by their own Conſcience, (*and not knowing but that Jeſus might diſcover their Guilt if they ſhould execute this Sentence on her*,) went out one by one, beginning at the eldeſt, even to the laſt; and Jeſus was left [c] alone, and the Woman ſtanding in the midſt c (*of the People.*)

10. When Jeſus had lift up himſelf, and ſaw none (*of the Phariſees*,) but the Woman (*only*,) he ſaid to her, Woman, where are thoſe thine Accuſers? hath no Man condemned thee?

11. She ſaid, No Man, Lord: Jeſus ſaid to her, Neither do I (*who have no Commiſſion*

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sion to pass Sentence on thee, take upon me to) condemn thee *(to die;)* go, *(and in the fear of Divine Judgment, repent,)* and sin no more.

12. Then spake Jesus again, *(this Interruption of his Teaching being ended,)* to them,
d saying, [d] I am *(sent to be)* the Light of the World; he that followeth me, shall not walk in *(the ways of)* Darkness, but *(obeying my Doctrine)* shall have the Light of Life.

13. The Pharisees therefore *(then present)* said to him, Thou bearest Record of thy self; thy Record *(therefore)* is not true; *(for had God sent thee, he would have given Testimony to thee.)*

14. Jesus answered and said to them,
e [e] Though I bear Record of my self, yet my Record is true *(and certain in it self, tho' it appear not so to you;)* for I know whence I came, *(viz. from the Father,)* and whither I go, *(viz. to him again;)* but ye cannot tell whence I come, and whither I go, *(and for want of this Knowledge, cannot believe my Record.)*

f 15. [f] Ye judge *(of me)* after the Flesh, (i. e. *according to the meanness of my Extraction and Appearance, which is all that you know of me;)* I judge no Man *(at present; my business being now that of a Prophet, not of a Judge.)*

16. And yet if I *(at any time do)* judge *(of you,)* my Judgment is true; for I am not alone *(in that Judgment,)* but I and my Father that sent me *(so judge,* i. e. *I do it by that Spirit of the Father in me, which enables me to discern the inward Temper of your Spirits.)*

17. And *(whereas you object, that I bear Record of my self, note that)* it is also written in your Law, (*Deut.* 17. 6.) That the Testimony of two Men is true, (i. e. *is valid in Causes of the greatest Consequence; and this Evidence of the Truth of my Mission ye have: For,)*

g 18. [g] I *(whom the Father hath sent)* am one that bear witness of my self *(that he hath sent me;)* and that Father that sent me, *(he also)* beareth witness of me, *(by the Miracles by which he enables me to confirm my Mission.)*

19. Then said they to him, Where is *(he whom thou stilest)* thy Father; Jesus answered, Ye neither know me nor my Father; if ye had known me, *(or had a due sense of my spiritual and heavenly Doctrine, and of the Miracles by which it is confirmed,)* ye should *(would)* have known my Father also; (i. e. *would have discerned the Divine Power and Wisdom shining in them, and would have had the most perfect Knowledge of his Will.)*

20. These words spake Jesus in the Treasury as he taught in the Temple; and *(tho' they incensed the Pharisees, yet)* no Man laid hands on him, *(the Providence of God restraining them,)* for *(because)* his hour was not yet come.

21. Then said Jesus again [h] to them, I h
(shortly) go my way, and ye shall seek me *(in your Distress, desiring the Messiah would come to deliver you,* Luke 17. 22.) and *(ye)* shall die in your Sins; *(for)* whither I go, ye cannot come; *(being not fitted for the celestial Mansions, or you cannot come to fetch me thence.)*

22. Then said the Jews, Will he kill himself, because he saith, whither I go, you cannot come? *(Sure, if he be alive, and in Judea, we can reach him.)*

23. And he said to them, Ye are from beneath, *(and so can think and speak only of earthly things;)* I am from above, *(and so speak of the things above, whither I am going;)* ye are of this World, *(and so your Thoughts, Affections, Words and Actions, wholly respect this World;)* I am not of this World, *(and so my Life and Doctrine suits not with your Temper, nor have you any right apprehensions of my Sayings.)*

24. I said therefore to you, *(so indisposed to believe and receive my Doctrine,)* that ye shall die in your Sins; for [i] if ye believe i
not, that I am he *(whom God hath sent into the World as your Messiah, or that Prophet which was to come,)* ye shall die in your Sins.

25. Then said they to him, Who *(then)* art thou? And Jesus said to them, Even the same that I said to you [k] from the beginning, k
(viz. one sent of God to reveal his Will to you.)

26. [l] I have many things to say, and to l
judge of you, *(which ye will not believe;)* but he that sent me *(to speak them,)* is true; and I speak to the World *(only)* those things which I have heard of him, *(and which therefore must be true.)*

27. *(But)* they understood not that he
[m] spake to them of *(his being sent from)* the m
Father.

28. Then said Jesus to them, When ye have lift up the Son of Man *(upon the Cross,)* [n] then shall ye know, *(some to Conviction, and some to Condemnation,)* that I n
am he, and that I do nothing of my self, but as my Father hath taught me I speak these things.

29. And *(even now)* [o] he that sent me is o
with me; *(and)* the Father hath not left me alone, *(or deserted me;)* for I do always those things that please him.

30. As he spake these words, many *(who had seen the Miracles by which he confirmed his Sayings,* chap. 7. 31.) believed on him.

31. Then said Jesus to those Jews that believed on him, [p] If ye continue in *(obedience* p
to) my word, then ye are my Disciples indeed.

32. And

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q 32. And [q] ye ſhall *(farther)* know the truth, and the truth ſhall make you free *(from the Yoke of Bondage to Sin*, ver. 34. *and Corruption.)*

33. They anſwered him, We be Abraham's
r Seed, and [r] were never in Bondage to any Man; how *(then)* ſayeſt thou, Ye ſhall be made free?

34. Jeſus anſwered them, Verily, verily,
s I ſay to you, whoſoever [s] committeth Sin is the Servant of Sin, *(and ſhall receive the Wages of it, which is Death; and from this Servitude, Faith in me, and Obedience to my Word, will ſet you free.)*

35. And *(as)* the Servant abideth not in the Houſe for ever, *(ſo ſhall it be with the Servants of Sin, who are to be caſt out into utter Darkneſs;)* but the Son (i. e. *he that is the Son of God,*) abideth ever.

36. If the Son therefore ſhall make you free, *(by giving you Power to become the Sons of God, through Faith in him, and ſo Coheirs with Chriſt*, Rom. 8. 17.) ye ſhall be free indeed, *(ſo as never to loſe your Freed[illegible])*

37. I know that ye are Abraham's Seed *(according to the Fleſh;)* but *(now)* ye ſeek
t to kill me, becauſe [t] my Word hath no place in you, *(finds no reception with you; which ſhews, you are not the Children of Abraham by Faith, but of another Father.)*

u 38. I ſpeak that which I have [u] ſeen with (i. e. *been taught by*) my Father, and ye do that which you have ſeen with (i. e. *been taught by*) your Father.

39. They anſwered and ſaid to him, Abraham is our Father: Jeſus ſaith to them, If
w [w] ye were Abraham's Children *(in the diſpoſition of your Spirits,)* ye would do the works of Abraham.

40. But now ye ſeek to kill me, *(becauſe I am)* a Man that have told you the truth, which I have heard from God; this did not Abraham, *(who was ſo celebrated for his Faith in God's Revelations, and Humanity to his Servants.)*

41. Ye do the Deeds of *(him who is indeed)* your Father: Then ſaid they to him,
x We be not born of [x] Fornication, (i. e. *we are no worſhippers of Idols;*) we have one Father, even *(the true)* God.

42. Jeſus ſaith to them, If God were your
y Father, you would love me; [y] for I proceeded forth, and came from God *(into the World;)* neither came I of my ſelf, but he ſent me.

43. Why do you not underſtand *(this*
z *from)* my Speech? even becauſe [z] ye cannot *(endure to)* hear my word, *(as being that which is contrary to your Luſts.)*

a a 44. Ye are of your [aa] Father the Devil, *(as being like him in Temper of Mind;)* and *(therefore)* the Luſts of *(this)* your Father ye will do: He was a Murtherer from the beginning *(of the Creation,)* and abode not in the Truth, becauſe there is no *(affection to)* Truth in him: When he ſpeaketh a Lie, he ſpeaketh of his own, (i. e. *that which is agreeable to him;*) for he is a [bb] Lyar, and bb
the Father *(the Author and firſt Exemplar)* of it, *(and ſemblably the like murtherous Diſpoſitions in you, make you ſeek to kill me; and the like hatred to Truth, renders you ſo averſe from receiving my Word.)*

45. And becauſe I tell you the Truth, ye believe me not.

46. Which of you [cc] convinceth me of cc
Sin, *(in ſaying, I ſpeak that Doctrine which I have received from him who is true?* v. 14.) and if I ſay the Truth, why do ye not believe me?

47. [dd] He that is of God, heareth God's dd
Words; ye therefore hear, (i. e. *receive*) them not, becauſe ye are not of God.

48. Then anſwered the Jews, and ſaid to him, Say we not well *(and with good reaſon,)* that thou art a Samaritan, *(an Enemy to our Religion,)* and haſt a Devil, (i. e. *a lying Spirit in thee, when thou ſayeſt, The Children of Abraham are not the Children of God, but of the Devil.)*

49. Jeſus anſwered, I have not a Devil; but I honour my Father, *(by aſcribing all I ſay and do, not to my ſelf, but to him,)* and ye diſhonour me, *(in ſpeaking thus reproachfully of me.)*

50. And I ſeek not mine own Glory, *(in what I ſay or do;)* there is one that ſeeketh *(my Honour,)* and judgeth *(of theſe Reproaches which you caſt upon me.)*

51. Verily, verily, I ſay to you, If a Man keep my Saying, he ſhall [ee] never ſee Death ee
(eternal.)

52. Then ſaid the Jews to him, Now we know that thou haſt a Devil, (i. e. *a lying Spirit in thee; for*) Abraham is dead, and the Prophets *(are dead;)* and thou ſayeſt, If a Man keep my Saying, he ſhall never taſt of Death.

53. [ff] Art thou greater than our Father ff
Abraham who is dead, and the Prophets *(who)* are *(alſo)* dead, whom makeſt thou thy ſelf?

54. Jeſus anſwered, If I honour my ſelf *(by pretending to be greater than indeed I am, or a Prophet ſent from God when I am not ſo,)* my Honour is nothing *(worth; but)* it is my Father that honoureth me, *(by giving Teſtimony to the Truth of what I ſay, even he)* of whom ye ſay, that he is your God.

55. Yet *(tho' you call him ſo,)* ye have not *(truly)* known him, but I know him; and if I ſhould ſay, I know him not, I ſhould be a Lyar, like to you; but I know him, and keep his Sayings.

56. Your Father [gg] Abraham rejoiced, gg
(vehemently wiſhed) to ſee my Day, *(the coming of the Meſſiah;)* and [hh] he ſaw it, *(afar* hh
off by the Eye of Faith,) and was glad.

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57. Then said the Jews to him, Thou art not
ii yet [ii] fifty Years old, and hast thou seen Abraham?

58. Jesus said to them, Verily, verily, I
kk say to you, [kk] Before Abraham was, I am. (*As being the Word which was in the beginning*, chap. 1. 1.)

59. Then took they up Stones to cast at him; but Jesus hid himself (*in the Croud,*) and (*so*) went out of the Temple, going thro' the midst of them (*unseen,*) and so passed by (*untouched by his Enemies.*)

Annotations on Chap. VIII.

a Ver. 5. NOW *Moses, in the Law commanded, that such should be stoned.*] If she who was taken in Adultery was a married Woman, the Law required she should be put to Death, *Levit.* 20. 10. *Deut.* 22. 22. that is, say all the *Jews*, that she should be strangled; but if she were only a Damsel espoused, the Law saith, she shall be stoned, *Deut.* 22. 23. whence *Interpreters* conclude, this Adultress was only espoused. *Seld. de Ux. Heb. l.* 3. *c.* 11.

b Ver. 7. *He that is without Sin among you, let him cast the first Stone at her.*] Christ speaks here, not to the Magistrate, who must do his Office, tho' he himself should not be innocent, but to the Accusers of this Woman before him, to whom it belonged not to pass Sentence on her. Moreover, the *Jews* say, the Woman was not to be accused of her Husband, nor to be tried by the Waters of Jealousie, if the Husband was guilty of the same Crime: *Christ* therefore might speak thus to him in the first place, Let him who is to accuse her, and to begin the Execution, if he be free from the like Sin, *cast the first Stone at her.* Nor is it to be wondred, that all her Accusers having heard this, should depart from her, being *convinced by their own Consciences* of like Guilt, seeing that was an *adulterous Generation*, Matth. 12. 39. and the *Jews* own, that the *Adulterous did multiply under the second Temple:* And St. *Paul* speaks thus, even to the *Doctors* of the *Jews*, *Thou that sayest, a Man should not commit Adultery; dost thou commit Adultery?* Rom. 2. 22. See the Note there. And *Lastly*, *Justin M.* saith, That *Trypho*, and other *Jews*, complied with the Sentiments of their *Rabbins*, who permitted them τέσσαρας ἢ πέντε ἔχειν γυναῖκας ἕκαστον, *to have every one four or five Wives, and said, they sinned not if, after the Example of the Patriarchs, seeing a beautiful Woman, they desired her*, and so taught them to commit Adultery. *Dial. p.* 363, 364.

c Ver. 9. *The Woman was left alone.*] *i. e.* Without any of her Accusers; for she stood still in the midst of the People, saith the Text, and the Apostles were then with their Lord.

I come now to vindicate the truth and sincerity of this History from the Censures of the *Criticks* who suspect it. And,

1*st*, It appears from the Testimony of St. (a) *Jerom*, That this *History* was found in multis & Græcis & Latinis Codicibus, *in many Greek and Latin Copies* of the Gospel of St. *John*, and therefore was wanting but in few of them. The (b) *Apostolical Constitutions* acknowledge it, saying, That *Christ said to the Woman brought before him by the Elders, Go thy way,* οὐδὲ ἐγὼ σε κατακρίνω, *neither do I condemn thee.* The *Greek Code*, cited by *Cotelerius*, saith, *These words are not to be found in some Manuscripts nor in* Apollinares, ἐν οἷς τοῖς ἀρχαίοις ὅλα κεῖν), *but they are entire in the ancient Manuscripts*, and that all the *Apostles made mention of them in the Constitutions they set forth for the Edification of the Church. Athanasius* speaks plainly of it, saying, ἐνταῦθα τὰ περὶ τῆ καταδικασθείσης ἐπὶ μοιχείᾳ, *hither must we refer what is spoken of the Woman accused of Adultery.* St. (c) *Ambrose* saith, *The Question and Absolution of the Woman, which in the Gospel of St.* John *was brought to Christ, was always famous in the Church*; and St. *Austin* speaks often of it, and saith, *They are Enemies to the Faith who take these words out of the Books, perhaps fearing lest it give Impunity to the Women:* And *Prosper* owns it. Moreover, all the Versions in the *Polyglot* own this *History*; it was found in the *sixteen MSS. of Stephanus*, in the *seventeen MSS. of Beza*, save one. Nor is it to be doubted, saith *Selden*, that it was received from *Primitive Antiquity in the Copies of the East*, as appears from the Harmonies of *Tatian* and *Ammonius* of *Alexandria*, and the *Canons* thence made. Now this *Tatian* flourished *A. D.* 160. that is, sixty Years after the Death of St. *John*, and made his Harmonies of the Gospels out of the Copies then in use. *Ammonius* flourished about the Year

(a) Lib. 2. adv. Pelag. F. 103. H. (b) L. 2. c. 24. p. 173, 174.

(c) *Semper decantatam quæstionem & celebrem absolutionem fuisse mulieris ejus, quæ in libro Evangelii Johannis, adulterii rea oblata est Christo.* Ep. l. 9. Ep. 76. Vide l. 7. c. 58. *Et ne nonnulli modicæ, vel potius inimici, veræ fidei, credo metuentes, peccandi impunitatem dari mulieribus suis, illud quod de adulteræ indulgentiâ Dominus fecit auferrent de Codicibus suis.* L. 2. de Adult. Conjug. c. 7. Vid. Tract. 33. in Evang. de Conf. Evang. c. 10. Ep. 54. p. 242. *De promissis & prædict. Dei.* Part. 2. c. 22. p. 90.

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Year 230. and did the ſame. And *Euſebius* of *Cæſarea*, who flouriſhed about the Year 320. made his *ten Canons* out of thoſe Harmonies; whence it may eaſily be diſcerned what is contained in all the Goſpels, what in three, what in two, and what in one only: Now the number *Eighty ſix* in the *Canon* belonging to St. *John*, contains this Hiſtory; whence we may certainly conclude, that it was in his *Codex*.

That it was wanting in ſome few *Greek Copies*, is not to be wondred, if we conſider that the Sentence of many of the *Ancients* was ſo ſevere, that they would not admit *Adulterers* or *Adultereſſes* into the Church after the longeſt penance, and thought τὸ ἐπὶ μοχθηρίᾳ λέφενλα ὃς ἀποκλεῖναι θέλη, κακὸν οὐκ ἐξαίρειν, *that it was no hurt to kill them*; for Men of theſe ſevere Opinions might be unwilling to admit this Hiſtory, as St. *Auſtin* ſaith, quaſi permiſſionem peccandi tribuerit, *as thinking it gave a permiſſion to this Sin*, by ſaying, *Neither do I condemn thee.* The Hiſtory which (d) *Papias* mentions of a Woman ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, *accuſed of many Sins before our Lord*, or rather by him, ſeems not to be this, but rather that of the *Woman of Samaria*, this being accuſed but of one, ſhe of many ſuch Sins, and ſo no Inference can be thence made for, or againſt the Truth of this Hiſtory. See F. *Simon* Crit. Hiſt. l. 1. c. 13. and Dr. *Mills* in locum.

d Ver. 12. *I am the Light of the World.*] The *Jews* ſaid this of the firſt *Adam*; See *Buxt. Lex. Talm. p.* 1321. This *Chriſt* applies to himſelf the ſecond *Adam.*

e Ver. 14. *Though I bear Record of my ſelf, yet my Record is true, becauſe I know whence I came, and whither I go*;] *i. e.* This makes it to me certain, that my Teſtimony of my Miſſion from him is true, though it carry no ſuch force with you, who have no Knowledge of this Matter, till it ſhall appear by my Miſſion of the Holy Ghoſt, that I am indeed gone to the *Father*, Chap. 16. 10.

f Ver. 15. Ὑμεῖς κατὰ τὰ σάρκα κρίνετε, &c. *You judge according to the Fleſh, I judge no Man.*] Κρίνω is here put for καταικρίνω, as *John* 3. 17. ——12. 47. *Rom.* 2. 1. ——3. 4. —14. 3, 4, 10, 13. 1 *Cor.* 11. 29, 34. So that the Senſe runs thus, *You paſs ſentence on, and condemn me according to your carnal Tempers, I, whilſt I am on Earth, paſs not the Sentence of Condemnation on Men, for I came not to condemn the World.*

g Ver. 18. *I am one that bear witneſs of my ſelf.*] *i. e.* I in whoſe Life you can find no fault, for *which of you convinceth me of Sin?* ver. 46. I whoſe Doctrine tends to promote Piety and Holineſs, and to advance the Honour of God, for *I do always* the things that pleaſe him, *ver.* 29. I who cannot but know the Truth, *for I know whence I came*, ver. 14. I teſtifie that I came from God, and am ſent by him.

Ver. 21. *Then ſaid Jeſus to them again*;] *i. e.* To the ſame Perſons, though not in the ſame Place, he being *gone out of the Treaſury*, ver. 20. h

Ver. 24. *If ye believe not,—ye ſhall die in your Sins*,] As wanting that Faith in me which can alone procure the Pardon of them. i

Ver. 25. *As I ſaid* τὴν ἀρχὴν, *from the beginning, or before.*] So *Gen.* 13. 4. *Abraham* came to the place of the Altar *which he had made*, τὴν ἀρχὴν, *before*; Chap. 41. 20. *the lean Kine were* κατὰ τὴν τὴν ἀρχὴν, *as before*; and Chap. 43. 18, 20. *we came to buy Corn*, τὸ τὴν ἀρχὴν, *before.* See Additions N° 18. (18) k

Ver. 26. *I have many things to ſay, and to judge of you*;] *i. e.* You ſay and judge many things of me, which from my Words and Deeds will appear to be falſe, but I have many things to ſay of you, what you are as to your Manners, and what you will be through the juſt Judgment of God; which, tho' you will not believe, will be found true, *for he that ſent me*, to ſay them, *is true.* l

Ver. 27. *They underſtood not*, ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, *that he ſpake to them of the Father.*] So Chap. 6. 71. ἔλεγε τὸν Ἰούδαν, *he ſpake of Judas*; ſo here, ver. 54. ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστιν, *of whom ye ſay that he is your God*; and Chap. 9. 19. ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη, *who ye ſay was born blind.* So (e) *Plato*, ἰατροῦ ὃν σὺ λέγεις, *the Phyſician of whom you ſpake*, and again, οὐ γὰρ οἴει με τοὺς τὰ βαλλάντια ἀποτέμνοντας λέγειν, *you think I ſpeak of thoſe that cut Purſes.* m

Ver. 28. *Then ſhall ye know that I am he*;] *i. e.* Then ſhall you have ſuch Teſtimonies, by the Effuſion of the Holy Ghoſt upon my Diſciples, as ſhall be ſufficient to convince you, and ſhall prevail upon many to believe that I am the Chriſt. n

Ver. 29. *And he that ſent me is with me.*] Yea, ſaith *Stegman*, *that one God, who is the Father, is in me.* And why then doth he deny Chriſt to be God? It follows, *for I do all thoſe things which pleaſe him.* See here the true way to have God always graciouſly preſent with us. o

Ver. 31. *If you continue in my Word, then are you my Diſciples indeed*;] *i. e.* Such Diſciples to whom I ſhall ſtill more make known my Doctrine, and on whom I ſhall confer the Life eternal promiſed to them, *Matth.* 24. 13. *Heb.* 10. 35, 36. 2 *John* 8. *Rev.* 2. 10. p

Ver. 32.

(d) Apud Euſeb. l. 3. c. 39. p. 113.
(e) L. 1. de rep. p. 581. & 586.

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q Ver. 32. *And ye shall know the Truth.*] Christ thought no *general Council*, no *infallible Judge* necessary to the Knowledge of the Truth, but promiseth this to him, who was stedfast in the Faith, and honestly disposed to do what he knew to be his Duty.

r Ver. 33. *We never were in Bondage*, οὐδενὶ δεδουλεύκαμεν, *we never were Servants to any Man.*] What! were they not *brought out of the Land of Bondage?* Does not *Nehemiah* confess, Behold, ἡμεῖς ἐσμεν σήμερον δοῦλοι, *we are Servants this day?* And must they not have been then in Bondage to the *Egyptians* and *Babylonians?* Or if they spake of their own Age, were they not Tributaries to the *Romans?* And did they not still clamour against this Tribute, as a *Sign of Servitude?* See Note on 1 *Tim.* 6. 2. and *Jam.* 4. 3. Though therefore they were under the *Romans* not as Servants, but as *Tributaries*, yet since they thought, saith (f) *Josephus*, the Payment of this Tribute did, δουλείαν ἐμφέρειν, *bring them into Servitude*; they seem not well consistent with themselves, in saying, they never were Servants to any.

s Ver. 34. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *Every one that committeth Sin is the Servant of Sin.*] That ποιεῖν ἁμαρτίαν is to live, and go on in any course of Sin, tho' our Reason may condemn, and Conscience boggle at it; see Note on 1 *John* 3. 9. He that doth this, saith Christ, *is a Servant of Sin*, and in Bondage to it; for when we thus obey Sin in the Lustings of it, then doth it κυριεύειν, *Lord it over us*, and we become δοῦλοι εἰς ὑπακοὴν, *Servants to obey it*, Rom. 6. 14, 16. and *of what a Man is overcome, of that is he brought in Bondage*; and this the very (g) *Heathens* saw, that the Man that was forced to cry out through the Law of his Members, warring against the Law of his Mind, that *he did not the Good that he would, but the Evil that he would not*, had lost his Freedom, and was under Servitude, *because he could not do as he would, but sinned, tho' he was not willing so to do.* See *Examen Millii* here.

(19) Ver. 35. See Additions N° 19.

t Ver. 37. Ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My Word hath no place in you*;] *i. e.* Your corrupt Affections will not permit you to embrace it: So *Matth.* 19. 11. all Men, οὐ χωροῦσι, *cannot receive this Saying.* See Note on *Chap.* 21. 25.

u Ver. 38. *I speak what I have seen*, ver. 40. *what I have heard of my Father*;] *i. e.* what I have learned of my Father abiding in me; for we learn by hearing and seeing.

w Ver. 39. *If you were Abraham's Seed, you would do the Works of Abraham.*] Christ owns they were *Abraham's* Seed according to the Flesh, *ver.* 37. and therefore only denies them to be so as to their Manners, or that resemblance with the Works of *Abraham*, which would make God own them as his Children, *viz.* his steady Faith, *Rom.* 4. 16. and ready Obedience, *Heb.* 11. 8, 17. by which alone they could obtain the Blessing of *Abraham*, Gal. 3. 9, 14.

x Ver. 41. *We are not born* ἐκ πορνείας, *of Fornication, we have one Father, even God.*] The *Prophets* representing the *Idolaters* among the *Jews*, as Fornicators, and their worshipping other Gods, as their *going a whoring* from their own God, *Lev.* 17. 7. *Ezek.* 23. 30. *Hos.* 4. 12.—9. 1. when they had brought themselves off from that Sin, they represented the Idolatry of others under that Name. So that their very Treatises of Idolatry bore the Name of זנות (h) *Treatises of Whores, or Whoredom*; and the Book of Wisdom saith, *The Invention of Images was* ἀρχὴ πορνείας, *the beginning of Whoredom*, or Idolatry, *Chap.* 14. 12. Hence (i) *Philo* saith, *they who introduce many Gods differ nothing* τῶν ἐκ τῆς πόρνης ἀποκωθένλων, *from those that are born of Whoredom*, and so are to be driven from the Congregation, the Law saying, ὁ ἐκ πόρνης, *a Bastard shall not enter into the Congregation of the Lord, but they who have the Knowledge of God*, υἱοὶ τοῦ Θεοῦ προσαγορεύονται δεόντως, *are fitly stiled the Sons of God.* And again, *The Law*, saith he, (k) *expels both the Atheist and Polytheist from the Congregation, the first as barren, the second as born of Whoredom*, ἄθεος μὲν γὰρ ὁ ἄπαις, πολύθεος δὲ ὁ ἐκ πόρνης. And hence the *Jews* here, being free from Idolatry, say, *they were not born of Whoredom, but were the Children of God*, as worshipping one God only, and thinking that on this account God would not impute to them their other Sins. See Note on *Jam.* 2. 19. But against this Christ here declares they only are to be own'd as the Children of God who do the Works of God.

y Ver. 42. *I proceeded forth* ἐξῆλθον *and came from God*,] into the World, being sent by him, and not coming of my self; others are said to be ἐκ τοῦ Θεοῦ, *of God*, even all that hear his Word, *ver.* 47. and the Prophets are stiled *Men of God* in the Old Testament, and his *Ministers* in the New, 1 *Tim.* 6. 11. 2 *Tim.* 3. 17. but though *Moses*, the *Prophets* and *Apostles* were sent of God into the World, it is said of none of them that they did ἐκ τοῦ

(f) Antiq. l. 18. c. 1.

(g) *Si servitus sit obedientia fracti animi, & arbitrio carentis suo, quis neget omnes improbos esse servos?* Cicero Parad. 5. *Quid est enim libertas nisi potestas vivendi ut velis? dicite ergo, O homines,* Βούλεσθε ζῆν ἀμπλάκημασι; ἢ βούλεσθε, οὐδὲς τοίνυν ἀμπλάκημα ἑκούσιον ἔχει. Arrian. l. 2. c. 1.

(h) Buxt. Abrev. p. 191. (i) De confus. ling. p. 266, 267.

(k) L. de migrat. Abra. p. 312. C. Sel. de victim. offer. p. 664. B.

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Θεȣ̃ ἐξελθεῖν, *come forth from God*; this therefore muſt import ſomething peculiar to *Chriſt*; it therefore either muſt reſpect the *Socinian* Gloſs of *Chriſt*'s Aſcent into Heaven, to be inſtructed in his *Prophetick* Office, and his Deſcent again from thence; which Gloſs I have confuted, Note on *Chap.* 3. 13. or the *Jews* Opinion that the Soul of the *Meſſiah* was created at the beginning of the World, and ſo came down from Heaven to animate his Body, which the *Socinians*, who deny that Chriſt had any Exiſtence before he was born of the Virgin, cannot approve of, or it muſt import his divine ἔξελυσις, or Original from the Father by the Communication of his Eſſence, or the Union of the Divine λόγȣ to the Humane Nature, which we aſſert. See the Note on *Chap.* 13. 3.

z Ver. 43. *Becauſe* ȣ̓ δύναδε ἀκȣ́ειν, *ye cannot hear my Word*;] That is, Men of your Tempers cannot yield Obedience to it. See the fifth import of the Phraſe μὴ δύναδαι, Note on *Mark* 2. 19. This doubtleſs was the great Sin of the *Jews*, and ſo they wanted not either natural Power, or Aſſiſtance neceſſary on God's part to do this, but only a moral Power, or a Mind well-diſpoſed to obey his Words.

aa Ver. 44. *You are of your Father the Devil*;] *i. e.* by reſembling him in your Actions; for as he is a Son of *Abraham*, who does the Works of *Abraham*, ver. 39. ſo is he a Child of the *Devil*, who doth his Works, 1 *John* 3. 8, 10. not only out of Ignorance, and Humane Frailty, but from Choice and Affection to, or good liking of them. *He was a Murtherer from the beginning*, *i. e.* as ſoon as Man was created, for *through the Envy of the Devil Death entered into the World*, Wiſd. 2. 24. and ſo *came upon all Men*, Rom. 5. 12. you by ſeeking my Death, in this reſemble him; He *abode not in the Truth*, but ſeduced *Eve* by a Lye; you in like manner therefore believe me not, *becauſe I tell you the Truth*, ver. 45. which ſhews you have Hearts alien from the Truth, but well affected to Falſhood, as it is with him. Oh how tremendous a thing is it to have the *Devil for our Father!* How careful therefore ſhould we be to avoid thoſe things which will ſubject us to this vile Relation? *viz.* Murther, Lying, Hatred of the Truth here, Envy, and Enmity to others, *Matth.* 13. 29. bitter Zeal, and Strife in the Heart, *Jam.* 3. 14, 15. Pride, 1 *Tim.* 3. 16. every cuſtomary Sin 1 *John* 3. 8.

bb Ibid. *For he is a Liar*, καὶ ὁ πατὴρ ἀυτȣ̃, *and the Father of it.*] Some of the Fathers conſtruing theſe words, *and the Father of him*, hence gathered that the Devil had a Father, and was the Son of ſome ſuperiour evil Spirit; this being the Sentiment not only of the *Caſani* and *Archontici*, who held that the God of the *Jews* was the Father of the Devil, as St. (l) *Auſtin* ſaith, but alſo of many of the Orthodox, as St. (m) *Jerom* teſtifies; and (n) *Origen* leaves it as a thing doubtful; whereas ἀυτȣ̃ here plainly refers to τȣ̃ ψεύδȣς, latent in the words ψεύσης ἐσὶ, of which ſee Examples in *Caſaub. exercit.* 15. *ad Annal. Bar. c.* 12. *p.* 394.

Ver. 46. *Which of you convinceth me of Sin?*] In a falſe *Prophet* ſome Marks to diſcern him may eaſily be found, *viz.* his thirſt after Honour and Applauſe, Covetouſneſs or Falſhood; what of this Nature do you ſee in me, that you do not believe me? cc

Ver. 47. *He that is of God*;] *i. e.* Who reſembles him in Holineſs and Goodneſs, and is diſpoſed to do his Will, is ready to receive the Doctrine that comes from him; and 'tis an Evidence that you do not thus reſemble him, nor bear a filial Affection to him, that you receive not his words. dd

Ver. 51. *Shall not ſee Death* εἰς αἰῶνα, *for ever*;] But ſhall after Death obtain that Life by which *Death ſhall be ſwallowed up in Victory*, 1 Cor. 15. 54. 2 Cor. 5. 4. ſo Chriſt expounds himſelf, *Chap.* 6. 58. ee

Ver. 53. *Art thou greater than our Father Abraham who is dead*,] as by this Promiſe thou pretendeſt to be? for who can promiſe others ſhall never die, but he who is himſelf to live for ever? See here *Examen Millii.* ff

Ver. 56. *Your Father Abraham rejoiced* (or vehemently wiſhed) *to ſee my day*;] *i. e.* to know the time when by my coming into the World, the Promiſe made to him, that *in his Seed ſhould all the Nations of the Earth be bleſſed*, was to be fulfilled. Thus the Days of *Noah* and *Lot* are the Times in which they lived, *Luke* 17. 26. and the Days of the *Baptiſt* is the time when he appeared, *Matth.* 11 12. *Chriſt* therefore here affirms of *Abraham*, what he had ſaid of others, *Luke* 10. 24, *that many Prophets and Kings deſired to ſee the things which ye ſee*, viz. *Chriſt* come into the World. gg

Ibid. *And he ſaw it*;] *Viz.* by the Eye of Faith, as a thing then afar off, to be accompliſhed in future Ages; for *of this Salvation the Prophets enquired diligently, ſearching of what time the Spirit which was in them ſpake, when it teſtified of the Sufferings of Chriſt, and the Glories that ſhould follow them, to whom it was revealed, that not to themſelves, but to us, they did miniſter theſe things*, &c. 1 *Pet.* 1. 10, 11, 12. hh

Ver.

(l) Hær. 38. §. 4. Hær. 40. §. 5.

(m) *Hoc multi non intelligentes patrem Diaboli volunt eſſe Draconem qui regnat in mari, quem Hebræi appellant Leviathan*, In Iſa. 14. F. 36 E.

(n) In John Tr. 23. Ed. Huet. p. 308. Huet. not. in Matth. p. 34, 35.

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ii Ver. 57. *Thou art not yet fifty Years old.*] There is no cause to wonder why the *Jews*, who were not solicitous about the Age of *Christ*, should speak thus of one whose Gravity, Wisdom, and Countenance might perhaps cause them to think him older than truly he was. It was more to be admired that *Irenæus* should plead *Apostolical Tradition* for this *Jewish* Error, especially when we consider that many of the *Fathers*, viz. *Clemens* of *Alexandria*, Strom. l. 1. p. 340. A. *Tertullian*, adv. Judæos, c. 8. *Julius Africanus*, apud Hieron. Comment. in Daniel 9. *Lactantius*, l. 4. c. 10. *Orosius*, l. 7. c. 10. and divers others, held that our Lord preached but one Year, and suffered in the 15th of *Tiberius*, and the 30th Year of his Age. Moreover, all *Christians* agree that our Lord suffered under *Pontius Pilate*; now he was deposed by *Tiberius* in the last Year of his Reign, saith *Josephus*, which demonstrates that our Lord's Sufferings must be past in the 37th Year of his Age. See the Note on *Luke* 3. 23.

kk Ver. 58. *Before Abraham was, I am.*] This the *Socinians* interpret thus, *before Abraham is made the Father of many Nations, I am the Messiah*; for, say they, πρὶν γένεσθαι doth not signifie, *before he was*, but, *before he was made*, as it doth, *Chap.* 13. 19. *Chap.* 14. 29. And (2.) Those words ἐγὼ εἰμι is *Matth.* 24. 5. *I am the Christ*, or the *Messiah*, as *Mark* 14. 62. *Luke* 21. 8. ἐγὼ εἰμι is *Matth.* 24. 5. *I am the Christ.* So the Phrase signifies, say they, here, *ver.* 24. 28. and *Chap.* 13. 19. But against this strained Exposition let it be considered,

1*st*, That the whole Series of the Discourse shews that the Opposition is here put, not betwixt *Abraham*'s being the Father of all Nations, and Christ's being the *Messiah*, but between τὸ γένεσθαι, *the Birth of Abraham*, and τὸ εἶναι, *the Being of Christ.* Moreover, the word *Abraham*, so frequent in the *Holy Scripture*, doth always signifie his Person, and is never elsewhere used in this mystical sense, in which it imports not his Person, but his Privilege, or rather the Completion of a Promise made to him; it being therefore evident that the Discourse from *ver.* 55. is of *Abraham*'s Person, it is incongruous here to introduce a mystical sense of the word, which the *Jews* never thought of, and which had *Christ* intended, he in all likelihood would have said πρὶν Ἀβραὰμ γένεσθαι Ἀβραάμ, i. e. *before the reason of his new Name be accomplished.* In Confirmation of this Argument, let it be noted, that the word γένεσθαι signifies as well *to be*, as to be made. It signifies to be, *Matth.* 5. 45. *John* 1. 6. ἐγένετο *there was a Man named John*, and *ver.* 30. ἔμπροσθέν μου γέγονε, *he was before me*, Chap. 20. 27. *Acts* 7. 38. — 13. 5. and when 'tis used of Persons in the sense of fieri *to be made*, it signifies to be born, produced, or generated; and so here, before *Abraham was made*, must be the same as, *before he was born.* The places cited by the *Socinians* are doubly impertinent, *viz. John* 3. 19.—14. 29. (1.) Because πρὸς τὸ γένεσθαι is, *before they are*; and, (2.) Because they speak not of Persons but only of Things, which were to happen afterwards.

2*dly*, Christ in these words answers the Objection of the *Jews*, that he being *not yet fifty Years old, could not have seen Abraham.* Now according to our Interpretation he answers it fully, by saying he was the eternal *Logos*, Chap. 1. 1. or the Person that said to *Moses*, *I am*, Exod. 3. 14. whereas according to the *Socinian* Comment, his Answer is nothing to the purpose, and was no more true of him than it was of all that heard him, that they were before *Abraham*, they being all before he was made *the Father of all Nations*; who therefore can believe our Saviour would, upon this occasion, put them off with such a piece of Sophistry? For as *Novatian* argues, either Christ lied, and put a Cheat upon them, *if being from Abraham, he was not before him, or, he was before him, being the God of Abraham.* De Trin. c. 23. To this *Stegmannus* answers, that this is no Absurdity, it being usual with *Christ* to answer nothing directly to the Objection of the *Jews*, to which effect he cites *John* 7. 20, 21.—12. 23, 25.—14. 23. *Luke* 13. 23, 24. but very fallaciously, for *John* 12. 23, 25. there is neither Question, nor Objection; *Luke* 13. 23, 24. there is a curious Question, but no Objection; *John* 14. 23. *Christ* speaks not to the *Jews*, but to his own *Disciples*; And *John* 7. 20. *Christ* answers to the Question sufficiently, by saying, *ver.* 23. ἐμοὶ χολᾶτε, *are ye full of Choler, or Rage against me?* and the People more directly, *ver.* 25. which made it the less necessary for him so to do. Let *Stegman* shew, if he can, when *Christ* answers in this impertinent and illusive manner to the *Jews* carping at his words as being false, and impossible to be true, with such an Asseveration, *Verily, verily, I say to you.*

3*dly*. Had this only been Christ's meaning, why do the *Jews* take up Stones to punish him as a Blasphemer, there being not the least semblance of Blasphemy in the words taken in this sense? They may do it, saith *Stegman*, because he professed himself the *Messiah*; for as Blasphemers, so also *false Prophets* were to be slain. But as they never did attempt to slay, or to accuse him upon this account, though he still owned himself a *Prophet* sent from God to them, so they themselves testifie they stoned, or attempted to stone him, for *this Blasphemy, that being a Man, he made himself God*, Chap. 10. 33.

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4*thly*, I ask whether our Saviour was willing to be underſtood by the *Jews*, or not? If not, why did he uſe this ſolemn Preface, *Verily, verily I ſay to you?* If he would be underſtood, why did he ſpeak unto them in that Language in which they neither did, nor could they underſtand him? for how could they imagine the word *Abraham* was to be underſtood in ſuch a ſenſe in which they never knew it uſed? In a word, this Interpretation is contrary to all Antiquity, as their Expoſitions in theſe caſes uſe to be; for even the *Antenicene Fathers* proved that *Chriſt* was God perfect from the beginning, and no new God, from theſe words. So *Iren. l.* 4. *c.* 27. *Orig. contr. Celſum, l.* 8. *p.* 386. *Tertul. adv. Prax. cap.* 22. *p.* 513. *Novatian cap.* 23.

As for the Phraſe ἐγὼ εἰμι, *I am*, let it be noted, that in the other *Evangeliſts* it is only uſed to ſignifie what the *falſe Chriſts* would ſay, and ſo can have no other import than *I am the Chriſt*, but in this Goſpel it ſeems to ſignifie, *I am the Son of God*; for he that ſaith, *I am*, ver. 24, 28. is he who had *God for his Father*, ver. 19. and was ὁν ἐκ ἄνω, *from above*, ver. 23. and *Chap.* 13. 19. he that calls them to believe, *I am*, is he who came *from the Father*, ver. 1. and was their *Lord*, ver. 13. and was *going to the Father*, ver. 3. Now the Rulers of the *Jews* ſtill accuſed *Chriſt* of Blaſphemy, and condemned him upon this account, *Matth.* 26. 65. *Luke* 22. 70, 71. Thus therefore *Chriſt* might ſay, *I am*, and yet be God of God.

2*dly*, Others anſwer with *Grotius*, That Chriſt here only ſignifies that he was before *Abraham in the Decree of God*; but, (1.) *Chriſt* anſwers to the Objection of the *Jews*, which had no reſpect to the Priority of theſe two Perſons in the Decree of God, but as to actual Exiſtence. (2.) In this ſenſe even *Judas*, and all the Murtherers of our Lord, might be before *Abraham* had a Being: And, laſtly, the Arguments produced againſt the former Anſwer conclude as ſtrongly againſt this. See *Placæus*, *Argument* 11. *a Sect. viceſim. prim. ad finem.*

CHAP. IX.

1. AND as Jeſus paſſed by (*them*, chap. 8. 59.) he ſaw a Man which was blind from his Birth;

2. And his Diſciples asked him, ſaying, Maſter, (*Diſeaſes and Imperfections in the* a *Body being the Fruit of Sin*) [a] who did ſin, this Man (*in the Womb, or in ſome other Body*) or his Parents (*at the time of his Conception, ſo as to be the occaſion*) that he was born blind?

3. Jeſus anſwered, Neither hath this Man ſinned, nor his Parents, (*ſo as to cauſe this Blindneſs in the Child*;) but (*the Divine Wiſdom hath permitted this to be ſo*) that the b (*miraculous*) [b] Works of God ſhould be made manifeſt in (*the Cure of*) him.

4. (*And having received Power from him* c *to do theſe mighty Works*) [c] I muſt work the Works of him that ſent me while it is day, (i. e. *while my time laſts, for*) the night (*my Paſſion*) cometh (*ſhortly*) when no Man can work.

d 5. [d] As long as I am in the World, I am (*to be*) the Light of the World, (*by giving Light to the Blind, and the Light of the Goſpel to them that ſit in Darkneſs.*)

6 (*And*) when he had thus ſpoken, he e [e] ſpat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the blind Man with the Clay.

f 7. And ſaid to him, [f] Go waſh in the Pool of Siloam, which is by Interpretation, Sent, (*and ſo may put you in mind of him who is ſent to give Light unto the Blind,* See Note on *Chap.* 5. 3.) He went his way therefore (*thither,*) and waſhed, and came (*back*) ſeeing.

8. The Neighbours therefore, and they that before had ſeen him, that he was blind, ſaid, Is not this he that (*before*) ſat [g] and g begged?

9. Some ſaid, This is he, others ſaid, He is like him; but he (*himſelf*) ſaid, I am he.

10. Therefore ſaid they to him, How were thine Eyes (*then*) opened?

11. He anſwered and ſaid, A [h] Man that is h called Jeſus made Clay, and anointed mine Eyes, and ſaid to me, Go to the Pool of Siloam, and waſh; and (*accordingly*) I went and waſhed, and I received (*my*) ſight.

12. Then ſaid they to him, Where is he? He ſaid, I know not.

13. They brought to the [i] Phariſees him i that aforetime was blind.

14. And it was the Sabbath day when Jeſus made the Clay (*mixed with Spittle*) and (*by it*) opened his Eyes.

15. Then again the Phariſees alſo asked him how he had received his Sight; He ſaid to them, He put Clay upon my Eyes, and I waſhed, and do ſee.

16. Therefore ſaid ſome of the Phariſees, [k] This Man is not of God, becauſe he keep- k eth not the Sabbath day; others ſaid, How can a Man that is a Sinner, (*not only by violating the reſt of the Sabbath, but alſo by pretending to be of God when he is not*) do ſuch Miracles?

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Miracles? And there was a Division among them (*about him.*)

17. They say to the blind Man again, What sayest thou of him, that he hath opened thine Eyes; He said, He is a Prophet.

18. But the (*Pharisees among the*) Jews did not believe concerning him, that he had been Blind, and received his Sight, until they called the Parents of him that had received his Sight;

19. And they asked them, saying, Is this your Son, who ye say was born blind? (*if so*) how then doth he see?

20. His Parents answered them, and said, We know that this is our Son, and that he was born blind;

l 21. But by [l] what means he now seeth, we know not, or who hath opened his Eyes, we know not; he is of Age, ask him, he shall (*will*) speak for (Gr. *concerning*) himself.

22. These words spake his Parents, because they feared the (*Rulers of the*) Jews, for the Jews had agreed already, that if any Man did confess that he was (*the*) Christ, he should

m be [m] put out of the Synagogue.

23. Therefore said his Parents, He is of Age, ask him; (*this Cure being such that to affirm that Jesus had done it, was in effect to own him as that Prophet of whom Isaias had foretold, that he should open the Eyes of the Blind.* See the Note on *Matth.* 11. 5.)

c 24. Then again called they the Man that was blind, and said to him, Give God the Praise (*of this Cure, for*) we know that this Man is a Sinner, (i. e. *a false Prophet*, ver. 16.)

n 25. He answered and said, [n] Whether he be a Sinner or no, I know not (Gr. *that he is a Sinner I know not*) one thing I know, that whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? How opened he thine Eyes?

27. He answered them, I have told you already, and ye did not hear, (i. e. *believe me*,) wherefore would you hear (*it*) again, Will ye also be his Disciples?

28. Then reviled they him, saying, Thou art his Disciple, but we are Moses his Disciples;

29. We know that God spake to Moses, but as for this Fellow we know not whence he is:

30. The Man answered and said to them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened my Eyes, (*which is a Demonstration that he acteth by a Power derived from God.*)

31. Now we know [o] that God heareth not o
Sinners (*usurping his Authority, or pretending falsly to come from him*;) but if any Man be a Worshipper of God, and doth his Will, him he heareth.

32. Since the World began was it not heard, that [p] any Man opened the Eyes of p
one that was born blind.

33. If this Man [q] were not of God, he q
could do nothing (*of this nature.*)

34. They answered, and said to him, Thou wast altogether born in Sins, (*being conceived by thy Parents in their Uncleanness,*) and dost thou teach us? and they cast him out (*of the Court.*)

35. Jesus heard that they had cast him out, and when he had found him, he said to him, Dost thou believe on the Son of God, (*the Messiah sent by him into the World to be the Saviour of it?*)

36. He answered and said, Who is he, Lord, that (*knowing him*) I might believe on him?

37. And Jesus said to him, [r] Thou hast r
both seen him, (*or thou both seest him,*) and it is he that talketh with thee, (i. e. *and beareſt him talking with thee.*)

38. And he said, Lord, I believe; and he worshipped him.

39. And Jesus said, For (*manifesting the just*) Judgment (*of God on Men*) I am come into this World, (*viz.*) that they [s] which see s
not (i. e. *that are rude and simple, and sit in Darkness, but are ready to own their own Blindness, and come to the Light*) might see; and that they who (*think they*) see (*already, and therefore shut their Eyes against any farther Light shining to them,*) might be made blind, (*might have this Light taken from them, and so be left in Darkness.*)

40. And some of the Pharisees which were with him, heard these words, and said to him, Are we blind also (*in thy Opinion?*)

41. Jesus saith to them, [t] If ye were blind t
(i. e. *unable to discern who I am; if ye had neither the Law and Prophets to direct you, nor the Light shining in your Eyes, which is the case of the Gentiles,*) ye should have no Sin (*of Infidelity,*) but now ye say we see, (*and arrogate to your selves the Knowledge of the Law and Prophets, and are confident you are Guides to the blind,* Rom. 2. 19. *and yet will not receive the Light which shineth in your Eyes,*) therefore your Sin remaineth (*inexcusable.*)

Annotations on Chap. IX.

a Ver. 2. Τὶς ἥμαρτεν; *Who hath sinned, he or his Parents?* &c.] Here,

1*st*, It is certain that *Christ*'s Disciples do not enquire whether this Person was born blind for his *original* Sin, since in that all others, who were born seeing, equalled him in Guilt; and yet they here suppose he might, and the Pharisees say positively, *ver.* 34. ἐν ἁμαρτίαις

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ἁμαρτίαις σου ἐγεννήθης ὅλος, *thou waſt wholly born in Sins*, when as yet they themſelves were equally guilty of *original* Guilt. Both therefore muſt underſtand this of ſome perſonal, and ſpecial Sin.

2*dly*, It is not hard to conceive what they might intend by the Sin of the *Parents*, *viz.* the begetting him in their Uncleanneſs, againſt the Law, *Levit.* 20. 18. and (a) this was thought to have ſo ill an Influence upon the Child, as to render it obnoxious to *Leproſie*, or Mutilation, and ſo might be the cauſe of this Perſon's Blindneſs. Whence (b) *Philo* ſaith, that it was forbidden, that they might not produce ἀτελεῖς γονὰς, *imperfect Children.* Note,

3*dly*, That the Opinion of the *Platoniſts* and *Pythagoreans* concerning the Tranſmigration of Souls from one Body to another, and being put according to their Merit into better or worſe Bodies, had obtained among the *Jews*, being perhaps derived from thoſe of *Alexandria* to their Brethren in *Judea*. To this effect is that Saying of the Author of the Wiſdom of *Solomon*, that *being good he came into a Body undefiled*, or free from any notable Infirmity; *Chap.* 8. 20. (c) *Joſephus* ſaith, that this Opinion firmly obtained among the *Eſſenes*, *that Souls were immortal, and that they deſcended from the pure Air*, ζυμπλέκεσθαι ὥσπερ εἱρκλοῖς τοῖς ζώμασι, *to be chained to Bodies.* And (d) *Philo* ſaith, *the Air was full of them, and that thoſe which were neareſt to the Earth*, καλιασιν ἐνδεθησομένας σώμασι θνητοῖς, *deſcending to be tied to mortal Bodies*, (e) πολυνοσεμένας ὠθεῖς, *return back to Bodies, being deſirous to live in them.* And ſo the *Apoſtles* may be ſuppoſed to enquire here whether our Lord allowed of any of thoſe Sentiments that the Soul of this Man might be put into this imperfect Body for the Puniſhment of what it had done before, whether in, or out of the Body.

b Ver. 3. *But that the Works of God might be manifeſted in him*;] *i. e.* Tho' God did not actively concur to render this Man blind, yet in his Wiſdom he thought fit to leave this Imperfection in the *Plaſtick* Matter unrectified, that he might ſhew his miraculous Power in giving Sight to ſuch a one, his Wiſdom uſing this as a Confirmation of *Chriſt*'s Doctrine, and his Goodneſs in illuminating the Soul and Body of this Man at once, and miniſtring this Motive to others to believe.

c Ver. 4. *I muſt work the Works of him that ſent me.*] Here, ſaith *Stegman*, Chriſt ſpeaking of theſe Works, not as his Works, nor ſimply as the Works of God, but of *him that ſent him*, ſhews that he did them by the Command of another; whereas the true God can be ſubject to the Command of none; and hence he concludes *Chriſt is not truly God.* To this I anſwer, that *Chriſt* doth plainly call theſe Works the Works of God, *ver.* 3. and ſo declares that they were done by a divine Power, which is inſeparable from a divine Eſſence. 2*dly*, Chriſt here ſpeaks in the Perſon of a *Prophet* ſent from God, which *Chriſt* was only by virtue of his Humane Nature, and therefore could not here ſpeak of himſelf as God. See the Note on *Chap.* 7. 16.

Ver. 5. *Whilſt I am in the World, I am the Light of the World.*] 'Tis uſual with *Chriſt*, when he hath done his Cures upon the Body, to convert his Speech to thoſe ſpiritual things which were adumbrated by them, and for which cauſe they were done; ſo having given Sight to this blind Man, he ſtiles himſelf *the Light of the World*, which he was by that Evangelical Doctrine which did illuminate the Minds of Men; and tho' at his Departure from the World, he was no longer ſo by his bodily Preſence, and oral Inſtructions, he ſtill continued ſo to be by the Irradiations of his Holy Spirit, and by the Doctrine of his *Apoſtles* ſpread throughout the World. See *Chap.* 1. 9.—8. 2. — 12. 35, 36. d

Ver. 6. *He ſpat upon the Ground and made Clay.*] The *Fathers* here ſay that Chriſt, to illuſtrate his miraculous Power, uſed that to anoint the blind Man's Eyes which was the greateſt Impediment to ſeeing, and moſt pernicious to the Eyes, tho' the *Jews* thought Spittle good for the Eyes, as we now do. *Chriſt* bids him thus anointed, *Go to the Pool of Siloam, and waſh*, by this making trial of his Faith, which, had it not produced in him Obedience to this Command, he had not been healed. *Laſtly*, Chriſt does this on the *Sabbath-day*, ver. 14. when by the Canons of the *Jews*, ſaith Dr. *Lightfoot*, *It was not lawful to anoint the Eyes with Spittle*, to arm his Diſciples againſt that pernicious Doctrine of the *Phariſees*, that it was not lawful to do Good, or perform Works of Mercy on that day; and this he might the rather do, becauſe he foreſaw what Danger this Superſtition might bring upon the believing *Jews*, when the days of Vengeance came upon that Nation; whence he exhorts them, *to pray their Flight might not be on the Sabbath-day*, Matth. 24. 20. e

Ver. 7. *Waſh in the Pool of Siloam*, &c.] the Spring of *Siloam* diſcharged it ſelf into a double Pool; the lower, which was called the Pool of Fleeces, *Neh.* 3. 15. and the upper, f

(a) Φάσι γὰρ τίνες ἐκ τῆς τοιαύτης συναφείας καὶ λύθρου καὶ λέπρας ἀποβαινάσης τῷ σπέρματι ἀμείνω τὰ διαπλαττόμενα σημαινόντος σώματα. Theodoret in Levit. qu. 21.

(b) Lib. de Spec. leg. p. 603. (c) De bello Jud. l. 2. c. 12. p. 787. F. G.

(d) De Gigant. p. 222. C. (e) De Somn. p. 455. D.

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per, which was called שלוח, the Pool of *Siloah*, which properly signifies ἀπεσταλμένος, *sent*, the Waters being by the Providence of God sent from the Bowels of the Earth into it, and so might by the very Name, mind them of the *Messiah*, sent as the more special Gift of God for the purification of the Unclean, and to enlighten the Blind, *Isa.* 35. 5. See the Note on *Chap.* 5. 3.

g Ver. 8. *Who sat and begged.*] Here the Form of begging among the *Jews* is observable, *viz.* זכו, *deserve, or do thy self good by me*; intimating that by Works of Charity, we do good as well to our selves as to others.

h Ver. 11. *A Man that was called Jesus.*] Had he not had some notice who he was, he would not have so readily obeyed his Commands; now this knowledge of him he might have, either from his Leader, or from Christ's Disciples.

i Ver. 13. *They bring him to the Pharisees;*] *i. e.* to the Council, chiefly consisting of that Sect; whence in this *Evangelist*, the whole Council passeth under the Name of *Pharisees*, Chap. 1. 24. — 4. 1. — 8. 3. — 11. 46. this they might do, either from Ill-will to *Christ*, or out of curiosity to know, whether they would own the Person who had done this signal Miracle, to be the very Man of whom *Isaias* had prophesied, that he should *open the Eyes of the Blind.* And surely the Providence of God so ordered this, that they might hear from the Mouth of the Blind Man, a Testimony which would either convince them, or render their Unbelief without excuse.

k Ver. 16. *This Man is not of God, because he keepeth not the Sabbath;*] *i. e.* He is not sent of God as a *Prophet*; and yet they themselves own, that a *Prophet* might do and command things contrary to the Rest required by the *Sabbath*, and prove this from the Example of *Joshua*, who commanded, that *the Ark should be carried round Jericho, the armed Men going before and after it seven Days*; one of which must be a *Sabbath*, Josh. 6. How then could that which *Prophets* were by their own Principles allowed to do, prove, that *Christ* was no *Prophet*; especially, if we consider, that by these Actions he did not indeed violate the Rest of the *Sabbath*, but only their corrupt Traditions concerning it?

l Ver. 21. *But how he now sees, we know not.*] Here his Parents seem to be faulty, (1.) In denying that which they had learned from their Son for fear of the *Jews*, *ver.* 22. (2.) By their Ingratitude to *Christ*, whose kindness to their Son ought to have been thankfully owned and acknowledged by them.

Ver. 22. Ἀποσυνάγωγος γένηται, *should be excluded from the Synagogue;*] *i. e.* should lye under the Sentence of Excommunication; either that called *Niddai*, which only separated him four Cubits from the Society of others, saith (f) *Buxtorf*, but left him free, saith (*) *Lightf.* at that distance, either to expound Traditions, or to hear them expounded in the Synagogue; but perhaps not free to joyn with them in Prayers, or giving of Thanks; such a one not being admitted to join with them in their Thanksgivings at their Table: Or else it was that of *Cherem*, which excluded the excommunicated Person from all Entrance into the *Synagogue*; this being, saith (g) *Leo de Modena*, forbidden to be Excommunicated; and to this rather do those Words encline, *ver.* 34, 35. ἐξέβαλον αὐτὸν, *they cast him forth, i. e.* out of the place of the *Synagogue*, and so ἀποσυναγώγους γένεσθε, *they shall cast you out of the Synagogues*, seems to import, *chap.* 16. 2. And hence the Primitive Excommunications of the *Christians*, excluded the Criminal from the Assembly, and from all Communion in sacred Offices for a time, and only gradually admitted him to them. m

Ver. 25. Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα.] These words I have thus rendred, *That he is a Sinner I know not*; and this the words following require, in which the blind Man proves by an unanswerable Argument, *v.* 31. that *Christ* was not a Sinner; so εἰ doth often signifie, so, *do I not know* εἰ σήμερον, *that to day I am King over Israel?* 2 Sam. 19. 22. 1 Kings 1. 51. *let Solomon swear* εἰ μὴ ἀποκτενεῖ *that he will not kill his Servant.* See the Notes on *Acts* 26. 8. 1 *Tim.* 5. 10. n

Ver. 31. *God heareth not Sinners;*] *i. e.* false *Prophets* who speak from themselves, and yet pretend to come from God; See *ver.* 16. and 24. for by so doing, he would confirm their Lies, and set his Seal to their *false Doctrine.* o

Ver. 32. *That any Man opened the Eyes of one that was born blind.*] They who lose their Sight by a Disease, may be cured; but no Man, no not *Moses*, or any of the *Prophets*, ever did or could, without the Assistance of a Divine Power, give Sight to one born blind; whence even the *Jews* reckon this among the Signs of the *Messiah*, that he should *open the Eyes of the Blind.* Midrash. in Psalm 146. 8. p

Ver. 33. *If this Man were not of God, he could do nothing.*] See here a blind Man, and unlearned, judging more rightly of Divine Things than the whole learned Council of the *Pharisees*; whence we learn, that we are not always to be led by the Authority of *Councils*, *Popes*, or *Bishops*; and that 'tis not absurd q

(f) In Voce Niddai, p. 1306. (*) In 1 Cor. 5. 5. (g) De Consuet. Judæorum. l. 2. c. 3.

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abſurd for Lay-men ſometimes to vary from their Opinions; theſe Overſeers being ſometimes guilty of great Overſights.

r Ver. 37. Καὶ ἑώρακας αὐτὸν κ. τ.] *Grammarians* know, that when two κ's do thus come together, the firſt is to be rendred, *both*; So *c.* 11. 48. κ' ἀροῦσιν ἡμῶν κ' τ' τόπον κ' τὸ ἔθνος, *and take away both our Place and Nation*; So *c.* 12. 28. κ' ἐδόξασα κ' πάλιν δοξάσω, *I have both glorified it, and will glorifie it again*; and that the *Aoriſt* is uſually put for the *Preſent tenſe*, ſee the Note on *Chap.* 20. 17. and ſo theſe words are well rendred thus, *Thou both ſeeſt him, and he talketh with thee.* So *Chap.* 1. 36. ἕστηκεν, *one ſtands in the midſt of you*; Chap. 5. 45. *Moſes in whom* ἠλπίκατε, *ye truſt*; Chap. 11. 27. ἐγὼ πεπίστευκα, *I believe thou art the Chriſt.* See *Luke* 8. 20. *Acts* 1. 11.—12. 14. *Rom.* 5. 2. 1 *Tim.* 4. 10. *Et Gloſſ. de Verbo, l.* 3. *tr.* 3. *Can.* 46.

s Ver. 39. Ἵνα βλέποντες τυφλοὶ γένωνται, *For Judgment, that they who ſee may be made blind.*] Here the *Criticks*, and ſome of the *Fathers* note, That the conjunction ἵνα is not cauſal, but only conſequential; as when Chriſt ſaith, *I came not to ſend Peace upon the Earth, but a Sword*, i. e. this will be the Event and Conſequence of my coming; ſo ἵνα is uſed here, *ver.* 2. *Rom.* 1. 20. 1 *Cor.* 11. 19. See Note on *Chap.* 12. 40. And when *Chriſt* here ſaith, I came, that they who ſee not might ſee; he ſeems eſpecially to reſpect the *Gentiles* ſitting in Darkneſs, *&c.* See Additions N° 20. (20)

Ver. 41. *If ye were blind, ye would not have Sin*;] *i. e.* If out of the mere Blindneſs and Darkneſs of your Minds, ye did not own me as the *Meſſiah*, which is the caſe of the *Gentiles* to whom no *Prophets* were ſent foretelling, no Law promiſing him, no Goſpel preached revealing him to the World, you would have no Sin of Infidelity; for *if I had not come, and ſpoken to you*, Chap. 15. 22. yea, *if I had not done among you the Works which no other Perſon did*, ver. 24. ye had not had (*this*) Sin, *ver.* 24. But now, you boaſting of your knowledge in the *Law* and the *Prophets*, which have given ſuch plain Characters of me, and yet neither believing *Moſes* nor the *Prophets* ſpeaking of me, *John* 5. 39, 40, 45, 46. and claiming to your ſelves the Judgment of diſcerning betwixt true and falſe *Prophets*, and yet giving no credit to me, proving my Miſſion from God by a croud of Miracles done before your Eyes, your unbelief remaineth inexcuſable and unpardoned, *John* 15. 22. *For if ye believe not that I am he, ye ſhall die in your Sins*, John 8. 21, 24. t

CHAP. X.

a 1. VErily, verily, I ſay to you, [a] He that entreth not by the Door into the Sheepfold; (i. e. *he who pretends to be a Guide and Ruler of God's Church and People, and owns not the Meſſiah, nor hath Commiſſion from him ſo to do,*) but climbeth up ſome other way (*to get into it,*) the ſame is a Thief and a Robber.

2. But he that entreth in by the Door, is the (*a true*) Shepherd of the Sheep.

b 3. [b] To him (*God*) the Porter (*or great Keeper of this Sheepfold,*) openeth, (*giving him his Teſtimony and Commiſſion to feed his Sheep,*) and the Sheep hear (*and obey*) his Voice; and he calleth his own Sheep by name, (*hath an exact Knowledge and care of them,*) and leadeth them out (*to their Paſtures.*)

4. And when he putteth forth his own Sheep (*to Paſture,*) he goeth before them (*after the manner of the Eaſtern Shepherds,*) and the Sheep follow him; for they know his Voice.

c 5. And a [c] Stranger (*who hath no Commiſſion from God, nor teacheth his Word,*) will they not follow, but will flee from him; for they know (*and approve*) not the Voice of Strangers.

6. This Parable ſpake Jeſus to them, (*and in reproof of them, as blind Guides, and not true Shepherds, becauſe they rejected him*;) but they underſtood not what things they were which he ſpake to them, (i. e. *they underſtood not the true import of his Words.*)

7. Then ſaid Jeſus to them again, Verily, verily, I ſay to you, [d] I am the Door, (*as of the Shepherds*, ver. 1. *ſo alſo*) of the Sheep. d

8. [e] All that ever came before me (*pretending to be the Prophet, or the Meſſiah promiſed to the Jews, or to inſtruct his People when God never ſent them ſo to do,*) are (*to be accounted as*) Thieves and Robbers; but the Sheep (*who only know and are obedient to the Voice of God,*) did not hear them. e

9. I am the Door (*of the Sheep*;) if any Man enter in (*to the Sheepfold*) by (*Faith in*) me, he ſhall be ſaved (*from the Thief and Wolf,*) and ſhall go in and out, and find Paſture.

10. The Thief cometh not but for to ſteal and to kill, and to deſtroy; I am come that they (*who are my Sheep*) might have [f] Life, and that they might have it more abundantly, f

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ly, (Gr. *and that they might have abundance of Pasture*, ver. 5.)

g 11. [g] I am the good Shepherd, (*and act as*) the good Shepherd (*who*) giveth (*or layeth down*) his Life for the Sheep.

h 12. But he that is an [h] Hireling and not the Shepherd, (*but one*) whose own the Sheep are not, seeth the Wolf coming, and leaveth the Sheep, and flyeth (*to secure himself*;) and (*so*) the Wolf catcheth (*some of*) them, and scattereth (*the rest of*) the Sheep.

13. The Hireling (*who regards his own safety and advantage, and not that of the Sheep*, fleeth, because he is an Hireling, and careth not for the Sheep.

i 14. I am the good Shepherd, and [i] know (i. e. *love*) my Sheep, and am known (i. e. *beloved*) of (*those that are*) mine.

15. As the Father knoweth me, even so know I the Father; and (*out of love and obedience to him*) I lay down my Life for the Sheep.

k 16. And [k] other Sheep I have which are not of this Fold, (i. e. *the Gentiles*;) them also I must bring (*into the Fold*,) and they shall hear my Voice; and (*so of Jew and Gentile*) there shall be one Fold, and one Shepherd.

l 17. [l] Therefore doth my Father love me, because I lay down my Life (*for the Sheep; and this I do, not that I might continue under the Power of Death; but*) that I might take it again, (*by a glorious Resurrection.*)

18. No Man (*by force*) taketh it (*away*)
m from me (*before the time*,) but (*then*) [m] I lay it down of my self; I have power to lay it down, and I have power to take it again, (*and rise from the Dead*;) this Commandment (i. e. *Commission of laying down my Life for the Sheep*,) have I received of my Father.

19. There was a Division therefore again among the Jews, because of these Sayings, (*which seemed to ascribe to him such power and relation to God as his Father, and spake of his Death and the Conversion of the Gentiles, which things the Jews could not well bear.*)

20. And many of them said (*with the Pharisees*,) He hath a Devil, and is mad, (i. e. *he is possessed with a melancholy Spirit, and a Phrensie*,) why hear ye him, (*or attend to any thing he says?*)

21. Others said, These are not (*like*) the words of him that hath a Devil, (*nor are his Works such; for*) can a Devil open the Eyes of the Blind?

n 22. And it was at Jerusalem, (*and* [n] *at*) the Feast of the Dedication (*of the Altar, profaned by Antiochus*, 1 Mac. 4. 59. 2 Mac. 10. 8. *that Christ spake this*,) and it was Winter; (*that Feast beginning to be celebrated the 25th of Chisleu, which answers to part of our December.*)

23. And Jesus (*then*) walked in the Temple, [o] in Solomon's Porch? o

24. Then came the Jews round about him, and said to him, How long dost thou make us to doubt? (Gr. *hold us in suspence*,) if thou be (*indeed*) the Christ, tell us plainly (*that so it is*;)

25. Jesus answered them, I (*have already*) told you, and ye believed not; [p] the Works p
that I do in my Father's Name, they bear witness of me (*that so I am.*)

26. But (*notwithstanding*) ye believe not, (*not through want of Evidence of the Truth, but*) [q] because ye are not of my Sheep, (i. e. q
of them who are disposed to attend to, and obey my Doctrine,) as I said to you.

27. (*For*) my Sheep hear my Voice, and I know them (*by this, that they obey*,) and they follow me.

28. And (*therefore*) I give to them eternal Life, and they [r] shall never perish; neither r
shall any Man (*be able to*) pluck them out of my Hand.

29. My Father who gave them me, is greater than all (*their Adversaries*,) and no Man is able to pluck them out of my Father's hand.

30. (*Now*) [s] I and the Father are one, s
(*the Father dwelling in me, and I in him*, ver. 38.)

31. Then the Jews took up Stones again to stone him, (*as a Blasphemer who made himself equal with God, as they had done before*; John 8. 59.)

32. Jesus answered them, Many good Works have I shewed (i. e. *before*) you from my Father; for which of these Works do you (*go about to*) stone me?

33. The Jews answered him, saying, For a good Work we stone thee not, but for Blasphemy; and (*that is*) because that thou being (*only*) a Man, makest thy self (*a*) God.

34. Jesus answered them, [t] Is it not written t
in your Law, (*Psal.* 82. 6.) I said, ye are Gods?

35. If he call them Gods, to whom the Word of God came, (Gr. *was*, i. e. *who were God's Prophets, as Moses and Samuel, and his Judges, as Joshua and others, and had the Assistance of his Spirit given them for the performance of those Offices*;) and the Scripture cannot be broken, (Gr. *dissolved, but what it saith must be true*;)

36. Say ye of him whom the Father hath sanctified, (*by the Holy Ghost essentially dwelling in, or without measure imparted to him*, John 3. 34. and sent into the World, thou blasphemest; because I (*after this Unction and Commission to make known his Will to you*) said, I am the Son of God?

37. If I do not the Works of my Father, believe me not, (*when I say, I and the Father are one*, ver. 30.)

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38. But if I do, tho' you believe not me, (*on account of my own words,*) believe (*the Teſtimony of*) the Works, that ye may know and believe, that the Father is in me, and I in him, (*and ſo am one with him.*)

39. Therefore (*upon this repeated Declaration that he was one with the Father,*) they ſought again to take (*or lay hold on*) him; but he (*miraculouſly*) eſcaped out of their Hands.

40. And went away again beyond Jordan, to the place where John at firſt baptized; and there he abode.

41. And many reſorted to him, and ſaid, John did no Miracle (*to confirm his Sayings, as Jeſus doth;*) but all things that John ſpake of this Man were true; (*and ſo if we believe John's Teſtimony, we muſt own this Perſon as the Son of God, and a much greater Prophet than he was,* John 1. 15. — 3. 35.

42. And many believed on him there, (*by reaſon of the Teſtimony which John had given to him.*)

Annotations on Chap. X.

a Ver. 1. HE *that entereth by the Door into the Sheepfold,* &c.] For the right underſtanding of this Parable, let it be noted:

Firſt, That *Chriſt* directs this Parable againſt the *Scribes* and *Phariſees* to whom he ſpake, *Chap.* 9. 40. as appears, (1.) From the Pronoun ὑμῖν, which begins this Chapter thus, *I ſay to you.* And, (2.) From theſe words, *ver.* 6. *This Parable ſpake Jeſus to them.* They therefore muſt be the Perſons concerned in the Contents of it. Note therefore,

2*dly*, That theſe *Phariſees* took upon them to be Guides and Teachers of the People, whence by our Saviour they are repreſented as *blind Guides*; they alſo held, that others were to receive Authority to teach from their Commiſſion or Ordination to that Office; tho' we find not, that they received any ſuch Authority from God, who rather had appointed the *Prieſts Lips to preſerve Knowledge, and the People to ſeek the Law at their Mouths*, Mal. 2. 4, 7. and thoſe of the Tribe of *Levi, to teach his Judgments to Jacob, and his Law to Iſrael*, Deut. 33. 10. even *all the Commandments which God had delivered by the hand of Moſes*, Levit. 10. 11. And hence *Chriſt* repreſents them as *a Plantation which his Father had not planted*, Matth. 15. 13. bids his Diſciples *beware of their Doctrine*, Matth. 16. 12. they *teaching for Doctrines of God the Commandments of Men*, and *making void the Commandments of God by their Traditions*, Matth. 15. 6, 9. their Voice therefore was ſuch as the true Sheep neither would nor ought to hear. Note,

3*dly*, That theſe *Scribes* and *Phariſees* believed not in *Chriſt*, John 7. 48. they *neither would enter into the Kingdom of God themſelves, nor ſuffer others to enter into it*, Luke 11. 52. and therefore are ſaid to have *taken away the Key of Knowledge. Chriſt* therefore here pronouncing himſelf the *Door* both of the *Shepherds*, ver. 1. and of the *Sheep*, ver. 6. by which they were to enter into the Sheepfold, informs them, that now that he the great Shepherd of the Sheep was come, they who refuſed to own him, and to teach the Sheep in his Name, according to his Doctrine, and by his Authority, as his *Apoſtles*, and the Seventy did, had no true Commiſſion to inſtruct them; and that they who ſet up in oppoſition to him, to be the *Guides* and *Teachers* of the People, were not only blind, but falſe Guides, and even Thieves and Robbers; the firſt, as taking away what belongs not to them; the ſecond, as deſtroying the Sheep.

Ver. 3. *To him* (thus entring by the Door) b *the Porter* (God the great Keeper of the Sheepfold) *openeth,*] as to one allowed by him to feed his Sheep, and him the Sheep hear and obey, teaching the Doctrine of the Goſpel, and the Kingdom of God to them, in the Name and by the Authority of the great Shepherd of the Sheep: And when this Shepherd by himſelf or others, acting in his Name, and by his Miſſion, leadeth forth his own Sheep, he goes before them after the manner of the *Eaſtern Shepherds*, to preſerve them from danger, and to conduct them into wholeſome Paſtures, *ver.* 4. So did *Chriſt* and his *Shepherds*, being τύποι, *Examples* for the Flock to follow, 1 *Pet.* 5. 3.

Ver. 5. *A Stranger they will not follow:*] c And ſuch are all they who do not teach them the Doctrine of the Goſpel in *Chriſt*'s Name, and by his Authority.

Ver. 7. *I am the Door of the Sheep.*] *Ver.* 1, d 2. he had repreſented himſelf as the Door of the true *Shepherds*; here he declares himſelf the Door of the Sheep alſo, ſhewing, that ſince his Advent there is no Entrance into the Church or Kingdom of God, but by Faith in him, and embracing his Doctrine.

Ver. 8. *All that ever came before me, are* e *Thieves and Robbers;*] *i. e.* all that came under pretence of being their *King*, or their *Meſſiah*; as *Theudas*, not he who, ſaith (a) *Joſephus*,

(a) Antiq. l. 20. c. 2. p. 689.

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Josephus, was destroyed by *Cuspius Fadus*; for he appeared before *Judas Gaulonites*, Acts 5. 36, 37. who, according to *Josephus*, was suppressed towards the latter end of the Reign of *Augustus*, Antiq. lib. 18. cap. 1, 2. The same *Josephus* saith, that of those Multitudes that began Seditions under *Sabinus* and *Varus*, every one was made Βασιλεύς, *King*, l. 17. c. 12. p. 608. G. and speaking of the very same time, he saith, ζηνὸς βασιλείαν ὁ καιρὸς ἀνέπιθε, *the time* (when they expected *Messiah* their King) *made many to usurp the Kingdom*, De Bello Jud. l. 2. c. 6. p. 779. G. which they must do under pretence of being their *Messiah* also, or the King that cometh in the Name of the Lord to redeem *Israel*, Luke 19. 38—24. 21. See *Examen Millii*.

f Ver. 10. Ἵνα ζωὴν ἔχωσι καὶ περισσὸν ἔχωσι, *That they might have Life, and have it more abundantly.*] Having, saith *Grotius*, cum eâ vitâ omne genus felicitatis, *with Life, all kind of Felicity*; but βίος and ζωὴ, signifie not only Life, but that Sustenance by which it is preserved; as when the Widow's Mite is stiled, ὅλον τὸν βίον, *her whole Life*, Mark 12. 44. So he that takes the nether Millstone to pledge, *taketh a Man's Life*, Deut. 24. 6. *i. e.* saith the *Chaldee*, that which makes his Meat ready to preserve Life; the Necessaries of Life, *Targum. Hidros.* In *Homer* it is ἡ πρὸς τὴν ζωὴν παρασκευή, *Provision for Life*. See *Budæus*.

g Ver. 11. *I am the good Shepherd,*] referred to by the *Prophets*, Isa. 40. 11. Ezek. 34. 23. —37. 24. I am so καλὸς ἔξοχὴν, *so as to lay down my Life for the Sheep, and take it up again*, ver. 15, 17. which words can agree to no other *Shepherd*. I grant to *Grotius*, that the *Apostles* and their Successors were true *Shepherds*, and not *Mercenaries*; but none of them could be the good *Shepherd* here, or the one *Shepherd*, ver. 16. viz. *the chief Shepherd of the Sheep*, 1 Pet. 5. 4. tho' by their Ministry he brought both *Jews* and *Gentiles* into his Fold after his Resurrection; and they doing this in his Name, and by his Authority and Assistance, he himself is said to do it, *ver.* 16.

h Ver. 12. *The Hireling——fleeth.*] The Hireling here is not he who receives Maintenance from his particular Flock; for this he may do by virtue of Christ's Ordinance, 1 *Cor.* 9. 13, 14. Of this, saith Christ, *he is worthy*, Luke 10. 7. And much less, he who labours among them, with respect to that Recompence, or Crown of Glory he is to receive, *when the chief Shepherd shall appear*; but he who is an Intruder, *whose the Sheep are not*, who intends not their good so much as his own profit; and who in time of danger, flies for his own Safety, not caring tho' the Wolf tear and devour them. Hence also we may learn, that a true *Pastor* must not desert his Flock in time of Peril, when by his absence they may be brought into great Peril, and by his Presence may be happily preserved from it.

Ver. 14. *I know mine, and am known of them;*] *i. e.* I have an intimate Affection for them, and they sincerely love me; for this Phrase signifies, i

First, To approve; Thus *the Lord knoweth the Righteous*, Psal. 1. ver. the last; and whom he approveth not, he is said *not to know*, Matth. 7. 23.

2*dly*, To love, and to be kindly affected to; as when God saith to his own People, *You have I known, of all the Families of the Earth*, Amos 3. 2. *If any Man love God, he is known of him*, 1 Cor. 8. 3. *See* Deut. 2. 7.

3*dly*, To preserve and protect; as *Psal.* 31. 8. *Thou hast known my Soul in Adversity*; Nah. 1. 7. God is good to them that wait for him, γινώσκων, *knowing them that fear him.*

Ver. 15. See Additions N° 21. (21)

Ver. 16. *And other Sheep I have, which are not of this Fold.*] He calls the *Gentiles* Sheep by way of anticipation; because, as many of them as were docile, and fit to receive Instruction, would in time be so; and because the Partition-wall betwixt *Jew* and *Gentile* was to be broken, and the *Gentiles* to be admitted to the same Privileges with the believing *Jews*, he says, *They shall be one Sheepfold.* k

Ver. 17. *Therefore the Father loveth me;*] because out of obedience to him, and love to the Sheep, I lay down my Life for them; which I have good reason to do, seeing I am sure so soon to take it up again: This seems to be the sense of the words. Note also, that if we respect the Council of God and the Design of Christ, nothing is more certain than that Christ gave himself *a Ransom for all*, 1 Tim. 2. 6. *and tasted Death for every Man*, Heb. 2. 9. and was *a propitiation for the Sins of the whole World*, 1 John 2. 2. and that the *Father so loved the World as that he sent his Son into it, that the World might be saved by him*, chap. 3. 16, 17. But because the World can no otherwise obtain this Salvation than by believing in him, and obeying the Voice of this *Shepherd*, therefore he is said to do this more eminently for his Sheep. l

Ver. 18. Ἐγὼ τίθημι αὐτὸν, *I lay it down.*] *Grotius* having hinted, Note on *ver.* 11. that τίθεσθαι ψυχὴν, *to lay down the Life*, signifies only to expose it to danger, or put our Lives *in our hands*, as the Phrase is, *Judg.* 12. 3. 1 *Sam.* 28. 21. He saith also, that πάλιν λαβεῖν αὐτὸν, to take it again, is *to rescue it from danger*; but this is a very forced Exposition: For, m

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Firſt, This Phraſe τίθεσθαι τὴν ψυχὴν, *to lay down the Life*, being abſolutely put, is only uſed in the *New Teſtament*, and there only by this *Apoſtle*; and it always ſignifies to die, or to give the Life to Death; as when St. *Peter* ſaith, τὴν ψυχήν μου θήσω, *I will lay down my Life for thee*, chap. 13. 37, 38. When Chriſt ſaith, *chap.* 15. 13. *Greater love than this hath no Man, than* ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ, *that one ſhould lay down his Life for his Friend.* And the beloved Diſciple, 1 *John* 3. 16. argues thus, *If he* τὴν ψυχὴν ἔθηκε, *laid down his Life for us, we ought* τὰς ψυχὰς τιθέναι, *to lay down our Lives for the Brethren.* And ſurely, when Chriſt ſaith here, τὴν ψυχήν μου τίθημι, *I lay down my Life for my Sheep*, he meant not only, that he would expoſe himſelf to danger, but that he would ſuffer Death for them; when therefore he ſaith in the ſame place, *I have power to take it up again*, he doubtleſs meant, he had power to raiſe it from Death. *Stegman* the *Socinian* ſaith here, That Chriſt here aſcribes this Power to himſelf improperly, becauſe God had promiſed to uſe his Power in raiſing him from the Dead: But, (1.) Is it proper to introduce Chriſt poſitively ſaying, *I have* what he had not, only becauſe another had that Power? Since he ſays not, I have a Promiſe, but I have ἐξουσίαν, *the power* to reſtore this Life I lay down. (2.) If we conſider how plainly he had challenged this Power to himſelf, the Power of raiſing up, and quickning whom he would, and that becauſe he had *Life in himſelf*, chap. 5. 21, 26. and engaged his Word of Truth, both *to raiſe up his own Body*, chap. 2. 19. and the *Bodies of all his Saints*, chap. 6. 39, 40, 44, 54. yea, the Bodies of *all that were in their Graves*, chap. 5. 28, 29. as being *the Reſurrection and the Life*, chap. 11. 25. we cannot doubt his Power to raiſe his own Body. And, (3.) When he ſaith in the preceding words, *No Man taketh my Life from me, but I lay it down of my ſelf*, ἐξουσίαν ἔχω, *I have power to lay it down*; he plainly aſcribes to himſelf a right or power to give up himſelf to the Death: why therefore ſhould not the ſame words immediately following, *viz. I have power to take it up again*, bear the ſame ſenſe? The little Sophiſms of *Stegmannus* here, are of no force to the contrary: For, why might not *Chriſt*'s Body die, tho' it was united to an immortal Nature, as well as when it was united to an immortal Soul? Nor do we ſay, that he was dead according to his humane Nature, but only according to his Body; or that the Union of his Body with the Divine Nature, was diſſolved by Death, but only the Union of his Body with his Soul.

Note alſo, that the words following, *This Commandment have I received from the Father*, reſpect not the raiſing of his Body, but only the laying down his Life, or his dying for the Sheep, as *Grotius* here notes.

Ver. 22. Ἐγένετο δὲ τὰ ἐγκαίνια, *It was at the Feaſt of Dedication; and it was Winter.*] The Feaſt of Dedication here mentioned, reſpects not the Dedication of the Temple, made by *Solomon*, or repaired by *Zorobabel*; for we read of no Annual Feaſt of Dedication appointed at either of them; but it reſpects the Dedication of the *Altar*, and *Temple*, celebrated by *Judas Maccabæus*; of which we read thus, 1 *Macc.* 4. 56. *So they kept* τὸν ἐγκαινισμὸν, *the Dedication of the Altar eight days*; and ver. 59. *Moreover, Judas and his Brethren, and the whole Congregation of Iſrael, ordained, that the Days,* ἐγκαινισμοῦ, *of the Dedication of the Altar ſhould be kept in their ſeaſon from Year to Year, for the ſpace of eight Days, from the 25th Day of the Month* Caſleu, *which falls in with our* December. See alſo 2 *Maccab.* 10. 5, — 8. and *Joſephus*, *Antiq.* l. 12. c. 11. — This is apparent, becauſe 'tis ſaid, *It was Winter*; whereas the Dedication of *Solomon*'s Temple was in the ſeventh Month, or in *Autumn*, 1 *Kings* 8. 2. of *Zorobabel*'s in the Month *Adar*, Ezra 6. 15. at the entrance of the Spring, this in *December*. Moreover, from our *Saviour*'s Preſence at this Feaſt, *Grotius* well notes, that Feſtival-days in memorial of publick Bleſſings, may piouſly be inſtituted by Perſons in Authority, without a Divine Command. n

Ver. 23. *And Jeſus walked in the Porch of Solomon,*] in the Porch new built in the ſame place where *Solomon* erected his: In Summer they walked in the open Air, in Winter under covert. o

Ver. 25. *The Works that I do in my Father's Name bear witneſs of me;*] *i. e.* There is no cauſe why you ſhould thus be in ſuſpence concerning me, or hear me plainly ſaying, *I am the Meſſiah*, ſeeing this appears ſufficiently from my Works. He aſcribes not the Works to himſelf, ſaith *Stegmannus*, but to his *Father*; and yet the Text ſaith, ἃ ἐγὼ ποιῶ, *the Works which I do, viz.* by the Power of the *Father* dwelling in me, *ver.* 38. So out of Modeſty he ſpeaks, ſaith *Grotius*; So as a *Prophet*, ſay others. p

Ver. 26. *You believe not,* ὅτι οὐκ, *becauſe you are not of my Sheep.*] It is evident that *Chriſt* here gives the Reaſon why they believed not, as elſewhere he doth. So *John* 8. 43. *ye own not my Word,* ὅτι *becauſe ye cannot bear it*; ſee the Note there; and *ver.* 45. *ye believe not,* ὅτι *becauſe I ſpeak the Truth, i. e.* that Truth which is offenſive to you; and *ver.* 47. διὰ τοῦτο, *for this Cauſe you do not hear, i. e.* obey my Word, *becauſe ye are not of God.* And this Obſervation excludes the Evaſion of thoſe who ſay, *becauſe*, here is not *rational*, or renders not the Reaſon of q

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their Unbelief, but only intimates, that it was *consequential* to their being not his Sheep for the word here render'd *because*, is not ὅτι, but ὑμεῖς, *for ye are not my Sheep*; now γὰρ is a *rational Particle* pointing out the Cause. 2*dly*, The Reason which Christ here assigns of this defect of Faith, is doubtless such as render'd it a great Crime in them; for sure that must be such for which they were *to die in their Sins*, John 8. 24. 'Tis therefore certain this Unbelief cannot be resolved into any natural Defect of Knowledge on their part, or any Decree or Act of Reprobation on God's part, but into the want of a docile, and well disposed Mind; for were it the same to be one of *Christ*'s Sheep, and to be *predestinated to Faith and Salvation*, the import of *Christ*'s words must be this, *Ye therefore believe not, because ye are not of the Number of the Elect, but of those whom God hath from Eternity rejected.* Now, by this account of their Infidelity, *Christ* would not have accused, but excused the Infidelity of the *Jews*; for what fault could it be in them, that they did not that, which by reason of this Act of God before they had a Being, they were incapable of doing? Then might they have replied to *Christ*, We therefore believe not, because God by his Act of Reprobation hath shut the Door of Faith against us, and so our Infidelity is not to be imputed to us, but God.

r Ver. 28. *And they shall never perish*;] *i. e.* Through any defect on my part, or by the force of any plucking them out of my Hands: So the Particle καὶ, which is here illative, shews; *viz.* they therefore shall not perish, for none shall pull them out of my Hand: And this is still more evident from the reason following, *My Father is greater than all* their Adversaries, and none can pull them out of his Hands: Now his Power and mine is one, and the same. This appears, 3*dly*, From the frequent Exhortations directed to *Christ*'s Sheep, not *to fall away from the Grace received*, Heb. 12. 15. not *to lose what had been wrought in them*, 2. Ep. John 8. to those that stand, *to take heed they fall not*, so as that God will not *spare them*, Rom. 11. 20, 21. because not *continuing in his Goodness*, v. 22. Whereas if the Sheep of *Christ* can no more cease to be so, than a Man whilst living can cease to be a Man, these Exhortations to take care they fall not off from being so, must be as vain, as a Caution to a Man not to outlive his Manhood. Well therefore said *Isiodore Peleusiota*, no Man can snatch them away by Force and Tyranny, for then they must perish without, and against their own Wills; but this may be done by Deceit and Allurements, διὰ τὴν τῶν αὐτεξουσίων ἀνθρώπων ῥᾳθυμίαν, *through the Negligence of Men, who have the freedom of their Wills*; for such Men, who by the Allurements of the World, the Flesh, and the Devil, thus cease to obey *Christ*'s Laws, are not snatch'd out of *Christ*'s Hands, but chuse to go from him. Or, 2*dly*, *Christ* may speak here of *Sheep continuing so to the Death*, promising to them, that neither Death, nor *he that hath the Power of Death*, should make them perish for ever, for he would *raise them up at the last day.*

Ver. 30. Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν, *I and the* s
Father are one.] That *Christ* here speaks not of an Unity of Will, and Concord only, appears,

(1*st*,) From the Reason assigned of the Security of the Sheep; the want of Power in any one to snatch them out of the Hands of *Christ*, because the *Father* being greater in Power than all, his Power could secure them from all, and so could also *Christ*, he being one in Power with the *Father*; for the Foundation of this Argument is not that the *Father*'s Will, but that his Power was above all.

(2*dly*,) From the Inference of the *Jews*, that by these words *he made himself God*, and so was guilty of Blasphemy. Now this invidious Charge *Christ* doth not evade, by saying, He only conspired with the Will of God, as all true *Prophets* did, but by appealing to the Works, which, saith he, I do by the Power of the *Father* residing in me, which plainly carries this to an unity of Power, not of Will only; and then the Inference of St. *Chrysostom* is undeniable, εἰ ὃ ἡ δύναμις αὐτὴ, δῆλον ὅτι καὶ οὐσία, *and if the Power be the same, the Essence must be so.*

Ver. 34, 35. *Is it not written in your Law,* t
I have said, ye are Gods? If he called them Gods to whom the Word of God came — say you of him whom the Father hath sanctified, — thou blasphemest, because I said I am the Son of God?] From these words, and from *Exod.* 21. 6. — 22. 9, 28. where *Judges* and supreme *Magistrates* are called *Elohim*, *Stegman* gathers, that the Name of God in *Scripture* doth not always signifie the supreme God, but sometimes only them who have an high Power by God committed to them; amongst whom he places *Christ*, as having a divine Authority committed to him by the Favour of God; as if I should argue thus, Parents are stiled *Gods* by (b) *Philo*, and by the *Heathens*, therefore the Name of God in *Philo*, and among the *Heathens*, is common to the supreme God, and to our Parents. But notwithstanding this, no Parent ever was by *Philo*, or by the *Heathens*, distributively, or in the Singular Number, called *God*; nor is that Name thus given in *Scripture*

(b) Θεοὶ ἐμφανεῖς. Philo in Decal. 587. Vide Note in 1 Tim. 5. 8.

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ture to any Judge, or ſupreme Governour, as it is often in the *New Teſtament* attributed to our *Saviour Chriſt*. And, (2.) When *Magiſtrates* and *Judges* are in Scripture called *Gods*, the *Holy Ghoſt* ſtill addeth ſomething which excludes them from a true Divinity, as that *they ſhall die like Men*, Pſal. 82. 6. or that *they are Rulers of the People*, Exod. 22. 28. Whereas when *Chriſt* is called *God*, 'tis either with the addition of ſome Epithet belonging to the *ſupreme God*, as when he is ſtiled ὁ ἐπὶ πάντων Θεὸς, *God over all*, Rom. 9. 5. *The great God*, Tit. 2. 13. ὁ Θεὸς ὁ ἀληθινὸς, *the true God*, 1 John 5. 20. or with addition of ſome Operation proper to God, as when 'tis ſaid, *The Word was God, and all things were made by him*, Chap. 1. 1, 2. *Stegmannus* adds, that if theſe Perſons were not truly Gods, the *Scripture* falſly called them Gods; to which I anſwer, that they were truly ſo in Title, as being God's *Vicegerents* upon Earth, but not in Nature, as being only the *Miniſters of God*, Rom. 13. He adds, they muſt be properly and truly Gods, as being inveſted with divine Power; but here he trifles, for a divine Power may either ſignifie the Power eſſential to God, by which he is enabled to do all things; and to aſcribe this Power to mere Men, is Blaſphemy; or it may only ſignifie a Power of Government, and judging of the Offences done by Men derived from God, and in this ſenſe only is the divine Power aſcribed to *Magiſtrates*, and ſuch alſo is the Power of *Parents* over their Children, and of *Maſters* over their Servants; and yet can it be reaſonably ſaid, that the formal Reaſon of the Deity truly and properly agrees to them? He goes on, and argues againſt the Deity of *Chriſt* from this Text, thus; (1.) That the Argument of *Chriſt* hence for a proper Deity, that becauſe *Magiſtrates* are *metaphorically*, and by vertue of their Office called Gods, he muſt be truly ſo, muſt be infirm, ſeeing no Argument will hold from the *metaphorical* to the *proper reaſon* of the thing. (2.) The Reaſon which *Chriſt* here aſſigns of this, *viz. becauſe the Father had ſanctified him*, concerneth not his eternal Generation, nor can it hence be gathered that *Chriſt* is the ſupreme God, but rather the contrary, for *greater is he who ſanctifies, and ſends, than he who is ſanctified, and ſent.* And, (3.) Hence, ſaith he, we may learn there was no higher Reaſon of *Chriſt*'s Filiation than this Sanctification, and Miſſion into the World; for then *Chriſt* would have produced that Reaſon when thus aſſaulted by his Adverſaries, and not, concealing it, have reſted in that Reaſon of his Sanctification, which proves not his true Divinity.

Now to theſe Arguments two Anſwers may be given,

1*ſt*, If by this Sanctification we underſtand the Unction of *Chriſt* by the *Holy Ghoſt*, then note, (1.) That the *Jewiſh Doctors* underſtand not the *Pſalmiſt*'s words, *I have ſaid ye are Gods*, to be meant of Civil *Magiſtrates*, but of their *Doctors* ſitting *in the Chair of Moſes*, or rather of their *Prophets* ſent to reveal God's Will to them, to whom alone that Phraſe here uſed properly agrees, they only being the Men, πρὸς ὃς ὁ λόγος Θεοῦ ἐγένετο, *to whom the Word of the Lord came.* See Note on *Luke* 3. 2. Note,

2*dly*, That if we underſtand it of their Judges, and ſupreme civil Magiſtrates, yet of them it is certain, that they in difficult Caſes judged by conſulting God's Oracle, *the Urim and Thummim*, and in making War had ſtill reſort to this Oracle; whence all the *Jews* were upon pain of Death obliged to hearken to the Sentence of thoſe *Judges* and of thoſe *Prieſts*, by whom they did enquire from this Oracle the Mind of God, *Deut.* 17. 9 —— 12. and as doing preſumptuouſly, when they refuſed ſo to do, *ver.* 12. which they are only ſaid to do when they oppoſed the Mind of God made known to them, or wilfully rebell'd againſt it, by doing any thing in contempt of the divine *Majeſty*, and his Authority, *Numb.* 15. 30. Note, 2*dly*, That it is a received Opinion among the *Jews*, that even their *Civil Governours* had a particular Aſſiſtance and Afflatus of the *Holy Spirit* to fit them for that Employment. So when God choſe *ſeventy Elders* to manage the Government of the People under *Moſes*, *he put his Spirit on them, and they propheſied*, Numb. 11. 17, 25. And when *Joſhua* was appointed to rule them after *Moſes*, he is ſaid to be a Man *in whom the Spirit was*, Numb. 27. 18. and *to be full of the Spirit of Wiſdom, becauſe Moſes had laid his Hand upon him*, Deut. 34. 9. When *Saul* was anointed *King* over *Iſrael*, *the Spirit came upon him, and he propheſied*, 1 Sam. 10. 6. 10. And when *David* by his Sin had cauſed the *Holy Spirit* to depart from him, he prays not only for the Spirit of Holineſs, but that πνεῦμα ἡγεμονικὸν, *the Spirit of Government* God had given him might be reſtored, *Pſal.* 51. 12. and of *Solomon*, the *Targum* on 2 *Chron.* 7. 6. ſaith, *God made the Spirit reſt upon him*; and when God had rejected *Saul*, *the Spirit of the Lord departed from him*, 1 Sam. 16. 14. So that according to this Expoſition, the Argument of Chriſt is to this effect, *If they are called Gods, and the Sons of the moſt High in the Scriptures of unqueſtionable Truth, who had the Spirit of Propheſie, Wiſdom and Government, more ſparingly, and only at ſome certain times imparted to them, and that rather to aſſiſt than abide in them, ſay you of him to whom the Father hath given the Spirit without meaſure*, John 3. 34. *and in whom he ſo abideth eſſentially, that by vertue of him, I am in the Father, and the Fa-*

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ther in me, ἑνότητι καὶ δυνάμει τοῦ πνεύματος, *by the Unity and Power of the Spirit, by which I am enabled to perform the Works which are properly Divine, and reveal to you all the hidden Treasures of Wisdom, thou blasphemest, because I said I am the Son of God?* So that the Argument of Christ here proceeds from the less to the greater, from the Spirit assisting them by his Gifts, to the Spirit essentially dwelling in him, in which respect, *greater is he who sanctifies and sends, than he who is sanctified and sent by virtue of his Original*, tho' not by virtue of the Divine Nature, and the Fulness of the Godhead communicated to *Christ*; for even (c) *Filbinger*, a very acute *Socinian*, owns, that since the Spirit of God is the Power of God, *Luke* 1. 35. he must be God; Quia in Deo nihil est quod non sit Deus, *there being nothing in God which is not God.*

Answ. 2. The second Answer is, that he here saith the *Father* had sanctified him, not by reason of the Unction of the *Holy Ghost* coming down upon him at his Baptism, but because of the Union of the divine *Logos* to the humane Nature; for Explication of which Answer, Note, (1.) That according to the Tradition of the *Ancients* received from the beginning of *Christianity*, it was this Λόγος who appeared to the *Patriarchs*, and conversed with the *Judges* and *Magistrates* of the *Jews*, and so was literally ὁ λόγος τοῦ Θεοῦ, *the essential Word of God*, who came to them. Note, (2.) That *Christ* speaks of a Sanctification precedent to his Mission into the World, and so not of the Unction of the *Holy Ghost* received when he had been in it thirty Years, but at the Union of the divine *Logos* with the humane Nature; and then the Argument of *Christ* will be to this effect, *If they were stiled Gods, and the Sons of the most High, to whom this Word only came, and with whom he conversed, can I, who am this very* λόγος, *be said to blaspheme, in saying, that I am the Son of God?* And according to this sense 'tis evident, that *Christ* does here argue from the sublimest Notion of his *Filiation*, according to these words of the Reverend Dr. (d) *Bull*, 'It appears from a due Inspection of the Text, that *Christ* did not intend 'to say, or prove he was the Son of God, 'as being his Ambassador extraordinarily instructed, and so sent into the World, but on 'a far more excellent account, *viz.* that before he came into the World, he was with 'God the *Father*, and so was his true and 'essential Son, as being *God of God*, partaking of the same Nature, as a Son doth 'with his *Father*. For 'tis apparent, that 'from the 25th to the 30th verse inclusively, '*Christ* so discoursed to the *Jews*, that they 'still thought he asserted that he was God, 'and therefore, say they, *we stone thee, because thou being a Man, makest thy self God*, 'ver. 33. *viz.* by calling God so emphatically, and with such property, *his Father*, as 'that he was so to him alone, and so that '*he, and his Father were one*, ver. 30. Now '*Christ*, saith he, does not answer by denying 'either that he was God, or that he ever 'challenged to himself that Dignity, which 'yet seems necessary had he been only Man 'to have been said, to take off this Objection 'of his Blasphemy, but rather seems to argue 'that he was so the Son of God, that he had 'the divine Nature in him.

1*st*, After this manner, If *Judges* and *Magistrates* are called *Gods*, for an imperfect Resemblance, and Participation of the divine Authority, how much more may I be called God, who am the natural Son of God, and am moreover in the most excellent manner authorized by him? For tho' *Christ* speaks not thus in express words, he not obscurely signifies it by saying, his *Father had sanctified him, and sent him into the World*; for, (1.) He saith not, me whom God, but whom the *Father* hath sanctified; declaring he had God for his *Father*, by virtue of that Sanctification. (2.) He adds, that he was first sanctified, and then sent into the World, signifying thereby that he was the Son of God in Heaven, before he was sent into the World; and so he speaks more plainly to his Disciples, saying, *John* 16. 28. *I came forth from the Father, and came into the World; again, I leave the World, and go to the Father.*

The second Argument by which our Lord defends himself, and proves his divine Original, is taken from the divine Operations he performed; for, saith he, *ver.* 37, 38. *If I do not the Works of my Father, believe me not*, (when I thus say he is my Father,) *but if I do* (them,) *though ye believe not me, believe the Works, that ye may know and believe that I am in the Father, and the Father in me*; as if he should have said, You might have some reason to say I blaspheme, in saying I am so the Son of God, and he is so my *Father*, as that *I and the Father am one*, and so as no other Person can stile God *Father*, or say, he is *his Son*, if I did not those divine Works which no other Person ever did, and which demonstrate the *Father* is so in me, as in no other Person; but seeing I do those Works of Omnipotency, which shew I am invested with the same Power with the *Father*, you have no reason to imagine I blaspheme in saying, *I am the Son of God*, and therefore call him *Father*, because the *Father is in me, and I and the Father are one.*

(c) In Matth. 3. 16, 17. (d) De judicio Eccl. Cath. 5. §. 6.

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CHAP. XI.

a 1. NOW a certain Man was ſick, *(to wit)* [a] Lazarus of Bethany, *(which was)* the Town of Mary, and her Siſter Martha.

b 2. *(And)* it was [b] that Mary which anointed the Lord with Ointment, and wiped his Feet with her Hair, *(as we ſhall ſhew preſently)* whoſe Brother Lazarus was ſick.

3. Therefore his Siſters ſent to him, ſaying, Lord, behold he whom thou loveſt is ſick.

4. When Jeſus heard that, he ſaid, *(to his Diſciples)* This Sickneſs is not to *(a laſting)*

c [c] Death, but for the *(manifeſtation of the)* Glory of God, that the Son of God might be glorified thereby.

5. Now Jeſus loved Martha, and her Siſter, and Lazarus, *(which made him the more willing to gratifie his Siſters.)*

6. When he had heard therefore that he was ſick, *(that God's Glory might be more*

d *conſpicuous in his Recovery,)* he [d] abode two days ſtill in the ſame place where he was.

7. Then after that, ſaith he to his Diſciples, Let us go into Judea again.

8. His Diſciples ſay to him, Maſter, the Jews of late (Gr. *but now*) ſought to ſtone thee, and goeſt thou thither again?

9. Jeſus anſwered, Are there not twelve hours in the day? If any Man walketh in the day, he ſtumbleth not, becauſe he ſeeth *(the Sun, which is)* the Light of this World.

10. But if any Man walk in the night, he ſtumbleth, becauſe there is no Light in him; *(now my day and hour ſtill laſteth*, chap. 9.4. *ſo that by my wonted Prudence I ſhall ſtill eſcape their Malice, till the Night of my Paſſion cometh.)*

11. Theſe things ſaid he, and after that

e he ſaid to them, Our Friend Lazarus [e] ſleepeth, (i. e. *is dead*) but I go that I may awake him out of *(the)* ſleep *(of Death.)*

12. Then ſaid his Diſciples, Lord, if he ſleep, he ſhall do well.

13. Howbeit Jeſus ſpake of his Death, but they thought that he had ſpoken of his taking reſt in ſleep.

14. Then ſaid Jeſus to them plainly, Lazarus is dead.

f 15. And [f] I am glad for your ſakes, that I was not there *(before,)* to the intent *(that through the Miracle of his Reſurrection)* ye may believe *(more firmly;)* nevertheleſs *(tho' he be dead)* let us go to him.

16. Then ſaid Thomas, who is called Didymus, to his fellow Diſciples, Let us alſo go that we may die with him, *(for that we may expect by going thither again*, ver. 8.)

17. Then when Jeſus came, he found that he had been in the Grave four days already.

18. Now Bethany was nigh to Jeruſalem, *(being only)* about fifteen Furlongs off *(from it;)*

19. And many of the Jews came *(thence)* to [g] Martha and Mary, to comfort them con- g cerning their Brother.

20. Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him, but Mary ſat ſtill in the Houſe.

21. Then ſaid Martha to Jeſus, Lord, if thou hadſt been here, my Brother had not died.

22. But *(and)* [h] I know, that even now h whatſoever thou wilt ask of God, God will give it thee, *(tho' it be the raiſing him from the Dead.*

23. Jeſus ſaith unto her, Thy Brother [i] ſhall i riſe again.

24. Martha ſaith to him, I know that he ſhall riſe again in the Reſurrection at the laſt day.

25. Jeſus ſaid to her, I am the Reſurrection and the Life, he that believeth in me, though he were dead, yet ſhall he live; *(and therefore I, who ſhall hereafter raiſe all Perſons to Life, can raiſe him now.)*

26. And whoſoever liveth and believeth in me, ſhall never die, (Gr. *ſhall not die for ever:*) Believeſt thou this?

27. She ſaith to him, Yea, Lord, I believe that thou art the Chriſt, the Son of God, which ſhould come into the World, *(of whom we have received by Tradition, that he ſhall raiſe the Dead.)*

28. And when ſhe had ſo ſaid, *(being ſent by Chriſt to do ſo)* ſhe went her way, and called Mary her Siſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29. As ſoon as ſhe heard that, ſhe aroſe quickly, and came to him.

30. Now Jeſus was not yet come into the Town, but was in that place where Martha met him.

31. The Jews then which were with her in the Houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth to the Grave to weep there.

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his Feet, ſaying to him, Lord, if thou hadſt been here, my Brother had not died.

33. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he [k] groaned in the *(his)* Spirit, and k was troubled.

34. And ſaid *(to them)* [l] Where have ye laid l him? They ſay to him, Lord, come and ſee.

35. *(And*

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35. (*And from the abundance of his Affection to him*) Jesus wept.

36. Then said the Jews, Behold how he loved him.

37. And some of them said, Could not this Man, who opened the Eyes of the Blind, have caused that even this Man should not have died?

38. Jesus therefore again groaning in himself, cometh to the Grave: It was a Cave, and a Stone lay upon (*the Mouth of*) it.

39. Jesus (*then*) said, Take ye away the Stone. Martha, the Sister of him that was dead, saith to him, Lord, by this time he
m stinketh, for he hath been dead [m] four days; (*and so in likelihood his Body is now corrupted.*)

40. Jesus saith to her, Said I not to thee, that if thou wouldst believe, thou shouldst see the Glory of God (*manifested in raising him from the Dead.*)

41. Then they took away the Stone from the place where the Dead was laid: And Je-
n sus lifted up his Eyes, and said, [n] Father, I thank thee that thou hast heard me, (*requesting as thy Prophet, that this Man's Spirit might return unto him.*)

42. And I knew that thou hearest me always, but because of the People which stand by I said it, (*this*) that (*owning thee as the Author of this Miracle*) they might believe that thou hast sent me.

o 43. And when he had thus spoken, [o] he cried with a loud Voice, Lazarus, come forth;

44. And (*then*) he that was dead came forth, bound Hand and Feet with grave Clothes, and his Face was bound about with
p a Napkin; Jesus saith to them, [p] Loose him, and let him go.

45. Then many of the Jews which came to Mary (*to comfort her,*) and had seen the things which Jesus did, believed on him.

46. But some of them (*who believed not*) went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the Chief Priests and Pharisees a Council, saying, What do we? (*Why do we suffer this Person to go on without Interruption?*) for q this Man doth many q Miracles.

48. If (*then*) we let him thus alone, all Men will believe in him, and (*then*) the Romans shall come and take away both our Place and Nation.

49. And one of them, named Caiaphas, being the High-Priest r that (*same*) Year, r said to them, Ye know nothing at all (*of Policy*;)

50. Nor consider that it is expedient for us that one Man should die for (*the Safety of*) the People, and that the whole Nation perish not.

51. And this spake he not (*intending any such thing*) of himself; s but being High-Priest that Year, (*in which Christ was to suffer,*) he (*spake as one that*) prophesied that Jesus should die for that Nation.

52. And (*indeed he died*) not for that Nation only, but that also he should t gather together in one the Children of God that were scattered abroad (*all the World over.*) t

53. Then from that day forth they took Counsel together for to put him to Death.

54. Jesus therefore (*after this Resolution*) u walked no more openly among the Jews, u (*till his time was come,*) but went thence into a Country near to the Wilderness, into a City called Ephraim, and there continued with his Disciples.

55. And the Jews Passover was nigh at hand, and many went out of the Country up to Jerusalem before the Passover to w purifie w themselves, (*either from some Defilement which was to be expiated by Sacrifice, or by reason of some Vow of Nazaritism which was upon them,* Acts 21. 23.)

56. Then sought they for Jesus, and spake among themselves as they stood in the Temple, What think ye? (*Is it,*) that he will not come to the Feast?

57. Now both the Chief Priests and the Pharisees had given a Commandment, That if any Man knew where he was, he should shew it (*to them,*) that they might take him.

Annotations on Chap. XI.

a Ver. 1. [L]*Azarus of Bethany, the Town of Mary and Martha;*] *i. e.* in which they dwelt; as *Bethsaida* is stiled *the City of Andrew and Peter*, Chap. 1. 44. *Grotius* here conjectures, that this remarkable History of *Lazarus* was therefore omitted by St. *Matthew*, *Mark* and *Luke*, because *Lazarus* was then living when they wrote their Gospels; the last of them writing, saith *Theophylact*, within *fifteen Years after our Lord's Ascension*; whereas Tradition saith, (*) that *Lazarus lived thirty Years after that he was raised from the Dead:* He therefore thinks, they would not publish this *History* of him in his Life-time, lest they should provoke the *Jews* to cut him off; whereas, according

(*) Ἐν ἀδιαδόσεσιν λέγων ὅτι —— ὁ Λάζαρος μὴ τὸ ἀναστῆσαι αὐτὸν τεθνηκότα ἔτη ἔζεσε. Epiph. Hær. 65. §. 34.

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cording to the earlieſt Computation, St. *John* wrote his Goſpel *thirty two Years after our Lord's Aſcenſion*, and ſo after the Death of *Lazarus*. (2.) The laſt of theſe three *Evangeliſts* writing but *fifteen Years after our Lord's Aſcenſion*, might think it needleſs to mention a Miracle concerning a Perſon living ſo near *Jeruſalem*, where there was ſo great a Fame thereof, and ſo many living Witneſſes to atteſt it. St. *John* writing this Goſpel, ſay the *Ancients*, *above ſixty Years after our Lord's Aſcenſion*, when by the Death of the Perſon, and moſt of the Witneſſes which were preſent at his Reſurrection, the Memory and Fame of it might be much impaired, had great reaſon to perpetuate the Memory of it by this large rehearſal of it.

b Ver. 2. *It was that Mary which anointed our Lord with Ointment.*] This is by moſt *Interpreters*, thought to be ſpoken of *Mary Magdalen*: But, (1.) I find no mention in Scripture of her anointing the Head or Feet, of *Jeſus*, as this *Mary* did, *Chap.* 12. 3. Yea, when St. *Luke* had ſpoken of a Woman who anointed not our Lord's Head, as this *Mary* did, but his Feet only, *Chap.* 7. 46. he proceeds, *Chap.* 8. to the mention of *Mary Magdalen*, giving a Character of her, not from what ſhe had done to *Chriſt*, but from what he had done to her, ſaying, *It was that Mary out of which he had caſt ſeven Devils*, ver. 2. which alſo is the Character of her in St. *Mark*, Chap. 16. 9. Nor ſeems it for our *Saviour*'s Honour to have been ſo converſant with one who had been a noted *Harlot*, tho' ſhe had now repented of that Lewdneſs, or ſuch an ardent Lover of her as he was of this *Mary*, ver. 5.

It alſo is to be noted, that the *Apoſtle* mentions this as a thing done, before he ſpeaks of the raiſing of *Lazarus*; not that it was done before his Reſurrection from the Dead, as appears *Chap.* 12. 3. but becauſe it was done before he writ his Goſpel, telling us when it was done in the Chapter following.

c Ver. 4. *This Sickneſs is not*, πρὸς θάνατον, *to death*;] i. e. *Lazarus* is permitted to be ſick by the ſpecial Providence of God; not that he deſigns to take him out of the World by Death, as he does other Men, but that the Son of God might be glorified, by ſhewing his Almighty Power in raiſing him from the Dead; by this declaring, that he hath *given to the Son to have Life in himſelf, and to quicken whom he will*, John 5. 22, 26. and therefore that he could fulfil his Promiſe made to them that believed in him, that he would *raiſe them up at the laſt Day*, Chap. 6. 39, 40, 44, 54. and ſo *Chriſt* expounds himſelf, *ver.* 25, 26.

d Ver. 6. *He abode ſtill two days in the ſame place*;] not coming to *Bethany* till *Lazarus* had been dead four days, *ver.* 17. not only that the Miracle of his Reſurrection might be the greater, but alſo that all pretence of his being only in a *deliquium* might be taken away.

Ver. 11. *Our Friend Lazarus* κεκοίμηται, e
ſleepeth.] It is not only the Death of good Men, which is compared to, or ſtiled *a ſleep*, as *v. g.* the Death of *Moſes*, Deut. 31. 16. of *David*, 2 Sam. 7. 12. Pſal. 3. 13. but the Phraſe is uſed alſo of bad Men, who are ſaid κοιμᾶσθαι κακὸν ὕπνον, *to have ſlept their ſleep*, Pſal. 76. 5. *to ſleep in the Duſt*, Dan. 12. 2. and generally of the Kings of *Iſrael* and *Judah*, that they ſlept with their Fathers. So the word שכב, *he ſlept*, is uſed, ſaith *Buxtorf*, by the *Talmudiſts* and *Rabbins*; though ſaith he, *it is uſed by them with a particular reſpect to the Bodies of pious Men, whoſe Death is but a ſleep*; and perhaps the *Ancient Jews* might uſe this *Metaphor* as St. *Paul* doth, 1 *Theſſ.* 4. 13. in oppoſition to the *Heathens*, who having no expectation of the Reſurrection of the Body, ſtiled Death a *perpetual Sleep*; declaring, they expected to be raiſed out of it as certainly as they roſe from Sleep; and in alluſion to this *Metaphor*, Chriſt here ſaith, *I go*, ἐξυπνίζειν αὐτὸν, *to awake him out of Sleep*, i. e. to raiſe him from the Dead.

Ver. 15. Ἵνα πιστεύσητε, *I am glad that I* f
was not there;] who, had I been preſent, could not have ſeen my Friend languiſhing, or reſiſted the importunity of his Siſters to prevent his Death; but now by raiſing him, after he had been four days dead, ſhall ſo confirm your Faith that I am the *Meſſiah*, as that you need not doubt of it when I ſuffer Death, as knowing my power to raiſe others, and therefore my own Bodody from the Dead, as I have told you, I both can and will do, *Chap.* 2. 19.—10. 18.

Ver. 19. Πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, g
to Martha and Mary,] not to thoſe that were about them, as ſome render the Words; for they could not come to them *to comfort them concerning their Brother*; and this Uſe of the word περὶ, with an Article prefixed, is very common among the *Greeks*, in whom οἱ περὶ Πλάτωνα is *Plato*, οἱ περὶ Πρίαμον, *Priamus*; οἱ περὶ Φιλλίππον καὶ Ἀλεξάνδρον, *Philip* and *Alexander*. See *Stephanus Lexicon*, and *Budæus*.

Ver. 22. *And now I know, whatſoever thou* h
wilt ask of God he will give thee.] Here *Woltzogenius* ſaith, Her Faith was weak, in that ſhe believed not that Chriſt had in himſelf the power of doing this Miracle; and yet 'tis evident, that the raiſing one from the Dead is a demonſtration of a Divine Power, and therefore can reſide in him only who hath the Divine Eſſence reſiding in him. See the Note on *Chap.* 5. 21. *Grotius* here alſo ſaith, Her Faith was weak, becauſe ſhe only believed, that Chriſt was prevalent with God,

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but not that the Fulness of Divine Power resided in him.

i Ver. 23. *Thy Brother shall arise:*] For, *ver.* 25. I am the Author of Life, and of the Resurrection, and therefore always can raise whom I will, when I will from the Dead; thou therefore may'st expect from my Promise, that thy Brother should shortly be restored to Life, and not only at the general Resurrection.

k Ver. 33. Ἐνεβριμήσατο τῷ πνεύματι, *He groaned,*] or was moved in his Spirit; whence we learn, that humane Affections and Commotions are not to be condemned as sinful, if they do not encline us to do any thing repugnant to Piety or Reason, but only to express our Affection to our Friend, or our Compassion to Mankind. See the Note on *Luke* 22.43.

l Ver. 34. *Where have ye laid him?*] This he must know, who knew all things, even the secret Thoughts and Affections of Men, *Chap.* 21. 17. and yet he thus asks, that he might be conducted by them to his Sepulchre, that there might be no semblance of Fraud or Confederacy.

m Ver. 39. Τετάρταῖος γάρ ἐστι, *He hath been dead four days;*] in which time the Visage of the Dead began to change in those Countries, and all hopes of any return to Life ceased. So Dr. *Lightfoot* from *Maimonides* and the *Talmudists*, *They go to the Sepulchres, and visit the Dead for three days, for so long the Spirit wanders about the Sepulchre; but then they certifie of the Dead; for after three days his Countenance is changed.*

n Ver. 41, 42. *Father, I thank thee that thou hast heard me.*] *Woltzogenius* saith, it follows not from these words, that *Christ* requested any thing of the *Father*; God being by an *Hebraism*, said to hear them to whom he vouchsafeth any benefit, tho' they did not ask it, *Psal.* 10. 17. *Isa.* 65. 24. there being no need, that Christ should request that Power which from his Unction he always had residing in him, but only that he should thank the *Father* for it. But the words following, *I know that thou dost hear me always*, seem plainly to imply a Request; not indeed that he might receive power to raise *Lazarus* from the Dead, for that he testifies he had already, *Chap.* 5. 22, 26. but that this Miracle might be efficacious to confirm the Faith of his *Apostles*, and to convince the Multitude that he was a *Prophet* sent from God, and did all things to promote his Glory.

o Ver. 43. *He cried with a loud Voice,*] that it might appear to all, that even the Dead were subject to his Voice.

p Ver. 44. *Loose him, and let him go.*] He followed not Christ, that he might not seem to carry him about in triumph with him.

q Ver. 47, 48. *This Man doth many Signs, —all Men will believe on him.*] For this very cause, that he did so many Miracles, all salutary and tending to the good of Men, and with such Evidence of a Divine Power, as was sufficient to draw all Men to the Faith, they should have owned him as the true *Messiah*; but fear of the *Romans* induced them rather to cut him off, and by that very Action they pulled that dreadful Vengeance executed by the *Romans*, down upon them. This is the just and usual effect of carnal Policy, exalting it self against the Wisdom and the Council of God.

r Ver. 49. *High Priest for that Year.*] The *High Priesthood* by God's Institution, was to continue for the term of Life; but when the Power came into the hands of the *Romans*, they changed them at their pleasure, and so they came to be accounted such by Years; yet because this was done by a Power which they could not resist; and the *High Priesthood* still continued in the Line of *Aaron*, *Christ* himself owns his Power.

s Ver. 51. *Because he was the High Priest of that Year, he prophesied,* &c.] *i. e.* in that Year in which *Christ* was to suffer for the Sins of the World: And he is said to prophesie, not that he designed to foretel that *Christ* was to suffer upon that account, but because God so over-ruled his Tongue, as that he should speak of the Expedience of procuring our Saviour's Death, in such words as might be accommodated to the design of God in giving up our Saviour to the Death.

t Ver. 52. Ἵνα τέκνα—συναγάγῃ εἰς ἕν, *That he might gather together in one the Children of God,*] *i.* e. Believers; *for to as many as believed in him, he gave power to become the Sons of God*, Chap. 1. 12. But note, that the *Gentiles* are here called the Sons of God, not that they were so at present, but that they were by Faith to be made such, as our Lord calls them Sheep, who were to hear his Voice, *Chap.* 10. 16.

u Ver. 54. *Jesus walked not openly;*] instructing us by his Example, that it is lawful to avoid danger, by giving place to the Fury of the Enemy; and that it is Wisdom to withdraw our selves from it, rather than expose our selves to unnecessary Perils, by abiding within the reach of them who are resolved upon our ruine.

w Ver. 55. Ἵνα ἁγνίσωσιν ἑαυτούς, *To purifie themselves:*] They who had committed Sins which were to be expiated by Sacrifices, were not obliged to travel instantly to *Jerusalem* to offer them, but might defer the Oblation to the next Feast, at which they were obliged to be present; and they who entred on the Vow of *Nazarites*, did usually contrive it so, as that it might conclude at one of those Feasts; and therefore they are said to come to *Jerusalem* before the Feast, *to purifie themselves.*

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CHAP. XII.

a 1. THen Jeſus [a] ſix Days before the Paſſover, came to Bethany, where Lazarus was, who had been dead, whom he raiſed from the dead.

b 2. There they made a [b] Supper *(for him)* and Martha ſerved; but Lazarus was one of them that ſat at the Table with him.

c 3. Then [c] took Mary *(Siſter to Lazarus,)* a pound of Ointment of Spikenard, very coſtly, and anointed the Feet of Jeſus, and wiped his Feet with her Hair; and the Houſe was filled with the Odor of the Ointment.

4. Then ſaith one of his Diſciples *(viz.)*

d [d] Judas Iſcariot, Simon's Son, which ſhould *(who was about to)* betray him.

5. Why was not this Ointment ſold for three hundred Pence, and given to the Poor?

6. *(And)* this he ſaid, not that he cared for the Poor, but becauſe he was a Thief, and had the Bag, *(or common Purſe of Chriſt and his Apoſtles,)* and bare what was put therein; *(and ſo out of ſo great a Sum, could have purloined much to his own uſe.)*

7. Then ſaid Jeſus, Let her alone, againſt the day of my burial hath ſhe kept this; *(ſhe hath performed this as a fit Ceremony for my Burial, which is nigh at hand.)*

e 8. *(Nor need ye be thus ſolicitous)* for [e] the Poor, *(ſince them)* ye have always with you, *(and whenever you will you may do them good,* Mark 14. 7.) but me ye have not always; *(and therefore ſhe did well in taking the preſent opportunity of ſhewing her Affection to me.)*

9. Much People of the Jews therefore knew that he *(to wit, Lazarus)* was there; that they came not for Jeſus ſake only, but that they might ſee Lazarus alſo whom he had raiſed from the Dead.

f 10. But [f] the chief Prieſts conſulted, that they might put Lazarus alſo to death.

11. Becauſe that by reaſon of him, many of the Jews went away, and believed on Jeſus.

g 12. [g] On the next day, much People that were come to the Feaſt, when they heard that Jeſus was coming to Jeruſalem,

13. Took Branches of Palm-trees, and went forth to meet him, and cried, Hoſanna, Bleſſed is *(he)* the King of *Iſrael* that cometh in the Name of the Lord.

14. And Jeſus, when *(ſending his Diſciples for him)* he had found a young Aſs, ſat thereon, as it is written *(of the Meſſiah, Zach. 9. 9.)*

15. Fear not Daughter of Sion, behold, thy King cometh ſitting upon an Aſſes Colt.

h 16. Theſe things [h] underſtood not his Diſciples *(to be ſpoken of him)* at the firſt; but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things to him.

17. The People therefore that was with him, when he called Lazarus out of his Grave, and raiſed him from the Dead, bare record *(by their Hoſanna's, that he was the Chriſt.)*

18. For this cauſe the People alſo met him, for that they heard that he had done this Miracle.

19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing *(by all the oppoſition ye have made againſt him? For)* behold the World is gone after him.

20. And there were certain *(devout)* [i] Greeks i among them, that came up to worſhip at the Feaſt:

21. The ſame came therefore to Philip, who was of Bethſaida in Galilee, *(perhaps as to a Perſon known to them, living in Syro-Phœnicia,)* and deſired him, ſaying, Sir, we would ſee Jeſus:

22. Philip cometh, and [k] telleth Andrew; k and again, Andrew and Philip told Jeſus;

23. And Jeſus anſwered them, ſaying, The Hour is come that the Son of Man ſhould be [l] glorified *(by the Faith of the Gentiles; but* l *this will chiefly be after his Reſurrection: For,)*

24. Verily, verily, I ſay to you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone *(without increaſe;)* but if it die, it bringeth forth much Fruit; *(even ſo, after my Death, ſhall I have much Fruit among the Gentiles, by my Apoſtles ſent to preach to, and to baptize all Nations.)*

25. *(And in this, my Diſciples muſt be ready to follow my Example; for)* he that loveth his Life *(ſo as to reject me to preſerve it,)* ſhall loſe it; and he that *(ſeemingly)* hateth his Life in this World, *(by cleaving to me with the loſs of it,)* ſhall keep it to Life eternal.

26. If *(therefore)* any Man *(will)* ſerve me, let him *(take up his Croſs and)* follow me, and *(then)* where I am, there ſhall alſo my Servant be; *(for)* if any Man ſerve me, him will my Father honour *(with a Crown of Glory,* Rev. 3. 21.)

27. Now is my [m] Soul troubled *(at the ap-* m *prehenſion of what I am to ſuffer;)* and what ſhall I ſay? Father, ſave me from this Hour! *(this Nature would prompt me to,)* but *(this I cannot ſay, ſince)* for this cauſe came I to this Hour, *(that I might die for the Sins of the World:)*

28. *(I therefore chuſe to ſay.)* Father, glorifie thy Name *(by this Teſtimony of thy Love to Mankind.)* Then came there a Voice from

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n Heaven, saying, [n] I have both glorified it (*by the Miracles done by thee in my Name,*) and will glorifie it again (*by greater Miracles.*)

29. The People therefore that stood by, and heard it, said, That it thundred, (*the Voice being attended with Thunder*;) others said, (*That*) an Angel spake to him.

30. Jesus answered, and said (*to them,*) This Voice came not because of me, (*to satisfie me of the Divine Favour, or comfort me against the Agonies of Death,*) but for your sake, (*that you might believe in me.*)

o 31. Now is [o] the Judgment of this World, (i. e. *the time when they shall be convinced of Sin, because they believe not in me,* John 16. 9.) *and of a future Judgment*; *for*) now shall the Prince of this World be cast out (*of his Dominions.*)

p 32. And if (Gr. *when*) I be (*am*) [p] lifted up from the Earth (*upon the Cross,*) I will draw all Men (i. e. *Men of all Nations*) to (*believe in*) me.

33. This he said, signifying what Death he should die.

q 34. The People answered him, [q] We have heard out of the Law, that Christ (*and his Kingdom*) abideth for ever; and how sayest thou (*then, That*) the Son of Man must be lifted up (*so as to die upon the Cross?*) Who is this Son of Man (*that must thus die, seeing it thus appeareth by the Law he cannot be the Christ?*

35. Then Jesus said to them, Yet a little while (*he who*) is the Light (*of the World is*) with you; walk (*by the directions of*
r *it*) while ye have the Light, lest [r] Darkness come upon you, (*and you be led by your blind Guides into the Ditch*;) for he that walketh in Darkness, knows not whither he goes.

36. (*And that you may thus walk*) while ye have Light, believe in the Light, that ye may be (*treated, not as Children of Darkness cast out from, but as*) the Children of Light (*admitted to his Presence, who dwells in the Light, and have the Comforts and the Blessings which belong to them*;) these things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many Miracles before them, (*yet*) they believed not in him;

s 38. (*So*) [s] that (*by this Infidelity*) the Saying (Gr. *the Word*) of Isaias the Prophet might be (*was*) fulfilled (*in them*; *or, this Departure was to punish their Blindness and Hardness of Heart, that the word of Esaias the Prophet might be fulfilled in them*) which he spake, (*saying*) Lord, who hath believed our Report? and to whom is the Arm of the Lord revealed?

39. (*For*) therefore they could not believe, because that (*which*) Esaias said again, (*was verified in them,* viz.)

40. [t] He hath blinded their Eyes, and hard- t
ned their Hearts, (*or, their Eyes are blinded, and their Hearts hardned, see* Matth. 13. 14. Acts 28. 27.) that they should not see with their Eyes, nor understand with their Hearts, and be converted, and I should heal them.

41. These things said Esaias (*in the Spirit*) when he saw his Glory, (viz. *the Glory of Christ*) and spake of him.

42. Nevertheless, (*this Infidelity was not general, for not only among the People*) but among [u] the chief Rulers also many believed u
on him, but because of the Pharisees they did not (*openly*) confess him, lest they should be put out of the Synagogue.

43. For they loved the Praise of Men more than the Praise of God; (i. e. *they valued their Reputation with Men, more than that Honour which cometh of God only,* John 5. 44.)

44. Jesus (*therefore*) cried and said, He that believeth on me, believeth not [w] on w
me (*only,*) but on him that sent me (*also*;)

45. And he that seeth me (*doing the Works of God,*) [x] seeth (*also*) him that sent x
me.

46. I am [y] come a Light into the World, y
that whosoever believeth in me, should not abide in Darkness, (*or be ignorant of the Way to Happiness.*)

47. And if any Man hear my Words, and believe (*them*) not, [z] I judge him not, (i. e. z
I do not now condemn him,) for I came not to judge (i. e. *condemn*) the World, but to save the World, (*John* 3. 17.)

48. He that rejecteth me, and receiveth not my Words, hath one that judgeth him; the Word that I have spoken, the same shall judge him at the last day.

49. For I have not spoken of my self, (*without Commission from above*) but the Father which sent me, he gave me Commandment, what I should say, and what I should speak.

50. And I know that (*Obedience to*) his Commandment is (*the way to*) Life everlasting; whatsoever I speak therefore, even as the Father said to me, so I speak; (*and he will surely condemn those who are disobedient to his Word.*)

Annotations

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Annotations on Chap. XII.

a Ver. 1. ΠΡΟ ἓξ ἡμέρων τοῦ πάσχα, *Six Days before the Paſſover.*] So 2 *Cor.* 12. 2. πρὸ ἐτῶν δεκατεσσάρων, *fourteen Years ſince*; Amos 1. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ, *two Years before the Earthquake.* So in *Plutarch*, πρὸ τριῶν ἐτῶν, *three Years before*; in Numa p. 61. in Popl. p. 101. in Rom. p. 23.

b Ver. 2. *They made him a Supper there.*] This Supper was different from that mentioned *Matth.* 26. 6. *Mark* 14. 3. (1.) Becauſe this was in the Houſe of *Lazarus*, v. 2. that in the Houſe of *Simon the Leper*, Matth. 26. 6. (2.) Here *Mary* anoints the *Feet* of *Chriſt*, ver. 3. there a Woman, not named, pours Ointment on his *Head*, Matth. 26. 7. (3.) This Supper was *ſix Days* before the Paſſover, v. 1. that only *two*, Matth. 26. 2 Mark 14. 1. and if the Suppers were not the ſame, the *Mary* that anointed *Chriſt's Feet* here, and the Woman that anointed his *Head* there, were not the ſame.

c Ver. 3. *Mary took a pound of Ointment.*] *Mary* the Siſter of *Lazarus*, ſee the Note on *Chap.* 11. 2. who is never called *Mary Magdalene*, nor is it ſaid ever that *Chriſt* caſt ſeven Devils out of her. That they were divers Women we learn from the *Apoſtolical Conſtitutions*, which ſay, ζωλῶ γὰρ ἡμῖν, Μαρία ἡ Μαγδαλήνη, καὶ Μάρθα, καὶ Μαρία αἱ ἀδελφαὶ Λαζάρου, (a) *there were with us, Mary Magdalene, and Martha, and Mary the Siſter of Lazarus:* And from *Origen* in theſe words, (b) *The Goſpel ſaith, there came a Woman having an Alabaſter Box of Ointment*, &c. *not the Sinner, but Mary an holy Woman; Luke indeed ſpeaks of the Sinner, but Matthew, Mark and John ſpeak of that Mary, who was not a Sinner*, elſewhere he ſaith, *There were three Marys, one of whom Matthew and Mark, another of whom Luke, and a third of whom St. John here ſpeaks.* And *Baſil of Seleucia* in his Homily on *Lazarus* ſaith, ἐκ αὐτὴ ἦν ἡ πόρνη ἡ ἐν τῷ Ματθαίῳ οὐδὲ ἡ ἐν τῷ Λουκᾷ, *this was not the Mary mentioned by St. Matthew or St. Luke, for they were Harlots, or Sinners* αὐτὴ ὅ ζηλωτὴ καὶ σωφρόνα, *but ſhe was an holy and honeſt Woman.* So alſo ſay *Chryſoſtom*, *Euthimius*, and *Theophylact* here. See *Coteler. Note in Conſtit. Apoſt. p.* 204. and *Caſaub. Exercit.* 14. *a p.* 242. *ad p.* 300. where he anſwers the Arguments of *Baronius* to the contrary.

d Ver. 4. *Judas.*] He was permitted to be among the *Apoſtles* perhaps to teach us, (1.) That there ſhould never be wanting bad Men even in the higheſt Places of the Church; (2.) That we are to judge of the Members of the Church, not from the evil lurking in their Hearts, which we cannot diſcern, but from their outward Profeſſion, this qualifying *Judas* for the Paſſover, if not for the Participation of the Sacrament; And, (3.) That inward Holineſs is not neceſſary to render the Offices belonging to the miniſterial Function valid, and effectual: For *Judas* preaches *Chriſt*, and is ſent out to do it with the Power of *healing Diſeaſes, and caſting out of Devils*, Matth. 10. 1——10. See the Note there, though he had himſelf a *Devil*, John 6. 70. nor is he excepted when *Chriſt* ſaith, *he that receiveth you, receiveth me.*

e Ver. 8. *You have the Poor always with you*, &c.] Hence it appears that the Obligation of giving Alms, and being charitable to the Poor, hinders not our free Expences in doing Honour to good Men, as this Woman doth here, and *Joſeph* of *Arimathea*, and *Nicodemus* afterwards in buying Spices for the Interment of our Lord, *Chap.* 19. 39.

f Ver. 10. *The High-Prieſt conſulted to kill Lazarus alſo*;] To deſtroy an innocent Man without any Crime laid againſt him, only to preſerve their own Honour and Reputation. See here the infallible Sentence of the *Rulers of the Church.*

g Ver. 12. Τῇ ἐπαύριον, *On the next day*;] *i. e.* On the 10th day of *Niſan* when the *Paſchal Lamb* was taken up and reſerved till the *Paſſover*, *Chriſt* the true *Paſchal Lamb* cometh up to *Jeruſalem*; from this to the 16th verſe. See the Note on *Matth.* 21. 8, 9, 10.

h Ver. 16. *Theſe things underſtood not his Diſciples at the firſt*,] to be done in completion of any *Propheſie* concerning him, but when *Jeſus* was advanced to the Throne of his Glory, and had ſhed upon them the Spirit of Truth, and Illumination promiſed, they not only underſtood that theſe things were done according to the words of *Zachary*, Chap. 9. 9. but alſo that his Kingdom was not to be of this World, but ſpiritual, or a Dominion over the Hearts, and Conſciences of Men, ſubdued to the Obedience of the Truth. Hence alſo we may learn the manner of the Operation of the *Holy Spirit*, viz. *by bringing thoſe things to remembrance* which are requiſite that we may know the Truth, and be excited to perform our Duty, and by enlightning thus our Underſtandings.

i Ver. 20. *Certain Greeks that came up to worſhip at the Feaſt.*] Dr. *Hammond* thinks theſe *Greeks* were Proſelytes of the Gate, at leaſt who worſhipped the God of the *Jews* as

(a) L. 3. c. 6. (b) Hom. 1. in Cant. F. 63. F. Hom. 2. F. 65. B. Hom. 35. in Matth. F. 23. D.

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as the Creator of Heaven and Earth, such as were *Cornelius* and the Treasurer of Queen *Candace*, for these Persons used to worship God in the Court of the *Gentiles*, and also to offer Sacrifice to him; that such did come in *Solomon*'s time, and would come afterwards, we learn from his Petition, that *their Prayers might be heard which they made in his Temple*, 1 Kings 8. 41, 42. that they offered Burnt-Offerings, from *Josephus*, for when *Eleazer the Zealot* persuaded the Priests, μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν παρασπίζεσθαι, (c) *not to receive the Gift, or Offering of any Gentile, this*, saith he, *was done contrary to the Ancient Custom of the Jews; for the Priests produced Witnesses most tenacious of their Rites, deposing* ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογλώσσων θυσίας ἀπεδέχοντο, (d) *that all their Ancestors received the Sacrifices of other Nations, and thought it absurd that the Jews only should exclude such from worshipping and sacrificing to their God.* These *Greeks*, saith *Grotius*, seem to have been *Syrophœnicians*, perhaps dwelling about *Tyre* and *Sidon*, and so might easily be acquainted with the *Galileans* with whom they had Commerce, and with *Philip* of *Bethsaida* to whom they came, *ver.* 21.

k Ver. 22. *Philip telleth Andrew*,] Because Christ when he sent them forth to preach, forbad them to go into the Coasts of the *Gentiles*, Matth. 10. 5. and it was then a Controversie among the *Jews*, whether the *Gentiles* should be admitted to their *Sacra*, and so they might doubt whether such uncircumcised Persons were to be admitted to converse with *Jesus*, and so consult him first before they brought them to him.

l Ver. 23. *The Hour is come that the Son of Man should be glorified*;] *i. e.* That he who is contemned by the *Jews* his own People, to whom he was first sent, should be glorified by the *Gentiles*.

m Ver. 27. *Now is my Soul troubled*, &c.] That they might not say that he had no dread of Death, or sense of Pain to render Sufferings distastful to him, and so it was not to be expected that they who were deeply affected with these things should follow his Example; he here shews he had the same natural Concern for these things as others had, only he over-rul'd it by a desire to promote his *Father*'s Glory.

n Ver. 28. *I have both glorified it*,] by the Resurrection of *Lazarus*, chap. 11. 4. and by all the other Miracles which I have given in Testimony to thy Mission, *chap.* 2. 11. *and I will glorifie it again* by thy Resurrection, and Exaltation to the right Hand of Glory, *Acts* 3. 13. by the Mission of the Holy Ghost upon the *Apostles*, the Witnesses of thy Resurrection, *John* 16. 14. and by giving thee a Name above every Name, *Eph.* 1. 20, 21. *Philip.* 2. 9, 10.

o Ver. 31. *Now is the Judgment of this World*;] *i.e.* Now shall they of the World be condemned who believe not in me, *v.* 47. So the word κρίνειν imports, *chap.* 3. 18, 19. *chap.* 16. 9. *Now is the Prince of this World cast out*; so is *Satan* called, because he had rendred the whole World, except the *Jewish* Nation, subject to his *Idolatrous* Worship: See the Notes on 2 *Cor.* 4. 4. *Eph.* 2. 2. — 6. 12. and he was eminently cast out by the *Christians*, when through the Name of *Christ* they for three Centuries expelled him from the Temples and Altars where he was worshipped, and from the Bodies which he had possessed. See the Preface to the Epistles, §. 18.

p Ver. 32. Ἐὰν ὑψωθῶ, *If I be lifted up, I will draw all Men after me.*] Ἐὰν here signifies *when*: So *Deut.* 7. 1. ἐὰν δὲ εἰσαγάγῃ, *when the Lord hath brought you into the Land*; Judg. 6. 3. ἐὰν ἔσπειρεν, *when the Israelites sowed*; ἐὰν πληρωθῶσι, *when the number of thy days shall be fulfilled*, 2 Sam. 7. 12. *Jer.* 3. 16. See the Note on *Heb.* 3. 7. *I will draw all Men after me*, by the Power of my Resurrection, the Mission of my Spirit, the Excellency of my Doctrine, and the Miracles which shall attend the Preaching of it; I will do what is sufficient to prevail with all Men to believe in me, will actually engage many throughout all the Parts of the World so to do, and render them who do not, inexcusable. The Event shews, that *Christ* and the *Father* draw many who come not to him. See *chap.* 6. 44.

q Ver. 34. *We have heard out of the Law that Christ abideth for ever.*] That which they had learned from the *Prophets*, they say they had heard out of the *Law*, that Word comprehending the whole *Scriptures*: See *chap.* 15. 25. This they gathered partly from the *Prophets* representing *Christ*'s Kingdom as an everlasting Kingdom, *Dan.* 7. 14. from *Ezekiel*, saying, *chap.* 37. 25. *My Servant David shall be their King for ever, and of his Government, there shall be no end*, Isa. 9. 7. and from his Promise, that *he would not fail David*, but cause *his Seed to endure for ever*, Psal. 89. 35, 36. But then these words hinder not the Truth of those things which the same *Prophets* had foretold, *of a Body prepared* in which he was to suffer, having *his Hands and his Feet pierced*, Psalm 22. 18. — 40. 6. of his *giving up his Life a Sacrifice for Sin*, Isa. 53. 2, 12. or the *Messiah's being cut off*, Dan. 9. 26. And these *Prophets* having spoken not only of his Sufferings, but also of his Resurrection, *Psal.* 41. 10. *Acts* 3. 24. and of his *future Glory*, 1 *Pet.* 1. 11. they might easily, by comparing these things together,

(c) De bello Jud. l. 2. c. 30. p. 809. F. (d) P. 810. D.

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together, have removed this Scruple, eſpecially when he ſo oft had told them, and they ſo well remembred, *Matth.* 27. 63. he had ſaid, that *after three days he would riſe again.*

r Ver. 35. *Leſt Darkneſs come upon you*, &c.] As it did in a wonderful manner after the Light of the Goſpel was taken from them, they ſinning then not only againſt all Laws Civil and Sacred, but even againſt the Laws of Nature in the vileſt manner, as *Joſephus* fully teſtifies: See the Note on *Rom.* 2. 1. and from our Lord's Exhortation to them here, *to walk in the Light, that they may be the Children of the Light*, 'tis manifeſt *Chriſt* thought not God had then ſo blinded their Eyes that they could not ſee, or ſo deſerted them that they could not walk in the Light; for if ſo, he could not ſeriouſly have exhorted them to *walk in the Light*, much leſs to do it, ſo that they might become *the Children of Light*; for all Exhortations to do that which 'twas impoſſible for them to do, by reaſon of a judicial Act of God upon them, muſt be not only vain and deluſory, but alſo contrary to the Will of God. If you here ſay, *Chriſt*'s Exhortations muſt be as much in vain, ſuppoſing they had by their vicious Habits contracted ſuch a Blindneſs, *that ſeeing they would not ſee*, as *Scripture* ſeems to teſtifie they had: I anſwer, That this follows not, that Blindneſs being not natural, but only moral, ariſing from their Prejudices, and ill Affections to the Light, and ſo might be depoſed with them. And hence we find the *Scripture* frequently exhorting them who in this moral ſenſe had their Eyes blinded, and their Ears made deaf, to hearken, to believe, and be obedient to the Truth. So *Jer.* 9. 10. *To whom ſhall I ſpeak, and give warning, that they may hear, behold their Ear is uncircumciſed that they cannot hearken*; and yet 'tis ſaid, ver. 8. *Be thou inſtructed, O Jeruſalem, leſt my Soul depart from thee*; and ver. 16. *Stand ye in the way, and ſee, and ask for the old Paths, where is the good way, and walk therein, and ye ſhall find Reſt to your Souls.* Yea *Chriſt* himſelf ſaith, *John* 8. 43. *ye cannot hear my words*, and yet he adds, that *he came into the World*, and ſpake unto them *that they might be ſaved*, Luke 9. 56. John 13. 17, 18. — 5. 34. and reprehends them becauſe they *would not come to him that they might have Life*, John 5. 40. and that they *would not be gathered by him*, Luke 13. 34. yea the *Evangeliſt* here, *ver.* 37. imputes it to them as their great Sin, that tho' *Chriſt* had *done ſo many Miracles among them, they believed not in him*: Yea God himſelf ſtill looks upon them as Perſons who might believe, for *this was his Commandment, that they ſhould believe in him*, this was the Work which he expected from them, *ver.* 24.

Ver. 38. *That the ſaying of Iſaiah the Prophet might be fulfilled.*] Becauſe theſe and the following words ſeem to contain a very ſtrange and uncomfortable Doctrine, *viz.* that the Infidelity even of God's own People, is to be reſolved not into the Perverſeneſs of their Wills, or the evil Diſpoſitions of their Hearts, but into the divine Predictions, or into a judicial Blindneſs, and Obduration wrought by God upon them, which renders it impoſſible for them to believe; therefore for Explication of them let it be noted, s

1*ſt*, That our Bleſſed Lord in the immediate precedent verſes, *viz.* 35, 36. doth paſſionately exhort theſe very Perſons to *believe, and walk according to the Light*, which is a certain Evidence, our Lord well knew his *Father* had not by any of his Actions, or Predictions, made it impoſſible for them to believe on him, or walk according to his Doctrine; for if God had ſo *blinded their Eyes that they could not ſee the Light*, or ſo *hardned their Hearts that they could not embrace it*, *Chriſt* would not ſeriouſly have exhorted them to *believe*, or walk according to it, and that ſo effectually, that they might *become the Children of the Light*; for every Exhortation to do a thing we know to be impoſſible, muſt be vain; and he, who by it ſeems to be deſirous we ſhould do that which he knows we cannot, muſt delude us; and if he knows that God hath by ſome antecedent Action, rendred the thing impoſſible to be done, it muſt be alſo an Exhortation repugnant to the Will of God: Now it is Blaſphemy to ſay the Exhortations of the Son of God were vain, deluſory, or contrary to his *Father*'s Will. Moreover our *Saviour* knew the *Jews* were capable of Mercy and Salvation by him, for he expreſly ſays, God ſent him into the World, *that the World by him might be ſaved*, John 3. 17. he makes this Declaration, *theſe things ſay I unto you, that ye might be ſaved*, John 5. 34. and this Enquiry, *how oft would I have gathered you, and you would not?* Luke 13. 34. and ſays, *ye will not come to me, that ye might have Life*, John 5. 40. God himſelf would not have his words ſo underſtood, as if he were unwilling that the *Jews* ſhould believe, or had by any of his Actions rendred it impoſſible for them to do ſo, for *this was his Commandment, that they ſhould believe on him, whom he had ſent*, John 6. 29. and why ſent he his Son *to ſeek, and to ſave that which was loſt*, even *the loſt Sheep of the Houſe of Iſrael*, had he not truly been deſirous that they ſhould believe? The *Evangeliſt* alſo, and that good Spirit by which he did indite theſe words, did not thus underſtand them; for he objects this to the *Jews* as their great Crime, *ver.* 37. that *tho' Chriſt had done ſo many Miracles among them, yet they believed not*

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not on him; whereas it can be no Man's Sin not to do, what he cannot do purely by reason of the Act of God; these words must therefore have some other sense, than at first view they seem to bear.

2*dly*, Observe that God's Foreknowledge, Sayings, and Predictions, have no such Influence on the Will of Man, as to lay on him a necessity to do, what he foreknows, or hath foretold he will do; for were it otherwise, (1.) All Human Actions must be necessary, for to that God who is omniscient, all things, both past, and present, and to come, are known; if then this Knowledge of Men's Actions, which the *Scripture* so plainly doth ascribe to God, did make them necessary, all Human Actions must be necessary, and so the freedom of them must be overthrown. (2.) Then Vice and Virtue must be only empty Names, we being capable of doing nothing which is Blameworthy, or deserveth Praise; for who can blame a Person for doing only what he could not help, or judge him worthy of Applause, who doth that only which he cannot avoid? And, (3.) Then must all future Recompences be discarded, it being visibly unjust to punish any Man for that which it was never in his power to avoid; and as unreasonable to reward him for that Action which cannot be Praise-worthy. We know that an Almighty God is able so powerfully to work upon the Hearts of Men, as to convert them to himself; and it is natural to conceive that a good God is ready to do all which he sees proper for that end; since then in some regard it must be true that *God would have all Men to be saved*, what Answer can be given to that Enquiry, *Why are not all Men actually saved?* but this, That the Divine Wisdom does not see it fit to lay Restraints upon their Actions, and to necessitate their Wills to a compliance with his Calls and Invitations to turn to him. This Answer I believe is true, but then it is an Evidence that God hath never by his Prescience, or his Predictions, laid such Restraints upon Mens Actions.

When then it is said here, *Therefore they could not believe, because Isaias said*, these words must bear this sense, *Therefore they could not believe, because (that was fulfilled upon them) which Isaias said*, or, *it had happen'd to them as he had foretold.* So Chap. 15. 24, 25. *See the Note there. They have hated me and my Father,* ἀλλ' ἵνα πληρωθῇ ὁ λόγος, *but that the Word might be fulfilled*, i. e. but *this hath happen'd to*, or *been done by them*, that what was written in their Law might be fulfilled, *viz. they hated me without a cause*; and this is the Exposition of the Holy Ghost, who *Matth.* 13. 13, 14. saith from the Mouth of *Christ*, *Therefore speak I to them in Parables, because they seeing, see not; and in them is fulfilled the Prophecy of Isaiah, their Eyes have they closed*, &c.

Ver. 40. *He hath blinded their Eyes.*] Observe, that whereas our Translation saith, *He hath blinded their Eyes*, the word *He* is not in the Original, which saith only thus, τετύφλωκεν αὐτῶν τὰς ὀφθαλμούς, and may be rendred *Malice*, or *Wickedness hath blinded their Eyes*, as we read, *Wisd.* 2. 21. Or, (2.) The *Personal* is here put for the *Impersonal*, the *Active* for the *Passive*, i. e. *He hath blinded their Eyes, and hardned their Hearts*; for, *their Eyes are blinded, and their Hearts hardned.* To give you a plain Instance of like nature, *Isa.* 44. 18. in our Translation we read thus, *He hath shut their Eyes, that they cannot see, and their Hearts that they cannot understand*; and yet both the *Greek* and *Chaldee Paraphrast* read them thus, ἀπημαυρώθησαν, *their Eyes are shut, and darkned*, lest they should see; and that this is the true import of the *Prophet*'s Words, not that God, but Satan, and their own evil Dispositions had done this, is evident from this Consideration; that this is spoken to the Shame of them who made and worshipped Senseless Images, *ver.* 9, 11. and to convince them of their want of Consideration, *ver.* 19. And that this must be the sense here, we learn not only from the *Septuagint*, the *Syriack*, and the *Arabick*, which render these words of *Isaiah* thus, *The Heart of this People is waxed gross, and their Eyes have they closed, lest they should see with their Eyes*; but also from our blessed *Saviour*, who, *Matth.* 13. 15. and from St. *Paul*, who, *Acts* 28. 26, 27. exactly follow this Translation of the words. s

Ver. 41. *These things said Isaias, when he saw his Glory*, &c.] *i. e.* When he saw the Glory of the *Lord Christ*, not as some *Socinians* contend, of *God the Father*: For, t

1*st*, These words, *his Glory*, and, *he spake of him*, contain two Pronouns, which are not in the words of the *Prophet*, but only of the *Evangelist*, and so must be referred to him, of whom the *Evangelist* here speaks, *viz.* to him *who had done so many Miracles among them*, and to him, *in whom they believed not*, ver. 37. and *in whom they could not believe*, ver. 39.

2*dly*, If those words, *These things said Isaias when he saw his Glory*, are not to be understood of *Christ*, what use have they, or to what purpose do they here serve, there being no need to tell us, that *Isaias* then saw the *Glory of God the Father*, or spake of him?

3*dly*, *Socinus* well observes and proves, that the *Apostle*'s words do equally relate to both the Passages produced from *Isaias*, because he saith not, *this*, but *these things said*

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Iſaias. Now it is evident from the Apoſtle *Paul*, Rom. 10 16. citing theſe words, and applying them to the Goſpel-times, that the firſt Teſtimony relates to them, and from the Contents of the whole 53[d] Chapter, that they relate to *Chriſt*'s Sufferings, and his future Glory, as *Schlictingius* here grants, and conſequently the words, *theſe things ſpake Iſaias*, muſt induce us to believe that he ſpake alſo in the other Paſſage cited from him, of the Glory of the ſame Perſon. *Schlictingius* therefore anſwers, That the *Prophet* by ſeeing the Glory of God, is ſaid alſo to ſee the Glory of Chriſt, which was to fill the whole Earth; for then was the Earth repleniſhed with his Glory, when God by him did his admirable Works, when he raiſed him from the Dead, and placed him at his own right Hand, ſubjecting all things to his Feet; when *Iſaias* in the Spirit ſaw his Glory, *John* rightly ſays, *he ſaw the Glory of Chriſt*, the Glory of *God* and of *Chriſt* being ſo inſeparably connected, as the means to the end, that the Glory of Chriſt directly tends to the Glory of God the *Father*. But againſt this Evaſion, it is obſervable,

1*ſt*, That the *Prophet*, chap. 53. if he ſpeaks at all of the Glory of any Perſon, as indeed he doth, *ver.* 10, 11, 12. ſpeaks of ſuch a one who *poured out his Soul unto Death*, and was *numbred with the Tranſgreſſors, and bare the Sin of many*; which words cannot refer at all to God the *Father*.

2*dly*, In the ſixth Chapter he ſpeaks of one whom he then ſaw *ſitting upon a Throne high and lifted up, and whoſe Train filled the Temple*, ver. 1. and to whom the *Seraphims* cried, *Holy, Holy, Holy, is the Lord of Hoſts, the whole Earth is full of his Glory*, ver. 3. He therefore ſpeaketh not of any future Glory, but of the Glory he then ſaw, and of which the *Seraphims* then ſang. And who can reaſonably think the *Prophet* ſhould cry out, ver. 5. *Wo is me, becauſe I have ſeen the King, the Lord of Hoſts*, only becauſe he had ſeen a Viſion of a mere Man, who had as yet no Being? However,

3*dly*, Seeing the *Prophet* is ſo expreſs in it, that it was *Jehovah Zebaoth*, the Lord of Hoſts, *the King Jehovah*, whoſe Glory he then ſaw, and of whoſe Glory the Angels then ſang, and yet the Evangeliſt declares he ſpake theſe things when he ſaw the Glory of *Chriſt*, it follows that *Chriſt* muſt be one with this *Jehovah*.

Ver. 42. *Of the Chief Prieſts many believed on him*;] *i. e.* They were inwardly convinced he was the *Chriſt*, tho' they durſt not openly confeſs this Faith, leſt they ſhould be render'd infamous by being turn'd out of the *Synagogue*, and ſo their Faith was deficient in one great requiſite, *Confeſſion of it being made with the Mouth unto Salvation*, Rom. 10. 9. Matth. 10 32. u

Ver. 44. *Believeth not in me*] only, but in him alſo who hath ſet his Seal to the Teſtimony, *John* 3. 33. So the word *Only* is to be underſtood, when Chriſt ſaith, *He that receiveth me, receiveth not me*, Mark 9. 37. And when St. *Peter* ſaith to *Ananias*, *Thou haſt not lied to Man, but to God*, Acts 5. 4. St. *Paul*, *He that deſpiſeth us, deſpiſeth not Man, but God*, 1 Theſſ. 4. 8. and this addition is here neceſſary to avoid a Contradiction in theſe words, *he that believeth in me, believeth not in me*. (2.) Becauſe *Chriſt* ſo expreſly doth require his Diſciples to believe in him, ſaying, *Chap.* 14. 1. *Ye believe in God, believe alſo in me*; 'tis added, *he believes alſo in him that ſent me*, to expreſs the Dignity and Excellency of this Faith, and the dreadful Effects of Incredulity, ſince he that believes not, makes God a Liar, 1 *John* 5. 10. w

Ver. 45. *He that ſeeth me, ſeeth him that ſent me*.] See the Note on *Chap.* 14. 9. x

Ver. 46. *I am come a Light into the World*,] that he who believeth in me, and embraceth my Doctrine, may not abide in Darkneſs; *i. e.* in Ignorance of the Way to Life, nor be caſt out into utter Darkneſs, as the *Jews* will be for their Incredulity, *Matth.* 8. 12. y

Ver. 47, 48. *I judge him not*;] *i. e.* I paſs not on him the decretory Sentence here on Earth, where I am to perform the Office of a *Prophet*, not a Judge, *Chap.* 8. 15. yet let him know he ſhall hereafter be judged, and have the Sentence paſs'd upon him, according to that Doctrine which I preach, and be puniſhed by God for contempt of it, becauſe the *words I ſpeak, I ſpeak not of my ſelf, but as he gave me a Commandment, ſo I ſpeak*. *Chriſt* neither doth, nor could deny that he would judge all Men at the laſt, becauſe he had declared the *Father* had committed *all Judgment to the Son*, John 5. 27. and *had given him Power to raiſe them up, and judge them at the laſt*, ver. 26, 27. but only doth deny that he was to aſſume this Office whilſt he was on Earth. z

CHAP.

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CHAP. XIII.

1. NOW before the Feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this World to the Father, having loved his own
a *(Apostles)* which were in the World, [a] he loved them to the end, *(or close of his Life.)*
b 2. And [b] Supper *(time)* being ended (Gr. *come*,) the Devil having now put *(it)* into the Heart of Judas Iscariot Simon's Son, to betray him.

3. Jesus knowing *(his great Dignity, in)* that the Father had given all things into his
c Hands, and that he was [c] come (Gr. *come forth)* from God, and went to God;

4. He *(to shew an admirable Example of Humility)* riseth from Supper, and laid aside his Garments, and took a Towel and girded himself *(after the manner of a Servant.)*

5. After that he poureth Water into a Ba-
d son, and began to [d] wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded;

6. Then cometh he to Simon Peter, and Peter saith to him, Lord, dost thou *(think I can suffer thee to)* wash my Feet?

7. Jesus answered and said to him, *(For)*
e what *(end)* I do *(this)* thou [e] knowest not now, but thou shalt know hereafter, *(when I have performed this Ceremony*, ver. 12, 15.)

8. Peter saith to him, Thou shalt never wash my Feet: Jesus answered him, If I wash thee not, *(if thy Heart and thy Affections be not purified by me)* thou hast no part with me; *(thou wilt not be fitted for my Service, or receive any Benefit by me.)*

9. Simon Peter saith to him, Lord, *(if this washing be so necessary to that end, wash)* not my Feet only, but also my Hands and my Head.

10. Jesus saith to him, He that is washed,
f (i.e. *truly sanctified and cleansed once*) [f] needeth not, save to wash his Feet, *(his Heart and his Affections,)* but *(if he still keep them pure and rightly inclined.)* is clean every whit, *(in all his Thoughts and Actions proceeding from them,)* and ye are *(in a good measure)* clean, but not all, *(Judas being full of Filthiness; this Exception he made,)*

11. For *(because)* he knew who should betray him, therefore said he, ye are not all clean.

12. So after he had washed their Feet, and taken his Garments *(which he had laid aside in order to that Work.)* and was sat down again, he said to them, Know ye what I have done to you?

g 13. Ye call me [g] Master, and Lord, and ye say well, (i.e. *what is right,*) for so I am.

14. If I then *(who am)* your Lord and Master have washed your Feet, [h] ye also h
ought to wash one anothers Feet; (i.e. *to be as ready to do the meanest Offices to other Christians.*)

15. For I *(by doing this)* have given you an Example, that ye should do *(to others)* as I have done to you:

16. Verily, verily, I say to you, The Servant is not greater than his Lord, neither *(is)* he that is sent greater than he that sent him; *(and therefore you my Servants, whom I send to preach the Gospel to all Nations, ought not to think it beneath you to do to others what I your Lord, from whom you receive your Commission, do to you.*

17. If ye know these things, *(that Knowledge, without a suitable Practice, will only aggravate your Doom; but)* happy are ye if ye do them.

18. *(And when I speak of your being happy)* I speak not of you all, *(for)* [i] I know whom i
I have chosen; (i.e. *what is the inward disposition of them,*) but *(one of them is so disposed towards me)* that the Scripture may be fulfilled, *(which saith*, Psal. 41. 9.) He that eateth Bread with me *(as my familiar Friend)* hath lift up his Heel against me.

19. Now I tell you *(of this)* before it come *(to pass,)* that when it is come to pass, [k] ye may believe that I am he *(who searcheth* k
all Hearts, and also am the Son of David, to whom these things belong.)

20. *(And believing this, you will see cause sufficient to go on chearfully in my Service;* for) Verily, verily I say to you, he that receiveth whomsoever I send, *(shall be esteemed as one that)* receiveth me, and he that receiveth me, *(as one that)* receiveth him that sent me.

21. When Jesus had thus said, he was troubled in *(his)* Spirit, *(partly at the apprehension of his Sufferings, and partly at the Vileness, and pernicious Consequences of the Fact,)* and testified, and said, Verily, verily I say to you, that one of you shall betray me.

22. Then the Disciples looked one on another, doubting of whom he spake *(this.)*

23. Now there was leaning on Jesus's Bosom one of his Disciples, whom Jesus loved, (viz. *St. John.*)

24. Simon Peter therefore [l] beckned to him, l
that he should ask, who it should be of whom he spake;

25. He then lying on Jesus's Breast, said to him *(with a low Voice,)* Lord, who is it?

26. Jesus answered *(him,)* He it is to whom I shall give a Sop, when I have dipped it *(in the Dish,)* and when he had dipped the Sop, he gave it to Judas Iscariot the Son of Simon.

27. And

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m 27. And after the Sop [m] Satan entred (*more fully*) into him: Then ſaid Jeſus to him,
n [n] What thou doeſt, (*thou may'ſt*) do quickly, (*as ſoon as thou wilt, for I am ready to ſuffer.*)

28. Now no Man at the Table (*ſave St. John*) knew for what intent he ſpake this to him.

29. For ſome of them thought, becauſe Judas had the Bag, that Jeſus had ſaid to him, Buy thoſe things that we have need of againſt
o the (*Paſchal*) Feaſt, or that he ſhould [o] give ſomething to the Poor.

30. He then having received the Sop, went immediately out (*to accompliſh his deſign,*) and it was night (*when he did ſo.*)

31. Therefore when he was gone out, Je-
p ſus ſaid, [p] Now is the Son of Man (*to ſuffer, and then to be*) glorified, (*Luke* 24. 26. *Heb.* 2. 9.) and God is (*to be*) glorified in him, (*thus ſuffering for the Salvation of Mankind.*)

q 32. [q] If God be glorified in (*and by*) him, God ſhall alſo glorifie him in himſelf, (*by committing all things to his Hands, and ſeating him at the right Hand of Majeſty and Power,* John 17. 5.) and ſhall ſtraightway (*thus*) glorifie him.

r 33. Little Children, yet a [r] little while I am with you, (*and then*) ye ſhall ſeek me, and as I ſaid (*before*) to the Jews, whither I go ye cannot come, ſo now I ſay to you, (*ye cannot come now till your Work on Earth be finiſhed,* ver. 36. *and I have prepared Manſions in Heaven for you,* John 14. 2.)

34. A new Commandment I give to you, (*to be continually obſerved by all my Diſciples*) that ye love one another, (*after my Example, who lay down my Life for you, requiring*) [s] as s
I have loved you, that ye alſo (*ſo*) love one another.

35. By [t] this ſhall all Men know that ye t
are my Diſciples, if ye (*thus*) love one another.

36. Simon Peter ſaid to him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go [u] thou canſt not follow me now, u
(*as being not yet prepared to ſuffer for my ſake,*) but thou ſhalt follow me afterwards, (*and ſuffer on the Croſs as I do.*)

37. Peter ſaid to him, Lord, why cannot I follow thee now? I will lay down my Life for thy ſake.

38. Jeſus anſwered him, Wilt thou lay down thy Life for my ſake? Verily, verily I ſay to thee, [w] The Cock ſhall not crow, (i. e. w
it ſhall not be the time of Cock crowing) till thou haſt denied me thrice.

Annotations on Chap. XIII.

a Ver. 1. HE *loved them to the end;*] *i. e.* to the cloſe of his Life, and ſhewed this Affection to them by waſhing their Feet. This Paſſage therefore can afford no Argument, that the Regenerate can never fall away, becauſe Chriſt ſpeaks not of the chuſing of any to Salvation, but only of thoſe whom he had choſen out of the World to be his *Apoſtles*, Chap. 15. 19. nor of his Love of them to the end of their Lives, but of his own.

b Ver. 2. *And Supper being ended.*] That this was not the Paſchal Supper, but a Supper they were at before the Feaſt of the *Paſſover*, ver. 1. ſee fully proved in the *Appendix* to the 14th Chapter of St. *Mark*, Anſwer to Objection the Second. To the Arguments there offered for this purpoſe, add, That at this Supper Chriſt only privately diſcovers the Traitor to St. *John*, ver. 25, 26. whereas at the *Paſchal* Supper he makes him known openly to them all, *Matth.* 26. 25. *Luke* 22. 21. Here he diſcovers him to St. *John*, by giving him a Sop which he had dipped in the Diſh, *ver.* 26. there he diſcovers him to the reſt by this, that *his Hand was with him in the Diſh*, Matth. 26. 23. (22) Mark 14. 20. See Additions N° 22.

c Ver. 3. *Jeſus knowing,* ὅτι ἀπὸ Θεοῦ ἐξῆλθεν καὶ πρὸς Θεὸν ὑπάγει, *that he came out from God, and went to God:*] So *Chap.* 16. 28. *I went out from the Father, and come into the World: Again, I leave the World and go to the Father.* Now ſeeing it is certain, that he left the World, and went to the *Father*, by aſcending from the Earth to the higheſt Heavens; muſt not the oppoſition require, that he came out from the *Father* into the World, by coming from Heaven to the Earth? For theſe two are oppoſite by commutation of Terms; the term *from which* in the one, being the term *to which* in the other; which Oppoſition is wholly loſt, by ſaying with the *Socinians*, that Chriſt is ſaid to come forth from God, or from the *Father*, only becauſe he came as his Legate or Ambaſſador, and was made known to the World by his *Credentials*, the Miracles done by him in his *Father*'s Name. Moreover, according to this Expoſition, the oppoſite term, his *going to God*, and to the *Father*, muſt import his ceaſing to be his Legate, or to make himſelf known by the Miracles done by a Power derived from his *Father*; whereas he, after his Aſcenſion, made himſelf ſtill thus more known to the World. Add to this, that the *Prophets* of old, and *Moſes* eſpecially, were God's Meſſengers, and made themſelves known to the World by Miracles done by God as their *Credentials*, and ſo were after them the *Apoſtles* in like manner the Legates and Ambaſſadors of God and Chriſt; but yet it never was, nor could be ſaid of them, or any of them, *I went forth from God*, and from

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from the *Father, and came into the World*; which shews, this Phrase is proper to our Lord, and so the reason of it must be peculiar to him alone.

Object. 1. The *Apostles* believed, that Christ came forth from God, *John* 16. 30.—17. 8. but yet they believed not that he had a Divine Essence.

Answ. What reason have the *Socinians* to say this so confidently of the *Apostles*, who not only saw him do such mighty Miracles as argued a Divine Power in him, and whom he charges so often to believe, that *he was in the Father, and the Father in him*, but also did themselves cast out Devils, and heal Diseases in his Name throughout *Judea*, when he was absent from them; this being a proof to them, that he, tho' absent from them in Body, was always present with them by his Power? What reason have they to conclude this from the places cited, since in the first, they argue this from his *Omniscience*, an Attribute inseparable from the Divine Nature, saying, *Now we perceive, that thou knowest all things*; and ἐν τούτῳ, *by this we believe thou camest forth from God*; in the second, they hear him, saying, *Father, glorifie me with the glory I had with thee before the World was*, ver. 5. And ver. 7. are said to know, that *all things which the Father had given him*, even the Power to do and know all things, *were of God*; and thence are said to know, that he truly or indeed *came from God?*

Object. 2. But how can God be said *to come from God* into the World, when he is always in the Heavens; or, to leave the World, and go to the *Father?*

Answ. 1. To this our *Saviour* partly himself answers, by saying, that *he was in Heaven*, even then when he says, *he came down from Heaven.* See the Note on *Chap.* 3. 13.

2dly, I have observed Note on *Chap.* 3. 13. that as to his Divine Nature, he is said to descend from Heaven, not by a local Descent, or by quitting Heaven, but only by the manifestation of himself upon Earth; and in this sense, God himself is often said to descend from Heaven, when by any divine Work done on Earth he demonstrates his Presence there: And he is also said, to ascend again into Heaven afterwards. Why therefore may not God the Word be said to descend from Heaven, and even dwell with Men, as God is said to dwell in the *Tabernacle* and in the *Temple*, when the *Logos* dwelt in the humane Nature upon Earth, and manifested his Glory in it; and also to leave the World, and go to the Father, not only as properly doing this by the Exaltation of the humane Nature, but as doing all his divine Works now from Heaven, where he sits in the Majesty and Glory of the Father?

Ver. 5. *And he began to wash his Disciples Feet.*] Great is this Instance of Humility, if we consider, (1.) The Dignity of the Person expressed in the foregoing words: (2.) The Action it self, with the Circumstances of it: For, (1.) *Christ* lays aside his Garment, and he *girds himself*, as *Philo* saith Servants used to do when they did minister to their Masters. (2.) He actually washed his Disciples Feet, which also Servants did to their Masters when they came from a Journey, to cleanse them from the Dirt, and to refresh them, 1 *Tim.* 5. 10. According to those words of *Abigail* to *David*, *Let me be a Servant to wash the Feet of my Lord*, 1 Sam. 25. 41. and which Superiours did not do to Inferiours. See Dr. *Lightf.* on the place. d

Ver. 7. *What I do thou knowest not now, but thou shalt know hereafter.*] After the Ceremony is finished, I shall tell thee, it was intended as an Example of that Humility which I would have you shew, in ministring to the meanest *Christians*, though you in Station and Office be superiour to them. It farther may be gathered from those words, *ver.* 8. *If I wash thee not, thou hast no part in me*, or wilt receive no benefit by me; and from the Purity mentioned, *ver.* 10. that *Christ* intended also by this Rite, that Purity of Mind and of Affection, which he required of all those who belonged to him, and which he would increase in them by his Word and Spirit, *Eph.* 5. 26. and which in *Scripture* was usually represented by washing and pouring of Water, as in those words, *Isai.* 1. 16. *Wash ye,* καθαροὶ γίνεσθε, *be ye clean*; and in that Promise, *Ezek.* 36. 25. *I will pour clean Water upon you,* καὶ καθαρισθήσεσθε, *and ye shall be cleansed from your Iniquities.* e

Ver. 10. *Needeth not, save to wash his Feet,*] because they only gather Dirt and Gravel in a Journey. So in the *Metaphor*, in our Travel through the World, all the Defilement we contract arises from our misplaced or our immoderate Affections, Love, Desire, Fear, Aversation, Hatred. The *Jewish Priests* were to wash their Hands as well as Feet when they offered Sacrifice to God, *Exod.* 30. 19. because their Hands were chiefly employed in that Work, and so their Hands unwashed were said to be *unconsecrated*, common or unclean. *Maimonides Tr. de Ædif. Templi, cap.* 1. §. 6. & *Tr.* 3. *c.* 5. §. 1. The *Apostles* are required only to wash their Feet, their business being to travel through the World, preaching the Gospel: Note also, that Christ washed the Feet of *Judas*; for he was present at this Rite, and is not said to be excepted; only *Christ* here saith, this washing did not make him clean. f

Ver. 13.

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g Ver. 13. *Ye call me Maſter and Lord*;] your Maſter by teaching, and your Lord by commanding; ſo *Grotius*. But, ὁ Κύριος, the word *Lord* here ſeems to import *the Lord from Heaven*, ver. 1. or him who is *Lord of all*; in which ſenſe, to us Chriſtians, *there is but one Lord*, Acts 2. 36. 1 Cor. 8. 6.

h Ver. 14. *Ye ought to waſh one anothers Feet*;] not in the literal ſenſe, by doing this once a Year; but in the ſpiritual, by being always ready to do any Service, by which we may promote the Welfare, and advance the Purity of any Member of the Church; for *the Servant is not above his Lord.*

i Ver. 18. *I know whom I have choſen.*] Chriſt ſpeaks not here of an Election to Faith, and by it to Salvation; that being conſtantly in *Scripture* aſcribed to God the *Father*, not to Chriſt acting as his *Prophet*, but of being choſen to the Office of an *Apoſtle*; nor does he intend here to ſay, that he had choſen ſome of his *Apoſtles*, and not others; for he owns, that he had choſen *Judas*, by ſaying, *Have not I choſen Twelve, and one of them is a Devil?* Chap. 6. 70. The import of theſe words ſeems therefore to be this, I know the Temper and Diſpoſition of them whom I have choſen, and what I may expect from one of them; for which cauſe I ſaid, *You are not all clean*; but God in his Wiſdom hath permitted this, that as *Achitophel* betrayed *David*, though he was his familiar Friend; ſo *Judas*, my Familiar at my Table, might betray the Son of God; and ſo the words recorded *Pſalm* 41. 9. might be fulfilled in him alſo, of whom King *David* (23) was the Type. See Additions N° 23.

k Ver. 19. *That when it comes to paſs, ye may believe*, ὅτι ἐγώ εἰμι, *that I am*;] not only that I am the *Chriſt*, as *Chap.* 8. 24. but alſo, that I am he who ſearcheth the Hearts, and knows things future and contingent, which is the Property of God alone, 1 *Kings* 8. 30. *Iſai.* 41. 22, 23. and ſo believing in me, may believe alſo in him that ſent me, *ver.* 20. See *Examen Millii.*

l Ver. 24. *Simon Peter beckons to him that he ſhould aſk.*] That all mentioned from this to the 27th Verſe was done ſecretly; *Simon* only nodding to *John*, he ſpeaking to *Chriſt* only in his Ear, and *Chriſt* ſo anſwering, that he only underſtood his words, is plain from this, That *no Man at the Table knew for what intent Chriſt ſaid to Judas, What thou doeſt, do quickly*, ſave St. *John*, ver. 27, 28.

m Ver. 27. *Satan entred into him.*] Non ſecundum ſubſtantiam ſed ſecundum operationem, ſaith St. *Jerom*, *i. e.* not as to the Subſtance, but as to Operation; as he is ſaid to do, when the Will is fully enclined to obey his Motions, and we do not reſiſt them. But of this, ſee the Note on *Luke* 22. 3.

Ibid. *What thou doeſt, do quickly.*] This is not a Command to *Judas* to go on with his wicked Enterprize, but only a Declaration made by *Chriſt* of his readineſs to ſuffer Death, as in the Paraphraſe. So *Ezek.* 20. 39. *Go ye, ſerve ye every one his Idols.* n

Ver. 29. *That he ſhould give ſomething to the Poor.*] This Charity ſeems to be the proper buſineſs at a Feaſt, *Eſther* 9. 22. o

Ver. 31. *Now is the Son of Man glorified*, &c.] The Context ſeemeth to require the ſenſe given in the *Paraphraſe*; and then the *paſſive Aoriſt* is put for the *future*, as οὐκ ἐλήθη, *Will he not come?* Chap. 11. 56. ἐξεβλήθη, *He ſhall be caſt out*, Chap. 15. 6. See *Glaſſ. de Verbo*, *Can.* 47. Or elſe the ſenſe may be given thus, Hitherto hath the Son of Man been glorified by his Doctrine and his Miracles, by which he hath fully proved his Miſſion; and God hath been glorified by them both; he having ſtill done and ſpoken them in his *Father*'s Name. See *Examen Millii.* p

Ver. 32. *If God be glorified in him, God will glorifie him*, ἐν ἑαυτῷ, *in himſelf*,] by Signs done in the Heaven and the Earth, which ſhall force Men to ſay even at his Death, *Truly this was the Son of God*, Mat. 27. 45, 51.—54. by his glorious Reſurrection and Aſcenſion, and Seſſion at his own right Hand, by giving him *all Power in Heaven and Earth, and a Name above every Name*, Philip. 2. 9. And this he will preſently begin to do, ſo that you ſeeing ſuch admirable Circumſtances of my Paſſion, and ſuch a glorious Iſſue of it, may go on chearfully in preaching my Goſpel, expecting my Power to aſſiſt you in the Work, and a full Reward of all your Sufferings for my ſake. q

Ver. 33. *Yet a little while am I with you*;] *i. e.* by my bodily Preſence; for he had promiſed *to abide for ever with them* by his Spirit, *Chap.* 14. 16. and his Divine Preſence, *Mat.* 28. 20. r

Ver. 34. *As I have loved you*,] even to the ſhedding of my Blood for you, and even for mine Enemies; not with reſpect to any Merit on their part, or any Advantage on mine, but out of pure Affection to their Souls: This is the Love you are to imitate in your Affection one to another. s

Ver. 35. *By this ſhall all Men know, that ye are my Diſciples.*] The *Diſciples* of the *Baptiſt* were known by the Auſterity of their Lives, the Diſciples of the *Phariſees* by their Habit, and Separation from other Men; *Chriſt* will have his Diſciples known by their profound Affection to each other, which in the *Primitive* Ages was ſo great, that it made the (a) *Heathens* with Admiration to cry out, t

Vide

(a) Tertul. Apol. c. 39. *Sic mutuo, quod doletis, amore diligimus. Sic nos, quod invidetis, fratres vocamus.* Minutius, p. 35, 36.

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Vide ut invicem se diligunt, *See how they love one another, and even to hate and envy them for their brotherly Affection.* Hence *Julian* proposes them to the *Heathens* as a fit Pattern for their Imitation.

u Ver. 36. *Thou canst not follow me now,*] *i. e.* in my Sufferings, till by the Descent of the Holy Ghost upon thee, thou art strengthened.

Ver. 38. *Before the Cock crow,*] *viz.* in the Morning, stiled emphatically *The Cock crowing.* See the Note on *Mat.* 26. 34. w

CHAP. XIV.

1. LET not your Hearts be troubled; a [a] ye believe in God, believe also in me, (*who am one with the Father, and to whom all Power is committed. See* John 10. 30, 38.)

b 2. In my Father's House are many [b] Mansions, (*sufficient to receive you, and all that believe in me, to eternal Life*;) if it were not so, I would have told you, (*that no such Mansions were to be expected; but now*) I c go [c] to prepare a place for you.

3. And if I go and prepare (*when I shall have gone and prepared*) a place for you, d [d] I will come again and receive you to my self, that where I am (*there*) ye may be also.

4. And whither I go, ye know; (*for I have told you, I go to my Father,*) and the way ye know; (*for I am the way*, ver. 6. *and the Teacher of it; by observing whose words you will come to me.*)

5. Thomas saith to him, Lord, we know not whither thou goest; and how (*then*) can we know the way (*to thee?*)

e 6. Jesus saith to him, [e] I am the Way, and the Truth, and the Life, (*by teaching that way of Saving Truth which leadeth to Life eternal;*) no Man cometh to the Father, but by (*Faith in*) me, (*and by observance of my Word.*)

f 7. [f] If ye had (*fully*) known me, ye should have known my Father also, (*who is in me, and is made visible by his Works done by me*;) and from henceforth (*from the time I have been with you,*) ye (*have*) know (*n*) him (*by his Word,*) and have seen him (*by his Works.*)

8. Philip saith to him, Lord, shew us the Father, (*as he was seen by Moses and the Israelites, at the giving of the Law, in glorious Symbols of his Presence,*) and it sufficeth us.

9. Jesus saith to him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen (*in me the Works of*) the Father, (*by which only he is visible*;) and how sayest thou then, Shew us the Father, (*as if thou hadst not seen him, or couldst see him otherwise?*)

10. Believest thou not that I am in the Father, and the Father in me, (*by his Spirit enabling me to speak the Words, and do the Works of God?*) The Words that I speak to you, I speak not of my self, (*See Note on* Chap. 8. 14.) but the Father that dwelleth in me (*by the Spirit*, John 3. 34.) he doth the Works, (*by which my Prophetick Office is confirmed.*)

11. Believe me, that I am (*thus*) in the Father, and the Father in me; or else (*if thou believest not for my own sake,*) believe me for the very Work's sake, (*which are done by the Power and Spirit of the Father.*)

12. Verily, verily, I say to you, He that believeth on me, the Works that I do, shall g he do also; [g] and greater Works than these shall he do, because I go to my Father (*to send the Holy Ghost to enable them to do them.*)

h 13. And [h] whatsoever ye shall ask in my Name (*for the promotion of the Gospel,*) that will I (*thus enable you to*) do, that the Father may be glorified in (*by*) the Son, (*sending the Holy Ghost upon you from the Father.*)

14. If ye shall ask any thing in my Name, I will do it.

15. If ye love me, (*express the sincerity of that Love, so as to*) keep my Commandments.

16. And (*then*) I will pray the Father, i and he shall give you [i] another Comforter, (*even the Holy Ghost,*) that he may abide with you, (*and those that shall succeed you,*) for ever.

17. Even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him, (*they having no experience of his Presence with them, or of his sanctifying Operations on them, by which alone he can be seen or known; for being an holy Spirit, he cannot abide with unholy Souls;*) but ye (*who are sanctified by him,*) know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless, I will come to you (*by this Spirit.*)

19. Yet a little while and the World seeth me no more, but ye (*shall*) see me, (i. e. *shall find experimentally my Presence* k *with you*; *for*) [k] because I live, ye (*in the midst of all the Perils and Persecutions of the World;*) shall live also, (2 *Cor.* 4. 10, 11.)

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20. [l] At that Day (*that I ſend this Comforter,*) ye ſhall know that I am in my Father, *by receiving this Spirit from him,*) and ye in me, and I in you, (*by this Spirit communicated from me your Head, to unite you my Members to me.*)

21. He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him, [m] and will manifeſt my ſelf to him, (*by the Preſence and Illuminations of this Spirit of Truth.*)

22. Judas ſaith to him, not (*he that was named*) Iſcariot, Lord, (*ſeeing thou art to be a glorious King over us, and all the Nations of the World,*) [n] how is it that thou wilt manifeſt thy ſelf to us, and not to the World?

23. Jeſus anſwered, and ſaid to him, If a Man love me, he will keep my Words; and (*then*) my Father will love him, [o] and we will come to him, and make our abode with him, (*by the Spirit of the Father and the Son dwelling in him.*)

24. He that loveth me not (*as the World doth not,*) keepeth not my Sayings, (*and ſo can neither know me, nor my Father,*) and (*ſo cannot be loved by us; for*) the Word which you hear, is not (*originally*) mine, but the Father's which ſent me; (*and 'tis only obedience to it that procures his and my love.*)

25. Theſe things have I ſpoken to you, being yet preſent with you:

26. But the [p] Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, (i. e. *as my Spirit, to act in my Name and for my Honour;*) he ſhall teach you all things (*which are requiſite to be known by you, and taught to others,*) and bring all things to your remembrance whatſoever I have ſaid to you.

27. [q] Peace I leave with you, my Peace I give to you, (*by giving you that Spirit whoſe Fruits are Joy and Peace,*) not as the World giveth (*Peace when they part from their Friends, by wiſhing to them that Peace which they do not heartily deſire, or are not able to impart,*) give I (*it*) to you, (*but effectually, and therefore*) let not your Heart be troubled (*at my departure,*) neither let it be afraid (*what may befal you when I am gone.*)

28. Ye have heard how I ſaid to you, I go away, and come again to you, (*but for a little while;*) if ye loved me (*and my advancement, as affectionately and wiſely as ye ought to do,*) ye would rejoice, becauſe I ſaid, I go to the Father; for [r] my Father is greater than I.

29. And [s] now I have told you before it come to paſs, (*that I am going to the Father to ſend the Comforter to you,*) that when it is come to paſs, ye might (*have greater reaſon to*) believe (*in me.*)

30. Hereafter I will not talk much with you; for [t] the Prince of this World (*Satan*) cometh (*by his Agents, the Rulers of the Jews to take away my Life,*) and hath nothing in me, (*no power over me to inflict Death upon me on the account of Sin, as he hath over others,* Heb. 2. 14.)

31. But (*I give up my ſelf to the Death in compliance with my Father's Will,* John 10. 18.) that the World may know that I love the Father; and as the Father gave me Commandment, even ſo I do. Ariſe (*therefore,*) let us go hence.

Annotations on Chap. XIV.

a Ver. 1. Πιστεύετε εἰς τὸν Θεὸν καὶ εἰς ἐμὲ πιστεύετε, *Ye believe in God, believe alſo in me,*] There being no Example I can find, where the ſame word in the ſame Sentence is uſed both in the *Indicative* and the *Imperative* Mood; I had rather render theſe words in the ſame Mood thus, *Believe in God, believe alſo in me, i. e.* that I may preſcribe a Remedy to that Trouble which hath ſeized your Hearts from the conſideration of my Paſſion, and my departure from you, and of the Troubles you muſt expect in execution of your Office; I adviſe you to believe in God the *Author* of that Doctrine you are to preach, and therefore the Defender of thoſe who propagate it; and in me, in whoſe Name you are to preach it, as having all Power in Heaven and Earth, and being always preſent with you, and therefore being able to aſſiſt and preſerve you from all Dangers, and to reward your faithful Labours with that Crown of Glory I have promiſed.

b Ver. 2. *In my Father's Houſe are many Manſions;*] In which, after your Labours, you ſhall find eternal reſt. So the *Jews* ſay, that in *Paradiſe* are ſeven Manſions, which are each Twelve Thouſand Miles long, Ten Thouſand broad, and as many high: So *Moſes Haddarſon* in *Gen.* 2. 9.

c Ibid. *I go to prepare a place for you:*] For *Chriſt* by his Entrance with his Sacrifice into Heaven, procured for us an Entrance into that place which before was *inacceſſible*, or *a new living way of entring thro' the Veil rent for us at his Death*, he preparing theſe Manſions for us by his own Entrance firſt into Heaven with his Sacrifice: See the Notes on *Heb.* 9. 8, 23, 24.—10. 20.

d Ver. 3. *I come again, and will receive you to my ſelf,*] *i. e.* into thoſe Manſions, that then you may be for ever with me, and be

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made Partakers of that Happiness I there enjoy. Whence it seems probable, that all the Saints, the blessed *Apostles* not excepted, are only to be crowned at the same time, to wit, at our Lord's second Advent: See the Note on *Heb.* 11.40. and observe, that ἐὰν ὃ here is to be rendred, *when I come again.* See the Note on *Heb.* 3.7.

e Ver 6. *I am the Way, the Truth, and the Life:*] The Author of the Way that leadeth to Life, the Teacher of that Truth which directs to it, the Giver of that Life which is to be obtained by walking in it. And this Life consists in the Vision or Enjoyment of the *Father*, to whom none cometh but by Faith in me, *ver.* 6.

f Ver. 7. *If you had known me, ye would have known the Father also.*] Note, that Christ here speaks not of the Knowledge of his *Father*'s Essence, (1.) Because that is not to be seen, as here the *Father* is said to be, *ver.* 9. (2.) Because the reason here assigned of this Knowledge, is, That *Christ* spake not from himself, but from the *Father*; and so the *Father* was to be known by what he taught. (3.) He adds, That *the Works he did, were done by the Power of the Father abiding in him*; and so the Power and other Attributes of the *Father*, might be seen by them; his Goodness and Mercy by the Kindness and Mercy shewed in all his Miracles; his Wisdom, Righteousness and Holiness, in the Purity of his Doctrine. *In me*, saith he, speaking my *Father*'s Words, ye do already know him, *i.e.* his sacred Will: *In me*, doing my *Father*'s Works, ye see him, *viz.* his Attributes; and of my Ability to do them, you cannot well doubt; for *I am in the Father, and the Father in me*, by virtue of his Spirit residing in me; so that I both perfectly know his Will, and can do the most mighty Works by this Power of the most High, *Luke* 1.35.

g Ver. 12. *And shall do greater Works than these, because I go to the Father.*] That which *Interpreters* here say of Diseases healed by the Shadow of *Peter*, and by Napkins sent from St. *Paul*, and of more Miracles performed throughout the World, and *Devils* ejected through three whole Centuries every where, is not unfitly mentioned here, as answering to these words; but yet I think, this chiefly is to be referred to the admirable success of the Gospel, preached by the *Apostles* after the descent of the Holy Ghost upon them; and the inward Gifts of Tongues, and the Interpretation of them; of *Prophesie*, and discerning of *Spirits*, and the imparting of these Gifts to others by Baptism, and the Imposition of the *Apostles* Hands; for as this was a greater Work in our Lord *Jesus* thus to assist so many with his mighty Power, when absent at so great a distance, as is Earth from Heaven, than to do Miracles in their Presence, so to communicate these inward Gifts to Men, and to enable them to transfer them to others upon Faith in *Christ*, is truly wonderful: For as *Arnobius* saith, (a) *Transcribere in alium jus tuum, & quod facere solus possis, fragilissimæ rei donare & participare faciendum, super omnia sitæ est potestatis, continentisque sub se omnium rerum causas, & rationum facultatumque naturas.* But more especially when he himself succeeded so little in three Years Preaching here on Earth, and had so few sincere Disciples, that he should enable his *Apostles* at one Sermon to convert some Thousands, and cause his Gospel to fly like Lightning through the World, and beat down all strong Holds of Opposition, this is truly admirable. That to these Fruits of the Mission of the Holy Ghost these words do principally relate, appeareth from the Reason of them here assigned, *Because I go to the Father, viz.* to send that Holy Spirit down upon you, by whom these greater Works are to be done.

Ver. 13. *And whatsoever ye shall ask in my Name, I will do.*] Here Christ shews how these great Works should be done by them, *viz.* not by their own Power, or any Divine Virtue residing in them, as our Lord did his, but in the Name, and by the Power of Christ, *Acts* 3.12, 16. by Faith in him, and Prayer to God in his Name, *Acts* 4.24, 30. Note also here that Christ saith, whatever ye shall thus ask I will do; which as it supposes in him Omniscience, enabling him to know the Requests of all Christians upon Earth, and Omnipotence enabling him to assist them every where in the performance of the greatest Works; so must it consequently imply an Unity of Essence betwixt the Father and the Son, and so the Father is glorified in the Son. Hence what is here, *I will do*, is, *Chap.* 16. 23. *the Father will give you.* Note also that whereas the *Jews* used to beg a Blessing for the Father's sake, or for the sake of *Abraham, Isaac* and *Jacob*, though being only Men they never prayed to them, the Christians not only prayed to the Father in the Name of the Son, but invoked the Son also, as being one God with the Father; this being a Periphrasis of Christians, that they were those who called upon the Name of Christ, *Acts* 9.14, 21. See Note on *Rom.* 10.13. And this seems here to be mentioned to confirm their Faith in him, that he who so loved them had Power to do all things for them. h

Ver. 16. *Another Comforter.*] See Note *Chap.* 16.7. i

Ver. 19. *Because I live, ye shall live also.*] By virtue of this Promise, tho' the *Apostles* were always delivered up to Death for the sake of Jesus, yet was the Life of *Christ* manifested k

(a) Arnob. l. 1. p. 31.

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niſeſted in their mortal Fleſh, by preſerving them, and delivering them from ſo many Deaths, 2 *Cor.* 4. 10, 11. and they are ſaid to live by and with him, 2 *Cor.* 13. 4. by virtue of that miraculous Power he conferred upon them for the promotion of the Goſpel, 2 *Cor.* 4. 7. — 10. 4. — 12. 10.

l Ver. 20. *In that day ye ſhall know that I am in the Father, and you in me, and I in you.*] 'Tis certain that *Chriſt* was in his *Apoſtles* by his Spirit abiding with them, *ver.* 16. and that they were in him by the ſame Spirit uniting them to their Head *Chriſt*, Eph. 2. 22. — 3. 16, 17. — 4. 16. And therefore *Chriſt* muſt be here ſaid *to be in the Father* by the Spirit of the *Father reſiding in him*, but with this Difference, that the Spirit of the *Father* reſided in Chriſt without meaſure, *Chap.* 3. 34. and ſo that all that was the *Father*'s was alſo *Chriſt*'s, Chap. 16. 15. his Wiſdom, and his Power; whereas he was in the *Apoſtles* only by the Gifts conferred upon them, according to the meaſure of the Gift of *Chriſt*. (2.) He was in *Chriſt*, as *Juſtin M.* notes, not for Indigence, but partly becauſe the Nature of his *Prophetick* Office did ſo require, and partly to be derived from him as the Fountain upon all his Members; but he was given to them becauſe they wanted his Aſſiſtance to fit them to be able Miniſters of the *New Teſtament*,
(24) 2 Cor. 3. 5, 6. See Additions N° 24.

m Ver. 21. *And will manifeſt my ſelf to him.*] As in the *Paraphraſe*, ſo alſo by thoſe miraculous Works which ſhall demonſtrate my Preſence with him. This Preſence he promiſeth to his Diſciples, *Matth.* 28. 20. *Mark* 16. 17, 18. and made good by his powerful Spirit with his Church, 1 *Cor.* 5. 4. 2 *Cor.* 13. 3, 4, 5.

n Ver. 22. *How is it that thou wilt manifeſt thy ſelf to us, and not to the World?*] This Queſtion ſeems to be put to Chriſt according to that known Opinion of the *Jews*, that the Kingdom of Chriſt was to be an Earthly Dominion over the whole World, appearing with great outward Splendor, or with Obſervation, *Luke* 17. 20. ſo that the *Jews* under their *Meſſiah* ſhould Lord it over the whole Earth, and ſo he ſhould manifeſt himſelf to the whole World. So (b) *Joſephus* ſpeaks of an ambiguous Oracle among them, declaring that about that time, ἀπὸ τ χώρας τὶς ἐκείνων ἄρξει τ οἰκουμένης, *one of their Country ſhould reign over the whole Earth*, and that many of their Wiſe Men did ſo interpret it. So (c) *Origen* tells us they expected, μέγαν κ) δυνάστην, κ) πάσης τ γῆς, κ) πάντων τ ἐθνῶν Κύριον ἔσ), that their *Meſſiah* ſhould be *a great Potentate, and the Lord of the whole Earth, and of all Nations.* And (d) *Trypho* in his Dialogue with *Juſtin Martyr* ſaith the ſame.

Ver. 23. *And we will come to him, and take up our abode with him,*] by that Spirit whoſe Temple is the Body of the Saints, 1 *Cor.* 3. 16. — 6. 13. and by whoſe In-dwelling they are made an Habitation of God, *Eph.* 2. 22. here therefore is no expreſs mention made of the *Holy Spirit*, becauſe by him it is that the *Father* and the *Son* dwell in us; and ſo it is in the beginning of the *Epiſtles* praying for Grace and Peace from the *Father*, and our Lord Jeſus Chriſt, becauſe this Grace and Peace was to be conferred on Men by the Spirit. o

Ver. 26. *But the Comforter, whom the Father will ſend in my Name,*] whom I will ſend you from my *Father*, John 15. 26. — 16. 7. He proceeding from the *Father* and the Son, him the *Father* ſhed forth according to his Promiſe, *Acts* 2. 17, 18. the Son, *ver.* 33. Hence is he ſtiled the *Spirit of the Father*, Matth. 10. 20. and the *Spirit of the Son*, Gal. 4. 6. the *Spirit of Chriſt*, 1 Pet. 1. 11. *Rom.* 8. 9. *Phil.* 1. 19. p

Ver. 27. *Peace I leave with you, not as the World,*] in empty Wiſhes of what they neither do nor can give, nor that external Peace which is both temporary and uncertain, but inward Peace of Conſcience ariſing from the Pardon of your Sins, *Rom.* 5. 1. from the ſenſe of the Favour of God, and of my Preſence with you by the Spirit, that Peace which no Man can take from you, *Chap.* 16. 22. that Peace which paſſeth Underſtanding, which will keep your Hearts in the Faith, *Phil.* 4. 7. and free you from all ſolicitude and fear of the World. q

Ver. 28. *For my Father is greater than I.*] *This*, ſaith *Woltzogenius*, *is a Demonſtration that Chriſt is not the true God, than whom none is or can be greater.* But the *Primitive Fathers* did not allow that there was any ſtrength in this Argument, for they granted that there was one God the *Father*, who was *over all*, and yet that *Chriſt with the Father was the God of the living, as having in all things the Excellency or Sovereignty of the Father*, ſaith (e) *Irenæus*. They therefore owned that the *Father* was greater than the Son, as to his Original, the Son being begotten by him, and yet declared that he was God, and equal to God, as to his Eſſence, as (f) *Tertullian* and (g) *Novatian* teach. So r

(b) De bello Jud. l. 7. c. 31. p. 961. G. (c) Contr. Celſ. l. 2. p. 78. (d) P. 249. B.

(e) *Solus verax Magiſter & Dominus, ut diſcamus per ipſum ſuper omnia eſſe Patrem, etenim Pater inquit major me eſt.* Iren. l. 2. c. 48, 49. l. 4. c. 11, 12.

(f) *Pater eſt alius à Filio dum Filio major, dum alius qui generat alius qui generatur*, Tertul. adv. Prax. c. 9. *Alius tamen Perſonæ, non ſubſtantiæ, nomine —— ubique teneo unam ſubſtantiam in tribus cohærentibus*, c. 12. *Pater Deus, & Filius Deus, & Spiritus Sanctus Deus*, c. 13.

(g) *Ambo unus atque idem*, c. 18. *Patre minor eſt dum in illo eſſe ſe ſcit habens originem, Deus utique procedens ex Deo ſecundam perſonam efficiens, ſed non eripiens illud Patre quod unus eſt Deus.* Novat. c. 21.

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So then we may grant, as to the Divine Nature, that as to the dependence on the *Father* it is less, *i. e.* as 'tis received dependently from the *Father*, *for greater is he that gives, than he that receives*; and yet, as to Essence, they are both one God, and so equal, ὡς αἴτιῳ καὶ ἀρχὴ ὁ κατὰ φύσιν, *Athan. Naz. Basil.*

Add to this, that the Argument produced to prove that *Christ* speaks not of his Human Nature, *viz.* because none could doubt but that God is greater than Man, proves as effectually, that *Christ* could not be only Man, because then none could doubt but God was greater than he; nor is any such comparison, as to Greatness, to be found in Scripture betwixt God and mere Man.

s Ver. 29. *And now I have told you before it come to pass;*] *Viz.* of my Ascent into Heaven, and of the Mission of the Holy Ghost, that when you have received this Spirit you more firmly may believe, I am the Son of God, invested with all Power in Heaven and Earth.

Ver. 30. *The Prince of this World cometh,*] t by his Ministers, *Judas* and the Rulers of the *Jews*, and findeth nothing in me; He himself having no Power to inflict Death on me, in whom is no Sin, and they finding nothing in me worthy of Death, *Acts* 13. 28. Though therefore I am to suffer Death, I do not suffer for any fault that can deserve it, or on account of any Power he, or his Ministers have over me to inflict it, but I give up my self to the Death in compliance with my *Father*'s Will, that the World may know, and knowing, imitate my Obedience to him in the severest Precepts.

CHAP. XV.

a 1. [a] I Am the true Vine, (*which gives Juice and Nourishment to every Branch belonging to me,*) and my Father is (*as*) the Husbandman, (*who prunes and cleanses the Branches of this Vine, to render them more fruitful; and therefore*)

b 2. [b] Every Branch in me that beareth not Fruit, he taketh away, (i. e. *every Professor* c *of Faith in me that is unfruitful*) [c] and every Branch that beareth Fruit, he purgeth it, (*from all those Suckers that hinder the growth of the Fruit, or make it less,*) that it may bring forth more Fruit.

3. Now (*thus it is with you, for*) ye are clean through the Word which I have spoken to you.

d 4. [d] Abide in me, and I (*will abide*) in you; as the Branch cannot bear Fruit of it self, except it abide in the Vine, no more (Gr. *so neither*) can you, except you abide in me (*by Faith.*)

5. I am the Vine, ye are the Branches, (*which receive Nourishment from the Vine, and become fruitful by it,*) he that abideth in me (*by Faith,*) and I in him (*by the Spirit,*) the same bringeth forth much Fruit; e for [e] without me (*abiding thus in you*) ye can do nothing.

f 6. If a Man abide not in me, he is [f] cast forth as a Branch, and (*that*) is withered, and Men gather them, (*or, and is gathered*) and cast (*them*) into the Fire, and they are burned, (Gr. καὶ καίεται) *and is burned.*)

7. If ye abide in me, and my words abide in you, (*so that ye yield Obedience to them,*) g [g] ye shall ask what ye will (*in my Name, and for the Glory of God,*) and it shall be done to you.

8. Herein is my Father glorified, that ye bear much Fruit, (καὶ, *and*) h [h] so shall ye (*appear to*) be my Disciples.

9. As the Father hath loved me, so have I loved you, continue ye in my Love.

10. If you keep my Commandments, ye shall abide in my Love, even i [i] as I (*his Prophet*) have kept my Father's Commandments, (*doing all he sent me to do*) and (*so*) abide in his Love.

11. These things have I spoken to you, (*of my abode in you by the Spirit, and your abiding in my Words,*) that (*through the Comforts of this Spirit*) k [k] my Joy might remain in you, and that your Joy might be full.

12. This is my Commandment, that ye love one another, l [l] as I have loved you (*to the end,* John 13. 1. *and with a most fervent Love.*)

13. Greater Love hath no Man than this, that a Man m [m] lay down his Life for his Friends, (*and this Love will I shew to you acting as my Friends, and expect you should imitate it.*)

14. (*Now*) ye are my n [n] Friends, (*and shall receive the Tokens of my Love as such,*) if ye do whatsoever I command you;

15. (*And therefore*) henceforth I call you not o [o] Servants (*nor treat you as such,*) for the Servant (*usually*) knoweth not what his Lord doth, but I have called (*and treated*) you (*as*) Friends; p [p] for all things that I have heard (i. e. *received*) of my Father (*to impart to you*) I have made known to you.

16. You have not chosen me, but q [q] I have chosen you (*first,*) and ordained (i. e. *appointed*) you, that ye should go (*abroad into the World,*) and bring forth (*much*) Fruit, (*by converting many to the Faith,*) and that

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your Fruit ſhould remain (*in a Succeſſion of Chriſtians to the World's end,*) and (*that being thus employed in my Service,*) whatſoever (*in purſuance of that Work,*) ye ſhall ask the Father in my Name, he may give it you.

17. Theſe things I (*eſpecially*) command you, that ye (*moved by my Example, and by theſe Tokens of my Love, may be induced to*) love one another.

r 18. If the [r] World hate you, (*let this give you no Diſcouragement in the Performance of your Office, ſince it will be only with you as it hath been with me doing the ſame work, for*) ye know that it hated me before it hated you.

19. If ye were of the World, (*conforming your ſelves to it in your Life and Doctrine,*) the World would love his own, (*Men like to them,*) but becauſe ye are not of the World, but I have choſen you out of the World, (*to lead a Life, and preach a Doctrine oppoſite to the Vices of it,*) therefore the World hateth you.

20. (*But*) remember the Word that I ſaid to you, (*viz.*) the Servant is not greater than the Lord, (*and ſo cannot expect to be treated better,*) if (*then*) they have perſecuted me, they will alſo perſecute you, (*who are doing*
s *the ſame Work,*) if they have (*had*) [s] kept my Saying, they will (*would*) keep yours alſo, (*who ſpeak the ſame things.*)

21. But all theſe things, (*this Hatred,* ver. 19. *and Perſecution,* ver. 20.) will they do
t to you for my [t] Name's ſake, becauſe they (*after all the Miracles I have wrought in his Name*) know not him that ſent me.

22. If I had not come and ſpoken to them (*the Words of my Father,*) they had not had Sin, (*in not knowing him that ſent me,*) but now (*they have heard and rejected his Word*) they have no cloak (*or excuſe*) for their Sin, (*it being the fruit not of their want of Knowledge of my Father's Will, but of their Hatred to him and his Word; for*)

23. He that hateth me, (*ſpeaking the Words of God, which I have learned from my Father,* John 12, 49, 50.) hateth my Father alſo.

24. If I had not done among them [u] the u
Works which no other Man did, (Gr. *hath done*) they had not had (*the*) Sin (*of Infidelity,*) but now (*this Sin muſt be charged upon their Hatred, for*) they have both ſeen (*the Works which the Father in me hath done,*) and (*yet have been ſo far from being convinced and reformed by them, that they have*) hated both me (*who do them,*) and my Father, (*by whoſe Power and Commiſſion I do them.*)

25. But (*this cometh to paſs, or, this they are permitted to do*) [w] that the Word might w
be fulfilled which is written in their Law, (*Pſal.* 35. 19.) [x] they hated me without a x
cauſe.

26. But when the Comforter is come, y
[y] whom I will ſend to you from the Father, even the Spirit of Truth, which proceedeth from the Father, he ſhall (*by his miraculous Gifts*) teſtifie of me, (*who ſend him.*)

27. And [z] ye alſo ſhall bear witneſs (*of* z
me,) becauſe ye have been with me from the beginning, (*and ſaw my Works.*)

Annotations on Chap. XV.

a Ver. 1. I *Am the true Vine, and my Father is the Husbandman.*] That Vine which gives vital Juice to render all my Branches fruitful, and whoſe Fruits refreſh and fill their Hearts with Joy, as doth the Fruit of the Vine the Body, *Judg.* 9. 13. *Pſal.* 104. 15. Of the Epithet *True*, ſee *Chap.* 6. 55. My *Father is the Husbandman*, who takes care of theſe Branches, cutting off the Suckers, and the withered Branches, pruning the Vine, and purging the fruitful Branches, that they may bring forth more Fruit. *Grotius* thinks the occaſion of this Parable was taken from the Lord's Supper he had then celebrated, or was inſtantly to celebrate; for as *Chap.* 6. diſcourſing of his Paſſion, he calls himſelf *the true Bread*, ſo here he calls himſelf *the true Vine*, nouriſhing to Life eternal, with relation to that Element which was *the Fruit of the Vine*, Luke 22. 18. and thus it ſeemed neceſſary to ſpeak of the Fruit of his Death, becauſe his Diſciples were offended at it, and their Faith wavered on that account. Others think, that having ſpoken of *Judas* as a Branch not purged but withered, and fit only for the Fire, *Chap.* 13. 10, 11. he admoniſheth them to be careful that they become not ſuch Branches; and as he had ſaid there, *ver.* 10. ſo he repeats that Saying here, *ver.* 3. *Ye are clean*, &c.

Ver. 2. *Every Branch in me that beareth* b
not Fruit.] Theſe unfruitful Branches are ſaid to be in *Chriſt*, or in his Church, as being by Profeſſion *Chriſtians*, and by Baptiſm admitted into the Church, and owning her Faith, but they are ſtill dead Branches, becauſe unfruitful in good Works; for *Faith without Works is dead*, Jam. 2. 26.

Ibid. *And every Branch that bringeth forth* c
Fruit he purgeth, in its ſeaſon, or the fit time of pruning. The *Apoſtles* then labour'd under many Infirmities and Prejudices of their Minds, they were weak in the Faith, and underſtood but little of *Chriſt*'s ſalutary Paſſion, and the Oblation of himſelf as a *piacular Victim* for their Sins, *Luke* 18. 34.

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as judging this not well consistent with that earthly Kingdom which was fixed in their Hearts; they knew nothing of the Calling of the *Gentiles*, or of God's intended Kindness to them, and therefore would not preach to them without a special Admonition from Heaven so to do, *Acts* 11. 19. they were contending for *Primacy*, and that out of prospect of carnal Advantages, 2 *Cor.* 5. 16. from these and such like Infirmities, the good Husbandman purg'd them when he shed the Holy Ghost upon them, and sent them to preach the Gospel to all *Nations*. When therefore he saith, you are *now* καθαροὶ, *clean*, ver. 3. we must not understand this absolutely, but comparatively, in respect of those who did not believe or obey his Word; and in good part, they being to be farther purged by the Operation of the *Holy Spirit*.

d Ver. 4. *Remain in me* (by Faith, Love, *ver.* 9. and Obedience, *v.* 10.) κἀγὼ ἐν ὑμῖν, *and I will remain in you*,] by my Spirit. Here is an Ellipsis of the word μένω, as *Matth.* 20. 13. *to sit on my right Hand*, — *is not mine to give, but* (it shall be given) *to them for whom it is prepared of my Father*; 2 Thess. 2. 7. *He that letteth* (will let) *till he be taken away*. See 1 *Cor.* 4. 15. *Gal.* 2. 7.

e Ver. 5. *He that abideth in me, and I in him, bringeth forth much Fruit, for* χωρὶς ἐμοῦ *without me ye can do nothing.*] That is, χωρὶς ἐμοῦ ὄντες, *being separated from me*, ver. 4. *not abiding in me*, ver. 6. *being cast out from me*. As this respects all *Christians*, the sense runs thus, *If ye abide in me by that Faith which purifies the Heart*, Acts 15. 9. *and works by Love*, Gal. 5. 6. *and I in you by that Spirit*, 1 John 3. 24. —— 4. 13. *without whom none can be a Member of Christ*, Rom. 8. 9. you shall abound in the Fruits of the Spirit, but without my Spirit abiding in you, and uniting you to me your Head, you can do nothing acceptable to me, or worthy of my Gospel; as it respects the *Apostles* it may farther note, that without the Gifts and powerful Assistance of the *Holy Spirit*, they could do nothing to convert the World to the Faith, as being not sufficient of themselves for that Work, but having their Sufficiency from that God who giveth them the *Holy Spirit*, 2 Cor. 3. 5, 6. Hence they are bid to stay at *Jerusalem* till this Spirit fell upon them, *Acts* 1. 8.

f Ver. 6. *He is cast out* ὡς κλῆμα καὶ ἐξηράνθη.] ὡς κλῆμα, supple, μὴ φερόμενον καρπὸν, *as a Branch bringing forth no Fruit*; or καὶ here signifies *because*, or *that*, and so the sense runs thus, *as a Branch is cast out that is withered, or because it is withered*, for Branches are first withered, and then cast out; so *Josh.* 1. 5. καθὼς, *for as I have been with Moses, so will I be with thee*, chap. 22. 25. καὶ ἀπώλεσαν, *for they will turn away thy Children*; 1 Sam 2. 15. *Give us Roast*, καὶ οὐ μὴ λάβω, *for I will not receive sodden Flesh of thee*: Micah 7. 8. *rejoice not at my Fall*, καὶ ἀναστήσομαι, *for I shall rise again*; See *Luke* 1. 24. *John* 6. 54. it also often signifies *that*, or *which*. So *Isa.* 5. 4. *what shall I do to my Vine*, καὶ οὐκ ἐποίησα; *which I have not done?* So *Matth.* 9. 11. καὶ ἰδόντες, *which the Pharisees seeing*, Acts 1. 19. καὶ γνωστὸν, *which thing was known*. See *Noldius de Partic. Heb. p.* 297, 298.

Ver. 7. *Ask what you will, and it shall be given you.*] Whatever ye ask according to the Will of God, 1 *John* 5. 14. for the Promotion of his Glory, *chap.* 14. 13. and the furtherance of your Ministry, *Mat.* 21. 21, 22. asking in Faith, *Mark* 11. 24. and in my Name, *John* 16. 23. ye shall receive. See the Note on *Matth.* 21. 21. g

Ver. 8. *And ye shall be my Disciples*;] *i.e.* By your likeness to me your *Master*, who am intent on this, that I may glorifie my *Father* upon Earth, *chap.* 17. 4. and give up my self to the Death, that I may be more fruitful in drawing all Men to the Knowledge of him, *chap.* 12. 24. it will appear that you thus bringing forth much Fruit to the Glory of God, are my genuine *Disciples*; ἐν τούτῳ, is here to be repeated from the beginning of the verse. h

Ver. 10. *As I keep my Father's Commandments, and abide in his Love.*] Here it is enquired how *Christ* being truly God could say he keeps his Father's Commandments; I answer, as on Earth he sustained the Person of a *Prophet* sent from him, it being necessary to that Office that he should be sent by him, and do his Commandments, according to those Words of God, *Deut.* 18. 18. *I will raise them up a Prophet from among their Brethren like unto thee, and will put my Words into his Mouth, and he shall speak to them all that I shall command him.* See *ver.* 19, 20. Hence *Christ* so often saith, *I speak not of my self, but as my Father gave me a Commandment, so I speak*, chap. 12. 49, 50. declaring by these words he was no *Impostor*, but that very *Prophet* of whom *Moses* spake. See the Note on *chap.* 7. 16. and *chap.* 8. 28. Hence *Chrysostom*, *Euthymius*, and *Theophylact* note, that Christ spake this according to his humane Nature. But still *Woltzogenius* enquires why, according to his humane Nature, he is said to obey the Commandment of the *Father*, rather than of his own divine Nature: I answer, because the *Father* is the Fountain of the Deity, and because it belong'd to Christ executing his *Prophetick* Office, to refer all to the Glory of his *Father*, whom the *Jews* only owned. i

Ver. 11. *That my Joy might be in you*;] *i.e.* I speak of your remaining in me by the Spirit, that your Joy, arising from his Consolations, may be full, and this Joy I call *mine*, because this Spirit dwelleth in me, and is derived k

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from me. Pious and true is the Note of *Woltzogenius* here, *that the Obſervation of God's Commandments give here the fulleſt and moſt perfect Joy.* For what richer Treaſure is there in this World, than that of a good Conſcience? And what greater Joy than that which flows from the good Spirit *teſtifying to our Spirits that we are the Sons of God, and ſhall be made Heirs of eternal Life?* Rom. 8. 16, 17. Gal. 4. 6.

l Ver. 12. *As I have loved you.*] Not only as in the *Paraphraſe*, but ſo as to lay down my Life for you, *ver.* 13.

(25) Ver. 13. See Additions N° 25.

m Ibid. *To lay down his Life for his Friends.*] 'Tis certain Chriſt did this for his Enemies, *Rom.* 5. 6, 7, 8. *Chriſt* notwithſtanding ſpeaks of his Friends, as ſpeaking only to his *Apoſtles* whom he here owneth as his Friends. Note alſo that *Chriſt* here ſaith he doth ψυχὰς τιθέναι, *lay down his Life* for his Friends, rather to expreſs the greatneſs of his Love, than the Merit of his Paſſion; and when he doth ſo, he uſes conſtantly this Phraſe, *viz.* John 10. 15, 17. 1 John 3. 16. but when the merit of his Paſſion is expreſſed, the Phraſe uſed is ἀποθανεῖν ὑπὲρ ἡμῶν, or ὑπὲρ ἁμαρτιῶν, *to die for us*, or *for our Sins*, Rom. 5. 6. 8. 2 Cor. 5. 15. Heb. 2. 9. 1 Pet. 3. 18. as the Circumſtances of thoſe places ſhew.

n Ver. 14. *You are my Friends if you do whatſoever I command you.*] For both *Cicero* and *Saluſt* (a) make this Conformity of Will to him we love, the teſt of ſincere Friendſhip.

o Ver. 15. *Not Servants, for the Servant knoweth not what his Lord doth;*] *i. e.* I deal not with you as Servants, to whom I make known my Councils, δοῦλοι γὰρ δεσποτῶν φύσιν ἢ πρᾶξιν οὐκ ἄλλως οἶδεν ἢ εἰδέναι, *for Servants are not*, ſaith *Xenophon*, *to know the Cuſtoms or Actions of their Lord*, but only boſom Friends. *Epiſt. ad Æſchinem.*

p Ibid. *For all things which I have heard from my Father I have made known to you.*] Not abſolutely, for they were not yet able to hear of the Ceſſation of the Law, of Circumſion, and the Sabbath, the caſting off the *Jews*, and the calling of the *Gentiles* to be his Church, without Offence, *chap.* 16. 12. but all things fit to be told them then, concerning his ſalutary Paſſion, his glorious Reſurrection and Aſcenſion, the Miſſion of the Holy Ghoſt, the future Judgment, and the Promiſe of eternal Life.

q Ver. 16. *I have choſen you,*] from the reſt of the *Jews* to bear witneſs of me, *v.* 27. and be my *Apoſtles*. That Chriſt ſpeaks here of this Election, appears, (1*ſt*,) From the preceding words, *Ye have not choſen me*, as Diſciples among the *Jews* choſe to themſelves a Maſter, for ye came not to me till I called you. (2*dly*,) From the Perſons called; for, ſaith Chriſt, *have not I choſen you Twelve, and one of you is a Devil?* chap. 6. 70. And, (3*dly*.) From the end of their Vocation here, *viz. that they might go into the World, and bring forth Fruit*, or that they ſhould go forth and preach that Goſpel to the World which ſhould abide for ever, 2 *Ep. John* 2. and erect that Church againſt which *the Gates of Death ſhould not prevail.* See Additions N° 26. (26)

r Ver. 18. *If the World hate you, — hated me firſt.*] Here Chriſt begins to fortifie his *Apoſtles* againſt the Hatred of the World, and to encourage them to contiue firm and conſtant in the Performance of their Office againſt all its Oppoſition: (1*ſt*,) From his own Example, who patiently had endured it before their Eyes, and was now to ſuffer Death by reaſon of it, ſo that they who preached the ſame Doctrine, which rendred him ſo hateful to the World, might reaſonably expect the like Treatment from it; nor had they reaſon to expect it ſhould be otherwiſe, or grudge it was not better with the Diſciple than with his Maſter; for he being not of the World, and they being choſen by him out of the World, the Ground of the World's Hatred againſt them muſt be the ſame.

s Ver. 20. Εἰ τὸν λόγον μου ἐτήρησαν, *If they had kept my Word.*] Some conceive that τηρεῖν here imports to obſerve with an inſidious intent to carp at it, and accuſe the Author of it, as it is ſaid of the *Church* to *Satan*, he τηρήσει, *ſhall break*, or *obſerve thy Head* to wound it, καὶ σὺ τηρήσεις, *and thou ſhalt bruiſe*, or *obſerve his Heel* to enſnare it, *Gen.* 3. 15. but the right reading there ſeems to be τειρήσεις, *conteres*, nor is there any Inſtances in the *New Teſtament*, where the ſimple Verb τηρέω bears that ſenſe; for *Mat.* 27. 36, 54. the word ſignifies only *to obſerve*, not to watch an opportunity againſt, that being παρατηρεῖν, *Mark* 3. 2. *Luke* 6. 7. — 14. 1. — 20. 20. and the Phraſe τηρεῖν λόγους μου, which is proper to St. *John*, is always taken in a good ſenſe, for an obedient obſervance of the Words of *Chriſt*, *viz. John* 8. 51, 52, 55. — 14. 23, 24. — 17. 6. 1 *John* 2. 5. *Rev.* 3. 8, 10. — 22. 7, 9.

t Ver. 21. *But theſe things will they do for my Name's ſake, becauſe they know not him that ſent me.* 'Tis farther Ground of Comfort to you that you ſhould be thus hated, not from your own fault, but for my ſake, and ſo ſhall be entitled by that Hatred to a great Reward in Heaven, *Mat.* 5. 12. and that out of Ignorance of, or Hatred to him that ſent me, and being hated for our ſakes, you need not queſtion our Protection and Aſſiſtance.

u Ver. 24. *Works which no Man ever did*, ver. 22. *If I had not ſpoken to them, — no Sin;*] *i. e.* Nor yet can they be ſaid to hate me out of

(a) *Idem velle & idem nolle ea demum vera eſt amicitia*, Saluſt. *Eſt enim lex illa juſtæ veræque amicitiæ, ut idem amici ſemper velint*, Cic. Orat. pro Cn. Plan.

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of Ignorance of my Commission, for I have spoken to them a Doctrine plainly divine, and worthy of God, against which they have no Exceptions which arise not from their own Lusts, and Prejudices, and have confirmed it not only with the Testimonies of *Moses*, and the *Prophets*, chap. 5. 46. but also with such Works as neither *Moses* nor the *Prophets* ever did, had not this been done by me, they could not reasonably have been charged with the great Sin of Infidelity; but now shutting their Eyes against the Light thus shining on them, and hardning their Hearts against that strong Conviction of my Mission which my mighty Works afford, 'tis evident that they reject me not out of Ignorance and Weakness, but out of wilful Hatred to me, and him that sent me, and so their Infidelity is inexcusable.

w Ver. 25. ἀλλ' ἵνα, *But that*;] i. e. *This hath happen'd, or is permitted.* Examples of such an *Ellipsis* we find frequently in this Gospel. So *chap.* 9. 3. ἀλλ' ἵνα, *but this hath happen'd that* the Works of God might be made manifest, *chap.* 13. 18. ἀλλ' ἵνα, *but this hath happen'd to Judas*, that the *Scripture* might be fulfilled, *chap.* 14. 31. ἀλλ' ἵνα γνῶ, *but this I do that the World may know.* See Note on *chap.* 12. 40.

Ibid. *For they have hated me without a cause.*] This which *David*, who was a Type of *Christ*, spake of himself, may reasonably be thought in the mystical sense to relate to *the Son of David*, especially if we consider that the 69th *Psalm*, where these words are, *ver.* 5. is truly referred to *Christ*. See the *Synopsis* in the Argument of that Psalm. x

Ver. 26. *Whom I will send to you from the Father.*] 'Tis certain, saith *Betuleius* from the words, *I will send*, that this cannot be understood of the eternal Spiration of the Essence, but of the temporary Mission of the *Holy Ghost*, which *Christ* would ask of the *Father*, chap. 14. 16. and send *from him in his Name*, v. 26. after his departure, *chap.* 16. 7. after his Glorification, *chap.* 7. 39. and who was to be sent according to the Promise of the *Father*, Luke 24. 49. y

Ver. 27. *And you shall testifie of me*, &c.] You have been still my Companions from the beginning of my *Prophetick* Office, and so are fit Witnesses of my Works. For good Men use, and ought to be believed, when they testifie of what their Eyes have seen, and their Ears have heard, as the *Apostles* did. *Acts* 4. 20. 1 *John* 1. 1, 2. z

CHAP. XVI.

a 1. [a] THese things I have spoken to you that ye should not be offended, (i. e. *deterred from my Service, by the Sufferings you will be exposed to from the World*; *For*)

b 2. [b] They shall put you out of the Synac gogues (*as Persons excommunicated*;) [c] yea the time cometh, that whosoever killeth you, will think that he doth God Service (*by so doing*,)

3. And these things they will do to you, because they have not known the (*Will of the*) Father, nor me, (*who am sent by him to reveal it to the World.*)

d 4. But these things have I told you (*before-hand*,) that [d] when the time shall come (*when you are thus to suffer them*,) you may remember that I told you of them, (*and so may be confirmed in the Truth, by seeing my perfect knowledge of things future, and may remember you suffer only what I had forewarned you of*;) and these things I said not to you at the beginning (*of my Preaching*,) because I was (*then*) with you, (*to protect you from, or comfort you in all Dangers.*)

e 5. But now I go my way to him that sent me, and [e] none of you (*now*) asketh me (*as you did before*,) Whither goest thou?

6. But because I have said these things to you (*concerning my departure*,) Sorrow hath filled your Hearts.

7. Nevertheless I tell you the truth (*viz. That*) [f] it is expedient for you that I go away (*from you*;) for if I go not away, the Comforter will not come to you; (*he coming to supply my Absence, and as the consequent of my Ascension into Heaven*, John 7. 39.) but if (*when*) I depart, I will send him to you. f

8. And when he is come, [g] he will reprove the World, (*and will convince Men*) of (*their*) Sin (*in rejecting me*,) and of (*my*) Righteousness, and of (*a future*) Judgment. g

9. Of Sin, because they believe not in me, (*of whose Mission and Resurrection he will convince them by his wondrous Gifts conferred on them that believe in me.*)

10. [h] Of (*my*) Righteousness, because I go to my Father, (*to whom I could not ascend, were I not a righteous Person*,) and ye see me no more (*on Earth.*) h

11. [i] Of Judgment, because the Prince of this World is judged; (i. e. *the Devil is condemned, and cast out of his Dominions by my Servants*; *and consequently, the time will come when all the Subjects of his Dominions shall be judged also.*) i

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k 12. I have yet [k] many things to ſay to you, (*concerning the abrogation of the Sabbath, and your Ritual Law of Juſtification by Faith without the Works of the Law*, &c.) but ye cannot bear, (i. e. *receive*) them now (*without offence.*)

l 13. Howbeit, when he (*who is*) [l] the Spirit of Truth is come, he will guide you, (*executing your Office*) into all truth; for he ſhall not ſpeak of himſelf, (*deceitful and uncertain things invented by himſelf, as do the evil Spirits in the Heathen Oracles*;) but whatſoever he (*who ſearcheth the deep Counſels of God*, ſhall hear, (i. e. *ſhall know to be the Will of the Father*,) that ſhall he

m ſpeak, and he will [m] ſhew you things to come.

n 14. He [n] ſhall (*alſo*) glorifie me (*by what he teacheth*;) for he ſhall receive of mine, and ſhall ſhew it to you; (i. e. *he ſhall be ſent to impart to you the things which relate to my Kingdom, my Laws and Service; and what he teacheth you, is to be delivered in my Name.*)

15. All things that the Father hath are mine; (*the Power to govern, and to give Rules and Laws to Men, and to judge and recompence them according to thoſe Laws which under the Moſaical Diſpenſation was done by the Father, is now to be done by me, and in my Name*, Phil. 2. 9, 10, 11.) therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it to you.

16. (*It is but*) a little while, and ye ſhall not ſee me, *becauſe I ſhall be taken from you by Death*;) and again, (*after my Reſurrection, 'tis but*) a little while, and (*that*) ye ſhall ſee me; and (*this I ſay,*) becauſe (*then*) I go to my Father.

17. Then ſaid ſome of his Diſciples among themſelves, What is (*the import of*) this that he ſaith to us, a little while, and ye ſhall not ſee me; and again, a little while, and ye ſhall ſee me; and, becauſe I go to the Father?

18. They ſaid therefore, What is this that he ſaith, a little while? We cannot tell (*the meaning of*) what he ſaith.

19. Now Jeſus knew that they were deſirous to ask him, (*the meaning of his Words,*) and (*therefore*) ſaid to them, Do ye enquire among your ſelves of that (*which*) I ſaid, a little while, and ye ſhall not ſee me; and again, a little while, and ye ſhall ſee me?

20. Verily, verily, I ſay to you, That (*for a ſeaſon*) ye ſhall weep and lament, but the (*Men of the*) World, (*the Rulers of the Jews,*) ſhall rejoice (*at my ſufferings,*) and ye ſhall be ſorrowful; but your Sorrow (*at my Reſurrection, Aſcenſion, and Miſſion of the Holy Ghoſt,*) ſhall be turned into Joy, (Luke 24. 41, 52. *Acts* 2. 46.

21. (*For a*) a Woman when ſhe is in travail, hath Sorrow, becauſe her Hour is come; but as ſoon as ſhe is delivered of the Child, ſhe remembers no more the Anguiſh (*ſhe lay in,*) for joy that a Man (*Child*) is born into the World; (*ſo ſhall be your caſe:*)

22. And ye now therefore (*κ' ὑμᾶς ὃν, for you therefore*) have (*now*) Sorrow (*becauſe of my Death,*) but I will ſee you again (*after my Reſurrection,*) and your Hearts ſhall rejoice; and (*tho' I perſonally be taken from you,*) your Joy (*thro' the Holy Spirit, ſhall be ſuch as*) no Man taketh (*or can take*) from you.

23. And in [o] that day (*that you receive this Comforter.*) ye ſhall (*have need to*) ask me nothing (*for Reſolution of your Doubts, as now you do:*) Verily, verily, I ſay to you, Whatſoever (*aſſiſtance*) ye ſhall ask the Father in my Name, he will give it you. o

24. [p] Hitherto have you asked nothing in my Name, (*as Mediator betwixt God and Man*;) ask (*what is requiſite for the diſcharge of your Office,*) and ye ſhall receive (*it,*) that your Joy (*in having all your Petitions granted.*) may be full. p

25. Theſe things have I ſpoken to you in Proverbs (*obſcurely of the Father; but*) the time cometh when I ſhall no more ſpeak to you in Proverbs, but I ſhall ſhew you plainly (*the Will*) of the Father.

26. In that day ye ſhall ask in my Name; [q] and I ſay not to you, (*I need not ſay*) that I will pray (*or intercede with*) the Father for you; q

27. For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28. (*And as*) [r] I came forth from the Father, and am come into the World; (*ſo*) again, I (*ſhall ſhortly*) leave the World, and go to the Father. r

29. His Diſciples ſaid to him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no Proverb:

30. Now we are ſure that thou knoweſt all things (*in that thou knoweſt our ſecret Whiſperings among our ſelves,*) and (*ſo*) needeſt not that any Man ſhould ask thee (*that thou mayeſt know what they deſire, thou knowing this unasked:*) By this [s] we (*more firmly*) believe, that thou cameſt forth from God. s

31. Jeſus anſwered them, Do ye now believe?

32. Behold the Hour cometh, yea, is now come, that ye ſhall be ſcattered every Man to his own (*home,*) and ſhall leave me alone; and yet I am not alone, becauſe the Father is with me.

33. Theſe things I have ſpoken to you, that in me (*being with you by my Spirit,*) you may have Peace, in the World ye ſhall have Tribulation; but [t] be of good chear, I have overcome the World; (*and as I am able, ſo by my ſufferings am I the more inclined, to aſſiſt and ſtrengthen you againſt the Temptations of it.*) t

Annotations

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Annotations on Chap. XVI.

a Ver. 1. *These things have I spoken to you, that ye be not offended*;] *i. e.* These things concerning the Hatred of the World, and the Reasons of it; and of those Considerations which may induce you to bear it patiently, lest they coming unexpectedly upon you unarm'd against them, you should fall from the Faith, or desist from your Office in the propagation of it: That this is the true Notion of being *scandalized*, see the Note on *Matth.* 18. 6.

b Ver. 2. *They shall put you out of the Synagogues*:] In their *Synagogues* they had not only Assemblies for reading the *Scriptures* every *Sabbath-day*, Acts 13. 27. — 15. 21. for publick Prayers and Exhortations to the People then, and upon other Days, *Acts* 13. 15. but Offences committed against the Law, were there corrected, and sometimes punish-ed with Scourging, *Matth.* 10. 17. — 23. 34. And they who would not be reformed by Stripes, nor by the lesser Excommunication which removed them, saith (a) *Buxtorf*, four foot from others, were pronounced ἀποσυνάγωγοι, *John* 9. 22. 24. — 12. 42. and by a publick recitation of their Name, were cast out of the Communion of the Church; which, *Luke* 6. 22. is *separating them, and casting out their Names as evil*; this *Christ* here saith, would be their Portion.

c Ibid. Ἀλλ' ἔρχεται ὥρα ἵνα, *Yea, the hour cometh, when whosoever killeth you shall think he doth* λατρείαν προσφέρειν τῷ Θεῷ, *do God service.*] The Particle ἀλλὰ here signifies *Yea*, and denotes the increase of a thing, as *Luke* 12. 7. ἀλλὰ καί, *yea, even your Hairs are all numbred*, see 1 *Cor.* 3. 2. — 12. 22. ἵνα is here put for ὅτι, *when*, as *ver.* 32. *the time cometh* ἵνα σκορπισθῆτε, *when you shall be scattered*; see the Note on 3 *Ep.* of *John*, ver. 4. The Paraphrase λατρείαν προσφέρειν, *to offer Sacrifice*, is taken from *Exod.* 32. 29. *Consecrate your Hands to the Lord every one upon his Brother*; that is, saith the *Paraphrase* of *Onkelos*, obtulistis Oblationem, *Ye have offered an Oblation.* Hence the *Zealots* among the *Jews*, who killed those they esteemed Transgressors with their own Hands, not expecting the Judgment of the *Sanhedrim*, were by them deemed Religious Men, filled with Zeal in the Cause of God, they having their Name, saith (b) *Josephus*, ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτῶν, *from those that were zealous for what was good*: And therefore, after infinite Slaughters of their Brethren, they pronounced themselves (c) ἀναμαρτήτους, *Men without Offence*: And suitably to this Prediction, (d) *Justin M.* informs us, that the *Jews* did κατάρασθαι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τὸν χριστόν, *disgrace, and execrate the Christians in their Synagogues*, and were ἀποκτείνειν αὐτούς, *killing them with their own hands where ever they could.* This they will do, saith *Christ*, because they know not the *Father*, *i. e.* how alien those Cruelties are from his benign Nature; so *Grotius*. See the Note on *Chap.* 15. 21.

d Ver. 4. *That when the time cometh, you may remember*, &c.] And so be assured of my Divine Prescience and Veracity; and therefore may not doubt of that Assistance and Consolation I have promised you under these Troubles. But here it may be asked, why *Christ* here saith, *These things I said not to you at the beginning, because I was with you*, when in the first Mission of the *Apostles* to preach in the Cities of *Judea*, he useth almost the same words? *Matth.* 10. 17, 18. and the like words, *Matth.* 24. 9. *Luke* 6. 22. *Woltzogenius* answers, That Christ in these places had in the general inform'd them of the great Persecutions they were to suffer, but had not so clearly told them, they were to suffer them on the account of Religion; but this seems a mistake, for he had told them, that they were to suffer these things in the *Jewish Synagogues for his Name's sake*, and *for Righteousness sake*, Matth. 5. 12, 13. — 10. 18. — 24 9. I answer therefore, that what was spoken, *Matth.* 24. 9. was said about this time; and so *Christ* might well say, *he said it not to them from the beginning*: And that what *Christ* saith, *Matth.* 10. and *Luke* 6. do plainly respect the Times which were to come upon them, after our Lord's departure from them; for the Words of *Christ* in St. *Matthew*, from *ver.* 16. to 36. respect those Times when they were to give Testimony to him *before the Gentiles*, ver. 18. and were to be *filled by the Holy Spirit*, ver. 20. and so do the words of St. *Luke* also, as appears from the Particle ὅταν, *when these things shall happen*; what therefore *Christ* there foretels as future, he speaks of here as instant, and now ready to befal them.

e Ver. 5. *And none of you asketh me, whither goest thou?*] This *Peter* asked, *Chap.* 13. 36. but received no direct Answer; they did not therefore so ask as to know, *Chap.* 14. 5. much less to consider duly whither he was going, *viz.* to his and their *Father*'s House, *John* 20. 17. or why he went, *viz. to prepare*

(a) In Voce Niddui. (b) De Bell. Jud. l. 7. c. 30. p. 986. (c) Ibid. c. 34. p. 990. E.
(d) Dial. cum Tryph. p. 234. C. 323. C. 363. C. Apol. 2. p. 72.

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a Manſion for you, Chap. 14. 2. or, none of them asked now his Departure was at hand, and ſo gave greater reaſon for this Enquiry, whither he was going?

f Ver. 7. *It is expedient for you that I go away*;] Since by the Advent of the Holy Spirit you will find greater comfort than from my Preſence; now this Spirit was not to come till *Chriſt was glorified*, and had aſcended into Heaven, *John* 7. 39. The word παράκλητος here mentioned, ſignifies an Advocate and a Comforter; he did the part of an Advocate in reſpect of *Chriſt* and his *Goſpel*, by convincing the World of Sin in not believing on him, and on the Righteouſneſs of *Chriſt*, ver. 9, 10, 11. and by confirming the *Apoſtle*'s Teſtimony of him by Signs and Miracles, and various Gifts imparted to them, *Heb.* 2. 4. 1 *John* 5. 6, 7, 8. and by pleading their Cauſe *before Kings and Rulers*, Matth. 10. 18, 19. and againſt all their Adverſaries, *Luke* 21. 15. *Acts* 6. 10. In reſpect of the *Apoſtles* and the *Faithful*, he alſo did the part of a Comforter, as being ſent for their Conſolation, and ſupport in all their Troubles, filling their Hearts with Joy and Gladneſs, and giving them an inward Teſtimony of God's Love to them, and an aſſurance of their future Happineſs, *Rom.* 8. 15, 16.

g Ver. 8, 9. *He will convince the World of Sin, becauſe they believe not in me.*] The Holy Spirit had departed from the *Jews* about four hundred Years ſince; and his return, according to *Chriſt*'s Promiſe, muſt be ſufficient to evince, that *Jeſus*, who had thus ſhed the Spirit upon his Diſciples, was the true *Meſſiah*, and ſo to convince them of Sin, who believed not in him, as we ſee it did, *Acts* 2. 37, 41.

h Ver. 10. *Of Righteouſneſs, becauſe I go to the Father*:] For that was a ſufficient Evidence, that the *Father* owned him as a righteous Perſon, and his true *Prophet*, tho' by the *Jews* he was condemned as an *Impoſtor*. Now this the Holy Spirit proved, becauſe his Miſſion from Heaven, and the miraculous Powers done by him in the Name of *Jeſus*, evinced, that he who ſent this Spirit from Heaven was tranſlated thither. Hence *Peter* from this effuſion of the *Holy Spirit* argues, that *this Jeſus was by God made Lord and Chriſt*, Acts 2. 36. and that the *Jews* had crucified that Holy and Juſt One whom the *Father* had glorified, *Acts* 3. 13, 14.

i Ver. 11. *Of Judgment, becauſe the Prince of this World is judged*;] *i. e.* Becauſe *Satan*, the Prince of this World, is now to be condemned, and caſt out of his Dominions; whence it may appear, that all who belong to his Kingdom, and chuſe rather to ſerve him than Chriſt their lawful Prince and Judge, ſhall be condemned with him. See the Preface to the *Epiſtles*, §. 10.

Ver. 12. *I have yet many things to ſay to you, but ye cannot bear them yet*;] *viz.* concerning the Aboliſhment of the Sabbath, and the Ceremonial Law, Juſtification by Faith without the Works of the Law, the rejection of the *Jews*, and the calling of the *Gentiles*, which, through the Prejudices you now lie under, ye cannot yet bear. See *Orig. contra Celſum*, l. 2. p. 57, 58. k

Ver. 13. *The Spirit of Truth ſhall lead you into all Truth*,] neceſſary to your *Apoſtolical* Office, and to direct the *Chriſtian Church* to the end of the World in all ſaving Truth: For as (e) *Irenæus* notes, *The Doctrine which they taught, they after delivered in the Scriptures to be the Pillar and Foundation of our Faith.* And as (f) St. *Auſtin* adds, *Chriſt having committed to them the Writing of thoſe things which he would have us read, they choſe out thoſe things to write which they judged ſufficient to be written for the Salvation of the Faithful.* 'Tis therefore certain, that the *Apoſtles*, in compiling the *Canon of Scripture*, were ſo aſſiſted by the *Holy Spirit*, as to write all Truths neceſſary for the Salvation of Believers, and conſequently, that all things neceſſary to be believed or done by *Chriſtians*, are fully and perſpicuouſly contained in the *Holy Scriptures*. l

Ibid. *And he ſhall teach you things to come.*] From this, and from the parallel place, *Chap.* 14. 26. *He ſhall bring all things to your remembrance which I have ſaid to you.* Two Things are evident; (1.) That this Promiſe of the Holy Spirit can belong only to the *Apoſtles*, ſeeing to their remembrance only could *Chriſt* bring thoſe things which he had ſaid to them. (2.) That this Promiſe can agree to no *Councils* aſſembled after their Deceaſe, ſeeing they never challenged to themſelves the Gift of *Propheſie*, nor had future Contingencies revealed to them. m

Ver. 14, 15. *He ſhall glorifie me; for he ſhall receive of mine, and ſhall ſhew it to you; all things which the Father hath are mine.*] Theſe words contain Two Arguments for the Divinity of *Chriſt*. For, n

Firſt, The things the Holy Spirit was to receive from *Chriſt*, who is emphatically ſtiled *the Truth*, are *all Truth* by the *Apoſtles* to be delivered to the *Church*, and all future Contingencies reſpecting the Church to the end of the

(e) *Apoſtoli Evangelium quod tunc præconiaverunt, poſtea per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam noſtræ fidei futuram*, l. 3. c. 1. *Quicquid Chriſtus de ſuis factis & dictis nos legere voluit, hoc ſcribendum illis tanquam ſuis manibus imperavit.*

(f) *Electaque eſſe quæ ſcriberentur ea quæ ſaluti credentium ſufficere videbantur.* De Conſenſ. Evangel. l. 1. c. 35. & Tr. 49. in Jon. p. 355.

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the World: For, saith (g) *Schlictingius* here, *To this we are to refer the Revelations of St.* John, *in which are contained Prophesies of the State of the Church from that time to the end of the World.* Now the Knowledge of these things must imply a Divine Prescience. *We speak*, saith the Apostle, *the Wisdom of God, which God hath revealed to us by his Spirit*, 1 Cor. 2. 7, 10. *Christ* therefore from whom the Spirit received these things, must be God. *Lastly*, God saith to the *Idols* of the *Gentiles*, *Shew the things that are to come, that we may know, that ye are Gods*, Isa. 41. 23. He therefere who sheweth these things to the Spirit, must be God.

2*dly*, By saying, *All things which the Father hath, are mine*; he challenges to himself the incommunicable Attributes, and consequently that Essence which is inseparable from them.

Answ. To this *Woltzogenius* answers, That the Phrase, *All things*, must be restrained to the Subject of *Christ*'s Discourse, *viz* to all things which the Spirit of Truth was to reveal to them, and which respected their Office, and the good of the *Church*; all which things the Father had communicated to him.

But, (1.) *Christ* saith not here, I am conscious to the Secrets of my *Father*; but, *all things which the Father hath are mine.* (2.) *Christ* here gives the Reason, why he had said *he shall receive of mine*, viz. *because all that the Father hath is mine.* Take away any thing from the generality of this Expression, and you render our Lord's Inference infirm, since that which you take away, the Holy Spirit might not receive from him. (3.) All those things which he confesses are here to be understood, are sufficient to prove the Divinity of Christ, as the Citation from him shews.

o Ver. 23. *And in that day ye shall ask me nothing*;] *i. e.* When I have sent the Holy Spirit, *to lead you into all Truth*, you shall have no need to enquire Satisfaction in any thing, as now ye do, or to ask the sense of any thing suggested to you by the Spirit, as you sometimes ask the meaning of my words. This sense of the word ἐρωτᾶν is gathered from *ver.* 19. *they were desirous* ἐρωτᾶν *to enquire of him* the sense of those words, *Yet a little while*, and *ver.* 30. *there is no need that any one* ἐρωτᾷ *should enquire of thee.* In that Day, *i. e.* say St. *Austin* and *Maldonate*, in the Day of Judgment; but then the *Apostles* could have nothing farther to ask for the Churches Benefit. And, 2*dly*, It appears from the preceding Verse, that Day was the time when they should see him again after his Resurrection, and so on. Nor can (h) *Origen*'s Conceit stand, that *Christ* here excludes himself, requiring them *to pray only to God the Father*, this being contrary to the practice of St. *Paul*, and the whole *Christian* Church. See Note on *Rom.* 10. 13.

Ver. 24. *Hitherto have you asked nothing in my Name.*] *i. e.* By me as Mediator betwixt God and Man, and with respect to my Merits, do this after my Death, and Intercession at the right Hand of God, and you shall receive such Answers as will fill you with Joy. p

Ver. 25. See Additions N° 27. (27)

Ver. 26, 27. *And I say not that I will ask the Father, for he himself loveth you*;] *i. e.* I need not say this for your Comfort, that I will intercede with my Father for you, seeing his Love to you who have thus loved me is so great, as to encline him to grant your Petitions on his own accord. q

Ver. 28. *I came out from the Father.*] See Note on *Chap.* 13. 3. r

Ver. 30. *By this we believe that thou cameſt forth from God.*] Why did they not believe him to be God, saith *Woltzogenius*? *Answ.* They say this sufficiently, by owning he *knew all things*, even the Thoughts of Mens Hearts; and thence, as they well might, concluding, *he came forth from God*; for Omniscience, and the Knowledge of the Heart, being the Attributes of God, 1 *Kings* 8. 39. *Jer.* 17. 10. they cannot be communicated to any without the Communication of the Divine Nature. s

Ver. 33. *Be of good Comfort, I have overcome the World*;] Being prepared to suffer that Death by which I am to be freed from all the Injuries of the World, and to be crowned with Glory, and you shall also do it by Faith in me, which is your *Victory over the World*, 1 John 5. 4, 5. and by my Strength, which shall enable you to do all things, *Philip.* 4. 13. of which you cannot doubt after so many Tokens of my Love, *Rom.* 8. 35, 36, 37. t

(g) *Is revelabit vobis quid vel cum mundo, vel cum Judaico populo, vel cum Ecclesia in posterum agetur, huc etiam pertinet tota Apocalypsis Johannis, in qua continentur Prophetiæ de mirabili statu Ecclesiæ Christi, ab illo tempore usque ad finem mundi.*

(h) Οὐδενὶ τῶν γνωσθέντων προσδιδόναι ἔδει αὐτὸν τῷ Χριστῷ ἀλλὰ τῷ Θεῷ τῶν ὅλων καὶ πατρὶ. περὶ εὐχῆς, p. 48.

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CHAP. XVII.

1. THeſe words ſpake Jeſus, and lift up his Eyes to Heaven, and ſaid, Father, the hour is come, (*that my Work on Earth by my Sufferings now inſtant ſhould be finiſhed,* ver. 4.)
a [a] glorifie (*now*) thy Son (*by his Advancement to the right Hand of Majeſty and Power,*) that thy Son alſo may glorifie thee, (*by propagating the Knowledge of thee and of thy Goſpel through the World.* See *Examen Millii.*)
b 2. [b] As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him, (*ſo inſtate him in that Kingdom in which he ſhall exerciſe that Power in bringing many to the Faith, and ſo fitting them for Life eternal.*)

3. And this is (*the true way to*) Life eter-
c nal, that they may [c] know thee (*to be*) the only true God, (*in oppoſition to thoſe falſe Gods they now ignorantly worſhip,*) and (*may know and believe in*) Jeſus Chriſt whom thou haſt ſent (*to reveal this Life to them.*)

4. I have glorified thee on the Earth, (*by declaring thy Will to the Jews,*) I have finiſhed the Work (*the Prophetical Office*) which thou gaveſt me to do (*on Earth.*)

5. And now, O Father, glorifie thou me with thine own ſelf, (*by exalting even my Human Nature to the right Hand of Glory,*
d *and crowning me*) with [d] that Glory which (*as to my Divine Nature*) I had with thee before the World was.

6. I have manifeſted thy Name (*and Doctrine*)
e to [e] the Men which thou gaveſt me out of the World, thine they were (*by Faith in thee before,*) and thou gaveſt them me, (*by cauſing them to believe in me,*) and they have kept thy Word.
f 7. [f] Now they have (*fully*) known that all things whatſoever thou haſt given (i. e. *authorized*) me (*to do or ſay,*) are of thee, (i. e. *were indeed thy Words and Works.*)

8. For I have given (i. e. *declared*) to them the Words which thou gaveſt (*in Commiſſion to*) me (*to ſpeak,*) and they have received them (*as thine,*) and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.
g 9. I pray for them, [g] I pray not (*in this addreſs*) for the World, but for them which thou haſt (*already*) given me (*out of it,*) for they are thine, (*having thee for their Father.*)

10. And all mine are thine, (*thy Children,*) and thine are mine, (*having me for their Teacher and Guide,*) and I am glorified in them, (*by the Miracles done by them in my Name, and by the Converts they make to the Chriſtian Faith.*

11. And now I am no more in the World,
h [h] but theſe (*my Apoſtles*) are (*to continue*) in the World, and I (*am to*) come to thee: Ho-
i ly Father, keep through thine own [i] Name (*or Power*) thoſe whom thou haſt given me, that they may be one as we are (*by the Participation of the Spirit.* See *Examen Millii.*)

12. While I was with them in the World, I have kept them in thy Name, (*and by thy Power imparted to me,*) thoſe that thou gaveſt
k me, I have kept, and [k] none of them is loſt, (*hath periſhed, or fallen off from me,*) but the Son of Perdition, (*and this it was thy pleaſure to permit,*) that the Scriptures might be fulfilled. (See *Examen Millii.*)

13. And now come I to thee, and theſe things I ſpeak (*in their Audience while I am*) in the World, [l] that they might have my Joy, l
(*the Joy which I have promiſed them,* Chap. 15. 11.) fulfilled in themſelves, (*by the Preſence of the Spirit, whoſe fruits are Joy and Peace.*)

14. I have given (i. e. *taught*) them thy Word, and the [m] World hath hated them, m
becauſe they are not of the World, even as I am not of the World; (*See* Chap. 15. 18, 19.)

15. I pray thee not that thou ſhould'ſt take them out of the World, but that thou would'ſt keep them [n] from the Evil (*of the* n
World.)

16. (*And thus I pray, becauſe*) they are not of the World, (*and ſo will certainly be hated by it,*) even as (*I have been, becauſe*) I am not of the World.

17. [o] Sanctifie them through (Gr. *in, or for the Propagation of*) thy Truth, (*by ſending the Holy Ghoſt upon them;*) thy Word o
(*they are to preach to the World*) is (*the*) Truth.

18. As thou haſt ſent me into the World, (*to deliver thy Mind to it,*) even ſo have I alſo ſent them into the World (*on the ſame Errand:* See Note on *Chap.* 20. 21.)

19. And [p] for their ſakes I ſanctifie (i. e. p
I offer up) my ſelf (*a piacular Victim,*) that they alſo (*being juſtified through Faith in me*) might be ſanctified through (Gr. *in or for*) the Truth, (*See* ver. 17.)

20. Neither pray I for [q] theſe alone, but q
for them alſo which ſhall believe on me through their Word.

21. That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, (*by the Participation of that Spirit which is in me,*) that the World (*by the powerful Operations of this Spirit in them*) may (*be induced to*) believe that thou haſt ſent me.

22. And

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r 22. And [r] the Glory which thou gavest me, (i. e. *the Power of doing Miracles by the Spirit of God,*) I have given them, that they may be one, as we are one, (*ver.* 21.)

23. I in them, and thou in me, that they may be made perfect in one (*Spirit working in them as it did in me,*) and that (*so*) the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

s 24. Father, [s] I will that they also whom thou hast given me, (*when they have finished their Course on Earth,*) be with me where I am, that they may behold my Glory which thou hast given me, for (*because*) thou lovedst me before the Foundation of the world.

25. O righteous Father, (*the Men of*) the world have not known thee, but I have known thee, and these have known that thou hast sent me;

26. And I have declared to them thy Name, and (*farther*) will declare it, (*by the Illuminations of the Holy Spirit,*) that (*so*) [t] the Love wherewith thou hast loved me, (*which moved thee to give the Holy Spirit without measure to me,* John 3. 34, 35.) might be in them, and I in them (*by the same Spirit.*)

Annotations on Chap. XVII.

a Ver. 1. *Glorifie thy Son,*] not only by his Advancement to a state of Glory, but by such Wonders attending his Sufferings, and such a glorious Resurrection as may entirely remove the Scandal of the Cross. In answer to which Request some were forced, even by what they saw at his Death, to say, *Surely this Man was the Son of God,* and others who had clamoured for his Death, *to smite their Breasts*; and God soon after declared, that he had made him *Lord and Christ, a Prince and Saviour,* Acts 2. 36.

b Ver. 2. Καθὼς ἔδωκας, *As thou hast given him Power over all Flesh,*] in Destination and Promise only, say most *Interpreters.* But since the *Baptist* said δέδωκεν, *he hath given all things into his hands,* chap. 3. 35. seeing the *Evangelist* saith the same, *chap.* 13. 3. seeing *Christ* himself saith, *the Father* δέδωκε *hath given all Judgment to the Son,* chap. 5. 22. and promiseth to raise the Dead, because ἔδωκε *he had given him Power to judge all Men*, and *Christ* himself saith not, *Matth.* 28. 18. *all Power is now given me,* but ἐδόθη, *hath been given me in Heaven and in Earth*; I see no reason for this Restriction or Limitation of the words, only it may be granted, that as he only exercised this Power upon Earth, whilst he was in it, so was he to exercise it from Heaven more fully after his Resurrection.

c Ver. 3. *To know thee,* τὸν μόνον ἀληθινὸν Θεὸν, *the only true God, and him whom thou hast sent, Jesus Christ*;] *i. e.* That the *Gentiles* quitting their dumb Idols, and false Gods, may own thee alone to be the living 1 *Thess.* 1. 9. and *true God,* who madest Heaven and Earth, *Acts* 14. 15. and that the *Jews* may own me to be thy Son sent to them from Heaven, and that *Messiah,* which, according to thy Promise made to *Abraham,* and *David,* thou hast sent to them; for by knowing thee fully, they will know me also, whom all Men are to *worship as they worship the Father,* and whom he that doth not worship, *doth not truly Honour the Father,* chap. 5. 23. for *I and the Father are one,* chap. 10. 30. *whom no Man knoweth who he is, but the Father, and he to whom the Father will reveal him,* Luke 10. 22. whom *he that denies, hath not the Father,* 1 John 2. 23. *doth not know him, and he that seeth, sees the Father also,* chap. 14. 9.—15. 21.—16. 3.

Object. Here the *Socinians* say, that these words plainly prove that the *Father* alone is the true God, and that by the words μονὸν τὸν ἀληθινὸν, *the only true God, Christ* must be excluded from being true God, since otherwise the *Father* would not be only so. But to this we answer,

Answ. 1. That these words cannot be reasonably supposed to exclude him from a true Divinity, who is in Scripture stiled ὁ ἀληθινὸς Θεὸς, *the true God*; now that Christ is so stiled, see the Note on 1 *John* 5. 20. True therefore is the Gloss of *Grotius,* that *he is stiled the only true God, in exclusion of those,* quos falsa Gentium persuasio introduxerat, *whom the false persuasion of the Gentiles had introduced*; not so as to exclude the other Persons, but κατ' ἀντιδιαστολὴν τῆς πολυθεΐας, *in opposition to Polytheism,* as (a) *Epiphanius,* or εἰς ἀναίρεσιν τῶν μὴ φυσικῶν εἰ) ἀληθινῶν, *for the removal of those which by Nature are not true Gods,* as (b) *Athanasius* saith. Hence the (c) *Pseud-Ignatius* observes, that the *Evangelists* saying, the *Father is the only true God, did not omit what belonged to our Lord, but premised this saying, In the beginning was the Word, and the Word was God.* And in this sense the Word Only is frequently applied to God in the Old Testament: So *Deut.* 32. 12. Κύριος μόνος, *the Lord only was their Guide, and there was no* Θεὸς ἀλλότριος, *false God with them,* and yet the Angel in whom his Name was, *Exod.*

22.

(a) Hær. 25. p. 6. (b) Cont. Ar. l. 4. p. 257. (c) Ep. ad Antioch. §. 4.

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23. 21. *went with them, the Angel of his Preſence ſaved them*, Iſa. 63. 9. and was the *Captain* of their Hoſt, *Joſh.* 5. 14. So alſo *Iſa.* 43. 11. *I am the Lord, and there is no Saviour beſides me*, and *v.* 12. *I am the Lord your God, and there is no* ἀλλότριος, *ſtrange God with me.* See *Judg.* 10. 16. 1 *Sam.* 7. 3. *Pſal.* 81. 9. See alſo the word *Solus* ſo uſed by *Irenæus* often, as when he ſaith of the Maker of the World, that he is Solus Deus, & Solus Dominus, & Solus Conditor, & Solus Pater, & Solus continens omnia, l. 2. c. 1. and yet puts it into the Symbol of Faith owned by all *Chriſtians* at their Baptiſm, that Chriſt is ὁ Κύριος ἡμῶν καὶ Θεὸς, *our Lord and God*, l. 1. c. 2. See the Note on 1 *Cor.* 8. 3.

Woltzogenius ſaith, this place proves *Chriſt* is not God in the moſt perfect ſenſe, in which he is to be underſtood to be God, qui eſt Auctor, & Origo omnis Deitatis, & qui Deitatem à ſeipſo habet, non ab alio, *who is the Author, and Original of the whole Deity, and who hath his Divinity from himſelf, and not from another:* And if this be all they contend for, we, who believe that Chriſt is *God of God*, may grant this, and yet maintain that he is God, not by Title only, as *Angels* and *Magiſtrates* are ſtiled *Elohim*, but by Communication of the Divine Nature, as being the true God, and having the Name of God diſtributively given, and the Divine Attributes aſcribed to him only, *i. e.* in oppoſition to them, who are only called Gods, but are not by nature ſo.

2*dly*, We anſwer, that the excluſive Particle *only*, is not in conſtruction to be joined with the true God thus, *to know thee only to be the true God*; for the words run not thus, ἵνα μόνον τὸν ἀληθινὸν Θεὸν, but thus, ἵνα τὸν μόνον ἀληθινὸν Θεὸν, *who only art true, or the God who alone art true*; and whereas againſt this *Crellius* objects that the word ἀληθινὸς, being an Adjective, cannot be here the predicate; this is confuted by many Inſtances in this Goſpel; for φῶς τὸ ἀληθινὸν is the Light which is truly ſo, *chap.* 1. 9. and ſo is *the true Bread*, chap. 6. 32. and *the true Vine*, chap. 15. 1. it being manifeſt that in all theſe places, *true* is the Attribute, or the thing predicated, of Light, Bread, the Vine.

And whereas they urge farther, that the word ſolus *only*, added to it, excludes all other things from any Communion with that of which it is predicated, and ſo imports, that the *Father* alone is a true God; this Aſſertion may be confuted from many Inſtances both of the *Old* and the *New Teſtament*. As when *Jacob* ſays of *Benjamin, he is left alone*, Gen. 42. 38. *viz.* in reſpect of *Joſeph*, not of his ten Brethren; and of *Chriſt*, that *he was left alone, viz.* in reſpect of the Multitude, when yet his Diſciples were with him, *Luke* 9. 18, 36. *John* 8. 10. and when he ſaith, *Ye ſhall leave me alone, and yet I am not alone, for the Father is with me*, chap. 16. 32. But to proceed to Inſtances more appoſite, we read of *the Bleſſed and only Potentate, King of Kings, and Lord of Lords*, ὁ μόνος ἔχων ἀθανασίαν, *who only hath Immortality*, 1 Tim. 6. 15, 16. Now if this be ſaid of God the *Father*, as the *Socinians* muſt aſſert, or allow *Chriſt* to be truly God, yet muſt they allow that *Chriſt*, who is ſtiled *King of Kings, and Lord of Lords*, by reaſon of his powerful Victories over the Enemies of his Church, *Rev.* 17. 14. — 19. 15, 16. is alſo δυνάστης, *a Potentate*; that he who hath *Life in himſelf*, and of *whoſe Kingdom there ſhall be no end*, John 5. 26. *Luke* 1. 33. *hath alſo Immortality*; and he who is exalted to God's right Hand, *dwells alſo in Light inacceſſible*; they therefore muſt allow that neither the word *only*, before *Potentate*, nor before *Immortality*, exclude *Chriſt* from a Communion in thoſe Attributes. *Solomon* ſaith of God, *i. e.* according to the *Socinians*, of the *Father*, 1 Kings 8. 39. σὺ μονώτατος, *thou only knoweſt the Hearts of all Men*; and yet Chriſt ſaith, that *all the Church ſhall know that he is the Searcher of the Hearts and Reins*, viz. of all Men, that being neceſſary, that as it follows, he might *give to all Men according to their Works*, Rev. 2. 23. And St. *Jude* ſpeaks of ſome wicked Men, who denied τὸν μόνον Δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν, *our only Maſter, God, and Lord*, ver. 4. If they ſay this is meant of *Chriſt*, as probably it is, all theſe words being put by Appoſition with one only Article prefixed, and the ſame Perſons being by St. *Peter* ſaid *to deny the Lord that bought them*, 2 Pet. 2. 1. ſurely they will not ſay theſe words exclude the *Father* from being our *Maſter, God, and Lord*; or if they do interpret them of God the *Father*, they cannot deny againſt expreſs Scripture, that *Chriſt* is our *Lord* and *Maſter*. See *John* 13. 13, 14. 1 *Cor.* 8. 6. *Eph.* 4. 5. All theſe Inſtances therefore ſhewing the Falſhood of that Aſſertion, do alſo ſhew the weakneſs of the *Socinians* Arguments from theſe words againſt the Deity of Chriſt, and of the Holy Ghoſt.

Ver. 5. *And now, Father, glorifie me with the Glory which I had with thee before the World was.*] Having ſhewed in the Note on *Philip.* 2. 6. that *Chriſt* had a Glory with God the *Father*, before he took upon him our Nature, that when he did ſo, he laid aſide this Glory, and *took upon him the form of a Servant*, and that after his Aſcenſion he re-aſſumed this Glory, and appeared in it, and ſays, that *he will come hereafter*, ſometimes, *in the Glory of the Father*, as *Matth.* 16. 27. ſometimes, *in his own Glory*, Matth. 25. 31. and ſometimes, *in the Glory of both*, Luke 9. 26. this Glory he now deſires to be given

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given to him, not only as the Word, as it was before, but as the *Word made Flesh also.* See Additions N° 28. But this plain and obvious Expofition of the words demonſtrating his Divinity, as I have ſhewed in the Note recited, the *Socinians* will not admit of, and therefore ſay that he requeſts that the Glory which he had before *in the Appointment, or Deſignation of the Father only to it hereafter*, he might now actually enjoy; and *Grotius* joins with them in this Expoſition. But,

Firſt, It ſeems unreaſonable to ſay abſolutely he had any thing before he had a Being to have, ſuppoſing a Subject in which that is contained which he is ſaid to have. The firſt place cited by *Grotius* as parallel, *viz.* that Chriſt was *foreknown before the Foundation of the World*, 1 Pet. 1. 2. is plainly impertinent, there being no hint in the words of *Chriſt* here, of any ſuch Fore-knowledge, but a plain Aſſertion that *he had this Glory before the Foundation of the World.* So are the words cited from *Eph.* 1. 4. *he hath elected us in Chriſt before the Foundation of the World to be holy*; for the *Apoſtle* ſaith not, as *Chriſt* doth of his Glory, that we had any Holineſs before the Foundation of the World, but only that we were choſe to it: His third Inſtance from *Rev.* 13. 8. where we read thus, *whoſe Names were not written in the Book of Life, of the Lamb ſlain from the Foundation of the World*, ſeems only pertinent, becauſe they are ill tranſlated, for that the true Tranſlation ſhould be thus, *whoſe Names were not written from the Foundation of the World*, (*i. e.* were not written) *in the Book of Life of the Lamb ſlain*, is evident from *chap.* 17. 8. where we read thus, *whoſe Names are not written in the Book of Life from the Foundation of the World.* And laſtly, the Citation from 2 *Tim.* 1. 9. *he hath ſaved us, and called us with an holy Calling according to his own purpoſe, and Grace given to us in Chriſt Jeſus, before all Ages*, ſeems only to be pertinent on the ſame account; tranſlate the words thus, *according to his own purpoſe before all Ages, and the Grace given us in Jeſus Chriſt*, and there is in them no appearance of any likeneſs to Chriſt's words. And this Tranſlation is ſufficiently confirmed from the *Parallel* Places, *Tit.* 1. 2, 3. *Eph.* 1. 3, 4.

2*dly*, *Chriſt* here ſaith, *Glorifie me with the Glory which I had* παρὰ σοὶ, *with thee*; now that Phraſe ſignifies as much as *with thee*, or *in thy Preſence*, in the perpetual uſe of *Scripture.* So *Numb.* 22. 9. *who are the Men that are* παρὰ σοὶ, *with thee?* 1 Sam. 22. 3. *let my Father and Mother be* παρὰ σοὶ, *with thee*; now he that hath no Being cannot, without the greateſt Catachreſis, be ſaid to be with another. And laſtly, *Chriſt* ſpeaks of a Glory which the *Father* had given him, *becauſe he loved him before the Foundation of the World*; now ſure it is improper to ſay any thing is beloved when it is nothing, or, when it hath no Being.

Ver. 6. *I have manifeſted thy Name to thoſe whom thou haſt given me out of the World*;] *i. e.* To my *Diſciples*, whom thou haſt given to me, by cauſing them to believe in me; I have by my Doctrine taught them, and by my Miracles done before their Eyes, given them the cleareſt proſpect of thy Power, Wiſdom, Holineſs, and Goodneſs. e

Ver. 7. *Now they have known*,] by my divine Doctrine, and Miracles which they have heard and ſeen, that I derived both from thee. f

Ver. 9. *I pray not for the World.*] Theſe things which follow reſpecting only my *Apoſtles* which are to preach my Goſpel to all *Nations*, I requeſt not for that World which hath no Knowledge of me; they who hence argue that *Chriſt died not for the World*, nor *ſought the Salvation of it*, but of ſome few Perſons in it, becauſe he here prays not for it, muſt be miſtaken; for, g

Firſt, They plainly contradict both *Chriſt*, and his *Apoſtles*, for *Chriſt* ſaith, *he came not to condemn the World, but that it might be ſaved*, John 12. 47. that *God ſent his Son into the World, that the World through him might be ſaved*, chap. 3. 17. Hence this *Evangeliſt* aſſures us, he was *the Propitiation for the Sins of the whole World*, 1 John 2. 2. and others of them, that he came *to ſeek and ſave that which was loſt*, as doubtleſs all the World was, *Matth.* 18. 11.

2*dly*, They vainly argue that Chriſt never prayed for the World, becauſe he ſaith here, *I do not do it now*, which is arguing againſt plain matter of Fact. For how oft doth he ſay to the *Jews*, *ye are of the World*, John 8. 23. and of his *Apoſtles* choſen out of them, that they were called *out of the World?* As here, *ver.* 6. 14, 16. and yet he ſaith to them, *Luke* 19. 42. εἰ ἔγνως, *how do I wiſh that thou hadſt known in this thy day the things which belong to thy Peace?* And hanging on the Croſs he ſaid, *Father, forgive them*, Luke 23. 34. making *Interceſſion for thoſe Tranſgreſſors*, Iſa. 53. 12. he therefore ſaith, that in this Addreſs he prayed not for them, becauſe he was then asking thoſe things which could not agree to them, but to his *Apoſtles* only, or to thoſe whom *God had given him out of the World*, viz. that they might be conſecrated to their *Apoſtolical* Function by that Spirit which *the World could not receive*, John 14. 17. that *their Joy* from his Preſence with them *might be full*; nor is there any thing in this whole Prayer which is not proper to Believers only. And,

3*dly*, This very Prayer for them is made for the ſake of the World, and with reſpect to their ſaving Faith, *i. e. for them who ſhould believe*

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believe through his Word, ver. 20. that *the World might believe, and know that the Father had ſent him*, ver. 23. So that he prayed for his *Apoſtles* for this very end, that the *World* by their means might believe, and believing *might have Life through his Name*; 'tis therefore plain he made this Prayer, in which he ſaith, *I pray not for the World*, out of affection to the World, and with this Deſign, that the preaching of the *Apoſtles* to them might be more effectual for their Converſion and Salvation.

h Ver. 11. Καὶ ἔτοι, *But they are in the World.*] Καὶ here ſignifies *but*, as *Gen.* 31. 7. *Exod.* 1. 17. — 7. 12. *Numb.* 4. 20. — 5. 28. *Deut.* 1. 43. — 3. 7. — 4. 9. — 8. 18. *Joſh.* 1. 8. 1 *Sam.* 1. 13. *Pſal.* 4. 3. *Matth.* 1. 25. — 11. 17. — 12. 39. — 17. 12. *John* 4. 40.

i Ibid. *Keep them in thy Name*;] i. e. *By thy Power*, ſo *Name* is uſed, *Pſal.* 44. 5. — 89. 24. 1 *Sam.* 17. 45. 2 *Chron.* 14. 11. *Matth.* 7. 22. *Acts* 4. 7. See Additions (29) N° 29.

k Ver. 12. *And none of them is loſt*;] *i. e.* Either by temporal Death, *chap.* 18. 9. or by falling off from me, but ὁ υἱὸς τ ἀπωλείας, *the Son of Perdition*, i. e. *Judas* worthy of Perdition. So *a Son of Death*, is one worthy of it, 2 *Sam.* 12. 5. and ἔθνος ἀπωλείας, is *a Nation fit to be deſtroyed*, Eccluſ. 16. 9. See *Matth.* 23. 15. and the Note on *Eph.* 2. 3.

l Ver. 13. *That they may have my Joy fulfilled in them*;] *i. e.* That the Joy they had hitherto from my Love to them, *chap.* 5. 11. my Preſence with them, and Care of them, may, in my abſence, be encreaſed by the Preſence of that Spirit with them, who will ſupply my bodily Abſence, *Chap.* 16. 7. and whoſe Fruits are *Joy and Peace*, Gal. 5. 22. yea, by whom I, tho' abſent in Body, am ſtill preſent with them, *chap.* 14. 18.

m Ver. 14. *The World hath hated them*, &c.] This deſire of thy Protection and Aſſiſtance is needful to them, who will be certainly expoſed to great hatred from the World, and fit to be granted by thee, ſeeing they will be thus hated for preaching thy Word to the World.

n Ver. 15. *But that thou ſhouldſt keep them* ἀπὸ τ πονηρ, *from the Evil*;] i. e. from the evil Men of the World, and from *Satan* the Prince of the World, who by their means endeavours by fiery Perſecutions to ſuppreſs the Truth, and deſtroy or diſcourage the Preachers of it; whence their Perſecutions are aſcribed not to them, but to *Satan*, Luke 22. 31. 1 Theſſ. 2. 18—3. 5. Rev. 2. 10. From the 11th to the 16th Verſe, we learn, how neceſſary divine Aid is to our Preſervation and Succeſs, even in pious Enterpriſes, and ſo how neceſſary it is to ſeek it by fervent Prayer; and alſo from our *Saviour*'s Affection to them, Care of them, and Prayer for them, how certain they who ſincerely devote themſelves to his Service, may be of his Aid in it, and his Protection while they are ſo employed.

o Ver. 17. Ἁγίαζον, *Sanctifie them by thy Truth*;] *i. e.* Conſecrate and ſet them apart, for the propagation of thy Truth. Now this *Sanctification* to the *Prieſthood* under the *Old Teſtament*, was made firſt with a *Sacrifice offered for them*: So *Moſes* receives a Command, ἁγιάζειν, *to ſanctifie the Prieſts*, ὥστε ἱερατεύειν μοι αὐτούς, *that they might ſerve or offer to God, by the Oblation of a Bullock and a Ram*, Exod. 29. 1. And thus *Chriſt* ſanctified his *Apoſtles* by offering up himſelf for them, *ver.* 19. 2*dly*, *By anointing them with holy Oil*, ver. 7. and in this ſenſe, *Chriſt* deſires here the *Father* to ſanctifie them to their Office, by the deſcent of the Holy Spirit; ſtiled, *The Oil of Gladneſs*, and *the Promiſe of the Father*, on them, and by whoſe Aſſiſtance they became *able Miniſters of the New Teſtament*, 2 Cor. 3. 6. which before they were not, and are therefore bid not to begin their Preaching to the World, till this Spirit from on High was come upon them, *Luke* 24. 49. *Acts* 1. 8.

p Ver. 19. Καὶ ὑπὲρ αὐτῶν, *And for them I ſanctifie my ſelf*;] *i. e.* I offer up my ſelf to be ſlain, as a piacular Victim, as *Chryſoſtom* ſaith here; in which ſenſe, the word ἁγιάζειν is often uſed, as I have ſhewed Note on *Heb.* 2. 11. Nor do theſe words admit of the ſenſe which ſome give them, thus, *For their ſakes I ſhall by my Reſurrection, ſhew my ſelf to be the Holy One*; for, as that is not to *ſanctifie himſelf*, ſo neither was it ſo needful for their ſakes who believed this already, ſaith our Lord, *ver.* 7, 8.

q Ver. 20. *Neither pray I for theſe alone, but for them that ſhall believe*, &c.] As *Chriſt*, ver. 17. had prayed for his *Apoſtles*, that they might be filled with the Spirit, ſo here he asks the ſame thing for thoſe that ſhould believe thro' their Word, that they alſo might be repleniſhed with the Gifts of the Holy Ghoſt, according to the Prediction of the *Baptiſt*, Matth. 3. 11. and his own Promiſe, *chap.* 7. 38, 39. and as it after came to paſs. That theſe words, *viz. That they may be one, as thou, Father, art in me, and I in thee*; are to be interpreted not of an Union of Concord, but by the participation of the Spirit, of the Father, and the Son, is proved; See Note on *chap.* 14. 20. Add that *Chriſt* declares, he did his Miracles by the Holy Spirit, *Matth.* 12. 28. that the Spirit was given to him without meaſure, *chap.* 3. 34. that thereby he was *anointed to preach the Goſpel*, Luke 4. 18, 19. *Chriſt* alſo ſays, that the *Father* abiding in him, did theſe Miracles, *chap.* 14. 10. and that the *Jews*,

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by the Doctrine thus preached, by virtue of this Unction, and the Miracles thus done by the Spirit of God, might and ought to know, that *the Father was in him, and he in the Father*, Chap. 10.38. And he promises, that they who believed in him should do greater Works than he had done, *because going to the Father, he would send the Holy Spirit to them to abide ever with them*, Chap. 14.12, 16, 17, 18. And then adds, that *in that day, they should know, that I am in the Father, and you in me, and I in you*, ver. 20. All which things prove, that the *Father* was in *Christ*, and he in him; not only by the Union of the Divine Nature with the Humane, but by Union of the same Spirit also residing in him; and consequently the Union of Believers with them both, must be by the same Spirit: Whence it is said, That *he that is joined to the Lord, is* ἓν πνεῦμα, *one Spirit with him*, 1 Cor. 6. 17. that their Bodies are made the *Temples of the Holy Ghost*, ver. 19. and they are *an Habitation of God through the Spirit*, Ephes. 2. 22. This farther will appear from the end of this Union, which is, saith *Christ*, *That the World may believe and know, that thou hast sent me*; for this the *Apostles* testified, and made known to the World, not by their Concord, but by virtue of that Spirit, with which they were endowed from on High, and which God gave to them that believed, *Acts* 5, 32. And this Interpretation we may learn from the words of (d) *Irenæus* to the same effect. This also will be still more evident from the words following.

(30) Ver. 21. See Additions N° 30.

r Ver. 22. *And I have given them the Glory which thou gavest me*, &c.] By this Glory we are to understand *Christ*'s Power of working Miracles; which Power was given to the *Apostles*, and those who believed through their Preaching, by virtue of the Holy Spirit which came down upon them: For by the Power of this Spirit, *Christ* wrought his Miracles, and so manifested, τὴν δόξαν αὐτοῦ, *his Glory*, Chap. 2. 11. And the Administration of the Gospel is upon this account said to be ἐν δόξῃ, *in* or *with Glory*, 2 Cor. 3. 7, 11. and the *Apostles* are said to have seen *the Glory of the Lord*, and to have been *transformed into the Likeness of it, from Glory to Glory, by the Spirit of the Lord*, ver. 18. See the Note there. This Glory *Christ* is here said to have given his *Apostles*, not only that they might be one with the *Father and the Son*, but also that *the World might know the Father, had loved them as he had loved Christ*; whom he had so loved as to give the Spirit without measure to him.

Ver. 24. *I will that those whom thou hast given me, may be with me*, &c.] *i. e.* I will that they may be received up after the Resurrection into Heaven, as I was; for it seems probable, that none of the Saints, no not the *Apostles*, are to be received into the supreme Heaven, to enjoy the Beatifick Vision, before that time. See Note on *Chap.* 14. 3. s

Ver. 26. *That the Love wherewith thou hast loved me, may be in them*;] *i. e.* That thou may'st love them, as being thy Sons by Adoption, so as to make them partakers of an eternal Inheritance, *Rom.* 8. 17. and so as to fill them with thy Spirit, *Gal.* 4. 6. and raising them from the Dead, may'st crown them with eternal Glory. t

CHAP. XVIII.

1. WHEN Jesus had spoken these words, he [a] went forth (*of the City*) with his Disciples, (*and went*) over the Brook Cedron, where was a Garden; into which he entred, and his Disciples. a

2. And Judas also which betrayed him, knew the place; for Jesus oft-times resorted thither with his Disciples.

3. Judas then having received a Band of Men and Officers from the Chief Priests and Pharisees coming thither, (*it being Night*,) with Lanthorns, and Torches, and Weapons, (*to apprehend him.*)

4. Jesus therefore [b] knowing all things which should come upon him, went forth and said to them, Whom seek ye? b

5. They answered him, (*We seek*) Jesus of Nazareth: Jesus saith to them, I am he: And Judas also, who betrayed him, stood with them (*when he said this.*)

6. As soon then as he had said to them, I am he; they went backward, and fell to the ground.

7. Then (*when they were risen up*) asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he; if therefore ye seek me (*only*,) let these (*my Disciples*) go their way.

(d) *Effundit (Christus) spiritum Patris in adunationem & communionem Dei & hominum, ad homines quidem deponens Deum per spiritum, ad Deum rursus imponens hominem per suam Incarnationem.* L. 5. c. 1.

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c 9. *(And this he ſaid)* [c] that the Saying might be fulfilled which he ſpake, Of them *(Apoſtles)* which thou haſt given me, have I loſt none; (i. e. *I have ſuffered none to periſh.*)

10. Then Simon Peter having a Sword, drew it, and ſmote the High Prieſt's Servant, and cut off his right Ear, *(and)* the Servant's Name was Malchus.

d 11. Then ſaid Jeſus to Peter, [d] Put up thy Sword into the Sheath; *(for)* the Cup which my Father hath given me (*to drink*;) ſhall I not drink it?

e 12. Then [e] the Band, and the Captain, and Officers of the Jews, took Jeſus, and bound him,

f 13. And led him away to [f] Annas firſt, for he was Father-in-law to Caiaphas, which (*Caiaphas*) was the High Prieſt that ſame Year (*that Jeſus was crucified.*)

14. Now Caiaphas was he (Gr. *and it was that Caiaphas*) which gave Counſel to the Jews, that it was expedient that one Man ſhould die (Gr. *periſh*) for the *(preſervation of the)* People.

15. And Simon Peter followed Jeſus, and g *(ſo did)* [g] another Diſciple; that Diſciple was known to the High Prieſt, and went in with Jeſus into the Palace of the High Prieſt.

16. But Peter ſtood at the door without: Then went out that other Diſciple which was known to the High Prieſt, and ſpake to her that kept the Door, and brought in Peter.

17. Then ſaid the Damſel that kept the Door to Peter, Art not thou alſo one of this Man's Diſciples? He ſaith, I am not.

18. And the Servants and Officers ſtood there, who had made a Fire of Coals, for it h [h] was cold, and they warmed themſelves; and Peter ſtood with them, and warmed himſelf.

19. The High Prieſt then *(Annas having ſent Jeſus to him,)* asked Jeſus of his Diſciples, and of his Doctrine.

20. Jeſus anſwered him, I ſpake *(my Doctrine)* openly to the World; I ever taught i *(it)* in [i] the Synagogues, and in the Temple, whither the Jews always reſort; and in ſecret have I ſaid nothing.

21. Why *(then)* askeſt thou me *(of my Doctrine?)* Ask *(rather)* them which heard me, what I have ſaid to them? Behold, they know what I ſaid.

22. And when he had thus ſpoken, one of the Officers which ſtood by, ſtruck Jeſus *(on the Cheek)* with the Palm of his Hand, ſaying, Anſwereſt thou the High Prieſt ſo *(rudely?)*

23. Jeſus anſwered him, If I have ſpoken Evil, bear witneſs of the Evil; but if *(I* k *have ſaid)* well, [k] why ſmiteſt thou me?

24. (*This he ſaid to him,*) Now (*that*) Annas [l] had ſent him bound to Caiaphas the l Prieſt;

25. And Simon Peter ſtood and warmed himſelf *(with the Servants;)* they ſaid therefore to him, *(See Note on* Matth. 26. 69.) Art not thou alſo one of his Diſciples? He denied it, and ſaid, I am not.

26. One of the Servants of the High Prieſt, being his Kinſman, whoſe Ear Peter cut off, ſaith, Did not I ſee thee in the Garden with him?

27. Peter then denied *(it)* again, and immediately the Cock crew.

28. Then led they Jeſus from Caiaphas to the Hall of Judgment; and it was early: And *(but)* they themſelves [m] went not into m the Judgment Hall (*among the Heathens,*) leſt they ſhould be defiled *(by them,)* but *(ſtaid without)* that they might eat the Paſſover, (i. e. *the other Paſchal Offerings, clean and undefiled.*)

29. Pilate then went out to them, and ſaid, What Accuſation bring you againſt this Man?

30. They anſwered and ſaid to him, If he were not a Malefactor, we would not have delivered him up to thee.

31. Then ſaid Pilate to them, Take ye him, and judge him according to your Law: The Jews therefore ſaid to him, [n] It is not n lawful for us to put any Man to Death; *(and this they ſaid not, that they might not have done this after ſuch Licenſe given, but)*

32. That the Saying of Jeſus might be fulfilled which he ſpake, ſignifying what Death he ſhould die, (viz. *by being lifted up upon the Croſs.*)

33. Then Pilate entred into the Judgment Hall again, and called Jeſus, and ſaid to him, Art thou the King of the Jews?

34. Jeſus anſwered him, Sayeſt thou this thing (*makeſt thou this enquiry*) of thy ſelf, *(from a deſire to know the Truth?)* or *(becauſe)* others did tell it thee of me? *(laying it to my charge as a Crime, that I profeſs my ſelf Meſſiah their King.)*

35. Pilate anſwered, Am I a Jew, *(that I ſhould ask this for my own ſatisfaction? The Men of)* thine own Nation, and the Chief Prieſts have delivered thee to me: What haſt thou done *(to incenſe them thus againſt thee, and cauſe them to lay this Crime to thy charge?)*

36. Jeſus anſwered, (*True it is that I am a King; but*) [o] my Kingdom is not of this o World, (*nor to be propagated by force of Arms; for*) if my Kingdom were of this World, then would my Servants fight, that I ſhould not be delivered to the Jews; but now (*this being not done, it appears, that*) my Kingdom is not from hence.

37. Pilate therefore ſaid to him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that

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that (*which is true, for*) I am a King. To
p this end was [p] I born, (*that I might reign over the House of Jacob for ever*, Luke 1. 33.) and for this cause came I into the World, that I should bear witness to the Truth; every one that is (*a lover and believer*) of the Truth, heareth my Voice.

38. Pilate said to him, What is Truth? And when he had said this, he went out again to the Jews, and saith to them, I find in him no fault at all.

39. But ye have a Custom, that I should release to you one at the Passover; will ye therefore that I (*should*) release to you the King of the Jews?

40. Then cried they all again, saying, (*Release to us*) not this Man, but Barabbas: Now Barabbas was a Robber.

Annotations on Chap. XVIII.

a Ver. 1. Ἐξῆλθε, *He went out with his Disciples*;] Not only out of the Chamber where he supped with them, for that he did when he said, *Arise, let us go hence*, Chap. 14. 31. but out of the City; the Gates, in such a time of Peace, and of such a Congress to the *Passover* as the City could not well contain, being not shut. The *Evangelist* adds, that he went *over the Brook Cedron to a place where was a Garden*; that as the Sin of the first *Adam*, which brought Destruction upon his Posterity, was committed in a Garden, so that salutary Passion of the second *Adam*, which was to rescue us from that Destruction, might begin in the like place: So the *Fathers*. Into this Garden he went with the Eleven Disciples; tho' going farther into it, to his Agony, he took with him only *Peter*, *James* and *John*, Matth. 26. 37.

b Ver. 4. *Jesus therefore knowing all things that were to come upon him.*] This the *Apostle* notes, to shew, that *Christ* fell not into the hands of the *Jews*, for want either of Power, as he shews *ver.* 6. by striking them all to the ground with a word that came to apprehend him, the Providence of God not suffering him to die without these Marks of a Divine Majesty and Power; or, for want of Wisdom, to foresee their Machinations against him; but as freely giving up himself to the Death for the welfare of Mankind. Vain therefore is the Saying of (a) *Celsus*, That *a wise Man, had he foreseen the Danger, would have avoided it, if he could do it*: For, if *Kings* and *Captains* have given up themselves freely to Death, and the utmost Perils, for the temporary Safety of their Country, much more might our blessed Lord do this for the Salvation of the whole World.

c Ver. 9. Ἵνα πληρωθῇ ὁ λόγος, *That the Saying might be fulfilled which he spake, Of those which thou hast given me have I lost none.*] That this Saying could not relate to the eternal State of *Judas*, or our Lord's *Apostles*, appears, 1*st*, From the precedent words, *Let then these go away*; for, saith the *Evangelist*, these very words were spoken, that the Saying of *Christ*, Chap. 17. 12. might be fulfilled; and yet *Christ*'s desire that they might quietly be dismissed, was designed only to secure their temporal Preservation. 2*dly*, From the words themselves, recorded, Chap. 17. 12. *Of those that thou hast given me, I have lost none but the Son of Perdition*, that the *Scripture* might be fulfilled, *viz. Psal.* 109. 8. Now this *Scripture* St. *Peter* interprets of the temporal Death of *Judas*, Acts 1. 16 — 20. It is no Objection against this Interpretation, that the *Apostles* were not always preserved from a violent Death, most of them being taken away by *Martyrdom*; for this our Lord could not intend, since he himself had told them, before he spake these words, that some of them *should be put to Death*, and some should *drink of his Cup*, Matth. 24. 9. — 20. 23. but only that he being present with them, had thus lost none of them; and hence he prays, that in his absence his *Father* would thus keep them; and accordingly the *Apostle* testifies, that when they were engaged in their Apostolick Function, they were wonderfully preserved by the Divine Providence, insomuch that even this was a Testimony of the Life and Power of Jesus, 2 *Cor.* 19. 10. *Ch.* 4. 10, 11. *Ch.* 13. 4. and especially they were so preserved, that none of them fell from their *Apostolick* Office, as *Judas* did, *Acts* 1. 25.]

Ver. 11. *Put up thy Sword into the Sheath.*] d Vain here is the Inference of *Bernard*, in his Epistle to Pope *Eugenius*, from these words, That both the Spiritual and the Material Sword belonged to the Church, telling him, *the material Sword is his, though it be not to be weilded by his hand, but by the hand of the Soldier, yet so as he is to do it* ad nutum sacerdotis, *at the Will of the Priest.* For, with what sense can it be gathered from Christ's reprehension of St. *Peter* for using this Sword, even before he was made a *Priest*, according to the Doctrine of the *Romanists*; or from *Christ*'s Command to put it up into the Sheath, that it belonged to the *Priest*; or because *Peter* had a Sword, which belonged not at all to his Office as

(a) Apud. Orig. l. 2. p. 71.

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an *Apoſtle*, that the *Pope* muſt have a Title to that more than to his Net or Fiſhing-boat? The two Swords, of which *Chriſt* ſpake, were both material, and of them *Chriſt* ſaid, *It is enough*; not to combat with their Adverſaries, but to ſhew the Peril of that preſent time. See the Note on *Luke* 22.38.

e Ver. 12. Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος, *The Band and the Captain.*] At the time of the Paſſover, it was cuſtomary for the *Roman Preſident* to ſend a whole Band of a thouſand Men for a guard to the *Temple*; the Captain of which Band is here called χιλίαρχος.

f Ver. 13. *And they led him away to Annas firſt*;] That by him, who was more Aged and better Experienced in the Law, *Caiaphas* might be directed what to do in the caſe, or becauſe he was the *Prince* of the *Sanhedrim*; from him he was ſent bound to *Caiaphas* the *High Prieſt*, as appears from *ver.* 24. See the Note there: Of his being ſent to *Annas*, the other *Evangeliſts* ſay nothing, becauſe nothing was done to *Chriſt* there, but all was performed at the Palace of the *High Prieſt*; there was *Chriſt* examined, *ver.* 19. and there *Peter* denied him, *Matth.* 26. 57, 69.

g Ver. 15. Καὶ ὁ ἄλλος μαθητὴς, *And the other Diſciple.*] He ſeems not to be *John*; for he being a *Galilæan*, as well as *Peter*, they might have equally ſuſpected him on that account.

h Ver. 18. Ὅτι ψῦχος ἦν, *For it was cold.*] The *Jews*, ſaith Dr. *Lightfoot*, teſtifie, That there might be Snow or Froſt at the *Paſſover*; and *Radulphus*, that great Dews fell then, which made the Air cold till the Sun had exhaled them.

i Ver. 20. *I taught always in the Synagogue, and in the Temple.*] This confutes them who ſay, *Chriſt* came not to *Jeruſalem*, leſt the *Romans* ſhould ſuſpect him of affecting a Kingdom; for here he teſtifies, that *he taught daily in the Temple*: After his firſt Miracle done in *Cana* of *Galilee*, we find him going up to *Jeruſalem* to keep the Paſſover, where he abode at leaſt eight Days; and many ſeeing the Miracles that he did, believed on him, *Chap.* 5. 1. and *Chap.* 6. 4. he aſcends again to the Feaſt; ſo that we have reaſon to believe, he never declined that Feaſt. He alſo went up to the Feaſt of Tabernacles, *Chap.* 7. 10. and preached to the People in the Temple, *ver.* 13. and wrought ſuch Wonders, that the *Jews* cried out, *When Chriſt cometh, will he do more Miracles than theſe?* ver. 31. This Feaſt being ended, he goes to the Mount of *Olives*, and returns the next Day to preach in the *Temple*, Chap. 8. 1, 2. At the Feaſt of Dedication, we find him again walking in *Solomon's Porch*, Chap. 10. 23. and there declaring himſelf to be the Son of God, *Chap.* 11. He is at *Bethany*, but two Miles diſtant from *Jeruſalem*, where he raiſes *Lazarus* from the Dead; and from *Bethany* he goes to *Jeruſalem*, the People going before him, and crying, *Hoſanna to the Son of David.*

Ver. 23. *Why ſmiteſt thou me?*] Hence we learn, that we are not literally to underſtand the Precept of *turning the other Cheek to him that ſmites us*; for Chriſt himſelf did not this, but defends the Innocency of his Words; which alſo ſhews, that to ſtand up in the defence of our own Innocency, cannot be contrary to the Chriſtian Duties of Patience and Forgiveneſs. See Additions N° 31. (31) k

Ver. 24. Ἀπέστειλεν οὖν, *Annas had ſent him bound to Caiaphas.*] Ἀπέστειλεν, here the *perfect*, is put for the *plu-perfect Tenſe*. So ἔδησεν αὐτόν, *he had bound him*, Matth. 14. 3. and ver. 4. ἔλεγε, *he had ſaid.* So ἐκράτησε ἔδησε, ἔλεγε, *he had apprehended, had bound, had ſaid*, Mark 6. 17, 18. and *v.* 26. ἀπέκοψε, *he had cut off.* l

Ver. 28. *They went not out into the Judgment Hall*,] among the *Gentiles*, whom they eſteemed as unclean, *Acts* 10. 28. leſt by touching them they ſhould be unclean, as the Law pronounces him that toucheth an unclean Perſon, *Numb.* 19. 22. and ſo ſhould be unfit to eat the *Chagigah*, or Paſchal Sacrifices, which began to be eaten on the 15th Day, and being Holy Things, might not be eaten in their Defilement: That theſe are alſo called the *Paſſover*, and that the Paſchal Lamb was eaten the Evening before, and that there was no Tranſlation of it to another Day, either by reaſon of the Sabbath, or the Uncleanneſs of the Congregation; ſee the *Appendix* to *Mark* 14. and Dr. *Lightfoot*. m

Ver. 31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any Man to Death.*] The *Jews* ſay, that the Power of inflicting capital Puniſhments upon Offenders, was taken from them by the *Romans* forty Years before the Deſtruction of their City and Temple. So we read in the *Jeruſalem Talmud. L. Sanhedrim*, c. 7. in that of *Babylon*, *Sanhedr. fol.* 41. *in Aboda Zara*, *fol.* 2. *in Maimonides*, *Tr. Sanhedr. cap.* 14. §. 13. And if it had remained with them at this time, 'tis ſuppoſed they would have been more ſpeedy in cutting off our *Saviour*. But yet it ſeemeth evident, that the *Jews* ſtill retained the Power of Judging and Condemning thoſe to Death, who were *Jews* by Nature and Original, and by their Laws deſerved to die. For after they were reduced to a *Roman Province*, this Privilege, ſaith (b) *Joſephus*, was ſtill granted to them, τοῖς πάλαι θεσμοῖς καὶ ἱεροῖς χρῆσθαι, *to uſe the* n

(b) Antiq. l. 14. c. 17. p. 487.

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the sacred Institutions and Customs derived to them from their Fathers. And it was granted to *Hyrcanus* their *High Priest*, That if any Controversie arose, περὶ τ Ἰουδαίων ἀναγκῆς, *touching the Discipline of the Jews*, (c) κρίσιν γνώσθ παρ' αὐτῦ, *the Judgment of it should be referred to him.* Accordingly we find the *High Priest* and his *Council* stoning *Stephen*, not jure Zelatarum, *by the Rage of Zealots*, as some conceive, but according to the Law, that the Blasphemer should be stoned, *Levit.* 24. 16. *Deut.* 17. 6, 7. For he is brought before the *High Priest* and his *Council*, Acts 6. 15.——7. 1. who were the proper Judges in this case, Witnesses are produced who testifie before them that he had spoken blasphemous words *against the Temple and the Law, against Moses and against God*, Acts 6. 11, 13. these Witnesses do also stone him first, according as the Law required. Thus also *Saul* armed with the Power of the *High Priest* and *Elders*, persecuted the *Jewish Christians*, ἀχρὶ θανάτυ, *unto Death*, and led them bound to *Jerusalem* to be punished, *Acts* 22. 4, 5. thus also would they have judged *Paul* after their own Law, *Acts* 24. 6. and would have *killed him*, Acts 23. 37. had not *Lysias* the chief Captain rescued him from their hands; this, say they, he did *by Violence*, i. e. by an Invasion of their Rights; this, saith he, I did, *knowing that he was a Roman*, and so would not have done it, had he been a *Jew* only. They therefore seem to say they could not do this in the case of *Christ*, because they had accused him before *Pilate*, not of Crimes committed against their Law, but of Sedition, and aspiring to a Kingdom in prejudice to *Cæsar* and the *Roman* Government, of which things it belonged to *Pilate*, not to them, to judge. But perhaps this matter may be compounded by reflecting on *Ananus* the *High Priest*, who killed *James* the Brother of our Lord, and stoned many other *Christians*, ὡς παρανομήσαντας, *as being Transgressors of the Law*; this, saith *Josephus*, οἱ περὶ τὰς νόμυς ἀκριβεῖς, *they who best understood their Laws disliked, saying, that Ananus should not have called a Council concerning Life and Death, without License from Albinus the Roman President*; whence I infer that the Power of inflicting capital Punishments, even upon the *Jews* converted to the Christian Faith, was then so taken from them, that they could not ὀρθῶς *regularly* do it without leave first obtained from the *Roman President*; but with his leave they might inflict upon them any capital Punishment denounced against Malefactors by their Law. And if it be here said that *Pilate* gave them leave to inflict this Death on our Lord, by saying, *Take ye him, and crucifie him*, chap. 19. 6. To this the Answer is, (1.) That *Pilate* had given them no such License when he spake these words; (2.) That Crucifixion was none of the kinds of Death assigned by their Law; and, (3.) That *Pilate* by these words seems not to authorize them to do this, but rather to say to them, Do it at your Peril, for I judge him Innocent. See the Note there.

Ver. 36. *My Kingdom is not of this World,*] o
and so hath nothing to do with, or opposite to the *Roman* Government; it is not of humane or mundane Original, but from Heaven, and so it meddles not with the Affairs of this World; it hath none of the Pomp or Splendor of the World, none to fight for it with any carnal Weapons, *Luke* 9. 56. it exercises no Dominion over Mens Bodies, but their Souls only. So the Phrase ἐκ τ κόσμυ ἐκ εἶ, *not to be of this World*, signifies, *John* 8. 23.——15. 19.——17. 14. especially when 'tis opposed to being ἐκ τ πατρὸς, *from the Father*, 1 John 2. 16. and ἐκ τ Θεῦ, *from God*, 1 John 4. 4, 5, 6. So when *Domitian* enquired of the Kingdom of Christ, of what Nature it was, and when, and where it was to be set up; the *Nephews* of that *Judas*, who was the Brother of our Lord, answered, It was (d) *not an earthly, but an heavenly Kingdom, to be set up at the end of the World.*

Ver. 37. *For this cause was I born, and* p
for this cause came I into the World.] Hence the *Socinians* infer, that Christ was born before he came into the World; and that this latter Phrase only denotes his Entrance on his publick Ministry, Chap. 3. 17, 19.—— 9. 39.—— 11. 27. But this follows not from these words, which only may import the same thing, *viz.* that Christ was born, and came into the World to this end, that he might bear witness to the Truth. See the Notes upon the places cited.

(c) P. 486.
(d) Ὅτι ἡ κοσμικὴ μὲ ἀλλ' ἐπίσειθ, ἐφάνιθ ἡ κ ἀγγελικὴ τυγχάνυσ ἐπὶ συντελείᾳ τ αἰῶνθ γνησομένη, Euseb. Hist. Eccl. l. 3. c. 20.

CHAP.

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CHAP. XIX.

1. THEN Pilate therefore, (*to ſatisfie the Clamors of the Jews,*) took Jeſus and
a [a] ſcourged him;
2. And the Soldiers platted a Crown of Thorns, and put it on his Head, and they put upon him a Purple Robe,
3. And ſaid, Hail King of the Jews, and they ſmote him with their Hands.
4. Pilate therefore went forth again, and ſaith to them, Behold I bring him forth to you, that ye may know that I find no fault in him; (*let it therefore ſuffice that I have ſcourged him.*)
5. Then came Jeſus forth, wearing the Crown of Thorns, and the Purple Robe, and Pilate ſaith to them, Behold the Man! (*how deſpicable he is, and how ridiculous it is to think of his affecting a Kingdom, or attempting any thing againſt Cæſar's Government.*)
6. When the Chief Prieſts therefore, and Officers ſaw him, they cryed out, ſaying, Crucifie him, crucifie him; Pilate ſaith to
b them, (*If ye will have it ſo,*) [b] take ye him, and crucifie him, for I find no fault in him, (*and therefore cannot do it my ſelf.*)
7. The Jews anſwered him, We have a
c Law, [c] and by our Law he ought to die, (*as being guilty of Blaſphemy.*) becauſe he made himſelf the Son of God, (*John* 10. 33.)
8. When Pilate therefore heard that ſaying, he was the more afraid (*to crucifie him*;)
9. And went again into the Judgment Hall, and ſaith to Jeſus, Whence art thou? but Jeſus gave him no Anſwer.
10. Then ſaith Pilate to him, Speakeſt thou not to me? Knoweſt thou not that I have Power to crucifie thee, and have Power to releaſe thee?
11. Jeſus anſwered, thou (*mayeſt have this Power over Malefactors and ordinary*
d *Men, but thou*) couldſt have [d] no Power at all againſt me (*the Son of God, and wholly Innocent,*) except (*through the wiſe Counſel of God appointing me to die for the Salvation of Mankind,*) it were given (i. e. *permitted*) thee from above (*to put me to Death,*) therefore he that delivered me (*the Son of God*) to thee, (*that I might be crucified as a Malefactor,*) hath the greater Sin, (*though thy Sin in condemning him in whom thou findeſt no fault at all, cannot be little.*)
12. And from thenceforth Pilate ſought to releaſe him; but the Jews cried out, ſay-
e ing, [e] If thou let this Man go, thou art not Cæſar's Friend, (*for*) whoſoever maketh himſelf a King, (*he by ſo doing*) ſpeaketh againſt Cæſar, (*as ſaying in effect he is not the rightful King over us.*)
13. When Pilate therefore heard that ſaying, he brought Jeſus forth (*of the Judgment Hall*) and ſat down in the Judgment Seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.
14. And it was the Preparation of the Paſſover, (i. e. *Friday in the Paſchal Week*, ver. 31. and 42. See the Appendix to Mark 14.) and about the ſixth Hour, he ſaith to the Jews, Behold your King.
15. But they cried out, Away with him, away with him, crucifie him; Pilate ſaith to them, Shall I crucifie your King? The Chief Prieſts anſwered, [f] We have no (*Perſon we* f
own as our) King but Cæſar.
16. Then [g] delivered he him therefore to g
them to be crucified, and they (i. e. *the Soldiers*) took Jeſus, and led him away.
17. And he bearing his Croſs (*part of the way*, ſee Note on *Luke* 23. 26.) went forth to a place called the place of a Skull, which is called in the Hebrew, Golgotha.
18. Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.
19. And Pilate wrote a Title, and put it on the Croſs; and the Writing was, (*this is*) JESUS OF NAZARETH THE KING OF THE JEWS.
20. This Title then read many of the Jews, for the place where Jeſus was crucified was nigh to the City, and it was written in Hebrew, and Greek, and Latin.
21. Then ſaid the Chief Prieſts of the Jews to Pilate, Write not the King of the Jews, but that he ſaid, I am the King of the Jews.
22. Pilate anſwered, What I have written, I have written, (i. e. *the Inſcription ſhall not be changed.*)
23. Then the Soldiers, when they had crucified Jeſus, took his (*other*) Garments, and made four parts, (*out of them,*) to every Soldier a part, and (*they took*) alſo his Coat, now the Coat was without Seam, woven from the top throughout.
24. They ſaid therefore among themſelves, [h] Let us not rent it, (*it being all of one piece,*) h
but caſt Lots for it whoſe it ſhall be, (*and this was done*) that the Scripture might be fulfilled which ſaith, (*Pſal.* 22. 19.) They parted my Raiment among them, and for my Veſture they did caſt Lots; theſe things therefore the Soldiers did.

25. Now

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25. Now there stood by the Cross of Jesus, his Mother, and his Mother's Sister,
i [i] Mary the Wife of Cleophas, and Mary Magdalene.

26. When Jesus therefore saw his Mother, and the Disciple standing by whom he loved,
k he said to his Mother, [k] Woman, behold (*him who is to take care of thee, as if he were*) thy Son.

27. Then saith he to the Disciple, Behold (*her whom thou must henceforth treat as*) thy Mother; and from that time that Disciple (St. *John*) took her to his own home.

28. After this, Jesus knowing that all things (*else relating to his Life on Earth,*) were now accomplished, that the Scripture might (*in this also*) be fulfilled, saith, I thirst.

29. Now there was set (*for the Soldiers*) a Vessel full of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyssop, and put it to his Mouth.

30. When Jesus therefore had received the Vinegar, he saith, It (i. e. *my Work on Earth*) is finished, and (*then*) he bowed his Head,
l and [l] gave up the Ghost.

31. The Jews therefore, because it was the Preparation, (i. e. *Friday,*) that the Bodies should not remain upon the Cross on the Sabbath day, for that Sabbath day was an high day, (*as being not a Sabbath only, but the second day of unleavened Bread, from whence they reckoned their Sabbath till Pentecost, and the day of presenting or waving the Sheaf offering*, Lev. 23. 11, 15. *and so a triple Festival,*) besought Pilate that their Legs might be broken, and that they might be taken away.

32. Then came the Soldiers, and brake the Legs of the first, and of the other (*Thief*) which was crucified with him.

33. But when they came to Jesus, and saw that he was dead already, they [m] brake not m
his Legs.

34. But one of the Soldiers with a Spear pierced his side, and forthwith came thereout [n] Blood and Water. n

35. And he that (*standing by the Cross*, ver. 26.) saw it, bare Record, and his Record is true, and he knoweth that he saith true, (*and testifies it*) that ye might believe.

36. For these things were done (*according to a foregoing Prophecy concerning him,*) that the Scripture should be fulfilled, (*which saith*, Psal. 34. 39.) a Bone of him shall not be broken.

37. And again (*that*) [o] another Scripture o
(*might be fulfilled, which*) saith (*Zach.* 12. 10.) They shall look on him whom they pierced.

38. And after this, Joseph of Arimathea, being a Disciple of Jesus, but secretly for fear of (*offending*) the Jews, besought Pilate that he might take away the Body of Jesus, and Pilate gave him leave, he came therefore and took the Body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of Myrrh and Aloes, about an [p] hun- p
dred pound weight.

40. Then took they the Body of Jesus, and wound it in linen Cloaths with the Spices, as the manner of the Jews is to bury.

41. Now in (*or near*) the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never Man yet laid:

42. There laid they Jesus therefore, because of the Jews Preparation day, for the Sepulchre was nigh at hand.

Annotations on Chap. XIX.

a Ver. 1. Καὶ ἐμαστίγωσε, *And scourged him,*] after the manner of the *Romans*, who chastised them first with Whips who were to be crucified, tho' *Pilate* did this not with an intent to crucifie him in whom he found no fault, but hoping that their Rage might be satisfied with it. See Note on *Luke* 23. 16.

b Ver. 6. *Take ye him, and crucifie him.*] *Pontius Pilate* does not here give them leave to do this, but rather saith, if you will have it so, do it your selves at your peril, for I cannot condemn a Man without a fault. So *Grotius*.

c Ver. 7. *By our Law he ought to die,* ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν, *because he made himself the Son of God.*] The *Jews* could not here mean the Law against *false Prophets*, Deut. 18. 20. partly because the reason here assigned doth not prove *Christ* a *false Prophet*, partly because *Christ* neither tempted them to worship himself, and much less to worship false Gods; nor did he give them any false Sign, which are the only reasons assigned in that Chapter for putting the *false Prophet* to Death; how much more probable is it that they meant the Law against Blasphemy? *Levit.* 24. 16. because they do not only seek to kill him as a Blasphemer, for these very words, *John* 5. 18. but to stone him, which was the very kind of Death assigned by that Law to the Blasphemer; See *John* 10. 33, 36. Hence in the other *Evangelists* they charge him with Blasphemy, and judge him worthy of Death for this Confession, that *he was the Son of God*, Mat. 26. 64, 65, 66. Mark 14. 61.—64. Luke 22. 71, 72. as judging that by this Assertion, he *being*

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being a Man made himſelf equal with God. *Schlictingius* owns this, but then he adds, that the *Jews* miſunderſtood, and calumniated him in this Inference, *Chriſt* meaning no more by this Aſſertion, than that he was the true *Meſſiah*. But againſt this Mitigation of the import of the words there lies a plain Objection, that tho' *Chriſt* was ſo much concerned for the Honour of his *Father*, whoſe Honour muſt be much impaired by the Advancement of the beſt of Men to an equality with him; and tho' this Blaſphemy, if truly laid to his charge, was a ſufficient Evidence that he was not the *Chriſt*, yet neither in the 5th or 10th of *John* doth he ever plainly ſay he was not God, or that he never did intend to ſignifie by this Expreſſion that he was equal to God, as is ſhewed in the Notes on thoſe two places, which yet had he been only Man ſeems more neceſſary to have been done, for the Honour of God, and for the removal of ſo juſt a Prejudice againſt him, than to remove any other Calumny they falſly charged upon him.

d Ver. 11. Οὐκ εἶχες ἐξουσίαν ἐδεμίαν κατ' ἐμοῦ, *Thou couldſt have no Power againſt me*, &c.] This ſeems to be a *Jewiſh* Phraſe importing a Power to take away the Life of another; as when *Saul* ſaith to *Doeg*, 1 Sam. 22. 18. *fall upon the Prieſts, exerciſe Authority upon them*, ſaith the *Chaldee*, and the ſame Expreſſion is there uſed when *David* bids his Servant *fall on the Amalekite*, 2 Sam. 1. 15. And when *King Solomon ſent Benaiah to fall upon Adonijah*, 1 Kings 2. 25. and upon *Joab*, ver. 29, 30. and upon *Shimei*. See the *Paraphraſe* here.

e Ver. 12. *If thou letteſt this Man go, thou art not Cæſar's Friend.*] This chiefly moved *Pilate*, becauſe as *Tacitus* and *Suetonius* obſerve, *Tiberius* was apt to ſuſpect the worſt; and the leaſt Crimes with him made a Man guilty of Death, if they related to the Government; he durſt not therefore venture that this charge ſhould be laid againſt him by the *Jews*.

f Ver. 15. *We have no King but Cæſar.*] By this how plainly do they condemn themſelves as guilty of Rebellion in all their Attempts by War and Tumults to free themſelves from the Government of *Cæſar*, and own that the terrible Deſtruction which at laſt came upon them, was from themſelves?

g Ver. 16. *Then Pilate delivered him to them.*] not to the *Jews*, but to the *Soldiers*, that he might be crucified, as he was, by them, tho' he, who was delivered to the Soldiers to be crucified only at their Requeſt, and to ſatisfie their reſtleſs Clamors, that he might be crucified, may be well ſaid to be delivered up to them who brought him to *Pilate* for this end, and prevailed with him thus to give him up.

h Ver. 24. *Let us not rent it, but let us caſt Lots for it.*] They divided his other Garments into four parts, and then caſt Lots what part each of them ſhould chuſe, *Mark* 15. 24. *Matth.* 27. 35. *Luke* 23. 34. but they caſt Lots for his Coat who ſhould have the whole.

i Ver. 25. Μαρία ἡ τοῦ Κλωπᾶ, *Mary the Wife of Cleophas or Alphæus*, חלפי being flexile into *Alphai* or *Cleophi*, here it is to be rendred *Alphæus*, for this *Mary* was the Mother of *James* the Leſs, Mark 15. 40. whoſe Father was *Alphæus*, Matth. 10. 3.

k Ver. 26. *Woman, behold thy Son.*] Hence it is gathered that *Joſeph* her Husband was then dead, whence *Chriſt* takes care ſhe ſhould not be deſtitute, and therefore charges his beloved Diſciple to treat her as his Mother, and he accordingly takes her home to his own Houſe.

l Ver. 30. Παρέδωκε τὸ πνεῦμα, *He gave up his Spirit.*] into his Father's Hands, *Luke* 23. 46. The *Jews*, ſaith *Grotius*, who believed a Judgment to come, uſed this Phraſe to ſignifie that the Soul leaving the Body at the time of Death, *returned to God that gave it*, Eccleſ. 12. 7. to receive its Sentence from him.

m Ver. 33, 36. *They brake not his Bones*; 36. *and this was done that the Scripture might be fulfilled* (which ſaith) ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *a Bone of him* (or it) *ſhall not be broken.*] This is uſually referred to the Command touching the Paſchal Lamb, *thou ſhalt not break a Bone of it*, Exod. 12. 46. Numb. 9. 12. where the Greek ſaith, ὀστοῦν οὐ συντρίψετε ἀφ' αὐτοῦ. But *David* being alſo a Type of *Chriſt*, we may as probably refer this to the words, *Pſal.* 34. 20. *He keepeth all their Bones*, ἓν ἐξ αὐτῶν οὐ συντριβήσεται, *one of them ſhall not be broken:* that Promiſe which reſpects all righteous Perſons, being more eſpecially to be fulfilled in this *Juſt One*.

n Ver. 34. Καὶ ἐυθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ, *And forthwith came there out Blood and Water.*] The Covenant of the old Law was confirmed by Blood mixed with Water to keep it from congealing, *Heb.* 9. 19. So alſo was the Covenant of the *New Teſtament*, 1 John 5. 6. Dr. *Lightfoot* farther ſaith, that according to the Tradition of the *Jewiſh Rabbins*, when *Moſes* ſmote the *Rock*, there came forth firſt Blood, and then Water, now *that Rock was Chriſt*, 1 Cor. 10. 4.

o Ver. 37. *And again another Scripture ſaith, they ſhall look upon him whom they have pierced.*] The Application of theſe words to Chriſt agrees with the Opinion of the *ancient Jews*, who interpret, *Zach.* 12. 10. of *Meſſiah* the Son of *David*, as *Moſes Hudarſan* in *Gen.* 28. tho' *R. Solomon Jarchi*, *R. David*, and *Abarbinel* refer it to the Death of *Meſſiah* the Son of *Joſeph*. Hence alſo note

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that what the *Romans* did by the instigation of the *Jews*, is fitly ascribed to the *Jews* themselves.

p Ver. 39. *About an hundred pound weight:*] Which was an Indication not only of the Wealth, but also of the great Affection of *Nicodemus* to the Blessed *Jesus*: Hence also, they not only anoint him, as they commonly used to do others, but bury him with so great a mixture of Spices as was done at the Funerals of great Men. So *Jacob* was embalmed after the *Ægyptian* manner, *Gen.* 50. 2. *Asa with Spices and sweet Odours*, 2 Chron. 16. 14.

CHAP. XX.

1. THE first day of the Week, cometh
a [a] Mary Magdalene early, when it was yet dark, to the Sepulchre, (*other Women being with her,*) and seeth the Stone taken away from the Sepulchre.

b 2. Then (*seeing this*) she (*instantly*) [b] runneth and cometh (*not to all the Disciples, but*) to Simon Peter, and to the other Disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other Disciple, and came to (*wards*) the Sepulchre;

4. So they ran both together, and (*but*) the other Disciple did out-run Peter, and came first to the Sepulchre:

5. And he stooping down, and looking in, saw the Linen Cloths lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the Linen Cloths lye;

7. And the Napkin that was about his Head not lying with the Linen Cloths, but wrapt together in a place by it self:

8. Then went in also that other Disciple,
c which came first to the Sepulchre, and [c] he saw and believed (*either the Report of the Women, or our Lord's Resurrection, which they believed not before.*)

d 9. For as yet [d] they knew not (*the import of*) the Scriptures, (*which said*) that he must rise again from the Dead.

10. Then the (*se two*) Disciples went again to their own home.

11. But Mary (*returning with them*) stood without at the Sepulchre weeping; and as she wept, she stooped down and looked into the Sepulchre,

12. And seeth two Angels in white, sitting, the one at the Head, and the other at the Feet, where the Body of Jesus had laid:

13. And they say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him.

14. And when she had thus said, she turned her self back, and saw Jesus standing, and (*but she*) knew not that it was Jesus.

15. Jesus saith to her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the Gardiner, saith to him, Sir, if thou hast taken him away hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith to her, Mary, She turneth her self, and saith to him, Rabboni, that is to say, Master.

17. Jesus saith to her, [e] Touch me not, e
(*spend not now thy time in touching my Body;*) for I am not yet ascended, (*I shall not presently ascend*) to my Father, but go (*first*) to my Brethren, and say to them, I (*am shortly to*) ascend to my Father, and your Father, [f] and to my God and to your f
God, (*to do for you the things of which I spake*, Chap. 14. 16)

18. Mary Magdalen (*then*) came, and told the Disciples, that she had seen the Lord, and that he had spoken these things to her.

19. Then the same (*Lord's*) Day at Evening, being the first Day of the Week, when the [g] Doors were shut where the Disciples g
were assembled, (*and kept themselves close*) for fear of the Jews, came Jesus, and (*opening silently the Doors,*) stood in the midst (*of them*) and saith to them, Peace be to you.

20. And when he had so said, he shewed them his (*pierced*) Hands and his Side: Then were the Disciples glad when they saw the Lord.

21. Then said Jesus to them again, Peace be to you; [h] as my Father hath sent me (*to* h
preach in his Name,) even so send I you (*to preach in my Name.*)

22. And when he had said this, he breathed on them, and saith to them, Receive ye the Holy Ghost (*to enable you for this Office.*)

23. [i] Whose soever Sins ye (*thus commis-* i
sionated, and thus assisted by the Holy Ghost, declaratively shall) remit, they are (*and shall under the Gospel Covenant, be*) remitted to them; and whose soever Sins ye (*declaratively in your Gospel shall*) retain, they are (*and shall in Heaven be*) retained.

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24. But Thomas, one of the Twelve, called Didymus, was not with them when Jeſus came.

25. The other Diſciples therefore ſaid to him, We have ſeen the Lord: But he ſaid to them, Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thruſt my Hand into his Side, I will not believe.

26. And after eight Days, (i. e. *the next Lord's Day,*) again his Diſciples were within, and Thomas with them; then came Jeſus, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you.

27. Then ſaith he to Thomas, Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs, but believing.

28. And Thomas anſwered, and ſaid to him, (*Doſt thou know what I ſaid in thy abſence? and haſt thou raiſed thy ſelf from the Dead? Thou art*) [k] my Lord and my God. k

29. Jeſus ſaith to him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; (*but more*) [l] bleſſed are they who have not ſeen, and yet have believed. l

30. And many other Signs truly did Jeſus in the preſence of his Diſciples, which are not written in this Book.

31. But theſe are written, that ye might [m] believe that Jeſus is the Chriſt, the (*only begotten*) Son of God, and that believing, ye might have Life through his Name. m

Annotations on Chap. XX.

a Ver. 1. MARY *Magdalen:*] More Women and more *Marys* came to the Sepulchre, *Luke* 23. 55. — 24. 1. but the other *Evangeliſts* beginning ſtill with her, St. *John* by naming her, who only ſpake, and only looked down into the Sepulchre, left the reſt to be underſtood.

b Ver. 2. *She runneth before, and cometh to Simon Peter.*] All the *Interpreters* that I have met with, ſay, That *Mary* ran not preſently to *Peter* and *John*, but only after ſhe had ſeen the Lord, *ver.* 18. And this they prove from *Luke* 24. 10, 11. But this cannot conſiſt with the words of St. *John*, who ſaith, ſhe came to *Peter* and *John* only; whereas St. *Luke*, and the other *Evangeliſts* ſay, ſhe came to all the reſt of the *Apoſtles*, Matth. 28. 8. Mark 16. 10. When ſhe came to St. *Peter* and St. *John*, ſhe came alone, complained to them, that *Chriſt's Body was taken away*, not thinking that he was riſen; So here: When ſhe came to the reſt of the *Apoſtles*, ſhe came with the Meſſage from the *Angels*, and from *Chriſt* himſelf, that he was riſen, *Matth.* 28. 7, 8, 10. and was ſeen of her, *Mark* 16. 10, 11. *Luke* 24. 23. So here, *ver.* 18. which plainly ſhews, that all the other *Evangeliſts* ſpeak only of this Second Coming, mention'd *ver.* 18.

Object. St. *Luke* ſaith, *They came to the Apoſtles*; and then adds, *ver.* 12. that *Peter* ἔδραμε, ran to the Sepulchre.

Anſw. That word may be thus render'd, *Peter had run, and ſtooping down had ſeen*; as if he ſhould have ſaid, The Woman told the words of the *Angels* to the *Diſciples*; and *Peter* alſo, to his admiration, had ſeen the Body gone, and the Linen Cloths wrapt up by themſelves; which, by the way, is an evidence, that Chriſt's Body was not ſtolen away by his *Diſciples*, ſince they would have carried it away, embalmed as it was, and not have ſtayed to wrap up the Napkins.

Ver. 8. *And he ſaw, and believed.*] *Peter* only ſaw, and admired at what was done, *Luke* 24. 12. but St. *John* ſaw, and believed, not the words of *Mary*, for we find not that either of them ſuſpected her of Falſhood, but the Reſurrection of *Jeſus*, or the words of *Chriſt*, *After three Days I will riſe again*; This, *John* ſaith, was the reaſon of his Faith, not the Predictions of the *Old Teſtament*: For, as for the *Apoſtles*, c

Ver. 9. *As yet they believed not the Scriptures* (which ſaith) *that he ought to riſe from the Dead.*] So infirm was the Faith, not only of the *Jews* in general in that Age, but of the *Apoſtles* alſo, that they believed not the two Fundamental Articles of the *Chriſtian* Faith, the Death and Reſurrection of the *Meſſiah*: As for the *Jews*, a contrary Tradition had obtained among them, *that their Meſſiah ſhould not die*, John 12. 34. And tho' our *Saviour* ſpake oft to his Diſciples of his Death and Reſurrection; this Tradition and Thoughts of his Temporal Kingdom, were ſo fixed in their Heads, that his Diſciples *underſtood not what he ſaid*; *and this Saying was concealed from them*, Mark 9. 32. Luke 9. 45. — 18. 34. Whence *Chriſt*, after his Reſurrection, upbraids them with their ſlowneſs to believe the *Scriptures*, and ſhews them from them, that *Chriſt ought to ſuffer, and riſe again the third day*, Luke 24. 25. — 44. 45. And hence it follows, that the *Jews* then underſtood not that any of their Sacrifices were Types of our *Saviour*'s Paſſion, or availed to procure the Remiſſion of their Sins on that account, and ſo could have no explicite Faith in his Blood, or expect Juſtification by it. Whence St. *Paul* in that whole Chapter, *Hebrews* 11. in which he ſpeaks ſo much of the Faith of the Patriarchs, hath not the leaſt intimation d

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of any relation that it had to the Death of the *Messiah*.

e Ver. 17. *Touch me not, for I am not yet ascended to my Father.*] I was once inclined from these words to think, that as the *Sacrifice* was not only to be slain, but the Blood was to be brought into the *Sanctuary*, and there presented before God to obtain the Remission of Sins; so *Christ* here intimated, that having offered up his Body to the Death, he to compleat his *Priestly Office*, and procure the full Pardon of our Sins, was immediately to ascend into the Heavenly Sanctuary, to present there his Blood before God: For why else doth he say, *Hold, or detain me not, for I have not yet ascended?* Why doth he add these words, *Go, tell my Disciples, I ascend?* But finding that no *Evangelist* ever speaks of any such immediate Ascent after his Resurrection, and that no *Commentator*, Ancient or Modern, ever thought of such a thing, I think it better to refer these words to what *Christ* said to his Disciples not long before his Passion: For he had told them for their Comfort, that he was shortly *to go to his Father*, Chap. 14. 12. and that then he would enable them *to do greater Works than he himself had done*; and that this was just matter of their Joy, *ver.* 28. and was more expedient for them than his Presence with them, *Chap.* 16. 7. because then he would send the Comforter, and *whatsoever they should ask the Father in his Name, should be done to them*, ver. 23. *because the Father himself loved them*; ver. 26, 27. *Go*, saith he, *therefore, and tell my Disciples, that now they shortly may expect these gracious Promises should be made good to them by my Ascent to the Father:* And as for thee, thou needest not to be solicitous to touch or hold me now, thou wilt have time sufficient to converse with me, and to experiment the truth of my Resurrection; for I shall not immediately ascend, but stay some time with you here on Earth. Against this it may be objected, That ἀναβέβηκα is an *Aorist*, and so ὅπω ἀναβέβηκα should be rendred, *I have not yet ascended*; not, *I do*, or *I shall not yet ascend.* But to this I answer, That *Grammarians* observe, that the *Aorist* is often put both for the *present Tense* and the *future*. See *Glassius de Verbo*, *l.* 3. *Tr.* 3. *Can.* 47. So is this word used in this very Gospel, as when *Christ* saith, *He that believeth in me, shall not come into Condemnation, but* μεταβέβηκεν *shall pass from Death to Life*, John 5. 24.

f Ibid. Πρὸς Θεόν μου καὶ Θεὸν ὑμῶν, *To my God and your God.*] Seeing Christ stiles God *his God*, hence, say the *Socinians*, it is evident, that *Christ* is not God; but from these words it only follows, that he was not God according to that Nature which ascended: Thus *God, even thy God, hath anointed thee*, saith the *Psalmist* of *Christ*; and yet he adds of the same Person, *Thy Throne, O God, is for ever and ever*, Psal. 45. See the Note on *Heb.* 1. 8, 9.

Ver. 19. Τῶν θυρῶν κεκλεισμένων, *The Doors being shut.*] Though it be an ancient Opinion, that *Christ* made his Body penetrate through the Doors, yet it is both groundless and absurd, and contrary to the very design of *Christ* in coming to them: 'Tis groundless; for why might not he, by his Power, secretly open the Doors, his Disciples not perceiving it, as the Angel opened the Prison Doors and Gates to let out *Peter*? Acts 12. 10. It is absurd; for since *Christ* rose in that natural Body which was Crucified and laid in the Grave, *Philosophy* informs us, that such a Body could not penetrate through another more solid Body. See Additions N° 32. (32) And, 3*dly*, This Phansie destroys not only the end of *Christ*'s then coming to them, but of all that he had said and done, to convince them it was the same Body that was crucified, in which he appeared to them: When he came the first time, his Disciples were troubled, supposing they had seen a Spirit; now, to convince them of the contrary, *Christ* saith, *See my Hands and my Feet, that it is even I; handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me have:* His second Appearance, when the Doors were shut, was to Convince *Thomas* of the truth of the Resurrection of his Body, and this he does, by calling him to put *his Finger to his pierced Hands, and his Hands into his pierced Side*; and yet this supposed Penetration through the Doors, destroys both these Arguments; It being as certain, that Flesh and Bones cannot penetrate through a Door, as that a Spirit hath not Flesh and Bones; and that his Body must have passed through the Doors after the manner of a Spirit, as that it afterwards appeared after the manner of a Body; and that the same Power which made a natural Body penetrate through a Door, could make a *Phantasm* or *Aerial Body* appear like Flesh and Bones to the Touch, and seem to have the Marks and Prints of a crucified Body; so that unless our *Saviour* designed to invalidate the Strength of what he said and did, to convince them of the truth of his Resurrection, he could not at the same time do a thing known to them, which did evacuate the force of all his Proofs. Nor would the Evangelist have twice recorded this Circumstance, when speaking of the Resurrection, had he imagined the Words bore such a sense, as turned his Body into a Spirit, and ministred occasion to all that read it, to suspect the strength of any of these Arguments to confirm this Fundamental Article.

Ver. 21. *As my Father hath sent me, so send I you*;] not only to preach in my Name, as I did in his, but as he sending me,

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me, baptized me with the Holy Ghoſt, and ſo anointed me to my Office, *Luke* 4. 18. *John* 10. 36. ſo will I ſend you, baptizing you alſo with the Holy Ghoſt ſent down from Heaven, *Luke* 24. 49. and ſo anoint you alſo for your Office, 2 *Cor.* 1. 21, 22: and in Teſtimony of this, I ſay to you now, *receive the Holy Ghoſt*, ver 22. and will ſoon after my Aſcenſion ſend him more plentifully down upon you.

i Ver. 23. *Whoſe Sins ye do remit, they are remitted,—retain*, &c.] *Chriſt* ſent them to preach Repentance and Remiſſion of Sins in his Name, to *Jew* and *Gentile*, Luke 24. 47. and here he adds, that whoſe ſoever Sins they, thus aſſiſted by the *Holy Ghoſt*, declared remitted by virtue of the Goſpel Covenant, ratified in his Blood ſhed for the Remiſſion of Sins, ſhould be remitted; and hence they preached Remiſſion of Sins to all that believed in his Name, and Juſtification, or Exemption from the Guilt of them, *Acts* 2. 38. —13. 38, 39. And whoſe Sins ſoever you retain, declaring to them, that according to the Tenor of the Goſpel they ſtill lie under the guilt of them, they ſhall be retained; and hence they declared to all that believed not on him, or lived not according to his Laws, and ſought not for Juſtification by Faith in his Blood, that they were yet in their Sins, 1 *Cor.* 15. 17. and could not be juſtified, *Rom.* 10. 4.—9. 32.

k Ver. 28. Ὁ Κύριός μου, καὶ ὁ Θεός μου; *And Thomas anſwered and ſaid to him, My Lord, and my God.*] Here,

1*ſt*, Let it be noted from *Woltzogenius* the *Socinian*, that they are not to be hearkned to, who ſay, *Thomas* ſpake theſe words, not to *Chriſt*, but by way of Admiration to God the *Father*: For the *Apoſtle* could not ſay, *that Thomas anſwered*, and much leſs, that *he anſwered and ſaid to him*, unleſs he had directed his Words to him, who ſaid unto him in the precedent Verſe, *be not faithleſs, but believe*: And if he ſaid to him, *thou art my Lord and my God*, he muſt acknowledge him as fully, and as truly to be his God, as his Lord. And,

2*dly*, Since *Thomas* had learned from the Law, *there was one God alone*, he could not own *Chriſt* as another God, but as the ſame in Eſſence with him. Note,

3*dly*, That tho' *Chriſt* was ſtill concerned for the Honour of the *Father*, he doth not reprehend *Thomas* for thus owning him as his God, but doth atteſt that he believed aright concerning him; which ſhews that he did not miſtake in owning the Divinity of *Chriſt*. And whereas *Woltzogenius* here notes, that *Chriſt was never called God before his Reſurrection*, when he was to be worſhipped as a Divine Lord; as it is evident that his Reſurrection could not make him God, if he had been a Creature only, nor juſtifie the Worſhip of a Creature as God, ſo is the Reaſon of this evident, becauſe he acted as a *Prophet* whilſt he was on Earth, ſpeaking ſtill in his *Father*'s Name, and as one ſent from him, it being eſſential to a *Prophet* to ſpeak in the Name of Him whoſe *Prophet* he is. See the Preface to this Goſpel, and the Note on *Mark* 13. 32.

Ver. 29. *Bleſſed are they who have not* l
ſeen, and yet have believed.] For Faith is not praiſe-worthy upon this account, that we believe what we ſee with our Eyes, and therefore can no longer doubt of, but on this account, that we yield to Arguments highly probable, and againſt which we have nothing ſolid to object, and ſuch Evidence as wiſe Men conſent to, and act by, in the moſt important Concernments of this preſent Life, becauſe this ſhews a greater Affection to the Objects of our Faith, and a better Inclination to obey the Will of God.

Ver. 31. *But theſe things were written,* m
that ye might believe that Jeſus is the Chriſt.] Hence the *Socinians* argue, that they muſt err who think 'twas the intendment of this Goſpel to ſhew that *Jeſus Chriſt* was the Word of God, begotten of the *Father* before all Worlds, and therefore a Divine Perſon; whereas the *Apoſtle* here plainly ſpeaks only of the Miracles wrought by *Chriſt*, which we acknowledge to be done to prove him the *Meſſiah* promiſed to the *Jews*, and that *Prophet* which was to come into the World, as St. *John* here ſpeaks; but yet this hinders not his being God, or the Word of God, coexiſtent with the *Father* before all Worlds. Moreover the *Apoſtle* adds, theſe things were done to prove he was *the Son of God*; now this even the *Jews* interpreted, as a form of words by which *Chriſt* made himſelf equal with God. See the Notes on *Chap.* 10. 33. and *Chap.* 19. 7. Some alſo think, that St. *John* ended here his Goſpel; and that the following *Chapter* was written by ſome other Hands, but theſe words give no ground for this Imagination, ſince other *Apoſtles*, after they ſeemed to have concluded their *Epiſtles*, add ſome new matter, as may be ſeen in the Concluſions of the Epiſtle to the *Romans*, and to the *Hebrews*. See the Note on *Chap.* 21. 24.

CHAP.

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CHAP. XXI.

a 1. [a] AFTER these things Jesus shewed himself again to the (*greatest part of the*) Disciples at the Sea of Tiberias, and on this wise shewed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other (*in all seven*) of his Disciples.

3. Simon Peter saith to them, I (*will*) go a Fishing; they say to him, We also (*will*) go with thee: They (*then*) went forth and entred into a Ship immediately,
b [b] and that night they caught nothing.

4. But when the morning was now come Jesus stood on the Shore, but the Disciples (*then*) knew not that it was Jesus (*who stood there.*)

5. Then Jesus saith to them, Children, have you any Meat? They answered him, No.

6. And he said to them, Cast the Net on the right side of the Ship, and ye shall find (*Fishes*;) they cast therefore (*the Net as he had said,*) and now (*the Draught was so great, that*) they were not (*well*) able to draw it (*along*) for the Multitude of Fishes (*inclosed in the Net.*)

7. Therefore that Disciple whom Jesus loved, saith to Peter, It is the Lord (*Jesus who hath done this:*) Now when Simon Peter heard that it was the Lord, he girt his
c [c] Fisher's Coat upon him, for he was naked (*to his Shirt,*) and did cast himself into the Sea, (*to swim first to Jesus.*)

8. And the other Disciples came in a little Ship, for they were not far from Land, but, as it were, two hundred Cubits, dragging the Net with (*the*) Fishes (*in it.*)

9. (*And*) assoon then as they were come to Land, they saw a Fire of Coals there, and Fish laid thereon, and Bread (*by it, all provided miraculously by Christ.*)

10. Jesus saith to them, Bring of the Fish which ye have now caught.

11. Simon Peter went up (*into the Boat,*) and drew the Net to the Land, full of great Fishes, an hundred fifty and three, and for all there were so many, yet was not the Net broken.

12. Jesus saith to them, Come and dine; and none of the Disciples durst ask him, Who art thou? (*as*) knowing that it was the Lord.

d 13. [d] Jesus then cometh, and taketh Bread, and giveth them, and Fish likewise.

14. This is now the third time that Jesus shewed himself to (*the Body of*) his Disciples, after that he was risen from the Dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon Son of Jonas, [e] lo- e
vest thou me more than these (*Occupations thou art now employed in?*) He saith to him, Yea Lord, thou knowest that I love thee: He saith to him, (*Leave then these things, and Employments, and*) feed my Lambs, (*my Church shortly to be set up by new Converts both of Jews and Gentiles.*)

16. He saith to him again the second time, Simon Son of Jonas, lovest thou me? He saith to him (*again,*) Yea Lord, thou knowest that I love thee; He saith to him, Feed my Sheep; (i. e. *my Church thus gathered.*)

17. He saith to him the third time, (*that his threefold Denial of him before Unbelievers might be atoned for by a threefold Confession of his Affection to him before his Disciples.*) Simon Son of Jonas, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, [f] Lord, thou knowest all f
things, (*and therefore*) thou knowest that I love thee; Jesus saith to him, Feed my Sheep.

18. Verily, verily I say to thee, When thou wast young, thou girdest thy self, and walkedst whither thou wouldest (*without restraint;*) but when thou shalt be old, thou shalt stretch forth thy Hands, and another shall gird thee, (*to the Pillar where thou shalt be scourged,*) and (*then*) carry thee, (*to the Cross*) where (*according to thy Natural Desires*) thou wouldst not (*be.*)

19. This spake he (*Jesus,*) signifying by what (*kind of*) Death he should glorifie God, (*by this confirmation of the Christian Faith;*) and when he had spoken this, he (*rose up and walked, and*) saith to him, Follow me; (*to intimate to him, that he was to follow him in that kind of Death he had suffered.*)

20. Then Peter, (*who followed him*) turning (*his Head*) about, seeth (St. *John*) the Disciple which Jesus loved, following (*also, viz.*) which also leaned on his Breast at Supper, and said, Lord, who is he that betrayeth thee? (*John* 13. 25.)

21. Peter seeing him, saith to Jesus, Lord, and (Gr. *but*) what shall this Man do? (*how shall it fare with him?*)

22. Jesus

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g 22. Jeſus ſaith to him, [g] If I will that he tarry till I come, what is that to thee? Follow thou me.

23. Then went this ſaying abroad among the Brethren, (*who afterwards underſtood that this was ſpoken of his Departure from this Life,*) that that Diſciple ſhould not die; yet Jeſus ſaid not to him, He ſhall not die, but, if I will that he tarry till I come (*in Judgment againſt Jeruſalem to deſtroy it by the Romans,*) what is that to thee?

24. [h] This is the Diſciple which teſtifies h
of theſe things, and wrote theſe things, and we know (*ſure I am*) that his Teſtimony is true.

25. And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, [i] I ſuppoſe that even i
the World it ſelf would not contain the Books which ſhould be written; (i. e. *they would be ſo many that it would ſeem incredible to the World, that one Man ſhould do them:*) Amen.

Annotations on Chap. XXI.

a Ver. 1. ΜΕΤΑ' ταῦτα, *After theſe things;*] *i. e.* After his firſt Apparition, mentioned, *chap.* 20. 20. and his ſecond, mentioned *ver.* 26. he appeared now τρίτον, *the third time*, ver. 14.

b Ver. 3. *In that night they caught nothing,*] Chriſt being then abſent, but when he is preſent, they having his Command, incloſe a very great Multitude of Fiſhes, to teach them, that tho' in preaching of the Goſpel they were *inſufficient to do any thing as of themſelves*, 2 Cor. 3. 5. yet having his Command to go and teach all Nations, and the Promiſe of his Preſence with them, they ſhould be wonderfully ſucceſsful in bringing many to the Faith. 'Tis alſo very likely they went then a Fiſhing to ſupply their own want of Neceſſaries, *Chriſt* therefore by this Draught of Fiſhes, not only works a Miracle to confirm them in the Belief of his Divine Power, but to inform them alſo that while they were imployed in doing what he did command them, they ſhould never want what was convenient for them; and as by miraculouſly providing Bread and Fiſh broiling on the Fire, *ver.* 9. he ſhewed his Ability to do ſo, ſo by this numerous Draught of Fiſhes he ſupplied them with Neceſſaries till the *Holy Ghoſt* ſhould come upon them to fit them for their Miniſtry.

c Ver. 7. *He girt about him* τὸ ἐπενδύτην, *his Fiſhers Coat,* ᾗ γὰρ γυμνός, *for he was naked.*] *Suidas* and *Phavorinus* ſay ἐπενδύτης is ἱμάτιον τὸ ἐσώτερον, *the inner Garment*, but *Julius Pollux* ſays it was χίτων ὁ ἔξωθεν, *the outward Coat*; the Context here ſeems to make it moſt probable it was the inward Garment next his Shirt; for *he was naked*, ſignifies, he only had *his Shirt on*; for in this ſenſe only *Saul* lay naked among the *Prophets*, 1 Sam. 19. 24. and *David* was naked when he danced before the *Ephod*, 2 Sam. 6. 20. *i. e.* he had put off his Royal Robe. See the Note on *Mark* 14. 51. See alſo *Iſa.* 20. 2, 3. *Job* 22. 6. — 24. 7. 1 *Cor.* 4. 11.

Ver. 13. *Jeſus taketh Bread and giveth to them, and Fiſh likewiſe.*] As the *Father* of the Family he both makes Proviſion for them, and gives to every Man his Portion: That he himſelf did eat is not ſaid, yet ſince St. *Peter* ſaith, *they did eat and drink with him after his Reſurrection*, Acts 10. 41. and St. *Luke* ſaith, that *he did eat before them*, Luke 24. 42, 43. as he did that for confirmation of his Reſurrection, ſo is it probable he might eat here for the ſame end. d

Ver. 15. *Loveſt thou me* πλέον τούτων; *more than theſe?*] Moſt *Interpreters* think Chriſt asketh whether St. *Peter* loved him more than the other Diſciples, but as *Peter* could not anſwer to this Queſtion unleſs he knew their Hearts, ſo could he not ſhew he did this by feeding *Chriſt*'s Sheep, unleſs he fed them more than they. 'Tis therefore obſervable, that after *Chriſt* had given them a Commiſſion to preach the Goſpel, *John* 20. 21, 22. *Peter* betakes himſelf to his Fiſhing Trade; *Chriſt* therefore here enquires whether he loved him more than *theſe Nets*, and *Fiſher Boats*, about which he was now employed, and ſaith, that if indeed he did ſo, he ſhould leave them, and wholly employ himſelf in *feeding his Sheep, and Lambs.* Some of the *Fathers* add, that *Chriſt* makes this Enquiry thrice, that *Peter* by a threefold Confeſſion might atone for his threefold Denial. They who hence argue for the Supremacy of *Peter* above the reſt of the *Apoſtles*, are vain in their Imaginations, for if by theſe words *Chriſt* required *Peter* to feed all his Sheep and Lambs, 'tis certain he was wanting in his Duty; for he never exerciſed one act of Supremacy over the reſt of the *Apoſtles*, but being ſent by them obeyed, *Acts* 8. 14. and being reproved by St. *Paul* he held his peace, e

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peace, and was so far from feeding all *Christ*'s Sheep, that he never fed any of the Province of St. *Paul*. Did he feed those *Apostles* on whom the same *Holy Ghost* fell, who had the same Commission, given at the same time, and in the same words, to preach the Gospel to all Nations, or to every Creature? If not, they were not in the number of the Sheep whom *Peter* is here bid to feed; or did all other *Pastors* receive Commission from St. *Peter* to feed Christ's Sheep? Did St. *Paul* who doth so solemnly declare he had not his Commission *from Man, neither by Man*? Gal. 1. 1. Did any of the *Bishops* of *Asia*? No. St. *Paul* assures us *the Holy Ghost had made them Overseers of the Flock of Christ*, Acts 20. 28. No, saith (a) *Pseud-Ambrosius*, not *Peter* only, sed nos cum eo, *but we with him have received Commission to feed Christ's Sheep*; and what is here said to *Peter*, *feed my Sheep*, ad omnes dicitur, *is*, saith St. (b) *Austin*, *said to all*; and saith St. (c) *Basil*, *Christ* here gave τὴν ἴσην ἐξουσίαν πᾶσι τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις, *the same Power to all ensuing Pastors and Teachers*.

f Ver. 17. *Lord* σὺ πάντα οἶδας, *thou knowest all things*.] *Schlictingius* here saith that *Christ* is here said to know all things, because he knew many things; but this destroys St. *Peter*'s Argument, for it follows not that *Christ* knew the Sincerity of St. *Peter*'s Heart, and his Affection towards him, unless he knew the Secrets of all Hearts. This therefore is an Argument that *Christ* was truly God, it being God alone *to whom the Secrets of all Hearts lie open*, 1 Kings 8. 39.

g Ver. 22. *If I will that he stay* ἕως ἔρχομαι, *till I come*;] *Viz.* to the Destruction of *Jerusalem*, after which this *Apostle* lived a long time, and he alone did so, the other *Apostles* being dead before; of this coming the *Prophet Joel* speaks saying, *the Sun shall be turned into Darkness*, πρὶν ἐλθεῖν, *before the great and terrible day of the Lord cometh*, Joel 2. 31. See *ver.* 1. So *Mal.* 3. 1, 2. ἰδοὺ ἔρχεται, *behold he cometh* — *but who shall abide the day of his coming*? and *chap.* 4. 1. ἰδοὺ ἔρχεται ἡμέρα Κυρίου, *behold the day of the Lord cometh which burneth as a Furnace*; and *ver.* 6. μὴ ἐλθὼν, *lest coming he smite the Land with a Curse*. In the *New Testament* we have frequent mention of *this coming of our Lord*, for when our Lord spake of the Destruction of the *Temple*, the *Apostles* ask what is the Sign τὸ σῆς παρουσίας, *of thy coming*, Matth. 24. 3. and he tells them that παρουσία, *the coming of the Son of Man will be as Lightning*, ver. 27. and *then should they see the Son of Man coming in the Clouds of Heaven*, ver. 30. that *as it was in the Days of Noah, so should it be at the coming of the Son of Man*, ver. 37, 39. bidding them watch, *because they know not when their Lord cometh*, ver. 42. 44. See *Matth.* 16. 28. *Heb.* 10. 37. *Jam.* 5. 9. and the Notes there, and on 2 *Thess.* 2. 1. And note here, that whereas 'tis said, *that the Scripture mentions only two Comings of our Lord, one when he came and lived on Earth, the other at the Day of Judgment, when he shall come* ἐκ δευτέρου, *a second time without Sin unto Salvation*, Heb. 9. 20. this is indeed no objection against this intermediate Advent so frequently, and plainly mentioned in the *New Testament*; this being not a personal Advent, by a Descent of *Christ* from Heaven, but only a Coming of our Lord by the *Roman* Army, and by Signs from Heaven, and in the Clouds of their approaching Ruin. See Additions N° 33. (33)

h Ver. 24. *This is the Disciple who testifies of these things, and wrote these things,* καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ, *and we know that his Testimony is true*.] Here some tell us that this Chapter was writ by many, and therefore not by St. *John*, and this they conclude from the word οἴδαμεν, *we know*, but without Ground; for Dr. *Lightfoot* here observes, that *we know*, in the *Chaldee Dialect* is often used of one. So *Mary Magdalene* saith of her self, *they have taken the Lord out of the Sepulchre,* καὶ οὐκ οἴδαμεν, *and we know not where they have laid him*: So St. *Paul* often, οἴδαμεν γάρ, *for we know that the Law is Spiritual, but I am Carnal*, 1 Thes. 2. 18. ἠθελήσαμεν — ἐγὼ μὲν Παῦλος, *we would have come to you, I Paul*. So this *Apostle* saith of himself, ἡμεῖς μαρτυροῦμεν, *we testifie*, Ep. 3. ver. 12. and that here it is only one that speaketh, is demonstrated from the following word, οἶμαι, *I suppose*. Nay even these words shew that all the preceding words of this Chapter were writ by this Disciple, and therefore were not written by the *Asiatick Bishops*. And therefore *Theophylact* here saith, ὡς ἐμαυτὸν λέγω ὅτι ἀληθεύω.

i Ver. 25. Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, *I suppose the World it self would not contain the Books which should be written*.] Here most *Interpreters* say the *Apostles* words contain a great *Hyperbole*, with a *Catechresis*, but (d) *Origen*

(a) De Sacerd. c. 2.
(b) De Agone Christi, c. 30.
(c) Constit. Mon. cap. 22.

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(d) *Origen* avoids them both, declaring that the *Apoſtle* ſaith, the World would not receive the Books written, *not for the Multitude of the Books, but for the Greatneſs of the Works recorded in them.* So the Word is uſed by this *Evangeliſt* introducing *Chriſt* ſaying to the *Jews*, *my Word* ὁ χωρεῖ ἐν ὑμῖν, *is not received by you:* So *Euſebius* ſaith, that the Men of former Ages οὐκ ἰῶ τῷ χωρεῖν, *were not able to receive Chriſt's Doctrine*, l. 1. c. 1. p. 8. So *Chriſt* ſaith, ὁ πάντες χωροῦσι, *all Men cannot receive this Saying*, Matth. 19. 11. and (e) *Philo* ſaith, *there are very many things in the World,* ἃ διὰ μέγεθος, ἀνθρωπίνῳ λογισμὸς ὁ χωρεῖ, *which for their Greatneſs human reaſon cannot comprehend.* See many other Examples of this ſenſe of the Word in *Stephanus*, and in *Grotius* on *Matth.* 19. 11.

(d) Τὸ γὰρ μὴ χωρεῖν τὸν κόσμον τὰ γραφόμενα βιβλία ὁ διὰ τὸ πλήθος τῶν γραμμάτων ὥς τινες ἐνόησαν, ἀλλὰ διὰ τὸ μέγεθος τῶν πραγμάτων. Philoc. c. 15. p. 46.

(e) De Mundo, p. 889.

A SER-

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A SERMON

On John vii. 47, 48, 49.

Are ye alſo deceived? Have any of the Rulers, or of the Phariſees believed on him? But this People who knoweth not the Law is accurſed.

§. 1. THE *Miracles* of our Bleſſed *Saviour*, by which his Doctrine was confirmed, were ſo exceeding many, and exceeding great, that they prevailed on thoſe plain-hearted People, who beheld them, to believe, that he who wrought them was indeed the *Chriſt*: For *many of the People believed on him, ſaying, when Chriſt cometh, will he do more Miracles than theſe?* ver. 31. Theſe Apprehenſions of the *Vulgar* did ſo allarm the *Chief Prieſts* and *Phariſees*, who ſaw their Intereſt, Authority, and Credit with the People, muſt decline as faſt as that of *Chriſt*'s prevailed, that they forthwith diſpatched their Officers to take him, and bring him to them, *ver.* 32. Theſe *Officers*, when they had heard the gracious Words which iſſued from the Mouth of Chriſt, were themſelves taken by him, they who were ſent to bring *Chriſt* to the *Prieſts* and *Phariſees*, were themſelves brought to *Chriſt*, and ſo theſe Converts neglect to do the Office of the *High Prieſt*'s Serjeant's; And being asked the Reaſon why they had not brought *Chriſt*, they boldly anſwer, that they had heard ſuch gracious and heavenly Words proceeding from him, *as never Man before him ſpake*, and therefore could not think it fit to apprehend ſo excellent a Perſon as he was. The *Phariſees*, hearing this anſwer, do preſently conclude their *Officers* muſt be deceived in theſe kind Thoughts of *Chriſt*, and offer this, as they ſuppoſed, convincing Argument to prove it, *viz.* That tho' the giddy Multitude, who had no Knowledge of the Law, and therefore no Capacity to underſtand the Mind of God contained in it, might be inclined to think that *Jeſus* was indeed the *Chriſt*; yet ſince the *Rulers* of the *Church*, the *Sanhedrim*, ſeeing the *Doctors*, and Expounders of the Law, the *Scribes* and *Phariſees* believed not on him, but did unanimouſly reject him as a vile *Impoſtor*, they muſt be certainly deceived; who apprehended otherwiſe concerning him, becauſe they followed the Verdict of the ignorant and giddy Multitude, in oppoſition to the better Judgments, and the mature Deliberations of their *Church Guides*, and learned *Clerks*.

Now amongſt all the Argument by which the *Emiſſaries* of the *Church* of *Rome* endeavour to beguile unſtable Souls, and beget in them a ſuſpicion that they have been ſeduced from the *Church*, none is more plauſible than this which by the *Phariſees* is here laid down. I therefore ſhall endeavour,

1. To propound the Argument which is here urged by the *Phariſees* to prove our *Jeſus* could not be the true *Meſſiah*, in its full ſtrength and vigour. And,

2. To ſhew that what the *Papiſts* do produce to prove that *Proteſtants* muſt be deceived, is exactly parallel to what the *Phariſees* did, or might produce againſt our *Saviour*; and the ſame Arguments might with equal reaſon have been urged by the unbelieving *Jews* againſt our *Lord's Diſciples*, and thoſe who laid the firſt Foundations of, and became early Converts to the *Chriſtian* Faith, as they are urged by the *Papiſts* againſt our departure from the *Church* of *Rome*.

§. 2. Now the Argument contained in the Text is this, *viz.* You muſt be certainly deceived if you believe that *Jeſus* is the *Chriſt*; becauſe you do, by entertaining this Perſuaſion, contradict the Judgment of your *Church-Guides* which God hath ſet over you: For they have frequently aſſembled for the determination of this grand Debate, *Whether this*

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Jeſus was the Meſſiah promiſed to the Jews, or not, and they have conſtantly determined that he was not the *Chriſt*; and have unanimouſly concluded that he deſerved to be puniſhed as a vile *Impoſtor*, and that all who did confeſs that he was the *Chriſt*, ſhould be *excommunicated*. In an Aſſembly conſiſting of *Chief Prieſts*, and *Phariſees*, they poſitively declare that *Chriſt* could be no *Prophet*, becauſe he was a *Galilean*, John 7. 41, 42. This all, ſay they, who ſearch the Scriptures may plainly ſee, *ver.* 52. Moreover, they determine in my Text, that all who ſo eſteemed him were themſelves deceived, and that they lay expoſed to this Deluſion for want of Knowledge in the Law, *ver.* 47, 48, 49. In the *ninth Chapter* of St. *John*, ver. 16. the *Phariſees* again declare, that *this Man could not be of God, becauſe he did not keep the Sabbath.* Moreover, theſe *Phariſees*, and other *Rulers* of the *Church*, ξυνετέθειντο, *determined* and *agreed* together, *that whoſoever did confeſs that Jeſus was the Chriſt, ſhould ſuffer Excommunication*, John 9. 22. — 12. 42. They therefore thought themſelves infallibly certain, (if Excommunication be as (a) *R. H.* informs us, an Evidence of a Claim to be infallible) that *Chriſt* was not the true *Meſſiah*. Elſewhere the *Scribes* and *Phariſees* do poſitively conclude that Chriſt did only *caſt out Devils through Beelzebub*, Mark 3. 22. After ſome Days they again call a *Council*, ξυνέδριον ἤλαζον, and there determine that it was fit that *Chriſt* ſhould die, *John* 11. 47, 50, 53. This the *High Prieſt* declares, and all the *Phariſees*, and the *Chief Prieſts* agree to execute, *Luke* 22. 66. A full Aſſembly, conſiſting of the *High Prieſts*, and all the *Chief Prieſts*, *Presbyters*, and *Scribes*, *Chriſt* being brought before their *Council*, do with one Voice declare that he was worthy to die as a *Blaſphemer*, and alſo that *by their Law he ought to die, becauſe he made himſelf the Son of God.* After his Death the *Chief Prieſts*, and the *Phariſees*, with one conſent pronounce him a *Deceiver*, Matth. 27. 63. When the Diſciples began to witneſs that he was riſen from the Dead, the *High Prieſt*, *Rulers*, *Elders*, *Scribes*, and all the Kindred of the *High Prieſt*, aſſemble at *Jeruſalem*, and ſtrictly do command them *not to ſpeak at all, or teach in the Name of Jeſus*, Acts 4. 6, 18. Soon after the *High Prieſt*, the *Sanhedrim*, and all the *Elders* of *Iſrael*, being met in Council, repeat the ſame Command, and chaſtiſe the *Apoſtles* for their Diſobedience to it, *Acts* 5. 40. If therefore the Decrees of many *Councils*, conſiſting of the *Guides* of the whole *Jewiſh Church*, may be eſteemed ſufficient to decide a Controverſie, it muſt be certain that *Jeſus Chriſt* was not the true *Meſſiah* promiſed to the *Jews*, but a *Deceiver* and *Blaſphemer*. Now as a (b) *Romaniſt*, having produced five *Provincial*, and two *General Councils*, falſly ſo called, for that portentous Doctrine of Tranſubſtantiation, ſaith, *If the Decrees of ſo many Synods, ſo often weighing the Adverſaries Reaſons and Evidences, was not ſufficient for ſettling ſuch a point, at leaſt as to the Obedience of future Silence, and Noncontradiction, and as to ſuffering the Church to enjoy her peace, what can hereafter be ſufficient? Or can we ever hope that any Controverſie ſhall be finally determined, or ended by any future Council, if this* (of the *Meſſiah*) *is not by theſe forepaſt? Can there be any ground here to queſtion the Integrity, or lawful Proceedings of ſo many Councils, all concurring in the ſame Judgment (for a corporal preſence*, ſaith the *Romaniſt*, that *Chriſt was a Deceiver*, ſaith the *Jew?*) *Or could there be a new light in this point attainable in thoſe times*, by the private Perſon, or Chriſtian Convert, *which thoſe* (Guides of the *Jewiſh* Church, who condemned your *Jeſus*,) *were not capable, or had no notice of?*

2. They who ſo often, and ſo unanimouſly condemned your *Saviour*, and his Doctrine, (ſaith the *Jew*,) were the *Church-Guides*, by God appointed to *teach the Children of Iſrael all the Statutes which the Lord had ſpoken to them by the Hand of* Moſes, *to teach* Jacob *his Judgments, and* Iſrael *his Law*, and by whoſe *Lips* the *Knowledge* of it was to be *preſerved*, Levit. 10. 11. Deut. 33. 10. They were the Men who are in Scripture ſtiled the *Meſſengers*, or the *Ambaſſadors of the Lord of Hoſts*, Mal. 2. 7. that is, the Men appointed by him to declare his Meſſage to the People. They were the Men ordained to *Miniſter before the Lord in every controverſial matter*, Men who were *ſet for the Judgment of the Lord, and for Controverſies*, Deut. 17. 8, 12. 2 Chron. 19. 8. *In Controverſie they ſhall ſtand in Judgment*, ſaith the Lord, and *by their Word ſhall every Controverſie be tried*, Ezek. 44. 24. Deut. 21. 5. — 17. 12. Wherefore to act in oppoſition to the Judgment of theſe *Guides*, muſt be to act preſumptuouſly, as God himſelf declares, to deſpiſe the Verdict of God's *Meſſengers*, and in a Controverſial Matter of the higheſt moment, to reject the Sentence of thoſe Men, who are by God ordained to define it, and by whoſe Words, according to his Ordinance, it muſt be tried.

3. As for the common People, who in this matter did oppoſe their private Judgments to the Decrees of their *Church-Guides*, not acquieſcing in their Conciliar Determinations, that your *Jeſus* was not the true *Meſſiah*, they,

(a) Diſc. chap. 4. §. 64, 65, 69, 70.

(b) Rational Account, Diſc. 1. chap. 6. §. 59. P. 58.

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they, ſaith the *Jew*, muſt act againſt that Rule, which both the Law of *Moſes*, and the *Prophets* have preſcribed, for by that Law they are commanded, under pain of Death, when any Controverſie ſhould ariſe among them, *to go to the Prieſts and Levites, and to the Judge then living, to enquire the Sentence of Judgment from his Mouth, and to do according to the Sentence which they ſhall ſhew them, and according to all that they inform them, not declining from it to the right hand, or to the left*, Deut. 17. 8, 12. They by the *Prophets* are inſtructed to *ask the Prieſts concerning the Law*, and to *ſeek the Knowledge of it from their Mouths*, Hag. 2. 11. Mal. 2. 7. They therefore ſtood obliged to aſſent to the Determinations of the *Sanhedrim*, and the Conſiliar Decrees of *Prieſts* and *Levites*, *Scribes* and *Phariſees*, confirmed by the *High Prieſt*, and ſo they were obliged to believe, that according to the true intent and meaning of the Law, your *Jeſus* could not be the true *Meſſiah*. And conſequently they muſt err, who quitting the Deciſions of the *Phariſees*, and other *Rulers* of the *Church*, embrace that Tenet of the ignorant and giddy Multitude.

§. 3. Thus the *Jews* plead from Scripture, againſt our Bleſſed Lord. And if you do compare theſe Pleas, and others of like nature, which might be offered from the Scriptures by the *Jew*, with what the *Romaniſts* do offer for the Infallibilitiy of any of their *Councils*, you will ſoon find that all their Pleas for this Infallibility from the *New Teſtament*, are parallell'd, or rather over-balanced with places of like nature in the *Old*, which do more ſtrongly plead for the Infallibility of the *High Prieſt*, and *Rulers* of the *Jewiſh Church*. For,

1. Doth the *Romaniſts* plead *Chriſt*'s Promiſe to be *for ever with the Church?* Matth. 28. 20.

Anſw. The *Jews* had equal reaſon to expect *God*'s Preſence among them, becauſe he promiſed *to dwell among the Children of* Iſrael, *to meet them at the Tabernacle of the Congregation*, and *there ſpeak with them*, Exod. 29. 42, 43, 44, 45. to *reign over them in* Zion *from henceforth and for ever*, Mic. 4. 7. He *choſe* Zion *for his Habitation*, and ſaid of it, *This is my Reſt for ever, here will I dwell*, Pſal. 132. 13, 14. and of *Jeruſalem, that he would put his Name for ever in that place, and that his Eyes, and his Heart ſhould be there for ever*, 2 Chron. 7. 16.

2. Do they add that *Chriſt* hath promiſed, that *where two or three are gathered together in his Name, he will be in the midſt of them?* Matth. 18. 20.

Anſw. God alſo promiſed to the *Jews*, that he would *bleſs them out of* Zion, *Pſal.* 134. 3. and that *whereſoever he did record his Name, there would he come and bleſs his People*, Exod. 20. 24.

3. Do they alledge the Sayings of our Lord to his Diſciples, viz. *He that heareth you, heareth me*, Luke 10. 16. He who neglects to hear the *Church*, ſhall be accounted as *a Heathen and a Publican?* Matth. 18. 17.

Anſw. God alſo ſaid, that *he who will not hearken to the Prieſt that ſtands to miniſter before the Lord, even that Man ſhall die for his preſumption*, Deut. 17. 12.

4. Do they ſay that *Chriſt's Apoſtles* commanded *Chriſtians* to *obey thoſe that had the Rule over them, and to follow their Faith?* Heb. 13. 7, 17.

Anſw. Our Jeſus did command his Hearers to *do all that the Scribes and Phariſees did ſay unto them*, Matth. 23. 3. and that becauſe of their Authority derived from *Moſes*, and God himſelf commanded all his People to do *according to all that they ſhould be informed of by the Prieſts*, Deut. 17. 10. And,

5. Do they plead *Chriſt*'s Promiſe made to his *Apoſtles*, that *he would ſend the Spirit of Truth to guide them into all Truth?* John 16. 13. Chap. 14. 26.

Anſw. Whereas this Promiſe doth perſonally belong to the *Apoſtles*, and not to their *Succeſſors*, (for it is a Promiſe *to bring to their remembrance* by his Spirit, *what he* before *had ſaid to them*, John 14. 26. and to *ſhew them things to come*, John 16. 13. to which *Spirit of Propheſie* the *Roman Doctors* do not now pretend;) I ſay, whereas this Promiſe did belong to the *Apoſtles* only, God ſtood obliged by Covenant to cauſe his holy Spirit to remain among the *Rulers* of the *Jewiſh Church:* For thus he ſpeaks, *According to the Word that I covenanted with you, when ye came out of* Egypt, *ſo my Spirit remains among you*, Hag. 2. 5. Moreover God promiſed to the *Sanhedrim*, that *he would put the Spirit of* Moſes *upon them*, Numb. 11. 17. and in compliance with that Promiſe he came down in a Cloud, and took the Spirit which was upon *Moſes*, and gave it to the Seventy Elders, ſo that *they propheſied, and did not ceaſe*. Or,

6. Do they argue for their Infallibility, becauſe the *Church* is ſtiled by St. *Paul the Pillar and the Ground of Truth*, 1 Tim. 3. 15. by reaſon of that Truth which is preſerved by her Governours?

Anſw. God alſo hath declared touching his *Prieſts*, that *the Law of Truth was in their Mouth*, Mal. 2. 6. and of *Jeruſalem*, that *ſhe ſhould be called the City of Truth*, Zach. 8. 3. And if the *Church* of *Judah* hath ſince failed, ſo alſo hath the *Church* of *Epheſus*, of which alone St. *Paul* affirmeth that it was *the Pillar, and the Ground of Truth.*

7. Do they conclude that the *Church Guides* muſt be infallible, becauſe *God hath placed*

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in the Church, ſome Apoſtles, ſome Prophets, ſome Paſtors, and ſome Teachers, for the perfecting of the Saints for the Work of the Miniſtry, for the edifying of the Body of Chriſt, that we henceforth be no more Children toſſed to and fro, and carried about with every Wind of Doctrine? Eph. 4. 11, 12.

Anſw. Were not the *Jewiſh Prieſts* placed alſo for this End, for the Work of their *Miniſtry*, the Perfecting of their *Saints*, the Edifying of their Flocks? Were not their Lips to *preſerve* that *Knowledge* which ſhould reſtrain the People from their Errors? Were not they appointed *to heal that which was ſick, and bring again that which was ſtrayed?* Ezek. 34. 4. Or,

Laſtly, Do they triumph in that Promiſe of our Lord, that the *Gates of Hell ſhould not prevail againſt the Church?* Matth. 16. 18.

Anſw. God alſo promiſed, that his *Covenant made with his Levites, Prieſts and Miniſters*, ſhould be as certain and perpetual, as that of *Day and Night*, Jer. 33. 20, 21. So that I need not add, that by this Phraſe *Chriſt* only promiſeth, *that pious Chriſtians ſhall not for ever be detained under the Power of the Grave*; which I have elſewhere ſhewed to be the natural and only import of theſe words, *The Gates of Hell ſhall not prevail againſt the Church.*

Moreover, The plain meaning of the foregoing words, *viz. Thou art Peter, and upon this Rock will I build my Church*, is, as (c) *Tertullian* well informs us, on this: Thou who haſt firſt of all my Diſciples, acknowledged me to be the *Chriſt*, thou ſhalt firſt preach this Doctrine to the World, and by ſo doing, lay the firſt Foundations of a *Chriſtian Church*: Which he accordingly performed, firſt laying the Foundation of a (d) *Church* among the *Jews* by the Converſion of Three Thouſand Souls: And after, laying the Foundations of a *Church* among the *Gentiles*, by the Converſion of *Cornelius* and his Friends, *Chriſt* having, to fulfil his Promiſe, (e) *made choice of him, among the reſt of the Apoſtles, that the Gentiles by his Mouth ſhould hear the Word of the Goſpel, and believe.* Now to pretend to be St. *Peter*'s *Succeſſor* in this matter, is in effect to ſay, that the Foundations of a *Chriſtian Church* are not yet laid.

If therefore *Roman Catholicks* conclude from theſe ambiguous and obſcure places for the Infallibility of *Councils*, or the major part of the *Church Guides* concurring with the *Pope* in any Sentence or Decree, although theſe places do not ſpeak one Syllable of any *Pope*, or major part of the *Church Guides*, and much leſs of the *Romiſh Prelates*, and leſs of their *Infallible* Aſſiſtance; what *Ovations* and *Triumphs* would they have made, had it been ſaid expreſly of their *Cardinals* and *Councils*, as it is ſaid of *Jewiſh Prieſts*, that they were *ſet for Judgment and for Controverſie?* Had *God* fixed his glorious Preſence at *Rome*, as he did at *Jeruſalem*, and ſettled there a *ſeat of Judgment*, and a continual Court of higheſt *Judicature*, as was that *Sanhedrim* which in *Jeruſalem* was ſettled? Had he dwelt in St. *Peter*'s, as he dwelt in the *Temple*; had he left with them, as he did with the *Jewiſh Prieſts*, a ſtanding *Oracle*, a *Urim* and a *Thummim*, to conſult with upon all occaſions? So that this Plea being much ſtronger for the Infallibility of the *Superiours* of the *Jewiſh Church*, than for the Infallibility of the whole *Weſtern Church*, or any of its *Councils*, the *Roman Doctors* muſt acknowledge, either that they fallaciouſly urge it againſt *Proteſtants*, or muſt confeſs that it ſtands alſo good againſt the *Chriſtian*, and is a confirmation of all thoſe Traditions which were condemned by our *Saviour*, and a ſufficient Plea for all thoſe Errors and Corruptions, which, as the *Prophets* do complain, were generally taught and practiſed by the *Church Guides* in the declining Ages of the *Jewiſh Church*. For (f) if theſe Arguments be good now, they were ſo then; and if they were good then, for ought that I can ſee, the *High Prieſt*, and the major part of the *Church Rulers* of the *Jews*, were always in the right; and *Chriſt* and his *Apoſtles*, with the *Holy Prophets*, muſt be in the wrong.

§. 4. Moreover, Had we no Evidence from *Scripture*, may the *Jew* ſay in proſecution of this Argument, Reaſon ſeems very ſtrongly to conclude for this ſubmiſſion of the common People, and ſome few *Prieſts*, to the concurring Judgments of their *Church Guides*, and of the major part of *Jews*, who joined with them in condemnation of your *Jeſus* as a *Blaſphemer* and falſe *Prophet*, and of his Followers as *Hereticks* and *Schiſmaticks*, or Men who worſhipped *God* after that way which by the *Jews* was called *Hereſie*, Acts 24. 14. and were *Ringleaders* of a *Sect*, ibid. *ver.* 5. For ſtill to argue after the manner of the *Romiſh Doctors*:

1. Is it not reaſonable to conceive, that they who were God's *Miniſters* appointed for

(c) *Si quia dixerit Petro Dominus, ſuper hanc petram ædificabo Eccleſiam meam, idcirco præſumis & ad te derivâſſe ſolvendi & ligandi poteſtatem, qualis es evertens & commutans manifeſtam domini intentionem perſonaliter* (N. B.) *hoc Petro conferentem, ſic enim & exitus docet, in ipſo Eccleſia extructa eſt, id eſt, per ipſum.——Ipſe primus in Chriſti Baptiſmo reſeravit aditum cœleſtis Regni. De Pudicitia*, cap. 21. p. 574. B.

(d) Acts 2. 41. (e) Acts 15. 7.

(f) *V. Stillingfl.* Sermon upon *Acts* 24. 14. p. 39.

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for this very thing to judge in controverſial Matters, and to make trial of ſuch as did pretend to *propheſie*, as was the *Jewiſh Sanhedrim*; I ſay, is it not reaſonable to conceive that the aſſiſtance of the Holy Spirit ſhould be vouchſafed to theſe Rulers of the *Church*, and *Doctors* of the *Law*, rather than to thoſe common People who bore no ſuch relation to *God*, had no Commiſſion from him to direct others in the meaning of his Word, but had ſo many, and ſuch expreſs Injunctions to ſeek it at the Mouth of their *Church-Guides*? Can we imagine, that theſe *Phariſees* and *Rulers* ſhould be the Men ordained by *God* for Controverſies, and by whoſe words they muſt be tryed, and yet ſhould be ſuch blind and ſtupid *Guides*, as by your *Jeſus* they were ſaid to be, that *he who was led by them muſt fall into the Ditch*?

Moreover, Were no aſſiſtance from above to be expected in this caſe, is it not reaſonable to think that theſe great *Doctors* of the Law, thoſe numerous *Prieſts* who made it their whole Buſineſs to ſtudy and ſearch out the meaning of the Law of *Moſes*, thoſe Members of the *Sanhedrim*, (g) who were ſtill choſen out of the moſt learned *perſons*, and the moſt eminent for Wiſdom, I ſay, may we not reaſonably conceive ſuch Perſons to be fitter and more able *Judges* of the ſenſe and meaning of that Law, or of the truth of any Miracles pretended to be wrought by *Chriſt*, or his *Apoſtles*, than was that rude and giddy Multitude which had no knowledge of the Law? (h) *They therefore conſidering their Superiours Study and Learning in ſuch things Divine, and alſo their own Ignorance; they conſidering both the ſpecial ordination and commiſſion of their Superiours from* God *to teach them in neceſſary Truths, and his charge laid upon them to obey their Eccleſiaſtical Superiours, ought to depend upon, and adhere to their Directions ſo much the more in any point of Faith, by how much it is eſteemed more neceſſary, as wherein there is a much greater hazard if they ſhould err.*

3. All that your Goſpel doth ſuggeſt, or Reaſon may pretend for the exemption of the firſt *Jewiſh* Converts from Obedience to theſe Decrees of their *Superiours* in the *Jewiſh Church*, may, ſaith the *Jew*, be fully anſwered from the plain Principles, and almoſt in the words of *Roman Catholicks*. For to proceed in the Expreſſions of *R. H.* the *Guide in Controverſies*, with very little variation of them.

§. 5. 1. Will you affirm, that all the *Prieſts* and *Rulers*, *Scribes* and *Phariſees*, and the whole *Sanhedrim*, acted againſt their Faith and Conſcience in theſe Determinations by which your *Jeſus* was condemned as an *Impoſtor*?

Anſw. R. H. (i) will tell you, *there is a moral certainty that ſo many ſuch perſons cannot conſpire in ſuch a Matter*, viz. *a Neceſſary to Salvation, to falſifie the Truth a gainſt their own Belief and Conſcience to their Subjects and Poſterity, with an Anathema to all Diſſenters*, or an Excommunication of all who preached, and believed that *Chriſt* was the *Meſſiah* promiſed to the *Jews*, and was already riſen from the Dead, when their own Conſciences could tell them that theſe things were true. (k) *If any can be ſo uncharitable as to credit of them ſo great a Wickedneſs, that the Supreme Councils of the* (Jewiſh) *Church ſhould with deſign decree an Error contrary to their Faith* (or knowledge) *in this neceſſary matter, and then enjoin all their Subjects to believe it under Anathema*, he muſt believe that *they moſt certainly do devote themſelves to eternal perdition.* And therefore, *if not out of Charity, or reverence to ſuch ſacred perſons, yet from the irrationality of ſuch a Defence*, it is *much better to paſs over this Objection.*

2. Will you ſay, that theſe *Superiours* were only to be appealed to in doubtful Matters, and that this thing, *Whether the Scriptures declared your Jeſus to be the true Meſſiah*, was not doubtful?

Anſw. R. H. informs you, that (l) *a right Judgment cannot but account all thoſe places doubtful; in the ſenſe whereof, either the antient or preſent major part of Chriſtianity are of a contrary Judgment from himſelf.* That muſt be therefore doubtful, according to the ground and reaſon of this *Rule*, which you preſume not to be doubtful, ſince it was that in which the major part of the then preſent *Jewiſh Church* was of a contrary Judgment from the Chriſtian Convert.

3. Will you plead in favour of the *Vulgar*, that they were bound to hearken to theſe *Jewiſh Guides* no longer than they followed the *Rule* of *Scriptures*?

Anſw. Be it ſo; But ſaith *R. H. Who* (m) *is appointed Judge of theſe ſupreme Judges, when they tranſgreſs againſt this Rule? their Subjects? Who are from them to learn the ſence of the Rule, where difficult and diſputed, and who are bidden to follow their Faith: The right exerciſe of Judgment will not judge ſo.* For if the *Vulgar* may

(g) Vid. *Ainſw. in* Numb. 11. 16, 17.
(i) Diſcourſe 1. *Chap.* 3. §. 37, 38. p. 26.
(l) Diſc. *Chap.* 3. § 44. p. 29.
(h) *R. H.* Diſcourſe, *Chap.* 13. p. 13.
(k) Ibid. p. 25.
(m) Ibid. p. 28.

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may paſs this Judgment of the Decrees of many *Councils*, and the concurring Judgment of their *Superiours* and *Church Guides*, I hope the Matter muſt be evident even to the *Vulgar* ſort, that notwithſtanding the contrary Judgment of *Chief Prieſts* and *Rulers*, *Scribes*, *Phariſees* and *Elders*, and almoſt all the *Jewiſh* Nation, that ſenſe of *Scripture* muſt be falſe, which their *Eccleſiaſtical Guides* alledged, to prove that *Jeſus* was not the true *Meſſiah*, and that *according to their Law he was to die*; and that ſenſe of the *Scripture* muſt be true, which by the *Apoſtles* and their Converts was alledged to prove, that *Jeſus* was the *Meſſiah* promiſed to the *Jews*. Now, *how vainly*, ſaith *R. H. doth* (n) *any one pretend, or promiſe himſelf a certainty of any thing wherein* ſo many *Councils*, and *a much major part of the Church, having all the ſame means of certainty as he, judgeth contrary; where it* (o) *ſeems, the Scripture may be ſo doubtful, that the ſenſe of the* (then) *Catholick Church, or its* greateſt *Councils, they ſay, can be to them no certain or infallible Interpreter of it, where the Judgment or common Reaſon of* theſe *Councils thinks it ſelf ſo certain of the contrary, as to anathematize Diſſenters*, or caſt them out of the Church? *On what grounds here theſe* private *Perſons, or* new erected *Churches, could aſſure themſelves of their own ſenſe of Scripture to be true, they having left that of the Churches, Councils, and of a major part of* (Jews,) *who alſo judged their ſenſe falſe, I underſtand not: Surely they will not ſay, they have this certainty from the Scripture, becauſe the true ſenſe thereof is the thing ſo mainly queſtioned, and the certainty or infallibility of the traditive ſenſe of the* (Jewiſh) *Church they renounced; and then, which only is left, their own Judgment, or their own common Reaſon, when that of* their greateſt *Councils, or major part of* their *Church Guides differ from it, one would think ſhould be a more fallible ground to them, than the Judgment or common Reaſon of the Church?* For (p) a Man *to preſume himſelf certain in a matter of* Faith, *or in his own ſenſe of Scripture, (though the literal Expreſſion be never ſo clear,) where ſo many* Learned and *his Superiours, (comparing other Texts,* &c.) *are of a contrary Judgment; this,* ſaith *R. H. is the ſame as if in a matter of ſenſe, a dim-ſighted Perſon ſhould profeſs himſelf certain that an Object is white, when a Multitude of others, the moſt clear-ſighted that can be found, having all the ſame means of a right ſenſation as he hath, pronounce it black, or of another colour.* Moreover, (q) If theſe Scriptures or Reaſons be ſo clear, even to the ignorant and unlearned *Jews*, muſt they not be as clear to their *Church Guides?* and may not then their Judgments more ſecurely be rely'd upon, at leaſt for any thing which is preſumed to be clear? (r) *For if Scriptures be maintained ſo clear in Neceſſaries, that every one uſing a right Endeavour, cannot miſtake in them; then ſhall the Church Governours much rather, by reaſon of this clearneſs, obvious to every Ruſtick, not err in them; and ſo ſhall the People, the more the Rule of Faith is proved to be clear, the more ſecurely rely on, and be referred in them to their Direction.*

4. If you pretend a more ſincere Endeavour in thoſe few Converts, to find out the ſenſe of *Scripture*, or ſearch out the truth in theſe Matters; which, in the caſe of the *Beræans*, your Scripture ſeemeth to aſſert.

Anſw. I anſwer ſtill with the ſame Author. (s) *That ſince all Parties do pretend ſincere Endeavour in the right underſtanding of the Scriptures, and after it do differ ſo much in their ſenſe of it, it follows that ſuch ſincere Endeavours being indifferently allowed to all Parties, the ſenſe of Scripture,* (and the verdict of true Reaſon) *ought to be pronounced clear, if on any, on that ſide as the major part doth apprehend it; (which certainly was not the Primitive Converts,* but the unbelieving *Jews*, and their *Eccleſiaſtical Superiours.*) For ſurely, (t) *we have reaſon to preſume that the chief Guides of the Church, in their conſults concerning a Point neceſſary to Salvation delivered in Scripture,* (as that of the *Meſſiah* was,) *uſe at leaſt ſo much endeavour as a plain Ruſtick doth to underſtand the meaning of it.* And, *whatſoever other thing is ſuppoſed neceſſary beſides ſincere Endeavour, or is underſtood to be included in it,* (*as freedom from Paſſion and ſecular Intereſt, or alſo a freely profeſſing the Truths which their ſincere Endeavour diſcovers to them,*) *none can rationally imagine, but that the ſupreme Church Governours ſhould be as much or more diſengaged herein than private Men:* And, *that* (u) *Paſſion and Intereſt blind private Men or our ſelves, ſooner than General Councils, or a major part of the Church.*

See therefore here the Wiſdom of the unbelieving *Jews, who to preſerve themſelves from erring* in this matter, *made uſe of the ſecureſt way that Reaſon could imagine,* ſaith (x) *R. H. or that Chriſtians are preſcribed, whilſt*

(n) Ibid. p. 143. (o) *Rational Account.* Diſc. 3. Chap. 4. Sect. 42. p. 179.
(p) Ibid. Diſc. 2. Chap. 2. Sect. 15. p. 95. (q) V. *Rational Account*, Diſc. 2. Chap. 5. Sect. 42. p. 141.
(r) Diſc. Chap. 3. Sect. 37. p. 24. (s) *Diſc.* Chap. 1. p. 4, 5.
(t) Ibid. p. 24. (u) Ibid. p. 145. (x) *Rat. Account*, Diſc. 1. Chap. 7. Sect. 77. p. 74.

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whilſt for the ſenſe of the Scriptures that were *controverted in* this *point* of the *Meſſiah, they choſe not to rely on their own Judgments, but on that of the ſupremeſt Guides of the Church, and Judges of divine Truth that were afforded them on Earth; and ſo if they erred, yet took the wiſeſt courſe to have miſſed erring, that Religion, or Reaſon could dictate. To which Guides alſo the Subjects of this former Communion all believed Submiſſion of their private Judgments to be due, and to be commanded; from whence alſo it follows, that till they are convinced of error in this point,* viz. *that no Submiſſion was due* to the Decrees of all theſe *Councils*, and the concurring Judgment of thoſe *Spiritual Guides* by whom your *Jeſus* was condemned, *they are not capable of being convinced in any other matter.*

If laſtly, you affirm that the common People had conviction, and demonſtration from the *Miracles* of *Chriſt* of the falſhood of the Decrees, and the Interpretations of their *Church Guides* in this matter, and of the Truth of that *Chriſtianity* which they embraced in oppoſition to thoſe ſaid Decrees.

Anſw. This I confeſs is a great Truth, but then the *Roman Doctors* cannot plead it, without rejecting moſt of their profeſſed Tenets, and their ſtrongeſt Pleas for abſolute ſubmiſſion to the *Major* part of their *Church Guides*. For,

1. Admit our *Saviour*, and his *Apoſtles* wrought true *Miracles*, how did the *Vulgar* perceive them ſo to be but by their Senſes? and how did they infer from them the Truth of *Chriſtianity*, but by their private Reaſons? Now (y) *the evidence of ſenſe and reaſon muſt be both neglected*, ſaith the *Romaniſt*, *when a divine Revelation declares any thing contrary to them*; this, and this only, being their defence of *Tranſubſtantiation* againſt the common ſenſe and reaſon of Mankind. Now of the certainty of a divine Revelation, or the true ſenſe of *Scripture*, they make the Judgment of the *Major* part of their *Church Guides* to be ſufficient Evidences, and ſo there was ſufficient Evidence, according to this *Rule*, that all the *Miracles* which *Chriſt*, and his *Apoſtles* ſeemed to work, were done in Oppoſition to *Divine Revelation*, or the true ſenſe of *Scripture*.

2. Certain it is that the *Rulers* of the *Jews*, and the prevailing part of the whole *Nation*, differed from the converted *Chriſtians* in their apprehenſions of theſe *Miracles*, and judged them all *Diabolical Impoſtures*, or Trials of their Faith, *&c. Now this ſeems neceſſary to be granted*, ſaith (z) R. *H. that in what kind of Knowledge ſoever it be, (whether of our Senſe or Reaſon, in whatever Art or Science) one can never rightly aſſure himſelf concerning his own Knowledge; that he is certain of any thing for a Truth, which all, or moſt others of the ſame, or better abilities for their cognoſcitive Faculties, in all the ſame external means, or grounds of the Knowledge thereof, do pronounce an error.* So that *where all, or moſt differ from me, it ſeems a ſtrange pride not to imagine this defect in my ſelf, rather than them; eſpecially whereas all the grounds of my Science are communicated to them, and when, as for my own Miſtakes, I cannot know exactly the extent of ſupernatural Deluſions.* According therefore to this Rule, it was ſtrange Pride in the firſt Converts to *Chriſtianity* among the *Jews*, to judge the *Miracles* of *Chriſt*, or his *Apoſtles* true, when moſt of their own *Nation*, as well as *Heathens*, differed from them in that apprehenſion, and ſpake ſo freely every where againſt the *Sect* of *Chriſtians*.

3. The Truth of the Pretences of our *Lord*, and his *Apoſtles*, *depended on two things*, *viz.* the fulfilling of Propheſies, and the Truth of his Miracles. (a) *Now according to the* Roman Principles, *no Man could be certain of the Truth of either of theſe without the Authority of the then* preſent Church. *For the fulfilling of* Propheſies *depended on the ſenſe of many obſcure places of* Scripture, *of which, ſay they, the* Major *part of the* Church-Guides *muſt judge. And for* Miracles, *they tell us that there is no way of judging true from falſe, but by the Authority of the* Church. *Now if theſe things be ſo, what ground could the firſt* Jewiſh Converts *have to believe* Chriſt *was the true* Meſſiah, *or a Worker of true* Miracles, *when in believing both theſe things, they muſt oppoſe the Authority of the then preſent* Church?

4. All that hath been diſcourſed in anſwer to the former Pleas, ſerves alſo againſt this, for who ſhall be judge whether theſe *Miracles* were true, and were ſufficient to confirm the *Chriſtian* Faith? Thoſe *Perſons* whoſe Office it was to judge both of true *Prophets*, and true *Miracles*, or thoſe who had no Power or Commiſſion ſo to do? Were not the *Jewiſh Sanhedrim* and other *Rulers* of that *Church* more able *Judges* of the Truth, and the validity of any *Miracles* pretended to be wrought by *Chriſt* and his *Apoſtles*, than was that *Multitude* which, as Experience teacheth, may be impoſed upon with eaſe? Were not thoſe *Guides* who were appointed to be *Judges* in all other matters, the proper *Judges* of this Controverſie? Have we not reaſon to believe their Judgment was as free from Intereſt

(y) Rat. Account Diſc. 1. Chap. 6. §. 62. p. 63.
(a) Stillingfleet, ibid. p. 42.
(z) Rat. Account Diſc. 4. Conf. 2. p. 384.

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Intereſt and Paſſion, and their Endeavours to ſearch out the Truth of theſe Relations as ſincere, as was the Judgment or Endeavours of the *Laity?* When therefore theſe *Church Guides* did, notwithſtanding thoſe pretended *Miracles* of *Chriſt* and his *Apoſtles*, conclude unanimouſly that *Chriſt* was a *Deceiver*, was it not abſurd to ſay that what they ſo univerſally determined, might be diſcerned by any private Judgment to be the cleareſt Falſhood? that *vulgar* Perſons had demonſtration in this matter againſt the Judgment of the whole Body of their *Guides*, and that their common reaſon was able to diſcern that to be manifeſtly true, which the ſame common reaſon of their *Superiors*, judged to be manifeſtly falſe?

§. 6. Thus have we ſeen that *Scripture* and Reaſon do more countenance the *Jew* pleading againſt our Lord, and the firſt *Chriſtian* Converts, than they do countenance the *Papiſt* pleading againſt *Proteſtants*. In the laſt place the *Jew* may argue from Tradition thus, *viz.*

Theſe *Spiritual Guides* in making this Determination, and paſſing of this Judgment concerning *Jeſus*, were guided by that *Rule*, which by the greateſt part of *Chriſtians*, I mean, the *Roman Catholicks*, is highly magnified, and equalled with the Holy *Scriptures*, *viz.* Tradition, acknowledged by the *preſent Church* for ſuch. (b) And ſo your *Jeſus* muſt alſo upon this account be deemed an *Impoſtor*, or the Pretences and Pleadings of the *Romaniſt* againſt the *Proteſtant*, from the Tradition of the *Church*, muſt be acknowledged to be vain. For,

1. It is moſt certain that the *Jews* had a Tradition generally received amongſt them, that their *Meſſiah* at his coming ſhould *reſtore the Kingdom to Iſrael.* That he ſhould ſubdue the *Nations* under them, and ſhould erect a temporal Dominion in the *Jewiſh* Nation over all their Enemies. Even the Diſciples of our Lord did conſtantly believe this Article, till by the *Holy Ghoſt*'s Deſcent upon them, they were better informed. Witneſs their Conteſts, *who ſhould be greateſt in that Kingdom*, Matth. 18. 1. and the deſire of the Sons of *Zebedee*, *to ſit one at his right Hand, another at his left Hand in it*, Matth. 20. 21. This was our Faith, ſaith *Cleopas*, *we truſted that* this *Jeſus ſhould have redeemed* our *Iſrael*, Luke 24. 21. And when they were aſſembled, after the Reſurrection, their firſt enquiry is this, *Lord, wilt thou now reſtore the Kingdom to Iſrael?* Acts 1. 6. It is therefore certain, that this was the received Tradition of the whole *Jewiſh Church*, grounded, as they ſuppoſed, upon the *Scriptures*, which did neceſſitate them to expect (c) *a glorious Meſſiah, not ſuch a one*, ſaith *Trypho*, *as your mean and deſpiſed Jeſus was.*

2. It was alſo a Tradition which generally obtained amongſt the *Jews*, that their *Elias*, who was called the *Thisbite*, was to appear again in Perſon before the Advent of the true *Meſſiah*; ſo was that place of *Malachi*, tranſlated by the *Seventy*, three hundred and eighty Years before our *Saviour*'s coming; *Behold I ſend unto you* Elias † Θεσβίτην, *before the great and terrible day of the Lord come*, Mal. 4 5. *All we expect*, ſaith *Trypho*, *that Chriſt ſhould be anointed by* Elias, *who is for to come*; (d) *and becauſe this* Elias *is not come, we think your Jeſus cannot be the Chriſt.* Accordingly the *Scribes*, or the Expounders of the Law, did with one Voice declare it neceſſary *that* (e) Elias *ſhould firſt* come.

3. It was the general Tradition of the *Jews*, that the Law of *Moſes* ſhould be perpetually obliging to them; and that it was to be obſerved even in the days of the *Meſſiah.* On this preſumption certainly it was that Chriſt's *Diſciples*, after his Reſurrection, were ſtrict Obſervers of the Law of *Moſes*, for a conſiderable time; and ſo were alſo many thouſands of the *Jewiſh Converts.* St. *Peter* was ſo nice in obſervation of the *Jewiſh* Cuſtoms, that till he was informed better by a Viſion, he thought ſuch Meat was utterly unlawful as was forbidden by the Law; ſo that when in that Viſion he was bid *to ſlay and eat*, he preſently cries out, as a Man tempted to an unlawful act, *Not ſo, Lord, for I have never eaten any thing that is unclean*, Acts 10. 14. St. *James* gives an account to *Paul* of the great Zeal that all the *Jewiſh* Converts had to the Law of *Moſes*, in theſe words, *Thou ſeeſt, Brother, how many thouſands of Jews there are which believe, and they are all zealous of the Law*, Acts 21. 20. He farther tells him, how highly they were all offended with him, becauſe they were informed he had taught that they were not obliged to yield Obedience to the Conſtitutions and Cuſtoms of the *Jewiſh* Law; and laſtly, doth exhort him to do what might be proper to cauſe theſe *Zealots* to believe that *he alſo walked orderly, and kept the Law*, ver. 21, 24. St. (f) *Jerom*, and (g) *Sulpicius* inform us, that fourteen immediate ſucceeding *Biſhops*, with their Flocks, were all Obſervers of the Law of *Moſes.*

(b) Synod. Trid. Seſſ. 4.
(c) Αὐτῷ ἡμῖς αἱ γεγραὶ ἔνδοξον καὶ μέγαν ἀναμένειν ἀναστάζεσιν. Dial. p. 249. B.
(d) Ἐκ ἂν ἦν μὴ ὁ Ἠλίας ἐλπυθέναι δὲ τοῦτον ὑποφαίνεμαι ἐγώ. Dial. p. 268. A.
(e) Ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον, Mark 9. 11. (f) Chron. 2. (g) Lib. 2. c. 45.

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Moſes. And by the unbelieving *Jews* nothing was more abhorred than the thoughts of changing their *Moſaick* Cuſtoms: For upon this account St. *Stephen* was accuſed of Blaſphemy againſt *Moſes*, and the Law, becauſe he ſaid, *that the Meſſiah ſhould change the Cuſtoms which* Moſes *had delivered to them*, Acts 6. 11, 14. This Accuſation before the *Scribes*, the *Elders*, and *High Prieſt*, was deemed ſufficient to prove him guilty of that capital Offence of *Blaſphemy*. On this account they bring St. *Paul* before the Judgment-Seat of *Gallio*, becauſe, ſay they, he did perſuade Men to worſhip God, παρὰ τὸν νόμον, *againſt, or otherwiſe than was commanded by the Law of* Moſes, *Acts* 18. 13. And this Opinion they grounded chiefly upon thoſe places which ſeem to ſpeak of the perpetual duration of thoſe Statutes, and ſay they ſhall be *Ordinances to them for ever*, Deut. 29. 29. Levit. 23. 21. Exod. 12. 17. and conſequently ſeem to infer a Declaration from the Mouth of God, that they ſhould not be altered.

Moreover it is certain, that as the *Proteſtants* condemn as ſinful and pernicious, many Traditions and Cuſtoms of the *Romiſh Church*, ſo did that *Jeſus* whom Chriſtians honour as the true *Meſſiah*, as frequently inveigh againſt, and ſolemnly condemn many Traditions which then were generally received and practiſed in the *Jewiſh Church*, as vain and ſinful Cuſtoms, and ſuch as tended to make void the *Scriptures*, and render the whole *Jewiſh* Worſhip vain. He therefore ſeemeth to have been as great an Enemy to *Eccleſiaſtical* Traditions, though they were generally owned by the then preſent *Church* as ſuch, as *Proteſtants* can be eſteemed.

Laſtly, Certain it is that the *Superiours* and *Church-Rulers*, or at leaſt the major, and prevailing part of the *Church-Rulers*, did then as firmly, and unqueſtionably believe that thoſe Traditions which were condemned by your *Jeſus*, and which ſo evidently proved, if true, he was not the *Meſſiah* promiſed to the *Jew*, were both agreeable to the Word of God expounded by their *Church-Tradition*, and were delivered to them by *Moſes*, and the *Patriarchs*, and *Prophets*, and were continually practiſed by their *Forefathers*, as doth the *Roman Church* believe that her Traditions were taught and practiſed by *Chriſt* or his *Apoſtles*, and by their Succeſſors throughout all Ages of the Church. Hence are they often ſtiled by them, (h) *the Traditions of the Ancients, or the Traditions received by ſucceſſion from their Fathers*: And in their later Writers they are always held to be derived from God by *Moſes*, together with the written Law, and as an Explication of it. Hence, like good *Roman Catholicks*, they were more *exceedingly zealous for the Traditions of their Fathers*, than for the Law it ſelf. They (i) accuſe all who walked not according to theſe Cuſtoms of their Fathers, as Perſons who forſook the Law of *Moſes*. And to do any thing *againſt theſe Cuſtoms of their Fathers*, was reputed criminal. This being ſo,

I ask, why the Tradition of the *major* part of the *Church Catholick*, or Chriſtians in any Age whatſoever, and their concurring Judgment, that what ſhe doth at preſent teach and practiſe, ſhe received from *Chriſt* and his *Apoſtles*, ſhould be eſteemed ſufficient to render all thoſe Perſons guilty of *Hereſie* and *Schiſm*, who do not yield aſſent to what they teach, or a compliance with their Practices, as *Roman Catholicks* aſſert; and yet that the general Tradition of the then preſent *Jewiſh Church*, even including the *Diſciples* of *Chriſt*, ſhould not conclude them *Schiſmaticks* and *Hereticks*, who being Members of that Church, would not aſſent unto what they ſo generally taught, or comply with that which they practiſed, as delivered to them by *Moſes*, and the *Patriarchs*, and *Prophets*?

§. 7. But to apply theſe things, if it be poſſible, yet more particularly unto the Pleadings of the *Roman Church*, and to ſhew the Weakneſs and the pernicious Reſults of their moſt ſpecious Pretences. I add,

1. That notwithſtanding it was the Duty of the *Prieſts* and *Rulers* of the *Jewiſh Church*, both to preſerve and teach unto the People the Knowledge of the Law, yet did the *major* part of theſe *Church-Guides*, both oft and dangerouſly ſwerve from this their Duty. For they did teach and practiſe, and direct the People into thoſe ways which were deſtructive to the eternal Welfare of their Souls; God by his *Prophets* doth complain without exception of them, *That they erred in Viſion, and ſtumbled in Judgment; that the Teachers of his People made Lies their Refuge, and under Falſhood hid themſelves, ſaying, the overflowing Scourge ſhall not come to us*, Iſa. 28. 7, 15. that their *Interpreters had tranſgreſs'd againſt him, that his Watchmen were blind, they were all ignorant, all dumb Dogs that could not bark, ſleeping, lying down, loving to ſlumber; that they were greedy Dogs, that could not have enough*, Iſa. 43. 27.—56. 10, 11. *Shepherds that could not underſtand, that the Prieſts ſaid not, Where is the Lord? and they that handled the Law knew him not; that the Paſtors alſo tranſgreſſed againſt him, and the Prophets propheſied by Baal; and*

(h) Παράδοσις τῶν πρεσβυτέρων. Matth. 15. 2. Αἱ πατρικαὶ παράδοσεις. Gal. 1. 14.
(i) Ἀποστασίαν διδάσκεις ἀπὸ Μωσέως λέγων, μὴ τοῖς ἔθεσι περιπατεῖν. Acts 21. 21. Acts 28. 17.

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walked after the things that did not profit, Jer. 2. 8. *That his Prophets propheſied falſly, and the Prieſts bare Rule by their means*, Jer. 5. 31. *That from the Prophet to the Prieſt every one dealt falſly*, Jer. 6. 13, 14. *That they heal'd alſo the hurt of the Daughter of his People ſlightly, ſaying, Peace, peace, when there was no peace*, Jer. 8. 9. *That his Wiſe Men had rejected the Word of the Lord*, Jer. 23. 1, 2. *And that the Paſtors, whoſe buſineſs it was to feed his Sheep, deſtroy'd, and ſcattered, and drove them away, and did not viſit them*, Ibid. *ver.* 11. *That both Prieſts and Prophets were prophane*, Ezek. 22. 26. *That they had violated his Law, and had prophaned his holy things, putting no difference betwixt the holy and prophane, the clean and the unclean, and hid their Eyes from his Sabbaths*, Ezek. 34. 1, 6. *That the Shepherds of Iſrael fed themſelves, but did not feed the Flock, the Diſeaſed did they not ſtrengthen, neither did they heal that which was ſick, nor bring again that which was driven away, nor ſeek that which was loſt, but with force and cruelty they ruled; ſo that the Sheep were ſcattered becauſe there was no Shepherd*, Hoſ. 4. 6. *That they rejected Knowledge, ſo that God's People were deſtroyed for lack of it*, Zeph. 3. 4. *That her Prophets were light and treacherous Perſons, her Prieſts had polluted the Sanctuary, they had done violence to the Law. That they had forgotten the Law of their God, they departed out of the way, they cauſed many to ſtumble at the Law, they corrupted the Covenant of Levi*, Mal. 2. 8.

Moreover, of theſe Guides it is expreſly ſaid, *That they which led the People, cauſed them to err*, Iſa. 3. 12. *and deſtroyed the Way of their Paths*, Chap. 9. 16. *That the Leaders of the People cauſed them to err, and they that were led of them were deſtroyed, and that their Shepherds cauſed them to go aſtray*, Jer. 50. 6. Matth. 23. Our Lord declares, *that they were Fools, blind Guides, full of Hypocriſie, and of Iniquity, that they had taken away the Key of Knowledge, and had ſhut up the Kingdom of Heaven againſt Men, not going in themſelves, not ſuffering them that were entring to go in*, Luke 11. 52. Matth. 23. 13. That they made many falſe Deciſions in matters of ſo great importance, as to *make void the Law of God, and render his whole Worſhip vain*, Matth. 15. 6, 9. *That they tranſgreſſed the Commandment of God by their Traditions.* That notwithſtanding their Inſtructions, the *People were as Sheep without a Shepherd*, Matth. 9. 36. or only had *ſuch Guides as would moſt certainly*, if they ſubmitted to their Guidance, *lead them to the Pit*, Matth. 15. 14. Hence therefore I infer.

1. That even thoſe *Spiritual Guides*, who are by God's Appointment conſtituted to inſtruct his People, and to feed his Flock, (for ſuch our Lord acknowledged the *Scribes* and *Phariſees*, and *Rulers* of the *Jewiſh Church* to be,) may ſcatter and deſtroy that Flock: And they who are ſet for the Judgment of the Lord, and for Controverſies, may violate, corrupt, pervert that Law they ſhould interpret, they may be partial in it, they may depart out of the Way, they may make the Commandments of God of none effect, and his whole Worſhip vain by their Traditions; they may cauſe their Sheep to err, ſtumble, and go aſtray, and that ſo dangerouſly, that they who are led by them ſhall be deſtroyed with them, and find no entrance into Bliſs. And hence, I hope, I may aſſume the boldneſs to conclude againſt the *Infallibility* of our *Spiritual Governours*, or the concurring Judgments of the Major part of them; which is ſufficient to root up even the Foundations of the *Romiſh Babel.*

2. Hence I infer, that notwithſtanding all the fore-mentioned Scriptures, which ſay, it was the Duty of the People to aſk of their *Spiritual Guides* the Meaning of the Law, and ſeek the Knowledge of it at their Mouths, and to enquire after their Judgments in all thoſe Controverſies they were not able to reſolve; I ſay, hence I infer, that notwithſtanding this, the People were not abſolutely obliged to reſt in the Deciſion of the major part of theſe *Church-Guides*, or bound to practiſe all that they approved; for then an obligation muſt be laid upon them, not only to err in Judgment with them, to countenance falſe *Prophets*, and to ſpeak Peace to themſelves when there is no Peace, but alſo to violate the Law, and to comply with their falſe Gloſſes and corrupt Interpretations of it; nay, which is more unreaſonable, they muſt be then obliged to be deſtroyed, to fall into the Pit, and to exclude themſelves from the enjoyment of *Chriſt's* Kingdom: Whereas it is a Contradiction to ſay, that God obligeth any Perſon to tranſgreſs his Law; and it is little leſs than *Blaſphemy* to ſay, he doth require them to deſtroy themſelves, to fall into the Pit, or to deprive themſelves of the enjoyment of his Kingdom. Hence therefore I infer this Corollary:

That neither are all Chriſtian People, Churches or Nations, abſolutely bound to reſt in the Deciſions of the major part of Chriſtian Biſhops, or to practiſe all that they approve and impoſe. Which Propoſition overthrows that abſolute and blind Obedience to their *Church-Guides* or *Councils*, which *Romaniſts* ſo ſtiffly plead for.

3. Hence it is alſo evident, that *private Perſons*, or that the *minor* part of the whole *Church*, may have ſufficient ground, either from Reaſon or clear Scripture, for their refuſal of Aſſent, and of ſubmiſſion to the Authority and Definitions of the *major* part of

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of their *Church-Guides*; for the *Jews* were bound to believe *Chriſt* to be the true *Meſſiah*, although the *High Prieſt* and the *Elders* had pronounced him a *Deceiver* and a *Malefactor*: They were obliged to believe his *Miracles* were wrought, not by *Beelzebub*, but the *Spirit of God*; that *Chriſt*'s Kingdom was not of this World; that *John Baptiſt* was that *Elias which was for to come*; and that to eat with Hands unwaſhed, to heal the Sick, to pluck ſome Ears of Corn upon the *Sabbath-Day*, were not unlawful Actions, although the major part of their *Church-Guides* taught and believed the contrary, *Matth.* 15. 5. They were obliged not to void that Law of Nature which required *Children* to relieve their own diſtreſſed *Parents*, and therefore ſtood obliged not to comply with thoſe Traditions of the *Scribes* and *Phariſees*, which made the Word of God of none effect, and would not ſuffer them to yield obedience to it. And ſeeing they had *many* (i) *Traditions and Decrees of the like nature*, which obtained amongſt them, and only were rejected by the *Sadducees* and *Diſciples* of our *Lord*; in none of theſe could they comply with their *Church-Guides* without the violation of that Law of God, which ſure they had ſufficient ground and reaſon to obſerve. In a word, In all thoſe caſes, in which they were not bound to reſt in the Deciſion of the major part of their *Church-Guides*, or practiſe what they did approve, that is, in all the caſes mentioned in the former Head, they muſt have had ſufficient ground either from Scripture or from Reaſon, for their refuſal of Submiſſion to them. Now theſe three Inferences do fully juſtifie the Reformation of the *Church* of *England*.

§. 8. 4. From what hath been diſcourſed, we may ſee the weakneſs of thoſe Pleas the *Roman Doctors* make in their own Defence, and of the Arguments they uſe to ſhew, that 'tis impoſſible they ſhould be guilty of thoſe Corruptions in Doctrine, or in Manners which we charge them with. For, their moſt ſpecious Pretences are to this effect, That we confeſs the *Church* of *Rome* was once both True and Orthodox; ſhew then, ſay they, how we did ceaſe to be ſo, whether by *Schiſm* or *Hereſie*? With *Schiſm* you cannot juſtly charge us; *for* (k) *that can never be of a much major, and more dignified part, in reſpect of a leſs, and inferiour, ſubject to it; becauſe this main Body in any Diviſion is rightly taken for the whole, from which a Separation is Schiſm, and to which every Member ought to adhere, as to the Body and Head here upon Earth to which it belongs:* We therefore being the much major and more dignified part of the *Church*, cannot be *Schiſmaticks* in reference to *Proteſtants*, who are, and were at their departure, a leſs and an inferiour Body to us. If *Hereſie* be the Crime charged upon us, by what *Church* were we condemned? What Body of Men before you, found fault with thoſe Corruptions which you pretend to reform? For ſure, it was not poſſible for ſo many Errors and Corruptions to come into the Church, and no one take notice of them? Could this be ſo, where was the watchful Eye of Providence over the Church? But, if we could ſuppoſe this Providence was unconcerned for Preſervation of the Church, could all the *Paſtors* fall aſleep at once? Or, could they all conſpire together to deceive their Poſterity? Moreover, ſince God will always have a viſible Church, what can you mention beſides that which holds Communion with the Church of *Rome*, as the then preſent viſible Church of *Chriſt*, when you began your Reformation, (except perhaps ſome *Eaſtern Churches*, which you diſlike almoſt as much as that of *Rome*?) And if that Church could teach ſuch Errors as you charge her with, as Matters of the Chriſtian Faith, what aſſurance can you have ſhe hath not erred in defining the Canon of *Scriptures*, and delivering ſome *Book* or *Books* for the Word of *God*, which are not ſo? This is the Sum of all the Pleadings of the *Roman* Party in their own behalf: And they are only ſuch as the *Jewiſh Doctors* might have pleaded with as much plauſibility againſt our *Lord*'s *Diſciples*, and that firſt Chriſtian Church which they planted in that Nation. For,

1. Where, may they ſay, will (l) you produce the Men of former Ages, who taxed the *Jewiſh Church* with ſuch Errors and Corruptions as your *Jeſus* did, and bid Men *beware of the Leaven of the Scribes and Phariſees*, that is, the moſt holy and learned Members of our *Church*? Do not the *Chriſtians* themſelves acknowledge, that we were once a *right Vine*, and the *Beloved of the Lord*? How, or when therefore did we ceaſe to be ſo? If by *Schiſm*, produce that major part or Body of the *Jewiſh Church* from which we ſeparated, when firſt your *Jeſus*, like another *Luther*, appeared among us? Or, if by *Hereſie* we ceaſed to be ſo, by what Church, what Councils were we condemned? Who can believe that God would ever ſuffer ſuch dangerous Doctrines to prevail in his own Church, and raiſe up no *Church-Guides*, no *Prophets*, to diſcover things ſo deſtructive to her very Being, till theſe new Teachers and Reformers firſt

(i) Παρόμοια τοιαῦτα πολλά. Mark 7. 8.
(k) *R. H.* Rational Account. *Diſc.* 3. *Chap.* 5. §. 63. p. 203.
(l) Vid. *Stillingfl.* Sermon 24. Acts 14.

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aroſe? Where then had God a true *Church* in the World, if not among the People of the *Jews*? What other Church could *Chriſt* or his *Apoſtles* mention, beſides that which he ſo often taxed with voiding the Commandments of God, and rendring his Worſhip vain, becauſe of ſome Traditions which they had received from their *Forefathers*? If then God ſuffered this *Church* to be all over-run with ſuch a fatal Leproſie, and gave no clear Diſcovery thereof, where was the watchful Eye of Providence? Where was that God, who promiſed that he would *put his Name for ever in* Jeruſalem, *and that his Eyes and Heart ſhould be perpetually there*? But ſuppoſe that Providence was unconcerned, did all our *Paſtors* fall aſleep at once? Or, could they all conſpire to deceive Poſterity? Were not the *Oracles* of God committed to us *Jews*? Did not you *Chriſtians* receive them from us? If then our *Church* might teach her Children ſuch deſtructive Errors as you charge her with, how can you be aſſured that ſhe hath not erred even in that Canon of *Scriptures* which from her you have received?

Now though this Inſtance, which I have largely proſecuted, may be ſufficient to ſhew the Vanity of the moſt plauſible Pretences of *R. H.* againſt the *Proteſtants*, both in his *Rational Account* and his *Diſcourſe*, it might be farther manifeſted, that they as ſtrongly plead for the *Heathen* World againſt the *Jew*, for the *Mahumetan* againſt the *Chriſtian*; for the *Prieſts* of *Baal* againſt *Elias* and thoſe Seven Thouſand who had not bowed the Knee to *Baal*; for the prevailing *Arian* againſt the *Orthodox*; for the *Fornicator*, the *Simoniack*, the *Covetous* and the *Debauched* Perſon in all thoſe *Ages* in which theſe were the Epidemical, and almoſt General Diſeaſes of the *Clergy*, that is from the Tenth to the Sixteenth *Century*; and laſtly, for *Antichriſt* himſelf, when he, according to the Predictions of the Scripture, and the Confeſſion of many *Roman Catholicks*, ſhall drive the *Church*, that is, the *Orthodox Profeſſors* of the Faith into the *Wilderneſſes*, and ſlay the *Witneſſes* of *Chriſt*, and of his *Doctrine*. But,

To conclude, If this be truly the reſult of the moſt ſpecious Pretences of the *Roman* Party to draw our Souls into their deadly Snares, if all their faireſt Pleas do make for *Judaiſm* more naturally than they do for *Popery*? If what they urge, to prove the *Proteſtant Divines* to be Deceivers of the People, doth more ſtrongly prove our Bleſſed *Jeſus* a Deceiver, which is the higheſt *Blaſphemy*; I hope that no true Lover of this *Jeſus* will be much tempted by ſuch Pleas to entertain a good Opinion of the *Romiſh* Faith: It being certainly that Faith which cannot be eſtabliſhed but on the Ruins of *Chriſtianity*, nor embraced by any *Proteſtant*, but with the greateſt *hazard*, if not the ruine of his *Soul*.

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THE PREFACE TO THE ACTS of the Holy APOSTLES.

THE History of the Acts of the *Apoſtles*, if it relateth Matters truly, is an invincible Demonſtration of the Truth of *Chriſtian* Faith. For,

1ſt, It confirms the Truth of *Chriſt*'s great Promiſe, *John* 14. 12. *He that believeth in me, ſhall do greater Works than I have done, becauſe I go to my Father.* See the Note there.

It confirms his Promiſe made to his Diſciples, That *the Spirit of his Father ſhould ſpeak in them, and give them a Mouth and Wiſdom, which all their Adverſaries ſhould not be able to gainſay*, Matth. 10. 20. Luke 21. 15. Acts 6. 10. that they who believed in him after that he was glorified, ſhould *receive the Holy Ghoſt*, John 7. 39. and the Saying of his Fore-runner, that *he who was to come after him, ſhould baptize them with the Holy Ghoſt, and with Fire*, Matth. 3. 11. Acts 2. 3. and of *Chriſt*'s Declaration, that *when this Spirit was come, he ſhould convince the World of Sin, becauſe they believed not in him*, John 16. 9. Acts 2. 37. *and of his Righteouſneſs, becauſe he went to the Father*, ver. 33.

It confirms the Truth of his Prediction, That *after he was lifted up, he would draw all Men after him*, John 12. 31. when he was *ſown in the Earth*, he ſhould *bring forth much Fruit*, ver. 14. and of his Compariſons of the Kingdom of God to *a grain of Muſtard-ſeed*, Mark 4. 30. for its wonderful increaſe, *Acts* 2. 41.—4. 4.—5. 14. *ſo mightily grew the Word of God, and prevailed*, Acts 19. 20.

It confirms all that *Chriſt* had ſaid, concerning the Kingdom of *Satan falling down like Lightning*, Luke 10. 17. the *caſting out, and judging the Prince of the World*, John 12. 31. — 16. 11. and the Conqueſt his Diſciples ſhould have *over all the Power of the Enemy*, Luke 10. 18. by ſhewing the Efficacy the Goſpel had *to turn Men from the Power of Satan unto God.*

To make theſe things more evident, I ſhall reflect more largely upon two Particulars, which are the frequent Subjects of this Hiſtory, *viz.* The Gifts of the Holy Ghoſt conferred upon the *Apoſtles*, and others, partly by the laying on of the *Apoſtles* Hands upon them, and partly at the Preaching of the *Apoſtles* to them. And, *2dly*, The Miracles which the *Apoſtles*, and other Preachers of the Goſpel, wrought for confirmation of their Doctrine. And,

1ſt, Of theſe miraculous Gifts of the Holy Ghoſt, theſe *Acts* of the *Apoſtles* have left upon Record theſe ſignal Inſtances.

1ſt, That on the Day of *Pentecoſt*, the *Apoſtles* and *Diſciples* of *Chriſt Jeſus* being met together, *cloven Tongues like to Fire fell upon them, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance*; adding, that when this Miracle was wrought upon them, there were *devout Men of every Nation, who heard them ſpeak in their own Tongues the wondrous Works of God*; and upon this account, did with amazement ask, *Are not all theſe which ſpeak, Galileans? And how hear we every Man in our own Tongue wherein we were born?* And that St. *Peter*, one of *Chriſt*'s Diſciples, did then and there declare, that the ſame *Jeſus* whom the *Jews* had crucified, was by God raiſed up, and exalted to his own right Hand, and *having received of the Father the Promiſe of the Holy Ghoſt, had ſhed forth this which they now ſaw, and heard*; and that he with theſe Sayings, inſtantly converted *Three thouſand Souls*; and *that God daily added to the Church ſuch as ſhould be ſaved*, Acts 2.

2dly, That when St. *Philip* had converted many

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many People of *Samaria* to the *Chriſtian* Faith, and had baptized them, St. *Peter* and St. *John* laid their Hands on them, *and they received the Holy Ghoſt:* And that *Simon Magus* ſeeing this, offered them Money to have this Power imparted to him, that *on whomſoever he ſhould lay his Hands, they might receive the Holy Ghoſt*, Acts 8.

3*dly*, That whilſt St. *Peter* was preaching to *Cornelius*, his Kinſmen, and near Friends, *the Holy Ghoſt fell on all thoſe that heard the Word, and they ſpake with Tongues, and magnified God* in the Preſence of the *Jews*, Acts 10. 44, 45.

4*thly*, That St. *Paul* finding Twelve Diſciples of *John* the *Baptiſt* who had not yet received the Holy Ghoſt, he baptizes them in the Name of the Lord *Jeſus*; and *when he had laid his Hands upon them, they received the Holy Ghoſt, and propheſied*, Acts 19. 6.

Now all theſe things were done, ſaith this Record, in populous and famous Cities.

The firſt in *Jeruſalem* at the great Feaſt of *Pentecoſt*, immediately enſuing *Chriſt*'s Aſcenſion, and therefore at a time when all *Jeruſalem* was met to celebrate that Feaſt, and when the Fame of the *Meſſiah* expected ſuddenly to appear, *Luke* 19. 11. had brought great Multitudes of *Jews* and *Proſelytes* out of all Nations, to attend the iſſue of that Expectation; and ſo the Matter of Fact, if true, muſt be well known by all *Judea* ſo to be: Nor could it poſſibly be falſe, but all then preſent and alive when firſt this Fact was publiſhed to the World, muſt be ſo many living Witneſſes of the falſhood of it.

The ſecond populous City, whoſe Converts received this Effuſion of the Holy Ghoſt, was the *Metropolis* of *Samaria*, according to our Lord's Prediction, *You ſhall be my Witneſſes in Samaria*, Acts 1. 8. The time when this was done, is noted by three Characters, *viz.* That it was done ſoon after the Death of *Stephen*, Acts 8. 2. and before the Converſion of St. *Paul*, ver. 1. and when *Simon* the celebrated *Magician* was there, and had ſo gained upon the People of that City, that they all *gave heed to him*, and owned him *as the great Power of God*, ver. 9, 10.

The third hapned in the City of *Cæſarea*, (the Seat of the *Roman Governour* of *Judea*, inhabited by *Jews*, *Samaritans* and *Gentiles*, and well ſtocked with *Roman* Soldiers) upon the Perſon and Kindred of *Cornelius, a Centurion of the Roman Band*, one *well reported of* by the whole Nation of the *Jews*; and ſo not only *Cæſarea*, but all *Judea*, and *Rome* alſo, muſt be acquainted with the Converſion of a Man ſo eminent for his Poſt, ſo well approved by the whole *Jewiſh Nation* for his Piety. The Character of the time when this was done, we learn from theſe Circumſtances, that before, *the Word was preached to the Jews only*; and that this was the firſt inſtance of their Preaching to convert a *Gentile* to the Faith of *Chriſt*, Acts 11. 19.

The fourth was done in *Epheſus*, the *Metropolis* of the *Proconſular Aſia*, about twelve Years after the former, in a City where dwelt many *Jews*, who were Teachers of the Law in oppoſition to the Goſpel, and who had there a *Synagogue:* And after this, *all Aſia, both Jews and Greeks, heard the Word of Chriſt*, Acts 19. 10, 17.

2*dly*, Of the Miracles performed by the *Apoſtles*, and other Perſons aſſiſted by the Holy Ghoſt, this Hiſtory ſaith in the general, That *with great Power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus*, Acts 4. 33. and that in confirmation of it, *many Signs and Wonders were done by the Apoſtle's Hands.* In particular it informs us,

1*ſt*, That at *Jeruſalem*, *Peter* and *John* cured by the Name of *Jeſus* a Man forty Years old, who had been ſo lame from his Mother's Womb, that he was carried from one place to another; that this was done to the aſtoniſhment of the People, who knew he had been ſo long impotent in his Feet, but now ſaw him *leaping, and walking, and praiſing God:* And that theſe two *Apoſtles* being brought before the whole *Sanhedrim* on this account, and asked *by what Power, or by what Name they had done this Cure*, they openly declare to them, that they had done it *by Faith in the Name of that Jeſus of Nazareth* whom theſe Men had crucified; and that the Council *ſeeing the Man that was healed, ſtanding by them*, were forced to confeſs, *that it was manifeſt to all them that dwelt at Jeruſalem, that a notable Miracle had* undeniably *been done by them*, Chap. 3. 2.—11. Chap. 4. 6.—16.

2*dly*. That when the chief *Prieſts* and *Sadducees* had put them by night into Priſon for preaching in the Name of *Jeſus*, tho' *the Priſon was found ſhut with all ſafety, and the Keepers ſtanding without before the Doors*, yet were the *Apoſtles* on the morrow found *ſtanding in the Temple, and teaching the People, the Angel of the Lord having opened the Priſon Doors, and brought them forth, and commanded them thus to preach*, Chap. 5. 18.—25. And that this ſo affected them, that they not only *doubted what this might come to*, ver. 24. but were prevailed upon by the great and celebrated *Gamaliel*, to *let theſe Men alone, leſt haply they ſhould be found to fight againſt God*, ver. 39.

3*dly*, That

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3*dly*, That *Stephen* being *full of Faith and Power, did great Wonders and Miracles among the People*, Chap. 6. 8.

4*thly*, That theſe Miracles were ſo certainly and ſo effectually performed, that thereupon the People *brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the leaſt the Shadow of Peter paſſing by, might overſhadow ſome of them*; and that *a Multitude came out of the Cities round about them to Jeruſalem, bringing ſick Folks, and them that were vexed with unclean Spirits, and they were healed every one*, Chap. 5. 15, 16. And alſo, that by their Miracles and Preaching, they converted to the *Chriſtian* Faith at one time *three thouſand*, Chap. 2. 41. at another time *five thouſand Perſons*, Chap. 4. 4. that *Men were daily added to the Church*, Chap. 2. 47. that *Believers were more added to the Lord, even Multitudes of Men and Women*, Chap. 5. 14. that *the Word of the Lord increaſed, and the Multitude of the Diſciples multiplyed in Jeruſalem greatly, and a great Company of the Prieſts were obedient to the Faith*, Chap 6. 7.

5*thly*, That upon St. *Philip*'s preaching *Chriſt* at *Samaria*, the People, *with one accord gave heed to the things which he ſpake, beholding the Miracles which he did*; *for unclean Spirits crying with loud Voice, came out of many that were poſſeſſed with them, and many taken with Palſies, and that were lame were healed*: And that theſe things prevailed there, not only with many Men and Women to receive *Chriſtian* Baptiſm, but alſo forced *Simon Magus*, a famous *Sorcerer*, to believe; and, being baptized, to *continue with Philip*, *wondring at the Signs and Miracles done by him*, Chap. 8. 6, 7, 13.

6*thly*, That whilſt St. *Paul*, a zealous *Phariſee*, and a more zealous Perſecutor, *breathed out Threatnings and Slaughter* againſt the Diſciples of the Lord, and had received Commiſſion from the *High Prieſts* and *Elders*, *to bring them bound unto Jeruſalem to be puniſhed*; as he came nigh to *Damaſcus*, *a Light from Heaven above the brightneſs of the Sun, ſhone round about him*, and ſtruck him *blind*; and the *Lord Jeſus*, by a Voice from Heaven, ſaid unto him, *Saul, Saul, why perſecuteſt thou me?* And that one *Ananias* being ſent by the ſame *Jeſus* to lay his Hands upon him, he preſently receives his Sight, is *filled with the Holy Ghoſt*, and preacheth *Chriſt* in the *Jewiſh Synagogues* erected in that famous City, *Acts* 9. And to this miraculous Converſion he twice appeals, *Chap.* 22. and 26. in vindication of himſelf, declaring, that partly the *High Prieſts* and *Elders*, partly thoſe Perſons that were with him then, partly one *Ananias*, *a devout Man according to the Law, and a Man of good report among all the Jews*, could bear witneſs to them, *Chap.* 22. 5, 9. 12. and that *none of theſe things were hid from King Agrippa's Knowledge, they being not done in a corner*; and by this Narrative, he almoſt perſuaded that King to *become a Chriſtian*, Chap. 26. 26, 28. See the Note on *Chap.* 22. 6.

7*thly*, That when St. *Peter* being at *Lydda*, a City of *Paleſtine*, ſaid to one *Æneas* there, who had *kept his Bed eight Years*, *and was ſick of a Palſie*, *Æneas*, *Jeſus Chriſt maketh thee whole, ariſe, and make thy Bed*; he immediately did ſo; and that thereupon, *all that dwelt at Lydda* ſeeing this, *were turned to the Lord*, Chap. 9. 32, 35.

8*thly*, That the ſame *Peter* at *Joppa*, a City of *Phœnicia*, lying upon the *Mediterranean*, raiſeth one *Tabitha* from the Dead; and that this being *known throughout all Joppa, many believed in the Lord*, ibid. *ver.* 39. ——42. And here let it be noted, that at *Jabneh*, near *Joppa*, ſat the great *Sanhedrim*; and at *Lydda* were famous Schools and eminent Perſons of the *Jewiſh* Nation and Religion.

9*thly*, That at *Cyprus*, St. *Paul* converted *Sergius Paulus*, the Deputy of the Iſland, by ſtriking *Elymas*, a *Jewiſh Sorcerer* there blind with a word, becauſe *he ſought to turn the Deputy*, or the *Proconſul*, *from the Faith*, Chap. 13. 7, 12.

10*thly*, That at *Iconium*, a City of *Lycaonia*, where alſo was a *Synagogue* of the *Jews*, *Paul* and *Barnabas* ſo preached, *that a great Multitude both of the Jews and Greeks, believed*, Chap. 14. 1. and that *the Lord gave Teſtimony to his Word, by granting Signs and Wonders to be done by their Hands*, ver. 3.

11*thly*, That at *Epheſus*, *Paul* preached almoſt three Years, and prevailed ſo much among them, that all *Aſia*, *both Jews*, there very numerous, and *Greeks* reſorting to *Epheſus*, *heard*, and many of them believed the Goſpel, *God working*, in confirmation of it, *ſpecial Miracles by the Hands of Paul*; *ſo that from his Body were brought Hankerchiefs and Aprons*; and by this means *the Diſeaſes departed from them, and the Evil Spirits went out of them.*

And 12*thly*, That ſeven Sons of one *Sceva* a *Jew*, (and of the *Prieſt*'s Order, ſaith the *Talmud*,) which were *Exorciſts*, perceiving how powerful *Paul* was to caſt out *Devils* by the Name of *Jeſus*, and therefore attempting to exorciſe one that had an evil Spirit, by the Name of that *Jeſus* whom *Paul* preached, (ſuppoſing that the very Name of *Jeſus*, without Faith in him as the true *Meſſiah*, would be effectual to caſt out Devils,) they were ſet upon, and overpowered by the Evil Spirit, and forced to fly from the place *naked*

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naked and wounded, and this being *known to all the Jews and Greeks*, prevailed with many who formerly had uſed *Magick Arts*, *to burn their Books*, *confeſs their Deeds*, *and believe in Jeſus*; ſo *mightily grew the Word of God*, *and prevailed*, Chap. 19.

13*thly*, That at the Iſle of *Maltha*, St. *Paul* not only ſhook off a Viper from his Hand that had faſtned on it, without harm, but healed the Father of *Publius*, *the chief Man of the Iſland*, lying *ſick of a Feaver*, by *laying his Hands upon him*; and that hereupon, *others in that Iſland who had Diſeaſes*, *came and were healed*; and that thereupon they honoured all *Paul*'s Companions, *and laded them at* their departure *with ſuch things as they needed*, Acts 28. 3.—10. Which things, if true, muſt be known to the Inhabitants, and alſo to the 276 Perſons, who were caſt with *Paul* on that Iſland, *Chap.* 27. 37.

So that this Hiſtory affords us an account of Miracles, great and many, done in many places, upon Perſons remarkable and well known, *viz.* The lame Man *laid at the beautiful Gate of the Temple*; upon *Tabitha*, eminent for her Works of Charity; upon *Saul*, a zealous perſecutor of the Church; upon *Elymas* the Sorcerer, oppoſing *the right Ways of the Lord*; upon the *Pythoneſs*, at *Philippi*, Acts 16. 18. upon the Sons of *Sceva*; upon the Father of *Publius*, to the Converſion of many thouſands, not only of the People, but of *Multitudes of the Prieſts* at *Jeruſalem*; to the aſtoniſhment of *Simon Magus*, that Prince of *Sorcerers*, and the Conviction and Converſion of Multitudes of the ſame wicked Art at *Epheſus*, a City famous for thoſe Practices. See the Note on *Chap.* 19. 19.

Moreover, Theſe Miracles were either done in *Jeruſalem*, *Samaria*, *Epheſus*, Cities of which we have already ſpoken; or, where the *Jews* abounded: and that ſo certainly, that St. *Paul* in his *Epiſtle* to the *Hebrews*, enquires, *How ſhall we eſcape*, *if we neglect ſo great Salvation*, *which was confirmed to us by Signs and Wonders*, *and divers Miracles*, *and Gifts of the Holy Ghoſt*? Heb. 22. 4. And as for the Converſion of St. *Paul*, it was done at *Damaſcus*, the *Metropolis* and noble Mart of *Syria*, where flouriſhed many thouſand *Jews*; upon a Perſon known by the whole Nation of the *Jews*, to be a ſtrict and celebrated *Phariſee*, and once a zealous Perſecutor of the *Chriſtian* Faith; one who after his Converſion, which hapned the next Year after our Lord's Aſcenſion, was hated and perſecuted by his own Nation, for preaching up that Faith he formerly endeavoured to deſtroy; and ſo not only they of *Damaſcus*, and they who journied with him, and ſaw and felt that glorious Light which was the means of his Converſion, but even the whole *Jewiſh* Nation muſt be acquainted with, and even alarm'd at this miraculous and ſudden Change. *Laſtly*, Theſe Miracles were moſtly done within two Years, and all of them within twenty ſeven Years after our Lord's Aſcenſion.

Now, when Times and Places, Circumſtances and Events, are ſo particularly ſet down, and are of ſuch a nature as ſeem to carry in them a conſpicuous Evidence of the notorious Falſhood, or the clear Truth of the Narration, as it is a ſign the *Hiſtorian* intended no Deceit; ſo neither ſeems it eaſie to conceive, how ſuch great Cities and Regions ſhould be ignorant of the Truth or Falſhood of them, or be capable of being impoſed upon by ſuch Relations.

All that can poſſibly be offer'd to impair the Credit of theſe Evidences, of the miraculous Operations of the Holy Ghoſt exerciſed by the *Apoſtles*, and conferr'd on ſuch as did embrace the *Chriſtian* Faith, muſt be comprized in theſe two Particulars? *Viz.* Either that theſe things were not written and publiſhed by St. *Luke*, or in his time; or, that they were not truly written, but contain falſe Stories invented for the Credit of *Chriſtianity*.

Now that this Hiſtory was univerſally and originally received by the Tradition of the *Church*, amongſt her true undoubted Scriptures, (a) *Euſebius* ſufficiently informs us. (b) *Clemens* of *Alexandria* and *Origen* confirm the ſame Tradition. And as all agree, that this Hiſtory was written by St. *Luke*, and own'd as an unqueſtionable Record of *Chriſtianity*, ſo do we find it cited by (c) St. *Clemens*, St. *Paul*'s Companion; by (d) *Papias*, who converſed with Men of the *Apoſtle*'s time; and by (e) *Polycarp*, who was St. *John*'s Diſciple; And *Irenæus*, who flouriſhed in the ſecond Century, hath in a large Chapter almoſt Epitomis'd it: Nor do I read of any *Jew* or *Gentile*, who did except againſt the Truth, or the ſincerity of the Relator of theſe things: Now if a Record ſo early and ſo generally received, and cited by the *Chriſtians*, may be, without all proof, rejected, as not written by that Author whoſe Name it hath ſtill born; if a Writing thus unanimouſly owned among the Records of the *Chriſtian* Faith, may be, without all reaſon, rejected as a ſpurious or doubtful

(a) *Ponit nempè Actus Apoſtolorum* ἐν ὁμολογουμένοις, *& inter* τὰ ἀναντιῤῥήτως φερόμενα θεσπίσιν ἀληθεῖς καὶ ἀπλάστους, καὶ ἀνωμολογημένας γεγραφάς. Hiſt Eccl. l. 3. c. 4. (b) Et 25.
(c) Ep. ad Cor. §. 18. (d) Apud. Euſeb. H. Eccl. l. 3. c. 39.
(e) Ad Philip. §. 1. l. 3. c. 12.

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doubtful Piece, the Truth and Credit of all Hiſtory muſt be entirely ſubverted; and ſo there will be nothing certain left concerning any Records of Antiquity.

But if, according to this general Tradition, this Hiſtory was indeed writ and publiſhed by St. *Luke*, there muſt be many Myriads ſtill living in *Judea*, *Samaria*, *Damaſcus*, *Epheſus*, *Cæſarea*, and many other places mentioned in theſe *Acts*, who could be able to diſprove theſe things, had they been falſe; which yet was either not at all, or unſucceſsfully attempted, as the Iſſue, which concluded in its general Reception, teſtifies. We therefore may conclude, that neither *Jew* or *Gentile*, *Orthodox Chriſtian* or *Apoſtate*, though they were all concerned to do it, found any cauſe to doubt the certainty of what was thus recorded.

But, to give *Scepticiſm* its utmoſt ſcope, be it this *Hiſtory* was not publiſhed till an Hundred Years after our Lord's Aſcenſion; beyond which, Infidelity cannot go, if we conſider the *Citations* of it before that time, and the Abridgment of it made by *Irenæus* not long after; either the Facts related in it were true, and then they are a ſignal Evidence of the miraculous Operations of the Holy Ghoſt vouchſafed to *Chriſtians*; or, they were falſe: And then, how is it poſſible they ſhould obtain ſo eaſie and ſo general Belief? Could they not know in *Judea*, *Samaria*, and *Epheſus*, and in the other Cities mention'd, by what means they were firſt converted to the *Chriſtian* Faith? Muſt it not be ſufficient Prejudice to them againſt theſe Tales, that they had lived ſo long in the Profeſſion of that Faith, and had heard nothing of theſe things, too wonderful, too much conducing to the honour and confirmation of that Faith to be ſo long concealed, had they been truly done by two ſuch eminent *Apoſtles*, as were St. *Peter* and St. *Paul*.

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A PARAPHRASE WITH ANNOTATIONS ON THE ACTS of the Holy APOSTLES.

CHAP. I.

1. THE former Treatiſe have I made, O Theophilus, [a] of all that Jeſus began both to do and teach, (*as far as I thought this needful for the Inſtruction of a Catechumen,*)

2. Until the day in which he was taken up, after that he, [b] through the Holy Ghoſt, had given Commandments to the Apoſtles whom he had choſen;

3. To whom alſo he ſhewed himſelf alive after his Paſſion, by many [c] infallible Proofs, (Gr. *by many Signs, or Teſtimonies of his Reſurrection,*) being ſeen of them forty days, and [d] ſpeaking of the things pertaining to the Kingdom of God.

4. And being [e] aſſembled together, (*or eating, and converſing*) with them, (*he*) commanded them that they ſhould not (*or not to*) depart from Jeruſalem, (*till Power from on high was come upon them, to fit them for their Work*, Luke 24. 49.) but (*to*) wait for the Promiſe of the Father, which, ſaith he, ye have heard of me; (Gr. *for the Promiſe of my Father of which you have heard.*)

5. For John truly (Ἰωάννης μὲν *John indeed*) baptized with Water (*only,*) but (*as he ſaid,* Matth. 3. 11.) [f] you ſhall be baptized with the Holy Ghoſt, not many days hence; (i. e. *within ten days; for this was ſpoken on the day of our Lord's Aſcenſion, that is, ten days before Pentecoſt.*)

6. When they therefore were come together, they asked of him (*that which they chiefly deſired, and expected,*) ſaying, Lord, [g] wilt thou at this time reſtore again the Kingdom to Iſrael? (i. e. *Wilt thou now ſet up that temporal Kingdom, in which the Jews ſhall rule over all Nations, which we impatiently expect?*)

7. And he ſaid to them, It is not for you to know the Times or the Seaſons, which the Father [h] hath put in his own Power, (i. e. *reſerved to himſelf.*)

8. But (*for your Satisfaction in what more concerns you, know that*) [i] ye ſhall receive (*a miraculous*) Power, after the Holy Ghoſt (*which I have promiſed*) is come upon you, and (*then*) ye ſhall be Witneſſes to me (*of what I ſaid and did*, John 15. 27.) both in Jeruſalem, and in all Judea, and in Samaria, and to the [k] uttermoſt parts of the Earth.

9. And when he had ſpoken, theſe things, while they beheld (*him,*) he was taken up (*into Heaven,*) and a Cloud received him, (*and conveighed him*) out of their ſight.

10. And while they looked ſtedfaſtly toward Heaven, as he went up, behold, two (*Angels, like*) Men, ſtood by them in white Apparel,

11. Who alſo ſaid, Ye Men of Galilee, Why ſtand ye (*thus*) gazing up into Heaven, (*after him whom ye cannot now ſee, but the time will come at the end of the World, when*) this ſame Jeſus who is taken up from you

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1 you into Heaven, [l] shall so come (*down from thence*) in like manner as ye have (*now*) seen him go into Heaven.

12. Then returned they to Jerusalem from
m the Mount called Olivet, [m] which is from Jerusalem a Sabbath Day's Journey, (i. e. *seven Furlongs.*)

13. And when they were come in (*thither*)
n they [n] went up into an upper Room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alphæus, and Simon *Zelotes*, and Judas the Brother of James.

14. These all continued with one accord in Prayer, and Supplication, with the Women,
o and [o] Mary the Mother of Jesus, and with his Brethren.

15. And in those days Peter stood up in the
p midst of the Disciples, and said, [The [p] Number of the Names (*of which*) together were about an hundred and twenty.]

16. Men and Brethren, this Scripture must needs have been (Gr. *be*) fulfilled, which the Holy Ghost by the Mouth of David spake before concerning Judas, who was guide to them that took Jesus;

17. For he was numbred with us, (*being one of the Twelve sent out, and empowered by Christ to preach in his Name*, Matth. 10. 1—5.) and had obtained part of this Ministry.

q 18. Now this Man [b] purchased a Field with the Reward of (*his*) Iniquity, (i. e. *with the Reward of his Iniquity had no other Advantage, but to return it back to them that gave it, who with it purchased a*
r *Field,*) and (*then*) [r] falling headlong, he burst asunder in the midst, and all his Bowels gushed out.

19. And it (*this Fact*) was known to all the Dwellers at Jerusalem, insomuch as that Field is called in their proper Tongue, Aceldama, that is to say, the Field of Blood;

20. [s] For it is written (*by way of Prediction concerning him*) in the Book of Psalms, Let his Habitation be desolate, and let no Man dwell therein; and his Bishoprick let another take; (*or his Habitation shall be desolate, and no Man shall dwell in it, and his Bishoprick let another take.*)

21. [t] Wherefore of these Men that have accompanied with us all the time that the Lord Jesus went in and out among us, (*and so can testifie of all he did, and said*, John 15. 27.)

22. Beginning from the Baptism of John, unto that same day that he was taken up from us (*into Heaven*, must one be ordained to be Witness with us of his Resurrection, (*and of his Words and Actions.*)

23. And they appointed two, Joseph called Barsabas, who was sirnamed Justus, and Matthias, (*to be presented before the Lord.*)

24. And [u] they prayed, and said, (Gr. *and praying they said*) Thou, Lord, who knowest the Hearts of all Men, shew, (*by directing of the Lot to come out with his Name,*) whether of these two thou hast chosen.

25. That he may take part of this Ministry, and Apostleship, from which Judas by Transgression fell, [w] that he might go to his own place, (*as the Reward of his Iniquity.*)

26. And (*then*) [x] they gave forth their Lots, and the Lot fell upon Matthias, and he was numbred with the Eleven Apostles, (*making their number Twelve.*)

Annotations on Chap. I.

a Ver. 1. Περὶ πάντων, *Of all that Jesus began both to do, and teach.*] Since the Apostle *John* hath left on Record many things the Blessed *Jesus* did and taught, which are not in St. *Luke*; yea, since St. *Luke* himself doth about ten times say *Christ* taught the People, *Chap.* 4. 15, 31. *Chap.* 5. 3, 17. — 6. 6. — 13. 10. — 19. 47. — 21. 37. — 20. 1. — 23. 5. and yet in none of those places records the Words he taught, it is necessary to limit the generality of these Words. Now though the word *All* doth sometimes signifie the chief of all the things related to, as when our *Saviour* saith to his Disciples, ἐγνώρισα ὑμῖν πάντα, *I have made known to you all things which I have heard of my Father*, and yet he adds, *Chap.* 16. 12. *I have many things to say unto you, but ye cannot bear them yet*; Notwithstanding, seeing all the excellent Discourses of our *Saviour* mentioned by St. *John*, and two of his great Miracles, the cure of the Man born blind, *John* 9. and the raising of *Lazarus*, mentioned *Chap.* 11. are not recorded by St. *Luke*, tho' these Discourses, and these Miracles deserve well to be ranked among the chief things which *Christ* did, and taught, I prefer the Exposition of these Words given in the Paraphrase, as being in effect the Exposition which the *Evangelist*'s own words afford, *Luke* 1. 4.

Ibid. See Additions N° 1. (1)

b Ver. 2. Διὰ πνεύματος ἁγίου, *By the Holy Ghost.*] These Words admit of several Constructions, as, (1.) That he had chosen his *Apostles* by the *Holy Ghost*; but against this it is objected, that the *Scripture* no where saith that *Christ* chose his *Apostles* by the *Holy Ghost*: Or, (2.) That he was taken up into Heaven by the *Holy Ghost*, as by the same Spirit he was led into the Wilder-

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neſs, *Luke* 4. 6. 1. Or, (3.) That he gave Commandments to his Diſciples by the *Holy Ghoſt*; which again is capable of divers Conſtructions; as, (*1ſt*,) That he gave them theſe Commandments by the inward Operations of the *Holy Ghoſt*, which he had breathed into them, *John* 20. 22. But this Senſe ſeems not very probable, (1.) Becauſe after his breathing of the *Holy Ghoſt* upon them, he ſtill ſaith, he will ſend the Promiſe of his Father upon them, *viz.* the Promiſe of the *Holy Ghoſt*; and bids them ſtay at *Jeruſalem*, till they had received him, *Luke* 24. 49. and here, *ver.* 4. And, (2.) Becauſe he is ſaid, *ver.* 3. to ſpeak unto them the things which belonged to the Kingdom of God. Or, (*2dly*,) As he did all his Miracles, and delivered all his Doctrines by virtue of the *Holy Ghoſt*, whilſt he diſcharged his Prophetick Office. See Note on *Matth.* 3. 16. So being yet on Earth, he ſpake theſe things, and gave theſe Commands to his *Apoſtles*, touching his Kingdom by the ſame Spirit. And his Paſſion, mentioned in the Verſe following, renders it probable, that St. *Luke* ſpeaks of the Commands relating to his Kingdom, which he had given them before his Paſſion.

c Ver. 3. Ἐν πολλοῖς τεκμηρίοις, *By many infallible Proofs.*] For, by ſpeaking to, by walking, and by eating with them, he gave them certain indication that he lived; that he was ſeen, and handled by them, was a ſure Evidence that he had a true and natural Body; that he permitted *Thomas* to view the Scars of his Feet and Hands, and put his Hand into his Side, was a certain token that the Body raiſed was the ſame which was crucified, and pierced by the Soldiers Lance.

d Ibid. *And ſpeaking of the things pertaining to the Kingdom of God,*] *Viz.* Of the teaching the Doctrine of this Kingdom to all Nations, and the receiving them into it by Baptiſm who believed, and profeſſed to own it, *Matth.* 28. 19. of the Benefits which were promiſed to them who cordially believed their Doctrine, and the Condemnation which belonged to them who would not believe it, *Mark* 16. 15, 16. of the Encouragements and Aſſiſtances he would afford them in the Propagation of it by his continual Preſence with them, *Matth.* 28. 20. and the Aſſiſtance of his Spirit, *ver.* 4, 5. and by the Miracles by which their Doctrine ſhould be confirmed by them, and others who believed it, *Mark* 16. 17, 18.

e Ver. 4. Συναλιζόμενος, *Being aſſembled with them.*] So *Phavorinus* ſaith, that ἁλίζω is ξυναθροίζω, *I aſſemble together.* So *Herodotus* in *Clio*, (a) ὅτω μὲν δὴ ξυνελίζοντο, *ſo they met together*; and again, *Cyrus* ξυναλίσας ἐς ταυτὸ, (b) *gathering together all his Father's Herds*; and *c.* 125. ἐξ τὰ μέσα αὐτέων ὁ Κύρος ξυνάλισε, *Cyrus gathered together ſome of the Perſians*; and in his *Enterpe* he ſaith, that (c) *Pheron King of Egypt*, εἰς μίλην πόλιν ξυνάλιζον, *gathering together all the Women that had been falſe to their Huſbands into one City, burnt them all with the City*; and ſo in *Melpomene*, ἁλίζειν στρατὸν, is *to aſſemble*, or *gather together* the Army. Now this aſſembling them together is, by Dr. *Lightfoot*, thought to have been in *Galilee*, but this is contrary both to the Text in *Luke* and here; for *Luke* 24. 49. he commands them καθίζεσθε to *abide in* the City of *Jeruſalem*, here μὴ χωρίζεσθε ἀπὸ, *not to depart from Jeruſalem*, ἀλλὰ ἐμμένειν, *but to abide there*; and it is added in both places, that having ſpoken this, *he led them out* (of *Jeruſalem*) *to Bethany*, Acts 1. 9. Luke 24. 51. and there was taken up into Heaven, and that thence ὑπέστρεψαν, *they went back* (from *Bethany*) *to Jeruſalem*, Luke 24. 52. Acts 1. 12. they muſt be therefore at *Jeruſalem* when *Chriſt* thus converſed with them, and there abiding, were to expect the Promiſe of the *Father*, Luke 24. 49. *Al.* κοινωνῶν αὐτῶν καὶ τραπέζης, *Chryſ. Oecom.*

Ver. 5. Βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, *Ye* f *ſhall be baptized with the Holy Ghoſt.*] The word *Ye*, and the time affixed to this Baptiſm, the Day of *Pentecoſt*, ſhew that this Baptiſm relates only to the Diſciples then preſent, and converſing with the Holy *Jeſus*. And to them the Holy Spirit was given, (1.) To render them powerful, or able Witneſſes of our Lord's Reſurrection, *Luke* 24. 48. *Acts* 1. 8. and conſequently that he was the true *Meſſiah*, or that *Prophet which was to come into the World*, and was to be the Saviour of it, *John* 16. 8, 9, 10. And therefore *Peter* ſpeaks thus to the *Jews*, *Ye have killed the Prince of Life, whom God hath raiſed from the Dead, of which we are Witneſſes*, Acts 3. 15. And he with the *Apoſtles* ſays to them, *The God of our Fathers hath raiſed Jeſus from the Dead, whom ye killed and hanged on a Tree, him hath God exalted to his own right Hand to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins. And we are his Witneſſes of theſe things, and ſo is the Holy Ghoſt, which he hath given to them that obey him*, Acts 5. 30, 31, 32. (2.) To render them able to give us an exact account, as far as divine Wiſdom ſaw it neceſſary, of what our *Saviour* did, and taught. *The Spirit*, ſaith he, *ſhall bear witneſs of me, and you alſo ſhall be my Witneſſes, becauſe you have been with me from the beginning*, John 15. 26, 27. And becauſe, were they never ſo faithful, yet could we not ſo truſt to the Strength of their natural Memories, as to depend on thoſe long Diſcourſes we meet with in

(a) Clio, c. 126. (b) Cap. 111. (c) Cap. 12.

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in the Gospels of St. *Matthew*, *Luke* and *John*, as the very words of *Christ*, or be assur'd thence, that they delivered all the Circumstances of *Christ*'s Miracles exactly as they were transacted, therefore hath he assured us that he would send *the Spirit of Truth* to them, *to bring those things to their remembrance* which he had said unto them, *John* 14. 26. (3.) To make them able Ministers of the New Testament, able to acquaint all *Christians* with all saving Truth, and teach them all things which he had commanded to be observed throughout all Ages of the Church; and to declare unto them by the Spirit of *Prophecy*, what should be hereafter: And hence he promiseth them this Spirit *to teach them all things*, John 14. 26. *to lead them into all Truth*, Chap. 16. 13. and *to teach them things to come*; and upon the strength of this Promise all *Christians* of all Ages have believed that the *Apostles*, and Writers of the *New Testament*, both spake and wrote *as they were moved*, or directed *by the Spirit of God*; and received those Doctrines they taught, and indited, *not as the Words of Man, but as they were in Truth, the Word of God*, 1 Thess. 2. 13.

g Ver. 6. Ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις; *Wilt thou at this time restore?*] That temporal Dominion over all other Nations which the *Jews* then expected, being never before granted to them, the word here cannot well be rendred *restore*, but rather, *grant*, or *establish*, as it may be rendred, for ἀποκαθιστῶν, say *Suidas* and *Phavorinus*, is, διδὺς, χαριζόμενος, *giving*, or *granting*; and in the *Septuagint* the word signifies to *establish*. So *Amos* 5. 15. ἀποκλασήσεται, *ye shall establish Judgment in the Gates*; and *Psal.* 16. 5. σὺ εἶ ὁ ἀποκαθιστῶν, *thou sustainest*, or establishest *my Lot*. Ingenious here is the Conceit of Dr. *Lightfoot*, that the reason of the Question, *wilt thou do it at this time?* arose from their reflection on the Indignities the *Jews* had done to *Christ*, and was to this effect; *Lord, wilt thou restore the Kingdom to those who have dealt so basely with thee? what! to this Generation so unworthy of that Honour, as lying under the Guilt of thy Blood-shed?*

h Ver. 7. *Which God hath put in his own Power*;] *i. e.* reserved to himself, for *secret things belong to God*, Deut. 29. 29. and not revealing the critical moment when they shall come to pass to any of his *Prophets*, he left himself free to chuse his own Season when he will effect them. *Grotius* here saith, this Kingdom was granted to the true *Israel*, *i. e.* the *Christians*, when *Constantine* and other *Christian Kings* began to reign; but this agrees not with the Prediction of the *Prophets*, which plainly speak of a glorious Kingdom belonging to the *Jewish* Nation coming in to the Faith of *Christ*. Dr. *Lightfoot* is positive that this place hath no relation to such a Kingdom, and if he only means a temporal Kingdom, this may be granted; but this Answer speaking of Times and Seasons relating to a Kingdom to be set up, or granted to *Israel*, I know not why he may not respect that time when the *Jews* generally shall be converted, and *all Nations shall flow in to them, and make Christ's Kingdom glorious.*

i Ver. 8. Λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, *Ye shall receive Power after that the Holy Ghost is come upon you*,] Or, ye shall receive *the Power of the Holy Ghost coming upon you*; for δύναμις in the *New Testament*, when it relates to God the *Father*, *Christ*, or the *Holy Ghost*, imports generally some miraculous, or extraordinary Power; and what is here, ye shall receive Power, the Holy Ghost coming upon you, is, *Luke* 24. 50. *ye shall be endued with Power from on High*, and then ye shall be my Witnesses, enabled to confirm what you say of my Words and Actions, and especially of my Resurrection, with Signs and Wonders, and divers Distributions of the Holy Ghost, *Heb.* 2. 4.

k Ibid. *And to the uttermost parts of the Earth*;] That is, to the *Jews* first, then to the *Samaritans*, and lastly, to *all the Nations of the World*; and yet it is evident that the *Apostles*, and converted *Jews*, at the first understood this of their Preaching only to the *Jews* dispersed through the Earth, for they preached the Word *to the Jews only*, Acts 11. 19. and thought it unlawful, till by a Vision from Heaven they were taught otherwise, to preach to the *Gentiles*.

l Ver. 11. Οὕτως ἐλεύσεται ὃν τρόπον, *Shall so come in like manner as ye have seen him go up into Heaven.*] We are told, 2 *Thess.* 1. 7, 8. that he shall come down from Heaven *with his mighty Angels in a Flame of Fire*; and 1 *Thess.* 4. 16, 17. that *he shall come* down from Heaven, *and snatch us up into the Clouds*; as therefore here the *Angels* attended on him ascending to Heaven, so the Cloud that received him, *ver.* 9. must be such a Cloud of Fire in which God was wont to appear with the attendance of his *Holy Angels*; of which see Note on *Philip.* 2. 6. and this makes out the Parallel; he being then to come also with a Cloud of Glory, in the Body, and with the attendance of his holy Angels. And thus *Elias* went up to Heaven in a fiery Chariot, 2 *Kings* 2. 12.

m Ver. 12. *Which is from Jerusalem a Sabbath-day's Journey.*] Note here, (1.) That St. *Luke* doth not intend to give us the distance of the place of Christ's ascent from *Jerusalem*, that being from *Bethany*, Luke 24. 50. which was *from Jerusalem fifteen Furlongs*, John 11. 18. but only from the Foot of *Mount Olivet*, which was, say the *Syriac*,

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Syriac, and *Theophylact* from (d) *Joſephus*, *ſeven Furlongs*, tho' now we read in *Joſephus* only *five Furlongs*: Now, ſay the *Jews*, a Sabbath-day's Journey is two thouſand Cubits, that is, a thouſand Yards, which is about *eight Furlongs*, or a Mile. See of this (2) *Buxt. Lex. Talm.* p. 2582. See Additions N° 2.

n Ver. 13. *They went up* εἰς ὑπερῷον, *into an upper Room.*] Where, and what this upper Room was, as it is not much material, ſo is it difficult to determine; that it was not the Room in which *Chriſt* celebrated his laſt Supper, appears from this, that that is called ἀνώγεον, *Mark* 14. 15. *Luke* 22. 12. which difference of Names argues a difference in the thing it ſelf? for ἀνώγεον is any Room above Stairs, be it only one Story high, but ὑπερῷον is the higheſt Room in the Houſe, *Acts* 20. 8, 9. Note,

2*dly*, That there was ὑπερῷον ἐν τῷ ἱερῷ, *an upper Room in the ſecond Temple*, in which *Ezra* ſat with the chief of the *Fathers* of the People (e) *Joſephus* teſtifies; 'tis therefore ſuppoſed there might be many ſuch, in one of which Chriſt's *Apoſtles*, and the other *Chriſtians* with them, might abide.

It was alſo common among the *Jews*, not only for their *Rabbins* to have an upper Room for their *Beth Midraſh*, but alſo for others to have ſuch an upper Room where they diſcourſed of the Law, or exerciſed other parts of Religion; now in which of theſe two the *Apoſtles*, and Diſciples abode, is the Queſtion.

That it was an upper Room in the *Temple* is argued, (1.) Becauſe St. *Luke* tells us that after their return to *Jeruſalem*, they were διαπαντὸς ἐν τῷ ἱερῷ, *always in the Temple*, Luke 24. 52, 53. and here, that after their return to *Jeruſalem*, they went up into this upper Room, that they were καταμένοντες, *abiding there*, and *Chap.* 2. 46. it is ſaid of them convened, and remaining in this upper Room, that they were daily προσκαρτεροῦντες ἐν τῷ ἱερῷ, *abiding in the Temple*. But to this it is anſwered,

1*ſt*, That the Phraſe, they were *always in the Temple*, doth not prove this; for Chriſt ſaith of himſelf, *John* 18. 10. I taught πάντοτε ἐν τῷ ἱερῷ, *always in the Temple*, and yet he had no Habitation in any part of it.

2*dly*, We read, *Chap.* 3. 1. that *Peter* and *John* ἀνέβαινον, *went up into the Temple at the Hour of Prayer*, whereas had they been in an upper Room of the Temple, it ſhould have rather been ſaid that *they went down into it*. 'Tis alſo ſaid that they continued there καθ' ἡμέραν, *day after day*, which ſeemeth to import that they lodged not there by night.

3*dly*, It follows that they broke Bread, κατ' οἶκον, that is, ſaith Dr. *Hammond*, *in the Temple*; but both theſe, and the former words are ſpoken of the whole number of *Chriſtians*, which were now at leaſt three thouſand one hundred and twenty, too many ſure to lodge together in one upper Room. Moreover that κατ' οἶκον refers to Houſes diſtinct from the *Temple*, we learn from this *Evangeliſt*, ſaying, *Chap.* 5. 42. they were teaching all the day ἐν τῷ ἱερῷ, καὶ κατ' οἶκον, *in the Temple, and from Houſe to Houſe.*

4*thly*, That there were ὑπερῷα *upper Rooms* in the Temple is granted, but then that they belonged to any beſides the *Prieſts* and *Levites* is not proved; the ὑπερῷον mentioned by *Joſephus* was that of *Johanan* the *Son of the High Prieſt*. And *Maimonides* in his Book *de Ædificio Templi*, mentions ſixteen *Conclavia*, or Chambers, but ſaith, they were all appointed for ſacred Things, or Perſons: How improbable therefore is it, that poor Fiſhermen, and *Galileans*, odious for their Maſter's ſake, ſhould be permitted to croud in ſuch Numbers into one of theſe Rooms? See the Note on *Luke* 24. 53.

Ver. 14. *And Mary the Mother of Jeſus.*] o Here is the laſt time that we have any mention of this Bleſſed Mother: Of her Aſcenſion St. *Luke* ſaith nothing, becauſe he knew nothing of it, that idle Tale being the Invention of latter Ages from *Apochryphal* Writings, and vain Revelations.

Ibid. *And with his Brethren.*] They therefore then believed, tho' before they did not, *John* 7. 5.

Ver. 15. *The Number* ὀνομάτων *of Names*,] p *i. e.* Of Perſons. So *Rev.* 3. 4. thou haſt ὀλίγα ὀνόματα, *a few Perſons in Sardis*, which have *not defiled their Garments*. So in *Æſchylus* τὸ Θηβαίων ὄνομα, is one of *Thebes*: In (f) *Cicero*, Romanorum Nomen, is a *Roman Citizen*; and in (g) *Virgil*, Silvius Albanum Nomen, *a Man of Albania*.

Ver. 18. *This Man purchaſed a Field*, ἐκτήσατο χωρίον, *with the Wages of Iniquity.*] q As in the *Old Teſtament* Men are ſaid to get or *purchaſe to themſelves Shame*, Prov. 9. 7. and in the *New*, to *receive* to themſelves Damnation, and in prophane Authors κτήσασθαι ἔχθραν, καὶ ξύμφορὰν, to *purchaſe Enmity, and Calamities*; and we in our Language are ſaid, to *create Trouble to our ſelves*, when this is the Event, tho' 'tis not the Intention of the Action; ſo is *Judas* here ſaid to *purchaſe* this *Field*, by the Wages of his Iniquity, which was bought with the Money he received as the Reward of his Iniquity, tho' he neither intended this, nor was he inſtrumental to it.

Ibid. *And falling headlong, he burſt aſunder.*] r See Note on *Matth.* 27. 5.

Ver. 20. *For it is written in the Book of Pſalms*, Pſal. 69. 26. *Let his Habitation be deſolate*, and Pſal. 109. 8. *and his Biſhoprick or Office let another take.*] s That the firſt of theſe *Pſalms* refers to that *Meſſiah*, of whom *David*

(d) Antiq. l. 20. cap. 6. (e) Antiq. l. 15. c. 5. (f) L. 1. de Fin. (g) Æn. 6. v. 763.

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David was a Type, we learn from the 21st Verse, where it is said, *they gave me Gall to eat, and when I was thirsty they gave me Vinegar to drink*, which was true only of *Christ*, and is applied to him, *John* 19. 29. and from the ninth Verse, where it is said, *the Zeal of thy House hath consumed me, and the Reproaches of them that reproached thee fell on me*, which is applied to *Christ*, John 2. 17. Rom. 15. 3. and therefore what is said *ver.* 26. of the Enemies of *David*, may reasonably be applied to *Judas* the great Enemy of *Christ*; what is said *Psal.* 109. 8. if it primarily relate either to *Doeg*, or *Achitophel*, the mortal Enemies of *David*, might by the *Holy Spirit* be intended to have its full Completion in the Betrayer of the Son of *David*, and this Intention might be suggested to St. *Peter* by the same Spirit. See the *Appendix* to the Second Chapter of St. *Matthew*.

t Ver. 21. Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν, *Wherefore of these Men who have accompanied with us all the time, one must be ordained to be a Witness.*] One must be chosen to make up the number Twelve, answerable to the Twelve Tribes of *Israel*: He must be one who always had conversed with them, that he might be a Witness of all that *Jesus* said, and did, *John* 15. 27. whilst he discharged his Office among them; for that is the import of the Phrase, *Go in and out*; as when *Moses* says, *I am grown old, I can no more go in and out before you*, Deut. 31. 3. and when *Solomon* prays for Wisdom, *that he might go in and out before that great People*, 2 Chron. 1. 10. See *Deut.* 28. 6. *Psal.* 121. 8.

u Ver. 24. *And they praying, said*, Κύριε καρδιογνῶστα, *Lord, who knowest the Hearts of all Men*, &c.] Here *Wolfzogenius* truly notes that they prayed to the Lord *Jesus*, because the *Apostles* were at first chosen by him, were his *Apostles*, and were to be his *Witnesses*, and then they must ascribe to him the Knowledge of all Hearts, which is the Property of God alone.

w Ver. 25. Πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον, *That he might go to his own place*;] *i. e.* To the place worthy of him, and which he had deserved by his Sin. So the *Jews* say of *Balaam*, ἀπῆλθεν εἰς τόπον αὐτοῦ, *he went into his own place*, Numb. 24. 14, 15. that is, saith *Baal Turim*, *to Hell*. So (h) *Ignatius* saith, ἕκαστος εἰς τὸν ἴδιον τόπον χωρεῖν μέλλει, *every one must hereafter go to his own place*; and (i) *Barnabas* saith of those that walk in the Light, that they do afterwards δοξάζειν εἰς τὸν ὡρισμένον τόπον, *go to the place appointed for them*; *Clemens R.* that they do go εἰς τὸν ἅγιον τόπον, *to the holy place*, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, *to the place of Glory due to them*; and *Polycarp*, that they are with the Lord, and go, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, *to the place appointed for them*; according to the Hebrew Phrase here cited by *Lightfoot*, *he came from his own place, that is, from Hell appointed for Idolaters.*

Object. 1. Hell is not the proper place of *Judas*, but common to him with all the Wicked.

Answ. St. *Peter* doth not expressly say he went to Hell, but into a place proper for him; now *Ignatius* saith there is appointed for every Man, ἴδιος τόπος, *a proper place*, *i. e.* a place worthy of him, or agreeable to his Actions. This in (k) *Plato* is the place whither the Genius which he had chosen whilst he lived was appointed to bring him, *viz.* the incorrigible wicked Soul, εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν, *into an Habitation fitted for it*, but the pure Soul, εἰς τόπον τινὰ προσήκοντα, *to a place convenient for it.*

Object. 2. 2*dly*, It is said that it belonged not to *Peter* to pass Sentence on *Judas*, or affirm any thing of God's Secrets, such as *Judas*'s going to Hell.

Answ. This is wonderful, that when *Christ* had pronounced him a *Devil*, John 6. 71. *a Son of Perdition*, John 17. 12. and declared, that *it had been better for him that he had never been born*, Matth. 26. 24. it should be thought a diving into God's Secrets to say, he went into a place prepared for, or due to such Miscreants. Moreover, doth not our *Saviour* say this Fall of the Son of Perdition was foretold by the *Scripture*? John 17. 12. Do not St. *Peter* here apply those Scriptures to him which foretel the most dreadful things? Does not *Luke* shew the dreadful Issue of his Iniquity upon his Body, and after all this might he not say, he went *to a place proper for him*? *Whosoever betrays an Israelite into the Hands of the Gentiles*, say the *Jews*, *hath no part in the World to come*, how much less he who betrays the *Messiah*, the *King of Israel*, into the Hands of the *Gentiles*? Matth. 20. 19. — 26. 24.

Object. 3. It seems improper to say, such a one sinned, that he might go to Hell.

Answ. This is even such an Impropriety of Speech as God is pleased to use to his own People, when he saith by *Hosea*, Chap. 8. 4. *Of their Silver and Gold have they made them Idols, that they might be cut off*; and by the Prophet *Micah*, Chap. 6. 16. *The Statutes of Omri are kept, and ye walk in their Counsels, that I should make you a Desolation*; and as *Christ* useth, when he saith, the *Jews* had shut their Eyes and hardned their Hearts, *lest they should be converted and healed*, or *lest their Sin should be forgiven them*, Mark 4. 12. John 12. 39, 40. By all which places it appears, that in Divine Construction

(h) Ep. ad Magn. §. 5. (i) §. 19. (k) In Phæd. p. 80. B. D. E.

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on any Man may be ſaid to do an Action to that end which he knows will be the Event of it, and which by God is threatned to the Doers of it.

Moreover, The other Expoſition, *viz.* that the κλῆρος διακονίας καὶ Ἀποστολῆς, Portion of the Miniſtry and Apoſtleſhip, is the Province which fell to the Lot of *Judas* in the diſtribution of them among the *Apoſtles*, and that this is called the proper place from which *Judas* fell by his Sin, and into which *Matthias* is here ſaid to go; I ſay this Expoſition is founded upon an evident miſtake, *viz.* that the ſeveral Provinces into which the *Apoſtles* were to go for preaching the Goſpel, were diſtributed among them before they were filled with the *Holy Ghoſt*, which is abundantly confuted by Dr. *Stillingfleet*, *Iren. l.* 2. *Chap.* 6. §. 2. And when, where, and to what end, ſhould a Province of preaching the Goſpel after our Lord's Aſcenſion be diſtributed to him, who was before to be a Son of Perdition? (2.) To ſucceed in the Office of *Judas*, is not πορεύθηναι, *to go into his place*, but λαμβάνειν, *to take his place*; according to the words of the *Pſalmiſt*, *His Office* λάβοι ἕτερος, *ſhall another take*. And, *Laſtly*, Had this been intended, a Conjunction copulative ſhould have been put before πορεύθηναι, and the words ſhould have run thus; Λαβεῖν τὸν κλῆρον — καὶ πορεύθηναι, To take the ſhare of his Apoſtleſhip, and to go into his Place.

Ver. 26. Καὶ ἔδωκαν κλήρους αὐτοῖς, *And they gave forth their Lots:*] That is, ſaith *Grotius*, they put two Lots into two Urns, the one containing the two Names of *Joſeph* and *Matthias*, the other the Name of an *Apoſtle*, and a void Lot; and then drawing forth the Name of *Joſeph*, and the void Lot, they knew that the Lot containing the Name of an *Apoſtle*, belonged to *Matthias*. See *Lucian's Hermotimus, ſive de Sectis*, p. 232, 233. x

CHAP. II.

a 1. [a] AND when the Day of Pentecoſt was fully come, they were all with one accord (*together*) in one place:

2. And ſuddenly there came a Sound from Heaven, as of a ruſhing mighty Wind, (Gr. *as of a ſtrong Wind brought, or coming thence,*) and it filled all the Houſe where they were ſitting:

3. And there appeared to them cloven Tongues, like as of Fire, and it ſat (Gr. καὶ ἐκάθισε *ſub.* γλῶσσα, *and a Tongue ſat*) upon each of them.

4. And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues (*than thoſe which they had learn'd,*) as the (*Gift of the*) Spirit gave them utterance.

5. And there were (*then*) dwelling at Jeruſalem Jews (*by Nation, and by Proſelytiſm,* ver. 10.) devout Men out of every Nation under Heaven, (*where the Jews dwelt.*)

6. Now when this was noiſed abroad, the Multitude came together, and was confounded, (*or aſtoniſhed at the ſtrangeneſs of the thing.*) becauſe that (ὅτι *for*) every Man (*of them who were of ſeveral Nations,*) heard them ſpeak in his own Language.

7. And they were (*therefore*) all amazed, and marvelled, ſaying one to another, Behold, are not all theſe who ſpeak (*theſe ſtrange Tongues, by Birth*) Galileans?

8. And how (*then*) hear we every Man (*of us, them ſpeaking*) in our own Tongue wherein we were born?

9. (*For being*) Parthians and Medes, and Elamites, and the Dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia,

10. Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and Strangers of Rome, Jews, and Proſelytes,

11. Cretes, and Arabians, we do hear them ſpeak in our Tongues the wonderful Works of God.

12. And they (*who ſaid this,*) were all amazed, and were in doubt (*what the Iſſue of this might be,*) ſaying one to another, What meaneth this? (*What importeth this great matter?*)

13. (*But*) others mocking, ſaid, Theſe Men are full of new Wine, (*and this cauſes them to ſpeak thus.*)

14. But Peter ſtanding up with the Eleven, lift up his Voice, and ſaid to them, Ye Men of Judea, and all ye that dwell at Jeruſalem, be this known to you, and hearken to my words (*which I am about to ſpeak.*)

15. For theſe (*Men*) are not drunken, as ye (*Scoffers*) ſuppoſe, ſeeing it is but the third Hour of the Day, (i. e. *the ninth hour, or the time of the morning Sacrifice, to which we Jews uſually come faſting.*)

16. But this (*which is come to paſs,*) is (*the completion of*) that which is ſpoken by the Prophet Joel, (*Chap.* 2. 28. *in theſe words,*)

17. [b] And it ſhall come to paſs in the laſt days, (i. e. *the times of the Meſſiah,*) ſaith God, I will pour out my Spirit upon all Fleſh, (i. e. *upon Perſons of all Ranks*;) and your Sons and your Daughters ſhall propheſie, and your young Men ſhall ſee Viſi- b

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ons, and your old Men ſhall dream Dreams:

18. And on my Servants, and on my Handmaidens, I will pour out in thoſe Days of my Spirit, and they ſhall propheſie.

19. And, (*for the terror and condemnation of thoſe who will not be convinced by this Effuſion of the Holy Ghoſt,*) I will ſhew Wonders in Heaven above, and Signs in the Earth beneath, (*an extraordinary Effuſion of*) Blood, and (*Matth. 24. 6, 7. ſtrange Appearances of Lightnings, and of*) Fire, (*devouring Towns, and Cities, and cauſing*) Pillars of Smoke (*to aſcend up.*)

20. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, (*the Government in Church and State ſhall be diſſolved*) before that great and terrible Day of the Lord (*be fully*) come.

21. And it ſhall come to paſs, that whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved, (*from theſe direful Judgments.*)

22. Ye Men of Iſrael, hear theſe words (*which I am now about to ſpeak*, viz.) Jeſus of Nazareth, a Man approved of (i. e. *declared to be ſent from*) God among you, by Miracles, and Wonders, and Signs, which God did by him in the midſt of you, as ye your ſelves alſo know:

d 23. [d] Him being delivered (*into your Hands*) by the determinate Counſel, and Foreknowledge of God, (*declaring by his Prophets, that he ſhould lay down his Life for Sinners,*) ye have taken, and by wicked Hands have crucified and ſlain:

24. (*And he is that very Perſon*) whom God hath raiſed up (*from the Grave,*) having looſed the Pains (*or Bands*) of Death (*as you may be aſſured he hath done,*) becauſe it was impoſſible that he (*who had Life in himſelf*, John 5. 26. *and the promiſe of a ſpeedy Reſurrection*, ver. 25.) ſhould be holden of it.

25. For David ſpeaketh (*thus, not of himſelf, but*) concerning him, (*Pſal.* 16. 8, &c.) I foreſaw the Lord always before my Face; for he is on my right Hand, that I ſhould not be moved:

26. Therefore did my Heart rejoice, and
e my Tongue was glad; moreover alſo, [e] my Fleſh ſhall reſt in hope,

27. Becauſe (ὅτι *that*) thou wilt not leave my Soul in Hell, (Gr. *Hades*, i. e. *my Life in the Grave*;) neither wilt thou ſuffer thy Holy One to ſee Corruption.

28. Thou haſt made known to me the ways of Life, thou haſt made me full of Joy with thy Countenance.

29. Men and Brethren, let me freely ſpeak to you of the Patriarch David, that he is both dead and buried, and his Sepulchre is (*ſtill ſeen*) with us to this Day; (*from whence his Body never riſing, this cannot perſonally belong to him.*)

30. Therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins, according to the Fleſh, he would raiſe up Chriſt (*from the Dead*) to ſit upon his Throne.

31. He (*I ſay*) ſeeing this before, ſpake of the Reſurrection of Chriſt ('*s Body thus,*) That his Soul was not (*to be*) left in Hell, (i. e. *the Grave,*) neither his Fleſh did (*ſhould*) ſee Corruption.

32. This Jeſus (*I ſay*) hath God raiſed up, whereof we all are Witneſſes:

33. Therefore being by the right Hand of God exalted, (Gr. *exalted to the right Hand of God,*) and having [f] received of the Father f
the Promiſe of the Holy Ghoſt, he hath ſhed forth this (*Gift, of*) which you now ſee, and hear (*the effects.*)

34. For (*this Paſſage, which I am about to cite, cannot belong to*) [g] David (*himſelf, g*
ſeeing he) is not (*yet*) aſcended into the Heavens; but he ſaith himſelf (*of Chriſt,*) The Lord ſaid to my Lord, [h] Sit thou on my h
right hand,

35. Until I make thy Foes thy Footſtool.

36. Therefore let all the Houſe of Iſrael know aſſuredly, that (*by this Exaltation of him to his right hand,*) [i] God hath made i
that ſame Jeſus, whom ye have crucified both Lord (*of all things*, Chap. 10. 36.) and Chriſt, (i. e. *the King of Iſrael*, John 1. 50.)

37. Now when they heard this, they were pricked (*or filled with Sorrow*) in their Hearts (*for this Sin,*) and ſaid to Peter, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do (*to obtain the Pardon of ſo great a Crime?*)

38. Then Peter ſaid to them, Repent, and be baptized every one of you in the [k] Name k
of Jeſus Chriſt, for the remiſſion of (*your*) Sins, (*which by this Baptiſm will be waſh'd away*, Chap. 22. 16.) and (*then*) ye (*alſo*) ſhall receive the Gift of the Holy Ghoſt.

39. For the Promiſe (*of him, mentioned* Joel 2.) is (*made*) to you, and to your Children, and (*not to them only, but alſo*) to all that are afar off, (i. e. *the Gentiles,*) even (*to*) as many as the Lord our God ſhall call.

40. And with many other words did he teſtifie, and exhort (*them to Repentance,*) ſaying, Save your ſelves from (*the Evils coming on*) this untoward Generation.

41. Then they that gladly received the Word, were baptized; and the ſame day there were added to them (*of the Church*) about three thouſand Souls, (i. e. *Perſons.*)

42. And they continued ſtedfaſtly in the Apoſtle's Doctrine, and (*in*) fellowſhip (*with them, and one another*, 1 John 1. 3, 7.) and in [l] breaking of Bread, and in Prayers. l

43. [l] And Fear came upon every Soul, (*that was acquainted with theſe things,*) and

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many Wonders and Signs were done by the Apoſtles.

m 44. And all that believed [m] were together,
n and had [n] all things common,

45. And ſold their Poſſeſſions and Goods, and parted them to all Men as every Man had need.

46. And they continued daily with one accord in the Temple, and breaking Bread from Houſe to Houſe, did eat their Meat with gladneſs and ſingleneſs of Heart, (*or ſincere Liberality one towards another :*)

47. Praiſing God, and having favour with all the People: And the Lord added to the Church daily ſuch as ſhould be [o] ſaved, (Gr. *the ſaved.*) o

Annotations on Chap. II.

a Ver. 1. ΚΑΙ ἐν τῷ συμπληροῦσθαι, *And when the Day of Pentecoſt was fully come, they were* ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *with one accord in one place.*] Here the *Critical* Notes are theſe; (1.) That πληροῦσθαι, and συμπληροῦσθαι, when they relate to time, ſignifie only the coming of that time. See Dr. *Hammond.* But Dr. *Lightfoot* here more critically obſerves, that the Phraſe hath a particular reſpect to the words of the Inſtitution of the Feaſt of *Pentecoſt*, Lev. 23. 15. where it is ſaid, *You ſhall count to you from the Morrow after the Sabbath*, (that is, from the Morrow of the firſt Day of Unleavened Bread, which always was a Sabbath, becauſe no ſervile Work was to be done in it; or from the 16th of *Niſan*) *ſeven Sabbaths* תמימות *complete*, ὁλοκλήρους, ſaith the Seventy, *even to the Morrow, after the Sabbath, ſhall ye number fifty Days.* Now it is to be noted from *R. Solomon*, that this account of the Seven Weeks complete, was to begin at the Evening; *They reckon'd*, ſaith *Maimonides*, *from the Night of the ſixteenth of Niſan*; for elſe the Weeks would not be complete, and ſo this Day after the *Sabbath* was none of the Forty nine, which made Seven *Sabbaths* complete; but that Even and *Sunday* made the firſt Day of the firſt Week, and ſo *Friday* Even and *Saturday* the Forty-ninth, and *Saturday* Evening and the Lord's Day the Fiftieth; and ſo on that Day, *Pentecoſt* was fully come, as our Tranſlation truly ſaith; ſo that the Evening beginning the account, *Pentecoſt* was on the Fiftieth Day; but the Day was not complete till the Fifty firſt.

So that two things may be noted for the Dignity and Honour of this Day *which the Lord hath made:* That on this Day he roſe from the Dead, and *became the firſt Fruits of them that ſlept:* And, (2.) That on this Day he poured forth the *Holy Ghoſt* on his *Apoſtles*, and ſent them forth to ſpeak the *wonderful Works of God* to Men of every Language and Nation. It alſo is obſervable, that as the confuſion of Tongues in *Babel* ſpread Idolatry throughout the World, and made Men loſe the Knowledge of God and true Religion; ſo God provided by the Gifts of Tongues at *Sion*, to repair the Knowledge of himſelf among thoſe *Nations.*

2*dly*, Dr. *Hammond*, Note on *Chap.* 1. 15. ſaith, That ἐπὶ τὸ αὐτὸ, ſignifies *aſſembling for the Service of God*; but tho' this ſometimes happens ſo to be, as when Men meet ἐπὶ τὸ αὐτὸ, together to pray, or celebrate the Lord's Supper, as 1 *Cor.* 11. 20. yet the Phraſe ſignifies only to meet ὁμοῦ ἢ εἰς τὸ αὐτὸν τόπον, *together, or in the ſame place*, without any relation to the Buſineſs of the Meeting; and indeed, I might as well argue that it ſignifies meeting after Religious Exerciſes are ended, becauſe it is ſaid, 1 *Cor.* 7. 5. *Let them not ſeparate except for Prayer or Faſting, and then let them come again* ἐπὶ τὸ αὐτὸ, *together.* See *Deut.* 22. 10. *Luke* 17. 35. *Acts* 3. 1.

But the great important Queſtion here is this, Whether *they all* here ſignifie, all the Hundred and Twenty, mentioned *Chap.* 1. 15. as *Grotius* and Dr. *Lightfoot* think, or only the Twelve, as Dr. *Hammond* in his Paraphraſe? This is a Queſtion of ſome importance; for if the whole Hundred and Twenty be here intended, the cloven Tongues muſt ſit upon every one of them, as well as upon the Twelve *Apoſtles*, and ſo muſt give them a Right, tho' not an equal Power to be Chriſt's Witneſſes; for a Tongue ſat upon *every one of them*, ver. 3. who were met together in the Houſe.

The Arguments of Dr. *Lightfoot* ſeem only probable; but this is certain, that there were many beſides the *Apoſtles* of their Company, who had theſe Gifts of the *Holy Ghoſt*; for when the *Apoſtles* come to appoint ſeven *Deacons*, they command the Aſſembly *to look out among them ſeven Men full of the Holy Ghoſt and Wiſdom*; there muſt therefore be many ſuch Perſons among them, known to them by the Exerciſe of theſe Gifts, who therefore muſt have received them either at this time, or when they praying, that *God would ſtretch forth his Hands to heal, and to work Signs and Wonders by the Name of Jeſus were all filled with the Holy Ghoſt, and ſpake the Word with great freedom*, Acts 4. 30, 31. Now if theſe Gifts were given then to others for this End, we may reaſonably conceive, that when that great Promiſe of him was to be fulfilled, they might be given to others alſo. And

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if we conſider, what Multitudes of ſeveral Languages were then met, and even living at *Jeruſalem*, it ſeems but rational to conceive, this Gift ſhould be conferr'd on many, to enable them to diſcourſe intelligibly for their Converſion in the ſeveral *Synagogues*, in which Men of ſo many diverſe Languages muſt meet for Divine Service. Moreover, ſeeing the *Apoſtles* themſelves imparted the ſame Gift by the Impoſition of Hands to thoſe whom they ordained Miniſters in particular Churches, it ſeems unreaſonable to think, that thoſe extraordinary Perſons who had been all along in Company with *Chriſt* and his *Apoſtles*, and were to be the great Preachers of the Goſpel in ſeveral parts of the World, ſhould not be enriched with the ſame Gifts.

And, *Laſtly*, This ſeems to have obtain'd as a Tradition, or a received Opinion in the Church; for, ſaith St. (a) *Jerom*, when *Paula came to Sion, they ſhewed her the place where the Holy Ghoſt fell upon the Hundred and Twenty to compleat the Propheſie of Joel:* And St (b) *Chryſoſtom* and *Oecumenius* on the place ſay, *He fell not only upon the Apoſtles, but alſo upon the Hundred and Twenty*; and that St. *Luke* would not have ſaid πάντες, *all*, when the *Apoſtles* were preſent, εἰ μὴ καὶ ἄλλοι μετέχον, *if others alſo had not been made partakers of the Holy Ghoſt.*

Concerning this Gift of Tongues, let it be farther noted:

Firſt, That they miſtake the Matter, who imagine, that the *Apoſtles* only ſpake in their own Mother Tongue; and that the Hearers, of what Tongue ſoever they were, underſtood them as well as if they had ſpoken in their native Language: For, as *Greg. Nazianzen* well notes, this makes the Miracle to be wrought rather upon the Hearers than upon the *Apoſtles*; it alſo contradicts the words of the Text, which ſaith, *The Apoſtles began to ſpeak* ἑτέραις γλώσσαις, *with other Tongues*, not *as the Spirit* gave the Auditors ability to hear, but as he *gave the Apoſtles utterance.* Nor could the ſeveral Auditors hear the *Apoſtles* ſpeak τῇ ἰδίᾳ διαλέκτῳ, *in their own proper Dialect*, unleſs they had ſpoken in the Language of thoſe Nations who heard them. Nor,

2*dly*, Are we to admit of the *Criticiſm* of thoſe who, inſtead of οἱ κατοικοῦντες Ἰουδαίαν *the Dwellers in Judæa*, ver. 9. read οἱ κατοικοῦντες Ἰνδίαν, *the Dwellers in India*, becauſe, ſay they, it was no Miracle for the Men of *Judea* to hear the *Apoſtles* ſpeaking in their Language. For, (1.) This *Criticiſm* is confuted by the following Verſe, which ſaith, *All thoſe Men were Jews and Proſelytes.* And, (2.) The *Jews* are mentioned only, to ſhew that Men of all *Nations* heard them ſpeak in their own Language; and in that conſiſts the Miracle, not that the *Jews*, but that every *Nation* heard and underſtood them.

Note alſo, That the Nations here reckoned up, living ſome in *Aſia*, ſome in *Africa*, ſome in *Europe*, are ſaid, though not without an *Hyperbole*, *to be Men of every Nation under Heaven*, ver. 5. And this Phraſe is not only uſed in the Scriptures, as when God ſaith, He would make the Dread of the *Jews* fall *upon every Nation under Heaven*, Deut. 2. 25. but it is frequent in *Jewiſh* Writers, who lived about this time; for (c) *Philo* often ſpeaks of the *Jews* dwelling πανταχόθεν τῆ οἰκουμένης, *every where through the whole Earth*; and ſays, *that* (d) πᾶσα οἰκουμένη, *almoſt the whole Earth was inhabited by them.* *Agrippa* alſo in *Joſephus* ſaith, Οὐ γάρ ἐστιν ὅπῃ τῆ οἰκουμένης ὅλῃ, *There is not a People upon Earth, among whom ſome Jews do not inhabit.* See the Note on *Coloſſ.* 1. 23.

Note, 4*thly*, That it ſeems incredible, that they who ſaid, *Theſe Men are full of new Wine*, ver. 13. ſhould be ſo fooliſh as to think, that new Wine ſhould enable them to ſpeak all Languages, or to declare the wonderful Works of God; tis therefore well conjectured by Dr. *Lightfoot*, that they who ſaid this, were Men of *Judea*; who not underſtanding what the *Apoſtles* ſpake in other Languages, imagined, they had babled ſome fooliſh Gibberiſh they could make nothing of, as drunken Men are uſed to do. Note,

5*thly*, That St. *Peter* well confuteth this Surmiſe, by ſaying, *ver.* 15. It is not yet the third Hour of the Day, or nine of the Clock; becauſe, before that time, eſpecially on the Sabbath, and other Feaſt-days, the *Jews* were not wont ſo much as to taſte any thing of Meat or Drink, as Dr. *Lightfoot* here ſhews. And, ſaith (e) *Joſephus*, by their Tradition, they were not to eat on their Sabbaths till the ſixth Hour.

Ver. 17, 18. *And it ſhall come to paſs in the laſt Days, I will pour my Spirit upon all Fleſh*, &c.] For Explication of theſe two Verſes, let it be obſerved; b

Firſt, That even *Kimchi* owns, That *achaire cen* in the Prophet *Joel*, is here all one with *Beacharith Hayamim*, *in the laſt Days*, in the Prophet *Iſaiah*, Chap. 2. 2, 3. where is a plain

(a) *Ubi ſuper centum viginti credentium Spiritus Sanctus cecidiſſet.* Epitaph. Paulæ, F. 61. M.

(b) Τί δαὶ, ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ ὃ ἐπὶ τοὺς λοιπούς, οὐδαμῶς ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσι.

(c) Orat. in Flaccum, p. 752. (d) Leg. ad Caium, p. 791, 802.

(e) Τὴν Σαββάτου διέλυσεν ἐπιβᾶσα ἕκτη ὥρα καθ' ἣν τοῖς Σάββασι δειπνοποιεῖσθαι νόμιμον ἐστιν ἡμῖν. De vitâ ſuâ, p. 1320. D.

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plain Prophecy of the Exaltation of Christ's Kingdom, and of the flowing in of the *Nations* to it; and so St. *Peter* hath truly render'd what is in the Prophet *afterwards*, by ἐν ἐσχάταις ἡμέραις, *in the last Days*; and so it follows, that as there was no time before in which this Promise fully was made good, so are we not to expect any After-times for the completion of it. Note,

2dly, That as the words *all Flesh* must be restrained to all Men, they only being capable of Spiritual Gifts, as when the *Psalmist* saith, *Psal.* 145. 20. *Let all Flesh bless his holy Name*; and the Prophet, *Isai.* 66. 23. *All Flesh shall come, and worship before me, saith the Lord*; so must all Men be here restrained to some of *all Ranks of Men*; as when *Hazael* is said to bring to the Prophet *Elisha*, Col Tob *all the good of Damascus*, 2 Kings 8. 9. *i. e.* some of every good thing. So *Christ* healed πᾶσαν νόσον, *all kinds of Diseases*, Matth. 4. 23. See *Glass. Phil. S.* p. 437. So that the Phrase includes all sorts of Men without exclusion of Age, young and old; without exclusion of Sex, *viz.* Sons and Daughters; without exclusion of Conditions, Servants and Maidens; without exclusion of Nation, *Jews* or *Gentiles*, *even as many as the Lord shall call*, ver. 39. This Promise being fulfilled as well upon the *Samaritans*, Chap. 8. 17. and upon *Cornelius* and his Kinsfolk, *Acts* 10. as upon the *Jews*; and so this Promise contradicts the *Jewish* Rules, that *Prophesie belonged only to Israelites, and to them dwelling only in Judea, and to them only being Muchanim, fitly prepared for it*; that is, say they, *upon those who are wise, and valiant, and rich, and who are free from Sorrow.* See all this in Dr. *Pocock* on *Joel* 2. 28. Moreover, This effusion of this Spirit upon all Flesh, as it denotes an inexhaustible Fulness in that Spirit who was to fill all Men with all diversity of Gifts, as the Glory of God, and the good of the Church required; so the effusion of it, upon all the several Ranks of Men and Women mentioned, is a full confutation of all the *Jewish* Rules and Glosses, requiring such Qualifications as they do to make Men capable of the Gifts here promised. Again, These Gifts being here stiled *Prophesie*, *Visions*, *Dreams*, it is apparent, that the promise of distributing them to all Flesh, could be meant only of the distribution of them to some of all Ranks of Men; for it being never so, that all Men individually had the Gifts of *Prophesie*, *Dreams*, *Visions*, or *Revelations*, 1 Cor. 12. 29, 30. this could be never promised; it being certain, that God did punctually fulfil his Promise.

c Ver. 19, 20. *And I will shew Wonders in Heaven above, and Signs in the Earth beneath, Blood and Fire, and Vapour of Smoak.*] Τέρατα καὶ σημεῖα, *The first relating to Signs in the Heaven, the second to those on Earth*, See Note on *Heb.* 2. 4. So (f) *Josephus* speaking of the Calamities of the *Jews*, mentions περὶ τούτης σημεῖα καὶ τέρατα, *the Signs and Wonders* that preceded them, *Pref. ad Bell. Jud.* p. 708. C. καὶ ἐναργῆ τέρατα, *the Prodigies* which manifestly portended their Destruction, and the dreadful Thunderings and Lightnings, καὶ μυχήματα σεισμῶν τε γῆς ἐξαίσια, *and the vast Earthquakes, which in the Judgment of all Men portended no small Evil to them*; See Note on *Matth.* 24. 7, 8. and on *Luke* 21. 11. The Blood very probably relates to that great effusion of Blood which was then made, partly by their continual Conflicts with other Nations, and the Insults of other Nations upon them; the Wars betwixt them and the *Samaritans*, *Joseph. Antiq. lib.* 20. *c.* 5. betwixt them and the *Syrians* at *Cæsarea*, *Ibid. c.* 6. *p.* 695. betwixt them and the *Greeks* and *Syrians*, *l.* 18. *c.* 12. *p.* 649, 650. the Sedition betwixt them and the *Greeks* at *Alexandria*, *Antiq. l.* 19. *c.* 4. the vast Slaughter of them there, mentioned by *Philo* in his Oration against *Flaccus*, where τὰς μυρίους ἡμέρας ἐν ἀμαυρῷ σκότῳ· and by *Josephus*, in almost all the Cities round about them; and partly by the *Zealots* and *Sicarii*, of which (g) *Josephus* speaks very tragically; The Fire here mentioned, may relate either to the fiery Meteors spoken of by *Josephus*, viz. *The flaming Sword hanging over the City, and the fiery Comet pointing down upon it for a Year*; *the Light that shone upon the Temple, and the Altar in the Night, as if it had been Noonday, and the terrible Lightnings now mentioned*; or to the continual Burnings of their *Synagogues*, their *Oratories*, their *Cities*, *Villages* and *Houses*, mention'd by *Philo*, as done at *Alexandria* by *Flaccus*; by (h) *Josephus*, as done there by *Tiberius*; in *Galilee* and in *Judea*, by *Cestius* and *Vespasian*; from whence must arise *Pillars of Smoke*.

Of the import *of the Sun's being darkened, and the Moon turned into Blood*, see the Note on *Matth.* 24. 20. And of the wonderful Preservation of those who then called upon the Name of the Lord, as the *Septuagint* hath it of the ἐυαγγελιζόμενοι, i. e. *of those who had embraced the Gospel*: See the Note on *Ver.* 12.

Ver. 23. *Him being delivered by the determinate Counsel and Foreknowledge of God,* d τῇ ὡρισμένῃ βουλῇ, καὶ προγνώσει τοῦ Θεοῦ.] Here note, (1.) That in Scripture, that is said to be done by the determinate Counsel of God, which is done according to what he had written

(f) De Bello Jud. l. 7. c. 31. (g) Lib. 2. cap. 34, 35. (h) De Bello Jud. l. 2. c. 36.

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ten and declared in his Word, all his Predictions concerning things future being Declarations, and Determinations that they shall come to pass; *The Son of Man goeth, as it is written of him*, saith St. *Matthew*, Chap. 26. 24. κ᾽ τὸ ὡρισμένον, *as it is determined by God concerning him*, Luke 22. 22. Note, (2.) That in order to the completion of this Prediction, it was necessary that God should suffer Christ to fall into the Hands of wicked Men, for they could have no Power over him, *unless it were thus given them from above*, John 19. 11. and that he should lay no restraints upon them, from executing their malicious Designs upon him; and this unrestrained Permission is all that is, or can be signified by God's delivering Christ up into their Hands. Note, (3.) That this Permission doth neither hinder, nor abate their Sin in crucifying Christ; for notwithstanding this, 'tis plainly said, that they by wicked Hands had crucified him: Hence therefore it doth only follow that God foresaw what he foretold, that Christ would suffer by the Hands of wicked Men. (2.) That when their Malice should incline them to bring him to these Sufferings, he had determined not to interpose by his immediate Power to hinder them from doing it, but rather to permit them so to do: But then it must be noted that every divine Permission of what God hath forbidden Men to do, and of what he requires them to repent of when they have done it, as God doth by *Peter* here, is a Permission of what he would not have done by them, whom he forbids to do it, and a Permission of that which cannot be done by them without Sin, for of that only are we called to repent. Hence therefore it must follow, that this Foreknowledge, and determinate Counsel of God can be no intimation of his Will, that any Man should do what he forbids him to do, but only of his Will to permit the Action to be done; for God cannot Will that any one should do what he forbids, *i. e.* Wills he should not do. Nor, *2dly*, Can it lay on any Person a necessity of doing what he thus determines to permit, for then it must remove the Sin, because it takes away the Freedom of the Action, and renders it not mine, but his that laid upon me the unavoidable necessity of doing it; It only doth suppose that God can see and foretel what Man, not hinder'd by him, but left to his own Inclinations, will do; and if that Foresight hath any influence upon the Will to make the Action necessary, then, (1.) Not only all our Actions must be necessary, they being all foreseen, but also God must foresee that they are necessary, for he foresees them as they are in their Causes, and doth not by foreseeing mke them, *i. e.* cause them so to be, since that must necessarily make him the cause of all the sinful Actions he foresees.

Ver. 26, 27. *My Flesh shall rest in hope,* 27. *that thou wilt not leave* τ ψυχὴ μ εἰς ᾅδ, *neither wilt thou suffer thy holy One to see Corruption.*] That is, saith Dr. *Hammond*, *I am confident that tho' I die, yet shalt thou not leave me so long dead, as that my Body shall be putrified*; or, thou wilt not *leave my Life in the Grave*, or in the state of Death. To explain and confirm this Interpretation, let it be considered, e

1*st*, That the *Hebrew* word *Nepheſh*, translated by the *Septuagint* ψυχὴ, doth many hundred times, both in the *Old* and the *New Testament*, signifie *Life*; so Ζῶσαι, τηρεῖν, φυλάττειν τ ψυχὴν, is *to preserve Life*, Gen. 19. 17. — 32. 30. 1 Sam. 19. 11. Job 2. 6. Psal. 85. 2. Jer. 48. 6. — 51. 6. See the Note on *Matth.* 16. 25, 26.

Ζητεῖν τ ψυχὴν, is *to seek the Life of a Man* to destroy it, *Exod.* 4. 19. 1 *Sam.* 20. 1. — 24. 9. — 25. 29. 2 *Sam.* 4. 8. 1 *Kings* 19. 10, 14. *Psal.* 14. 4. — 37. 12 — 39. 19. — 53. 3. — 69. 2. — 141. 6. *Jer.* 4. 30. — 11. 23. — 22. 25. — 44. 30.

Ῥῦσαι, ἐξελέσθαι, λυτρῶσαι τ ψυχὴν, is *to save Life, or preserve it from Death*, Josh. 2. 13. 2 Sam. 4. 9. 1 Kings 1. 12, 29. Psal. 16. 14. — 21. 21. — 32. 19. — 40. 4. — 54. 25. — 56. 5. — 71. 13. — 85. 12. — 88. 47. — 108. 30. — 114. 5. — 119. 2. Isa. 44. 20.

Δοῦναι λύτρον τ ψυχῆς, is *to give a Ransom for his Life*, Exod. 23. 30. — 30. 12.

Ψυχὴ ἀντὶ ψυχῆς, is *Life for Life*, Exod. 21. 23. Levit. 24. 18. Deut. 19. 21. 1 Kings 23. 39, 42. See the Note on *Matth.* 28. 20. and ψυχὴ ἡμῶν ἀνθ᾽ ὑμῶν, is *our Life for yours*, Josh. 2. 13.

Τιθέναι τ ψυχὴν μ ἐν τῇ χειρί μ, is *to put my Life in Jeopardy*, Judg. 12. 3. 1 Sam. 19. 5. — 28. 21. See for this Sense in the New Testament, the Note on 1 *Thess.* 2. 8. Note,

2*dly*, That when a Man dies, *his Life*, in the Scripture-Phrase, *is said to go down to Hades*, to the *Pit*, or *into the House of Silence*; and when he is snatched from the Gates of Death, *his Life is said to be brought or lifted up from Hades*, or the Grave; and therefore when their Bodies remain unquickned in the Grave, their *Life* may properly be said to *be left* in it. Thus *Jacob* saith, *Gen.* 37. 35. *I will go down to Sheol to my Son mourning*, καταβήσομαι εἰς ᾅδ, *I will descend to Hell*, saith the *Seventy*, Iebi Ghebortha *to the Sepulchre*: So *Jonathan*, that I may be in the state of the Dead as my Son is. So again, *Chap.* 42. 38. *If Misbief befal my Son Benjamin, you will bring down my gray Hairs with sorrow to Sheol*, καταξετε εἰς ᾅδ, *you will bring me down to Hades, into the House of the Sepulchre*, saith *B. Uziel* again;

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again; and that to bring down his gray Hairs, was to bring down his *Life to the Grave*, is evident, becauſe when *Judas* repeats theſe very words, *Chap.* 44. 29. and 31. he gives this reaſon of them, becauſe ἡ ψυχὴ αὐτῶ ἐκκρέμαλαι ἐκ τ τότε ψυχῆς, *his Life depended on the Lad's Life.* So 1 *Sam.* 2. 6. *the Lord*, ſaith *Hannah*, *killeth, and he maketh alive*, καλάζ εἰς ᾅδ κ ἀνάζ, *he bringeth down to Hades, and he raiſeth up again*; where Note that theſe words are by (i) *Joſephus* uſed as a Proof of the Reſurrection; and that the *Chaldee Paraphraſt* was of the ſame Opinion, his words teſtifie, for thus he renders them, *he killeth, and he hath ſaid we ſhall live again, he bringeth down to Hades, and he will after bring us up to Life eternal.* So again, *Job* 7. 9. if a Man καλαβήσι εἰς Ἅδ ſhall go down to Hades, ſhall he riſe up again? And *Job* 33. 18. we find theſe very words, *if God will teach him Diſcipline, he will deliver* נפשו מני שחת *his Life from the Pit, from Corruption*, ſaith the *Chaldee*, ἀπὸ θανάτ, *from Death*, ſaith the *Septuagint*, and *ver.* 22. *if his Life draweth nigh to the Pit,* נפשו לשחת ἡ ζωὴ αὐτῶ εἰς θάνατον, *to Death*, and he ſay, *redeem me from going down* שחת *into Corruption*, ἐν ᾅδ, *to Hades, he ſhall return to the Days of his Youth.* And *Jonah*, who was a Type of *Chriſt* in this very thing, *Matth.* 12. 39, 40. ſaith, *when* Naphſhi *my Soul failed in me*, Taal miſhechatz chaii *thou cauſeſt my Life to aſcend out of the Pit*, Jon. 2. 6, 7. In the *Pſalmiſt* this Expreſſion is very frequent, *O Lord*, ſaith he, ἀνήγαγες ἐξ ᾅδ τ ψυχήμ, *thou haſt brought up* min Sheol Naphſhi, *my Life from Hell*, or *Hades*, *thou haſt preſerved me from going down into the Pit:* Pſal. 30. 3. And again, *Pſal.* 86. 13. *thou haſt delivered my Life* τ ψυχήμ, *from the nethermoſt Hell*, or Hades Miſheol Haragitha, *from Sheol beneath*, or from the low Earth, ſaith the *Chaldee*, *from the ſtate of Death*, Ainſworth, *from the Sepulchre*, I. T. into which Chriſt is ſaid to have *deſcended*, Eph. 4. 9. See the Note there; and into which *David*, had he then died, would only have deſcended, and not into *Hell* properly ſo called. *Pſal.* 88. 3. Chajah Leſheol, *my Life draweth nigh to Hell*; ἡ ψυχή μ τῷ ᾅδ, *to Hades*; and *Pſal.* 94. 14. *if the Lord had not been my Helper, my Life had dwelt in Silence*, ἐν ᾅδ, *in the Grave*, the Houſe of Silence, as appears from thoſe words, *Pſal.* 115. 17. *the Dead cannot praiſe thee, nor* καταβαίνοντες εἰς ᾅδ, *they that go down into Hades*, Seventy, *into Silence*, Hebr. into Beth Cheborah, *the Houſe of the Sepulchre*, Chaldee; and *Pſal.* 89. 40. *what Man is he that liveth, and ſhall not ſee Death? ſhall he deliver his Soul from the Hand of Hell,* τ ψυχὴν αὐτῦ ἐκ χειρὸς ᾅδ, *his Life from the Hand of Hades, i. e.* the Grave? *ſhall he be delivered from the Angel of Death, ſhall he not deſcend into the Houſe of the Sepulchre?* Parallel to which are the words of *Hezekiah*, Iſa. 38. 18. οἱ ἐν ᾅδ, *they that are in Hades*, or Sheol, *ſhall not praiſe, neither ſhall the Dead bleſs thee.* So *Tob.* 3. 10. *I ſhall bring the old Age of my Father with Sorrow*, εἰς ᾅδ, that is, εἰς τάφον, *to the Grave*, Chap. 6. 14. So *David* ſaith to *Solomon* of *Joab*, and *Shimei* καλέξεις εἰς ᾅδ, *thou ſhalt bring down their gray Hairs to the Grave*, 1 Kings 2. 6, 9.

Note, 3*dly*, That *Sheol* throughout the Old Teſtament, and ᾅδης in the *Septuagint*, anſwering to it, ſignifie not the place of Puniſhment, or of the Souls of bad Men only, but the Grave only, or the Place of Death, appears,

1*ſt*, From the Root of it *Shaal*, which ſignifies *to ask, crave*, and *require*, becauſe it *craves for all Men*, Prov. 30. 16. and will let no Man ſcape its Hands, *Pſal.* 88. 49. it is that *Sheol* or *Hades whither we are all going*, Eccleſ. 9. 10. *The Hebrew Sheol*, ſaith *Buxtorf*, *ſignifies in general, the place of human Bodies, when they are ſeparated from their Souls*, ᾅδ νεκρῶν χορίον, exponunt Græci, *the Greeks ſay, that Hades is the place of the Dead*, ſaith Dr. *Windet*; it is ὁ τάφ, ὁ τύμβ, *the Tomb, or Sepulchre*, ſaith *Phavorinus*; thus *to go to the Gates of Hades* in *Homer*, is, ſaith the Scholiaſt, θέσις θανάτ, *a Deſcription of Death*; *He ſhall knock at the Gates of Hades*, ſaith *Theocritus*, τύτεσι ἀποθανεῖ, *he ſhall die*, ſaith the *Scholiaſt*. See the Note on *Matth.* 16. 18.

2*dly*, Becauſe it is the place to which the good, as well as the bad, go, for they whoſe Souls go upwards, deſcend into it, thither went *Jacob*, Gen. 37. 35. there *Job* deſired to be, *Chap.* 14. 13, *for he knew that Sheol was his Houſe*, Chap. 17. 13. and *that he deſcend into the Duſt was to deſcend into Hades*, where *Olympiodorus* brings him in ſpeaking thus, ὃ κοινὸν ἅπασιν ἀνθρώποις τὸ ἀποθανεῖν; οὐχὶ ᾅδης ἅπασιν ὁ οἶκ; *is not Death common to all Men? is not Hades the Houſe of all Men? Hezekiah* expected to be there after he went hence, for he ſaid, *I ſhall go to the Gates of Hades*, Iſa. 38. 30. that is, ſaith *Jerom*, *to thoſe Gates of which the Pſalmiſt ſpeaks, ſaying thou wilt lift me up from the Gates of Death.* The *ancient Greeks* aſſigned one Hades to all that died, and therefore ſay, πάντας ὁμῶ θνητὸς ᾅδης δέχ, *Hades receives all mortal Men together*, εἰς κοινὸν ᾅδ πάντες ἥξουσιν βροτοί, *all Men ſhall go to Hades.*

3*dly*, Had

(i) L. de Maccab. p. 1101.

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3*dly*, Had the Pen-men of the Old Teſtament meant by *Hades* any Receptacle of Souls, they could not truly have declared, there was *no Wiſdom, or Knowledge in Sheol*, Eccleſ. 9. 10. *no remembrance of God there*, Pſal. 6. 6. *no praiſing him in Sheol*, Iſa. 38. 18. for thoſe *Heathens* who lookt upon it as the Receptacle of Souls, held it to be a place in which they would be *puniſhed*, or *rewarded*.

Seeing then καταλείειν τὴν ψυχὴν εἰς ᾅδου, is *to bring down the Life to the Grave*, ἀναγειν τὴν ψυχὴν ἐξ ᾅδου, is *to bring the Life up from the Grave*; μὴ ἐγκαταλείψειν τὴν ψυχὴν μου εἰς ᾅδου, may very properly here import, *not to leave the Life of Chriſt in the Grave*, but to revive his dead Body by giving a new Life and Motion to his animal Spirits, now dormant in it, and a re-union of his Soul to it; and ſo this firſt part of the Sentence, thou wilt not leave my Life in the Grave, will be in ſenſe the ſame with the enſuing words, *thou wilt not ſuffer thy holy One to ſee Corruption*; as are thoſe words of the Pſalmiſt, *what Man is he that ſhall not ſee Death?* the ſame with the following words, *ſhall he deliver his Life from the Hand of Hades?* and thoſe of *Job*, Chap. 17. 18. *the Grave is my Houſe, I have made my Bed in the Darkneſs*; and thoſe of *Elihu*, Chap. 33. 28. *He will deliver his Life from going down into the Pit, and his Life ſhall ſee the Light*; and thoſe of *David*, *Thou haſt brought up my Soul from the Grave, thou haſt kept me alive, that I ſhould not go down into the Pit*, Pſal. 30. 3. *My Life draweth nigh to the Grave, I am counted with them that go down into the Pit*, Pſal. 88. 3. See *Pſal.* 115. 17. *Iſa.* 38. 10, 11, 12. And that this muſt be the true import of the words, will be ſtill farther evident,

1*ſt*, From the precedent words, *my Fleſh ſhall reſt in hope*, that thou wilt not leave my Soul in Hell, it being a very proper *Proſopopœia* to bring his dead Fleſh, hoping it ſhall be revived, but not ſo proper to introduce it, hoping that its Soul ſhall not be left in Hell, or in the place of the Damned; and alſo from the following words, *thou wilt not leave my Soul in Hell, for thou wilt ſhew me the Path of Life*; for as Life is oppoſed to Death, ſo ſhewing to one dead, or in danger of it, the Path of Life, muſt ſignifie the preſerving him from Death, or the reſtoring him to Life when dead. And,

2*dly*, From the Conſideration of the Perſon to whom theſe words do, in the primary ſenſe, belong; for being ſpoken by King *David*, when his Life was continually in his hand, and he was ſtill in Danger of Death from a perſecuting *Saul*, they in reſpect of him can only ſignifie his Hope, that God would not give him over unto Death; and ſo in reference to the Son of *David* will very naturally import, that tho' thou ſuffereſt Men to kill me, and lay me in the Grave, yet wilt thou raiſe me from the Dead. In a word, this Phraſe is by St. *Peter* interpreted of our Lord's Reſurrection; for ſo he ſpeaks, *Him whom you by wicked Hands have ſlain, God hath raiſed up, looſing the Bands of Death*, ver. 23, 24. *for David ſaith of him, thou wilt not leave my Soul in Hell, i. e.* my Life in the Grave; and 'tis oppoſed to *David*'s continuing in the Grave, and in the ſtate of Death, thus, *David is both dead and buried*, and *his Body* lies ſtill in the Sepulchre, he therefore could not ſay this of himſelf, but *being a Prophet*, and ſo foreſeeing *that God would raiſe up Jeſus from the dead*, he ſaid this *of the Reſurrection of Chriſt, thou wilt not leave my Soul in Hell*, or my Life in the Grave. See the Appendix to this Verſe.

Ver. 31. See Additions N° 3. (3)

Ver. 33. *He receiving the Promiſe of the Spirit from the Father*;] *i. e.* the Spirit promiſed by him, and therefore ſtiled his Promiſe, *Luke* 24. 49. and received from him by *Chriſt*, who as Mediator betwixt God and Man, is to convey all Bleſſings to Man, from that *Father of Light from whom comes every good and perfect Gift*; and thus this one Mediator betwixt God and Man, *the Man Chriſt Jeſus*, 1 Tim. 2. 5. is fitly ſaid to have received this Spirit from the *Father*, tho' as to his divine Nature he alſo is the Spirit of *Chriſt*, 1 Pet. 1. 11. And he receives *of his to give unto us*, John 16. 12. See the Note there; yea he hath ſo received him as to be the Lord of the Spirit, 2 *Cor.* 3. 18. and of all his Adminiſtrations, 1 *Cor.* 12. 5. So that all *Chriſtians* ever did receive him *according to the Meaſure of the Gift of Chriſt*, Eph. 4. 7. f

Ver. 34. *David is not aſcended into Heaven*;] *i. e.* with his Body, as *Enoch* and *Elias* did, but that *Jeſus* who is the Son, and Lord of *David*, and was to ſit upon his Throne, *ver.* 33. and reign over the Houſe of *Jacob* for ever, *Luke* 1. 32, 33. muſt have aſcended thither; for thus did *David* propheſie concerning him when he ſaid, *the Lord ſaid to my Lord*, &c. of which words ſee the Notes on *Matth.* 22. 46. *Heb.* 1. 13. g

Ibid. *Sit thou on my right Hand.*] Chriſt's Seſſion at the right Hand of God, imports, (1.) The unſpeakable Felicity which Chriſt, according to his human Nature, now enjoys; for God's right Hand is repreſented as the place of everlaſting Happineſs, and Joy, as in thoſe words, *Pſal.* 16. 11. *In thy Preſence there is fulneſs of Joy, at thy right Hand there are Pleaſures for evermore*; and hence the Pſalmiſt having propheſied of our Lord's Reſurrection, adds theſe words, *thou wilt make me full of Joy with thy Countenance*, ver. 28. (2*dly*,) The glorious Majeſty to which our Saviour is advanced; God's right h

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Hand being ſtiled in Scripture, *the right Hand of Majeſty*, Heb. 1. 3. and as the moſt honourable place among Men is the right Hand, and *Solomon* ſhewed his Mother *Bathſheba* the higheſt Honour, when he made her *ſit on the right Hand of his Throne*, 1 Kings 2. 19. So hath the Father advanced Chriſt's human Nature to the higheſt Dignity, by cauſing it to ſit *on the right Hand of the Throne of Majeſty in Heaven*, Heb. 8. 1. (3.) It ſignifies that fulneſs of Power with which he is inveſted over all things in Heaven and Earth, *Matth.* 28. 18. for ſo the Scripture repreſents the Greatneſs of his divine Power by *the Strength of his right Hand*, Pſal. 20. 6. — 89. 13. And hence our Lord is ſaid to *ſit on the right Hand of Power*, Matth. 27. 64. (4.) Becauſe Princes ſit on their Thrones to execute Judgment, and exert that Dominion which God hath given them over their Subjects; therefore this Seſſion at the right Hand of God imports his Authority to judge both the quick and dead, as being by it conſtituted Lord of the dead, and of the living, *Rom.* 14. 9—12.

i Ver. 36. *God hath made the ſame Jeſus both Lord and Chriſt.*] Here the word Chriſt ſignifies the *Meſſiah*, according to his Regal Office, in which ſenſe he is ſtill ſtiled by the *Chaldee Paraphraſts*, and *Jewiſh* Writers, מלכא משיחא *Meſſias*, or *Chriſt* the King, as (k) *Buxtorf* ſhews in the word *Meſſias*; under which Title the Prophets frequently ſpeak of him as of a King to reign over God's People, *Pſal.* 24. 7.—45. 1. *Iſa.* 32. 1. *Zach.* 9. 9. and not the *Jews* only, but the whole Eaſt under that Title did expect him. See the Note on *Luke* 2. 38.

k Ver. 38, 39. *Be baptized in the Name of the Lord Jeſus, and ye ſhall receive the Gift of the Holy Ghoſt, for the Promiſe is to you, and to your Children.*] Here let it be obſerved,

1*ſt*, That St. *Peter* exhorts the *Jews* to be baptized, not in the Name of the Father, and the Holy Ghoſt, but only in the Name of Jeſus, becauſe they did already believe in God the Father, and in the Holy Ghoſt, and profeſs Obedience to the Laws of God, and of the Holy Ghoſt ſpeaking by the Mouth of his *Prophets*.

2*dly*, That when 'tis ſaid, *ye ſhall receive the Holy Ghoſt*, 'tis not intended that every one of them upon their Baptiſm, ſhould be endued with the extraordinary Gifts of Tongues, and Propheſie; for it is manifeſt from the *Hiſtory* of the *Acts*, and eſpecially from *Chap.* 6. 3. that he was given only to ſome among them, tho' that was for the Benefit of all; and hence is that Enquiry of St. *Paul*, 1 *Cor.* 12. 29, 30. are all Prophets? do all ſpeak with Tongues? But the meaning of St. *Peter* is, that he ſhould fall upon ſome of all Ranks of them, according to the true purport of the words of *Joel*. Note,

3*dly*, That theſe words will not prove a right of Infants to receive Baptiſm; the Promiſe mentioned here, being that only of the Holy Ghoſt, mentioned, *ver.* 16, 17, 18. and ſo relating only to the times of the miraculous Effuſion of the Holy Ghoſt, and to thoſe Perſons, who by Age were made capable of theſe extraordinary Gifts.

Ver. 42. *And in breaking of Bread.*] I ſee I
no neceſſity to think theſe words relate to the receiving of the Sacrament; not from the Phraſe of breaking Bread, for this is uſed by the *Evangeliſt* when they relate Chriſt's miraculous feeding of the Multitude, *Matth.* 15. 36. Mark 8. 19, 20. and in the 46th *Verſe* of this Chapter, they are ſaid, *to break Bread from houſe to houſe, and ſo to eat their Meat with ſingleneſs of heart*, where it can only ſignifie their friendly converſe with one another. But, (2.) Allowing this to relate to the receiving of the Sacrament, and not to their breaking Bread at this Feaſt of Pentecoſt, either Wine was alſo conſecrated with the Bread, or it was not; if it was, then muſt Bread ſignifie by a Synecdoche, (l) very uſual in the Scripture, Bread and Drink; and therefore when that Drink is Wine, as in the Sacrament it is, Bread and Wine; and then if both were conſecrated, both might be diſtributed, according to our Saviour's Precept, *Drink ye all of this*; if it was not, the Officiator, even according to the Principles of the Church of *Rome*, muſt be guilty of Sacrilege. See the Notes on *Luke* 24. 30. *Acts* 20. 7.

Ver. 44. *They were ἐπὶ τὸ αὐτὸ, all toge-* m
ther.] There being added to the one hundred and twenty, three thouſand Souls, *ver.* 41. it ſeemeth inconvenient to ſay, they were all together in one place, unleſs it were in one of thoſe Apartments in the Towers of the Temple, which, ſaith (m) *Joſephus*, would receive an hundred Beds; and therefore it ſeems better to refer this to their Communion in the ſame Action, in which ſenſe all the *Jews* are ſaid to build ἐπὶ τὸ αὐτὸ, *together*, Ezra 4. 3. tho' they were far ſeparated from one another, *Neh.* 4. 19. and *Joab* and *Abner*'s Men to be ἐπὶ τὸ αὐτὸ, *together*, 2 Sam. 2. 12. tho' one were on the one, the other on the other ſide of the Pool; See *Pſal.* 4. 9.—49. 2. *Iſa.* 66. 17. *Jer.* 6. 12.

Ibid. *And had all things common.*] Theſe n
words here, and *Chap.* 4. 32. do not ſignifie that they had no longer any Propriety, in what belonged to them, for then they could not ſell them afterward, but that they uſed and diſpoſed of them as things common, freely

(k) P. 1267. (l) Gen. 43. 16.——25. Exod. 2. 20.——16. 3.——18. 12. Luke 14. 1. Matth. 15. 2. Mark 3. 10. Acts 27. 35. (m) De bello Jud. l. 6. c. 13. p. 915.

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freely imparting of them to all that had need. And that this making Sale of them was not done by Command, St. *Peter* declares, by telling *Ananias*, he was under no Obligation ſo to do, *Acts* 5. 4. Nor was it ever intended for an Example, or Precedent to other Chriſtians, as is evident from all the *Epiſtles*, in which we have frequent mention of the diſtinction betwixt Rich and Poor; and frequent Exhortations to the Wealthy to be rich in good Works, but not the leaſt intimation that they ought to ſell their Poſſeſſions; this being now done on a particular account, either by them who had Lands out of *Judea*, as *Barnabas* had his in *Cyprus*, and being reſolved not to return thither, but to cleave to the *Apoſtles*, could make but little Benefit from them there; or elſe in *Judea*, and therefore they knowing from our Saviour's Propheſie of the Deſtruction of *Jeruſalem*, and from his Exhortation, that they were ſhortly to fly from, and quit them to the Enemy, were willing to part with their Eſtates for the Benefit of the Church, before they were ſnatch'd from them by the Enemy.

Ver. 47. Τὸς σωζομένους, *The ſaved.*] The Chriſtians are ſo ſtiled elſewhere. So 1 *Cor.* 1. 18. τοῖς σωζομένοις ἡμῖν, *to us the ſaved, Chriſt crucified is the Power of God*; and when the means of Salvation, or that *Grace of God which brings Salvation* was vouchſafed to them; Salvation is ſaid to come, *Luke* 19. 9. *Rom.* 11. 11. or to be ſent to them, *Acts* 13. 16. — 28. 28. See the Note on *Eph.* 2. 8. *Tit.* 3. 5. o

CHAP. III.

1. NOW (Gr. *and*) Peter and John went up together into the Temple at the
a hour of Prayer, (*being*) [a] the ninth hour; (Gr. *at the ninth hour of Prayer.*)

2. And a certain Man (*who had been*) lame from his Mother's womb, was carried (*thither,*) whom they (*who brought him*) laid
b daily at the [b] Gate of the Temple, which is called Beautiful, to Ask Alms of them that entred into the Temple (*by which means he became well known to all who entred into it,* ver. 10.)

3. Who ſeeing Peter and John about to go into the Temple, asked (Gr. *to receive*) an Alms (*of them.*)

4. And Peter faſtening his Eyes upon him with John, (*to raiſe his Expectation of receiving ſome benefit from them,*) ſaid (*to him,*) Look on us;

5. And he gave heed unto (Gr. *looked on*) them, expecting to receive ſomething of them.

6. Then Peter ſaid (*to him,*) Silver and Gold have I none (*to give,*) but ſuch as I have (Gr. *what I have*) give I to thee, (*ſaying to thee,*) In the Name of Jeſus Chriſt of Nazareth, riſe up and walk.

7. And he (*having ſaid this,*) took him by the right Hand, and lift him up, (Gr. *and taking him by the right Hand, he aroſe,*) and (*for*) immediately his Feet and Ankle Bones received ſtrength (*to ariſe.*)

8. And he leaping up (*from his Bed*) ſtood (*up,*) and walked, and entred with them into the Temple, walking, and leaping, and praiſing God, (*according to the Propheſie,* Iſa. 35. 6. *then the Lame ſhall leap as the Hart.*)

9. And all the People ſaw him walking, and (*heard him*) praiſing God.

10. And they knew that it was he, that ſat for (*to beg*) Alms at the Beautiful Gate of the Temple, and (*therefore*) they were filled with Wonder and Amazement, at that which had happened to him.

11. And as the lame Man which was healed, held Peter and John, all the People (*preſent*) ran together to them, in the Porch called Solomon's, greatly wondring (*at what was done.*)

12. And when Peter ſaw it, he [c] anſwered c
(*or ſpake thus*) unto the People, Ye Men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own Power, or [d] Holineſs, we had made this Man d
to walk?

13. (*This Miracle is wholly to be aſcribed to the Lord Jeſus, for be it known to you, that*) the God of Abraham, and of Iſaac, and of Jacob, the God of our Fathers hath glorified his Son Jeſus, (*placing him at the right Hand of his Majeſty in the higheſt Heavens,* Heb. 1. 3. *and giving him all Power in Heaven and Earth,* Matth. 28. 18. *even that Jeſus*) whom ye delivered up (*to be crucified,*) and denied him (*or refuſed him*) in the Preſence of Pilate, when he was determined to let him go (κρίναντος ἀπολύειν, *judging him rather fit to be releaſed*;)

14. (*He, I ſay, would have releaſed him,*) But ye [e] denied the holy One, and the Juſt, e
(i. e. *him who was truly ſo,*) and (*inſtead of him*) deſired a Murtherer, (i. e. *Barabbas,* Luke 23. 19.) to be granted to you.

15. And (*ye*) killed the [f] Prince of Life, f
whom God hath raiſed from the Dead, whereof we are Witneſſes;

16. And his Name, through (*our*) [g] Faith g
in his Name, hath made this Man ſtrong (*to walk*) whom ye ſee, and know (*to have been unable from his Birth to go*;) yea, the Faith which is by him (i. e. *which we have*

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in him, or which is efficacious by his Power,) hath given him this perfect Soundneſs in the preſence of you all.

h 17. And now Brethren, I wot that [h] through Ignorance *(of his Miſſion from God,)* ye did it, (i. e. *theſe things*) as did alſo your Rulers *(through the like Ignorance, ariſing not from want of Evidence that he was ſent of God, but from thoſe Prejudices which obſtructed their diſcerning it.)*

18. But thoſe things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled *(as that you, through this Ignorance, have been the very means of fulfilling what they had foretold,* Acts 13. 27.)

19. Repent ye therefore *(of the Murther of this Juſt One,)* and be converted *(from your Oppoſition to his Name and Doctrine, to Faith in him,)* that your Sins may be blot-

i ted out, [i] when the Times of Refreſhing ſhall (ὅπως ἂν ἔλθωσι, *that Times of Refreſhing may*) come from the Preſence of the Lord.

20. And he ſhall ſend (Gr. καὶ ἀποστείλῃ, *and that he may ſend)* Jeſus Chriſt, who

k [k] before was preached to you, (*to give you a final Abſolution from them at the great Day; him, I ſay,*)

l 21. [l] Whom the Heavens muſt receive till the [m] Times of Reſtitution (*or Completion*) m of all things, which God hath ſpoken by the Mouth of all his holy Prophets [n] ſince the n World began.

22. [o] For Moſes truly ſaid, *(or ſaid indeed)* to the Fathers, A Prophet ſhall the Lord o your God raiſe up to you of your Brethren, like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay to you:

23. And it ſhall come to paſs, that every Soul (i. e. *Perſon*) who will not hear that Prophet, ſhall be deſtroyed from among the People.

24. Yea, and [p] all the Prophets from Samuel, and thoſe that follow after, (*or, and the Times following,*) as many as have ſpoken (*of this Prophet,*) have likewiſe foretold of theſe Days (*of Grace and Refreſhment by him.*) p

25. (*Now*) [q] Ye are the Children of (*your Fathers*) the Prophets, and of the Covenant q which God made with our Fathers, ſaying to Abraham, (*Gen.* 22. 18.) And in [r] thy r Seed ſhall all the Kingdoms of the Earth be bleſſed.

26. Unto you (*therefore*) firſt, God having raiſed up his Son Jeſus (*as he promiſed by Moſes,* ver. 22.) ſent him to bleſs you, in turning every one of you from his Iniquities.

Annotations on Chap. III.

a Ver. 1. AT *the ninth Hour of Prayer.*] Among the *Jews* there were three ſtated Hours of Prayer; the firſt at the third Hour of the Day, *Acts* 2. 15. which anſwers to our ninth; at which time they offered their Morning Sacrifice, *Exod.* 29. 39. *Num.* 28. 3, 4. at the ninth Hour, or at three in the Afternoon, when they offered their Evening Sacrifice, *Acts* 10. 3, 30. Of theſe Two, the *Hebrew* Doctors ſay, The continual Sacrifice of the Morning made atonement for the Iniquities that were done in the Night, and the Evening Sacrifice for the Iniquity that was done by Day. But (a) *Philo* ſaith, *They were both Sacrifices of Thankſgiving for the Bleſſings God was pleaſed continually to confer upon Mankind by Day and Night.* At both theſe times, ſpecial Favours were ſhewn by God to his People; thus, περὶ ἀναβαινούσης τὴν θυσίας, *in the Morning when the Mincha was offered,* the thirſty Land was miraculouſly filled with Water, 2 *Kings* 3. 20. And about the time of the Evening Oblation, God anſwers *Daniel*'s Prayer, by ſending the Angel *Gabriel* to him, *Dan.* 9. 21. Hence *David* ſays, *Let my Prayer aſcend to thee as Incenſe, and the lifting up of my Hands as an Evening Sacrifice,* Pſal. 141. 2. either becauſe that alſo comprehends the Morning Sacrifice, as *Kimchi* conjectures, or as *R. Saadias,* becauſe by that all things were atoned, there being no Sacrifice offered after that: And upon this account it might be, that the *Apoſtles* and other pious Perſons went always up into the *Temple at theſe Hours of Prayer,* Acts 2. 46.

The third time of Prayer was the ſixth Hour, that is, at twelve of the Clock before they dined, or after dinner; at which time we find *Peter* at his Prayers, *Acts* 10. 9. Of theſe three times, the *Royal Pſalmiſt* ſpeaketh thus, *At Evening, and at Morning, and at Noon, will I pray to thee,* Pſal. 55. 17. And of *Daniel* it is recorded, that *he kneeled down three times a Day, and prayed, and gave thanks,* Dan. 6. 10, 13. And the *Jews* ſay, they received theſe ſtated Hours of Prayer from *Abraham, Iſaac,* and *Jacob*; but yet as their going to the Temple is no Preſident for us *Chriſtians* to perform our private Devotions in the Church, which by our Lord's Directions we rather are to do *entring into our Cloſets*; God not being ſo preſent

(a) Τὰς εὐχαριστίας ἑκάτερον, τὴν μὲν ὑπὲρ τῶν μεθ' ἡμέραν, τὴν δ' ὑπὲρ τῶν νύκτωρ εὐεργεσιῶν, ἃς ἀπαύστως καὶ ἀδιαλείπτως τῷ ἡμίσει τῶν ἀνθρώπων ὁ Θεὸς χορηγεῖ. De Victimis, l. 1. p. 647. B.

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present in our Churches, as in a place of his perpetual and glorious Residence, as he was in the Tabernacle and the Temple; so neither is their Observation of these Hours of Prayer any warrant for our Institution of *Canonical* Hours of Prayer, much less an evidence, that the *Apostles* by going thither, did institute these *Canonical Hours*, as *Baronius* phansies. Notwithstanding, seeing we *Christians* are as much obliged both to perform our publick and private Devotions to God as the *Jews* could be, it must be laudable in us also to set apart solemn Times for the performance of those Duties, as they did. And hence the (b) *Constitutions* of the *Apostles*, having cited the *Lord's Prayer*, say, Τρὶς τ ἡμέρας προσεύξεσθε, *Pray thus thrice a Day:* And (c) *Tertullian* says, That these three Hours, Morning, Noon, and Evening, *were*, insigniores in orationibus diurnis, *the most Celebrated in their daily Prayers:* And these three times, saith (d) *Theodoret*, we glorifie God, τὰς θείας λειτουργίας ἐν ἐκκλησίαις ἐπιτελοῦντες, *using the sacred Liturgies in the Churches.*

b Ver. 2. Πρὸς τ θύραν τ ἱερᾶ λεγομένην ὡραίαν, *To the Gate of the Temple called Beautiful.*] This Gate being the very Front and Entrance into the Temple, was built with such Sumptuousness and Glory as became the Frontispiece of that place, where the Divine Majesty vouchsafed to dwell, and hence bare the Name of the *Beautiful Gate:* The other three Gates belonging to the Entrance into the Court of the Women, were, saith *Josephus*, χρυσῷ τε, κ ἀργύρῳ κεκονυμμένην πανλοχόθεν, *covered over with Silver, and then guilt*; but this Gate, which he called the *Corinthian* Gate, as being made of *Corinthian* Brass, was, saith he, (e) πολὺ τῇ τιμῇ τὰς καλαργύρους κ πολυχρύσους ὑπερέβαλεν, *much exceeding in Glory those of Gold and Silver.*

c Ver. 12. Ἀπεκρίνατο, *He answered.*] This word is often used without relation to any precedent Question, and sometimes only signifies, that such a one began to speak, and is usually joined with λέγω or εἶπω, *to speak:* So *Matth.* 11. 25. Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Jesus Patrem compellans dixit, *Jesus speaking to his Father, said*; or, Jesus began to say, *Matth.* 12. 38. Some of the Scribes ἀπεκριθησ λέγοντες, *spake, saying*, c. 17. 4. Ἀποκριθεὶς ὁ Πέτρος εἶπεν, *and Peter speaking, said to Jesus.* See *Chap.* 22. 1. — 26. 63. — 27. 21. — 28. 5. *Mark* 9. 38. — 10. 51. — 11. 14. Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, *Jesus speaking, said to the Fig-tree*, Chap. 12. 35. — 14. 48. *Luke* 1. 60. — 13. 14. — 14. 3, 5. — 17. 17. — *John* 5. 19. *Acts* 5. 8. — 8. 34. — 10. 46. — 15. 13. — 24. 25. — 25. 9. So the *Hebrew* word ענה often signifies, as in *Exod.* 15. 21. So *Exod.* 21. 5. ἐὰν ἀποκριθῇ, *if the Servant say.* So 1 *Kings* 2. 1. Ἀποκρίναλο *David speaks*; and *Chap.* 3. 26. ἀποκριθεῖσα ἡ γυνὴ, *the Woman said*, Psal. 119. 172. and frequently in the Book of *Job.* Sometimes, tho' no Question is asked, and no Discourse requiring an Answer preceded, yet our Lord answers to the secret Thoughts and inward Reasonings of the *Jews*, or to their Admiration touching his Words or Works, as *Matth.* 17. 4. — 28. 5. *Mark* 10. 24. *Luke* 3. 16. — 5. 22. — 7. 40.

Ibid. Ἡ εὐσεβείᾳ, *Or Holiness.*] This is d the reading of *Chrysostom*, and *Oecumenius*, and of all the *MSS.* and ancient *Versions*, excepting only the *Syriac*; for 'tis confessed by *Lorinus*, that the ancient *Latin* Copies, both *MSS.* and printed, read not *potestate*, but *pietate.* Here then is a plain Evidence of the Variation of the *Roman* Doctrine from that of the *Apostles*, assisted by the Holy Ghost; for the *Apostles* here plainly disclaim any Excellency or Piety in them which might make them worthy to be God's Instruments above any others, in working such Miracles as these: But the (f) Catechism of the *Trent Council* plainly declares, that God confers upon us many Benefits, eorum merito, *by virtue of the Merits of the Saints*; and *Lorinus* on the place declares, that innumerable Histories and the Practice of the Church shew, quod sanctorum merita ad impetranda miracula valeant, *that the Merits of the Saints are prevalent for the working Miracles.*

Ver. 14. Τὸν ἅγιον κ δίκαιον ἠρνήσασθε, These e words I would render thus; *You refused the Holy One:*] So stiled by good, *Luke* 1. 35. and evil Angels, *Luke* 4. 34. and even by *Pilate's* Wife, *that just One*, Matth. 27. 19. for so ἀρνέομαι doth often signifie both in Scripture and profane Authors. So *Acts* 7. 25. *This Moses*, ὃν ἠρνήσαντο, *whom they refused:* Heb. 11. 24. ἠρνήσατο, *He refused to be called the Son of Pharaoh.* So in *Phavorinus*, ἀρνεῖται ὁ μὴ θέλων ποιῆσαί τὸ ὅ τι, is he that is unwilling, and refuseth to do any thing: In *Suidas*, τὸ ἀρνεῖσθαι δανεισὰς, is to reject the Usurers. And to this sense, the very Derivation of the Word seems to lead; it being, say *Grammarians*, ἀπὸ τ αἴρειν τὰς χεῖρας ἐπὶ τῇ ἀθυμήσει, done by lifting up the Hands in way of refusal.

Ver. 15. Ἀρχηγὸν τ ζωῆς, *The Prince of* f *Life.*] The Person sent by God to lead you in the Way to Life eternal, having first declared it fully to the World, 2 *Tim.* 1. 10. proposed it to Believers, *John* 6. purchased it for them by his Death, shewed the way to it by his Doctrine, and being appointed

(b) L. 7. c. 24. (c) D. Orat. C. (d) Ep. 145. p. 1023.
(e) De Bello Jud. l. 6. c. 14. p. 916. G. (f) Part 3. c. 2. §. 12.

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pointed to give it to his faithful Servants, *John* 17. 2. Whence he is ſtiled, ἀρχηγὸς τ῀ ζωῆς, *the Captain of our Salvation*, Heb. 2. 10. ὁ ἀρχηγὸς, *a Prince and Saviour, to give Repentance to Iſrael, and Remiſſion of Sins*, Chap. 5. 32. Or, as *Grotius* here hath it, he is ſtiled *a Prince of Life*, as having Life in himſelf, and Power to raiſe all Men from the Dead, *John* 5. 26.--- 29. To which ſenſe the whole Phraſe, *Ye have killed the Prince of Life*, ſeems to lead us.

g Ver. 16. Ἡ πίστις ἡ δι' αὐτ῀, *The Faith which is by him:*] For ἐν αὐτῷ, *in him*. So *Rom.* 14. 20. *nothing is unclean* δι' αὐτ῀, *in it ſelf*, δι' ὕδατος, *in the Water*, 2 Pet. 3. 5. τὰ διὰ τ῀ σώματος, *the things done in the Body*, 2 Cor. 5. 10. *they that ſleep* διὰ τ῀ Ἰησ῀, *in Jeſus*, 1 Theſſ. 4. 14. and in this Book διὰ τ῀ νυκτὸς, *in the Night*, Chap. 5. 19. — 23. 31.

h Ver. 17. *Through Ignorance ye did it, as did alſo your Rulers.*] Tho' the Ignorance of the whole Nation, and eſpecially of the *Rulers* in this caſe, was ſuch as took away all juſt excuſe in them on the account of their Infidelity, *John* 15. 22, 24. yet becauſe it was occaſioned by thoſe Prejudices they had contracted through the meanneſs of his Character, and their Imaginations that *Chriſt* ſhould not die, and that his Kingdom ſhould be temporal, *Chriſt* bears with it till the time of the Effuſion of the *Holy Ghoſt*, and then calls them again by his *Apoſtles* to Repentance. See the Diſcourſe of the Sin againſt the Holy Ghoſt, *App.* to *Matth.* 12.

i Ver. 19. Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, *When the Times of Refreſhing ſhall come upon you.*] Here the critical Notes are theſe, (1.) That ὅπως ἂν ἔλθωσι, is to be rendred *that*, or, *ſo that they may come*, ut veniant: So *Irenæus*, l. 2. c. 12. p. 363. *ut ſuperveniant*, Tertul. de Reſur. Carn. c. 23. So the Phraſe is often uſed both in the Old and New Teſtament, and in prophane Authors: In the Old Teſtament it anſwers to the לְמַעַן, and is oft rendred *that*. So *Pſal.* 9. 14. ὅπως ἂν ἐξαγγείλω, *that I may ſhew forth thy Praiſes:* Pſal. 92. 7. ὅπως ἂν ἐξολοθρευθῶσιν, *that they may be deſtroyed for ever:* Pſal. 119. 101. ὅπως ἂν φυλάξω, *that I may keep thy Words.* In the New Teſtament, ὅπως ἂν ἐκζητήσωσιν, *that the reſidue of Men may ſeek after the Lord*, Acts 15. 17. ὅπως ἂν ἀποκαλυφθῶσιν, *that the Thoughts of many Hearts may be revealed*, Luke 2. 35. ὅπως ἂν δικαιωθῇς, *that thou may'ſt be juſtified*, Rom. 3. 4. So in *Ariſtophanes*, ὅπως ἂν εἰδῇ, *that he may know.* See *Budæus.* (2.) Οἱ καιροὶ ἀναψύξεως, are Times of Reſt, Refreſhment, Conſolation; ſometimes after great Danger and Trouble; as when God had taken away the Plague of Frogs, *Pharaoh ſaw there was* ἄνεσις, *Refreſhment*, or as we ſay, a Breathing time: So when the Evil Spirit was on *Saul*, *David* played on the Harp, καὶ ἀνέψυχε, *and Saul was refreſhed*, 1 Sam. 16. 23. The King and all the People came weary, καὶ ἀνέψυξαν ἐκεῖ, *and were refreſhed there:* So *Pſal.* 38. 13. *O ſpare me*, ἵνα ἀναψύξω, *that I may revive:* Pſal. 65. 11. *We have gone through Fire and Water, and thou haſt brought us forth*, εἰς ἀναψυχὴν, *to a place of Reſt*; See 2 *Maccab.* 13. 11. And ſometimes without relation to it, as a Nation at eaſe, and without care, is ἔθνος καθήμενον εἰς ἀναψυχὴν, *Jer.* 49. 30. I have found ἀναψυχὴν, *reſt* to my ſelf, *Hoſ.* 12. 8. See 2 *Maccab.* 4. 46. Now theſe Times of Refreſhing, Reſt and Comfort, are by ſome referr'd to the Times of the Goſpel, in which *Chriſt* ſaith, *Come to me, ye that are weary and heavy laden*, κἀγὼ ἀναπαύσω, *and I will refreſh you*, Matth. 11. 28. *and ye ſhall find* ἀνάπαυσιν, *reſt to your Souls*, ver. 30. So Dr. *Lightfoot*, who gives the import of the Words thus, *Repent*, &c. *that your Sins may be blotted out, that the Times of Refreſhing from the Goſpel may come upon you.* But againſt this Interpretation there lies this Objection, That theſe Times of Refreſhing were to come by the ſending of that *Jeſus* who was aſcended into Heaven, and was not to come thence till the Day of Judgment, *ver.* 21, 22. *Grotius* and Dr. *Hammond* refer this to their Deliverance from the Deſtruction which ſhortly was to come on the obdurate *Jews*; but tho' that was then future, and there is frequent mention of a παρουσία, or *coming of Chriſt* then, yet was it no coming of *Chriſt* from Heaven, but only a coming by the *Roman* Army. I therefore incline rather to the Opinion of the *Ancients*, which refers this to the time of *Chriſt*'s Second Coming, to give all his Servants, after their Troubles and Perſecutions in this World, Reſt with him, 2 *Theſſ.* 1. 6, 7, 8. which he ſhall do by deſcending from Heaven, raiſing them from the Dead, and cauſing them to enter into everlaſting Reſt, 1 *Theſſ.* 4. 15, 16. 1 *Cor.* 15. 47. So the Times of the Reſurrection are by the *Jews* ſtiled, the Days of Conſolation. *Targum* in *Hoſ.* 6. 2.

k Ver. 20. Τὸν προκεχειρισμένον, *who before was preached to you.*] Some here read, τ῀ προκεχειρισμένον, *before deſigned, viz.* in the Predictions of the *Law* and the *Prophets*, or before preached to you by them.

l Ver. 21. Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *Whom the Heavens muſt receive.*] They who render the words thus, *Who muſt receive the Heavens, i. e.* govern there, ſeem to be confuted by the Limitation of Time annexed to theſe words, *Chriſt being to reign in the Heavens for ever.*

m Ibid. Ἄχρι χρόνων ἀποκαταστάσεως πάντων, *Till the time of Reſtitution of all things.*]

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things.] That theſe words cannot be meant of a reſtitution of all things to their former State, is certain; for ſure, 'tis very improper to ſay, there will be a reſtitution of all things to their former State, *which God hath ſpoken by the Mouth of all his Prophets:* For ſince theſe things relate to the Fore runner of our Lord, Chriſt's coming in the Fleſh, his Life, Death, Reſurrection, and Aſcenſion, the Preaching of the Goſpel to the *Gentiles*, and the Reign of *Antichriſt*, the calling of the *Jews*, and the coming in of the Fulneſs of the *Gentiles*, theſe things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated; but I ſee not with what Propriety or Truth they can be ſaid to be reſtored to their former States, or be renewed, and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is by the *Syriac* rendred *until the fulneſs of the time of all things*; by the *Arabic*, *till the time in which all things ſhall be perfected, or finiſhed*; by (g) *Tertullian*, aduſque tempora exhibitionis omnium; by (h) *Irenæus*, uſque ad tempora diſpoſitionis omnium; i. e. *till the time of the exhibition or diſpoſal of all things*; by *Oecumenius*, *till the time that all things do* εἰς τέλος ἐλθεῖν, *come to an end:* And for the confirmation of this import of the word, we have the Suffrage of *Heſychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις, *the conſummation of a thing.* Hence then I argue thus againſt the Doctrine of the *Millenaries*; Since *Chriſt* is to continue in Heaven till the completion or conſummation of all things ſpoken by the holy *Prophets*, if the *Millennium* were any of them, *Chriſt* muſt continue in Heaven till the conſummation of that alſo, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's ſecond Coming, which is from Heaven.

Ibid. Ἀπ' αἰῶνος, *Since the World began*;] that is, *from Times of Old.* See Note on *Luke* 1. 70. n

Ver. 22. *For Moſes ſaid, A Prophet*, &c.] Hence it appears, that this Prophecy doth primarily reſpect *Chriſt*, and not a ſeries of *Prophets*, as ſome imagine. See the Note on *John* 1. 45.—5. 46. o

Ver. 46. *And all the Prophets from Samuel.*] *Samuel*, ſaith Dr. *Hammond*, is here reckoned the firſt of the *Prophets*, becauſe the Schools of the *Prophets* were firſt inſtituted and erected by him; we reading in his time of a Company or College of *Prophets* at *Ramah*, *and Samuel ſtanding among them*, 1 Sam. 19. 20. He is reckoned, ſaith Dr. *Lightfoot*, after *Moſes*, partly becauſe Prophecy from *Moſes* to *Samuel* was very rare, 1 *Sam.* 3. 1, 2. and partly becauſe he was the firſt after *Moſes* that wrote his *Prophecy*. p

Ver. 25. *Ye are the Children of the Prophets.*] The *Prophets* being ſtiled ſpiritual *Fathers*, 2 Kings 2. 12. and *Chap.* 13. 14. they who were taught by them, were called *the Sons of the Prophets*, 2 Kings 2. 3. and generally Teachers were called *Fathers*; and they who were taught by them, *Children.* See Note on 1 *Cor.* 14. 15. q

Ibid. *In thy Seed ſhall all the Families of the Earth be bleſſed.*] Hence it is evident, that theſe words are not a Form of Bleſſing to this effect, *God bleſs thee as he bleſſed Abraham*, but a Promiſe of a Benediction to all Nations thro' *Chriſt* the Seed of *Abraham.* See the Note on *Gal.* 3. 16. r

CHAP. IV.

1. AND as they ſpake to the People, the Prieſts and the [a] Captain of the Temple, and the Sadducees came upon them (*violently*;)

2. (*The Sadducees*) Being grieved that they taught the People, and preached (*to them*) thro' Jeſus the Reſurrection from the Dead, (*which the Sadducees denied*, Chap. 23. 8.)

3. And they laid hands on them, and put them in hold (i. e. *in Priſon*,) until the next day; for it was now Even-tide.

4. Howbeit, (ὃ *but notwithſtanding this Treatment of them*,) many of them which heard the Word, believed (*their Doctrine*,) and the (*whole*) [b] number of the Men (*that believed it*,) was about Five thouſand.

5. And it came to paſs on the morrow, that their Rulers, and Elders, and Scribes,

6. And Annas the High Prieſt, and Caiaphas, and John, and Alexander, and as many as were of the Kindred of the High Prieſt, were gathered together at Jeruſalem.

7. And when they had ſet them (*Peter and John*) in the midſt (*of the Aſſembly*,) they asked (*them*,) By what Power, or by (*virtue of*) what Name have you done this (*Cure?*)

8. Then Peter (*and John being*) filled with the Holy Ghoſt, ſaid to them, Ye Rulers of the People and Elders of Iſrael.

9. If

a

b

(g) De Reſur. Carn. c. 23.

(h) B. I. 3. c. 12.

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9. If we this Day be examined of the good Deed done to the impotent Man, (*if you enquire*) by what means he is made whole,

10. Be it known to you all, and to all the People of Iſrael, that by the Name (*and Power*) of Jeſus Chriſt of Nazareth, whom ye crucified, (*and*) whom God (*hath*) raiſed from the Dead, even by him doth this Man ſtand here before you whole.

c 11. [c] This (ὅτος *he*) is the Stone which (*according to the words of the Pſalmiſt*, Pſal. 118. 22.) was ſet at nought of you Builders, (*and*) who is (*now*) become the Head (*Stone*) of the Corner, (*the prime Foundation of the whole Fabrick of the Church.*)

d 12. [d] Neither is there (*ſuch*) Salvation (*promiſed by Faith*) in any other; for there is none other Name under Heaven given among Men, whereby, (*or by Faith in which*) we muſt (*or may*) be ſaved.

13. Now when they ſaw the boldneſs of Peter and John, and perceived that they e were [e] unlearned and ignorant Men, (*and therefore could not be thus bold on the account of their own Wiſdom or Skill in the Jewiſh Learning,*) they marvelled, and they took knowledge of them, (Gr. ἐπεγίνωσκον ὅ, *but they knew*) that they had been with (*that*) Jeſus, (*in whoſe Name they pretended to work this Cure.*)

14. And beholding the Man that was healed ſtanding with them, they could ſay nothing againſt it, (i. e. *their Allegation.*)

15. But when they had commanded them to go aſide out of the Council, they confer'd among themſelves,

16. Saying, What ſhall we do to (*reſtrain*) theſe Men? For that indeed a notable Miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

17. But that it (*their Doctrine may*) ſpread no farther among the People, let us ſtraightly threaten them, that they ſpeak henceforth to no Man in this Name.

18. And (*ſo*) they called them, and commanded them (*under pain of their Diſpleaſure,*) not to ſpeak at all (*henceforth,*) nor teach in the Name of Jeſus.

19. But Peter and John anſwered, and f ſaid to them, [f] whether it be be right in the ſight of God to hearken to you (*forbidding,*) more (i. e. *rather*) than to God, (*commanding us to preach in the Name of Jeſus,*) judge ye?

20. (*As for us, be aſſured, we ſhall not obey your Commandments;*) for we cannot but ſpeak the things which we have ſeen and heard.

21. So when they had farther threatned them, they let them go, finding nothing (*done by them againſt the Law,*) how (*for which*) they might puniſh them, (*and not daring to do it againſt Law,*) becauſe of the People; for all Men glorified God for that which was done.

22. For the Man was about forty Years old on whom this Miracle of Healing was ſhewed; (*and ſo the Cure was the more remarkable.*)

23. And being (*thus*) let go, they went to their own Company, and reported (*to them*) all that the chief Prieſts and Elders had ſaid to them.

24. And when they had heard that, they lift up their Voice to God with one accord, and ſaid, Lord, thou art God which haſt made Heaven and Earth, and the Sea, and all that in them is:

25. [g] Who by the Mouth of thy Servant g David, haſt ſaid, (*Pſal.* 2. 1.) Why did the Heathen rage, and the People imagine a vain thing?

26. The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt; (*and what thou ſaidſt by him is now fulfilled:*)

27. For of a Truth againſt thy holy Child Jeſus, whom thou haſt anointed (*with the Holy Ghoſt,*) both Herod and Pontius Pilate, with the Gentiles, (i. e. *Roman Soldiers,*) and the People of Iſrael were gathered together.

28. For [h] to do whatſoever thy Hand (*of h Providence,*) and thy Counſel determined before to be done.

29. And (*therefore*) now Lord, behold their Threatnings, and grant to thy Servants (*ſuch courage,*) that with all boldneſs they may (*ſtill*) ſpeak thy Word.

30. (*And aſſiſt them in ſo doing;*) By ſtretching forth thy Hand to heal, and (*by granting,*) that Signs and Wonders may be done by (*us in*) the Name of the Holy Child Jeſus.

31. And when they had prayed, the place was ſhaken where they were aſſembled together, (*as on the Day of Pentecoſt*, Acts 2. 2.) and [i] they were all filled with the Holy i Ghoſt, and they ſpake the Word of God with boldneſs.

32. And the Multitude of them that believed, were of one Heart and of one Soul (*united in love and affection;*) neither ſaid any of them that ought of the things which he poſſeſſed, was (*ſo*) his own, (*as not to be imparted to others who had need of it,*) but they had [k] all things common. i

33. And with great Power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus; and great Grace (*of God*) was upon them all

34. Neither was there any among them that lacked; for as many as had Poſſeſſions of Lands or Houſes, ſold them and brought the Price of the things that were ſold;

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5 35. And

35. And laid them down at the Apoſtles Feet, and Diſtribution was (*by the Apoſtles*) made to every Man according as he had need.

l 36. And [l] Joſes, who by the Apoſtles was ſirnamed Barnabas, which is, being interpreted, The Son of Conſolation, (*he being*) a Levite, and of the Country of Cyprus (*by Birth*,)

37. Having Land (*there*,) ſold it, and brought the Money, and laid it at the Apoſtles Feet.

Annotations on Chap. IV.

a Ver. 1. OF *this Captain of the Temple*,] ſee the Note on *Luke* 22. 52. Before our Saviour's Paſſion, the chief Agents againſt him were the *Scribes* and *Phariſees*; but now that the *Apoſtles* do not only aſſert the Reſurrection of our Lord, but alſo *preach through Jeſus the Reſurrection of the Dead*, ver. 2. the *Sadducees* who denied the Reſurrection of the Body, become their fierceſt Adverſaries. See the Note on *Acts* 23. 6.

b Ver. 4. *And the Number of the Men was about five thouſand.*] Not the number of the Auditors, for they are never reckoned up in Scripture, but the number of them that believed, hearing *Peter* and *John* preach, and ſeeing the Miracle done by them; for ſo the words run, *many of them that heard the Word believed, and the number of them* (that believed) *was about five thouſand.* Note alſo that the three thouſand mentioned, *Chap.* 2. 41. belong not to this number, but they were all new Converts, converted by the Word which *Peter* and *John* had preached, for of them only is the Diſcourſe from *Chap.* 3. 1. to this place.

c Ver. 11. *This is the Stone which the Builders refuſed.*] Tho' the *Chaldee Paraphraſt* interprets this Clauſe of the *Pſalmiſt*, Pſal. 118. 22. of *David*; and *Aben Ezra* of the Congregation of *Iſrael*; yet *R. Solomon Jarchi* on *Micah* 5. interprets theſe words of the *Meſſiah*, as our *Saviour* doth, Matth. 21. 42. the *Jews* not contradicting him, or ſaying they belonged not to him.

d Ver. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ σωτηρία, *Nor is there Salvation in any other.*] This ſome interpret thus, There is no other Name under Heaven by which Health can be given to the Diſeaſed, or Feet to the Lame, &c. and this Interpretation will not be ſo ſtrange as at firſt ſight it ſeems to be, if we conſider,

1*ſt*, That it is very frequent in the *Goſpels* to ſay of them who were cured, they were *ſaved*. So the Woman ſaith, *Matth.* 9. 21. *If I do but touch the Hem of his Garment,* σωθήσομαι, *I ſhall be ſaved*; and *Chriſt* anſwers, *ver.* 22. *thy Faith* σέσωκέ σε, *hath ſaved thee,* καὶ ἐσώθη, *and the Woman was ſaved from that hour.* So the *Ruler* of the Synagogue prays Chriſt to *put his Hand upon his Daughter,* ὅπως σωθῇ, *that ſhe might be ſaved*, Mark 5. 23. and *Chap.* 6. 56. *as many as touched the Hem of his Garment,* ἐσώζοντο, *were ſaved.* So to blind *Bartimæus* Chriſt ſaith, *thy Faith* σέσωκέ σε, *hath ſaved thee*, Mark 10. 52. and ſo to the *Samaritan Leper*, Luke 17. 19.

2*dly*, That this Opinion had obtained among the *Jews*, and other Nations, that there were ſome powerful Names that could cure Diſeaſes; this ſeems to be inſinuated in the Queſtion of the *Sanhedrim*, ver. 7. ἐν ποίῳ ὀνόματι, *in what Name have you done this Cure?* (a) *Joſephus* ſpeaks of the doing this by mention of the Name of *Solomon*; the (b) *Talmud* of doing it by mention of the *ſeparate Name*; the *Chriſtians* by the Name of the God of *Abraham*, &c. See Note on *Matth.* 12. 27.

3*dly*, If we conſider St. *Peter*'s Anſwer, *viz. if the Queſtion be* ἐν τινὶ οὗτος σέσωται, *by what Name this Man is ſaved, i. e.* healed, be it known to you that he is healed through the Name of *Jeſus Chriſt*, nor is there any other Name by which we can be ſaved. And from this ſenſe of the words it clearly follows that no true Miracles have been ever done ſince *Chriſt*'s Aſcenſion, by Invocation of the Names of *Saints*; and (2.) That the Diſputes of the Schools from this place concerning the Salvation of the *Gentiles*, have been impertinent; if the common ſenſe be rather liked, yet muſt it be acknowledged that God is *no Reſpecter of Perſons*, as to their ſpiritual, and eternal Intereſts, but *in every Nation he that feareth God, and worketh Righteouſneſs, is accepted of him*, Acts 10. 34, 35. See the Note there. And that God would have all Men diligently to ſeek, and to come to him with a firm Belief that he is *a Rewarder of them that do ſo*, Heb. 11. 6. and that he hath not ſuſpended that Reward on an impoſſible Condition, tho' he will only give it with reſpect to what our Lord *Jeſus* hath done, or ſuffered for them; That he hath not *left himſelf without a Witneſs* of his Goodneſs to the *Heathen* World, not only by doing good to their Bodies without regard to their Souls, or by being good only to them as we are to our *Hogs*, by fatning

(a) Antiq. l. 8. c. 2. p. 258. (b) Lightf. in locum.

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ning them for a day of Slaughter. It being, ſaith (c) *Maximus Tyrius*, *a Thought unworthy of God, that he ſhould be liberal in beſtowing mean things on us, but penurious as to better.*

e Ver. 13. *They were* ἀγράμματοι καὶ ἰδιῶται, *unlearned and ignorant* (or private) *Men.*] This for three Centuries was the Objection againſt the Profeſſors of *Chriſtianity*; theſe were the Names given them by (d) *Lucian*, (e) *Celſus*, (f) *Aſclepiades*, (g) *Cecilius*, (h) *Porphyry*, (i) *Hierocles*, *Julian*, and by all the *Heathens*; as *Juſtin*, (k) *Tatian*, *Minucius*, (l) *Tertullian*; (m) *Arnobius*, and (n) *Lactantius* teſtifie: And tho' that is not wholly true, yet is it a great Confirmation of the *Chriſtian* Faith, and ſhews, as (o) *Juſtin Martyr* well obſerves, that *it was not of human, but divine Original*, and that *being with Jeſus* was ſufficient to make the ignorant, and unlearned, wiſe.

f Ver. 19. *Whether it be righteous before God to hearken to you, rather than to God, judge ye.*] So *Socrates* anſwered to his Accuſers, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *Apol.* p. 23. *O ye Athenians, I will obey God rather than you:* And ſo ſaith *Arian*, when thy Superiors command thee any thing, thou muſt remember there is one above, who ſees thee, καὶ ὅτι ἐκείνῳ σὲ δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ, *and that thou oughteſt rather to pleaſe him, than Man.*

g Ver. 25. *Who by the Mouth of thy Servant David haſt ſaid, why did the Heathen rage,* &c.] Here note,

1*ſt*, Againſt ſome late Innovators, that what was ſaid by *David*, is aſcribed to God himſelf, to ſhew that *David* ſpake and compoſed theſe *Pſalms* by the *Prophetical* Afflatus of the holy Spirit.

2*dly*, That tho' the latter *Jews* will not admit that this *Pſalm* belongs to the *Meſſiah*, yet *R. Solomo Jarchi* confeſſes that all their ancient *Rabbins* did ſo interpret it. See the Note on *Heb.* 1. 5.

h Ver. 28. *To do whatſoever thy Hand, and thy Counſel determined before to be done.*] Here note what is not uſually obſerved, that the Hand of God moſt frequently in the Old Teſtament relates not ſo much to his Power, as to his Wiſdom and providential Diſpenſations. So *Job* 27. 11. *I will teach you by the Hand of God, i. e.* by his Wiſdom in his providential Diſpenſations; *Eccleſ.* 2. 24. *that a Man ſhould enjoy the good of his Labours, this is from the Hand of God*, ſo *the good Hand of God* is his Favour, or his gracious Providence, *Ezra.* 7. 9. — 8. 18, 22. *Neh.* 2. 8, 18. and being here joined with God's Counſel, and applied to what was done by *Pontius Pilate*, and the *Roman* Soldiers, and by the *Jews* towards the Crucifixion of the Holy *Jeſus*, to which Actions ſo highly diſpleaſing to God, his Power could not actually concur, or effectively incline them, we have great reaſon here to prefer this import of this Phraſe before the other; and then the import of the words will be no more than this, That *Jews* and *Gentiles* were aſſembled to accompliſh thoſe Sufferings of our Saviour for Mankind, which God had foretold, and by foretelling had determined ſhould come to paſs; according to thoſe words of St. *Paul*, Acts 13. 27. *They who dwelt at Jeruſalem, and their Princes, not knowing the Voices of the Prophets, have fulfilled them by condemning him, doing all things which were written of him*, ver. 29. As therefore St. *Peter* and *Paul*, by calling the *Jews* to Repentance for this Sin in crucifying the Lord of Life, do evidence their Sin was not the leſs, becauſe they did by it fulfil the Counſel of God's holy Will, and kind Intentions to Mankind, ſo do they conſequently evidence that God's Fore-knowledge, and determination of a thing future, do's not impair the Liberty of Men's Wills in the accompliſhment of it; as all the ancient *Fathers* have declared in this Particular. See the Note on *Luke* 22. 22.

Ver. 31. *And they were all filled with the Holy Ghoſt.*] Not all the *Chriſtians*, who being now eight thouſand, could not be all in one Houſe, but *the hundred and twenty* mentioned *Chap.* 1. 15. and being in the ſame Houſe with the *Apoſtles*; this is their own Company to which they went, *ver.* 24. and there- i

(c) Ἢ πολλοῦ ἄξιον νομίζεις τὸ θεῖον πρὸς μὲν τὰ φαῦλα κηπῶς, καὶ ἀφθόνως παρεσκευασμένον, πρὸς δὲ τὰ χρείττω ἄπορον, Diſſert. 22. p. 216.

(d) Ἀνθρωποι ἰδιῶται, Lucian Perigr. p. 338.

(e) Celſus Chriſtianos confert, τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων, Orig. contra Celſ. l. 3. p. 145. falſoque aſſerit, μόνους ἠλιθίους, καὶ ἀγροίκους, καὶ ἀναισθήτους, πείθειν ἐθέλειν τοὺς διδάσκοντας τὸ θεῖον λόγον, p. 137. 141.

(f) *Chriſtiana ſunt turba imperita, illiterata frequentia*, Aſclep. apud Prudent. in R. Mart. p. 208.

(g) *Literarum rudes, ſtudiorum profani*, Cæcil. apud Minut. p. 4.

(h) *Origines declinavit*, πρὸς τὸ βάρβαρον τόλμημα, Porphyr. apud Euſeb. H. Eccl. l. 6. c. 19.

(i) *Petrus & Paulus*, ἰδιῶται, καὶ ἀπαίδευτοι, καὶ γόητες, Hierocl. apud. Euſeb. p. 512.

(k) Apud Tatianum, *Chriſtiani à Græcis appellantur*, ἀνθρωποι ἀμαθεῖς· *dogmata Chriſtianorum*, τὰ βαρβάρων δόγματα, Ed. Ox. §. 57.

(l) *Illi prudentes, nos inepti*, Tertul. Ap. c. 49. *Nos hebetes, ſtolidi, fatui, obtuſi pronuntiamur, & bruti.*

(m) Arnob. l. 1. p. 15. l. 2. p. 45.

(n) *Vulgò pro ſtultis, & ineptis habemur*, Lact. l. 4. c. 13. ἰδιώτης μὲν, καὶ βαρβάρου τὸ φθέγμα σοφῶν καὶ πίστων.

(o) Τῶν νῦν ἐχόντων —— ὡς συμεῖναι ἡ σοφία ἀνθρωπεία ταῦτα γεγονέναι, ἀλλὰ δυνάμει Θεῖα λόγου, Juſtin. Apol. 2. p. 93.

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therefore if the *Holy Ghoſt* fell only on the Twelve before, yet now he muſt be ſuppoſed to fall on this whole Number, enabling them to ſpeak the Word of God with boldneſs, as it follows here.

k Ver. 32. *They had all things common,*] as *Chap.* 2. 45. not by Poſſeſſion, but as to Uſe; in which ſenſe that of (p) *Tertullian* is only true, omnia indiſcreta ſunt apud nos præter Uxores, *among us all things are common, except our Wives*; for it follows that they had Lands to ſell. See Note on *Chap.* 2. 45.

Ver. 36, 37. *And Joſes a Levite, and by Birth a Cypriot, having Land, ſold it.*] For the *Levites* might have Lands, not only in Foreign Countries, as *Joſes* had in *Cyprus*, but even in their own; for *Samuel* a *Levite*, 1 Chron. 6. 33. was born upon his Father's Land, which had been purchaſed by his Great Grand-father *Zuph*, 1 Sam. 1. 1. — 9. 5. and that Lands might fall to them by Accident, which they might ſell; See the *Biſhop* of *Ely* on *Levit.* 27. 21. l

CHAP. V.

1. BUT a certain Man named Ananias, with Sapphira his Wife, ſold a Poſſeſſion;

a 2. And (*but he*) [a] kept back part of (Gr. *be defaulked from*) the price (*of it*,) his Wife alſo being privy (*and conſenting*) to it, and brought (Gr. *bringing*) a certain part (*of it only*,) and laid it at the Apoſtle's Feet, (*pretending to do as the reſt had done*, Chap. 4. 35, 37.)

3. But Peter ſaid (*to him*,) Ananias, why hath Satan filled thy Heart to lie unto the Holy Ghoſt, and (*moved thee*) to keep back part of (*or to defaulk from*) the (*full*) price of the Land (*which thou haſt ſold?*)

4. Whilſt it remained (*unſold*) was it not thine own (*Poſſeſſion, no ſhare of it belonging to any other?*) and after it was ſold, was it not in thy own power (*to diſpoſe of the Money as thou would'ſt, and bring the whole as others did*,) why (*then*) haſt thou conceived this thing in thine Heart, (*to defaulk from the price, and preſent to us a part only of it, as if it were the whole? by doing*

b *this*) [b] thou haſt not lied unto Men (*only*,) but to God (*alſo.*)

5. And Ananias hearing theſe words, fell down, and gave up the Ghoſt, and great fear came upon all them that (*ſaw, and*) heard theſe things.

6. And the young Men (*there*) aroſe, wound him up, and carried him out, and buried him.

7. And it was about the ſpace of three Hours after, when his Wife, not knowing what was done, came in.

8. And Peter anſwered (i. e. *ſaid*) to her, tell me whether you ſold the Land for ſo much (*only as Ananias ſaid,*) and ſhe ſaid, Yea, (*only*) for ſo much;

9. Then Peter ſaid to her, How is it that ye have agreed together to tempt the Spirit of the Lord? (i. e. *to try whether the Spirit of the Lord in us was able to detect your Cheat*;) behold the Feet of them which have buried thy Husband, are at the door, and ſhall carry thee out.

10. Then fell ſhe down ſtraightway at his Feet, and yielded up the Ghoſt, and the young Men came in, and found her dead, and carrying her forth, buried her by her Husband.

11. And great fear came upon all the Church, and upon as many as heard theſe things.

12. And by the Hands of the Apoſtles were many Signs and Wonders wrought among the People; [and they (*of the Church*) were all with one accord in Solomon's Porch;

13. [c] And of the reſt (*that were not yet of* c *the Church,*) durſt no Man join himſelf to them, (i. e. *to the Apoſtles,*) but the People magnified them.

14. And Believers were the more added to the Lord, (*even*) Multitudes both of Men and Women,] (*who own'd that Jeſus was the Chriſt.*)

15. (*And ſo great and manifold were theſe Miracles,* ὥστε) inſomuch that they (*who beheld them*) [d] brought forth their Sick into the d
Streets, and laid them on Beds and Couches, that at the leaſt the Shadow of Peter paſſing by might overſhadow ſome of them.

16. There came alſo a Multitude out of the Cities round about to Jeruſalem, bringing ſick Folks, and them that were vexed with unclean Spirits, and they were healed every one.

17. Then the High-Prieſt roſe up, and they that were with him, which is (*being*) the [e] Sect of the Sadducees, and (*they*) were fil- e
led with Indignation;

18. And laid their hands upon the Apoſtles, and put them in the common Priſon.

19. But the Angel of the Lord by Night opened the Priſon-Doors, and brought them forth, and ſaid (*to them,*)

(p) Apol. cap. 39.

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20. Go, ſtand and ſpeak in the Temple to the People all the words [f] of this Life, (*which the Sadducees deny, and I have commanded you to preach*, Acts 13. 26.)

21. And when they heard that, they entred into the Temple early in the morning, and taught; but the High-Prieſt came, and they that were with him, and called the Council together, and all the Senate of the Children of Iſrael, and ſent to the Priſon to have them brought (*out.*)

22. But when the Officers came, and (Gr. *but the Officers coming*) found them not in Priſon, they returned, and (Gr. *returning*) told (*the Council of it,*)

23. Saying, The Priſon truly found we ſhut with all ſafety, and the Keepers ſtanding without before the Doors, but when we had opened (*them,*) we found no Man within.

24. Now when the High-Prieſt, and [g] the Captain of the Temple, and the Chief Prieſts heard theſe things, they [h] doubted of (i. e. *concerning*) them, whereunto this would grow, (*or what the import of it might be.*)

25. Then came one, and told them, ſaying, Behold, the Men whom ye put in Priſon are ſtanding in the Temple, and teaching the People.)

26. Then went the Captain (*thither*) with the Officers, and brought them without Violence, for they feared the People, leſt they ſhould have been ſtoned (*by them:*)

27. And when they had brought them, they ſet them before the Council, and the High-Prieſt asked them,

28. Saying, Did not we ſtraightly command you that you ſhould not teach in this Name, and (*yet*) behold ye have filled Jeruſalem with your Doctrine, and intend to (Gr. *would*) bring (*the guilt of*) this Man's Blood upon us?

29. Then Peter, and the other Apoſtles anſwered, (*to the Charge of diſobeying their Commands,*) and ſaid, we ought to obey God rather than Men.

30. (*And as for the guilt of Blood, that it is juſtly charged upon you God himſelf hath teſtified, for,*) the God of our Fathers (*hath*) raiſed up (*that*) Jeſus whom ye ſlew, and hanged on a Tree, (*by being inſtant with Pilate that he might be crucified;*)

31. [i] Him (*whom ye thus treated*) hath God exalted with (*to*) his right Hand, to be a Prince, and a Saviour, to give Repentance to Iſrael, and Forgiveneſs of Sins:

32. And (*this we ſay not without proof, for*) we are his Witneſſes of theſe things, and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him.

33. (*And*) When they heard (*theſe words*) they were cut to the Heart, and took Counſel to ſlay them;

34. Then ſtood there up one in the Council (*who was*) [k] a Phariſee, named Gamaliel, a Doctor of the Law, had in great Reputation among all the People, and (*he*) commanded (*the Officers*) to put the Apoſtles forth a little ſpace, (*or while.*)

35. And (*then he*) ſaid to them (*of the Council,*) Ye Men of Iſrael, take heed to your ſelves what ye intend (Gr. *go about*) to do, as touching theſe Men.

36. For [l] before theſe days roſe up Theudas, boaſting himſelf to be ſome body, to whom a number of Men, about four hundred, joined themſelves; who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought;

37. After this Man roſe up Judas of Galilee, in the days of the taxing (*or inrolling,*) and drew away much People after him, (*but*) he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38. And now (κ) τὰ νῦν λέγω ὑμῖν, *therefore*) I ſay to you, (*for the preſent*) refrain from theſe Men, and let them alone; for if this Counſel, or this Work be of Men, it will come to nought;

39. But if it be of God, ye cannot overthrow it, (*nor ought you to attempt to do ſo,*) leſt haply ye be found even to fight againſt God.

40. And to him they agreed; and when they had called the Apoſtles, and beaten them (*with Rods,*) they commanded (*them*) that they ſhould not ſpeak in the Name of Jeſus (*any more,*) and (*then*) let them go.

41. And they departed from the Preſence of the Council, rejoicing that they were counted worthy [m] to ſuffer ſhame for his Name.

42. And daily in the Temple, and in every Houſe they ceaſed not to teach and preach (*the Doctrine of*) Jeſus Chriſt.

Annotations on Chap. V.

Ver. 2. Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, *And he kept back part of the Price.*] It is generally here ſuppoſed that *Ananias* and *Sapphira* had conſecrated their Eſtate to God by Vow, ſo that they were guilty of the Sin of Sacrilege; but this may very well be doubted; (1.) Becauſe in all the Sales of Lands or Houſes, mentioned *Chap.* 2. and 4. and here, there is not the leaſt Hint, or intimation of any ſuch Vow; that there was ſome Fraud in the caſe, may be fairly gathered from the word νοσφίζεσθαι, but that it was a

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sacrilegious Fraud, cannot be proved from the word. (2.) St. *Peter* accuses neither him, nor his Wife of any such Crime, but only of tempting, *i. e.* distrusting, and making trial of the Wisdom of the *Holy Ghost*, and going about to deceive him by this Artifice: And, (3.) The *Apostle* seems to own he had a right in his Possession, aed in the Money for which it was sold, *ver.* 3. which yet he could not have, if he before had consecrated it to Religious Uses. But yet they were guilty of a double Fraud; (1.) In laying down this part of the Price at the *Apostles* Feet, as the others had done, and thereby tacitly implying they had now the same right to be relieved from the publick Stock which others had, as having nothing of their own, when indeed they had Money which they *kept back.* (2.) In presenting this before them as the whole Price of the Possession they had sold, when it was only a part of it, which it appears they did from St. *Peter*'s Question to his Wife, *tell me for how much the Land was sold?* That the Punishment of this Sin was so heavy, will not be admired, if we consider, (1.) That it was a direct Sin against the *Holy Ghost*, who was sent down from Heaven to propagate the Gospel, an attempt to put a Cheat upon him, and a questioning his Wisdom to discern things secret, and therefore deserved the greater Punishment because it did so plainly tend to the hindrance of the Gospel, by declaring that the Spirit, which assisted the *Apostles*, was not able to discern things secret, and so might not be able to acquaint them with the secret things of God. (2.) We find God under the Law very severe in his Punishment of those who first offended in offering strange Fire, as in the case of *Nadab* and *Abihu*; and violated the Sabbath, as in the case of the Man that *gathered Sticks* upon that Day, and especially against those who rose up against *Moses* the Prophet, and *Aaron* the Priest of the Lord, as in the case of *Corah* and his Company; 'twas therefore fit the first great Offence of this kind should receive exemplary Punishment from the Hand of God, that others might the more dread those Sins which thus affronted that Holy Spirit, by whose Power the Gospel began to be propagated.

b Ver. 4. Οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ, *Thou hast not lied to Men, but unto God.*] Hence it is argued, that if he that deceiveth, or lieth to the Spirit, attempteth to deceive, or lie to God, the Holy Spirit must be God.

To this *Woltzogenius* here, and other *Socinians* answer, that the like Phrase is often used when this Inference cannot be good; for the *Jews* murmuring against *Moses* and *Aaron*, are said to murmur not against them, but against God, *Exod.* 16. 8. And he that despiseth the Preaching of the *Apostles*, is said to despise *not Man, but God, who had given them the Holy Spirit*, 1 Thess. 4. 8. *not them, but Christ*, Matth. 10. 40. *Luke* 10. 16. but hence it will not follow, that either *Moses* or *Aaron*, or the *Apostles* were God.

But to this Answer, I reply, 1*st*, That these Examples rather do confirm, than infringe this Argument, for as they who murmured against *Moses* and *Aaron*, murmured against God, because they did it against them who were invested with the Authority of God, and acted in his Name, and by his Power; and as they who despised the *Apostles*, despised God for the same reason; so they who lied to the *Apostles* acting by the Spirit of God, or sought to deceive them by lying, are said to lie to God, because they lied to the *Apostles* acting by the Power and Authority of God; and therefore the Power and Authority of the Spirit, must be the Power and Authority of God.

2*dly*, *Moses*, and *Aaron*, and the *Apostles* sent out by Christ to preach, did only act in the Name of God and Christ, because they did this by Commission from them, and by their Command, but *Ananias* is here said to lie to God, because he lied to the Spirit in the *Apostles*, enabling them to discern the Secrets of Mens Hearts, and Actions, which being the Property of God alone, he that doth lie to him, must therefore lie to God, because he lies to one who hath the incommunicable Property of God, and consequently the Divine Essence.

Ver. 13. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, *But of the rest durst no Man cleave unto them.*] That is, saith Dr. *Lightfoot*, none of the Hundred and Eight durst join to the Twelve, or equal themselves to them in Office or Dignity; but as there is no mention of that Number in this Chapter, so did they never before this join themselves to the *Apostles*; nor doth the word κολλᾶσθαι import any such thing, but only to converse, associate with, or come to them; as when *Philip* is bid κολλᾶσθαι, *to join himself to the Chariot of the Eunuch*, Chap. 8. 29. and when *Paul* assayed after his Conversion, κολλᾶσθαι, *to join himself to the Disciples*, Chap. 9. 16. and when *Peter* saith, *Chap.* 10. 28. *you know that it is unlawful for a Few* κολλᾶσθαι, *to join himself to one of another Nation*; and lastly, when it is said that some Men κολληθέντες αὐτῷ, *joining themselves to St. Paul, believed*, Chap. 17. 35. which seems to favour the Opinion of *Grotius* and *Beza*, viz. That great fear came on all the Church, *ver.* 11. but of the rest, which were not yet of the Church, durst no Man join themselves to, or associate with them as Members of the Church, for fear of the like Punishment. But notwithstanding this, the People magnified them, and Multitudes of them were added to the Lord, *i. e.* believed in Christ, though

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they durſt not yet conſort with the Twelve *Apoſtles*.

d Ver. 15. *They brought forth their Sick into the Streets, that at leaſt the Shadow of Peter paſſing by, might overſhadow ſome of them.*] Here it is left uncertain whether it were the Faith of Believers, or the Superſtition of the *Jews*, which had ſuch Expectation from St. *Peter*'s Shadow, whether St. *Peter* paſſed by that way, or not, or whether his Shadow wrought any Cures, or not. But if God intending to magnifie *Peter*, the Miniſter of the Circumciſion, in the Eyes of the Circumciſed, healed ſome Perſons when his Shadow went over them, he did more certainly as much to magnifie St. *Paul*, the *Apoſtle* of the *Gentiles*; for *from his Body were brought Handkerchiefs, or Aprons to the Sick, and the Diſeaſes departed from them, and the evil Spirits went out of them*, Chap. 19. 12. but hence it is ridiculous to argue, that the one, or the other, was Prince of the *Apoſtles*, or that the Reliques of holy Men are to be venerated.

e Ver. 17. Ἡ οὖσα αἵρεσις τ Σαδδυκαίων, *Being the Sect of the Sadducees.*] Not that the *Sanhedrim* then conſiſted chiefly of that Sect, but becauſe the Doctrine of the Reſurrection deſtroyed their Sect, and therefore they are ſtill the readieſt to oppoſe it, *Chap.* 4. 2. the *Phariſees* being only concerned to avoid the guilt of *Chriſt*'s Blood.

f Ver. 20. *Go ſpeak to the People all the Words of this Life,* πάντα τὰ ῥήματα τ ζωῆς ταύτης;] *i. e.* Of this Life which I have commiſſionated you to preach, and which the *Sadducees* deny. So *Chap.* 13. 26. *Ye Children of Abraham, and ye that fear God,* ὑμῖν ὁ λόγ τ σωτηρίας ταύτης ἀπεστάλη, *to you is the Word of this Salvation ſent.*

g Ver. 24. Ὁ στρατηγὸς τ ἱερ, *The Captain of the Temple*;] *i. e.* The Captain of the Gariſon of the *Levites*. See the Note on *Luke* 22. 52.

h Ibid. *They doubted of them what this thing ſhould be,* τί ἂν γένοιτο τοῦτο·] *i. e.* What this miraculous Deliverance of them might import, and to what this would tend. So *Chap.* 10. 17. *Peter* doubted in himſelf, τί ἂν εἴη τὸ ὅραμα, *what the Viſion might import.*

i Ver. 31. *Him hath God exalted to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins,*] upon that Repentance, to be a Prince, and a Saviour, even the *Prince of Life*, Chap. 3. 15. and of *Salvation*, Heb. 2. 10. on which account he is ſtiled, τὸ σωτήριον τ Θεῦ, *the Salvation of God*; See Note on *Luke* 2. 30, and he is ſaid to be exalted to give Repentance and Remiſſion of Sins, by giving the Knowledge of that Remiſſion of Sins which is promiſed to the Penitent, and of thoſe Motives which ſhould induce them to repent. So the Baptiſt is ſaid *to go before him, to give the Knowledge of Salvation to his People, through the Remiſſion of Sins*, and ſo God *gave unto the Gentiles repentance unto Life*, when he ſent *Peter* to them to preach that Word by which they repenting ſhould be ſaved, *Acts* 11. 14, 18.

k Ver. 34. *A Pharisee named Gamaliel, a Doctor of the Law, had in great Reputation among the People.*] He was *Paul*'s Tutor, *Acts* 22. 3. and was called *Rabban Gamaliel*, a Title of the higheſt Eminency, and given, ſay the *Jews*, only to ſeven Perſons; which ſhews ſufficiently the Reputation that he had among the People. See Additions N° 4. (4)

l Ver. 36, 37. Πρὸ γὰρ τούτων τ ἡμερῶν ἀνέστη Θευδᾶς, *For before thoſe Days roſe up Theudas*; 37. μετὰ τοῦτον, *after him roſe up Judas of Galilee.*] Here *Gamaliel* affirms two things, (1.) That before thoſe Days, in which that Council was aſſembled, that is, before the Twentieth of *Tiberius*, aroſe *Theudas* mentioned by him; whereas the *Theudas* mentioned by *Joſephus*, Antiq. l. 20. c. 5. aroſe and periſhed by the Hands of *Caſpius Fadus*, in the fourth Year of *Claudius*, that is, ten Years after the meeting of this Council. (2.) He affirms that *Judas* of *Galilee* roſe up after him, and yet that he aroſe in the *Days of the Taxing*, which was under the Emperor *Auguſtus*, at the Birth of Chriſt, and ſo thirty four Years before this Council, and ſo this *Theudas* that aroſe before him, muſt have been at leaſt thirty five Years before this Council.

Some *Criticks* endeavour to ſalve theſe Difficulties by torturing the words of the Text, and making *Gamaliel* ſay, that *Judas* of *Galilee* aroſe μετὰ τοῦτον, not after, but before *Theudas*, contrary to the Rule of *Phavorinus*, that μετὰ with an Accuſative Caſe δηλοῖ ὑστεροχρόνιον, *ſignifies poſteriority of time.* Dr. *Lightfoot* here ſeems inconſtant in his Opinion, for in his firſt Notes upon the *Acts*, he ſaith, that *Gamaliel*'s *Theudas*, and *Joſephus*'s *are not one and the ſame; but as it happened with Judas, that tho' he himſelf periſhed in his Error, and as many as obeyed him were ſcattered abroad, as Gamaliel relateth, yet was not his Error extinguiſhed with him, but revived, and grew again.* So *that at leaſt forty Year after his firſt appearing, his two Sons, James and Simon, are crucified for it by Tiberius Alexander, the Succeſſor of Fadus*, Joſ. Antiq. l. 20. cap. 3. *And many Years after that, Eleazer, a Branch of the ſame Judas, appeareth in the ſame Opinion, with a deſperate Company with him.* De Bell Jud. l. 7. cap. 30. *Even ſo may it be conceived of the Sect of Theudas, that it began before that of Judas, and that the firſt Author of it took upon him great things, as to be a Prophet, and to work Miracles, and the like, but he was ſoon ſlain, and all that obeyed him were ſcattered abroad, and came to nought; but his Folly and Fancy periſhed*

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not with him, but (however at other times,) in the time of Fadus, one of the same Foolery and Name, and probably his Son, would be a Prophet again, and divide Jordan, and do I know not what, whom Fadus destroyed, and brought his Company to Ruin. So that Gamaliel's, and Josephus his Theudas are very probably two Men, but very likely Father and Son, or Tutor and Scholar, agreeing so exactly in the same Folly and Madness, that they agreed in the same Name: And that Name either given to the latter as Parents name their Children by their own Names, or assumed by him in imitation of the former Theudas, whom he delighted to imitate in his Enthusiastick Folly, so delighted he to follow him in Denomination; and I am the rather confirmed in this Opinion about these two Men, because that assoon as ever Josephus hath told the Story of the Destruction of Theudas by Fadus, he telleth of the Destruction of the Sons of Judas by Tiberius Alexander, and I cannot but interpret both the Stories in one sense, that as in the latter he speaks of the Offspring of Judas, whose Sect had begun many Years before, so in the former he speaketh of the Offspring of Theudas, whose Sect had begun before that of Judas: Yet in his latter Exercitations on this place he says, this is but an Imagination, and inclines rather to think, that *Josephus* slipt in his Chronology, *to whom*, saith he, *both in History and Chronology it is no unusual thing to trip, or go out of the Road of Truth.*

I prefer his first Opinion, as being generally embraced by the *Ancients*; for, (1.) (a) *Origen*, who had read *Josephus*, and declares, that he examined things relating to the Scripture, φιλαληθῶς, *out of a Love to Truth*, speaks thus, *We say that there was one Theudas before the Birth of Christ, who, among the Jews, declared himself to be some body.* And again, that *Judas Galilæus, and Theudas that was before him, being not of God, perished.* And a third time, *because they gathered from the Scriptures, that the time of the Messiah was come, first Theudas, and after him Judas of Galilee, tumultuated in the time of the Taxing.* Hence do the Fathers unanimously say, that those words of Christ, *John* 10. 8. *all that came before me were Thieves and Robbers*, (b) relate to these two, *Theudas*, and *Judas of Galilee*, which shews their Belief, that both of them were before the time of Christ's Preaching. So that it is extremely evident that the *Ancient Fathers* agreed in this, that there was a *Theudas* pretending to great things, even before the coming of our Lord, tho' *Josephus* hath taken no notice of him.

Ver. 41. Ἀτιμασθῆναι, *to be reproached.*] m Or dishonoured by being scourged; for as among the *Romans*, a Citizen of *Rome* was not to be scourged, so among the *Jews*, saith (c) *Josephus*, it was τιμωρία αἰσχίστη, *the most shameful Punishment*, when inflicted on a *Jew*, and that which did ἠδίκει τὸ ἀξίωμα, *stain his Dignity.*

CHAP. VI.

1. AND in those days, when the number of the Disciples was multiplied, there arose a murmuring of the Grecians, (Gr. *of the* [a] *Hellenists or Jews of the Dispersion, who spake the Greek Language,*) against the Hebrews, (*who used the Hebrew or Syriac Tongue,*) because their Widows were neglected in the daily Ministration (*of Provisions, made for poor Widows belonging to the Church*, 1 Tim. 5. 16.)

2. [b] Then the Twelve called the Multitude of the Disciples to them, and said, It is not reason (*able*) that we should leave (*preaching*) the Word of God, and (*daily be imployed to*) serve Tables, (*or make Provisions for the Poor.*)

3. Wherefore Brethren, look you out among you seven Men of honest Report, [c] full of the Holy Ghost and Wisdom, [d] whom we may appoint over this business, (Gr. *for this use:*)

4. But we, (*and we being eased of this Burthen,*) will give our selves continually to Prayer, and to the Ministry of the Word.

5. And the Saying (*of the Apostles*) pleased the whole Multitude; and they (*accordingly*) chose Stephen, a Man full of Faith and of the Holy Ghost, and Philip, and

(a) Ἐρῶμεν ὅτι Θευδᾶς πρὸ τῆς γενέσεως Ἰησοῦ γέγονέ τις παρ' Ἰουδαίοις, μέγαν τινὰ ἑαυτὸν λέγων, contra Celsum, l. 1. p. 44. & l. 6. p. 282. Καὶ Ἴουδας ὁ Γαμαλιήλου, ὡς ὁ Λουκᾶς ἐν τοῖς πεφὶ τῶν ἀποστόλων ἱστορεῖ, ἐθαυμάσθη ἑαυτόν τινα εἶναι μέγαν, καὶ πρὸ ἐκείνου Θευδᾶς — ἐπεφύη δὲ Θευδᾶς ἐκ ὀλίγου πανθοῦ καὶ μετ' ἐκεῖνον Ἴουδας ὁ Γαμαλαῖος ἐν ταῖς τῆς ἀπογραφῆς ἡμέραις. Tom. 2. in Joh. Ed. Huet. p. 103, 104.

(b) So Chrysostom. Oecumen. Theoph. in locum, & Theod. Heracl. & Mopsuest. Cat. Gr. in locum, & Isid. Pelus. lib. 3. Ep. 119.

(c) Antiq. l. 4. c. 8. p. 124.

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and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a Proſelyte of Antioch:

6. Whom they ſet before the Apoſtles; and when they had prayed, (Gr. *they praying,*)
e [e] laid their Hands upon them.

7. And *(ſo by the labours of the Apoſtles,)* the Word of God encreaſed, and the number of the Diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts *(alſo)* were obedient to the Faith:

8. And Stephen *(being)* full of Faith and Power, did great Wonders and Miracles among the People.

f 9. Then there aroſe [f] certain of the Synagogue, which is called the Synagogue of the Libertines, and *(ſome of the Synagogues of the)* Cyrenians and Alexandrians, and *(ſome of)* them of Cilicia and Aſia, diſputing with Stephen.

g 10. [g] And they were not able to reſiſt the Wiſdom and the Spirit, (i. e. *the Wiſdom of the Spirit*) by which he ſpake.

11. Then they ſuborned Men, who *(being brought before the Council,)* ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God, *(and ſo by the Law he deſerves to be ſtoned,* Lev. 24. 16.)

12. And they ſtirred up *(againſt him)* the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council;

13. And ſet up falſe Witneſſes, which ſaid, This Man ceaſeth not to ſpeak blaſphemous words againſt this holy Place, and the Law:

14. For we have heard him ſay, that this Jeſus of Nazareth, *(whom he preaches,)* ſhall deſtroy this Place, and ſhall change the Cuſtoms which Moſes delivered *(to)* us.

15. And all that ſat in the Council looking ſtedfaſtly on him, [h] ſaw *(on him a great Splendour, making)* his Face *(to ſhine,)* as if it had been the Face of an Angel. h

Annotations on Chap. VI.

a Ver. 1. ΤΩΝ Ἑλλωιςῶν, *Of the Grecians.*] It is much diſputed who theſe *Helleniſts* were; 'tis beyond doubt that they were not *Greeks* by Nation or Birth, whether unconverted, or Proſelytes to the *Jewiſh* Nation; for theſe are never called *Helleniſts*, but always in the Scripture Ἕλλωες, *Hellens*, and by *Joſephus*, Ἑλλωικοὶ, and are diſtinguiſhed not from the *Hebrews*, but the *Jews*; as when mention is made, Ἰουδαίων τε κ᾽ Ἑλλώων, *of the Jews and Greeks*, Acts 16. 1, 3, 19. — 10. 17. — 20. 21. Rom. 1. 16. — 2. 9, 10. — 3. 9. — 10. 12. 1 Cor. 2. 22, 23. — 10, 32. — 12. 13. Gal. 3. 28. Coloſſ. 3. 11. See *John* 12. 20. and of thoſe *Greeks* who came to the *Jewiſh Synagogues*, and therefore ſeem to have been *Proſelytes*, Acts 14. 1. — 18. 4. And a diſtinction is made, not between *Hebrews*, but *Jews* and *Proſelytes*, Acts 2. 10. Moreover, they who were ſcattered upon the Perſecution which followed the Death of *Stephen*, Acts 8. 1. *ſpake the Word only to the Jews*, Acts 11. 19. and yet they ſpake πρὸς τὲς Ἑλλωιςὰς, *to the Helleniſts*, ver. 20. And, 3*dly*, *Paul* coming to *Jeruſalem*, diſputed πρὸς τὲς Ἑλλωιςάς, *againſt the Helleniſts, and they went about to kill him*, Acts 9. 29. as the *Jews* at *Damaſcus* had done before, *ver.* 23. which ſhews they muſt be *Jews* by Birth, and not only Strangers of other Nations come thither; for how durſt they attempt to kill a *Jew* among the *Jews* without bringing him to their Tribunal?

2*dly*, I think it not ſufficient to ſay, with the *Syriac*, or St. *Chryſoſtom*, that they were *Jews*, Ἑλλωιςὶ φθεγγομμοι, *uſing the Greek Tongue*; for this they of *Judea*, eſpecially the Learned among them, generally did; for we never find in *Joſephus*, that they ſpake to the *Romans*, or others who uſed that Tongue, by an Interpreter. Dr. *Lightfoot* therefore adds, that they were *Jews*, who living among the *Greeks*, underſtood and uſed that Tongue only, and then they muſt be called *Hebrews*, who uſed the *Hebrew* or *Syriac* Tongue as their uſual Dialect: But then, whereas Dr. *Lightfoot* will not allow, that in their *Synagogues* they uſed the *Greek* Tongue, or read the Scriptures according to the *Greek* Tranſlation, I incline rather to the Opinion of the Learned *Grotius*, that they uſed this Tongue alſo in their ſacred Exerciſes; for why ſhould they, whoſe *Synagogues* conſiſted of Perſons, underſtanding neither *Hebrew* nor *Syriac*, have both, or either of thoſe Languages, read to them in their Aſſemblies? Moreover, That in their Exhortations made in their Synagogues, conſiſting both of *Jews* and *Proſelytes* of the *Grecians*, they uſed the *Greek* Language, ſeems evident from this, That *Paul* and *Barnabas* ſo ſpake in them, that *a Multitude of the Greeks as well as of the Jews believed*, Acts 13. 43. — 14. 1. — 17. 4, 12. — 18. 4.

b Ver. 2. *And the Twelve calling the Multitude of the Diſciples*, Gr. τὸ πλῆθος τ μαθητ῀ν.] Here Dr. *Lightfoot* conjectures, that the Multitude of the Diſciples doth not import the Multitude of Believers, they being many thouſands, *Acts* 3. 41. — 4. 4. — 5. 14. but only the 108 *Presbyters*, mentioned *Acts* 1. 15. But (1.) It is evident, that the

3 whole

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whole Multitude of Believers are called Disciples, both here, *ver.* 7. and throughout this whole History of the *Acts*. And (2.) We are told, that this Multitude were together; *Acts* 2. 44. — 4. 23. — 32. And, (3.) It is here noted, that the Saying of the *Apostles* was acceptable, ἐνώπιον παντὸς τοῦ πλήθους, before the whole Multitude.

c Ver. 3. *Full of the Holy Ghost and Wisdom*;] *i. e.* of the miraculous Gifts of the Holy Ghost, and of the Gift of Wisdom, mentioned 1 *Cor.* 12. 8. So when they had prayed, that *God would stretch forth his Hands to heal, and that Signs and Wonders might be done by the Name of Jesus*, Acts 4. 30. it is added, *ver.* 31. *that they were filled with the Holy Ghost*; and of *Barnabas* it is said, *that he was full of the Holy Ghost and of Faith*, another of these Gifts, 1 *Cor.* 12. 9. and so by his means, *a great Multitude was added to the Lord*, Acts 11. 24. and here, *ver.* 8. *that Stephen, being full of the Holy Ghost and of Power, did great Signs and Miracles among the People*: And these Gifts of the Holy Ghost being given to them, not for their own use, but to profit the Church with them, 1 *Cor.* 12. 7. and so being not only Qualifications of them for, but as it were præelections of them to some sacred Functions, *Acts* 20. 28. Out of those who were thus endowed, they generally chose *Church Officers*, and the very *Deacons* and *Helps* had these Gifts, *Rom.* 12. 7, 8. See Note on 1 *Cor.* 12. 28. And hence the *Apostles* here say, *Look ye out Men full of the Holy Ghost and Wisdom.*

d Ver. 3, 6. *Whom we may appoint over this business*; — *and they laid their Hands upon them.*] Here two things are disputed:

1*st*, Whether these seven were chosen, and ordained to a civil Office only, *viz.* that of ministring only to the necessities of Widows, and other indigent Disciples; or also to the sacred Office of a *Deacon*, and so impowered to preach the Word, and baptize. Certain it is, that of these *seven*, St. *Stephen* did preach the Word, and that *Philip* did baptize, *Acts* 8. 12, 38. But then it is said, they did so, not as Men chosen and ordained to this Office, but as being of the number of the seventy Disciples, ἐξ ὧν ἦσαν οἱ ἑπτὰ, *of whom these seven were*, saith (a) *Epiphanius*. And indeed, the *Ancients* seem to have been divided about this Matter; the *Council* of (b) *Neocæsarea* saying expresly that *there ought to be but seven Deacons in the great Cities, as we learn* ἀπὸ τῆς βίβλου τῶν πράξεων, *from the Acts of the Apostles*; and the (c) *Apostles* in their *Constitutions*, that they *after our Lord's Ascension, had chosen* διάκονους ἑπτὰ τὸν ἀριθμὸν, *seven Deacons*; of which number, *Stephen* was one: And the *Synod* in *Trullo*, on the other hand, saying, That the *Apostles* spake not there περὶ τῶν τοῖς μυστηρίοις διακονουμένων, *of those who served at the Altar, but of those that served* τῇ χρείᾳ τῶν τραπεζῶν, *to the business of Tables*; but this is as true of the *Deacons* mentioned by St. *Paul*, 1 Tim. 3. that there is not a word said of their ministring at the Altar: And it seems very unlikely, that the *Apostles* would have made this one requisite of the Persons to be chosen, that *they should be full of* the extraordinary Gifts of *the Holy Ghost, and of Wisdom*, if their Office had confined them to the Ministry of the Widows at *Jerusalem*; or that they, who were *Evangelists* before, as *Philip* is expresly stiled, should wholly lay aside the preaching of the Word, and attend only on a civil Office. See *Acts* 21. 8. Moreover, it is certain that *Deacons* were instituted before St. *Paul* writ his first *Epistle* to *Timothy*; for we have mention of them in the Epistle to the *Philippians*, writ three Years before that to *Timothy*; and they are mentioned in the Advice to *Timothy*, not as an Office to be instituted, but as a standing Office then setled in the *Church*, as they must be if *Bishops* were then so, they being necessary Attendants on that higher Function, according to the words of (d) *Epiphanius*, Ἀνὰ μὲν διάκονος ἐπίσκοπον ἀδωάλωτον εἶναι, *A Bishop cannot be without a Deacon*. Now if they were not instituted here by the *Apostles*, I desire to know when, where, and by whom they were instituted, and what other Record we have left us of such an Institution of them.

Object. 1. Against this it is objected first, that these seven are never called *Deacons* in the whole History of the *Acts* of the *Apostles*, and that this Name is never given either to St. *Stephen*, or to *Philip* the *Evangelist*.

Answ. But this Objection can be of no strength against the Suffrage of all *Antiquity*, which hath still given them the Name of *Deacons*, seeing they have no other Name ascribed to them in the whole *Acts* of the *Apostles*, or the Sacred History, they are never called διάκονοι τραπεζῶν, *Ministers of Tables* in all the *Acts*, tho' here they are said to be appointed for that Work: And so saith (e) *Jerom*, of the *Deacons* of his Age, That they were mensarum & viduarum ministri, *the Ministers not only of the Priests, but also of Widows and Tables.* So he

(a) Hær. Herod. p. 50. §. 4. (b) Can. 14. (c) L. 8. c. 46.
(d) Hær. 79. §. 5. p. 908.
(e) *Non meminit mensarum & viduarum ministri, se in obsequium, & ministerium non solum sacerdotum, sed & viduarum, & pauperum delegarunt.* To. 5. F. 251. K. *Sciant quare Diaconi constituti sunt, legant Acta Apostolorum, recordentur conditionis suæ.* To. 2. F. 117. H.

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he ſtiles them in his *Epiſtle* to *Evagrius*, and bids them learn the reaſon of their Inſtitution from the *Acts* of the *Apoſtles*.

Object. 2. It is farther objected, that in St. *Paul*'s Account of the *Deacons* of the Church, there is no mention of this Part of their Office to provide for Widows, and *ſerve Tables*, nor any Quality required of them which reſpects that Office.

I anſwer, That according to this Argument, ſhould all that hath been ſaid be granted, the *Deacons* could have no Authority to baptize, or adminiſter either the Bread or the Cup to the Laity, there being not one word of any ſuch Office belonging to them in St. *Paul*'s Epiſtles to *Timothy*, nor of any Aſſiſtance they are to give the *Biſhop*.

2*dly*, I anſwer, That as the *Deacons* of St. *Paul* are to be *grave, and hold the Faith in a good Conſcience*, ſo are the *Deacons* here to be *Men of honeſt Report and Wiſdom*, *v.* 3. as they were to be *approved*, and then *to execute the Office of a Deacon*, 1 Tim. 3. 9. So was it here, *ver.* 5, 6. Now Men of *double Tongues*, *and given to much Wine*, could neither be Men of good Report, nor Men of Wiſdom, and much leſs could they be approved as ſuch; ſo that the Characters of the *Deacons* here, ſeem virtually to include all the Characters required of them there, and two more, eſpecially relating to ſacred Offices, *viz.* that *they ſhould be Men full of the Holy Ghoſt, and Wiſdom*; and that which St. *Stephen* doth here, and St. *Philip* did in preaching to the *Samaritans*, and then baptizing them, is the Foundation of the Authority given by *Biſhops* to *Deacons*, to preach the Word, and to baptize. Moreover, Their being Miniſters of Tables, made them alſo Miniſters at the *Agapæ*, where the *Biſhop* was to be acquainted with the Neceſſities of the Widows and the Poor, ſay the (f) *Apoſtolical Conſtitutions*, διὰ τῶν διακόνων, τουτέστι, διὰ τῶν διακόνων, *by the Miniſters, that is, the Deacons*; and ſo they became Attendants alſo on him, or on the *Preſident*, who conſecrated the *Euchariſt*, celebrated at the ſame time with theſe Feaſts of Charity; and ſo they diſtributed the Bread and Wine to the Communicants, and carried them, ſaith (g) *J. Martyr*, to thoſe that were abſent. Hence are they ſtiled by (h) *Ignatius* and (i) *Polycarp*, not only the *Miniſters of Meats and Drinks*, *but the Servants of the Church of God*, and ſaid to be *Servants not of Men, but of God and Chriſt*, as Servants are in that relation ſaid to ſerve the Lord Chriſt, and therefore are bid to do all things *as to the Lord, and not unto Men*, Coloſſ. 3. 23, 24. And (k) *Clemens* of *Alexandria* ſaith, That in the Church the *Presbyters* have τὴν βελτιωτικὴν εἰκόνα, τὴν διορθωτικὴν τῶν διακόνων, *the repreſentation of thoſe who make Men better*, and the Deacons of them that ſerve. And, becauſe they perform this Miniſtry under the inſpection of the *Biſhop*, and gave him an account of the Condition of the Widows and the Poor, and had from him, or his *Presbyters*, the Treaſury of the Church to diſtribute to others: Therefore is this ſo often mentioned in Church Hiſtory as part of the *Epiſcopal* Office, to have the care of all that are in need, as (l) *Juſtin Mart.* ſaith, The *Presbyters* and *Deacons* doing this only by his Authority.

In fine, To ſay that *Philip* and others of theſe *Deacons* might preach and baptize, but not as *Deacons*, but only as *Evangeliſts*, is not ſufficient in this caſe: For if they were all *Evangeliſts*, or, as *Epiphanius* ſaith, of the *Seventy*, and afterwards by the *Apoſtles* ordained *Deacons*, it is hence evident, that they muſt have with this Office, a power to preach and baptize, as doubtleſs the *Evangeliſts* and *ſeventy Diſciples* had; and hence we find, that *Philip* being one of thoſe ſeven, *Acts* 21. 8. did both theſe Offices by the direction and aſſiſtance of the Holy Ghoſt, *Acts* 8. 12, 29—40. If they were not, yet being Men *full of the Holy Ghoſt*, and of that *Wiſdom* which enabled them to teach others, we cannot reaſonably conceive they were diſabled by their Ordination to this Office, from doing that work, for which they were thus fitted, and as it were appointed by theſe Gifts of the Holy Spirit conferr'd upon them. In a word, it is evident from this Hiſtory, that before the Ordination of theſe *Deacons*, the *Apoſtles* themſelves were engaged in this Work; for the Treaſure of the Church was laid at the *Apoſtles* Feet, *and diſtribution of it was made to every Man according as he had need*, Chap. 4. 35. This diſtribution therefore muſt be made by them who had this Treaſure in their hands, and therefore they appoint theſe ſeven over this buſineſs to eaſe themſelves of this Trouble, that they might *give themſelves* more entirely *to Prayer and to the Miniſtry of the Word*, and might not by attending on this Work, be hindred in the execution of that higher Office: Now ſurely, that

(f) L. 2. c. 28.

(g) Οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τῆς εὐχαριστηθείσης τροφῆς καὶ οἴνου καὶ ὕδατος, καὶ τοῖς ἀπουσιν ἀποφέρουσι. Ap. 2. p. 97.

(h) Οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσὶν διάκονοι ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται. Ign. ad Trall. Sect. 2.

(i) *Inculpati eſſe debent, ὡς Θεοῦ καὶ Χριστοῦ διάκονοι, καὶ οὐκ ἀνθρώπων.* Polyc. Epiſt. ad Philip. § 5.

(k) Strom. 7. p. 700.

(l) Καὶ ἁπλῶς τοῖς ἐν χρείᾳ ὄσοι κηδεμόνες γίνεται. Juſt. p. 97, 98. Ὥστε καὶ τὴν αὐτῶν θυσίαν παρὰ πάντων τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ τῶν διακόνων. Can. Apoſt. 34. *Vid.* 31.

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that Work which the *Apostles* personally performed for a season, must be consistent with their Commission, *to teach and to baptize all Nations.*

e Ver. 6. *The Apostles laid their hands on them.*] Here seemeth to be nothing in this Relation which favours the Authority of the Laity, in chusing Persons to sacred Offices; for tho' the Choice of these seven was committed to them, yet was this done, (1.) By the particular appointment of the *Apostles* themselves; for *the Twelve called the Multitude, and said to them, Look ye out seven Men*, ver. 2, 3. (2.) They specifie the Number and the Qualifications of the Persons to be chosen to this Office. (3.) They reserve to themselves the Appointment of them to this Work, saying, *Look ye out seven Men whom we may appoint over this Business:* And, *lastly*, They only laid their Hands upon them. See *Chrysost. in Locum.*

f Ver. 9. *Certain of the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia, and Asia, disputed with Stephen.*] That the word *Synagogue* is to be repeated before all the places mentioned here, appears from this, That the *Jews* mention a Synagogue of the *Alexandrians* at *Jerusalem*, as Dr. *Lightfoot* here noteth. Moreover, There being Men of all these Nations living in *Jerusalem*, and speaking their Native Language, and who yet were Proselytes to the *Jewish* Religion, *Chap.* 2. 8 --- 11. it is reasonable to conceive, that they had also *Synagogues* for Prayer, and hearing of the Law, and pious Exhortations in a Tongue they understood. By the *Synagogue* of these Libertines, some understand the *Jews* that were Free-born, or had obtained the *Roman* Freedom, as St. *Paul* had; so Dr. *Lightfoot*. Others think, they were *Roman* Servants who had obtained their Freedom; οἱ Ῥωμαίων ἀπελεύθεροι ὅτω καλεῖται, saith *Oecumenius* here: The first Opinion seems to me most probable. For though (m) *Tacitus* in his *Annals*, saith, That quatuor millia Libertini generis Judaicâ superstitione infecta, *four thousand Libertines infected with the Jewish Superstition, were banished into Sardinia*; yet (n) *Suetonius* saith, That they were Judæorum juventus, *the Young Men of the Jewish Nation that were sent thither*; and that reliquos ejusdem Gentis, aut similia sectantes urbe submovit, *he only expelled the other Jews and their Proselytes out of the City*; (o) *Josephus*, that he commanded πᾶν τὸ Ἰουδαϊκὸν τῆς Ῥώμης ἀπεβαθῶσι, *all the Jews to be expelled Rome, and that four thousand of them were sent to Sardinia by the Consuls:* And (p) *Philo* saith, That *he suffered a great part of the City beyond Tyber to be inhabited by the Jews, and that these Jews* Ῥωμαῖοι ἦσι οἱ πλείους ἀπελευθερωθέντες, *were most of them Romans set at Liberty; for being carried Captives into Italy, they obtained their Freedom from their Masters.*

Ver. 10. *And they were not able to resist the Wisdom with which he spake.*] So exactly was the Promise made by Christ, *Matth.* 10. 20. *Luke* 21. 15. fulfilled in St. *Stephen.* g

Ver. 15. *Saw his Face as the Face of an Angel.*] This Expression of the *shining of the Face like that of an Angel*, seems to have been Proverbial among the *Jews*; for so *Esther* speaks to *Artaxerxes, I saw thee as an Angel of God, and my Heart was troubled,* ἀπὸ φόβου τῆς δόξης σου, *from fear of thy Glory*, Esth. 15. 13. And the *Chaldee Paraphrast* on *Cantic.* 1. 4. saith, *When Israel made the Calf, their Visage was black as that of an Æthiopian; but when they repented, and their Sin was remitted, the Splendor of the Glory of their Countenance was like that of an Angel.* Now God by this Splendor of St. *Stephen* testified his Innocence, and that he was pleasing to him as *Moses* was, in that he made his Face to shine as did that of *Moses.* h

CHAP. VII.

1. THen said the High-Priest, Are these things so (*as is suggested by these Witnesses?*)

a 2. And he said, [a] Men, Brethren, and Fa-
b thers, hearken; [b] the God of Glory appeared
c to our Father Abraham, [c] when he was in Mesopotamia, before he dwelt in Charran, (*Gen.* 11. 33.)

3. And said to him, Get thee out of thy Country, and from thy Kindred, (*who are Idolaters*, Josh. 24. 2.) and come into the Land which I shall shew thee.

4. Then came he (*in obedience to this Call*) out of the Land of the Chaldeans, and dwelt in Charran, (*his Father Terah being then with him*, Gen. 11. 31.) and from thence, d [d] when his Father was dead, he (i. e. *God*) removed him into this Land of Canaan, (*Gen.* 12. 5.) where ye now dwell:

5. And he gave him none Inheritance in it, no e [e] not so much as to set his Foot on, yet (καὶ *altho'*) he promised that he would

(m) Lib. 2. Ed. Lipsi. p. 92. (n) In Tib. c. 36. (o) Antiq. l. 18. c. 5. p. 623.
(p) Leg. ad Caium, p. 785. C.

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give it to him for a Poſſeſſion, and (*that is*) to his Seed after him, when as yet he had no Child.

f 6. And [f] God ſpake on this wiſe, that his Seed (*beginning from Iſaac*) ſhould ſojourn in a ſtrange Land, and that they (*among whom they ſojourned*) ſhould bring them into Bondage, and entreat them evil four hundred Years;

7. And (*then*) the Nation to whom they ſhall be (*laſt*) in Bondage, will I judge, ſaith God, (*Gen.* 15. 14.) and after that ſhall they g come forth, and (*ſhall*) [g] ſerve me in this place, (i. e. *in this Land of Canaan*;)

8. And he gave him the Covenant of Circumciſion; and ſo Abraham (*being circumciſed himſelf*) begat Iſaac, and circumciſed him the eighth Day, and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs.

9. And (*the Reſidue of*) the Patriarchs, (*being*) moved with Envy (*by reaſon of his Dream*) ſold Joſeph into Egypt, but God was with him (*there.*)

10. And delivered him out of all his Afflictions, and gave him Favour and Wiſdom in the ſight of Pharaoh King of Egypt, and he made him Governour over Egypt, and (*over*) all his Houſe.

11. Now there came a Dearth over all the Land of Egypt and Canaan, and great Affliction, and our Fathers found no Suſtenance;

12. But when Jacob heard that there was Corn in Egypt, he ſent out our Fathers firſt, (*without Benjamin*;)

13. And at the ſecond time (*when Benjamin was ſent with them*) Joſeph was made known to his Brethren, and Joſeph's Kindred was made known to Pharaoh.

14. Then ſent Joſeph, and called his Father Jacob to him, and all his Kindred, (*who* h *with their Wives were*) [h] threeſcore and fifteen Souls.

i 15. [i] So Jacob went down into Egypt, and died, he and our Fathers;

16. And (*our Fathers*) were carried over into Sychem, and (*he was*) laid in the Sepulchre that Abraham bought for a Sum of Money (*they in the Sepulchre bought*) of the Sons of Emmor the Father of Sychem.

17. But when the time of the Promiſe drew nigh, (*concerning*) which God had ſworn to Abraham, (*Gen.* 22. 16, 17, 18.) the People grew and multiplied in Egypt.

k 18. Till [k] another King aroſe that knew not Joſeph,

19. The ſame (Gr. *he*) dealt ſubtilly with our Kindred, and evilly entreated our Fathers, ſo that they caſt out their young Children, to the end they might not live;

20. In which time Moſes was born, and l (*he*) was [l] exceeding fair, and nouriſhed up in his Father's Houſe three Months;

21. And when he was caſt out, Pharaoh's Daughter took him up, and nouriſhed him for her own Son;

22. And (*ſo it came to paſs, that*) [m] Moſes m was learned in all the Wiſdom of the Egyptians, and (*he*) was mighty in Words and Deeds; (i. e. *his Words came to paſs, and his Deeds were wonderful:*)

23. And when he was full forty Years old, it came into his Heart to viſit his Brethren, the Children of Iſrael, (*and to make himſelf known to them, as one appointed of God to be their Deliverer*;)

24. And (*therefore*) ſeeing one of them ſuffer wrong (*from an Egyptian Task-Maſter*) he defended him, and avenged him that was oppreſſed (*by him.*) and ſmote the Egyptian.

25. For he [n] ſuppoſed (*that by this Action*) n his Brethren would have underſtood, how that God by his Hand would deliver them, but they underſtood (*it*) not.

26. And the next Day he ſhewed himſelf to them, as they ſtrove (*one with another*) and would have ſet them at one again, (i. e. *made them Friends*) ſaying (*to them,*) Sirs, ye are Brethren, why do ye wrong one to another?

27. But he that did his Neighbour wrong, thruſt him away, ſaying, who made thee a Ruler or Judge over us?

28. Wilt thou kill me (*now*) as thou didſt the Egyptian yeſterday?

29. Then fled Moſes (*from Egypt*) at this ſaying, (*the Egyptian King ſeeking his Life on that account*, Exod. 2. 15.) and (*he*) was a Stranger in the Land of Midian, where he (*was married to Zipporah the Daughter of Jethro, and*) begat two Sons:

30. And when forty Years were expired, o [o] there appeared to him in the Wilderneſs of Mount Sinai, an Angel of the Lord in a Flame of Fire in a Buſh, (*ſent from the Shechinah where God was*;)

31. When Moſes ſaw (*this Angel,*) he wondred at the Sight, and as he drew near to behold it, the Voice of the Lord (*from the Shechinah*) came to him,

32. Saying, I am the God of thy Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob: Then Moſes, (*perceiving that God himſelf ſpake to him*) trembled, and durſt not behold (*the Viſion.*)

33. Then ſaid the Lord to him, Put off thy Shoes from thy Feet, (*in token of thy Reverence to me, thus ſpeaking to thee,*) for the place where thou ſtandeſt is holy Ground, (*being made ſo by my Preſence there.*)

34. I have ſeen, I have ſeen the Affliction of my People, which is in Egypt, and I have heard their Groaning (*under their hard Labour,*) and am come down to deliver them; and now come, I will ſend thee into Egypt (*to that end*)

35. [p] This

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p 35. [p] This Moses whom they *(formerly)* refused, saying, Who made thee a Ruler and a Judge *(over us?)* the same (Gr. *him*) did God send to be a Ruler and Deliverer, by the Hands *(or Ministry)* of the Angel, which appeared to him *(as God's Messenger)* in the Bush; *(and)*

36. He brought them out *(of Egypt,)* after that he had shewed Wonders and Signs in the Land of Egypt, and in the red Sea, and in the Wilderness *(after they came from Egypt)* forty Years:

37. This is that Moses who said to the
q Children of Israel, *(Deut.* 11. 15.) [q] A Prophet shall the Lord your God raise up to you, of your Brethren, like to me, him shall ye hear, *(which Prophet was Christ;)*

38. This is he that was in the Church *(or*
r *Congregation)* in the Wilderness, [r] with the Angel which spake to him *(from the Divine Presence)* in Mount Sinai, and *(to)* our Fa-
s thers; [s] who received the lively Oracles to give to us *(which spake of him)*

39. *(This is he)* to whom our Fathers would not obey, but *(they)* thrust him from them, and in their Hearts turned back again into Egypt,

40. Saying to Aaron, Make us Gods to go before us; for as for this Moses which brought us out of the Land of Egypt, we wot not what is become of him, *(and so it is no wonder that they will not hear God's Prophet now.)*

t 41. [t] And they made a Calf in those Days, and offered Sacrifice to the Idol, and rejoiced in the Work of their own Hands.

42. Then God turned, and gave them up to worship the Host of Heaven, as it is written in the Book of the Prophet *(Amos, saying,*
u *Chap.* 5. 25.) O ye House of Israel, [u] have ye offered to me slain Beasts and Sacrifices, by the space of forty Years in the Wilderness? (i. e. μὴ προσενέγκατε, *ye have not offered these things to me.*)

w 43. (Καὶ, *but*) [w] ye took up the Tabernacle of Moloch, (i. e. *the Sun,*) and the Star of your God Remphan, (i. e. *and a Star to represent to you Saturn; these being*) Figures which ye made *(whereby)* to worship them, and *(therefore)* I will carry you away beyond Babylon;

x 44. *(And yet)* [x] our Fathers had the Tabernacle of Witness in the Wilderness, as he *(God)* appointed, speaking to Moses, that he should make it according to the Fashion that he had seen;

45. Which also our Fathers that came after, brought in with Jesus, (i. e. *Joshua)* into the Possession of the Gentiles, whom God drave out before the Face of our Fathers, *(and this Tabernacle continued)* to the Days of David,

46. Who found Favour before God, and desired to find a Tabernacle *(an Habitation)* for the God of Jacob, *(the Father of the Israelites;)*

47. But *(he being a Man of Blood,* Chron. 22. 8. *his Son)* Solomon built him an House.

48. Howbeit (ἀλλ' *but this he did, acknowledging at the same time,* 1 Kings 8. 27. *that)* the most High dwelleth not in Temples made with Hands, as saith the Prophet *(Isaiah,* Chap. 66. 1.) *in these words spoken from God,)*

49. Heaven is my Throne, and the Earth is my Footstool; what House *(then)* will ye build me, saith the Lord, or what place of my Rest?

50. Hath not my Hand made all these things? *(You must not therefore think with the Heathens, I leave Heaven to be present there, or am confined to rest in any Building made with your Hands;)*

51. Ye stiff necked and uncircumcised in Heart and Ears, ye *(surely deserve more than the Heathens uncircumcised in the Flesh, to be excluded from God's Presence and Habitation; for ye)* do always resist the Holy Ghost, *(the Shechinah)* as your Fathers did, so do ye.

52. Which of the Prophets *(acted by that Holy Spirit,)* have not your Fathers persecuted? and (καὶ, *yea*) they have slain them, who shewed before *(by the same Spirit)* of the coming of the just One, of whom ye have been now the Betrayers and Murtherers;

53. (*Yea, you are the very same Persons*) y [y] who have received the Law *(immediately from the Mouth of God)* by the Disposition *(Administration)* of Angels, and have not kept it, *(but violated even those Laws which were delivered from God immediately, as well as those which he spake by the Holy Spirit in the Prophets.)*

54. When they heard these things, they were cut to the Heart, and they gnashed upon him with their Teeth, *(thro' Indignation.)*

55. But he being full of the Holy Ghost, look'd up stedfastly into Heaven, and [z] saw z
the Glory of God, and Jesus standing at the right Hand of God.

56. And said, Behold I see the Heavens opened, and the Son of Man *(the Messiah)* standing at the right Hand of God.

57. Then they cryed out with a loud Voice, and stopped their Ears, and [a a] ran upon him a a
with one accord,

58. And cast him out of the City, and stoned him, [b b] and the Witnesses laid down b b
their Clothes at a young Man's Feet, whose Name was Saul.

59. And they stoned Stephen, [c c] calling c c
upon God, and saying, Lord Jesus [d d] receive d d
my Spirit.

60. And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge; and when he had said this, he [e e] fell e e
asleep.

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Annotations on Chap. VII.

a Ver. 2. "Ανδρες, ἀδελφοί, *Men, Brethren.*] It is cuſtomary with the *Hebrews* to add the word *Man*, when it imports no more than the word to which it is annexed; as *Gen.* 13. 8. *Let there be no ſtrife between thee and me, for we are Men Brethren*; Exod. 12. 14. *Who made thee a Man, a Prince over us?* See *Gen.* 38. 1. So accordingly *Men Brethren* occurs, *Chap.* 1. 16. *Chap.* 2. 29, 37. here *ver.* 2. 26. *Chap.* 13. 15, 26. — 15. 13. — 22. 3. — 23. 1, 6. — 28. 17. So *Matth.* 13. 28. ἐχθρὸς ἄνθρωπος, is an *Enemy*. See *Luke* 24. 7.

b Ibid. *The God of Glory appeared to our Father Abraham.*] How God appeared to him, whether it were by a *Dream*, or a *Viſion*, or an *Angel*, the Text doth not tell us; but this Phraſe, *The God of Glory appeared*, ſeems to make it probable this was done by a Voice from the *Schechinah*, or Divine Preſence.

c Ibid. *When he was in Meſopotamia, before he dwelt in Charran.*] Here note, that that part of *Meſopotamia*, which is next to *Aſſyria*, is called *the Land of the Chaldees*; for *Ur* of *Chaldea*, as *Abarbinel* obſerves, was in *Meſopotamia*, lying in the way from *Tigris* to *Niſibis*; and therefore *Ammianus*, lib. 5. ſpeaks of an *Ur* in *Meſopotamia* ſo ſituated. And *Chaldea* and *Babylon* are reckon'd as parts of *Meſopotamia*, both by (a) *Joſephus*, and by (b) *Pliny*. That God appeared to *Abraham* when he was in *Meſopotamia*, *i. e.* in *Ur* of *Chaldea*, before he dwelt in *Haran*, tho' it be not expreſly ſaid, *Gen.* 11. 31. yet is it to be underſtood there; for *Gen.* 15. 7. God ſaith expreſly to him, *I am Jehovah, that brought thee out of Ur of the Chaldees*; and *Neh.* 9. 7. the *Levites* ſpeak thus, *Thou art the Lord which did chuſe Abram, and broughteſt him forth out of Ur of the Chaldees*; and therefore it is ſaid of the reſt, *Gen.* 11. 31. *that they went forth with them*, that is, with *Terah* and *Abraham*, *from Ur of Chaldea, and came to Haran.* Yea, it is obſervable, that *Terah* is made the chief Agent in this Remove; for *he*, ſaith the Text, *took Abraham and Lot, and went forth from Ur of the Chaldees*, with an Intention to go to *Canaan*; whence we may gather, that *Abraham* had made known God's Call to him, and that he believed now in that God, who had thus ſpoken to his Son. For what ſhould move him to leave *Ur*, but Obedience to the Divine Call which *Abraham* received, to which he would not have agreed, if he had not believed in God, as it is certain *Lot* and *Sarah* did, who went with them.

Ver. 4. *And from thence after his Father was dead, he* (God, by another Call) *removed him into the Land of Canaan.*] Having proved in the former Note, that *Abram* went out from *Ur of the Chaldees* by an eſpecial Call from God; the Call he received after his Father's Death, by virtue of which he removed from *Charran* into the Land of *Canaan*, muſt be a ſecond Call, even that mentioned *Gen.* 12. 1. *Now the Lord ſaid to Abraham, Get thee out of thy own Country, and from thy Kindred, and from thy Father's Houſe, to a Land that I will ſhew thee.* In the firſt Call he is only bid to *go out of his Country, and from his Kindred*, which at his firſt removal was not completely done; for *Charran* was in the Land of *Meſopotamia*, as well as *Ur*, Κάρραι πόλις Μεσοποταμίας, as *Stephanus* informs us; and though *Nachor* did not preſently go along with his Father to *Haran*, yet that he followed after him with all his Family, and dwelt in *Meſopotamia* and in *Charran*, is evident; for *Eliezer* goes to *Meſopotamia*, to the City of *Nachor*, for *Rebeccah Laban*'s Siſter, and the Daughter of *Bethuel* the Son of *Milcah*, the Wife of *Nachor*, Gen. 24. and *Rebeccah* ſent *Jacob* to her Brother *Laban* to *Charran*, Gen. 27. 43. See alſo *Gen.* 28. 10. — 29. 5. At this ſecond Call therefore he is bid to depart *from his Country*, where he yet was, and (*from his Kindred*, and *from his Father's Houſe*,) come to him there; and now he leaves his Brother *Nachor*, and all his Father's Houſe behind him. d

Ver. 5. *Not ſo much as to ſet his Foot on.*] He being forced there to buy a Burial Place, *that he might bury his Dead out of his ſight*, Gen. 23. 3, 4, 16. e

Ver. 6. *God ſaid,—that his Seed ſhould ſojourn in a ſtrange Land, and that they ſhould bring them into Bondage, and entreat them evil four hundred Years.*] This Four Hundred Years cannot reſpect their ſojourning in *Egypt*, for that was only *two hundred and fifteen Years*, as both (c) *Joſephus* and the *Scriptures* teſtifie, and ſo four hundred and thirty Years after the Promiſe made to *Abraham*, leaving *Charran* to go into the Land of *Canaan*; for that two hundred and fifteen f

Years

(a) Χαλδαίων καὶ τῆ ἄλλη μεσοποταμίᾳ κατοικίσθη, Antiq. l. 1. c. 8.

(b) *Meſopotamia tota Aſſyriorum fuit vicatim diſperſa præter Babylonia & Ninum.* Plin. l. 6. c. 26. p. 355. vide ibid. p. 356, 357.

(c) Καλέλιπον δὲ τὴν Αἴγυπτον μὲν ἔτη τετρακόσια καὶ τεσσαράκοντα ἀπὸ τοῦ μετοικισμοῦ τὸν Ἀβραμον εἰς τὴν Χαναναίαν ἐλθεῖν, τὸν δὲ Ἰακώβου μέλανος ἀφορμὴν διακοσίοις μὲν καὶ τοῖς δεκαπέντε ἐνιαυτοῖς ὕστερον, Antiq. lib. 2. cap. 6.

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Years after that Promise they went down to *Egypt*, is thus demonstrated. *Abraham* was seventy five Years old when he went from *Haran* to *Canaan*, and received the Promise of that Land, *Gen.* 12. 4, 7. and from that time to the Birth of *Isaac*, when *Abraham* was one hundred Years old, *Gen.* 21. 5. is twenty five Years, from the Birth of *Isaac* to that of *Jacob* was sixty Years, for *Isaac was sixty Years old when Rebeccah bore him*, Gen. 25. 26. from *Jacob*'s Birth to his Descent into *Egypt*, was, as he saith to *Pharaoh*, one hundred and thirty Years, *Gen.* 47. 9. which Sums put together make two hundred and fifteen Years, and so their stay in *Egypt* two hundred and fifteen Years more makes exactly four hundred and thirty Years. Some therefore well observe, that they sojourned not only in *Egypt*, but before in *Canaan*, ὡς ἐν γῇ ἀλλοτρίᾳ, *as in a strange Land.* Hence the whole Land of *Canaan* is stiled the Land in which they were πάροικοι, *Strangers*, or Sojourners, *Gen.* 17. 8.—26. 3. —35. 27. *Exod.* 6. 4. *Psalm* 105. 12. And the Author to the *Hebrews* saith, *they dwelt in Canaan as in a strange Land*, Chap. 11. 9. See the Note there. Their evil Treatment here, and their Bondage in *Egypt*, saith the Text, shall be four hundred Years: These Years some reckon from the Birth of *Isaac*, from which time to their Deliverance out of *Egypt* was four hundred and five Years; they therefore tell us, that the five odd Years are not mentioned, no notice being taken of small broken Numbers; for thus, say they, the *Greek Interpreters*, being seventy two, are called the *Seventy*; and the *Roman* Writers call them *Centumviri*, who were in all one hundred and five; and *Moses*, Numb. 11. 21. saith, the *Israelites* were six hundred thousand, when they were three thousand five hundred and fifty above that number, as appears from *Numb.* 1. 46.—2. 32. But others begin the account from the time when *Ismael* the Son of *Agar* mocked *Isaac*, Gen. 21. 9. for that this was done when *Isaac* was weaned we read, *ver.* 8. and that this was when he was five Years old, (d) St. *Jerom* doth inform us from some of the *Jews*; and this mocking is by St. *Paul* stiled Persecution, *Gal.* 4. 29. Now from this time to the Deliverance of the Children of *Israel* out of *Egypt* is exactly four hundred Years, and from this time began the evil Treatment of
(5) his Seed. See Additions N° 5.

g Ver. 7. *And serve me in this place.*] This is not said expressly, *Gen.* 15. but *ver.* 16. it is said, *that in the fourth Generation they shall come forth and return hither*, which seems equivalent to this Expression. This seems preferable to the Exposition of some who refer this to what is said *Exod.* 3. 12. four hundred Years after, *viz. ye shall serve me in this Mount*, that being Mount *Sinai* in *Arabia*, and not the Place or Land where St. *Stephen* was when he spake these words.

Ver. 14. Ἐν ψυχαῖς ἑβδομήκοντα πέντε, h *Threescore and fifteen Souls.*] The *Hebrew* Text reckoneth them only *Seventy*, Gen. 46. 27. Deut. 10. 22. but the *Septuagint*, adding five Sons of *Ephraim* and *Manasseh*, born in *Egypt*, from 1 *Chron.* 7. make them *Seventy five*; both which, for ought any thing I can see to the contrary, may be true; for, mark the way of counting in the *Hebrew*, *all the Souls that came into Egypt with Jacob from his Loins, were Sixty six*; and then, *ver.* 27. 'tis said, that *to Joseph were born in Egypt two Souls*; and then 'tis again said, that *all the House of Jacob which came into Egypt*, (viz. if you add to them *Jacob*, *Joseph*, and his *two Sons*) *were seventy Souls.* So also say the *Septuagint*, ver. 26. all the Souls going with *Jacob* into *Egypt*, were Sixty six, as the *Hebrew* said; then *ver.* 27. the Sons of *Joseph* were, with himself and Father *Jacob*, nine, *viz.* five being descended from *Ephraim* and *Manasseh*, ver. 20. so that *all the Souls of the House of Jacob going down into Egypt*, if you add these nine to them, *are Seventy five*: *Moses* saith, all the Souls that he had reckoned, were Seventy; but he says not, there were no more; the *Septuagint* add the Names of five more, and then say, that *all the Names they had reckoned were Seventy five*; nor can the Names they have reckoned be disproved, for we find them in the Book of *Chronicles*: So that I see no cogent reason, why the *Hebrew*, the *Septuagint*, and St. *Stephen*, may not all speak the Truth.

But, *2dly*, The Texts both in the *Hebrew* and the *Greek*, seem plainly to hint another Solution; for *Gen.* 46. 26. *All the Souls that came into Egypt from the Loins of Jacob*, besides *Jacob*'s Sons Wives, were *sixty and six*; add to these the Wives of his eleven Sons, and they make *seventy and seven*; take from them *Hezron* and *Hamal*, not yet born, and they were only *seventy five.* Now it was the design of *Moses* only to give an account of those that came out of *Jacob*'s Loins, as it is said *ver.* 6, 7, 8. 26. and therefore he excepts their Wives out of his Catalogue of *sixty six*, and makes them up *seventy*, as before, *ver.* 27. But *Stephen* undertakes only to tell us the number of those that *Joseph* called into *Egypt*, *viz.* his Father, καὶ πᾶσαν συγγένειαν αὐτοῦ, *and all his Kindred.* Some therefore of the List of *Moses*, must be left out of St. *Stephen*'s number, *viz.*

(d) *Inter Hebræos autem varia opinio est asserentibus aliis quinto anno oblectationis tempus statutum.* Quæst. in Gen. Tom. 2. F. 73. M.

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viz. Joſeph and his two Sons, who were there already, *Hezron* and *Hamal* who were not yet born, and *Jacob* whom he reckons apart; that is, take out theſe ſix from the ſeventy, and there remains ſixty four; which, with the *eleven Wives* of his Sons, are ſeventy five. Now that theſe Wives were a part of thoſe that were called by *Joſeph*, is certain, becauſe he called *Jacob, and his Houſhold, and all that he had*; Gen. 45. 11. He ſent *Waggons for their Wives*, ver. 19. and the Sons of *Jacob* carried their *Wives* in them, *Chap.* 46. 5. And therefore (e) *Joſephus* gives us the words of *Joſeph* thus, *Bring your Wives, and your little Ones, and all your Kindred hither.* And that the words Συγγενεῖς and Συγγένεια belong to *Wives*, we learn from *Lev.* 18. 14. — 20. 20. *Joſh.* 6. 23. as well as from *Joſephus.*

i Ver. 15, 16. *So Jacob went down into Egypt, and died, he and our Fathers*; ver. 16. *And were carried over into Sichem, and were laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor, the Father of Sichem.*] Theſe words have in them many Difficulties, I will begin with the eaſieſt of them. And,

1*ſt*, That Ἐμμορ τ Σιχεμ, is well rendred *the Father of Sichem*; and that the *Greek* bears this Interpretation, is proved. Note on *Luke* 24, 1.

2*dly*, It is evident, that *Jacob* was buried with his *Fathers*, *Abraham* and *Iſaac*, in the Cave of *Machpelah.* For thus he ſpeaks to *Joſeph*, *I will lye with my Fathers, and thou ſhalt bury me in their Burial-place*, Gen. 47. 30. and accordingly we read, that *Joſeph buried him in the Cave of the Field of Machpelah*, Gen. 50. 13. Hence then 'tis certain, that it cannot be ſaid of *Jacob*, that he was carried into *Sichem*, and buried there.

3*dly*, I add, that only *Jacob* was there buried, and that all the reſt of the *Patriarchs* were tranſlated to *Sichem*, and buried there. That *Jacob* only, of all here mentioned, was buried there, is evident from an old Tradition of the *Jews*, mentioned by (f) *Jerom*, (g) *Hegeſippus*, and (h) R. *Solomon Jarchi*; that *Chebron* was called *Kiriath Arbah, the City of the Four*, becauſe four Patriarchs, *viz. Adam, Abraham, Iſaac* and *Jacob*, were buried there: And from the obſervation of the *Cabbaliſts*, that in the word ישראל, is contained by *Roſe Theboth* all that were buried in *Chebron*; to wit,

Iſaac and *Jacob*,	*Adam, Abraham,*
Sarah,	*Leah.*
Rebeccah,	

As for the *Patriarchs*, ſtiled here our *Fathers*, that they being dead, were carried to *Sychem*, is here ſaid in expreſs words. And (i) St. *Jerom* giving us a Deſcription of the Travels of *Paula* thro' the Holy Land, ſaith, *She came to Sychem*, atque inde diverteris vidit duodecim Patriarcharum Sepulchra, *and paſſing thence, ſhe ſaw the Sepulchres of the twelve Patriarchs*, they being buried, not in, but near to *Sychem*, Joſh. 24. 32. That *Moſes* took the Bones of *Joſeph* with him when he went out of *Egypt*, as he had charged his Brethren to do when God brought them thence, *Gen.* 50. 25. we read *Exod.* 13. 19. that is, the Children of *Iſrael* did it by his Command, *Joſh.* 24. 32. And R. *Solomon* on *Exod.* 13. 19. ſaith, *We may learn from this very place, that the Bones of all the Patriarchs were brought up with him*: And this will appear very probable,

1*ſt*, Becauſe the ſame cauſe that moved *Joſeph* to deſire Burial in the Land of *Canaan*, could not but move all his Brethren to deſire the like, they having the ſame Faith in the Promiſe, and the ſame Intereſt in the Land, and ſo the ſame Principles to move them to deſire it that *Joſeph* had.

2*dly*, The reſt of the Tribes bore the ſame Honour to their *Patriarch* that the Tribe of *Joſeph* did to him, and therefore they muſt be as much concerned to preſerve their Bones to be carried out of *Egypt* with them. And ſeeing *Jacob* their *Father*, was ſo concerned to be buried, not in *Egypt*, but *in the Land of Promiſe*, Gen. 47. 30. and *Joſeph* to have his Bones carried from thence into it from the ſame *Faith*, Heb. 11. 22. who can imagine that the twelve *Fathers* of the Church of *Iſrael*, and Heirs of the Land of *Canaan*, ſhould be left in the Land of Bondage, and not interred in their own Land?

Moreover, That their Bones were buried in *Sychem* with the Bones of *Joſeph*, may be made probable from theſe Conſiderations:

1*ſt*, That tho' *Joſeph*'s Bones were brought up with them out of *Egypt*, they were not buried till *Joſhua* had divided the Land among them, and had called all *Iſrael* to *Sychem*, to renew the Covenant God made with their *Fathers*; for then only is it ſaid, *the Bones of Joſeph which the Children of Iſrael brought out of Egypt, they buried in Sychem.* Either then they buried the Bones of the other *Patriarchs* at the ſame time; or not at all; for we read nothing of their doing it in any other Aſſembly, at any other time, or place, and ſo may reaſonably conceive, that as they were removed at the ſame

(e) Αὐτὸν ϗ τοῦτον, ϗ γυναῖκας ὑμῶν ἐρχεσθαι, ϗ τέκνα ϗ παῖδας ϗ συγγένειαν ὑμῶν ἀναλαβόντας ἐνθάδε μετοικίζεσθε. Antiq. l. 2. c. 3.

(f) *Quia ibid. Abraham, & Iſaac & Jacob conditus eſt, & ipſe Princeps humani generis Adam.* Qu. & Trad. in Gen. F. 74. G.

(g) In Deſcript. Terræ Sanctæ. (h) In Gen. 23. (i) Epitaph. Paul. To. 1. F. 62. I.

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ſame time, ſo likewiſe were they buried.

2*dly*, There are but two places aſſigned of the Burial of the other *Patriarchs*, one by *Joſephus*, who ſaith, *they were buried in Hebron*; the other by St. *Jerom* and R. *Solomon*, that they were buried in *Sychem*. Now that they were not buried by *Joſhua* in *Hebron*, we have great reaſon to believe.

1*ſt*, Becauſe we do not read, that *Joſhua* ever came to *Hebron*, but to deſtroy the City. (2*dly*,) From the Traditions already produced, that it was called *Kiriath Arbah*, becauſe the four great Patriarchs only were buried in it. And, (3*dly*,) From the places where *Joſephus* ſaith the contrary; for in his Second Book of *Antiquities*, Chap. 4. he hath many other idle Tales, which may cauſe us to ſuſpect this; and in his Book of the *Jewiſh Wars*, he begins the Story thus, (*) Μυθεύσι, *They of Hebron tell a Tale ſo and ſo*, καὶ δείκνυσι, *and they ſhew their Sepulchres to this Day*, πάνυ καλῆς μαρμάρου καὶ φιλοτίμως ἐργασμένα, *wrought curiouſly in fine Marble, and a Tree that had ſtood there from the Creation.* So that if you will believe *Joſephus* here, you muſt believe they had Sepulchres of fine Marble curiouſly wrought; and then, how wonderful is it that (k) St. *Jerom* giving us what was chiefly obſervable in every place that *Paula* came at, ſaith only, *that ſhe came to Hebron*, that is, *Kiriath Arbe*, id eſt, oppidum quatuor virorum, Abraham, Iſaac, Jacob & Adam; that is, to the Town of the four Patriarchs, *Abraham*, *Iſaac*, *Jacob* and *Adam*; and bringing her from *Hebron* to *Sychem*, ſhould tell us, *ſhe ſaw the Sepulchres of the Patriarchs there*, not only being ſilent as to theſe curious Marble Sepulchres, but contradicting *Joſephus* in the whole Story?

Now if theſe things are duly fixed, it is neceſſary, either to ſay with the great *Bochart*, that ſome unskilful *Grammarian* thinking a *Nominative Caſe* was wanting before the word ὠνήσατο *was bought*, wrote in the Margin the word Ἀβραάμ, which others put into the Text, without which the words run thus, with exact truth; *So Jacob went down into Egypt, and died* (there;) *he, and our Fathers, and they*, (*viz.* our Fathers,) *were carried over into Sychem, and laid in the Sepulchre that was bought for a Sum of Money of the Sons of Emmor, the Father of Sychem.* For that *Jacob* bought of the Sons of *Hamor*, the Father of *Sychem*, a Field near *Sychem*, *for an hundred Keſita*, we read *Gen.* 33. 19. and that *Keſita* is to be rendred *pieces of Money*, he proves in his *Hieroz.* l. 2. c. 43. where he treats largely on this Verſe: The only Objection againſt this Conjecture, which makes the words ſo plain, is this, that it is not ſupported by any Copies or Verſions; and on this account, it ſeems neceſſary to admit of the ſenſe given in the Paraphraſe, *viz.*

Ver. 15. *And Jacob went down into Egypt, and died, he, and our Fathers.*

Ver. 16. *And* (our Fathers) *were carried over into Sychem, and they were laid* (Jacob) *in the Sepulchre that Abraham bought for a Sum of Money*, (they in the Sepulchre bought) *of the Sons of Emmor the Father of Sychem.*

In which Paraphraſe, there be three *Elipſes* of words to be repeated from the former words, but they are ſuch as may be often met with both in the *Old* and the *New Teſtament*, as *v. g.* Pſal. 133. 3. *as the Dew of Hermon*, (and as the Dew) *which fell upon the Hills of Zion*; for *Hermon* and *Zion* were far aſunder; *Eccleſ.* 10. 1. *As dead Flies cauſe the Ointment of the Apothecary to ſend forth a ſtinking Savour, ſo a little Folly* (cauſeth) *a Man of Reputation for Wiſdom and Honour* (*to become unſavoury*;) See *Numb.* 26. 4. In the *New Teſtament* we have the like Examples; So 2 *Theſſ.* 2. 7. *He that letteth* (will let) *till he be taken away*, John 9. 3. *Neither hath he ſinned, nor his Parents* ſo that he ſhould be born blind on that account, *ver.* 2.) 1 *John* 2. 19. *but* (they went out from us,) *that it might appear they were not of us.* See *Glaſſ. l.* 4. *de Figuris Gram. Tract.* 2. from *Obſerv.* 8. to the 13th.

Ver. 18. *There aroſe another King who knew not Joſeph.*] As it might very well be; this hapning one hundred thirty five Years after the coming of the Children of *Iſrael* into *Egypt*; for they went out of it eighty Years after, when *Moſes* was ſo old, and this happened Sixty four Years after the Death of *Joſeph*; ſo that the King reigning at that diſtance, might know little of, and leſs regard the good Deeds *Joſeph* had done for *Egypt*. k

Ver. 20. *And Moſes was* ἀστεῖος τῷ Θεῷ, *exceeding fair.*] The word *God* being added to increaſe the Signification; ſo *Nineveh* is called πόλις μεγάλη τῷ Θεῷ, *an exceeding great City*, John 3. 3. So ὅπλα δυνατὰ τῷ Θεῷ, 2 Cor. 10. 4. *are very ſtrong Weapons.* So *Cedars of God*, i. e. goodly Cedars, *Pſal.* 80. 10. *Mountains of God*, Pſal. 36. 7. *i. e.* great Mountains. See *Glaſſ. Tract.* 1. *de Nom. Can.* 17. *Sect.* 3. With this great Beauty of *Moſes*, the *ancient Heathens* were acquainted; for (l) *Juſtin* out of *Trogus* ſaith, That eum formæ pulchritudo commendabat, *the gracefulneſs of his Countenance recommended him to others*: And (m) *Huet* ſhews that the whole Story of *Adonis* hid by *Venus* in an Ark, and delivered to *Proſerpina*, becauſe ſhe admired the great Beauty l

(*) L. 5. (k) Ubi ſupra E. (l) C. 36. 2.
(m) Demonſtr. Evang. Prop. 4. c. 4 p. 113.

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Beauty of the Infant, was framed out of this Story of *Moſes*.

m Ver. 22. *And Moſes was learned in all the Wiſdom of the Egyptians, and was mighty in word and deed.*] Like to this Saying, is that of (n) *Lucian*, of an *Egyptian Prieſt skilled in all the Wiſdom of the Egyptians.* But what this Learning of the *Egyptians* then was, 'tis not eaſie to define; I ſuppoſe with the (o) *Pſeudo Juſtin*, that it might be *Aſtronomy*, *Aſtrology*, and *Geometry*; to which you may add from (p) *Clemens* of *Alexandria*, *skill in Phyſick*; but whereas (q) *Philo* adds, *Arithmetick*, *Muſick*, *Hieroglyphical* Learning, and ſaith, τὸ ὃ ἄλλων ἐγκύκλιον παιδείαν Ἕλλησιν ἐδίδασκον, *that the Greeks ſent for into Egypt for that purpoſe, taught him the liberal Sciences*, he is utterly out; for the *Greeks* had no Learning till long after the time of *Moſes*, as (r) *Clemens Alexandrinus*, (s) *Joſephus*, and many others teſtifie; and what they had, was at firſt borrowed from other Nations: *Moſes*, ſaith (t) *Joſephus*, being older, not only than their Learning, but even than their Laws, and Gods.

n Ver. 25. *He ſuppoſed, that his Brethren would have underſtood how that God, by his hand, would deliver them.*] Two things are here fit to be enquired into, *viz.* by what Authority or Right *Moſes* ſlew the *Egyptian*, and what reaſon he had to expect the People ſhould underſtand that God deſigned him for their Deliverer? The *Jewiſh Hiſtorians* will give us a very eaſie Solution to theſe Difficulties; for their *Prieſts*, ſaith (u) *Clemens Alexand.* declared, that *Moſes ſlew the Egyptian with a word*, and ſo gave them a Miracle to prove his Miſſion, and ſo then he muſt be killed by him who is the Lord of Life and Death: (x) *Joſephus* alſo ſaith expreſly, that *God appeared to* Amram, *the Father of* Moſes, *as he was praying to him for the afflicted* Jews, *and told him, thy Son, now in the Womb of thy Wife, ſhall eſcape the Hands of the* Egyptians, *and* τῷ μὲν ἐβραῖον γένει τὴν παρ' Αἰγυπτίων ἀνάγκης ἀπολύσει, *ſhall deliver the* Hebrews *from the Afflictions of the* Egyptians; and that to confirm this Viſion his Wife brought him forth without any Pain. He alſo adds, that a celebrated *Prophet* among the *Egyptians* declared, that an *Hebrew ſhould be born then, who ſhould afflict the Egyptians*, and when *Moſes* was grown up counſelled the King of *Egypt* to deſtroy him, ſaying, that (y) *by killing him he would free the Egyptians from fear, and cut off the hopes of the Hebrews.* But not to depend on theſe things, the *Jeruſalem Talmud* declares, that *Moſes* ſlew the *Egyptian* by *the Spirit of Propheſie*, or that he did it by an extraordinary impulſe from God, and (z) *Maimonides* makes this Action one degree of Propheſie, and thus (as *Stephen* ſaith) *it came into his Heart* (from God) *to viſit his Brethren*, ver. 23. and indeed otherwiſe he could not have juſtified this Fact to God, and his own Conſcience. Now *Moſes* knowing what an extraordinary Perſon he had been *in Words and Deeds*, ver. 22. and what had been declared of him to his *Father*, and by this Action working Deliverance to one of them, might juſtly hope they would look upon him as one appointed by God to be their Deliverer. See Additions N° 6. (6)

o Ver. 30. *There appeared to him in the Wilderneſs of Mount Sinai the Angel of the Lord in a Flame of Fire in a Buſh.*] That God himſelf was glorioufly preſent here, attended with his holy *Angels* as his Miniſters, of which one appeared in the Buſh, and was by God imploy'd in forming the Voice by which he ſpake to him, is evident, (1.) From the expreſs Aſſertion of Chriſt, *viz.* that ὁ Θεὸς, *God ſpake to Moſes in the Buſh*, Mark 12. 26. So *Moſes* himſelf informs us, when he prays, *Deut.* 33. 16. that *the Bleſſing of him that appeared in the Buſh might fall upon the Head of Joſeph*, that is, ſaith *Onkelos*, *of him whoſe Majeſty dwells in the Heavens, and was revealed to Moſes in the Buſh*; ſaith *B. Uziel*, *of him who made the Glory of his divine Majeſty dwell in the Buſh.* (2) This appears from the words here ſpoken, ſaith *Stephen*, *by the Voice of the Lord, I am the God of Abraham, Iſaac, and Jacob, I have heard the Affliction of my People, I will ſend thee into Egypt*; and alſo from the words in *Exodus*, for there *Moſes* who went boldly towards the *Angel* to ſee that great ſight, when God ſaid, *I am the God of Abraham, trembled, and durſt not behold*, Exod. 3. 6. being afraid to look upon God, and *v.* 13. *Moſes ſaid to God, what is thy Name?* and God anſwers, *I am, and bids him ſay, I am, and the God of your Fathers hath ſent me to you.* And laſtly, if theſe Names could belong to a created *Angel*, I would gladly know how *Chriſt* received *a more excellent Name than the Angels*, as we read, *Heb.* 1. 4. So

(n) Μεμφίτης ἀνὴρ τὰ ἱερὰ γεγραμμένα θαυμάσιον τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσι εἰδὼς τὴν Αἰγύπτιον Philoſop. p. 842. C.

(o) Reſp. ad Qu. 25. (p) Ἰάλεικλω. Clem. Strom. 6.

(q) De Vita Moſis, p. 470.

(r) Γραμμάτων ἑλλάδας ἔδωκε φοινίκων. Strom. 1. p. 344. Ἐκ τῶν βαρβάρων φιλοσοφίας πᾶσι τὸ φιλομαθὲς καὶ παρ' ἕλλησιν ἐνδεικνύμενοι σοφίαν. Strom. 6. p. 614.

(s) Joſeph. c. 10. contra Apion. p. 1034. (t) Antiquit. Præf. p. 3.

(u) Apud Clem. Strom. 1. p. 344. (x) Antiq. l. 2. c. 5. p. 56.

(y) P. 57. (z) More Nev. part. 2. c. 14.

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So that God was here preſent, as the chief Perſon ſpeaking to *Moſes*, the *Angel* only as his Miniſter and his Attendant. See the Note on *John* 1. 1.

p Ver. 35. *This Moſes whom they refuſed.*] For though only one of them ſaid to him, *who made thee a Ruler or Judge over us?* yet that one is thought to have been a Ruler of a Tribe, and ſo to have ſpoken in the Name of the reſt. Moreover, none of them acknowledged him as one by God appointed to be their Prince, and Saviour out of the Hands of the *Egyptians*, ver. 27. and therefore it is ſaid, that ἠρνήσαντο, *they denied him*, as the *Jews* are ſaid to deny that *Jeſus* whom they would not acknowledge. See the Note on *Chap.* 3. 14.

q Ver. 37. *A Prophet ſhall the Lord — raiſe up to you*, &c.] See Note on *Chap.* 3. 22.

r Ver. 38. *With the Angel that ſpoke to him in Mount Sinai.*] Perhaps the ſame *Angel* which appeared to him as an Attendant on the divine Majeſty in the Buſh; for tho' the Law was given by the *Diſpoſition* of *Angels*, ver. 53. of which place ſee the Note on *John* 1. 1. *Heb.* 2. 2. yet ſeems there to have been a principal *Angel* (perhaps *Michael* their Prince, *Dan.* 10. 21.) who attended upon *Moſes*, and the Children of *Iſrael*, and who is therefore ſtiled by God, *my Angel*; ſo *Exod.* 23. 23. *My Angel ſhall go before thee*, that is, ſaith *Baal Hatturim*, *Michael my peculiar Angel*; ſo alſo *Chap.* 32. 34. This *Moſes* owns by ſaying, *Numb.* 20. 16. *when we cried to the Lord — he ſent an Angel, and hath brought us forth out of Egypt*, that is, *Michael the Prince*; ſay the *Jews*, and therefore he ſaith, *I am come as Captain of the Hoſt of the Lord*, Joſh. 5. 14. which is the Title of *Michael*, Dan. 10. 13. but this is not ſo to be underſtood as to exclude the Preſence of God himſelf, for this *Angel* was ſent from the *Schechinah* or divine Preſence, which was in the Pillar of the Cloud.

s Ibid. *Who received* λογια ζωντα, *the lively Oracles to give to us.*] The Law of *Moſes* is here ſtiled, *the lively Oracles*, not becauſe they were able ζωοποιειν, *to give Life*, for that St. *Paul* expreſly denies, *Gal.* 3. 21. calling this Law *the Miniſtry of Death and Condemnation*, 2 Cor. 3. 6, 9. But becauſe they were Oracles, proceeding not from dumb Idols, but from *the Living God*, and promiſing a proſperous and happy Life in *Canaan*, to all that obeyed them, *Levit.* 18. 5. *Deut.* 15. 16 — 32. 47. on which account this word is ſtiled, *Heb.* 4. 12. λογος ζωντος θεου, *the Word of the Living God*, and 1 *Pet.* 1. 23. *the living Word of God*, as being quick and vital in its Operations. See the Note on *Heb.* 4. 12.

t Ver. 41. *And they made a Calf in thoſe days, and offered Sacrifice to the Idol.*] Here note,

1*ſt*, That the Calf worſhipped by the *Jews*, is expreſly called an *Idol*, and they who worſhipped it are expreſly ſtiled *Idolaters*, 1 Cor. 10. 7. and with good reaſon, becauſe they *changed the Image of the incorruptible God into the ſimilitude of a Calf*, Pſal. 106. 19, 20. Note,

2*dly*, That the Worſhip performed by them to this Golden Calf, was Worſhip directed by them to the true God, *viz.* to that God *which brought them from the Land of Egypt*; for when they had made them a *Molten Calf*, they ſaid, *This is thy God which brought thee out of the Land of Egypt*, Nehem. 9. 18.

Nor can we otherwiſe conceive, if we conſider, (1.) That by this God they could not poſſibly intend to ſignifie the very Image they had made, there being nothing more repugnant to common ſenſe, and more irrationally ſtupid, than to conceive that what they made the other day, was both their Maker and Preſerver, whilſt it was nothing in the World, and that it gave them Power, before it was in Being: Men may aſſert ſuch things, who have no other Refuge or Defence, but cannot poſſibly believe themſelves in what they do affirm. (2.) They could not be conceived to affirm, that this God, who brought them out of the Land of *Egypt*, was the *Egyptian Serapis*; for then they muſt imagine, that this *Egyptian God* wrought all the Miracles they ſaw done in *Egypt*, upon thoſe that owned and worſhipped him, in favour of thoſe Perſons who did not own him for a God, but look'd upon him as a *Devil*; and that he did inflict the heavieſt Judgments upon them that fear'd him, and ſhew'd the greateſt Kindneſs unto thoſe that feared him not, by ſeparating betwixt them and the *Egyptians*, and not permitting any of his Judgments to moleſt or touch them. They muſt believe that the *Egyptian Serapis* had enjoined them to abſtain from all thoſe Modes of Worſhip with which he was ſerved in *Egypt*, as an Abomination to him; *for in the day that he lifted up his Hand unto them to bring them forth of the Land of Egypt*, — then ſaid he unto them, *Caſt away every Man the Abominations of his Eyes, and defile not your ſelves with the Idols of Egypt, I am the Lord your God*, Ezek. 20. 6, 7. Laſtly, they muſt believe that he who executed his Judgments on the *Egyptian Gods* was the *Egyptian* God, and that the God of the *Hebrews*, who ſaid, *Let my People go, that they may ſerve me*, Exod. 7. 1. was the God of *Egypt*, and that he who wrought thoſe Miracles unto this end, that the *Egyptians* might know *that he was the Lord*, Exod. 14. 18. was he whom the *Egyptians* owned as their God; all which Deductions are too abſurd to be believed.

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Moreover (1.) The reaſon why they deſired the making of this God to go before them, is delivered thus, *Up, make us Gods which ſhall go before us, for as for this Moſes, the Man that brought us up out of the Land of Egypt, we wot not what is become of him*, Exod. 32. 1. And from theſe words it is apparent, that the want of *Moſes* was the only cauſe why they required this Golden Calf *to go before them.* Now it is certain, that they eſteemed not *Moſes* to be God, but only one who repreſented God, and who declared his Mind unto them; on which account God himſelf ſaith, that he ſhould be to *Aaron inſtead of God*, Exod. 4. 16. and therefore it is alſo certain, that they deſired only ſome other Repreſentative of God, which *Aaron* might conſult to know the Mind of God. (2.) Here they expreſly do acknowledge that *Moſes brought them out of the Land of Egypt*, *i. e.* the God of *Moſes* did ſo. Now they all knew the true *Jehovah* was that God whom *Moſes* taught them to adore, and that the God of *Moſes* was not that Calf, which he knew nothing of, nor that *Egyptian Apis* which he had ſo much oppoſed and vilified; when therefore they affirm at the beholding of this Calf, *theſe are thy Gods*, this affirmation muſt be ſuppoſed conſiſtent with their former words, which do acknowledge that *the God of Moſes brought them forth*, &c. Now ſince the Golden Calf, or the *Egyptian Apis*, were not, even in the apprehenſion of theſe Men, the God of *Moſes*, theſe words, *viz. theſe are thy Gods*, cannot be ſpoken of the Calf, or the *Egyptian Apis*, and therefore muſt be underſtood of him, who was indeed the God of *Moſes*, and ſo muſt ſignifie, *this is the Sign, this is the Repreſentation of that God which brought us forth*, &c. Again, this we may gather from the Feaſt they conſecrated, for *Aaron* doth expreſly ſay it was *a Feaſt to Jehovah*; whereas had it been really intended as an Honour done to the *Egyptian Dæmons*, it cannot be conceived that *Aaron* would both give unto theſe *Devils*, the proper and incommunicable Name of God, and alſo offer Sacrifice to *Devils*. He therefore, whom he called *Jehovah*, and to whom he offered thoſe Peace Offerings, was he who truly bears that Name. And, (3.) This is plain from St. *Stephen*'s words, ver. 41, 42. *And they made a Calf in thoſe days, and offered Sacrifice unto Idols, and rejoiced in the Works of their own Hands; then God turned, and gave them up to worſhip the Hoſt of Heaven:* For it is obſervable, that the *Idolatry* of the Calf was diſtinct from the other *Heathen Idolatry*, this being the Puniſhment of the other, and only a conſequent of that, for *then God turned, and gave them up to worſhip the Hoſt of Heaven.* Since then the Worſhip of *Oſiris* under the Species of a *Golden Bull*, and of the *Egyptian Apis* in the Symbol of a living Calf, was really the Worſhip of the *Sun* and *Moon*, as the great (a) *Selden* doth inform us, it follows, that when they worſhipped the Golden Calf, they were not given up unto the Worſhip of *Oſiris*, or the *Egyptian Apis*, which were adored by the *Egyptians* as the moſt glorious part of all the *Hoſt of Heaven.*

Hence then it muſt demonſtratively follow, that the Worſhip of the true God in an Image, or material Repreſentation, is, in the Scripture-ſenſe, *Idolatry.*

Ver. 40. See Additions, N°. 7. [7]*

Ver. 42. *Then God gave them up to worſhip the Hoſt of Heaven.*] *i. e.* From their worſhipping him in Images againſt his Command, he ſuffered them to proceed to *worſhip the Creature inſtead of the Creator:* See Note on *Rom.* 1. 21, 24. *The Invention of Idols*, (*i. e.* Images, ſaith the Book of *Wiſdom*) *was the beginning of Fornication*, i. e. Idolatry. See Note on *John* 8. 41. And therefore God is ſaid to have *given this Hoſt of Heaven to the Heathens to worſhip*, εἰς θρησκείαν καὶ λατρείαν ὡς θεοῖς. See *Druſ.* and the *Septuagint*, Deut. 4. 19. *Juſt. M. Dial.* p. 274. *Clem. Alex. Strom. 6.* p. 609. B. *viz.* He ſuffer'd them to proceed to that more vile Idolatry in puniſhment of their Worſhip of him by Images. And to this alludes that of the *Septuagint*, Hoſ. 13. 4. *God gave not the Hoſt of Heaven to you*, ὥρισεν ὀπίσω αὐτῶν, *to go after them*; but ſent his *Prophets* to forbid it, which he did not to the *Heathen* World.

Ibid. *Have ye offered to me ſlain Beaſts, and Sacrifices, by the ſpace of forty Years in the Wilderneſs?*] This Queſtion is a ſtrong negative, importing, that though they really did offer Sacrifices as he had commanded, yet did he not accept, or look upon them as offer'd to him; the Expreſſion is like that of the Prophet *Zachary*, Chap. 7. 5. *When ye faſted and mourned in the fifth and ſeventh Month theſe ſeventy Years, did ye at all faſt to me, even to me?* And this is here denied, u

1*ſt*, Becauſe God will accept of no Worſhip as done unto him, which is not done unto him alone; and when any other is worſhipped with him, he looks upon himſelf as not worſhipped at all. So of thoſe *Nations* which came from *Aſſyria* into the Cities of *Samaria*, it is ſaid, 2 *Kings* 17. 33. *they feared the Lord, and ſerved their own Gods*; and then it is added, *ver.* 34. that *they feared not the Lord.*

2*dly*, Becauſe God will not own any Worſhip as performed to him, whilſt Men continue in their Diſobedience to his Laws, and in

(a) L. de Diis Syris, c. 4.

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in their Hearts depart from him, and incline to a Worſhip he approves not of; thus the *Jews* in *Zachary* are ſaid, not *to faſt to him*, becauſe they would not hearken to, or obey his words, *ver.* 8. and he is ſaid to have been angry with them in the Wilderneſs forty Years, *becauſe they erred from him in their Hearts*, Pſal. 95. 10. that is, ſaith the *Chaldee*, *they had their Idols in their Hearts*. And the *Samaritans* are ſaid *to worſhip they knew not what*, John 4. 22. becauſe they did not worſhip him according to his Will revealed in his Word. See the Note there.

w Ver. 43. *Yea ye took up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which you made to worſhip them*, &c.] Here note,

1*ſt*, That theſe words are taken from *Amos* 5. 26. where the words in our Tranſlation are, *Ye have born the Tabernacle of your Moloch, and Chiun your Images, the Star of your God*. Note,

2*dly*, That theſe words of the *Prophet* are by St. *Stephen* produced to prove that God gave them up to worſhip *the Hoſt of Heaven*, as the Puniſhment of their worſhipping the Golden Calf; even as God is ſaid to have given up the *Heathens to Uncleanneſs, and vile Affections*, Rom. 1. 24, 26. as the Puniſhment of their former *Idolatry*, ver. 21. 23. So that the Gods here mentioned muſt belong to *the Hoſt of Heaven*. Note,

3*dly*, That *Moloch* is thought to be the Sun, for the whole Eaſt did worſhip the Sun and Moon, as the *King* and *Queen of Heaven*; and Interpreters almoſt generally agree, that *Baal*, *Bel*, or *Belus*, ſo often mentioned in the *Scriptures* as worſhipped by the *Heathens*, is the Sun, or *Lord of Heaven*. Now *Baal* the Lord, and *Moloch* the King of Heaven is the ſame. So (b) *Euſebius* tells us of the *Phœnicians* out of *Sanchoniathon*, that when *drought happen'd, they did* τὰς χεῖρας ὀρέγειν εἰς οὐρανὸς πρὸς τ' Ἥλιον, τοῦτον γὰρ φήσι Θεὸν ἐνόμιζον μόνον οὐρανὸ Κυρίον Βεελσάμην καλοῦντες, *lift up their Hands to Heaven to the Sun, whom they owned as the only Lord of Heaven, calling him Beelſamen, that is, the Lord of Heaven*; and (c) *Damaſcius* in *Photius* ſaith, the *Syrians* and *Phœnicians* τ' πρῶτον Ἦλ καὶ Βὴλ ἐπονομάζουσι, *call Saturn El and Bel*; and (d) *Servius* upon *Virgil* ſays, *that the Sun and Saturn were worſhipped by the Aſſyrians and the Africans under the Name of Bel*. See for the farther Proof of this, *Voſſ. de Idol. l.* 2. *c.* 4. *Spencer de Ritibus. Hebr. p.* 551.

As for the other word *Chiun*, changed by the *Septuagint* into a Name better known, *viz. Rephan* or *Remphan*, *Voſſius* thinks it ſignifies the *Moon*, *ibid.* Chap. 23. But *Aben-Ezra* on the place informs us, that it ſignifies *Saturn*, and that with great probability, (e) *Saturn* bearing that Name, ſay the learned, in the *Arabian* and *Perſick* Tongue; and in the *Egyptian Alphabet*, Ῥαφαν is *Saturn*. Note,

4*thly*, That to *Moloch* is aſcribed *Succoth*, a Tabernacle or Tabernacles, becauſe he was worſhipped in *little Shrines*, *Chapels*, and *Tabernacles*, which they uſed to carry about with them, as *Grotius* and Dr. *Hammond* here prove;

To *Remphan* a Star, becauſe the *Heathens* worſhipped their Gods, *Dæmons*, and *Heroes*, under the Name of ſome Star appropriated to them, as (f) Dr. *Spencer* ſhews, and ſo the *Egyptian* God *Rempham* or *Remphin*, mentioned by *Diodorus Siculus*, might be worſhipped in the Star *Saturn*.

And becauſe they made *Images* of theſe *Gods*, and put them into theſe Shrines, and Chapels, or Tabernacles to be worſhipped, therefore the Prophet calls them צלמיכם Images of their Gods which they had made.

Laſtly, Becauſe the Tabernacles of *Moloch* and *Saturn*, to whom they offered their Sons and Daughters, had (g) ſeptem Conclavia, *ſeven Cells*, or Receptacles, according to the number of the ſeven Planets; therefore perhaps it is that St. *Stephen* ſaith, they worſhipped *the Hoſt of Heaven*.

5*thly*, That they were guilty of this Idolatry whilſt they continued in the Wilderneſs, tho' we read nothing of it expreſly in the five Books of *Moſes*, we cannot doubt, if we believe the Prophet *Amos*, declaring from God, that *they did not offer Sacrifice to him in the Wilderneſs*, becauſe they were then guilty of this *Idolatry*; or St. *Stephen*, ſaying, that in Puniſhment of the Calf they made and worſhipped there, God gave them up to worſhip *the Hoſt of Heaven*: And to this we may refer the Complaint of the *Pſalmiſt*, that even then *they erred in their Hearts, and knew not his Ways*, and more certainly the Words of *Joſhua*, Chap. 24. 14. *and now put away the ſtrange Gods which your Fathers ſerved on the other ſide the River, and in Egypt, and ſerve the Lord*; for if they had them not among them, they could not put them away; and his follow-

(b) Præp. Evang. l. 1. c. 10. p. 34. (c) Cod. 242. p. 1050.

(d) *Aſſyrios conſtat Saturnum (quem eundem & Solem dicunt) coluiſſe, quæ Numina etiam apud Afros poſtea culta ſunt; unde & Punica Lingua Bel Deus dicitur, apud Aſſyrios autem Bel dicitur quadam ſacrorum ratione & Saturnus & Sol.* In Prim. Ænead. Virg. 733.

(e) Spencer p. 551, 552. (f) P. 554. (g) *See* Voſſ. de Idol. l. 2. c. 5. p. 169.

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ing words, *v.* 19. *ye cannot ſerve the Lord* (whilſt ye retain your Idols,) *for he is a jealous God.*

And *Laſtly*, whereas St. *Stephen* ſaith, *I will carry you beyond Babylon*, tho' the Prophet had only ſaid, I will carry you beyond *Damaſcus*, this need give us little trouble, ſeeing this Prophecy was fulfilled by *Salmanaſſer*, *King* of *Aſſyria*, carrying them both beyond *Damaſcus* and *Babylon*, into the Cities of the *Medes*, 2 Kings 17. 6.

x Ver. 44. *Our Fathers had the Tabernacle of Witneſs*;] *i. e.* In which the true God gave them ſignal Teſtimonies of his Preſence with them, and Indications that he dwelt among them, tho' as in the Wilderneſs, ſo till the times of *David* they fell off from him to *Idolatry*; this *David* deſired to build God a *Temple*, and his Heart was ſet upon it, *Pſal.* 133. and his Son *Solomon* built it, and in this you place your Confidence, ſaying, *the Temple of the Lord are we*, Jer. 7. 4. but know, ſays St. *Stephen*, that the great God of Heaven cannot be confined to your Temple, or ſo chuſe it for a place of reſt, as that he ſhould not depart from it, or ſuffer it to be deſtroyed again, as he formerly did for your crying Provocations; this therefore you may reaſonably expect, who are ſtill a ſtiff-necked People, and uncircumciſed in Heart, ſtill reſiſting the Holy Ghoſt in God's *Prophets*, as your *Fathers* did, and adding to all your other Sins the Murther of your promiſed *Meſſias*; this, I ſay, you have reaſon to expect, did not I warn you of it.

y Ver. 53. *Who have received the Law*, εἰς διαταγὰς ἀγγέλων·] That is, ſaith *Grotius*, inter Angelorum turmas, *by God appearing with his Hoſt of Angels*, for ſo we read he did at Mount *Sinai*, when he gave the Law; ſo *Deut.* 33. 2. *The Lord came from Sinai, he came with ten thouſand* ἀγγέλων, *of Angels, from his right Hand went a fiery Law for them*: And *Pſal.* 68. 17. *The Chariots of God are twenty thouſand, even thouſands of Angels, and the Lord is among them as in Sinai.* I rather chuſe to ſay, *by the Adminiſtration of Angels*, they all here miniſtring to God when he gave the Law. See Note on *John* 1. 1. and *Heb.* 2. 2.

z Ver. 55. *He ſaw the Glory of God*;] That is, the *Schechinah*, the Symbol of God's glorious Preſence; See the Notes on *Rom.* 1. 23. and on *Heb.* 1. 3. And *Jeſus* ſtanding at the right Hand of God, *as in a poſture ready to receive him.*

a a Ver. 57. *They ran upon him with one accord.*] Tho' they ruſh upon him in this caſe, yet they do it only becauſe by freſh words of Blaſphemy, as they conceived, he had confirmed the former Blaſphemy teſtified againſt him by two Witneſſes, and therefore they draw him out of the City, becauſe their *Traditions* ſaid, that *no Man was to be ſtoned in the Camp, or in the City*, and ſtone him after the legal manner, the Witneſſes againſt him beginning the Execution; and ſo here is no Evidence that this was done *jure Zelotarum*, and not by courſe of Juſtice, the *Sanhedrim* having before ſufficiently ſhewed what they thought of him, by being *mad againſt him, gnaſhing upon him with their Teeth.*

b b Ver. 58. *And they laid their Cloaths at the Feet of a young Man, whoſe Name was Saul.*] See Note on *Philem.* 9.

c c Ver. 59. Ἐπικαλούμενον, *calling upon Chriſt, and ſaying, Lord Jeſus, receive my Spirit.*] Here we find *Stephen full of the Holy Ghoſt*, calling religiouſly upon *Chriſt* now in Heaven, to receive his Spirit, and thereby teſtifying not only that religious Worſhip was due to him, but alſo that he could hear his Prayer, and receive his Spirit at that diſtance, and therefore was omnipreſent, and the Searcher of the Heart, and he in whoſe Hands the Spirits of Men were; for he doth not ſay, Κύριε τῶν Ἰησοῦ, *thou who art the Lord of Jeſus*; that Phraſe being never uſed in the *New Teſtament*, but Κύριε Ἰησοῦ, *Lord Jeſus* receive my Spirit: Like to this is that Prayer of St. *John*, Rev. 22. 20. Κύριε Ἰησοῦ, *Come, Lord Jeſus, come quickly.*

d d Ibid. *Receive my Spirit.*] Hence it appears, that the Spirit of Man is a Subſtance diſtinct and ſeparable from the Body, and which dies not with it; for *Stephen* prays not to the Lord *Jeſus* to receive his Body, but only to receive *his Spirit*, now to be ſeparated from it. See the Notes on *Luke* 23. 40. and on 2 *Tim.* 1. 12. Now if the Spirit of a Man died with the Body, no reaſon can be given, why St. *Stephen* ſhould pray to the Lord Jeſus *to receive his Spirit* rather than his Body. Moreover, This being ſaid by a *Jew* in preſence of the *Jews*, is doubtleſs to be underſtood, according to the Senſe and the Opinion of the *Jews*, who held, that *the Souls of juſt Men were in the Hand of God*, Wiſd. 3. 1. and were *in Peace*; which Expreſſions agree not to a thing which is inſenſate; nor could an inſenſate Being have any Hope at all, much leſs *an Hope full of Immortality*, as he there ſpeaks, *ver.* 2, 3.

e e Ver. 60. *He fell aſleep.*] See Note on *John* 11. 11.

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CHAP. VIII.

1. AND Saul *(when Stephen thus died)* was conſenting to his Death; and
a [a] at that time there was a great Perſecution againſt the Church which was at Jeruſalem; and they *(that were of it)* were all ſcattered abroad throughout the Regions of Judea and Samaria, except the Apoſtles.
b 2. And devout Men carried Stephen [b] to his Burial, and made great Lamentation over him.

3. As for Saul, he made Havock of (Gr. *and Saul waſted, or afflicted)* the Church, entring into every Houſe *(of the Faithful)* and haling Men and Women *(thence, he)* committed them to Priſon.

c 4. [c] Therefore they that were *(they therefore being)* ſcattered abroad, went every where (Gr. *went through Judea and Samaria*, ver. 1.) preaching the Word.

d 5. Then [d] Philip *(the Evangeliſt, being one of the ſeven*, Chap. 21. 8.) went down to the City of Samaria, and preached Chriſt to them.

6. And the People with one accord gave heed to thoſe things which Philip ſpake, hearing and ſeeing the Miracles he did *(to confirm his Doctrine.)*.

7. For unclean Spirits crying with *(a)* loud Voice, came out of many that were poſſeſſed with them; and many taken with Palſies, and that were lame, were healed.

8. And there was great Joy in that City, *(that a Perſon ſo beneficial was come to them.)*

9. But there was a certain Man, called Simon, which before time uſed Sorceries in the ſame City, and bewitched (Gr. *and a certain Man named Simon, was before in that City, uſing Magick, and aſtoniſhing*) the People of Samaria, giving out (Gr. *ſaying*) that himſelf
e was [e] ſome great One:

10. To whom they all gave heed, from the leaſt to the greateſt, ſaying, This Man is the great Power of God:

11. And to him they had regard, becauſe that of long time he had bewitched *(aſtoniſhed)* them with *(his)* Sorceries.

12. But when they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women *(for the Remiſſion of Sin*, Chap. 2. 38.)

13. Then Simon himſelf believed alſo, *(that this Jeſus who enabled Philip to do theſe things, was ſome Power ſuperiour to any he converſed with;)* and when he was baptized, he continued with Philip, and wondred, beholding the Miracles and Signs which were done.

14. Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the Word of God, they ſent to them
f [f] Peter and John:

15. Who, when they were come down
g [g] prayed for them, *(περὶ αὐτῶν, over them, whom the Holy Ghoſt ſaw fit to be indued with Prophetical Gifts for the Miniſtry there)* that they might receive the Holy Ghoſt.

16. For as yet he was fallen upon none of them, only they were baptized in the Name of the Lord Jeſus.

17. Then laid they their Hands on them, and they *(viſibly)* received the Holy Ghoſt, *(ſo as to ſpeak with Tongues, and propheſie*, Chap. 19. 7.)

18. And when Simon ſaw, that through laying on of the Apoſtles Hands, the Holy Ghoſt was given, he offered them Money *(to obtain the ſame Power;)*

19. Saying, *(Let this Reward induce you to)* give me alſo this Power, that on whomſoever I lay *(my)* Hands, he may receive the Holy Ghoſt.

20. But Peter ſaid to him, [h] thy Money h
periſh with thee, (i. e. *without Repentance thou wilt periſh with it,)* becauſe thou haſt thought that the Gift of God may be purchaſed with Money.

21. Thou haſt neither part nor lot in this matter, (i. e. *the Bleſſings of this Kingdom;)* for thy Heart is not right in the ſight of God.

22. Repent therefore of this thy Wickedneſs; and pray God, if perhaps the thought of thy Heart may be forgiven thee:

23. For I perceive, that thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.

24. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of thoſe things which ye have ſpoken, come upon me.

25. And they, when they had teſtified, and preached the Word of the Lord, returned to Jeruſalem, and *(by the way)* preached the Goſpel in many Villages of the Samaritans.

26. And the Angel of the Lord ſpake to Philip, ſaying, Ariſe, and go towards the South, to [i] the way that goeth down from i
Jeruſalem to Gaza, which *(way)* is *(through the* deſert *(of Judah*, or *to* old *Gaza which is deſert.)*

27. And he aroſe and went; and behold a
k [k] Man of Ethiopia, an Eunuch of great Authority, under Candace Queen of the Ethiopians, who had the charge of all her Treaſure, and had come to Jeruſalem to worſhip,

28. Was

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28. Was returning (*to his Country*,) and ſitting in his Chariot, (*he*) read (*in*) Iſaias the Prophet.

29. Then the Spirit ſaid to Philip, Go near, and join thy ſelf to this Chariot:

30. And Philip ran thither to him, and heard him read (*in*) the Prophet Iſaias, and ſaid, Underſtandeſt thou what thou readeſt?

l 31. And he ſaid, [l] How can I (*underſtand a Prophecy of future Times, with which I am wholly unacquainted*) except ſome Man ſhould guide *direct, or inſtruct*) me? And he deſired Philip, that he would come up, and ſit with him.

32. The Place (*or Section*) of Scripture m which he read, was this, [m] He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer, ſo opened he not his Mouth:

n 33. [n] In his (*ſtate of*) Humiliation, his Judgment was taken away, (*and no right done him*;) and who can declare (*the wickedneſs of*) his Generation? For his Life is (*was*) taken from the Earth.

34. And the Eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the Prophet this? of himſelf, or of ſome other Man?

35. Then Philip opened his Mouth, and began at the ſame Scripture, and preached to him Jeſus.

36. And as they went on their way, they came to a certain Water; and the Eunuch ſaid, See, here is Water, what doth hinder me to be baptized?

37. And Philip ſaid, If thou believeſt with all thy Heart, thou mayeſt: And he anſwered and ſaid, [o] I believe that Jeſus Chriſt is the Son of God. o

38. And he commanded the Chariot to ſtand ſtill; and they went down both into the Water, both Philip and the Eunuch, and he (*Philip*) baptized him.

39. And when they were come out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch ſaw him no more; and [p] he went on his way rejoicing. p

40. But Philip was found at Azotus; and paſſing through (*it*,) he preached in all the Cities, till he came to Ceſarea (*or the Tower of* Straton, *as it was named before it was rebuilt by* Herod.)

Annotations on Chap. VIII.

a Ver. 1. *AT that time there was a great Perſecution againſt the Church which was at Jeruſalem.*] The Rage they were in for what was ſpoken, as they conceived, againſt the *Law* and the *Temple*, (a) for which they had the higheſt Veneration, and the cutting Words St. *Stephen* had pronounced before, and even of the *Sanhedrim*, as of a ſtiff-necked and uncircumciſed Generation, wanting that Circumciſion they ſo gloried in, not obſerving that Law they ſeemed ſo zealous for, perſecuting the *Prophets* who foretold of the *Meſſias*, *betraying and murthering* him when he was come, gave in all likelihood, the occaſion to this Perſecution of all others who believed this, as St. *Stephen* did; and that this Perſecution was ſet on by the Authority of this great *Council*, we may learn from the Part *Saul* bore in it; for he confeſſes, that he received his Authority to treat the *Chriſtians* thus from them, *Chap.* 22. 5.—26. 11. See [8] Additions, N°. 8.

b Ver. 2. Συνεκόμισε, *Buried Stephen*; *i. e.* They prepared *Stephen* for his Burial, as the *Greek* word properly imports, *i. e.* they did all things in order to it, waſhing his Body, *Acts* 9. 37. anointing it, and winding it up in Linen, putting it in the Coffin, carrying it forth to the Burial-place, and weeping there over it after the manner of the *Jews*. But whereas *Grotius* tells us from (b) St. *Auſtin*, *De Civ. Dei*, *lib.* 22. 8. That the Relicks of St. *Stephen* cured many Diſeaſes, it is wonderful he ſhould depend much on the Authority of St. *Auſtin* in this matter, ſeeing he tells us, That hujus Martyris corpus ex illo uſque ad iſta tempora latuit, nuper autem apparuit, ſicut ſolent apparere ſanctorum martyrum corpora Revelatione Dei, *the Relicks of this Martyr were latent for about Four hundred Years, and only found by Revelation in his time*: For there is not ſufficient reaſon to ſuſpect ſuch Revelations appearing only in that Age, when Religion began much to decline, and Superſtition, as St. *Auſtin* confeſſes, to abound? Would God thus honour this Martyr only then, and neglect to do it for Four hundred Years? Or did not *Grotius* know, that St. *Auſtin* ſaith in that very Chapter of theſe very Miracles, that they are not (c) of *ſuch Authority*, *that we ſhould believe them without difficulty or doubting?*

Ver. 4. *They that were ſcattered abroad*, c *went through all Places, preaching the Word.*] Hence it is highly probable, that it was not the whole Church of *Jeruſalem*, or the Body of the Laity, (ſeeing we find *devout Men burying Stephen*, ver. 3.) that was thus *ſcattered* abroad: For, what Authority had they

(a) Ἐξολεῖσθαι ἔστιν πᾶσιν ἅπασιν ἢ πρὸς τὸ ἱερὸν τοῦτο. Philo legat. p. 791.
(b) Serm. 15. Ed. à Sirmond. T. 10. p. 821.
(c) *Non tanta ea commendat authoritas, ut ſine difficultate, vel dubitatione credantur.*

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they to preach the Word? But the Hundred and eight that were full of the Holy Ghoſt; This Perſecution aiming chiefly at thoſe who were ſuch as *Stephen* was; and therefore the Diſcourſe paſſes on from him to *Philip*, another of thoſe Perſons ſo qualified to preach the Goſpel.

d Ver. 5. *Philip.*] That this was *Philip* the *Deacon*, and not the *Apoſtle*, ſeems evident from theſe Conſiderations: (1.) That he ſeems not to have had the power of giving the Holy Ghoſt by Impoſition of Hands; for *he fell upon none of the Samaritans*, till *Peter* and *John* came, and *laid their Hands upon them*, ver 15, 16, 17. and ver. 18. it is particularly noted, that the Holy Ghoſt was given only by Impoſition of the *Apoſtles* Hands. (2.) That the *Apoſtles* were ſtill at *Jeruſalem*, ver. 1. whereas this *Philip* was one of thoſe that were diſperſed; for when St. *Luke* had ſaid, that the reſt were diſperſed, preaching the Goſpel, *ver.* 4. He adds, *ver.* 5. and *Philip went down to Samaria* preaching Chriſt. And, (3.) He goes from *Azotus*, evangelizing the Cities till he came to *Cæſarea*, ver. 40. and there we find *Paul* abiding in the Houſe of that *Philip who was one of the ſeven Deacons*, Acts 21. 8.

e Ver. 9. Λέγων εἶναί τινα ἑαυτὸν μέγαν, *Saying, that he was ſome great One*; and of whom the *Samaritans* ſaid, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great Power of God*, ver 10.] The Account which, according to St. *Luke*, this *Magician* gives of himſelf, is only this, That he was μέγας τὶς, *ſome great Perſon*, as Mountebanks uſually repreſent themſelves; and the Opinion, which his *Magical* Pranks had wrought in the *Samaritans*, only this, That he was *the great Power of God*; by which words, perhaps they only meant ſome Legate or Miniſter of God, aſſiſted by his mighty Power; and yet the *Fathers* tell us, he declared himſelf to be eum qui ſit ſuper omnia Pater, *the Father which is above all:* So (d) *Irenæus*, that he was bold to call himſelf *the chief God:* So (e) *Tertullian*, and that the *Samaritans* held him to be πρῶτον Θεὸν, *the prime God*, yea, to be *God* ὑπὲρ ἄνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, *above all Principality, Power, and Vertue:* So (f) *Juſtin M.* Tho' he who reads theſe words of *Irenæus*, *Eſſe ſe docuit ſublimiſſimam vitutem, hoc eſt, eum qui ſit ſuper omnia Pater*; and theſe of *Tertullian*, *Hic auſus eſt ſummam ſe dicere virtutem, id eſt, ſummum Deum*, will be apt to think, they only did infer this from theſe words of St. *Luke*, that the *Samaritans* held he was ἡ μεγάλη τοῦ Θεοῦ δύναμις, *the great Power of God:* St. *Luke* goes on to inform us, that *he believed, and was baptized* in the Name of *Jeſus*, with the reſt of the *Samaritans*; and after this, 'tis difficult to conceive, how he ſhould perſuade the *Samaritans*, that he was God the *Father*, or the *Jews* he was that *Son*, that *Jeſus*, into whoſe Name he was baptized, or the *Gentiles*, that he was *that Spirit which he would have purchaſed with Money:* How can we eaſily conceive, that all *Samaria* ſhould own him as a great God, and yet he, as (g) *Theodoret* informs us, ſhould preſently after this, leave them, as having received the Doctrine of Chriſt, and go thence to thoſe who had not yet received it, and come in the ſecond Year of *Claudius*, *i. e.* about eight Years after to *Rome*, where he was confounded by the Prayers of *Peter?* or that being overcome, in the ſight of all that dwelt at *Rome*, they ſhould ſtill have erected till the time of *Juſtin M.* a Statue, Simoni Deo Sancto, *to Simon the Holy God?* [9]

V. 12. See Additions, N°. 9, 10. [10]

f Ver. 14. *They ſent to them Peter.*] Here we find *Peter* ſent by the other *Apoſtles*, and by the Church, which is a ſign he was not their Head and Superiour; *for greater is he that ſends, than he that is ſent.*

g Ver. 15. *Who prayed over them that they might receive the Holy Ghoſt.*] Not that all who had been baptized, might receive it; for it was never ſo in any Church, no not at *Jeruſalem*; there being only ſome among them full of the Holy Ghoſt, *Acts* 6. 3. And therefore it ſeems reaſonable to ſay, with Dr. *Lightfoot* here, that they were ſuch as the Holy Ghoſt had pointed out to be ordained Miniſters, or for the receiving of the *Prophetical* Gifts which enabled Men then λειτουργεῖν *to do ſacred Offices* in the Aſſemblies where they were, *Acts* 13. 2, 3. and theſe Gifts being conferr'd, either by God immediately, as in the caſe of *Cornelius*, or only by the *Apoſtles* Hands; (h) *Epiphanius* obſerves rightly, that *Philip* being only a Deacon, had not the power to confer them, and therefore theſe *Apoſtles* were ſent to do it. But whereas Dr. *Hammond* ſaith, This laying on of Hands, was *to confirm them, and to ordain Elders and Biſhops, in every City one*; this latter Clauſe of the ordaining one Biſhop for every City of *Samaria*, when one City only had received the Faith, is very ſurprizing, it being new to hear of a *Biſhop* ſetled where there were no *Chriſtians*, and therefore they could have no Flock. Moreover, As this is ſpoken gratis, without any colour from the Text, ſo is there not the leaſt mention of any *Deacons* here ordained, tho' *Epiphanius* ſaith, *there cannot be a Biſhop with-*

(d) Iren. l. 1. c. 20. (e) Tertull. de præſcr. c. 46. (f) Juſt. Apol. 2. p. 691. Dial. p. 349. C.
(g) Hær. Fab. l. 1. c. 1. (h) Hær. 21. Sect. 1.

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without Deacons. And if this Impoſition of Hands made them *Biſhops* of ſo many Cities of *Samaria*, by the ſame reaſon St. *Paul* impoſing his Hands on the twelve Men at *Epheſus*, Chap. 19. 6. muſt make them alſo *Biſhops* of twelve Cities of *Aſia*. In a word, it is evident, that by this Impoſition of hands the Holy Ghoſt fell on them, not to make them *Biſhops* of any City, but only *Prophets* and *Teachers* in the Churches where they came, and to which they travelled: Thus *Silas* coming a *Prophet* from *Jeruſalem*, returns not to *Judea*, to exerciſe any *Epiſcopal* Function there; but goes on with *Paul* to the *Gentiles* to viſit, and confirm the Churches, *Acts* 15. 34 —— 41. Nor was one of them only placed in a City, but many, five at *Antioch*, Acts 13. 1. more at *Corinth*, and perhaps at *Epheſus*. As for the other Opinion, that theſe Hands were laid on to confirm them; if Hands were not laid on all that were baptized, this makes nothing for confirmation; if they were, then *Simon M.* muſt be confirmed, and receive the Holy Ghoſt. And both theſe Opinions ſeem dangerous on this account, That the Holy Ghoſt was never thus conferr'd but by the Hands of an *Apoſtle*; and conſequently, if Confirmation and Ordination be laid on this Foundation, they may be ſaid to ceaſe with the *Apoſtles*. Notwithſtanding, this may well be deemed a fit Pattern for *Biſhops* to follow in the Apoſtolical Rite of Confirmation and Ordination, by laying on of Hands; by which Rite they, as *Succeſſors* of the *Apoſtles*, confer the *ordinary* Gifts of the *Holy Ghoſt*, as the *Apoſtles* did the *extraordinary* Gifts of the ſame Spirit.

h Ver. 20. *Thy Money periſh with thee, becauſe thou haſt thought the Gift of God might be purchaſed with Money.*] As for the firſt Clauſe of theſe words, the Fathers look upon them rather as a prophetical Prediction than an Imprecation: And as for the Sin of *Simon*, it ſeems not to conſiſt ſo much in his Ambition and his Avarice, that he would be advanced to the higheſt Dignity, and have thoſe Gifts, by the exerciſe of which he hoped to be the greateſt Gainer; as in this, that he ſtrook at the very Foundation of the *Chriſtian* Faith, ſuppoſing that the *Apoſtles* and other *Chriſtians* did their Miracles in confirmation of it, by ſome higher Art of *Magick* than that which he had learned, and ſo they by the ſame Art could teach others to do the ſame Works for any other end. Now what relation this Sin hath to what we now call *Simony*, it is not eaſie to conceive; only becauſe he would have purchaſed this ſpiritual Gift with Money; hence by Analogy, all purchaſing of ſpiritual Offices or Places by ſuch ſordid means, doth bear that Name.

Ver. 26. Ἐπὶ τὴν ὁδὸν τὴν ἀναβαίνουσαν εἰς Γάζαν i
αὕτη ἐστὶν ἔρημος, *In the way which leadeth to Gaza, which way is a Deſart.*] So *Oecumenius*, There is a way to the South, τὸ δὲ αὕτη ἐστὶν ἔρημος εἶπεν, *and that way*, ſaith he, *is deſart.* So (i) *Pliny*, *Per continentem deſerta, oppidum Gaza*; and this may be ſaid, to diſtinguiſh this *Gaza* of the *Philiſtines* from another *Gaza* in the Tribe of *Ephraim*, mention'd 1 *Chron.* 7. 28. not far from the place where *Philip* now was.

Ver. 27. Ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης k
Κανδάκης τῆς Βασιλίσσης Αἰθιόπων, *A Man of Æthiopia, an Eunuch, a man of great Authority under Candace, Queen of the Æthiopians.*] This was not *Æthiopia* in *Arabia*, where the *Queen* of *Sheba* dwelt, but *Æthiopia* in *Africa* under *Egypt*, where *Candace* had long been the Name of their Queens. So (k) *Pliny* ſpeaking of *Meroe* ſaith, there reigns *Candace*, quod nomen multis jam Annis ad Reginas tranſiit, *which hath for many Years been the Name of their Queens.* See *Bochart. Geogr. S. l.* 4. *c.* 26. §. 4.

Moreover that this *Eunuch*, was a *Proſelyte of Juſtice*, or one who had embraced the *Jewiſh Faith*, to which he was converted by thoſe *Jews* which from *Alexandria* ſpread themſelves into *Æthiopia*, *Grotius* concludes; not only becauſe he came ſo long a Journey to worſhip at *Jeruſalem*, and there to celebrate the Feaſt of *Pentecoſt*, but becauſe *Cornelius* was the Firſt-fruits of the *Gentiles*; and perhaps the Fame that he had heard in *Jeruſalem* of the Sufferings and Reſurrection of *Chriſt*, might induce him to read this *Prophet.*

Ver. 31. *How can I, except ſome Man ſhould guide me?*] Here *Grotius* notes, that *the Eunuch did not think the Scripture was every where ſo perſpicuous, or contained a ſenſe ſo obvious to all, as do now our Mechanicks, and Women, who would do better if they thought they needed a Guide:* But ſure it will not follow, that becauſe the *Eunuch* wanted a Guide in an obſcure Propheſie, therefore we muſt want one to obtain the Knowledge of the plain Principles and Precepts of *Chriſtianity*; nor ſurely could he be ignorant that when we aſſert the clearneſs and perſpicuity of Scripture in all things neceſſary to be believed, or done, we do this not in oppoſition to the aſſiſtance of Reaſon, or in excluſion to the Inſtruction, and Help of others, but in oppoſition to the neceſſity of *a living Judge* and *infallible Interpreter*, ſuppoſed neceſſary to the Knowledge of that Will of God, by which alone we can be ſaved. Moreover, we do not ſay that Holy Scripture is abſolutely,

(i) L. 6. c. 29.

(k) L. 6. c. 29. ad finem.

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ſolutely, and in all things perſpicuous, for we willingly acknowledge with (l) *Origen*, (m) *Chryſoſtom*, (n) *Theodoret* (o) St. *Auſtin*, *Gregory*, and almoſt all the *Fathers*, that there is in Scripture a mixture of obſcure, and plain Texts, ſome things which are δυσνόητα, *hard to be underſtood*, and ſome things which are eaſie to be apprehended by very mean Capacities; but our Aſſertion is that of (p) St. *Chryſoſtom*, that πάντα τὰ ἀναγκαῖα σαφῆ, *all things neceſſary to be believed or done, are there delivered with ſufficient Clearneſs*, or ſo that all who are concerned to know and do them that they may be ſaved, may hence learn them; and that of (q) St. *Auſtin*, that quiſque ibi fidem teneat, ſine quâ piè, rectéque non vivitur, *every one may there obtain that Faith, without which he cannot piouſly and rightly live.* And the reaſon hereof, ſaith (r) Mr. *Chillingworth*, is convincing, and demonſtrative, becauſe nothing is neceſſary to be believed, but what is plainly revealed; for to ſay that when a place of Scripture, by reaſon of ambiguous Terms, lies indifferent between divers ſenſes, whereof one is true, the other is falſe, that God obliges Men under pain of Damnation, not to miſtake through Error, and human Frailty, is to make God a Tyrant, and to ſay that he requires us certainly to attain that end, for the attaining whereof, we have no certain means. Moreover, the *Apoſtles* did not write only for the Learned, but for all Men; and therefore, unleſs we will imagine the Holy Ghoſt and them, to have been wilfully wanting to their own deſire, and purpoſe, we muſt conceive that they intended to ſpeak plain even to the Capacity of the Simpleſt, at leaſt touching all things neceſſary to be publiſhed by them, and believed by us.

2*dly*, We do not ſay that all things neceſſary to be believed or done are perſpicuouſly mentioned in all places of the Holy *Scripture* which reſpect thoſe things; but then we ſay, with (ſ) *Irenæus*, and the generality of the *Fathers*, that thoſe things which are ambiguouſly ſpoken in ſome places, are to be expounded *by thoſe things which* apertè, & ſine ambiguo poſita ſunt in Scripturis, *are plainly, and without ambiguity, contained in the Scriptures*; or if they cannot be this way expounded, the ſenſe of them cannot be needful to be known; (t) for if God's Will had been we ſhould have underſtood him more certainly in ſuch places, he would have ſpoken more plainly.

m Ver. 32. *He was led as a Sheep to the Slaughter.*] Theſe words are taken from *Iſa.* 53. 8. where that the *Prophet* ſpeaks of *Chriſt*, no *Chriſtian* can reaſonably doubt, there being ſcarce a Verſe in this whole Chapter which is not by the *Holy Ghoſt* in the *New Teſtament* applied to *Chriſt*, the firſt Verſe, *John* 12. 38. the third, *Mark* 9. 12. the fourth, *Matth.* 8. 17. the fifth, *Mark* 15. 28. And tho' the latter *Jews* will not allow of this Interpretation, yet ſome of them not only do own, that their (u) *Ancient Rabbins did with one Mouth confeſs theſe words were ſpoken of Meſſiah the King*; but alſo ſpeak thus of him, " The Holy Bleſſed God began to cove-
" nant with the *Meſſiah* when he created him,
" and ſaid to him, the Sins of thoſe who are
" laid up in ſecret with thee, will make thee
" to come under an Iron Yoke, and make
" thee like to this young Heifer, whoſe Eyes
" are dim, and fill thy Spirit with Anguiſh;
" and becauſe of their Iniquities thy Tongue
" ſhall cleave to the Roof of thy Mouth; wilt
" thou then undergo this Condition for them?
" (x) The *Meſſiah* ſaid, I undertake it with
" the Joy, and Exultation of my Heart on
" this Condition, That not one of *Iſrael* may
" periſh, and that not only they may be ſa-
" ved who live in my days, but alſo they who
" are dead from the days of the firſt Man to
" this very day. And again, when God crea-
" ted the World, he held forth his Hand un-
" der the Throne of Glory, (y) and created
" the Soul of the *Meſſiah*, and his Company,
" and ſaid to him, wilt thou heal and redeem
" my Sons after ſix thouſand Years? He an-
" ſwered him, yes; God ſaid to him, if ſo,
" wilt thou bear Chaſtiſements to expiate
" their Iniquities, according to what is writ-
" ten, *Iſa.* 53. 4. *ſurely he bore our Griefs*;
" he anſwered, I will endure them with Joy.
Whence three things are obſervable,

1*ſt*, That what ſeems ſo ſtrange and precarious to *Crellius*, *viz.* That God ſhould make a Covenant with the *Meſſiah* concerning his ſuffering for the Sins of his People, ſeems to be only that with which the *Jews* were well acquainted, and which ſeems alſo to be inſinuated here by the *Prophet* ſaying, *If he ſhall make his Soul an Offering for Sin, he ſhall prolong his days, and the Pleaſure of the Lord ſhall proſper in his Hand, he ſhall ſee the travel of his Soul, and be ſatisfied*; and in thoſe words of the Pſalmiſt, *Sacrifices and Offering thou didſt not deſire, mine Ears haſt thou opened, Burnt-offering and Sin-offering haſt thou not required*; *then ſaid I, lo I come, in the Volume of thy Book it is writ-*

(l) Philocal. c. 2, 12. (m) Hom. 36. in 1 ad Cor. T. 3. p. 488. (n) In Cap. 9. Dan. Ep. 3.
(o) Ep. ad Leand. c. 4. (p) Hom. 3. in 2 ad Theſſal. (q) Ep. 3. p. 8.
(r) Chil. Chap. 2. §. 104. (ſ) L. 2. c. 46, 47, (t) Chil. c. 2. §. 84.
(u) Abarbanel ad Eſ. 52. v. 13. qu. 1. R. Moſis Aſhee. ibid.
(x) Vide Cartw. Meliſ. l. 1. Crit. S. Tom. 9. p. 2974.
(y) Hulſius ex Peſikta, l. 1. de Judæorum Meſſia, part 2. p. 309. Cartwright, ibid. p. 2975.

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ten of me, I delight to do thy Will, O God, yea thy Law is written within my Heart, Pſal. 40. 6, 7, 8. Heb. 5. 6, 7, 8.

2*dly*, That their *Meſſiah* was to ſuffer for their ſakes, to make atonement for their Sins. And,

3*dly*, That he was to be the Salvation, not only of thoſe who were to live in, and after his time, but of all Men from the beginning. And though *Grotius* in his Notes upon this Chapter, endeavours to interpret the words concerning the Prophet *Jeremy*, yet in his excellent Book of the Truth of *Chriſtian Religion*, having cited this whole Chapter, he enquires, (z) *Quis poteſt nominari aut Regum aut Prophetarum in quem hæc congruunt? nemo ſane.*

n Ver. 33. *In his Humiliation his Judgment was taken away.*] Here Mr. *Clerc* gives a good ſenſe of theſe words, *viz.* In his Humiliation was his Judgment, *i. e.* he appeared ſo mean to *Pilate* and the *Jews*, that they paſſed Judgment againſt him, and he was taken away by them as an inconſiderable Perſon, fit to be ſacrificed to prevent Seditions, or the coming of the *Romans*. The Hebrew ſaith, *from Force and from Judgment he was taken away*, *i. e.* it proceeded from the Judgment of *Pilate*, and from the Force, the continual Clamours of the *Jews* laid upon him to paſs that Judgment, that he was taken away, and who ſhall declare the Wickedneſs of that Generation, who dealt thus with their *Meſſiah*? which therefore in the Goſpels is ſtiled *a viperous*, Luke 3. 7. *an adulterous*, Mat. 12. 34, 39. *a wicked*, ver. 45. *an untoward Generation*, Acts 2. 40. and was ſo to be, ſay the *Jews*, in the days of the *Meſſiah*. See Note on *Philip.* 3. 2. and Dr. *Lightfoot* here.

[11] Ver. 37. See Additions, N°. 11.

o Ver. 37, &c. Πιςεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριςόν, *I believe that Jeſus Chriſt is the Son of God*, &c.] Four things are hence obſervable. (1.) That Baptiſm was here performed by a καταβασις, or deſcent of the baptized Perſon into the Water. (2.) That upon this Faith, that *Jeſus Chriſt was the Son of God*, and that he died for our Sins, which was the thing which *Philip* preached to the *Eunuch*, adult Perſons, who before own'd one God, and the Spirit of Prophecy, as this *Eunuch* did, were received to that Baptiſm, in which they were taught, and by which they were obliged to *obſerve all things that Jeſus had commanded*; for tho' the Belief, that *Jeſus was the Chriſt, the Son of God*, was the great Article propounded, and firſt preached to every Convert; yet the end of Baptiſm being the Remiſſion of Sins, and the effect of it Juſtification, or the Abſolution of the baptized Perſon from his paſt Sins, and this Juſtification and Remiſſion of Sins being declared to be obtained only through Faith in his Blood, 'tis certain that believing in the Lord Jeſus muſt include Faith in his meritorious Death and Paſſion, or as the Scripture ſaith, Faith in his Blood. Hence the *Apoſtle* reckons this Article ἐν πρώτοις, *among the firſt he preached to the Corinthians*, *that Chriſt died for our Sins according to the Scriptures*, 1 Cor. 15. 3. and tells them, that he preached to them *Chriſt crucified*, 1 Cor. 1. 23. as the means of their Juſtification and Salvation. See the Preface to the General Epiſtle to St. *John*. (3.) Obſerve, that to the *Jews* and *Proſelytes*, who already own'd the true God, and believed his *Prophets* were inſpired by the Holy Ghoſt, Baptiſm was adminiſtred in the Name of *Jeſus Chriſt*, Acts 2. 38. — 8. 16. — 10. 48. or in the Name of the Lord; but when the *Apoſtles* were ſent εἰς τὰ ἔθνη, *to the Gentiles*, who believed not theſe things, they are commanded *to baptize them in the Name of the Father, Son, and Holy Ghoſt*, Matth. 28. 20. Obſerve, (4.) That in ſome Copies we read thus, πνεῦμα ἅγιον ἐπέσεν ἐπὶ τὸν εὐνοῦχον, καὶ ἄγγελος Κυρίου, *the Holy Ghoſt fell upon the Eunuch, and the Angel of the Lord caught away Philip*; ſo the *Alexandrian* and other *Manuſcripts*, and ſo St. *Jerom* cites it, *Dial. contra Lucif.* F. 50. *l.* and according to this reading, the *Eunuch* was ſufficiently authorized to preach to, and convert the *Æthiopians*, as it is ſaid he did. See *Iren. l.* 3. *c.* 12. *l.* 4. *c.* 40. *Euſeb. Hiſt. Eccl. lib.* 2. *c.* 1. *Hieron* in *Iſai.* 53.

Ver. 39. See Additions, N°. 12.

[12] p Ibid. Ἐπορεύετο γὰρ, *pergebat autem.*] As the *Hebrew* ו, ſo the γὰρ often ſignifies, *but*. So *Luke* 12. 58. ὡς γὰρ ὑπάγεις, *but as thou goeſt with thine Adverſary*. So *Phavorinus*, ἀντὶ τοῦ δὲ κεῖται, it is put for *but*.

(z) Lib. 5. p. 283.

CHAP.

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CHAP. IX.

a 1. AND Saul yet [a] breathing out Threatnings and Slaughter againſt the Diſciples of the Lord, went to the High-Prieſt, (*and to all the Elders of the Sanhedrim*, Acts 22. 5.)

2. And he deſired of him (*and them*, ibid.)
b [b] Letters to Damaſcus to the Synagogues, that if he found any of this way, whether they were Men or Women, he might bring them bound to Jeruſalem, (*to be judged, and puniſhed by them*; ibid.)

3. And as he journied, (*in purſuit of his Commiſſion*,) he came near Damaſcus, and ſuddenly (*about mid-day*, Acts 22. 6.) there ſhined round about him, (*and thoſe that were with him*, Acts 26. 13.) a Light from Heaven, (*above the brightneſs of the Sun*, ibid.)

4. And he, (*and all that were with him*, Acts 26. 14.) fell to the Earth, and (*he*) heard a (*n articulate*) Voice, ſaying to him,
c (*in the Hebrew Tongue*, ibid.) Saul, [c] Saul, why perſecuteſt thou me?

5. And he ſaid, (*in anſwer to it*, Acts 22. 8.) Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt, it
d is (*or will be*) [d] hard for thee to kick againſt the Pricks, (*thus to ſet thy ſelf to fight againſt God.*)

6. And he trembling, and (*being*) aſtoniſhed, ſaid, Lord, what wilt thou have me to do, (*to avoid thy farther Diſpleaſure?*) And the Lord ſaid to him, Ariſe, (*ſtand upon thy Feet*,) and go into the City, (*of Damaſcus*,) and (*there*) it ſhall be told thee what thou muſt do, (*or of all things which thou art appointed to do*, Acts 22. 10. *for, for this cauſe have I appeared to thee*, Acts 26. 17, 18)

7. [And the Men that journied with him, ſtood ſpeechleſs, (*through fear*, Acts 22. 9.)
e [e] hearing a Voice, but ſeeing no Man,] (*nor knowing what was ſaid to him*;)

8. And Saul aroſe from the Earth, (*and they that were with him*,) and when (*the lids of*) his Eyes were opened, he ſaw no Man, (*his Eyes being dazled with the Glory of that Light*, Acts 22. 11.) but they (*who were with him*) led him by the Hand, and brought him to Damaſcus.

9. And he was three days without ſight, and neither did eat nor drink.

10. And there was a certain Diſciple at Damaſcus, named Ananias, (*a devout Man according to the Law, having a good Report of all the Jews that dwelt there*, Acts 22.
f 12.) and to him ſaid the Lord [f] in a Viſion, Ananias; and he ſaid, behold, I am here, Lord.

11. And the Lord ſaid to him, Ariſe, and go into the Street which is called Straight, and enquire in the Houſe of Judas, for one called Saul of Tharſus; for behold he prayeth;

12. And hath ſeen in a Viſion a Man named Ananias coming in, and putting his Hand on him that he might receive his ſight.

13. Then Ananias anſwered, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jeruſalem;

14. And here he hath Authority from the Chief Prieſts, to bind [g] all that call on thy g
Name, (i. e. *all thy Diſciples.*)

15. But the Lord ſaid to him, Go thy way (*upon this my Meſſage*,) for he is a choſen Veſſel to me, to bear my Name before (i. e. *to preach Chriſt to*) the Gentiles, and Kings, and (*to*) the Children of Iſrael.

16. For I will ſhew him how great things he muſt ſuffer for my Name's ſake, (*and yet the proſpect of them ſhall not make him diſobedient to the heavenly Viſion, but as forward to preach, as ever he was to perſecute the Preachers of the Goſpel:*)

17. And (*then*) Ananias went his way, and entred into the Houſe (*where Saul was*,) and putting his Hands on him, (i. e. *his Eyes*,) ſaid, Brother Saul, [h] the Lord (*even* h
that) Jeſus that appeared to thee in the way as thou cameſt (*hither*,) hath ſent me (*to thee*,) that thou mighteſt receive thy ſight, and (*at thy Baptiſm into his Name, mayſt*) be filled with the Holy Ghoſt, (*as his other Apoſtles were, I therefore ſay to thee in his Name, receive thy ſight*, Chap. 22. 13.)

18. And immediately there fell from his Eyes, as it had been Scales, and he received ſight forthwith, and (*when Ananias had ſaid to him, the God of thy Fathers hath choſen thee, that thou ſhouldſt know his Will, and ſee that Juſt One, and ſhouldſt hear the Voice of his Mouth*, &c. Acts 22. 14, 15, 16. *he*) [i] aroſe i
and was baptized.

19. And when he had received Meat, he was ſtrengthned: Then was Saul certain days with the Diſciples which were at Damaſcus.

20. And ſtraightway he preached Chriſt in the Synagogues (*there, proving*) that he is the Son of God.

21. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name in Jeruſalem, and came hither for that intent, that he might bring them bound to the Chief Prieſts?

22. But [k] Saul increaſed more in Strength, k
and (*by the Evidence of his Reaſonings*,) confounded the (*unbelieving*) Jews which dwelt at Damaſcus, proving (*to them from the Scriptures*,) that this (*Jeſus, whom he*

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preached, is (*was the*) very Chriſt (*promiſed.*)

l 23. And after that [l] many days were fulfilled, the Jews took counſel to kill him;

24. But their laying (*in*) wait (*to do it*) was known of Saul, and (*for*) they watched the Gates day and night to kill him;

25. Then the Diſciples took him by night, and let him down by the Wall in a Basket.

26. And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the Diſciples, but they were all afraid of him, and believed not that he was a Diſciple.

27. But Barnabas took him, and brought him to the Apoſtles, and declared to them, how he had ſeen the Lord in the way (*to Damaſcus,*) and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the Name of Jeſus;

28. And he was with them coming in, and going out at Jeruſalem.

29. And he ſpake boldly in the Name of the Lord Jeſus, and diſputed againſt the Grecians, (i.e. *the Jews that uſed the Greek Tongue,*) but they (*alſo*) went about to ſlay him.

30. Which when the Brethren knew, they brought him down to Cæſarea (*Philippi*) and ſent him forth to Tarſus.

31. Then had the Churches reſt throughout all Judea, and Galilee, and Samaria,

m [m] and were edified, and walking in the Fear of the Lord, and in the Comforts of the Holy Ghoſt, were multiplied.

n 32. [n] And it came to paſs, as Peter paſſed through all Quarters (*of Judea, where Diſciples were,*) he came down alſo to the Saints which dwelt at Lydda, (*a City of Paleſtine.*)

33. And there he found a certain Man named Æneas, who had kept his Bed eight Years, and (*who*) was ſick of the Palſie.

34. And Peter ſaid to him, Æneas, Jeſus Chriſt maketh thee whole, (*I therefore ſay to thee in his Name,*) ariſe, and make thy Bed, and he aroſe immediately.

35. And all that dwelt at Lydda, and (*in the Plain of*) Saron, (*extending from Cæſarea Paleſtine to Joppa,*) ſaw him, and (*by this means*) turned to the Lord.

36. Now there was at Joppa, (*a Phœnician City, lying upon the Mediterranean,*) a certain Diſciple, named [o] Tabitha, who by Interpretation is called Dorcas (*a Roe*) this Woman was full of good Works, and Almsdeeds which ſhe did.

37. And it came to paſs in thoſe Days, that ſhe was ſick and died; whom when they had waſhed, (*in preparation for her Interment,*) they laid her in an upper Chamber;

38. And foraſmuch as Lydda was nigh to Joppa, and the Diſciples had heard that Peter was there, they ſent to him two Men, deſiring him that he would not delay to come to them.

39. Then Peter aroſe and went with them; and when he was come, they brought him (Gr. *whom being come they brought*) into the upper Chamber, and all the Widows ſtood by him weeping, and ſhewing the Coats and Garments which Dorcas (*had*) made while ſhe was with them:

40. But Peter put them all forth, and kneeling down, prayed, and turning him to the Body, ſaid, Tabitha, ariſe; and ſhe opened her Eyes, and when ſhe ſaw Peter, ſhe ſat up.

41. And he gave her his Hand, and lift (*ed*) her up, and when he had called the Saints and Widows, preſented her (*to them*) alive.

42. And it was known throughout all Joppa, and many (*upon that account*) believed in the Lord.

43. And it came to paſs that he tarried many days in Joppa, with one Simon a Tanner.

Annotations on Chap. IX.

a Ver. 1. *AND Saul ἐμπνέων ἀπειλῆς καὶ φόνου, Breathing out Threatnings, and Slaughter.*] It appears hence that the Power of capital Puniſhments was not ſo taken from the *Jewiſh Sanhedrim*, held at *Jeruſalem*, but that they might inflict this Puniſhment upon thoſe of their own Nation, either by their own Power, or by the conſent of the *Roman Governors*, in caſes puniſhable with Death by their Laws and Cuſtoms. For *Saul* confeſſes that he perſecuted *this way unto the Death*, by virtue of this Power received from the *Sanhedrim*, binding and delivering up to Priſon Men and Women, *Acts* 22. 4. See the Note on *John* 18. 31.

b Ver. 2. *Letters to Damaſcus to the Synagogues.*] From this, and from the 20th Verſe, where *Paul* is ſaid to preach Chriſt at *Damaſcus* in the Synagogues of the *Jews*, it appears that there were more Synagogues of the *Jews* than one in that City; and that it was ſo alſo in other Cities. See *Vitringa de Synag. Vet.* l. 1. par. 1. c. 14. p. 255, &c.

c Ver. 4. *Saul,—why perſecuteſt thou me?*] The Perſecutions of *Chriſt*'s Members are repreſented as the Perſecutions of Chriſt himſelf, by reaſon of the Union to him by the Spirit which renders them his Body, and of that Sympathy he hath with them under all their Sufferings, which makes him συμπαθῆσαι,

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σαι, to suffer with them, Heb. 4. 15. Isa. 63. 9.

d Ver. 5. *It is hard for thee* πρὸς κέντρα λακτίζειν, *to kick against the Pricks.*] This is a *Proverbial* Expression, signifying the damage and hurt they are like to receive, who resist and fight against those who are superiour to them, and especially against God. So *Euripides in Bacch.* v. 794.

Θυοίμ' ἄν ὦτᾰ, μᾶλλον ἢ θυμούμενος
Πρὸς κέντρα λακτίζοιμι θνητὸς ὢν τῷ θεῷ.

I will rather offer Sacrifice to him, than being a mortal Man be angry with God, and kick against the Goads.

And (a) *Pindar* saith, we must not contend against God, but bear the Yoke he puts upon our Neck mildly, *and not kick against the Goads*, πολὶ κέντρον ὄ τοί λακτίζομεν, that is, saith the *Scholiast*, not μάχεσθε τῇ τυχῇ ἄνθρωπον ὄντα, *to fight against God being only Men.* The great (b) *Bochart* will not have this Proverb taken from *Æschylus*, *Euripides*, *Pindar*, or *Plautus*, but from the Scriptures; it being used, saith he, by *Moses*, saying, *Jeshurun waxed fat*, & recalcitravit, *and kicked against the Law*, Deut. 32. 15. and by God himself enquiring, why *kick ye against my Sacrifices?* 1 Sam. 2. 29. See *Examen Millii.*

e Ver. 7. Ἀκούοντες μὲν τῆς φωνῆς, *Hearing a Voice.*] To reconcile this with *Chap.* 22. 9. where it is said, that the Men that were with him, τῆς φωνῆς οὐκ ἤκουσε, *heard not the Voice of him that spake to*, or *with him*; Dr. *Hammond* notes that the word φωνὴ signifies *Thunder*, and so he reconciles these places, by saying, *They that were with me heard the Voice of the Thunder, but heard not the Voice of him that spake unto me*; That this Importance of the word φωνὴ is frequent in the Old Testament, cannot be doubted; thus *Exod.* 9. 23. *The Lord sent Thunder and Hail*, φωνὰς καὶ χάλαζαν· and ver. 27. *I will stretch forth my Hand, and the Thunder shall cease*, καὶ αἱ φωναὶ παύσονται· and ver. 33. *he stretched out his Hand*, καὶ αἱ φωναὶ ἐπαύσαντο· and ver. 34. *when Pharaoh saw*, ὅτι ἐπαύθη ἡ χάλαζα, καὶ αἱ φωναὶ, *that the Hail and Thunder were ceased, he hardned his Heart.* So *Exod.* 19. 16. *It came to pass on the third day, that there were Thundrings and Lightnings*, φωναὶ, καὶ ἀστραπαὶ· Chap. 20. 18. *all the People saw the Thundrings, and Lightnings*, τὴν φωνὴν, καὶ τὰς λαμπάδας. So *Psal.* 18. 13. *the Lord thundred out of Heaven, and the Highest gave his Voice.* 29. 3. *The Voice of the Lord is upon the Waters, the God of Glory thundreth.* So *Psal.* 19. 1, 3. *The Heavens declare the Glory of God, and the Firmament, or Clouds of Heaven shew his handy Work; there is no Speech or Language, where the Voice*, i. e. their Thunder, *is not heard.* If it be said, we find no mention of any *Thunder* here, it may be answered, that it was usually an attendance of such glorious Coruscations as this was; if you add, that here is mention of a Voice speaking in the Hebrew Tongue, it may be still replied, that thus it was at *Sinai*, where God answered *Moses* τῇ φωνῇ, *out of the Thunder*, Exod. 19. 19. If, 3*dly*, You object that it is said, they heard a Voice, *but they saw no Person*, and in Thunder this is not expected; I answer, this is true of common Thunder, but in such an extraordinary Illumination as this was, they reasonably might expect the Vision of an *Angel*, or some glorious Person, especially if the Conjecture of most Interpreters be true, that *Paul* not only heard, but saw the *Lord Jesus* speaking to him; this will be no Objection against the Interpretation of this Learned Man: Or, (2.) This seeming Contradiction may be reconciled thus, they heard a voice, but οὐκ ἤκουσε *they understood not* the words of him that spake unto me; for οὐκ ἀκούειν frequently in Scripture signifies not to understand what we hear: Thus God saith of the Builders of *Babel*, *Let us confound their Tongues*, ἵνα μὴ ἀκούσωσιν, *that they may not understand one another's Speech*, Gen. 11. 7.—42. 43. *The Lord shall bring upon thee a Nation*, ἧς οὐκ ἀκούσῃ τὴν φωνὴν αὐτῶν, *whose Tongue thou shalt not understand*, Deut. 28. 49. *I will bring upon thee a Nation*, ἧς οὐκ ἀκούσῃ τὴν φωνὴν τὴν γλώσσης αὐτῶν, *whose Language thou knowest not, neither understandest what they say*, Jer. 5. 15. *Speak in the Syrian Tongue*, ὅτι ἀκούομεν ἡμεῖς, *for we understand it*, 2 Kings 18. 26. *I sent thee not unto a People of a strange Speech, and hard Language*, ὧν οὐκ ἀκούσῃ τοὺς λόγους, *whose words thou canst not understand*, Ezek. 3. 6. *He that speaketh in an unknown Tongue, speaketh not to Men, but to God*, οὐδεὶς γὰρ ἀκούει, *for no Man understands him*, 1 Cor. 14. 2. See Additions, N°. 13.

(13) f Ver. 10. *The Lord said to him in a Vision.*] That is, saith *Grotius*, *an Angel in the shape of the Lord*; but as we have no Example in the *New Testament* of any such Appearance of an *Angel* in the Person of *Christ*, so is it certain that here it was not so, but really was a Vision of the *Lord Jesus*; for *Ananias* not only calls him *Lord*, but calls *Christians his Saints*, and those *that call upon his Name*, ver. 13, 14.

g Ver. 14. *All that call upon thy Name.*] There be two Periphrases of the *Christian* which occur in this Chapter, and in other places of the *Acts*; The first, *ver.* 2. that they are Men and Women τῆς ὁδοῦ, *of the way.* So when St. *Paul* went into the *Synagogue* at *Corinth*, they did κακολογεῖν τὴν ὁδὸν, *speak evil,*

(a) Pyth. Od. 2.

(b) Hieroz. l. 2. c. 39. p. 587.

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evil of the way, Acts 19. 9. And at *Epheſus*, *there was no ſmall diſturbance*, περὶ τῆς ὁδοῦ, *touching the way*. See *Chap.* 24. 22. And ſo ſome of the *Ancients* ſeem to have ſpoken: So in the Hiſtory of the Perſecutions of the (c) *Gallican Church* we read of ſome *Apoſtates* from the Faith, βλασφεμήσαντες τὴν ὁδὸν, *who blaſphemed the way*. And (d) *Epiphanius* introduceth the *Melchiſedecians* ſaying, that Chriſt was choſen that he might turn us from Idols, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, *and might ſhew us the way*. The ſecond *Periphraſis* was this, that they were ſuch as invoked Jeſus Chriſt, or *called upon his Name*; thus *Ananias* complains of *Saul to Chriſt*, ſaying, *he hath done much Evil to thy Saints, and is come hither to bind all that call upon thy Name*; and the unbelieving *Jews* ſay of him preaching *Jeſus Chriſt* in their *Synagogues*, *is not this he who waſted* τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *thoſe that call upon that Name?* ver. 21. Thus St. *Paul* writes to *Saints* called, and to all other Chriſtians under the Title of *all that call upon the Lord Jeſus Chriſt in every place*, 1 Cor. 1. 2. and then in the very next Verſe, he himſelf prays, *that Grace and Peace may be derived upon them, from God the Father, and from the Lord Jeſus Chriſt*. See the Notes there; and 2 *Tim.* 2. 22. bids *Chriſtians* follow after Peace μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, *with thoſe that call upon the Lord with a pure Heart*, that is, with all Believers, it being the ſame thing to believe in, and to call upon the Name of the Lord Jeſus. Hence St. *Peter* ſaith, *he that believeth in him ſhall not be aſhamed*, becauſe it is written, *whoſoever ſhall call upon the Name of the Lord ſhall be ſaved*, Joel 2. 32. See the Note there. And hence we learn who that Lord is whom *Ananias* bid St. *Paul* invoke, when he ſaith *Chap.* 22. 16. *ariſe, and be baptized* ἐπικαλεσάμενος, *calling upon the Name of the Lord*, even the *Lord Jeſus* who appeared to him, *Chap.* 9. 17. See the Note on *Chap.* 22. 16. and what is meant by that Phraſe, *viz. Profeſs thy Faith, by being baptized in, and by calling on his Name*; this was a thing ſo continually practiſed by the firſt *Chriſtians*, that *Pliny* mentions it in his Epiſtle to *Trajan*, telling him, that 'twas the Cuſtom of the *Chriſtians*, Carmen Chriſto quaſi Deo canere, *to ſing an Hymn to Chriſt as God*: For as St. *Paul* in his thirteen firſt Epiſtles, prays for Grace and Peace from God the Father, and our Lord Jeſus Chriſt; and St. *John* in his ſecond Epiſtle, *ver.* 3. doth the ſame; ſo doth *Polycarp*, the Diſciple of St. *John*, in the Proem of his Epiſtle to the Church of *Philippi*, pray, that *Mercy and Peace may be multiplied to them from God Omnipotent*, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, *and from our Lord Jeſus Chriſt our Saviour*; and the Church of *Smyrna* in her circular *Epiſtle* to all *Chriſtians*, prays, that *Mercy, Peace and Love, may be multiplied to them from God the Father, and our Lord Jeſus Chriſt*. *Ignatius* in like manner, in the Proem to his Epiſtle to the *Magneſians*; wiſhes them Health *from God the Father, and our Lord Jeſus Chriſt*; in that to the *Romans*, *Health in our Lord Jeſus Chriſt*, Θεῷ ἡμῶν, *our God*: In that to the Church of *Smyrna*, *Health* ἐν ἀμώμῳ πνεύματι, καὶ λόγῳ Θεοῦ, *in the immaculate Spirit, and the Word of God*. And as St. *Paul* in his *Epiſtles* often prays to Chriſt both for himſelf, 1 *Cor.* 12. 8, 9, 10. See the Note there, and for other *Chriſtians*, 1 Theſſ. 3. 11, 12. 2 Theſſ. 2. 16.—3. 16. ſo did the *Primitive Chriſtians* pray and intreat others to pray to him. So (e) *Ignatius* ſaith to the Church of *Rome*, πλανᾶσθε τὸν Χριστὸν ὑπὲρ ἡμῶν, *pray to Chriſt for me*, that *by the Beaſts I may be found a Sacrifice to God*; and ſaith to the Church of *Epheſus*, (f) *If Jeſus Chriſt ſhall make me worthy by your Prayer*; and the Church of (g) *Smyrna* ſaith, *they could not leave Chriſt*, καὶ εὐχεσθαι, orationis precem impendere, *and worſhip, or pray to any other*.

Ver. 17. *The Lord Jeſus who appeared to thee*, ὁ ὀφθεὶς σοὶ, *who was ſeen of thee*.] I think it not neceſſary from theſe words to affirm that St. *Paul* here ſaw the Perſon of *Jeſus Chriſt*, ſeeing in three Relations of this matter he mentions no ſuch thing, but only that he ſaw the glorious Light in which he did appear, and which was the Symbol of his Preſence; for ſo in the Old Teſtament Men are often ſaid to have ſeen the Lord. when they ſaw only the Glory in which he did appear, for they never ſaw his Shape. Thus of the Nobles that went up with *Moſes* into the Mount, it is ſaid, *Exod.* 24. 10, 12. *that they ſaw God, the God of Iſrael*, and yet *they ſaw no manner of ſimilitude*, Deut. 4. 12, 15. whence the *Chaldee Paraphraſt* in all theſe places ſaith, *they ſaw the Glory of God*; but if it were neceſſary to ſay St. *Paul* ſaw his Perſon, the Text ſeems rather to require us to ſay, he ſaw him in the way, than in the Heavens. See Additions, N°. 14. h

Ver. 18. *He aroſe and was baptized*,] with Water and the Holy Ghoſt; according to *Chriſt*'s Promiſe made to his *Apoſtles*, Acts 1. 6, 8. And note here that this *Ananias*, who at moſt is only ſuppoſed to have been one of the *Seventy Diſciples*, only laid his Hands upon him, that he might receive his Sight, and that he was repleniſhed with the Holy Ghoſt, by the immediate Gift of Chriſt, i

(c) Euſeb. Hiſt. l. 5. c. 1. p. 163. (d) Hær. Melch. p. 474. §. 8. (e) Sect. 4.
(f) Sect. 20. (g) Act. Polycarp. apud Uſſer. p. 27.

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Chriſt, he being an *Apoſtle not of Man, nor by Man*, Gal. 1. 1. but *by Chriſt alone.*

k Ver. 22. *Paul increaſed in Strength,*] by the Spirit of Wiſdom and of Propheſie, συμβιβάζων, *proving that he is the Chriſt.* The word here rendred *proving*, ſignifies to perſuade, teach, confirm or diſcourſe; hence συμβίβασις is by *Heſychius* and *Phavorinus* rendred πεῖσις, διδαχὴ, πίστις, *Perſuaſion, Doctrine, Confirmation*; συμβιβάζω by *Suidas* διδάσκω, *I teach*; So 1 Cor. 2. 16. τὶς συμβιβάσει αὐτὸν, *who ſhall inſtruct*, or teach God? So *Exod.* 18. 16. συμβιβάζω αὐτοὺς, *I make them know*, or teach them *the Statutes of God.* Deut. 4. 9. συμβιβάσεις, *thou ſhalt teach them thy Sons.* So alſo *Lev.* 10. 11. So God ſaith to *Moſes*, Exod. 4. 12. συμβιβάζω σε, *I will teach thee what to ſay*, v. 15. συμβιβάσω ὑμᾶς, *I will teach, or inſtruct thee*, and *Aaron* what to do; and the Angel to *Daniel*, Chap. 9. 12. *I came forth* συμβιβάσαι σε, *to inſtruct thee.* So *Pſal.* 32. 8. συμβιβῶ σε, *I will inſtruct thee in the way in which thou ſhalt go.* See *Judg.* 13. 8. *Iſa.* 40. 13. The Doctrine he taught, and proved to the *Jews*, was, *ver.* 20. that *Jeſus was the Son of God*, foretold *Pſal.* 2. here that he *was the Chriſt*, and when the *Jews* ſpeak of the Son of God, or the *Apoſtles*, or others ſpeak to the unbelieving *Jews* of the Son of God, it may reaſonably be granted that no more is meant by that Phraſe than the *Meſſiah*, they underſtanding nothing of the Divine Original of the Son of God, and being firſt to be convinced that he was the *Meſſiah*; but hence it follows not that this Phraſe ſignifies no more when he is ſtiled ὁ μονογενὴς, *the only begotten*, or ἴδιος υἱὸς, *the proper Son of God*, Rom. 8. 32. or when *Chriſt* argues from his doing the Works of God, that *God was his Father.*

l Ver. 23. *And when many days were fulfilled.*] The Hiſtory of St. *Paul*'s Preaching at *Damaſcus*, and going after to *Jeruſalem*, is ſomewhat intricate, and Interpreters differ much about it; ſome thinking that St. *Paul* preached at *Damaſcus*, immediately after his Converſion, and that the *Jews* then thought to kill him, and that then alſo he went thence to *Jeruſalem*; others, that this only happen'd three Years after his Converſion, and that then only he went to *Jeruſalem*; I ſhall therefore endeavour to give a brief account of this matter. And,

1*ſt*, I grant that St. *Paul* preached at *Damaſcus* immediately after his Converſion; this ſeems plain from the Text, which ſays, he was *baptized, and receiving Meat was ſtrengthned*, καὶ εὐθέως, *and ſtraightway he preached Jeſus in the Synagogues of Damaſcus*, ver. 18. 19, 20. And, 2*dly*, From the Amazement of the *Jews*, that he ſhould do this who *came hither for this very purpoſe, to bind them that call upon this Name.*

2*dly*, It ſeems as evident that this Conſultation to kill him could not be at his firſt Converſion, but ſome Years after; for he was let down the Wall in a Basket, and ſcaped their Hands, and then went to *Jeruſalem*, and was brought by *Barnabas* to the *Apoſtles*, ver. 26, 27. Now he himſelf declares that εὐθέως ſoon after his Converſion he went not up to *Jeruſalem to thoſe that were Apoſtles before him; but went into Arabia, and returned again to Damaſcus, and after three Years went up to Jeruſalem, where he ſaw Peter and James*, Gal. 1. 16 — 19. The Series of the Hiſtory therefore ſeems to lie thus; (1.) St. *Paul* after his Converſion inſtantly preaches in the Synagogues of *Damaſcus*, that Jeſus was the Son of God, ver. 20. (2.) That going thence into *Arabia*, betwixt two and three Years after, he returns to *Damaſcus*, Gal. 1. 17. and of this Journey, *Luke* being not with him, gives no Account. (3.) That at his Return, being encreaſed in Wiſdom and Strength, he continues many Days in *Damaſcus*, proving, that *Jeſus was the Chriſt.* (4.) That after three Years, he eſcaping from *Damaſcus*, comes to *Jeruſalem*, and is by *Barnabas* brought to the *Apoſtles*, *Peter* and *James*, and continued there fifteen Days, *Gal.* 1. 18, 19. (5.) That there *Chriſt* appears to him in a Viſion, commanding him *to depart out of Jeruſalem*; and he accordingly goes thence to *Cæſarea Philippi* in *Cæloſyria*, and to *Tarſus* in *Cilicia*, Acts 9. 30. Gal. 1. 21. It being then ſo long ere he came to *Jeruſalem*, *Barnabas* might well know, either from the Brethren of *Damaſcus* coming to *Jeruſalem*, or from ſome Journey he had taken thither, the certainty of his Converſion to the *Chriſtian* Faith.

Ver. 31. *And were edified.*] Of the import of the word *Edification*, ſee Note on *Rom.* 15. 2. it is added, *and walking in the fear of God, and in the comfort of the Holy Ghoſt, were multiplied*; their ſhining Piety above others, and their great Joy in the Holy Ghoſt, attracting others to the Faith. m

Ver. 32, 33. *And it came to paſs, that Peter paſſing* διὰ πάντων, *thro' all the* forementioned *places of Judea, Samaria and Galilee, he came down alſo to the Saints that dwelt at Lydda, a City in the Tribe of Benjamin.*] He being the chief *Apoſtle* of the Circumciſion, viſits the Brethren in thoſe parts that were circumciſed: But that he went down to *Antioch*, and founded the Church there, and ſat *Biſhop* in it five or ſeven Years, as *Baronius* fancies, is not only beſides the Text, which mentions nothing of St. *Peter*'s going beyond the places here mentioned, but it is plainly inconſiſtent with his Impriſonment at *Jeruſalem*, Chap. 12. and with his abode at *Joppa* till he went to *Cæſarea*, Chap. 9. 43. — 11. 5. Still more ridiculous are they who ſay, he went to viſit all *Chriſtian Churches* n

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every where; it being plain from the Hiſtory of the *Acts*, that he abode at *Joppa*, till he went to *Cæſarea*, and that from thence he returned to *Jeruſalem*, Acts 11. 2. And there is as much reaſon to ſay, that *Philip* did ſo, becauſe from *Azotus*, a City of the *Philiſtines*, 1 Sam. 5. 2. *he preached through all the Cities till he came to Ceſarea*, Chap. 8. 43. That ever he was at *Antioch*, till St. *Paul* and *Barnabas* having founded a Church there, he came, and was ſharply rebuked by St. *Paul* for his Diſſimulation againſt his own Knowledge and miraculous Conviction, I find no reaſon to believe.

Ver. 36. *Tabitha, which by interpretation* o *is called Dorcas,*] a *Roe*, both in *Greek* and *Hebrew*, ſay the *Allegoriſts*, from her quick ſight into ſpiritual Things, and her high Contemplations; theſe *Roes* feeding on the Mountains, as if this Name had been given her by way of *Propheſie*. The reaſon why St. *Luke* gives this Interpretation of her *Syriac* Name, ſeems rather to be this, That ſhe being a *Græciſing Jeweſs*, was called by the firſt Name by the *Jews*, and by the ſecond among the *Greeks*.

CHAP. X.

1. THere was a certain Man in Cæſarea, called Cornelius, a Centurion, of the Band called the Italian Band:

a 2. *(He was)* a devout Man, and [a] one that feared *(the true)* God with all his Houſe, *(they being all Proſelytes of the gate, one alſo)* who gave much Alms to the *(in-*
b *digent)* People, and [b] prayed to God always, (i. e. *Morning and Evening daily, and at all the Hours of Prayer.)*

c 3. [c] *(And)* he ſaw in a Viſion evidently,
d [d] about the ninth hour of the Day, *(the time of the Evening Sacrifice, when he was praying*, ver. 39.) an Angel of God coming to him *(in the likeneſs of a Man*, ver. 30) and ſaying to him, Cornelius.

4. And when he looked on him, he was afraid, and ſaid, What is it Lord, *(thou wouldſt ſay to me?)* And he ſaid to him,
e [e] Thy Prayers and thy Alms are come up for a Memorial *(for good to thee)* before God.

5. And now ſend men to Joppa, and call
f for one Simon, [f] whoſe Sirname is Peter;

6. He lodgeth *(there)* with one Simon a Tanner, whoſe Houſe is by the Sea-ſide, he *(being come)* ſhall tell thee what thou oughteſt to do, *(that thou mayeſt be ſaved*, Chap. 11. 14.)

7. And when the Angel which ſpake to Cornelius, was departed, he called two of his Houſhold Servants, and a devout Soldier, *(who was a Proſelyte, and one)* of them who waited on him continually:

8. And when he had declared all things to them *(which the Angel had ſaid to him,)* he ſent them to Joppa *(for Peter.)*

9. On the morrow as they went on their
g Journey, and drew nigh to the City, [g] Peter went up upon the Houſe top to pray *(towards the Temple,)* about the ſixth Hour, *(being an Hour of Prayer;)*

10. And became very hungry, and would have eaten; but while they made ready, (Gr. *were preparing ſomething for him to eat,*) he fell into a Trance, *(or Ecſtacy;)*

11. And ſaw Heaven opened, and a certain Veſſel deſcending to him as it had been a great Sheet, knit at the four Corners, and let down to the Earth:

12. Wherein were all manner of four-footed Beaſts of the Earth, and wild Beaſts, and creeping Things, and Fowls of the Air, *(clean, and unclean Beaſts together.)*

13. And there came a Voice to him, *(ſaying,)* Riſe, Peter, kill and eat, *(of them without diſtinction.)*

14. But Peter ſaid, *(I can)* not *(do)* ſo, Lord; for *(out of regard to the Law,)* I have never eaten any thing that is *(in it ſtiled)* common or unclean.

15. And the Voice ſpake to him again the ſecond time, *(ſaying,)* What *(that)* God *(who inſtituted the Law of Moſes, by this declaration of his Will)* hath cleanſed, [h] that h
call not thou *(any longer)* common.

16. *(And)* [i] this was done thrice, *(for the* i
certainty of the thing;) and *(then)* the Veſſel was received up again into Heaven.

17. Now while Peter doubted in himſelf what that Viſion which he had ſeen, ſhould mean: Behold, the Men who were ſent from Cornelius, had made enquiry for Simon's Houſe, and ſtood before the Gate,

18. And called, and asked whether Simon who was ſirnamed Peter, lodged there;

19. While Peter thought on the Viſion, the Spirit ſaid unto him, Behold, three men ſeek thee:

20. Ariſe therefore, and get thee down, and go with them, doubting nothing *(of the unlawfulneſs of converſing with them;* for I have ſent them.

21. Then Peter went down to the Men which were ſent to him from Cornelius, and ſaid, Behold, I am he whom ye ſeek; what is the cauſe wherefore ye are come *(to me?)*

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22. And they ſaid, Cornelius the Centurion, a juſt Man, and one that feareth God, and (*is*) of good Report among all the Nation of the Jews, was warned from God by an holy Angel to ſend for thee (*to come*) into his Houſe, and to hear words of thee.

23. Then called he them in, and lodged them; and on the morrow Peter went away with them, and certain Brethren from Joppa, (*ſix in number, being Jews.*) accompanied him, (*the Providence of God, ſo ordering it, that they might be Witneſſes of what was ſaid and done.*)

24. And the morrow after, they entred into Cæſarea; and Cornelius waited for them, and had called together his Kinſmen and near Friends, (Gr. *and Cornelius calling together his Kinſmen and near Friends, to hear what Peter ſhould ſay to them concerning the way of Salvation*, Chap. 11. 14. *was expecting them.*)

k 25. And as Peter was coming in, [k] Cornelius met him, and fell down at his Feet, and worſhipped him.

26. But Peter took him up, ſaying, Stand up; I my ſelf alſo am a Man, (*and ſo cannot receive ſuch Worſhip.*)

27. And as he talked with him, he went in, and found many that were come together (*to hear his words.*)

28. And he ſaid to them, Ye know, that (*according to the Traditions of the Jews,*) it is an unlawful thing for a Man that is a Jew, to keep company or come to one of another Nation, (*as being by them accounted unclean;*) but God hath ſhewed me (*by a Viſion,*) that I ſhould not (*from henceforth*) call any Man common or unclean.

29. Therefore came I to you without gainſaying, aſſoon as I was ſent for: I ask therefore, for what intent ye have ſent for me?

l 30. And Cornelius ſaid, [l] Four days ago I was faſting until this hour; and at the ninth hour, I prayed in my Houſe; and behold, (*an Angel in the ſhape of*) a Man ſtood before me in bright Cloathing.

31. And ſaid, Cornelius, thy Prayer is heard, and thine Alms are had in remembrance in the ſight of God:

32. Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he is lodged in the Houſe of Simon, a Tanner by the Sea-ſide, who when he is come ſhall ſpeak to thee, (*ver. 6.*)

33. Immediately therefore I ſent to thee, and thou haſt done well that thou art come: Now therefore are we all here preſent before God, to hear all things that are commanded thee of God (*to ſay to us:*)

34. Then Peter opened his Mouth, and
m ſaid, Of a Truth [m] I perceive, that God is no reſpecter of Perſons; (i. e. *he accepts no Man, merely becauſe he is of ſuch a Nation, or deſcended from ſuch Anceſtors;*)

35. But in every Nation he that feareth him, and worketh Righteouſneſs, is accepted with him.

36. (*Ye know*) [n] the Word which God n
ſent to the Children of Iſrael, preaching Peace (*and reconciliation to himſelf,*) by Jeſus Chriſt; he is Lord of all; (*God having exalted him to be a Prince, and a Saviour, to give Repentance and Remiſſion of Sins*, Chap. 5. 31.)

37. That word (*I ſay*) you know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm which John preached:

38. How God anointed Jeſus of Nazareth, (i.e. *Jeſus of Nazareth ye know, and how God anointed him*) with the Holy Ghoſt, and with Power, who (*thereupon*) went about doing good, and healing all that were oppreſſed of the Devil; for God was with him.

39. And we are witneſſes of all things that he did, both in the Land of the Jews, and in Jeruſalem, whom (*yet*) they (*of the Jews*) ſlew, and hanged on a Tree:

40. (*We alſo teſtifie, that*) him God raiſed upon the third day, and ſhewed him openly;

41. Not to all the People, but to (*us his*) Witneſſes, choſen before of God, (*to teſtifie this to the World,*) to us (*I ſay,*) [o] who did o
eat and drink with him after that he aroſe from the Dead.

42. And he commanded us to preach to the People, and teſtifie, that it is he who was (*is*) ordained of God to be the Judge of Quick and Dead.

43. To him give all the Prophets witneſs, that through (*Faith in*) his Name, whoſoever believeth in him ſhall receive remiſſion of Sins.

44. While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them that heard the Word, (*as on the Apoſtles at the beginning*, Chap. 11. 15.)

45. And they of the Circumciſion which believed, (*conceiving God had no ſuch regard to the Gentiles,*) were aſtoniſhed as many as came with Peter, becauſe that on the Gentiles alſo was poured out the Gift of the Holy Ghoſt.

46. For they heard them ſpeak with Tongues, and magnifie God: Then anſwered Peter,

47. [p] Can any Man forbid Water, that p
theſe ſhould not be baptized? (i.e. *Can he gainſay the baptizing of them with Water,*) who have received the (*Baptiſm of the*) Holy Ghoſt, as well as we?

48. And he [q] commanded them to be bap- q
tized [r] in the Name of the Lord (*Jeſus;*) then r
prayed they him to tarry certain days.

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Annotations on Chap. X.

a Ver. 2. ΚΑΙ ὁ φοβούμενος τ Θεὸν.] So we read 2 *Chron.* 5. 6. that King *Solomon, and all the Congregation of Iſrael, were aſſembled,* καὶ οἱ φοβούμενοι, *and the Proſelytes*; they being Men, ſaith *Solomon*, who *know thy Name,* τ φοβεῖσθαί σε, *to fear thee*, Chap. 6. 33. This was the Title given to them, who ſo far embraced the *Jewiſh* Religion as to worſhip the God of *Iſrael* only, and were ſtiled by them *Proſelytes of the Gate*, and Men fearing God. So *Bemidvar Rabba* on thoſe words, *Bleſſed is the Man* ὁ φοβούμενος τ Κύριον, *that feareth the Lord*, Pſal. 112. 1. ſaith, Theſe are the Proſelytes, and therefore they are mentioned next to the Men of *Iſrael*; as when St. *Paul* ſaith, *Ye Men of Iſrael,* καὶ οἱ ἐν ὑμῖν φοβούμενοι τ Θεὸν, *and ye that fear God*, hearken, *Acts* 13. 16, 26. where, ſaith *Oecumenius*, φοβουμένους τ Θεὸν προσηλύτους ἐκάλεσε, *he calls the Proſelytes Men that feared God:* And becauſe theſe Men had a Court in the Temple, where they came to worſhip the true God, and offer Sacrifices to him; hence they were called σεβόμενοι, the *Worſhippers*, as when 'tis ſaid, *many of the Jews,* καὶ τ σεβομένων προσηλύτων, *and of the worſhipping Proſelytes, followed Paul and Barnabas*, Acts 13. 43. and *there followed them a great Multitude,* τ σεβομένων Ἑλλήνων, *of the worſhipping Greeks*, that is, *the Proſelytes*, ſaith *Oecumenius*. And theſe being alſo called by them *Chaſidim*, are in the New Teſtament called εὐσεβεῖς καὶ εὐλαβεῖς, *pious and devout Men*, as here, *ver.* 1. and *v.* 7. But notwithſtanding all theſe Titles, they counted them unclean as well as other Gentiles, ſaying, (a) A ſojourning Proſelyte is as a Gentile in all things; and therefore they of the Circumciſion contend with *Peter* for going in to converſe with them. Yet 'tis not unpleaſant to obſerve, That tho' they held their Perſons thus unclean, they deemed the Alms they gave to the *Jews* clean, ſaith *Lightfoot*; and becauſe *Cornelius* was free in giving them to the *Jews* of *Samaria*, he was *a Man of good Report among them all*, ver. 22.

b Ibid. *And prayed to God always*;] *i. e.* daily, and at all the hours of Prayer. See the Note on 1 *Theſſ.* 5. 17. It alſo well deſerves to be obſerved, that *he feared God with all his Houſe*; this being ſtill the commendation of pious Men, that they made all their Houſe religious: So *Gen.* 18. 19. *I know Abraham, that he will command his Children, and his Houſhold after him, and they ſhall keep the way of the Lord:* And *Joſhua* 24. 15. *As for me and my Houſe, we will ſerve the Lord*; and pious *Chriſtians* made their whole Families Converts to the *Chriſtian* Faith: So we read of the Noble Man at *Capernaum*, that *he himſelf believed and all his Houſe*, John 41. 53. Of the *Jaylor*, that *he believed in God with all his Houſe*, and was baptized, *he, and all his ſtraightway*, Acts 16. 33. 34. And of *Criſpus*, a chief Ruler of a Synagogue, that *he believed in the Lord with all his Houſe*, Chap. 18. 18. Hence they who had made their whole Family *Chriſtians*, are ſaluted by St. *Paul* thus, To ſuch a one, *and the Church in his Houſe.* See Note on 1 *Cor.* 16. 19. And O that this was carefully obſerved and imitated by all that are called *Chriſtians!*

c Ver. 3. *He ſaw in a Viſion* φανερῶς *openly*;] *i. e.* waking, and with his bodily Eyes; for there were alſo Viſions in a Dream, *Gen.* 20. 3.—28. 12. *Job* 4. 13. So St. *Paul* ſaw, ἐν ἐκστάσει ὅραμα, *a Viſion in an Extaſie*, Chap. 11. 5. and when he was blind, he *ſaw in a Viſion Ananias*, Chap. 9. 12.

d Ibid. *About the ninth hour*;] The time of the Evening Sacrifice; a very fit time to tell him, that his Prayers and Alms which were *ſpiritual Sacrifices*, were come up before God as an Evening Sacrifice; for at the ſame time, the *Angel* was ſent to tell *Daniel* that his Prayer was heard, *Dan.* 9. 21.

e Ver. 4. *Thy Prayers and thy Alms are come up for a Memorial*, &c.] The word Μνημόσυνον, rendred a *Memorial*, is uſed both of the Incenſe offered up with the Sacrifice, *Levit.* 2. 2, 9. and of a part or handful of the *Mincha* offered up to God, *Lev.* 5. 12. *Num.* 5. 15, 18, 26. in which two places no Incenſe was to be admitted, it being an Offering for Sin, or a Memorial for Iniquity, ſo that there, not the Incenſe or Perfume, but part of the *Mincha*, or Oblation put upon the Altar, is called *Aſcharah*, *a Memorial.* Now ſeeing Alms are the *Chriſtian* Sacrifices, and are called ſo by the *Apoſtle*, Philip. 4. 18. and ſeeing our Prayers are ſaid to aſcend as Incenſe, and are ſo ſtiled, *Rev.* 5. 8. —8. 3. Seeing they are our *Sacrifice of Praiſe*, *Heb.* 13. 15. and Alms our *Odor or ſweet Savour*, Phil. 4. 18. the Alluſion here may very fitly relate to both.

f Ver. 5. *Whoſe ſirname is Peter*;] And ſo throughout this Story. For *Chriſt* having ſaid

(a) Jeruſ. Jebamoth. F. 8. Col. 4.

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said to him, *Thou art Peter*, i. e. a Rock; *and upon this Rock will I build my Church*, i. e. lay the Foundation of a Church among the *Jews*, as he did by *Peter*, Acts 2. 47. and among the *Gentiles*, as he doth here; therefore *Cornelius* is bid send, not to *Jerusalem* to *James* or *John*, not to *Damascus* for *Paul* the *Apostle* of the *Gentiles*, but to *Joppa* for *Simon*, *whose sirname was Peter*, that from him he might hear those words *by which he and his House should be saved*, Chap. 11. 14.

g Ver. 9. *Peter went up to the House-top to pray, at the sixth hour.*] This being about Noon, was, by the *Jews*, stiled *the time of the Mincha Gedolah*, one of the three daily hours of Prayer, which devout Men used. So *Daniel* prayed *three times a day*, Chap. 6. 10. *Morning, Evening, and at the Minchah:* And *David* saith, *Psal.* 55. 17. *Evening, and Morning, and at Noon, will I pray to thee*; *Evening*, and *Morning*, and at *Minchah*, three times of Prayer: So R. *Saadias* and R. *Solomon.* Note also, that tho' St. *Peter* had been so long a Convert to *Christianity*, he keeps close to the Customs of the *Jews*, not only as to their hours of Prayer, but as to their manner of praying towards the *Temple*, when they were out of *Judea* or *Jerusalem*, and so could not go up to the Temple at the hour of Prayer; for he goes up to the Top or Roof of the House, to pray towards *Jerusalem*, as *Daniel* did, *Chap.* 6. 10. *Solomon*, at the Dedication of the Temple, praying so oft, that *God would hear the Prayers the Men of Israel should make towards that place*, 1 Kings 8. 29, 30, 35, 38, 44, 48. And when it is said of *Hezekiah*, 2 Kings 20. 2. *Isa.* 38. 3. that he turned his Face towards the Wall; the *Targum* saith, this was the Wall of the House of the Sanctuary; and therefore in all likelihood, St. *Peter* being at *Joppa*, went up to the Roof of the House to pray, for the same reason.

h Ver. 15. *What God hath cleansed, call not thou common*, μὴ σὺ κοίνου, *do not thou pollute.* For Explication of all that in this Chapter is mentioned, with relation to this Matter, let it be noted;

1*st*, That it was the *Priest*'s Office in case of Leprosie, and other Matters of like nature, to pronounce the Thing or Person under Examination, clean or unclean, and tho' this was done only by a declarative Sentence, yet is it expressed effectively; for in the *Hebrew*, the words are וטמאו וטהרו, and in the *Greek*, καθαριεῖ αὐτὸν, μιανεῖ αὐτὸν, *the Priest shall cleanse, the Priest shall pollute him:* So *Lev.* 13. 6, 8, 11, 13, 17, 20. and so on. Accordingly, the Voice here says, What God hath cleansed, (*i.e.* by this Vision and Command, declared to be clean,) that do not thou pollute, (*i.e.* pronounce not thou unclean.) Note,

2*dly*, That the Two great Things which made the Partition Wall betwixt *Jew* and *Gentile*, were the Rite of Circumcision, and the distinction betwixt clean and unclean Meats; of these Two, Circumcision was common to them from the beginning, with the *Ishmaelites*, and afterwards with many other Nations; but the abstaining from all Meats, forbidden by the Law of *Moses* as unclean, was peculiar to the *Jews*, and distinguished them from all the Nations of the World; and that this was the true scope of these Laws, even to separate them from all other Nations, by a Diet peculiar to themselves, which might keep them from familiar Conversation with the *Gentiles*, and so from learning their Idolatrous Customs, God himself declareth, saying, *Levit.* 20. 23, 24, 25. *I am the Lord your God which have separated you from other People; ye shall therefore put a difference betwixt clean Beasts and unclean, and between unclean Fowls and clean; and you shall not make your selves abominable by Beast, or by Fowl, or by any manner of creeping thing that creepeth on the Ground, which I have separated from you as unclean.* And *ye shall be holy to me, for I the Lord am holy, and have severed you from other People, that ye should be mine.* Hence it must follow, that tho' the *Egyptians*, the *Syrians*, and other Nations might abstain from some of these Beasts as unclean, yet not any of them observed the Distinction of Meats prescribed by *Moses*, for then God could not by it have separated them from all other Nations to himself. And suitable to this is the account which *Eleazer* the *High-Priest* gives of these Laws in (b) *Aristeas*, that God, πάντοθεν ἡμᾶς περιέφραξεν ἀγνείας καὶ διὰ βρωτῶν καὶ ποτῶν ὅπως ἐν μηδενὶ συμμιγέντες μηδ' ὁμιλοῦντες φαύλοις διὰ τροφὰς καθαρευόντες, *had hedged them in with these Purifications, as to Meats and Drinks, that not eating, or conversing with evil Men, they might not be defiled.* Or as (c) *Eusebius* hath it from the same Author, ὅπως μηδενὶ τῶν ἄλλων ἐθνῶν ἐπιμιγῶμεν καὶ μηδὲν, *that they might in nothing be mixt with other Nations, but be kept pure both as to Soul and Body.*

And *Lastly*, being thus separated by this Precept from all familiar Converse with other Nations, hence they came to look on them who did not use this Abstinence, as unclean, because they freely did eat of those things which the Law made unclean to them; and to say that the unclean Beasts did signifie the People of the World. So R. *Menahem* on *Levit.* 11. Now hence we learn,

(b) Apud Joseph. p. 17. (c) Prep. Evang. l. 8. c. 9. p. 371.

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1*ſt*, Why in this Viſion there is a Repreſentation of all manner of Beaſts, Fowls, and creeping things, *viz.* becauſe all theſe are mentioned, *Lev.* 20. 24. as things by abſtaining from ſome of which as unclean, God had ſeparated them from other Nations to himſelf.

2*dly*, We ſee the Reaſon why the Men of the Circumciſion object to St. *Peter* theſe two things, *viz. That he went in to the uncircumciſed, and did eat with them*, Chap. 11. 3. to wit, becauſe it was chiefly by theſe two things they were ſeparated from other Nations.

3*dly*, We learn why St. *Peter* ſaith, *v.* 28. that God had by this Viſion ſhew'd him that he ſhould *call no Man common, or unclean, viz.* becauſe he by this Declaration, and Command, had taken away that Diſtinction which hindred their Converſe with other Nations: And,

4*thly*, We ſee how neceſſary, and expedient it was, that this Liberty of eating Meats indifferently, ſhould be ſo fully declared from Heaven to the *Jews*, becauſe it being by God declared a Law given for this very purpoſe, that they might be ſevered to himſelf from other Nations, they durſt not do any thing, without a Revelation, which ſeem'd to violate it; and without breaking through the Traditions they had received about it, they could not have executed their Commiſſion to teach, or *make Diſciples in all Nations*. Hence *Peter* is bid to go to them μηδὲν διακρινόμενον, *putting no difference betwixt them and the Jews*, as that Phraſe often ſignifies; See *Acts* 15. 9. and the Note on *Rom.* 14. 23.

i Ver. 16. *This was done thrice,*] as *Pharoah*'s Dream was doubled, for the certainty of the thing, *Gen.* 41. 32.

k Ver. 25, 26. *Cornelius fell down at his Feet, and worſhipped him; but Peter ſaid, ſtand up, I my ſelf alſo am a Man.*] If the Worſhip intended, and given to him by *Cornelius*, was religious Worſhip, *Peter* declares ſuch Worſhip was not to be given to a mere Man; if it was only civil Worſhip, he who thought it not fit to receive that, would much leſs have received religious Worſhip.

l Ver. 30. Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, *Four days ago I was faſting until this hour.*] The *Greek*, ſay ſome *Criticks*, is to be rendred thus, *from the fourth day to this hour I was*, or, *have been faſting*; ſo that *Cornelius*, according to this import of them, muſt have been faſting four days together; but this cannot be the true ſenſe of the words of *Cornelius*; for this hour, is the hour of his ſpeaking to St. *Peter*, and the ſame day he ſaw his Viſion, which yet he ſaw not when St. *Peter* was come to him, but four days before; the meaning therefore is, that *four days ſince* he was faſting till the ſame hour of the day in which he ſpake thus to St. *Peter*. So ἀφ' ἡμερῶν ἀρχαίων, *is a long time ago*, Acts 15. 7. ἀπὸ πέρυσι, *a Year ago*, 2 Cor. 8. 10—9. 2. and therefore *Budæus*, having ſaid that ἀπὸ is often put for μετὰ, ſaith, theſe words are to be rendred *quarto abhinc die*, and *Grotius* renders them thus, *die ante hoc tempus quarta jejunaveram*, both juſtifying our Tranſlation.

Ver. 34. *I perceive God is no reſpecter of* m
Perſons, &c.] I have ſhewed, Note on *James* 2. 1. that reſpect of Perſons in matters Judicial, is ſhewed, when Men judge others not according to the Merits of the Cauſe, but according to outward reſpects which relate nothing to it, as the Greatneſs, Riches, Meanneſs, and Poverty of the Perſon, Relation, Friendſhip, or Affection; and ſo in Spirituals, to accept Perſons is to reſpect them and their Services, not on the account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable in the ſight of God, but on the account of the *Nation* to which they belong, or the *Anceſtors* from which they were deſcended. Thus becauſe God had choſen the *Jews* to be his People, by reaſon of the Piety of their Forefathers, and to perform his Promiſe made to them, the *Jews* imagined that God would accept them, and their Services on that account, that they were of the *Jewiſh Nation*, and of the Seed of *Abraham* according to the Fleſh, and that he would not accept the Perſons, or regard the Services of the *Gentiles*, for want of theſe things; but theſe falſe Conceptions St. *Paul* in his Epiſtle to the *Romans*, and St. *Peter* here refutes; ſhewing, (1.) That Men not only of the *Jewiſh*, but of any other Nation may be acceptable to God, *there being one God who is rich* (in Goodneſs) *to all that call upon him*, whether *Jew* or *Gentile*, Rom. 10. 12. he being *the God, not of the Jews only, but alſo of the Gentiles*, and ſo as ready to juſtifie them through Faith, as to juſtifie the *Jews*, Rom. 3. 29. 30. (2.) That God accepts ſuch Men, not on the account of their Deſcent, or Circumciſion, but becauſe they *fear God*, and *work Righteouſneſs*: Thus *Cornelius* being one that feared God, and gave much Alms, *ver.* 2, 3. his Prayers *and Alms came before God for a Memorial*, for good to him; whence it is evident that ſome of other *Nations* owning the true God, not only might, but actually did *fear God*, and *work Righteouſneſs*, and otherwiſe they very ill deſerved the Title given to the *Proſelytes of the Gate*; See the Note on *ver.* 2. Nor could St. *Peter* perceive that God was no Reſpecter of Perſons on the account of a thing which never did, or could happen; or St. *Paul* ſay, *Glory, Honour, and Peace ſhould be to every one that*

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doth good, to the Jew firſt, and alſo to the Gentile, for there is no reſpect of Perſons with God, Rom. 2. 10, 11. How far ſuch Perſons may be accepted with God, and on what account, ſee my Conjecture on *Rom.* 2. 14.

n Ver. 36. *The Word which God ſent to the Children of Iſrael*, &c.] The *Apoſtles* Diſcourſe from this to the 43d Verſe ſeems to be to this effect; *viz.* (1.) That there was an Offer made by the Goſpel, of Peace, *i. e.* of Reconciliation and Salvation by *Jeſus Chriſt*, the Author of that Goſpel, *ver.* 36, 37. (2.) That he was able to make good that Promiſe, as being Lord of all things; (3.) That he who preached this Doctrine was a true *Prophet*, he being anointed with the Holy Ghoſt for that Office, and confirming what he ſaid by powerful Miracles, *ver.* 38. (4.) That this Doctrine, and theſe Miracles could not be reaſonably queſtioned, they who were with him from the beginning being Witneſſes of what he ſaid, and did, *v.* 39. And, (5.) Whereas it might be objected, that he was dead, and ſo could not be able to confer theſe Bleſſings on them who believed in him, it is added, *ver.* 40. that him God raiſed up the third day according to his own Prediction, and that of this Reſurrection they were all Eye-Witneſſes ſufficiently inſtructed to give in their Teſtimony concerning it by his frequent Appearances to, and familiar converſe with them, *v.* 41. (6.) That after his Reſurrection they had received a Commiſſion from God to teſtifie that he was appointed *to be Judge of the Quick and Dead*, and ſo to give that Peace, and Salvation, he had promiſed in his Goſpel to his faithful Servants, *ver.* 42. And, laſtly, that to all this all the *Prophets* had given in their Suffrages, by declaring, that *through his Name all that believed in him ſhould receive Remiſſion of Sins*, ver. 43. Note alſo that it is not to be wondred that St. *Peter* ſhould ſay to *Cornelius*, and his *Kinſmen*, who were already *Proſelytes of the Gate*, and lived at *Ceſarea*, the Seat of the Governor of *Judea*, where the *Jews* dwelt, and whither they continually reſorted, and where *Philip* had already preached the Goſpel, *Acts* 8. 40. *Ye know this Word*, he meaning not that they were perſuaded of the Truth of it, but only that they had heard the Fame, and were acquainted with the Report of it.

Ver. 41. *Who did eat and drink with him.*] o That in their preſence he did eat part of a Fiſh, and of an Honey Comb, they had then with them, we read expreſly, *Luke* 24, 41, 42, 43. That they did eat of the Bread, and Fiſh he had provided for them, may be collected from his Invitation to them *to come and dine*, John 21. 12. which doubtleſs they refuſed not, and ſince we may reaſonably ſuppoſe they did not dine without drinking, we muſt have reaſon to believe *they did eat and drink with him.*

Ver. 47. *Can any Man forbid Water that* p *theſe ſhould not be baptized?*] Theſe words contain a plain, and a convincing Demonſtration of the Falſhood of the *Quakers* Doctrine, that Water-baptiſm is unneceſſary to them, who have received the inward Baptiſm of the Spirit; ſince the *Apoſtle* here not only declares that Water-baptiſm ought therefore to be adminiſtred to theſe Perſons, becauſe they had already been baptized with the Holy Ghoſt, but alſo commands them to be baptized upon that account.

Ver. 48. *And he commanded them to be baptized.*] q Whom did he command to do this? the *Gentiles*? It ſeemeth at firſt ſight abſurd that they who were not yet baptized ſhould baptize others; or was it the *Jews* that came then with him? they ſeem only to be Laybrethren who only were permitted to baptize in caſe of neceſſity; it ſeemeth therefore reaſonable to ſay that he commanded Water to be brought for their Baptiſm, and then performed himſelf the Office, or left it to be done by Gifted Perſons.

Ibid. *In the Name of the Lord Jeſus.*] r Here the Note of *Grotius* is this, that in the Name of Chriſt the anointed, is underſtood he that anointed him, and the Spirit by whom he was anointed; but here the Spirit had fallen upon them already, and ſo they who thus felt his Influence enabling them to ſpeak with Tongues muſt believe in him already, and being Proſelytes of the Gate, they believed already in God the Father, and came to hear what he ſhould ſay to them; 'twas therefore only neceſſary, that by receiving *Chriſtian* Baptiſm, they ſhould profeſs their Faith in the *Lord Jeſus.*

CHAP. XI.

a 1. [a] AND (ὃ *then*) the Apoſtles, and Brethren that were in Judea, heard that the Gentiles had alſo received the Word of God;

2. And when Peter was come up to Jeru-
b ſalem, [b] they who were of the Circumciſion, (*being ſtill zealous for the Law of Moſes, and the Traditions of the Elders,*) contended with him.

3. Saying, thou (*violating the Tradition of our Fathers,*) wenteſt into Men uncircumciſed, and didſt eat with them;

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4. But

4. But Peter [rehearſed the matter from the beginning, and expounded it by order to them,] (Gr. ἀρξάμενος ἐξετίθετο αὐτοῖς καθεξῆς, *beginning, expounded to them the matter orderly,*) ſaying,

5. I was in the City of Joppa, praying, and in a Trance I ſaw a Viſion, (*viz.*) a certain Veſſel deſcended, (Gr. *deſcending,*) as it had been a great Sheet, let down from Heaven by four Corners, and it came even to me;

6. Upon the which, when I had faſtned mine Eyes, I conſidered, (Gr. εἰς ὃ ἀτενίσας κατενόουν, *attending to which I obſerved,*) and ſaw four footed Beaſts of the Earth, and wild Beaſts, and creeping things, and Fowls of the Air;

7. And I heard a Voice, ſaying to me, Ariſe, Peter, ſlay and eat, (*freely of them to ſatisfie thy Hunger*, Chap. 10. 10.)

8. But I ſaid (*I can*) not (*do*) ſo, Lord; for (*being a ſtrict Obſerver of the Law of Moſes,*) nothing common or unclean hath at any time entred into my Mouth:

9. But the Voice (*of the Lord*) anſwered me again, (Gr. *the ſecond time*) from Heaven, (*ſaying,*) What (*that*) God (*who inſtituted the Law of Moſes, by this Declaration of his Will*) hath cleanſed, that call not thou (*any longer*) common.

10. And this was done three times, (*for the certainty of the thing,*) and (*then*) all (*the things I had ſeen*) were drawn up again into Heaven:

11. And behold immediately (*after this Viſion,*) there were three Men already come to the Houſe where I was, (*they being*) ſent from Cæſarea to me;

12. And the Spirit bad me go with them, nothing doubting (*to converſe with them tho' they were Gentiles, or putting no difference betwixt them and Jews, as betwixt Perſons clean, and unclean;*) moreover theſe ſix Brethren (*here preſent, as Witneſſes of the Truth of what I ſay,*) accompanied me, and we entred into the Man's Houſe (*who ſent for me;*)

13. And he ſhewed us how he had ſeen an Angel in his Houſe, who ſtood (*by him,*) and ſaid to him, Send Men to Joppa, and (*by them*) call for Simon whoſe Sirname is Peter,

c 14. [c] Who ſhall tell thee Words by which thou, and all thy Houſe (*believing them,*) ſhall be ſaved;

15. And as I began to ſpeak, (*and had not long continued my Diſcourſe,*) d [d] the Holy Ghoſt fell on them, as (*he had done*) on us at the beginning, (Acts 2. *enabling them to ſpeak with Tongues, and Propheſie*, Chap. 10. 44, 45, 46.)

16. Then remembred I the Word of the Lord (*Jeſus,*) how that he ſaid (*to us*, Acts 1. 5.) John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt.

17. Foraſmuch then as God gave them, (*tho' Gentiles, and uncircumciſed,*) the like Gift as (*he had given*) to us (*circumciſed Jews,*) who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God? (Gr. *how was I able to hinder God*, viz. *by refuſing to receive them into the Church by Baptiſm*, Chap. 10. 47. *whom he had already baptized with the Holy Ghoſt?*)

18. (*And*) when they heard theſe things they held their Peace, (*being ſatisfied with this account of St. Peter's Actions;*) and (*they*) glorified God, (*for his Goodneſs to the Gentiles,*) ſaying, Then (Gr. ἄρα γε *ſurely*) hath e [e] God alſo to the Gentiles granted Repentance unto Life.

19. Now they which were ſcattered abroad upon the Perſecution that aroſe about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, f [f] preaching the Word to none, but the Jews only;

20. And ſome of them were (*by Birth*) Men of Cyprus and Cyrene, who when they were come to Antioch, g [g] ſpake to the Grecians, (Gr. πρὸς τοὺς ἑλληνιστάς, *to the Jews uſing the Greek Language*, See Note on *chap.* 6. 1.) preaching the Lord Jeſus;

21. And (*they being Men enabled, and authorized for this work by the Holy Ghoſt's Deſcent upon them for this end*, Acts 2. 9, 10.) the Hand (*or Power*) of the Lord was with them, and a great Number believed, and turned to the Lord.

22. Then Tidings of theſe things came to the Ears of the Church, which was at Jeruſalem, and they ſent forth Barnabas (*a Cyprian,*) that he ſhould go (διελθεῖν *to go through thoſe places*) as far as (*even to*) Antioch:

23. Who when he came, and had ſeen (Gr. *coming, and ſeeing*) the Grace of God, (i. e. *the prevalency of the Goſpel among them,*) was glad, and exhorted them all, that, with (*full*) purpoſe of Heart, they would cleave to the Lord:

24. For he was a good Man, and full of the (*Gifts of the*) Holy Ghoſt, and of Faith, and (*by his Means*) much People was added to the Lord; (i. e. *believed in the Lord Jeſus.*)

25. Then departed Barnabas (*from Antioch*) to Tarſus, to ſeek Saul, (*perhaps that he being an Apoſtle might lay his Hands on ſome of them, that they might receive the Holy Ghoſt*, Acts 8. 17.)

26. And when he had found him, he brought him to Antioch: And it came to paſs that a whole Year they aſſembled themſelves with (*or in*) the Church, and taught much People, and the (*y who formerly were called*) Diſciples, h [h] were called Chriſtians firſt in Antioch.

27. And

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27. And in thoſe Days came Prophets, (i. e. *Men who had the gift of foretelling things to come,*) from Jeruſalem to Antioch.

28. And there ſtood up one of them named Agabus, and ſignified by (*the Afflatus of*) the Spirit, that there ſhould be a great Dearth [i] throughout all the World, (*i. e. the Roman Empire,*) which came to paſs in the Days of Claudius Cæſar.

29. Then the Diſciples (*of Antioch, and the Places adjacent,*) every Man according to his Ability, determined to ſend Relief to the Brethren which dwelt in Judea.

30. Which alſo they did, and [k] ſent it to the Elders (*of the Jews*) by the Hands of Barnabas and Saul. k

Annotations on Chap. XI.

a Ver. 1. *WHEN the Apoſtles and Brethren had heard that the Gentiles had received the Word of God.*] This they then only heard, becauſe it was then only done, they who before preached the Word doing it only to the *Jews*, ver. 19.

b Ver. 2. Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, *They of the Circumciſion contended with him.*] I ſee no reaſon here to except any of the believing *Jews*, (unleſs perhaps the *Apoſtles*,) from this Contention, they being *all zealous of the Law, and of their Cuſtoms*, and not enduring to hear that any *Jew* ſhould act contrary to them, *Acts* 21. 20, 21. And St. *Peter* himſelf being of that mind till he had received this Viſion, and laying it down as a known Rule, *Acts* 10. 28. that *it was unlawful for a Jew to converſe with an Alien*, and even after this Viſion, withdrawing himſelf from the believing *Gentiles* for fear of the *Jews* which came from *Jeruſalem*, *Gal.* 2. 12. and they of the Diſperſion preaching to the *Jews* only. Note alſo hence, that the Believers knew nothing of the Supremacy, and much leſs of the *Infallibility* of St. *Peter*, for otherwiſe they would not have dared thus to riſe up againſt their *ſupreme Governour*, much leſs would they have condemned the Actions of their *infallible Teacher*.

c Ver. 14. *Who ſhall ſpeak to thee Words by which thou, and all thy Houſe ſhall be ſaved.*] God, ſaith *Grotius*, after he had ſent *Chriſt*, would admit of no other way of obtaining the Salvation promiſed in the Goſpel, but by the knowledge of him, which is certainly true of all who were capable of coming to the Knowledge of him; how far he might accept of others, ſee my Conjecture, Note on *Rom.* 2. 14.

d Ver. 15. *The Holy Ghoſt fell upon them,* ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἀρχῇ, *as upon us at the beginning.*] They therefore having received the like Gifts which were the Fruits of Faith, muſt be look'd on as Brethren and Diſciples of the Lord, and ſo muſt be admitted into his Church by that Baptiſm, which *Chriſt* inſtituted to be adminiſtred to all his Diſciples, being united by his Spirit to Chriſt their Head, they muſt be owned as his Members, God having owned them by imparting to them theſe ſpiritual Gifts, they muſt be owned by us, and he having purified their Hearts by Faith, *Chap.* 15. 9. they muſt no longer be look'd on by us as unclean.

e Ver. 18. *Then hath God granted to the Gentiles Repentance unto Life.*] The *Jews* had the higheſt Thoughts of themſelves, as if all God's Bleſſings were deſigned for them only, and the meaneſt, and even vileſt Thoughts of all other Nations, as if God counted them only *as Spittle. Thou madeſt the World for our ſakes*, ſaith the Book of *Eſdras*; *as for the other People, thou haſt ſaid, they are nothing, but be like to Spittle, and they have ever been reputed as nothing*, 2 Eſd. 6. 55, 56, 57. They imagined, that the *Meſſiah* was to make them a glorious People, and to ſave them, but to deſtroy or to enſlave all other Nations to them; and that God would ſave all of them as being *Children of Abraham*, but that all the reſt of the World were *Fuel for Hell-fire*; and this made them ſo to contemn them, and never think of their being ſaved any other way than by being *Proſelytes* to their Law. Hence in the former Chapter, they ſo much admire that the *Holy Ghoſt* ſhould fall on them, *ver.* 45. and here ſpeak of it as a thing beyond their Imagination, that God ſhould *grant Repentance unto Life* to them: Hence do the unbelieving *Jews* forbid the *Apoſtles to ſpeak to the Gentiles that they might be ſaved*, 2 Theſſ. 2. 16. and cry out againſt St. *Paul* as one not fit to live, becauſe he ſaid, *Chriſt* would ſend him to the *Gentiles*, Acts 22. 21, 22. See Addition N°. 15. (15)

f Ver. 19. *Preaching the Word to none but the Jews only*;] As thinking it unlawful to converſe with Men of other *Nations*, and not believing that God would give Repentance to the *Gentiles*. *Woltzogenius* here notes, that theſe Men preached without any Miſſion; and hence concludes, that an ordinary Miſſion is not required to authorize Men to preach the Goſpel. But this is ſaid without juſt ground; for theſe Men ſeem to be of the number of thoſe on whom the Holy Ghoſt fell on the Day of *Pentecoſt*, among whom were thoſe of *Cyrene*. Moreover, *the Power of the Lord was with them*, to confirm their Doctrine by Miracles, *v.* 21.

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He then that will plead a Commiſſion from God to preach the Goſpel without an ordinary Miſſion, muſt ſhew the like extraordinary Gifts, or miraculous Aſſiſtances; God never ſending any Perſon to do his Work without ſome Teſtimony from himſelf, or from Perſons commiſſionated by him.

g Ver. 20. *And they ſpake* πρὸς τὺς Ἑλληνιστὰς, *to the Helleniſts.*] *Grotius* here ſaith, *certò legendum*, πρὸς τὺς Ἕλληνας, we muſt certainly read to the *Greeks*, becauſe the *Syriac*, *Arabick* and *Latin*, ſo read; whereas, that is no ground at all; for ſo they all read, *Chap.* 6. 1. where *Grotius* himſelf acknowledges, the *Jews* are to be underſtood by the *Helleniſts*: He adds, that the *Alexandrian MS.* ſo reads, but ſo it doth in oppoſition to all the other *MSS.* *Chryſoſtom* here ſaith, That *they ſpake* Greek, Ἑβραῖοι ὄντες *being* Hebrews. *Oecumenius* ſaith, *He ſtiles them* Helleniſts, *not as being addicted to the Worſhip of the* Greeks, *but as* Ἑλληνιστὶ φθεγγόμενοι, *ſpeaking the* Greek *Language*; and it ſeems neceſſary to underſtand the *Jews* uſing the *Greek* Tongue, and reading the Scriptures in that Tongue in their *Synagogues*, as *Buxtorf* ſays, they did: (1.) Becauſe theſe Perſons preached to the *Jews* only, *ver.* 19. And, (2.) Becauſe they of the Church of *Jeruſalem* ſend to them *Barnabas*, whom they would ſcarce ſend to the Uncircumciſed.

h Ver. 26. *And the Diſciples were called Chriſtians firſt at Antioch.*] Before they were called *Diſciples*, as here; *Believers*, Acts 5. 14. *Men of the Church*, Acts 12. 1. *Men of the Way*; See Note on *Acts* 9. 2. *the Saints*, Acts 9. 13. *thoſe that called on the Name of Chriſt*, ver. 14. and by their Enemies, *Nazarenes* and *Galileans*; but now by the Converſion of *Cornelius*, and his Kinſmen, and his Family, the believing *Jews* and *Gentiles* being made one Church, that the Name of *Jew* and *Heathen* might no more continue the diſtance that was betwixt them, this new Name was given to them both; as ſome conceive according to the *Prophecie* mentioned, *Iſa.* 65. 15. A Name embraced by all *Chriſtians* as more expreſſive of their relation to their *Maſter Chriſt*, and which they gloried in, and owned before the Face of their Enemies, *Tertull. Apol. c.* 3, 5. *Euſeb. Hiſtor. Eccleſ. l.* 5. *c.* 1. But that *Evodius* ſhould be then *Biſhop* of *Antioch*, and give this Name firſt to the *Chriſtians*; and St. *Luke* ſhould ſay nothing either of his doing this, or ever mention his being there, it is not eaſie to believe.

Ver. 28. Ἐφ' ὅλῳ τῷ οἰκουμένῃ, *Through the whole World.*] That οἰκουμένη ſignifies the *Roman Empire*, ſee the Note on *Luke* 2. 1. Accordingly, (a) *Euſebius* ſaith of this Famine, that it oppreſſed almoſt the whole *Empire*; and that it was recorded by *Hiſtorians*, *moſt averſe to our Religion*, viz. by (b) *Suetonius* in the Life of *Claudius*, who ſaith, it hapned, ob aſſiduas ſterilitates, *thro' a long Barrenneſs.* (c) *Joſephus* ſaith, that it raged ſo much in *Judea*, πολλῶν τότε ἀνδρείας ἀναγωμάτων φθειρομένων, *ſo that many periſhed for want of Victuals.* And (d) *Dion Caſſius*, that it was λιμῷ ἰσχυρῷ, *a very great Famine*, and hapned when *Claudius* and *Caius Largus* were Conſuls, that is, in the ſecond Year of *Claudius*, tho' it ſeems rather to have been that which hapned, as *Euſebius* in his Chronicon and *Oroſius* l. 7. 6. place it in the fourth Year of *Claudius*. i

Ver. 30. *And ſent it* πρὸς τὺς πρεσβυτέρους, *to the Elders.*] It is doubtleſs the Duty of all *Chriſtians* to be ready to relieve their *Chriſtian* Brethren in other Nations according to their Abilities, as St. *Paul* ſhews. 2 *Cor.* 8. 9. and thoſe eſpecially from whom they have received Spiritual Things, *Rom.* 15. 27. But here it is farther to be noted, that it was the conſtant Cuſtom of the *Jews* in their Diſperſions, to ſend Money into the Land of *Canaan* for the ſuſtaining of the Poor there, as (e) *Campegius Vitringa* proves. St. *Paul* was therefore careful, that the unbelieving *Jews* ſhould not out-do the *Chriſtians* in thoſe Offices of Charity towards their Brethren in *Judea*; and therefore as he carries here the Charity of the *Chriſtians* of *Antioch*, and the Parts adjacent to the diſtreſſed Brethren in *Judea*, ſo doth he ſhew himſelf always ready to advance this Work, *Gal.* 2. 10. plead for, and to promote it, as he did in the Churches of *Macedonia* and *Achaia*. k

But whereas ſome contend, the *Elders* mentioned here were the *Biſhops* of *Judea*; it is not certain that they were *Chriſtians*, or any other than the *Elders* of the *Jewiſh* Synagogues, or the πρῶτοι τῆ Ἱερουσολυμιτῶν, *the chief Men of Jeruſalem*; to whom, ſaith (f) *Joſephus*, King *Izates* ſent his Charity at the ſame time: And if they were *Chriſtians*, they might ſtill be the *Elders* of their *Synagogues*, the *Chriſtians* then retaining the *Jewiſh* Rites.

(a) H. Eccl. l. 2. c. 8. (b) C. 18. (c) Antiq. l. 20. c. 2. p. 686. D.
(d) Hiſt. l. 60. p. 146. (e) De Syn. Vet. l. 3. Part 1. c. 13. p. 808—811.
(f) Antiq. l. 20. c. 2. p. 686.

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CHAP. XII.

1. NOW about that time (*that Agabus foretold of the Famine*, Chap. 11. 28.)
a Herod (*Agrippa*) the King, [a] stretched forth his Hands, to vex certain of the Church, (Gr. *caught hold of certain of the Church to afflict them:*)
b 2. And [b] he killed James the Brother of John, (*who by this Title was distinguished from James the Son of Alpheus, Bishop of Jerusalem,*) with the Sword.

3. And because he saw it pleased the Jews, (*to see the Christians thus afflicted, and cut off,*) he proceeded farther to take (*into custody*) Peter also; (*and when this was done,*) then were the Days of unleavened Bread (*the Paschal Festival.*)

4. And when (*when therefore*) he had apprehended him, he put him in Prison, and delivered him to four Quaternions of Soldiers, (i. e. *sixteen Soldiers,*) to keep him, (*four*
c *at a time*;) intending [c] after Easter, (*or when that Festival was over, in which it was customary to release a Prisoner to them*, Matth.
& 27. 15.) to bring him forth to the People (*to be slain before them.*)

5. Peter therefore was kept in Prison (*for*
d *this end*;) but [d] Prayer was made without ceasing, of the Church to God for (*deliverance of*) him.

6. And when Herod would have brought (*was about to bring*) him forth, the same night (*that he had determined to do this on the morrow*, ver. 9.) Peter was sleeping betwixt two Soldiers, (*being*) bound (*to them*) with two Chains, (*Acts* 28. 20.) and the Keepers, (*being two other Soldiers which stood*) before the Door, kept the Prison.

7. And behold the (*an*) Angel of the Lord came to him (*to deliver him,*) and a Light shined in the Prison, (*to enable him to see what he was to do*;) and he (*the Angel*) smote Peter on the Side, and raised him up,
e saying (*to him,*) Arise up quickly; and (*when he had so said,*) [e] his Chains fell off from his hands.

8. And the Angel said to him, Gird thy self, and bind on thy Sandals; and so he did; And (*then*) he said to him, Cast thy Garment about thee, and follow me.

9. And he went out, and followed him, and wist not that it was true which was done by the Angel, but thought he saw (*had seen*) a Vision (*only:*)

10. (*And*) when they were past the first and second Wards, they came to the Iron Gate that leadeth (*from the Prison*) to the City, which (*Gate*) opened unto them of his (*its*) own accord; and they went out, and passed on (*together*) thro' one Street; and
f [f] forthwith the Angel (*having done all that was requisite for his Deliverance*) departed from him.

11. And when Peter was come to himself, (*and saw where he was,*) he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the People of the Jews.

12. And when he had [g] considered. (*the* g
thing done,) he came to the House of Mary the Mother of (*that*) John, whose surname was Mark, where many were gathered together praying.

13. And as Peter knocked at the door of the Gate, a Damsel came to hearken (*what he who knocked would say; and she was*) named Rhoda.

14. And when she knew Peter's Voice, she opened not the Gate for gladness, but (*first*) ran in, and told (*them within*) how Peter stood before the Gate:

15. And they said unto her, Thou art mad (*to entertain such a thought*;) but she constantly affirmed, that it was even so; then said they, [h] It is his (*good*) Angel, (*or a Messen-* h
ger sent from him:)

16. But Peter continued knocking, and when they had opened the door, and saw him, they were astonished.

17. But he beckning to them with the hand to hold their Peace, declared to them, how the Lord had (*by an Angel,*) brought him out of the Prison; and he said, [i] Go shew these i
things to James, and the Brethren; and (*then*) he departed (*from them,*) and went into another place (*of more safety.*)

18. Now assoon as it was day, there was no small stir among the Soldiers, (*enquiring*) what was become of Peter:

19. And when Herod sought for him, and found him not, he examined the Keepers, (*he questioned them in a judicial manner*;) and (*when they could tell nothing of him, he*)
[k] commanded that they should be put to Death: k
And (*then*) he, (i. e. *King Agrippa*) [l] went l
down from Judea to Cæsarea, (*to celebrate the Solemnity there kept for the Honour of Cæsar,*) and there abode (*during the time of that Solemnity.*)

20. And Herod was highly displeased with them of Tyre, and Sidon, (*and designed to make War upon them*;) but they came with one accord to him; and having made Blastus the King's Chamberlain, their Friend, desired (*by him, that they might have*) Peace, because their Country was nourished by the King's Country

21. And upon a set day, (*the second day of the Solemnity, appointed in honour of Cæsar*) Herod arrayed in Royal Apparel,

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(*upon which the Sun ſhining, gave it a glorious Luſtre,*) ſat on his Throne, and made an Oration (*in the Theatre*) to them, (i. e. *to thoſe Nobles and Governours which were come out of the whole Province to that Solemnity:*)

22. And the People gave a ſhout, ſaying, The Voice (*of him that ſpeaketh, is the Voice*) of a God, and not of a (*mere*) Man.

m 23. And [m] immediately the Angel of the Lord ſmote him, becauſe he (*received this Flattery without Reprehenſion, as due to him, and*) gave not God the Glory; and he was eaten (*and miſerably tormented*) with Worms (*in his Bowels,*) and ſo gave up the Ghoſt.

24. But (*and*) the Word of God (*notwithſtanding this Oppoſition,*) grew, and multiplied.

25. And Barnabas and Saul returned from Jeruſalem when they had fulfilled their Miniſtry, (i. e. *diſtributed the Charity ſent by the Diſciples of Antioch, and other Places, to be given by them to the Elders of Jeruſalem,* Chap. 11. 29, 30.) and took with them John, whoſe ſirname was Mark.

Annotations on Chap. XII.

a Ver. 1. Ἐπέβαλεν Ἡρῴδης τὰς χεῖρας, *Herod laid Hands upon.*] Ἐπιβάλλειν χεῖρας being never uſed intranſitively, but always with the Dative Caſe, or an Accuſative with the Prepoſition ἐπὶ, cannot here be rendred, he *attempted* or *reſolved*, but the whole Sentence filled up, ſeems to be this, ἔβαλε χεῖρας ἐπὶ τινας τῶν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτούς, *he laid hold on ſome of the Church to afflict them:* The Prepoſition being often included in the Verb, and being to be taken or repeated from it to compleat the ſenſe.

b Ver. 2. Ἀνεῖλε δὲ Ἰάκωβον, *he killed James with the Sword.*] Thus was the Prediction of our Lord fulfilled, that *James* ſhould *drink of his Cup*, Matth. 20. 23. But then he being cut off, *A. D.* 43. the Story of his being long in *Spain* muſt be an idle Fable of the *Monks*, like to that of their placing *Vincula Sancti Petri* upon the firſt of *Auguſt*, when we learn from *ver.* 3. that he was put into thoſe Chains at the *Paſchal* Feaſt, and delivered from them at the cloſe of it, *v.* 7. that is, above four Months before.

c Ver. 4. Μετὰ τὸ πάσχα, *After the Paſſover:*] He being reſerved till then, either in honour of the Feaſt, or that the *Chriſtians*, who, tho' they were hated by the Rulers of the *Jews*, were yet in favour with the People, *Chap.* 2. 47. might not prevail with others to beg his Life, according to the cuſtom of that Feaſt, *Matth.* 27. 15. or to avoid a Tumult.

d Ver. 5. Προσευχὴ ἐκτενὴς, *Prayer was made for him by the Church without ceaſing.*] That ſuch Prayers are prevalent for the preſervation of very eminent Members of the Church, we learn, not only from this Inſtance, but alſo from thoſe Words of St. *Paul*, I *know this ſhall happen to my preſervation thro' your Prayers*, Philip. 1. 19. and, I hope, *I ſhall through your Prayers be given to you*, Philem. 22. The word ἐκτενὴς primarily ſignifies *extended*; but becauſe the fervency of our Deſire is uſually the cauſe that we pray much, or long for any thing; therefore to pray ἐκτενῶς, is alſo to pray fervently, and importunately, *Luke* 22. 14. and ἀγάπη ἐκτενὴς is *fervent Love*, 1 Pet. 1. 22. — 4. 8.

e Ver. 7. Ἐξέπεσον αὐτοῦ αἱ ἁλύσεις, *His Chains fell off from his Hands.*] That ſome Soldiers of *Herod* converted to the *Chriſtian* Faith, ſhould mark, and take away theſe Chains, and give them to the *Biſhop* of *Jeruſalem*, and that they ſhould be kept as a Treaſure not only through all the *Jewiſh* Wars, but about four hundred Years after, till *Juvenal*, *Biſhop* of *Jeruſalem*, gave them to *Eudoxia*, Wife to *Theodoſius* the *Junior*, who gave one of them to the Church of St. *Peter*'s in *Conſtantinople*, and ſent the other to *Rome*, is a Tale of *Surius*, that ſmells too rank of Superſtition to deſerve the leaſt Credit.

f Ver. 10. Ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ, *And forthwith the Angel left him.*] When he had done all things requiſite on his part for his Deliverance, and which could not be done by *Peter*, he leaves what was farther requiſite, to compleat the Deliverance, and render him ſecure from Danger, to his own Induſtry and Prudence, hereby inſtructing us not to expect an immediate Aſſiſtance from God, in things he hath already put into our Power, and given us Abilities to perform.

g Ver. 12. Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, *And conſidering of the thing, he came to the Houſe of Mary, where many were gathered together, praying.*] Here note,

1*ſt*, That it ſeems very unreaſonable, without any Authority, to change συνιδών, *conſidering*, into σπεύδων, *haſtning*, either here, or *Chap.* 14. 6. againſt all the Verſions in both places.

2*dly*, Note, from theſe Words *the Houſe of Mary*, that all the *Chriſtians* had not then ſold their Houſes, and their Goods; And,

3*dly*, That they had then in thoſe times of Peril their ſacred Aſſemblies in the night,

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Peter here coming to them before Day, *v.* 18. and yet finding them praying; whence (a) *Pliny* makes mention of their Cætus antelucani, *Aſſemblies in the Night*; and (b) *Cecilius* objects to the *Chriſtians*, nocturnas congregationes, *their Night Meetings*, as knowing they were forbidden by the *Roman* Laws; as you may ſee in *Cicero*, lib. 2. de legibus. N. 25, 35, 36, 37.

h Ver. 15. Οἱ δὲ ἔλεγον. ὁ ἄγγελός ἐστιν, *But they ſaid, it is his Angel.*] Here it is acknowledged, that the word ἄγγελος ſignifies not only a celeſtial Spirit, but alſo a *Meſſenger* ſent from one to another; as may be proved from many other places beſides thoſe cited by the Reverend Dr. *Hammond*; thus the Meſſengers ſent by the Elders of *Jabeſh* to the *Ammonites*, 1 *Sam.* 11. 3. and by *Saul* through the Coaſts of *Iſrael*, *v.* 7, 9. are ſtiled ἄγγελοι, *Angels*. So *Saul* ſent ἀγγέλους *Meſſengers*, to take *David*, 1 Sam. 19. 20, 21. So *David* ſent *Meſſengers* ἀγγέλους to ſalute *Nabal*, Chap. 25. 14. *Amaziah* ſent ἀγγέλους *Meſſengers* to enquire of *Baalzebub*, 2 Kings 1. 2. So *David* ſaith, *Pſal.* 151. Gr. *ver.* 4. he ſent τὸ ἄγγελον αὐτοῦ, *his Angel*, viz *Samuel*, and anointed me, and *Jam.* 2. 25. *Raab* received τοὺς ἀγγέλους, *the Meſſengers*; but when it is hence conjectured, that the import of theſe words may be only this, that ſome *Meſſenger* was come from him, to impart ſomething to the Church; as I have met with none of the *Ancients* of this Opinion, ſo is there this plain Objection againſt it, *viz.* that the *Damſel* could only know St *Peter* by his Voice, or Face, both which they might believe his *Angel* could imitate, whereas they knew a Meſſenger, could he have had opportunity of ſending one from the Priſon, could do neither. Since then it was a vulgar Opinion among the *Jews*, that good Men had their *Tutelar Angels*, or at leaſt that Angels were ſent down from Heaven about their Affairs, they, by this Angel, might underſtand either erroneouſly a *Guardian Angel*, attending on him, or, agreeably to Scripture, an Angel ſent from Heaven to acquaint them with ſomething relating to him, in anſwer to their Prayers. Here then is no Foundation for a *Guardian Angel* ſtill attending on good Men, and had *Peter* himſelf thought ſo, 'tis likely he would have aſcribed this Deliverance not to an *Angel* ſent from Heaven, but to this *Guardian Angel*.

i Ver. 17. *Go ſhew theſe things to James, and to the Brethren,*] that they might bleſs God for this extraordinary Anſwer to their Prayers, and might be confirmed by it in the Faith, and in their Expectation of Divine Aſſiſtance, and Protection in their Endeavours to promote the Intereſts of the Goſpel.

k Ver. 19. *He commanded them* ἀπαχθῆναι *to be put to Death.*] So in *Heſychius* ἀπάγεσθαι is εἰς θάνατον ἕλκεσθαι, *to be carried away to die*, or to be ſent away to Puniſhment, as this Phraſe uſually ſignifies in the beſt *Greek Authors*, and in (c) *Seneca*.

l Ibid. Καὶ καταβὰς ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν, *And going down from Judea he abode at Cæſarea.*] That it was not *Peter*, as ſome imagine, but *King Agrippa*, who went down from *Judea* to *Cæſarea*, we learn from *Joſephus*, who gives us a full account, both of this Journey, and the occaſion of it, informing us that he went down εἰς πόλιν Καισάρειαν, *to the City of Cæſarea, to perform the Solemnity, or the Games celebrated there every Olympiad to the Honour of Cæſar*, and that *the Nobles and Governours of the Province of Syria, repaired to that City* on the ſame account, that *on the ſecond day of the Feſtival he came early into the Theatre, cloathed with a wonderful Garment wholly made of Silver, on which the Sun ſhining, it caſt forth a glorious Splendor.* Antiq. l. 19. c. 7. p. 678, 679. He farther adds, that *Flatterers came about him*, Θεὸν προσαγορεύοντες, *calling him a God, and that the King* οὐκ ἐπέπληξε, οὐδὲ τὴν κολακείαν ἀσεβῆ ἀπεδείξατο, *did not repel, or reprehend the impious Blaſphemy.*

m Ver. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, *And immediately the Angel of the Lord ſmote him*, &c.] That he was ſmitten by the Lord immediately on his receiving this impious Flattery, is evident from *Joſephus*; for he ſaith, μετ' ὀλίγον, *that after a while, he ſees the Owl which was the Meſſenger of his Calamity*, that ἄθρουν ἄλγημα, *a ſudden Torment came upon him*, and that thereupon he inſtantly tells the ſame Auditors *he muſt die*. Again *Joſephus* doth not ſay that he was σκωληκόβρωτος, *eaten up of Worms*, but he ſaith he had ἀλγήματα τῆς κοιλίας, *vehement Torments in his Bowels*, *which increaſing upon him, in five days he died*, and they that in time might breed Worms in him, as he confeſſes they did in his *Grand-father*. And Examples of the like Exits of the Perſecutors of the *Chriſtian* Faith, we have many in *Church Hiſtory*, Thus (d) *Tertullian* ſaith of one *Claudius Heminianus*, one of their *Perſecutors*, that cum vivus vermibus ebulliiſſet, *when Worms*

(a) Ep. 97. (b) Apud Minut. p. 8.

(c) *Piſo iratus cum duci juſſiſſet eum qui ex commeatu ſine commilitone redierat quaſi interfeciſſet —— ac jubet duci utrumque —— ipſum Centurionem qui damnatum reduxerat duci juſſit.* De Ira. l. 1. c. 16. *See* Budæus in verbo ἀπάγω.

(d) In Scap. c. 3.

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broke forth of him whilſt he was alive, he ſaid, let no Man know it, leſt the Chriſtians ſhould rejoice. And (e) *Euſebius* ſaith of *Maximinian*, that *ſudden Ulcers roſe in his Fundament, and ſecret Parts, from which ſprung* ἀλεκτὸν τι πλῆθος σκωλήκων, *an incredible Multitude of Worms.* And of the Uncle of *Julian* the Apoſtate, who perſecuted the Chriſtians, and trampled upon the ſacred Veſſels, *Theodoret* and St. *Chryſoſtom*, inform us, that he periſhed by this Diſeaſe, διεφθερὲν γὰρ αὐτὸν αἰδοῖον σκωλήκας ἔτεκεν. An Inſtance like to this we have in (f) *Pherecydes Syrus*, τὸν τῆ φθειρῶν ἀναλωθέντα, *eaten up of Lice*, for boaſting of his great Wiſdom and his pleaſant Life, tho' he ſacrificed, ſaith (g) *Elian*, to no God at all. So alſo was it under the *Jewiſh* State; for of *Antiochus Epiphanes* we read ὅτι τὸ σῶμα τὸ δυσσεβὲς ἀναζέειν, *that Worms ſprang out of the Body of the wicked Man*, 2 Maccab. 9. 8, 9. and of *Herod* the Great, *Joſephus* owns that he had τὸ αἰδοῖον ἕλκος σκώληκας ἐμποιῆσαν, *a Putreſaction producing Worms*, Antiq. l. 17. c. 8. p. 597. See *Bochart. Hieroz.* part 2. l. 4. c. 26. p. 620, 621.

CHAP. XIII.

a 1. NOW there were in the Church that was at Antioch, certain Prophets and Teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the Tetrarch, and Saul.

b 2. *(And)* [b] as they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid *(to them,)* Separate me Barnabas and Saul, for the *(peculiar)* Work whereunto I have called them:

3. And when they had faſted, and prayed, and laid their Hands on them, they ſent them away *(in purſuance of it.)*

4. So they being *(thus)* ſent forth by the Holy Ghoſt, departed into Seleucia, and from

c [c] thence they ſailed to Cyprus.

5. And when they were at Salamis, they preached the Word of God in the Synagogues

d of the Jews, and they had alſo [d] John *(ſirnamed Mark*, Chap. 12. 25.) to their Miniſter; *(to miniſter to them.)*

6. And when they had gone through the

e Iſle to Paphos, they found a certain [e] Sorcerer, a falſe Prophet, a Jew whoſe Name was Bar-Jeſus,

f 7. [f] Who was with the Deputy of the Country *(named)* Sergius Paulus, a prudent Man, who called for Barnabas and Saul, and deſired to hear the Word of God *(from their Mouths.)*

8. But Elymas the Sorcerer, (for ſo is his Name by Interpretation, *from the Arabic word Elim,*) withſtood them, ſeeking to turn away the Deputy from the Faith.

g 9. Then [g] Saul (who is alſo called Paul) *(being)* filled with the *(afflatus of the)* Holy Ghoſt, ſet his Eyes on him,

10. And ſaid, O *(thou that art)* full of all Subtilty, and all Miſchief, thou Child of the Devil, thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord, *(but plead for and uſe thy Sorceries in Oppoſition to them?)*

11. And now *(therefore)* behold the Hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the Sun for a Seaſon: And immediately there fell on him a Miſt, and a Darkneſs, and he went about ſeeking ſome to lead him by the Hand.

12. Then the Deputy, when he ſaw what was done, believed, being aſtoniſhed at *(the Power which attended)* the Doctrine of the Lord.

13. Now when Paul, and his Company looſed from Paphos, they came to Perga in Pamphilia, and *(then)* John departing from them, returned to Jeruſalem.

14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the Synagogue on the Sabbath day, and ſat down;

15. And after the reading of the Law and the Prophets, the [h] Rulers of the Synagogue h
ſent to them, ſaying, Ye Men and Brethren, if ye have any Word of Exhortation to the People, ſay on, (λέγετε *ſpeak it.*).

16. Then Paul ſtood up, and beck'ning with his Hand, ſaid, Men of Iſrael, and ye *(Greeks)* that fear God, give Audience.

17. The God of this People of Iſrael choſe our Fathers, *(the Patriarchs,)* and exalted the People *(deſcended from them)* when they dwelt as Strangers in the Land of Egypt, and with an high Arm brought he them out of it.

18. And [i] about the time of forty Years i
ſuffered he their Manners in the Wilderneſs;

19. And when he had *(for their ſakes)* deſtroyed ſeven Nations in the Land of Canaan,

(e) L. 8. c. 16.
(f) Hiſt. Eccl. l. 5. c. 8. Orat. 2. in S. Babylam. Tom. 5. p. 462. Diog. Laert. l. 1. p. 75, 77. (g) Var. Hiſt. l. 4. c. 28.

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Canaan, he divided their Land to them by Lot;

k 20. And after that he [k] gave to them Judges, about the ſpace of four hundred and fifty Years, until Samuel the Prophet.

21. And afterwards they deſired a King, and God gave them Saul, the Son of Cis, a Man of the Tribe of Benjamin, (*who with Samuel, reigned*) l by the ſpace of forty Years.

22. And when he had removed him, he raiſed up to them David to be their King, to whom alſo he gave Teſtimony, and ſaid, (*Pſal.* 89. 11.) I have found David the Son of Jeſſe, a Man after my own Heart, who ſhall fulfil all my Will;

23. Of this Man's Seed hath God, according to his Promiſe, raiſed to Iſrael a Saviour, Jeſus.

24. When John had firſt preached before his coming, the Baptiſm of Repentance to all the People of Iſrael.

25. And as John fulfilled his Courſe, (i. e. *performed his Office*,) he ſaid, Whom think ye that I am? I am not he, (i. e. *the Chriſt*;) but behold there cometh one after me, whoſe Shoes of his (i. e. *the Shoes of whoſe*) Feet, I am not worthy to looſe.

26. Men and Brethren, Children of the m Stock of Abraham, and [m] whoſoever amongſt you feareth God, to you is the Word of this Salvation, (*which Chriſt hath brought into the World*,) ſent.

27. For they that dwelt at Jeruſalem, and their Rulers, becauſe they knew him not, nor yet the (*import of the*) Voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him (*to that Death which procures our Remiſſion of Sins*;)

28. And tho' they found no cauſe of Death in him, yet deſired they Pilate, that he ſhould (*might*) be ſlain.

29. And when they had fulfilled all that was written of him, they took him down from the Tree, (*John* 19. 31.) and laid him in a Sepulchre, (*and they ſealed the Sepulchre, and put a Guard upon it*, Matth. 27. 66.)

30. But (*notwithſtanding this*,) God raiſed him from the Dead.

n 31. [n] And he was ſeen (*alive*) many days of them which came up with him from Galilee to Jeruſalem, who are his Witneſſes to the People.

32. And we declare to you glad Tidings, (*viz.*) how that the Promiſe which was made to the Fathers, (*that in him ſhould all the Families of the Earth be bleſſed*;)

o 33. [o] God hath fulfilled the ſame to us their Children, in that he hath raiſed up Jeſus again (*to be a Prince, and a Saviour*;) p as it is alſo [p] written (*of him*) in the ſecond Pſalm (*by God, ſaying, from the Mouth of David,*) Thou art my Son, this day have I begotten thee.

34. And as concerning that (Gr. *and that*) q [q] he raiſed him up from the Dead, now no more to return to Corruption, (*is evident, becauſe*) he ſaid on this wiſe, I will give you (*Jews*) the ſure Mercies of David.

35. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thy Holy One to to ſee Corruption, (*which words cannot reſpect David himſelf.*)

36. For David after he had ſerved his own Generation, by the Will of God, fell aſleep, and was laid to his Fathers, and (*his Body*) ſaw Corruption.

37. But he (*that Jeſus*) whom God raiſed up, ſaw no Corruption (*as to his Body.*)

38. Be it known to you therefore, Men and Brethren, that [r] through this Man (*'s* r *Death*) is preached to you the Forgiveneſs of Sins.

39. And by him all that believe are juſtified from all things, from which ye could not be juſtified by the Law of Moſes.

40. Beware therefore, leſt (*for your Infidelity*,) that come upon you, which is ſpoken of in the Prophets,

41. Behold ye Deſpiſers, and wonder, and periſh, for I work a Work in your days, a Work which ye ſhall (*will*) in no wiſe believe, tho a Man declare it to you;

42. And when the Jews were gone out of the Synagogue, the Gentiles beſought that theſe words might be preached to them the [s] next Sabbath (*day.*) s

43. Now when the Congregation was broken up, many of the Jews, and religious Proſelytes followed Paul, and Barnabas, who ſpeaking to them, perſuaded them to continue in the Grace of God.

44. And the next Sabbath day came almoſt the whole City together to hear the Word of God.

45. But when the Jews ſaw the Multitudes, they were filled with Envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming (*them*;)

46. Then Paul and Barnabas waxed bold, and ſaid, it was neceſſary (*by Chriſt's Appointment*, Acts 1. 8.) that the Word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and (*by your Actions*) [t] judge t your ſelves unworthy of everlaſting Life, [u] lo u we turn (*from you*) to the Gentiles.

47. For ſo hath the Lord commanded, ſaying, I have ſet thee, (*O Chriſt,*) to be a Light to the Gentiles, that thou ſhouldeſt be for Salvation to the ends of the Earth.

48. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord, (*giving Glory to him for it,*) and [w] as w many

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many (*of them*) as were ordained to (*diſpoſed for*) eternal Life, believed.

49. And the Word of the Lord was publiſhed throughout all the Region:

50. But the Jews ſtirred up the devout, and honourable Women, and chief Men of the City, and raiſed Perſecution againſt Paul and Barnabas, and expell'd them out of their Coaſts.

51. But they ſhook off the Duſt of their Feet againſt them, and came to Iconium.

52. And the Diſciples were filled with Joy, and with the Holy Ghoſt.

Annotations on Chap. XIII.

a Ver. 1. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, *There were ſome Prophets, and Teachers in Antioch, belonging to that Church.*] So *Grotius*; and indeed *Barnabas* and *Paul* might well be reckon'd ſuch, *Barnabas* being ſent thither by the Church of *Jeruſalem*, Chap. 11. 22. and he, and *Paul* preaching there a whole Year, *ver.* 26. and being ſent by that Church to *Jeruſalem*, 1*ſt*, With their Alms, *ver.* 30. and about the Queſtion determined by the Council, *Acts* 15. and the reſt being very probably ſome of the *One hundred and eight*, who being ſcattered abroad by the Perſecution mentioned *Acts* 8. 1. came down to *Antioch*, Chap. 11. 19. for *Niger* is by (a) *Epiphanius* declared to have been *one of the ſeventy two*, and *Lucius* was of *Cyrene*, ſaith the Text, and ſo one of them that came down to *Antioch*, Chap. 11. 20. but to ſay that either *Paul* or *Barnabas* were *Biſhops* of *Syria*, as Dr. *Hammond* doth, is that which never was before, nor can with any reaſon be aſſerted of the *Apoſtle* of the *Gentiles*, or of *Barnabas* appointed to go with him to the *Gentiles*, ver. 2. nor could he have had any Temptation to have made the other three, there named, *Biſhops*, but that he finds them laying on of Hands, *ver.* 2. imagining that was for Ordination, whereas it was by way of Benediction on their Enterprize only, or to *recommend them to the Grace of God*, Chap. 14. 26. for who ever heard before of an *Apoſtle* ordained *Biſhop by laying on of the Hands of Prophets, or Teachers?* or of one *Prophet*, *Teacher*, or *Biſhop* laying his Hands upon another *Prophet*, *Biſhop*, or *Teacher*, to ordain him *Biſhop?* And indeed, if there were ſo many *Biſhops* as he hath given us in *Judea*, Acts 15. in *Syria*, and *Cilicia*, here, and ſo many ordained in all other Churches, as he ſaith, *Chap.* 14. 23. is it not wonderful that St. *Paul* in all his Travels ſhould never meet with, reſort to, or be entertained by any one of them, but only by the Brethren at large? Or that he ſhould write to the Churches of the *Romans*, *Corinthians*, *Galatians*, *Coloſſians*, and *Theſſalonians*, before he went bound to *Rome*, and never ſalute any *Biſhops* there, or give any Inſtructions to them, or ſo much as ever mention, that he had ordained any *Elders*, that is, ſaith he, *Biſhops* there? It alſo is to be obſerved, that this only was a temporary Miſſion to preach to the *Gentiles*, that being the Work to which St. *Paul* was called, *ver.* 2. and of which they give an account to the Church of *Antioch*, *declaring how God had opened a Door of Faith to the Gentiles*, which Miſſion they preſently compleated, and then returned to *Antioch*, declaring to the Church there what they had done in proſecution of it, *Chap.* 14. 26, 27.

b Ver. 2. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *And as they miniſtred to the Lord.*] Vain here is the Inference of the *Papiſts* from this word, that *they ſacrificed the Maſs*; for λειτουργεῖν in *Phavorinus* and *Heſychius* is, δουλεύειν, διακονεῖν, ὑπηρετεῖν, *to ſerve* and *miniſter*: In the *Old Teſtament* it often ſignifies the Miniſtry of the *Levites*, who were not to offer Sacrifice, as *Numb.* 4. 23, 24, 26, 27, 28, 30, 35, 37, 39, 43. *Chap.* 8. 22. —— 16. 9. — 18. 6, 21, 23. By (b) *Chryſoſtom* and *Oecumenius* it is rendred *preaching*, and in prophane Authors it is applied to any other work. Thus in (c) *Ariſtotle's Politicks*, Men are ſaid λειτουργεῖν περὶ τὰς ἀρχάς, πρὸς τεκνοποιΐαν, τὰ καθ' ὅλον βίον, *to miniſter about Government, in getting Children, and about the things of this Life.*

c Ver. 4. *And thence they ſailed to Cyprus;*] where the *Jews* ſo abounded, that (d) *Dio Caſſius* tells us, that in the time of *Trajan*, *they ſlew two hundred and forty thouſand Men there*; and (e) *Jerom*, that the *Jews overthrew Salamis in Cyprus, killing all the Gentiles there.*

Ver.

(a) Hær. 20. Sect. 4. p. 50.
(b) Λειτουργούντων τελείαι κηρυττόντων, Chryſoſt. Oecumen. in locum (c) L. 5. l. 7.
(d) Ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τοῦτο οὐδενὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστιν. In vita Trajani Epit. 255.
(e) *Salamimam Cypri, interfectis in eâ Gentilibus, ſubvertêre Judæi.* Cron. ad an. 19. Trajani.

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d Ver. 5. Καὶ εἶχον Ἰωάννην ὑπηρέτην, *They had John to miniſter unto them.*] As the Wiſemen, and *Prophets* among the *Jews*, had one to miniſter unto them, ſo the *Apoſtles* had alſo thoſe who were their Companions, and Fellow-Labourers who miniſtred to them. So *Timothy* and *Eraſtus* are mentioned among thoſe who *miniſtred to St.* Paul, Acts 19. 22.

e Ver. 6. *A Sorcerer, a falſe Prophet, a Jew whoſe Name was Bar-Jeſus.*] God having raiſed up *Prophets* in the *Chriſtian* Church, and given the *Apoſtles*, and other Teachers of the Word, a Power to confirm it with mighty Signs, and Miracles; the *Jews* who oppoſed *Chriſtianity*, and laboured to turn Men from the Faith, pretended to be *Prophets* alſo, and endeavoured by *Magick*, and *Enchantments* to work Miracles, to cure Diſeaſes, and to caſt out Devils; of their *Magick* and *Enchantments*, ſee Dr. *Lightfoot*, Harm. of the *New Teſtament*, p. 95. and of their Attempts to cure Diſeaſes, and to caſt out Devils, Note on *Chap.* 19. 13.

f Ver. 7. Ὃς ἦν σὺν τῷ ἀνθυπάτῳ, *Which was with the Deputy of the Country*, (*Gr.* the Proconſul) *Sergius Paulus.*] The Difficulty which ſome find in giving the Name of *Proconſul* to the *Prætor* or Preſident of *Cyprus*, is ſolved by theſe Words of *Valla*, that not he only is ſtiled a *Proconſul* who is ſent to adminiſter a Province with Conſular Power, but alſo a *Prætor*, or *Preſident.* Elegant. l. 4.

g Ver. 9. *Saul, who is alſo called Paul.*] *Origen*, in his Preface to the Epiſtle to the *Romans*, ſaith, that whilſt he preached to the *Jews* he was called *Saul*, according to the Name he had among them at his Circumciſion, Paulum autem appellatum eſſe cum Græcis, & Gentibus leges, & Præcepta conſcribit, and *that he was called by his Roman Name Paul, when he preached to the Gentiles,*

h Ver. 15. Οἱ ἀρχισυνάγωγοι, *The Rulers of the Synagogae ſent to them.*] In what ſenſe the Rulers of the Synagogue were many, and in what ſenſe but one, ſee the Note on *Mark* 5. 22.

i Ver. 18. *And about the time of forty Years he ſuffered their Manners*, Gr. ἐτροποφόρησεν αὐτοὺς, *in the Wilderneſs.*] Here Dr. *Hammond* thinks it is without doubt that the true reading is ἐτροφοφόρησεν, *he bore them as a Parent doth his Child*, becauſe ſo the word is uſed, *Deut* 1. 31. where it is ſaid *the Lord* ἐτροφόφορησε σε, *bore thee in this Wilderneſs as a Man* τροφοφορήσαι, *would bear his Son*; and the Woman in the *Maccabees* entreats her youngeſt Son to pity her τροφοφορήσασ, *bearing him*, 2 Maccab. 7. 27. See (16) Additions, N° 16. But tho' this makes a very good ſenſe, it ſeems not neceſſary; for 1*ſt*, (f) *Origen* there reads as here ἐτροποφόρησεν, and expounds it ἁρμόζεσθαι σὲ πρὸς τὰ ἀσθενῆς, *to accommodate himſelf to the Infirmities of his Children*, and ſo the word is uſed by (g) *Cicero ad Atticum*, when he ſaith, τὸν τύφον, μὲ τροποφόρησον, *bear patiently my Pride, or Elation of Mind.*

k Ver. 20. *God gave them Judges about the ſpace of* 450 *Years.*] *Grotius* and *Biſhop Uſher* note here that other Copies read thus, καὶ ἐκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, καὶ μετὰ ταῦτα ἔδωκεν κριτὰς, *he divided to them their Land about four hundred and fifty Years, and after that he gave them Judges*; and they begin the time of this Computation from the Birth of *Iſaac*, of whom it was ſaid, *in Iſaac ſhall thy Seed be called*, Gen. 21. 12. from his Birth to the Children of *Iſrael*'s going out of *Egypt*, was 405 Years, their ſtay in the Wilderneſs was forty Years, ſeven Years after their Land was divided to them, theſe Years put together made 452, and ſo the *Apoſtle* ſaith, the ſpace from God's Election of them, to the dividing the Land to them, was about 450 Years. But,

1*ſt*, This reading is not owned by *Chryſoſtom*, or *Oecumenius*, or by the *Syriack* or *Arabick*, who all read as we do.

2*dly*; The Words ſeem not to bear this ſenſe, for the *Apoſtle* goes on orderly thus; (1.) God choſe our Fathers; (2.) He brought them out of *Egypt*; (3.) He led them in the Wilderneſs forty Years; (4.) He divided the Land to them; and therefore 'tis reaſonable to conceive he ſhould go on to tell what was done after the Diviſion of their Land. Moreover the *Apoſtle* doth not ſay, *and all theſe things were done in the ſpace of* 450 *Years*, but he divided their Land to them about the ſpace of 450 Years, which according to this reading ſignifies, he was ſo long in dividing their Land; I therefore prefer the other Computation which refers this to the *Judges*, becauſe if you compute the Years of the Judges till *Samuel*, you will find them 339, and the Years of the Tyrants 111, which put together make 450.

3*dly*, Becauſe this Computation then obtained among the *Jews*, for (h) *Joſephus* ſaith, *Solomon* began to build the Temple μετὰ ἔτη τετρακόσια καὶ ἑνενήκοντα καὶ δύο, *after* 592 *Years of the Children of Iſrael's going out of Egypt.* Now if you make the time of the *Judges* 450, the Computation is exactly 591 Years, he therefore here, as in the following Verſe, accords with the Computation of his Nation at that time, that ſo they might not except againſt his words.

Wilder-

(f) Contr. Celſ. l. 4. p. 210. & Com. in Matth. Ed. Huet. p. 459. 475. (g) L. 13. Ep. 29.
(h) Antiq. l. 8. c. 2.

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Wilderneſs,	40
Joſhua,	17
Judges,	450
Sam. and *Saul*,	40
David,	40
Solomon,	4
	591

And yet he ſaith, ὡς to ſhew that Computa-
(17) tion was not exact. See Additions, N°. 17.

l Ver. 21. *By the ſpace of forty Years.*] So *Joſephus* ſaith he reigned whilſt *Samuel* lived ἔτη ὀκτὼ πρὸς τοῖς δέκα, *eighteen Years*, and after his Death δύο καὶ εἴκοσι, *twenty two Years*; but tho' this reckoning ſeems to have obtained in the time of *Joſephus*, 'tis far from being true, that *Saul* reigned *twenty two Years after the Death of Samuel*, it is rather true, as the *Jews* conceive that they both died in the ſame Year; ſo that the words *forty Years*, are to be connected thus, until *Samuel* the *Prophet*, who having judged them about 30 Years, afterward they deſired a King, and God by *Samuel* gave them *Saul*, whoſe Reign with that of *Samuel*'s was about the ſpace of forty Years. So ſaith (i) *Sulpitius Severus*, Ego arbitror à Paulo etiam Samuelis annos ſub Regis iſtius ætate numeratos, *I ſuppoſe that the Years of Samuel alſo are added to the Reign of that King by Paul*; as doubtleſs they were, they making together juſt 40 Years.

m Ver. 26. *And whoſoever among you feareth God.*] So *ver.* 16. that is, the *Proſelytes* among you; ſo *Bemidbar Rabba* on thoſe words of the Pſalmiſt, *Bleſſed is every one that feareth the Lord*, ſaith יראי ה׳, οἱ φοβούμενοι τὸν Θεὸν, are the *Proſelytes*.

n Ver. 31. *Who was ſeen many days of thoſe who came up with him from Galilee to Jeruſalem, who are his Witneſſes.*] Theſe ſeem to be the 108 mentioned *Acts* 1. 15. for theſe were *Galileans*, ver. 11. and ξυνελθόντες, *men coming with him*, and Men that go into the *Apoſtles*, ver. 13.

o Ver. 33. *God hath fulfilled the Promiſe made to your Fathers in raiſing up Jeſus*;] *i. e.* from the Dead, *ver.* 30. ſo as not to return to Corruption. For the Promiſe being this, that God would *raiſe up one to ſit upon the Throne of his Father David*, Acts 2. 30. and to *reign over the Houſe of Jacob*, Luke 1. 33. Chriſt upon his Reſurrection having *all Power in Heaven and Earth committed to him*, Matth. 28. 18. and being *exalted to the right Hand of God*, Acts 2. 33. this Promiſe, by his Reſurrection to that Kingdom, was fulfilled.

p Ibid. *As it is written in the ſecond Pſalm, thou art my Son, this Day have I begotten thee.*] That this Pſalm belongs to the *Meſſiah*, and ſpeaks of his Dominion and Kingdom, appears from the preceding Words, *I have ſet thee, my King, upon the Holy Hill of Sion, Jehovah hath ſaid to me, thou art my Son, this Day have I begotten thee*; this alſo is apparent from the following Words, *I will give thee the Heathen for thine Inheritance*; And from the Exhortation to all *Kings* to ſubmit to him. See the Note on *Heb.* 5. 5. and by this Reſurrection, and Exaltation, he is ſaid to be begotten, as being made the Firſt-born from the Dead, *Col.* 1. 18. *Rev.* 1. 5. conſtituted *the Son of God with Power*, Rom. 1. 4. and having received a new Birth: Hence theſe two things are joined, *Luke* 1. 32. *He ſhall be called the Son of the Higheſt, and God ſhall give him the Throne of his Father David.* See alſo *Examen Millii in locum.*

Ver. 34. *In that he raiſed him up, now no* q
more to ſee Corruption, he ſaid, Iſa. 55. 3. *I will give thee* τὰ ὅσια Δαβὶδ τὰ πιστὰ, *the ſure Mercies of David.*] That is, of *Chriſt* the Son of *David*; for that *David*, both in the Language of Scripture, and of the *Jews*, frequently ſignifies Chriſt, See Note on *Mat.* 2. and that here it bears this ſenſe both *Kimchi* and *Aben Ezra* confeſs, and the following Verſe aſſures us, for of this very *David* it is ſaid, *ver.* 4. *Behold I have given him for a Witneſs, a Leader and Commander to the People*; and he being thus raiſed up to be a *King for ever*, ſo as to ſee no more Corruption, the Bleſſings he confers upon his Subjects muſt be ſure and laſting.

Ver. 38. *Through him is preached to them* r
Forgiveneſs of Sins;] *i. e.* Thoſe Sins, from the Guilt of which the Law of *Moſes* could not cleanſe the Conſcience, and from which we could not be juſtified, *i. e.* from the Guilt and Condemnation due to us, from which we could not be exempted by the Law of *Moſes.* See the Note on *Chap.* 15. 9.

Ver. 42. Εἰς τὸ μεταξὺ Σάββατον.] This s
Phraſe doth not ſignifie *the intermediate Week*, as ſome conceive, or on the ſecond and fifth Day of the Week, but on *the following Sabbath*; for we learn from the 44th Verſe, that they came not together till the following *Sabbath*. So (k) *Joſephus* ſpeaks of *David* and *Solomon*, ἔτι ὢν τῶν μεταξὺ τούτων Βασιλέων, *and of the following Kings of Judah*; for there came none between them.

Ver. 46. Καὶ ἐκ ἀξίους ὑμᾶς κρίνετε, *And* t
judge your ſelves unworthy of eternal Life.] Or rather diſcover, or by your Actions ſhew your ſelves unworthy of it; for when our *Saviour* ſent his *Apoſtles*, he bid them, *into what Village, or Houſe ſoever they entred*,

(i) L. 1. c. 61. (k) De Bell. Jud. l. 6. c. 13. p. 913.

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tred, to enquire, τὶς ἄξιος, *who was worthy in it,* and to *ſhake off the Duſt of their Feet* againſt the unworthy, *Matth.* 10. 11 — 15. *i. e.* againſt thoſe who would not receive their Doctrine of Salvation, or Eternal Life: This unworthineſs, ſaith the *Apoſtle,* κρίνετε you diſcover, by thus contradicting and blaſpheming it; this is the ſenſe of the word κρίνειν, *viz.* to *diſcern, diſcover, or make known,* when the *Apoſtle* ſaith, *He that comes into the Aſſemblies of the Prophets,* κρίνεται is *diſcovered* of them all, 1 *Cor.* 14. 24. and the ſpiritual Man *diſcovers all things,* Chap. 2. 15.

u Ibid. *Lo, we turn to the Gentiles.*] Not from the *Jews* every where; for we find St. *Paul* ſtill preaching to them in every *Synagogue* where he came, *Acts* 17. 2. But from thoſe of *Antioch* in *Piſidia,* to the *Gentiles* there, it being not reaſonable that the *Jews* of other places ſhould be deprived of the Goſpel, for the perverſeneſs of thoſe here.

w Ver. 48. *And* ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were ordained to eternal Life, believed.*) Theſe words cannot ſignifie *a fixed number of Perſons, abſolutely by God ordained to eternal Life,* ſo that they, and they only ſhall obtain it, and all others be excluded from it, as upon this Suppoſition they muſt be; for if God by his Ordination or Decree, hath fixed the number of thoſe whom he will bring unto Salvation, all they who are not of that number, will not partake of that Salvation: And this is evident from theſe Conſiderations:

1*ſt*, That if the reaſon why theſe Men believed, be only this, That they were Men *ordained to eternal Life*; the reaſon why the reſt believed not, can be this only, That they were *not ordained* by God *to eternal Life*; and if ſo, what neceſſity could there be, that *the Word of God ſhould be firſt preached to them?* as we read *ver.* 46. was it only that their Damnation might be the greater? This ſeems to charge that Lover of Souls, whoſe *tender Mercies are over all his Works*, with the greateſt Cruelty, ſeeing it makes him determine from all Eternity, not only that ſo many Souls, as capable of Salvation as any other, ſhall periſh everlaſtingly; but alſo to determine, that the Diſpenſations of his Providence ſhall be ſuch towards them as neceſſarily tends to the aggravation of their Condemnation; and what could even their moſt malicious and enraged Enemy do more? What is it the very Devil aims at by all his Temptations, but this very End, *viz.* the aggravation of our future Puniſhment? And therefore, to aſſert that God had determined, that his Word ſhould be ſpoken to theſe *Jews* for this very End, is to make God as inſtrumental to their Ruin as the very *Devil*, and ſeemeth wholly irreconcilable with his Declarations, that *he would have all Men to be ſaved*, and *would not that any Man ſhould periſh.*

2*dly*, The *Apoſtle* gives this reaſon, why he turned from the *Jews* to the *Gentiles*, *viz.* becauſe the *Jews had thruſt away the Word of God from them, and judged themſelves unworthy of eternal Life*, ver. 46. Whereas, according to this Suppoſition, this could be no ſufficient reaſon of his turning from them to the *Gentiles*; for it was only they, among the *Jews*, whom God had not ordained to eternal Life, who thus refuſed to believe, and to obey the Word of God; and as many among the *Gentiles* as were not thus ordained to eternal Life, muſt neceſſarily do the ſame, and ſo there could be no ſufficient cauſe, why he ſhould turn from the *Jews* to the *Gentiles* on that account. And,

3*dly*, Were this the reaſon why the *Jews* believed not, that they were not by God ordained to eternal Life, why doth St. *Paul* by God's Commiſſion, ſpeak here to them thus; *Be it known to you, Brethren, that by this Jeſus, is declared to you Remiſſion of Sins?* Why doth he add, *And by him every one that believeth, is juſtified?* &c. Why doth he vehemently exhort them to *beware, leſt that Saying of the Prophet Habakkuk ſhould be verified of them, I will work a Work in your Days, which you will not believe, tho' one declare it to you?* ver. 38 — 41. For could God have determined, that theſe very Perſons ſhould not believe to Life eternal, and yet commiſſionate his *Apoſtles* to tell them, that *Remiſſion of Sins*, and *Juſtification to Life eternal*, was propoſed to them? Could it be revealed to St. *Paul*, that they could not believe to Life eternal, as being not by God ordained to it, and yet would he ſo paſſionately exhort them to that Faith in *Jeſus*, which he well knew by virtue of this Revelation, belonged not to them, nor could they poſſibly exert? Theſe things ſeem clearly to evince, this cannot be the proper import of the words; but they will very well admit of theſe two Senſes, *viz.* (1.) As many as were diſpoſed for eternal Life, believed: Or (2.) As many as were diſpoſed to do it, believed to eternal Life. And,

1*ſt*, 'Tis highly probable, the genuine import of theſe words is this, Ὅσοι ἦσαν τεταγμένοι, *As many as were diſpoſed for eternal Life, believed*; for this word τεταγμένος by this very *Author*, is uſed in this ſenſe to ſignifie a Man not outwardly ordained, but inwardly diſpoſed; or one determined, not by God, but his own Inclinations to do ſuch a thing; as when 'tis ſaid, *Acts* 22. 10.

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St. Paul went on foot to Aſſos, ἔτω γὰρ ἦν διατεταγμένος, *for ſo he was diſpoſed to do*: So the Son of *Syrach* ſaith, ἡ σεμνοία ζωῆς τεταγμένη ἔσται, *the Conduct or Government of the Wiſe Man will be well ordered or diſpoſed*, Chap. 10. 1. Thus (l) *Philo* ſaith to *Cain*, *Thou needeſt not fear being killed by them who are* ἐν τῇ τεταγμένοι Συμμαχίᾳ, *rank'd on thy ſide*, *i. e.* of the ſame Diſpoſitions and Affections with thee. And he ſaith of thoſe Children who having had vicious Parents, have themſelves proved virtuous, that they are (m) ἀμείνῳ τεταγμένοι τάξει, *placed in a better Rank*: And ſpeaking of *Eſau* and *Jacob*, he repreſents *Eſau* as fierce, ſubject to Anger and other Paſſions, and governed by his brutiſh part, but *Jacob* as a Lover of Vertue and Truth, and ſo (n) ἐν τῇ ἘΒΔΟΜΗΚΟΝΤΑ τεταγμένον τάξει, *placed in a better Rank of Men*, or one of a better Temper and Diſpoſition; and adds, that (o) *Samuel* was τεταγμένῳ Θεῷ, *one well diſpoſed towards God*. So *Simplicius* interprets this word; for when (p) *Epictetus* had ſaid, εἰ ὃ βέλτιστον (οἱ φανόμενον ἔστως ἔχει ὡς ὑπὸ Θεῷ τεταγμένῳ εἰς τοῦτο τὸ τάξιν, *if thou haſt a deſire to be a Philoſopher, ſo retain thoſe things which ſeem beſt to thee, as being by God placed in that Rank*; that is, ſaith he, (q) ὡς ὑπὸ Θεοῦ προτρεπόμενον ἐπὶ ταῦτα, τὸ γὰρ μέγιστον τῶν ἐκ Θεοῦ δωρηθέντων ἀνθρώποις φιλοσοφία ἐστι, *as being incited by God to it; for Philoſophy*, (ſaith he, *eternal Salvation* ſaith the Scripture,) *is the greateſt Gift that God hath given to Mankind*: And to this ſenſe, the very Context leads; the Perſons oppoſite to thoſe diſpoſed for eternal Life, being thoſe who for their indiſpoſition to embrace the offer of it, *were unworthy of eternal Life*.

The ſecond import, of which theſe words are capable, is this, That *as many as were well diſpoſed, believed to eternal Life*; and accordingly, we are ſaid to *believe in Chriſt to eternal Life*, 2 Tim. 1. 16. and to the *ſaving of the Soul*, Heb. 10. 39. and they who truly do believe, are ſaid to do it *to eternal Life*, becauſe they by believing, do obtain a perfect right to that Life of which they cannot fail, but by departing from that Faith, or ſuffering it to become unfruitful in thoſe Works of Righteouſneſs, which make them meet to be Partakers of eternal Life.

CHAP. XIV.

1. AND it came to paſs in Iconium, that they (*viz. Paul and Barnabas*) [a] went both together into the Synagogue of the Jews (*there*,) and ſo ſpake, that [b] a great Multitude both of the Jews, and alſo of the Greeks, (i. e. *the Proſelytes of the Jews*,) believed.

2. But the (οἱ δὲ, *and that the*) unbelieving Jews ſtirred up the Gentiles, and made their Minds Gr. *roſe up, and made the Minds of the Gentiles*) evil (*ly*) affected againſt the Brethren.

3. Long time therefore abode they (ἱκανὸν μὲν οὖν χρόνον διέτριψαν, *for indeed they had tarried a long time*,) ſpeaking boldly in (*the Name of*) the Lord, who gave Teſtimony unto the words of his Grace, and granted Signs and Wonders to be done by their hands:

4. But (*then*) the Multitude of the City was divided, and part held with the (*unbelieving*) Jews, and part with the Apoſtles.

5. And when there was an Aſſault (*or tumult*) made, both of (i. e. *by*) the Gentiles, and alſo of (*by*) the Jews, with their Rulers, (*endeavouring*) to uſe them deſpitefully (*or contumeliouſly*,) and to [c] ſtone them (*as Blaſphemers of the Law.*)

6. They were aware of it, and (*ſo*) fled to Lyſtra, and (*then to*) Derbe, (*ver.* 20.) Cities of Lycaonia, and (*then*) to the Region which lyeth round about (*thoſe Cities.*)

7. And there they preached the Goſpel.

8. And there ſat a Man at Lyſtra [d] impotent in his Feet, being a Cripple from his Mother's Womb, (*and ſo one*) who never had walked.

9. The ſame heard Paul ſpeak (*ing the Word*) who ſtedfaſtly beholding him, and [e] perceiving (*by his Gift of diſcerning Spirits*,) that he had Faith to be healed;

10. Said (*to him*) with a loud Voice, Stand upright on thy Feet; and (*having ſaid this*,) he (*the impotent Man*) leaped, and walked.

11. And when the People ſaw what Paul had done, they lift up their Voices, ſaying, in the Speech of Lycaonia, [f] the Gods are come down to us in the likeneſs of Men.

12. [g] And

(l) L. quod deter. p. 144. (m) De Nobil. p. 702. C.
(n) De Præmiis & Pœn. p. 712. B. (o) De Temul. p. 203. C.
(p) Enchirid. c. 29. (q) P. 139.

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g 12. [g] And they called Barnabas Jupiter, and Paul Mercurius, (i. e. *his Interpreter,*) becauſe he was the chief Speaker.

13. Then the Prieſt of Jupiter, who (i. e. *whoſe Image*) was before the City, brought h Oxen, and Garlands, (Gr. *Coronets,*) [h] to the Gates, (*where Barnabas and Paul were,*) and would have done Sacrifice with the People, (i. e. *he, and they would have offered Sacrifice to them as Gods.*)

14. Which when the Apoſtles, Barnabas and Paul heard of, they rent their Cloaths, (*to ſhew the deteſtation of the Fact,*) and ran in among the People, crying out,

15. And ſaying, Sirs, why do ye (*attempt*) theſe things, (*ſeeing*) we alſo are Men of like Paſſions with you, and preach to you, that ye ſhould turn from theſe Vanities (*or dead Idols,*) to the (*Worſhip of the*) Living God, who made Heaven and Earth, and the Sea, and all things that are therein?

i 16. [i] Who in Times paſt, (*ſince the Days of Noah,* 1 Pet. 3. 20.) ſuffered all Nations to walk in their own ways, (*giving them no written Law, and ſending them no Prophets to inſtruct them in the true Worſhip of him, as he did to the Jews.*)

k 17. [k] Nevertheleſs, he left not himſelf without witneſs (*to them of his Providence,*) in that he did good (*to us all,*) and gave (Gr. *giving*) us Rain from Heaven, and fruitful Seaſons, filling our Hearts with Food and Gladneſs;

18. And with theſe Sayings ſcarce reſtrained they the People, that they had not done (i. e. *from doing*) Sacrifice to them.

19. And (*then*) there came thither certain Jews from Antioch and Iconium, who perſuaded the People (*againſt the Apoſtles;*) and (*ſo they*) having [l] ſtoned Paul, drew him out of the City, ſuppoſing he had been dead. l

20. Howbeit, as the Diſciples ſtood round about him, he roſe up, and came into the City; and the next day he departed with Barnabas to Derbe:

21. And when they had preached the Goſpel to that City, and had taught many, (Gr. *had made many Diſciples,*) they returned again to Lyſtra, and to Iconium and Antioch,

22. Confirming the Souls of the Diſciples, and exhorting them to continue in the Faith, and (*telling them,*) that we (*Chriſtians*) muſt, through much Tribulation, enter into the Kingdom of God.

23. And when they had [m] ordained them m Elders in every Church, and had prayed with Faſting, (Gr. *and when praying with Faſting, they had ordained,* &c.) they commended them to (*the protection of*) the Lord (*Jeſus,*) on whom they believed.

24. And after they had paſſed through Piſidia, they came to Pamphilia.

25. And when they had preached the Word in Perga, they went down to Attalia;

26. And thence ſailed to Antioch; from whence they had been recommended to the Grace of God (*by Prayer for his Aſſiſtance,* Acts 13. 3.) for the work which they (*had now*) fulfilled.

27. And when they were come, and had gathered the Church together, they rehearſed all that God had done with (i. e. *by*) them, and how he had opened the Door of Faith to the Gentiles.

28. And there they abode (*a*) long time with the Diſciples.

Annotations on Chap. XIV.

a Ver. 1. *THAT they went* κατὰ τὸ αὐτὸ, *both together.*] So 1 *Sam.* 11. 11. there were not two of them left ἐπὶ, κατὰ τὸ αὐτὸ, together; 2 *Sam.* 2. 16. *They fell down* κατὰ τὸ αὐτὸ, *together*; 1 Kings 3. 18. ἡμεῖς κατὰ τὸ αὐτὸ, *We were together.*

b Ibid. *A great Multitude* Ἰουδαίων καὶ Ἑλλήνων, *of the Jews and Greeks believed;*] *i. e.* Σεβομένων Ἑλλήνων, *a great Multitude of the Greek Proſelytes*; for they made a part of the *Jewiſh Synagogue*, and in it are converted to the Faith. So *Chap.* 17. 4. And *Chap.* 18. 4. *Paul ſpake in the Synagogue* at *Corinth*, and perſuaded *Jews* and *Greeks*; See alſo *Chap.* 13. 42. *Chap.* 19. 8, 10. Note alſo, that the ſecond Verſe is to be put in a Parentheſis.

Ver. 5. *And to ſtone them,*] as Blaſphemers againſt the Law, *Deut.* 13. 6. So they ſtoned *Stephen* as ſpeaking *blaſphemous words againſt the Law and the Temple*, Acts 6. 13. So St. *Paul* here *ver.* 19. and ſo they attempted to ſtone Chriſt for ſuppoſed Blaſphemy, *John* 10. 33. And in like manner, (a) *Joſephus* ſaith, That *Ananias* the *High Prieſt delivered up* James, *and other* Chriſtians, *to be ſtoned, as being accuſed of Impiety againſt the Law.* c

Ver. 8. Ἀδυνάτῳ τοῖς ποσὶν, *Impotent in his Feet.*] This word ἀδυνάτῳ is frequently uſed in the *Septuagint*, for a Man feeble and helpleſs; as when *Job* ſaith, he was πατὴρ ἀδυνάτων, *the Father of the helpleſs*, Cap. 29. 16.—31. 20. and *Joel* 3. 10. d

(a) Λαβὼν στρατιὰν πορεύεται. Antiq. Jud. l. 20. c. 8. p. 698. E.

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ὁ ἀδύνατος λεγέτω, *let the weak ſay I am ſtrong.*

e Ver. 9. *Seeing he had Faith to be healed.*] Faith being an Act of the Underſtanding, could not be diſcerned by the Eye of Senſe; this therefore is an inſtance of that Power of diſcerning the inward Workings of Mens Spirits, mentioned, 1 *Cor.* 12. 10.

f Ver. 11. *Saying, the Gods are come down to us in the likeneſs of Men.*] This was not only the Imagination of the *Poets*, *Homer*, and others here cited by *Grotius*, but even of their *Philoſophers*; for *Cicero* hence proves, the Gods muſt be of human Shape, becauſe they never appeared in any other Form. See the Note on *Chap.* 17. 29.

g Ver. 12. *And they called Barnabas Jupiter, and Paul Mercury, becauſe he was* ἡγούμενος τοῦ λόγου, *the chief Speaker.*] He is accounted, ſaith (b) *Juſtin M.* λόγος ἑρμηνευτικὸς καὶ πάντων διδάσκαλος, *the Word that is the Interpreter and Teacher of all Men*; and he is called *Hermes*, ſaith (c) *Philo*, ὡς Ἑρμηνέα καὶ Προφήτην τῶν θείων, *as being the Interpreter and Prophet of Divine Things*: He is, ſaith *Porphyry*, ἐξηγητικὸς, *the Exhibiter or Repreſenter of Reaſon and Eloquence*: He is called *Mercury*, ſaith *Seneca*, quia ratio penes illum eſt. *De Benef.* l. 4. c. 7.

h Ver. 13. Ἐπὶ τὰς πυλῶνας, *To the Gates*;] Not of the Temple of *Jupiter*, which was without the City, but the Gates of the Houſe where *Paul* and *Barnabas* lodged; for theſe things were done within the City, *ver.* 19. Hither the Prieſt of *Jupiter* brought Oxen for Sacrifice, and στέμματα *Crowns* or *Garlands*, either to put upon the Heads of *Paul* and *Barnabas*, according to the *Heathen* Cuſtom of Crowning their Gods, mentioned in *Jeremy*'s Epiſtle to the *Jews* in *Babylon*, ver. 9. and eſpecially of offering *Golden Crowns* to *Jupiter*, as (d) *Briſſonius* ſhews they did; or to put on the Ox or Heifer to be offer'd: Hence have we mention in (e) *Virgil* of the Vittæ Juvencum, *Garlands of the Heifers*, where, ſaith *Servius*, velatum auro vittiſque Juvencum, *is* coronatum auro vittiſque, i. e. *an Heifer crowned with them*, (f) *Athenæus* from *Ariſtotle*, ſaith, This was done, becauſe nothing but what is perfect, was to be offered to the Gods; τὸ γὰρ στέφειν πληρώσιν τινα σημαίνει, *now to Crown ſignifies Perfection*; whence operi coronam imponere *is to perfect a Work.*

[18] *Ibid.* See Additions N°. 18.

i Ver. 16. *Who in Times paſt, ſuffered all Nations to walk in their own Ways*;] not ſo as to allow of their manners, or to leave them without any means ſufficient to convince them of the Error of their Ways, and their Idolatrous Worſhip; for this he had done ſo effectually, as to *leave them without excuſe*, in that they *did not worſhip him as God, neither were thankful for his Benefits*, Rom. 1. 20, 21. But he ſo far permitted this, as that he ſent them no *Prophet* to inſtruct them better; and gave them no poſitive Revelation of his Will, no written Inſtructions of that Way in which he would be worſhipped, as he had done to the *Jews.*

Ver. 17. *Nevertheleſs, he left not himſelf* k
without a Witneſs, in that he did them good, and gave them Rain from Heaven.] From theſe words it appears, (1). That the giving of Rain in its Seaſon, and of fruitful Seaſons of the Year, is even to the *Heathens* a Teſtimony of the Divine Providence; for this Rain coming from the Clouds of Heaven, and theſe fruitful Seaſons depending ſo neceſſarily on the Sun, Moon, and other Luminaries of Heaven; and being ſo conſtantly produced by them, muſt demonſtrate, that they muſt derive them from, and owe them to him who made the Heavens and the Earth, *ver.* 15. and therefore, that they ought to worſhip, and to be thankful to him for them. (2.) Theſe being good things, and ſuch as *filled their Hearts with food and gladneſs*; and being conferr'd freely and conſtantly on them, who daily provoked him by their Idolatries and Ingratitude, were alſo a clear Teſtimony of his Goodneſs to them, and therefore an aſſurance to them, That if they knowing him by theſe Means to be God, would turn from their dumb Idols, and worſhip him as God, they might find Grace and Favour in his Eyes, who was ſo good unto them, even whilſt they did continue to provoke him: Now the knowledge of the God that made Heaven and Earth, as the only true God who is to be worſhipped, and whoſe Providence affords us all the Bleſſings we enjoy, and the Belief that he is well inclined to ſhew Mercy to all that thus turn to him, and to reward all that thus ſerve him, and are thus thankful to him, ſeems to be all that God expected from the *Gentiles*, as may be gathered from *Rom.* 1. 20, 21.

Ver. 19. *And ſtoned Paul.*] God permit- l
ting this, ſaith *Woltzogenius*, for the puniſhment of his Sin, in being active and aſſiſtant at the ſtoning *Stephen*, Acts 7. 58.—8. 1.

Ver. 23. Χειροτονήσαντες δὲ αὐτοῖς Πρεσβυτέρους κατ' ἐκκλησίαν, *And ordaining them Elders in every Church.*] That Χειροτονεῖν Πρεσβυτέρους, is not to chuſe Elders by common Suffrage, or by lifting up the Hands of m
the

(b) Ap. 2. p. 67. (c) Apud Euſeb. Præp. Evang. l. 3. c. 11.
(d) De formulis, l. 2. p. 249. (e) Æn. 5. v. 366.
(f) L. 15. p. 674.

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the *Apostles*, is fully proved by Dr. *Hammond* and Mr. *Selden*, but then that this constituting Elders in these Churches, was making them fixed *Bishops* of those Churches, is not proved.

To clear up this, let it be considered, That in those Times Men received the *Gift of Tongues and Prophesie*, or those spiritual Gifts which fitted them to minister in the Church, either immediately from Heaven, as the *Apostles* themselves did, and so by God himself, were fitted and appointed for that Work; so was it with the *hundred and twenty*, who received the Holy Ghost on the Day of *Pentecost*; see Note on *Acts* 2. 1. or when they prayed with *Peter* and *John*, Acts 4. 31. and with St. *Paul*, who was baptized and *filled with the Holy Ghost*, Chap. 9. 17. So was it with *Cornelius* and his Kinsmen, *Acts* 10. 44. for *they spake with Tongues, and magnified God*, even as the *Apostles* did when they had received the Holy Ghost; for as they spake with Tongues μεγαλεῖα τοῦ Θεοῦ, *the great things of God*, Acts 2. 11. so did these Men speak with Tongues, μεγαλυνόντων τὸν Θεὸν, *magnifying God*, and therefore St. *Peter* saith, they had *received the Holy Ghost even as we*, Acts 10. 47.—11. 17. or else these Gifts were given by Imposition of the *Apostles* Hands; so when the *Samaritans* believed, and were baptized, that they might have Persons fitted to officiate in sacred Things, the Church of *Jerusalem* send to them *Peter* and *John*, who lay their Hands on some of them, *and they receive the Holy Ghost*, Acts 8. 17. This being done, the *Apostles* returned to *Jerusalem*, ver. 25. preaching the Word to other Villages of *Samaria*, but leaving the Conduct of the Church to these gifted Men; and these seem to be the Men who first officiated in all converted *Churches*; and wherever we meet with them, we find no other Persons constituted as *Bishops*, or fixed *Over-seers* of those *Churches*, as in the Churches of *Corinth*, *Galatia*, *Thessalonica*, and therefore have reason to conceive, there were no other *Elders* constituted here, they being no more necessary for the Churches of *Lystra* and *Iconium*, than for those of *Corinth* and *Galatia*. Moreover, we have here only mention of *Elders* constituted in these Churches, not of one *Deacon* placed under them, which shews, these *Elders* were not *Bishops*, since by the Rule of *Epiphanius*, a Bishop cannot be without a Deacon. In a word, These *Prophetical* Men, though they were Officers placed in the Church next to the *Apostles*, 1 *Cor.* 12. 26. yet were they not fixed Ministers; but from what parts soever they come, and wherever they are, they take upon them to officiate. So doth *Barnabas* at *Antioch*, Chap. 11. 23, 24. and the other Prophets there, *Chap.* 13. 1, 2. and so doth *Silas*, sent from *Jerusalem* to *Antioch*, continue there, *Acts* 15. 33. and from thence goes thro' *Syria* and *Cilicia*, *confirming the Churches*, ver. 41.

CHAP. XV.

1. AND certain Men which came down from Judea (*to Antioch*,) taught
a the Brethren (*of the Gentiles, saying*,) [a] except ye be circumcised after the manner of Moses, (i. e. *so as by that Rite to submit to, and observe his Law*,) ye cannot be saved.

2. When therefore Paul and Barnabas had no small Dissention and Disputation with them, (Gr. *and a Dissention being made among the Brethren, and no small Debate or Reasoning of Paul and Barnabas against them who*
b *taught this Doctrine*,) [b] they (*of Antioch*) determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem
c [c] to the Apostles, and Elders (*there*,) about this Question.

3. And being brought on their way by the Church, they (Gr. οἱ μὲν οὖν προπεμφθέντες, *they therefore being sent forth by the Church*,) passed through Phœnice, and Samaria, declaring (*to them*) the Conversion of the Gentiles, and (*by this*) they caused great Joy unto all the Brethren.

4. And when they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders, and they declared (*to them*) all things which God had done with them, (i. e. *by them*, ver. 12.)

5. But there rose up certain of the Sect of the Pharisees which believed, saying, That it was needful to circumcise them, (*who believed among the Gentiles*,) and to command them to keep the Law of Moses.

6. And (*then*) the Apostles and Elders came together to consider of this matter;

7. And when there had been much disputing, Peter rose up and said to them, Men and Brethren, ye know how that [d] a good d
while ago, (Gr. *of days of old*,) God made choice among us, (Gr. ὁ Θεὸς ἐν ὑμῖν ἐξελέξατο, *God chose (me) out among you*,) that the Gentiles by my Mouth should hear the Word of the Gospel, and believe, (*commanding Cornelius to send for me*, Acts 10. 5. *and me to go to him with the Messengers sent for me, not making any difference betwixt him, and others*, ver. 20.)

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8. And God who knoweth the Hearts (*of all Men,*) bare them witneſs, (*of his acceptance of them, tho' uncircumciſed, by*) giving them the Holy Ghoſt, even as he did to us (*believing Jews.*)

e 9. And (*he*) [e] put no difference betwixt us, and them, (*on the account of their Uncircumciſion, but ſupplied that by*) purifying their Hearts by Faith, (*and ſo making them a pure People, as Circumciſion formerly did us.*)

10. Now therefore why tempt ye God, (i. e. *why diſtruſt ye the Truth of what he*
f *hath thus declared, by attempting*) [f] to put a Yoke (*of Obedience to the Law of Moſes,*) upon the Necks of the Diſciples, which neither our Fathers, nor we, were able to bear, (i. e. *to perform ſo as to be juſtified by it?*)

11. But we believe that through the Grace of our Lord Jeſus Chriſt, (*or through God's Favour to us in him,*) we ſhall be ſaved,
g [g] even as they (*are to be ſaved by it.*)

12. Then all the Multitudes kept ſilence, and gave Audience to Barnabas and Saul, declaring (*in confirmation of this point,*) what Miracles, and Wonders God had wrought among the (*uncircumciſed*) Gentiles by them:

13. And after they had held their peace, James anſwered (*to the Queſtion*) ſaying, Men and Brethren, hearken to me;

14. Simeon hath declared how God at the firſt did (*by him*) viſit the Gentiles, to take out of them a People for (*the Glory*) of his Name.

15. And to this agree the Words of the *Prophet* (*Amos,*) as it is written, (*Chap. 9. 11.*)

16. After this I will return, and build
h again [h] the Tabernacle of David, which is fallen down, and I will build again the Ruins thereof, and I will ſet it up, (*by raiſing up Chriſt to ſit upon his Throne,* Acts 2. 30. *and giving him the Throne of his Father David,* Luke 1. 32.)

i 17. [i] That the reſidue of Men might ſeek after the Lord, and all the Gentiles upon whom my Name is called, ſaith the Lord, who doth all theſe things.

18. (*This he foretold by his Preſcience, for*) Known unto God are all his Works, from the beginning of the World.

k 19. [k] Wherefore my Sentence is, that we trouble not them, who from among the Gentiles are turned to God, (*with the Obſervation of our Law, and Ceremonies;*)

20. But (*count it ſufficient*) that we write
l to them, that they [l] abſtain from Pollutions of Idols, and from Fornication, and from things ſtrangled, and from Blood.

21. (*Nor will this Liberty be prejudicial to the Jews adhering to the Law of Moſes,*) for
m [m] Moſes of (*from*) old time hath in every City them that preach him, being read in the Synagogues every Sabbath day.

22. Then pleaſed it the Apoſtles, and Elders, with the whole Church, to ſend choſen Men of their own Company to Antioch, with Paul and Barnabas, namely Judas, ſirnamed Barſabas, and Silas, chief Men among the Brethren.

23. And (*they*) wrote Letters by them, after this manner, The Apoſtles, and Elders, and Brethren, ſend greeting to the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24. Foraſmuch as we have heard that certain (*Men*) which went out from us, (*1 John 2. 19.*) have troubled you with Words, ſubverting your Souls, (*by*) ſaying, (*ye ought to*) be circumciſed, and keep the Law, to whom we gave no ſuch Commandment;

25. It ſeemed good to us, being aſſembled with one accord, to ſend choſen Men to you, with our beloved Barnabas and Paul,

29. (*Who are*) Men that have hazarded their Lives for the Name of our Lord Jeſus Chriſt:

27. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by (*word of*) Mouth;

28. [n] For it ſeemed good to the Holy n
Ghoſt, (*falling upon the uncircumciſed Gentiles,*) and to us, to lay upon you no greater Burthen than theſe neceſſary things; (i. e. *theſe things neceſſary at preſent to avoid the Scandal of the Jews,* viz.)

29. That ye abſtain from Meats offered to Idols, (*in the Idol Temples,*) and from Blood, and from things ſtrangled, and from Fornication, from which if you keep your ſelves, ye ſhall do well. Fare ye well.

30. So when they were diſmiſſed, they came to Antioch, and when they had gathered the Multitude together, they delivered the Epiſtle;

31. And when they had read (*it,*) they rejoiced for the Conſolation (*it afforded them.*)

32. And Judas and Silas, being [o] Prophets o
alſo themſelves, exhorted the Brethren with many Words, and confirmed them.

33. And after they had tarried there a ſpace, they were let go in peace from the Brethren to the Apoſtles.

34. Notwithſtanding it pleaſed Silas to abide there ſtill.

35. Paul alſo, and Barnabas contineed in Antioch, teaching and preaching the Word of the Lord, with many others alſo (*that were Prophets, and Teachers there,* Chap. 13. 1.)

36. And ſome days after, Paul ſaid to Barnabas, Let us go again (*See* Acts 13. 3, 4.) and viſit our Brethren in every City, where we have preached the word of the Lord, and ſee how they do.

37. And

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37. And Barnabas determined (*or counſelled*) to take with them John, whoſe Sirname was Mark.

38. But Paul thought not good to take him with them, who (*when they went out before,*) departed from them from Pamphilia (*to go to Jeruſalem*, Chap. 13. 13.) and went not (*on*) with them to the Work (*he had begun*, Chap. 13. 5.)

39. And the Contention was ſo ſharp between them, that they departed aſunder one from the other, and ſo Barnabas took Mark, and ſailed into Cyprus:

40. And Paul choſe Silas, and departed (*with him,*) being recommended by the Brethren to the Grace (*and Favour*) of God.

41. And he went through Syria, and Cilicia, confirming the Churches.

Annotations on Chap. XV.

a Ver. 1. Ἐὰν μὴ περιτμηθῆτε, *Except ye be circumciſed after the manner* (*commanded by the Law*) *of Moſes, ye cannot be ſaved.*] Here note,

1*ſt*, That theſe Perſons were of the Sect of the *Phariſees*, ver. 5. and perhaps they were only the *Zealots* of that Sect, for we find the *Jews* of different Opinions in this matter, even as to Mens admiſſion into their Religion; for ſome of them would not only permit them of other Nations, who owned the true God, to live quietly among them, but even to embrace their Religion without Circumciſion, whilſt others by no means would permit them ſo to do. Thus when (a) *Izates*, the Son of *Helen*, *Queen* of *Adiabene*, embraced the *Jews* Religion, *Ananias* declared he might do it without Circumciſion, but *Eleazer* maintained that it was δυσέβεια, *great Impiety to remain uncircumciſed.* And when two eminent Perſons of *Traconitis* fled to *Joſephus*, the (b) *Zealots* among the *Jews*, were urgent for their Circumciſion, *if they would abide with them*; but *Joſephus perſuaded the Multitude againſt it.* And this Controverſie continued after they embraced *Chriſtianity*, ſome allowing them to embrace *Chriſtianity* without ſubmitting to Circumciſion, and the *Jewiſh* Law; others contending, that without Circumciſion, and the Obſervance of the Law, they *could not be ſaved.* And theſe were the falſe *Apoſtles* which troubled the Churches of *Corinth*, *Galatia*, and *Philippi*, and were great Enemies to St. *Paul* who taught the contrary.

2*dly*, Obſerve, That Circumciſion obliging thoſe *Heathens* which ſubmitted to it to obſerve the whole Law, *Gal.* 5. 3. it is the ſame thing to ſay, '*they muſt be circumciſed after the manner of Moſes*, ver. 1. and to ſay, *ver.* 5. and 24. *they muſt be circumciſed, and keep the Law of Moſes.*

3*dly*, Obſerve, that they held this neceſſary to Salvation, *ver.* 1. and by that Doctrine they *ſubverted the Souls of the Gentile Converts*; ver. 24. cauſing them to fall from the Grace of the Goſpel offered to them without Circumciſion, *Gal.* 5. 4. Now this they did agreeably to their common Maxim, that omnes præputiati deſcendunt in Gehennam, *all uncircumciſed Perſons go to Hell*, P. Eliezer, c. 29. p. 66.

4*thly*, Obſerve, That they who did this, went out from *Judea*, ver. 1. and were Men going out as from the *Apoſtles*, ver. 24. and therefore St. *John* ſaith of them, *they went out from us, but they were not of us*, 1 John 2. 19.

b Ver. 2. *They* (of Antioch) *determined that Paul and Barnabas — ſhould go up to Jeruſalem*, &c.] St. *Paul* declares that he went then up to *Jeruſalem*, κατ' ἀποκάλυψιν, *according to Revelation*, Gal. 2. 2. as therefore the *Prophets*, and *Teachers* at *Antioch* had before ſeparated *Paul* and *Barnabas* by Revelation to preach to ſome of the *Gentiles*, and they having fulfilled that Work returned to *Antioch*, Chap. 14. 26. ſo is it probable, that by another Revelation made to the ſame Perſons, they were ſent up to *Jeruſalem*, as being fitteſt to convince thoſe of the contrary Perſuaſion, by declaring, *what God had wrought by them among the uncircumciſed Gentiles*, and his acceptance of them without Circumciſion, or the obſervance of the Law of *Moſes*. Hence St. *Paul* tells us, that by what he had declared to them, *ver.* 4, 12. they ſaw *the Goſpel of the Uncircumciſion was committed to him, as the Goſpel of the Circumciſion was to Peter*, becauſe *he that wrought effectually by Peter to the Apoſtleſhip of the Circumciſion, was mighty by him towards the Gentiles*, Gal. 2. 7, 8.

c Ibid. *To the Apoſtles and Elders.*] Here Dr. *Hammond* tells us they were ſent to the *Apoſtles*, and *Biſhops of Jeruſalem, and to the other Biſhops of Judea*, and ſo *ver.* 22. 23, 28, he makes the other *Biſhops of Judea* to be a part of this Council, and for the proof of this he refers us to note B. on *Acts* 11. where he affirms that *Elders* ſignifie Biſhops, but does not prove that the *Elders* were *Biſhops* of *Judea*, unleſs it be by ſaying, *Elders*

(a) Joſeph. Antiq. l. 20. c. 2. p. 685. E. (b) Vit. Joſeph. p. 1007. B. p. 1010. C.

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ders are *Biſhops*; and therefore there being but one Biſhop at *Jeruſalem*, and yet more *Elders*, the reſt, excepting *James*, muſt be the *Biſhops* of *Judea*. But this Opinion I have ſufficiently confuted, Notes on *James* 5. 14. 1 *Pet.* 5. 1. and indeed it is meer Novelty, not ſupported by the Authority of any one *Ancient* Writer; for tho' ſome of them ſay, the Names of *Biſhop* and *Presbyter*, that is, *Elder*, were uſed promiſcuouſly in the firſt Age of *Chriſtianity*, none of them ever thought or ſaid, that the word *Presbyter* or *Elder*, in the New Teſtament, did always ſignifie a *Biſhop*. My Opinion of theſe *Elders* is, that they were of the *one hundred and eight*, who received the Holy Ghoſt at the beginning with the *Apoſtles*. See Note *a.* on *Acts* 2. thoſe *who had been with Chriſt from the beginning*, out of which one was to be choſen in the place of *Judas*, Chap. 1. 21, 22. and of thoſe Witneſſes of his Reſurrection which came up with him from *Galilee*, Chap. 13. 31. With theſe who had thus received the Holy Ghoſt, St. *Peter* ranks himſelf, ſaying to the *Jews*, *the Elders that are among you, I exhort alſo who am an Elder*, 1 Pet. 5. 1. and of theſe St. *James* ſeems to ſpeak to the ſame Perſons, when he ſaith, *is any Man ſick, let him ſend for the Elders of the Church*; Chap. 5. 14. and perhaps theſe are the ἡγούμενοι, *who had the Rule over them*, Heb. 13. 7, 16. for *Judas* and *Silas*, two of theſe *Elders*, being *Prophets*, are ſtiled, ἄνδρες ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *leading Men*, or *Governours among the Brethren*: That there were any other *Biſhops* of *Judea*, I believe not, as finding nothing in Antiquity concerning them, but as *Chriſtians* multiplied, or grew up in *Judea*, tho' they all ſtill were zealous for the Law and Cuſtoms, *Acts* 21. 20. and ſo ſtill worſhipped in the Synagogue, yet as they ſaw occaſion they ſent one, or more of theſe *Prophets* or *Elders*, to inſtruct and to confirm them; thus when many *Jews* at *Antioch believed, and turned to the Lord*, upon *tidings of theſe things, brought to the Church at Jeruſalem, they ſent forth Barnabas, one full of the Holy Ghoſt, that he ſhould go as far as Antioch*, Chap. 11. 21, 22, 23. Such alſo were the Governours, and Miniſters of Church-Affairs in other places; they who received the Holy Ghoſt at *Samaria*, were to officiate there, and be a Nurſery for other Churches of *Samaria*, which ſhould embrace the Goſpel; ſuch were the *Prophets*, and *Teachers* of *Antioch*, Chap. 13. 1. ſuch the *Elders* in every Church, *Chap.* 14. 23. ſuch the περιστάμενοι, thoſe that *laboured among the Theſſalonians*, and *were over them in the Lord*, 1 Theſſ. 5. 12. The *Prophets* in the Church of *Corinth*, 1 Cor. 13. 14. the *ſpiritual Men* in the Church of the *Galatians*, Chap. 6. 1. See the Note there. The Men who had the Gifts of *Prophecy*, and *teaching* among the *Romans*, Chap. 12, 6, 7, and the twelve Men on whom the Holy Ghoſt fell at *Epheſus*, and made them Overſeers of the *Churches* there, and in the neighbouring Places: For at the firſt Converſion of any Church, there being none among them fitted to teach the *Chriſtian* Faith by their own Skill, and Learning, it ſeemeth neceſſary they ſhould be fitted, and ordained for this Work, by the immediate Afflatus, and the miraculous Endowments of the *Holy Ghoſt*: And when the *Apoſtles*, who only had the Power of giving the *Holy Ghoſt*, were about to leave the World, they placed fixed Biſhops and Paſtors in the Churches; thus St. *Paul* ſends about *Timothy* and *Titus* for this Work, giving them Inſtructions concerning the Perſons to be ordained.

Moreover, that theſe were all *Elders* of *Jeruſalem*, and not of all *Judea*, we may learn, becauſe *Barnabas* and *Saul* were appointed to go up only to *Jeruſalem*, to the *Biſhops* and *Elders* there, about this Queſtion, *ver.* 2. and when they were come to *Jeruſalem* they were received by the *Apoſtles* and *Elders*, ver. 4. and *ver.* 6. the *Apoſtles* and *Elders* come together to conſider of this matter. Now this meeting being not at any *Feſtival*, and there being no mention of any Perſons ſent for to come thither from any other places, we have reaſon to believe they were only the *Elders* at *Jeruſalem*, or reſiding there.

Ver. 7. *Ye know how that* ἀφ' ἡμερῶν ἀρχαίων, *a good while ago God made choice of me.*] Not only when he actually ſent him to *Cornelius*, but when he promiſed that by him he would lay the Foundation of his Church, which was to be erected among *Jews* and *Gentiles*; See the Note on *Matth.* 16. 18, 19. And this is ſaid to have been done ἀφ' ἡμερῶν ἀρχαίων, *from days of old*, as *Mnaſon* is ſtiled ἀρχαίῳ μαθητῇ, *an old Diſciple*, Acts 21. 16. and the firſt Miniſters of the Goſpel were ſtiled οἱ ἀπ' ἀρχῆς, *they that were from the beginning*, and the Doctrine preached to the *Jews* by the *Apoſtles*, is ſtiled, ἐντολὴ παλαία, *an old Commandment*, *which they had received from the beginning*, Luke 1. 2. 1 John 2. 7.

Ver. 9. *And he put no difference* οὐδὲν διέκρινε, *he made no Diſcrimination betwixt us, and them.*] The Argument here is plainly to this effect, That God by pouring his Holy Spirit on the uncircumciſed *Gentiles*, as he had done upon the circumciſed *Jews*, had plainly demonſtrated that he had received them to his Favour, and made no Diſcrimination, as to his choiceſt Gifts, betwixt them, and the *Jews*; and that legal Purification, which ſeemed wanting to them on the account of their Non-circumciſion, he had fully, and abundantly ſupplied in *purifying their Hearts by Faith*, and therefore, ſaith he, your endeavour

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deavour to impoſe upon them theſe legal Obſervances, to render them acceptable to God, after ſo ſignal an Evidence that he accepteth them without them, muſt be a *tempting God*, as that Phraſe conſtantly imports a diſtruſting, or disbelieving him, after ſufficient Evidence vouchſafed of his good Will and Pleaſure: See Note on *Matth.* 4. 7.

f Ver. 10. *To put a Yoke upon the Diſciples Necks, which neither we, nor our Fore-fathers were able to bear.*] Tho' theſe words are by moſt *Interpreters* applied to the numerous ritual Precepts, the coſtly Sacrifices, and to the frequent tedious Journeys up to *Jeruſalem*, required by the Law, which made the Obſervance of it difficult, and irkſome, I rather would refer it to that defect that the *Apoſtle* hath obſerved in it, that it could not *purge the Conſcience from the guilt of Sin*, Heb. 9. 9.—10. 1. that it *could not give Life*, Gal. 3. 21. that it was *a killing Letter*, leaving them under *Condemnation*, 2 Cor. 3 7.—6. 9. and ſo making it neceſſary for them *to believe in Chriſt, that they might be juſtified*, Gal. 2. 16. and redeemed from the Curſe of the Law, Gal. 3. 13. according to thoſe words of St. *Paul*, Acts 13. 38, 39. *Be it known to you that thro' this Man is preached to you forgiveneſs of Sins, and by him, all that believe are juſtified from all things from which they could not be juſtified by the Law of Moſes*; for to this ſenſe the following words incline, *we could not bear this Yoke, for we believe that by the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved.*

g Ver. 11. *Even as they.*] This is not to be referred to the words, *our Fore-fathers*, as if the former *Jews* expected to be ſaved by the Grace of Chriſt; for whatſoever Truth may be in it with reſpect to the ancient *Jews*, 'tis certain that the latter *Jews* expected Juſtification, not by Faith, *but by the Works of the Law*, Rom. 9. 32. and believed nothing of a *Meſſiah*, who ſhould die to procure for them Remiſſion of Sins; the Controverſie here was concerning the neceſſity of Circumciſion, and obſervation of the Law of *Moſes* to Salvation, *ver.* 1. this ſaith St. *Peter*, cannot be ſo, becauſe God hath *purified their Hearts by Faith*, and ſo prepared them by it for Mercy and Salvation, and as they are to be ſaved by the Grace of Chriſt, ſo we expect Salvation by the ſame Grace; and this ſenſe is confirmed from a like Paſſage in St. *Paul*, declaring that *it is the ſame God who juſtifies both Jew, and Gentile through the ſame Faith*, Rom. 3. 30. and again, *Gal.* 2. 15, 16. *we Jews knowing that a Man is juſtified, not by the Works of the Law, but by the Faith of Chriſt, we have believed in him that we might be juſtified.*

Not is it any Argument to the contrary, that our *Fathers* are the neareſt Antecedent to the word ἐκεῖνοι *they*, for the words, *our Fathers*, are only mentioned accidentally; now it is very common in ſuch caſes, for the Relative to refer to a remoter Antecedent, which is the Subject profeſſedly diſcourſed of: So *Acts* 7. 19. *He dealt ſubtilly with our Fathers*, not *Joſeph* immediately preceding, but the *King that knew not Joſeph*; Chap. 10. 6. *He ſhall tell thee what thou oughteſt to do*, viz. not *Simon the Tanner*, but *Simon Peter.* See the Note on 1 *John* 5. 20.

h Ver. 16. *The Tabernacle of David which is fallen down* Hanepleth.] Hence the *Jews* called the *Meſſiah Bar Naphli*, becauſe it is written, (c) *I will build again the Tabernacle of David which is fallen down*, Amos 9. 10, 11. See Additions, N°. 19.

i Ver. 17. *That the reſidue of Men might ſeek after the Lord,*] *Amos* 9. 12, in the *Hebrew* it is, that they *may poſſeſs the Remnant of Edom*, who being the greateſt Enemies to *Iſrael*, the calling of them muſt denote the calling of the worſt of the *Nations*; the *Greek* Verſion alſo which St. *Luke* follows, proves the thing more clearly, as making mention of all *Nations ſeeking after the Lord.*

k Ver. 19. *Wherefore my Sentence is*, &c.] There be many things contained in this Chapter, which ſhew the *Chriſtians* then had no Apprehenſions that St. *Peter* was by Chriſt appointed as the *Monarch* of the Church, or *chief Judge* of Controverſies: For,

1*ſt*, St. *Paul* and *Barnabas* were ſent for the Deciſion of this Controverſie, not to St. *Peter* in particular, but to the *Apoſtles* and *Elders* of the Church in general.

2*dly*, The decretory Sentence was given by St. *James*, and not by *Peter*, κρίνω ἐγώ, ſaith St. *James*, *I judge*, that is, ſaith *Chryſoſtom*, μετ' ἐξουσίας· λέγω τοῦτο, *I with Authority ſay this*; and this determination of the Queſtion was made by *James*, ſaith *Chryſoſtom*, ἐκεῖνος γὰρ ὢν τῆς ἀρχῆς ἐπεχειρίσθη, *becauſe he had the Government committed to him.*

3*dly*, The Letters which are directed to the *Gentile* Churches, run after this manner, *The Apoſtles, Elders, and Brethren, to the Brethren which are of the Gentiles in Antioch, Syria, and Cilicia, ſend greeting*, without any particular mention of St. *Peter*, the ſuppoſed Judge of this, and other Controverſies, and the ſuppoſed Governor of theſe, and of all other Churches. Now all theſe things are an indication, that the *Chriſtians* of thoſe Times knew nothing of this Supremacy of

(c) Sanhedr. fol. 69. 2.

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Peter, or of Chriſt's Appointment of him to be his *Vicar*, and the Judge of Controverſies, to whom Appeals were to be made in doubtful caſes. For do any Churches which are now ſubject to the *Pope* of *Rome*, and do acknowledge him to be *Chriſt's Vicar*, ſend to the *Cardinals* for the deciſion of their Controverſies, and make no mention of his *Holineſs*? Is it their Cuſtom when ſuch Diſputes as this was, do ariſe, to have recourſe to them in general, and not particularly to the *Pope*? Doth any *Cardinal* take upon him to paſs the decretory Sentence in any Queſtion of this nature? Or do their Letters when they decide ſuch Queſtions run after this manner, *We, the Cardinals, and Biſhops of the Church of Rome, ſend greeting*? Since therefore they who now acknowledge this *Vicar*, neither do, nor by their Principles can do, as the *Chriſtians* mentioned in the *Acts* did, it muſt be certain that thoſe *Chriſtians* did not own that *Vicar*, which is now ſet up by the Church of *Rome*.

1 Ver. 20. Ἀπὸ τ ἀλισγημάτων τ εἰδώλων, *From the Pollutions of Idols, from Fornication, from things ſtrangled, and from Blood.*] Dr. *Spencer* here rejects all the Interpretations given by others of theſe words, and then concludes that all theſe things were forbidden, as being Cauſes, Signs, and Attendants on the Idolatry of the *Heathens*; things offered to Idols, whether Meat or Drink, being after eaten in the *Idol's Temple* to his Honour; and ſo, ſaith he, were Blood, and things ſtrangled, ways of Confederacy with *Dæmons*, and of offering the Blood, that is the very Soul to them, as by Fornication they did the Body. But, (1.) Theſe four are plainly reckoned as things diſtinguiſhed in themſelves, and from one another, and ſo are ſeparated by a καὶ, or *and*, interpoſed betwixt each of them, whereas, according to this Expoſition, they are all εἰδωλόθυτα, *things offered to Idols*, and much more are they all ἀλισγήματα, *Pollutions of Idols*. Moreover, the things forbidden here, ſaith he, comprehend not only *Rites of Fornication*, but alſo *of Adultery, and Maſculine Impurity*, and all the abominable Filthineſs committed by the *Heathens* in their Feſtivals of *Venus*, *Bacchus*, &c. and were all *ways of entring into Confederacy with Devils*: Now what kind of *Chriſtians* could they be at *Antioch*, and other places, who were in Danger of theſe things of conſecrating things by *Heatheniſh* Ceremonies to an Idol, and afterwards eating them in Honour of him? of offering Blood and things ſtrangled, or their Bodies to Fornication and Adultery, by way of Confederacy with *Devils*, after they had ſo ſolemnly turned from the Service of them, to the Worſhip of the Living God, and ſo expreſly had renounced all theſe things in their very *Baptiſm*?

Others think, that the true reaſon why theſe things were particularly forbidden, was to avoid the Scandal of the *Jews* among whom they converſed, and with whom many of them ſtill joined in the Worſhip of the *Synagogue*. This is explained ſeveral ways; *viz.* (1.) That all theſe things being formerly forbidden to the *Gentiles*, who converſed among them, and were made *Proſelytes* of the Gate, tho' they were neither circumciſed, nor obedient to the Law, they thought it neceſſary, tho' they remitted to the *Chriſtian* Converts among the *Gentiles*, Circumciſion, and the Obſervation of the Law of *Moſes*, they ſhould be ſtill obliged to thoſe things which had been formerly required of all that dwelt among, or converſed with them, eſpecially ſuch things as ſeemed not to the *Gentiles* forbidden by the Law of Nature, *viz.* the eating of things offered to Idols, of Blood, and of things ſtrangled, and ſimple Fornication, which was generally thought lawful by the *Gentiles*. See the Notes on *Eph.* 5. 6. 1 *Theſſ.* 4. 5. and of which even *Maimonides* ſaith, that *before the Law, common Whores were not forbidden.* Treat. of Wives, Cap. 1. §. 4. I confeſs it may be doubted, whether thoſe which they call *the ſeven Precepts of Noah*, were Precepts given to the *Gentiles* before the Law of *Moſes*, tho' doubtleſs that of not eating Blood was given to them, *Gen.* 9. 4. But then it is ſufficient to countenance this Interpretation, that the *Proſelytes* of the Gate were, as (d) *Buxtorf* teſtifies, forbidden theſe four things.

Others conceive, that theſe things were particularly forbid the *Gentiles*, as ſcandalous to the *Jews*, becauſe *Moſes* had ſo ſignally marked them out as things contrary to the Holineſs of a People, or to their Separation from other Nations to himſelf; ſo of things ſtrangled, or dead in their Blood, God ſaith, *Deut.* 14. 21. *thou ſhalt not eat of any Carcaſs, i. e.* of any thing that dieth alone, or is not orderly ſlain, *for thou art an holy People to the Lord.* Fornication is declared to be a thing not to be admitted in that Common-wealth, for 'tis expreſly ſaid, *Deut.* 23. 17. *there ſhall be no Whore of the Daughters of Iſrael, nor any Whore-monger of the Sons of Iſrael*; the eating things offered to Idols is forbidden as a thing contrary to the Worſhip of the true God; the Precept which commands abſtaining from Blood, is not only called *a Statute for ever*, Lev. 3. 17. but God threatneth *to ſet his Face againſt*, and *to cut him off who did eat it*, Lev. 7. 26.

(d) In Voce Ger.

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7. 26.——17. 10. these therefore being things so solemnly forbidden the whole Nation of the *Jews*, either because they were a People *holy to the Lord*, or as things not to be admitted in their Common wealth, or as things to be punished with cutting off, or as Symptoms of *Idolatry*, might for the present be forbidden the *Gentile* Converts, that they might not do things so abominable in their Eyes. See *Examen Millii in Locum.*

m Ver. 21. Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων, &c.] I cannot consent to the Interpretation of these words given by *Grotius*, and the Reverend Dr. *Hammond*, *viz.* that the *Christians* could not be supposed to contemn the Law of *Moses*, because that Law was read in the *Christian Synagogues* every Sabbath-day, as of old was done by the *Jews*; for, (1.) St. *James* doth not say that *Moses* was read ἐν ταῖς συναγωγαῖς αὐτῶν, *in their Synagogues*, but absolutely ἐν ταῖς συναγωγαῖς, *in the Synagogues* by which word, not the Assembly of *Christians*, but the *Jews*, is always signified. (2) He doth not say, as Dr. *Hammond* paraphrases the words, that *Moses was read in their Synagogues* ὡς ἐκ γενεῶν ἀρχαίων, *as from former Ages*, but that *Moses* ἐκ γενεῶν ἀρχαίων, *from former Ages had those that preached him in every City*, being read from old times in the Synagogues, which cannot agree to the Assemblies of *Christians* which began but a few Years before. And, (3.) The *Christians* did more certainly, and frequently read *Moses*, and the *Prophets* on the first day of the week, as *Justin M.* testifies, than on the *Sabbath* day, and therefore their reading of him could not fitly be restrained to that day. I therefore think with *Chrysostom*, that St. *James* here gives the reason why they should write only to the *Gentile* Converts, *viz.* because there was no reason to write to the *Jewish* Converts, they still adhering to the *Synagogue*, where *Moses* was read every Sabbath, and so this Liberty here granted to the *Gentiles* only, could be no occasion to turn them from the Observation of the Law of *Moses*.

n Ver. 28. *For it seemed good to the Holy Ghost and to us*, &c.] Vain is the Pretence from these words, that other Councils may use this Preface to their Decisions, *viz. It seemed good to us, and to the Holy Ghost.* For the reason why the Council here assembled use these words, is not because they challenged to themselves any infallible Assistance of the Holy Ghost in their Conventions, rather than in their Dispersions, but only upon this account, because the Holy Ghost had by a Miracle declared the Truth of what they had then decreed, that is, by falling down upon *Cornelius*, and his Friends and Kinsfolk, who were *Romans*, and only *Proselytes* of the Gate at most, and so not circumcised, (but obliged only to observe the Precepts given to *Noah*, to abstain from things strangled, Blood, Idolatry, Whoredom, *&c.*) I say, by falling down upon these *Gentiles*, as he did upon our Lord's Disciples, he evidently declared, that without their submission to any farther *Jewish* Rites, the *Gentiles* might be acceptable to him, and might enjoy the Promise of the Father; and therefore, that it was not needful in order to their Acceptance with God, to require their Submission to the *Judaic* Rites. This is the Inference St. *Peter* makes from this Miracle, when he first saw it, saying, *Acts* 10. 47. *Can any Man forbid Water, that these should not be baptized, who have received the Holy Ghost even as we?* This is the Answer he gives to them by whom it was objected, that he held Communion with the *Gentiles*, *viz. Acts* 11. 17. *Forasmuch as God gave them the like Gift as he did to us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?* This was the Answer by which the sticklers for the *Jewish* Rites were then silenced: And when the Question was renewed by them, and it was vehemently contended, that the *Gentiles* must be *circumcised after the manner of Moses*, St. *Peter* proves the contrary, by reminding them of the same Instance, declaring, *ver.* 8——11. that *God who knew the Hearts, bare them witness*, that without Circumcision they were acceptable to him, *giving them the Holy Ghost, even as he did to the Apostles*; and therefore by imposing of this Yoke upon them, they would *tempt the Lord*, by a distrust of that which by this Miracle he had perspicuously taught. This being then the very reason why they here say, *It seemed good unto the Holy Ghost*; it is apparent, that no *Council* can have hence any warrant to use the same Phrase or Preface to their Decrees, who have not the like Confirmation of their Doctrine, by a miraculous Operation of the Holy Ghost, designed purposely to confirm their Sentence.

Ver. 32. *And Judas and Silas being Prophets also themselves.*] That is, saith Dr. *Hammond*, being two *Bishops* of *Judæa*; but if so, why *pleased it Silas to abide there still*, rather than to go back unto his Charge? *ver.* 34. Yea, why after so long a stay at *Antioch*, doth he go along with *Paul* in his Travels through *Syria* and *Cilicia*, *confirming the Churches?* ver. 41. Why do we find him still with *Paul*, Chap. 16, and 17, and 18. preaching at *Thessalonica*, *Corinth*, and at other places, but not at all *returning to his See?* o

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CHAP. XVI.

1. THen came he to Derbe and Lyſtra; and behold, a certain Diſciple was
a there, named Timotheus, [a] the Son of a certain Woman, which was a Jeweſs, and believed; but his Father was a (*n uncircumciſed*) Greek:

2. Which (*Diſciple*) was well reported of by the Brethren which were at Lyſtra, and Iconium;

3. Him (*therefore*) would Paul have to go forth with him (*to the Miniſtry,*) and (*laying his hands upon him, that he might receive the Gift of the Holy Ghoſt*, 2 Tim. 16. *he*) took (*him*), and circumciſed him, becauſe of the Jews which were in thoſe Quarters, (*who would not endure to converſe with one uncircumciſed, as they might ſuſpect Timothy was,*) for they knew all that his Father was a Greek.

b 4. And as they went thro' the Cities, [b] they delivered them the Decrees to keep, that were ordained of the Apoſtles, and Elders, which were at Jeruſalem.

5. And ſo (*by their Progreſs*, 3 *Ep. St.* John, *ver.* 7.) were the Churches eſtabliſhed in the Faith, and increaſed in number daily.

6. Now when they had gone throughout Phrygia, and the Region of Galatia, and
bb [bb] were forbidden (*by the Afflatus*) of the Holy Ghoſt, to preach the Word in Aſia (*at that time:*)

7. (*And*) After they were come to Myſia, they aſſayed to go to (*wards*) Bithynia, but the (*ſame Afflatus of the*) Spirit ſuffered them not.

8. And they paſſing by (*or thro'*) Myſia, came down to Troas.

9. And a Viſion appeared to Paul in the night; (*for*) there ſtood, (*as ſeemed to him,*) a Man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10. And after he had ſeen the Viſion, (*I Luke being with him,*) immediately we endeavoured to go into Macedonia aſſuredly gathering, that the Lord had called us to preach the Goſpel to them:

11. Therefore looſing from Troas, we came with a ſtrait courſe to Samothracia, and the next day to Neapolis.

c 12. And from thence to Philippi, [c] which is the chief (πρώτη, *the firſt*) City of that part of Macedonia; (See Note on *Philip.* 1. 1.) and a Colony; and we were in that City abiding certain days.

13. And on the Sabbath (*day*) we went
d out of the City by a River ſide, [d] where Prayer was wont to be made, (Gr. *where there was by Law or Cuſtom, an Oratory*;) and we ſat down, and ſpake to the Women which reſorted thither.

14. And a certain Woman named Lydia, a ſeller of Purple, (*formerly*) of the City of Thyatyra, which worſhipped (*the true*) God, heard us, [e] whoſe Heart the Lord e
(*ſo far*) opened, that ſhe attended to the things which were ſpoken of (i. e. *by*) Paul:

15. And when ſhe, (*and thoſe of her Houſhold, were inſtructed in the Chriſtian Faith, and in the nature of the Baptiſm required by it, ſhe*) was baptized, and her Houſhold; (*then*) ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my Houſe, and abide there; and [f] ſhe conſtrained, (i. e. *was inſtant with*) f
us (*ſo to do.*)

16. And it came to paſs as we went to (*the Houſe of*) Prayer, (*that*) a certain Damſel, poſſeſſed with [g] a Spirit of Divination, g
met us, which brought her Maſters much Gain by Sooth-ſaying, (i. e. *by telling of ſtrange things.*)

17. The ſame (*Damſel*) followed Paul, and us, and cryed, ſaying, Theſe Men are the Servants of the moſt High God, who ſhew to us the way of Salvation.

18. And this did ſhe many days; but Paul being grieved, turned, and ſaid to the Spirit, I command thee in the Name of Jeſus Chriſt, to come out of her; and he came out the ſame hour:

19. And when her Maſters ſaw, that the hope of their Gain was gone, they caught Paul, and Silas, and drew them into the Market-place to the Rulers.

20. And brought them to the Magiſtrates, (i. e.) *the Captains of the Bands of Roman Soldiers,*) ſaying, Theſe Men, being Jews, do exceedingly trouble our City;

21. And teach Cuſtoms [h] which are not h
lawful for us to receive; neither to obſerve, being (*a Colony of the*) Romans.

22. And the Multitude roſe up together againſt them, and the [i] Magiſtrates rent i
off their Cloaths, and commanded to beat them:

23. And when they had laid many Stripes upon them, they caſt them into Priſon, charging the Gaoler to keep them ſafely;

24. Who having received ſuch a Charge, thruſt them into the inner Priſon, and made their Feet faſt in the Stocks:

25. And at midnight Paul and Silas prayed, and ſang Praiſes to God; and the Priſoners heard them.

26. And

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26. And ſuddenly there was a great Earthquake, ſo that the Foundations of the Priſon were ſhaken; and immediately all the doors were opened, and every ones Bands were looſed.

27. And the Keeper of the Priſon awaking out of his ſleep, and ſeeing the Priſon doors
k open, drew out his Sword, [k] and would have kill'd himſelf, ſuppoſing that the Priſoners had been fled, (*and ſo he might have born the puniſhment due to them.*)

28. But Paul (*perceiving this by the Spirit,*) cryed out with a loud Voice, ſaying, do thy ſelf no harm, for we are all here.

29. Then called he for a Light and ſprang in, and came trembling, and fell down before Paul and Silas;

30. And brought them out (*of the inner Priſon,*) and ſaid, Sirs, (*I by this Miracle, am induced to believe you are Men ſent to ſhew unto us the way of Salvation*, ver. 17.)
l [l] what (*therefore*) muſt I do to be ſaved?

31. And they ſaid, Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy Houſe; (*for that Faith will bring thee and them into the way of Salvation.*)

32. And they ſpake to him the Word of the Lord, and (*to*) all that were in his Houſe.

33. And he took them the ſame hour of the Night, and waſhed their Stripes, and was baptized, he, and all his (*houſe*) ſtraightway.

34. And when he had brought them into his Houſe, he ſet Meat before them, and rejoiced, believing in God with all his Houſe.

35. And when it was day, the Magiſtrates ſent the Serjeants, ſaying, Let theſe Men go.

36. And the Keeper of the Priſon told this Saying to Paul, (*viz.*) the Magiſtrates have ſent to let you go; now therefore depart, and go in peace.

37. But Paul ſaid, they have beaten us openly, (*and*) uncondemned, being Romans, and have caſt us into Priſon, and now do they (*think to*) thruſt us out privily; nay, verily, but let them come themſelves, and fetch us out.

38. And the Serjeants told theſe words to the Magiſtrates, and they feared when they heard that they were Romans.

39. And they came and beſought them and brought them out, and deſired them to depart out of the City.

40. And they went out of the Priſon, and entred into the Houſe of Lydia; and when they had ſeen the Brethren, they comforted them, and departed (*thence.*)

Annotations on Chap. XVI.

a Ver. 1. Τἱὸς γυναικὸς τινὸς Ἰουδαίας πιστῆς, πατρὸς δὲ ἕλληνος, *the Son of a certain Woman that was a Jeweſs, but his Father was a Greek.*] The Law, ſaith *Grotius*, forbad the *Jewiſh* Males to marry with a Woman not ſubject to the Law, but forbad not a *Jeweſs* to marry with a *Gentile*, as *Eſther* did with *Ahaſuerus*; and this, ſaith he, may probably be concluded from the Inquiſition made by *Ezra* of this Crime, and the Remedy preſcribed for it, ſeeing he only enquires into thoſe Males who had taken ſtrange Wives, Chapter the 9th and the 10th, but makes no mention of the Women joined to ſtrange Husbands, or of their ſeparation from them; yet is it certain from *Joſephus*, that they eſteemed this contrary to their Law in his time; for he ſaith, that *Druſilla* married with *Felix* an uncircumciſed Perſon in *contempt of their Law*; and that this is contrary to their Interpretation of the Law, ſee *Ainſw.* in *Deut.* 7. 3.

Note alſo, that the reaſon why *Timothy* was not circumciſed, ſeems not to have been this, That he was under the power of his Father, and not of his Mother; for then *Paul* ſhould not have circumciſed him without his *Father's* leave, but becauſe his Father being a *Greek*, he was not to be circumciſed, but by his own Choice. Now St. *Paul* being to preach to the *Jews* in all places where he came, as his cuſtom was, could not have uſed *Timothy* in that Miniſtry, had he not circumciſed him; he therefore was only circumciſed, as St. *Paul* became *a Jew to the Jews* for the Goſpel's ſake, that he might be inſtrumental to gain the *Jews*.

I add my conjecture, that it was at or about this time that the Gift given him by laying on of the *Apoſtles* hands, 2 *Tim.* 1. 6. might be conferred upon him; for ſeeing *Barnabas* was full of the *Holy Ghoſt*, Chap. 11. 24. *John Mark* was συνεργὸς, a Coworker with *Paul* and *Barnabas for the Kingdom of God*, Col. 4. 10. *Silas* was a *Prophet*, Acts 15. 32. *Luke* an *Evangeliſt*, it ſeems reaſonable to conceive, that *Timothy* being taken with him for the ſame end, ſhould be endued with the like Gifts. Moreover, in the very next Chapter, they came to *Theſſalonica*, where *Silas* and *Timotheus* were ſo inſtrumental to convert them to the Faith, that he indites his Epiſtle to them thus, *Paul, and Sylvanus, and Timotheus, to the Church of the Theſſalonians*; and ſpeaks of

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of him as his *Brother*, the *Miniſter of God*, and a *Co-worker* in the Goſpel of Chriſt, 1 *Theſſ.* 3. 2. yea, as an *Apoſtle of Chriſt*, and one who was by God *put in Truſt with the Goſpel*, Chap. 2. 4, 6. He therefore muſt then have that Impoſition of Hands, and thoſe extraordinary Gifts of the Spirit, which fitted him for the Miniſtry; and yet this being the firſt time that St. *Paul* met with him, he could not have them by Impoſition of his Hands before.

b Ver. 4. *And they delivered to them to keep,* τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ τῶν Πρεσβυτέρων, *the Decrees ordained by the Apoſtles and Elders that were at Jeruſalem.*] Here obſerve, that tho' it be ſaid, *Chap.* 15. 22. That it ſeemed good to the *Apoſtles*, and *Elders*, with the *whole Church*, to ſend Men to *Antioch*; and tho' the Proem of the Decree runs thus, The *Apoſtles*, and the *Elders*, and the *Brethren*, write to the *Church* of *Antioch*, &c. *v.* 22, 23. yet the Decrees were made not by the Brethren, but only by the Apoſtles and Elders. Thus in like manner, the Epiſtle of *Clemens* begins thus, The *Church* of *Rome* to the *Church* of the *Corinthians.*

b b Ver. 6. *They were forbidden by the Holy Ghoſt to preach the Word in Aſia.*] *Viz.* to preach it there at that time, not becauſe that *Province* belonged to St. *John*; for St. *Paul* preach'd there himſelf three Years, *Chap.* 20. 31. and ſeven Years after he leaves *Timothy* to correct the Diſorders that were then among them; in all which time, we hear not one word of St. *John*'s being there. Nor, (2.) Becauſe thoſe of *Aſia minor*, were not diſpoſed to receive the Goſpel; for the next Year they do receive it, but becauſe the Lord would haſten them to a new work which they had not yet begun, *viz.* to preach to a *Roman Colony*, ver. 12, 21.

(20) Ver. 11. See Additions, N°. 20.

c Ver. 12. Ἥτις ἐστὶ πρώτη τῆς μερίδος Μακεδονίας πόλις κολωνία, *Which is the firſt City of that part of Macedonia, which is a Colony.*] Not the chief City, or *Metropolis* of *Macedonia*, for that was *Theſſalonica*; but the firſt City which was a Colony, which they who paſſed thro' the *Gulph* of *Strymon* into *Aſia*, came unto. See the Note on *Philip.* 1. 1.

d Ver. 13. Οὗ ἐνομίζετο προσευχὴ εἶναι, *Where Prayer was wont to be made*;] Or rather, where an Houſe of Prayer, for the *Jews* and *Proſelytes*, was allowed to be by the Law, or was accuſtomed to be; for νομίζω ſignifies ſometimes εἴθισμαι, *it is accuſtomed*, or uſual; ſo νομίζεται γυναῖκας πολλὰς ἔχειν, in *Herodotus*, *is to have cuſtomarily more Wives*; γύμνους εἰσιέναι νομίζεται, in *Ariſtophanes* Nub. 1. 6. *it is cuſtomary to come in naked*; ſometimes it ſignifies, ſaith *Phavorinus*, νενομισμένον ἐστι, *it is by Law-eſtabliſhed*, as when *Ariſtophanes* ſaith *Nub.* 4. 3. κοὐ μὰ νενόμισαι γε, *for ſo it is by Law eſtabliſhed*, and 3. 3. ἢ σωφροσύνη νενόμισαι, *Modeſty is by Law eſtabliſhed*; many Inſtances of both theſe ſenſes may be found in *Stephanns*. That προσευχὴ, ſignifies an Oratory, or an Houſe of Prayer, hath been noted on Luke 6. 12. and proved from the Teſtimonies of *Philo* and *Joſephus*. Theſe *Synagogues*, or Oratories, ſay the *Jewiſh* Writers, were often בשרות in the Fields, and ſometimes near *Rivers*, as here, becauſe of greater Purity, ſaith *Philo*; and becauſe perhaps the Laws would not permit them to exerciſe a ſtrange Religion within the City. See *Vitringa de Synag. vet. l.* 1. *part* 1. *c.* 11. Accordingly (a) *Epiphanius* ſaith that this very place proves that the *Jews* had Oratories out of the Cities, and that the *Samaritans* alſo had the like two Miles from *Sychem.*

e Ver. 14. Ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν, *Whoſe Heart the Lord opened to attend to the things ſpoken by Paul.*] To *open the Ear or the Heart*, is a Phraſe uſed to ſignifie the rendring any Perſon willing, or inclined to any thing. So *Pſal.* 40. 7. *Mine Ears haſt thou opened*, i. e. *thou haſt inclined me to hearken to thy Commandments*, Chald. for ſo it follows, *then ſaid I, lo I come to do thy Will.* So 1 *Chron.* 17. 15. ἤνοιξας τὸ ὠτίον, *Thou haſt opened the Ear of thy Servant to build thee an Houſe.* This God is ſometimes ſaid to do by awakening Men by his afflicting Hand. So *Job* 36. 8. 10. *If they be bound in Fetters, and holden with Cords of Affliction, he openeth their Ears to Diſcipline*, ver. 10. and *ver.* 15. *he openeth their Ears in Oppreſſion:* And ſometimes he doth it by the preaching of the Word; for as they who are ſaid to be taught by the Word, See Note on *John* 6. 45. or the Example of God, See Note 1 *Theſſ.* 4. 9. are ſaid *to be taught of God*; ſo they who have their Hearts affected with it, and opened by it, may be ſaid properly enough to have their Hearts opened by him. And here it deſerveth to be noted (1.) That the Lord is ſaid to open the Heart of *Lydia*, not to believe, but προσέχειν, *to attend to the things ſpoken by St. Paul, viz.* to weigh, and ſeriouſly to conſider of the greatneſs of the Bleſſings promiſed to Believers, Remiſſion of Sins, and eternal Life; and that Attention of hers produced this Faith in her. So the Lord repreſents himſelf as *knocking at the Door of Mens Hearts*, Rev. 3. 20. *i. e.* by the Preachers of his Word,

(a) Hær. 80. p. 1067, 1068.

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Word, attended with the Incitations of his holy Spirit, but entring only when Men open their Hearts to receive him. And laſtly, *Woltzogenius* well notes, that, if in a place where no Example of Faith had been given, no Name of Chriſt had been preached, ſome extraordinary Aſſiſtance was vouchſafed towards the Converſion of this Woman, this ſingle Inſtance, in a caſe ſo extraordinary, muſt not be looked upon as a thing abſolutely neceſſary in all caſes. In a word, either ſhe only was ἄξια *worthy, i. e.* prepared, diſpoſed, and fitted to receive this Influx; or, if it were abſolutely neceſſary that ſhe might believe, and yet ſhe alone, tho' no more fitted, and diſpoſed for it than the reſt, received it, the other Auditors, for want of this extraordinary Influence, muſt lie under a neceſſity of not believing, and ſo it could not be blame-worthy in them that they did not believe. See Note on *Matth.* 10. 11.

f Ver. 15. Παρεβιάσατο ἡμᾶς, *She conſtrained us;*] *i. e.* by her urgent Deſires, and preſſing Intreaties; So *Gen.* 19. 3. *Lot* καὶ παρεβιάζετο αὐτούς, *conſtrained the Angels to come into his Houſe*; and *Jacob* ἐβιάζετο, *conſtrained Eſau to receive his Gift.* So when *Saul* would not eat, καὶ παρεβιάζοντο αὐτὸν, *his Servants, and the Woman conſtrained him*, 1 Sam. 28. 25. So it is ſaid of *Chriſt*, that the two Diſciples παρεβιάζοντο αὐτὸν, *conſtrained him to go in with them*, Luke 24. 29.

g Ver. 16. Πνεῦμα πύθωνος, *A Spirit of Divination:*] For *Heſychius*, *Suidas*, and *Phavorinus* agree in this, that *Python* is δαιμόνιον μαντικὸν, *a Spirit that divined*, or *foretold things to come.* In the Temple *of Apollo* which was called *Pytho*, the Organ of this Oracle was always a *Woman*, who ſitting on her *Brazen Tripos*, received her *Enthuſiaſm* à ſecretis, their God, as (b) *Origen* ſaith, being delighted in nothing more ἢ τοῖς κόλποις τῶν γυναικῶν, *than in thoſe parts*, and the Woman being thus (c) filled with the Spirit, and retaining in Memory the *Phantaſms* raiſed by the Agitation of the *Dæmon*, did τὸ ἐσόμενον προαγορεύειν, *foretel what would be* to thoſe that enquired of her as did the *Pythoneſs* here; ſhe alſo delivered her Anſwers with (d) *a low Voice as out of her Belly*, and was hence ſtiled *Ventriloqua*, and ἐγγαστρίμαντις; and becauſe others who pretended to *propheſie* did alſo ſo, that if their Anſwers were not true, it might be imputed to Mens not hearing well what they had uttered; Hence theſe *Diviners* are by the *Septuagint* not only ſtiled ἐγγαστρίμυθοι, *ſpeakers out of the Belly*, Lev. 19. 31. — 20. 6. Deut. 18. 11. 1 Sam. 28. 3, 7, 8, 9. 1 Chron. 10. 13. 2 Chron. 33. 6. Iſa. 8. 19. but alſo ſaid, *to ſpeak out of the Ground*, Iſa. 19. 3.

Ver. 21. *Which it is not lawful for us to receive, being Romans.*] For tho' there was as yet no expreſs Law of the *Senate*, or the *Emperor*, againſt the *Chriſtians*, yet was there an old Law of the *Romans* forbidding them, (e) aut novos Deos, aut alienigenas colere, *either to worſhip new Gods, or the Gods of other Nations*, and requiring them to worſhip the Gods, (f) κατὰ τὰ πάτρια, *of their Country*, from which Chriſtianity diſſuaded them, not ſuffering any of them to worſhip the Gods of their *Fathers*, but requiring them to turn *from thoſe dumb Idols to the living God*, 1 Theſſ. 1. 10. and hence St. *Paul* ſpeaks thus to thoſe of *Lyſtra*, *We preach to you, that ye ſhould turn from theſe Vanities, to the living God, who made Heaven and Earth*, Chap. 14. 15. h

Ver. 22. *The Magiſtrates rent off their Cloaths;*] *i. e.* The Cloaths of *Paul* and *Silas*; for ſo it was the Cuſtom not only among the *Jews*, as Dr. *Hammond* here notes, but among the *Roman Magiſtrates*, ſuch as theſe were, to command the *Lictors*, τὰ ἱμάτια τῶν στρατηγῶν περιαρρήξαι, καὶ τοῖς ῥάβδοις τὸ σῶμα ξαίνειν, *to rend open the Cloaths of the Criminal, and to beat his Body with Rods*, as *Grotius* here notes. The *Roman Magiſtrates*, ſaith *Briſſonius*, nudari, & ſpoliari hominem, virgaſque expediri jubent, *command him to be made naked, and ſpoiled of his Cloaths*, and the *Lictors to be ready with their Rods*, and this ſaith he, in *Plutarch* is ἱμάτια διαρρῆξαι, *to rend his Garments.* De formulis, l. 5. p. 481. i

Ver. 27. Ἐμέλλεν ἑαυτὸν ἀναιρεῖν, *He was about to kill himſelf.*] Self-murther being common among the (g) *Greeks* and *Romans*, k

(b) Contr. Celſum l. 7. p. 335.

(c) Πυθῶνας, τὰς τὸ πνεῦμα τὸ πύθον ἐνθουσιώσας, φαντασίαν μνήσεως παρεχούσας τῇ τῶν δαιμονίων ἀφειφορᾷ, Suidas.

(d) Πύθων ὁ ἐγγαστρίμυθος, ἢ ἐγγαστρίμαντις. Heſych. Phavor. Εὐπόθες γὰρ ὅτι —— οἴεσθαι τὸν Θεὸν αὐτὸν ὥσπερ τοὺς ἐγγαστρίμυθας ἐυρύκλειας πάλαι νυνὶ πύθωνας προσαγορευομένους ἐνδύομένον εἰς τὰ σώματα Περσεφόνῃ ὑποφθεγγέσθαι τοῖς ἐκείνων στόμασι καὶ φωνὰς χρώμενον ὀργάνοις. Plutarch de defect. Orac. p. 414.

(e) *Separatim nemo habeſſit Deos, neve novos ſed ne advenas niſi publice adſcitos Divos & eos qui cæleſtes ſemper habiti colunto, & ollos quos in cælum merita vocaverint.* Cicero de leg. l. 2. n. 14. & n. 27. *Deos aut novos, aut alienigenas coli confuſionem habet Religionum, Ritus familiæ, Patrumque ſervanto*, ibid.

(f) *Omnes enim Religione moventur, & Deos Patrios ſibi retinendos arbitrantur.* Orat. 5. in Verrem. Τὸ μὲν θεῖον αὐτὸς τὲ σέβεσθαι καὶ τοὺς πατρίους, καὶ τοὺς ἄλλους τιμᾶν ἀνάγκαζε. Mæcen. ad Auguſt. apud Dion. l. 52. vide Liv. l. 39. 16.

(g) *Sapiens non dubitat, ſi ita melius ſit, de vita migrari.* Torquatus apud Cic. de fin. Bon. l. 1. Εὐλόγως τὲ φασὶ δεῖξαι ἑαυτὸν ὁ βίος τῷ σοφῷ καὶ ἐν σκληρῇ γίγνεσθαι ἀλγεδόνι. Laert. de Sto. in Zenone. l. 7. p. 155. Zeno, Democritus, Cleanthes, Ariſtotle, Menippus, Metrocles, Empedocles, Pythagoras, Cato.

mans, allowed by all *Philoſophers*, and practiſed by moſt of them to avoid, or *to deliver themſelves from any miſery they feared, or laboured under:* This Jaylor therefore would have done it for fear of a ſeverer Puniſhment, they who let Priſoners eſcape being to ſuffer the Puniſhment they had deſerved, L. *ad commentarienſem cap. de Cuſtodia Reorum*, ſaith *Grotius*.

l Ver. 30. *What ſhall I do*, ἵνα σωθῶ, *that I may be ſaved?*] *Grotius* ſaith here, that he had conceived ſome hope of a better Life from Tradition and the Doctrine of the *Philoſophers*; I rather think he ſpake thus to them, as knowing, or conceiving from the words of the *Pythoneſs*, they were appointed to ſhew to others the way of Salvation. St. *Chryſoſtom* here notes that the Jaylor was the *Stephanas* mention'd, 1 *Cor.* 1. 6.

V. 33. See Additions, N°. 21. (21)

CHAP. XVII.

1. NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Jews.

a 2. [a] And Paul, as his manner was, (*where he found Synagogues of the Jews,*) went in to them, and three Sabbath days reaſoned with them out of the Scriptures.

3. Opening and alledging, (Gr. *explaining and ſetting before their Eyes this Doctrine,*) that Chriſt muſt needs have ſuffered, and riſen (Gr. *that it behoved Chriſt to ſuffer; and to riſe*) again from the dead, and (*ſaying*) that this Jeſus whom I preach to you is Chriſt, (Gr. *that he is Chriſt the Saviour whom I declare to you.*)

4. And ſome of them believed, and conſorted with Paul, and Silas, and (*alſo*)
b [b] of the devout Greeks great Multitudes, and of the chief Women not a few:

5. But the Jews which believed not, (*being*) moved with Envy, (*or Zeal*) took unto them certain lewd Fellows of the baſer ſort, (*or wicked Men loitering in the Market*) and gathered a Company, and ſet (*gathering a Company, they ſet*) all the City on an Uproar, and aſſaulted, (Gr. *aſſaulting*) the Houſe of Jaſon, and (*they*) ſought to bring them (*Paul, and Silas,*) out to the People, (*to be the Objects of their Rage.*)

6. And when they found them not, they drew Jaſon, and certain Brethren to the Rulers
c of the City, crying (*out*) [c] Theſe that have turned the World upſide down, (i. e. *unſettled the World,*) are come hither alſo;

d 7. Whom Jaſon hath received; and [d] theſe alſo do (*what is*) contrary to the Decrees of Cæſar, ſaying, There is another King (*beſides him, even*) one Jeſus.

8. And they troubled the People, and the Rulers of the City, when they (*or who*) heard theſe things.

9. And when they had taken Security of Jaſon, and of the other (*ver. 6. to anſwer to the charge laid againſt them,*) they let them go.

10. And the Brethren immediately ſent away Paul, and Silas, by night to Beræa, who coming thither went into a Synagogue of the Jews.

11. [e] Theſe were more noble than thoſe in e
Theſſalonica, in that they (Gr. *they of them that*) received the Word with all readineſs of mind, and ſearched (Gr. *ſearching*) the Scriptures daily, (*to know*) whether theſe things were ſo (*as Paul had ſaid.*)

12. Therefore many of them (i. e. *thoſe Jews*) believed; alſo of the Honourable Women, which were Greeks, and of (*the*) Men (*which were ſo*) not a few.

13. But when the Jews of Theſſalonica had Knowledge that the Word of God was preached of (*by*) Paul at Beræa, they came thither alſo, and ſtirred up the People (*againſt him;*)

14. And immediately the Brethren ſent away Paul, to [f] go as it were to Sea, (*that ſo* f
his Perſecutors might miſs of him,) but Silas and Timotheus abode there ſtill;

15. And (*but*) they that conducted Paul brought him to Athens (*by Land*) and receiving a Commandment (*directed*) to Silas and Timotheus to come to him (*thither*) with all ſpeed, they departed.

16. Now while Paul waited for them at Athens, his Spirit was ſtirred (Gr. *exaſperated*) in him, when he ſaw the [g] City wholly g
given to Idolatry, (Gr. *full of Idols.*)

17. Therefore diſputed he in the Synagogues with the Jews, and with the devout Perſons (*of the Greeks,*) and in the Market daily, with them that met with him, (*or he met with there.*)

18. [h] Then certain Philoſophers of the Epi- h
cureans, and of the Stoicks encountred him, and ſome ſaid, What will this Babler ſay? Other ſome, (οἱ δὲ, *but others ſaid,*) He ſeemeth to be a ſetter forth of ſtrange Gods; becauſe he preached to them Jeſus, and the Reſurrection (*by him,* Chap. 4. 2. *or the Reſurrection of him.*)

19. And they took him and brought him to Areopagus, ſaying, May we know what this new Doctrine whereof thou ſpeakeſt is?

20. For thou bringeſt certain ſtrange things to our Ears, We would know therefore what theſe things mean.

21. [i] For all the Athenians and Strangers i
which were there, ſpent their time in nothing elſe,

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elſe, but either to tell, or to hear ſome new thing.

22. Then *Paul* ſtood in the midſt of Mars's-hill, and ſaid, Ye Men of Athens, I perceive
k that in all things [k] ye are too ſuperſtitious:

23. For as I paſſed by, and beheld your Devotions, (i. e. *the Objects of your Worſhip.*) I found an Altar with this Inſcription, TO THE UNKNOWN GOD; whom therefore ye ignorantly worſhip, him declare I to you, (*who he is, and how to be worſhipped.*)

l 24. [l] God that made the World, and all things therein, ſeeing that he is (*he being*) Lord of Heaven and Earth, dwelleth not in Temples made with Hands (*as one contained in, or confined to them, by human Conſecrations of them.*)

25. Neither is (*he*) worſhipped with (*the Works of*) Mens Hands, as tho' he needeth any thing, (*as needing any Perſon's Art to promote his Worſhip,*) ſeeing he giveth to all Life, and Breath, and all Things, *and ſo is able to produce theſe things, were they any ways needful for his Worſhip.*)

26. And (*he*) hath made of one Blood (*of Adam*) all Nations of Men to dwell on all the Face of the Earth, and hath determined the times before appointed, (i. e. *ſet the fixed Seaſons of the Year*, Gen. 1. 14. —8. 22.) and the Bounds of their Habitations. See *Deut.* 32. 8.

27. That they ſhould, (*or inſtructing them*
m *by thoſe means to*) [m] ſeek the Lord if haply they might feel after him, and find him, (*which in that darkneſs in which they lie they cannot eaſily do*) tho' he be not far from every (*any*) one of us.

28. For in (*or by*) him we live and move, and have our being, as certain alſo of your own Poets have ſaid, for (*they have declared that*) we are alſo his Off-ſpring.

29. Foraſmuch then as we are the Off-ſpring of God, we ought not to think that the God-head is like to Gold, or Silver, or Stone graven by Art, or Man's Device; (i. e. *that the Creator is like Man, or his Workman-ſhip.*)

30. And the time of this Ignorance God (*hath hitherto*) winked at, (*ſending them no Prophets to inſtruct them better,*) but now (*he*) commandeth all Men every where to repent (*of this Idolatry;*)

31. Becauſe he hath appointed a day in which he will judge the World, in Righteouſneſs, by that Man whom he hath ordained (*to be their judge,*) whereof he hath given aſſurance to all Men, in that he hath raiſed him from the dead.

32. And when they heard of the Reſurrection of the dead, [n] ſome (*of them*) mocked n
(*at it; but*) [o] others ſaid, We will hear thee o
again of this matter.

33. So Paul departed from among them.

34. Howbeit (*his Diſcourſe was not wholly ineffectual, for,*) certain Men clave to him, and believed, among the which (i. e. *whom*) was Dionyſius the Areopagite, and a Woman named Damaris, and others with them.

Annotations on Chap. XVII.

a Ver. 1. AND *Paul* κατὰ τὸ εἰωθὸς, *as his manner was, went in to them, and three Sabbath days reaſoned with them.*] Here we learn, (1.) That St. *Paul* was not
g reſtrained from preaching to the *Jews* by his being an *Apoſtle* of the *Gentiles*; for as the Goſpel was the Power of God through Faith, to the Salvation of the *Jews firſt, and alſo of the Gentile*, ſo *Paul* in preaching of it teſtifies to the *Jew*, and alſo to the *Greeks*, *Repentance towards God, and Faith in our*
h *Lord Jeſus Chriſt*, Chap. 20. 21. And whereſoever he comes, his manner is to go firſt into a *Synagogue* of the *Jews*, and to preach to them. *Acts* 13.—5, 14. 42.—14. 1.—16. 15.—17. 10.—18. 4, 19.—19. 8. At the beginning of his Converſion we find him preaching Chriſt in the *Synagogues*, Chap. 9. 20. and throughout all the Region of *Judea*, Chap. 26. 20. his Commiſſion authorizing him *to teſtifie what he had ſeen, and heard to all Men*, Chap. 22. 15. to the People, and to the *Gentiles*, Chap. 26. 17. to the *Gentiles*, and to the *Children of Iſrael*, Chap. 9. 15. which is ſufficient to confound
i that diſtinction of *Provinces*, which ſome have imagined, among the *Apoſtles*.

Moreover it is obſervable that *Paul* enters into their *Synagogues*, and reaſons with, or preacheth to them, only on their *Sabbath* days; for as here it is ſaid, *he reaſoned with them three Sabbath days*; So *Chap.* 13. 14. he enters into the *Synagogues on the Sabbath day*, and *ver.* 42. the *Gentiles* deſire him to preach to them *the next Sabbath day*, and *ver.* 44. almoſt all the whole City were aſſembled *on the next Sabbath day*, Chap. 16. 13. he goes out of *Philippi* to a Synagogue *on the Sabbath day*, and *Chap* 18. 4. he diſcourſes in the Synagogue *every Sabbath day*, which ſeems to intimate, that, whatever they did in *Jeruſalem*, or in *Judea*, yet in the Synagogues out of *Judea* they did not ordinarily meet for religious Worſhip on the *ſecond*, and *fifth day* of the Week; for otherwiſe why is it that St. *Paul*, who reaſoned *daily in the School of Tyrannus*, Chap. 19. 9. ſhould only go to the *Synagogues* of the *Jews* to reaſon with them *on the Sabbath day?*

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b Ver. 4. Τῶν τε σεβομένων ἑλλήνων—γυναικῶν τε τῶν πρώτων, *of the devout Greeks and of the chief Women.*] So *ver.* 12. and *Chap.* 13. 50. That by *the devout Greeks* we are to underſtand the *Proſelytes* among the *Greeks* is evident, becauſe they are ſo called, *ver.* 12. and are diſtinguiſh'd from the *Jews*, ver. 17. Chap. 14. 1.—16. 14.—18. 4. They were *Proſelytes*, not of Juſtice, *i. e.* ſuch as received Circumciſion, and obſerved the Law of *Moſes*, but only *Proſelytes of the Gate*, who own'd the true God of *Iſrael*, and went up to worſhip him at their *Feaſts*, John 12. 20. Acts 8. 27. and who were permitted to read the *Scriptures*, as the *Eunuch* did, and to hear them read in the *Synagogues*, otherwiſe they could not have heard *Paul* there, and much leſs could they have compared what he ſaid with the Writings of the *Prophets* as we find they did, *ver.* 11, 12.

As for *the chief Women*, we learn from (a) *Joſephus*, that the *Jews*, in many places where they dwelt, prevailed upon many of them, either wholly to embrace their Religion, or to become *Proſelytes* of the Gate, and many of theſe became *Chriſtian* Converts. See more of this in the Note on 1 *Pet.* 1. 1.

c Ver. 6. Οἱ ἀνασαλώσαντες, *They who diſturb the World*;] *i. e.* ſo as to unſettle things and bring them into Confuſion; for this they conceived the Introduction of new Gods tended to, as we learn from the words of the (b) *Conſuls* in *Livy*, and the *Roman Laws*. See the Note on *Chap.* 16. 21.

d Ver. 7. *Theſe all do contrary to the Decrees of Cæſar, ſaying, there is another King.*] This, ſaith *Grotius*, was contrary to the Decree of *Cæſar*, becauſe the *Senate* firſt, and afterwards the *Emperor* ſuffered none to be called Kings without their Permiſſion.

e Ver. 11. *Theſe were* εὐγενέστεροι *more noble*, &c.] The *Jews* look'd upon themſelves not only as of free, but noble Birth, as being of the Seed of *Abraham*. See the Note on 1 *Cor.* 26. 28. They are, ſaith (c) *Philo*, in the Opinion of their Calumniators, βαρβαρικοὶ, *Barbarians*, *but in truth*, ἐλεύθεροι, καὶ εὐγενεῖς, *they are free, and of noble Birth*; here therefore St. *Luke* ſhews them wherein their true Nobility conſiſted, *viz.* in ſuch a Diſpoſition of the Soul as inclined them to attend to the Doctrine of the Goſpel.

Ver. 14. *To go as it were to Sea.*] Words being deſigned to repreſent our Minds to others, we cannot deceive them with ambiguous Words, without acting contrary to the Nature of them; but Motions having no determinate ſignification, to uſe them ſo as to conſult our Safety in ſuch a Motion, as may deceive our Enemies and ſecure us, hath nothing in it blame worthy. f

Ver. 16. *When he ſaw the City* κατείδωλον, *full of Idols*;] *i. e.* Images, ἐν γὰρ τῷ ἀλλαχοῦ τοσαῦτα ἰδεῖν εἴδωλα, *for ſo many Images could not be ſeen elſewhere*, * *Pauſanias* ſaying that they did εὐσεβεῖν θεοὺς ἄλλων πλέον, *worſhip the Gods more than others*, and exceeded all others in their Diligence εἰς τὰ θεῖα, *to the Gods*; and (d) *Strabo* ſaying, that they were hoſpitable to the Gods; πολλὰ γὰρ τῶν ξενικῶν Ἱερῶν παρεδέξαντο, *for they received many ſtrange Gods*, inſomuch that the *Comedians* ridiculed them upon that account, and all the reſt cited by Dr. *Hammond* ſay the ſame thing; for in thoſe times of *Heatheniſm* they never worſhipped a God without an Image to repreſent him to them, and therefore as St. *Paul* ſaith here, that they multiplied their Idols, ſo *ver.* 22. that they were δεισιδαιμονέστεροι, *more prone than others to worſhip Dæmons*. We may here alſo laugh at the abſurd Folly of *Lorinus*'s Caution, Not to believe *Stephanus* ſaying in his *Lexicon*, that εἴδωλον ſignifies an *Image*, and not as he would have it, *a Shadow, Spectrum* or *Phanthom*, for it would not be ridiculous to render St. *Paul*'s words thus, I *ſaw your City full of Phanthoms, Shades, and Appearances of nothing?* g

Ver. 18. *Certain Philoſophers of the Epicureans and Stoicks—ſaid, what will* ὁ σπερμολόγος οὗτος, *this Babler ſay*, &c.] To ſhew the appoſiteneſs of the *Apoſtle*'s Diſcourſe to theſe *Philoſophers*, let it be noted, h

1*ſt*, That the (e) *Epicureans* did not believe that the World was made by God, but by a caſual Conflux of Atoms, nor did they own the Providence of God, or think he had any Care of Mankind; they alſo held that the Gods were of human Shape, and that there was no Reſurrection, nor any Puniſhments after Death.

The (f) *Stoicks* held the World to be a God, that matter was eternal, and God was Corporeal, and that all things were ſubject to Fate.

2*dly*,

(a) *De incolis Damaſci dicit eos à Judæis occidendis abſtinuiſſe eò quod*, ἐδεδοίκασι τὰς ἑαυτῶν γυναῖκας ἀπάσας πλὴν ὀλίγων ὑπερβάσας τῇ Ἰουδαϊκῇ θρησκείᾳ, de bello Jud. l. 2. c. 41.

(b) *Quoties hoc patrum, avorumque ætate negotium eſt Magiſtratibus datum ut ſacra externa fieri vitarent—judicabant enim prudentiſſimi viri—nihil æque diſſolvendæ religionis eſſe quam ubi non patrio, ſed externo ritu ſacrificaretur*, Liv. l. 39. cap. 16. *Qui novas & incognitas religiones inducunt ex quibus animi hominum moveantur, honeſtiores deportantur.* Paulus Sent. 5.

(c) Legat. p. 792. * Attic. c. 17. 24. (d) L. 10. p. 325.

(e) Plutarch. de Plac. Philoſ. l. 1. c. 7. p. 881. Seneca de Benef. l. 4. c. 4. Cicero de natura Deorum. l. 1. n. 55.

(f) Diogenes l. 20. p. 755.

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2*dly*, As for the word σπερμολόγος, *Babler*, *Euſtathius* gives us two ſenſes of it, which ſeem to have been the occaſion of their Application of it to St. *Paul*, (1.) That *Paul* was diſputing with *thoſe he met with in the Market*, for, ſaith he; (g) Ἀττικοὶ τὰς σπερμολόγους ἐκάλουν τὰς περὶ τὰ ἐμπόρια, καὶ ἀλητεύοντας, *the Atticks called them* σπερμολόγοι, *who were converſant in the Mar-*
(22) *kets, and places of Merchandiſe.* See Additions N°. 22 (2.) Becauſe he pretended to ſome new Syſtems of Divinity which they were not acquainted with, and which they thought proceeded from ſome vain Opinions he had entertained; for the word σπερμολογεῖν, ſaith he, is uſed, (h) ἐπὶ τῶν ἀλαζονευομένων ἀμεθόδως ἐπὶ μαθημάτων ἐκ τίνων ἀῤῥαψωδημάτων, *of thoſe who from ſome falſe Opinions boaſted unreaſonably of their Learning.*

3*dly*, They add, That St. *Paul* ſeemed to be *a ſetter forth of ſtrange Gods*, becauſe he preached up *Jeſus and the Reſurrection*, where *Chryſoſtom* and *Oecumenius* note, that being accuſtomed to worſhip Female Goddeſſes, they thought ἀνάστασιν θεὸν τινα εἶναι ἀνάστασις, *to be a God*; but as (i) Dr. *Bentley* ſaith, they too well underſtood the notion of a Reſurrection to think it a Goddeſs, and therefore I prefer the Expoſition in the Paraphraſe, as being confirmed from *ver.* 32. *when they heard of the Reſurrection of the Dead, ſome mocked.*

i Ver. 21. *The Athenians ſpent their time in telling, or hearing ſome new thing.*] Of this ſee *Grotius.*

k Ver. 22. Κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *In all things I perceive you too much ſuperſtitious*;] *i. e.* Too much addicted to the Worſhip of *Dæmons*; for δεισιδαιμονία is, ſaith *Phavorinus*, φόβος δαιμόνων, *the fear of Dæmons*: And that in this ſenſe St. *Paul* doth here uſe the word, is evident, he ſtiling them thus ſuperſtitious, becauſe he found their City full of Images, and *an Altar to the unknown God*, of which * *Pauſanias*, *Lucian*, *Philoſtratus*, and others ſpeak. It is certain from *Pauſanias*, and confeſſed by St. *Jerom*, that they had Altars θεοῖς ἀγνώστοις, *to the unknown Gods in the Plural*, yet is it as certain from (k) *Lucian*, as well as from (l) *Oecumenius*, that the Altar was inſcribed τῷ θεῷ ἀγνώστῳ, tho' that was not the whole Inſcription, and therefore St. (m) *Jerom* is too bold to correct the *Apoſtle* here. If the occaſion of the erecting of this Altar was, as ſome ſay, the complaint of (n) *Pan* that he was not worſhipped by them, this gave the *Apoſtle* a fit occaſion, by calling them to worſhip τὸν ὁπὶ πάντα, *that God who made the Heaven and Earth, and all things in them*, to ſay, *him that you ignorantly worſhip declare I unto you*, he being alſo, as *Joſephus* ſaith, καθ' ὑπεροχὴν ἄγνωστος, *unknown as to his Eſſence*, and by the *Heathens* called *Deus incertus*, becauſe he would not be worſhipped in an Image, and ſo they were uncertain where to find him; and in the *Scripture* being ſtiled the God ὃν οὐκ ἔγνω, *whom the Heathen World*, and their *Philoſophers* knew not, 1 *Cor.* 1. 21. *Gal.* 4. 8, 9. Or if Πᾶν be, as (o) *Plato* ſaith, ὁ λόγος, *the Word*, and of whom *Plutarch* ſaith in his Book *de defect. Oracul. p.* 419. that there was a great Cry heard in the time of *Tiberius Cæſar*, that he was dead, then had he alſo hence a fit Occaſion *to preach unto them Jeſus.*

Ver. 24. *God that made the World, and all* l
things therein—is not worſhipped with Men's Hands, as if he needed any thing, ver. 25.] To clear up the Argument of the *Apoſtle* here, it will be neceſſary to ſearch a little into the Principles of the *Heathens* concerning God, and the Worſhip of him; let it then be obſerved,

1*ſt*, That the wiſeſt *Heathens* worſhipped their Gods in human Shape; ſo (p) *Maximus Tyrius* ſaith of the *Greeks*, *they thought God muſt have a Body, and that Body they generally held muſt be of human Shape*, and therefore ſuch as might be repreſented *in an Image of Gold, Silver, or Stone made after the faſhion of a Man.* Thus (q) *Velleius* in *Cicero* inquiring of the form of the Gods ſpeaks thus, Ac de forma quidem partim natura nos admonet, partim ratio docet, nam à natura habemus omnes omnium Gentium ſpeciem, nullum aliam niſi humanam Deorum, *that Nature teaches they are of human Shape, ſeeing all Nations repreſent them in this form*; *nor do they ever occur to any Man ſleeping, or waking, in any other Shape*, and that Men, (r) cum Artificium effingunt, Fabricamque divinam, *when they make an Image, or divine Fabrick, make all things* in hominis figura, *in the ſhape of Man*, whence his Concluſion is this, homines eſſe ſpecie Deos confitendum eſt, *it muſt be owned that*

(g) In Odyſſ. B. ad finem. (h) Ibid. * Attic. l. 1. c. 1. (i) Serm. 2. p. 9.
(k) Νὴ τὸ ἄγνωστον ἐν Ἀθήναις, Philip. p. 1121, 1129.
(l) Ἔστι δὲ ἡ πᾶσα τῆς βωμῷ ἐπίγραφη τοιαύτη, Θεοῖς Ἀσίας, Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ. Oecum.
(m) *Inſcriptio autem aræ non ita erat ut Paulus aſſuerit, ſed ita, Diis Aſiæ, Diis ignotis & Peregrinis.* Hieron. in Titum, c. 1.
(n) *See* Chryſoſt. Oecum. in locum. (o) Cratyl. p. 280.
(p) Ἀλλὰ τὸ μὲ ἑλληνικὸν τιμᾷ θεὸς ἐνόμιζε, ὕλῃ μὲ καθαρᾷ, μορφῇ δὲ ἀνθρωπίνῃ, τέχνῃ δὲ ἀκειβεῖ, &c. Diſſert. 38. p. 370.
(q) De nat. Deor. l. 1. n. 34. (r) N. 35.

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the Gods are like in ſhape to Men.

2*dly*, They held indeed that God muſt be αὐταρκῆς, *ſelf-ſufficient*, and thought with (f) *Lucian* it was ridiculous to conceive ὡς ἀνθρώπων θεοὶ ἐνδεεῖς εἰσι, *that the Gods ſhould ſtand in need of Men*, yet they conceived thoſe (t) *Images* were, through the Frailty of human Nature, needful to the Worſhip of the Deity, that *they might view and touch them, and have them near to them*; on theſe accounts they thought (u) *there could be no Religion without Images*, and objected this to the *Chriſtians*, that they (x) *worſhipped a God they could not ſhew*, and thought that even they uſed Images, tho' they concealed them; yea they pronounced both them, and other Nations, *viz. Scythians*, *Atheiſts*, becauſe they had no Images. And upon this account they uſed a kind of *Magical Conſecration* of their Images to bring their Gods down into them. So (y) *Minutius* ſaith, funditur, fabricatur, ſculpitur, nondum Deus eſt, ecce ornatur, conſecratur, oratur, tunc poſtremo Deus eſt. Here therefore is the reaſon why the *Apoſtle* ſaith,

1*ſt*, That *God dwelleth not in Temples made with Hands*, *i. e.* as one confined to them, and who could not be addreſſed to every where, ſince, as (z) *Seneca* ſays, there is no need of going to the Ædile that we may pray to the Gods, or as (a) *Lucian* ſays jocularly, *Æſculapius is not deaf, that Men muſt go near to, that they may pray to him.* And,

2*dly*, This is the reaſon why he ſaith, *he is not worſhipped with Men's Hands, as if he could be only worſhipped, or ſpoken to in a Temple*, or in a conſecrated *Image* made by Man; and,

3*dly*, Why he adds, that *we ought not to think the Godhead, like to an Image, made of Gold or Silver.*

m Ver. 27. *That they ſhould ſeek the Lord, if haply they might feel after him, and find him.*] Here, firſt, we learn that God framed the World with this Deſign that Men by Contemplation of it might ſeek after the Author of it, and ſeeking, find him, and therefore muſt have made it ſo as to contain ſufficient Evidence that it was made by his Power and Wiſdom. Now to *ſeek after God* in the Scripture Phraſe, is not only to enquire whether there be a God, but ſo to ſeek him out, that we may give him that Worſhip which is due to him; as when the *Apoſtle* ſaith, *He that cometh to God, muſt believe that he is, and that he is a Rewarder of thoſe that diligently ſeek him*, Heb. 11. 6. *to find him*, is to obtain his Grace, and Favour, or to find him good, and propitious to them; for to what other end ſhould Men ſo ſolicitouſly ſeek after him, but to obtain his Grace and Favour? or why ſhould they deſire to find him, but that they may receive ſome Benefit from him thus found? Is it not upon this account, that all Men come to him, and do him Service? and would any one do it if they expected no advantage by it? and in this ſenſe God ſaith, *If from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thy Heart*, Deut. 4. 29. *If ye ſeek him, he will be found of you*, 2 Chron. 15. 2. Note,

2*dly*, That Sinners cannot thus ſeek or hope to find God, unleſs they can expect to find him merciful in the Pardon of thoſe Sins, which they do confeſs, and do forſake; and that this hath been a Principle embraced by all *Nations* appears from the propitiatory Sacrifices, which have ſo generally obtain'd among them, even from the beginning. And therefore all this muſt depend upon this Foundation, or the Knowledge of this one thing, *that God is the Maker of Heaven and Earth, and all that therein is*, and ſo it evidently doth. For,

1*ſt*, That which made all things, muſt be it ſelf unmade, and ſo muſt be eternal; it muſt have Power over all things, and ſo be Almighty.

2*dly*, That which made all things muſt have all Power to direct, govern, order, and diſpoſe of all things, as he pleaſes, and ſo his Creatures muſt depend on him for Protection, and the Diſpoſal of all their Affairs.

3*dly*, That Being which made all things in ſuch an excellent order and dependence on each other, in ſuch conſtant, and unchangeable Viciſſitudes, fitted with ſuch Faculties, adapted to ſuch Ends, and Uſes, muſt have infinite Wiſdom, and muſt deſign things for thoſe Ends, for which he hath thus fitted them.

4*thly*, He who hath made things ſo, as that they conſtantly in their reſpective Seaſons produce things good, and uſeful for the Preſervation, and Comfort of thoſe Creatures he hath made, filling their Mouths with Food, and *their Hearts with Gladneſs*, muſt

(f) Philop. p. 1121.

(t) Οὕτως ἀμέλει καὶ τῇ θείᾳ φύσει, δεῖ μὲ ἐδὲν ἀσώματον ἀλλὰ ἀδενὲς ὂν νομιδῆ τὸ ἀνθρώπινον, καὶ διεσῶς ἡ Θεία ὅσον ἐρανὸς γῆς. Max. Tyr. diſſ. 38. p. 369. *Dicitis fortè præſentiam vobis quandam numinum ſub exhiberi ſimulachris.* Arnob. l. 6. p. 195.

(u) *Nec ullam religionem eſſe putant ubicunque illa non fulſerint.* Lact. l. 2. c. 6.

(x) *Deum colunt illi, quem nec oſtendere poſſunt, nec videre*, Minut. p. 10. *Cur nullas aras habent, nulla Templa nulla nota Simulachra?* ibid.

(y) P. 26. (z) Epiſt. 41. (a) Dæmonal. p. 718.

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muſt be good to all, even *to the unthankful, and the wicked*, and ſo *his tender Mercies muſt be over all his Works*; which is the Argument here uſed, *ver.* 26.

5*thly*, He who vouchſafeth ſuch Kindneſs to, and maketh ſuch Proviſions for thoſe Bodies which we have common to us with the Brutes, muſt have made ſome Proviſions for that Soul which is our better Part, and which is more eſpecially derived from him; they therefore muſt be capable of receiving Bleſſings, and Favours from him; and if lapſed, and ſinful Creatures, and made ſo as that they certainly will be ſubject to Sin, they muſt be capable of finding Mercy with him, when they return from their Iniquity.

Ver. 30. See Additions N° 23. (23)

Ver. 32. *Some mocked.*] *Viz.* the *Epicureans*, who believed no Reſurrection, nor any future Judgment here aſſerted by St. *Paul.* n

Ibid. *Others ſaid, we will hear thee again of this matter.*] *Viz. Stoicks*, who aſſerted a Conflagration, and Reviviſcence of the World, and allowed of ſomething of future Recompences, tho' with great Fluctuation, and held that Souls might live long, tho' not always, in a future ſtate. o

CHAP. XVIII.

1. AFter theſe things, Paul departed from Athens, and came to Corinth;

2. And found a certain Jew, named Aquila, born in Pontus, lately come from Italy
a with his Wife Priſcilla, ([a] becauſe that Claudius had commanded all Jews to depart from Rome,) and *(he)* came to them.

3. And becauſe he was of the ſame Craft, he abode with them, and wrought *(at it;)* for by their Occupation they were Tentmakers.

4. And he reaſoned in the Synagogue every Sabbath *(day,)* and perſuaded the Jews and the Greeks, *that Jeſus was the Chriſt.)*

5. And when Silas and Timotheus were
b come from Macedonia, Paul [b] was preſſed in Spirit, and teſtified *(again)* to the Jews, that Jeſus was *(the)* Chriſt.

6. And when they oppoſed themſelves *(to this Doctrine,)* and blaſphemed *(Chriſt,)*
c [c] he ſhook his Raiment *(in token of his intention to leave them to their Infidelity,)* and *(therefore)* ſaid to them, Your Blood be upon your own Heads, I am clean *(from it;)*
d [d] from henceforth I will go *(and preach)* to the Gentiles.

7. And he departed thence, and entred into a certain Man's Houſe, named Juſtus, *(being)* one that worſhipped *(the true)* God, whoſe Houſe join'd hard to the Synagogue.

8. And Criſpus the chief Ruler of the Synagogue, believed on the Lord with all his Houſe; and many of the Corinthians hearing *(the Word,)* believed, and were baptized.

9. Then ſpake the Lord to Paul by Night in a Viſion, *(ſaying,)* Be not afraid, but ſpeak, and hold not thy peace.

10. For I am with thee, and no Man ſhall ſet on thee to hurt thee; *(ſpeak freely,)* for [e] I have much People in this City. e

11. And he continued there a Year and ſix Months, teaching the Word of God among them.

12. And when Gallio was the Deputy of Achaia, the Jews made Inſurrection with one accord againſt Paul, and brought him to the Judgment-ſeat *(of Gallio,)*

13. Saying, This Fellow perſuadeth Men to worſhip God, contrary to the Law *(of the Jews.)*

14. And when Paul was now about to open his Mouth, Gallio ſaid to the Jews, If it were a matter of wrong or wicked lewdneſs, O ye Jews, *(which you object againſt this Man,)* reaſon would that I ſhould bear with you.

15. [f] But if it be a queſtion *(only)* of a f
Word, and Names, and of your Law, look ye to it; for I will be no Judge of ſuch matters.

16. And he drove them from the Judgment-ſeat.

17. Then all the Greeks took [g] Softhenes g
the chief Ruler of the *(Jewiſh)* Synagogue, and beat him before the Judgment-ſeat; and Gallio cared for none of theſe things.

18. And Paul after this, tarried there yet a good while, and then took his leave of the Brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila, [h] having h
ſhorn his head, in Cenchrea; for he had a Vow *(of Nazaritiſm upon him, which being expired, he was to ſhave his head according to the Law,* Numb. 6.)

19. And he came to Epheſus, and left them there, but he himſelf entred into the Synagogue, and reaſoned with the Jews.

20. *(And)* When they deſired him to tarry longer time with them, he conſented not,

21. But

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21. But bad them farewel, ſaying, I muſt by all means keep this Feaſt that cometh in Jeruſalem, but I will return again to you, if God will; and he ſailed from Epheſus.

i 22. [i] And when he had landed at Cæſarea *(Stratonis)* and gone up *(to Jeruſalem)* and ſaluted the Church, he went down to Antioch.

23. And after he had ſpent ſome time there, he departed, and went over all the Country of Galatia and Phrygia in order, ſtrengthning all the Diſciples.

24. And a certain Jew, named Apollos, born at Alexandria, *(being)* an eloquent Man, and mighty in the Scriptures, came to Epheſus.

25. This Man was *(ſomewhat)* inſtructed in the way of the Lord, and being fervent in Spirit, he ſpake and taught diligently (Gr. *exquiſitely*) the things of the Lord, [k] knowing only the Baptiſm of John, *(which called the Jews to repentance, in expectation of the Meſſiah, who was ſuddenly to appear, and to baptize them with the Holy Ghoſt.)* k

26. And he began to ſpeak boldly *(or openly)* in the Synagogue *(that the time of the promiſed Meſſiah muſt be come,)* whom when Aquila and Priſcilla had heard, they took him to them, and expounded to him the way of God more perfectly.

27. And when he was diſpoſed to paſs into Achaia, the Brethren *(at Epheſus,)* wrote, exhorting the Diſciples to receive him; who when he was come, helped them much [l] who had believed thro' *(the)* Grace *(of God.)* l

28. For he mightily convinced the Jews, and that publickly, ſhewing by the *(teſtimony of the)* Scriptures that Jeſus was *(the)* Chriſt.

Annotations on Chap. XVIII.

a Ver. 1. [C]*Laudius had commanded all the Jews to depart from Rome.*] Tho' *Oroſius* fixeth this Edict to the ninth Year of *Claudius*, yet did it not come forth till the twelfth of *Claudius*; for the Sedition of the *Jews* mentioned by *Euſebius* from *Joſephus*, hapned in the eleventh Year of *Claudius*, under *Quadratus*, Preſident of *Syria*, and concerned not the *Romans*, the Calamity falling only on the *Jews*; but after it, followed another the ſame Year, in which the Thieves in *Judea* aſſaulted *Stephen the Servant of Cæſar*, *took away his Baggage*, *and killed the Roman Soldiers*, as both (a) *Tacitus* and (b) *Joſephus* do inform us: And then *Claudius* cauſis rebellionis auditis, *having heard* from the Preſident *the cauſes of this Rebellion*, made this Edict, of which *Tacitus* ſaith nothing, becauſe it came not from the Decree of the *Senate*, but was the Edict of *Claudius* only; and of which (c) *Suetonius* ſaith thus, Judæos impulſore Chreſto aſſiduè tumultuantes Româ expulit, *He expelled the* Jews *from* Rome, *they making continual Tumults by the impulſe or Perſuaſion of Chriſt*; where, as he miſtakes in the Name, ſo in the thing, the *Jews* having had then no conteſts at *Rome* that we read of, with the *Chriſtians*, and the *Chriſtians* to be ſure, cauſing no Tumults there. The true cauſe of their Baniſhment was therefore that which hath been hinted from *Tacitus*.

b Ver. 5. Συνέχετο τῷ πνεύματι, *He was preſſed in Spirit*;] *i. e.* either his own, or the Holy Spirit, ſo powerfuliy urged and canſtrained him, that he could not refrain from ſpeaking. So *Luke* 12. 50. *I have a Baptiſm to be baptized with*, καὶ πῶς συνέχομαι, *and how am I ſtraitned, till it be accompliſhed?* 2 Cor. 5. 14. *the Love of Chriſt* συνέχει *conſtraineth us*, *i. e.* it will not ſuffer us to reſt from promoting the Service of *Chriſt*. When this word is joined with a Paſſion that reſtrains from Action, then it is to be rendred *reſtrain*, as συνέχεσθαι φόβῳ, to be *reſtrained by fear*, Job 3. 24. Luke 8. 37. when the Motive is both ways, then is the preſſure ſo alſo; as when St. *Paul* ſaith συνέχομαι ἐκ τῶν δύο, *I am preſſed between two*, urged to depart *that I may be with Chriſt*, reſtrained from it that I may do farther Service to his Church, *Philip.* 1. 23.

Ver. 6. *He ſhook his Raiment, and ſaid,* c
your Blood be upon your own Heads.] The command of our *Saviour* was to *ſhake off the Duſt from their Feet*; and ſo St. *Paul* and *Barnabas* do, *Chap.* 13. 51. but here *Paul* alſo ſhakes it off from his Raiment, as a Teſtimony to them, that he had now renounced any farther Dealings with them of that place, as being a refractory People; adding, that now their Blood or Ruin would lye upon their own Heads, that is, they only would be guilty of it. See *Matth.* 27. 24, 25. *Acts* 20. 26.

Ibid. *From henceforth I will turn to the* d
Gentiles.] This at firſt ſight, ſeems to be a Declaration, that he would leave off preaching to the *Jews* where ever he came, and wholly apply himſelf to the Converſion of the

(a) Annal. 12. p. 263, 264. (b) De bello Jud. l. 2. c. 20. (c) In Claud. c. 25.

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the *Gentiles*; but by comparing his Actions with the Places, where this Phraſe, or ſomething like it, doth occur, it appears he only did intend to ſay, he would no longer preach to the *Jews* of that place; for after this is ſaid, we find him ſtill entring into the *Synagogues*, and preaching to the *Jews*, or calling them to him to hear the Word. So he ſpeaks to the *Jews*, Chap. 13. 46. *Seeing ye refuſe the Word, lo we turn to the Gentiles*; and yet, *Chap.* 14. 1. he enters at *Iconium* into the *Synagogue* of the *Jews*, and preacheth to them; So alſo *Chap.* 19. 9.—28. 28.

e Ver. 10. *I have much People in this City.*] So they are called who were ſtill *Heathens*, not becauſe of any abſolute Decree of their Election to Eternal Life, but becauſe *Chriſt* ſaw they were diſpoſed to believe, and by Faith become his People; as elſewhere *Joh.* 10. 16. he calls them *Sheep, who ſhould hereafter believe on him.*

f Ver. 15. *But if the Queſtion be* περὶ τῶν λόγων, *of a Word and Names*;] Of the Word *Paul* preaches to you, whether it accord with your Law, or not, *ver.* 13. or, whether the Name of the *Meſſiah*, or *Chriſt*, belong to that *Jeſus whom Paul preacheth*; of things of this Nature I will be no Judge.

g Ver. 17. *Soſthenes the chief Ruler of the Synagogue, and beat him.*] They beat the *Jews*, ſaith *Grotius*, to chaſe them from the Judgment-ſeat; he adds, that in great Cities there were more *Synagogues* than one; every one of which had a chief Ruler, as here *Criſpus* is the chief Ruler of one *Synagogue*, and *Soſthenes* of another; ſo likewiſe, ſaith he, was it in great Churches; they having at *Rome*, *Antioch*, and other places, excepting *Alexandria*, (of which *Epiphanius* ſaith, it had but one *Biſhop*,) more *Biſhops* than one at a time; but as this is uncertain, ſo have I ſhewed, Note on *Philip.* 1. 1. that *Epiphanius* ſpeaks not of the *Primitive* and *Apoſtolick* Times, but of the Times of the *Meletians*, ſaying, that tho' in other Churches there were *Meletian* as well as *Catholick Biſhops* at the ſame time, yet it was never ſo in *Alexandria.*

h Ver. 19. *Having ſhorn his Head in Cenchrea, for he had a Vow.*] The Text leaves it uncertain whether it were St. *Paul* or *Aquila* that made this Vow; tho *Aquila* being left at *Epheſus*, and not going up to *Jeruſalem*, as St. *Paul* did, hence I conclude the Vow was made by St. *Paul*; moreover this is certain, that it was the Vow of *Nazaritiſm* now finiſhed, and which by (d) *Philo* is ſtiled εὐχὴ μεγάλη, *the great Vow*, which cauſed this Votary to ſhave his Head; for this Vow was either for term of Life, as in the inſtances of *Sampſon* and *John Baptiſt*; or for a term of Days, which being compleated, the *Nazarite* was to ſhave his Head, and bring his Offerings. See *Num.* 6. 13, 14. *Acts* 21. 26, 27. But whoſoever is the *Nazarite*, the Queſtion is, why he ſhaves his Head at *Cenchrea*, as if his Hair was to be conſecrated to *Apollo*, and not at *Jeruſalem*, according to the Commandment? What ſome imagine, that this Votary was caſually defiled, and ſo ſtood bound according to the Law, to ſhave his Head, and to begin his Vow again, anſwers not the doubt; becauſe he could not begin his Vow anew till he had offered his Sin-offering, *Numb.* 6. 9.—12. and that was only to be offered at the *Tabernacle* and *Temple*: Others ſay, This Law of ſhaving at the Door of the *Temple*, and offering theſe Oblations, obliged thoſe only who thus vowed in the Land of *Judea*, not thoſe that were out of it; and if this will not ſatisfie, becauſe we find ſo little of it in the ancient *Jews*, we may perhaps ſay, there was in the Vow of the *Nazarites* a Moral Part, *viz.* the conſecration of themſelves to the Service of God, and to a greater degree of Purity; and in this, *Chriſtians* might comply with it without ſcruple; and it had a Ceremonial Part, the cutting off the Hair, and the offering Sacrifices when it was accompliſhed; and as to this, St. *Paul* and other *Chriſtians* knowing the Law, was not now obligatory, might diſpenſe with themſelves; omit, or do them, as Prudence and the caſe of Scandal did require. For tho' St. *Paul* went up now to *Jeruſalem*, we read not of any Offering that he made according to the Law, nor perhaps would he have ſhaved his Head on this account, had not ſome ſcrupulous *Jews* at *Corinth*, been conſcious to his Vow.

Ver. 22. *And when he had landed at Cæſarea* i *and gone up and ſaluted the Church.*] Here the Queſtion is, whether St. *Paul* went up from the Ship to the Church of *Cæſarea*, or from *Cæſarea* to the Church at *Jeruſalem.* And in favour of the latter ſenſe, let it be obſerved, (1.) That in the Language of the Author of the *Acts*, to go from *Cæſarea* to *Jeruſalem*, *is to go up*, and to go from *Jeruſalem* to *Cæſarea*, is *to go down.* So *Feſtus went up from Cæſarea to Jeruſalem*, Acts 25. 1. and *ver.* 5. he ſpeaks to the Rulers at *Jeruſalem* (συγκαταβαίνειν, *to go down with him* from thence to *Cæſarea*, and *ver.* 6. καταβὰς, *going down to Cæſarea*, he ſits on the Tribunal, and they of *Jeruſalem* καταβάντες, *going down*, accuſe *Paul*, ver. 7. and ver. 9. he asks *Paul*, whether ἀναβὰς *going up to Jeruſalem, he would there be judged.* So *Peter* ἀνέβη, *went up from Cæſarea to Jeruſalem*, Acts 11. 2. See alſo *Chap.* 21. 8, 12. So that to interpret theſe words of his going up from *Cæſarea* to

(d) De Vict. p. 654. E.

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to *Jeruſalem*, is ſuitable to the Phraſe of the *Evangeliſt*. (2.) St. *Paul* declares, *he muſt by all means keep the Feaſt at Jeruſalem*, ver. 21. and that he therefore could not tarry with them; and yet if he went not now to *Jeruſalem*, he went not at all thither at this time; for, from this Church, he goes down to *Antioch* in *Syria*, and ſo thro' *Galatia* and *Phrygia*, ver. 22, 23. and ſo comes back to *Epheſus*, Chap. 19. 1. according to his Promiſe, *ver.* 21. *I will return again to you.*

k Ver. 25. *Knowing only the Baptiſm of John.*] That this *Apollo* had not only the Gift of Eloquence, but the miraculous Gifts of the *Holy Ghoſt*, by which he was made an able Miniſter of the Goſpel, is evident from the Epiſtle to the *Corinthians*; for he is there ſtiled *a Miniſter, by whom they believed according to the Gift that God had given him*, 1 Cor. 3. 5. He is *a Co-worker with God*, ver. 9. But how he came by theſe Gifts which rendred him ſo fit *to water* theſe Churches, and made him St. *Paul*'s Brother, is not eaſie to determine. *Grotius* ſaith, that the Phraſe διὰ τῆ χάριτος, by *Grace*, belongs to him, he helping the Church by the Gifts he had received before Baptiſm in the Name of Chriſt; the Grace of God preventing the Hands of the *Apoſtles*, but where, or by whom he was baptized, he ſaith not. *Lorinus* ſaith, he was baptized by *Aquila*, or ſome of *Epheſus*, but the Text only ſaith, that *Aquila* and *Priſcilla* inſtructed, not that they baptized him. I conjecture therefore that he had been baptized already by thoſe who inſtructed him *in the way of the Lord*, ver. 25. for in thoſe times Perſons were baptized immediately upon their Profeſſion of Faith in *Chriſt Jeſus*, as appears from the Inſtances of the *Eunuch*, *Lydia*, the *Jaylor*, and many others; and that when 'tis here ſaid, *he knew only the Baptiſm of John*, that relates only to the Knowledge he had received in *Judea*, before he returned to *Alexandria*, where he received farther Inſtruction concerning the Death, and Reſurrection of Chriſt; but yet perhaps knew not why he ſuffered, the *Jewiſh* Nation having then no Notion of a *Meſſiah* that was to ſuffer for the Sins of the People, nor that his Kingdom was to be only Spiritual, they all expecting that he ſhould erect a Temporal Kingdom; nor that he was to be *a Light to the Gentiles*, or to receive them into Favour without Circumciſion, or Obſervance of the Law of *Moſes*; this being not made known to the Apoſtles after the Holy Ghoſt had fallen on them, till it was revealed to St. *Peter* by a Viſion; nor ſeems the Freedom of the *Jews*, from the *Moſaick* Law, to be made known to the *Apoſtles*, or the Diſciples at *Jeruſalem* for a long time after, as we may learn from *Acts* 21. 20, 21, 24.

Ver. 27. *Who had believed through Grace,*] *i. e.* through the Goſpel, ſaith Dr. *Hammond*, or through the Favour of God in vouchſafing them the Knowledge of it. See the Note on 2 *Cor.* 6. 1. l

CHAP. XIX.

1. AND it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper Coaſts (*of Aſia Minor, to wit, Galatia and Phrygia*, Chap. 18. a 23.) came to Epheſus, and [a] finding certain Diſciples (*abiding there,*)

2. He ſaid to them, Have ye received the (*Gift of the*) Holy Ghoſt, ſince ye believed? And they ſaid to him, We have not ſo much as heard whether there be any (*extraordinary Gift of Propheſie, or of the*) Holy Ghoſt (*reſtored again, or vouchſafed to the Church.*)

3. And he ſaid to them, into what (*Baptiſm*) then were ye baptized? And they ſaid, into John's Baptiſm.

4. Then ſaid Paul, John verily baptized with the Baptiſm of Repentance, ſaying to the People, that they (*repenting*) ſhould believe on him who ſhould come after him, that is, on Chriſt Jeſus; (*who would baptize them with the Holy Ghoſt*, Matth. 3. 11.

5. (*And*) When they heard this, they were baptized in the Name of the Lord Jeſus.

6. And when Paul had laid his Hands upon them, the Holy Ghoſt came upon them, and they ſpake with Tongues, and propheſied.

7. And all the Men (*that did ſo*) were about twelve.

8. And he went into the Synagogue (*of the Jews there,*) and ſpake boldly for the ſpace of three Months, diſputing (*diſcourſing of,*) and perſuading the things concerning (*perſuading them concerning the things of*) the Kingdom of God.

9. [b] But when divers were hardned, and b believed not, but ſpake evil of that way before the Multitude, he departed from them, and ſeparated the Diſciples, diſputing daily in the School of one Tyrannus.

10. [c] And this (*practice he*) continued by c the ſpace of two Years, ſo that all they who dwelt in Aſia heard the Word of the Lord Jeſus, both Jews and Greeks.

11. And

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11. And God wrought ſpecial Miracles by the Hands of Paul,

12. So that from his Body were brought to the ſick, Handkerchiefs, or Aprons, and the Diſeaſes departed from them, and the evil Spirits went out of them.

13. Then certain of the Vagabond Jews, d (*being*) [d] Exorciſts, took upon them to call over them which had evil Spirits, the Name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth (*to come forth.*)

14. And there were ſeven Sons of one Sceva a Jew, and chief (*among the Order*) of the Prieſts, which did ſo.

15. And the evil Spirit anſwered, and ſaid, Jeſus I know, and Paul I know (*to be Perſons having Authority to command me.*) but who are ye (*that ye ſhould take upon you to do it?*)

16. And the Man in whom the evil Spirit was, leaped on them, and overcame them, and prevailed againſt them, ſo that they fled out of the Houſe naked and wounded.

17. And this (*being done publickly*) was known to all the Jews, and Greeks alſo dwelling at Epheſus, and fear (*of this powerful Name,*) fell on them all, and the Name of the Lord Jeſus was magnified.

18. And many that believed came, and confeſſed (*their former Magical Practices,*) and ſhewed their Deeds.

e 19. Many alſo of them which uſed [e] curious (i. e. *magick*) Arts, brought their Books together, and burned them before all Men, and they counted the Price of them, and found it fifty thouſand pieces of Silver.

20. So mightily grew the Word of God, and prevailed.

21. After theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22. So he ſent into Macedonia two of them that miniſtred to him, (*viz.*) Timotheus and Eraſtus, but he himſelf ſtaid in Aſia (*at Epheſus*, 1 Cor. 16. 8. *here* v. 26. 30.) for a ſeaſon.

23. And the ſame time there aroſe no ſmall ſtir about that way (*which Paul preached.*)

24. For a certain Man named Demetrius, f (*being*) a Silverſmith who [f] made Silver Shrines for Diana, brought no ſmall Gain to the Craftſmen;

25. Whom he called together with the Workmen of like Occupation, and ſaid (*to them,*) Sirs, ye know that by this Craft we have our Wealth.

26. Moreover, you ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath turned away much People, (Gr. *that this Paul hath perſuaded much People, not only of Epheſus, but of all Aſia,*) ſaying, that they be no Gods which are made with Hands, (*there being no Divinity reſiding in them.*)

27. So that not only this our Craft is in danger to be ſet at nought, but alſo that the Temple of the great Goddeſs Diana ſhould be deſpiſed, and her Magnificence ſhould be deſtroyed, whom all Aſia, and the World worſhippeth (*in her Image.*)

28. And when they heard theſe things, they were full of Wrath, and cried out, ſaying, Great is Diana of the Epheſians.

29. And the whole City was filled with Confuſion, and (*the Men of it*) [g] having g caught Gaius, and Ariſtarchus, Men of Macedonia, Paul's Companions in Travel, they ruſhed with one accord into the Theatre.

30. And when Paul would have entred in to the People, the Diſciples ſuffered him not.

31. And certain of the [h] chief of Aſia (Gr. h *of the Prieſts, or Magiſtrates of Aſia, who governed the Games,*) who were his Friends, ſent to him, deſiring him that he would not adventure himſelf into the Theatre.

32. Some therefore cried one thing, and ſome another, for the Aſſembly was confuſed, and the moſt part knew not wherefore they were come together.

33. And they drew Alexander out of the Multitude, the Jews putting him forward, (*either to plead the common Cauſe againſt Images, or to expoſe him to the People's Rage, becauſe he was turned Chriſtian,*) and Alexander beckned with his Hand and would have made his Defence to the People.

34. But when they knew that he was a Jew, (*and ſo a profeſs'd Enemy to their Religion and to Image Worſhip, they*) all with one Voice, about the ſpace of two hours, cried out, great is Diana of the Epheſians.

35. And when the [i] Town-Clerk, (*or Regiſter*) had appeaſed the People, he ſaid, Ye i Men of Epheſus, [k] what Man is there that k knoweth not how that the City of Epheſus is a Worſhipper of the great Goddeſs Diana, and of the Image which fell down from Jupiter?

36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly, (*in puniſhing thoſe Men you have now laid hold on.*)

37. For ye have brought hither theſe Men (*for that end,*) who are neither Robbers of Churches, nor yet Blaſphemers of your Goddeſs, (*and ſo not worthy to be thrown to the wild Beaſts.*)

38. Wherefore if Demetrius, and the Craftſmen that are with him, have matter (*of Complaint,*) againſt any Man, the Law is l open, and there are Deputies, (Gr. *there are Judicial days of pleading, and the Proconſuls*

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are present,) let them implead one another.

39. But if ye enquire any thing concerning other matters (*than those relating to your private Injuries,*) it shall be determined in a lawful Assembly, (*and ought not to be prosecuted in this tumultuous manner.*)

40. For we are in danger to be called in Question (*by the Romans*) for this days Uproar, there being no cause whereby we may give an account of this Concourse.

41. And when he had thus spoken, he dismiss'd the Assembly.

Annotations on Chap. XIX.

a Ver. 1---6. HE *finding certain Disciples,* &c.] Observe here,

1*st*, That these Disciples were Converts to the *Christian* Faith, *i. e.* that they believed that *Jesus* was the *Christ*, and that he was risen from the dead, is evident, because St. *Paul* not only calls them Believers, but enquires whether they had received the *Holy Ghost*; which none but they who thus believed, did, or could receive; the Gift of *Prophesie*, which is the *Jewish* import of the *Holy Ghost*, being not given, *Acts* 2. 33. not to be given *till Jesus was glorified*, John 7. 37, 38, 39.

2*dly*, When therefore they say, *we have not so much as heard whether there be any Holy Ghost*, their meaning is, we have not as yet heard that *the Gift of Prophesie*, which for the space of about four hundred Years had been restrained from the *Jewish* Church, was yet restored; now that which rendred them thus unacquainted with this new Effusion of the Holy Ghost was this, that as *Apollo* had left *Jerusalem*, and gone to *Alexandria* before the miraculous Effusion of the *Holy Ghost* on the *Apostles* at the day of *Pentecost*, so had they also done, and had been travelling into other parts of the World, where the Gospel had not yet been planted. Observe,

3*dly*, That these Persons, who were before baptized with *the Baptism of St. John* are again baptized *in the Name of the Lord Jesus*, as is evident from these words, *and when they heard this, they were baptized in the name of the Lord Jesus*; for they are manifestly mistaken who say, these are the words, not of St. *Luke*, but of St. *Paul*, and make the sense of the words run thus, *John baptized with the Baptism of Repentance, saying, that Men should believe in him that should come after him, that is, in Christ Jesus; and they that heard John were by his Baptism baptized in the Name of the Lord Jesus.* For, (1.) That *Paul* laid his Hands on these Persons is certain from *ver.* 6. and that he baptized them when he laid his Hands on them, seems evident from the Connexion of the words, *they were baptized in the name of the Lord Jesus*, and when St. Paul *laid his Hands on them, the Holy Ghost fell upon them*; whereas according to the former sense *Paul* must have laid his Hands upon all that were baptized by the *Baptist*, and they who were baptized by *John* must have received by St. *Paul's* Hands the Holy Ghost; for either these words must signifie at large, *they that heard John and were baptized of him*, and then the words following must import that *Paul* laid his Hands on all that heard *John*, and they received the *Holy Ghost*; or they must refer to those that heard *Paul*, and then they must first be baptized by him, and then receive the *Holy Ghost* by imposition of his Hands. (2.) This is evident from the words of St. *Peter*, to all those many thousands that heard him, *be ye baptized in the Name of the Lord Jesus, and ye shall receive the Gift of the Holy Ghost*; for since he spake to the Men of *Jerusalem* in general, *Acts* 2. 14. and of *Judæa*, and all *Jerusalem and Judæa* were baptized of *John*, saith St. *Matthew*, Chap. 3. 5, 6. all, or at least many of those to whom he spake, must already have been baptized with the Baptism of *John*, and yet he makes it necessary for them *to be baptized in the Name of the Lord Jesus.* Whence two things are extremely evident, and consequent from each other, *viz.* (1.) That he exhorts them who had been baptized with *John's Baptism*, to be *baptized in the Name of the Lord Jesus*: (2.) That therefore they who were baptized with his *Baptism*, were not baptized *in the Name of the Lord Jesus*; and this is visible even in the words of St. *Paul* here, *John* said to those that came to his Baptism, ἵνα πιστεύσωσιν, not that they did, but that *they should believe in him that was coming after him, that is, in the Lord Jesus*; now they were not to be baptized in the Name of *Jesus Christ*, till they did actually believe in him, which they who had received *John's* Baptism, were so far from doing, that they were *musing whether John himself were not the Christ*, Luke 3. 15. and asking, *why baptizeth thou, if thou art not the Christ?* John 1. 25. And, (3.) As our Saviour never said openly, and expresly to the *Jews*, that *he was the Christ*, so he charges his *Apostles* to tell no Man that he was so till his Resurrection; but to what end should he do this, if both the *Baptist* and his *Disciples* had before baptized all Men into this Faith, that *he was the Christ*, and so had published this Faith to all *Judæa*? Only here note, that this is no ground for rebaptizing any now, by reason of the great Difference betwixt the Baptism of *John* then, and that in the Name of *Jesus* after his Resurrection; of which

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ſee the Note on *Matth.* 3. 11. (4). Obſerve, that after the impoſition of the *Apoſtles* Hands, theſe Men *ſpake with Tongues, and propheſied*, receiving the ſame Gifts of the *Holy Ghoſt* which the *Apoſtles*, and others had received to fit them for the Miniſtry, which was then generally performed by ſuch gifted Men commiſſionated for that Work by the Holy Ghoſt, thus falling on them, whence we find theſe *Prophets* and *Teachers* λειτουργοῦντας, *miniſtring to the Lord in their Aſſemblies*, Acts 13. 1, 2, 3. and this renders the Opinion of Biſhop *Stillingfleet* very probable, *viz.* That St. *Paul deſigned theſe Twelve Men for a Nurſery of the Churches in* Aſia, *or Perſons to be ſent from* Epheſus *to preach among them.*

b Ver. 9. Ὡς δέ τινες ἐσκληρύνοντο, *But as ſome were hardned.*] I have ſhew'd Note on *Mark* 8. 17. that Men are then ſaid *to be hardned*, when having had ſufficient evidence of what they ought to do, or believe, they refuſe to believe, or do it: And thus were theſe Perſons hardned here, *i.e.* they would not believe after ſufficient evidence, that *Jeſus was the Chriſt.*

c Ver. 10. *And this continued for the ſpace of two Years; ſo that all that dwelt in Aſia heard the Word, both Jews and Greeks.*] Here it is carefully to be noted, that we read not of *Paul*'s coming to *Epheſus* at all, till *Chap.* 18. 19. and then *he would not tarry with them*, ver. 20. but makes haſte up to *Jeruſalem*; when he had ſaluted the Church there, he goes thence to *Antioch*, and tarries there ſome time, *ver.* 23. then he goes thro' *Phrygia* and *Galatia*, *confirming the Brethren*, *ibid.* and then to *Epheſus*, there he diſputes three Months in the *Synagogues* of the *Jews*, then two Years more in the School of *Tyrannus*; after he leaves *Epheſus*, he goes through *Macedonia* and *Achaia* to *Jeruſalem*, as he had before determined to do, *ver.* 21. *Chap.* 20. 1. not coming at all to any part of *Aſia* till he came to *Miletus*, *ver.* 10. 17. They therefore who make him ſpend *three Quarters of a Year in other parts of Aſia*, do not only ſay this without proof, or without aſſigning any other City of *Aſia*, where he preached; but they ſay this againſt the account here given of him by St. *Luke*; his three Years therefore mentioned *Chap.* 20. 31. muſt be reckoned from his firſt coming to *Epheſus.*

d Ver. 13. Ἰουδαίων ἐξορκιστῶν, *Of the Jewiſh Exorciſts.*] That the *Jews* were wont to exorciſe Devils, or to caſt them out, not only by Invocation of the Name of *Abraham*, *Iſaac* and *Jacob*, but by skill in *Magick*, we learn from (a) *Joſephus*, who mentions one *Eleazer* before *Veſpaſian*, his Sons, his Captains, and a great number of his Soldiers, τὰς τοῦ δαιμονίων λαμβανομένους ἀπολύοντα τούτων, *delivering them who were poſſeſs'd with evil Spirits from them, and drawing forth* διὰ τῆς μυκτήρος τὸ δαιμόνιον, *the Devil by the Noſe, by putting to his Noſe who was poſſeſs'd a Ring having under the Seal of it a Root, of which* Solomon *had diſcover'd the Virtue, and adjuring him by the Adjuration taught by* Solomon, καὶ τὰς ἐπῳδὰς ἃς συνέθηκεν ἐκεῖνας ἐπιλέγων, *and ſaying over him the Incantations which* Solomon *compoſed*: They had alſo Books of *Inchantments*, καὶ τρόπους ἐξορκώσεων, *and Modes of exorciſing Dæmons*, σωλαξομένους, *compoſed*, as they gave it out, by *Solomon*; *and they*, ſaith he, *are of great uſe to this day.* As for the Root of which he ſpeaks, he informs us, that it was a very dangerous thing to pluck it up, and preſcribes a very ſuperſtitious way of doing it; but being thus gathered, and brought to thoſe that are poſſeſſed, ſaith he, δαιμόνια τοῖς ζῶσιν εἰσφυόμενα ταχέως ἐξελαύνει, *it quickly expels the Dæmons out of Mens Bodies.* De Bell. Jud. l. 7. c. 23. p. 981.

e Ver. 19. *They that uſed* περίεργα *curious Arts*;] That is, Arts of *Magick*, That this is the import of the word, *Grotius* and Dr. *Hammond* prove from the account that (b) *Irenæus* gives us of the Diſciples of *Simon Magus*, that they uſed amatoria & agogima, & quæcunque ſunt alia parerga l. perierga, *Love-Charms, and Philtres, and all other curious Arts.* For (c) *Porphyry* ſpeaking of theſe *Magicians*, ſaith, διὰ τέλων φίλτρα καὶ ἐρωτικὰ καλασκευάζουσιν οἱ κακοδαίμονες, *they by theſe evil Spirits make their Philtres and Love-Charms*; and it ſeems to have had this Signification, becauſe the *Magi*, as (d) *Origen* ſaith, were περιεργαζόμενοι τὰ δαιμονίων ὀνόματα, καὶ δυνάμεις, καὶ πράξεις καὶ ἐπῳδὰς, καὶ βότανας οἰκείας δαίμοσι, καὶ λίθους, *curiouſly employed about ſearching into the Names, the Forms, the Powers, the Actions, the Incantations of Dæmons, and the Herbs, Stones, and Sculptures made in them, proper to theſe Dæmons*; *whereas*, ſaith he, ἀπερίεργον ἦθος, *a Life free from theſe Curioſities is acceptable to God, and the Lord Chriſt would leave to be vexed with evil Spirits*, περιεργαζόμενον δαιμόνων ὀνόματα, *him that is thus curious about the Names of Dæmons, and ſeeks after ways of incanting them.* Hence the Books here brought to be burnt, are by the *Fathers* ſtiled γοητικὰ βίβλοι, *Books of Sorcery.* Nor is it to be won-

(a) L. c. 2. p. 257, 258. (b) L. 1. c. 20. (c) De Abſt. l. 2. §. 42.
(d) Contra Celſum, l. 8. p. 418.

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dred, that theſe arts ſhould abound at *Epheſus*, where (e) *Plutarch* ſpeaks, ὡς τ μάγων ἐν Ἐφέσῳ διαλεγομένων, *of Magicians converſing*; that City being ſo famous for *Sorcery* and *Inchantments* of *Dæmons*, that the *Magical* words uſed to that effect, were ſtiled Ἐφέσια γράμματα, *Epheſian Letters*; and (f) *Plutarch* tells us, that the *Magicians bid them who were poſſeſſed with Devils, to read and recite the Epheſian Letters.*

(24) See Additions N°. 24.

f Ver. 24. Ποιῶν ναὸς ἀργυροῦς Ἀρτέμιδος, *Who made Silver-ſhrines for Diana.*] That theſe Shrines were κιβώρια μικρὰ little *Chapels* repreſenting the Form of a Temple with an Image in it, which being ſet upon an Altar, or ſome other ſolemn Place, and the Leaves of the Door being opened, the Image ſtood, or ſat in ſtate, and ſo was repreſented to the Spectators. See Dr. *Hammond* on the Place, and *Chryſoſtom.*

g Ver. 29. *Having caught Gaius and Ariſtarchus, Paul's Companions,—they ruſh'd into the Theatre,*] ſays ſome, *to throw them to the wild Beaſts*, as Blaſphemers of their Goddeſs; on which account, the *Town Clerk* ſeems to ſay, *you have brought theſe Men here, who are neither Robbers of Churches, nor yet Blaſphemers of your Goddeſs, v.* 37. for that the *Theatre* was the place where they did θηριομαχεῖν, *fight with Beaſts*, ſee Note on 1 *Cor.* 4. 9. and that this was done at *Epheſus*, ſee Note on 1 *Cor.* 15. 32.

h Ver. 31. *Chief of Aſia*, Gr. Ἀσιαρχῶν.] Here again, *Grotius* and Dr. *Hammond* note, that among the *Heathens* there were Games inſtituted, ad placanda bona numina, to *appeaſe the good Gods*, or in honour of them; of theſe the *Pontifices* or *Chief Prieſts* were Preſidents at *Rome*; in other Provinces the *Prieſts* or *Magiſtrates* preſided, ſaith (g) *Salmaſius*, and theſe were called from their *Provinces*, *Aſiarchæ*, *Syriarchæ*, *Bithyniarchæ*, Officers belonging to theſe Games in thoſe Provinces. Thus in the Martyrdom of (h) *Polycarp*, Biſhop of *Smyrna* in *Aſia*, they ask τ Ἀσιαρχῶν Φίλιππον, *Philip the Ruler of the Games there*, to let out a *Lion* upon *Polycarp*, which he declares he could not do, becauſe *the Games were ended*; whence it appears, that it belong'd to theſe *Aſiarchæ* here mentioned, to let looſe the wild Beaſts upon Malefactors; accordingly, they are here preſent, and being kind to St. *Paul*, ſend to him not to come thither.

Ver. 35. Ὁ γραμματεύς, *The Town Clerk*] i This word is rendred by *Budæus* the *Chancellor*; he was an Officer choſen by the People to preſide over the Games, ſaith *Domninus*, cited by *Johannes Antiochenus*, and ſo the fitter to appeaſe their Tumults.

Ibid. *Who knows not* τ Ἐφεσίων πόλιν k νεωκόρον θεᾶς, *That the City of the Epheſians is a Worſhipper of the great Goddeſs Diana.*] After all the Learning our *Criticks* have ſpent upon this place, I ſee no reaſon to change our Tranſlation; for tho' the City or People of *Epheſus* may have this Title in the Coins, it cannot here be an Epithet of the City, for then it ſhould be νεωκόρων, as it is in the *Coins*. Again, it being plain from (i) *Julius Pollux*, that the νεωκόροι were οἱ τ Θεῶν θεραπευταί *the Servants, Miniſters and Worſhippers of the Gods*; and from *Phavorinus*, that νεωκόρος was ὁ τ ναῦ ἐπιμελητής, *one that took care of the Temple*; and from *Heſychius*, *Suidas* and *Phavorinus*, that he was one who did adorn and beautifie it, it may be very reaſonable to beſtow this Title on the *Epheſians*, who were ſo peculiarly addicted to her Worſhip, who had there that Temple of *Diana*, which was accounted the Miracle of the World, and who had expended ſo much in the beautifying and adorning of it, and in this ſenſe only could they be ſtiled *Neocori* of the *Image* which fell down from *Jupiter.*

Ver. 38. Ἀγοραῖοι ἄγονται, *The Law is* l *open*;] i. e. *Court Days are kept*, for ſo the word with an Accent in the *Antepenultima*, ſignifies, ἡμέραι being underſtood; for ἀγόραιος, ſay *Suidas* and *Phavorinus*, is ἡ ἡμέρα ἐν ᾗ ἄγονται δίκαι, *a day in which a Court is kept.*

See Additions N°. 25. *v.* 39. (25)

(e) In vita Alexand. p. 666.
(f) Οἱ Μάγοι τὰ δαιμονιζομένοις κελεύσαι τὰ Ἐφέσια γράμματα πρὸς αὐτὸν καλεῖσθαι καὶ ὀνομάζειν. Sympoſ. l. 7. qu. 5. p. 706.
(g) Exercit. p. 865. & Valeſ. H. Eccl. l. 4. c. 15.
(h) De Martyr. Polyc. Ep. Smyr. Eccl. §. 12.
(i) L. 1. c. 1. §. 16. p. 5.

CHAP.

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CHAP. XX.

1. AND after the Uproar was ceaſed, Paul called to him the Diſciples, and embracing them, departed to go into Macedonia:

2. And when he had gone over thoſe Parts, and had given them much Exhortation, he came into Greece,

3. And there abode three Months; and when the Jews laid wait for him, as he was about to ſail into Syria (*to carry Alms to Jeruſalem,*) he purpoſed (*or reſolved*) to return through Macedonia.

4. And there accompanied him into Aſia, (*without going from him,*) Sopater of Beræa; and (*but*) of the Theſſalonians, Ariſtarchus and Secundus, and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus;

5. Theſe (*were Perſons who*) going before, tarried for us at Troas.

6. And we ſailed away from Philippi after the days of unleavened Bread (*were ended,*) and came to them to Troas in five days, where we abode ſeven days.

a 7. [a] And upon the firſt day of the week, when the Diſciples came together to break Bread (i. e. *to celebrate the Euchariſt,*) Paul preached to them, (*being*) ready to depart on the morrow, and continued his Diſcourſe until midnight;

8. And there were many Lights in the upper Chamber, where they were gathered together (*for religious Worſhip: See the Note on* Chap. 1. 13.)

9. And there ſat in a Window a certain Young Man named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third Loft, and was taken up (*as one*) dead.

10. And (*but*) Paul went down, and fell on him, and embracing him, ſaid, Trouble not your ſelves (*more about him,*) for his Life is (*ſafe*) in him.

11. When he therefore was come up a-
b gain, and had [b] broken Bread, and eaten, (i. e. *had celebrated the Sacrament of the Lord's Body and Blood,*) and had talked a long while, even till break of day; ſo he departed, (*as he had deſigned to do on the morrow,* ver. 7.)

12. And they brought the Young Man (*up*) alive, and were not a little comforted (*at it.*)

13. And we went before to Ship, and ſailed to Aſſos, there intending to take in Paul; for ſo had he [c] appointed, (Gr. *ſo he was diſpoſed,*)
c minding himſelf to go (*thither*) on foot.

14. And when he met with us at Aſſos, we took him in, and came to Mitylene.

15. And we ſailed thence, and came the next day over againſt Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus, (*ten miles diſtant from Epheſus.*)

16. For Paul had determined to ſail by Epheſus (*not touching there,*) becauſe he would not ſpend the time in Aſia; for he haſted, if it were poſſible for him, to be at Jeruſalem, the day of Pentecoſt.

17. [d] And from Miletus he ſent to Ephe- d
ſus, and called the Elders of the Church.

18. And when they were come to him, he ſaid to them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons.

19. Serving the Lord with all humility of Mind, and with many Tears and Temptations which befel me, by the lying in wait of the Jews.

20. And how I kept back nothing that was profitable for you, but have ſhew'd you, and have taught you (*what was neceſſary to be known*) publickly, and from houſe to houſe;

21. Teſtifying both to the Jews and alſo to the Greeks, (*that they ſhould exerciſe*) Repentance towards God, and Faith towards our Lord Jeſus Chriſt; (i. e. *that they ſhould turn to God, doing Works meet for Repentance, and ſhould believe in the Lord Jeſus.*)

22. [e] And now behold I go bound in the e
Spirit, (i. e *foreſeeing by the Spirit that I ſhall be bound,*) to Jeruſalem, not knowing the things that ſhall befal me there,

23. Save that the Holy Ghoſt witneſſes in every City, ſaying, That Bonds and Afflictions abide me.

24. But none of theſe things move me, neither count I my Life dear to my ſelf, ſo that I might finiſh my Courſe with joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the Grace of God.

25. And now, behold I know that ye all, among whom I have gone preaching the Kingdom of God, ſhall ſee my face no more.

26. Wherefore I take you to record this day, that [f] I am pure from the Blood of f
all Men, (i. e. *not guilty of their Ruin, if they periſh*)

27. For I have not ſhunn'd to declare to you all the Counſel of God, (*the whole Chriſtian Doctrine, which if you keep in Memory and Practice, ye ſhall be ſaved,* 1 Cor. 15. 3.)

28. [g] Take

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g 28. [g]Take heed therefore to your ſelves, and to all the Flock, over the which the Ho-
h ly Ghoſt hath made you Overſeers, [h] to feed the Church of God, which he hath purchaſed with his own Blood.

i 29. For I know this, that [i] after my departing, ſhall grievous Wolves enter in among you, not ſparing (*to tear*) the Flock.

k 30. [k] Alſo (*out*) of your own ſelves ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.

31. Therefore watch, and remember, that by the ſpace of three Years I ceaſed not to warn every one (*of you*) night and day with Tears.

32. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, (*in your Holy Faith,*) and to give you an Inheritance among all them that are ſanctified.

33. I have coveted no Man's Silver, or Gold, or Apparel.

34. Yea, you your ſelves know, that theſe hands have miniſtred to my Neceſſities, and to (*the Neceſſities of*) them that are with me.

35. I have ſhewed you all (*theſe*) things (*to inſtruct you*) how that ſo labouring, you ought to ſupport the Weak, and (*to*) remember the Words of the Lord Jeſus, [l] how he ſaid, It is more bleſſed to give l
than to receive.

36. And when he had thus ſpoken, he kneeled down, and prayed with them all.

37. And they all wept ſore, and fell on Paul's Neck, and kiſſed him.

38. Sorrowing moſt of all for the words that he ſpake, that they ſhould ſee his Face no more, and they accompanied him to the Ship.

Annotations on Chap. XX.

1 Ver. 7. Ἐν δὲ τῇ μιᾷ τῶν Σαββάτων, *And upon the firſt day of the Week, when the Diſciples were gathered together to break Bread.*] Theſe words ſeem fairly to evince, that it was the cuſtom of the firſt *Chriſtians*, and of the *Apoſtles*, to keep the Lord's day holy, or as a Day appointed for religious Worſhip: For,

1*ſt*, That μιᾷ τῶν Σαββάτων, *the firſt Day of the Week* was the *Lord's Day*, is fully proved, Note on 1 *Cor.* 16. 1.

2*dly*, Obſerve, That on this Day the *Diſciples* were not ſummoned extraordinarily to come together, that St. *Paul* did not μεταπέμψασθαι call them together, as he did the Aſſembly of the *Elders* of the *Church*, *v.* 17. but the Diſciples were themſelves συνηγμένοι, *met in their Synaxis*, or Aſſembly; the Text informs us, that St. *Paul tarried with them ſeven days*, and in none of them have we any mention of an Aſſembly to this purpoſe, but only *on the firſt day of the week.*

3*dly*, Obſerve, That they then met together *to break Bread*; which Phraſe doth ſignifie the ſacred Action performed in celebration of the *Holy Sacrament*, which 'twas the cuſtom of the Primitive *Chriſtians* to receive in all their Church Aſſemblies on the *Lord's Day:* This the *Apoſtle* intimates when he complains of his *Corinthians*, 1 Cor. 11. *that they came together for the worſe, becauſe, when they came together in the Church, there were Diviſions among them*, ſo that they did not eat together of the Table of the Lord. Now thus *to come together in one place*, ſaith he, *is not to eat the Lord's Supper*; *i. e.* it is not ſo to do it as that ſacred Action ought to be performed: This therefore when they came together in the Church they did, and therefore, what is *coming together*, ver. 17. *coming to the Church*, ver. 18. *coming to one place*, ver. 19. is *coming together to eat*, ver. 33. Accordingly, it was the cuſtom of the Church from the *Apoſtle*'s Times thus to communicate upon the *Lord's Day*; for *Pliny* in his (a) *Epiſtle* to the Emperor *Trajan*, tells him, that he found nothing to alledge againſt the *Chriſtians*, *but their Obſtinacy in their Superſtition*; *and that it was their cuſtom to meet together on a ſet-day before it was light, and to bind themſelves by the Sacrament to do no evil.* Now this *Epiſtle* was writ only ſix Years after the death of the Evangeliſt St. *John*. And (b) *Juſtin M.* who wrote but forty Years after his death, thus ſpeaks, *On Sunday all the Chriſtians in the City or Country meet together, becauſe that is the day of our Lord's Reſurrection, and then we have read unto us the Writings of the Prophets and Apoſtles*; *this done, the Preſident makes an Oration to the Aſſembly*; *to exhort them to imitate and do the things they heard*; *then we all join in Prayer, and after that we celebrate the Sacrament, and they that are willing and able, give Alms*, &c.

Ver. 11. *And had broken Bread:*] Tho' b
here be mention only of breaking Bread, yet that

(a) *Soliti ſunt ſtato die ante lucem convenire, &c.* Ep. l. 10. Ep. 97.

(b) Τῇ τοῦ Ἡλίου ἡμέρᾳ κοινῇ πάντες τῶν συνελθόντων ποιούμεθα ἔπειδὴ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Apol. 2. p. 98, 99.

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that the *Cup* was also consecrated and distributed, is evident from the Doctrine of the Church of *Rome*; for they agree with the *Protestants* in this, that the *Priests* always ought to consecrate the *Eucharist in both Kinds*, and say, that if one Species be consecrated without the other, (c) Sacrilegium committitur, *it would be Sacrilege*; and yet if this place prove any thing for Communion in one Kind, it proves as much for Consecration in one Kind, and for the Sumption of one Kind only by the *Priest* that consecrates, tho' they hold it necessary for him to receive both. And hence it was declared in the Council of (d) *Trent*, That *these Places, and the Reasons from them, must be laid aside, because by them it would be concluded, that it was not Sacrilege to consecrate one Kind without the other; which is contrary to all the Doctors, and the meaning of the Church, and overthroweth the distinction of the Eucharist, as it is a Sacrifice, and as it is a Sacrament.*

c Ver. 13. *For so he had appointed*, οὕτω γὰρ ἦν διατεταγμένος, *For so he was disposed.*] Here is an evidence, that the word τεταγμένοι, used *Chap.* 13. 48. may there signifie *disposed*, as here apparently it doth.

d Ver. 17. *And from Miletus he sent to Ephesus, and called the Elders of the Church.*] From these words, compared with the 28th Verse, where the same Persons are called *Bishops*, who are here stiled πρεσβύτεροι, *Elders*, *Chrysostom*, St. *Jerom*, *Theodoret*, *Oecumenius*, and *Theophylact*, have inferr'd, that the same Persons were in the first Ages of the Church stiled *Bishops*, or *Presbyters* indifferently; Dr. *Hammond* on the contrary, and others do contend, that the word πρεσβύτεροι, *Elders*, here signifies only *Bishops*; and because there lies this obvious Objection against this Interpretation, that then there must have been many *Bishops* in the Church of *Ephesus*, since all these *Elders* were called from *Ephesus*; he answers, that those *Elders* were all the *Bishops of Asia*, and saith, that *Paul* sending to the *Metropolis* of *Asia*, *by that means gave notice to the Bishops of Asia to come to him*; this he confirms, (1.) From the Testimony of *Irenæus*, who saith, they were called (e) ab Epheso, & reliquis proximis Civitatibus, *from Ephesus, and the rest of the Cities that were near*; (2.) From the words of the Text, for the *Flock*, saith he, *was not the Christians of one City, but the Christians of all Asia; those with whom Paul had been from the first day he came to Asia*, ver. 18. *all among whom he had gone preaching the Kingdom of God*, ver. 25. But to the first Argument it may be answered,

1*st*, That *Chrysostom*, St. *Jerom*, *Theodoret*, *Oecumenius*, and *Theophylact*, knew nothing of St. *Paul*'s sending to any other *Bishops* besides these of *Ephesus*, for otherwise they could not have argued as they do from this place, that these Persons could not be *Bishops*, properly so called, because there could be only one *Bishop* of one City. *Bishop Stillingfleet* also saith, that St. *Paul* was in so great haste, that he would not so much as go to *Ephesus*, nor send any whither but to that City, and yet those to whom he committed the whole Flock then in *Asia*, came from *Ephesus* to *Miletus*. But, (2.) Let it be granted that he sent to other Cities also, tho' it be plainly contrary to the Text, which mentions *Ephesus* only, yet is it evident both from *Irenæus*, and the Text, that the same Persons are called *Presbyters* in the 17th Verse, who are called *Bishops*, ver. 28. for from *ver.* 18. to the 27th inclusively, he continues his Discourse to those *Presbyters* whom he had called, and then *ver.* 28. bids them take care of the Church, *over which the Holy Ghost had made them Bishops*; this is plain also from *Irenæus*, for he saith expressly, d that convocatis Episcopis & Presbyteris, having *called the Bishops and Presbyters*, he gave them charge of the Church, (f) in quo eos Spiritus proposuit Episcopos, *in which the Spirit had made them Bishops.*

2*dly*, To the second Argument the Answer is evident from the Note made on *Chap.* 19. 10. that St. *Paul*, from the second time he came to *Ephesus*, stirred not thence, till he, in prosecution of his purpose, mentioned there, *ver.* 21. went from thence to *Macedonia*, in order to go *Jerusalem*; whence we learn, how *he had been with them of Asia, from the first day he came to Ephesus, preaching to Jew and Gentile*, *viz.* by disputing daily in the School of *Tyrannus* in *Ephesus*, *so that all they that dwelt in Asia heard the Word, both Jews and Greeks*, Chap. 19. 10. and by disputing thus, *he perswaded much People*, οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, *i. e.* not as we have rendred the words, *not only at Ephesus, but throughout all Asia*, but, *not only of Ephesus, but of all Asia.*

e Ver. 22. *And now behold I go δεδεμένος τῷ πνεύματι, bound in the Spirit.*] *i. e.* not resolving in his own Spirit, but, as *Grotius* saith truly, foreseeing by the Spirit that I shall there be bound, for so it follows, ver. 23. *The Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me.*

f Ver. 26, 27. *I am free from the Blood of all Men, for I have not shunned to declare to you all the Councel of God.*] Hence we learn

(c) Valentia de usu Sacram. c. 13. (d) *Hist. of the Counc. of* Trent. l. 6. p. 486.
(e) L. 3. c. 14. (f) L. c. c. 14.

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learn that it is necessary for a Pastor to declare to his People all that is necessary for them to believe and do, in order to Salvation, that the guilt of their Ruin may not lie upon him.

g Ver. 28. *Take heed therefore to your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers.*] I have shewed in the Note on 1 *Cor.* 12. 8, 9, 10. that in those times the *Holy Spirit* did enable the *Apostles* to discern who were fit to be Governors of the *Church*, and accordingly by this Afflatus of the Holy Ghost they were chosen for that Work; and to this the words of the *Apostle* may refer. But it is also to be noted from *Chap.* 19. 6, 7. that at *Ephesus Paul* having *laid his Hands upon twelve Men, the Holy Ghost fell on them, and they spake with Tongues, and prophesied*; and *Bishop Stillingfleet* conceives, these were Men kept at *Ephesus* as a Nursery, to be sent forth as occasion served, to preach and preside among the Converts of *Asia*; and if so, these words may more peculiarly relate to them.

h Ibid. Ποιμαίνειν τ ἐκκλησίαν τ Θεȣ, *To feed the Church of God, which he hath purchased with his own Blood.*] If this be the true reading, it follows unavoidably, that *Jesus Christ* who shed his Blood for us, is here stiled God; now this Reading is confirmed by the Vulgar, *Arabick*, *Æthiopick*, by *Chrysostom*, and *Œcumenius* on the place. It is true indeed that in *Irenæus*, l. 3. 14. in the *Alex. MSS.* and in the *Syriac* we read τ ἐκκλησίαν τ Κυρȣ, *the Church of the Lord*, which may be construed, the Church of the *Lord Jesus*, but it may also be construed from the *Arabick*, and other *MSS. the Church of our Lord God*; if we consider that the *Church of God*, is a Phrase very frequent in the New Testament; See 1 *Cor.* 1. 2. — 10. 32. — 11. 22. — 15. 9. 2 *Cor.* 1. 1. *Gal.* 1. 13. 1 *Tim.* 3. 5. but the *Church of the Lord*, is a Phrase never used in the New Testament.

i Ver. 29. *After my departure shall grievous Wolves enter in, not sparing the Flock.*] Such were *Cerinthus* who set up in *Asia*, See the Note on *Coloss.* 2. 18. and other *false Apostles*, and deceitful Workers of the *Jews*, of whom see Note on 1 *Tim.* 1. 7. on *Chap.* 4. 2, 3. on *Chap.* 6. 21. and on 2 *Tim.* 1. 15. and on *Chap.* 3. 2, 3, 4.

k Ver. 30. *Also of your selves shall Men arise, speaking perverse things.*] Such as *Hymenæus* and *Alexander* were, who made *Shipwrack of the Faith*, 1 Tim. 1. 20. *Hymenæus* and *Philetus*, who taught *that the Resurrection was past already*, 2 Tim. 2. 18. for these *Epistles* being written chiefly for the *Ephesians*, 'tis reasonable to think he speaks of Men dwelling there who dispersed these Doctrines among them.

l Ver. 35. *How he said it is more blessed to give than to receive.*] This saying of Christ we find not in the Gospels, but yet these and the like words, are so far from giving any Patronage to *unwritten Traditions*, that they are a Demonstration against them, it being certain that we had never known any such thing, had not St. *Luke* recorded it.

CHAP. XXI.

1. AND it came to pass, that after we were gotten from them (*of Ephesus*,) and had launched (*into the Sea*,) we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara;

2. And finding a Ship sailing over into Phœnicia, we went aboard, and set forth.

a 3. Now when we had discovered Cyprus, we left it on the left Hand, and sailed into Syria, and landed at Tyre, for there the Ship was to unlade her Burthen.

4. And finding Disciples, we tarried there seven days; who (*being endued with the Gifts of the Holy Ghost*,) said to Paul,

b through the Spirit, that (*if he regarded his Safety*, ver. 11.) he should not go up to Jerusalem.

5. And when he had accomplished those days, we departed, and went away, and they all brought us on our way with (*their*) Wives and Children, till we were out of the City, and (*then*) we kneeled down on the Shore and prayed.

6. And when we had taken our leave one of another, we took Ship, and they returned home again;

c 7. And when we had finished our course, (Gr. *and finishing our Sail*,) from Tyre, we came to Ptolemais, and saluted the Brethren, and abode with them one day.

8. And the next day, we that were of Paul's Company departed, and came to *Cæsarea*, and we entred into the House of Philip the Evangelist, who was one of the Seven (*Deacons mentioned*, Chap. 6.) and abode with him.

9. And the same Man had four Daughters, Virgins, who did prophesie, (*according to the Prophesie mentioned*, Chap. 2. 17.)

10. And as we tarried there many days, there came down from Judea a certain Prophet, named Agabus.

11. And

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11. And when he was come to us, he took Paul's Girdle, and bound his own Hands *(firſt,)* and *(then afterwards his)* Feet *(with*
d *it,)* and ſaid, Thus ſaith the Holy Ghoſt, [d] ſo ſhall the Jews at Jeruſalem bind the Man that owneth this Girdle, and ſhall deliver him into the Hands of the Gentiles.

12. And when we heard theſe things, both we *(that were with him,)* and they of that place beſought him *(with Tears,)* not to go up to Jeruſalem.

13. Then Paul anſwered, What mean ye to weep, and to break my Heart? (Gr. τί ποιεῖτε κλαίοντες, *why do you this, weeping and breaking my Heart?)* for I am ready not to be bound only, but alſo to die at Jeruſalem, for the Name of the Lord Jeſus.

14. And when he would not be perſuaded, we ceaſed *(our Importunity,)* ſaying, The Will of the Lord be done.

15. And after thoſe days we took up our Carriages, and went up to Jeruſalem.

16. There went with us alſo certain of the Diſciples of Cæſarea, and brought with
e them [e] one Mnaſon of Cyprus, an old Diſciple, with whom we ſhould lodge.

17. And when we were come to Jeruſalem, the Brethren received us gladly.

f 18. And the day following [f] Paul went in with us to James, and all the Elders *(of Jeruſalem)* were preſent.

19. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his Miniſtry.

20. And when they heard it, they glorified the Lord, and ſaid to him, Thou ſeeſt, Brother, how many thouſands of Jews there
g are which believe, [g] and they are all zealous *(for the obſervance)* of the Law, *(by all that are Jews.)*

21. And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, That they ought not to circumciſe their Children, neither *(ought they)* to walk after the Cuſtoms *(of our Fore-fathers.)*

22. What is it therefore? (τί οὖν ἐστι; *what is therefore to be done, ſeeing)* the Multi-
c tude *(which have been thus informed of thee,)* muſt needs come together, for they will hear that thou art come.

23. Do therefore this that we ſay to thee, *(to wit,)* We have four Men which have a Vow on them,

24. Them take, and purifie thy ſelf with them, and be at Charges with them, *(making Proviſion of Sacrifices for them, as the Law requires,)* that *(when the days of their Purification are ended,)* they may ſhave their Heads, and *(by this Practice)* all may know that thoſe things whereof they are informed concerning thee are nothing, (i. e. *have no Truth in them,)* but that thou thy ſelf alſo walkeſt orderly, and keepeſt the Law;

25. As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only, that they keep themſelves from things offered to Idols, and from Blood, and from *(things)* ſtrangled, and from Fornication.

26. Then Paul took the Men, and the next day purifying himſelf with them, (i. e. *beginning the Separation of a Nazarite,)* he entred into the Temple, [h] to ſignifie *(when* h
would be) the Accompliſhment of the days of Purification, until (ἕως οὗ *even to the time)* that an Offering ſhould be offered for every one of them, *(as the Law required at the cloſe of them,* Numb. 6. 13.)

27. And when the ſeven days, (i. e. *the time deſign'd for this Separation)* were almoſt ended, *(or, were about to be accompliſhed,)* the Jews which were of Aſia, *(where Paul had preached three Years,* Chap. 20. 31. *with great Oppoſition from the Jews,* Chap. 19. 9.—20. 19. 1 Cor. 16. 9.) when they ſaw him in the Temple, ſtirred up all the People, and laid Hands on him,

28. Crying out, Men of Iſrael, help, *(for)* this is the Man that teacheth all Men every where againſt the People *(of the Jews,)* and *(againſt)* the Law, and this place, and farther *(or alſo hath)* brought Greeks into the Temple, and *(by ſo doing)* hath polluted this holy place.

29. *(And this they ſaid)* for *(becauſe)* they had ſeen before with him in the City, Trophimus, an Epheſian, whom they ſuppoſed that Paul had brought into the Temple.

30. And all the City was moved *(at theſe words,)* and the People ran together, and they took Paul, and drew him out of the Temple, *(that it might not be defiled with his Blood,)* and forthwith the Doors were ſhut.

31. [i] And as they went about to kill him, i
Tidings came to the chief Captain of the Band, *(of Romans,)* that all Jeruſalem was in an Uproar.

32. Who immediately took Soldiers, and Centurions, and ran down to them, and when they ſaw the chief Captain, and the Soldiers, they left beating of Paul.

33. Then the chief Captain came near and took him, and commanded him to be bound with two Chains, and demanded who he was, and what he had done, *(to incenſe them ſo againſt him.)*

34. And ſome cried one thing, ſome another, among the Multitude; and when he could not know the certainty, for (i. e. *by reaſon of)* the Tumult, he commanded him to be carried into the Caſtle *(of Antonia.)*

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35. And when he came upon the Stairs, ſo it was that he was born of the Soldiers for the Violence of the People;

36. For the Multitude of the People followed after, crying, Away with him, *(let him not live*, Chap. 22. 22.)

37. And as Paul was *(about)* to be led into the Caſtle, he ſaid to the chief Captain, May I ſpeak to thee, who ſaid, Canſt thou ſpeak Greek?

38. [k] Art not thou that Egyptian which before theſe days madeſt an Uproar, and leddeſt out into the Wilderneſs, four thouſand Men that were Murtherers?

39. But Paul ſaid, I am a Man which am a Jew of Tarſus, a City of Cilicia, a Citizen of no mean City, and I beſeech thee [i] ſuffer me to ſpeak to the People.

40. And when he had given him Licenſe, Paul ſtood on the Stairs, and beckned with the Hand to the People *(to be ſilent,)* and when there was made a great ſilence, he ſpake to them in the Hebrew Tongue, ſaying.

Annotations on Chap. XXI.

[a] Ver. 3. Ἀναφανέντες δὲ τὴν Κύπρον, *And diſcerning, or diſcovering Cyprus.*] So ἀναφαίνειν γῆν τινα, is *to diſcover ſuch a Land*, and therefore both *Stephanus*, and from him *Scmidius*, render theſe words thus, *quum cernere Cyprum cæpiſſemus*, all other Readings or Conjectures being by *Scmidius* confuted.

[b] Ver. 4. *Who ſaid to Paul by the Spirit, that he ſhould not go up to Jeruſalem.*] If this had been ſaid abſolutely by an Afflatus of the *Holy Ghoſt* St. *Paul* could not have acted contrary to it without Sin, in oppoſing what the *Holy Ghoſt* required, and doing what he did forbid; ſeeing then *Paul* perſiſts in his Reſolution, after what both they here, and the *Prophet Agabus* had ſaid, *ver.* 11. theſe words muſt admit of the Limitation mentioned in the *Paraphraſe*, that if he would not be there bound, and evilly intreated, he ſhould not go up thither; and this was only what the Spirit had before told him; for, ſaith he, *I go bound in the Spirit to Jeruſalem*, Chap. 20. 22. Or they ſaid to him, the Spirit revealing to them, what he was to ſuffer there, *they would not have him go up*, as alſo did the Diſciples of *Cæſarea*, and they that came up with him from *Troas* on the ſame account.

[c] Ver. 7. Καὶ διανύσαντες τὸν πλοῦν, *And when we had finiſhed our Courſe.*] There is no need to read here διαναύσαντες, or to think that this Phraſe ſignifies only, having ſail'd; it truly imports, that finiſhing our Voyage by Sea, we came from *Tyre* to *Ptolemais*; for from thence they went by Land to *Cæſarea*, and from thence to *Jeruſalem*, and ſo were then finiſhing their Navigation, or their Courſe by Sea.

(26) Ver. 9. See Additions N°. 26.

[d] Ver. 11. *So ſhall the Jews at Jeruſalem bind this Man.*] Not ſo as to the *Girdle*, for he was only bound with Chains; nor ſo as to the binding of his Feet, for St. *Paul* ſeems only to have the Chains faſtned to his Hands; but ſo as to be as truly, and as much bound as *Agabus* was, not perſonally by the *Jews*, but by the *Romans* at their Inſtigation, and on their account.

Ver. 16. *One Mnaſon an old Diſciple;*] [e] Converted by *Paul* and *Barnabas* when they were at *Cyprus*, ſay *Grotius* and Dr. *Hammond*, but very improbably; for that they were at *Cyprus* we find, *Acts* 13. 4. but there is not a word of him, or any other Convert that they made there; the words, *an old Diſciple*, rather induce us to conceive he was one of the Diſciples, or Followers of *Chriſt*.

Ver. 18. *And Paul went in with us to James,* [f] *and all the Elders were preſent.*] All the *Biſhops of Judea*, ſaith Dr. *Hammond*, without one word to prove it; for there is nothing of this matter in his Note on *Philip.* 1. b. to which he refers, and without all probability; for if there were then any other *Biſhops* conſtituted in *Judea*, of which we read nothing in Scripture, or *Primitive Antiquity*, how came they all unſent for, to be abſent from their Flocks, and preſent at *Jeruſalem*, eſpecially when all the *Apoſtles*, except *James*, ſeem to be abſent? More probably, and modeſt is the Obſervation, that here we find *James Biſhop of Jeruſalem*, οἱ πρεσβύτεροι, *his Presbyters*, or *Elders*, with him, and his ſeven *Deacons* mentioned, *ver.* 18. and ſo have reaſon to believe that other celebrated *Churches* conformed to this Model, having *Biſhops*, *Presbyters*, and *Deacons*.

Ver. 20. *And they are all zealous of the* [g] *Law.*] The *Zealots* among the Believers were urgent for the Circumciſion of the *Gentiles*, and for requiring them to obſerve the Law of *Moſes*, Acts 15. 1, 5. But the whole Body of the converted *Jews*, *Biſhops*, and *Elders*, as well as the Laity, were zealous for the Obſervation of their Laws, and Cuſtoms by the *Jews*, and that becauſe they knew the Law of a divine Original, and therefore thought they could not throw off the Obſervance of it without Apoſtaſie from God, as is inſinuated in theſe words, *Thou teacheſt* ἀποστασίαν, *Apoſtaſie from Moſes*,

ver.

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ver. 21. Thus (a) *Philo* doth inform us, that they believe their Laws to be λογία θεόχρηστα, *Divine Oracles*, and *this Doctrine they being taught from their Infancy, they are ſo afraid of offending againſt them in the leaſt, that they will rather ſuffer the loſs of all human Bleſſings, than be guilty of it*; Yea ſaith he, (b) *they are wont willingly to ſuffer Death as the way to Immortality, rather than permit their Rites to be violated.* (c) *Joſephus* ſaith the ſame, that *they are taught from their Cradle to call them* Θεῦ δόγματα, *the Doctrines of God, and therefore continue in the Obſervance of them, not adding any thing to them, or taking any thing from them, and when it is neceſſary, dying freely for them.* And again, *We*, ſaith he, (d) *think it our only Wiſdom and Virtue neither to do, or think any thing contrary to our Laws; and being perſuaded from the beginning that they are ſuitable to the Will of God, we think nothing elſe ſo holy as to keep them, for who can remove any thing of them, or find any thing better?* He alſo frequently declares that they were thus addicted to the Obſervation of their Laws; from an Opinion (e) *of the eternal Puniſhments they muſt expect to ſuffer, who even for fear of Death durſt violate them, and from a firm aſſurance of eternal Happineſs, if they were faithful to the Death in the obſervance of them.* It is not therefore to be wondred that Men who had imbibed ſuch Opinions of them from their Infancy, that they derived from God, and knew of no Revelation made by him that they were to ceaſe after the Death of their *Meſſiah*, ſhould be ſtill zealous for them; or that they who thought *they could not be removed*, or *that any better Laws could be given*, ſhould think them fit to be obſerved; or that they who feared ſuch dreadful Evils if they did forſake them, expected ſo great Bleſſings from being faithful to them to the Death, ſhould be averſe from any Doctrine which taught them to *apoſtatize* from, or to *forſake the Law of Moſes*, and yet it pleaſed God as yet not to convince them of this Error by any Revelation, or any Afflatus of that Spirit which many of them had received; partly becauſe he ſaw this might have obſtructed the Faith even of the little Remnant, which belonged to *the Election of Grace*; partly becauſe he knew the time would ſhortly come, when the Deſtruction of their Temple, and their excluſion from their own Land, would render it impoſſible for them to obſerve this Law, and the Severity of divine Judgments on them would convince them, as it did ſome, that (f) *God had utterly caſt off that Nation*, from being any more his People.

Ver. 26, 27. Διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, *Signifying the Accompliſhment of the days of Purification.*] *i.e.* Not ſignifying that thoſe days were already accompliſhed, for that is contrary to the following Verſe, which ſhews that *Paul* was apprehended in the Temple before the ſeven days were ended, or as the *Greek* may be rendred, *as they were about to be accompliſhed*; but as *Grotius* well notes, ſignifying by that Action that he would accompliſh ſeven days of Purification, even to the time that the Sacrifices were to be offered for them, with whom he had thus joined in this Purification; for whereas ſome would evade this, by ſaying, that the ſeven days mentioned *ver.* 27. were the ſeven days wherein thoſe Sacrifices were to be performed, that is contrary to the Law, which appoints the ſame day in which they ſhaved their Heads, and ſo concluded their Purification, for the Oblation of their Offerings, *Numb.* 6. 13, 14.

But here it may reaſonably be enquired how the *Apoſtle* who knew that our *Saviour* by his Death had *aboliſhed the Hand writing of Ordinances, and taken it out of the way*, Eph. 2. 15. Coloſ. 2. 14. that *Chriſtians* were *dead to the Law by the Body of Chriſt*, Rom. 7. 4. that the *Jewiſh* Sacrifices were only to continue till *the time of Reformation*, Heb. 9. 10. and that Chriſt had taken away theſe Sacrifices by the Sacrifice of himſelf, *Chap.* 10. 9. ſhould yet ſubmit to theſe Rites, and make Proviſion for theſe Sacrifices. To this it may be anſwered, (1.) That the Vow of *Nazaritiſm* being only a ſtricter ſort of Separation of themſelves from all Pollution to the

(a) Καὶ πεφείκασι μὲν ἕκαστον τῶν διηνεκῶς ἔτους, ὡς ἅπαξ ἢ παρ' ἀνθρώποις εἴτε εὐτυχίαν, εἴτε εὐδαιμονίαν χρὴ κτᾶσθαι, μηδέποτ' ἂν ὑφ' ἡδονῆς ἢ τῶν τύχοντος ἂν ὑπαχθέντας. Legat. ad Caium. p. 791. F.

(b) Εἰωθὸς ἐκκοίοις ἀναδέχεσθαι θανάτοις ὥσπερ ἀθανασίαν ὑφ' ὧν μηδὲν τῶν πατρίων θεμιτὸν ἀναιρεῖσθαι. Ibid. p. 780. F.

(c) Πᾶσι γὰρ σύμφυτον ὄζειν εὐθὺς ἐκ τῆς πρώτης γλώττης Ἰουδαίοις ὀνομάζειν αὐτὰ Θεοῦ δόγματα. Contr. Appion. p. 1037. A.

(d) Ἡμεῖς γὰρ τανάντιον μίαν ἔθ' ἡγούμενοι, καὶ ἀρετὴν ὑπολήψαμεν, τὸ μηδὲν ὅλως ὑπεναντίον μήτε πρᾶξαι, μήτε διανοηθῆναι τοῖς ἐξ ἀρχῆς νομοθετήσασιν—ἡμῖν δὲ τοῖς πειθομένοις ἐξ ἀρχῆς τελέως τὸ νόμον καὶ Θεοῦ βάλησιν, ἁδ' εὐσεβὲς ἢ ὅτι ἔστο φυλάττειν, τί γὰρ αὐτῶν τις ἂν μετακινήσειεν, ἢ τι κάλλιον ἐξεύροι; Ibid. p. 1073. B.

(e) Γενέσθαι τε πάλιν καὶ βίον ἀμείνω λαβεῖν ἐκ τελευτῆς, p. 1076. A. Μὴ φοβηθῶμεν τὴν δοκοῦσαν ἀποκτείνειν τὸ σῶμα, μέσας γὰρ ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος τοῖς παρανόμοις τῆς ἐντολῆς τοῦ Θεοῦ. De Macchab. p. 1097. D.

(f) Ἔδει γὰρ—τὴν τοῦ Θεοῦ γνώμην σοφάζεσθαι καὶ γινώσκειν ὅτι τὸ πάλαι φίλον αὐτῷ φῦλον Ἰουδαίων ἀπωλείᾳ καθεσπέρᾳ. Eleaz. apud Joſeph. de bello Jud. l. 7. c. 34. p. 990. A. B.

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Service of God, and to be holy, and free from all kind of Defilement, ſeems very well conſiſtent with the Deſign and Spirit of *Chriſtianity*. (2.) Obſerve, that the Offerings of the Temporary *Nazarite*, at the Completion of his Vow, being a Burnt-offering, a Sin-offering, and a Peace-offering, *Numb.* 6. 14. and two of theſe being not Sacrifices appointed to expiate Sin, but Offerings of Thankſgiving to God, who had enabled them to perform their Vow, and of acknowledgment of God's Sovereign Dominion; and the advice here being not perſonally to make, or preſent theſe Offerings, but only *to purifie himſelf*, καὶ δαπανᾶν ἐπ' αὐτοῖς, *to help the Nazarites in bearing ſome part of the Charges of theſe Offerings*; which, ſaith *Maimonides*, others might help the *Nazarites* to do; This Action ſeems to have little or nothing inconſiſtent with the Doctrine of St. *Paul*. But, 3*dly*, Though St. *Paul* knew theſe Conſtitutions were not now obliging in themſelves, yet ſeeing they were Rites belonging to that *Temple* which was yet ſtanding, and God had not, by any expreſs Declaration made to the *Jews*, prohibited the continuance of them, St. *Paul* might lawfully ſubmit to this compliance with them, to prevent the ſcandal of the unbelieving *Jews*, which might divert them from that *Chriſtianity* they had embraced, and to promote their Salvation by his preaching *Chriſt* unto them; for upon this account he circumciſed *Timothy*, Acts 16. 3. and *to the Jew became as a Jew, that he might gain the Jew, to them that were under the Law as under the Law, that he might gain them that were under the Law*, 1 Cor. 9. 20. Whence we may learn what great condeſcenſion in leſſer Matters may be uſed for the promotion of the Salvation of others.

Ver. 31. *And as they went about to kill him*;] to wit, with the *Rebels beating*, which, ſaith Dr. *Lightfoot* here, was *Stripes without meaſure, even unto Death, and that without judicial Proceeding*; and this they did, either as preſuming that he had brought an uncircumciſed Perſon within the Sept of the *Temple*, which was, ſaith (g) *Philo*, preſent Death; or, becauſe they conceiv'd he had ſpoken againſt the *Law* and the *Temple*, for which cauſe they before had ſtoned *Stephen*. i

Ver. 38. *Art not thou that Egyptian that before theſe Days leddeſt out four thouſand men which were Murtherers?*] It ſeems to be a Miſtake in *Grotius* and others, to ſay, the *Egyptian* mentioned by *Joſephus*, was later than theſe times; for it is apparent from *Joſephus*, both in his *Antiquities*, l. 20. c. 6. and his *Hiſtory* of the *Jewiſh Wars*, that this *Egyptian* did this in the firſt or ſecond Year of *Nero*, whereas *Paul* came not to *Jeruſalem* till the fourth of *Nero*. But whereas here are mentioned only *four thouſand*; and by *Euſebius* in his *Chronicle*, three thouſand; *Joſephus*, and out of him, *Euſebius*, ſay, that he gathered περὶ τρισμυρίους, *about thirty thouſand*: To this ſome ſay, that in the Wilderneſs they increaſed to that number; others, that of this number only four thouſand were *Sicarii*, *Murtherers*; I had rather ſay, that τρισμύριοι in *Joſephus*, only ſignifies *three thouſand*; for he tells us, *De Bell. Jud. l. 2. c. 23.* that the *Egyptian* fled with a *few*; and that πλεῖστοι τῶν μετ' αὐτοῦ, *moſt of thoſe that were with him were taken*, and yet ſaith, that only *four hundred of them were killed, and two hundred were taken*. Antiq. l. 20. c. 6. k

CHAP. XXII.

1. MEN, Brethren, and Fathers, hear ye my Defence which I make now to you, (Gr. *my Apology to you for my change from a zealous Jew, to an Aſſertor of the Chriſtian Faith.*)

2. And when they heard that he ſpake in the Hebrew Tongue to them, (i. e. *as an Hebrew of the Hebrews*, Philip. 3. 5. *and not as an Helleniſtick Jew*; *ſee Note on* Chap. 6. 1.) they kept the more ſilence, and he ſaith, (i. e. *ſpake to them thus,*)

3. I am verily a Man which am a Jew, a [a] born *(indeed)* in Tarſus, a City in Cilicia, b yet *(but)* brought up in this City [b] at the Feet of Gamaliel, *(a Phariſee, and celebrated Doctor of the Law*, Acts 5. 34.) and *(was)* taught *(by him)* according to the perfect manner, (Gr. ἀκρίβειαν, *the exactneſs*) of the Law of the Fathers, (i. e. *delivered from our Fathers to us,*) and was zealous towards *(or for the obſervance of the Law of)* God, as ye all are this day.

4. And I perſecuted *(the Men of)* this way, (i. e. *the Chriſtians,*) to the death, binding and delivering into Priſon both Men and Women (*profeſſing Chriſtianity, that they might be puniſhed with death as Blaſphemers of the Law*, Acts 6. 13.)

5. As alſo the High Prieſt [c] doth bear me witneſs, (Gr. *will I ſuppoſe, if asked, bear* c *me*

(g) Θάνατον ἀπροφάτιστον ἄειται καὶ τὸν εἰς τὸ ἐντὸς ψευδόλως παρῳθούμενον. Legat. p. 791.

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me witneſs) and all the Eſtate *(or Senate)* of the Elders, from whom alſo I received Letters to the Brethren and went (Gr. *receiving Letters went)* to Damaſcus to bring (Gr. κ᾽ ἄξων, *and was about to bring*) them which were there, bound to Jeruſalem, to be puniſhed:

d 6. [d] And it came to paſs, that as I made my Journey *(on this Errand,)* and was come nigh to Damaſcus; about noon ſuddenly there ſhone from Heaven a great Light round about me, *(and them that journied with me,* Chap. 26. 13.*)*

7. And *(thro' the terror of it, both)* I *(and they that were with me,)* fell to the ground, *(Chap.* 26. 14.*)* And *(I)* heard a *(n articulate)* Voice, ſaying to me *(in the Hebrew Tongue,* ibid.) Saul, Saul, why perſecuteſt thou me?

8. And I anſwered, Who art thou, Lord? And he ſaid to me, I am Jeſus of Nazareth whom thou perſecuteſt.

9. And they that were with me ſaw indeed the Light, *(and heard a Voice,* Chap. 9. 7.) and were afraid; but they heard not the Voice of him that ſpake to me.

10. And I ſaid, What ſhall I do, Lord? And the Lord ſaid to me, Ariſe and go to Damaſcus, and there it ſhall be *(farther)* told thee of all things which are appointed for thee to do, *(and ſuffer for me,* Ch. 9. 16.)

11. And when I *(being riſen)* could not ſee for the Glory of that Light *(which ſhone upon me,)* being led by the hand of them that were with me, I came to Damaſcus.)

12. And one Ananias, *(a Chriſtian indeed, but ſtill)* a devout Man according to the Law; *(and)* having a good report of *(from)* all the Jews that dwelt there.

13. Came to me, and ſtood *(by me)* and ſaid to me, Brother Saul, receive thy ſight, *(for the Lord Jeſus hath ſent me to thee for that end,* Chap. 9. 17.*)* and the ſame hour I looked up upon him.

14. And he ſaid, the God of our Fathers hath choſen thee, *(deſigning)* that thou ſhouldſt know his Will, and ſee that juſt one *(who appeared to thee,)* and ſhouldſt hear the Voice of his Mouth.

15. For *(this being done,)* thou ſhalt be his witneſs to all Men of what thou haſt ſeen and heard:

16. And now, why tarrieſt thou? Ariſe, and be baptized, (Gr. *ariſing, be baptized,*)
e and *(ſo)* waſh away thy Sins, [e] calling upon the Name of the Lord, *(Jeſus, who thereupon will conſecrate thee to, and enable thee for this work, by filling thee with the Holy Ghoſt,* Chap. 9. 17.*)*

17. And *(accordingly)* it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the Temple, (Gr. *and it hapned to me returning to Jeruſalem, and praying in the Temple, that)* I was (Gr. *to be)* in a Trance *(or Ecſtaſie,)*

18. And ſaw him (Gr. *and to ſee,* i. e. f *perceive him,*) ſaying to me, make haſte and get thee quickly out of Jeruſalem, for they will not receive thy Teſtimony concerning me.

19. [g] And I ſaid, Lord, *(it is wonderful* g *that they ſhould not receive my Teſtimony, ſeeing)* they know that *(formerly)* I impriſoned and beat in every Synagogue them that believed in thee.

20. And *(that)* when the Blood of thy Martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting to his death, and kept the Raiment of them that ſlew him.

21. And *(but)* he ſaid to me, *(Argue not, but)* depart; for I will ſend thee far hence to the Gentiles.

22. And they gave him audience to (i. e. *until*) this Word, and *(then they)* lift *(ed)* up their Voices, and ſaid, Away with ſuch a Fellow from the Earth; for it is not fit that he ſhould live.

23. And as they cryed out, and [h] caſt off h their Cloaths *(as Perſons ready to ſtone him,* Chap. 5. 57.) and threw Duſt into the Air, *(to ſhew their Rage againſt him.)*

24. [i] The chief Captain commanded him i to be brought into the Caſtle, and bad that he ſhould be examined by ſcourging, that *(by his confeſſion)* he might know wherefore they cried ſo againſt him.

25. And as they bound him with Thongs, *(in order to the ſcourging of him,)* Paul ſaid to the Centurion that ſtood by, Is it lawful for you to ſcourge a Man that is a Roman, and *(is)* uncondemned?

26. When the Centurion heard *(this,)* he went and told the chief Captain, ſaying, Take heed what thou doeſt, for this Man is a Roman.

27. Then the chief Captain came, and ſaid to him, Tell me, Art thou a Roman? *(and)* he ſaid, Yea.

28. And the chief Captain anſwered, k [k] With a great Sum *(of Money)* obtained k I this Freedom *(of a Citizen of Rome;)* and Paul ſaid, But I was Free-born, *(viz. in a City which had this Privilege, and ſo needed not to acquire it by Money.)*

29. Then ſtraightway they departed from him which ſhould have examined him; and the chief Captain alſo was afraid, after he knew that he was a Roman; and *(he thus feared)* becauſe he had bound him, *(in order to the ſcourging him)*

30. On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his Bonds, and commanded the chief Prieſts, and all their Council to appear, and brought Paul down *(from the Caſtle,)* and ſet him before them.

Anno-

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Annotations on Chap. XXII.

a Ver. 3. *Born in Tarſus,*] the *Metropolis* of *Cilicia*; where they applied themſelves ſo much, ſaith (a) *Strabo*, to the Study of Philoſophy and all the liberal Sciences ὡς ὑπερβεβληκυῖαν καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν, as that they excelled the Men of *Athens*, and of *Alexandria, and of all other Places dedicated to the Study of thoſe Sciences.*

b Ibid. *At the Feet of Gamaliel.*] It was, ſaith (b) *Pſeud-Ambroſius, the Tradition of the Synagogue to Diſpute ſitting; the Seniors in Dignity, in Chairs; thoſe next to them, on Benches; and the laſt, on the Pavement upon Matts.* For the *Diſciples*, ſaith (c) *Buxtorf ſat at the Feet of their Maſters*, and therefore, by way of advice to others to become *Diſciples* of their *Wiſe Men*, they uſed to ſay, pulveriza te pulvere pedum ſapientum, *put thy ſelf in the duſt of their Feet.* Accordingly, we find *Mary* ſitting at the Feet of *Chriſt*, *Luke* 10. 39. Note alſo, that this *Gamaliel* was ſo far from being well affected to *Chriſtianity*, that ſome of the *Jewiſh* Writings ſay, he added to their daily Prayers, that which they uſed in their *Synagogues* againſt the progreſs of *Chriſtianity* called *the Prayer againſt Hereticks.* See *Lightf. Hor. Hebr.* in *Matth.* 6. 9. By this *Gamaliel*, ſaith he, was I taught according to the Exactneſs of the Law of our Fathers, being by Sect a *Phariſee*, and very skilful in the Traditions pretended to be delivered to us from our *Fore-fathers*, Gal. 1. 14. See Note on *Chap.* 26. 5. And I was, ſaith he, ζηλωτὴς Θεοῦ, *zealous towards God, as ye all are*; now they being not all of the Sect of the *Zealots* which obtained then among them, this Phraſe cannot neceſſarily import, that St. *Paul* was of that Sect.

c Ver. 5. *Doth bear me witneſs.*] Μαρτυρεῖ here being not of the preſent tenſe, but the ſecond future, ſhould be rendred, *will witneſs*, as in the Paraphraſe.

d Ver. 6. *And it came to paſs as I made my Journey, and was come nigh to Damaſcus*, &c. I have in the Notes on *Chap.* 9. of this Book, given the Expoſition of this Hiſtory, and ſhall here ſtabliſh the truth of it, and conſequently of that Faith to which he was converted. In order to this End, let us conſider.

1*ſt*, Who St. *Paul* was before this wonderful Converſion; and here the *Scripture* doth inform us, that his Education was in the Schools of *Tarſus*, from thence he came to the Univerſity at *Jeruſalem*, for the ſtudy of Divinity and of the *Jewiſh* Law; his *Tutor* was *Gamaliel*, a Man of ſpecial note among the People; he was by his Profeſſion, of the moſt ſtrict and the moſt exact Sect of the *Phariſees*, a Sect of all Men moſt eſtranged from, and enraged againſt *Chriſtianity*: And for the truth of this, St. *Paul* appeals to the whole *Jewiſh* Nation in theſe words, *My manner of Life from my Youth, which was at the firſt among mine own Nation at Jeruſalem, know all the Jews, which know from the beginning, if they would teſtifie, that after the moſt ſtrict Sect of our Religion, I lived a Phariſee*; by practice and employment, he was an early, zealous, and induſtrious Perſecutor of the Profeſſors of the *Chriſtian* Faith. When *Stephen*, the firſt Martyr periſhed by Law, or by Judicial Sentence, *Saul* was conſenting to his Murther; being inflamed by this Zeal, he inſtantly proceeds to make *great havock* in the Church, *entring into every Houſe, and haling Men and Women into Priſon, breathing out Threatnings and Slaughter againſt the Diſciples of the Lord*; he obtains Letters from the *High Prieſt* and *Elders* of *Jeruſalem*, or a Commiſſion, *if he found any of this way, whether, Men, or Women, to bring them bound to Jeruſalem*, to be there ſentenced by the *Sanhedrim*, ver. 2. and in purſuance of this Commiſſion, he perſecutes *Chriſtians* to the death, *binding and delivering up* unto it *Men and Women*, he puniſhed them *oft in the Synagogues, and compelled them to blaſpheme; and being exceeding mad againſt them, he perſecuted them to ſtrange Cities.* And for the truth of theſe particulars, he ſolemnly appeals to thoſe *Chief Prieſts* and *Elders*, from whom he had received his Commiſſion; for of this, ſaith he, *the High Prieſts can bear me witneſs, and all the Eſtates of the Elders.* Yea, 'twas a thing notorious to all that heard him preach *that Faith which he had formerly deſtroyed*; for they were all amazed at it, and ſaid, *Is not this he that deſtroyed them that called on this Name in Jeruſalem, and who came hither for this intent, that he might bring them bound*

to

(a) L. 14. p. 673. D.

(b) *Hæc traditio Synagogæ eſt ut ſedentes diſputent, ſeniores dignitate in Cathedris, ſequentes in ſubſelliis, noviſſimi in pavimento ſuper mattas*, in 1 Cor. c. 12.

(c) In voce אבק Pirk Avoth. c. 1. §. 4.

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to the chief Prieſts? So that he was by Education, by Profeſſion, by Employment, as fully prejudiced againſt the *Chriſtian* Faith as any of the *Jews* could be. And therefore, tho' he was not, as St. *Auſtin*, and ſome others ſay, converted by an irreſiſtible Force, or ſuch a Violence as took away the Freedom of his Will, for then he could not have been *diſobedient to the heavenly Viſion*, ſince there can be no diſobedience to, where there is no reſiſtance of the Will of God; yet was it wrought in that ſtupendous manner, and with that ſignal evidence which could not be reſiſted without wilful Sin, and obſtinate Perverſeneſs; for,

1*ſt*, This Scene was opened with an heavenly Light, tranſcending that of the Meridian Sun; now this was by the *Jews* ſtill look'd on as the Symbol of a divine, and glorious Preſence, and is in Scripture often ſtiled *Shechinah*, the Majeſtick Preſence, and the Glory of God; wherefore both *Saul*, and his Companions fell on their Faces, not only through the Terror of this Light, but alſo as it was an indication of the appearance of ſome divine and glorious Perſon to them, it being uſual both for the *Patriarchs*, and *Jews*, to fall flat on their Faces at ſuch a glorious appearance; for ſo did *Abraham*, Gen. 17. 3. ſo did the *Jews* Lev. 9. 24. ſo did *Moſes* and *Aaron*, when the Glory of the Lord appeared to them, *Numb.* 29. 6. ſo did *Balaam*, Numb. 22. 31. *Joſhua*, Joſh: 5. 14. *Manoah* and his Wife, *Judg.* 13. 20. *David* and *all the Elders*, 1 Chron. 21. 16. *Ezekiel* Chap. 1. 8. and *Daniel*, Chap. 8. 17.

2*dly*, He hears a Voice directed from this ſhining Cloud, and ſaying to him, *Saul, Saul, why perſecuteſt thou me?* and giving him aſſurance that it was *Jeſus of Nazareth* who then appeared to him, and who complained that he was perſecuted by him in all the Cruelties which he inflicted on the living Members of his Body; ſo that he could no longer queſtion either the Reſurrection, or Aſcenſion of the Holy Jeſus, or his Advancement to the right Hand of Glory.

3*dly*, He by the Glory of this Light is ſtruck ſtark blind, and ſo continues till one of *Chriſt*'s Diſciples comes and lays his Hands upon him, and in the Name of *Jeſus* reſtoreth his loſt ſight unto him; he prays to him he had ſo lately perſecuted, and doth in anſwer to that Prayer, receive a Viſion of that very Perſon who ſhould reſtore unto him his loſt ſight; he laſtly is baptized in the Name of *Jeſus*, and with that Baptiſm receives a plentiful effuſion of the Holy Ghoſt; ſo that he had the greateſt evidence imaginable both of the Preſence, and the Power of the Holy *Jeſus*, and of the glorious things which were performed in his Name, and were vouchſafed to the Profeſſors of the Faith of *Chriſt*. Now for the truth of theſe Particulars, that in his Journey to *Damaſcus* that glorious Light appeared, and a Voice ſpake unto him, all his Companions, whoſe Eyes beheld that Light, and whoſe Ears heard that Voice, could teſtifie: That for a Seaſon he was blind, both they who led him to *Damaſcus*, and the whole Family of *Judas* where he lodged, muſt be ſufficient witneſſes, that he was afterwards reſtored to his ſight, the ſame Perſons could atteſt; that he was thereupon converted to the *Chriſtian* Faith, all they, who to their admiration heard him preach that Faith, which before he had laboured to deſtroy, muſt know. Moreover, had not this Perſecutor been turned to a Promoter of the *Chriſtian* Faith, why were the *Jews* ſo vehemently incenſed againſt him? Why do they lie in wait to kill him even in the place of his Converſion? Why do they watch the Gates continually that he might not eſcape their bloody Hands? Why were the *Helleniſts* of *Jeruſalem* ſtill thirſting for his Blood? Why do even forty of them bind themſelves under a Curſe, that *they would neither eat nor drink, till they had killed Paul?* Why do they with ſuch Violence cry out, *away with ſuch a Fellow from the Earth, it is not fit that he ſhould live?* Why was it that the *Chief Prieſts* and *Elders*, and all the Multitude of the *Jews* were ſo deſirous of his Death, crying out before all the *Roman Governors*, that *he ought not to live any longer?* This ſure is Evidence ſufficient that he whom they commiſſionated to perſecute the *Chriſtian* Faith, was now become a Convert to, and an induſtrious Promoter of it; and hence alſo it muſt be evident, that he who ſpake unto him was no other than the Holy *Jeſus*; that upon his Converſion he received the Gifts, and the miraculous Operations of the *Holy Ghoſt*, muſt be apparent from the Tongues he ſpake, the Miracles he did for Confirmation of that Faith; that his ſight was recovered by the Name of *Jeſus*, as it depends upon the Teſtimony of *Ananias*, ſo is that *Ananias* declared to be *a devout Man according to the Law, having a good report of all the Jews that lived at Damaſcus*, and ſo a Witneſs, againſt whom thoſe *Jews* could make no juſt exception; and ſurely the Converſion of a Perſon ſo fully prejudiced againſt the *Chriſtian* Faith, to that Faith he did ſo vehemently oppoſe, and perſecute, by ſuch a viſible appearance of this very *Jeſus* to him, with ſuch glorious Circumſtances, the ſight which was reſtored to him by one of his Diſciples, the Effuſion of the *Holy Ghoſt* upon him when baptized, whereby he was enabled to preach the Goſpel with *Demonſtration of the Spirit, and with Power*, muſt give ſufficient Demonſtration not only of the

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Truth of his Converſion, but alſo of that Doctrine which he preached, *viz.* that *Jeſus was the Son of God.*

e Ver. 16. Ἐπικαλεσάμενος τὸ ὄνομα τ Κυρίε, *Calling upon the Name of the Lord.*] Here *Grotius* would have us read αὐτᾶ, *his Name*, and refer this, not to *Chriſt*, but to God the *Father*, mentioned *ver.* 14. whereas even *Woltzogenius* here ſaith, we are to underſtand *Jeſus Chriſt*, of whom here mention is made both in the antecedent, and ſubſequent words; and this is evident from the Interpretation of *Ananias*, who, to prevent ſuch a miſtake, ſaith, ὁ Κύριος, *the Lord even Jeſus, who was ſeen of thee, hath ſent me to thee*, Chap. 9. 17. and having told us that *Chriſtians* were Perſons who *called upon the Name of Chriſt*, ver. 14. we have reaſon to conceive that he adviſeth *Paul* thus to profeſs, and ſhew he was a *Chriſtian*; and hence the Inference of (d) *Chryſoſtom* from this place is this, that *by theſe words he ſhews that Chriſt was God, becauſe it is not lawful to invoke any beſides God.*

f Ver. 18. Καὶ ἰδεῖν αὐτὸν, *and to ſee him*;] That is, ſaith *Grotius*, *an Angel inſtead of Chriſt*; but this is plainly contrary to the Text both here, and *Chap.* 26. for here the Promiſe made to him is, that *he ſhould ſee that Juſt One, and hear the Words of his Mouth*, ver. 14. and there 'tis ſaid, that *he would appear to him to teach him what he was to preach*, ver. 16. And therefore here *Paul* calls him *Lord*, ver. 19. and elſewhere ſaith, *am I not an Apoſtle, have I not ſeen the Lord Jeſus Chriſt?* 1 Cor. 9. 1.

g Ver. 19. *And I ſaid, Lord, they know that I impriſoned and beat in every Synagogue them that believed in thee*;] *i. e.* Lord, my former Zeal againſt thoſe that believed in thee is ſo well known to them all by ſo many remarkable inſtances ſhewed among them, that ſure they muſt be convinced that it is upon ſome certain, and irreſiſtible Grounds of Perſuaſion, that I am now become a Preacher of that Faith I formerly deſtroyed, and perſecuted with ſo great Zeal, and ſo I am apt to think they ſhould more diligently attend to the Narrative I give of my wonderful Change, and to the Reaſons I now offer to confirm the Truth of the *Chriſtian* Faith.

h Ver. 23. *And as they caſt off their Cloaths, and threw Duſt into the Air.*] They caſt off their Cloaths, as in the inſtance of St. *Stephen*, Chap. 7. 58. that they might be the more ready to ſtone him; and they threw Duſt into the Air, to ſhew their Rage againſt him, and their Abhorrence of him as of a Perſon not fit to be converſed with any longer, it being uſual to teſtifie this by ſhaking the Duſt from their Feet, *Luke* 9. 5. *Acts* 13. 35.

Ver. 24. *The chief Captain commanded* i
μάστιξιν ἀνετάζεσθαι αὐτὸν, to examin him by ſcourging.] Ἀνετάζειν is to examine by way of Torment, to find out, or cauſe Men to confeſs a Crime; ſo in *Heſychius* and *Phavorinus* ἐτάζεσθαι is κρίνεσθαι καὶ βασανίζεσθαι, *to be puniſhed, and tormented*, and ἔξετασις is βασανισμὸς, *torment.* So *Gen.* 12. 17. καὶ ἤτασεν ὁ Θεὸς τ Φαραὼ ἐτασμοῖς, *God plagued Pharaoh with great Plagues*; and *Eſth.* 2. 22. the *King* ἤτασε, *examined*, or *tormented the two Eunuchs.* So the wicked ſay of the righteous, βασάνῳ ἐτάσωμεν αὐτὸν, *let us try him with Torments*, Wiſd. 2. 19. and the Author of that Book, *Chap.* 6. 6. *that the mighty* δυνατῶς ἐταθήσονται *ſhall be mightily tormented*; and in the Son of *Syrac*, Chap. 23. 9. οἰκέτης ἐξεταζόμενος, *is a Servant that was beaten.* This Examination was uſed by the *Romans*, and by other Nations to force them who were thus ſcourged, to confeſs what they had done, why, and who were conſcious to the Fact, as (e) *Tacitus* ſaith of *Herennius Gallus*, that he received Stripes that they might know, quo pretio, & quibus conſciis prodidiſſet exercitum, *at what price, and with what Confederates he betrayed the Roman Army.* (3.) They who were thus ſcourged had their Arms extended, and their Bodies tied to a Pillar, as (f) *Lypſius* ſhews, and thus here they ſeem προτείνειν, *to ſtretch out St. Paul's Body to the Whip and Scourge.* (4.) This Puniſhment of Scourging, not with Rods, but μάστιξι καὶ ἱμᾶσι, *with Whips and Thongs*, as here, was not uſed to a *Roman*, but to Strangers only, on which account *Cicero* in his Oration *pro Rabirio*, ſpeaks againſt *Labienus* thus, Porcia Lex virgas ab omnium Civium corpore amovit, hic miſericors flagella retulit, *the Porcian Law permits not a Citizen to be whipt with Rods, but he hath done it with Scourges*; and upon this account St. *Paul* here ſaith, *is it lawful for you to ſcourge a Man that is a Roman, and uncondemned?* ver. 25.

Ver. 28. *With a great ſum of Money ob-* k
tained I this Freedom, and Paul ſaid, but I was free born.] (g) *Dion*, and *Tacitus* inform us, that about the time of *Claudius* the Rights of a *Roman* Citizen were bought with little Money, but 'tis more difficult to ſhew how St. *Paul* came to be free born; *Grotius*, and *le Cl.* will not have it to be on the account of his being born in *Tarſus*, that being no *Roman Colony*; but it makes fair for the

(d) Ἐπικαλεσάμενος τὸ ὄνομα τ Χριστ τούτῳ δεικνυώτως ἐστιν αὐτὸν Θεὸν ὄντα, ὃ γὰρ ἑνὶ ἕτερον τίνα ἐπικαλέσασθαι εἰ μὴ τ Θεόν.

(e) Hiſt. l. 4. p. 573. (f) Tr. de Cruc. l. 2. c. 3. (g) p. 148.

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the Opinion of thoſe who think *Tarſus* had obtained this Freedom through the Favour of ſome *Emperor*, that (h) *Dion Caſſius* ſays that they ſo favoured *Julius Cæſar* in the Civil War, and afterward *Octavius*, that it obtained the Name, *Juliopolis*, and was honoured with the greateſt Privileges, and that *Dio Chryſoſtom* in his Oration ſaith, it received from *Cæſar* all that Honour and Power which one could give to his Friends, and Companions; but *Carthuſianus*, and the *Gloſs* upon 2 *Tim.* 4. 12. ſay more fully that they received this Freedom becauſe they met the *Roman Ambaſſadors* with Peace and Crowns, and that then the Father of *Paul* going out with them received the *Penula* or Cloak, which St. *Paul* ſent for, as an Enſign or Mark of a *Roman* Citizen.

CHAP. XXIII.

1. AND Paul, earneſtly beholding the
a Council, ſaid, Men and Brethren [a] I have lived in all good Conſcience before God until this Day.

2. And the High-Prieſt Ananias commanded them that ſtood by him, to ſmite him on the Mouth.

b 3. Then ſaid Paul to him, [b] God ſhall ſmite thee, thou whited Wall, (i. e. *thou Hypocrite*,) for ſitteſt thou *(as a Magiſtrate)* to judge me after the Law, and *(yet)* commandeſt me to be ſmitten contrary to the Law, *(which ſaith, thou ſhalt do no Unrighteouſneſs in Judgment*, Lev. 19. 15.)

4. And they that ſtood by, ſaid, Revileſt thou God's High-Prieſt?

c 5. Then ſaid Paul, [c] I wiſt *(or knew)* not Brethren, that he *(who commanded me to be ſmitten)* was the High-Prieſt, *(the Knowledge of that might haply have reſtrained me from ſpeaking thus;)* for it is written, Thou ſhalt not ſpeak evil of the Ruler of thy People.

6. But when Paul perceived *(or then Paul knowing)* that the one part *(of the Council, and of the People)* were Sadduces, and the other Phariſees *(who aſſerted the Reſurrection of the Body, which the Sadduces denied,)* he cried out in the Council, Men and Brethren, I am a Phariſee, the Son of a Phariſee, of (i. e. *concerning one of their Do-*
d *ctrines, viz.*) [d] the Hope and Reſurrection, (i. e. *the hope of the Reſurrection*) of the Dead, I am called in Queſtion.

7. And when he had ſo ſaid, there aroſe a Diſſention between the Phariſees, and the Sadduces, and the Multitude was divided.

8. *(Theſe Words of St. Paul being a plain Declaration of his Oppoſition to the Doctrine*
e *of the Sadduces;)* [e] for the Sadduces ſay that there is no Reſurrection *(of the Body)* neither *(is there any permanent)* Angel, nor Spirit, but the Phariſees confeſs both *(Angels and other Spirits remaining after their Seperation from the Body.)*

9. And there aroſe *(upon this Diſſention)* a great Cry, *(or Clamor,)* and *(for)* the Scribes which were of the Phariſees part, aroſe and ſtrove *(in defence and Juſtification of St. Paul;)* ſaying, we find no Evil in this Man, but if a Spirit, or an Angel hath ſpoken to him, let us not fight againſt God.

10. And when there aroſe a great Diſſention, (Gr. *and the Diſſention growing great,*) the chief Captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the Soldiers to go down, and to take him by force from among them, and to bring him into the Caſtle of *(Antonia.)*

11. And the night following [f] the Lord f
(Jeſus) ſtood by him, and ſaid *(to him)* Be of good cheer, Paul, for as thou haſt teſtified of me at Jeruſalem [g] ſo muſt thou g
bear witneſs alſo *(of me)* at Rome.

12. And when it was day, certain of the Jews banded together, [h] and bound themh
ſelves under a Curſe, ſaying, *(with an Imprecation)* that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty *(Perſons,)* who had made this Conſpiracy *(againſt him, out of Zeal to their Religion.)*

14. And *(the better to accompliſh it,)* they came to the Chief Prieſts, and Elders, *(Men as zealous for his Deſtruction as themſelves*, Chap. 25. 15.) and ſaid *(to them,)* we have bound our ſelves under a great Curſe, that we will eat nothing till we have ſlain Paul.

15. Now therefore ye with the *(whole)* Council ſignifie *(your Requeſt)* to the chief Captain, that he *(would)* bring him down to you to morrow, as tho' you would enquire ſomething more perfectly concerning him, and we, or ever, (i. e. *before*) he come neat *(to the Council,)* are ready to kill him.

(h) L. 47.

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16. And when Paul's Siſter's Son heard of their lying in wait, he went, and entred (Gr. *being preſent, and entring*) into the Caſtle, and (Gr. *He*) told Paul.

i 17. [i] Then Paul called one of the Centurions to him, and ſaid, Bring this young Man to the chief Captain, for he hath a certain thing to tell him.

18. So he took him, and brought him to the chief Captain, and ſaid, Paul the Priſoner called me to him, and prayed me to bring this young Man to thee, who hath ſomething to ſay to thee.

19. Then the chief Captain took him by the Hand, and went (*with him*) aſide privately, and asked him, What is it that thou haſt to tell me?

20. And he ſaid, (*certain of*) the Jews have agreed to deſire thee, (*by interceſſion of the Council,*) that thou wouldeſt bring down Paul to morrow to the Council, as if they would enquire ſomething of him more perfectly:

21. But do not thou yield (*this*) to them, for there lie in wait for him of them more than forty Men, who have bound themſelves with an Oath, that they will neither eat, nor drink, till they have killed him, and now are they ready, looking for a Promiſe from thee, (*to bring him down.*)

22. So the chief Captain let the young Man depart, and charged him, (*ſaying,*) See thou tell no Man that thou haſt ſhewed theſe things to me.

23. And he called to him two Centurions, ſaying (*to them,*) Make ready two hundred Soldiers to go to Cæſarea, and Horſemen threeſcore and ten, and Spearmen two hundred, at the third hour of the night,

24. And provide them Beaſts that they may ſet Paul on, and bring him ſafe to Felix the Governor;

25. And he wrote a Letter (*to him*) after this manner:

26. Claudius Lyſias, to the moſt excellent Governor Felix, ſendeth greeting.

27. This Man (*whom I ſend to thee*) was taken of the Jews, and ſhould have been killed of them; then came I with an Army, and reſcued him, having underſtood (Gr. *this Man taken by the Jews, and being about to be killed by them, I knowing it, with my Army reſcued him, underſtanding*) that he was a Roman.

28. And when I would have known (Gr. *being willing to know*) the cauſe wherefore (*for which*) they accuſed him, I brought him forth into their Council;

29. Whom I perceived to be accuſed of (i. e. *concerning*) Queſtions of their Law, but to have nothing laid to his charge worthy of Death, or of Bonds.

30. And when it was told me how that the Jews laid wait for the Man, (*or when I was told of a Conſpiracy that would be againſt him from the Jews,*) I ſent (*him*) ſtraightway to thee, and gave Commandment to his Accuſers alſo to ſay before thee what they had (*to ſay*) againſt him. Farewel.

31. Then the Soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris;

32. (*And*) On the morrow they left the Horſemen to go (*on*) with him, and (*the Foot*) returned to the Caſtle;

33. Who (i. e. *which Horſemen*) when they came to Cæſarea, and delivered the Epiſtle to the Governor, preſented Paul alſo before him.

34. And when the Governor had read the Letter, he asked of what Province he was, and when he underſtood that he was of Cilicia,

35. I will hear thee, ſaid he (*to Paul,*) when thine Accuſers are alſo come, and he commanded him, (*in the mean time*) to be kept in Herod's Judgment Hall.

Annotations on Chap. XXIII.

a Ver. 1. I *Have lived in all good Conſcience to this day.*] Not as a good Conſcience ſignifies a Conſcience void of Error and Offence, for he owns himſelf to have been guilty of great Sin in perſecuting the Church of *Chriſt*, 1 Tim. 1. 13, 15. but as it ſignifies a Conſcience acting according to his Perſuaſion that he ought to act; and in this ſenſe when he blaſphemed againſt *Chriſt*, and perſecuted his Church, he did this even through a Perſuaſion, that *he ought to do many things contrary to the name of Jeſus*, Acts 26. 9, 10. Moreover by ſaying that he lived in all good Conſcience, whilſt he profeſſed *Judaiſm*, and was, as *to the Righteouſneſs of the Law, blameleſs*, Phil. 3. 6. he gives them to underſtand that he left not the Religion of the *Jews* out of any Hardſhips which it did require, or any Prejudice he had againſt the Precepts of it; and by adding that he alſo had lived unblameably in the Profeſſion of the *Chriſtian* Faith, he intimates that he became, and continued a *Chriſtian* out of a full Conviction that he was bound in Conſcience ſo to be, and ſo to act, and that he ſtill ſerved God from a pure Conſcience, 2 *Tim.* 1. 3.

Ver. 3. *God ſhall ſmite thee thou whited Wall.*] He elegantly compares him to a whited Wall, becauſe as that had a fair out-ſide, but nothing but Dirt, Sticks, or Stones within, ſo had he an outward appearance of a

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Righteous Judge, ſitting as one that would paſs Judgment according to the Law, and yet commanding him to be puniſhed for ſpeaking the Truth, and ſo condemning the Innocent againſt the Law of Nature, and of *Moſes*, which ſaith, *thou ſhalt do no Unrighteouſneſs in Judgment*, Lev. 19. 15. And he foretells that God ſhall ſmite him, by that Gift of *Propheſie* which God had given him, which came to paſs, he being ſlain, ſaith *Chryſoſtom*; he periſhing in the Siege of *Jeruſalem*, ſaith Dr. *Lightfoot*; he being depoſed, and ſent bound to *Rome*, ſaith *Joſephus*, Antiq. l. 20. c. 5. p. 692. E.

(27) Ibid. See Additions N°. 27.

Ver. 5. Οὐκ ἤδειν ὅτι ἐστὶν ὁ ἀρχιερεύς, *I wiſt not that he was the High-Prieſt, for it is written*, &c.] I am not willing to own that St. *Paul*, who doubtleſs was filled with the Holy Ghoſt, and had a ſhare in the Promiſe of his Aſſiſtance and Direction, when they came before *Governors*, ſhould here be guilty of a Tranſgreſſion of the Law, eſpecially when I ſuppoſe him acted by a *Prophetick* Impulſe; and yet it is not eaſie to put any likely ſenſe upon theſe words by which we can avoid it. We cannot do it according to our Tranſlation, or the Obſervation of ſome *Criticks*, that οὐκ ἤδειν ſignifies, *I conſidered not*; for that ſeems plainly to inſinuate, that if he had well conſidered, or weighed his words, he ſhould not have uttered them, as being contrary to the Precept, *not to ſpeak evil of the Ruler of the People*; which ſurely is to confeſs that he had by them violated that Command, had he conſidered to whom he ſpake. Nor, (2.) According to the Expoſition of Dr. *Hammond*, for tho' he ſaith he was not truly the *High Prieſt*, Note on *Luke* 3. c. yet he confeſſeth that *Ananias* was then *Ruler of the People*, and ſo makes St. *Paul* to ſay in his Paraphraſe, *I confeſs I did amiſs*; Dr. *Lightfoot* and *Grotius* think as I do, that St. *Paul* does not go about to excuſe his miſtake, but rather ſaith, *I know well enough that God's High-Prieſt is not to be reviled*, but that this *Ananias* is an *High-Prieſt* I know not, *i. e.* I do not own him as ſuch, who hath procured this Title by Bribery; our celebrated (a) *Rabbins* having declared that ſuch a one *is neither a Judge, nor to be honoured as ſuch*; in which ſenſe the blind Man ſaith of Chriſt, to the *Phariſees*, *that he is a Sinner*, οὐκ οἶδα, *I know not*, John 9. 25. and this he might ſay, becauſe the *High-Prieſt* had not then on him thoſe Robes peculiar to him by which he was diſtinguiſhed from other Prieſts. Or (2.) The latent ſenſe may be this, the *Prophetick* Impulſe that was upon me, and inwardly moved me thus to ſpeak, permitted me not to advert that it was the *High-Prieſt*, leſt that Law I mention might have reſtrained me from complying with that Impulſe; and it is certain from the Example of *Chriſt* ſtiling *Herod*, *Fox*, Luke 13. 32. and of St. *Paul* calling *Nero*, *Lion*, 2 Tim. 4. 17. and acknowledged by the *Jews*, that he who acted as a *Prophet* was not under the Obligation of this Precept, as others were, but St. *Paul* ſpeaks ſo obſcurely becauſe, ſaith *Grotius*, he knew he would find no Credit for them in this Aſſertion.

Ver. 6. *For the Hope and Reſurrection of the Dead I am called in Queſtion*;] That is, for the Hope of the Reſurrection of the Dead; ſo χάρις καὶ ἀποστολή, *is the Grace of Apoſtleſhip*, ζωὴ καὶ πνοή, *the Breath of Life*, Acts 17. 25. See *Glaſſius Philol.* 1. *l.* 3. *tr. de nom.* but then it is enquired why St. *Paul* here ſaith he was called in queſtion for this Hope in general, and *Chap.* 24. 15.—26. 6. repeats the ſame thing, when he was only called in queſtion concerning the Reſurrection of the Lord *Jeſus*; now the reaſon of this will appear from this Obſervation, that before our *Saviour*'s Paſſion the Doctrine which he preached being chiefly levelled againſt the vain Traditions of the *Scribes* and *Phariſees*, and his *Woes* denounced againſt them, they ſtill appear in oppoſition to him, the *Sadduces* being ſcarce ever mentioned as his Adverſaries; but after his Reſurrection the Teſtimony of the *Apoſtles* being this, that *Chriſt was riſen from the Dead*, and ſo directly contrary to that which diſtinguiſhed the *Sadduces* from the *Phariſees*, we find them moſt forward to oppoſe their Teſtimony; then *the Sadduces came upon them being grieved that they preached the Reſurrection of the Dead through Jeſus*, Chap. 4. 1, 2. then *the High-Prieſt, and all the Sect of the Sadduces were filled with Zeal againſt them*, Chap. 5. 17. the *Scribes* which were of the Sect of the *Phariſees* rather ſiding with St. *Paul* in this matter. Another reaſon why St. *Paul* thus mixed theſe things together, might be this, that the *Apoſtles* teſtified the Reſurrection of the Dead *through Jeſus*, Acts 4. 2. and taught that God would *raiſe us up by Jeſus*, 1 Theſſ. 4. 14. and ſo the Proof of the one, *viz.* that *Chriſt* was riſen, was a Confirmation of the general Reſurrection.

Ver. 8. *The Sadduces ſay there is no Reſurrection, neither Angel, nor Spirit.*] That the *Sadduces* did not believe the Reſurrection of the Body, as all the (b) Ancient *Chriſtians* plainly do aſſert, ſo this *Scripture*, and *Matth.* 22. 23. plainly teſtifie. (2.) They

(a) Talm. Tr. de Synedrio.

(b) Juſt. M. Dial. cum Tryph. p. 307. Iren. l. 4. c. 11. Conſtit. Apoſt. l. 6. c. 6. Tertul. de Preſcript. c. 47. Orig. in Matth. Tom. 1. p. 485, 486, 487.

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ſaid, that after the giving of the Law at leaſt, there was no Angel; and that when they are ſaid to appear ſo often in the Law of *Moſes*, they were framed for that purpoſe, and after ceaſed to have any Being; for otherwiſe it is hard to conceive, how they could believe the Law of *Moſes*, and yet deny that *Angels* ever did exiſt. And, (3.) When they are ſaid to deny any Spirits, this is not to be ſo underſtood, as if they denied God to be a Spirit, or that there was any Spirit of Man within him, but as (c) *Joſephus* teſtifies, they denied τὴν ψυχῆς τὴν διαμονὴν, *the permanency of the Soul after Death*; and ſo they denied any Spirits ſeparated from Bodies which could appear, or reveal any thing to them: The *Phariſees* held the contrary, as is apparent from theſe words, *ver.* 9. *If an Angel or Spirit hath ſpoken to him*; Of ſuch Apparitions, believed by the *Apoſtles*, we have mention *Luke* 24. 37. *Matth.* 14. 26. and the *Jews* believed, that *Samuel* thus appeared to *Saul*, and *Elias* frequently to them, the *Sadducees* denying all ſuch Apparitions.

f Ver. 11. *The Lord ſtood by him*;] Per Angelum, *by an Angel*, ſaith *Grotius*, without all ground, an *Angel* never being ſtiled ὁ Κύριος, *the Lord* in the New Teſtament, but only *the Angel of the Lord*, Mat. 1. 20. —2. 13.—19. 21.— 28. 2. Luke 1. 11.—2. 9. Acts 5. 19. — 8. 26. — 12. 7, 23. and ſaid θάρσει Παῦλε, *be of good courage, Paul*; for as when thou teſtifiedſt of me in *Jeruſalem*, and they went about to kill thee, *Acts* 9. 29, 30. I delivered thee; ſo will I alſo deliver thee from the *Gentiles* at *Rome*, according to my Promiſe made to thee, *Acts* 26. 17.

Ibid. Δεῖ σε καὶ εἰς Ῥώμην μαρτυρῆσαι, *Thou muſt teſtifie of me at Rome.*] Here is an inſtance of a Divine Appointment, without any neceſſity laid upon the Will of *Paul*; whoſe Appeal to *Cæſar* was only made as an Expedient to preſerve him from the Rage of the *Jews*, Acts 25. 11, 24.—28. 19. and ſo was only a matter of Prudence, and not of abſolute Neceſſity.

Ver. 12. *Who bound themſelves under a Curſe.*] It was a thing too common among the *Zealots* of the *Jews*, to cut off, without any judicial Proceſs, thoſe whom they look'd upon as Tranſgreſſors of their Laws, and Enemies to the *Jews*. (d) *Joſephus* informs us, that they committed infinite Slaughters, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, *thinking the vileſt things were good when done by them.* And (e) *Philo* ſpeaks of ſome among them οἱ ὀμνύουσιν τρώματα καὶ φονὰς, *who ſwore to wound and kill others*, καὶ ἀνυπερθέτως αὐτὰ δρῶσι, *and did ſo without delay*; and that the *Chief Prieſts* and *Sanhedrim* approved of ſuch Murthers done out of ſuch pernicious Deſigns, we learn from their confident Addreſs to them, *ver.* 14, 15. and their conſent to the Fact, *ver.* 20. plainly proving by their lying and murtherous Diſpoſitions, that they were Children of the Devil, *John* 8. 44. See *Chap.* 25. 2, 3.

Ver. 17. *Then Paul called one of the Centurions*, &c.] Hence it appears, that even after a Promiſe of our Safety, ſee Note on *ver.* 11. we ought not to neglect any honeſt means of our preſervation, tho' it be to be accompliſhed by our Addreſſes to Men alien from the Faith.

CHAP. XXIV.

1. AND after five Days, Ananias the High Prieſt deſcended with the Elders, and with a certain Orator, named Tertullus, a who informed the Governor (Gr. *ſhewed themſelves to the Governor*) againſt Paul.

2. And when he was called forth, Tertullus began to accuſe him, ſaying (*to the Governour*,) b Seeing that by thee we enjoy great Quietneſs, and that very worthy Deeds are done to this Nation by thy Providence:

3. We accept it always, and in all places, moſt noble Felix, with all Thankfulneſs.

4. Notwithſtanding that I be not (Gr. *but that I may not be*) farther tedious to thee, I pray thee that thou wouldſt hear us of thy clemency a few words:

5. For we have found this Man a peſtilent Fellow, and a Mover of Sedition among all the Jews throughout the World, and a Ring-leader of the Sect (*called from one Jeſus of Nazareth, the Sect*) of the Nazarens:

6. Who alſo hath gone about to prophane the Temple (*of Jeruſalem, by bringing into it Heathens*, Chap. 21. 28.) whom we (*therefore*) took, c and would have judged according to our Law.

7. But

(c) De Bell. Jud. l. 2. c. 12.
(d) De Bell. Jud. l. 5. c. 19, 21. l. 7. 30.
(e) De Spec. Leg. p. 595.

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7 But the chief Captain Lyſias came upon us, and with great violence took him away out of our hands;

8. Commanding his Accuſers to come to thee, by examining of whom (*thou*) thy ſelf mayſt take knowledge of all thoſe things whereof we accuſe him.

9. And the Jews alſo aſſented (*to this accuſation,*) ſaying, That theſe things were ſo.

10. Then Paul, after that the Governor had beckned to him to ſpeak, anſwered, Forafmuch as I know that thou haſt been for many Years a Judge to this Nation, (*and ſo canſt not be ignorant of the things belonging to Chriſtianity, or to the Jews,*) I do the more chearfully anſwer for my ſelf (*before thee:*)

11. Becauſe that thou mayſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem to worſhip;

12. And (*ſince my coming thither,*) they neither found me in the Temple, diſputing with any Man, nor (*have they found me*) raiſing up the People, (Gr. *making a Sedition among the Multitude,*) neither in the Synagogues, or in the City:

13. Neither can they prove (*any other of*) the things whereof they now accuſe me.

14. But (*as for that part of their Accuſation which relates to the Sect of the Nazarens,*) this I confeſs unto thee, that [d] after the way which they call Hereſie, ſo worſhip I the God of my Fathers, (*viz. through Jeſus Chriſt,*) believing all things which are written in the Law and the Prophets (*concerning him.*)

15. And I have hope towards God (*in God,*) which they themſelves alſo allow, that there ſhall be a Reſurrection from the Dead, [e] both of the Juſt and of the Unjuſt.

16. And herein (*therefore*) do I exerciſe my ſelf to have always a Conſcience void of Offence, toward God and toward Men.

17. Now [f] after many Years (*from my Converſion,*) I came to bring Alms to my Nation, and Offerings (*from the Chriſtians of Macedonia and Achaia,* Rom. 15. 26.)

18. Whereupon certain Jews (*that came*) from Aſia, found me purified in the Temple, (*after the manner of their Nazarites,* Acts 21. 24, 26. *and in compliance with the Law of Moſes concerning them that had a Vow upon them, as then I had,* Chap. 18. 18. *but I was there,*) neither with Multitude, (i. e. *concourſe of any to prophane the Temple, as they imagined,* Chap. 21. 23.) nor with (*any*) tumult (*made by me whilſt I was there:*)

19. Who (*being my Accuſers,*) ought to have been here before thee, and object (*it, as doubtleſs they would do,*) if they had ought againſt me.

20. Or elſe let theſe ſame here, (*who have aſſented to the Accuſation of Tertullus,* ver. 9.) ſay, [g] if they have found any Evil-doing in me, whilſt I ſtood before the Council.

21. Except it be (*their pleaſure to accuſe me,*) for this one Voice, that I cryed ſtanding among them, (*viz. That*) touching the Reſurrection of the Dead, I am called in queſtion by you this day.

22. And when Felix heard theſe things, [h] having (*as being many Years a Judge of that Nation,* ver. 9.) more perfect knowledge of that way, (Gr. τῆ ὁδῷ *of the way of Chriſtianity,*) he deferr'd (*the farther hearing of*) them, and ſaid, When Lyſias the chief Captain ſhall come down (*to Cæſarea,*) I will know the uttermoſt of your Matter; (Gr. *I ſhall know the Buſineſs between you.*)

23. And (*then*) he commanded a Centurion to keep Paul, and to let him have liberty (*from his Bonds,*) and that he ſhould forbid none of his acquaintance to Miniſter, or come to him.

24. And after certain days, when Felix came with his Wife Druſilla, which was a Jeweſs, (*who had left her Husband Azizus King of the Emiſſeni, and had married Felix, an uncircumciſed Perſon, contrary to the Law;*) he ſent for Paul, and heard him concerning the Faith of Chriſt.

25. And as he (*Paul*) reaſoned of [i] Righteouſneſs, Temperance, (Gr. *Juſtice and Continence,*) and (*of*) Judgment to come, Felix trembled, and anſwered, Go thy way for this time; (*and*) when I have a convenient ſeaſon, I will call for thee.

26. He hoped alſo, (*being a taker of Bribes,*) that Money ſhould have been given him of Paul, that he might looſe him (*from his Chain;*) wherefore he ſent for him the oftner, and communed with him.

27. But [k] after two Years (*not of the Government of Felix,* ver. 10. *but of St. Paul's Impriſonment,*) Portius Feſtus came into Felix's Room, and Felix (*being*) willing to ſhew the Jews a Pleaſure, left Paul bound.

Annotations

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Annotations on Chap. XXIV.

a Ver. 1. "Οιτινες ἐνεφάνισαν τῷ ἡγεμόνι, *Who inform'd the Governour.*] This word anſwers to the *Hebrew* יצג, as it in *Hiphel* ſignifies *to make known*, ſhew, declare, appear, and where a Dative Caſe follows, an Accuſative is to be underſtood, and is moſt frequently added, as when *Moſes* ſays, *Exod.* 33. 13. ἐμφάνισόν μοι ϛεαυτὸν, *ſhew to me thy ſelf*: Thus *Eſther*, ἐνεφάνισε τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς, *ſhew'd or declar'd the Conſpiracy to the King*, Eſth. 2. 22. So *John* 14. 21. *How is it* ὅτι ἡμῖν μέλλεις ἐμφανίζειν ϛεαυτὸν, *that thou wilt manifeſt thy ſelf to us, and not to the World?* And accordingly here, and *Chap.* 25. 2, 15. ἑαυτὸς *is to be underſtood*, and the whole ſhould be rendred, *who ſhew'd or declar'd themſelves to the Governour againſt Paul*; not that they inform'd the Governour; for the Information follows, *ver.* 5, 6. and ſo our Tranſlators have rendred the word, *Chap.* 23. 22. and *Heb.* 11. 14.

b Ver. 2. Πολλῆς εἰρήνης τυγχάνοντες δι' σοῦ, *Seeing we enjoy great Peace by thee*, &c.] In this, and in the following Verſes, the Orator is guilty of ſordid Flattery and Falſehood; for tho' it be true, that *Felix* did ſome kindneſs to the *Jewiſh* Nation in delivering them from the *Thieves* and the *Magicians* which infeſted them, as (a) *Joſephus* doth acknowledge; yet that he otherwiſe was guilty of great Injuſtice towards the *Jews*, and was on that account accuſed before *Nero*, by the chief of the *Jews* dwelling at *Cæſarea*, and had been puniſhed for his wickedneſs, had not his Brother *Pallas*, who was then high in favour with *Nero*, ſuccour'd him, the ſame (b) *Joſephus* teſtifies. (2.) That St. *Paul* moved the *Jews* to Sedition againſt the Government, or that he went about to prophane the *Temple*, was utterly falſe; See *Chap.* 21. 28. and ſo was it alſo, that they took him to judge him according to their Law; for they took him by violence, and drew him out of the *Temple*, and went about to kill him without any judicial Proceſs, *Chap.* 21. 30, 31.

c Ver. 7. *And would have judged him according to our Law.*] From this, and from the complaint of Violence uſed by *Lyſias* in taking *Paul* out of their hands, it ſeemeth to appear, that the *Jews* ſtill either had, or claimed a Power of inflicting Death upon capital Offenders againſt their Law.

Ver. 14. *After that way which they call Hereſie.*] They accuſing St. *Paul* as a Ring-leader τῆς τῶν Ναζαραίων αἱρέσεως, *of the Hereſie of the Nazarens*, that is, of the *Chriſtians*, ſo ſtiled both by *Jew* and *Gentile* from their Faith in *Jeſus of Nazareth*: Now the word αἵρεσις bears often an indifferent ſenſe, both in the *Scriptures*, as when 'tis ſaid, *Acts* 15. 5. *that ſome Believers were* ἐκ τῆς τῶν Φαρισαίων αἱρέσεως, *of the Sect of the Phariſees*; and when the *Jews* at *Rome* enquire of *Paul what he thought* περὶ τῆς αἱρέσεως ταύτης, *of the Sect of Chriſtians*, Chap. 28. 22. and when St. *Paul* ſaith in commendation of himſelf, *that he lived* κατὰ τὴν ἀκριβεςάτην αἵρεσιν, *according to the exacteſt Hereſie of their Religion*, Chap. 26. 5. and alſo in the ancient *Jewiſh* Writers; as when *Joſephus* gives an account of the three αἱρέσεις *Hereſies*, or φιλοσοφίας *Philoſophical Opinions* of the *Jews*, *Antiq. l.* 18. *c.* 2. & *de Bello Jud. l.* 2. *c.* 12. yet ſeeing the Prayer againſt the *Chriſtians*, called *Beracoth haminim*, if we may credit the *Jews*, was made by *R. Samuel* in the time of *Gamaliel*; and ſeeing (c) *Juſtin M.* doth inform us, that they very early ſent their *Emiſſaries* to all Nations againſt the *Chriſtians*, repreſenting them as αἵρεσιν ἄθεον, καὶ ἄνομον, *an atheiſtical and wicked Hereſie*, we have reaſon to believe, that in this ſenſe they accuſed St. *Paul*, as a Ring-leader of the *Hereſie of the Nazarens*. d

Ver. 15. *Both of the Juſt and of the Unjuſt.*] This ſeemeth neceſſarily to be added, becauſe the Doctrine of the *Phariſees*, according to (d) *Joſephus*, reſtrained the Reſurrection to the Juſt, condemning the Unjuſt to perpetual Torments without any Reſurrection, the entrance into another Body belonging only to the Souls of the Juſt. *v.* 16. See Additions N°. 28. e

Ver. 17. *After many Years I came to bring Alms.*] The Alms brought by him from *Antioch*, Chap. 11. 29, 30. cannot be here intended, they being brought by him and *Barnabas*, but ſeven Years at moſt after his Converſion; and nothing which he here relates touching Purification, and concerning the *Jews* of *Aſia* finding him in the *Temple*, (28) f

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(a) Antiq. l. 20. c. 6. De Bell. Jud. l. 2. c. 12.

(b) Καὶ πάντως ἀνεδεδώκει τὴν εἰς Ἰουδαίους ἀδικημάτων τιμωρίαν εἰ μὴ πολλὰ αὐτὸν ὁ Νερῶν τὰ ἀδελφῷ Παλλάντι χαριζόμενος σωεχώρησε. Antiq. l. 20. c. 7.

(c) Contr. Tryph. p. 234, 235.

(d) Καὶ τῷ μὲν εἱμαρμὸν ἀΐδιον πεφυκέναι τοῖς δ' ῥαιθύμῳ τὴν ἀναβίωσιν. Antiq. l. 18. c. 2. Καταβαίνειν εἰς ἅιδου σῶμα τὸ τῶν ἀγαθῶν μόνον τὴν δὲ τῶν φαύλων ἀϊδίῳ τιμωρίᾳ κολάζεσθαι. De Bello Jud. l. 2. c. 12. p. 788. F.

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happning then, but only when he went up to *Jeruſalem* with the Alms and Oblations of the Churches of *Macedonia* and *Achaia*; then had he his Vow upon him, *Chap.* 18. 18. then did the *Jews* from *Aſia* take hold of him in the *Temple*, Chap. 21. 17.

g Ver. 21. *If they have found any Evil-doing in me while I ſtood before the Council.*] Hence it appears, that he thought not he did evil, in ſaying to *Ananias* the *High-Prieſt*, *God ſhall ſmite thee*, &c.

h Ver. 22. Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ.] It ſeems to me evident, that theſe words cannot admit the Explication of *Grotius*, and others, that *Felix* deferr'd them that he might have a more exact knowledge of *Chriſtianity*, but that having his Reſidence at *Cæſarea*, where *Cornelius* the Centurion and his Friends were converted, where *Philip* the *Evangeliſt* dwelt, and where there were many *Diſciples*, Chap. 21. 8, 16. he became thus acquainted with the way of *Chriſtianity*.

i Ver. 25. Περὶ δικαιοσύνης καὶ ἐγκρατείας, καὶ τοῦ κρίματος, *of Juſtice and Continency, and of the Judgment to come.*] Of this *Felix* (e) *Tacitus* informs us, that per omnem ſævitiam & libidinem Jus regium ſervili ingenio exercuit, *he practiſed all Cruelty and Luſt in his Government*, thinking that he might do (f) cuncta malefacta impunè, *all Wickedneſs without Puniſhment*. And (g) *Joſephus* informs us of *Druſilla*, that leaving her Husband King *Iſis*, ſhe married with an *Heathen Felix*, doing evil, and tranſgreſſing τὰ πάτρια νόμιμα, *the Laws of her Country*: To Perſons ſo unjuſt, St. *Paul* diſcourſeth very appoſitely of Juſtice and Chaſtity, againſt which they had both ſo highly offended, as knowing that it was to little purpoſe to ſpeak to them of *Chriſtianity* till they forſook theſe Sins; and diſcourſing alſo of *a Judgment to come*, where *Felix* could not hope to eſcape unpuniſhed, as here he did, it is no wonder that *Felix* trembled; and that *Druſilla* did not ſo alſo, was an Argument of her *Jewiſh* Confidence, that ſhe might then eſcape by being a Daughter of *Abraham*.

Ver. 27. Διετίας δὲ πληρωθείσης, *But after two Years.*] *Baronius* is here miſtaken, who conceives that theſe *two Years* are the two firſt Years of *Nero*'s Reign, whereas indeed he continued *Procurator*, as Biſhop *Pearſon* ſaith, till the *ſixth Year of Nero*. The two Years plainly relate to St. *Paul*'s being taken by the *Jews* in the Temple; and put into the Caſtle by the chief Captain *Lyſias*, which was, ſaith the ſame *Biſhop*, in the *fourth Year of Nero*. k

CHAP. XXV.

1. NOW when Feſtus was come into the *(Government of the)* Province, after three days he aſcended from Cæſarea to Jeruſalem.

2. Then the High-Prieſt, and the Chief of the Jews informed him againſt Paul, and beſought him;

3. And deſired (Gr. *deſiring this*) Favour againſt him, that he would ſend for him to a Jeruſalem, *(they)* [a] laying wait in the way to kill him.

4. But Feſtus anſwered, that Paul ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly thither.

5. Let them therefore, ſaid he, which among you are able, go down with me, and accuſe this Man, if there be any Wickedneſs in him, *(for which he ought to be puniſhed by the Roman Laws.)*

6. And when he had tarried among them more than ten days, he went down *(from Jeruſalem)* to Cæſarea, and the next day ſitting in the Judgment-ſeat, *(he)* commanded Paul to be brought *(before him.)*

7. And when he was come, the Jews which came down from Jeruſalem ſtood round about, and laid many and grievous Complaints againſt Paul, which they could not prove.

8. While he anſwered for himſelf, (Gr. *he apologizing, that*) [b] neither againſt the b Law of the Jews, (*Acts* 28. 17.) nor againſt the Temple, *(Chap.* 24. 12.) nor yet againſt Cæſar, have I offended any thing at all.

9. But Feſtus *(being)* willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10. Then ſaid Paul, I ſtand at Cæſar's Judgment-ſeat, where I *(being a Roman)* ought to be judged; to the Jews have I done no wrong, as thou very well knoweſt; *(they being now unable to prove any Charge they lay againſt me*, ver. 7.)

11. For if I be an Offender, (Gr. *if indeed I have been unjuſt,*) or have committed any thing worthy of Death, I refuſe not to die; but if there be none of theſe things whereof they accuſe me *(true, or puniſhable by Death,)* [c] no Man may deliver me to c them

(e) Hiſt. l. 5. p. 619. (f) Annal. 12. p. 263. (g) Anti. Jud. l. 23. c. 5. p. 693.

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them *(who wait for an opportunity to kill me,* ver. 3.) [d] I appeal unto Cæſar.

12. Then Feſtus, when he had [e] conferred with the Council, anſwered, Haſt thou *(or, thou haſt)* appealed to Cæſar, *(and therefore)* unto Cæſar ſhalt thou go.

13. And after certain days, King Agrippa, *(Tetrarch of Galilee,)* and Bernice *(his Siſter,)* came to Cæſarea to ſalute Feſtus.

14. And when they had been there many days, Feſtus declared Paul's Cauſe to the King, ſaying, There is a certain Man left in Bonds by Felix;

15. About whom, when I was at Jeruſalem, the Chief Prieſts and the Elders of the Jews informed me, deſiring to have Judgment *(of Death,* ver. 16.) againſt him.

16. To whom I anſwered, (Gr. *that*) [f] it is not the manner of the Romans to deliver any Man to die, before that he who is accuſed have the Accuſers Face to Face, and have Licenſe to anſwer for himſelf, concerning the Crime laid againſt him.

17. Therefore when they were come hither, without any delay, on the morrow I ſat on the Judgment ſeat, and commanded the Man to be brought forth.

18. Againſt whom when the Accuſers ſtood up, they brought no Accuſation of ſuch things as I ſuppoſed *(they would, no charge of Sedition, or of Offence againſt the Roman Laws.)*

19. But had certain Queſtions againſt him of their own Superſtition, and of (i. e. *concerning)* one Jeſus, who was dead, whom Paul affirmed to be alive *(again;)*

20. And becauſe I doubted *(whether I ought to judge)* of ſuch manner of Queſtions, I asked him, whether he would go to Jeruſalem, and there be judged of theſe Matters.

21. But when Paul had appealed to be reſerved to the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Cæſar.

22. Then Agrippa ſaid to Feſtus, I would alſo hear the Man my ſelf; to morrow, ſaid he, thou ſhalt hear him.

23. And on the morrow when Agrippa was come, and Bernice [g] with great Pomp, *(or Retinue,)* and was entred into the place of hearing, with the chief Captains, and principal Men of the City, at Feſtus's Commandment Paul was brought forth.

24. And Feſtus ſaid, King Agrippa, and all *(ye)* Men which are here preſent with us, ye ſee this Man about whom all the Multitude of the Jews have dealt with *(or beſought)* me, both at Jeruſalem, and alſo here, crying *(out,)* that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of Death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26. Of whom I have no certain thing to write to my Lord; wherefore I have brought him forth before you, and eſpecially before thee, O King Agrippa, that after Examination had *(of him,)* I might have ſomewhat to write.

27. For it ſeemeth to me unreaſonable to ſend a Priſoner, and not withal to ſignifie the Crimes laid againſt him.

Annotations on Chap. XXV.

[a] Ver. 3. *Laying wait in the way to kill him.*] We need not wonder that the *High-Prieſt*, and chief of the *Jews*, ſhould be thus bloody minded againſt *Paul*, when about this time they were arming one againſt the other. For at the latter end of the *Procuratorſhip* of *Felix*, (a) *Joſephus* informs us that there was, τοῖς ἀρχιερεῦσι σάσις πρὸς τοὺς ἱερεῖς, καὶ τοὺς πρώτους τῆ πόλεως ἑκάστους, *a Sedition betwixt the High-Prieſts, and the Prieſts, and chief Men of Jeruſalem*, and *that every one of them gathered a Band of the moſt bold, and ſeditious Men, and became a Leader of them; and that they reviled, and threw Stones at one another*, and that the High-Prieſts were ſo impudent, as *to ſend their Servants to take away the Tith-corn of the Prieſts, ſo that ſome of them periſhed for hunger.*

[b] Ver. 8. *Neither againſt the Law of the Jews.*] For he had committed nothing againſt the Cuſtoms of their *Fathers*, Chap. 28. 17. and *to the Jew he became as a Jew*, 1 Cor. 9. 20. nor againſt the *Temple*, for he had not prophaned it, or raiſed any Tumult in it, *Chap.* 24. 18. nor againſt *Cæſar*, whom he commanded all Men to obey as God's Ordinance, *Rom.* 13.

[c] Ver. 11. Οὐδείς με δύναται χαρίσασθαι αὐτοῖς, *No Man can deliver me to them;*] *i. e.* No Man can juſtly do it; I being not only an innocent Perſon, having done them no wrong, *ver.* 10. but alſo a *Roman*, and therefore one who ought to be judged not by them, or their Laws, but at the Tribunal of *Cæſar* by the *Roman* Laws. So the word δύναται is often uſed to ſignifie that only which may be lawfully done, as *v. g. Exod.* 8. 26. ὃ δύναται) γένεσθαι

(a) Antiq. l. 20. c. 6.

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θέμις ἔστω, *it is not meet so to do*, Deut. 12. 17. ἐξ ἀνώγεω φάγεσαι, *thou mayst not eat of it within thy Gates*; Acts 10. 47. τὶς δύναται; *who can forbid Water?* See the Note on *Mark* 2. 19.

d Ibid. *I appeal unto Cæsar.*] Hence it appears that St. *Paul* owned even *Nero* for his Prince and supreme Governour upon Earth; and, (2.) That in cases of necessity, *Christians* may have recourse even to *Heathen* Judicatures, especially when they have to do with Persons who are Aliens from the Faith.

e Ver. 12. Συλλαλήσας μετὰ τοῦ συμβουλίου, *Conferring with the Council*;] Not with the Council of the *Jews*, as *Chrysostom* conceives, for they never would have advised him to admit of St. *Paul*'s Appeal, or to send him to *Cæsar* out of their Reach; but, as *Grotius* saith, with his own *Roman Council* which assisted him.

f Ver. 16. *It is not the manner of the Romans to deliver any Man to die before —— he have his Accusers Face to Face*, &c. Thus (b) *Philo* saith of them, that *they yielded themselves to be common Judges, hearing equally the Accusers, and Defendants, and condemning no Man unheard.* And *Appian* in *Grotius* saith the same; this also was the Law of the *Jews*, to which *Nicodemus* appealed in the case of *Christ*, John 7. 51.

Ver. 23. Μετὰ πολλῆς φαντασίας, *with great Pomp*;] *i. e.* With a great Train of Attendants, as the word signifies in *Laertius*, when he saith, (*) *Bion* had φαντασίᾳ ἀκολουθῆς πολλῆς, *a great Train of Mariners following him*; or with great Splendor, as when (c) *Athenion* was carried to *Athens* in a Chair of State with Silver and Purple Hangings, the People ran out to see the Sight, no *Roman* ever entring the City ἐν τοσαύτῃ φαντασίᾳ, *in so great Splendor*; tho' after there is mention of many Servants going before, and following after him, which makes for the first sense. See more Instances of this acceptation of the word in Dr. *Bois* on the place. See Additions, N°. 29. (29)

g

CHAP. XXVI.

1. THen Agrippa said to Paul, Thou art permitted to speak for thy self: Then Paul stretched forth the hand (*to the People to keep silence,*) and (*then he*) answered for himself, (*saying,*)

a 2. [a] I think my self happy, (i. e. *I judge it no small advantage to me, and my cause,*) King Agrippa, because (*that*) I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3. Especially, because I know thee to be (*not only a Person of a good Temper, and sedate Mind, but also*) expert in all Customs and Questions which are among the Jews; wherefore I beseech thee to hear me patiently.

4. My manner of Life from my Youth, which was at the first among my own Nation at Jerusalem, (*where I was bred up at the Feet of Gamaliel*, Chap. 22. 3.) know all the Jews,

5. Who knew (*this of*) me from the beginning, if they would testifie (*the truth of*

b *me,*) that [b] after the most straitest Sect of our Religion, I lived a Pharisee.

c 6. [c] And now I stand, and am judged for the hope (ἕστηκα κρινόμενος ἐπ' ἐλπίδι, *I stand questioned about the hope*) of the Promise made of God to our Fathers, (*I saying, that it is accomplished by the coming of Jesus Christ; and that this is proved by the Resurrection of him from the dead; they denying his Resurrection, and therefore expecting the accomplishment of this Promise by the coming of some other Person to be their Messiah:*)

7. [d] To which Promise (*of the Messiah,*) our twelve Tribes instantly (*or earnestly*) serving God day and night, hope (*yet*) to come; for which hope's sake, (περὶ ἧς ἐλπίδος, *concerning which hope,*) King Agrippa, I am accused of the Jews, (*for saying, that Jesus whom they have crucified, God hath raised from the dead, and that he is the hope of Israel*, Chap. 28. 10. *some of them saying on the contrary, that there is no Resurrection of the Dead at all; others denying that Christ is risen from the Dead.*)

d 8. (*Of the first I enquire,*) Why should it be thought (τὶ κρίνεται, *why is it judged*) a thing incredible with you, that God (*infinite in Power and Wisdom,*) should (*be able to*) raise the Dead?

9. (*As for the second, I was once of their Opinion; for*) I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth, (i. e. *in opposition to those who believed, that he was*

(b) Ἴσως καὶ τῶν καταγόρων καὶ τῶν ἀπολογουμένων ἀκροώμενοι μήδενος ἀκρίτως προκαταγινώσκειν ἀξιοῦντες. In Flaccum, p. 759.

(*) In Vitâ Bionis. (c) Athen. *l.* 5. p. 212. C.

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the Chriſt, and that he was riſen from the Dead.)

10. Which thing I alſo did in Jeruſalem, and many of the Saints, (i. e. *the Chriſtians,*) did I ſhut up in Priſon, having received Authority from the Chief Prieſts (*and Elders of the Jews ſo to do,* Chap. 22. 5.) and when they were put to death, I gave my Voice againſt them, (i. e. *I, in the inſtance of St. Stephen, approved of the Sentence,* Chap. 8. 1.)

11. And I puniſhed them oft in every Synagogue (*where I found any of them,*) and (*by theſe Puniſhments*) compell'd them to blaſpheme (*the Name of Jeſus*;) and being exceedingly mad againſt them, I perſecuted them, (*forcing them to fly from Judea,*) even to ſtrange Cities.

12. Whereupon, as I went to Damaſcus (*the Metropolis of Syria,*) with Authority and Commiſſion from the Chief Prieſts, (*that if I found any of them there in the Jewiſh Synagogues, I ſhould bring them bound to Jeruſalem,* Chap. 9. 2.)

13. At Mid day, O King, I ſaw in the way a Light from Heaven, above the Brightneſs of the Sun, ſhining round about me, and (*about*) them which journied with me:

14. And when we were all fallen to the Earth, I heard a Voice ſpeaking to me, and ſaying in the Hebrew Tongue, Saul, Saul, why perſecuteſt thou me? It is (*or will be*) hard for thee to kick againſt the Pricks, (i. e. *to fight againſt God.* See *Chap.* 9. 5.)

15. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus (*of Nazareth*) whom thou perſecuteſt:

16. But ariſe, and ſtand upon thy Feet; for I have appeared to thee for this purpoſe, to make thee a Miniſter, and a Witneſs both of thoſe things which thou haſt ſeen (*now,*) and of thoſe things in which (i. e. *for the diſcovery of which*) I will appear to thee.

17. (*And in teſtifying of them, I will be with thee*) delivering thee from the People (*of the Jews,*) and (*of*) the Gentiles, to whom now I ſend thee.

18. To open their (*blind*) Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and (*an*) Inheritance among them that are ſanctified by Faith that is in me.

19. Whereupon, O King Agrippa (*having had this convincing Teſtimony of the Reſurrection of this Jeſus,*) [e] I was not diſobedient to the heavenly Viſion;

20. But ſhewed firſt to them of Damaſcus, (*where this Viſion hapned,*) and (*then to them*) at Jeruſalem, and (*ſo*) throughout all the Coaſts of Judea, and then to the Gentiles, that they (*of the Jews*) ſhould repent *of their great Sin in crucifying this Jeſus,*) and (*ſhould*) turn to God, and do Works meet for (Gr. *meet Works of*) Repentance.

21. For theſe cauſes the Jews caught me, (*as I was,*) in the Temple, and went about to kill me, (*Chap.* 21. 31.)

22. Having therefore obtained help of God, (*according to the Promiſe made by Jeſus,* ver. 17.) I continue to this day witneſſing both to ſmall and great, (*the Reſurrection of Jeſus; and in this,*) ſaying none other things than thoſe which the Prophets and Moſes did ſay ſhould come (*to paſs,*)

23. (*Viz.*) [f] That Chriſt (*the Meſſiah of the Jews,*) ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the Dead, (*ſo as to return no more to Death,* Acts 13. 34.) and (*that he*) ſhould ſhew Light to the People, and to the Gentiles.

24. And as he thus ſpake for himſelf, Feſtus ſaid with a loud Voice, Paul, thou art beſide thy ſelf, much learning doth make thee mad, (*or tranſport thee.*)

25. But he ſaid, I am not mad, moſt noble Feſtus, but I ſpeak forth the words of Truth and Soberneſs (*or of a ſound Mind.*)

26. For the King knoweth of theſe things, before whom alſo (πρὸς ὃν καὶ, *to whom therefore*) I ſpeak freely (*of them*;) for I am perſuaded, that none of theſe things (*concerning the Reſurrection of Chriſt, or even my Converſion,*) are hidden from him; for this thing was not done in a Corner, (*but was of publick Cognizance.*)

27. King Agrippa, believeſt thou the Prophets, (*to whoſe Teſtimonies I appeal for the Truth of Chriſt's Sufferings and his Reſurrection?* ver. 22, 23.) I know that thou believeſt (*them, to them therefore I remit thee.*)

28. Then Agrippa ſaid to Paul, [g] Almoſt thou perſuadeſt me to be a Chriſtian.

29. And Paul ſaid, I would to God that not only thou, but alſo all that hear me, this day, were both almoſt, and altogether ſuch as I am, except theſe Bonds; (i. e. *as to Faith in Chriſt, tho' not as to the Bond I ſuffer for it.*)

30. And when he had thus ſpoken, the King roſe up, and the Governour, and Bernice, and they that ſat with them.

31. And when they were gone aſide, they talked between themſelves, ſaying this Man doth nothing worthy of Death, or of Bonds, (*by the Roman Laws by which he is to be judged.*)

32. Then ſaid Agrippa unto Feſtus, This Man might have been ſet at Liberty if he had not appealed to Cæſar, (*to whoſe Judgment he is therefore now to be reſerved*)

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Annotations on Chap. XXVI.

a Ver. 2. "Ηγημαι ἐμαυτὸν, μακάριον, *I count my self happy.*] Tho' this Phrase may signifie no more than, *I look upon it as a considerable Advantage*, as when we call a lucky Man, an *happy Man*, and so the word μακάριος and *felix* are often used in Prophane Authors, and אשר in the *Hebrew*, as when *Leah* calls her Son *Ashur*, Gen. 30. 13. saying, *I am happy, for the Daughters shall call me happy*; and *Jeremy* enquires, *wherefore are all they happy*, i. e. prosperous, *who deal very treacherously?* See *Psal.* 127. 5. — 128. 3. — 137. 8, 9. Yet I believe the *Apostle* here respects not any personal Advantage, but the benefit *Christianity* might receive from what he was to say before a Person so able to judge of it.

b Ver. 5. Κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *According to the exactest Sect of our Religion, I lived a Pharisee.*] That they were so according to the Opinion of the *Jews* (a) *Josephus* testifies, by saying, this was a *Sect of the Jews, which was thought* εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τὰς νόμους ἀκριβέστερον ἀφηγεῖσθαι, *to be more pious than others, and more exact in the Interpretation of their Laws*, that they did (b) μέγα φρονεῖν ἐπ' ἀκριβώσει τοῦ πατρίου νόμου, *esteem highly of themselves for their exactness in the Law*, and that they were the *Sect* οἱ δοκοῦσι τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν, *who seemed to excel others in their exact knowledge of the Customs of their Fathers*, (c) καὶ οἱ δοκοῦντες μετ' ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα, *and to be most exact in the Interpretation of their Laws:* And indeed comparatively, they seem to have been the exactest of their celebrated *Sects*; for the *Sadduces* by denying the Resurrection and all future Punishments, took away the Rewards of a vertuous, and gave liberty to a vicious Life. The *Essens* being *Jews* by Nature, were guilty of a great Schism, in separating themselves wholly from the Worship of the *Temple*, and of equal Disobedience in not bringing their (d) Sacrifices to the *Temple*, and of *Idolatry* in making Prayers, or (e) Religious Addresses to the Sun, as *Josephus*, who lived three Years among them, testifies, that πρὸς αὐτὸν refers to ἥλιον; but seeing the same *Josephus* saith, that they were πρὸς τὸ θεῖον ἰδίως εὐσεβεῖς, especially religious towards God, and brings the words following as a proof of that, I think these Prayers were offered rather to God than to the Sun. See the Note on *Col.* 2. 22, 23.

Ver. 6, 7. *And now I stand, and am judged for the hope of the Promise made to our Fathers.*] Why St. *Paul* here speaks as if he were questioned touching the Article of the Resurrection of the Dead in general, see the Note on *Chap.* 23. 6. and why he speaks of the Twelve Tribes, see Note on *James* 1. 1. but whereas he stiles the Resurrection, *The Promise made to their Fathers*, and saith, the *Twelve Tribes* served God in expectation of it, this needs a little explication, because many deny that any such Promise was made to the *Fathers*, or can be found in the Old Testament. I therefore assert, c

1*st*, That it is evident from the History of the *Maccabees*, and other Writings, both sacred and prophane, that the *Jews* then, and the *Pharisees* afterward, did believe the Resurrection of the Body. Thus the second Son saith, 2 *Maccab.* 7. 9. *The King of the World shall raise us up, who have died for his Laws unto everlasting Life*, εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει· the third and fourth express their hope *to be raised up by God to Life again*, ver. 11, 14. And the Mother of them bids them not doubt, *but the Creator of the World would give them Breath and Life again.* That the *Pharisees* believed this Doctrine, we learn not only from *Josephus*, but from their Satisfaction that Christ had put the *Sadduces* to silence in that matter, *Matth.* 22. 34. and for their stickling for St. *Paul* himself upon this Declaration, that *he was called in question for the hope of the Resurrection*, Acts 23. 9.

2*dly*, That they conceived this Hope was built upon the Covenant of God made with them, and the Promise of God made to them, is also evident from their words; for the last of these seven *Martyrs* is introduced, saying, *Our Brethren are dead under God's Covenant of everlasting Life*; ver. 36. (f) *Josephus* introduceth the Mother of these seven Children, comforting her dying Sons with those words of *Moses*, *I kill, and I make alive*, Deut. 32. 39. and *it is your Life and length of Days*, ver. 47. and that of *Solomon*, Prov. 3. 18. *Wisdom is a Tree of Life to them that lay hold on her*, and that of *Ezekiel*, Chap. 37. 3. *Shall these dry Bones live?*

(a) De Bell. Jud. l. 1. c. 4. (b) Antiq. l. 17. c. 3.
(c) De Bell. Jud. l. 2. c. 12. p. 788. E.
(d) *Ad Templum donaria mittentes,* θυσίας οὐ συνήθεσι, διαφορότητι ἁγνειῶν ἃς νομίζουσιν καὶ δι' αὐτὸ εἰσήκοοι τοῦ κοινοῦ τεμενίσματος ἐφ' αὑτοῖς τὰς θυσίας συνήθεσι. Antiq. l. 18. c. 2. p. 617. G.
(e) *Priusquam oriatur Sol nihil profani loquuntur,* πρότερον δέ τινας εἰς αὐτὸν εὐχὰς ἄπερ ἐκείθουσιν ἀναπέμπουσι. De Bell. Jud. l. 2. c. 11. p. 785. E.
(f) De Maccab. c. 18. p. 1101, 1102.

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3*dly*, They had juſt reaſon both from the Law and *Prophets*, for this hope; from the Law, for thence our *Saviour* proves the Reſurrection of the Body, *Matth.* 22. 31, 32. See the Note there. And that our *Saviour* did not there argue for the Felicity of the Souls of *Abraham*, *Iſaac*, and *Jacob* only, is evident from this, that he argues for ſomething future which ſhould happen to them ὅταν ἀναςῶσι, *when they ſhall ariſe*; whereas in Truth, and in the Opinion of the *Jews* themſelves, the Souls of *Abraham*, *Iſaac* and *Jacob* were with God already. So (g) *Joſephus* ſaith, that *they who die for God*, ζῶσι τῷ Θεῷ, ὥσπερ Ἀβραάμ, Ἰσαάκ, καὶ Ἰακώβ, καὶ πάντες οἱ Παλαιάρχαι, *ſhall live with God, as do Abraham, Iſaac, and Jacob, and all the Patriarchs.*

2. From the *Prophets*; the words of *Daniel* being theſe, *Many of them that ſleep in the Duſt ſhall awake, ſome to everlaſting Life, and ſome to everlaſting Confuſion*, chap. 12. 2. Where note, that tho' Men in Miſery and Affliction are ſometimes ſaid to ſit, or dwell in the Duſt, *Iſa.* 26. 19. —— 27. 1. *Neh.* 3. 18. yet οἱ καθεύδοντες, they that ſleep in the Duſt, doth always ſignifie, they that die, as *Job* 7. 21. —— 20. 11. —— 21. 6. and hath no other ſenſe in *Scripture*. And, (2.) That tho' Men that ſit in the Duſt may be raiſed out of that afflicted, into a very comfortable and pleaſant ſtate, yet ſeeing they muſt ſhortly die, they can in no propriety of Speech be ſaid to *ariſe to Life eternal*. (3.) From the Law and the Prophets, for ſaith St. *Paul*, Chap. 24. 14, 15. *I worſhip the God of our Fathers, believing all things that are written in the Law and the Prophets, having hope that there ſhall be a Reſurrection both of the Juſt and the Unjuſt*, and here, *ver.* 23. *I ſay nothing but what is contained in the Law and the Prophets, that Chriſt ſhall be the firſt* ἐξ ἀναστάσεως νεκρῶν, *of thoſe that riſe from the Dead*, plainly inſinuating, that the Reſurrection of others after *Chriſt* was contained in the Law and the *Prophets*. Hence the *Apoſtle* tells us, that the Champions of the *Jewiſh* Church all died in Faith in expectation of *a better Reſurrection*, Heb. 11. 35. 39.

And, *Laſtly*, That this Hope was rightly built upon the Covenant of God, that he would *be their God*, Gen. 17. 7. is evident, for that to be the God of *Abraham*, *Iſaac*, and *Jacob*, is to be that God who will raiſe them from the Dead, we learn from our *Saviour*'s Argument, *Matth.* 22. 32. and that he was therefore called *their God*, becauſe *he had prepared for them an heavenly City*, from *Heb.* 11. 15. and from his Promiſe made to the ſpiritual Seed of *Abraham*, according to thoſe words of the *Apoſtle*, Gal. 3. 29. *If ye are Chriſt's, then are ye Abraham's Seed; and Heirs according to the Promiſe.* See the Note there. And, (3.) From the Promiſe of entring into his Reſt, *Heb.* 4, 3, 9. See the Note there. And, (4.) From the Promiſe of a *Meſſiah*, it being one of their fundamental Articles, that their *Meſſiah ſhall raiſe the Dead, and bring them into Paradiſe.* See *Maimonides Expl.* 10. *Tract. Sanhedrim, p.* 136. and Dr. *Pocock*'s Notes, *p.* 109, 110. And laſtly, this ſeems evident from the Nature of the thing; for God being the *Father* of our Spirits which are immortal, and muſt live for ever, it is abſurd to think his Promiſes to the obedient ſhould relate only to this preſent Life, and yet he ſhould engage them to be faithful to the Death, and ſuffer here the worſt of Evils for his ſake; ſince if they had *Hope only in this Life, they muſt of all Men be moſt miſerable*, 1 Cor. 15. 19.

Ver. 7. *To which Promiſe* τὸ δωδεκάφυλον ἡμῶν, *our twelve Tribes* —— *hope to come.*] That ſome of the twelve Tribes remained in, and ſome of them returned to the Land of *Iſrael*, See proved, Note on *James* 1. 1. Why St. *Paul* ſaith he was queſtioned touching this hope of the Reſurrection in the general; when he was only queſtioned concerning the Reſurrection of Chriſt from the Dead, ſee the chief Reaſon, Note on *Chap.* 24. 15. To which add, that St. *Paul* connects theſe things thus, becauſe in the truth of the thing, and according to the Teſtimony of the *Apoſtles*, and even the Sentiments of the *Jews*, the Reſurrection was to be effected by the *Meſſiah*, or by *Jeſus Chriſt*, ſaying, that *God would raiſe us up by Jeſus*, 1 Theſſ. 4. 4. and that *God had appointed him to be the Judge both of the Quick and Dead*, Acts 10. 47. and had given aſſurance that he would judge all Men by him, *in that he had raiſed him from the Dead*, Acts 17. 31. he being riſen *as the firſt that ſhould riſe from the Dead*, ver. 23. of this Chapter, or *the Firſt-fruits of them that ſleep*, 1 Cor. 15. 22. Hence is it ſo expreſly noted, *Chap.* 4. 1, 2. that *the Sadduces were grieved*, not that the *Apoſtles* declared that *Jeſus was the* Chriſt, or that he was riſen, but that they taught *through Jeſus*, *the Reſurrection from the Dead.* Note alſo that he repreſents this as the hope of the *twelve Tribes*, tho' 'twas denied by the *Sadducees*; becauſe as (h) *Joſephus* informs us, ἐκ ὀλίγης ἀνθρώπων στάσεως ὁ λόγος ἀφίκετο, they were but few, and theſe few when they deſigned to be *Magiſtrates*, were forced to profeſs the Doctrine of the *Phariſees*, διὰ τὸ μὴ ἄλλως ἀνέχεσθαι γλώσσης τοῖς πλήθεσιν, *ſeeing the common People would*

(g) De Maccab. c. 17. p. 1100.

(h) Antiq. Jud. l. 18. c. 2. p. 617. F.

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would not otherwiſe have endured them. And that the *Apoſtle* here ſpake with reſpect to the Doctrine of the *Sadducees* appeareth from the following words, *ver.* 8. *Why ſhould it be judged a thing incredible that God ſhould raiſe the Dead?* it being only the Sect of the *Sadducees* which held this incredible, and that which did exceed even the Power of God, *Matth.* 22. 29.

e Ver. 19. *I was not diſobedient to the heavenly Viſion.*] For ſaith *Grotius*, tho' this Viſion gave him ſufficient conviction of the Truth, it left it in his Power to obey, or diſobey it, as hath been proved in the Appendix to the ſixth Chapter of the ſecond Epiſtle to the *Corinthians*.

f Ver. 23. Εἰ παθητὸς ὁ Χριστὸς, *That Chriſt hath ſuffered.*] Τὸ εἰ, ἀντὶ τοῦ ὅτι. Εἰ here being put for ὅτι, *that*, ſaith *Oecumenius*. See Note on 1 *Tim.* 5. 10. *Heb.* 3. 11.

Ver. 28. Ἐν ὀλίγῳ με πείθεις, *Almoſt thou perſuadeſt me to be a Chriſtian.* So *Plato*, ἔγνων ἐν ᾧ περὶ ποιητῶν ἐν ὀλίγῳ τοῦτο, *I almoſt knew the ſame touching the Poets*; and ἐπ' ὀλίγῳ is interpreted σχεδὸν, *Schol. Ariſtoph. p.* 837. And that they who interpret theſe words thus, *wouldſt thou in ſo little time perſuade me to be a Chriſtian?* muſt miſtake, is evident from the following words of the *Apoſtle*, *I would to God*, *that not only* ἐν ὀλίγῳ, ἀλλ' ἐν πολλῷ, *all that hear me were not almoſt only, but altogether ſuch as I am.* g

CHAP. XXVII.

1. AND when it was determined that we ſhould ſail into Italy, they delivered Paul, and certain other Priſoners, to one named Julius, a Centurion of Auguſtus's Band, (i. e. *of the Band of the Legion of Auguſtus.*)

2. And entring into a Ship of Adramytium, (*a Sea Town of Myſia,*) we lanched (*forth,*)
a meaning to ſail by the Coaſts of Aſia, [a] one Ariſtarchus a Macedonian of Theſſalonica, (*and a Companion of Paul,*) being with us.

3. And the next day we touched at Sidon, and (*there*) Julius courteouſly entreated Paul, and gave him Liberty to go to his Friends to refreſh himſelf.

4. And when he had lanched from thence, we ſailed under Cyprus, becauſe the Winds were contrary (*to us.*)

5. And when we had ſailed over the Sea of Cilicia, and Pamphilia, we came to Myra, a City of Lycia;

6. And there the Centurion found a Ship of Alexandria, ſailing into Italy, and he put us therein.

7. And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the Wind not ſuffering us (*to go on directly,*) we ſailed under Crete, over againſt (*the Promontory of*) Salmone.

8. And hardly paſſing by it, came to a place which is called the Fair Havens, nigh whereunto was the City of Laſea.

9. Now when much time was ſpent, and
b when [b] ſailing was now dangerous, becauſe the (*yearly*) Faſt (*of Expiation*) was now already paſt, Paul admoniſhed them,

10. And ſaid to them, Sirs, I perceive that this Voyage will be with hurt, and much damage, not only of the Lading and Ship, but alſo of our Lives:

11. Nevertheleſs the Centurion believed the Maſter, and the Owner of the Ship, more than thoſe things which were ſpoken by Paul.

12. And becauſe the Haven was not commodious to winter in, the moſt part (*of the Paſſengers*) adviſed (*us*) to depart thence alſo, if by any means they might attain to Phœnice to winter (*there,*) which (*Phœnice*) is an Haven of Crete, and lieth toward the South-Weſt, and North-Weſt.

13. And when the South-Wind blew ſoftly, ſuppoſing that they had obtained their Purpoſe, looſing (*from that Haven,*) [c] they ſailed c
cloſe by Crete.

14. But not long after it there aroſe againſt it (*the Ship*) [d] a tempeſtuous Wind, called d
Euroclydon.

15. And when the Ship was caught, (i. e. *driven along with it,*) and [e] could not e
bear up into (i. e. *reſiſt*) the Wind, we let her drive.

16. And running under a certain Iſland, which is called Clauda, we had much work to come by the Boat, (i. e. *to draw it to us.*)

17. Which when they had taken up, they uſed Helps, under girding the Ship (*with Ropes, to preſerve it from ſplitting,*) and fearing leſt they ſhould fall into the Quick-ſands, (*they*) ſtruck ſail, and ſo were driven.

18. And being exceedingly toſſed with a Tempeſt, the next day they lightned the Ship;

19. And the third day we caſt out with our Hands the Tackling of the Ship.

20. And when neither Sun, nor Stars, in many days appeared, and no ſmall Tempeſt lay upon us, all hope that we ſhould be

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ſaved, (*or eſcape*) was then taken away.

21. But after long Abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye
f ſhould have hearkened to me, and [f] not have looſed from Crete, and to have gained (i. e. *ſuſtained*) this harm and loſs.

22. And now I exhort you to be of good cheer, for there ſhall be no loſs of (*any Man's*) Life among you, but of the Ship (*only.*)

23. For there ſtood by me this night the Angel of God, whoſe (*Apoſtle*) I am, and whom I ſerve,

24. Saying, Fear not, Paul, thou muſt be brought before Cæſar, and lo, God hath given thee (*the Life of*) all them that ſail with thee, (*provided they will hearken to thee.*)

25. Wherefore, Sirs, be of good cheer, for I believe (*in*) God, (*and therefore reſt aſſured,*) that it ſhall be even as it was told me:

26. Howbeit we muſt be caſt upon a certain Iſland.

27. But (*and*) when the fourteenth night was come, as we were driven up and down in Adria, about midnight the Shipmen deemed that they drew near to ſome Country.

28. And (*they*) ſounded (*with their Plummet,*) and found it twenty Fathoms (*of Water,*) and when they had gone a little farther, they ſounded again, and found it (*the Water*) fifteen Fathom (*deep.*)

29. Then fearing leſt they ſhould have fallen upon Rocks, they caſt four Anchors out of the Stern, and wiſhed for the day, (*that by the help of the Light they might diſcern the Shore.*)

30. And as the Ship men were about (Gr. *and the Ship-men ſeeking*) to flee out of the Ship, (*to that end*) when they had let down the Boat into the Sea, under colour as if they would have caſt Anchor out of the Foreſhip;

31. Paul ſaid to the Centurion, and to the
g Soldiers, [g] Except theſe (*Mariners*) abide in the Ship (*to conduct it,*) ye cannot be ſaved.

32. Then the Soldiers cut off the Ropes of the Boat, and let her fall off.

33. And while the day was coming on, Paul beſought them all to take Meat, (i. e. *he exhorted them to eat till the day appearing they might employ themſelves otherwiſe,*) ſaying, [h] This day is the fourteenth day that ye h
have tarried, and continued faſting, having eaten nothing, (i. e. *obſerved no times of eating.*)

34. Wherefore I pray you to take ſome Meat, for this is for your Health, (*and let not the fear of Death hinder you,*) for there ſhall not an Hair fall from the Head of any of you, (*ye ſhall not die.*)

35. And when he had thus ſpoken, he took Bread, and gave thanks to God in the Preſence of them all; and when he had broken it, he began to eat;

36. Then were they all of good cheer, and they alſo took ſome Meat.

37. And we were in all in the Ship two hundred threeſcore and ſixteen Souls, (i. e. *Perſons.*)

38. And when they had eaten enough, they lightned the Ship, and caſt out the Wheat into the Sea.

39. And when it was day, they knew not (i. e. *diſcerned not*) the Land, but they diſcovered a certain Creek, with a Shore, into which they were minded, if it were poſſible, to thruſt in the Ship.

40. And when they had taken up the Anchors, they committed themſelves to the Sea, and looſed the Rudder-Bands, and hoiſted up the main Sail to the Wind, and made towards Shore.

41. And falling into a place where two Seas met, they ran the Ship on ground, and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the Violence of the Waves.

42. And the Soldiers Counſel was to kill the Priſoners, leſt any of them ſhould ſwim out, and eſcape (*Juſtice.*)

43. But the Centurion (*being*) willing to ſave Paul, kept them from their purpoſe, and commanded that they who could ſwim, ſhould caſt themſelves firſt into the Sea, and get to Land.

44. And the reſt (*got*) ſome on Boards, and ſome on broken pieces of the Ship, and ſo it came to paſs that they eſcaped all ſafe to Land.

Anno-

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Annotations on Chap. XXVII.

a Ver. 2. *ONE Ariſtarchus.*] He was a Convert of *Macedonia*, who accompanied *Paul* in his Travels from *Macedonia* to *Jeruſalem*, Acts 19. 29. — 20. 4. was a Co-adjutor with him in the Work of the Goſpel, *Philem.* 24. went with him to *Rome*, and was there in Bonds with him, *Coloſſ.* 4. 10. and is therefore here taken notice of as a Companion of St. *Paul*'s.

b Ver. 9. *And ſailing was now dangerous, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρῆλυθέναι, Becauſe the Faſt was now already paſt;*] That is, the annual Faſt of Expiation for the Sins of the People of *Iſrael*, which began on the tenth of the Month *Tiſri*, anſwering to the 25th of our *September*, was already paſt, and ſo the time of ſailing became dangerous by reaſon of the Winter, and of the *Michaelmas Flows* which were then upon the Sea. Thus (a) *Philo* informs us that this Feaſt of Tabernacles was held μετὰ τὴν μεσοπωρινὴν ἰσημερίαν, *after the Winter Æquinoctial*; and the ſame Feaſt of Tabernacles which was on the 15th of the ſame Month, is ſaid by (b) *Joſephus* to be celebrated, τρεπομένου τὸ λοιπὸν εἰς καιρὸν πρὸς τὴν χειμέριον ὥραν, *when it began to be Winter:* And (c) *Philo* adds, that *Flaccus* was carried from *Egypt* to *Rome*, ἀρχομένου χειμῶνος, *at the beginning of Winter*, ἔδει γὰρ αὐτὸν καὶ τὸν ἐν θαλάττῃ φόβητρον, ἀποπλαῦσαι, *it being fit that he who had diſturbed all things by Land, ſhould be diſturbed by the Tempeſts of the Sea*; and in his (d) *Legatio ad Flaccum* he ſaith; that *the beginning of Autumn was* τραχηλιῶντος ἤδη τοῖς θαλαττεύουσιν, *the laſt time for Mariners to put to Sea.* See more of this in Dr. *Hammond*'s Note upon the place.

c Ver. 13. Ἆσσον παρελέγοντο τὴν Κρήτην, *They ſailed cloſe by Crete.*] The *Vulgar* hath made this the proper Name of a place, and indeed there was ſuch a place near *Troas*, and *Mitylene*, mentioned, *Acts* 20. 13, 14. but that was at too wide a diſtance from *Crete*, to be here mentioned; there were four other places of that Name mentioned by *Scmidius* here, but none of them were near *Crete*; *Stephanus*, as is cited by *Lorinus*, ſaith, *Aſſos* is πολίχνιον Κρήτης, *a little City of Crete*; but then *Pliny* informs us that it was not a Sea-port, but ſituated in Mediterraneo, *in the Mediterranean*, l. 4. c. 12. p. 213. Others therefore think this is an Adverb uſed by *Homer*, *Heſiod*, and *Herodotus*, to ſignifie *quickly*, or *near* to the place, as *Phavorinus* and other *Grammarians* ſay it doth, and ſo the whole ſhould be rendred thus, *looſing from the incommodious Harbour*, mentioned *ver.* 12. *with a favourable Wind*, propius præterlegebant Cretam, *they ſailed by Crete near to it.*

Ver. 14. Ἄνεμος τυφωνικὸς ὁ καλούμενος εὐρακύλων, *A Tempeſtuous Wind called Euroclydon.*] Ventus Typhonicus, ſaith (e) *Pliny*, is a *Whirl-wind*, and the Name of it here mentioned is thought by *Grotius*, *Bochart*, and Dr. *Hammond* to be εὐραρκύλων, as it is rendred by the *Vulgar*, that is, *the North-Eaſt Wind*, that being oppoſite to *the South-Weſt Wind*, mentioned, *ver.* 12. d

Ver. 15. *We could not, ἀντοφθαλμεῖν τῷ ἀνέμῳ, bear up againſt the Wind.*] So the word properly imports, but *metaphorically* we could not reſiſt, or ſtand up againſt the force of it; ſo (f) *Polybius* ſaith of the *Meſſenians*, that they could not, ἀντοφθαλμεῖν πρὸς τὸ βάρος τῶν Λακεδαιμονίων, *reſiſt the force of the Lacedemonians*; and that they could not πρὸς τὰς ὁρμὰς ἀντοφθαλμῶν, *reſiſt their Impreſſions.* See more Inſtances in *Budæus* and *Bois.* e

Ver. 21. Ἔδει μὲν μὴ ἀνάγεσθαι; *You ſhould not have looſed from Crete, κερδῆσαί τε τὴν ὕβριν ταύτην, καὶ ζημίαν, to have gained this harm, and loſs.*] Great Induſtry is uſed here to carry off theſe words from their native ſenſe, to make ὕβρις ſignifie *a Tempeſt*, and κερδαίνειν *to eſcape*, whereas there needeth no ſuch Artifice, for it was indeed ὕβρις *an Infamy* to them to be ſuch unskilful Mariners as to put to Sea when the Seaſon of the Year rendred their Voyage ſo dangerous; and having been forced for their own Safety to lighten the Ship, and to caſt out ſome of her Lading, and Tackling, to preſerve themſelves, they might well be ſaid, κερδαίνειν τὴν ζημίαν ταύτην, jacturam hanc lucri in loco ponere, or *to count this loſs their gain*; the Particle μὴ, which here ſeems neceſſary to be repeated, ſhews that κερδαίνειν here cannot ſignifie *to eſcape*, ſeeing the ſenſe would then run thus, *Ye ſhould not have eſcaped this Loſs.* Tho, ſince, κερδαίνειν ſeems to bear this Senſe in thoſe words of (g) *Ariſtotle* ὃν καὶ λόγον ζημίαν μὴ λαβεῖν τὸ τοιοῦτον κερδαίνοντα εὐτυχῆ φαμὲν, we call him Fortunate, who eſcapes that Puniſhment or Damage he reaſonably might have ſuffer'd; in this Senſe the words run thus, *you ſhould not have looſed from Crete, but ſtayed there, that you might have eſcaped this Infamy and Loſs.* f

Ver.

(a) In Flaccum, p. 760. (b) Antiq. l. 3. c. 10. F. (c) Ibid. p. 761. (d) P. 770. B.
(e) H. Nat. l. 2. c. 41. (f) L. 4. (g) Magn. mor. l. 2. c. 8.

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g Ver. 31. *Except theſe abide in the Ship ye cannot be ſaved.*] This ſhews, as *Grotius* well notes, that what was ſaid *ver.* 21. was to be underſtood with this Limitation, ſi me audiatis, *if ye will hearken to my Counſel*; and alſo with this *proviſo*, that you will do that which is in your Power, and God hath given you Skill and Ability to do; for in all Promiſes in which God is ſaid to give this or that, this muſt be underſtood, becauſe he hath already given that which he hath given us Faculties, or Abilities, and Wiſdom to obtain; ſo that we cannot want or fall ſhort of it, unleſs we wilfully neglect to uſe the Faculties which God hath given us for that end: They therefore having with them Mariners, skilled in conducting of the Ship, and Power ſufficient to retain them in it, St. *Paul* informs them, that God's Promiſe of their Safety was to be effective by their Means.

Ver. 33. *This is the fourteenth day that ye have continued faſting, having taken nothing.*] It being impoſſible for them, without a Miracle, to continue faſting fourteen days without eating any thing, ſome render the words thus, *You have continued expecting the fourteenth Day as a critical Day*, which they were either to find ſafety in, or were not like to out-live; but as we read nothing of ſuch a critical day; ſo the πολλὴ ἀσιτία, *long faſting*, mentioned *ver.* 21. and continued till this day, proves the contrary. The meaning therefore ſeems to be this, that they had no ſet times of eating, but what they ate was ſeldom, little, and without order, or aſſembling together for that End. Thus (*) *Zetzes* ſaith, that *Heſiod* ſpeaks thus, οὐδὲ τι σῖτον ἤσθιον, *they ate no Meat*, ἀλλὰ τὸ μηδ' ἐν τοῖς καιροῖς τῶν προπεζῶν —— ἐσθίειν, *becauſe they ate not at Meal-times.* h

CHAP. XXVIII.

1. AND when they were eſcaped (*to Land*,) then they knew that the
a Iſland was called [a] Melita, (*now Maltha.*)
b 2. And the [b] barbarous People ſhewed us no little (*or ordinary*) kindneſs, for they kindled a Fire, and received us (every one (*into their Houſes*,) becauſe of the preſent Rain, and becauſe of the Cold.

3. And when Paul had gathered a bundle of Sticks, and laid them (Gr. *but Paul turning many Sticks, and laying them*) upon the Fire,
c there came [c] a Viper out of (*from*) the Heat, and faſtned (*her ſelf*) upon his hand.

4. And when the Barbarians ſaw the venemous Beaſt hang on his Hand, they ſaid among themſelves, No doubt this Man is a Murtherer, whom, tho' he hath eſcaped the Sea, yet (*divine*) Vengeance ſuffereth not to live.

5. And he ſhook (Gr. *then he ſhaking*) off the Beaſt into the Fire, (*and*) felt no harm.

6. Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly; but after they had looked a great while, (i. e. *expected this long.*) and (*yet*) ſaw no harm
d come to him, they changed their Minds, and (Gr. *changing their Minds, they*) [d] ſaid, that he was a God.

7. (*And*) in the ſame Quarters, (Gr. *in that place*,) were Poſſeſſions (*Habitations*) of the chief Man (*the Governour*) of the Iſland, whoſe Name was Publius, who received us (*into them*,) and lodged us three days courteouſly.

8. And it came to paſs (Gr. *ſo it was*,) that the Father of Publius lay ſick of a Fever, and of a Bloody Flux; to whom Paul entred in, and prayed, and laid his Hands on him, and healed him.

9. So when this was done, others alſo who had Diſeaſes in the Iſland, came, and were healed.

10. [c] Who alſo (Gr. *and they*) honoured e
us with many Honours, (*or preſented us with much Proviſions*;) and when we departed, they laded us with ſuch things as were neceſſary (*for us.*)

11. And after three Months, we departed in a Ship of Alexandria, which had wintered in the Iſle, [f] whoſe Sign was Caſtor and f
Pollux.

12. And landing at Syracuſe, we tarried there three days.

13. And from thence we fetch'd a Compaſs, and came to Rhegium; and after one day, the South-wind blew, and we came the next day to [g] Puteoli. g

14. Where we found (*Chriſtian*) Brethren, and were deſired (*I and Ariſtarchus*,) to tarry with them ſeven days, and ſo we went towards Rome.

15. And from thence, when the [h] Bre- h
thren (*of Rome*) heard of us, they came to meet us, (*ſome*) as far as Appii-Forum, and (*others to*) the three Taverns; whom when Paul ſaw, he thanked God, and took Courage.

16. And

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16. And when we came to Rome, the Centurion delivered the *(other)* Priſoners to the Captain of the Guard, (i. e. *of the*
i *Prætorian Band;)* [i] but Paul was ſuffered to dwell by himſelf, with a Soldier that kept him.

17. And it came to paſs, that after three days, Paul called the chief of the Jews together; and when they were come together, he ſaid to them, Men and Brethren, tho' I have committed nothing againſt the People, or Cuſtoms of our Fathers, yet was I delivered Priſoner from Jeruſalem into the hands of the Romans.

18. Who, when they had examined me, would have let me go, becauſe there was no cauſe of Death in me.

19. But when the Jews ſpake againſt it, I was conſtrained to appeal to Cæſar, not that I had ought to accuſe my Nation of.

20. For this cauſe therefore have I called for you, to ſee you, and to ſpeak with you; becauſe, that for *(that Meſſiah, and that Re-*
k l *ſurrection which is)* [k] the hope of Iſrael, [l] I am bound with this Chain.

21. And they ſaid to him, we neither received Letters out of Judea concerning thee, neither any of the Brethren which came *(hither,)* ſhewed, or ſpake any harm of thee:

22. But we deſire to hear of thee what thou thinkeſt *(of them who are called Nazarens;)* for as concerning this Sect, we know that every where it is ſpoken againſt.

23. And when they had appointed him a day, there came many to him into his Lodg-
m ing, [m] to whom he expounded, and teſtified *(that)* the Kingdom of God *(was come)* perſuading them concerning Jeſus, *(that he was the Chriſt,)* both out of the Law of Moſes, and out of the Prophets, from Morning till Evening.

24. And ſome believed the things which were ſpoken, and ſome believed not.

25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken (Gr. *Paul having ſpoken)* one word *(that nearly touched them,* viz. ὅτι, *That)* well ſpake the Holy Ghoſt (i. e. *rightly)* by Eſaias the Prophet to our Fathers,

26. Saying, Go to this People, and ſay *(prophetically to them,)* [n] Hearing ye ſhall n
(will) hear, and ſhall *(will)* not underſtand; and ſeeing ye ſhall *(will)* ſee, and *(will)* not perceive.

27. For the Heart of this People is waxed groſs, and their Ears are dull of hearing, (Gr. *they hear heavily with their Ears,)* and their Eyes have they cloſed, leſt they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and ſhould be converted, (Gr. *ſhould turn themſelves,)* and I ſhould heal them.

28. Be it known therefore to you, that the Salvation of God is ſent to the Gentiles, and that they will hear it.

29. And when he had ſaid theſe words the Jews departed, and had great Reaſoning, among themſelves.

30. [o] And Paul dwelt two whole Years o
in his own hired Houſe, and received all that came in to him.

31. Preaching the Kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt with all confidence, no Man forbidding him.

Annotations on Chap. XXVIII.

a Ver. 1. Μελίτη, *The Iſland was called Melita.*] It is now called *Maltha*, and is famous for the Knights of *Rhodes*, and hath yet a place called the *Arrival* or *Haven of St. Paul*; that it was this *African Maltha*, and not the other *Illyrican Melite*, or *Melatine*, ſee proved by *Bochart. Phaleg. part.* 2. *l.* 1. *c.* 26.

b Ver. 2. Οἱ δὲ βάρβαροι, *The barbarous People.*] Dr. *Lightfoot* thinks, that theſe *Barbarians* were *Africans* brought thither by the *Carthaginians* when they had Poſſeſſion of that Iſland. *Bochartus* from *Diodorus Siculus* ſaith, they were φοινίκων ἄποικοι, *a Colony of the Phœnicians*, who ſailing upon their Merchandize to the Weſtern Ocean, (a) καλαφθάγλω ἔσχον ταύτλω τὴν νῆσον εὐλιμένον ἔδοξε, *made this Iſland their Refuge, for the convenience of its Havens*; but the *Phœnicians* abounding in *Africa*, the Difference betwixt theſe two Opinions is not great. As for the word *Barbarous*, (b) *Strabo* informs us, that it was the Name πάντων δὴ τραχυστομούντων, *given to all that ſpake groſs and rough Language*; and that afterwards the *Greeks* uſed it, ὡς ἐθνικῷ τινὶ ὀνόματι ἀντιδιαιρούντες τοὺς τοὺς Ἕλληνας, *as a common Name by which they diſtinguiſhed themſelves from other Nations.* However, theſe barbarous People were taught Humanity by the Light of Nature; they had their Notions of Divine Juſtice, or *Nemeſis*, from Tradition, they therefore did believe there was a Providence which did pro-

(a) L. 5. p. 204. (b) L. 14. p. 455.

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tect and reward the Good, and puniſh the Evil-doer.

c Ver. 3. Ἔχιδνα, *A Viper.*] Of this Viper, ſee *Bochart, Hieroz. part.* 2. *l.* 3. *c.* 2.

d Ver. 6. *They ſaid, he was a God.*] Perhaps *Hercules* ἀλεξίκακος who was worſhipped in that Iſland, ſaith (c) *Ptolemy*, and was one of the Gods of the *Phœnicians*, Vide *Lucian. de Dea Syra, & Euſeb. Chron. N.* 142.

e Ver. 10. Πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *Who honoured us with many Honours;*] i. e. *gave us many Gifts and Proviſions for our Voyage:* So *what is thy Name, ſaith Manoah to the Angel, that we may do thee Honour?* Judg. 13. 17. ἵνα δωρεὰν δῶρόν σοι, *that we may tender thee a Gift*, ſaith *Joſephus*, ſee this import of the word τιμὴ, Note on 1 *Tim.* 5. 3.

f Ver. 11. Παρασήμῳ Διοσκούροις, *whoſe Sign was Caſtor and Pollux.*] The Picture of theſe two ſuppoſed Sons of *Jupiter*, was painted on the fore part of the Ship, they being in conjunction thought propitious to Mariners, and look'd upon, when thus appearing, as a ſign of a Tempeſt ceaſing; and yet in a Ship having ſuch an idolatrous Image, St. *Paul* refuſes not to ſail, nor doth St. *Luke* refuſe to uſe that Name; theſe being uſed only as the Name of the Ship in which they ſailed, as Dr. *Hammond* here notes.

g Ver. 13, 14. *We came to Puteoli, where we found Brethren.*] It is not to be wondred that there ſhould be *Chriſtians* there, ſeeing (d) *Strabo* informs us, that it was ἐμπόριον μέγιστον, *a very great Mart Town, where there were Havens made by Art for the goodneſs of the River.*

h Ver. 15. *The Brethren came to meet us as far as Appii Forum, and the three Taverns.*] Theſe *three Taverns* were nearer to *Rome* than *Appii Forum*, as appears from the words of (e) *Cicero* to *Atticus*. It is not to be wondred that there ſhould be many *Chriſtians* then at *Rome*, tho' perhaps no *Apoſtle* had been there to preach to them. For ſince *Chriſtianity* had now continued twenty eight Years from the Aſcenſion of our *Saviour*, and *the Sound of it had gone through all the World*, Rom. 10. 18. it is reaſonable to expect, that as it converted *Cornelius* and his Kinſmen to the Faith, ſo it ſhould prevail on many other *Romans* in all Places; and that *Rome* being the place to which (f) ob majorem principatum, *there was a general conflux from all places of the World*, as both *Heathen* and *Chriſtian* Writers have obſerved, it ſhould be ſtock'd with *Chriſtian* Brethren from all Parts.

Ver. 17. Τῷ δὲ Παύλῳ ἐπετράπη μεῖναι καθ' ἑαυτὸν, *But Paul was permitted to dwell by himſelf.*] They who were ſent Priſoners out of the *Provinces*, were uſually ſent to the (g) *Præfectus Prætorii*, or general of the Camp, it was therefore a favour that St. *Paul* was thus permitted to dwell in his own hired Houſe; and this Kindneſs perhaps was ſhewn him, either thro' the Teſtimony the *Centurion* had given of him as a good and virtuous Man, or by reaſon of the Letter ſent by *Feſtus* to *Cæſar* concerning him, that he was guilty of no Crimes committed againſt the *Roman* Laws. i

Ver. 20. *For the hope of Iſrael;*] i. e. either for my Faith in *Jeſus*, the true *Meſſiah*, who is the hope of *Iſrael*; or for the hope of the Reſurrection of the Dead, *Acts* 26. 6. which the *Jews* expected from the *Meſſiah.* k

Ibid. *I am bound with this Chain.*] Having a Chain on his right hand, by which he was bound to the Soldier that kept him; the Chain being alſo on the Soldiers left hand; and ſo long that they may go conveniently together. Thus (h) *Athenion* tells the Men of *Athens*, that *Mithridates* had made *Quintus Oppius* δέσμιον, *a priſoner*, or one bound with a *Chain*, as St. *Paul* often ſpeaks and had bound *Manlius Aquilius* ἁλύσει μακρᾷ, *with a long Chain to one* Baſtarne, *who being on Horſeback, dragg'd him along on foot, bound to him with a Chain five Cubits long.* Sometimes, for greater ſecurity, they were bound to two Soldiers, by two Chains, one faſtned to their right, the other to their left hand, as St. *Peter* was, *Acts* 12. 6, 7. and St. *Paul, Acts* 21. 33. l

Ver. 23. Οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, *To whom he expounded, teſtifying the Kingdom of God;*] which they expected, *Luke* 2. 25. 38. — 19. 11. was already come, and perſuading them of the truth of the things which he aſſerted concerning the Birth, Life, Miracles, the Death, the Reſurrection and Aſcenſion of the Lord *Jeſus*; he expounded what related to them out of the *Law* and the *Prophets*, as m

(c) Geogr. l. 4. c. 4. (d) L. 5. p. 169.

(e) *Ab Appii Foro, horâ quartâ dederam aliam paulò ante à tribus Tabernis.* Ad Att. l. 2. Ep. 10.

(f) *In commune imperii caput undique Gentium convenitur; eo quòd clementiſſimum Principem in hâc parte degentem, varia omnium deſideria vel neceſſitates ſequuntur.* Symmac. l. 4. Ep. 28. Μάλιστα ὃ τὸ πάθος τῇ Ῥωμαίων πόλει ἤκμασεν ἅτε πολυανθρώπῳ οὔσῃ καὶ τοῦ πανταχόθεν ἐπιδέχεσθαι. Herodian. l. 1. p. 19. *Ad hanc Eccleſiam propter potentiorem principalitatem neceſſe eſt omnem convenire Eccleſiam.* Iren. l. 3. c. 3.

(g) *Vinctus mitti ad præfectum prætorii mei debet.* Trajan. ad Plin. l. 10. Ep. 65.

(h) Athen. Deipn. *l.* 5. p. 213.

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as *Chriſt* had done to his Diſciples after his Reſurrection, *Luke* 24. 26, 27.

n Ver. 26, 27. *Hearing ye will hear, and will not underſtand, &c.*] See the Note on *Matth.* 13. 12—15.

o Ver. 30, 31. *Paul continued two Years,—no Man forbidding him.*] Hence it appears, that there was no Edict of *Nero*, or any preceding *Emperor*, againſt the *Chriſtians*, till the Tenth of *Nero. i.e.* the Year after that *Paul* was looſed from his Bonds. (2.) Here we have the plain reaſon, why St. *Luke* ends his Hiſtory, becauſe, as the *Biſhop* of *Cheſter* ſaith, St. *Paul* came not to *Rome* till the Seventh of *Nero* in the Month of *February*, and in the Ninth of *Nero*; *i.e.* after two Years, he was ſet at liberty, and leaving *Rome*, went into ſome other part of *Italy*, intending to go from thence into *Judea*, Heb. 13. 23, 24. and ſo here ends St. *Paul*'s ſtay at *Rome*, and with that St. *Luke*'s Hiſtory.

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AN APPENDIX

To Chapter the Second, *ver.* 27.

I Know not one Objection againſt that Expoſition which I have given of the Phraſe, *Thou wilt not leave my Soul in Hell*; only it may be ſaid, that if this be the proper import of the words, we have no reaſon to believe that *Chriſt* deſcended into Hell; for this can never be an Article of *Chriſtian* Faith, unleſs it be either expreſly, or virtually delivered in that Scripture which is the Rule of Faith; now it is certain that it is not delivered in any other place of *Scripture*; not in thoſe words of the Apoſtle *Paul*, *He that aſcended is the ſame that deſcended firſt into the lower parts of the Earth*, Eph. 4. 9. for that Phraſe only ſignifies that Chriſt's Body was buried in the Earth, as *Chryſoſtom*, *Theodoret*, and *Photius* there ſay, not that his Soul deſcended into Hell; the Phraſe is plainly taken from the *Pſalmiſt*'s words, *They that ſeek my Soul to deſtroy it ſhall go into the lower parts of the Earth*, Pſal. 63. 9. where if it ſignifies *they ſhall go to Hell*, the *Foxes muſt go thither alſo*, for the words following are, *they ſhall be a Portion for Foxes*: Not from that Paſſage of St. *Peter*, 1 Pet. 3. 19. *by which Spirit he went and preached to thoſe in priſon*; for as they in Priſon do not there ſignifie thoſe who were naturally dead, but only the *Gentiles dead in Treſpaſſes and Sins*, and by the Prophet *Iſaiah* thrice ſtiled οἱ ἐν φυλακῇ, *they who are in priſon*; ſo certain it is, the Spirit by which he is ſaid to go, and preach to them, was not his own Spirit, by ſeparation of which from the Body he was dead, but the *Holy Spirit* by which he was quickned; for which reaſon St. *Auſtin* Ep. 99. pronounceth of this place, that omnino ad inferos non pertineat, *it belongs not at all to Chriſt's Deſcent into Hell*; if then it cannot be proved from this place, it muſt be owned that it hath no ſufficient ground at all in *Scripture*.

To this I anſwer, 1*ſt*, In the words of *Biſhop Pearſon*, 'That in the *Aquileian* Creed, 'where this Article was firſt expreſſed in the 'fourth Century, there was no mention of '*Chriſt's* Burial; but the words of their Con'feſſion ran thus, *crucified under Pontius Pi'late, he deſcended in inferna*. From whence 'there is no queſtion but the Obſervation of '*Ruffinus*, who firſt expounded it, was moſt 'true, that tho' the *Roman*, and *Oriental* 'Creeds had not theſe words, yet they had 'the ſenſe of them in the word *buried*. It 'appeareth therefore that the firſt Intention of 'putting theſe words in the Creed, was only 'to expreſs the Burial of our Saviour, or the 'Deſcent of his Body into the Grave. Now doubtleſs the Burial of *Chriſt*'s Body, or its deſcent into the Grave, is an Article of Faith clearly delivered in Holy *Scripture*.

2*dly*, I add, that the Phraſe καταβαίνειν, or καταέλθειν εἰς ᾅδου, or εἰς ᾅδου (τόπον,) *to deſcend into Hades*, in the *Old Teſtament*, and the *Apocryphal* Writers ſtill ſignifies, *to go down into the Grave*, or *Sepulchre*, and ſo cannot refer to the *Soul*, but the Body only; in this ſenſe *Jacob* ſays, *Gen.* 37. 35. καταβήσομαι εἰς ᾅδου, *I will go down to the Grave to my Son mourning*. So *Numb.* 16. 30, 33. *if the Earth ſwallow them up*, καὶ καταβήσονται ζῶντες εἰς ᾅδου, *and they go down alive into the pit*, καὶ καταβῆναι εἰς ᾅδου, *and they went down alive into the pit*. *Job* 7. 9. ἐὰν ἀνθρωπος καταβῇ εἰς ᾅδου, *if a Man go down to the Grave he ſhall come up no more*; and *Chap.* 17. 16. καταβήσονται εἰς ᾅδου, *they ſhall go down to the Grave, they ſhall reſt in the Duſt*; Iſa. 14. 11. καταβήσεται εἰς ᾅδου ἡ δόξα σου, *thy pomp is gone down to the Grave, the Worm is ſpread under thee*; and *ver.* 19. *thou ſhalt be as thoſe that are dead*, καταβαινόντων εἰς ᾅδου, *like thoſe that go down into the Grave*. So *Eſth.* 13. 7. καταβάντες εἰς ᾅδου, *they going down to the Grave, we ſhall be free from Trouble*; and *Baruch* 3. 19. *they are vaniſhed*, καὶ εἰς ᾅδου καταβάντες, *and gone down to the Grave*. And according to this ſenſe which Dr. *Hommond*, and others put upon the words, *he continued for ſome time in the Grave*, it alſo is a plain Article of *Chriſtian* Faith.

3*dly*, It is moſt certain that tho' the Creeds of the *Church* were very numerous, yet in none of them was this deſcent into Hell found

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till the close of the fourth Century, when it was first put into the Symbol of the Church of *Aquileia*; for saith the Reverend Bishop *Pearson*, 'It is not to be found in the Rules 'of Faith delivered by *Irenæus*, l. 1. cap. 2. by 'Origen, lib. περὶ ἀρχῶν, in Procem, or by 'Tertullian, adv. Praxeam. cap. 2. de Virg. 'veland. cap. 1. de Præscript. adv. Her. cap. '13. It is not expressed in those Creeds 'which were made by the *Councils*, as lar-'ger Explications of the *Apostles* Creed: 'Not in the *Nicene*, or *Constantinopolitan*; 'not in that of *Ephesus* or *Chalcedon*; not in 'those Confessions made at *Sardica*, *Antioch*, 'Seleucia, *Sirmium*, &c. It is not mention-'ed in several Confessions of Faith delivered 'by particular Persons; not in that of *Euse-'bius Cæsarienses*, presented to the Council of 'Nice, *Theodoret*, l. 1. c. 2. not in that of 'Marcellus, *Bishop* of *Ancyra*, delivered to 'Pope *Julius*, *Epiphan.* Hæ. 72. not in that 'of *Arius* and *Euzoius*, presented to *Constan-'tine*, Socrat. l. 1. c. 19. not in that of *Aca-'cius*, *Bishop* of *Cæsarea*, delivered in to the 'Synod of *Seleucia*, Socrat. l. 2. c. 40. not in 'that of *Eustathius*, *Theophilus*, and *Silva-'nus*, sent to *Liberius*, Socrat. l. 4. c. 11. 'There is no mention of it in the Creed of 'St. *Basil*, Tract. de fide in Asceticis; in the 'Creed of *Epiphanius*, in Ancorato, c. 120. 'or of *Gelasius*, *Damasus*, *Macarius*, &c. 'It is not in the Creed expounded by St. *Cy-'ril*, tho' some have produced that Creed to 'prove it; it is not in the Creed expound-'ed by St. *Austin*, de fide & Symbolo; not 'in that *de Symbolo ad Catechumenos*, attri-'buted to St. *Augustin*; not in that which 'is expounded by *Maximus Taurinensis*; 'not in that so often interpreted by *Petrus 'Chrysologus*; nor in that of the Church of 'Antioch, delivered by *Cassian*, de Incarn. l. '6. neither is it to be seen in the *MS.* Creeds 'set forth by the learned *Archbishop* of *Ar-'magh*. Indeed it is affirmed by *Ruffinus*, 'that in his time it was neither in the *Ro-'man*, nor the *Oriental* Creeds, Sciendum 'sane est, quod in Ecclesiæ Romanæ Symbo-'lo non habetur additum, descendit ad infer-'na, sed nec in Orientis Ecclesiis habetur hic 'Sermo. *Ruff. in Exposit. Symboli. It is 'certain therefore*, (nor can we disprove it 'by any acknowledged evidence of Antiqui-'ty,) *that the Article of the Descent into Hell 'was not in the Roman, or any of the Orien-'tal Creeds.* Now had they conceived those Creeds in which this Article was wanting deficient, in a necessary point of *Christian* Doctrine, could they have stiled all, or any of them a perfect Confession, comprizing *the whole Doctrine of Faith*, the whole of *Chri-stian Doctrine*, *the comprehension and perfe-ction of the Christian Faith*, *a comprisal of all the Articles of Faith*, *a Symbol that speaks of every part of Faith*, *the Faith sufficient for Salvation*, *the Life giving*, *the saving Faith*, *the saving Knowledge*, *the only Truth which they received from the Apostles*, *the only Rule which admits of no Correction*, *no Addition*, *and no Diminution*, *the only Faith delivered by the Church to be kept by her Children?* Could they have told us, that *the most learned could believe no more*, *and the meanest Christian did believe no less*; *that they needed know no more*, *that they desired to believe no more*, *that they believed this first*, *that nothinng more was to be believed*, *that in it nothing was to be innovated?* Could they have said expressly, that the *Apostles delivered in it whatsoever they thought necessary for all Believers*; *and that they indited it to be a Mark by which he should be known*, *who preached Christ truly according to the Rules of the Apostles*; *and by producing of which it might be known*, saith *Ruffinus*, *whether he were an Enemy or a Companion?* And lastly, could their great and general *Councils* have defined so often, that *it should be lawful for no Man* (a) ἑτέραν πίστιν προφέρειν, ἢ γράφειν, ἢ συντιθέναι, *to introduce*, *write*, *or compose another Faith besides that which was defined by the Nicene Council:* These are the words of the third general *Council*, where presided that *Cyril* of *Alexandria*, who, in his Letter to *John* of *Antioch*, saith, *We by no means permit the Faith defined* ἤτοι τὸ τῆς πίστεως σύμβολον, *or the Symbol of Faith made by the Holy Fathers met at Nice*, *to be shaken by any*; *nor do we suffer our selves or others to change one Word*, *or transgress one Syllable of what is there contained.* This *Epistle*, saith *Mark*, *Bishop of Ephesus*, was read, and approved by the fourth general *Council*, which also decreed, (b) μηδενὶ μηδόλως ἐξεῖναι, προσθεῖναι τῷ συμβόλῳ τούτῳ, ἢ ἀφελεῖν ἀπ' αὐτοῦ, *that it should be lawful for no Man to add any thing to this Symbol*, *or take any thing from it*, *or to change it at all*, *or transform it into another Symbol.* (c) *Athanasius* speaking of the Synod of *Ariminum*, saith, That *the Orthodox*, *and true Servants of the Lord defined*, *that Men should be contented with that Faith alone*, *which was held at Nice*, καὶ μηδὲν πλέον ἢ ἔλαττον παρ' ἐκείνων ζητεῖν καὶ φρονεῖν, *and mind*, *and seek for nothing more or less*, *and that they deposed them who taught the contrary.* And again, That *they should*, (d) μηδὲν πλέον ζητεῖν, *seek for nothing more than what was confessed by the Fathers at Nice.* In the 5th general *Synod*, *John*, *Patriarch of Constantinople*, saith, *We have taken care*, (e) τὸ θεμέλιον τῆς πίστεως Χ̄ῡ τὸ ἁγίων πατέρων ἀσάλευτον ἀρραγῆ

(a) Concil. Ephes. Can. 7. (b) Apud Concil. Florent. §. 5. (c) Theodoret. H. Eccl. l. 2. c. 18.
(d) Ibid. (e) Syn. Constant. sub Menna. Act. 5. p. 87. apud Bin. T. 4.

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ἀρ' ἧς ἀγῆ ἀσαλεύειν, *that the Foundation of Faith might remain inviolate according to the Tradition of the Holy Fathers.* And this Determination they declared was made,

1*ſt*, Becauſe this venerable *Symbol*, ſaith the general *Council* of *Chalcedon*, (f) ἀρκεῖ εἰς ἐπίγνωσιν ἐντελῆς τ ἀληθείας, *ſufficeth to the perfect Knowledge of the Truth*; and as the *Biſhop* of *Epheſus* well notes upon that place, *It is manifeſt*, (g) ὅτι τῷ τελείῳ οὐδὲν ἐλλείπει, *nothing is wanting to what is perfect*; they alſo ſaid there was no need of adding any thing to it, *becauſe it was ſufficient*, (h) εἰς ἀναίρεσιν πάσης ἀσεβοῦς αἱρέσεως, *for the ſubverſion of every wicked Hereſie*, πᾶσαν ἀσεβεστάτην αἵρεσιν ἀναιρέψαι, *to overthrow all the moſt ungodly Hereſies*, and that it was σηλογραφία κ πάσης αἱρέσεως, *an Inſcription as upon a Pillar againſt all Hereſies.*

2*dly*, Becauſe they would not alter the Tradition they had received from their *Fore-fathers: We*, ſaith *Cyril* in the general *Council* of *Epheſus*, *have taken this Care that nothing ſhould be added to, or altered in the Nicene Symbol, as being mindful of him that ſaid*, (i) μὴ μέταιρε ὅρια αἰώνια α ἔθεντο οἱ πατέρες σ, *Remove not the ancient Bounds which thy Fathers have ſet.*

3*dly*, Becauſe they would not give occaſion to any to ſuſpect their Faith imperfect, or that any Article of Faith was wanting in the Creeds already made. Thus the Synod of *Sardis* decreed, μηδὲν ἔτι περὶ πίστεως γράφεσθαι, *that nothing more ſhould be written touching the Faith*, but *that all ſhould reſt ſatisfied with the Faith confeſſed by the Nicene Fathers*, (k) διὰ τὸ μηδὲν αὐτῇ λείπειν, *becauſe it was deficient in nothing*; and ἵνα μὴ ἡ Νικαία γραφεῖσα ὡς ἀτελὴς ὅσα νομισθῇ, *leſt that of Nice ſhould be eſteemed imperfect*, and a Pretence ſhould be given to as many as will to write, and define touching the Faith. The *Orthodox Fathers* in the Council of *Ariminum* profeſſed, (l) That *they were Children of the Nicene Fathers, but if*, ſay they, *we ſhould dare to take away any thing from what they have written*, ἢ προσθεῖναί τι, *or add any thing to it, we ſhould be ſpurious Children*, καλήσοιεν τ γεγυμνικότων γνήσιοι, *as being Accuſers of what they did, who delivered* τ ἀκριβῆ κανόνα τ πίστεως, *an exact Rule of Faith.* And again they declare it, (m) ἐπικίνδυνον, *a dangerous thing to add any thing to, or take any thing from the Nicene Creed, becauſe if either of theſe things ſhould be done*, ἔσαι τοῖς ἐχθροῖς ἄδεια τ ποιεῖν ἅπερ βούλον) *the Enemies would have liberty to do what they would.* And *Athanaſius* in his (n) Epiſtle to *John* and *Antiochus* his Presbyters, commands them, τὸν πλέον τι τούτης ἢ ἔλαττον λαλεῖν θρόνλας ἀποτρέφειν, *to reject them who would ſay more, or leſs than was contained in that Creed.* And the *Biſhop* of *Epheſus* well argues, (o) That we can ſuffer nothing by keeping to the ſame Faith which the Divine *Fathers* confeſſed and believed, ſince none but Madmen can accuſe it of Imperfection.

Now hence it demonſtratively follows that theſe Creeds which wanted this Article muſt be a perfect digeſt of all things neceſſary to be believed now, and throughout all ſucceeding Ages of the World; for how can it be neceſſary for any *Chriſtian* to have more in his Creed than the *Apoſtles*, and the *Chriſtians* of the four firſt Centuries had? May the Churches of After-ages make the narrow way to Life more narrow than our *Saviour*, his *Apoſtles*, and the *Fathers* left it? When the whole Church hath ſo expreſly taught that this Faith was ſufficient for the perfect knowledge of the Truth, that in it nothing was deficient, may others yet come after them, and by adding to them any other Article, remove the ancient Bounds which our Fathers have ſet? What reaſon can any Man give why any Perſon ſhould not be ſaved now by the ſame Faith which was ſufficient for Salvation in the days of the *Apoſtles*, and the firſt four Centuries? Are we wiſer than they? Or, are our *Doctors* more learned, or more faithful? Is there another Covenant made with the Church ſince their days? Are other terms of Salvation ſince made? Or, is God leſs merciful to us than he was to them? Is not the famous Rule of *Lirinenſis* this, Quod ab omnibus, quod ubique, quod ſemper? *That which was always, and every where believed of all, that is the Rule of Faith.* And muſt it not hence follow, that there can be no new Article, no Declaration obliging us to believe any thing which was not always matter of the *Chriſtian* Faith? I conclude this Head with the words of the judicious Dr. *Barrow*, 'that 'the inſerting this not only as an Article di'ſtinct from *Chriſt*'s Death, Burial, and con'tinuance in the ſtate of Death, but alſo ne'ceſſary to be believed as ſuch, reflects upon 'the more ancient Compilers, both of this, 'and other Breviaries of Faith, as the *Nicene*, 'and *Conſtantinopolitan Councils*, *Irenæus* '*Tertullian*, &c. who left it out; which they 'ſhould not have done, if it contain any thing 'highly material, and different from what is 'here otherwiſe expreſſed; whoſe Credit is '(as I conceive) more to be tendred, than that 'of their Juniors and Followers unknown to us; 'and ſo much the more, for that in a matter 'of

(f) Apud Concil. Flor. Seſſ. 5. Bin. Concil. Tom. 8. p. 591. (g) Ibid.
(h) Athan. Epiſt. ad Afric. Epiſc. p. 932. Orat. de Div. Chriſti, p. 165. Syn. Sard. apud Athan. Ep. ad Afric. Epiſc. p. 941.
(i) Apud Concil. Flor. Seſſ. 5. Bin. ibid. p. 589. (k) Apud Athan. Ep. ad Antioch. p. 576.
(l) Theodoret. H. Eccl. l. 2. c. 15. (m) Ibid. (n) Pag. 951.
(o) Apud Concil. Flor. Seſſ. 8. Bin. ibid. p. 627.

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'of this kind, Defect, or Omiſſion is leſs to-
'lerable, than any redundance of Expreſſion;
'which Inconvenience may ſeem in a manner
'to reach higher, even to St. *Paul* himſelf;
'who, in the 15th Chapter of his firſt Epiſtle
'to the *Corinthians*, declaring the Sum of
'what he both learned and taught concern-
'ing our Saviour's laſt grand Performances,
'only mentions *his Death*, *Burial*, and *Reſur-*
'rection; *I delivered unto you firſt*, ſays he,
'*that Chriſt died for our Sins, according to*
'*the Scriptures, and that he was buried, and*
'*that he roſe again the third day*; which Enu-
'meration of his, we may, it ſeems, well
'acquieſce in, as ſufficient and complete,
'and may thence, with great Probability
'infer, that no other Deſcent of our Savi-
'our into Hell, beſide his Death and Burial,
'was by him underſtood, or delivered in his
'Catechetical Diſcourſes and Preachings, as
'a point of Faith.

4*thly*, I add, that theſe words may be admitted as a diſtinct *Article* of Faith, contained in the *Holy Scriptures*, in a very good ſenſe, very agreeable to the word Deſcent, and to the import of the word *Hades*; for the *Scripture* doth aſſure us, that the Soul of the Holy *Jeſus*, being ſeparated from his Body, went *to Paradiſe*, Luke 23. 43. And thence it muſt deſcend into the Grave or Sepulchre to be united to his Body, that it might be revived, and thus it may be truly ſaid, *he was dead and buried, his Soul deſcended afterwards into Hades, to be united to his Body*; and his Body being thus revived, *he roſe again the third day*. Hence *Grotius*, on that place of St. *Luke*, ſaith, qui Symbolo Fidei Chriſtianæ aſcripſerunt καλῶς εἰς ἅδου Chriſti verbis optime id tueri potuerunt, *they who added this Article to the Symbol of Faith, may beſt defend themſelves by thoſe words*: Nor, ſaith he, was this Addition ſuperfluous, ſeeing it proves the ſeparate Exiſtence of the Soul from the Body, which many *Philoſophers* denied, and others doubted of.

FINIS.

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ADDITIONAL ANNOTATIONS TO THE New Testament; WITH SEVEN DISCOURSES; AND AN APPENDIX ENTITULED *Examen Variantium Lectionum* JOHANNIS MILLII, S. T. P. IN *NOVUM TESTAMENTUM.*

By DANIEL WHITBY, D.D. and Chantor of the Church of *Sarum.*

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PREFACE

TO THE

COURTEOUS READER.

IT may be thought unfair Dealing to make conſiderable Additions to a Book twice or thrice reprinted, becauſe it uſually renders all the former Editions imperfect and deficient. But I have endeavoured to contrive the Matter ſo, that he who hath theſe Supplementory Additions, ſhall have the Subſtance of the whole, whatever Edition he hath bought already.

I have alſo made an Index *of thoſe Additions, that, by inſpecting it, the Reader may eaſily perceive whether any thing conſiderable may farther be expected from theſe Additions.*

The Treatiſes added to this Addition are theſe:

I. *A Diſſertation concerning the Baptiſm of Infants, on* Matth. xxviii. 19. p. 15.

II. *An Anſwer to Mr.* Whiſton's *Diſcourſe, on* Matth. xxiv. p. 25.

III. *An Examination of his Diſcourſe concerning* Abiathar *the High Prieſt, on* Mark ii. 36.

IV. *A Diſcourſe concerning the Imputation of Chriſt's perfect Righteouſneſs to us for Righteouſneſs or Juſtification,* p. 68, *&c.*

V. *A Defence of a Paſſage in the Preface to the Epiſtle to the* Galatians.

VI. *A Diſcourſe enquiring whether the* Apoſtles, *in their Writings, ſpake as conceiving that the Day of Judgment might be in their Days,* p. 113.

VII. *A Parallel betwixt the Apoſtacy of the* Jewiſh *and the* Papal Antichriſt, *p.* 119.

I muſt alſo do that excellent Perſon, Mr. Louth, *the Juſtice to own that he hath changed the Sentiments which I reflect on, in the Preface to* The Divine Authority of the Holy Scriptures; *and therefore, tho' his Name, againſt my expreſs Order, ſtill continues there, it ought to have been expunged.*

I have nothing more to add, but only to aſſure the Reader he ſhall receive no more Trouble of this kind from

His Friend and Servant,

DANIEL WHITBY.

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ERRATA in the Additional Annotations.

PAGE 1. Col. 2. line 17. r. *Philip.* 3. 16. p. 8. c. 2. l. 50. *containing* r. *continuing.* p. 11. c. 1. l. 31. *tho'* r. *thro'* p. 13. c. 2. l. 13. after *cited* add *by* Origen. p. 32. c. 2. l. 51. after καλῶς add *is uſed.* p. 35. c. 2. l. 37. *το* r. *ſeptuagint.* p. 53. c. 1. l. 37. add *to the.* p. 69. c. 2. l. 26. *would* r. *could.* p. 73. c. 1. l. 43. *whence* r. *hence.* c. 2. l. 27. add *m.* p. 75. c. 1. l. 25. add *his.* p. 77. c. 1. l. 22. *and* r. *as.* p. 78. c. 2. l. 38. add *this.* p. 80. c. 2. l. 28. add *in.* l. 61. add *Perſons.* p. 82. c. 1. l. 2. *which* r. *well.* p. 88. c. 1. l. 20. *Appoſition* r. *Oppoſition.* p. 90. c. 1. l. 15. *venged of, and argued upon us* r. *required of, and avenged upon us.* p. 92. c. 1. l. 8. *quid* r. *quod.* p. 103. c. 2. l. 15. *that* r. *what.* p. 104. c. 1. l. 49. *ſaw* r. *knew.* p. 105. c. 2. l. 20. *obtain* r. *abſtain.* p. 108. c. 1. l. 28. ὀνομαζεσν r. ὀνόμαζον. p. 111. c. 2. l. 22. ᾧ r. σὺ. p. 112. c. 1. l. 35. dele *by.* p. 118. c. 2. l. 14. *for* r. *from.* p. 121. c. 2. l. 44. add *came.* p. 122. c. 1. l. 6. r. יהוה. p. 124. c. 1. l. 23. τῷ r. τὶς. p. 126. c. 1. l. 39. *hath* r. *with.* p. 129. c. 1. l. 35. *where* r. *wherefore.* p. 131. c. 2. l. 29. add *on.* p. 133. c. 2. l. 44. *could* r. *ſhould.*

ERRATA in the *Examen.*

PRæfat. pag. 3. lin. 15. dele *non.* p. 4. l. 22. *Schriaſticis* lege *Scholiaſtis.* p. 12. l. 2. *excuti* l. *excutio.*
Lib. 1. p. 2. c. 2. l. 17. *ſane* l. *ſæpe.* p. 3. c. 1. l. 27. *hæc* l. *hæ.* p. 4. c. 1. l. 1. *Stro.* 3. p. 4. 67. leg. 467. l. 19. 5. 29. leg. 529. c. 2. l. 32. *prodit* l. *producit.* p. 7. c. 1. l. 20. καλελήλυθη l. καλαλελήλυθη. p. 10. c. 2. l. 32. *vel* l. *vec.* p. 18. c. 1. l. 14. *his* l. *hæ.* p. 24. c. 1. l. 44. *facti* l. *facta.* p. 39. c. 2. l. 26. λέγωσιν l. λέξεσιν. p. 43. c. 1. l. 17. a d. μὴ. p. 46. c. 1. l. 13. *peec.* l. *pænit.* l. 40. *inſtitutum* l. *inſitium.* p. 53. c. 2. l. 46. ἤγαγε l. ἤγειρε. p. 54. c. 2. l. 58. *Cyrill* l. *Clemens.* p. 65. c. 1. l. 55. *&* l. *eſt.* p. 71. c. 1. l. 29. dele *ſunt.* c. 2. l. 32. dele *parvulus.* p. 73. c. 1. l. 10. *vel* l. *V. L.* l. 36. *habent* l. *habet.* p. 74. c. 1. l. 34. *Gr.* l. *Ger.* p. 78. c. 1. l. 30. *ut* l. *id.* p. 100. c. 2. l. 3. dele *Tot ſi.*

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ADDITIONAL ANNOTATIONS TO THE NEW TESTAMENT.

(1) ΤΗΣ καινῆς διαθήκης ἅπαντα, *All the Books of the New Testament.)* It is observed, by the Reverend (a) Dr. *Hammond*, that *this Title refers to the* "Conſent of the "*Catholick Church* of God, and the Tradition "which giveth Teſtimony to theſe Books, as "thoſe, and thoſe only, which complete the "*Canon* of the *New Teſtament*; and the "Word ἅπαντα *all*, ſignifies as the Titles "of other Authors, ἅπαντα τὰ διδόμενα *all* "*the Books which have been written*, and "by God's Providence derived to the *Church*, "ſo as to be received into the *Canon*, or in to the Number of Writings, which were confeſſedly indited by the *Apoſtles*, and *Diſciples* of *Chriſt*. I cannot indeed find, that this Title is of any conſiderable Antiquity, but the more *ancient* Title of ἡ καινὴ διαθήκη, *The New Covenant* prefixed to theſe Books, doth plainly intimate their full and general Perſuaſion, that in theſe Books was compriſed, that whole *New Covenant* of which the Bleſſed *Jeſus* was the Mediator, and the *Apoſtles* were the *Miniſters* and the *Diſpenſers*; and then ſurely they muſt contain all that is requiſite for *Chriſtians* to believe, or do, in order to Salvation, or in order to their Performance of the Conditions, on which Salvation in this *New Covenant* is tendered; there being nothing which can be deem'd a more neceſſary and eſſential Part of the *New Covenant*, than the Conditions upon which Salvation is to be obtained by it.

And that the *Ancients* thus conceived of theſe Books, is evident from the other Title of the *Rule*, and *Canon* of *Scripture*, given to them, even from the Time of (b) *Irenæus*, who ſtiles the Scriptures τὸ ἀκλινῆ τὸ ἀληθείας τὸ κανόνα, *the invariable Rule of Truth*. A Canon, ſaith *Phavorinus*, is a perpetual Rule, a Meaſure that cannot be falſe, πᾶσαν προσθέσιν, καὶ ἀφαίρεσιν μηδαμῶς ἀποδεχόμενον, *and which by no means admits of any addition to it, or Subſtraction from it.* A Canon, and a Rule, ſaith (c) St. *Baſil*, if it want nothing to make it truly ſuch, οὐδεμίαν προσθήκην εἰς ἀκρίβειαν ἐνδέχεται *admits of no addition to the Exactneſs of it; for addition belongs to that which is ſomewhat deficient, or imperfect; whereas*, ſaith he, *if Rules and Canons be imperfect, they* do *not well deſerve that Name.* To a Canon, ſaith (d) G. *Nyſſen*, belongs ἡ τελειότης, *ſuch perfection* as *hath nothing wanting, or abounding; and therefore of the Canon of Scriptures*, he aſſerts that it is χρηστήριον ἀσφαλὲς τῆς ἀληθείας ἀπαύλου δόγματος, *an infallible Rule of Truth in every Doctrine.* Upon thoſe words, *As many as walk by this Canon*, Gal. 6. 16. *Theodoret* ſaith, *He calls the Doctrine propounded by him a Canon, as having* μήτε ἔλλειπον τι μήτε περιττὸν· *nothing wanting, or ſuperfluous:* And upon thoſe words, *Philip.* 16. *Let us walk by the ſame Canon.* (e) *Chryſoſtom* ſaith, *A Canon neither admits of Addition or Diminution, otherwiſe it loſeth the Property of a Canon. Elſewhere*, (f) he ſaith, That *it is eaſy to judge of the Controverſies in Religion, having the Scripture for our Canon.* (g) *Theodoret*, on the Place, ſaith, *The Apoſtle calls the preaching of the Goſpel the Canon*; adding, That *a Canon is a boundary of Right, wanting nothing.* Oecumenius ſaith, *The Apoſtle ſpeaks of Faith; for as to a Canon, or Rule, if you add any thing to it, or diminiſh from it, the whole is ſpoiled; ſo is it with reſpect to Faith.* So that in the Judgment of the *Fathers*, the Holy *Scriptures* being the Rule and Canon of Faith, no Article of Faith can be wanting in them, or ought to be added to them. Hence alſo, by juſt Conſequence, we infer the Perſpicuity of *Scripture* in all the neceſſary Articles of *Chriſtian* Faith, and Rules of Life; for a perfect Canon muſt as well be plain as full; a Rule by which I am to regulate my Actions, and my Faith, muſt be clear; for if it be not plain and intelligible, I cannot, by attending to it, know what I am obliged to believe and do: And therefore, *Chryſoſtom* ſaith, *There needs not much Enquiry, where there is a Rule to which all things muſt be adapted; but it is eaſie to perceive who takes wrong Meaſures.* Hom. 34. in Acta Apoſt. To. 4. p. 800.

(a) Preface. (b) L. 1. Ed. Ox. p. 44. (c) Adv. Eunom. l. 1. To. 1. p. 701. (d) Adv. Eunom. Or. 3. To. 2. p. 552. & Or. 1. p. 346. (e) Ἐπεὶ τὸ Κανὼν οὐ προσλυσι. (f) To. 4. Hom. 34. in Act. Apoſt. (g) Ὁ δὲ Κανὼν ὑβύτης ἐστὶ μηδενός, περισσεκόμενον ἔτως καὶ ἐπὶ τὸ πίσεως.

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ADDITIONS

TO THE

ANNOTATIONS

UPON THE

Gospel of St. Matthew.

CHAP. I.

(2) Ver. 4. TO the Note here add,] Dr. *Allix* saith, There was but 366 Years from the First of *Joshua* to the Birth of *David*; and this is certain, because from the Going of the Children of *Israel* out of *Ægypt*, to the Building of the Temple, in the Fourth Year of *Solomon*, passed 480 Years. Now if you add to 366, the Forty Years the Children spent in the *Wilderness*, the Seventy Years of *David*'s Life, mentioned 2 *Sam.* 5. 4. and the Four Years of *Solomon*, they make exactly 480 Years: He therefore supposes that *Salmon* begat *Booz*, when he was 96 Years old; *Booz* begat *Obed*, when he was 90 Years old; *Obed*, when he was 90, begat *Jesse*; and *Jesse*, when he was 85, begat *David*.

CHAP. II.

(3) V. 2. After these words, *among the Jews*, add,] The learned Dr. *Allix*, saith the *Jews* believed that there were Prophets in the Kingdom of *Saba*, and *Arabia*, they being of the Posterity of *Abraham*, by *Keturah*, as you may learn from the Note of the *Bishop of Ely*, on *Gen.* 25. 2, 3. and that they prophesied, or taught successively in the Name of God, what they had received by Tradition from the Mouth of *Abraham*. And so when *Solomon* was exalted to the Kingdom, these *Sabæans* said, perhaps he is the *Messiah*, and therefore came to him; for this he cites *Berischith Rabba Moses Haddarsan*, Cap. 25. B. Now if this Tradition continued with them to these times, as in all likelyhood it might, seeing, as *Philostorgius* relates, ἐκ ὀλίγου πλῆθος Ἰουδαίων αὐτοῖς ἀναπέφυγλαι, *a considerable Number of the* Jews *was mixed with them*; here is a more plausible Account, both of the Coming of the *Arabian Magi*, and of their Faith in the *King Messiah*.

V. 15. After these words *his Son out of Ægypt*, add this Note of the same Dr. *Allix*, *viz.*] The *Jews* have no Cause to blame the Evangelist for ascribing these things to the *Messiah*, which in their literal Sense, belong also to the People of *Israel*, it being the manner of their Nation so to do. So the Author of *Midrash Tehillim*, on *Psal.* 2. 7. saith, *The Mysteries of the King Messiah are declared in the Law, the Prophets, and the Hagiographa. In the Law, as it is written*, Ex. 4. 22. *Israel is my Son, even my first born.* Hence R. *Nathan* in *Schemoth Rabba*, on those words speaks thus; *As I made Jacob my first born, as I said*, Ex. 4. 22. *So have I made the Messiah my first born, as it is said*, Psal. 89. 28. *I will make him my first born, higher than the Kings of the Earth.* And since God delivered this People out of *Ægypt*, with respect to the *Messiah* who should be born of them, those Places which do immediately respect the People of *Israel*, may well be thought to have a farther respect to that *Messiah*, who was to be born of them. (4)

At the close of this Chapter, I think it proper to consider two new Opinions of Mr. *Whiston*, who in his Harmony of the Gospels asserts,

1*st*, That *Herod slew the Infants at Bethlehem the same Day that he cut off his Son Antipater*; that is, saith *Josephus*, but five days before his Death.

2*dly*, That

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2*dly*, That *Joseph fled into Egypt, and returned thence before the Purification of the Virgin Mary in the Temple at Jerusalem.* Now the second Opinion is demonstratively false; for the *Virgin Mother* coming to *Jerusalem* with her Offering *when the Days of her Purification were accomplished*; Luke 2. 22, — 34. must come thither before her flight into *Egypt*, or not at all, seeing at their return from *Egypt* into the Land of *Israel*, St. *Matthew* hath expressly told us, that *Joseph was afraid to go into Judea*, Chap. 2. 22. and that by a Divine Admonition, he was diverted from any thoughts of doing so, and ἀνεχώρησε returned, or went back into *Galilee to his own City Nazareth*, and how absurd is it to imagine, that after his own Fears, and the Divine Admonition to the contrary, he should go on, not only into *Judea* where *Archelaus* then reigned, *ver.* 24. but even to *Jerusalem* where he continued till he took his Journey to *Rome?* Nor is *Joseph* bid to return back into the Land of *Judea*, but into *the Land of Israel*, Matth. 2. 20. that is, as that Message is farther explained, *ver.* 22, 23. *into Galilee to his own City Nazareth.*

Object. But it is said, that he could not pass from *Egypt* to *Nazareth* but thro' the Land of *Judah.*

Answ. The way from *Pelusium* to *Nazareth* was by *Gaza*, *Azotus*, *Joppa* and so on by the Sea-side till you turn up to *Nazareth.* Now tho' in the Division of the Tribes, *Gaza* was added to the Tribe of *Judah*, they did not long possess it, but it was in *Samuel's* time a City of the *Philistines*, 1 *Sam.* 6. 17. and was afterwards by (a) *Pompey* made a free City, and annexed to *Syria*; and tho' he in his Journey might pass thro' either the City or the Desert, he might not hear that *Archelaus* reigned till he got to *Azotus* in the Tribe of *Dan*, and so might fear to go into *Judea.*

Object. St. *Luke* saith, *Chap.* 2. 39. That *when they performed all things according to the Law of the Lord, they returned into Galilee into their own City Nazareth.*

Answ. 1*st.* This place seems rather to confute than to establish this Assertion, as shewing that when the Days of her Purification were accomplished, they brought him not out of *Egypt*, but from *Bethlehem* to present him to the Lord; for, *ver.* 15. the Shepherds go to *Bethlehem* to see him; and, *ver.* 21. he is circumcised still at *Bethlehem*; and then immediately it follows, *ver.* 22. that *they brought him to Jerusalem to present him to the Lord*; *i. e.* they brought him from *Bethlehem* to *Jerusalem*; no other place of his abode, nor any intimation of his removal thence before, being mentioned.

Answ. 2*dly*, St. *Luke* having brought them up from *Nazareth* to *Bethlehem* to be entolled, he here informs us, that after this Purification they returned not to *Bethlehem*, as some have imagined, to abide there, but that their future Abode was their own City in which they formerly had dwelt, but that nothing hapned between this Purification and their setled Abode there, or that they fled not after from thence into *Egypt*, he saith not. All therefore that St. *Luke* saith may be true, tho' *Joseph* fled after this *Purification* from *Jerusalem*, or from *Nazareth* into *Egypt*; but what St. *Matthew* saith cannot be true, if *Joseph* came with them from *Egypt* to *Jerusalem* before he went to *Nazareth.* In fine, as St. *Luke* saith nothing of their going any whither after the Purification of the Virgin, but to *Galilee*, so he says nothing of their going any whither after Christ's Circumcision, but to the *Temple* at *Jerusalem* at the Purification; so that the Argument from St. *Luke's* Silence can be no stronger for their Flight into *Egypt* before, than after the Purification.

Object. 3. Had this Flight and Slaughter been deferr'd till after the Purification, that was a thing so publick, and attended with such publick Circumstances in the Temple, that it was not possible for *Herod* to be ignorant of it.

Answ. 1*st.* He who makes this Objection should have considered, That he earnestly contends that *Herod* was not then at *Jerusalem*, but at *Jericho* under the Extremity of his numerous Distempers, and so there was no fear of his being instantly advertised there of what was done in the Temple; but to wave this, I answer, That *Herod*, tho' he was then at *Jerusalem*, neither repaired to the Temple, into which he could have no admittance, nor troubled himself with any thing done there, unless 'twere done in a riotous, seditious manner, and much less with the Talk of one old Man and Woman, not regarded, that we read of, by any but *Joseph* and the *Virgin Mother.* We find another Story published by the Shepherds of the appearance of Angels, declaring that *one Christ the Lord was born in this very City of David*, which made all the People *wonder at the things which they had spoken*, and yet *Herod* takes no notice of it.

Answ. 2*dly*, *Herod* knew nothing either before or after, that this was the Child the *Magi* came to worship; for then, why should he slay all the young Children about *Bethlehem* without distinction, and so they staying there so little time, might be as safe there as elsewhere; tho', lastly, the possibility that these things might come to his Ear,

(a) *Joseph. Antiq.* l. 14. c. 8. p. 475.

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or that his Curiosity might move him to enquire what Children were born at *Bethlehem* during the time of the Taxation, and removed thence to other places, was perhaps the occasion of the Angel's being sent to *Joseph* to hasten his Flight from *Jerusalem*, or *Nazareth* into *Egypt*. For whereas some imagine, that the Text of St. *Matthew* seemeth to imply, that the Angel appeared to *Joseph* immediately after the departure of the Wise Men; and therefore whilst he was at *Bethlehem*, the Text doth not enforce this Inference; for it saith only that ἀναχωρησάντων αὐτῶν, *they being returned*, he did so, leaving the time indefinite. See *Woltzogenius* on *Matth.* 2. p. 105, 106, 107.

Arg. 2. Moreover, (b) *Josephus* saith expresly, That *Herod* had sent Messengers to *Rome* concerning the Conspiracy of *Antipater* before the Disciples of *Judas* and *Matthias* attempted to pull down his Eagle; for which, after Examination, and Imprisonment for some time at *Jericho*, they suffer Death upon the Third of *March Old Stile*, and that these Messengers return'd with Letters from the *Emperor* but five days before his Death. Now can a Man imagine, that they should spend nine Months in such a Journey to *Rome* and back again, which even in winter might be performed in less than two? And yet this evidently must be done, if *Herod* died not till the 25th of *November* following, and yet died in five days after their return.

It therefore is highly probable, and will appear so to any one who reads *Josephus* carefully, that *Herod* died some time before the Passover, which that Year hapned on the 5th of *April*, in which interval *Archelaus* might do all that was requisite to celebrate his Father's Funeral, and yet come to *Jerusalem*, as (c) *Josephus* saith he did, a little before the Passover; now if his Father died the 25th of *November*, he must spend four full Months in celebrating his Funeral; which sure must seem incredible to any who considers that he was ἔχων τάχος, *intent upon the quickest performance* of his Journey to *Rome* for Confirmation of his Royal Dignity. For tho' in Hereditary Kingdoms, where the Successor is proclaimed the same day that the King dies, and hath no Competitor, these Funeral Solemnities may be deferr'd for some considerable time; yet seeing the validity of that Will which made *Archelaus* King, depended absolutely upon the Pleasure of the *Emperor*, and a Competitor was ready, and appeared as quick as he at *Rome*, to contest the matter with him by virtue of a former Will, it cannot reasonably be thought that *Archelaus* would make so long a stay before he took his Journey to *Rome*.

Object. Against this Argument it is objected, That the Funeral could not be performed in so short a time, because the very Journey from *Jericho* to *Herodion* was, saith *Josephus*, 200 *Stadia*, that is 25 Miles; and, saith the same *Josephus*, they went only eight *Stadia*, *i. e.* one Mile *per diem*, and so must be 25 days in going to *Herodion*.

Answ. 1*st*, This Objection is upon this account highly improbable, that it must either find them a Town at every Mile's end, sufficient to contain so great a Concourse as then attended on the Corps of *Herod*, or make them lodge many days in the open Field, or Wilderness, in the Winter-time, provided *Herod* died on the 25th of *November*.

Answ. 2. 2*dly*, It is built upon a false Foundation; for tho' (d) *Josephus* doth expresly say, that *Herodion* was 200 *Stadia* distant from *Jericho*, *i. e.* the Castle of *Herodion* was at that distance from it; he doth not say they went but one Mile a day, but only that (e) ἦλθον ὑπὸ Ἡρῳδίῳ σταδία ὀκτώ, *they came* (*viz.* the first day) *within eight Stadia of Herodion*; *i. e.* they came to the Town there built by *Herod*, which was eight *Stadia* from the Castle; it being, saith he, a large Town like a City, from which there was an Ascent of 200 Marble Steps to the *Mammèa*, or Place of his Interment. This being so, I am of the Opinion of (f) *Kepler*, Dr. *Allix*, and *Langius*, that all that *Josephus* mentions after the Eclipse, till the Death of *Herod*, may be comprised within 20 or 22 days, which is the interval betwixt the 13th of *March* and the 5th of *April New Stile*, especially if we consider that (g) *Eusebius* saith, that what was done after the 13th of *March*, was done παραυτικα, ἐξαχρῆμα, by the Divine Vengeance very suddenly, till the time of his Death.

Arg. 3. 3*dly*, We are assured from (h) *Josephus*, that it was after the Disease of *Herod* had Been some time upon him, that *Judas* and *Matthias* moved their Scholars to cut down the Eagle *Herod* had placed upon the great Porch of the Temple, as being contrary to their Laws, judging this time of *Herod*'s Distemper καιρὸς ἐπιτηδειότατος, *the fittest time* for the Enterprise; and that they moved this the more confidently, upon a Report that *the King was dying*; that when he sent to the principal Men of the *Jews* to assemble about this matter, he was carried to

(b) *Antiq.* l. 17. c. 8. (c) *Antiq.* l. 17. c. 11. (d) *De B. Jud.* l. 1. c. 21. p. 774. E. (e) *Antiq.* l. 17. c. 10. p. 600. E.

(f) *Omnia illa quæ Josephus de morbo Herodis ab illa Eclipsi usque ad mortem ejus recenset, commodissime intra* 20 *dies etiam itinere ad Thermas simul incluso fieri potuerunt.* Kepl.

(g) *Hist. Eccl.* l. 1. c. 8. (h) *Antiq.* l. 17. c. 8.

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to them in a Bed, ἀδυναμία τ σῆναι, *being so weak that he was not able to stand*; that instantly after the 13th of *March*, he lay under such a complex of Diseases that all Men thought he could not live long, a violent inward Feaver burning up his Bowels, attended with a *Boulimia*, or perpetual Voracity, which must needs feed his Fever, Ulcers in his Bowels, Cholick Passions, an Asthma, Convulsions in all Parts, a Putrefaction in his *Scrotum* breeding Worms, so that he stank alive; and when presently he went to the hot Baths at *Callirhoes*, he had there a *Deliquium*, and was for some time dead, and had no hopes left of Life, and was, saith *Josephus*, ἀπιὼν τ βίυ, even *departing*; when he shut up the *Jews* in the *Hippodromium* at *Jericho*. Now can any Man think he should live above eight Months after this, and keep the *Jews* shut up there all that time, as he must have done if he lived till the 25th of *November* following? especially if we consider that the next thing *Josephus* mentions of him, is that he endeavoured to stab himself with a Knife, and then kills *Antipater*; who hearing this, attempted to escape from Prison, and in five days after dies. Now is it reasonable to conceive, that an Angel should be sent to command *Joseph* to fly into *Egypt* but seven days, as Mr. *Whiston*'s Computation hath it, before the Death of *Herod*, (when his whole Body was full of Torment, and his Heart of Grief, and his Head full of other Employments,) to avoid *Herod*'s future Attempts to slay the Child, when he might have been as secure any where in the Land of *Israel* for so short a time, and could scarce get thither before his death?

Mr. *Whiston* indeed saith in answer to this, that there is no time set for the duration of the Disease of *Herod*; but in opposition to this, (i) *Josephus* expressly affirms, that he did εἰς νόσον ἐμπιπλειν, *fall into his Disease* after the time that he had sent his Messengers with Letters to *Rome* concerning the condemnation of *Antipater*; and that upon the Receipt of an Answer to them, he kill'd (k) *Antipater*, and five days after died: Allowing then two Months for the going, and return of his Messenger, he must die within two Months and five days after he fell sick, and so could not live from the 13th of *March*, when his Disease encreased, till the 25th of *November*.

Arg. 4. 4*thly*, According to Mr. *Whiston*'s Opinion, *Herod* must be near eight Months at *Jericho* before he died; for he went thither, saith *Josephus*, soon after the Slaughter of *Judas*, and *Matthias*, with their Disciples, and there continued till his Death; and yet the History of St. *Matthew*, especially according to his supposition, that it relates to what hapned only two Weeks and a few Days before the Death of *Herod*, plainly proves the contrary; for he informs us, that *the Wise Men came to Jerusalem*, adding that at their coming thither, *Herod was troubled, and all Jerusalem with him*; that *he enquired of the chief Priests, and Scribes*, whose Residence was there, *where Christ should be born*; and of the *Wise Men*, then at *Jerusalem*, *what time the Star appeared to them*; and this, saith Mr. *Whiston* in his Harmony, *p.* 159. *was a Consultation at Jerusalem*. From thence therefore he sends them to *Bethlehem*, when therefore he bids them bring *him word again when they had found the Child*, must he not bid them bring him word to *Jerusalem*, the place where he consulted with them? Must he not there expect them? When therefore being frustrated of his expectation of their return thither, ἐξαπέστειλεν, *he sends forth* his Officers to slay the Infants of *Bethlehem*; must he not send them from *Jerusalem*? And is not all this sufficiently intimated in their Divine Warning, μὴ ἀνακάμψαι, not *to return back* to the place from whence they came to *Bethlehem*? How therefore could it be that the *Wise Men* should come to him at *Jerusalem* but two or thee Weeks before he died? Or, Why doth he now deny that *Herod* was then at *Jerusalem*, when he sent forth to slay the Infants? Why also doth he say in contradiction to his former self, *I believe the famous and unexampled Summons of all the chief of the Jews a little before* Herod *died in* Josephus, *was the very same Summons mention'd in St.* Matthew *for the enquiry of the place where the King of the Jews was to be born, upon the coming of the* Magi, *and that by consequence the Summons was to* Jericho, *and not to* Jerusalem? Which is as great an instance of a Man resolved to say any thing, tho' never so improbable, δολίαν ὑποθέσιν, to salve an *Hypothesis* which otherwise must fall, as can be offered: He is the first, and I believe will be the last who ever entertained such a vain imagination. For, (1*st*,) That the *Wise Men* came to *Jerusalem*, and that at their coming thither *Herod was troubled, and all Jerusalem with him*, the Text saith expressly: And can it then be reasonably said, that *Herod* was not then at *Jerusalem*. (2.) The Men shut up in the *Hippodromium* were the ἐπίσημοι κ ἀξιόλογοι ἀφ' ἑκάστης κώμης, *the Nobles of every Village*, (who were then at Court;) nor was there one word said unto them when they were thus shut up. The Men convened in St. *Matthew*

(i) *Antiq.* l. 17. c. 8. (k) *Ib.* c. 9.

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Matthew were only *High-Prieſts* and *Scribes*, whoſe Reſidence was at *Jeruſalem*, and enquiry is made of them where *Chriſt ſhould be born.* 2*dly*, When (l) *Herod* was dead, *Salome* and *Alexas* ſent theſe Men home, ἐπὶ τὰς ἀγρὰς, *into the Fields*, or *Villages*, *to mind their own buſineſs*, whereas the *High-Prieſts* had no buſineſs to do there. And, (3*dly*,): *Herod* ſhut them up ἤδη τελευτῶν, καὶ ἀπιὼν ἐκεῖθεν, *when he was a dying, and ready to depart this Life*, ſaith *Joſephus*: And was this a time for him to ſay to the Wiſe Men, *Bring me word of the Child, that I may come and worſhip him*? In a word, there is not one word of St. *Matthew*'s Story in *Joſephus*, or of the Story of *Joſephus* in St. *Matthew*; and can it then be reaſonable to think they relate to the ſame thing? To conclude, this new Opinion confounds the general Doctrine of the Fathers from *Origen* to *Theophylact*, that *Herod* fell into that Diſeaſe, which ſo tormented him *ob cædem Infantum*, *for the Slaughter of the Infants*, ſeeing, according to this Opinion, he muſt have lain long under theſe Torments, and been ready to expire with them, before he did this Fact, it being done, ſaith this Opinion, but five days before his Death. To come now to conſider what Mr. *Whiſton* offers to confirm his Opinion:

1*ſt*, He ſaith, that in the ancient account of the *Jewiſh* Feaſts and Faſts, *viz.* in the *Megillah Taanitz*, we find the ſeventh day of the Month *Chiſleu*, which anſwers to our 25th of *November*, recorded for an Anniverſary Holy-day, becauſe *Herod the King*, who hated the *Wiſe Men*, *died on that day.*

Anſw. Dr. *Allix* in his Anſwer to Biſhop *Uſher* concerning the true Date of the Death of *Herod*, ſaith, That *had Biſhop* Uſher *ſeen this Book, he would never have cited it*; *for it is not the* Megillah Taanitz *mentioned by the* Miſnah, *but a late fabulous, ignorant Author, not known to, and much leſs credited by the Jews, who do not follow, or agree with him in this matter, and who mentions a Feaſt in the Month* Chiſleu *not known to the Jews, not extant in their Kalendar publiſhed by Mr.* Selden. *nor by* Buxtorf, *among their occaſional Feaſts*; *and which would never have been permitted by* Herod's *Family, who governed till the Deſtruction of* Jeruſalem.

Mr. *Whiſton* ſaith farther, That this is wonderfully confirmed by the Circumſtances of *Herod* juſt before his Death; and *by the words of* Auguſtus *concerning his Barbarity to his Children recorded by* Macrobius, it appearing by *Joſephus*, that *Herod was in a ſtrange fury and rage but a few days before his Death.*

Anſw. Here the Point in diſpute is ſo plainly, and ſo fully given up, that if Mr. *Whiſton* will abide by his own words, it muſt be at an end; for it is evident from the words of *Joſephus* that *he fell into this Rage*, *or* ἐξεθεσωσεν ἀκρατῶ τῇ ὀργῇ, *was exaſperated to the outmoſt Rage, upon ſuſpicion of the contempt of the Jews*; *and that he was confirmed in this ſuſpicion by the following attempt of the Diſciples of* Judas *and* Matthias, who thereupon are taken by one of (m) *Herod*'s Captains, examined by *Herod*, then ſent to *Jericho*, and after conſultation with the chief Men of the *Jews*, they are ſlain on the 13th of *March*. If therefore *Herod* fell into this Rage but *a few days*, yea even *juſt* before his Death, 'tis certain that he muſt die ſoon after this 13th of *March*, as indeed he did, and therefore could not live till the 25th of *November*, that is, eight Months after. He therefore elſewhere contradicts himſelf, *i. e.* ſaith, *p.* 154. That *Herod burnt theſe Men alive ſome conſiderable time before his Death*; tho' it is plain from *Joſephus*, that he did it *after that Rage*, which ſaith he, happenn'd *juſt* or a *few days* before it.

2*dly*, To proceed to the words of (n) *Macrobius*, they ran thus, When *Auguſtus had heard that among the Children within two Years old, which* Herod *King of the* Jews *had commanded to be ſlain in* Syria, *his own Son was killed*, he ſaid, *It is better to be* Herod's *Hog, than his Son.* It is obſervable here:

1*ſt*, That as *Strauchius* ſaith, There are not wanting Men who look upon this Story of *Macrobius*, as a *meer Fiction*; as alſo doth *Grenobius* in his Notes upon theſe words; (1*ſt*,) Becauſe no *R. Hiſtorian* whatſoever, before *Macrobius*, who lived almoſt 400 Years after *Auguſtus*, nor any Chriſtian Writer, tho' both *Hiſtorians*, *Commentators*, and *Homeliſts*, ſpeak largely of the Cruelty of *Herod* towards the Infants of *Bethlehem*, make any mention of this Jeſt, which gives juſt reaſon to ſuſpect it is a Fiction; like to that other in *Philo*'s Book of *Chronology*, that *Herod had then a Son of two Years old begot by one* Salome *of the Line of* David, *whom he then ſlew.* Or, 2*dly*, We may ſay with (o) *Grotius*, That *Macrobius* finding that the *Chriſtians* kept the Solemnity of *Innocent's Day*, when, ſaith *Origen*, *Horum memoria, ut dignum eſt, in Eccleſia celebratur, the Memory of theſe Infants is deſervedly celebrated in the Church*, he out of Error applied the Jeſt of *Auguſtus* to it.

2*dly*, Theſe words contain no Teſtimony of *Auguſtus* about this matter; he only ſays, *It is better to be* Herod's *Hog than his Son*; and this he might ſay rather upon occaſion of

(l) *Joſeph. Antiq.* l. 17. c. 10. p. 600. B.

(m) *Antiq.* l. 17. c. 8.

(n) *Cum audiviſſet Auguſtus inter pueros quos in Syria Herodes Rex Judæorum infra bimatum juſſit interfici, Filium quoque ejus occiſum*; *ait melius eſt Herodis porcum eſſe quam Filium.* Saturnal. l. 2. c. 4.

(o) *Videtur Macrobius errore quodam duas Hiſtorias ejuſdem temporis miſcuiſſe.* Grot.

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of *Herod*'s slaying his two Sons, *Alexander* and *Aristobulus*, against his Advice; to which Dr. *Allix* refers this Speech, than his slaying *Antipater*; which being done with his permission, he had no just occasion to pass this Jest upon him for doing that which he himself allowed. Moreover, *Antipater* being slain by *Herod* but five days before his Death, *Augustus* could not hear of it till he heard also of his Death, and then it seems too late to pass this Jest upon him; whereas *Alexander* and *Aristobulus* being slain long before, might give a just occasion for it. And he who contradicts the full Assertion of so many Fathers of the Second and Third Century, saying, That our Saviour was baptized *when he began to be* 30 *Years old*, as St. *Luke* also doth; may permit us to question the Authority of *Macrobius* as to the occasion of a Jest made 400 Years before, and mentioned by him alone.

3*dly*, It is evident, that if any Son of *Herod*'s was slain *inter Pueros*, *among the Infants of Bethlehem*, it could not be *Antipater*, he being neither slain among them, nor near *Bethlehem*, but alone at a Castle far distant from it. Nor, 2*dly*, could he be slain at the same time with these Infants; for it plainly appears from *Josephus*, that *Antipater* was slain soon after the Eclipse which hapned on *March* 13. the Infants, saith Mr. *Whiston*, were slain *Nov.* 20. *Antipater* was slain not long before the return of *Archelaus* to *Jerusalem*, the five days of his Father's Life, and his Funeral Solemnity only intervening; and yet we learn from (o) *Josephus*, that *Archelaus* came thither, ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς, *the Passover being then at hand*. Lastly, The Infants were slain whilst *Herod* was at *Jerusalem*; for thence he sent forth to slay the Children at *Bethlehem*, whereas he had left *Jerusalem*, and was gone to *Jericho* before he slew *Antipater*; tho' therefore it might so happen, that *Augustus* might hear of the Relation, or discourse of both these Acts of Cruelty at the same time; it is impossible that they should happen both at the same time.

CHAP. IV.

(5) V. 24. Καὶ δαιμονιζομένους, *and Men possessed with the Devil.*] Dr. *Lightfoot* gives two Reasons, why *Judæa* then especially abounded with such Persons. (1*st*,) Because they were then advanced to the very Height of Impiety; the Truth of which Assertion *Josephus* fully proves. See the Note on *Rom.* 2. 1. (2*dly*,) Because they were then strongly addicted to *Magick*, and so, as it were, invited evil Spirits to be familiar with them: And it seems strange to find Men, at this distance of Time, questioning the Truth of that, which neither *Pharisees*, nor *Sadducees* then doubted of, or ever did object against the Pretensions of *Christ* or his *Apostles*, to cast them out: And both *Josephus*, and the Acts of the *Apostles*, Chap. 19. 13, 14. speak so positively of *Jewish Exorcists*. See the Preface to the Epistles, *p.* 31.

CHAP. V.

V. 22. Εἰκῇ *without Cause.*] St. *Jerome* here (6) notes, that *in quibusdam codicibus legitur sine causâ, cæterùm in veris definita sententia est*; as if εἰκῇ *without cause*, had not been in the true Copies: But how little St. *Jerome* is to be trusted in these Matters, is evident from this, and many other Instances of like nature; for certain it is, that we find this Word in *Justin*'s Epistle *ad Zenam*, &c. *p.* 311. D. Nor is it any Objection against this reading, that in his Second Apology, *p.* 83. the Word εἰκῇ is omitted, the whole Citation there running thus, ὃς δ' ἂν ὀργισθῇ ἕνοχος ἔσται εἰς τὸ πῦρ, for this is only a brief Recapitulation of the whole: And you may as well argue, that neither *Racha* nor μωρὲ were in that Verse, as that εἰκῇ was not there. A like Instance I find in *Irenæus*, who when he gives a brief Recapitulation of our *Saviour*'s words, saith, That instead of these words, *Thou shalt not kill*, he commandeth, Ne irasci quidem, *Not to be angry:* Yet whenever he cites these words (as he doth thrice, *viz* l. 2. c. 56. p. 189. *Col.* 1. l. 4. c. 27. p. 314. c. 1. & c. 3. p. 320. *Col.* 2.) he always adds, sine causâ, *without Cause*; so also doth St. *Cyprian*, Test. l. 3. p. 64. *Constit. Apost.* l. 2. c. 53. p. 199. So *Chrysostome*, *Euthimius*, *Theophylact*, without any Hint of a various Reading; so also reads the *Syriac*. And this, with what I have added, *Exam. var. Lection.* D. *Millii.* l. 2. c. 1. n. 1. I think sufficient to justify this Reading.

V. 27. After these words, *forbidden by* (7) *this Precept.*, add] Pertinent here is the Observation of St. *Jerome* on this place. *Dixerunt Juriſperiti, ſi videat quis Mulierem quam in deliciis præ uxore habeat, uxorem demittat, atque eam ducat. Their Expositors of the Law said, if a Man sees a Woman whom he loves better than his Wife, let him divorce his Wife and marry her.* This adulterous Eye our Lord here stiles Adultery; and *v.* 31, 32, severely taxes their Divorces upon any Cause: See the Note on *Rom.* 2. 22.

V. 34. After these words, *Or none at all*, (8) add.] And therefore St. *Jerome* here truly notes, that *Judæi per Angelos, & urbem Jerusalem, & Templum, & Elementa jurantes, Creaturas, Reſque Carnales venerabantur obſequio, & honore Dei. The* Jews *are guilty of Idolatry in swearing by Angels, the Temple*

(o) *De Bello Jud.* l. 2. c. 2.

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Temple, and by other creatures. And therefore, by Parity of Reaſon, the *Papiſts*, who ſwear by *Saints*, *Images* and *Reliques*, muſt be guilty of the like *Idolatry*.

CHAP. VII.

(9) V. 18. After the words, *Evil Fruit*, add.] Good here is the Note of St. *Jerome*, that Judas *being once a good Tree, brought forth bad Fruit, when he betrayed his Maſter.* And *Saul being once a bad Tree, brought forth good Fruit, when he became a Veſſel of Election:* Tamdiù ergo Arbor bona fructus non facit malos, quamdiù in bonitatis ſtudio perſeverat, & mala Arbor tamdiù manet in fructibus peccatorum, quamdiù ad pœnitentiam non convertitur. *So long then as the good Tree perſevereth in its Goodneſs, it bringeth not forth evil Fruit; and the evil Tree continues to bring forth the Fruits of Sin, till by Repentance it is turned into a good Tree.*

CHAP. IX.

(10) V. 6. After theſe words, *truly God*, add,] The *Jews* here ſay, that it was proper to God to forgive Sins; and this *Chriſt* denies not, but only proves, that the Son of Man had this Power alſo, leaving them to make the inference. The Multitude, indeed, *glorified God who had given this Power to Men*; in which words, tho' there was a Miſtake in thinking that *Chriſt* wrought his Miracles as the *Prophets* did; not by an internal Power reſiding in them, but only by the Aſſiſtance of the Power of God; yet ſeeing even this Acknowledgment, tended to the Confirmation of *Chriſt*'s Prophetick Office, and ſo to induce them to embrace all *Chriſt*'s Doctrines and Inſtructions, as the Word of God, they by this glorified God, thro' our *Lord Jeſus Chriſt*. *Theophylact* here adds, That our Lord bid the Paralytick carry his Bed, partly ἵνα μὴ φαντασία δόξῃ, *to ſhew the Cure was real*, and not imaginary only; and partly to convince the Multitude of the Miracle thus done by ocular Demonſtration.

(11) V. 20. Προσελθοῦσα ὄπισθεν, *Coming behind him.*] The Woman having *an Iſſue of Blood*, which rendered her Touch defiling, according to the Law, ſeems therefore to have come behind him, as fearing ſhe might not have been permitted to touch him, had her Diſtemper been made known.

CHAP. X.

(12) V. 29. *A Sparrow falls not to the Ground without your Father.*] This as, (a) *Buxtorf* hath obſerved, is like that Saying of the *Jews*, Avicula ſine cœlo non perit, quantò minùs homo. *A Bird periſheth not without the Providence of God, much leſs a Man.*

(13) V. 41. After *Paſtoral Charge*, add] To receive them *in the Name of a Prophet*, is to receive them on that account, that they are ſuch. As to learn the Law *Liſemah* (b) *in the Name of the Law*, is to learn it upon that account; and to do a thing (c) *al ſhem*, or *leſhem*, in or for the Name, is, ſaith he, to do it upon that account, as when they ſay, *Let all thy Works be done*, Leſhem ſhammaim, *in the Name of Heaven*, that is with reſpect to God, and to his Glory.

(14) V. 42. Πόμα ψυχροῦ, *a Cup of Cold*] ſub. *Water.* So *Chap.* xi, 8. τὰ μαλακὰ are ſoft Raiments; and *Luke* 12. 47. δαρήσεται πολλάς, *He ſhall be beaten with many*, ſupple πληγας, *Stripes.* This *Elliptis* of the Subſtantive, as the *Grammarians* note, is very frequent in the *Old Teſtament.* So, 2 *Sam.* 21. 16. *He was girded with a new*, add *Sword*, Pſal. 10. 10. *that the Poor may fall by his ſtrong*, add *Paws*, Pſal. 73. 10. *The Waters of a full*, add *Cup*, *were wrung out to him.* Se *Gloſſ. de Nomine. Can.* 12.

CHAP. XI.

(15) V. 20, 24. *If the Works — had been done in Tyre and Sidon, they would have repented*, &c.] Excellent here are the Words of Mr. *Thorndike*. " Tho' *Grotius* and *Jan-* " *ſenius* make theſe Words ſignifie no more " than that in probability they would have " repented at the Sight of ſuch Miracles; " yet ſo I find no good Reaſon to infer, as " our Lord doth, that poſitively, *Chora-* " *zin*, *Bethſaida*, and *Capernaum*, ſhall be " tormented more than *Tyre* and *Sidon*, *So-* " *dom* and *Gomorrah*, becauſe they probably " would have repented at the Sight of ſuch " Miracles: The ſame I ſay to others, who " would have our Lord ſay only thus; That " had theſe Miracles been done in *Tyre* and " *Sidon*, they would have repented, but " not from the Heart: For in Conſcience, " is there Reaſon that *Chorazin*, and *Beth-* " *ſaida*, ſhould fare worſe than *Sodom*, and " *Gomorrah*, becauſe *Tyre* and *Sidon* would " have repented as Hypocrites; containing " no leſs Sinners than they that repented " not? And to ſay as others do, that had " God ordained theſe Miracles to be done " at *Tyre* and *Sidon*, *Sodom* and *Gomorrah*, " he would have determined their Wills " by his immediate Act to be converted, " is to ſay, that our Lord, by a mental Re- " ſervation, ſays that whereof he expreſſes " not

(a) Lex. Talmud. p. 553. (b) Lex. Talm. p. 983. (c) P. 2431.

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" not the Reaſon, and ſo cozens them who " ſatisfie themſelves with the Reaſon which " he expreſſeth. Moreover, were this immediate Act neceſſary to render even Miracles effectual to induce Men to repent; Why doth our Saviour ſay, that *Tyre* and *Sidon* would have repented, had the like Miracles been done among them? Or why doth he pronounce theſe Woes upon *Chorazin* and *Bethſaida*, and declare their Puniſhment more tolerable in the Day of Judgment, than that of the moſt unnatural Sinners, and moſt vile Idolators, for want of that Repentance, which notwithſtanding all the mighty Works that he had done among them, he knew it was impoſſible for them to perform, for want of that immediate Act he was not willing to afford them? Why, *laſtly*, doth he do this for a Reaſon which did not in the leaſt remove this Diſability? See alſo *Exam. var. lect. Millii.* l. 2. c. 1. n. 5.

CHAP. XII.

(16) V. 39. *The Sign of the Prophet Jonas.*] Of *Jonah*, and his Preaching, theſe things ſeem here conſiderable. (*1ſt.*) That as *Jonah* was ſent to preach to the *Gentiles*, ſo Chriſt here inſinuates, that through the Infidelity of the *Jews*, it ſhould be with his Diſciples. (*2dly,*) That as *Jonas* prevailed upon the *Ninevites*, by ſurviving after he had been ſo long in the Whale's Belly; this miraculous Eſcape, with which they doubtleſs were acquainted, confirming to them the Truth of his *Prophetick* Office. So *Chriſt*, whilſt living, with all his Miracles, prevailed but little; but as he had foretold *Joh.* 12. 32. after his Death, he *drew all Men after him.* (*3dly,*) As *Nineveh* repenting then at the Preaching of *Jonah*, relapſed afterwards to their old Sins; and therefore, according to the Computation of Biſhop *Uſher*, verified the Words of *Jonah* in the *Prophetick* Stile, a Day for a Year: So the Nation of the *Jews*, after they had received the Baptiſm of *John*, calling them to believe in him that ſhould come after him, periſhed by their Infidelity, about Forty Years after the Preaching of the *Baptiſt* to them.

CHAP. XIII.

(17) V. 12. Καὶ ὃ ἔχει ἀρθήσεται, *From him that hath not, ſhall be taken away what he hath.*] Some think the Reading ſhould be here, and *Mark* 4. 25. as it is in *Luke* 8. 18. ὃ δοκεῖ ἔχειν, *what he ſeems to have*; becauſe, ſay they, a Man may ſeem to have what he hath not, but cannot truly have what he hath not; but how then can that be *taken from him?* Beſides our Expoſition which renders the Senſe thus, *What he unprofitably*, or *without Improvement hath*, is fully confirmed from *Chriſt*'s Application of theſe Words to the *unprofitable Servant*, who improved not his Talent, *Matt.* 25. 29. and from the Reaſon he aſſigns, why he ſpake to the *Jews* in Parables; to wit, becauſe they would not improve the Light which they had received already. Whence *Jerome*'s Note upon the Place is this, *That we might not ſuſpect* this *Groſſneſs of Heart*, and *Heavineſs of Ears*, *was the Effect of Nature*, and *not of Choice*, Subjungit culpam arbitrii & dicit, & oculos ſuos clauſerunt; *He ſubjoyns the Fault of the Will, ſaying, their Eyes have they ſhut.*

V. 33. *The Kingdom of Heaven is like to Leaven.*] St. *Jerome* here by this Kingdom, underſtands the Doctrine of the Goſpel, and ſaith, it leavens the whole Man, conſiſting of a rational Faculty of iraſcible and concupiſcible Paſſions, by directing his Reaſon to embrace, and approve true Wiſdom, turning his Anger into an Hatred againſt Sin, and his Deſires into a Love of, and longing after Vertue; and theſe three Faculties are, ſaith *Theophylact*, the three Meaſures mentioned in the Parable. (18)

V. 44. *To a Treaſure hid.*] This Treaſure, ſaith St. *Jerome*, is either *Jeſus Chriſt*, *in whom are hid all the Treaſures of Wiſdom and Knowledge*, or the Holy *Scriptures*, which are *able to make us wiſe to Salvation*, and which contain the hidden Wiſdom of God, 1 *Cor.* 2. 7. See *Examen Millii.* (19)

CHAP. XIV.

V. 3. After theſe words, *A Child by her*, add,] This *Philip* mentioned by (a) *Joſephus* died, ſaith he, in the 20*th* Year of *Tiberius*, and therefore muſt be living, at the leaſt four Years after this time. See *Orig.* in *Matth.* p. 230. *Euſeb. H. Eccl.* l. 1. c. 11. *Jerome* in *Locum.* (20)

CHAP. XV.

V. 13. *Every Plant which my Father hath not planted, ſhall be rooted out.*] Hence ſome infer, ſaith *Jerome*, that the Plant which God hath planted cannot be rooted up: But let them hear, ſaith he, the Words of the *Prophet*, ſpeaking thus in the Name of God, *Jer.* 2. 21. *I had planted thee a true Vine, how then art thou turned into the degenerate Plant of a ſtrange Vine?* Plantavit quidem Deus, & nemo poteſt eradicare (21)

(a) Antiq. l. 18. c. 6. p. 625. F

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plantationem ejus, ſed quoniam iſta plantatio, in voluntate proprii arbitrii eſt, nullus alius eam eradicare poterit, niſi ipſa præbuerit aſſenſum. *God plants, and no other Man can root up his Plantation, but this Plantation being in the free Will of Man, he himſelf can do it.*

Dr. *Mills*, in this Chapter rejects the Text in four places, without juſt ground, and againſt plain Evidence for the Reading of the Text, *v. g.* in thoſe words, *v.* 4. τίμα τὸ πατέρα σου, he ſaith, σου is wanting in many MSS. in *Irenæus* and *Chryſoſtom*; but it is in *Origen* in *Matth.* p. 244, and in *Theophylact*, in the *Syriac* and *Arabic*; and tho' it be wanting in the Latin *Irenæus*, as being not in the Vulgar: Yet *Chryſoſtom* ſaith expreſly here, τίμα γάρ φήσι τὸ πατέρα σου, and the words following, καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ſhew that σου is to be retained; nor can the words bind us to honour any other Father ſave our own. 2*dly*, Whereas *v.* 8. the Text ſaith, ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσι με τιμᾷ. The Genuin Reading, ſaith the Doctor, both here and in *Iſaiah*, *Cod. Alex.* & *March.* is this, ὁ λαὸς οὗτος χείλεσι με τιμᾷ! But (b) *Origen*, after all his Labours about the *Septuagint*, knew of no ſuch Reading, either here, or in *Iſaiah*; for in his Commentary on theſe words of St. *Matthew*, he teacheth, that our Lord being willing to deſtroy all the Traditions of the *Phariſees*, by a Teſtimony from the *Prophets*, λόγον παρέθετο ῥηθὲν ἀπὸ τοῦ Ἰσαΐου ὅπερ αὐτοῖς λέξεσιν οὕτως ἔχει, καὶ εἶπε ὁ Κύριος ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν, καὶ τὰ ἑξῆς. *He produces a Paſſage ſpoken by* Iſaiah, *which occurs there in theſe very words*, ἐγγίζει μοι, *&c.* And indeed theſe words are found there both in the *Hebrew*, and the *Septuagint*; and ſo our Saviour here producing them from thence thus, *well ſaid* Iſaias *propheſying of you*, λέγων, *ſaying*, doubtleſs produced his words as he found them there. 3*dly*, On theſe words, *v.* 26. οὐκ ἔστι καλὸν, καλὸν, ſaith he, is added to the Text; and yet it is found in *Chryſoſtom*, St. *Jerome*, *Theophylact*, the *Vulgar Syr.* and *Arab.* 4*thly*, V. 30. He rejects κωφούς· and v. 31. κυλλοὺς ὑγιεῖς, as Additions to the Text, againſt the Evidence of the words; for if κωφούς were not in the 30th *Verſe*, how comes κωφοὺς λαλοῦντας into *v.* 31; and if κυλλοὺς be the true reading *v.* 30. κυλλοὺς ὑγιεῖς muſt anſwer to it, *v.* 31.

CHAP. XVI.

(22) V. 3. *Ye Hypocrites, ye can diſcern the Face of the Sky, and can ye not diſcern the Signs of the Times?*] Here *Jerome* again ſaith, *Hoc in pleriſq; codicibus non habetur*; whereas tho' the Word *Hypocrite* be wanting in *Chryſoſtom*, and the *Vulgar*, and ſome Verſions; yet the Sentence is in all the *Greek Scholiaſts*, and in all the *Verſions*; ſo little reaſon have we to depend upon his Teſtimony here. Moreover the Word *Hypocrite* is in *Theophylact*, the *Syriac*, and *Arabic*, and in the parallel Place, *Luke* 12. 56. and ſo was certainly the Word uſed by *Chriſt*, ſince otherwiſe St. *Luke* muſt have added to his words.

V. 9. *And what thou ſhalt bind on Earth, ſhall be bound in Heaven.*] Here St. *Jerome* notes, That *hence ſome Biſhops and Presbyters did aſſume to themſelves ſomewhat of the Haughtineſs of the Phariſees*; Ut vel damnent innocentes, vel ſolvere ſe noxios arbitrentur, cum apud Deum non ſententia Sacerdotis, ſed reorum vita quæratur. And he obſerves from *Lev.* 14. 7, 11. That *as the Prieſt is ſaid to make him clean, or unclean, whom he pronounceth, upon ocular Inſpection, ſo to be; ſo the Biſhop, or Prieſt, is here ſaid to bind or looſe.*

CHAP. XVII.

V. 19, 20. Ἐρεῖτε τῷ ὄρει τούτῳ, *Ye ſhall ſay to this Mountain, be thou removed*, &c.] (23) That is, ſaith *Origen*, to this Lunatick Devil, περὶ οὗ ἐζητήσατε, *of whom you have propounded this Queſtion.* For Confirmation of this Expoſition, let it be obſerved from *Buxtorf*, and the Note on 1 *Cor.* 13. 2. that in the *Hebrew Idiom*, to be *a Remover of Mountains*, ſeems only to import to be a Doer of thoſe things which are exceeding difficult, and beyond the Power of Nature to perform; when therefore *Chriſt* ſaith here, and *Mark* 11. 13. *Whoſoever ſhall ſay to this Mountain, be thou removed*, &c. there being no particular Mountain mentioned, or pointed to in theſe Words, it ſeemeth reaſonable to interpret them as I have done in the Paraphraſe, viz. *Whoſoever ſhall, with a ſtrong Faith in God, attempt the moſt difficult things for the Promotion of the Goſpel, ſhall, whilſt the Gift of Miracles remains, be ſucceſsful in ſo doing.*

V. 21. That this Verſe belongs to St. *Matthew*, and that καὶ ἐλυπήθησαν σφόδρα belong to the Text, *v.* 23. See proved againſt Dr. *Mills*, Exam. Millii. *ibid.*

XVIII.

V. 7. *But woe to the Man by whom the Scandal cometh.*] (24) After *fulfil them*, add: Note

(b) P. 247.

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Note alſo, that from the deſcants of the *Fathers*, and Commentators on theſe words, we learn how far they were from thinking that the Liberty of a Viator, or of Perſons in a ſtate of tryal, was well conſiſtent with a neceſſity of doing Good or Evil; For *Chryſoſtom*, and *Theophylact*, here obſerve, that *Chriſt* ſaith this, ὁ τὸ αὐθαίρετον τ ἐξουσίας ἀναιρῶν οὐδὲ τ ἐλεύθερον τ προαιρέσεως, οὐδὲ ἀνάγκη τινὶ πραγμάτων ὑποβάλλων τ βίον, *not to take away the Freedom of our Faculties, or the Liberty of our Election, or to ſubject the Actions of our Life to any neceſſity.* St. *Jerome* here ſaith, That *if it were neceſſary for a Man to ſcandalize*, ſine culpa eſſet, *he would be without blame in ſo doing.* He alſo well obſerves the Neceſſity of this Caution to the *Apoſtles*, contending then for Dignity; for, ſaith he, Si in hoc vitio permanſiſſent, poterant eos quos ad fidem vocabant per ſuum Scandalum perdere, dum Apoſtolos viderent inter ſe de honore pugnare. *Had they continued in this Vice, they might have given Scandal to thoſe whom they called to the Faith, by contending among themſelves for Honour.*

V. 10. *The Son of Man is come to ſave*, &c.] Hence it ſeems plainly to follow, that they may be loſt, thro' their own neglect to cut off their offending Members, or tho' the Offence which others miniſter, whom *Chriſt* came to ſave: As alſo from *v.* 14. that they may periſh thro' the Offence of others, whom God would not have to periſh; and therefore hath not, by his own Decree of Preterition, deſigned for Deſtruction, or left inevitably to periſh.

CHAP. XIX.

(25) V. 5. Καὶ εἶπεν, *And he ſaid, for this cauſe ſhall a Man leave Father and Mother*, &c.] Here alſo, ſay the *Greek Scholiaſts*, it was not God, but *Adam*, who ſaid this; other Interpreters conceit that *Moſes* ſaid this by Divine Inſpiration, and ſo God ſaid it by him; hence the *Jews*, ſaith (a) Mr. *Selden*, repreſent this as a Law againſt inceſtuous Marriages. Or elſe theſe may be the Words of *Chriſt*, who *v.* 4. εἶπεν αὐτοῖς ſaid to them, *He that made them in the Beginning, made them Male and Female*, καὶ εἶπεν; *and he ſaid* alſo *for this Cauſe*, &c. citing the words recorded, *Gen.* 2. 24; and this ſeems probable from *Mark* 10. 6, 7. where the whole words are plainly aſcribed to *Chriſt*.

(26) V. 9. Εἰ μὴ ἐπὶ πορνείᾳ, *except for Fornication.*] St. *Jerome* here ſaith, that if the Woman hath committed Adultery, Non debet teneri, *ſhe ought not to be kept by her Husband*, leaſt he fall under Condemnation, he being pronounced a Fool, and a wicked Perſon, qui Adulteram tenet, *who retains an Adultereſs*, as the *Septuagint* reads *Prov.* 18. 27. The *Greek Fathers* ſay almoſt generally it is καλὸν ἐκβάλλειν an honourable thing to caſt her out: And (b) St. *Auſtin* having ſaid it was permitted, but not commanded ſo to do, retracts that Saying, as being contrary to the Words of *Solomon*. He that retains her, ſay the *Apoſtolical Conſtitutions* is, φύσεως θεσμὸν παρανόμῳ, *a Tranſgreſſor* of the Law of Nature. *L.* 6. *c.* 14.

V. 10. Εἰ οὕτως ἐστὶν ἡ αἰτία.] *Grotius* (27) *Caſaubon* and *Bois*, render αἰτία here *the Condition*, in which Senſe it is frequent among the *Latins*; but ſeeing αἰτία is in *Heſychius*, τὰ καθ' ἀρχὴν πράγματα; and in *Phavorinus* ἀρχὴ ἡ πήγη the Beginning or Original of the Thing. And *Chriſt* is here ſpeaking of the Original of Matrimony; or of what it was ἀπ' ἀρχῆς, and reducing things to that State; why may not the *Apoſtles* be conceived to ſpeak thus, if this be indeed the Original of Matrimony; and thou intendeſt to take from us the Liberty of Divorces which *Moſes* granted, and to reduce Marriage to its firſt Original, it will not be good to marry.

V. 13, 14. *Then they brought unto him* (28) *little Children.*] To the Argument here uſed for the Baptizing of young Children, it may be anſwered that they were brought to him, that he might put his hands upon them, and heal them; for *Mark* 10. 13. *Luke* 10. 15. they were brought, ἵνα ἅψηται αὐτῶν, *that he might touch them*: Now as the *Prophets*, under the Old Teſtament, healed by laying their hands on the Diſeaſed, and praying over them; 2 *Kings* 5. 10. So more certainly were Perſons healed by the Touch of this Great *Prophet*; for *as many as touched him were made whole*, Mark 6. 56; and upon that account, as many as had Diſeaſes ſought *to touch him*, Mark 3. 10. See *Mark* 5. 23, 39, 42.

But to this I reply, that when any came thus to *Chriſt* to touch him, or to deſire him to lay his hands upon them, in order to a Cure; we find either expreſs Declaration, or ſufficient Intimation, that they accordingly were healed; whereas there is not the leaſt Intimation of any bodily Cure wrought upon theſe Infants, but rather an Intimation of ſome ſpiritual Benediction; it being not here ſaid, ἐθεράπευσεν, *he healed*, but, εὐλόγησεν, *he bleſſed them.* 2dly, *Chriſt* doth not ſay, ſuffer little Children *that are diſeaſed*, or ſick, *to come unto me*, but without Limitation, or Diſtinction, ſuffer them

(a) De Jur. Nat. & Gent. l. 5. c. 2. p. 562. (b) Retract. l. 1. c. 19.

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to come. Nor, 3*dly*, Doth he ſay, ſuffer them to come, *for they need to be healed as much as thoſe of riper Years*, but for a Reaſon which equally belongs to all Children born of Parents, who are in Covenant with God, viz. *for of ſuch is the Kingdom of God.*

It may be farther ſaid, that they brought them to *Chriſt*, as the *Jews* do now their Children to their famous *Doctors*; or as we do ours to the *Biſhop*, to receive his Bleſſing. But to this I anſwer, that had that Cuſtom then obtained among the *Jews*; neither could the *Diſciples* reaſonably have forbidden them; neither would our Lord have aſſigned this as the Reaſon, why they ſhould not be forbidden, *for of ſuch was the Kingdom of God.*

(29) V. 28. After theſe words, *known Metaphor*, add,] Moreover the *Greek Interpreters* here generally ſay, παλιγγενεσία ἡ ἀνάςασιν νοεῖ, *Regeneration here ſignifies the Reſurrection.* But, (1*ſt.*) We read of no Aſſeſſors with *Chriſt* then, but rather that all ſhall *ſtand before his Judgment Seat.* 2*dly*, The *Apoſtles* here are only ſaid to judge *the Twelve Tribes of Iſrael*; whereas, as they preached the Goſpel, both to *Jew* and *Gentile*, ſo by their Doctrine ſhall they then judge both *Jew* and *Gentile*, Rom. 2. 16. ſome of the *Latin Fathers* put a *Stigma* after Regeneration, and interpret the words thus: You that have followed me in the Regeneration, that is, in Faith and Holineſs; but this Interpretation is confuted by the parallel place, *Luke* 22. 20. which makes this the Reward of their abiding with him in his Temptation, not of their new Birth, in which they could not follow *Chriſt* at all.

(30) V. 30. *But many that are firſt ſhall be laſt.*] *Chriſt* ſpeaking here of the Bleſſings which belong to his Kingdom, and ſaying, that as to the Participation of them, the *Jews* ſhall be the laſt, ſeems to confirm the Doctrine of St. *Paul*, that the *Jewiſh* Nation ſhould be converted at the Cloſe of the World, or the laſt Age, when the *Millenium* ſhall begin.

CHAP. XX.

(31) V. 1. *The Kingdom of Heaven is like*, &c.] The two Expoſitions of the *Fathers*, viz. (1*ſt.*) That they who were called at the firſt Hour, were *Adam* and *Eve*, or *Enoch*, and *Noah*; they at the Second were *Abraham* and the *Patriarchs*; they at the Sixth were *Moſes* and the *Jews*; they at the Ninth, the *Prophets*. Or, 2*dly*, That this relates to the ſeveral Ages of Man to thoſe who are called in their Infancy, as *Samuel* and the *Baptiſt*; or in their Youth, Manhood, middle Age, old Age, cannot be true. Not the firſt, tho' it be as ancient as *Origen*, if not as (a) *Irenæus*; becauſe this is a *Parable of the Kingdom of Heaven*, and therefore can only reſpect thoſe times, when the Kingdom of Heaven was come among them. 2*dly*, Becauſe of thoſe many that were called, *few were choſen*, which is not true of thoſe ſaid by this Expoſition, to be called at the Firſt, Third, and the Ninth Hour; not the Second, becauſe this plainly is a Parable relating to the *Jewiſh Nation*, *v.* 16. and therefore not to all Perſons called in all Ages and Places of the World.

V. 15. Ἐν τοῖς ἐμοῖς.] This ſaith Dr. *Mills* from his Vulgar, is Commentarius non Textus, *a Commentary added to the Text*; but theſe words are found in *Origen*, on *Matth.* p. 407. in *Chryſoſtom*, *Theophylact*, and in all the other Verſions.

V. 22. After theſe word *Plautus Rudent.* 3. 6. add] This Phraſe among the *Jews*, from whom we have reaſon to conceive our Lord received it, ſignifies, *Lethale poculum bibere*, or *to taſt of Death*; as when Chriſt ſaith, *Father, if it be thy Pleaſure, let this Cup paſs from me.* Thus *R. Caiia* comforts *R. Lakis*, concerning the Death of his Child, by ſaying *of this Cup*, multi biberunt, multi bibent, *many have drank, and many ſhall drink.* It follows, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; which words, ſaith Dr. *Mills*, belong not to St. *Matthew*, but St. *Mark*; they being wanting in the *Vulgar*, St. *Jerome*, and, ſaith he, in *Origen*, who after he had cited theſe words, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν, adds ἢ ὡς ὁ Μάρκος ἀνέγραψε, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς; tho' there it be uncertain whether *Origen* cite *Mark* for the Omiſſion of the latter Clauſe, or only for the Change of μέλλω πιεῖν into πίνω. However, theſe words are found both in the 22, and 23. Verſes in *Chryſoſtom*, and *Theophylact*, and in *Baſilius Seleucenſis*, Hom. 24. p. 134. And again in *Chryſoſtom*, Ed. Mor. To. 1. p. 381, 382. and in the *Syriac* and *Arabic* Verſions. And ſeeing they are introduced by St. *Mark* thus, *but Jeſus ſaid unto them*, can ye drink, *&c.* and can ye be baptized, *&c.* they were certainly ſpoken to them by our Lord, and why then ſhould not St. *Matthew* relate them as our *Saviour* ſpake them?

(32)

CHAP. XXI.

V. 13. *Ye have made it a Den of Thieves.* To the Note here add,] *Origen* here ſaith, that beſides the Reward they expected for the change of Money, they gave ἀργύριον ἀδόκιμον *baſe Money* inſtead of good, in *Matth.*

(33)

(a) L. 4. c. 70.

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Matth. p. 442. and in *Joh.* To 2. p. 178.

(34) V. 28—31. To the Note there add.] And in this Interpretation I have the Suffrage of (b) *Origen* upon the place, who saith, *in my Judgment the Parable contains* τὸ περὶ τῆς ἀπειθησάντων Ἰσραὴλ τῷ Θεῷ λόγον, καὶ τὸ περὶ τῆς πιστεύσαντος λαοῦ ἀπὸ τῶν ἐθνῶν, *a Discourse of the Infidelity of* Israel, *and of the belief of the Gentiles.* Of the same Opinion are *Theophilus Antiochenus*, *Hilary*, Can. 22. in *Matth.* St. *Jerome*, *opus imperfectum*, *Chrysostom*, and *Theophylact.*

CHAP. XXII.

(35) V. 3. *The Kingdom of Heaven is like to a Man who sent his Servants*,] Here note that tho' all the Ancients from *Origen*, except St. *Hilary*, say that the Servants first sent out were the *Prophets* of the Old Testament; yet this seems plainly contrary, to the Text, (1*st.*) because this also is a Parable concerning *the Kingdom of Heaven*, and therefore respecting only those times when that Kingdom was come. 2*dly*, It is a Parable *of a King making a Marriage for his Son*, which is generally interpreted of *Christ* the Bridegroom of his Church, and therefore only can respect the times of his advent. 3*dly*, The Servants sent out the second time, were sent to the same Persons to whom the first were sent, *v.* 4. And yet it is granted, that the Servants sent out the second time were the *Apostles* of our Lord.

(36) V. 13. *Bind him hand and foot.*] *Theophylact* here notes, that this present time is the only time of working; in the future all the practical Powers of the Soul are bound, καὶ οὐκ ἐστὶ ποιῆσαι τι ἀγαθὸν εἰς ἀνίσησιν τῶν ἁμαρτιῶν, *and then we can do nothing good to make a Compensation for our Sins.*

(37) V. 16. After the words that *Herod* was the *Christ* (c) add,] Tho' he himself, in his Dialogue against the *Luciferians*, hath these words, Herodiani Herodem Regem suscipere pro Christo, *received* Herod *the King for Christ*; this also was the Opinion of *Tertullian* in his Book *de Præscript. Cap.* 47. Of *Epiphanius*, Hær. 7. and of *Philastrius*, Cap. 48. And to the end of this Note add.] *Origen* therefore rightly conjectures that they were called *Herodians*, who taught τελεῖν τὸ φόρον καίσαρι, *that tribute Money was to be paid to Cæsar*; the Soldiers were so called by the *Pharisees*, saith St. *Jerome* here, quia Romanis tributa solvebant, *because they paid Tribute to the* Romans.

(38) V. 31. Here *Theophylact* observes, that as the *Sadducees* made their Objection against the Resurrection from the Law of *Moses*, so *Christ* confirms that Doctrine from the Law, and from the words of *Moses.*

CHAP. XXIII.

(39) V. 6. *They love the uppermost Rooms in the Synagogues*,] There shewing their Pride, saith, *Theophylact*, where they ought to have taught others Humility.

(40) V. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί] These words, saith Dr. *Mills*, *Origen*, and *Eusebius* do not own, *they seem to be put in here from St.* Mark *and Luke*, Prol. p. 42. Col. 2. If we may judge of *Eusebius*, from whom no place is cited, the *Doctor* must mistake in both; for *Origen* expressly cites these words, *Hom.* 15. in *Jer.* p. 145. and citing *v.* 15. in *Matth.* p. 326. He stiles the words, *The second Woe denounced in the Gospel of St.* Matthew *against the Scribes and Pharisees*; they are also owned by *Chrysostom*, *Theophylact*, and by all the *Versions.*

CHAP. XXIV.

(41) V. 15. Βδέλυγμα τῆς ἐρημώσεως, *the Abomination of Desolation*,] to the Note there add: It is said, by some, that the Argument used against the *Jews*, from the Completion of the Weeks of *Daniel*, that their *Messiah* must be come, was not taken notice of by any of the *Ancients* before *Tertullian*; nor did the *Apostles* ever use it to that end; but tho' it be not mentioned by the *Apostles*, yet was it urged by *Clemens Alexandrinus* in the Close of the Second Century, *Stro.* 1. p. 330, 331; and it seems here plainly to be referred to by our Lord in these words, *When you see the Abomination of Desolation spoken of by the Prophet Daniel standing in the holy place*; *he that readeth let him understand*, viz. the Completion of that *Prophesy*; and that this also was the Sense of the Ancient *Jews*, we learn from *Josephus*, who saith, that at the same time, καὶ περὶ τῶν Ρωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. Sup. τὸ ἔθνος ἡμῶν. *He writ concerning the Government of the* Romans, *and that the Jewish Nation should be brought to Desolation by them*; and that these things were left on Record, that the Readers, τὰ συμβάντα σκοπεῖν, *seeing them accomplished, might admire the Honour conferr'd upon him by God*, Antiq. l. 10. c. 12. p. 355.

(42) V. 30. After those words *imparted to him afterwards*, add] I confess many of the *Fathers*, from the Fifth Century downwards, interpret this of *the Sign of the Cross*; but that Fancy is sufficiently confuted from the

(b) Apud. Huet. To. 1. p. 456. (c) F. 52. B.

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the Event, there being no ſuch appearance in the Heavens before the Deſtruction of *Jeruſalem*, it alſo is rendred improbable from the Silence of *Joſephus* and *Euſebius*, which two *Hiſtorians* have given us the fulleſt Narrative of all the Circumſtances relating to that terrible Deſtruction. In fine, a late (a) Author hath eaſed us of all our Diſputes about this Sign, by ſhewing that as *the Sign of Jonas the Prophet*, Matth. 12. 39. is the Sign which is *Jonas* the *Prophet*; ſo *the Sign of the Son of Man* enquired after, *Matth.* 24. 3. is *the Son of Man coming in the Clouds of Heaven.* And this Interpretation is confirmed from the parallel places, *Mark* 13, 26. *Luke* 21. 27. where inſtead of the Sign of the Son of Man, mentioned here, we read thus; *hereafter ſhall they ſee the Son of Man coming in the Clouds:* And from *Matth.* 26. 64. *From henceforth ye ſhall ſee the Son of Man coming in the Clouds of Heaven.*

(43) V. 33. Ὅτι ἐγγύς ἐστιν ἐπὶ θύραις, *That it is nigh even at the Door.*] This I have interpreted in compliance with our Tranſlation of the Ruine of the *Jewiſh* Nation. I now think it more agreeable to this Phraſe in *Scripture* to underſtand ἑστὼς ille. *He*, the Son of Man mentioned, *v.* 30, *ſtands at the Doors*; for ſo St. *James* plainly interprets this Phraſe, by ſaying, ἡ παρουσία τοῦ κυρίου ἤγγικε, *the coming of the Lord draweth nigh*, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *The Judge ſtandeth before the Door*, Chap. 5. 8, 9. And St. *Luke*, by varying the Phraſe thus; *know that the Kingdom of God is nigh*, Luke 21. 31. *i. e.* The Coming of *Chriſt* to execute his Kingly Office on the *Jews*, and give his Kingdom, thus taken from them, to the Believing *Gentiles*, Matth. 21. 43.

(44) V. 39. Καὶ οὐκ ἔγνωσαν, *and knew not till the Flood came.*] 'Tis certain, that they of the old World had ſufficient Intimation of the Judgment threatned to them from *Noah*, *a Preacher of Righteouſneſs* to them, 2 *Pet.* 2, 5; and from the Ark he prepared for the Preſervation of himſelf, and of his Family, before their Eyes, *Hebr.* 11, 7. from the ſtriving of his Spirit, by his Prophets, with them, and from the term of 120 Years aſſigned for their Repentance, *Gen.* 6. 3. they are therefore here ſaid *not to have known this*, becauſe they did not ſavingly improve their Knowledge of it to the preventing of that Judgment. So after all our Saviour's Inſtructions of them, in the way of Life, the *Jews* are ſaid *not to have known the time of their Viſitation, or the things which belonged to their Peace*, Luke 19. 42.

CHAP. XXV.

V. 13. See the Defence of the Reading here. *Exam. Millii.* (45)

V. 15. *As they were able to bear*, v. 33. after theſe words add,] So (b) *Origen* here καλὰ γὰρ ἕκαστος δύναμιν ᾧ μὲν δέδωκε πέντε τάλαντα ὡς δυναμένῳ διοικεῖν τὰ τοσαῦτα ἄλλῳ δὲ δύο ὡς μὴ χωρεῖν, τὰ περὶ αὐτὸν ἄλλῳ δὲ ἕν, ὡς καὶ τῷ ἑτέρου ὑποδεεστέρῳ, *according to each Man's Ability he gave his Talent; to one Man five, as being able to traffick with them, to another two, as being not ſufficient to manage more; and to a third one, as being ſtill more infirm.* (46)

V. 27. *Thou oughteſt to have put my Money to the Uſurers.*] That is, ſaith *Jerome*, cæteris doctoribus quod fecerunt Apoſtoli per ſingulas provincias Presbyteros & Epiſcopos ordinantes, *i. e. to other Teachers, as the Apoſtles did, ordaining Biſhops and Presbyters in every Province*; which words, tho' they contribute nothing to the meaning of the Text, yet they afford a plain Teſtimony, that even in St. *Jerome*'s Judgment here, Biſhops were placed in every Province by the *Apoſtles* themſelves. He alſo adds, that hinc intelligimus Gentilium, & Philoſophorum bonam vitam recipere Dominum; *Hence we underſtand, that our Lord approves of the good Life of Heathens and Philoſophers.* I ſuppoſe, becauſe this is the beſt Improvement of their Talents, and all that could be reaſonably expected from them, God having given them no other Rule to walk by; and ſo requiring no more of them than their ſincere Conformity to that Law of Nature he had given them. (47)

V. 42. *I was hungry, and you gave me no meat.*] Here *Theophylact* well obſerves, that it is not ſufficient to preſerve us from that dreadful Sentence, *depart from me*, &c. that we have done no Evil, if we have been deficient in thoſe Acts of Charity, and Mercy, we owe to the Members of *Chriſt*'s Body. (48)

CHAP. XXVI.

V. 39. *My Father, if it be poſſible, let this Cup paſs from me.*] *Woltzogenius* here notes, that it is evident, that *Chriſt* could not be truly God, becauſe he could not deliver himſelf from Death, but was forced to pray to his Father for that Deliverance. I anſwer, that hence indeed it follows, that he would not do this; but that he could not (49)

(a) *John Buxtorf.* (b) Ed. Huet. To. 1. p. 344.

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not do it, is evidently falſe: For he, who with a Word, ſtruck all thoſe who came to apprehend him to the Ground, could certainly have eſcaped out of their hands, had he ſo pleaſed.

(50) V. 45. After thoſe words, *Sinners of the Gentiles*, Gal. 2. 15. add,] Or καθεύδετε τὸ λοιπὸν, *ſleep hereafter and take your reſt.* Behold now is no time of ſleeping, for the Hour of your and my Temptation is at hand. So *Phavorinus* ſaith, τὸ λοιπὸν ἀντὶ τοῦ ἀκολούθως, the word λοιπὸν ſignifies *hereafter*: It ſignifies, ſaith *Stephanus*, deinceps, poſtea. So may it well be rendred, *Acts* 27. 20. 2 *Tim.* 1. 8. *Hebr.* 10. 13. and this Interpretation ſeems to be confirmed by the Word ἀπέχει, added by St. *Mark*, Chap. 14. *It is enough* that you have ſlept ſo long; or if with the *Vulgar*, the *Gloſſaries*, and our *Bois*, we here interpret τὸ λοιπὸν *jam* now, as our Tranſlation doth theſe words, being rendred interrogatively, give the Senſe thus: *Do you ſleep now, and take your reſt?* When the Hour of Temptation, and the Traytor is at hand, ἀπέχει, it is enough that you have ſlept ſo long; *ariſe now, and let us go hence.*

CHAP. XXVII.

V. 1. Πρωΐας δὲ γενομένης, *when the Morning was come,*] This was the Morning of the 15*th* of *Niſan*, and ſo the 1*ſt* Day of the Feaſt, as to the Holy Convocation; but the 2*d* Day as to the putting away Leaven out of their Families, which was to be done on the 14*th* Day on the Evening. See the *Appendix* to *Chap.* 14. of St. *Mark*, p. 314. *Col.* 1. (51)

V. 5. After theſe words, *his Bowels guſhed out*, add.] Pleaſant here is the Imagination of ſome of the *Fathers*, that *Judas* knowing that *Chriſt* was to deſcend to Hell, to bring thence the Souls that were there, went and hanged himſelf, that his Soul might get thither before him, and ſo might be thence delivered with the reſt. So *Theophanes*, Hom 27. p. 202. *Theophylact* in locum. Better is their Note upon his returning the thirty Pieces of Silver, *viz.* that quod ſcelere partum eſt, non debet retineri, ſed cum ipſo ſcelere rejici; *That which is got by Wickedneſs, ought not to be retained, but returned, and rejected with the Sin.* (52)

V. 14. Ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. See the defence of theſe words, *Exam. Millii. hic.* (53)

A DISSERTATION

Added to the NOTE on CHAPTER XXVIII. 19.

(54) *GO ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt:*] In the Note here I have aſſerted, and I think proved, that μαθητεύειν here ſignifies to make Diſciples, by teaching the *Nations* to believe in *Chriſt*, that ſo they might be his Diſciples. But then I took care to add, the Cauſe of Infant Baptiſm needed not this Interpretation of the Word μαθητεύειν; nor was it needful that Infants be made *Diſciples*, any more than that they be made Believers by Baptiſm, but only that they be admitted, if they be Children of believing Parents, into the *Chriſtian* Church by Baptiſm; and that it was no Objection againſt this Admiſſion, that Infants, whilſt they continue in their Childhood, cannot be taught, or believe the the *Chriſtian* Faith, and to confirm theſe Aſſertions, I ſhall endeavour to prove.

1*ſt.* "That there is nothing in this, or "any other Paſſages of *Scripture* which "prove, that Infants are uncapable of *Chriſtian* Baptiſm.

2*dly*, "That this Commiſſion delivered "to the *Apoſtles*, is vertually a Commiſſion, to baptize the Children of believing Parents, or of Parents making a viſible Profeſſion of the *Chriſtian Faith.*

My firſt Aſſertion is, That *there is nothing in this, or any other Paſſages of Scripture, which proves, that Infants are uncapable of Chriſtian Baptiſm.* And,

To remove the Arguments offer'd againſt the Baptiſm of Infants, from their ſuppoſed incapacity, to be fit Subjects of that Ordinance, I aſſert.

Prop. 1.

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Prop. 1*ſt*, That no Argument taken from the Baptiſm uſed by the *Baptiſt*, or our *Lord*'s Diſciples, can be ſufficient to prove that Infants of believing Parents, are to be excluded from *Chriſtian* Baptiſm. 1*ſt*, Becauſe neither of them by Baptiſm admitted any Perſons into Covenant with God, or into Church-membership, but only call'd them of the *Jewiſh* Nation by Baptiſm to Repentance, who were in Covenant with God, and Members of his Church already. 2*dly*, Neither of them baptized in the Name of *Chriſt*; not the *Baptiſt*, for had he done ſo, there would have been no queſtion whether he himſelf *were the Chriſt* or not, as we find there was, *Luke* 3. 15. Nor any occaſion for that *Queſtion, Why baptizeſt thou, if thou be not the Chriſt?* John. 1. 25. He only call'd them to Repentance for the Remiſſion of Sins, and admoniſhed them in general, that *they ſhould believe in him who was coming after him.* Acts 19. 4. And the Baptiſm of his Diſciples was not into this Belief, that their Maſter was the *Chriſt*, for that he forbids them to divulge, till he was riſen from the Dead. *Matth.* 16. 20. 17. 9. And therefore hath not before allowed, or authorized them to do it in that ſolemn manner: They therefore only did baptiſe as *John* had done, into the Faith of the *Meſſiah*, which was to come, and with that Baptiſm of Repentance which prepared the *Jews* for the Reception of his Kingdom, ſo that both of them baptiſed, thoſe who as yet believed not in *Chriſt*; whereas the Baptiſm inſtituted by *Chriſt*, was in his Name, and belonged only to them who believed in him, and to their Children. It is not therefore to be wondred that they baptized not thoſe Infants, who could not by an actual Repentance, prepare themſelves for the coming of that *Meſſiah* who was then at hand. 3*dly*, *John*'s Baptiſm was begun, and ended, before the Covenant of Grace was by the Death of our Mediator confirm'd and ratified, and therefore cannot be reaſonably thought ſo fully to ſeal that Covenant, or to aſſure us of the Bleſſings of it, as doth that of *Chriſt*, as many as are *baptized into Chriſt, being baptized into his Death.* Rom 6. 3.

Prop. 2. 2*dly*, I add, That as the Incapacity of an Infant for doing that which is required of an adult Perſon to Salvation, cannot render an Infant dying ſo, incapable of Salvation; ſo neither can it render him incapable of Baptiſm, that he cannot do all that is required of an adult Perſon, not yet owning *Chriſt*, in order to his Baptiſm; for if that Faith, Repentance, and Obedience which is required of an adult Perſon to his Salvation, cannot be required of an Infant in order to his Salvation, ſo as that the neceſſary abſence of it ſhall exclude him from a Capacity of Salvation, provided that he dieth in his Infancy or his Minority, then by Parity of Reaſon, that Faith and Repentance which is required of an adult Perſon in order to that Baptiſm by which he is made a *Member of Chriſt*, and is admitted as a Subject of his Kingdom, cannot be required of an Infant in order to his being made a Member of *Chriſt*, or his being admitted as a Subject of his Kingdom.

Vain therefore are all thoſe Arguments which are taken from the Examples in the Holy *Scripture* of adult Perſons baptized only upon their Faith and Repentance; *v. g.* St. *Peter* ſays to the *Jews* and *Proſelytes* who heard the *Apoſtles* ſpeak with Tongues, and propheſy, *Repent ye*, and *be baptized in the name of Chriſt Jeſus, for the Remiſſion of Sins*; and *Ananias* to *Saul, ariſe*, and *be baptized, and waſh away thy Sins, calling on the Name of the Lord.* Acts 2. 38. 22. 16. But to argue hence, that Infants cannot be baptized, becauſe they cannot repent, or call upon the Name of the Lord, is, as if I ſhould argue thus, The ſame *Apoſtle* ſaith *Repent*, and *be converted, that your Sins may be blotted out.* Acts 3. 19. Therefore the Sins of Infants, who cannot repent, cannot be blotted out; and St. *Paul* ſays, *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.* Rom. 10. 13. Therefore Infants who cannot do this, cannot be ſaved: *Chriſt* alſo ſaith to the ſame *Jews* to whom St. *Peter* ſaid repent and be baptized, *Except ye repent, ye ſhall all periſh.* Luke 13. 3, 5. And this Repentance is ſtiled Repentance to Life, and to Salvation. *Acts* 11. 18. 2 *Cor.* 7. 10. Muſt therefore Infants periſh, or be incapable of Salvation for want of that Repentance which to adult Perſons is the condition of Life and Salvation; if not, why are they thought incapable of Baptiſm, becauſe, whilſt Infants, they cannot repent?

When it is ſaid by Mr *Tombs*, That *from theſe Words of* Philip *to the Eunuch*, Acts 8. 37. *If thou believeſt with all thy Heart, thou mayeſt be baptized, it appears neceſſary that the baptized Perſon ſhould declare his own Faith*, it doth as much appear from thoſe Words of St. *Paul*, *If thou ſhalt confeſs with thy Mouth the Lord Jeſus Chriſt, and ſhalt believe in thy Heart that God hath raiſed him from the dead, thou ſhalt be ſaved.* Rom. 10. 9. That it is neceſſary for him that is ſaved, to confeſs with his Mouth, and believe with his Heart the Reſurrection of the Lord *Jeſus Chriſt*, and therefore to infer that no Infant can be ſaved. Hence therefore it doth only follow that the baptized Perſon, provided he be ſuch as the *Eunuch* was, a *Gentile*, to whom the Goſpel was firſt preached to beget Faith in him, muſt declare his Faith, but not that Infants of believing Parents are to be excluded from Baptiſm

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Baptiſm, for want of ſuch a Declaration of their Faith.

When he argues thus; *He that believeth, and is baptized, ſhall be ſaved; that is, he only, no other, not otherwiſe*; this Gloſs muſt damn all Infants dying ſuch; yea it muſt damn them for not being baptized, that is, for not receiving the Ordinance of which *Chriſt* himſelf, according to the Doctrine of theſe Men, hath declared them incapable. Moreover, to argue thus, an Infant muſt believe, before he be baptized, becauſe believing in theſe words, is ſet before baptizing, is no better than to argue thus; the Infant that is ſaved muſt be baptized, becauſe Baptiſm is ſet before Salvation.

When others argue thus, *we are all made the Children of God, by Faith in Chriſt Jeſus*, *Gal.* 3. 26. and therefore Infants cannot be made the Sons of God by Baptiſm, becauſe they have no Faith; they might as well argue thus; *by Grace we are ſaved thro' Faith*, Eph. 2. 7. but Infants have no Faith, therefore they cannot be ſaved; or thus, *He that believeth not ſhall be damned*, Mark 16. 16. Infants do not believe, *ergo* all Infants ſhall be damned. The *Apoſtle* plainly ſpeaks there, of Perſons converted from *Heatheniſm* to *Chriſtianity*, who therefore were baptized being adult Perſons. And ſo alſo he ſpeaks to them in the Epiſtle to the *Epheſians*, and in the Goſpel of Saint *Mark*. This place therefore can with no more reaſon be applied to the Caſe of Infants, than the Places cited from that *Epiſtle*, and from the Goſpel of Saint *Mark*.

Prop. 3. 3*dly*, A preſent Incapacity as to ſome ends of Baptiſm, cannot render the Children of believing Parents unfit for, or uncapable of Baptiſm, provided they be capable of ſome other ends of that Ordinance, this will be evident.

1*ſt*, From the Example of our *Saviour*, repairing to the *Baptiſt* to receive his Baptiſm, tho' he was uncapable of the chief Ends, for which it was deſigned, with reſpect to others. For *Chriſt* being without Sin, could neither repent, nor promiſe Amendment of Life; being the *Wiſdom of the Father*, he could be taught nothing; being the *Chriſt*, he could not profeſs to believe in him that was to come after the *Baptiſt*, that is in himſelf; and yet he comes to Baptiſm, to profeſs his Willingneſs *to fulfil all Righteouſneſs:* and alſo that by this Rite, he might be initiated into his Prophetick Office, and conſecrate himſelf to the Service of his *Father*.

2*dly*, From the Example of Circumciſion among the *Jews*, which laid an Obligation on all adult *Proſelytes*, as well as the *Jews*, to obey the whole Law of *Moſes*. Gal. 5. 2. and to advance to the Spiritual Circumciſion of their Hearts, but could lay no ſuch preſent Obligation on their Infants ſo to do. So likewiſe the ſame *Proſelytes* were firſt to be taught the Precepts of the Law; and then upon the Profeſſion of their Faith, and their Promiſe of Conformity to them were to be baptized, but this could not be required of their Children, who notwithſtanding were baptized with them. And therefore to repreſent it as a thing repugnant to Reaſon, that a Divine Inſtitution ſhould belong to Perſons uncapable of underſtanding the Nature and Ends of it, muſt highly reflect upon the Wiſdom of God, in appointing Circumciſion for Children eight Days old, they being then as uncapable of underſtanding the Ends of it, as our Children are of underſtanding the Ends of Baptiſm.

Prop. 4. 4*thly*, Infants are capable, whilſt ſuch, of ſome ends of Baptiſm; as firſt of a ſolemn and obliging Dedication to the Service of the *Father*, *Son*, and *Holy Ghoſt*; for if Parents, in circumiſing of the Male Child, obliged him afterwards to own the God of *Iſrael*, as his God in Covenant, and yield Obedience to his Law, *Gal.* 5. 2. If the Vow of *Sampſon*'s Parents obliged him to be a *Nazarite* for ever, *Judg.* 16. 17. If the Vow of *Hanna*, to which her Husband gave conſent, that *Samuel* ſhould be lent to the Lord for ever, devoted *Samuel* for ever to his Service, why ſhould we think the Dedication of the *Chriſtian* Parent inſufficient to paſs an Obligation on his Child, to ſerve that God, who made that *Jeſus* who redeemed him, and that good Spirit by whom alone he can be ſanctified? Why therefore might not God appoint this to be done for Children, by that only Rite, which he had inſtituted under the New Covenant, for entering any into the Number of his fœderal Servants? That they are capable by this Rite of entering into Covenant with God, ſo as to be enrolled in the Number of his *choſen Generation*, and *peculiar People*, and his *holy Nation*, is evident, becauſe the *Jewiſh* Infants obtained this Privilege by Virtue of their Circumciſion on the eighth Day; which therefore Saint *Paul* reckoneth among their Privileges, *Philip.* 3. 5; and hence, when by their Parents, this Circumciſion was neglected; they are ſaid to have *broken his Covenant*, Gen. 17. 14. Yea, that Children are capable of entring into Covenant with God, we learn from theſe words of *Moſes* to all the People, *Deut.* 29. 11. *You ſtand this Day before the Lord your God, you and your little ones, that thou ſhouldſt enter into the Covenant of the Lord thy God, that thou mayſt be a People to him, and he may be thy God*; and if Excluſion from this Covenant was a Loſs to the Child, as is apparent from thoſe words; *The Infant not circumciſed*

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ſhall be cut off from my People; which in the mildeſt Senſe muſt ſignifie, that he ſhall not be owned as one of them; ſurely it muſt be a Bleſſing to him to enter into this Covenant. *2dly*, As they are capable of Obligation, by entring into Covenant; ſo are they, by it, capable of thoſe Bleſſings which they want whilſt Children. *Chriſtian* Baptiſm is appointed for an Entrance into the Kingdom of God; *for without that*, ſaith Chriſt, *we cannot enter into* this Kingdom, *John* 3. 5. By this we become Members of his Body, we being *all baptized into one Body*, 1 Cor. 12. 13. this is the *Laver of Regeneration*, by which we are born a-new, *Tit.* 3. 5. this is the Water inſtituted for the waſhing away of Sin, and for procuring the Remiſſion of it, *Acts* 2. 38. 22. 18. By this, *laſtly*, we are put into a ſtate of Salvation, *Tit.* 3. 5. in the way to eſcape Death, by the vertue of our Intereſt in the Death and Reſurrection of our Lord *Jeſus Chriſt*. For, ſaith St. *Peter*, *Baptiſm* anſwers to the Ark of *Noah*, which ſaved him and his Children, for it now *ſaveth us* from Death, *by the Reſurrection of Jeſus Chriſt*. Now either Infants are made capable of theſe ends of Baptiſm, or they are not; if they are not they cannot, by the ordinary means appointed by God, be born again, and therefore cannot enter into the Kingdom of God, they cannot be Members of *Chriſt*'s Body, and ſo cannot be ſaved by him, who only is *the Saviour of his Body*, or obtain Remiſſion of Sins; they cannot be intereſted in *Chriſt*'s Death, and ſo can have no Share in a happy Reſurrection from the Dead. If they are capable of theſe Bleſſings, it muſt be either by, or without that Baptiſm, which is by *Chriſt* appointed for the obtaining of theſe Bleſſings, if only by Baptiſm the Cauſe is gained; if without Baptiſm, they who aſſert this, muſt aſſign ſome other Cauſe, which procures them a Right to theſe Bleſſings, which I believe they cannot do. Moreover, Infants of believing Parents, being all the Off-ſpring of *Adam*, and therefore all obnoxious to Death, by reaſon of his Sin, *Rom.* 5. 12. they being *born of the Fleſh*, and therefore Fleſh, *John* 3. 6. and wanting a new Birth on that account, they being without *Chriſt*, and Strangers to the Covenants of promiſe, *Eph.* 2. 12. till they enter into Covenant with God and *Chriſt*, they cannot be delivered from this Death, be born a new, or be in *Chriſt*, but by the Grace of God which *Chriſt* hath purchaſed for, and promiſed to them only who are made ſome way Members of his Body, and Children of God. Why therefore ſhould we not conceive they ſhould obtain this Favour by that means, which is alone appointed by *Chriſt*, for making any one a Member of his Body, and be born again by that Water and Spirit, without which, ſaith our Lord, none can enter into the Kingdom of God? In a Word, ſeeing the Infants of *Jewiſh* Parents were to be cut off from his People, and from a Covenant-Relation to God for want of Circumciſion, why ſhould we think the Children of *Chriſtian* Parents ſhould enjoy all, or any of the Bleſſings of the New Covenant without Baptiſm?

Prop. 5. *5thly*, I add, that no Objections can be valid againſt the Right of Infants born of *Chriſtian* Parents to *Chriſtian* Baptiſm, which equally deſtroy the Right of *Jewiſh* Infants to Circumciſion; becauſe they, by Divine Inſtitution, had a Right to Circumciſion. 'Tis therefore no good Argument againſt their Right to Baptiſm.

1ſt, " That the end of Baptiſm, *viz.* to " be a viſible Sign of inviſible Grace is " wanting in the Baptiſm of Infants; Bap- " tiſm ceaſing before the thing repreſented " by Water, is ſignified to the Infant. For according to this Argument, Circumciſion could be no Sacrament to a *Jewiſh* Infant, dying before he could perceive the Signification of it, or know it was a Seal of the Covenant. *2dly*, Tho' I own that Baptiſm, by Water, is Baptiſm by a Sign of ſome inviſible Grace, *viz.* the purifying of the Soul, from the Guilt and Pollution of Sin; yet I deny that this is by Divine Appointment, any end of Baptiſm. *3dly*, It is not neceſſary, by virtue of this *School* Definition of a Sacrament, which is not founded upon *Scripture*, that a Sacrament ſhould, *de preſenti*, be a Sign to the *recipient*; for ſo it would not be to the Perſon circumciſed on the eighth Day; but only that it be a Sign, or an Aſſurance to the Parents, and Congregation of God's Grace to, and favourable acceptance of the Child, and his admiſſion into the Flock of *Chriſt*, who by appointing for them the outward Sign, ſhews he is willing to confer upon them the Grace of Baptiſm.

When, *2dly*, It is ſaid, that " except " the Perſon to be baptized, muſt be a Be- " liever, and a Penitent, there can be no " way to ſhew who is to be baptized or " not, nor any reaſon to be given for the " Excluſion of any Perſon whatſoever. This alſo will be anſwered from the Conſideration of the Practice, and Inſtitution, concerning Circumciſion; for that belonging to all Children that were capable of that Rite, Baptiſm, by Analogy, belongs to all Children born of *Chriſtian* Parents, admitted into that Covenant, where there is no difference of Male and Female, *Gal.* 3. 28. and are as capable of Baptiſm, as the Male-Children of the *Jews* were of Circumciſion; all born in Holineſs, *i. e.* ſeminally holy, as being the Off-ſpring of them who

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were equally an *holy Nation*, *a chosen Generation*, *a peculiar People*, 1 Pet. 2. 9. and therefore as fit to be admitted into that Covenant, which made their Parents so. Moreover the Practice of admitting Proselytes to Circumcision, from the first Institution of it, seems to plead fairly for the admission of *Christian* Infants to Baptism. For as in the first Institution of that Rite, God commanded that he that was born in *Abraham*'s House, or bought with his Money, should be circumcised; not that he was to be compelled to it, (seeing that would have been a Profanation of that Sacrament) but that *Abraham* was to persuade them to it; or if he could not do it, he was to dismiss them; so that no adult Person was to be circumcised without his free Consent, and his Instruction in the Nature of the Covenant, into which he entered; and yet upon his entrance into Covenant by Circumcision, his Children also were to be circumcised, so may we reasonably conceive it is with reference to *Christian* Baptism. Now hence it follows, that Infants are not to be excluded from Baptism.

1*st*, By reason of their Incapacity, whilst they continue Infants to understand the Nature, or the Ends of Baptism, the *Jewish* Infants being as uncapable, whilst they continued so, to understand the Nature, or the ends of Circumcision. Or,

2*dly*, Because they cannot enter into Covenant by their own personal Consent, nor promise sincere Obedience to the Laws of *Christ*, for the *Jewish* Infants entered into Covenant with God without this personal Consent, and were obliged to obey the Law of *Moses* without this Promise.

3*dly*, When therefore the *Anti-pædo-baptists* argue thus: "That which makes Baptism "saving, is the Stipulation of a good Con- "science towards God, 1 *Pet.* 3. 21. there- "fore Baptism cannot be salutary to Infants, "who cannot make this Stipulation: This is as if I should say, the true Circumcision before God is not *the outward Circumcision of the Flesh, but the inward Circumcision of the Heart and Spirit*, Rom. 2. 29. therefore the *Jewish* Infants, for want of this, were not to be admitted into Covenant with God, by Circumcision; for the Argument is plainly parallel, the Answer of a good Conscience is required, that the Baptism may be salutary, therefore they only are to be baptized, who can make this Answer; and the inward Circumcision is required as the only acceptable Circumcision in the Sight of God; therefore they only are to be circumcised who have this inward Circumcision of the Heart.

Prop. 6. 6*thly*, The Institution of Baptism delivered in these words; *Go, teach all Nations, baptizing them*, &c. *Matth.* 28. 19. or those; *he that believeth, and is baptized, shall be saved*, Mark 16. 16. doth not infer an indirect, or consequential Prohibition of Infant Baptism, because these words were not intended to exclude them from their former Right of being admitted into Covenant with their Parents, but only to declare what was required of their Parents to obtain a Right to Baptism, both for themselves, and for their Children. For, 1*st*, had the Commission given to *Christ's Apostles* run in these words, *Go teach all Nations, circumcising them*, would they have thought that Infants of those Nations had been excluded from Circumcision by it, because they were uncapable of being taught; could they especially have understood him thus, who knew their Infants were circumcised at an Age uncapable of Knowledge? Why therefore should we judge they thought Infants excluded by these words, *Go teach* (or *proselyte*) *all Nations, baptizing them*, since it was equally the Custom in making Proselytes to their Religion, to teach them the Fundamentals of the *Jewish* Law; and upon their Profession of the Belief of it, not only to Baptize them, but their Infants also. The *Gerberith*, or Proselyte of the Covenant of Justice, was first to be instructed in the Fundamentals of the Law, the Weight or Burden of it, the Penalties, and the Rewards, or Blessings contained in it, and then to promise his Submission to it; and yet none of these prerequisites excluded the Infants of those *Proselytes* then born from Baptism, or Circumcision, why therefore should the like Conditions required of the adult *Christian* Proselyte exclude his Children? Or, why should we imagine, that those *Apostles* should so apprehend these words, who knew full well that these Conditions were required of the *Jewish* Proselyte adult; and yet that by the Sentence of of the *Sanhedrin*, they stood obliged to baptize his Children, as having Right to Baptism, by his Parents Faith. "Is it reasonable, saith Dr. *Still.* to "think that when our Saviour bid the *A-* "*postles* gather the *Jews* and *Gentiles* into "a Church State, they should imagine In- "fants were to be excluded from it, when "the only Nation that was in such a State, "and all that were at any time admitted to "it, had their Infants so solemnly admit- "ted? To this Mr. *Tombs* answers, (1*st*,) *That they who were born of that Nation, were by Birth, not by Circumcision, visible Members of that Church.* Now, (1*st*,) were this true, it would evidently prove, that the Infants of *Christians* are also visible Members of *Christ*'s Church, as having the same Title to it as the *Jewish* Infants had to be Members of their Church, to wit, that they are born of *Christian* Parents; and why then are they admitted into that State, by Baptism, when they are adult? 2*dly*, This is impertinent, it being certain that

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they could not continue Members of that Church without Circumciſion, ſince the want of it renders them Violaters of God's Covenant, and upon that account, to be cut off by Death, or by excluſion from that Church. And *3dly*, This Aſſertion contradicts both the words of the Inſtitution, and the conſtant Opinion which the whole *Jewiſh* Nation had of it; for the words of the Inſtitution ran thus, *Gen.* 17. 11. *This is my Covenant*, i. e. The Rite by which you ſhall enter into Covenant with me. *Ye ſhall circumciſe the Fleſh of your Foreskin, and it ſhall be a ſign of the Covenant between me and you.* And Ver. 13. *The Child of thy Houſe ſhall be circumciſed, and my Covenant ſhall be in your Fleſh.* The *Sindick* or Sponſor who held the Child in his Arms till it was circumciſed, was called *Baal berith*, the *Maſter of the Covenant*; and when the Child was circumciſed, the Father ſaid, *bleſſed be the Lord who hath commanded us to cauſe this Child to enter into the Covenant of Abraham*, ſo certain it is that the whole *Jewiſh* Nation thought they entred into Covenant by this Rite.

Mr. *Tombs* ſaith, " That our *Saviour*'s " Words *Matth.* 28. 19. are to be expound- " ed not according to the Apprehenſions of " the *Apoſtles* at firſt, for they miſtook him *Acts* 10. 14. But as the Words did expreſs his Meaning.

Now I grant that the *Apoſtles* miſtook the meaning of thoſe words, *Go teach all Nations baptizing them*, thinking the former Words related only to the teaching of the *Jews* diſperſed thro' the World, and to the *Proſelytes* of all Nations they had made. *Acts* 11. 19. But this is much to our Advantage; for ſeeing they did this in Complyance with the received Tradition of their own Nation, that it was unlawful to converſe with the *Gentiles*, as being uncircumciſed and unclean, we may be more aſſured that they acted in baptizing them according to the received Tradition of their Nation, that Rite being uſed by them to make the *Gentiles* clean. *2dly*, Our *Lord* was pleaſed to correct their Error about the Perſons to be taught by a miraculous Viſion vouchſafed to *Peter*; ſeeing then we read of nothing done to correct their other ſuppoſed Error, we have no reaſon to believe it was an Error, but rather to judge it a true Interpretation of the extent of their Commiſſion. It being therefore unqueſtionable among thoſe Diſciples to whom our Lord directed this Commiſſion, that the Children of *Jews* and *Proſelytes* were admitted to enter into Covenant by the ſame Rite and Ceremony by which their Parents did ſo; tho' they were as incapable of underſtanding the ends of the Inſtitution, or doing what was required of the Parents to fit them for the Inſtitution, as our Children are that being thought ſufficient for their Admiſſion, *quod a Parentibus eorum factum fuit*, which the Parents did by their own free Choice and Faith: It being alſo evident that our Lord choſe that Baptiſm for the admiſſion of Perſons into his new Covenant and Church, by which their Proſelytes were cleanſed, and fitted to enter into the *Jewiſh* Church, what cauſe have we to think either that *Chriſt*'s Diſciples would not ſo underſtand his Commiſſion, as to extend it to the ſame Perſons who formerly were admitted by the ſame Rite, or that *Chriſt* did not intend it ſo, as to include the Infants of believing Parents, and then the Admiſſion of them muſt not be thought an Alteration of *Chriſt*'s Inſtitution, or an Addition to it; but only a right Underſtanding of it, and as an Inſtitution of Baptiſm, inſtead of that Circumciſion which was to ceaſe under the new Covenant, as being only a Rite appointed for the entrance into the old. In fine, ſuppoſe ſome Perſons ſent to the *Indians* from Churches which retain Infant Baptiſm, with this Commiſſion, *Go teach the Indians baptizing them*; could they who were thus ſent, conceive the Intent of this Commiſſion was to exclude the Infants of believing *Indians*; if not, then muſt it not be thought our *Saviour*'s Purpoſe to exclude them by the like Words ſpoken to them who baptized the Infants of believing Parents, and which were neceſſary for ſuch a Commiſſion as ſent them to the unbelieving World. For tho' this Commiſſion, as Mr. *Tombs* ſays, *went from our Saviour, and not from the Jewiſh Church*; yet ſince it was a Commiſſion given to Perſons who even after they had own'd the true *Meſſiah*, and had received the *Holy Ghoſt*, were very tenacious of their *Jewiſh* Rites; and ſince it concern'd a Rite of common uſe in their Church, and by which they cleanſed the Infants of all thoſe who came into Covenant with God as Proſelytes, applying to them the ſame Rite by which their Parents were fitted to enter into Covenant, our Lord in this his Inſtitution expreſſing no diſlike to that way, and ſaying nothing of the unſuitableneſs of it to a Goſpel State, muſt in all reaſon be ſuppoſed to approve the doing of it after the manner of that Church. And laſtly, This will farther be confirmed by returning a clear anſwer to the Arguments produced to prove that Infants are excluded by the Words of this Commiſſion. As,

Argument 1. *1ſt*, It is not lawful ſaith Mr. *Tombs*, where *Chriſt* hath aſſigned the thing to be done expreſſing the Qualification of the Perſon, to do it to others, or otherwiſe.

I anſwer, Hence it only follows, That no *Heathens* are to be baptized, till they be firſt taught to believe in *Chriſt*: Extend it farther, and *1ſt*, it cuts off all the Members of a

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Chriſtian Church from Baptiſm, for the Argument runs as ſtrongly thus, where *Chriſt* hath appointed the thing to be done, and expreſſed the Qualification of the Perſon, it is not lawful to do it to others, but the only Perſons aſſigned in this Commiſſion to be taught and baptized, are τὰ ἔθνη the *Heathens* or unbelieving *Gentiles*, therefore it is not lawful to teach, or baptize a *Jew*, or any Perſons who were never Heathens; and ſo the *Quakers* and *Socinians* who deny Water Baptiſm to be a ſtanding Ordinance, muſt be in the right. *2dly*, It was not lawful for the *Jews* either to baptize, or circumciſe an *Heathen*, till he was taught the Fundamentals of the *Jewiſh* Law; but will it hence follow, that it was unlawful either to baptize or circumciſe their Children before? And yet the Caſe is parallel, for teaching was undoubtedly the Qualification aſſign'd for the adult *Heathen* to be admitted a *Proſelyte* of Juſtice, and therefore by this Rule it was not lawful to admit his Children.

Argument 2d. " They who are to be bap-
" tized, muſt be taught to obſerve all things
" which *Chriſt* commanded his Apoſtles.

Anſw. 1ſt. The Text doth not ſay they muſt be firſt taught all theſe things, but rather they muſt be firſt taught to believe in *Chriſt*, then baptized, and after taught to obſerve all *Chriſt*'s Commands, and this Interpretation is certain from the Practice of the *Apoſtles*, who inſtantly baptized whole Houſes on the Belief of ſome, or all of them, that *Jeſus was the Chriſt*, without any farther teaching. *2dly*, The *Heathen* who was to be admitted as a Proſelyte of Juſtice, was to be firſt taught the Fundamentals of the Law of *Moſes*, before he either was baptized or circumciſed: But was it therefore requiſite that his Children ſhould firſt be taught? Again, all that were born in *Abraham*'s Houſe, or bought with his Money being his own, are to be circumciſed; as for thoſe taken in War, *Abraham* was to perſuade them to it, and if they would not be perſuaded, to diſmiſs or ſell them, if being of Age, they conſented to circumciſe them, (for to compel them to receive Circumciſion, had been a Profanation of that Ordinance) muſt therefore their Children be circumciſed only when they could conſent?

Argument 3d. " Go teach all Nations baptizing them, cannot be meant of them
" whilſt Infidels, but when taught to believe,
" and ſo when made Diſciples.

Anſw. It was abſolutely neceſſary that *Heathens* ſhould be firſt taught to renounce their Idolatry, and to believe in *Chriſt*, before they were baptized in his Name, as it was neceſſary for *Idolatrous Heathens* to own the true God, and to believe the Law of *Moſes*, before they were admitted Proſelytes of Juſtice, and ſo baptized and circumciſed; but as it was not therefore neceſſary that their Children ſhould ſo believe that they might enter by the ſame Rites into the ſame Covenant; ſo neither is it neceſſary for Children born of believing Parents under the Goſpel ſtate.

Argument 4th. To be baptized in the Name of *Chriſt*, is to own *Chriſt*, as it appears from the Words of the *Apoſtle*, *were you baptized in the Name of Paul?* 1 Cor 1. 13.

Anſw. 1ſt, This Argument is built upon a falſe, or at the leaſt an unneceſſary Interpretation of the Apoſtle's Words, which may well bear this ſenſe, ſtand you obliged by Baptiſm to have *Paul* for your Maſter, to yield Obedience to him, or *Chriſt*? And then as the Infant was obliged by Circumciſion to yield Obedience to the Law of *Moſes*, ſo may the *Chriſtian* Infant be obliged by Baptiſm to yield Obedience to the Laws of *Chriſt*.

2dly, The *Apoſtle* here plainly ſpeaks of thoſe he had converted from *Heatheniſm* to the Faith of *Chriſt*, and therefore muſt be obliged by their Baptiſm to own *Chriſt* as their Saviour; but hence it will not follow that their Children may not be baptized till they could do ſo. The adult Perſons who were admitted as Proſelytes to the *Jewiſh* Religion, were firſt obliged to own the God of *Iſrael*, as the true God, and the Law of *Moſes* as derived from him; but yet when they had done this, their Infants were admitted both to Baptiſm and Circumciſion, tho' they could do neither of theſe things.

Prop. 7th. Had Chriſt intended to exclude the Infants of believing Parents from this Sacrament, there was great reaſon for his eſpecial Prohibition, but little indeed of his Command upon his Intention to admit them, or of expreſs naming them in a Commiſſion to baptize directed to the Members of the *Jewiſh* Church, to whom *Pædo-baptiſm*, ſaith Dr. *Lightfoot*, was ſo well known, uſual, and frequent in the Admiſſion of Proſelytes, that nothing almoſt was more known or frequent.

1ſt, " There was no need ſaith he, to
" ſtrengthen it with any other Precept than
" that which converted Baptiſm into an
" *Evangelical* Sacrament, for *Chriſt* took
" Baptiſm into his hands, and converted it
" into an *Evangelical* Precept, as he found
" it; this only added, that he might promote
" it to a more worthy end and nobler uſe.
" The whole Nation knew well enough
" that little Children uſed to be baptized,
" there was no need of an (expreſs) Precept,
" for that which had ever been, by common
" uſe prevailed. If a *Royal* Proclamation
" ſhould now iſſue out in theſe words,
" *Let every one on the Lord's Day reſort to*
" *the Publick Aſſemblies in the Church*,
would

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" would it be reaſonable thence to argue, " that Prayer, hearing of Sermons, ſinging " of Pſalms, were not to be performed in " the Publick on the *Lord*'s Day, becauſe " there was no mention of them in the Pro- " clamation, there being no need to make " mention of the particular kinds of di- " vine Worſhip to be celebrated there, " when they were always and every where " well known, and always in uſe before the " Proclamation. The Caſe is the very ſame " in Baptiſm; *Chriſt* inſtituted it for an " Evangelical Sacrament, whereby all ſhould " be admitted into the Goſpel Covenant, as " heretofore it was uſed for Admiſſion of " Proſelytes to the *Jewiſh* Religion, the " Particulars belonging to it, as the manner " of baptizing, the Age, the Sex to be " baptized, &c. had no need of a ſpecial " Rule, becauſe they were by common uſe " of them ſufficiently known to the moſt " ignorant Men.

On the other hand, there was need of a plain and open Prohibition that Infants and little Children ſhould not be baptized, if *Chriſt* would not have them baptized: For ſince it was common before, for the whole Nation of the *Jews* to baptize them, had *Chriſt* deſigned to have that Cuſtom aboliſhed, " it is reaſonable to preſume he would have " openly forbid it, Therefore his Silence, " and the Silence of the *Scripture* in this " matter, is a Confirmation of the received " Practice. This Mr. *Tombs* retorts thus, *If Chriſt had intended to continue Infant Baptiſm, had there not been great reaſon he ſhould have poſitively told us ſo*; but had he conſider'd that *Chriſt* ſpake not to us, but to them who were *Jews*; and that he did this when he was giving this Commiſſion to them whom he found ſtill very tenacious of their former Rites, he would have ſeen it more reaſonable to conceive, that had *Chriſt* intended a Prohibition of that Rite for the future, and by it ſo great an Alteration of the State of Infants, in reference to their Church Membership, he had far greater reaſon poſitively to ſay he intended that Alteration of the ſtate of Infants, than by his Silence tacitly to permit them to go on ſtill in the Obſervation of that Rite; ſince they who were ſo unwilling to underſtand his plain Commiſſion of preaching to the *Gentiles* contrary to their received Traditions, would be more unlikely to underſtand his Silence as a Prohibition of the like Tradition.

Prop. 8th. We have great reaſon to conceive that *Chriſt* and his *Apoſtles* did admit of Infants Baptiſm, and thought the Practice of it lawful, and ſuitable to the Goſpel ſtate: For *1ſt*, 'Tis certain that our Lord's Diſciples thought *Chriſt*'s Command *to teach all Nations* concerned only the *Jews* and *Proſelytes* of Juſtice of all Nations, for they ſtill look'd on all the *Gentiles* as unclean, tho' they were Proſelytes of the Gate, and deemed it unlawful to go in to, or converſe with the *Gentiles*. *Acts* 10 28. 11. 3. And this Opinion they held after they had baptized thouſands; and could they then imagine that his Commiſſion excluded thoſe who by the Law of *Moſes* were admitted to Circumciſion, and by their conſtant Cuſtom were baptized together with their proſelyted and believing Parents. Since notwithſtanding the teaching prerequiſite to the Admiſſion of adult Proſelytes of Juſtice, and their eſpecial Caveat *de iis non niſi ſponte circumcidendis*, of not circumciſing them without their Conſent, they both baptized and circumciſed their Infants, muſt they not alſo be ſuppoſed to have dealt thus with the Infants of their proſelyted Parents to *Chriſtianity*? eſpecially conſidering that they thought of nothing leſs than of the changing the Cuſtoms and Traditions then received among them. *Acts* 20. 21. Among which this was one, (a) That *he is no Proſelyte who is not baptized, as well as circumciſed*, and that without this he is ſtill a *Gentile*, and unholy. *2dly*, That Baptiſm is a Rite of Initiation to *Chriſtians*, as Circumciſion was to the *Jews*, appears from the *Apoſtle*'s Declaration *Col.* 2. 12. *That in Chriſt we are circumciſed with the Circumciſion made without hands*, and *conſiſting in the putting off the Body of Sin*, we being *buried with him in Baptiſm*, and thence concluding we do not need the Circumciſion of the Fleſh; whence it may juſtly be inferred, that Baptiſm is *Chriſt*'s Ordinance for the Admiſſion of Infants of believing Parents into the Church of *Chriſt*, as Circumciſion was of old for the Admiſſion of the Infants of the *Jews* into his Church and Covenant; for if it had been otherwiſe, and Infants under *Chriſtianity* had not been received by any federal Rite into Covenant with God, the Objection of the neceſſity of Circumciſion as to them, would have been ſtill in force, they entring into Covenant by no other Rite, and ſo remaining Strangers from the Church, and as much *Aliens from the Adoption*, the *Covenant*, and *Promiſes*, as *Gentiles* were, which ſure the *Jews* would have objected to the reproach of *Chriſtianity*, if truly they could have done it; for the more averſe to *Chriſtianity* they were, the more ready would they be by ſuch Arguments as theſe to ſhew the Imperfection of that Inſtitution, and the Advantage of the *Jew* on this account above the *Chriſtian*. For Inſtance, 'twas

(a) *Seld.* p. 23. 25.

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'twas hotly disputed, *Acts* 15. whether the believing *Gentiles* were to be received into the Church, by Circumcision, or not; and this Question, as far as it concerned the believing *Gentiles*, was carried by the Council in the Negative; they then who were concerned for the Affirmative, being *Christians*, must either think the Children of such Persons, about whom they disputed, were to be admitted by some other way, or not; if so, what other way, besides that of Baptism, can be imagined; if not, they must conclude them unclean, excluded from God's Church and Favour, and from all the Blessings they ascribed to Circumcision. The *Christian* Institution therefore must, for the Satisfaction of their believing Parents, afford some way of sanctifying these Infants, or of admitting them into the Number of God's People, which being confessedly no other than that of Baptism, it must be supposed to allow that to them; that by it, in the Phrase of (a) *Irenæus*, *infantes & parvuli renascantur in Deum*; Infants and little Children may be regenerated.

In a Word, Infants are thought capable of the Remission of Sin, and therefore of that Baptism which is instituted for the Remission of Sin, they being *born of the Flesh*, *are Flesh*, and therefore need some way or other to be born a new; and since they cannot be thus begotten by the Word, what more likely way can be imagined, than that this new Birth should pass upon them by the *Laver of Regeneration*, Tit. 3. 5. or that they should be born again *of Water*, *and of the Holy Ghost*, they may be Members of *Christ*'s Body, he being only *the Saviour of his Body*, and therefore must be capable of that Ordinance by which we are all *baptized into one Body*. They are capable of entering into the Kingdom of God, into which they cannot enter saith our Lord, except they *be born of Water*, *and the Holy Ghost*; they may obtain a blessed Resurrection, and therefore must be buried with *Christ* in Baptism. Deny all, or any of these things to Infants, and they are lost for ever. *Christ* must have dyed as to them in vain, they being yet in their Sin, and without *Christ*, in their unregenerate Estate, uncapable of entering into the Kingdom of God, and of a blessed Resurrection; and so it must have been better for them, dying in their Infancy, that they had never been. *Christ* must have no real Kindness for them, and their Condition must be far worse under the Gospel, than it was under the Law, when they had both the Seal and Promise given to them, that *God would be their God*; that they are capable of all these Blessings, by virtue of their Baptism, provided they be capable Subjects of it, is evident from those *Scriptures*, which ascribe all these Blessings to Persons duly receiving Baptism, and do not, by any unworthy Act, render themselves unworthy of them.

AN APPENDIX,

In Answer to Mr. Whiston's Dissertation *on* Matthew *the* xxiv.

MY Notes upon the 24th Chapter of St. *Matthew*, and my Appendix to that Chapter, seem to me to depend upon such solid and strong Reasons, that Mr. *Whiston* durst not formally attack, and so they need no defence against his Dissertation on that Subject; yet, because he seems to have made a shift to evade some few things there said, I shall first propound the difference in this Matter, betwixt his Sentiments and mine, and then consider his several Observations, and shew there is no strength in them, either to confirm his own Opinion, or to invalidate the Arguments, which I, and Doctor *Hammond*, have produced against it. And,

1st, He delivers his Opinion thus: "That "the Question which gave occasion to this "Discourse is double, or really two distinct "Questions, *viz.* the one *when these brave* "*Buildings of the Temple were to be de-* "*stroyed*; the second, *what should be the* "*Sign*

(a) Lib. 2. C. 39.

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" *Sign of his coming to Judgment*, and of " the end of *the World*. I, on the contrary, have aſſerted, and proved by three Arguments, that the Queſtion is indeed but one, and concerns only the Deſtruction of the People, and the Temple, and the Polity of the *Jews*, and the Signs when this was to happen.

That two diſtinct Queſtions are offered to our *Saviour*, he proves from the Account given of them, by St. *Matthew*, whoſe firſt Queſtion, *tell us when theſe things ſhall be?* relates to the Deſtruction of the Buildings of the Temple; his ſecond, *what ſhall be the Sign of thy coming, and of the end of the Age?* relates, as Mr. *Whiſton* thinks, to the Signs and Tokens of *Chriſt*'s coming to Judgment, and of the end of the World. To which I anſwer, That there be indeed two Queſtions in St. *Matthew*, but then they both relate to the ſame thing, *viz.* when theſe things ſhould happen to the People, and Temple of the *Jews*, Luke 13. 34, 35. 19. 43. 44. and what Signs ſhould precede, or accompany that Deſolation. For,

Argum. 1*ſt*. Firſt, tho' the Words of St. *Matthew* are larger than the Words of the other *Evangeliſts*; yet, being all inſpired Perſons, they cannot contradict, or thwart each other. Now St. *Luke* ſaith expreſly, *Chap.* 21. 7. That the Queſtion of the Diſciples were theſe two; *When ſhall theſe things be, and what is the Sign when they ſhall come to paſs:* St. *Mark*, Chap. 13. 4. ſaith as expreſly they were theſe; *Tell us when theſe things ſhall be,* καὶ τί τὸ σημεῖον ὅταν μέλλη πάντα ταῦτα συντελεῖσθαι, *and what is the Sign when all theſe things ſhall come to paſs*; ſeeing then that (a) Mr. *Whiſton* grants, that ταῦτα, ταῦτα πάντα, *theſe things*, and *all theſe things*, refer particularly to the Buildings of the Temple, which were to be deſtroyed in that Age, without any Relation to the Day of Judgment, and the Signs thereof: And ſeeing both St. *Mark*, and St. *Luke* expreſly ſay, that the ſecond Enquiry was when πάντα ταῦτα, *all theſe things* were to come to paſs, or συντελεῖσθαι, to be conſummated, 'tis evident they muſt either contradict St. *Matthew*, in ſaying this was the ſecond Enquiry of the Diſciples, or elſe their ſecond Enquiry in St. *Matthew*, muſt relate to the ſame thing, to wit, to the Deſtruction of the People, and the Temple of the *Jews*.

Argum. 2. My ſecond Argument, for Confirmation of my Opinion, is this; *Chriſt* ſo anſwers to the Queſtions, touching the Signs of his coming, as manifeſtly to ſhew they were contemporary with the Deſolation of the People, Polity, and Temple of *Jeruſalem*, ſaying, *Verſ.* 27. *as the Lightning cometh from the Eaſt, and ſhineth to the Weſt, ſo ſhall* ἡ παρουσία *the coming of the Son of Man be*, Matth. 24. 27. for *ver.* 28. *where the Carcaſs* (*i. e.* the *Jewiſh* People) *is, there ſhall the Eagles be gathered together*, *i. e.* the *Roman* Army, whoſe Enſign is the *Eagle*; ſo that the coming of that Army to deſtroy them, and *the coming of the Son of Man*, muſt be contemporary. And again, *ver.* 37. 39. *as it was in the Days of Noah, ſo ſhall* ἡ παρουσία *the coming of the Son of Man be; for two ſhall be in the field, two grinding in the Mill, the one ſhall be taken, and the other left*, ver. 40, 41, which words are followed in St. *Luke* with theſe, *Where the Carcaſs is, there ſhall the Eagles be gathered together*, Chap. 17. 34.

Now to this Mr. *Whiſton* replies only by this ſorry ſhift, that the 27, & 28 Verſes in St. *Matthew* are miſplaced, and belong to their fellows, *ver.* 37th of the ſame Chapter. Which if Men may ſay at Pleaſure, all Certainty from the Connexion of the words in *Scripture* is deſtroyed.

2*dly*, Why doth he ſay that they are placed here *without any viſible Connexion*. When the Connexion runs ſo clearly thus, hearken not to them, who ſay that *Chriſt is in the ſecret Chambers*, for the coming of the Son of Man will not be ſecret and obſcure, but bright as the Lightning, *&c.*

3*dly*, The ſame words in St. *Matthew* follow the ſame words, *Luke* 17. 27, as will be evident, by comparing *Matth.* 24. 23, with *Luke* 17. 23. and μὴ ἐξέλθητε, *Matth.* 24. 26, with μὴ ἀπέλθητε, *Luke* 17. 23. ſo that if the words of *Chriſt* be not miſplaced there, they cannot be miſplaced here.

And, 4*thly*, place them where you will, the Argument hath ſtill the ſame Force to prove that *the coming of the Son of Man* muſt be contemporary with the coming of the *Roman* Army to deſtroy the People of *Jeruſalem*; this being given as the Reaſon, why the coming of the Son of Man ſhould be ſo conſpicuous, that where the *Jews* were, there ſhould the *Roman* Army be gathered together to deſtroy them.

Argum. 3. My third Argument is this, by comparing the words of *Chriſt* elſewhere, with thoſe contained in theſe three *Evangeliſts*; this will be farther evident, for *Chriſt* ſaith, *Mark* 9. 1. *there be ſome ſtanding here who ſhall not taſt of Death, till they ſee the Son of Man coming in his Kingdom*; and *Matth.* 26. 64. *within a while ye ſhall ſee the Son of Man ſitting at the right hand of Power, and*

(a) P. 292.

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and coming in the Clouds of Heaven; *when* therefore it is said, *Matth.* 24. 30. *Mark* 13. 26. *Luke* 21. 27. *Ye shall see the Son of Man coming in the Clouds of Heaven with great Power and Glory*; this Advent must be whilst some were living that then stood by Christ, and *within a while*, and so not at the end of the World.

Now in reply to this, behold a noble *Criticism*, viz. the Word in all these places is not παρὼν, but ἐρχόμενος, not present, but coming, and what then? Will he not be παρὼν present, when he is come in his Kingdom? Will not his παρέλευσις be παρουσία, his advent be his coming? But saith Mr. *Whiston*, no Example can be given out of this Discourse, of the using the Word παρουσία in any other Sense, but of the Presence and Appearance of *Christ* at the last Day. I answer,

1*st*, Let him produce Examples of *Christ's coming in the Clouds of Heaven, in Power and great Glory*; and I will undertake to prove his παρουσία used in another Sense elsewhere.

2*dly*, I have proved already, that it is used of *Christ*'s coming to destroy the People of the *Jews*, Matth. 24. 27. Luke 17. 24. I have proved also, that it must bear this Sense, when (a) St *James* speaks twice of the παρουσία τῦ κυρίυ coming of the Lord, *Chap.* 5. 7, 8. and when I come to vindicate my Interpretation of 2 *Thess.* 2. I shall prove that it bears the same Sense there, *ver.* 8. And,

3*dly*, St. *Mark*, Chap. 9. 1. brings in Christ speaking thus: *Verily, I say unto you, there be some standing here, who shall not taste of Death, till they see the Kingdom of God come in Power*; and St. *Luke*, Chap. 9. 27. *I say to you of a Truth there be some standing here who shall not taste of Death till they see the Kingdom of God come*; whence it is evident, that Kingdom must come, while some of that Age were living; when then the same St. *Luke* saith, *Chap.* 21. 34. *When you see these things come to pass, know that the Kingdom of God is near*, If he speaks of the same Kingdom of God then must that also come in the same Age; if of the Day of Judgment, why doth he immediately add, *Verily, I say unto you, this Generation shall not pass away, till all these things be fulfilled*; which words, saith Mr. *Whiston*, have no Relation to the Day of Judgment, *Page* 292.

That συντέλεια τῦ αἰῶνος, signifies *the end of the World*, he attempts to prove from the Signification of the Word. But,

1*st*, It appears from St. *Mark*, that what in St. *Matthew* is σημεῖον συντελείας τῦ αἰῶνος, *the Sign of the end of the Age*, is the same with what is the Sign, ὅταν μέλλη πάντα ταῦτα συντελεῖσθαι, *when all these things shall be accomplished*. And that it is the same with the end of the *Jewish* State, appears from the whole Thread of our *Lord*'s Answer. For to this Enquiry he answers, *Matth.* 24. 6. *Mark* 13. 7. *Luke* 21. 9. *You shall hear of Wars, and Rumours of Wars,* ἀλλ' ὅπω ἐστὶ τὸ τέλος, *but the end* (you enquire after) *is not yet*; and *ver.* 13. *He that endureth,* εἰς τέλος, *to the end, shall be saved*; and *ver.* 14. *the Gospel shall be preached,* ἐν ὅλῃ τῇ οἰκυμένῃ, *thro' the whole Roman Empire,* καὶ τότε ἥξει τὸ τέλος, *and then shall the end come*; that is, ἡ ἐρήμωσις αὐτῆς, *the Desolation of Jerusalem*, Luke 21. 20. now the Gospel was preached thus throughout the World, saith St. *Paul*, Col. 1. 6. 23 about eight Years before the Destruction of *Jerusalem*. Till then Mr. *Whiston* can find any other end mentioned by the *Apostles*, to which our Lord returns this Answer, he must be forced to grant, that this is an Answer to their Question, περὶ τῆ συντελείας τῦ αἰῶνος, *i. e. concerning the end of the Age* they enquired after. Moreover, when the *Apostle* says, that *Christ* appeared, ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *at the Consummation of Ages, to take away Sin by the Sacrifice of himself*. Heb. 9. 26, and then adds, that he shall come, ἐκ δευτέρυ, *a second time without* a Sacrifice for Sin, *for the Salvation of them that expect him*. Must not the συντέλεια τῶν αἰώνων, *the end of Ages*, signifie a time as distinct from the Day of Judgment, as was our Lord's Passion, from that Day, which is not yet come. And, *lastly*, Why is he thus confident, when he hath not returned one Word of answer, either to Dr. *Hammond*, on this Chapter, note (b), or to Dr. *Lightfoot* on the place.

2*dly*, Moreover, " Mr. *Whiston* owns that " the *Apostles* look'd upon these two Que- " stions, as belonging to the same time; " and imagin'd that our Saviour would not " destroy *Jerusalem*, and its Temple, till " he came to put an end to the present " State of the World, at the Day of Judg- " ment: And this, saith he, appears by the " Words of the Question, set down in St. " *Mark* and St. *Luke*, which evidently " shew, that they did not distinguish them " in their own Thoughts, but look'd upon " them as coincident. Now tho' it doth not follow hence that these things really were coincident; yet it doth follow that, to inform them of the Time and Signs of the Destruction of *Jerusalem*, was all our *Saviour* had to say, in Satisfaction to their Question; for surely he answers fully, who

(a) *See the Note there.* (b) P. 291.

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anſwers to all that they intended to enquire after. Add to this, That it neither is, nor can be proved, that *Chriſt* in theſe three Chapters gives any one Sign of the coming of the Day of Judgment; for the Signs he mentions, evidently relate to the θλίψις, or Affliction of the *Jews*, and are immediately connected with them, as will inſtantly be proved: 'Tis therefore certain that in theſe Chapters *Chriſt* doth not anſwer to this Queſtion, *What is the Sign of thy Coming*, and *of the end of the Age* in Mr *Whiſton*'s Senſe.

3*dly*, Tho' he is very confident that the *Jews* had no Notion of any Age to ſucceed after that of the Deſtruction of *Jeruſalem*; yet ſeeing their Evangelical Prophet ſpeaketh of *Chriſt* as of the *Father*, τῦ μέλλοντ@ αἰῶν@, *of the Age to come*. Iſa. 9. 7. Seeing St. *Paul* in his *Epiſtle* to them, ſpeaketh of an οἰκουμένη μέλλουσα, *a World to come*, Chap. 2. 5. Seeing the Prediction of their renowned *Elias* runneth thus, That as there was *two Thouſand Years To-hu*, or before the Law; ſo ſhould there be two Thouſand Years of Continuance of the Law, and two Thouſand Years of the *Meſſiah*; and St. *Paul* ſaith in Alluſion to theſe three Ages, That upon the *Chriſtians* of his time were come, τὰ τέλη τῦ αἰώνων, *the end of the Ages*. 1 Cor. 10. 11. And that *Chriſt* had appeared ἐπὶ συντελείᾳ τῦ αἰώνων, *at the end of the Ages, to take away Sin by the Sacrifice of himſelf*, Heb. 9. 26. And ſeeing the *Jewiſh* Writer ſpake ſo frequently of an *Holam Habba*, and *Vetter*, or *an Age future and to come* in the Days of the *Meſſiah*, why might not the *Apoſtles* ſpeak in their own Phraſe of the Conſummation of the *Jewiſh* Age?

The ſecond Thing in which we differ is this, That he aſſerts that only what occurs in this Chapter, from the 4th. to the 28th. Verſe, is to be expounded of the Deſtruction of *Jeruſalem*; whereas I aſſert, That from thence to the 35th. and probably to the 43d. Verſe, all is to be expounded of the Deſtruction of the Temple, Polity, and People of the *Jews*, and of the Signs and Occurrences relating to that Deſtruction.

Now here let it be noted, that if the Diſcourſe in St. *Matthew* concerning the Deſtruction of *Jeruſalem* ends at the 28th. Verſe, it muſt end in St. *Mark* at the 23d. and in St. *Luke* at the 24th. Verſe; becauſe the 25th. Verſe in St. *Luke*, and the 24th. in St. *Mark*, anſwer directly to the 29th. in St. *Matthew*. Now againſt this I have made a particular Diſſertation in my Appendix to *Matth.* 24. to which Mr. *Whiſton* hath not returned one Word of Anſwer: To which I add, That the Arguments produced againſt his Opinion in the Notes on that Chapter, ſeem to be demonſtrative, eſpecially theſe two.

1*ſt*, The Argument taken from the plain Connection of the Words following *v.* 29. with the Words preceding, which ſaith (a) Mr. *Whiſton* every Body will allow, are to be expounded of the Deſtruction of *Jeruſalem*: For St. *Matthew* having ſaid, *v.* 21. That *then there ſhall be* θλῖψις μεγάλη, *great Tribulation*. Adds *v.* 29. That εὐθέως μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων, *immediately after the Tribulation of thoſe Days, the Sun ſhall be darkned*, &c. And St. *Mark* having ſpoken of this θλῖψις, *Tribulation* that ſhould happen in thoſe Days. *v.* 19. Saith *v.* 24. That ἐν ἐκείναις ταῖς ἡμέραις, *in thoſe Days, after this Tribulation the Sun ſhall be darkned*, &c. St. *Luke* ſaith *v.* 23. *Woe to them that are with Child, and give Suck in thoſe Days*; for (in thoſe Days) *there ſhall be great Affliction and Wrath upon that People, and they ſhall fall by the edge of the Sword*. And *v.* 25. (in thoſe Days) *there ſhall be Signs in the Sun, and in the Moon*, &c. St. *Matthew* goes on, and ſays *v.* 30. καὶ τότε, *and then* (*i. e.* immediately after that Affliction) *the Son of Man ſhall appear in the Heavens*. St. *Mark* ſays, *v.* 26. καὶ τότε, *and then* (in thoſe Days of Tribulation) *ſhall they ſee the Son of Man coming in the Clouds with Power and great Glory*. St. *Luke* v. 27. ſaith, that τότε *then ſhall they ſee the Son of Man coming*, &c. Is it not therefore evident to a Demonſtration, that all theſe things which Mr. *Whiſton* refers to the Day of Judgment, were to happen immediately after that Tribulation, and not almoſt two Thouſand Years after it? St. *Mark* adds *v.* 27. τότε ἀποστελεῖ, *then ſhall he ſend his Angels to gather his Elect*, &c. Plainly connecting the ſending of them with that time, and ſo demonſtrating that the ſame Words *Matth.* 24. 31. muſt belong alſo to that time. Moreover our bleſſed *Saviour* ſaith to the *Jewiſh Sanhedrim*, Matth. 26. 62. ἀπάρτι *within a while*. And in St. *Luke* Chap. 22. 69. ἀπὸ τῦ νῦν, *from this time ſhall ye ſee the Son of Man ſitting at the right Hand of Power, and coming in the Clouds of Heaven*, which aſſures us that the like Words mentioned in all theſe Chapters of the three *Evangeliſts*, cannot relate to his coming at the Day of Judgment, but only to his coming at, or about the time of the Deſtruction of *Jeruſalem*. Now from theſe things we may eaſily diſcern the Inconſiſtency of Mr. *Whiſton*'s Senſe of the Words of St. *Luke*, *Chap.* 21. 24. *Jeruſalem ſhall be troden down till the times of the Gentiles be fulfilled*. καὶ ἔσονται σημεῖα, *and there ſhall be ſigns in the Sun, viz.* That the Fulneſs of the *Gentiles* was to come in before theſe things ſhould happen: For he doth not ſay, that μετὰ τὸ πληρωθῆναι τὰ ἔθνη, *after the Fulneſs of the Gentiles is come*

(a) p. 296.

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come in, there shall be Signs, but that there shall be in those Days Signs, and that *then shall they see the coming of the Son of Man in the Clouds*, which, as is proved, cannot relate unto *Christ's* second Coming.

2*dly*, My second Argument is this, That after our Lord had spoken of all those things which Mr. *Whiston* saith relate unto the Day of Judgment, he adds these Words, *v.* 34. *Verily I say unto you, this Generation shall not pass away, till all these things* (before mentioned) *be fulfilled.* Where it is observable that these Words in all the three *Evangelists*, follow the Words which Mr. *Whiston* saith are spoken of the Day of Judgment; whence it is evident that they cannot relate only to the Destruction of *Jerusalem*, unless all the things mentioned before relate to that Period, or to some Season which was to follow in that very Age; for otherwise to make our Saviour, after he had said so many things relating to the Day of Judgment, add with an Asseveration, *Verily I say unto you, this Generation shall not pass away, till all these things are fulfilled*, is to make him aver, with an Asseveration, a manifest Untruth; and surely that Interpretation must be false which gives the lie unto our *Saviour*: And indeed his Paraphrase on these Words, (a) "I have given you the Signs of the De-" solation of Jerusalem; but as for your o-" ther Question about the Time and Signs " of the great and general Judgment, do not " think to confound them with the other. That I confidently say is not a Paraphrase upon any Words of the *Evangelists*, but a plain Addition to the Text, and the pure Invention of the Brain. I proceed now to answer what Mr. *Whiston* offers to the contrary. And,

1*st*, Whereas he observes, "That (b) in " that part of the Discourse which belongs " to the Destruction of *Jerusalem*, our Lord " still speaks in the Plural; but in that part " of it which directly belongs to the Day of " Judgment, the second Person Plural is not " once used.

The Falshood of this Observation appears from *Matth.* 24. 32. ἀπὸ δὲ τῆς συκῆς μάθετε, *learn a Parable from the Fig-tree.* And *v.* 33. οὕτω καὶ ὑμεῖς, *even so ye.* So *Mark* 13. 28. 29. and *Luke* 21. After the *Evangelist* had said *v.* 27. *Then shall they see the Son of Man coming in the Clouds*, he adds, And *when these things come to pass*, ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, *look up, and lift up your Heads, because your Redemption draweth nigh*; and then follows the Parable of the Fig tree in the Plural Number. But saith Mr. *Whiston* here, our *Saviour* returns to caution them about the Observation of the Signs before the Destruction of *Jerusalem*; so apparently doth he beg the Question, that between him and us, being only this, whether our Lord in the intermediate Words from *v.* 28. to *v.* 33. speaks of the Day of Judgment, or of the Destruction of *Jerusalem*, and so indecently doth he make our *Saviour*, without any Intimation, leap from one thing to another: In fine, if the preceding Words relate to the Day of Judgment, the Parable of the Fig-tree must relate to the same time, as the Connection shews; for both in St. *Matthew* and St. *Mark*, after these Words, *Then shall he send his Angels, and gather his Elect from the four Winds*, which are the Words most likely to refer to the Day of Judgment, immediately follow these Words, ἀπὸ δὲ συκῆς, *therefore from the Fig tree learn a Parable.* Indeed the whole of this doughty Observation comes at last only to this, that there be three Verses in which *Christ* speaks not in the Plural Number from *v.* 28. to *v.* 32. exclusively. And for this rare Invention, I return him this, That there be five Verses, *viz.* from the 9. to the 15. in which he doth the like; Mr. *Whiston* therefore hath only the Glory of being the Inventor of an Observation manifestly false; and not worth a Rush, were it as true as the Gospel.

His second Observation is like unto the first, " *viz.* " That in all this Discourse our Sa-" viour useth different Numbers of the " Nouns when he speaks of the Desolation " of *Jerusalem*, and of the Miseries of the " *Jews*, either antecedent or consequent, " and when he speaketh of the Day of Judg-" ment. In the former Case he always stiles " them the Days of Vengeance in the Plu-" ral, but in the latter he speaks only of one " great Day, and one great Hour, which in " the Phrase of the *Jews*, and ours ever " since have been confined to the end of the " World, and the Day of Judgment.

Answ. I am not willing to spoil the good Man's Observations; yet 1*st*, I must tell him that I doubt the truth of his first Observation, that the great Day and Hour both in the Phrase of the *Jews*, and of us *Christians*, have been still confined to the end of the World, and the Day of Judgment. For *Joel* 2. 31. ἡμέρα τοῦ κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and terrible Day of the Lord* is mentioned, and this St. *Peter* plainly interprets of the Day of *Christ's* first coming. *Acts* 2. 20. The Prophet *Malachi* Chap. 3. 1. speaks of a Messenger to be sent to prepare the Way of the Lord, and of the Lord's coming after him to his Temple, and then enquires, *v.* 2. *Who shall abide the Day of his coming, and who shall stand when he appeareth*;

(a) p. 300. (b) p. 295.

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eth; which Verſe ſaith Dr. *Pocock*, relates to the Deſtruction of the Country, City, and Temple of *Jeruſalem*, by the *Romans*, about the 70th Year of *Chriſt*; and Chapter 45. he adds, *behold, I will ſend you Elijah the Prophet, πρὶν ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, before the great and terrible Day of the Lord cometh*; which again the *Doctor* underſtands of that Coming of *Chriſt* againſt the Nation of the *Jews*, which ended in the Deſtruction of the Unbelievers among them; and *ver.* 1. *behold*, ſaith he, *the Day cometh that ſhall burn as an Oven, and all the proud, and all that do wickedly, ſhall be as the Stubble, and the Day that cometh ſhall burn them up*; which, ſaith Dr. *Pocock*, is a Deſcription of the final Judgment of the *Jews*, and can be applyed to the Day of Judgment, only by way of Accommodation. For to the Nation of the *Jews*, did *Malachi* then ſpeak as a Meſſenger, peculiarly ſent to them, to reprove them for their Sins, and to declare to them ſuch things as concerned them, and not immediately ſuch things as were common to the whole World?

And this, I hope, may be ſufficient to ſhew him that, in the Phraſe of the *Jews*, one Day even of the Lord's coming, is not confined to the end of the World, and the Day of Judgment. Nor,

2*dly*, Is it ſo in the *New Teſtament*, for thus our *Saviour* ſpeaks, *Verily I ſay unto you, that the Hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live*; for that thoſe words cannot be meant of the Day of Judgment, is proved in the Note there. So *Rom.* 13. 11. this do εἰδότες ὅτι ὥρα, *knowing that now is the Hour to awake out of Sleep*, which I ſuppoſe Mr. *Whiſton* dares not interpret thus, *knowing that now is the Day of Judgment.*

Again it is not true, that when *Chriſt* ſpeaks of the Deſtruction of *Jeruſalem*. He always ſpeaks of it in the plural Number; for he ſpeaks twice of it in the ſingular Number, *Luke* 17. 30. ſo ſhall it be, ἐν ᾗ ἡμέρᾳ, *in that Day, when the Son of Man is revealed*; and Ver. 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that Day, he that is upon the Houſe, and hath his Stuff in his Houſe, let him not deſcend to take it away*; which words anſwer to *Matth.* 24. 17, 18. and therefore, by Mr. *Whiſton*'s Confeſſion, muſt relate to the Deſtruction of *Jeruſalem.*

Laſtly, It is not true, according to Mr. *Whiſton*'s Opinion, that our Lord always ſpeaks of the Day of Judgment, in the ſingular Number. For St. *Luke* ſaith, *Chap.* 17. 26. *As it was in the Days of Noah, ſo ſhall it be*, ἐν ταῖς ἡμέραις, *in the Days of the Son of Man*; which words exactly anſwer to thoſe in *Matthew* 24. 37. *as it was in the Days of Noah*, οὕτως ἔσται ἡ παρουσία, *ſo ſhall be the coming of the Son of Man*, which, ſaith Mr. *Whiſton*, *muſt be ſpoken of the Day of Judgment*; and *Mark* 13. 24. ἐν ἐκείναις ταῖς ἡμέραις, *In thoſe Days ſhall the Sun be darkned*, &c. which words, ſaith he, (a) *I do interpret of the Day of Judgment*, tho' indeed, he doth it without the leaſt Shadow of Reaſon: For the ſame, or more tragical Expreſſions being uſed of the Deſtruction of the Land of *Babylon*, *Iſaiah* 13. 9, 10. of the *Idumæans*, Iſa. 34. 3, 4. of *Zennacharib* and his People, *Iſa.* 51. 6. of the Deſtruction of *Egypt*, Ezek. 37. 7. and that in words as plain, and free from miſtical Expreſſions, as the words of *Chriſt*; and this very Deſtruction being foretold by *Joel*, in the very words of *Chriſt*, Chap. 2. 31. 3. 15. Why ſhould not that Tribulation, which, ſaith our Lord, was ſuch as *was not from the beginning of the World to that time, nor ever ſhould be after*, Matth. 24. 21. be repreſented in the like tragical Expreſſions? In fine, his Obſervation is alſo on this account impertinent, that where that *Day* and *Hour* occurs, we allow that the words may be interpreted of the Day of Judgment; tho' whoſoever ſeriouſly conſiders, *Matth.* 24. from *ver.* 37. to the 42d; and *Luke* 21. 34, 35, 36, will ſee cauſe to think, that they primarily refer to the Deſolation of the *Jewiſh* Nation.

We alſo grant, that the latter part of the 24th *Chapter* of St. *Matthew*, and the whole 25th belong to the Day of Judgment. But then note,

1*ſt*, That Dr. *Lightfoot* very probably conjectures, that the Diſcourſe of *Chriſt*, upon this Subject, ended at *Verſe* 42. or 44, as in St. *Mark*, and St. *Luke* it doth; and that the words following were, as St. *Luke* places them, *Chap.* 12. 29. ſpoken at another time, and upon another occaſion; tho' becauſe they alſo well accord with this place, and this occaſion, and do there as well as here, follow the Exhortation given, *Verſe* 43. St. *Matthew* hath added them to this Chapter.

2*dly*, This dreadful Judgment of God upon the Wicked, unbelieving, and impenitent *Jews*, being the moſt ſignal Preludi-

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(a) P. 295.

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um to, and lively Emblem, and Example of God's dealing with the like Sinners, at the great Day, and a full Proof of that final Judgment, which ſhall be upon all the Enemies of *Chriſt*'s Kingdom. It is no wonder, that our Lord immediately paſſes from it, to a Diſcourſe on that Day, it being his uſual manner, upon occaſion offered, to advance to a Diſcourſe on Matters of the higheſt Moment.

Additional Annotations on the Goſpel of St. *Mark*.

CHAP. I.

(1) Ver. 14. NOW *after that John was put into Priſon, Jeſus came into Galilee preaching the Goſpel of the Kingdom of God*; v. 15. *and ſaying the time is fulfilled, and the Kingdom of God is at hand.*] So Matth. 4. 12. *When Jeſus had heard that John was caſt into Priſon, he departed into Galilee*; and v. 17. *From that time he began to preach, and to ſay, repent for the Kingdom of God is at hand:* Till that time, ſay the *Fathers*, and the *Scholiaſts* ἀνέμεινε αὐτὸν μαρτυρῆσαι περὶ αὐτοῦ, *he waited for John's Teſtimony concerning him.* Accordingly St. *Peter* repreſents *Chriſt*, as beginning thus to preach from *Galilee*, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν ὁ Ἰωάννης, *after the Baptiſm which John preached* was ended, *Act.* 10. 37. Now hence it is evident, that his coming into *Galilee*, mentioned *Luke* 4. 14. muſt refer to the ſame time, that ſo all the *Evangeliſts* may accord together; as appears farther from the following words, v. 15. *He taught in the Synagogues, and was glorified of all*; and *v.* 31. *He went into Capernaum, and was teaching in their Synagogues on the Sabbath Day.* For we learn from *Mark* 1. 21, 22. that this was done after that *John* was put in Priſon, *v.* 14. and alſo from the words of St. *Luke*, which ſay, *v.* 14. *That a Fame went out thro' the whole Region concerning him*; for we are aſſured, from *Matth.* 4. 12.—24. that this alſo followed St. *John*'s being caſt into Priſon.

CHAP. II.

(2) V. 7. The Reading εἷς ὁ Θεὸς, and *v.* 15. ἁμαρτωλοὶ are defended. *Examen. Millii.* ibid.

V. 26. Ἐπὶ Ἀβιαθὰρ τοῦ Ἀρχιερέως, *in the Days of Abiathar the High-Prieſt.*] Good Mr. *Whiſton* hath given us an ingenious Treatiſe upon this Place, in which he attempts to ſhew, that neither the *Abimelec*, nor the *Abiathar*, mentioned in the Hiſtory of *David*'s eating *the ſhew bread*, were *High-Prieſts* at all; but another *Abiathar*, not mentioned at all there, but 2 *Sam.* 14. 3. was then *H. Prieſt*: And I who never am backward to yield to Evidence, will give him the Honour of having found out the beſt Solution of this Difficulty that I have yet ſeen, when he hath anſwered theſe enſuing Arguments.

Argument (1*ſt*,) That *Joſephus*, who being a *Jew*, and a *Prieſt*, and who mentions the Genealogy of their *High-Prieſts* carefully preſerved to his days, and ſo muſt be ſuppoſed a competent Witneſs in this Caſe, ſtiles that very *Abimelec*, who gave *David* the *ſhew bread*, and who was ſlain by *Doeg*, ſix times *Abimelec the High-Prieſt*. *Abiathar* his Son is alſo ſeveral times ſtiled the *High Prieſt* by the ſame *Joſephus*. It is no ſufficient Anſwer to this, to ſay, as Mr. *Wh.* doth, *that neither* Abimelec, *nor* Abiathar, *are ſtiled High-Prieſts*; *but the one is* Abimelec *the Prieſt*, *the other* Abiathar *the Prieſt*. For it is a certain Truth, from *Eleazar*, *the Son of Aaron*, in the Book of *Deuteronomy*, to *Hilkiah*, in the Cloſe of the Book of *Chronicles*, not one Perſon is by Name ſtiled *N. N.* the *High-Prieſt*, tho' there was all that while an *High-Prieſt* in being. Now what Reaſon is there to deny, that *Abimelec Hacoen* ſignifies *Abimelec the High-Prieſt*, when no other Name is given to any *High Prieſt* in *Scripture*, for above 400 Years: Of leſs Importance is it to ſay, that *we read not that either of them officiated as H. Prieſt, in the great Day of Expiation*, when we read not of any one that did ſo in the Books of *Samuel, Kings* or *Chronicles*.

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Argument 2d. That *Abimelec* was *High Prieſt*, is proved from the Accuſation which *Doeg* lays againſt him, that *he enquired of the Lord for David*, 1 Sam. 22. 10. and from *Abimelec*'s own Confeſſion, that *he had done the ſame thing before*, v. 15. and by the Teſtimony of (a) *Joſephus*, ſaying, that he did, πολλάκις προφήτευσαι, oft conſult the Oracle for him: Whereas the *High-Prieſt* alone, having on *the Ephod of Judgment*, had not *Abimelec* been *H. Prieſt*, he neither could have done ſo, nor could he reaſonably have been accuſed of doing it.

To this it is anſwered, That *Abimelec prayed, or enquired of God for* David, *but no Circumſtances being mentioned, it does not appear, whether it was any thing more than affording* David *a Place in the publick Prayers of the Tabernacle, or the lending him the ſacred Garments, and giving him proper Opportunities for his own Enquiries (as a Prophet) of the Almighty.*

But ſure 'tis better to ſay nothing, than to uſe ſuch ſorry Shifts as theſe, *he required of the Lord for him*; that is, *he prayed for him*, or *gave him a Place in the publick Prayers of the Tabernacle*, or *he lent him a Linen Ephod* to *enquire in*; let him ſhew one Inſtance of any *Prieſt* that is ever ſaid to enquire of the Lord, beſides the *High-Prieſt*, and he will ſay ſomething to leſſen the Force of this Argument, which is yet left in its full Strength; let him ſhew one of the conſecrated *Ephods* that were lent to a Lay-man, or where lending one an *Ephod*, or giving him a Place in the publick Prayers of the Tabernacle, if then there were any ſuch Prayers, or any ſuch uſage, ſignifieth *Shaal lo bejehovah*, i. e. *to enquire for him from Jehovah*, and he will ſay ſomething pertinent to this Objection. As for *Rebeccah*, ſhe required not of a *Prieſt*, but, ſay the *Jews*, of a *Prophet*; and this ſhe did long before there was any *High-Prieſt* wearing an *Ephod*, by God appointed for this very end. And, ſaith the *Biſhop of Ely*, it is moſt reaſonable to think, that ſhe went her ſelf, and enquired at the *Shechinah*, or Place of the Divine Preſence, and the Lord anſwered her by an Angel, *Gen.* 25. 23.

Argument the 3*d*. That *Abimelec* had then the Ephod to enquire by, is evident becauſe when *Abiathar* his Son fled thence to *David*, he *carried* the *Ephod* in *his Hand*; he went down, ſaith the *Septuagint*, ἔχων ἐφὸδ ἐν τῇ χειρὶ αὐτοῦ *having the Ephod in his Hand*; and that this was the very *Ephod* to which the Breſtplate was annexed, the *Biſhop of Ely* proves, (1*ſt*.) Becauſe it is not ſtiled *a Linen Ephod*, ſuch as the *Prieſts* uſed, but emphatically *the Ephod*. (2*dly*,) Becauſe when *David* was about to enquire of the Lord, he ſpeaks twice to *Abiathar*, thus, *bring hither the Ephod*, 1 Sam. 23. 9. 30. 7. Whereas, had it been only *a Linen Ephod*, it could have done him no Service in his Enquiries. This being ſo, if *David* himſelf enquired of the Lord, by this *Ephod*, he invaded on the *Prieſts* Office, and ſo was guilty of the higheſt Sacrilege; but if he made this Enquiry by the Mouth of *Abiathar*, the Son of *Abimelec* who was ſlain at *Nob*, then was *Abiathar H. Prieſt*, and ſo Mr. *Wh*'s. Scheme is overthrown. Some think, ſaith *the Biſhop of Ely*, that *David* put on the *Ephod*, and then asked the Lord's Advice; but that is a great Miſtake; for the *H. Prieſt* was the Perſon appointed by God, to ask Council of him, for the ſupreme Governour, *Numb.* 27, 21. therefore *David* ſpake theſe words, by the Mouth of *Abiathar*; when therefore it is ſaid, that *David* enquired of the Lord, it is reaſonable to conceive, that he did this both in the places mentioned; and 2 *Sam.* 2. 1, 5, 19. by the Perſon appointed by God to ask Council for him, *i. e.* by *Abiathar* the *H. Prieſt*; theſe being all Caſes concerning War, in which the Ordinance of God appointed the chief Governour to ask Council of him. *Joſh.* 27. 20, 21. and hence this very Phraſe is uſed, when other Men asked Council of the Lord in the like Caſe. So Judg. 1. 1. *The Children of Iſrael asked Council of the Lord, who ſhall go up for us againſt the Canaanites*; and Chap. 30. 18. *they aroſe and went up to the Houſe of God, and asked Council of God, ſaying, Who ſhall go up firſt to the Battle againſt Benjamin*; and again, *v.* 23. but that they did this by *Phineas* the *H. Prieſt* is evident from theſe words, *v.* 27, 28. *And the Children of Iſrael enquired of the Lord, for the Ark of the Covenant was there in thoſe days; and Phineas the Son of Eleazer, the Son of Aaron ſtood before it in thoſe days.* So *Saul* asked Council of the Lord, 1 *Sam.* 14. 37. but this he did by *Ahiah* the *H. Prieſt*, v. 36. See *v.* 18.

Obj. But ſaith Mr. *Wh.* " The H. Prieſt, " in the latter end of *Saul*'s Reign, was " with *Saul*, and not with *David*. For " *Saul*, a little before his Death, *enquired* " *of the Lord, and the Lord anſwered him* " *not, neither by Dreams, nor by Urim, nor* " *by Prophets*, 1 Sam. 28. 6; which words " ſurely imply, that *Saul* had cauſed Enquiry to be made by *Urim*, which being peculiar to the *H. Prieſt*, doth ſhew that " the *Jewiſh H. Prieſt* was then with *Saul*, " which we know *Abiathar* the Son of *Abimelec* was not.

Anſw.

(a) Antiq. l. 6. c. 14. p. 196.

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Anſw. This is a conſiderable Objection, to which I ſhall not anſwer as ſome do, that *Saul* had cauſed another Ephod to be made, or that he ſent to *David* to enquire of *Abiathar* in his behalf, for there is no Evidence for the Second, and the Firſt could do him no ſervice, he having no *High-Prieſt* to enquire by. But I anſwer, That tho' it be ſaid that God *anſwered not Saul by Urim*, that only is put in becauſe it was one uſual way of Anſwering, not becauſe *Saul* had tryed that way, for he himſelf ſpeaketh to *Samuel* thus, *God is departed from me, and anſwereth me no more, neither by Prophets, nor by Dreams*, v. 15. making no mention at all of his not Anſwering by *Urim*. And *David* obſerves, 1 *Chron.* 13. 3. That *Saul*, after the evil Spirit came upon him, *enquired not* at the *Ark*, as formerly he had done, 1 *Sam.* 14. 18. So that this Paſſage as it is tranſlated, ſeems only to ſay, that God gave him no Anſwer at all by any of the uſual ways: Not by Dreams, becauſe the Spirit of the Lord was long ſince departed from him. 1 *Sam.* 16. 14. Not by any Direction of his *Prophets*, becauſe he had ſlain the Lord's Prophets; not by *Urim*, becauſe he neither had the Breaſt-plate of *Urim*, nor an *High-Prieſt* to conſult, and laſtly tranſlate the Words thus, *Saul feared* ve jeſcheal, *for he had enquired of the Lord, viz.* Since the time of his being rejected of God, *and the Lord had not anſwered him* by any of theſe ways, and then this Text is impertinent: And of ſuch Tranſlations of the Hebrew, the Inſtances are very many. See *Glaſſius de verbo l* 3. *Tr.* 3. *Canon.* 46.

Argument the 4th. That *Abiathar* the Son of *Abimelec* who was ſlain at *Nob*, was *High-Prieſt*, is proved 1*ſt*, Becauſe *Joſephus* three times calls him ſo, *viz. l.* 6. *c. ult. p.* 207. *l.* 7. *c.* 11 *p.* 247. 248. 2*dly*, Becauſe he who was removed by *Solomon* from the *High-Prieſthood*, was the ſame *Abiathar* who was with *David* in his Exile; for he was that *Abiathar who bore the Ark before David*, and *who was afflicted in all in which David was afflicted.* 1 Kings 2. 26. which agrees only to that *Abiathar* who was the Son of *Abimelec* ſlain at *Nob.*

To this Mr. *Wh.* anſwers, " That there " was an *Abiathar* who was the Son of *Abi-* " *jah*, who was *High-Prieſt* in the Days of " *Saul*, when *David* and his Men did eat " the Shew-bread: That he had a Son named " *Abimelech*, who was *High-Prieſt* in the " Days of *David*, and this is the *Abimelec* " mention'd 2 *Sam.* 8. 17. in theſe words, " *And Zadok the Son of Abitub, and Abime-* " *lec the Son of Abiathar were Prieſts*, and " this *Abimelec* had a Son named *Abiathar*, " who was *High-Prieſt* after him, and this " was the *Abiathar* removed by *Solomon*, and " not *Abiathar* the Son of *Abimelec* of *Nob.*

Now to this I reply, That he offers no Proof that his firſt *Abiathar* was the Son of *Abijah*, or that his *Abimelec* had a Son named *Abiathar*, or that either of the three were *High-Prieſts*. The Text now cited, ſaith that *Zadoc and Abimelec the Son of Abiathar were Prieſts*, but that cannot ſignify that they were *High-Prieſts*, becauſe there could not be two *High-Prieſts* together, and therefore the *Biſhop* of *Ely*, and the Generality of *Commentators* ſay theſe two were the chief of the Family of the *Prieſts*, next to the *High-Prieſt* which was *Abiathar*, and who were called *Secondary Prieſts*, 2 Kings 25. 18. And whereas Mr. *Wh.* ſaith of his ſuppoſed *Abiathar*, that he was afflicted with *David*, by undergoing the peril of a Spy in the time that *Abſolom* was in *Jeruſalem*, and *David* was fled from him; let any reaſonable Perſon judge, whether on the account of the peril of ſo few Days, if indeed he lay under any peril, he could have been ſaid to have been afflicted, Beeol, *in all the things in which David had been afflicted.* Sure the Words of the *Biſhop* of *Ely* here are much more agreeable to the *Hiſtory*, *viz.* That this *Abiathar underwent all the Hardſhips which David endured in his Exile.*

But ſaith Mr. *Wh.* " If that *Abiathar* who " was deprived by *Solomon* was the *Abiathar* " of the Family of *Ithamar*, and Son of *A-* " *bimelec* of *Nob*, ſuppoſing that he began " his Office at Thirty, as the *Prieſts* did, " and continued with *David* Forty Years, he " muſt be a very old Man, almoſt Eighty " Years old before he died, whereas this " contradicts God's Threat againſt the Fami- " ly of *Eli*, that *all the encreaſe of his Houſe* " *ſhould die in the flower of their Age*, and " *that there ſhould not be an old Man in his* " *Houſe for ever* 1 Sam. 2. 33.

Now to this I anſwer 1*ſt*, in the Words of the *Biſhop* of *Ely* on 1 *Sam.* 2. 33. That this Threat did not belong to all the Family of *Ithamar*, but only to the Family of *Eli.* 2*dly*, Seeing King *David* died when he was Seventy Years old, 2 *Sam* 5. 4. And ſeeing there could be no Age ſet for the *High-Prieſt*'s entrance on his Office, that depending on the Death of his Father, *Abimelec* coming to an untimely end, *Abiathar* might be very young when he firſt entered upon his Office, and begin it as the *Prieſts* after did at Twenty, and ſo be not much above Sixty, when *David* died: And *laſtly*, when that Threat had been executed in ſuch a dreadful manner by the ſlaughter of the *Prieſts* at *Nob*, we may reaſonably conceive that one ſingle Perſon made an Exile, and afflicted in all that *David* was, might for the Service he had done to that good King, and the Affliction he had already ſuffered, have his Life prolonged above Sixty or Seventy Years.

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CHAP. III.

(3) V. 19. After these Words *should obey* even such Persons, add,] (a) *Origen* indeed declares his Belief that *Judas* γνησίως ποτε ἐπὶ πίστει *was once a sincere Believer:* For saith he, had *Christ* found him at the first to have been a Thief, he would not have committed the Bag to him: Whereas, since he continued the Bag to him, when he had found him so to be, and his *Apostleship*, even after he had pronounced him a *Devil*, *John* 6. 70. (for he fell from it only by *his Transgression* in betraying his Master, *Acts* 1. 25.) I see no necessary Reason why he might not appoint him the Bag, even tho' he knew he was addicted to Theft. 2*dly*, He also argues thus, *Christ* sent him as he did the rest of the *Apostles*, attended with the Power of Miracles, and with Commission to say to any City where he came, *Peace be to this City*, and with a Promise, That if *a Son of Peace was there, that Peace should rest upon him*, if not, *it should return into their Bosom*, which saith he, *Christ* would not have done, had not *Judas* then been a Son of Peace. But 1*st*, *Christ* hath inform'd us that Miracles might be done even by the *Workers of Iniquity*, Mat. 7. 22. 23. 2*dly*, The twelve *Disciples* were sent by *two and two*, Mark 6. 7. And so one of them being sincere, and a Keeper of the Word of God, *John* 17. 6. This Prayer for Peace might come upon them that were worthy for his sake, rather than for the sake of *Judas*. This Opinion therefore of *Origen*, as it is not certainly true, so neither can it certainly be disproved.

CHAP. IV.

(4) V. 22. To the Note here add] Hence also observe, that had *Christ*'s *Apostles* so obscurely delivered or writ the *Gospels*, and those other *Scriptures* which contain the Rule of Faith even in things necessary to be believed, or done unto Salvation, as the *Romanists* pretend they did, they must have hid this *Candle under a Bushel*, and not have manifested it to the World, as *Christ* here requires them to do.

(5) V. 24. 25. Moreover, what can be more evident than this Inference from these Verses, That the Word of God read and preached being the ordinary Instrument of our Conversion, and a *Savour either of Life unto Life*, or *of Death unto Death*, Conversion must depend partly on our Attention to it, our Care to meditate upon it, and fix it in our Hearts, and to act suitably to it in our Lives: and that *Christ* by adding these Words as a Motive to take heed to what we hear, that *to them that thus hear shall more be given*, doth plainly teach us that the salutary Efficacy of the Word of Life depends partly on our Affection to, and our Improvement of what we have heard, and partly on the Disposition of the Hearer, to wit, his Freedom from a prevailing Love to those Enjoyments and Pleasures of the World which avert our Thoughts from this Attention, and so choak the Influence of the Word, and hinder our Reception of it into *good and honest Hearts:* And also that our Neglect so to improve it, is our own wilful Fault, or our Neglect to do that which God hath enabled us, or would upon this Care enable us to do; and therefore is thus threatned with the Removal of those means of Grace we so unprofitably do enjoy. See the Note on *Mat.* 13. 19.

CHAP. VI.

V. 6. Ἐθαύμασε δὲ ὁ Ἰησοῦς τὴν ἀπιστίαν αὐτῶν, *and he wondered because of their Unbelief*: So when the Centurion by his Answer had shew'd the strength of his Faith, *Christ marvelled*, and said to them that followed him, *I have not found so great Faith, no not in Israel.* Mat. 8. 10. Whereas, had not God vouchsafed sufficient Power to those of *Israel* to believe, as well as to the *Centurion*, what ground can we imagine for this marvelling, for sure *Christ* could have no sufficient cause to marvel either that Faith should be found where it was, or not found where it was not, if believing depended on an omnipotent Act of God producing Faith in all that did at any time believe, (unless that could be a just ground of marvelling, that God by his Omnipotence could work Faith in whom he pleased) or that Man should not do more than he had Power, or than God would enable him to do. (6)

Verse 11, 33, 36, 51. The Reading of the Text is defended. *Examen Milli hic.*

V. 26. Κἂν τῷ κρασπέδῳ, *at least they might touch the hem of his Garment:*] So κἂν signifies *Acts* 5. 15. Κἂν ἡ σκιὰ, that *at least the shadow of Peter might overshadow some of them*, and 2 *Cor.* 11. 16. Κἂν ὡς ἄφρονα δέξασθέ με, *yet as a Fool receive me.*

CHAP. VII.

Ver. 9. Καλῶς ἀθετεῖτε, *full well ye reject the Commandment of God*] Here it is proper to observe from *Suidas*, that the Word καλῶς ἐπὶ παραλήψει, καὶ ἀρνήσει, by *way of Refusal and Denial:* So the Scholiast, upon the Word καλῶς used by *Euripides*, in *Ranis*, saith τὸ καλῶς ἐπὶ παραλήψει, ὅπου

(a) To 2 in Joh. Ed. Huet. p. 393. (b) Act 3. sc. 2. p. 253. I

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ἀποστρεφόμενος δὲ, καὶ ἀθυμούμενος ὁ Εὐριπίδης λέγει καλῶς, the Word is here uſed by *Euripides* by way of Averſneſs and Refuſal. See alſo the Text vindicated, *v.* 16, & 31. Examen. Millii. *ibid.*

CHAP. VIII.

(9) V. 31. Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι, *and after three days to riſe again.*] Here note, (1*ſt*,) That it is ten times expreſly ſaid, that our Lord roſe, or was to riſe again *the third day*, viz. *Matth.* 16. 21. 17. 23. 20. 19. *Mark* 9. 31. 10. 34. *Luke* 9. 22. 18. 23. 24. 7, 48. *Act.* 10. 40. And ſo the Expreſſion which is moſt uſed, both in our Lord's Predictions before his Death, and in his and his *Apoſtles* Language after his Reſurrection, being this, either that he did, or ſhould riſe again the third day, and the Hiſtory of our Lord's Reſurrection agreeing fully with it, theſe other Forms of Speech which are but once or twice found in *Scripture*, muſt be interpreted, ſo as to accord with the Expreſſion ſo frequent in the *Holy Scripture*.

2*dly*, Obſerve, That according to the Language both of the *Hebrew*, and the *Greek* that is ſaid to be done after ſo many Days, Months, or Years, which is done in the laſt of thoſe Days, Months, or Years. So *Deut.* 14. 18. *At the end of three Years, Seventy* μετὰ τρία ἔτη, *after three Years thou ſhalt bring in all the Tything of thy Encreaſe.* And yet, *Deut.* 26. 12. *The third Year is the Year of Tything.* So *Deut.* 31. 10. μετὰ ἕπτα ἔτη, *after ſeven Years*, in the Solemnity of the Year of Releaſe, *thou ſhalt read the Law*; and *Deut.* 15. 1. and yet it is plain, that the Year of Releaſe began with the ſeventh Year, for ſo we read, *Deut.* 15, 12. *Thy Brother ſhall ſerve the ſix Years, and in the ſeventh Year thou ſhalt let him go free.* Thus *Rehoboam* ſaid unto the People, *Come again after three days*, 2 Chron. 10. 5. and yet *v.* 12. *The People came again the third day, as the King bad them, ſaying, come again the third day:* So *Luke* 2. 46. *After three days they found Chriſt in the Temple*; that is on the third day, for they ſpent one Day in their Journey; on the ſecond they returned to *Jeruſalem*; and the next Day they found *Jeſus* in the Temple.

Note, 3*dly*, That it is evident, that both the *Jews*, and the *Evangeliſts*, underſtood this Expreſſion, *after three days*, to ſignifie no more than on the third Day. The *Jews* did ſo; for having told *Pilate* that *Chriſt* had ſaid, *after three days I will riſe again*, they deſire only that a Watch might be kept ἕως τῆς τρίτης ἡμέρας *till the third Day.* And this is as plain of the Evangeliſts; for what St. *Mark* here rendreth thus, *He taught*, that *after three days he ſhould riſe again*; St. *Matthew*, and St. *Luke*, record thus, *He taught, that he ſhould riſe again the third Day.* And even St. *Mark*, Chap. 9. 31. 10. 34. brings in our Lord, teaching that *he ſhould be raiſed the third Day.*

CHAP. IX.

V. 13. After *Matthew* 21. 25. add] Or to own him as a *Prophet* ſent from God, ſaying, that *he had a Devil*, v. 26. And it is probable, that both they and the *Sadducees* did this, becauſe he had ſtiled them, *a Generation of Vipers*, Matth. 3. 7. And tho' we do not read that they gave occaſion either to his Impriſonment, or to his Death, yet may we reaſonably conceive, that they who thus thought, and ſpake of him, were well pleaſed at it; whence *Chriſt* might ſay, *they did unto him what they liſted*; it being not for fear of them, but only of the Multitude who accounted him as a *Prophet*, that *Herod*, for a Seaſon, was reſtrained from killing him, *Matth.* 14. 3. (10)

V. 23. To the Note there add,] This the *Grammarians* call τὸ ὁριστικὸν, or ὁριστικὸν, *i. e. Articulus definitivus*, as defining or particulariſing the thing which before was ſpoken of more generally; and then it ſignifies *nimirum, videlicet, to wit, that is to ſay*; and thus we find it four times uſed in one Chapter, *Luke* 22. 4. *Judas conſulted with the H. Prieſt,* τὸ πῶς αὐτὸν παραδῷ, to wit, *how he might betray him*, v. 23. *And they began to queſtion among themſelves,* τὸ τίς ἄρα εἴη ἐξ αὐτῶν, to wit, *who of them it ſhould be that would betray him.* And *v.* 24. *And there was alſo a Contention among them,* τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων, to wit, *which of them ſhould be the greateſt*; which *Chap.* 9. 46. is varied thus, τὸ τίς ἂν εἴη μείζων αὐτῶν. And *v.* 37. *That which is written of me muſt be fulfilled,* τὸ καὶ μετ' ἀνόμων ἐλογίσθη, to wit, that Scripture which ſaith, *and he was numbered with the Tranſgreſſors.* And accordingly the words may be here rendred: And *Jeſus* ſaid unto him, to wit, *if thou canſt believe*, &c. (11)

CHAP. X.

V. 14. Τοιούτων, *of ſuch is the Kingdom of God.*] That is, ſaith *Theophylact*, of thoſe who have by exerciſe, διὰ ἀκακίαν ἣν παιδία ἔχουσιν (12)

(a) Act. 3. *See* 2 p. 253.

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ἀπὸ φύσεως, *that innocence which Children have by Nature.* In his Note on *Matth.* 18. 5. he ſaith, we are to be like Children, κ͞υ τὸ ἄκακον, ἐχὶ κ͞υ τὸ ἀνόητον, *not as to their Ignorance, but as to their Innocence.* And *Chap.* 19. 14. *of ſuch is the Kingdom of God*; *that is*, ſaith he, τ͞ῶν ἀκάκων κ᾽ ἀπονηρ͞ων, *of thoſe who reſemble them in Innocence, and freedom from ſin.*

CHAP. XI.

(13) V. 13. To the Note here add,] (a) *Origen* ſaith, this Figtree was σύνθεσιν τ͞ου λαου̃, *a Tree repreſenting the People of the Jews*, ſaying, ἔμψυχ͞ον ἦν ἡ αὐτὴ συκῆ, *this was a living Figtree, and therefore heard a Curſe ſutable to its Condition*; for διὰ τ͞ουτο ἄκαρπ͞ον ἐστὶν ὁ Ισ͞ραὴλ Συναγωγὴ, κ᾽ τ͞ουτο γίνεται αὐτῇ ἕως τ͞ου Συντελείας τ͞ου αἰ͞ωνο͞ς ἕως τὸ πλήρωμα τ͞ων ἐθνῶν εἰσήλθη, and *therefore the Synagogue of the Jews is unfruitful, and ſhall continue ſo till the Fulneſs of the Gentiles doth come in.*

CHAP. XIII.

V. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ π͞ροφήτου· this Reading is vindicated. *Examen Millii.* in locum.

CHAP. XIV.

(14) V. 41. Ἀπέχει, *Sat eſt*, it is enough.] Tho' this Senſe of the Word be ſomething rare, and *Stephanus* himſelf could only produce one Inſtance of it, *viz.* theſe Words of *Anacreon*, ἀπέχει βλέπω αὐτὴν, *ſufficit, jam video eam*; yet will it not ſeem ſo ſtrange, if we conſider, that in effect it bears the ordinary Senſe of abſtaining in both places; for here it is the ſame with, *you may abſtain from watching any longer*, And in *Anacreon* it ſignifies, *the Painter, now I ſee her, may abſtain from making any Picture of her.* He that would ſee more Inſtances of the uſe of the Word in this Senſe, may conſult the Notes of *Gataker* on *Antoninus.* L. 4. §. 49. p. 178.

See the Text vindicated, *v.* 19. and *v.* 70. See *Examen Millii.* ibid.

CHAP. XV.

V. 14. And *Matth.* 27. 13. Τί γὰρ κακὸν (15) ἐποίησεν.] *Stephanus*, and other *Criticks* note, that here, and *Acts* 19. 35. τὶς γάρ ἐστιν ἄνθρωπ͞ος, the Particle γὰρ ſeems redundant, which alſo our Tranſlation ſeems to own by not tranſlating it in either of theſe Places; yet doth it rather ſeem to be here, as elſewhere it is, a rational Particle, and to have an elegant Relation, by way of Anſwer, to what went before. So when the *High-Prieſt* had ſaid of *Jeſus* Crucifie him, *Pilate*'s Anſwer is, *Why ſhould I crucifie him, for what Evil hath he done?* And in the latter place, the Town-Clerk, to appeaſe the Cry of the Rabble, *Great is Diana of the Epheſians*, v. 29. anſwers, *What needs this Cry, for who knoweth not that the City of* Epheſus *is a Worſhipper of the Great Goddeſs* Diana.

CHAP. XVI.

After theſe words, ſee the Note on *John* (16) 20. 17. add.]

Objection the *6th.* Here it is ſaid, *v.* 12, 13. that the two Diſciples returning from *Emmaus*, *told theſe things*, (concerning our Lord's Reſurrection) *to the Reſidue, neither believed they them.* But *Luke* 24. 34. 'tis ſaid that at their Return, they heard them ſaying, *The Lord is riſen indeed, and hath appeared to Simon.*

Anſwer. They ſaid this indeed, but not with a firm Faith, excluding doubting; for after this *Jeſus* himſelf appearing to them, *doubtful Thoughts aroſe within them*, Luke 24. 38. And when our Lord had ſhewn them his Hands and his Feet, *they believed not yet for Joy, and wondred*, v. 41. See Dr. *Lightfoot* on *Luke* 24. 34.

(a) Ed. Huet. To. 1. p. 446.

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Additional Annotations on the Goſpel of St. *Luke*.

CHAP. I.

(1) V. 7. THEY *were both* προβεβηκότες *well ſtricken with age.*] Here ſaith *Theophylact*, becauſe a Virgin was to bring forth a Son προοικονόμησεν ἡ χάρις ἵνα γεᾶυς τέκη, ἐ κ νόμον Φύσεως, εἰ κ μετ' ἀνδρός, *God provided that an old Woman ſhould bring forth a Son, not according to the Courſe of Nature, tho' with a Man, they being both aged.*

(2) V. 12. Καὶ ἐταράχθη, κ φόβος ἐπέπεσεν ἐπ' αὐτόν. This Verſe is wanting only in the *Æthiopick* Verſion, being in all the other Verſions, in *Theophylact*, in *Hilary* the Deacon, in *Jerome*, and *Chryſoſtome*, Ed. Mor. Tom. 5. p. 475. and yet Dr. *Mills* ſuſpects *hunc verſum fictum eſſe ab aliquo ob ſimilia quæ ad Mariam dicuntur*, v. 24. *Append.* p. 20. tho' this Suſpicion be confuted by the words following μὴ φοβοῦ Ζαχαρία.

(3) V. 35. Διὸ κ τὸ γεννώμενον ἅγιον. *Therefore that holy thing which ſhall be born of thee.* Here it is evident that our Interpreters followed the other Reading, *viz.* τὸ γεννώμενον ἐκ σοῦ ἅγιον for which they had good reaſon, for ſo read all the ancient Verſions; ſo *Irenæus* l. 3. c. 26. *Tertullian* contra Prax. c. 20. *Novat.* de Trin. c. 19. *Author Quæſt.* & *Reſponſ. ad Orthodox.* Q. 46. p. 430. *Epiphan.* Anchor. p. 69. *Chryſoſt.* Ed. Mor. Tom. 5. p. 476. *Autor Dial. contra Marcion.* p. 121, where he notes that the *Evangeliſt* ſaith not ἁγὶ σοῦ but ἐκ σοῦ. See Examen *Millii.*

CHAP. II.

V. 22. After the Words *or female* v. 7, 8. Blot out the following Words, and add] But I have ſince found cauſe to judge otherwiſe, for that the ancient Reading was αὐτῶν is evident from theſe words of (a) *Origen*, *Si ſcriptum eſſet propter Purgationem ejus, i.e. Mariæ, nihil quæſtionis oriretur, & audacter diceremus Mariam quæ homo erat Purgatione indiguiſſe poſt Partum, nunc vero in eo quod ait* Dies Purgationis *eorum, non videtur unum ſignificare, ſed alterum ſive plures:* So alſo read St. *Jerome* con. *Helvid.* Tom. 2. F. 7. lit. A, *Euthymius*, *Theophylact*, and the *Syriac* Verſion; nor is there any fear of aſcribing any moral Impurity to the holy *Jeſus* by allowing this reading, ſince this Purgation imports only a Compliance with a Ceremonial Law in order to their admittance into the Congregation of God's People, to which *Chriſt* being *made of a Woman, made under the Law*, was to ſubmit, that he might *fulfil all Righteouſneſs*: on which account alſo he was made relatively holy by being conſecrated to the Lord, according to the Law concerning every Male that openeth the Womb, *v.* 23.

V. 40. Καὶ ἐκραταιοῦτο πνεύματι. Here ſaith (4) Dr. *Mills* πνεύματι adjectum eſt ex hujus Evangelii c. 1. 80. Proleg. p. 44, not only againſt the reading of *Theophylact*, and all the Verſions, but againſt the fierce Diſpute betwixt the *Arians* and the *Orthodox* about theſe Words, the *Arians* objecting that he who *increaſed in Spirit* could not be God; ſome of the *Orthodox* anſwering that this related only to *Chriſt*'s human Nature, *viz.* *Athanaſius*, *Epiphanius*, *Ambroſe*, *Cyril Alex.* and *Fulgentius*; and others that he thus waxed ſtrong in Spirit not in his own Perſon, but in the Perſon of the Church, or in the Demonſtration of the Spirit; as *Origen*, and many others cited by *Maldonate* on the place, but none of them queſtioning this reading; for *Titus Boſtrenſis*, the only Father produced by the *Doctor*, is by Dr. *Cave* proved to be ſpurious.

V. 47. Ἐπὶ τῇ συνέσει κ ἀποκρίσεσιν αὐτοῦ *at* (5) *his Underſtanding and Anſwers.* As the Word ἀποκρίνομαι often ſignifies only to ſpeak, both in the old and new Teſtament, and ſo is oft uſed by the *Septuagint* to anſwer to *Dabar* in the Hebrew, ſo alſo doth the Noun ἀπόκρισις in theſe Words, *Deut.* 1. 22. *They ſhall bring us word* τὸ απόκρισιν. Here then being no mention of any Queſtions put to *Chriſt*, or of any Anſwers he gave to the *Doctors*, the words may be rendred thus, *they were amazed at his Underſtanding and Speeches.*

CHAP. IV.

V. 8. Ὕπαγε ὀπίσω μου Σαλανᾶ. See the (6) Defence of this Reading, Examen *Millii.*

V. 23. That do ἐν πάτρίδι σου *in thy own* (7) *Country.* For tho' *Nazareth* and *Capernaum* were both in *Galilee*, yet *Nazareth* was in the lower *Galilee*; whereas *Capernaum* being a *Decapolitan* City, was in *Galilee* of the *Gentiles*, that is in upper *Galilee.*

(a) *Hom.* 14. *in Lucam.* f. 100. D.

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CHAP. V.

(8) V. 14. *Offer for thy cleanſing.*] Pious here is the Note of *Theophylact*, that μεθ' ὅ τις καθαρίζεται, ἄξιος ἐστι προσφέρειν τὸ δῶρον: *then only is a Man fit to offer to God his Gift, when he is cleanſed from his Sin.* Hence the unclean Perſon who came into the Sanctuary, was, by the Law of *Moſes*, to be cut off from his People, *Num.* 19. 20.

(9) V. 36. Οὐ συμφωνεῖ τὸ ἐπίβλημα· See this Reading defended, *Examen Millii.*

CHAP. VI.

(10) V. 35. After *Diogenes Laertius*, add,] and find this like Compoſition in the Word ἀπέχειν, when it ſignifies, ἀπό τινος ἔχειν, to *receive*, ἀπό γεύομαι ἀπό τινος γεύομαι, *I taſt of ſomething*; and in the Word ἀπεδίειν, which, ſaith *Atheneus*, is uſed, ἀντὶ τοῦ ἀπό τινος ἐδίειν, *for to eat of any thing.*

CHAP. VII.

(11) V. 37. Ἰδοὺ γυνὴ ἐν τῇ πόλει, *And behold a Woman in the City.*] Here are two Arguments againſt the Opinion of (a) *Huetius*, and others, that this Woman was *Mary*, the Siſter of *Lazarus*; and that *Simon* the *Leper* mentioned, *Matth.* 26. 6. *Mark* 14. 3. was the ſame with the *Simon* mentioned here. (*1ſt*,) Becauſe this *Mary* was a Woman of that City, that is, either of *Nain*, or *Capernaum*, the only Cities mentioned here; whereas *Mary*, the Siſter of *Lazarus*, was of no City, but of the Town, or Village of *Bethany*, John 11. 1. (*2dly*,) After the Collation here, which is not ſtiled a Supper, our Lord went *through every City, and Village, preaching the Kingdom of God*, Chap. 8. 1. whereas, after he raiſed *Lazarus*, *Jeſus walked no more openly.* And laſtly, *Mary*'s Unction was made for Chriſt's Interment, and but ſix days before *Chriſt*'s laſt Paſſover, *John* 12. 7. when he continued in *Bethany*, and in *Jeruſalem*, Mark 11. 11.

CHAP. VIII.

(12) V. 8. Ταῦτα λέγων ἐφώνει ὁ ἔχων ὦτα ἀκούειν·] Theſe words are owned by all the Verſions, *Theophylact* and *Jerome*, and yet are rejected by Dr. *Mills*, on the ſole Authority of three MSS.

(13) V. 10. To the Note here add.] Hence alſo we may learn the Power and Efficacy of the Word, when it is heartily believed, and ſeriouſly attended to, to work in thoſe that hear it, Converſion to the Salvation of the Soul; it being only thro' the Want of ſeeing, and of underſtanding; that is of believing, and conſidering the Importance of it, that it hath not this Effect upon Men. See the Note on *Jam.* 1. 18.

CHAP. IX.

V. 54. Ὡς καὶ Ηλίας ἐποίησε.] *Hæc irrepſerunt ex Margine*, ſaith Dr. *Mills*, but they are owned by all the Eaſtern Verſions, by *Theophylact* here, by *Chryſoſt.* de precat. Hom. 1. Ed. Mor. p. 747. See alſo the Defence of καθ' ἡμέραν, *v.* 23. Examen *Millii.* (14)

CHAP. X.

V. 15. Καὶ σὺ Καπερναούμ ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα.] Dr. *Mills* approves, μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ, taken from ſome few MSS, and the Latin *Irenæus*, l. 4. c. 70. p. 371. But *Chryſoſtom*, *Theophylact*, the *Syriack*, and *Arabick*, read according to the Text; and Dr. *Grabe*, on the Place, ſaith, *Lectio illa non ipſius* Irenæi, *ſed ſolius Latini Interpretis eſt, nam in nullo* Græcorum Patrum *hunc locum ita allegatum reperio.* (15)

CHAP. XI.

V. 4. Of the third and laſt Petition of the *Lord*'s Prayer, whether they were wanting in St. *Luke*'s *Original*, or not; and whether, *v.* 13. we are to read πνεῦμα ἅγιον, or ἀγαθὸν δόμα. See *Exam. Millii*, l. 2. c. 1. n. 12, 13. (16)

V. 52. Οὐαὶ ἤρατε τὴν κλεῖδα τῆς γνώσεως, *Ye have taken away the Key of Knowledge.*] At the Ordination of a *Jewiſh Rabbi* to be a Teacher of the Law, a Key was given him, to ſhew that he was appointed to open the *Scriptures* to the People. Hence *Chriſt* pronounces a Wo upon thoſe *Doctors* of the Law, who being thus deſigned to open thoſe *Scriptures* to the People which concerned the Kingdom of Heaven, or of the *Meſſiah*; they by their falſe Interpretations, and corrupt Traditions, touching the *Scriptures* relating to that Kingdom, did *ſhut the Kingdom of Heaven up againſt them.* (17)

CHAP. XII.

V. 36. Πότε ἀναλύσει ἐκ γαμῶν, *when he will return from the Marriage*,] ἀναλύσει ἀντὶ τοῦ ἐπανέρχεται *Phavorinus.* Ἀναλύειν, ὑποστρέφειν, ἀνακάμπτειν, *Gloſſ.* i. e. the Word ſigni- (18)

(a) *Not in* Matth. p. 43, 44.

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signifies *to return.* And tho' in profane *Authors* this is more rare, yet in the *Apocryphal* Books this is perpetually the Sense of the Word. As when *Tobit* saith, *in the Night,* ἀνέλυσα, *I returned from the Burial,* Chap. 2. 9. *No Man was known,* ἀναλύσαι ἐξ ᾅδου, *returning from the Grave,* Wisd. 2. 1. *The air being parted, presently* εἰς ἑαυτὸν ἀναλύθη *returns to its self,* Chap. 5. 12. and Chap. 16. 14. *The Spirit when it is gone forth,* οὐκ ἀναλύει, *returneth not again.* See 2 *Macc.* 8. 25. 9. 2. 12. 7. 15. 28.

CHAP. XIII.

(19) V. 32. Καὶ τῇ τρίτῃ τελειοῦμαι, *and the third Day I am perfected.*] The Word signifies, I am consecrated to my priestly Office, by dying as a Sacrifice for the Sins of the World; so the old *Scholia* τελειοῦμαι, ὁσιόνομαι, θυσιάζομαι. I am perfected, *i. e. I am offered, I am sacrificed.* For the Confirmation of this Sense, see the Notes on *Hebr.* 2. 10. 9. 10.

CHAP. XIV.

(20) V. 12. After the Words *cannot recompence us,* in the second Note here add.] As comparative Particles are sometimes in Sense negative. See the Notes on *Mark* 15. 11. *John* 3. 19. So negative Particles are oft in Sense only comparative; *Prov* 8. 10. *Receive my Instructions* veal, *and not* (that is rather than) *Silver.* Joel 2. 13. *Rend your Hearts* veal, *and not* (*i. e.* rather than) *your Garments,* John 6. 27. *Labour not for the Meat that perisheth, but for that which endureth,* &c. See *Exod.* 16. 19. *Prov.* 17. 12. *Jer.* 7. 22, 23. So here μὴ φώνει *be not so much concerned to call thy Friends, as to call the Poor.*

CHAP. XV.

(21) V. 12. Δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, give me the Portion of Goods that falleth to me.] So (a) *Demosthenes* uses τὸ ἐπιβάλλον ἡμῖν μέρος, for the Portion allowed to us: And *Aristides,* τὸ ἐπιβάλλον ἐφ ὑμᾶς μέρος, for the Portion that belongs to you. *De Concord. ad Rhodios.*

CHAP. XVIII.

(22) V. 12. *Theophylact* here notes of this *Pharisee,* that in opposition to the Rapine and Injustice of others, he declares his Exactness in paying Tythes; and in opposition to the Luxury and Adultery of others, his Care to keep under his Body by fasting twice a Week.

CHAP. XIX.

(23) V. 25. Tho' this Verse is in St. *Jerome, Theophylact,* and in all the Versions, and confirmed by the words following, λέγων αὐτοῖς, yet saith Dr. *Mills, Lubens, nisi repugnarint omnes codices, pro irreptitio habuerim.* Proleg. p. 155.

CHAP. XXI.

(24) V. 1. *He looked, and saw Men casting their Gifts into the Treasury,*] That which was thus cast into the Treasury, was design'd, saith *Theophylact,* not only for Relief of the Poor, but for sacred uses, and, εἰς κοσμὸν τοῦ ναοῦ, *for the Ornament of the Temple;* and this might give ground to *Josephus* to say the Temple was built not only with the Bounty of *Herod,* that being not sufficient for the Work, but with all that was contained in the Holy Treasury, and with the Tributes sent from all Parts of the World; and so that which Men thought could never be finished, was thro' Patience, and length of time, accomplished. *De Bello. Jud.* l. 6. c. 14. p. 916.

(25) V. 24. Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, these two words are in St. *Jerome, Theophylact,* and in all the Versions, and yet rejected by the *Doctor.* Proleg. p. 133.

CHAP. XXIII.

(26) V. 5. Ἀπὸ Γαλιλαίας, *from Galilee,*] They seem here to mention *Galilee,* to incite *Pilate* against him, as a seditious Person. See the Note on *Chap.* 13. 1. and to confirm their Suggestion that *Christ* was so; and also to insinuate, that he was an Enemy to *Cæsar,* forbidding to pay Tribute to him. They of *Galilee* being prone to Sedition, and rebellious upon that account, whence some of them were slain by *Pilate.*

CHAP. XXIV.

(27) V. 52. Προσκυνήσαντες αὐτόν, these words are rejected by Dr. *Mills,* tho' they are owned by *Jerome, Theophylact,* and all the Versions, and wanting only in his imaginary, *old Vulgar.*

(a) Περὶ στεφ.

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Additional Annotations to the Goſpel according to St. *John*.

Postscript *to the* Preface *of St.* John's *Goſpel*.

I Come now to the chief Controverſie betwixt me and Mr. *Whiſton*, which is concerning the time of Chriſt's Preaching, and his Baptiſm.

He ſaith, *Prop.* the 8th, "That *the beginning of our Saviour's Miniſtry, both as to his Preaching, and Miracles, commenced ſoon after that of* John the Baptiſt, *towards the beginning of the famous fifteenth Year of* Tiberius, *long before his own Baptiſm, i. e.* according to his Computation near two Years before it.

Now to this Propoſition, I oppoſe the contradictory Aſſertion of (a) *Cyril* of *Jeruſalem*, viz. That *Jeſus Chriſt preached not before his Baptiſm, but then only began to preach when the Holy Ghoſt bodily deſcended on him in the ſhape of a Dove:* And this probably he might know from the Tradition of the *Jewiſh* Converts, who might be baptized with him. Agreeable to this Aſſertion is that of (b) *Euſebius* of *Paleſtine*, That *our Lord beginning to be thirty, came to John's Baptiſm,* καλαρχὼ τὲ ϖοιεῖ τλωικαῶτα τ̃ κ̃ῡ τὸ ϵ̃υαγγέλιον κηρύγμαλ@, *and from thence he began to preach the Goſpel.* (c) *Epiphanius*, who was born in *Paleſtine* of *Jewiſh* Parents, ſaith, That *our Lord came to the Baptiſm of St.* John the Baptiſt *in the 30th Year of his Incarnation,* κ̀ ἀπενταῦθεν, *and from that time preach'd the acceptable Year of the Lord.* And laſtly, (d) *Irenæus* ſaith, That *he neither could have Diſciples, nor could teach before he began to be thirty,* Magiſtri ætatem non habens; but then *he came to his Baptiſm,* triginta quidem annorum exiſtens cum veniret ad Baptiſmum, deinde Magiſtri ætatem perfectam habens, *being then of perfect Age to be a Teacher.* And hence aroſe that (e) *Canon of the Church*, to ordain a Presbyter, τριάκονλα ὄνλα ἐτ̃ῶ, *when he was thirty Years Old.* This being by all the *Fathers* (one alone excepted) gathered, and thought certain from St. *Luke*, that Chriſt came to his Baptiſm when he was in his 30th Year; ſee the Note on *Luke* 3. 33. where this is proved, and the Senſe of the words of St. *Luke* is fully conſidered: And ſaith (f) *Langius*, That *which hath this full conſent of Antiquity, and is agreeable to Scripture, is certainly the Truth.*

2*dly*, It is the expreſs Aſſertion of St. *Luke*, That the Baptiſt began his Miniſtry in the fifteenth Year of *Tiberius*; for then, ſaith he, *the Word of the Lord came to him, and he came forth preaching the Baptiſm of Repentance*, Luke 3. 2, 3. and it is the general Aſſertion of all Antiquity, that Chriſt was baptized in the ſame Year; it is therefore impoſſible that either *John* ſhould ſo long begin to preach, or that Chriſt ſhould preach ſo long, as he ſaith he did, before his Baptiſm. And,

3*dly*, That which Mr. *Whiſton* offers from (g) *Euſebius* in favour of his Opinion, is a perfect Demonſtration againſt it; for he ſaith, St. *John* writ his Goſpel to ſupply the defects of the other Evangeliſts, who had omitted τ̀ ϖρ̃ῶτ̃ῶ ἐν ϖροφ̀τοις κ̀ καλ' ἀρχὼ τ̃ κηρύγμαλ@ τ̃ῦ τ̃ Χρ̃ῦ ϖεπραγμένων διήγησιν, *the Narrative of the things done by Chriſt at the beginning of his Preaching:* Now, ſaith the ſame *Euſebius*, in the ſame Book, Chriſt beginning to be thirty Years old, came to *John*'s Baptiſm, καλαρχὼ τὲ ϖοιεῖ τλωικαῶτα, &c. *and from thence he began to preach the Goſpel*; moreover, he makes the defect of the other *Evangeliſt* to conſiſt in this, that *they ſaid nothing of the time of the beginning of Chriſt's Preaching*, (which, ſaith he, was from his Baptiſm by *John* in *Jordan*,) till after *John's* Impriſonment, whereas the *Evangeliſt* St. *John* begins there, (*i. e.* at the beginning of Chriſt's Preaching after his Baptiſm,) ſaying, *This beginning of Miracles did Jeſus*; and goes on through all the time of *John*'s baptizing afterward, till his Impriſonment, as he ſhews by ſaying, *John* was baptizing *in Ænon, near Salim, for John was not yet caſt into Priſon*, John 3. 23. Who ſees not now that *Euſebius* places all the time of Chriſt's Preaching mentioned by St. *John* from the ſecond to the fifth Chapter, betwixt Chriſt's Baptiſm, and St. *John* Baptiſt's being caſt into Priſon: Now this being the way that *Jerome*, *Euſebius*,

(a) Οὐ ϖρὸ τ̃ βαπτίσμαλ@ ϵ̃υαγγ̃ίσαλο—ἀλλὰ τότε ἤρξατο Ἰησ̃ῦς κηρύσσειν ὅτε καλ̃ῆλθεν τὸ ϖνεῦμα τὸ ἅγιον σωμαλικ̃ῶς ἐδ̃ή ὡσεὶ ϖεριστερ̃ά. Catech. 3. p. 21. B.

(b) Hiſt. Eccl. l. 1. c. 10. (c) Hær. 51. n. 24. (d) l. 2. c. 39. (e) Phot. Nomoc. p. 758.

(f) *Quod tanto omnium conſenſu approbatum, tanta antiquitate nitatur, id, ſine omni dubio, longe veriſſimum eſt, preſertim ſi non modo à Scripturarum veritate nihil planè diſſentiat, ſed etiam apprimè cum illa conveniat.*

(g) *Hiſt. Eccl.* l. 3. c. 24.

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ſebius, and all the Ancients, who undertook to anſwer the Cavils of *Porphyry*, and others, wo queſtioned the Truth of the Goſpels, took to reconcile the *Evangeliſts* in this matter, demonſtrates that they knew, and believed nothing of this new Revelation, that our *Saviour* preached about two Years before his Baptiſm.

To proceed now to the Arguments from Scripture concurring with the Sufferage of Antiquity, I aſſert,

1*ſt*, That *John the Baptiſt* did ſee the Holy Spirit deſcending from Heaven, and abiding upon *Chriſt* at his Baptiſm. This is evident, (1*ſt*,) From the Nature of the thing, it being almoſt inconceivable that there ſhould be ſuch a glorious Opening of the Heavens, and ſuch a viſible Deſcent of the Holy Ghoſt in a bodily Shape, and that he who ſtood by all the while, and ſaw *Chriſt* come out of the Water, ſhould not diſcern what was more viſible, as being a more glorious Appearance.

2*dly*, This ſeemeth farther evident from the words following, καὶ ἰδοὺ, *and behold a Voice from Heaven, ſaying*, οὗτος, *this is my beloved Son*; for as in the like Caſe, καὶ ἰδοὺ, *and behold a Voice out of the Cloud, ſaying*, οὗτος, *This is my beloved Son, hear him*, Matth. 17. 5. was an Advertiſement to the Diſciples preſent there, that God from Heaven gave them this Teſtimony concerning him who was transfigured before them; ſo the καὶ ἰδοὺ οὗτος, *And behold this*, &c, *Matth.* 3. 17. muſt be an Advertiſement to the *Baptiſt*, that he on whom the Holy Ghoſt thus deſcended, was the Son of God. And hence *John*'s Teſtimony is thus related, *Chap.* 1. 32, 33, 34. *He that ſent me to baptize, ſaid, On whomſoever thou* (baptizing) *ſeeſt the Spirit deſcending, and abiding on him, he it is that baptizeth with the Holy Ghoſt; and I ſaw* (this) *and* (hearing alſo at the ſame time the Voice from Heaven, ſaying, This is my beloved Son,) *I teſtified that this is the Son of God.*

Nor is it any Objection to the contrary, that St. *Mark*, Chap. 1. 11. and St. *Luke*, Chap. 3. 22. give the words of the Voice from Heaven thus, *Thou art my beloved Son*; for as neither of them hath the Advertiſement to behold, which St. *Matthew* hath, ſo he that ſaith to another of Chriſt in his Audience, *This is my beloved Son*, ſaith in effect to him, *Thou art ſo.*

Hence I infer, That the *Baptiſt* ſaw not the Holy Ghoſt deſcending upon Chriſt as a Dove before *Chriſt*'s Baptiſm, and conſequently that his Teſtimony of this matter, *John* 1. 32. muſt relate to what he had ſeen at his Baptiſm, ſince otherwiſe the *Baptiſt* muſt have ſeen him twice deſcending thus upon *Chriſt*, in the very ſame Shape, and after the ſame manner; whereas, if by the firſt Viſion the Sign of the *Meſſiah* promiſed to him was ſo fully given him, that he declares that he had ſeen it, and by it was enabled to teſtifie *Chriſt* was the Son of God, what need was there of a ſecond Viſion, or to what end was it deſigned.

3*dly*, There is no reaſon to ſay, that the *Holy Ghoſt* deſcended twice in the ſame Shape, and with the ſame Circumſtances from Heaven upon *Chriſt*, as this Opinion doth ſuppoſe, ſince by the firſt Deſcent upon him he muſt be ſufficiently ſanctified, and conſecrated to his Office. Moreover, he ſpeaks of himſelf, *John* 3. 17. as of one ſent into the World by the *Father*, and therefore ſanctified already, *John* 10. 36. And the *Baptiſt* ſpeaks of him not only as one who teſtified *what he had ſeen and heard* (at his Baptiſm) but alſo as one *ſent from God*, and filled with his Spirit above meaſure, and who had all things put into his hands, complaining that *no Man received his Teſtimony*, tho' God the Father had *ſet his Seal* unto it, *ver.* 31 ——— 34. Now is it reaſonable to conceive, as Mr. *Whiſton*'s Opinion forces us to do, that all this ſhould be ſaid by *Chriſt*, and by the *Baptiſt*, before, that Baptiſm in which alone the *Father* had declared him to be his beloved Son.

Object. It is objected, That when Chriſt came to be baptiſed of *John*, he not only knew him, but ſpeaks thus to him, *I have need to be baptized of thee, and comeſt thou to me?* Which words imply not only his Knowledge who he was, but alſo that he baptized as well as himſelf; yet after his Baptiſm was over, and not before *Jeſus went up out of the Water, and the Heavens were opened, &c.* ſince then the *Baptiſt* ſaid, *I knew him not*, but had this Signal given me whereby to know him, *viz.* the Deſcent and Aboad of the *Holy Ghoſt*, how comes he to be ſo well acquainted with him before his Baptiſm, as the words above-mentioned do imply?

Anſw. 1. To this I anſwer, (1*ſt*,) That as theſe words, *He it is that baptizeth with the Holy Ghoſt, and with Fire*, do not intimate that *Chriſt* did then, or whilſt he was on Earth, do this, but only that he was to do it after his Reſurrection and Aſcenſion *John* 7. 39. *Acts* 1. 5. 11. 16. So the word of the Baptiſt, *I have need to be baptized of thee*, do not intimate the *Baptiſt*'s Knowledge that *Jeſus* then baptized, (partly becauſe it is not true, ſince *Jeſus* baptized not whilſt *John* was at *Jordan*, but only when he was baptizing at *Ænon*, *John* 3. 23. partly becauſe *Jeſus* himſelf baptized not, but his *Diſciples* only, *John* 4. 2. and ſurely *John* who had Commiſſion from God to uſe this Baptiſm, and probably had baptized theſe *Diſciples*, could not need their Water-Baptiſm;) they therefore only ſignifie, that *Chriſt* was the Perſon who ſhould

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afterwards baptize with the *Holy Ghoſt* and Fire, and that *John* needed that Baptiſm which would enable him to work Miracles, and to ſpeak with unknown Tongues.

Anſw. 2. 2*dly*, I anſwer, That *John the Baptiſt* being filled with the *Holy Ghoſt from his Mother's Womb*, Luke 1. 15. knew by the afflatus of that Spirit, that he who then came to him, was the very Perſon on whom the *Holy Ghoſt* ſhould deſcend ſo glorioufly, and on whom he ſhould abide, that he might impart him to others, ſuch Matters being frequently imparted to holy *Prophets* by an immediate Intimation of the *Holy Ghoſt*; ſo *Simeon* being told, *he ſhould not die till he had ſeen the Lord's Chriſt*, Luke 2. 26. had alſo an afflatus, declaring to him that our Lord was the Chriſt, *ver.* 27, 32. So *Samuel*, being told by God, that *on the Morrow a Man ſhould come to him to be the Captain over his People Iſrael*, 1 Sam. 9. 15. when *Saul* appears, had another afflatus reſembling that of the *Baptiſt*'s here, *viz. Behold the Man of whom I ſpake to thee*, ver. 17. In a Word, the *Baptiſt* being moved to ſay, When he baptized with Water, that *another was coming after him who ſhould baptize them with the Holy Ghoſt*, God tells him, that of this he ſhould ſee an Evidence by the viſible Deſcent of the Holy Ghoſt upon that Perſon, who from his Fulneſs was to impart of this Spirit to all Believers, and when our Lord came to be baptized, tells him again, *this was that very Perſon.*

Anſw. 3. 3*dly*, It is not ſaid *I knew him* not, but οὐκ ἤδειν αὐτὸν, *I had not known him*, John 1. 31, 33. and this is ſo ſaid as to give us juſt reaſon to believe, that this was ſaid after our Saviour's Baptiſm, for the words of the *Baptiſt* bear properly this ſenſe, *And I had not known him, but that I came for this cauſe to baptize with Water, that he might be made manifeſt to Iſrael* (by me) then follow the words of the *Evangeliſt*, ver. 32. *And John bare record, ſaying, I ſaw*, (Gr. have ſeen) *the Spirit deſcending from Heaven like a Dove, and it abode upon him*, (which, as I have proved, the *Baptiſt* ſaw at his Baptiſm,) and no Man can prove that he ſaw this before. Then follow again the words of the *Baptiſt*, ver. 33. *And I had not known him*, (*viz.* by this Sign of the Spirit's deſcending on him,) *but* (that) *he who ſent me to baptize with Water, the ſame* (had) *ſaid to me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt.* Now, why is the *Baptiſt* ſo particular in ſaying twice, that *he had not known, except he that ſent him to baptiſe had given him this Sign*, if this Sign had not been given him at his baptizing of Chriſt; but long before, why doth he ſay, he came to baptize *that he might be manifeſt to Iſrael?* (*viz.* by him baptizing) if he were not to be made manifeſt to him by his baptizing him, but long before. Why, *Laſtly*, ſhould a thing of ſo great Moment to the Confirmation of *Chriſt*'s Miſſion, and the *Baptiſt*'s Teſtimony of him, as this Deſcent of the Holy Ghoſt upon *Chriſt* in this manner, ſo long before his Baptiſm, be never hinted in the leaſt in any place of the *New Teſtament*, the *Scripture* being as ſilent in it as in the Aſcent of *Chriſt* into Heaven after his Baptiſm, which the *Socinians* have imagined? To make this farther evident, conſider that the *Baptiſt* only ſaith in the other *Evangeliſts*, ἔρχεται, *one cometh*; or is coming *after me, who ſhall baptize you with the Holy Ghoſt*; but the *Evangeliſt* St. *John* begins his Teſtimony thus, *John bare record, and cryed, ſaying, This is he of whom I ſaid, he that cometh after me is preferr'd before me*, Chap. 1. ver. 15. Plainly, according to the Obſervation of the *Ancients*, beginning his Teſtimony after *Chriſt*'s *Baptiſm*, whither the other *Evangeliſts* had only brought him; for when St. *Matthew* had introduced *John*, ſaying, *One cometh after me*, &c. *whoſe Fan is in his hand*, &c. he immediately adds τότε, *then cometh Jeſus to be baptized of John in Jordan*; the words then *this is he, of whom I ſaid this*, muſt intimate that this was ſpoken after Chriſt's Baptiſm, and not almoſt two Years before it. Moreover, when the *Prieſts* and *Levites*, ſent from *Jeruſalem* to *Bethabara* beyond *Jordan*, where *John* was baptizing, asked him why he baptized? The *Baptiſt* anſwers, *I baptize with Water, but there ſtandeth* (Gr. ἔστηκεν, hath ſtood) *one among you whom ye know not, he it is who coming after me is preferr'd before me:* Now, (1*ſt*,) when had *Chriſt* ſtood in the midſt of them, but when he came from *Galilee* to *Jordan to be baptized of John*, ſeeing we find not in all the *Evangeliſts*, that *Jeſus* ever went any whither but to a Feaſt at *Jeruſalem* when he was twelve Years old, till he went *from Nazareth to Galilee to be baptized of John in Jordan?* Mark 1. 9. Matth. 3. 13. Whereas the *Evangeliſt* St. *John* repreſents him firſt at *Cana*, then going thence to *Capernaum* as to his Abode, then to the Paſſover, then to *Samaria*, which ſhews that this was done after his Baptiſm. 2*dly*, Theſe words *whom ye know not*, fairly intimate, that the *Baptiſt* then knew him, as alſo doth the demonſtrative Pronoun οὗτος, *this is he who coming after me*, &c. and the words ſpoken the next day, *This is he of whom I ſaid, He that cometh after me is preferr'd before me*; which, as I have ſhewed, were then ſaid, when Chriſt came to be baptized of *John*; whereas the *Baptiſt* ſaith, *I had not known him had not God given me this Sign of the Deſcent of the*

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Holy Ghoſt upon him, to know he was that very Perſon, and therefore when Chriſt came to his Baptiſm, God ſaith firſt to *John*, by an afflatus, This is the very Perſon on whom thou ſhalt ſee this Sign, and then inſtantly upon his Baptiſm affords it to him. Moreover, the *Evangeliſt* adds, *theſe things were done at Bethabara where John was baptizing*; they therefore muſt be ſpoken before the Baptiſt left that place to go to *Ænon*, and therefore after Chriſt's Baptiſm; for that the *Baptiſt* ever returned afterwards to *Jordan*, where Chriſt was baptized we read not.

Object. 1. Chriſt was then only baptized *when all the People had been ſo*, Luke 3. 21.

Anſw. To this I anſwer, That *Chriſt was baptized of John in Jordan*, Mark. 1. 7. whereas *John* continued afterwards at *Ænon*, *and the People came and were baptized of him there*, John 3. 33. ſo that when St. *Luke* ſaith, *When all the People were baptized*, *Jeſus was baptized alſo*; 'tis evident, he meaneth only all the People then preſent, or baptized at *Jordan* by him, *Matth*, 3. 5, 6. And hence the *Scripture* makes an exact diſtinction betwixt *John*'s baptizing at *Jordan*, and afterwards at *Ænon*, and perhaps at other places, by ſaying, *John* 10. 40. that *Chriſt went again beyond Jordan to the place*, ὅπου Ἰωάννης ἦν τὸ πρῶτον βαπτίζων, *where John was firſt baptizing*, making it evident, that *John* ſtill followed his Office after he had baptized Chriſt, baptizing ſtill in other places; falſe therefore is the Inference from St. *Luke*'s mentioning the Impriſonment of *John* before he ſpeaks of *Chriſt*'s Baptiſm, that our *Saviour* was baptized at *Jordan* at the concluſion of *John*'s Miniſtry, that being only the place of *John*'s firſt Baptiſm; after which, he comes to *Ænon*, in the half Tribe of *Manaſſeh*, within the Precincts of *Samaria*, and baptizeth, and the People come to him there, and were baptized, *for John was not yet caſt into Priſon*, John 3. 23, 24. St. *Luke* therefore ſpeaks of *John*'s Impriſonment by a long anticipation, that he might put all that he had to ſay of the *Baptiſt* together, which perhaps St. *John* intended to intimate, by ſaying the Baptiſt *was not yet caſt into Priſon.*

Object. 2. All the other *Evangeliſts* after *Chriſt*'s Baptiſm, ſay nothing of him more, but that he was tempted in the Wilderneſs; and then when *John* was caſt into Priſon, ἀνεχώρησεν, he returned into *Galilee*, came to *Nazareth*, and ſo to *Capernaum*, Matth. 4. 12, 13. Mark 1. 14. Luke 4. 14. Whence it ſeems to follow, that *Chriſt* was baptized but a little before *John* was caſt into Priſon.

Anſw. 1*ſt*, But how much more natural is the Obſervation of the *Ancients*, That the *Evangeliſt* St. *John* obſerving this, begins where they had ended, *viz.* at the firſt Appearance of our *Bleſſed Lord* after his Baptiſm, *John* 1. 29. and gave the Teſtimony of him recorded, *ver.* 15. and *ver.* 26, 27. a little before that.

Anſw. 2. 2*dly*, All the other *Evangeliſts* ſpeak only of the *Baptiſt* as the *Fore-runner* of *Chriſt*, or as one ſent before him *to prepare his way*, and to preach the Baptiſm of Repentance to the People, πρὸ τῆς εἰσόδου αὐτοῦ, *before the entrance of Chriſt upon his Office*, Acts 13. 24. which, all theſe three *Evangeliſts* having told us that he did, and by what Arguments he enforced this Repentance on them, they all immediately ſubjoin our Lord's coming to *Jordan* to be baptized of him, and the Hiſtory of his enſuing Baptiſm; the *Baptiſt* being therefore only his *Fore-runner* till *Chriſt* by his Baptiſm was anointed with the *Holy Ghoſt*, and conſecrated by this Unction to his Office, they had no more to ſay of the *Baptiſt* afterwards; and ſo they only ſpeak of what *Chriſt* began to ſay after that *John* was caſt into Priſon, *viz. the time is fulfilled*, &c. *Mark* 1. 14, 15. But the *Evangeliſt* St. *John* ſpeaks of the *Baptiſt*, not as the *Fore-runner* of, but as one ſent to be a *witneſs to Chriſt*, ch. 1. 6. which he was enabled to be, only by what he ſaw and heard of *Chriſt*'s Baptiſm, *v.* 31, 33. before which time, he only ſpake indefinitely of *one coming after him*; but when he had baptized him, he ſaith demonſtratively, *This is he of whom I ſpake*; and therefore he had reaſon to ſpeak of him as long as he bore witneſs of him, as he afterwards amply did at *Ænon*, and of our Lord's Performances before *John* was caſt into Priſon; they being alſo Teſtimonies of *Chriſt*'s Miſſion, and that he was the Son of God, and yet entirely omitted by the former *Evangeliſts*. And whereas,

3*dly*, It is ſaid by the other *Evangeliſts*, That *Chriſt returned again into Galilee*, this well agrees with St. *John*, ſaying, After he had ended his whole Hiſtory of the *Baptiſt*, that Chriſt ἀπῆλθε πάλιν, *went again*, or receded *into Galilee*, to avoid the Fury of the *Phariſees*, Chap. 4. 3. And it ſeems worthy of obſervation, that after *Chriſt* was baptized he came to *Capernaum*, ſaith St. *Matthew*, that what *was ſpoken by the Prophet of the Land of Zebulon and Naphthali*, in the Borders of which *Capernaum* lay, *might be fulfilled*; whereas, if *Chriſt* did what St. *John* mentions, *Chap.* 2. before his Baptiſm, he muſt have been there before, and probably have taken up his Abode there, *John* 2. 12. and muſt have done many Miracles there before; ſince, when he came to *Nazareth*, they ſpake thus to him, *What things we have heard done in Capernaum, do alſo in thy own Country*, Luke 4. 23. and ſo he needed not to come thither again after his Baptiſm to fulfil that Propheſie.

Object. 3. 3*dly*, From the connexion of

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the Words of St. *Luke* concerning Christ's Temptation in the Wilderneſs, *Chap.* 4. 1. with thoſe following *Ver.* 13, 14. *And Jeſus returned in the Power of the Spirit into Galilee, and there went out a Fame of him throughout all the Region round about*; it is argued that theſe two things muſt be immediately connected.

Anſw. 1. This is ſaid, not conſidering that both St. *Matthew* and St. *Mark* aſſure us, that this was only done *after that John was caſt into Priſon*; which as I have ſhewed already, was long after our Lord's Baptiſm at *Jordan*.

Anſw. 2. There is nothing more common in St. *Luke* than ſuch connexion of things done a conſiderable time after one another: Thus when he had ſpoken of *Chriſt*'s Circumciſion, he immediately ſpeaks of his Appearance at the *Temple* when he was forty Days old; and yet Mr. *Whiſton* will have his Flight into *Ægypt*, and his Return thence, to intervene. He introduceth *John*, ſaying, *I baptize with Water, but one mightier than I cometh, the latchet of whoſe Shoes I am not worthy to unlooſe*, Chap. 1. 16. and then follows *Chriſt*'s Baptiſm, *v.* 21. and yet the *Baptiſt* tells us, *this was he* of whom he had ſaid this, *John* 1. 27. and ſo according to the Opinion of Mr. *Whiſton*, he muſt have ſaid this almoſt two Years before our *Saviour*'s Baptiſm. Again, He ſpeaks of the *Baptiſt*'s Impriſonment by *Herod*, Chap. 3. 20. before *Chriſt*'s Baptiſm, and yet 'tis certain that he could not baptize Chriſt in *Jordan* after he was in Priſon. In fine, having ſpoken of *Chriſt*'s preſentment in the Temple after he was forty Days old, *Chap.* 2. 39. He adds, *v.* 40. *That the Child being filled with Wiſdom, encreaſed, and waxed ſtrong in Spirit*, which ſuppoſes him then of ſome Years capable of Wiſdom.

Object. 4. But ſaith Mr. *Whiſton*, this Opinion that *Chriſt* was baptized before he did the things mentioned in the four firſt Chapters of St. *John*, puts a chaſm of almoſt two Years betwixt Chriſt's *Baptiſm*, and his return to *Galilee*, after the Impriſonment of the *Baptiſt*.

Anſw. 1*ſt*, It is ſomewhat ſurpriſing to find that which hath been the obſervation of all the *Fathers* who have writ upon this ſubject, from (a) *Clemens Alex.* to *Theophylact*, that is, for a thouſand Years, turned now into an Objection; their Obſervation is this, That the other *Evangeliſts* have paſſed over all that our *Saviour* did after his Baptiſm till *John* was caſt into Priſon; but the *Evangeliſt* St. *John* paſſing by all that they had ſaid of Chriſt to his Baptiſm, and Temptation, begins where they left off, and having told us of many things done after by Chriſt, he adds, that *John was not yet caſt into Priſon*; clearly ſhewing, that according to the Tradition they had received, the *Evangeliſt* ſpeaks in theſe four Chapters, of what hapned between the Interval of Chriſt's Baptiſm and St. *John*'s Impriſonment.

Anſw. 2. Moreover, ſeeing there muſt be a like chaſm of Time in theſe *Evangeliſts*, who ſpeak not one word of *Chriſt*'s leaving *Nazareth* till he came thence to be baptized of *John*, or of his Preaching, Miracles, or baptizing others before he was himſelf baptized, what abſurdity is it to place this chaſm after Chriſt's Baptiſm, as the (b) *Ancients* do, who alſo poſitively ſay, that *Chriſt preached not before he was baptized*, rather than againſt the Suffrage of all *Antiquity*, to place it before his Baptiſm. This will be farther evident from the Words of St. *Peter*, rightly interpreted, *viz. of thoſe who have accompanied with us all the time that our Lord Jeſus went in and out among us*, ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, (he beginning ſo to do *from the Baptiſm of John till the Day that he was taken up from us*,) *muſt one be choſen to be a witneſs of his Reſurrection*, Acts 1. 20, 21. For, (1*ſt*,) I have proved Note on *v.* 20. That to *go in and out* is to perform his *Prophetick* Office. (2*dly*,) Thoſe words *beginning from the Baptiſm of John*, cannot be expounded truly of *Chriſt*'s Entrance on his Office at the beginning of *John*'s Baptiſm; for then the *Baptiſt* could not be Chriſt's *Fore-runner*, nor could he repreſent *Chriſt* as one that was to come after him, nor could he ſay he came to baptiſe, that *he might be made manifeſt to Iſrael*, ſeeing his Preachingand his Miracles by which he manifeſted his Glory, *John* 2, 11. —3. 2. according to the Opinion of Mr. *Whiſton*, muſt be done long before his Baptiſm! and much leſs could St. *Paul* ſay ſo emphatically, That *John* was ſent προκηρύττειν πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *to preach firſt the Baptiſm of Repentance to all the People of Iſrael, before the Entrance of Chriſt* upon his Miniſtry, *Acts* 13. 24. but, as *Grotius* truly ſaith, they are to be underſtood of the time, ex quo Jeſus fuit à Johanne baptizatus, *from Chriſt's being baptized by John*; for it is reaſonable to conceive, St. *Peter* ſpeaks of his Baptiſm, of whoſe Aſcen-

(a) Καίτοιγε μὴ τὸ βάπτισμα εἰδὲν αὐτῶν ἀναγεγραφσιν εἰρηκότα οἱ ἄλλοι εὐαγγελισαὶ ἀλλὰ τῷ μὲν λαξὺ σιαπήσανλες, τὰ μὴ ἐν συλλήψιν Ἰωάννου γεγόμενα ἔν Χειςῷ θαύμαλα λέγσσιν. Hom. 17. in Joh. To. 2. p. 624. Ὁ δὲ Ἰωάννης τέτοις μάλισα ἐνδιαλείθη, &c. Ibid. p. 621: Vide Clem. Alex. apud Euſeb. Hiſt. Eccl. l. 3. c. 24. Sophron. Præf. in Joh. Hieron. voce Johannes. Auguſt. Præf. in Johan. Et de conſenſu Evangeliſt. l. 2. c. 18.

(b) Μετὰ τὸ βάπτισμα φησὶ ὁ Ἰωάννης τεθέαμαι τὸ πνεῦμα καλαβαῖνον, &c. Chryſoſt. Hom. 17. p. 621. Πρὸ δὲ τοῦ βαπτίσματος ἔτε σημεῖα ἐποίησεν, ἔτε ἐφανερίζετο. Theoph. in Joh. c. 1. v. 31.

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ſion he ſpeaks in the ſame place, ſince otherwiſe the *terminus à quo*, the Baptiſm, and the *terminus ad quem*, his Aſcenſion, will not reſpect the ſame Perſon, it being, doubtleſs, *Chriſt*'s Aſcenſion that is ſpoken of. In a Word, if *Chriſt* preach'd two Years before his Baptiſm, he preach'd a Year and a half before his *Fore runner*; for it was only in the 15*th of Tiberius that the Word of the Lord coming to the Baptiſt, he went out, and preached the Baptiſm of Repentance*, Luke 3. 2, 3. Now in this very 15*th* of *Tiberius*, the Baptiſm of *Chriſt* is placed by all the *Ancients*, ſaying that he was baptized *duobus Geminis Conſulibus*, which fixeth his Baptiſm to that very Year. And hence Mr. *Whiſton*'s Inference, that St. *John*'s Preaching and *Chriſt*'s muſt begin in the ſame Year, is confirmed by all Antiquity, declaring that Chriſt was baptized, and afterwards began to preach in the ſame 15*th* Year of *Tiberius* and the *Epocha* of the *Baptiſt*'s Preaching, ought to be made the beginning of the Goſpel, becauſe, as St. *Luke* truly ſaith, *John* did εὐαγγελίζασθαι τὸν λαὸν, *preach the Goſpel to the People*, he preaching *that Men ſhould believe on him that ſhould come after him, that is, on Jeſus Chriſt*, Acts 19. 4. He not only baptized with the Baptiſm of Repentance for the remiſſion of Sins, but pointed to the Lamb of God which *taketh away the Sins of the World*, John 1. 29. Now this Faith, and this Remiſſion of Sins thro' the Blood of *Chriſt*, are the two great Doctrines of the Goſpel.

And whereas, to avoid the Teſtimony of St. *Luke*, who when he had ſpoken of *Chriſt*'s Baptiſm after the People were baptized, and the Deſcent of the Holy Ghoſt upon him in the ſhape of a Dove, and of the Voice from Heaven, ſaying, *Thou art my beloved Son*, which in St. *Matthew* and St. *Mark* are expreſly ſaid to follow Chriſt's Baptiſm, immediately adds, *And Jeſus himſelf began to be about thirty Years of Age*; Mr. *Whiſton* ſaith, *this relates not to the time of his Baptiſm, but of his Miniſtry long before his Baptiſm*; in this, as he contradicts all the *Ancients*, ſo he makes St. *Luke* to relate firſt what hapned at *Chriſt*'s Baptiſm, and in his own Opinion at the end of the *Baptiſt*'s Miniſtry; and then in the immediate enſuing words, to ſpeak of what was done almoſt two Years before, than which nothing can be more improbable. 2*dly*, They who refer the word ἀρξάμενος to the beginning of Chriſt's Miniſtry, or preaching as ſome *Chronologers*, and others do, ſtill refer it to his Miniſtry after his Baptiſm; ſo that Mr. *Whiſton* is ſtill left alone with his new Notion of *Chriſt*'s Miniſtry long before his Baptiſm, and his groundleſs diſtinction betwixt *Chriſt*'s private and his publick *Miniſtry*, for which there is neither Foundation, nor colour in *Scripture* or *Antiquity*. And, 3*dly*, Whereas Mr. *Whiſton* will not allow the Word ἀρχόμενος to refer to *Chriſt*'s Years, but will rather have it refer to κηρύξαι, or ſome ſuch Word, *i. e.* to a Word not uſed, *i. e.* to a matter not ſo much as hinted by him, as I have in my Note juſtified the *Greek* from the cenſure of the *Criticks*, and ſtrengthned our Verſion with the concurrence of all the *Greek Fathers* who accord with it, and thence infer, that Chriſt was beginning his 30th Year at his *Baptiſm*: So may it be confirmed by the concurrence of (a) St. *Jerome*, and of all the *ancient* Verſions, with the ſenſe of our Tranſlation.

Laſtly, Whereas he cites, for Confirmation of his Opinion, the Words of the *Jews*, ſaying, *Luke* 23. 5. *He ſtirreth up the People, teaching thro' all Judea, beginning from Galilee to this place*; and thoſe of St. *Peter*, Acts 10. 37. *The Word ye know which was publiſhed through all Judea, beginning from Galilee, after the Baptiſm which John preached.*

Anſw. 1. 1*ſt*, I anſwer that theſe words agree exactly with our *Hypotheſis*, who ſay, that after *Chriſt*'s Temptation, he returns to *John*, and receives his Teſtimony, that he was the very Perſon of whom he had before indefinitely ſpoken, yea, that he was *the Son of God*, Joh. 1. 34. which he had heard only at his Baptiſm. And that he was *the Lamb of God that taketh away the Sins of the World*, of all which things the other *Evangeliſts* had given no account; then he goes into *Galilee*, manifeſting his Glory there; from thence to *Jeruſalem*, then to *Judea*, where he baptizeth by his Diſciples, as *John* did, into the Faith of the *Meſſiah*, whoſe Kingdom was ſhortly to be ſet up, and for which they were to prepare themſelves by the Baptiſm of Repentance, and then again goes back to *Galilee*. See the Note on *John* 3. 22, 26.

Anſw. 2. 2*dly*, St. *Peter* plainly ſaith, That this word was ſpoken by *Jeſus* of *Nazareth*, (1*ſt*,) when he had been *anointed by the Holy Ghoſt, and Power*, which after his Baptiſm he was; for then *he return'd from Jordan full of the Holy Ghoſt*, Luke 4. 1. *and into Galilee*, ἐν δυνάμει τοῦ πνεύματος, *in the Power of the Spirit*, ver. 14. whereas, before his Baptiſm, nothing of this nature is ſaid of him. 2*dly*, That he is ſaid to begin from *Galilee after the Baptiſm which John preach'd*, *i. e.* after that Baptiſm was concluded by the Impriſonment of the *Baptiſt*; now tho' our Lord was baptized

(a) *Et ipſe Jeſus erat incipiens quaſi annorum triginta.* Hieron. Vulg. *Ipſe vero Jeſus erat quaſi Filius annorum triginta*, Syr. *Et Jeſus cæperat ingredi in triceſimum annum*, Arab. *Et erat Jeſus circiter triginta annos natus.* Perſ.

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above a Year before, and by his Disciples did baptize after the manner of *John*; and to the same Ends, whilst *John* himself continued so to do, and no longer, yet it was after the ceasing of the Baptism of St. *John*, that he begins in *Galilee* to preach the Kingdom of God, and declare it was now coming. Thus St. *Mark* tells us, That *after that John was put in Prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, the time* (of the coming of the *Messiah* to erect it) *is fulfilled, and the Kingdom of God is at hand, repent ye therefore, and believe the Gospel*, Mark 1. 14, 15. and in like manner St. *Matthew*, that *from that time* (that the *Baptist* was cast into Prison,) *Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand*, Matth. 4. 17. the time before, recorded by the Evangelist St. *John*, was spent in doing such Miracles, and teaching such Doctrines, as might prepare them to receive, and believe in him, when he began to preach the Doctrine of his Kingdom, and to set it up. And hence we find, That tho' Christ had Disciples, or Followers before, yet he had called none before to follow him, or be continually with him, as afterwards he did, *Matth.* 4. 19, 21. *Mark* 1. 17, 20. Here therefore seems to be a clear Account of this whole Matter, *Christ* cometh from *Nazareth* to *Jordan* to be baptized of *John*, that he might see the Sign God had promised, and here him stiled from Heaven *the Son of God*, and so by testifying these things, might make him *manifest to Israel*; he hereupon declares what he had seen and heard, and so pronounces Christ *the Son of God*; then *Christ* goes on during the Baptism of *John* at *Bethabara*, at *Ænon*, and perhaps elsewhere, to work Miracles, and to declare that *God had sent his Son to be the Saviour of the World*, (but not yet saying that he was that Son,) and by his Disciples to baptize Men, as St. *John* did, to fit them for, and to prepare them to embrace the Doctrine of his Kingdom, when it was to be set up. When therefore *John* was cast into Prison, and so his Ministry was finished, and gave place to that of *Christ*'s, *Christ* goes into *Galilee*, and there begins to preach that Doctrine which was to commence at the Cessation of *John*'s Baptism, and succeed to it; and therefore the three first *Evangelists* passing by what *Christ* did after his Baptism to fit Men for this Kingdom, begin, what they had farther to say of him, when *Christ* himself began to preach the Doctrine of that Kingdom. And *Christ* himself saith, with relation to that *Epocha*, *From the Days of John the Baptist till now, the Kingdom of Heaven suffers violence*, Matth. 11. 12. and *Luke* 16. 16. ἀπὸ τότε, *From the time of John the Kingdom of Heaven is preached, and all Men press into it.*

Note also, that whereas in the Preface to the Gospel of St. *John* p. 438. I had said, *the Passovers during the time of our Saviour's Ministry were but four.* I find now reason to conceive with the Right Reverend Bishop of *Worcester*, Dr. *Allix*, and Mr. *Whiston* that they were five.

First, From our *Saviour*'s Baptism, which by the Suffrage of all Antiquity, was in the 15th of *Tiberius*, which began on the 19th of *August*, and so *Christ*'s first Passover must begin in the same fifteenth of *Tiberius*, and so his last Passover, which according to the Greek Chronicle of *Eusebius* was in the nineteenth of *Tiberius*, and according to *Phlegon* in the fourth Year of the twenty second *Olympiad*, must be his fifth Passover.

2*dly*, *Christ* was baptized in the fifteenth of (a) *Tiberius* duobus Geminis consulibus, *i. e.* C. Rubellio Gemino & C. Fusco Gemino Cos. He dying therefore in the nineteenth of *Tiberius*, must die, Servio Sulpitio Galba, & L. Cornelio Sulla Cos. That is, in the fifth Year following. And this I also gather from (b) *Dion*, who saith, That *Tiberius* died after 22 Years, 7 Months, 7 Kal. *April*, or the 26th of *March*, Cn. Proculo & Pontio Negrino Cos. Now reckon the Consuls backward to the Nineteenth of *Tiberius*, and you come to *Galba* and *Sulla*.

CHAP. I.

Ver. 1. *Was the Word.*] The plainest Reason why this Essential Son of God is stiled *the Word*, seems to be this; that as our Words are the Interpretation of our Minds to others, so was this Son of God sent to reveal his Father's Mind to the World. (2)

V. 3. Ὃ γέγονεν. Vide Examen *Millii* in locum. (3)

V. 9. *He is the true Light that enlighteneth every Man*, &c,] to the Note there add,] And tho' *Justin M.* Apol. p. 83, & *Origen.* Hom. 14. in *Jer.* p. 138. interpret this of the Light of Nature, saying with some of the *Greek Scholiasts*, ποιεῖ νοεῖν τὸ δέον πάντα ἄνθρωπον, *he makes every Man to know what he ought to do*, since all Men are by Nature λογικοὶ, all have the Knowledge of Good and Evil, all may from the Consideration of the Creatures, advance to the Knowledge of a Creator; yet is it certain, that Christ coming into the World, could not thus enlighten any Man, they being all thus enlightned from the beginning of (4)

(a) Eusеb. Chron. Tertul. adv. Jud. c. 8. (b) Lib. 58. p. 732.

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of the World; in this ſenſe none of them could be called *Darkneſs*, or ſaid not to know, receive, or apprehend this Light, *v.* 4, 10, or *when Light is come into the World, to love Darkneſs more than Light*, c. 3. 19; now hence it follows, that *Chriſt* muſt be ſaid, *v.* 4. to be *the Light of Men*, by giving them the Knowledge of eternal Life, and of the way that leadeth to it, and in which they that walk are ſaid to *walk in the Light*, 1 *Jo.* 1. 7, and to *abide in the Light*, Chap. 2. 10, and to be *the Children of the Light*, John 12. 35, 36. To this Light the *Baptiſt* beareth Witneſs, *that all Men might believe in him* v. 6, *to eternal Life*, Chap. 3. 36; and therefore with this Light he, coming into the World, enlightneth every Man, *viz.* who doth receive him, *v.* 12.

(5) V. 14. After Note on *Rom.* 9. 32. add,] This Particle ὡς ſometimes anſwers to the *Hebrew Ach*, and ſignifies *certè* or truly; as *Pſ.* 73. 1. *Ach tob*, ὡς ἀγαθὸς, truly God is loving to *Iſrael:* Sometimes to *Caph.* when it is uſed, ſay the *Jewiſh* Writers, לאמת הדבר, to confirm a thing. See *Noldius de Particulis*, p. 376. 2 *Cor.* 2. 17, 1 *Pet.* 1. 19. 4. 11.

(6) V. 16. To the Note there add,] So (a) *Theoclymenus* ſaith to *Helena*, let us forget what is paſt, and be reconciled, that ſo χάρις ἀντὶ χάριτος ἔλθέτω, *we may receive Kindneſs upon Kindneſs*; and one in (b) *Theognis* deſires rather to die than to ſuffer, ἀνὶ' ἀνιῶν ἀνίας, *Sorrow upon Sorrow*; ſo that this Phraſe, *Grace for Grace*, may either ſignifie the abundance and continual Influence of Divine Bleſſings conferred upon us; or, with relation to the Spring and Fountain of them we have received Grace, or Tokens of the Divine Favour, agreeably to the Grace of God, vouchſafed to us, in ſending his Son, and ſuitably to the Grace of our Lord *Jeſus Chriſt*, mentioned, 2 *Cor.* 8. 9, and frequently in the beginning, and the Cloſe of St. *Paul's* Epiſtles, as that from which we derive all ſpiritual Bleſſings in Heavenly Things, *Eph.* 1. 2, 3.

(7) V. 27. Ὃς ἔμπροσθέν μου γέγονεν.] See this Reading vindicated, *Examen Millii in locum.*

CHAP. II.

(8) V. 20. Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, *Forty and ſix Years hath this Temple been building.*] Mr. *Wh.* here ſaith, the words ſhould be rendred *Forty ſix Years hath this Temple been built*, but our Verſion is juſtified from the uſe of the ſame Word in the *Septuagint*, in the ſame Caſe, *Ezra* 5. 16. ἀπὸ τότε ἕως τοῦ νυῦ ᾠκοδομήθη καὶ οὐκ ἐτελέσθη, *this Temple hath been building from that time to this, and hath not yet been finiſhed.* 2*dly*, The Argument of the *Jews* requires this Senſe, which our Tranſlation giveth of theſe words, for it is plain Folly to ſtate thus the Years from which it had been built, to prove it could not be built again in three Days; ſince this could have no more Force to prove it could not be built in three Days, than its being built at any other time; but the Argument is plain and ſtrong, according to our Verſion, *viz.* That it could not reaſonably be thought that Chriſt himſelf, or with his ſmall Retinue ſhould do that in three Days, which had already coſt many thouſand Labourers forty ſix Years to build.

Mr. *Whiſton's* Computation, I confeſs, is very plauſible at the firſt View. it begins thus, " (c) *Joſephus* aſſures us that the ναὸς " or *Temple* was begun in the 18th Year of " *Herod* from the Death of *Antigonus*, and " that it was finiſhed *in a Year and ſix* " *Months*; now from theſe Circumſtances " we may certainly find the Year we enquire " for, *Antigonus* was ſlain about *July*, *A.* " *p. J.* 4677. and ſo *Herod's* 18th Year " muſt begin about *July* 4694, and con- " tinue till *July* 4695. Let us ſuppoſe the Temple begun about the Feaſt of *Tabernacles* in this 18th Year 4694, add a Year and ſix Months, the ſpace in which it was building, and it will appear to have been finiſhed at the Paſſover *Niſan* 4696; from that Paſſover let us count forty ſix Years, and this will bring us to the Paſſover we enquire for, *Niſan* 4742. which is *A. D.* 29. But yet from an exact view of this Computation, I find it fails in almoſt every Particular. For,

1*ſt*, It is certain from (d) *Joſephus* that *Antigonus* neither was, nor could be ſlain in the Month of *July*, becauſe the Temple was not taken by *Herod* and *Soſius* till the 10th Day of *September*, it being taken, ſaith *Joſephus*, τῇ ἑορτῇ τῆς νηστείας, *on the Feaſt of the Faſt*, by which words, ſaith (e) *Langius*, he intends no other than the Faſt preſcribed by the Law of *Moſes*, and mentioned in his own Hiſtory as a Faſt; for he names the Day, that every one might know certainly when the City was taken, which had there been more Faſts, they could not have done by this Character, *Sed omnem dubitationem eximit appoſita vox* ἑορτῆς, but the word *Feaſt* added to it, puts the Matter beyond doubt, for there was but one Faſt ſo called in the Year. This, ſay I, is demonſtrable from the word ἑορτὴ, *the Feaſt of the Faſt*, the 10th of *Tiſri*, being the only Faſt mentioned among the Feaſts of the Lord, and

(a) Euripid. Helen. v. 125. (b) V. 342. (c) P. 144. (d) Antiq. l. 14. c. 27. p. 506. A. (e) C. 2. p. 337.

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and called a *Sabbath* of *Sabbaths*, *Lev. chap.* 16. and *chap.* 21. and being by all Writers called *the Feaſt of expiation*. And this is alſo evident from the word νηστεία, for this being the only *Faſt of God's appointment* is by the Scriptures, *Philo* and *Joſephus* emphatically ſtiled *the Faſt Day*: thus, *ſailing was dangerous*, ſaith St. *Paul*, *becauſe the Faſt was paſt*, Acts 27. 9. for *on the* 10th *Day of the ſeventh Month we faſt till eventide*, ſaith (a) *Joſephus* and on the 15th Day of the ſaid Month τρέπει ὁ καιρὸς εἰς τὸ χειμέριον ὥραν, *begins the Winter*. Ἡ λεγομένη νηστεία *the Day by us called a Faſt is reverenced every where*, ſaith (*) *Philo*. This, ſaith (b) *Joſephus*, is the Day ἣν ἰουδαῖοι νηστείαν ἄγουσιν, *on which the Jews faſt*; which had they then obſerved any other annual, and ſtated Faſts, could have been no Character of time, as in *Joſephus* and St. *Paul* it is. This is yet farther evident from what *Joſephus* ſaith in the ſame place, *viz.* that the City was taken, ἐπὶ ὀλυμπιάδος τῆς γ μηνὶ, *in the* 3d *Month of the* 185th *Olympiad*. Now the Years of the Olympiads beginning in *July*, the 3d Month of any Year of an Olympiad muſt anſwer to the *Julian September*. Mr. *Whiſton*, indeed will not allow that ancient Writers uſe to cite the Months of an *Olympiad*, but he may be convinced of his miſtake in this matter, from the Teſtimony of (c) *Diogenes Laertius*, who ſaith, that *Socrates* was born in the 4th Year of the 77th Olympiad Θαργηλιῶνος ἕκτῃ, on the 6th of *Thargelion*, that (d) *Plato* was born in the 88th Olympiad Θαργηλιῶνος ἑβδόμῃ, on the 7th *of Thargelion*, and that (e) *Epicurus* was born in the 3d Year of the 109th Olympiad *on the* 7th *of Gamelion*.

Mr. *Wh.* to avoid this, ſaith the City was taken on the Day of a ſolemn Faſt in the 23d of the 3d Month *Sivan*, kept for the Defection and Idolatry of *Jeroboam*. But (1*ſt*.) *Joſephus* doth not ſay it was taken in a Faſt, on the 3d *Jewiſh* Month, but ὀλυμπιάδος τῆς γ μηνὶ *on the* 3d *Month of the* 185th *Olympiad*, which anſwers to *September*, and then by way of appoſition τῇ ἑορτῇ τῆς νηστείας *at the Feaſt of the Faſt*, which plainly fixes the taking of it to the 10th of *September*. (2*dly*,) As *Jeroboam* celebrated a Feaſt in the 8th Month which *he deviſed of his own Head*. ſo Mr. *Wh.* hath deviſed a Faſt of his own Head in the Month *Sivan*, not mentioned by *Joſephus*, nor any *Jewiſh* Writer, of or near thoſe times, nor extant in (f) *Buxtorf*'s Hiſtory of their Feaſts and Faſts, but a pure product of that *famous Chronicle Megillah Taanith*, of which I have already given an account. (3*dly*,) When *Herod* began to batter the Wall it was then *Summer*, ſaith (g) *Joſephus*, and ſo he had no hinderance from the Weather; now there being three Summer *Months*, let us take the middle of them; *July* the 15th, the firſt Wall, ſaith (h) *Joſephus*, was taken *after forty Days*, i. e. *Auguſt* the 25th; the ſecond, *fifteen Days after that*, i. e. on the 10th of *September*; *ergo*, not on the Month *Sivan*, when Summer was but juſt begun. (4*thly*,) *Joſephus* adds, (i) that *Herod* began the Siege λήξαντος τοῦ χειμῶνος *when Winter was over*, ſuppoſe about the midſt of *March*, that he went ſoon back to *Samaria*, and married the Daughter of *Ariſtobulus*, that then he gathers a greater Army, and *Soſius* comes to him with Auxiliaries, and then he places his Camp near the North Wall, let all this be done by the 10th of *April*; and then he adds, that after this the Party of *Antigonus* endured the Siege πέντε μησὶ *five Months*, i. e. till the 10th of *September*; how therefore is it poſſible that the City ſhould be taken in the Month *Sivan* or the 3d Month. Nor was *Antigonus* ſlain till about a Month or more after the City was taken. For (k) *Joſephus* informs us, that he was afterwards carried by *Soſius* to *Antioch*, where *Anthony* then was, and that he kept him there intending to reſerve him to his Triumph at *Rome*; but when he heard that the *Jews* had ſo great Favour for him, and ſo great Hatred to *Herod*, that they would not be prevailed upon by torments to own him as their King, he beheaded him at *Antioch*. *Antigonus* therefore in all probability, could not be ſlain till about the 10th or 15th of *October*, and ſo *Herod*'s 18th Year could not begin till that time. And ſo if *Herod* began his Project of building the Temple, on the very 1*ſt* Day of his 18th Year, which yet is both uncertain and improbable, he could not begin it at the Feaſt of *Tabernacles*, that being fixed to the 15th Day of *September*.

2*dly*, (l) *Joſephus* doth not ſay that *Herod* began to build the Temple in his 18th Year, but only that ὑπεθάλετο *he caſt in his mind* to do ſo, and when he had propoſed this to the Rulers of the *Jews*, he engages not to attempt the Work, till he had prepared all the Materials for it, nor doth he ſay how long he was preparing theſe Materials, tho' ſaith *Caſaubon*, all Men will think it reaſonable to allow him at leaſt a Year for that; and Biſhop *Uſher* ſaith, they were only provided in two Years ſpace. So that *Herod*

(a) Antiq. l. 3. c. 10. p. 92. l. 2. (*) De vita Moſ. p. 508. (b) Antiqu. l. 17. c. 8. p. 597. D. bis
(c) L. 2. p. 107. (d) L. 3. p. 164. (e) L. 10. p. 610. (f) Synag. Jud. cap. 30.
(g) Θέρους ἦν, Antiq. l. 14. c. 28. p. 506. G. (h) Ibid. p. 507. (i) De B. Jud. l. 1. c. 13. p. 740, 741.
(k) Antiq. l. 14. c. 28. p. 508. lib. 15. c. 1. (l) Antiq. l. 15. c. 14.

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Herod could not begin the Work till the middle of his 19th Year (a) Now admit the Phanſie that the ναὸς was firſt built in eighteen Months, he could not finiſh the building of it till his 21*ſt* Year from *Antigonus*, from thence he reigned only thirteen Years; now thirteen and twenty nine will never make forty ſix Years.

But, 3*dly*, That which entirely confoundeth this account is this Conſideration, that when *Herod* began to build, he firſt built the ἱερὸν, *i. e.* the Court of the *Gentiles*, and Lay *Jews*, and the building of this, ſaith *Joſephus*, took up eight Years, *abſolutoque octo Annis reliquo edificio, tandem etiam Templum ipſum ſacerdotum operâ ſeſquianno perfecit*, and having finiſhed that in eight Years, he afterwards by the aſſiſtance of the *Prieſts*, built the ναὸς or the inward Temple, in a Year and half more; ſo that according to *Joſephus*, the ναὸς was not built till the 20th of *Herod*; *i. e.* but ſix Years before his Death, now ſix, and twenty nine make only thirty five Years.

Mr. *Whiſton* indeed ſaith that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς, *i. e.* the outward before the inner Temple. But this I do with good Authority, and with better reaſon; for *Joſephus* ſaith the ἱερὸν was finiſhed in eight Years, and then follow theſe words (b) τῷ δὲ ναῷ ἀπὸ τῶ ἱερέων οἰκοδομηθέντι ἐνιαυτῷ καὶ μησὶν ϛ ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τῷ τάχος ᾠρῶτον τῷ θεῷ τὰς εὐχαριστίας ἐποιοῦντο, *then the Temple being built by the Prieſts in a Year and ſix Months, all the People returned thanks to God, and celebrated the encænia.* Who ſees not now that the Work done about the ναὸς was done laſt of all, and that inſtantly thereupon follow the encænia for the dedication of the whole? And this is alſo ſuitable to reaſon, for the *Jews* fearing that *Herod* would not be able to perform his promiſe, would ſurely keep that part of the *Temple* on which their daily Sacrifices, and the Service of the great Day of expiation depended, ſtanding, till they ſaw by what he had done about the other Temple, that he was likely to accompliſh his undertaking, and would not have ſuffered themſelves to be deprived of the benefit of thoſe Sacrifices for nine Years and a half, as they muſt have done, if either the Temple of the *Prieſts* had not been ſtanding, or not dedicated till that time. Wherefore for the right ſtating of this matter, let it be noted,

1*ſt*, That whether this Computation of the *Jews* be true or falſe, neither *Chriſt*, nor the *Evangeliſt* are concerned in the matter, ſeeing St. *John* only relates what the *Jews* ſaid to *Chriſt*, and if they ſaid any thing that was not true, he who relateth truly what they ſaid, can loſe no Credit by it. Note,

2*dly*, The Opinion of them who ſay the *ſecond Temple* was (including the times of the interruption to its compleat finiſhing) forty ſix Years in building, tho' it may not be true, as *Druſius* thinks it was, yet was it ſo as here he ſaith, ex opinione vulgi & ſapientum, *according both to the Opinion of their* Wiſe-men, *and the Common People*; and it is certain from (c) *Joſephus*, that they had not compleatly finiſhed it till long after; for he having told us that the Foundation of it being laid in the cloſe of the Reign of *Cyrus*, it was interrupted nine Years till the time of *Darius*, that (d) *Ezra* finiſhed the Temple for Service in the ninth Year of *Darius*, in whoſe ſecond Year they began again to build; adds, (e) That in the twenty fifth of *Xerxes* (i. e. *Artaxerxes*) *Nehemias* was ſent with his Commiſſion to repair the Walls of *Jeruſalem*, and τὸ λειπόμενον τῆ ἱερᾶ τελειῶσαι, *to finiſh the Remainder of the Temple, the Court of the Sanctuary being not yet built.* Neh. 2. 8. And ſeeing they conſtantly called the Temple built by *Zorobabel*, and reſtored by *Herod*, the *ſecond Temple*, till the Deſtruction of it by *Titus*, and of neceſſity it muſt be ſo in ſome true ſenſe, that the Propheſie of *Haggai* concerning *Chriſt*'s coming to that very Temple might be fulfilled. They who always called this the *ſecond Temple* built by *Zorobabel*, why might they not ſay of that, according to their received Computation, *forty ſix Years was this Temple in building.*

But, 3*dly*, The Opinion of *Ludovicus Capellus*, Dr. *Allix*, and others who underſtand this of the Temple of *Herod*, is exact, plain, and evident; for if you begin the time of the building in the eighteenth of *Herod*, when he began to ſet about it, and employ'd a thouſand Carts to bring the Materials, and provided the moſt skilful Artificers for that Work, from that time to his Death is exactly ſixteen Years. This was ſaid to *Chriſt* in the thirtieth Year of his Age, at the firſt Paſſover after his Baptiſm. Now thirty and ſixteen make forty ſix Years.

Object. If it be here objected that *Joſephus* informs us that *Herod*'s Temple was finiſhed in nine Years and an half,

Anſw. The Anſwer is, that it was then finiſhed as to Uſe; but ſaith *Capellus*, Planum eſt ex eodem ſemper aliquid additum & extructum ab eo tempore fuiſſe in illo Templo, *It is plain from the ſame* Joſephus *that from that time there was always ſomething added to, or new built in the Temple, even till the time of* Agrippa Junior, i. e. *about the ſpace of ſixty Years.* *Biſhop Uſher* adds, that *all* Herod's

(a) A. M. 3987. (b) Antiq. l. 15. c. 14. p. 545. G. (c) Antiq. l. 8. c. 3. (d) Cap. 4. p. 366. (e) Cap. 5. p. 371. G.

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rod's *Wealth was not sufficient for the building*, but *that was continued still by the Gifts consecrated to God*: And this is confirmed by the saying of (a) *Josephus*, *That all the holy Treasures, and the Tributes sent from all Parts of the World were spent in building and adorning the Temple.* And that *the abundance of Money, and the largesses of the People were beyond Expression, and so* τὸ μηδὲ ἐλπισθὲν ἔχειν πέρας ἐπιμονῇ χρόνοις λῦσαι ἀνύσιμον, *that which Men thought would never be finished (the Attempt of* (b) Herod *being* τῷ μὴ τῆ ἐλπίδι ἄπιστον, *beyond all Mens Hopes) was thro' patience, and length of time, expedited.* Yea, (c) he farther saith, *in the time of* Florus, or the tenth of *Nero*, τότε τὸ ἱερὸν τελέλεσται. *then was the Temple finished.*

CHAP. III.

(9) V. 6. *That which is born of the Flesh is Flesh.* To the Note there add] Hence some infer that Man, in his natural Estate can do nothing but what is carnal, and therefore sinful, and only can begin to do what is truly good when he is born again of the Spirit: Whereas,

1*st*, This exposition renders it impossible for a man to do any thing towards his own Conversion, and so renders all God's Commands and Exhortations to the wicked to turn themselves from their Iniquity, all his Promises of Pardon to them that do so, and all his Threats of Death if they neglect to do so, and all his Complaints against them that they would not do so, vain and absurd: And as *Cyril* of *Alexandria* saith; ῥαψῳδήμα κενὸν, *a vain Rhapsody*, they being then only Commands and Exhortations to others to perform that which, if it ever be done, he must do himself.

2*dly*, This Expositon makes the word *Flesh* and *Fleshly Birth*, to signify one corrupted by his fleshly Appetite, and so led, and governed by the motions of the Flesh; whereas (d) *Tolet* well observes, that to be born of the Flesh here only signifies that natural Generation by which a Man is born into the World of the will of the Flesh, this being the only Birth *Nicodemus* spake of as of a thing incredible; because then a Man must enter twice into his Mother's Womb. This therefore is the plain meaning of our Lord, that besides that natural Birth by which we receive only our Flesh and Body from our Parents, there is need of a Spiritual Birth to fit us for the Kingdom of God; but he saith nothing of any necessity lying upon us, till we are thus born again, to do only evil, or of our Incapacity to do any thing which may contribute to this new Birth.

CHAP. IV.

V. 35. *Say you not there be yet four* (10) *Months of the Harvest* &c. The sense of these words seemeth to run thus; In your common harvest you usually say after your Seed is sown, four Months hence will come the harvest, or the time when you shall reap the Fruit of the Seed sown; but in this spiritual harvest it is otherwise, for the seed of the Word sown in the heart of the Woman of *Samaria* in your absence, hath made the *Samaritans* already ripe for the harvest.

CHAP. V.

V. 29. *The hour is coming in which all they* (11) *that are in the Grave shall arise, and shall come forth,* οἱ τὰ ἀγαθὰ ποιήσαντες, *they* (of them thus arising) *who have done good to the Resurrection of Life,* οἱ δὲ τὰ φαῦλα πράξαντες, *they* (of them) *who have done evil to the Resurrection of Condemnation.* (e) A late Author hath endeavoured to avoid the clear evidence of this Text for a general Sentence of all Men to a life of future Happiness or Misery. I shall not here consider all his Evasions, but observe only that he is obliged from the force of those Words, *All that are in the Graves shall come forth*, to own that all Mankind shall arise, but yet he will not own that the Distribution of them who thus come forth into them *that have done good*, and into them *that have done evil*, contains all, but some of them only, *viz.* such, as have had the Gospel made known to them; which is as great an Instance of a Man who will say any thing σοφίσασθαι ἐθέλει to serve his Hypothesis as can be offered; for what Instance can be given thro' the Scripture of an universal Proposition distributed into two parts, in which the opposite Members do not contain the whole general? What is this in effect, but to allow the truth of this general Proposition, Omne Animal est sensibile, every living Creature is sensible? And yet to deny the truth of this Distribution, τῶν ζώων ἀισθητῶν τὰ μὲν λογικὰ τὰ δὲ ἄλογα, that of sensible Creatures, some are rational, some irrational; let us see the absurdity of it in some *Scripture* Instances, *Matth.* 25. 32. *The Son of Man shall sit on the Throne of his*

(a) Οἱ ἱεροὶ δὴ θησαυροὶ πάντες ἐς ἀνεπίμπλασιν οἱ φόροι τῆς οἰκουμένης δασμοὶ πεμπόμενοι τῷ Θεῷ τοῦ τε ἄνω σεβόλους καὶ τὸ κάτω ἱερὸν ἀμφιδέμανλο. De Bello Jud. l. 6. c. 14. p. 916. A. B.

(b) Antiq. l. 15. c. 14. p. 543. (c) Antiq. l. 20. c. 8. p. 699.

(d) *Multum a vero sensu loci hujus oberrant, qui Carnem hoc loco exponunt de Carne Peccati, cum nihil hic de Peccato agatur, & quamvis nullum esset Peccatum, verum esset, quod natum est ex Carne Caro est.*

(e) Mr. *Dodwell.*

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his Glory, and πάντα τὰ ἔθνη, *all Nations shall be gathered before him, and he shall place* τὰ μὲν πρόβατα, *the Sheep on his right hand,* τὰ δὲ ἐρίφια, *but the Goats on his left*, v. 33. now must not here *the Sheep* and *the Goats* be equal to *all Nations:* So again, *Rom.* 2. 6. *God*, saith the *Apostle*, *will render* ἑκάστῳ, *to every Man according to his works,* τοῖς μὲν, *to them, who by Patience in well doing, seek for Glory, Honour, and Incorruption, eternal Life;* τοῖς δὲ ἐξ ἐριθείας *but to those that are contentious, and obey not the Truth, Tribulation.* Now doth not this Distribution into the *Obedient*, and *Disobedient*, contain all that are comprehended in the general word *every Man?* And doth not the *Apostle* interpret the words so, *v.* 9. & 10. by saying, ἐπὶ πᾶσαν ψυχὴν, *upon every Soul of Man that worketh Evil shall be Tribulation*, and παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, *to every one that worketh Good, Glory, Honour and Peace.*

CHAP. VI.

(12) V. 40. *It is the Will of him that sent me, that every one that believeth in me should not perish, but have everlasting Life.*] Some hence infer, that every true Believer must persevere unto the end, since otherwise he cannot have this Life eternal.

But to this, and to all other Promises and Declarations of a like Nature, which engage that God will give eternal Life to the Believer, I answer, that nothing is more evident, than that they can only be understood of such a Faith, as doth *endure to the end*, Matth. 24. 13. and so includeth Perseverance in it; for either these Promises are made to temporary Believers, and so to those which after fall away, which is contrary to the Tenor of the *Scripture*, and makes the Promises of eternal Life, and the Threats of Perdition belong to the same Persons, *viz.* to them who having *lived by Faith draw back*, Heb. 10. 38, 39. or else they depend on this Condition, that such Men do continue in the Faith, according to those express words, *He hath reconciled us to God if we continue in the Faith, rooted and grounded, and be not drawn away from the hope of the Gospel*, Col. 1. 21, 23. *we are Christ's Household, if we hold our confidence and rejoycing of hope firm to the end*, Heb. 3. 6. & v. 14. *We are made Partakers of Christ, if we hold the beginning of our Confidence firm to the end*; and then it is demonstratively certain, that Perseverance is included in them, and made the Condition on which the Blessing promised doth depend, and therefore cannot be proved from them.

(13) V. 45. *It is written* ἐν τοῖς προφήταις, *in the Prophets,*] *viz.* expressly, *Isaiah* 54. 13. and in effect, *Jer.* 31. 33, 34. in these words, *I will put my Law in their Hearts, and write it in their inward Parts, and they shall not teach every Man his Neighbour, saying, know the Lord, for they shall all know me from the greatest unto the least.*

(14) V. 55. & 58. See Examen *Milii.*

(15) V. 70. Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, *Have I not chosen you Twelve, and one of you is a Devil?*] Hence it appears, saith *Theophylact*, that ἡ ἐκλογὴ τοῦ Θεοῦ οὐ βιάζεται τὴν προαίρεσιν ἡμῶν, *God's Election lays no Force upon the Will of Man*, but leaves him ἐθελοθρέπτον ζῶον, one that may turn to good or evil as he will.

CHAP. VII.

(16) V. 5. *Neither did his Brethren believe in him*, to the Note there add,] Yet that afterwards they believed we learn from *Act.* 1. 14. where they are numbered among those who cleaved to the *Apostles.*

(17) V. 24. *Judge not according to appearance*, &c. to the Note there add,] For to exempt *Moses* from Blame, for commanding that Work to be done on that Day which is more laborious, and less beneficial, out of respect to him; and to condemn me, a greater Prophet, for doing with a word what is more beneficial on that Day, out of disrespect to me, is manifestly to judge with respect to Persons; so *Theophylact.*

CHAP. VIII.

(18) V. 25. To the Note here add,] So that I would render the whole thus; Sum id quod locutus sum vobis prius, *I am what I told you before I was*; it being very common, in answer to a Question, to omit *sum id*, or somewhat of like import; so σὺ εἶπας, *Matth.* 26. 25. 64. σὺ λέγεις, *Chap.* 27. 11. *i. e.* Sum id quod dicis, or dicis quod res est, *it is as you say*, or *I am as you say.*

(19) V. 35. *The Son abideth ever,*] *i. e.* I, who am the Son of God, abide for ever, and so am able for ever to confer this Freedom from Sin of which I speak; for this Sense the following words (*if the Son therefore make you free*, &c.) fairly plead for, it being reasonable to conceive that *the Son*, in this Verse, should bear the same Sense with *the Son* in the following words, which give the reason of what is here said.

CHAP. IX.

(20) V. 39. *That they who see not might see*, &c. To the Note there add,] Ἵνα τὰ ἔθνη οἱ μὴ βλέποντες βλέψωσι, καὶ οἱ βλέποντες Ισραηλιτυφλοὶ γενώνται, *that the Gentiles*, saith (a) *Origen, who are now blind may see, and Israel*

(a) Orig. in Matth. p. 395. & 411.

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rael who now ſees may be made blind, thro' their Infidelity; ſo alſo *Cyril*, and St. *Chryſoſtom*, referring us to the words of St. *Paul*, who ſaith, That *Blindneſs, in part, had happened to the Jews, till the Fullneſs of the Gentiles ſhould come in*, Rom. 11. 25. (and this according to the Prediction of the *Pſalmiſt*, v. 9. & 10.) and who ſaith of the converted *Gentiles*, *ye were ſometimes Darkneſs, but now are the Light in the Lord*, Eph. 5. 8; ſee Note on Rom. 13. 12.

CHAP. X.

(21) V. 15. Becauſe it is ſaid here, that *Chriſt* laid down his Life for his Sheep, elſewhere that he doth it for *his Friends*, John 15. 13, 14. and for *his Church*, Eph. 2. 26; and all are not *his Sheep*, *his Friends*, or *his Church*; hence ſome conclude, that *Chriſt* did not die for all.

Anſw. Tho' it be certain, from the places cited in the Note there that *Chriſt* died intentionally for all, *i.e.* deſigning the Benefits of his ſalutary Paſſion for them, upon their Performance of the Conditions of the new Covenant eſtabliſhed in his Blood, according to thoſe plain words of the *Apoſtle*, 2 Cor. 5. 15. *He died for all, that they who live might not live unto themſelves, but unto him who died for them*; and ſo none periſh, becauſe he died not for them, but becauſe they do not live to him who died for them; yet is it alſo true, that he eventually is only the *Saviour of his Body*, and died only for his Sheep, and Friends, becauſe they only do perform the Conditions of the New Covenant, and therefore to them only can this righteous Judge aſſign, at laſt, the Bleſſings promiſed in that Covenant.

2*dly*, In none of theſe places is it ſaid, that *Chriſt* died *only* for *his Sheep*, for *his Church*, or for *his Friends*, and therefore none of them ſay any thing, which contradicts the more general extent of *Chriſt*'s Redemption, this Argument may therefore be retorted thus; He that died for his Friends, and for his Enemies, died for all, but Chriſt died for his Friends, and for his Enemies, *for when we were Enemies, Chriſt died for us*, Rom. 5. 8. Again, he that died for the Church of God, and for the Unrighteous, that he might bring them to the Church of God, died for all; but *Chriſt* died for both, for *he ſuffered for us, the Juſt for the Unjuſt, that he might bring us to God*, 1 Pet. 3. 18. *Laſtly*, He that died for his Sheep that heard his Voice, and for the loſt Sheep that did not hearken to his Voice, died for all; but *Chriſt* died for his Sheep that heard his Voice, as the Text ſaith here, and for his loſt Sheep, *For became to ſeek, and to ſave, that which was loſt, even the loſt Sheep of the Houſe of Iſrael*, Matth. 18. 11, 12. 10. 6, therefore he died for all.

CHAP. XIII.

V. 2. To the Note here, after *Mark* 14. (22) 20, add] Againſt what is here ſaid, it may be objected that *Chriſt* here ſaith, *v.* 38. *The Cock ſhall not crow before thou haſt denied me thrice*; now this ſeems to have been ſaid at *Chriſt*'s laſt Paſſover. To this I anſwer, that when *Chriſt* ſaid this to *Peter* elſewhere, he always adds the Circumſtance of time, either ἐν ταύτῃ τῇ νυκτὶ, *the Cock ſhall not crow this Night*, Matth. 26. 34. Mark 14. 30. or σήμερον, *this Day*, Luke 22. 34. whereas here no Circumſtance of time is added, which makes it probable, the words here were not ſpoken at the ſame time.

2*dly*, The words here were ſpoken upon occaſion of St. *Peter*'s Anſwer to theſe words of *Chriſt*, *Whither I go thou canſt not follow me now*, v. 36. but the like words in St. *Matthew*, and St. *Mark*, were ſpoken upon occaſion of our Lord's Prediction, that they *ſhould all be ſcandalized at him that Night*, Matth. 26. 31. Mark 14. 27. and in St. *Luke*, upon occaſion of *Chriſt*'s ſaying to *Peter* in particular, *Satan hath deſired to winnow thee*, Luke 22. 31, 32. which makes it farther probable, that theſe words here were ſpoken at a different time.

V. 18. *Hath lift up* τὴν πτέρναν αὐτοῦ, *his* (23) *Heel againſt me.* To the Note here add,] *Theophylact* here notes, that this is a Metaphor taken ἀπὸ τῶν παλαιόντων, *from Wreſtlers*, others ſay from *Racers*, who following others endeavour to trip up their Heels, and throw them down; ſo *Eſau* ſaid of *Jacob*, who had his Name from the Word *Akab* here uſed, *is he not rightly called Jacob*, ἐπτέρνικε γάρ με, *for he hath trip'd up my Heels*, or overthrown me, *twice*, Gen. 27. 36. & Jer. 9. 4. *Every Brother will ſupplant*, πτέρνῃ πτερνιεῖ, *he with his Heel will trip up his Brother's Heels.*

CHAP. XIV.

V. 20. *I am in the Father, and the Father* (24) *in me, and I in you*; to the Note here add,] *Theophylact* obſerves, that we muſt not ſay, that this is ſo in the ſame manner; for *Chriſt* is in the *Father*, ὡς ὁμοούσιος, *as being of one Subſtance with him*, but in the *Apoſtles* only, ὡς βοηθὸς καὶ συνεργὸς, *as an helper* and *co-worker* with them; but perhaps the *Apoſtles* underſtood *Chriſt* thus; I as a Prophet work Miracles by the Spirit of my Father dwelling in me, *Matth.* 12. 28. and you ſhall work yours, mentioned *v.* 12. by my Spirit abiding with you, *v.* 16.

CHAP.

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CHAP. XV.

(25) V. 13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει ἵνα, *Greater Love than this hath no Man than that one should lay down his Life for his Friend.*] Here it is observable, that ἵνα after μείζονα signifies ἢ ἵνα *quam ut*; so in the third *Epistle* of St. *John*, v. 4. μειζότερον τούτης οὐκ ἔχω χαρὰν ἵνα; *I have no greater Joy than that I may hear my Children walking in the Truth.*

(26) V. 16. To the Note there add,] It follows, *that you should go and bring forth Fruit*, &c. ἵνα ὅ τι ἂν αἰτήσητε, *that whatsoever ye shall ask the Father, in my Name, he may give it you.* I have observed Note on *v.* 25. that there is often somewhat deficient after ἵνα; so 1 *Cor.* 1. 31. ἵνα (sub. γένηται) *that* (it may be) *as it is written*; and so it seems to be here, the full Sense being either that, being thus imployed, or being thus fruitful, ye may ask what ye will.

CHAP. XVI.

(27) V. 25. *These things I have spoken to you* ἐν παροιμίαις *in Parables*,] παροιμία ὅτι λόγῳ ὠφελίμῳ μετ' ὀπτρύψεως μελέτας ἐκδεδόμενον, A *Proverb*, saith St. *Basil*, *is a profitable Speech uttered with some Obscurity*, and so it is here, as is apparent from the Answer of the *Apostles*, v. 29. *Lo now speakest thou plainly, and speakest no Proverb*; and from the following words in the same Verse, *hereafter I shall no more speak to you in Proverbs, but shall shew you plainly* (the Will) *of my Father.*

CHAP. XVII.

V. 3. To the Note after *Psalm* 81. 9, add,] See also the Word *Solus*, so used by *Irenæus* often, as when he saith of the Maker of the World, that he is (a) *Solus Deus*, and *Solus Dominus*, and *Solus Conditor*, and *Solus Pater*, and *Solus continens omnia*, and yet puts into the Symbol of Faith owned by all *Christians*, that *Christ* (b) is ὁ κύριος ἡμῶν καὶ θεός. See the Note on 1 *Cor.* 8. 3.

(28) V. 5. *Glorifie me with the Glory which I had with thee*, &c. after the word *made Flesh* add,] And therefore *Theophylact* gives the Sense thus, τὴν ἀνθρωπίνην μου φύσιν ἄγαγε εἰς τὴν δόξαν ἣν εἶχον πρός σοὶ ἐγὼ ὁ λόγος, *bring my humane Nature into a Participation of the Glory which I the* λόγος *had with thee before the beginning of the World.*

(29) V. 11. Οὓς δέδωκάς μοι; See Examen *Millii.* in locum.

V. 21. Ἵνα πάντες ἓν ὦσι, *that all may be one.*] (30) *Origen* here saith the *Apostles* and the *Prophets* shall then know the *Father*, ὅταν γένωνται ἓν ὡς ὁ υἱὸς καὶ πατήρ ἐν ἐσμεν, *when they are become one as the Son, and the Father are one*, which he thus explains in his Commentary on these words, *Rom.* 5. 5. *The Love of God is shed abroad in our Hearts, by the Spirit that he hath given us*; ut per istud spiritus sancti donum compleatur ille sermo quem Dominus dixit, sicut tu pater in me, & ego in te, & isti in nobis unum sint, divinæ scilicet naturæ participes effecti in abundantia charitatis per Spiritum Sanctum ministratæ, *That by this Gift might be fulfilled that saying of the Lord, that they may be one in us, as thou Father art in me, and I in thee, being made Partakers of the Divine Nature, in the abundance of Love ministred to them by the Holy Spirit:* And in this Sense the *Fathers* often say, that at the Resurrection we shall be θεοποιούμενοι, as being then compleatly made Partakers of the Divine Nature, by the Spirit of God, then more fully dwelling in us, and so *God will be all in all* in his glorified Saints.

CHAP. XVIII.

V. 23. To the Note here add.] It is (31) the Observation of *Suidas* and *Phavorinus*, that δέρω signifies, τὸ ἐκδέρω, *to excoriate*, δαίρω ἢ τὸ τύπτω, but δαίρω *to smite*; but it is certain that δέρω bears the Sense of smiting in the *New Testament*; thus ἀέρα δέρων is *smiting of the Air*, 1 Cor. 9. 26. εἰς πρόσωπον δέρειν, *to smite on the Face*, 2 Cor. 11 20. see Mark 12. 3. Acts 16. 37. and also in profane Authors, so δέρεσθαι καὶ δέρειν δι' ἡμέρας, is *daily to beat, or to be beaten*; *Scholiast Aristoph.* in *Vespis*, p. 463. F. See Examen *Millii.*

CHAP. XX.

V. 19. After these words, *solid Body*, (32) add. And to this agree those words of *Cyril* of *Alexandria*, ἀδύνατον σῶμα διὰ σώματος διήκειν μὴ τέμνον καὶ τεμνόμενον, *it is impossible that one Body should go thro' another without cutting it, or being cut.*

CHAP. XXI.

V. 22. To the Note there add.] Won- (33) derful here are the words of *Theophylact*, for he not only saith, that some held, that *John* then lived, and was to do so till the coming of *Antichrist*, when he, with *Elias* was to preach *Christ*, and to be slain by

(a) L. 2. c. 1. (b) L. 1. c. 2.

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Antichriſt, but adds this as the Import of *Chriſt*'s words, *what if I will that he tarry till I come*, that he ſhould remain in *Galilee* till the Deſtruction of *Jeruſalem*; as (ſaith he) *John* did till the coming of *Veſpaſian*, and only departed when *Jeruſalem* was to be taken.

Additional Annotations to the *Acts* of the Holy Apoſtles.

CHAP. I.

(1) Ver. 1. Ὧν ἤρξατο *which Jeſus began to do*,] That is which *Jeſus* did, for the Goſpel of St. *Luke* contains what was done by *Chriſt* from the beginning of his Miniſtry to his Aſſumption; and that ἄρχομαι is frequently an expletive, See *Matth.* 16. 22. *Mark* 2. 23. *Luke* 15. 24. *Acts* 11. 15.

(2) V. 12. Note alſo that the Day of *Chriſt*'s Aſcenſion ſeems not ſetled in the Church then, or that *Chryſoſtome* thought not of it when he here ſaid, That becauſe Chriſt's Aſcenſion was on the *Sabbath*-Day, therefore St. *Luke* informs us, that the way the Diſciples went out with him, exceeded not *a Sabbath-Day's Journey*; Hom. 3. in Acts 3. 12.

CHAP. II.

(3) V. 31. Οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς Ἅιδου.] Here Dr. *Mills* is confident that the words ἡ ψυχὴ αὐτοῦ, were inſerted from *v.* 26. becauſe they are wanting in *Irenæus*, l. 3. c. 12. p. 229. in the *Vulg. Syr.* & *Cod. Alex.* but as theſe words are owned by the *Arab. Chryſoſtome*, and *Oecumenius in locum*, and by (a) *Origen*, in his Commentary on the *Kings*, where he ſays, that they are read in the *Pſalms*, and are interpreted in the *Acts* of the *Apoſtles*; ſo is it evident from the very words that they ought to be retained, for the words of the *Pſalmiſt* being theſe, ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς Ἅιδου, the *Apoſtle* here ſaying that *David* ſpake this of the Reſurrection, ought to uſe the words that *David* ſpake: And, *2dly*, This is farther evident from the words following, οὐδὲ σὰρξ αὐτοῦ, *nor did his Fleſh ſee Corruption*, they having a plain Relation to ἡ ψυχὴ αὐτοῦ going before.

CHAP. V.

(4) V. 34. After theſe words, *among the People*, add,] The Right Reverend *Biſhop Pearſon* very probably conjectures, that the *Sadducees*, after our Lord's Reſurrection, being the greateſt Enemies to the *Apoſtles*; they being grieved that they *preached through Chriſt the Reſurrection from the Dead*, Acts 4. 2. 5. 17. *Gamaliel* being a *Phariſee*, and ſo a ſtiff Aſſertor of the Reſurrection, did therefore give his Advice for the Diſmiſſion of the *Apoſtles*; for we find the *Phariſees*, almoſt in the ſame words, pleading for St. *Paul*, preaching the ſame Doctrine, *viz.* that they ought not to moleſt him, *leſt they ſhould be found* θεομάχοι, *Fighters againſt God*, Acts 23. 9.

CHAP. VII.

(5) V. 6. After theſe words, *The evil Treatment of thy Seed*, add,] Some, I know, begin the Computation of the 430 Years from the firſt Call of *Abraham* from *Ur* of the *Chaldees*; but ſince the Holy *Scripture* hath given us no Intimation of the Age of *Abraham*, when he went from *Ur* of the *Chaldees* to *Charran*, nor of the time of his ſtay there, this Computation is upon both theſe accounts precarious; and the *Scriptures* being ſo expreſs in ſaying, *Abraham* was ſeventy five Years old when he left *Charran* to go into *Canaan* the Land of Promiſe, if the Holy Ghoſt deſigned to give us any *Chronological* account of theſe Matters, it ſeems more naturally to direct us to the time aſſigned by theſe Years, than to the time of which it hath not given us any Character at all: And tho' the *Scripture* doth not tell us the exact time when *Iſaac* was weaned; yet ſince it tells us the Child was grown up, or *increaſed*, Gen. 21. 8. and was *playing with Iſhmael*, v. 9. hence it is probable, that the Tradition of the *Jews*, mentioned by *Jerome*, that *Iſaac was five Years old when he was weaned*, may be true.

(6) V. 25. After theſe words, *to be their Deliverer*, add,] For to be δυνατὸς ἐν λόγοις, may well ſignifie one that is endued with the Spirit of Prophecy, λόγῳ σοφίας καὶ γνώσεως, being frequently uſed to ſignifie ſome extraordinary Knowledge and Wiſdom, and the Perſon gifted with them, being by (b) *Clemens*, *Rom.* ſtiled ὁ δυνατὸς γνῶσιν ἐξειπεῖν a Man

(a) Apud Huet. To. 1. p. 32. (b) Epiſt. ad Corinth. §. 48.

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a Man able to declare this Knowledge, and then δύνατος ἐν ἔργοις will signifie a Man of extraordinary, and miraculous Performances.

(7) V. 40. Ὁ γὰρ Μωσῆς οὗτος οὐκ οἶδαμεν; *as for this Moses.*] This Construction occurs often both in the Old and New *Testament*, so Psalm 11. 4. *Jehovah* in the *Heavens* is his *Throne*, Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ· Ixx. Ps. 18. 30. ὁ θεός μου ἄμωμος ἡ ὁδὸς αὐτοῦ, as *for God*, his *way is perfect*, Ps. 104. 17. *The Stork, the Firtrees are his House.* See *Eccl.* 2. 14. *Hos.* 12. 2. *Nah.* 1. 3. So *Matt.* 21. 12. λίθον ὃν ἀπεδοκίμασε οὗτος, *as for the Stone which the Builders refused, it is become the head corner Stone*; See also *Rev.* 2. 26. and the Note on 1 *John* 2. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, *&c.*

V. 42. *Then God gave them up to worship the Host of Heaven.*] That is, from their worshipping him in Images against his Command, he suffered them to proceed to the Worship of the Creature instead of the Creator. See the Note on *Rom.* 1. 21, 24. *The Invention of Idols* (*i. e.* Images) saith the Book of Wisdom, *was the beginning of Fornication*, that is Idolatry. See the Note on *John* viii. 41. and therefore according to the Fathers, God is said to have given this Host of Heaven εἰς θρησκείαν, *Deut.* 4. 19. See *Drusius in Locum* & προσκυνεῖν ὡς θεούς, *Justin M. Dial.* p. 274. *Clemens Alex. Strom.* 6. p. 619. B. because he suffered them to proceed to that more gross Idolatry in Punishment of their Worship of him by Images: And to this alludes that of the *Septuagint. Hos.* 13. 4. *God gave not the Host of Heaven* προδίδως ὀπίσω αὐτῶν, *to go after them*, but sent his Prophets to forbid it, which he did not to the Heathen World.

CHAP. VIII.

(8) V. 1. They were all scattered abroad πλὴν τῶν Ἀποστόλων, *except the Apostles.*] It is a very antient Tradition mentioned by (a) *Clemens* of *Alexandria* that our Lord assigned twelve years after his Ascension, for the Conversion of the unbelieving *Jews* in *Judea*, lest any of them should say οὐκ ἠκούσαμεν, *we have not heard*; saying to his *Apostles* μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, go ye out into the World after twelve years; and (b) *Apollonius* who flourished at the same time, speaks of this, ὡς ἐκ παραδόσεως, as *delivered by Tradition*, that our Lord commanded his *Apostles* ὅτι δώδεκα ἔτεσι μὴ χωρισθῆναι τὴν Ἱερουσαλήμ, *not to recede from Jerusalem by the space of twelve years.* Now if there be any truth in this tradition, it shews the Reason why the *Apostles* continued at *Jerusalem* when the rest of the Disciples were scattered abroad.

V. 9. After these Words *Simon the Holy God, add,*] However, seeing both *Irenæus* and *Theodoret* in the places mentioned, say expressly, Ἰουδαίοις μὲν ὡς υἱὸν φανῆναι πατρὸς δὲ Σαμαρείτας ὡς πατέρα καταλελυθέναι, ἐν δὲ τοῖς ἄλλοις ἔθνεσιν ὡς πνεῦμα ἅγιον ἐπιφοιτῆσαι, that *Simon pretended to appear to the* Jews *as the Son, to have descended to the Samaritans as the Father*, and *to other Nations as the Holy Ghost*: this seems to shew that the Doctrine of the blessed *Trinity* was embraced by all *Christians* from the beginning; as St. *Basil* proves from the Testimonies of the Fathers from the beginning, and from these Words of *Clemens Rom.* Ζῇ Θεὸς καὶ ὁ κύριος Ἰησοῦς Χριστὸς, καὶ τὸ πνεῦμα ἅγιον· *Basil. de Spiritu Sancto*, Tom. 2. c. 29. p. 357, 358. (9)

V. 12. Περὶ τοῦ ὀνόματος, *concerning the Name of Jesus Christ*;] That is, concerning the Power of that Name, when it was used by Believers to do the greatest Miracles; so *ch.* 3. 16. *his Name, through Faith in his Name hath made this Man strong*, that is, his Power, upon the Invocation of his Name with Faith, hath done it: So the *Sadducees* enquire of the *Apostles* ch. 4. 7. *by what Name have ye done this?* and they answer, *v.* 10. *by the Name*, that is the Power, *of Jesus*; and afterwards they pray *v.* 30. *that Signs and Wonders may be done by his Name, i. e.* by using of his Name with Faith, and Invocation of him; the Power of *Christ* being then present with them that did so. (10)

V. 37. Εἰ πιστεύεις ἐξ ὅλης καρδίας ἔξεστι] This Clause by Dr. *Mills* is taken pro commate παρεμβεβλημένῳ a primis Christianismi sæculis injecto, ut & alia in libro Actorum Apostolicorum haud pauca, *for a supposititious Clause put into the Text from the first Ages of the Church, as many other Clauses are in the Acts of the Apostles*: And yet this Clause is found in the Vulgar, and *Arabick* Versions, in *Irenæus* l. 3. c. 12. l. 4. c. 40. in *Tertullian de Baptismo* c. 18. in *Cyprian ad Quirinum* l. 3. §. 33. in St. *Jerom* Tom. 4. fol. 46. lit. I. in St. *Austin de Fide & Operibus* c. 9. 12. and in *Oecumenius in locum*: And even the *Doctor Proleg.* p. 40. col. 2. owns it in contradiction to his former self; and hence we may judge of his other supposed Additions, so confidently and so frequently mentioned, in this and in the other sacred Books; which were there any truth in what he says, as blessed be God there seldom is, would render the whole *Scriptures* of the New *Testament* dubious and uncertain. See *Examen Millii* in *c.* 9. 5.—10. 6, 21.—11. 6, 12.—15. 20, 29.—16. 14.—18. 10, 17, 21, 27.—20. 24.—21. 3, 8, 13, 22. (11)

(a) Stromat. l. 6. p. 636, 637.

(b) Apud Euseb. Hist. Eccl. l. 5. c. 17.

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—22. 20, 21, 29.—23. 9, 30, 35.—24, 16, 18.—25. 16.—26. 7.—27. 28.—28. 1, 16, 29.

(12) V. 19. *The Spirit of the Lord caught away Philip.*] He did it, ſaith *Oecumenius*, becauſe the *Eunuch* had requeſted him to go with him into *Ethiopia*; whereas God had deſigned him to preach the Goſpel in other places of the World, and ſo by removing him thus from the *Eunuch*, prevented his compliance with him in that Requeſt.

CHAP. IX.

(13) V. 7. To the Note there add,] *Oecumenius* affords a third Solution *viz.* that they heard the Voice of *Saul* ſpeaking to *Chriſt*, ὑ ἄνωθεν, not the Voice of *Chriſt* ſpeaking to him.

(14) V. 17. To the Note there add] But yet by comparing theſe with the Words of the ſame Perſon, *the God of our Fathers hath before choſen thee to ſee that juſt one*, ch. 22. 14. as alſo from the enquiry of St. *Paul*, *am I not an Apoſtle? have I not ſeen the Lord?* 1 *Cor.* 9. 1. and from thoſe Words 1 *Cor.* 15. 8. *laſt of all* ὤφθη κἀμοὶ, *he was ſeen of me alſo*, it is certain that St. *Paul* ſaw the Perſon of *Chriſt*, and therefore highly probable that he did it at this time, or at his return to *Jeruſalem*, *Acts* 22. 17, 18.

CHAP. XI.

(15) V. 18. Τοῖς ἔθνεσιν ὁ Θεὸς μετάνοιαν ἔδωκεν, *then hath God given to the Gentiles Repentance.*] From theſe Words, and from *Eph.* 2. 8. *Faith is the Gift of God*, and from God's Promiſe to the *Jews*, *I will give them an Heart to know me*, Jer. 24. 7. *I will give them a new Heart*, Ezek. 11. 19.—36. 26. ſome argue thus, what God gives, we only receive from him, and ſo are only paſſive in it; but God gives Faith, Repentance and a new Heart; therefore we neither do, nor can do any thing towards the obtaining of them.

In anſwer therefore to theſe and all other Paſſages of a like Nature diſperſed through the *Scriptures*, I ſhall ſhew firſt that they muſt be conſiſtent with God's Commands, and exhortations directed to us to perform our Duty, with his Promiſes and Motives to excite us to the Performance of it, and with his Threats denounced againſt thoſe who do neglect it; and ſo muſt be ſo far from excluding, that they do rather preſuppoſe our Induſtry: as will be evident,

Firſt, becauſe he promiſes thoſe very Bleſſings he is ſaid to give, to their Induſtry and Diligence who receive them, *V. G. The Lord giveth Wiſdom*, Eccl. 2. 16. but then he gives it only on this condition, that we *ask it in Faith*, James 1. 5. that we *apply our Hearts to ſeek it*, Eccl. 7. 25. ſo that to argue, as theſe Men do in this caſe, is plainly to contradict the Mind of the Holy Ghoſt, who for this very reaſon that God is the Giver of it, requires us *to incline our Ears to Wiſdom, and to apply our Hearts to Underſtanding, to cry after Knowledge, and lift up our Voice for Underſtanding, to ſeek for her as for Silver, and to ſearch for her, as for hid Treaſure*; ſuſpending our Enjoyment of her upon all this Diligence, by ſaying *then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God, for the Lord giveth Wiſdom*, Prov. 2. 2.—6. Again, *Faith cometh by hearing of the Word of God*, Rom. 10. 17. this is the ordinary Inſtrument which works Repentance and Converſion in us; but that it may have this good Effect, we muſt hear it with good Attention, and improve the Knowledge received from it, for *to him that thus hath, ſhall more be given*, Mark 4. 24, 25. we muſt *receive it into a good and honeſt Heart, and treaſure it up there*, Luke 8. 15. for to them only *it is given to know the Myſteries of Chriſt's Kingdom*, who thus improve the Knowledge and Talents which they have received, *Matt.* 13. 11, 12.—25. 20.

2*dly*, When there is a want of theſe, or ſuch like Diſpoſitions, or ſome evil Diſpoſitions which prejudice us againſt, or indiſpoſe us for the Performance of thoſe Duties, then it is ſaid, that theſe things are not given: So *Matt.* 13. 12. *to them it is not given, for this People's Heart is waxed groſs, and their Ears are dull of hearing, and their Eyes have they cloſed; leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and be converted, and I ſhould heal them.* So Deut. 29. 3, 4. *Ye have ſeen the Temptations, Signs and Miracles which God wrought for you, yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear unto this Day*, which muſt not be imputed to any want of Power in theſe things to move them, much leſs to a want of the Divine Grace to work upon their Hearts by them, for then they could not be blamed for not having ſuch an Heart, but it was wholly to be aſcribed to their own Negligence and Perverſeneſs, which rendred them indiſpos'd to receive this Gift: as will be farther evident, Firſt, from God's vehement Deſire that ſuch good things might have been given them, which thro' their own Defect in the Performance of their Duty were not given them, as *V. G. an Heart* to fear God, ſo *Deut.* 5. 29. *O that there were ſuch an Heart in them, that they would fear me, and keep all my Commandments always*; which is an Expreſſion of a moſt earneſt Deſire that it might be ſo, and therefore an aſſurance that

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there was nothing wanting on God's part that was requisite to the obtaining such an Heart. 2*dly*, from his frequent Commands requiring men to believe, repent and turn to him, and to give their Hearts to seek him; so 1 *Chron.* 22. 19. *and now* δότε, *give your Hearts and your Souls to seek the Lord:* For seeing God neither commands what 'tis impossible for us to do, nor what he himself will do without us, these Commands must relate to something which is in our Power, because it is our Duty to perform: And 3*dly*, from the Commendations which the *Scriptures* give to them who believed, repented, and turned to the Lord; and the Reprehensions it gives, the Punishments it threatneth to them who neglect to do so; for seeing no Man can receive a Reward for what he had no hand in doing, or blame, and punishment for not performing what he could not be capable of doing, these Praises and Reprehensions shew that these things might, and ought to have been done by us.

Having premis'd this, I proceed.

2*dly*, To shew what are the various imports of this Phrase in *Scripture*, or how and why God may be said to give what by our Industry, or our Cooperation with his Grace, and Blessing upon our Endeavours, we enjoy.

First, Then when the thing said to be given is morally evil, that God who can neither himself do, nor incline others to do evil, can only be said to give it; because he gives those Faculties by which Men are enabled to do it, and suffers them without restraint to follow the Inclinations of their own wicked Hearts, so ἔδωκε ὁ Θεὸς, *God gave a lying Spirit in the Mouth of Ahab's Prophets*, 1 Kings 22. 23. so ἐδόθη τῷ θηρίῳ, *it was given to the Beast to speak great things and Blasphemies*, Rev. 13. 15. and v. 7. ἐδόθη, *it was given to him to make War with the Saints, and overcome them*; and that in this Sense God is said *to give the Heathens up to a reprobate Mind, to the Lustings of their Hearts, and to dishonourable Affections*, See the Note on *Rom.* 1. 28. that thus only *he gave to the Jews a Spirit of slumber*, See the Note on *Rom* 11. 8. 2*dly*, Sometimes to give doth only signifie to pronounce, teach, and prescribe, as when God saith *thou shalt give the Blessing on Mount Gerizim*, Deut. 11. 29. *i. e.* thou shalt pronounce it thence; thus is God *said to give to the Jews his Sabbaths*, viz. by commanding the Observation of them, *Ex.* 16. 29. and to give them those Laws, and Commandments he prescribed and taught them by his Servant *Moses*; and in this sence he is said to give Wisdom, because *out of his Mouth proceedeth understanding*, Prov. 2. 6. and so he saith *give to the Wise, i. e.* Instruction, *and he will still be wiser*, Prov. 9. 9. and in this sense also may he be said to give both Faith and Repentance; because he hath so frequently prescribed them, and taught us the Advantages we shall reap by them, the means to produce them, the Inducements to perform them, and the evils we shall suffer from the want of them.

3*dly*, I lay this down as a most certain rule, *that where God is said to give us any thing which 'tis our Duty to obtain, the Exercise of that Faculty is still suppos'd which he hath given us already*; and God is only said to give it by giving us those Faculties by which we are enabled to obtain it, and the means, and motives which are sufficient to excite those Faculties to the Performance of their proper Actions; I say the Exercise of these Faculties is always presupposed, and when God is said to give what we are to get, and what it is our Duty, and will be our Advantage to perform, the meaning only is, he puts it into our Power by the Exercise of those Faculties which he hath given us, by attendance to the Motives which he affords to excite us thus to exercise them, and by the Assistance he is ready still to give us upon our willingness to do what he requires to obtain those things. And

1*st*, Thus it is always with respect to natural Gifts; for thus *God giveth Riches*, Eccl. 5. 19. 6. 2. because *he giveth Power to get Wealth*, Deut. 8. 18. but yet it is *the diligent hand*, and the Blessing of God upon our Labours, *that maketh rich*, Prov. 10. 4, 22. *he giveth us our daily Bread*, yea *he giveth Food to all Flesh*, Ps. 136. 25. and yet we must *eat it in the sweat of our Brows*, and procure it with the Labour of our Hands, *Gen.* 3. 19. *he giveth all things to all Men*, Acts 17. 25. *and to the Beasts their Food* Ps. 147. 19. but then they must imploy those Faculties which God hath given them to get it: wherefore to argue thus, God giveth Faith and Repentance, and therefore we do nothing to obtain them, is as if I should say, God giveth us our daily Bread, therefore we must not Labour for it, God giveth Food to all Flesh, therefore they are not to seek after it.

2*dly*, Thus it is also with respect to Spirituals; thus, *God giveth Wisdom*, but it is to them who incline their Ears to the Instructions he hath given them to make them wise, and who apply their Hearts to Understanding. Thus the *Jews* argue that God had given Repentance to the *Gentiles*; because he had commissionated St. *Peter* to preach to them *Peace through Jesus Christ, and Remission of Sins*, and they upon his preaching had believed in *Christ*, and *received the Holy Ghost*: So also tho' Faith be an assent to a Divine Revelation, and Faith in *Christ* an Assent to the Revelation made in *Scripture* concerning him, and so must be an Act of the Understanding, requiring only the Evidence of

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of the Truth of that Revelation to produce it; yet is it ſaid to be the *Gift of God*, becauſe the Objects of that Faith are only made known to us by Divine Revelation; the Motives to embrace it are all contained in the ſame Revelation, and both are confirm'd, and made credible to us by the Teſtimony which God hath given to them, and ſo God hath done all that is requiſite on his Part to produce this Faith in us.

(14) V. 28. After *the ſecond year of Claudius*, add] tho' it ſeems rather to have been that which happened, as *Euſebius* in his *Chronicon*, and *Oroſius* l. 7. c. 6. place it, in the fourth year of *Claudius*.

CHAP. XII.

(15) V. 23. After *Multitude of Worms*, add] And of the Uncle of *Julian* the *Apoſtate*, who perſecuted the *Chriſtians* and trampled upon the Sacred Veſſels, (a) *Theodoret* and (b) St. *Chryſoſtom* inform us that he periſhed by this Diſeaſe, διεφθερὲν γὸ αὐτῦ αἰδοῖον σκωλήκας ἔτρεφεν, for *his Scrotum corrupted* and *bred Worms:* an Inſtance like to this we have in *Pherecydes Syrus* ὑπὸ τ φθειρῶν ἀναλωθέντ@, *eaten up of Lice*, for boaſting of his great Wiſdom, and his pleaſant Life, tho' he ſacrificed, ſaith *Ælian*, to no God at all, *Ælian.* Var. Hiſt. l. 4. c. 28. *Diog. Laer.* l. 1. p. 75. 77. See *Bochart Hieroz* p. 2. l. 4. c. 23. p. 620, 621.

CHAP. XIII.

(16) V. 18. After *Maccab* 7. 27. add] And according to this Senſe the Word ſignifies ἡ τροφὴν φέρειν, to *bring them Nouriſhment*, as God did Manna every Day, or τρέφει δίκην φορεῖν, *to bear them as a Nurſe or Mother doth her Child to give him ſuck*, or bring him up; which in *Euſtathius* is τροφοφορεῖν, *Oduſs.* β. v. 131. But tho' this makes a very good Senſe, and very appoſite, it ſeems not neceſſary; for (c) *Origen* citing *Deut.* 1. 31. thrice reads ἐτροποφόρησεν, he *bore their Manners*, ſaying it ſignifies ἁρμόζεσθ σὲ πρὸς τὸ ἀδενὲς, *to accomodate himſelf to the Infirmitics of his Children: Procopius* on the words of *Moſes* ſaith that τὸ τροποφορεῖν, properly ſignifies ἡ παῖδα δυσκελαίνοντα τρέπειν κ μεταφέρειν διὰ συμπαιδιῶν κ συγκαταβάσεων, *to carry about, and appeaſe a froward Child by pratling with and accomodating our ſelves to him*, and in the Scoliaſt on *Ariſtophanes* τροποφορεῖν is τοῖς τρόποις ὑπερφέρειν, to bear with the Manners of another, and ſo the Word is uſed by *Cicero* &c. See *Examen Milii in locum.*

V. 20. After theſe Words, *this Computation was not exact*, add] (17) ſome here tell us that the true reading here is 350. years; but ſeeing I find not one Copy, Verſion, or *Father* to countenance that Reading, I think it dangerous to admit of that Solution of this Difficulty; eſpecially if we conſider that St, *Luke* continually, both in his *Goſpel* and in the *Acts*, follows exactly the Computation of the *Septuagint* and of the *Jews*, as we learn from his inſerting *Cainan*, Luke 3. 36. his making *Saul* to reign 40. years v. 21. of this Chapter, and from this Verſe where he accords exactly with *Joſephus.*

CHAP. XIV.

V. 13. Ἤθελε θυεῖν, *he would have ſacrificed* (18) *to them*] Here ſee, ſaith *Chryſoſtom*, the Devil's Malice, he would have brought in ἀνθρωπολατρείαν Divine Worſhip of Men by thoſe very Perſons who were ſent to convert Men from it, perſuading them again to eſteem Men as Gods, as formerly they had done: And how fully he hath done this in the *Roman Church*, where innumerable Men are worſhipped with Invocation, and even mental Prayers, which ſuppoſe them to know the Hearts of the Supplicants and ſo to have the Property aſcribed to God alone in the *Scripture*: I have fully ſhewed in a Treatiſe on that Subject.

CHAP. XV.

V. 16. Σκηνὴν Δαβὶδ *the Tabernacle of* (19) *David*, to the Note here add] The moſt antient Way of dwelling being in Tents and Tabernacles, a Man's Houſe or Habitation is uſually in the *Hebrew* Language called Miſcheneah, *his Tabernacle*, as you may ſee in the Book of *Job* and in the *Prophets*; ſo here the Tabernacle of *David* is the Houſe, and Family of *David.*

CHAP. XVI.

V. 11. *Looſing from Troas we came*] Here (20) *Oecumenius* notes that this being the firſt time that St *Luke* ſpeaks in the plural Number, his Travels with St: *Paul* muſt begin from this time.

V. 33. *He was baptized, he, and all his*] (21) St. *Chryſoſtom* here notes that this *Jaylor* was that *Stephanas* of whom St. *Paul* ſaith, *I baptized alſo the Houſhold of Stephanas* 1 Cor 1. 16. but if ſo he muſt have come from *Corinth*, or ſome other Parts of *Achaia*, and have ſettled at *Philippi*, and afterwards have returned thither again, for the *Stephanas* there mentioned by St. *Paul* was

(a) Hiſt. Eccl. l. 5. c. 8. (b) Orat. in Babyl. Tom. 5. p. 462.
(c) Tom. 1. in Matth. p. 459, 475. in Celſum l. 4. p. 210. (d) Ran. Act. 5. Sc. 4. p. 279.

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was *the first Fruits of* Achaia, 1 Cor. 16. 15. and an eminent Person *at Corinth*, v. 17.

CHAP. XVII.

(22) V. 18. After the words *places of Merchandise*, add,] *Oecumenius* here saith, that a little Bird that gathered up the Seeds scattered in the Market-place, was called by this Name, and hence, τὸν ἐυτελεῖς, καὶ ἐκ ἀξίας λόγου σπερμολόγους ἐκάλουν, despicable Persons, not worthy to be named, were called σπερμολόγοι; and in this Etymology *Suidas*, *Phavorinus*, the *Scholiast* upon *Aristophanes de Avibus*, p. 569. and almost all the *Grammarians* do agree.

(23) V. 30. *God who overlooked the times of Ignorance*, τανῦν ἀπαγγέλλει πᾶσι πανταχῆ, *hath now sent his Message to all Men every where to repent.*] The τανῦν here, seems not to refer to μετανοεῖν, to repent, as if God did not formerly require Men to repent of their Sins committed against the Law of Nature, for then they were not obliged to reform, or turn from them; but it refers rather to the Word ἀπαγγέλλει, and signifies that whereas before he had sent no Messengers, or Prophets, to the *Heathen* World, to proclaim his Wrath against them for their Ungodliness, and Unrighteousness, and call them to Repentance for those Sins, he now had sent his *Apostles* to all the Ends of the Earth, with this Message; and that by them he had given them a fresh Assurance of his Purpose to judge and condemn the Impenitent, by the Resurrection of that Son of God, whom he had appointed to be the Judge of all Men: Mr. *Dodwell* therefore seems to be mistaken, when he concludes from these words, and from *Acts* 14. 16. that God had not obliged all other Nations, but only the *peculium*, to worship himself, before he had revealed his Pleasure to them, and (a) saith, " That these words rather " plainly imply the contrary, that while the " Supreme God was ἄγνωστος, *unknown*, " God did excuse them from that Duty, " on account of their Ignorance of what o- " therwise would have been their Duty, if " it had been required of them, and they " had known that the Supreme Being had required it: For 1*st*, This is directly contrary to the express words of the *Apostle Paul*, who declares that, τὸ γνωστὸν τ Θεῦ, *that which might be known of God was manifested to them, for God had declared it to them, to wit, his eternal Power and Godhead*; and also that this was manifested to them, from the beginning of the World, not by any positive Revelation, but *from the visible things of the Creation*, Rom. 1. 19, 20. and that this Manifestation rendred them ἀναπολόγητοι, *without excuse*, who did *not glorifie* (and therefore worship) *him as God*, *neither were thankful* to him for his Benefits conferr'd upon them. And this is farther evident from the two places cited by him; for tho' God so far *suffered them to walk in their own ways*, as that he sent no Prophet to instruct them, nevertheless *he left not himself without a Witness*, that it was he *who did them good*, &c. *Acts* 14. 17. and who was therefore to be thank'd, and worshipped as their great Benefactor; see the Note there: And tho' *he winked at the times of Ignorance*, yet even then he expected they should so *seek the Lord that they might find him*, Acts 17. 17. see the Note there; and it is strange that the dreadful Consequences of this Assertion did not deter him from espousing it; for hence it evidently follows, 1*st*, That no Man can know who is the true God, or that he is to be worshipped, by the Light of Nature, without a Revelation. 2*dly*, That either *Idolatry*, or *Atheism*, must innocently obtain throughout the whole *Heathen* World; for if they are left ignorant of the true God, and it is not their Duty to worship him, they must either not be obliged to worship any God, or left free, if not obliged to commit Idolatry, by giving the Worship due to the true God alone, to them who *by Nature are no Gods*. And, 3*dly*, That they must either be obliged to worship the very Devil, or left free to do it; *the Gods of the Heathens*, saith the *Scripture*, *being Devils*, and seeing God is the Fountain of all Obligation, he must oblige them thus to worship his grand Enemy. 4*thly*, Hence it follows, that when they had the Gospel-Revelation imparted to them, they could not be obliged, as he saith they were, to repent of their *former Idolatry*, in giving the Worship due to the true God, to Idols, or false Gods; because he plainly here asserts, they could not know, that 'twas their Duty to worship the true God, and so the first and second Commandments must be only positive Precepts, but no Parts of the Law of Nature, or the Moral Law, that being of perpetual, and universal Obligation.

CHAP. XIX.

V. 19. *They burnt their Books before all Men.*] Note also, that they sold not those Books, tho' they were of great value, because, saith *Oecumenius*, they would not be Gainers by such wicked Arts, nor would they contribute by selling them to the teaching others the same Arts. (24)

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(a) P. 11, 12.

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(25) V. 39. Ἐννόμῳ ἐκκλησίᾳ. *in a lawful Aſſembly*, three Days in every Month, ſaith *Oecumenius*, were appointed for Aſſemblies to hear Cauſes, of which this being none, it was an unlawful Aſſembly.

CHAP. XXI.

(26) V. 9. *He had two Daughters.*] Hence *Oecumenius* obſerves, that τῷ κοινωνήσαντι γάμων διακονεῖν ἔξεστι, *one that uſeth Matrimony, may be a Deacon.*

CHAP. XXIII.

(27) V. 3. Καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον καὶ παρανόμως κελεύεις με τύπτεσθαι; *For ſitteſt thou to judge me according to the Law, and yet commandeſt me to be ſmitten contrary to the Law?*] Here *Stephanus* makes two eaſie Emendations, κρινῶν and παρανομῶν, and ſo renders the words thus; ſitteſt thou as one about to judge me according to the Law, and yet violating that Law, commandeſt me (uncondemned) to be ſmitten? The firſt, I think, unneceſſary, becauſe *Ananias* was then actually on the Seat of Judgment, and executing the Office of a Judge; the ſecond ſeems not to be an Emendation, but the more common reading of the Text.

CHAP. XXIV.

(28) V. 16. Ἐν τούτῳ δέ, *and herein,*] The *Criticks* ſay, that here, and 2 *Cor.* 5. 2. ἐν τούτῳ ſignifies interim interea, *in the mean time*, but I think without any neceſſity; for in both places it may either ſignifie ἐπὶ τούτο, *ob hanc rem, for this Cauſe*, or have relation to the former Verſe; ſo here ἐν τούτῳ hath relation to ἐλπίδα ἔχων, and ſignifies *having hope in this thing*; and in the other place it hath relation to ὄντες ἐν τῷ σκήνει, and ſignifies *being in this Tabernacle, we groan.*

CHAP. XXV.

(29) V. 23. After theſe words, Dr. *Boys on the place*, add,] And to them add that of *Bardeſanes* in *Euſebius*, that the *Bactrian* Women appear on Horſes adorned with Gold and Jewels, μετὰ πολλῆς φαντασίας, *with great Pomp*, and with a Train of young Men and Maidens attending them. *Euſeb. Præp. Evan.* l. 6. c. 10. p. 276.

Additional Annotations on the Epiſtle of St. *Paul* to the *Romans.*

CHAP. I.

(1) Ver. 14, 15. FOR *I am a Debtor*, &c. ὅτο.] Here it is obſervable, that our Tranſlators begin the 14th Verſe with *for*, tho' there is nothing that anſwers to it in the *Greek*; I would render the words thus, *I am a Debtor to the Greek*, and the *Barbarian*, *to the Wiſe*, *and the Unwiſe*, viz. ὅτω, or ὅτω καὶ, *and therefore as much as in me lies, I am ready to preach the Goſpel to you alſo that are in* Rome. For tho' ὅτω and ὅτως, when joyned with ὡς, ſignifie generally *ſo*, yet when they are put abſolutely, and eſpecially, when they begin a Sentence, they ſignifie *idcirco*, *itaq;* and anſwer to *Al Cen*, in the *Hebrew*: So *Rev.* 3. 16. ὅτι χλιαρὸς εἶ, *wherefore becauſe thou art luke warm*; upon which place the *Criticks* note that ὅτως, *hîc non, eſt ſimilitudinis, ſed ratiocinativum, valetque,* צֵל כֵּן *igitur*: So *Rom.* 6. 11. *Knowing that Jeſus Chriſt, being now raiſed from the dead, dyeth no more*; ὅτω καὶ ὑμεῖς λογίζεσθε, *therefore alſo reckon ye your ſelves dead unto Sin*, 1 Cor. 15. 44,45. ὅτω καὶ γέγραπται, *and therefore it is written*; ſo *Luk* 24. 26. *ſo it is written*, καὶ ὅτως, *and therefore Chriſt ought to ſuffer*; and *John* 4. 6. *Jeſus then being weary with his Journey*, ἐκαθίζετο ὅτως, *ſat therefore upon the Well.*

(2) V. 24. 26. To the Note here, after the words, *by their own Wickedneſs*, add,] Whence the ſame *Apoſtle* ſaith, ἑαυτοὺς παρέδωκαν, *they gave themſelves up to all Laſciviouſneſs*, Eph. 4. 19.

(3) V. 32. After theſe words, *they might know by the Light of Nature*, add,] Hence of their *Tartarus*, which they held to be *carcer pœnarum infernarum*, (a) *Tertullian* ſpeaks thus; *Illuc abſtrudi ſolent impii quoq; in parentes, & in ſorores inceſti, & maritarum adulteri, & virginum raptores, & puerorum contaminatores, & qui ſæviunt, & qui furantur, & qui occidunt, & qui decipiunt*; and to this agrees the Deſcription of their Puniſhments in (b) *Virgil.*

Hic

(a) *Apol.* c. 11. (b) Æn. 6. a verſu. 608. ad. 622.

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Hic, quibus inviſi Fratres, dum vita manebat,
Pulſatuſve Parens & fraus innexa clienti;
Aut qui divitiis ſoli incubuêre repertis,
Nec partem poſuére ſuis, quæ maxima turba eſt;
Quique ob adulterium cæſi, quique Arma ſecuti
Impia, nec veriti Dominorum fallere dextras;
Incluſi pœnam expectant, &c,
Vendidit hic auro patriam, dominumque potentem
Impoſuit, fixit leges pretio, atque refixit.
Hic thalamum invaſit natæ, vetitoſque Hymenæos
Auſſi omnes immane neſas.

(4) V. 32. Mr. L. here reads ἐκ ἐνόησε ὅτι, and renders the Words thus, *who knowing the Judgement of God, knew not, that they, who did theſe things were worthy of Death*; but this reading cannot ſtand; for what righteous Judgement of God could they know to be due to them, who did theſe things, who knew not that they were worthy of Death, and *to whom Sin*, ſaith he, *could not be imputed without a poſitive Law*, which we know the *Gentiles* had not? See the reading of the text largely confirmed. *Examen Millii* in Locum.

CHAP. II.

(5) V. 2. *But we are ſure*, οἴδαμεν δὲ] or, *and we know.*

(6) V. 7. Ἀφθαρσίαν *Incorruption*] This, ſaith *Theophylact*, refers to the Body, and by uſeing this Word τὰς περὶ ἀναστάσεως ἀνοίγει θύρας, *he openeth the Gates of the Reſurrection.*

(7) V. 8. Πειθομένοις δὲ τῇ ἀδικίᾳ, *but obey Unrighteouſneſs*] Here *Chryſoſtom* notes that the *Apoſtle* doth not ſay Βιαζομένοις, τυραννουμένοις *who are forced to, but who obey Unrighteouſneſs* ἵνα μάθῃς ὅτι προαιρέσεως τὸ πλῆμα, οὐκ ἀνάγκης τὸ ἔγκλημα ὅθεν καὶ ἀσύγγνωστοι, *that thou mayeſt learn, that they offend of Choice, and not of Neceſſity, and therefore are unworthy of Pardon.*

(8) V. 12. Ἀνόμως ἀπολοῦνται ἐν νόμῳ κριθήσονται, *as many as have ſinn'd without Law, ſhall alſo periſh without Law, and as many as have ſinn'd in the Law, ſhall be judged by the Law.*] Here (a) Mr. *Dodwell* ſays, "That "ſome Advantage may be taken from the "Words ἀπολοῦνται, and κριθήσονται, that which "is called periſhing in the Caſe of the "*Gentiles*, and ſo may be underſtood as "well of ceaſing to be, as of any poſitive "Inflictions, being oppoſed to be judged "in the latter clauſe relating to the *Jews*. But (1*ſt*) the Word ἀπολλύειν, *to periſh*, is often uſed in the *new Teſtament*, and eſpecially in the *Epiſtles* of thoſe *Chriſtians*, who by his own *Hypotheſis*, are to periſh by being ſubject to eternal Puniſhments, as in thoſe Words μὴ ἀπόλλυε *deſtroy not with thy Meat thy Brother, for whom Chriſt died.* Rom. 14. 15. and in the 1 *Cor.* 8. 11. καὶ ἀπολεῖται, *and ſo ſhall thy Brother periſh for whom Chriſt dyed*; So alſo 2 *Cor.* 2. 15. 4. 3. 2 *Theſſ.* 2. 10. 2 *Pet.* 3. 9. yea this *Criticiſm* would exempt not only *Judas* the *Traytor*, that υἱὸς ἀπωλείας, *Son of Perdition*, John 17. 12. but even the very *Devils* from this future Puniſhment; for their Queſtion is ἦλθες ἀπολέσαι ἡμᾶς *art thou come to deſtroy us before the time?* Mark 4. 34. It is uſed in the Goſpels of Chriſt's little ones in thoſe Words, *it is not the Will of my Father* ἵνα ἀπόληται, *that one of theſe little ones ſhou'd periſh*, Matth. 5. 29. 18. 14. of loſing the Soul by denying *Chriſt*, Matth. 10. 39. 16. 25. And laſtly, 'tis uſed of the Deſtruction of Soul and Body in Hell, *Matth*, 10. 28. (2*dly*) κριθήσονται here applied to the *Jews*, ſignifies καὶ κατακριθήσονται, *they ſhall be condemned*, as appears from the Oppoſition it bears to δικαιωθήσονται, *they ſhall be juſtified* v. 13. And this it ſtill doth, and muſt do, when it relates to the Judgement paſſed upon the wicked at that Day. So *John* 3. 18. 12. 48. 16. 11. 2 *Theſſ.* 2. 12. *Heb.* 13. 4. And this being introduced as a Proof, that in that Day there ſhall be *Tribulation, and Anguiſh upon every Soul, that worketh evil, whether he be Jew, or Gentile*, and that becauſe *God is no Reſpecter of Perſons*, ſhews that both *Jew* and *Gentile* working evil muſt fall under that *Tribulation* and *Anguiſh*. And the reaſon of the Variation of the Words may be probably this, that the *Gentile* being condemned by the *Law written in his own Heart*, and ſo being as it were a confeſſed Criminal, there needs nothing more than to ſentence him to the Perdition, which his Sin deſerves; whereas the *Jew* being to be ſentenc'd by *a written Law*, which he may think he has not violated, ſo as to deſerve Condemnation, he muſt be judged and condemned by the Sentence, which the Law hath pronounced againſt him.

(9) V. 17. Ἴδε, εἰ δὲ, as Dr. *Mills* reads, See *Examen Millii* here.

(10) V. 22. *Thou that abhorreſt Idols, doſt thou commit Sacrilege?*] Robbing that God of his Honour this way, who hath required thee *to honour him with thy Subſtance, and the firſt Fruits of thy Increaſe.* Prov. 3. 9. Mal. 3. 8, 9. Ecclus 35. 8. as the Ido-

1 (a) p. 141.

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later doth by giving his Honour to an Idol. And of this Sin they being accuſed by God himſelf, declaring by his *Prophet Malachy*, that *they had robbed him in Tythes and Offerings*, doubtleſs they were more guilty of it in theſe worſt times of the *Jewiſh* Nation.

CHAP. III.

(11) V. 9. ἐ πάντως, *not altogether*, to the Note there after *every kind* add] So ἐ πάντως ſignifies, 1 *Cor.* 5. 10. viz. *I do not altogether forbid you to accompany with Fornicators for then you muſt go out of the World.*

CHAP. IV.

(12) V. 6. Even as David λέγει τ μακαεισμὸν] ſpeaks of the Bleſſedneſs of thoſe, to whom God imputeth δικαιοσύνην, *Juſtification*, i. e. Exemption from the Guilt, and Puniſhment of Sin, without ſuch Works as can juſtly plead for that Exemption and Freedom from Puniſhment, by ſaying, *bleſſed is the Man to whom the Lord imputeth no Sin.* In which Citation there is not one Word of any Work to make him righteous in the Sight of God, and therefore bleſſed but only of an Act of free Grace in the Forgiveneſs or the Non-Imputation of his Sin, in which the *Evangelical Juſtification* formally conſiſts. See the Preface to the Epiſtle to the *Galatians* Section the 4*th*.

(13) V. 14. *Faith is made void*, in the laſt Edition this Note is changed thus] It is made void to them, who are not of the Law, becauſe then without it they cannot be made Heirs, and it is alſo made void to them that are of the law, becauſe they were then Heirs not by Virtue of the Promiſe, but of the Law.

(14) V. 15. *For the Law worketh Wrath*] to wit, to the Tranſgreſſors of it, *For where there is no Law, there is no Tranſgreſſion.* It is a very great Miſtake to think, as ſome do, that the *Apoſtle* lays down this as a general rule, that *where there is no poſitive Law to which Threats and Puniſhments are annexed, there is no Tranſgreſſion*; for the plain Conſequence of this would be, that the *Heathens* having no poſitive Law, could be guilty of no Tranſgreſſion, whereas the *Scripture* repreſents them as *dead in Treſpaſſes and Sins*, Eph. 2. 1. Coloſſ. 2. 13. as Perſons, who ſhall be judged hereafter *according to their Works*, Rom. 2. 6. and ſhall receive *Tribulation and Wrath for working evil* v. 9. who ſin *without* (*a poſitive*) *Law*, and ſhall therefore periſh without Law, *v.* 12. and as Men, who are *condemned in their own Conſciences by the Law written in their Hearts*, v. 15. The *Apoſtle* therefore muſt be only conceived to prove from this general rule, that where there is no Law at all, there is no Tranſgreſſion; and that if the Law of *Moſes* worketh Wrath, there muſt be a Tranſgreſſion of it rendring Men obnoxious to the Death it threatneth, *v.* 19, 20. *vide Examen Millii.*

CHAP. V.

V. 13. Here alſo note, that the *Apoſtle* (15) cannot be rationally conceived to aſſert as Mr. *L.* Suggeſts, that *no Man can incur a Penalty without the Sanction of a poſitive Law declaring, and eſtabliſhing that Penalty.* For this Aſſertion entirely deſtroys the Obligation of the *Heathens* to perform any Duty, ſince no Man can be obliged to do that, which he may omit without fear of Puniſhment, and renders the *Heathens* who had no poſitive Law given them, uncapable of incurring any Penalty by any ſins they had committed. The meaning therefore of the *Apoſtle* ſeems to be only this, That the Law threatning Death to *Adam*, being not made to all Mankind but to him alone, all Men, good and bad, could not then generally die for their own Sins; but this Mortality fell on them all without diſtinction in that Interval on the Account of that one Sin of *Adam*, which rendred all his Poſterity ſubject to that Mortality he had incurr'd by his Sin: wherefore to ſay, that all Men were not ſubject to Mortality by reaſon of the Sin of *Adam*, wou'd be to contradict St. *Paul*; but to ſay, that they, who were ſwept away by the Flood with an untimely Death, did not die for their own, but for *Adam*'s Sin, is to contradict God himſelf, ſaying, *I will deſtroy Man from the Earth, for the Iniquity of Man is very great*, &c. *Gen.* 5.

V. 19. After *Irenæus* l. 5. c. 56. add] (16) Moreover we in the new *Teſtament* find frequently expreſſions equivalent to theſe, the *Holy Ghoſt* ſtill ſpeaking of *Chriſt*'s Sufferings for our Sins in the *Metonymical* Senſe; as (*1ſt*) when *Chriſt* is ſaid to *bear our Sins*, only becauſe he bore the Puniſhment due to them, 1 *Pet.* 2. 24. (*2dly*) when he is ſaid *to be made Sin for us*, 2 *Cor.* 5. 21. he being made ſo not by contracting the Guilt of Sin, but only by ſuffering the Puniſhment of it in our ſtead; and when he is ſaid to *appear a ſecond time* χωὶς ἁμαρτίας, *without Sin*, i. e. without a ſecond Sacrifice to purge away our Sins, *Heb.* 9. 28. And (*3dly*) when he is ſaid *to be made a Curſe for us*, Gal. 3. 13. He being only ſo by ſuffering the Death which the Law ſtiles accurſed, and not as being ſo in the ſight of God.

CHAP. VII.

V. 1. In the Note there after *Husband* add] (17) or that this Divorce rendred him dead in Law to her, ſhe being not to return to him again. *Deut.* 24. 4.

V. 4.

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(18) V. 4. After the Words *married to another* add] In like manner you being made dead to the Law, to which you are eſpouſed, by the Death of *Chriſt*, as being buried and crucified together with him, the Law can have no farther Power over you to retain you in Subjection to it, and ſo you muſt be free to be married or put into Subjection to another Husband, even *Chriſt* to whom I have eſpouſed you, 2 *Cor.* 11. 2.

(19) V. 5. Ὅτε γὰρ ἦμεν ἐν σαρκὶ *for when we are in the Fleſh*] When I conſider that οἱ ὄντες ἐν σαρκὶ, and οἱ κατὰ σάρκα ὄντες, chap. 8. 5. 8. ſignifies thoſe that are acted and govern'd by the fleſhly Principle, in oppoſition to the Guidance and Motions of the *Holy Spirit*, and that εἶναι ἐν σαρκὶ, v. 9. ζῆν, περιπατεῖν κατὰ σάρκα, v. 4. 12. 13. bear the ſame Senſe; I judge, that *when we were in the Fleſh*, here doth not only ſignifie to be *under the carnal Ordinances of the Law*, for ſo were all the Pious *Jews*, who liv'd from *Moſes* to the Goſpel times, but more eſpecially relates to them, who living under theſe Ordinances, were themſelves carnal, and without any Aſſiſtance of the *Holy Spirit*, and ſo had *the Law of the Fleſh ſtill warring againſt the Law of their Minds*, and *bringing them into Captivity to the Law of Sin*, which could not be the State of *Zacharias* and *Elizabeth*, or any other of thoſe Perſons who were *righteous before God*, and *walked in all the Commandments of the Lord blameleſs*. And if of ſuch only we underſtand the *Apoſtle*'s following Diſcourſe in this Chapter the Senſe will be clear.

(20) Ibid. Τὰ διὰ τοῦ νόμου *the Motions of Sin which were by the Law*] Here Mr. *L.* ſaith Interpreters caſt *a ſtrange Imputation on the Law of God*, by ſaying it *excited Men to Sin by forbidding it*, whereas they only ſay that the carnal Minds of Men excited them to tranſgreſs the Law when they were under it, as the *Apoſtle* ſaith v. 8. and Mr. *L.* in his Gloſs on the 8*th* verſe ſays, *Sin took the Opportunity of my being under the Law to ſtir up Concupiſcence in me; for without the Law, which annexes Death to the Tranſgreſſion of it, Sin is not able to have its will upon me*; Now is this any more an Imputation upon the Law of God, than 'tis an Imputation on his providence, that it provides that Corn and Wine which carnal Men abuſe to Drunkeneſs and Exceſs.

(21) V. 6. After the Words *as Mr. Clerk thinks*, add] But (1*ſt*,) as the Oppoſition ſhews, to ſerve him with a Freedom from the Prevalency of the Fleſh by Virtue of the Spirit, which enables us to *mortifie the Deeds of the Fleſh*, chap. 8. 13. (2*dly*,) to ſerve God not chiefly with bodily Service and carnal Ordinances, but in the Spirit of our Minds, *chap.* 12. 2. *Philip.* 3. 2. having our Minds transform'd after the Image of God in Holineſs, and Righteouſneſs, and Truth; *Eph.* 4. 23. 24. (3*dly*,) to ſerve him by the Aſſiſtance of the Spirit.

V. 15. Οὐ γινώσκω, *I allow not*] This Interpretation ſaith Mr. *L. makes the following Words a Tautology*, whereas I judge it very reaſonable to ſay, *I allow not, becauſe I would not, yea I hate to do, what I do.* (22)

CHAP. VIII.

V. 1. Τοῖς μὴ κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ πνεῦμα, theſe Words ſaith Dr. *Mills* are an Addition to the Text, ſee the Proof of the contrary *Examen Millii* in locum. (23)

V. 3, Τὸ γὰρ ἀδύνατον τοῦ νόμου, *for what could not be done by the Law*] i. e. that Freedom from the Guilt of Sin and Death it could not miniſter, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, *God ſending his Son in the likeneſs of ſinful Fleſh*, Sub. δυνατὸν ἐποίησε, hath made feaſible: Examples of the like Ellipſis are numerous: So *Luke* 11. 17. *every Kingdom* διαμερισθεῖσα, *divided againſt it ſelf is brought to Deſolation*, καὶ οἶκος ἐπὶ οἶκον, Sub. διαμερισθὲς, and *an Houſe* (divided) *againſt a Houſe falleth*. That this is the Senſe is evident from *Matth.* 12. 25. and *Mark* 3. 25. where it is οἰκία μερισθεῖσα καθ' ἑαυτὴν, ſo κεκωλύσθων, *commanding is to* be underſtood after κωλυόντων, *forbidding* 1 Tim. 4. 3. And καυχάσθω *let him rejoice* is to be ſupplyed from the 9*th* verſe *Jam.* 1. 10. (24)

Ibid. καὶ περὶ ἁμαρτίας *and by a Sacrifice for Sin condemned Sin in the Fleſh*] The plain meaning of theſe Words ſaith Mr. *L.* is this, *that Sin it ſelf was condemned, or put to death in Chriſt's Fleſh*, i. e. *was ſuffered to have no Life or being in the Fleſh of our Saviour, he being in all things tempted as we are, yet without Sin*, Heb. 4. 15. But this certainly is a falſe Interpretation, for as Sin could not be *put to Death* in him, in whom it never lived, or could have any Being, ſo much leſs could this be done by his Offering a Sacrifice for Sin, that being only done at the cloſe of his Life; whereas *Chriſt* was free from Sin from his Conception, and being done then by a Sin-Offering to make Atonement for the Guilt of Sin. The true meaning of the Words is therefore this, That Juſtification, or Freedom from the Guilt of Sin, which the Law could not procure, becauſe of the Weakneſs of the Fleſh rendring us obnoxious to Sin, and ſo to Death for it; God by ſending his Son in our humane Nature did procure, and by giving up his Son to be a Sacrifice to make Atonement for the Sin committed by the Fleſh, ἔκρινε κατ' ἁμαρτίαν, *he judged againſt Sin in the Fleſh*, that is, either he ſhew'd that it deſerved Condemnation as requiring (25)

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an Atonement, to free us from the Guilt of it; or elſe he, by this Sacrifice, condemned that which before condemned us, and took away it's Power of condemning Believers, enabling them to ſay, *Who is he that condemns us? It is Chriſt that died?* v. 34.

(26) V. 6, 7. *To be carnally minded,* (Gr. φρόνημα σαρκὸς, *the Wiſdom of the Fleſh*) *is death,* becauſe *the carnal mind,* (Gr. *the Wiſdom of the Fleſh*) *is Enmity to God, for it is not ſubject to the Law of God, neither can be; ſo they who are in the Fleſh cannot pleaſe God.*] Hence 'tis by ſome inferr'd, that the Unregenerate can do nothing that is truly good, nothing but what is evil, and diſpleaſing to God.

To this I anſwer, that this is one of the Texts abus'd by *ancient Hereticks,* to prove that *the Fleſh was by Nature evil*; we learn from (a) *Epiphanius,* and from St. *Chryſoſtom* upon the Place, who therefore well obſerves, that by Fleſh here, we are not to underſtand the Body, or the Subſtance of the Body, ἀλλὰ τὸ σαρκικὸν βίον καὶ κοσμικὸν, καὶ τρυφὴς, καὶ ἀσωλίας γέμοντα, τὸ ὅλον σάρκα ποιοῦντα τὸν ἄνθρωπον, but a *worldly carnal Life, full of Luxury, and riotous Living, and turning the whole Man into Fleſh,* as is evident from the Phraſe, *the Wiſdom of the Fleſh,* engaging us only to mind the things of the Fleſh, and to be of the Fleſh, as the true *Chriſtian* is of the Spirit, being led by, and walking in the Spirit. And, ſaith (b) *Methodius,* were this ſaid of them, who are in this Body of Fleſh, that they cannot pleaſe God; they who commit Theft, Whoredom, or any other like Sin, could not, on this account, be ſubject to Reprehenſion, by a juſt Judge; it being then impoſſible for the Fleſh to be ſubject to the Law of God; nor could then the intemperate Perſon be reduced to Chaſtity and Virtue, the Body lying under a natural Neceſſity, not to be ſubject to the Law of God.

2*dly*, The *Apoſtle* doth indeed ſay, that they who thus mind carnal things, while they continue ſo to do, cannot pleaſe God; this being only in effect to ſay, in the words of *Chryſoſtom*, ἀδύνατον πονηρὸν μένοντα, that whilſt Men go on in their ſinful Courſes, they cannot pleaſe God, or live in Subjection to his Laws: But then, ſaith he, as *Chriſt* only ſays, *an evil Tree,* whilſt it continues ſuch, *cannot bring forth good Fruit*; but doth not ſay an evil Tree cannot be made good, but on the contrary ſaith, *make the Tree good, that the Fruit may be good,* Matth. 12. 33. ſo is it here; for the *Apoſtle,* by his frequent Exhortations to theſe carnal Men, *to crucifie the Fleſh, and mortifie the Fleſh, with it's Luſts,* or the Deeds of it, and *to put off the old Man with his Deeds*; by his Threats, that *if they live after the Fleſh they ſhall die*; and by his Promiſes, that *if thro' the Spirit they do mortifie the Deeds of the Fleſh, they ſhall live,* doth ſhew, that Men may ceaſe to live according to the Fleſh, and may ſo mortifie the Deeds of the Fleſh, that they may live. God, ſaith *Chryſoſtome,* hath put this ἐν ἐλευθερίᾳ προαιρέσεως, in our *free Choice,* ſo that ἐν σοὶ λοιπὸν, τὸ καὶ τοῦτο γίνεσθαι, κἀκεῖνο. Since the Vouchſafement of the Goſpel, *it is in thine own Power to be carnally minded, or ſpiritually,* there being now greater Strength, and Inducement, ſo to be, than ever.

V. 9. *If any Man be in Chriſt he is a new* (27) *Creature; and he that hath not the Spirit of Chriſt dwelling in him, is none of his.*] Hence it is plain, that none are truly ſaid to be in Chriſt, by a Profeſſion of Faith, provided they live not anſwerable to that Profeſſion, or be not renewed in Mind, Will, Affections, and Converſation, and from the following words; *If the Spirit of Chriſt dwell in you, he that raiſed the Lord Jeſus from the dead, ſhall alſo quicken your mortal Bodies by his Spirit dwelling in you:* It is evident, (1*ſt*,) That it is not the Soul, but the mortal Body, which the Spirit is ſaid here, ζωοποιεῖν, to give Life to. (2*dly*,) That the Promiſe of being raiſed by the Spirit of *Chriſt,* belongs only to them, whoſe Bodies ſhall be raiſed to the Reſurrection of Life eternal: As for others, they being only, χριστιανοὶ ὀνομαζόμενοι, *Chriſtians in Name,* and not in Truth and Sincerity, 1 *Cor.* 5. 11. and Perſons to whom Chriſt will then ſay, *I never knew you,* they ſhall be raiſed by the Power of *Chriſt,* but not by virtue of any Union with the Spirit of *Chriſt.*

V. 11. Ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *ſhall* (28) *quicken your mortal Bodies.*] The late *Commentator,* and *Paraphraſt,* here expoſed by Mr. *Lock,* is *D. W.* and yet he is ſo unhappy, as neither to approve of Mr. *L*'s Interpretation, nor diſlike his own. He cannot approve of Mr. *L*'s Interpretation, that σῶμα νεκρὸν, and θνητὸν, ſignifie a Body morally dead, becauſe Sin reigns not in it; (1*ſt*,) Becauſe σῶμα νεκρὸν, abſolutely put, bears no ſuch Senſe in *Scripture,* but only ſignifies a Body without Life, or Breath, *Jam.* 2. 26. (2*dly*,) Becauſe this Interpretation makes the *Apoſtle* ſay, *v.* 10. the Body is dead already, *i. e. as to all Activity of Sin, which reigns no longer in it, it's ſinful carnal Luſts being mortify'd,* and yet makes him promiſe, *v.* 11. that if the Spirit of God dwell in us, God ſhall quicken our mortal

(a) Hær. 64. N 49. 51. (b) Apud Epiph. *Ibid.* N. 51.

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mortal Bodies, *i. e.* ſaith Mr. L. *He ſhall deliver them from the Dominion of their carnal Luſts*; that is, it makes him promiſe God ſhall do hereafter what he told us, *v.* 10. was already done. (3*dly*,) In thoſe words, *he that raiſeth Chriſt from the dead*, the *Apoſtle* muſt be ſuppoſed to ſpeak of a real Death of the Body; and therefore in the latter Clauſe of the ſame Sentence, *he ſhall quicken their mortal Bodies*, 'tis reaſonable to conceive, he ſpeaks of quickening thoſe Bodies in the ſame Senſe, *viz.* by raiſing them from the dead. Nor hath Mr. L. ſaid any thing of weight againſt this Senſe. For,

1*ſt*, Whereas, he ſaith, *It cannot be proved that* θνητὰ, *mortal Bodies here ſignifies the ſame as* νεκρὰ. (1*ſt*,) He hath not proved the contrary. (2*dly*,) His own Interpretation plainly makes them both to ſignifie the ſame. And, (3*dly*,) What is more likely than that σῶμα νεκρὸν, *v.* 10. & σώματα θνητὰ, *v.* 11. ſhould be of the ſame import.

2*dly*, When he addeth, that θνητὸν, *mortal, always ſignifies the thing joyned with it to be living*; he conſidered not that the ſame *Apoſtle* ſaith, That at the Reſurrection from the Dead, τὸ θνητὸν τοῦτο, *this mortal Body ſhall put on Immortality*; and that when, τὸ θνητὸν τοῦτο, *this mortal Body ſhall have put on immortality, Death ſhall be ſwallowed up in Victory.* 2*dly*, I add, that θνητὸν, when it relates, as here, to a Body, to be quickened, never bears any other ſenſe, but that of a dead Body.

3*dly*, *If by quick'ning here*, ſaith he, *be meant the raiſing them to life from the dead, how can this be mentioned as a peculiar Favour to thoſe who have the Spirit of God?* For God will alſo raiſe the Bodies of the Wicked. *Anſw.* True, but he will raiſe them by his Power, not by his Spirit dwelling in them. Not as *the Sons of God, to be made Joint-heirs* with Chriſt, *v.* 16. 17. but as the Children of *Satan*, to be caſt into the Fire *prepared for the Devil and his Angels.* Not, laſtly, to live an happy Life, *v.* 13. but to die the *ſecond* Death.

Laſtly, Whereas he objects the Want of Connexion in this Interpretation, with the ſubject the *Apoſtle* is here diſcourſing of, that is very plain; for the *Apoſtle* is here diſcourſing of the Benefits, and Advantages, which *Chriſtians* ſhall receive by living, *not after the Fleſh, but after the Spirit*, that this will cauſe them to *mind ſpiritual things*, v. 5. that it will give them *Life* and *Peace*, v. 6. So that tho' their Bodies die becauſe of Sin, they ſhall obtain an happy Reſurrection, thro' the Spirit dwelling in them, ἄρα οὖν, *therefore*, ſaith he, *v.* 12. 13. *we are Debtors not to live after the Fleſh, for they that do ſo*, ἀποθνήσκουσι, *ſhall die* (not in the moral, but the penal Senſe,) *but they who thro' the Spirit do mortifie the Deeds of the Fleſh ſhall live*; for *v.* 14. *As many as are led by the Spirit of God, they are the Sons of God*, and ſo ſhall obtain *the Adoption*, i. e. *the Redemption of the Body from Corruption*, v. 23.

V. 28. *Called according to his Promiſe.*] (29) From theſe words, ſome argue thus: *If all that love God are called according to his Promiſe, then had he no purpoſe of calling them that do not love him.* If they who are foreknown are prædeſtinated to *be conformed to the Image of his Son, they who are not conformed to it, were not fore-known.* Now, in anſwer to theſe Arguments, let it be obſerv'd, that this Text expreſly ſpeaks of thoſe, who actually love God, not of thoſe whom God hath loved, with this ſuppoſed diſcriminating Affection; and that to *love God*, and *to be called according to his purpoſe*, are words put by way of Appoſition, to ſhew that they are both of the ſame Import; that which God purpoſed, in calling us by *Chriſt*, being this, *that we might be holy and unblamable before him in love*, Eph. 1. 4. 9. ſo that the whole of this Argument may be granted: They who are called by God according to his purpoſe, or are effectually called; ſo that God's Calling hath its deſigned effect upon them, being only ſuch as love God, and are conformed according to the Image of his Son. And let it farther be obſerved, that when the *Apoſtle* ſaith, in the following Verſe, ὅτι οὓς προέγνω, *for whom he fore-knew*, &c. the Particle ὅτι is connective, and this Verſe giving the Reaſon, or Confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret theſe words thus, *whom he foreknew* to be Perſons called according to his purpoſe, and therefore qualify'd for the Adoption mentioned, *v.* 23. *them he prædeſtinated to be conformed according to the Image of his Son:* And it deſerves to be conſidered, that all Antiquity to the time of St. *Auſtin*, do with one Conſent concur in the Interpretation of *Pſeudambroſius* on this place, *viz. quos præſcivit ſibi devotos, ipſos elegit ad promiſſa præmia capiſcenda*; thoſe whom he foreſaw would be devoted to his Service, he elected to the Reward promiſed ſuch Perſons, thoſe whom he foreknew to be τοὺς ἀξίους τῆ κλήσεως, *worthy to be called.* So *Theodoret*, and *Theophylact*, ſome of them in their deſcants upon theſe words, *called according to purpoſe*, expound them of the purpoſe, or free will of Man, declaring that a Man is called κατὰ προαίρεσιν, *according to his Choice*; and, that (a) ὁ κλῆσις μόνον, ἀλλὰ

(a) *Chryſoſt.*

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ἀλλὰ καὶ ἡ πρόθεσις τῶν καλουμένων σωτηρίαν ἐργάσαται, *it is not the Calling only, but the Purpoſe of thoſe that are called, which works Salvation.* For who, ſaith (a) *Origen*, ſhould be called to Juſtification, but thoſe God loves. The *Apoſtle*, ſaith he, τὸ τοῦ ἐφ' ἡμῖν αἰτίαν προῖσησι τὴ προθέσεως καὶ τὴ προγνώσεως, *makes the Will of Man the Cauſe of God's Purpoſe, and Foreknowledge, by ſaying, we know that all things work together for good, to them that love God.* Ὅτι ἄξιοι εἰσι συνεργέσεως, *they being worthy of his Co-operation.* And in his *Latin* Commentary on theſe words, he ſaith, he uſes the Word *foreknew*, to ſhew, that they were foreknown by God; in quibus, ſciens quales eſſent, amorem ſuum Deus, affectumq; poſuiſſet, *on whom God placed his Affection, as knowing what that would be.*

2*dly*, If, ſaith he, you will refer this Purpoſe to God, Men are then called according to the purpoſe of him, qui ſciens in eis religioſam mentem, & ſalutis ineſſe deſiderium, *who knowing they had a religious Mind, and a Deſire of Salvation called them; and in this ſenſe, neither the Cauſe of our Perdition, or Salvation, will be placed in God's Fore-knowledge, nor our Juſtification, only in our Calling*; neque gloriari de noſtrâ penitus poteſtate ſublatum eſt; *nor will our Glorification be wholly exempted from our own Power.* Moreover he adds, that by embracing this abſurd Opinion, which ſaith, Man therefore is not juſtified, and ſo not glorified, becauſe he is not prædeſtinated —, and that he is not prædeſtinated, becauſe not foreknown; ingentem feneſtram aperiemus eis, qui negant in hominis poteſtate eſſe ut ſalvus fiat; *we ſhall give great Advantage to them, who deny that it is in the Power of Man to be ſaved*; whence they infer, that they are guilty of *no Fault, who are not juſtified, becauſe they are not called, are not prædeſtinated, are not foreknown.* And, *Oecumenius* ſaith, the *Apoſtle* mentions *being called according to the purpoſe*, that he might not fall into an Abſurdity, which would follow, εἰ ὁ Θεὸς τινὰς μὲν ἐποίησε, τινὰς δὲ ὄ, καὶ προσωποληψίας ἀπαλλάττει ὁ Θεὸν, *if God ſhould do good to ſome Perſons, and not to others; and that he might free him from being an Accepter of Perſons.* Wherefore, according to the received Interpretation of the *ancient Fathers*, the Import of theſe words is this: Thoſe whom God foreſaw would be true Lovers of him, fit for the Kingdom of God, and ἄξιοι *worthy of the Peace* and Bleſſings of the Goſpel, *he fore-appointed to be conformable to the Image of his Son*, that is, to be like him in Glory, *v.* 17. them alſo he called in due time to the Salvation promiſed, and offered in the Goſpel, 2 *Tim.* 1. 8, 9. *Tit.* 1. 2, 3. and they believing in *Chriſt*, upon his Call, he juſtified them from, and remitted all their paſt Sins, *Acts* 13. 38, 39. *Eph.* 1. 7. and them he alſo glorified, by giving them that Spirit, who is the Earneſt of that Glory, *Eph.* 1. 13. and by Participation of which Spirit, *Chriſtians* are ſaid not only to *behold the Glory of the Lord*, but alſo to be changed into the *ſame Image, from Glory to Glory.* So *Origen* on this place. And this Expoſition agrees well with the Context; for the *Apoſtle* had ſaid before, that *Chriſtians* having the *firſt Fruits of the Spirit, groaned after this Redemption of the Body*, v. 23. & v. 26. that the *Spirit helpeth their Infirmities*, interceding *for them, with ſilent Groanings* after it; and that he *intercedeth for the Saints, according to the Mind of God*, to give them this Redemption; and then it follows οἴδαμεν ὅ, *therefore we know that all things ſhall work together for good, to them that love God.*

V. 33 34] Here it is well obſerved by Mr. *L.* that theſe words being read by way of Interrogation, as is *v.* 35. carry a full and clear Senſe thus: Who ſhall plead againſt God's Elect? Shall the God who juſtifies them do it? Who is he that condemns them? Can it be that *Chriſt* who died for them? (30)

V. 35. *Nothing ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus.*] To anſwer the Argument hence Urged, to ſhew that Men cannot fall from Grace, becauſe if once they truly loved God, they cannot ceaſe to do ſo, let it be noted: (31)

1*ſt*, That this Enquiry is not who ſhall ſeparate us from the Love with which we love *God* and *Chriſt*, but who ſhall ſeparate us, who truly love God, and teſtifie that Love by our Obedience to his Commands, *John* 15. 10. and our patient Sufferings for his ſake, *v.* 36, 37. from his Affections towards us?

The *Apoſtle* therefore only intimates, that ſuch Perſons continuing in the Love of God, ſhall be preſerved by him from, or enabled to overcome the Temptations here mentioned, and ſo ſupported by his Grace, and holy Spirit, as to be able to triumph over them. But he doth not ſay, that the Love of no *Chriſtian* ſhall *wax cold*, Matth. 24. 12. that none of them ſhall loſe his firſt Love, *Rev.* 2. 6. were there no Fear of this, why doth Chriſt exhort his Diſciples to continue in his Love? *John* 15. 9. and his *Apoſtles* exhort others *to keep themſelves in the Love of God*, Jud. 2. 1. *to continue in the Grace of God*, 13. 43. to look diligently

(a) In Ep. ad. Rom. Ed. Huet. To. 2. p. 425.

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gently to it, that they *fall not from the Grace and Favour of God*, Heb. 12. 15. Note,

2*dly*, That the *Apoſtle* doth not ſay that nothing ſhall ſeparate true Believers from the Love of God, or Chriſt, but only ſaith, πέπεισμαι, *I am perſuaded* nothing will do it; nor have I any Cauſe to fear, that any of theſe temporal Sufferings, or Enjoyments, ſhould ſhake their Stedfaſtneſs, in Expectation of thoſe eternal, and ineſtimable Bleſſings which God hath promiſed, and *Chriſt* hath purchaſed for his *Church*; *theſe light Afflictions being not worthy to be compared with the Glory that ſhall be revealed*, v. 18. *and all co-operating for the good of them that love God*, v. 28. that as for the Weakneſs of the Fleſh, which rendred theſe Temptations ſo dreadful, and gave ſtrength unto them; they lived in hopes of a *glorious Redemption of the Body* from them; *v.* 23. and whilſt they groan under them, they have the Aſſiſtance of the Spirit of God to ſtrengthen them, and help them to bear their Infirmities; a powerful and loving Father to be with them, a Saviour exalted to the right Hand of God *to intercede for them*, v. 33, 34. Upon all which accounts, he might well ſay, *I am perſuaded*, that none of theſe things ſhall ſeparate you from the Love of God, which is in *Chriſt Jeſus*. The *Apoſtle* doth not, by theſe words, intend to teach Believers that they could not be ſhaken by theſe things, for this would have contradicted the Drift of his *Epiſtles*, in which he doth ſo often expreſs his Fears, leaſt they ſhould be ſhaken with them; and ſo far tempted by them, as to be moved away from the hope of the Goſpel, *Col.* 1. 23. *and render all his Labours vain*, 1 *Theſſ.* 3. 3, 5. and offers ſo many Arguments, and Motives, to prevent the Effect of thoſe Temptations, but only doth intend to ſay, that upon theſe Conſiderations, they had ſo great Inducements to perſevere, and continue in the Love of God, as made him ſtrongly perſuaded that they would do ſo.

CHAP. IX.

(32) V. 6. *Are not all Iſrael?*] The *Apoſtle* having declared, that both *Jew* and *Gentile* had ſinned, *and fallen ſhort of the Glory of God*, and ſo were to be juſtified only by Faith in Chriſt, *Rom.* 3. 23, 24. the *Jews* objected againſt this, (1*ſt*,) That they being the Seed of *Abraham*, to whom the Promiſes were made, 'twas not conſiſtent with the Divine Veracity, to exclude them from the Bleſſings promiſed, and to confer them on the believing *Gentiles*. To the firſt Part of this Objection the *Apoſtle* anſwers, by diſtinguiſhing betwixt *the Seed of Abraham, according to the Fleſh, and according to Promiſe*; or the ſpiritual Seed, from *v.* 6. to the 14th, at thoſe words, *What ſhall we ſay then, is there Injuſtice in God?* He begins to anſwer the ſecond Part of the Objection, that the Adoption, and the Promiſes belonging to the *Jews*, v. 4. and the *Gentiles* being Strangers from the Covenant of Promiſe, it ſeemed unreaſonable to confer thoſe Bleſſings on them, and not upon the *Jews*. To this the *Apoſtle* anſwers, that this juſtly befel them, becauſe they continued in their Infidelity, after all the Miracles wrought to convince them, that Chriſt was the true *Meſſiah*; and ſo, as by this Obſtinacy, like to that of *Pharoah*, they had made themſelves obnoxious to the ſevereſt of his Judgments; ſo had they rendred themſelves incapable of the Bleſſings promiſed to *Abraham*, and his Seed, *they who are of* Faith, being only *the Children of Abraham, and Heirs according to the Promiſe*, Gal. 3. 7. 9. 29. whereas the *Gentiles* believing in *Chriſt*, are thro' this Faith entituled to the Bleſſings promiſed to *Abraham* and his Seed, *v.* 14. for they being Chriſt's by Faith, *are Abraham's Seed, and Heirs according to the Promiſe*, v. 29.

V. 11. Ἡ κατ' ἐκλογὴν πρόθεσις θεῦ, *The Purpoſe of God according to Election.*] Here I ſhall briefly conſider the Import of the words πρόθεσις, *the Purpoſe*; πρόγνωσις, *the Fore-knowledge*; προώρισμος, *the Fore-appointment* of God; of all which, let it be noted. (33)

1*ſt*, That none of them relate to particular, and individual Perſons, (ſave only when they are uſed of our bleſſed *Lord*, and his Sufferings for us) but only to whole *Churches* and *Nations*; and in general, to the whole Body of believing *Jews*, and *Gentiles*, whom God had choſen, προορίσας, *fore-appointing them to the Adoption, by Jeſus Chriſt*, Eph. 1. 5. *in whom alſo*, ſaith he, ἐκληρώθημεν, *we are made his Portion, or peculiar People*, προορισθέντες κατὰ πρόθεσιν, *being fore-appointed ſo to be according to his purpoſe*, v. 11. God having purpoſed, and fore-appointed, that this ſhould be the Portion of Believers, and the Conſequence of Faith in *Chriſt*, by which we become the Sons of God. To all the converted *Jews* throughout their Diſperſions, they being choſen κατὰ πρόθεσιν, *according to the Purpoſe of God the Father*, 1 Pet. 1. 2. And *laſtly*, to the Poſterity of *Jacob*, of whom that ἡ κατ' ἐκλογὴν πρόθεσις, *the Purpoſe of God, according to the Election, might ſtand*: It was ſaid, when *Rebecca* bore Twins, *the Elder ſhall ſerve the Younger*.

2*dly*, That this Fore-knowledge, Purpoſe, or Appointment, is only that of calling Men to the Knowledge of Salvation, by *Chriſt Jeſus*. Thus the *Apoſtle* teacheth, that he was appointed *to preach to the Gentiles, the*

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unſearchable Riches of Chriſt, acccording to the ancient purpoſe which God had made in Chriſt Jeſus our Lord, Eph. 3. 11. and that *according to his Purpoſe before Ages, he called us with an Holy Calling*, 2 Tim. 1. 9.

3*dly*, This Calling is deſign'd by God ἐπὶ τῷτο, *for this end* that they who are called might *obtain Salvation thro' Sanctification of the Spirit, and Belief of the Truth*, 2 Theſſ. 2. 13. *thro' Sanctification of the Spirit to Obedience, and thro' the Sprinkling of the Blood of Jeſus*, 1 Pet. 1. 2. All *Chriſtians* being choſen to this end, *that they might be holy, and unblameable before God in Love*, Eph. 1 4. But hence it cannot reaſonably be concluded, that this Election is no larger than the Holineſs deſign'd to be produced by it; *For the Riches of God's Goodneſs, Patience, and Long-ſuffering* are deſigned to *lead* all thoſe to whom it is vouchſafed, *to Repentance*. But hence it cannot be concluded that this *Riches, Goodneſs, Patience*, and *Long-ſuffering* is exerciſed to none but thoſe; who truly do repent, ſeeing the *Apoſtle* mentions many who deſpiſed theſe means, and after the Vouchſafement of them, ſtill continued *to treaſure up Wrath againſt the Day of Wrath*, Rom. 2. 4. The *Baptiſt* was ſent *to turn the Hearts of the Fathers to the Children, and of the diſobedient unto the Wiſdom of the juſt*, but his preaching was far from having its effect on all, that heard him. The end of the *Meſſiah*'s Advent to the *Jews* was that he might *ſave his People from their Sins*, and might engage them *to ſerve him in Holineſs, and Righteouſneſs all the Days of their Life*, Luke. 1. 74. But yet it ſadly failed of this Effect upon that ſtubborn People; *The ſaving Grace of God appear'd to all Men to teach them, denying Ungodlineſs, and worldly Luſts, to live ſoberly, righteouſly, and godly in this preſent World*; but yet it is too ſadly evident, it hath not had this good effect on all.

4*thly*, As Men were appointed from the beginning to be called, ſo the Goſpel, which is *the Wiſdom of God thro' Faith unto Salvation*, was that, ὡ προώρισεν, *which God had fore appointed* to be preacht to Men for that end, 1 *Cor.* 2. 7. This word of God giving the Hope of that Salvation, which he had *promiſed before all Ages*. And hence by Virtue of this Promiſe, and Fore-appointment Men were in time called by the Goſpel, to the Faith in *Chriſt*, whence they who were thus called, are ſaid to be called, *according to the Purpoſe of God*, Rom. 8. 28. *and according to his Purpoſe, and Grace given us thro Jeſus Chriſt*, 1 Pet. 1. 10. The Knowledge, and Purpoſe from the Foundation of the World of ſending *Chriſt* to die for the Remiſſion of Sins, being the Ground of this calling, on which account he is ſaid, *to be given up to the Death according to the Foreknowledge of God, and his fore-appointed Counſel*, Acts 2. 23. And they who ſlew him, are ſaid to have done only what his Counſel had foreappointed to be done, *Acts* 4. 28. Theſe Obſervations will direct us to anſwer what is argued from theſe, and ſuch like places of Scripture in Favour of an abſolute Election.

CHAP. X.

V. 13 After the 1 *Cor.* 1. 1, 2. add] (34) Mr. *L.* indeed attempts to invalidate the Force of both theſe Arguments, (1*ſt*,) by ſaying, that this *calling upon the Name of the Lord* doth not import the Invocation of *Chriſt*, but only an open Profeſſion of Faith in him, becauſe St. *Paul* argues cloſely, and yet in the three preceding verſes requires an open Profeſſion of the Goſpel. *Anſw.* There is not one Word of Profeſſing either in the 11*th*, or 12*th* verſes; in the 9*th* or 10*th* he mentions *Confeſſion with the Mouth*, and believing with the Heart as neceſſary, becauſe the *Scripture* ſaith, *whoſoever believeth ſhall not be aſhamed, the ſame Lord over all being rich to all that call upon him.* For *Joel* 2. 32. *whoſoever ſhall call upon the Name of the Lord ſhall be ſaved.* If then St. *Paul* be a cloſe Reaſoner, he muſt ſpeak of Invocation of the Name of the Lord. Moreover this being the Character of the Diſciples of *Chriſt*, even before they were called *Chriſtians*, ſee Note on *Acts* 9. 2. and the continual practice of all *Chriſtians* from the beginning, ſee Note on 1 *Cor.* 1. 2. The *Apoſtle* might well argue from Believers, to thoſe that call upon *Chriſt's* Name. The firſt Argument he would invalidate by denying that the Words cited by St. *Paul* from *Joel* are to be underſtood in the Senſe which they are uſed by the *Prophet*, which in effect is to deny that the *Apoſtle* argued either cloſely, or truly for the whole of the *Apoſtles* Inference is loſt, if either the Lord *v.* 13. be not the ſame Lord with him in *v.* 12. or if to call upon him, doth not bear the ſame Senſe in both places.

V. 15. Moreover from the Words, *how* (35) *ſhall they believe in him of whom they have not heard*, v. 14. and from thoſe v. 17. *Faith comes by hearing*, &c.] it follows that thoſe *Gentiles* who never had the Goſpel preach'd to them, or any Opportunity of hearing it, cannot be condemned for want of Faith in *Chriſt*, or his Doctrine, that being to condemn them, for the want of that, which they were never in a Capacity to have, if therefore they are capable of a Reward, as they muſt be who are obliged to believe that *God is a Rewarder of all them, that diligently ſeek him*, Heb. 11. 6. *Chriſt* muſt be a *Sa-*

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a *Saviour* to them who thus ſeek God, tho' they knew nothing of a Saviour.

(36) V. 18. After the Word *Heathens* add] Moreover that *Kav-ram*, which we render there *Line*, Pſal. 19. 4. does ſignifie *their loud Cry*, and ſo is well rendred by the *Apoſtle* here ὁ φθόγγος αὐτῶν, *their Sound* i. e. the Sound of the *Apoſtles* is fully proved by Dr. *Pocock*, Miſcel. c. 4. p. 48.

CHAP. XI.

(37) V. 6. *The Election of Grace*] See Note on *v.* 28. and add] That many who belonged to this Election, fell away is evident from the *Epiſtle* to the *Hebrews*; See the Note on 2 *Theſſ.* 2. 3. and whereas Dr. *Mills* contends that the Words following, *viz.* εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον, are *Suppoſititious*, as being not found in the vulgar, in *Hilary* the *Deacon*, and in the Latin *Origen*: That they are genuine, is proved from the *Syriac*, and *Arabick* Verſions, from *Theodoret*, *Photius*, *Oecumenius*, and *Theophylact*, who all retain them: And from theſe Words of *Chryſoſtom*, who *Tom.* 5. *Ed. Morell. p.* 718. explains, and confirms them thus, He that contends he is to be ſaved by the Works of the Law hath no Title to Grace, ὅπερ ἦν τῷ Παύλῳ αἰνιττόμενος ἔλεγεν εἰ χάριτι, &c. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον· See *Examen Millii* in locum.

(38) V. 14. After theſe Words *ſhare in all theſe Bleſſings* add] Hence alſo it appears that the *Apoſtle* did not think they were ſo blinded or given up to a Spirit of Slumber, but that they might ſtill be ſaved.

(39) V. 21. Μήπως οὐδὲ σοῦ φείσεται, *leaſt he alſo ſpare not thee*] φόβος, *Fear* is to be repeated from the former verſe. So 1 *Theſſ.* 3. 5. I ſent to know your Faith μήπως ἐπείρασεν ὑμᾶς *Subaud.* φοβούμενος, *fearing leaſt the Tempter ſhou'd have tempted you.*

CHAP. XII.

(40) V. 13. Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, ſo read all the Greek Scholia, St. *Baſil* To. 2. p. 474. The Vulgar, and all the other Ancient Verſions. And whereas Dr. *Mills* contends the true reading is τῇ μνείᾳ τῶν ἁγίων, ſee this abundantly confuted in the Examination of him upon this place.

(41) V. 19. *Avenge not your ſelves*] When *Phocion* was condemned to die by the *Athenians*, ſome of his Friends deſired him to leave ſome Precept to his Son, how he ſhould demean himſelf. His Command therefore to him was μηδὲν Ἀθηναίοις μνησικακεῖν, *not to remember the Injuries the Athenians had done him*, and for this ſaith *Ælian*, every wiſe Man muſt, ὑπερθαυμάζειν τὸν ἄνδρα, *very much admire the Man*, Var. Hiſt. l. 12. c. 49.

CHAP. XV.

V. 18 Οὐ γὰρ τολμήσω λαλεῖν τι, *for I will not dare to ſpeak any thing of what Chriſt hath not wrought by me.*] The *Criticks* here tell us, that they take off the Force of the *Apoſtle*'s Words, who render them, *I dare not*, becauſe that Intimates the *Apoſtle* had a mind to do ſo, but Fear witheld him; they therefore would have the Words rendred here, and *Jude* 9. οὐκ ἐτόλμησε *Michael contending with the Devil durſt not bring againſt him a railing Accuſation*; non ſuſtineo, *I ſuffer not* my ſelf, and *he ſuffered not himſelf*, but our Tranſlation may be juſtified, by a like Expreſſion of the ſame *Apoſtle* in the ſame Caſe, οὐ γὰρ τολμῶμεν ἐγκρῖναι, ἢ συγκρῖναι ἑαυτούς τισι, *we dare not make our ſelves of the number, or compare our ſelves with ſome, who commend themſelves.* 2 Cor. 10 12. And this doubtleſs, he ſaith, not to intimate that he and *Timothy* had a mind to do that themſelves, which there he repreſents as folly in others, but only to Intimate, that he did not think it fit, and prudent ſo to do, and therefore durſt not do it, and this Senſe the Word well bears, 1 *Cor.* 6. 15. and *Jude* 9. (42)

CHAP. XVI.

V. 10. After theſe Words *Men of upright and honeſt Hearts*, add] but becauſe all the *Greek Scholiaſts* ſay it ſignifies τοὺς ἀπλουστέρους, τοὺς εὐήθεις, τοὺς βραδεῖς τῷ νόῳ, *Men ſimple, fooliſh, and ſlow of Underſtanding*, and becauſe the Word often bears this Senſe in the Book of *Proverbs*, as when the wiſe Man ſays ἄκακος, *the ſimple believeth every Word*, chap. 14. 15. When he calls upon the *ſimple to hear Wiſdom*; chap. 8. 5. And promiſes *to give Subtilty to the ſimple*; chap. 1. 4. and when he adds, chap. 21. 11. *when a Scorner is puniſhed, the ſimple is made wiſe*, this expoſition being more pertinent to the Words, may be preferred before the other. (43)

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Additions to the Annotations on the First Epistle to the *Corinthians.*

CHAP. I.

(1) Ver. 21.] Ἐπειδὴ γὰρ · 22. ἐπειδὴ καὶ ·] The Argument here seems to lie thus. The wise Men among the *Greeks*, the *Scribe* or Interpreter of *Scripture* among the *Jews*, are by this Dispensation convinced of Folly, and Insufficiency to give Men the Knowlege of saving Truth; ἐπειδὴ γὰρ, for since the World by all its Wisdom could not obtain the right Knowledge of God, he by this Dispensation hath given this saving Knowlege to Believers. And ἐπειδὴ καὶ, seeing also the unbelieving *Jews* for Confirmation of this Doctrine *require a Sign, and* the *Greeks seek after* humane *Wisdom* in it, and we preach a crucified *Christ*, who is on that account a scandal to those *Jews*, and in the Estimation of the unbelieving *Greeks* is *Foolishness*; yet is he, and his Doctrine to the believing *Greeks*, *Christ the Wisdom of God*, they seeing in it Wisdom sufficient to engage them to believe this Doctrine; and to the believing *Jews the Power of God*, they being convinced of its Truth by the Signs wrought in Confirmation of it, and with great reason do they so esteem it; for what the unbelieving *Greeks* deem Foolishness, hath more of sound reason in it, than all the Wisdom of the *Greeks*, or those who are accounted Wise-Men by the *Jews* have shewn; they, who by them are deemed Fools, having discovered *that Wisdom of God in a Mystery*, which they with all their Wisdom never knew, and that which they stile Weakness, is attended with such a visible Power of God, as enables it, without humane Power, or Wisdom, to prevail over all the Strength and Wisdom which *Jew* or *Gentile* can oppose against it.

A

DISCOURSE

Concerning the Imputation of Christ's perfect Righteousness, or Obedience to the Law, to us, for Righteousness, or Justification.

In which,

1*st*, The Opinion of the Necessity of this Imputation is delivered, in the Words of the *Rev*^{d} *Bishop Beveridge.*

2*dly*, It is proved that this Opinion hath no Foundation in the Holy Scripture. And,

3*dly*, It is proved to be fully, and expresly contrary both to Scripture, and to Reason.

To the READER.

I *Do not think it an Insult upon the Sacred Character of this great, and good Man; that I make bold to examine one Article of his* Private Thoughts, *which, in my settled Judgment is of evil Consequence to the Souls of Men. For tho' he died a* Bishop, *yet, saith the Preface*, The following Sheets were written by him in his younger Years,

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upon his first Entrance into Holy Orders: *And this Article is considered by one who hath already pass'd the Age of Man. I could have reflected upon twenty other Passages which, in my Judgement might have kept these* Thoughts *still* private, *as the good* Bishop, *in his Life time, did: But what I have said upon this Article will, I hope, be sufficient to shew they are not so perfect, and correct, as to be deemed a Standard of* the Truth of Doctrines, *tho' his pious Resolutions are very proper to produce in us that Holiness of Life which will hereafter be of more Value to us than the most refined Notions. Tho' therefore I cannot comply with him, in* his Private Thoughts, *to imitate him, in his* Pious Resolutions, *is the Desire of,*

Thy Friend and Servant,

D. W.

Section I.

THE Imputation of Christ's active and perfect Obedience to us being in my Judgement a very false and pernicious Doctrine, and yet being of late propounded by an eminent and good *Bishop* as a thing absolutely necessary to our Justification, and to obtain a Title to eternal Life. I shall

1*st*, Lay down this Doctrine in the *Bishop*'s own Words.

2*dly*, I shall endeavour to shew that it hath no Foundation in the Holy *Scripture*. And that the good *Bishop* hath produced nothing either from *Scripture*, or from Reason which is sufficient to confirm it. And,

3*dly*, That it is fully and directly contrary to *Scripture* and to Reason.

And 1*st*, The *Bishop* in the 8th *Article* concerning his *private Thoughts of Religion*;
p. 85 delivers this Doctrine in these Words. "He "(*viz.* the Son of God) being in and of "himself perfectly coequal, coessential, "and coeternal with the Father, was in "no sort bound to do more than the Father "himself did, and so whatsoever he should "do which the Father did not, might just-"ly be accounted as a Work of Supererо-"gation, *N. B.* which, without any Viola-"tion of Divine Justice, might be set on "the Account of some other Persons, even "of such as he pleased to do it for. And
p. 86. "hereupon, out of Mercy and Compassion "to fallen Man, he covenanted with his "Father, that if it pleased his Majesty to "accept it, he would take upon him the "Suffering those Punishments which were "due from him to Man, and the Perfor-"mance of those Duties, which were due "from Man to him; *N. B.* So that what-"soever he should thus humble himself to "do, or suffer, should wholly be on the ac-"count of Man: Himself being not any "ways bound to do, or suffer more in time "than he had from Eternity.

"This Motion the Father out of the "Riches of his Grace and Mercy was plea-"sed to consent unto; Add hereupon the "Son assuming our Nature into his Deity, "*N. B.* becomes subject, and obedient both "to the moral and ceremonial Laws of his "Father, and at last to Death it self, *even "the Death of the Cross*; In the one he paid "an active, in the other a passive Obedi-"ence, and so did not only fulfil the Will "of his Father in obeying what he had "commanded, but satisfied his Justice in "suffering the Punishment due to us for the "transgressing of it. His active Obedience "as it was infinitely pure and perfect, did "without doubt infinitely transcend all the "Obedience of the Sons of Men, even of "*Adam* too in his primitive State; for the
p. 88. "Obedience of *Adam*, make the best of it, "was but the Obedience of a finite Crea-"ture, whereas the Obedience of Christ was "the Obedience of one who was infinite "God as well as Man. By which means "the Laws of God had higher Obedience "performed to them, than themselves in "their primitive Institution required; for "being made only to finite Creatures, they "would command no more than the Obe-"dience of finite Creatures; whereas the O-"bedience of Christ was the Obedience of "one who was the infinite Creator as well "as a finite Creature.

"Now this Obedience being more than "Christ was bound to, and only performed "on the Account of those whose Nature "he had assumed, as we by Faith lay hold "upon it; so God, thro' Grace, *N. B.* imputes "it to us as if it had been performed by us "in our own Persons. And hence it is, that "as in one place Christ is said to be *made "Sin for us*, 2 Cor. 5. 21. So in another "place he is said to be *made* our *Righteous-"ness*, 1 Cor. 1. 30. and in the forecited "place, 2 *Cor.* 5. 21. as he is said to be "made *Sin for us*, so we are said to be "*made Righteousness* in him, but what Righ-"teousness? our own? No *the Righteous-"ness of God* radically his, but imputative-

ly

" ly ours, and this is the only way whereby
" we are said to be made the *Righteousness*
" *of God*, even by the Righteousness of
p. 88. " Christ; being made ours by which we are
" accounted and reputed as righteous before
" God. These things considered, I very
" much wonder how any Man can presume
" to exclude the active Obedience of Christ
" from our Justification before God; as if
" what Christ did in the Flesh was only of
" Duty, not at all of Merit, or as if it was for
" himself, and not for us; especially when I
" consider that Suffering the Penalty is not
" what the Law primarily required, for the
" Law of God requires perfect Obedience,
" the Penalty being only threatned to, not
" properly required of the Breakers of it;
" for let a Man suffer the Penalty of the
" Law in never so high a manner, he is not
" therefore accounted obedient to it, his
" Punishment speaks not his Innocence, but
" rather his Transgression of the Law. Hence
" it is that I cannot look upon Christ as ha-
" ving made full Satisfaction to God's Ju-
" stice for me, unless he had performed the
" Obedience I owe to God's Laws, as well
" as born the Punishment that is due for my
" Sins. For tho' he should have born my
" Sins, I cannot see how that could deno-
" minate me Righteous or obedient to the
" Law so as to entitle me to eternal Life,
" according to the Tenor of the old Law, *do*
p. 89 " *this and live*, *N. B.* which old Covenant
" is not disanulled or abrogated by the Co-
" venant of Grace, but rather established,
" *Rom.* 3. 31. especially as to the Obedience
" it requires of us in order to the Life it
" promiseth, otherwise the Laws of God
" would be mutable, *N. B.* and so come short
" of the Laws of the very *Medes* and *Per-*
" *sians* which altered not. Obedience there-
" fore is as strictly required under the New,
" as it was under the Old Testament, but
" with this difference, there Obedience was
" required in our own Persons, as absolute-
" ly necessary, here Obedience in our Surety
" is accepted as completely sufficient: But
" now if we have no such Obedience in
" our Surety (as we cannot have if he did
" not live, as well as die for us) let any
" Man tell me what Title he hath, or can
" have to eternal Life. I suppose he will
" tell me, he hath none in himself, because
" he hath not performed perfect Obedience
" to the Law, *N. B.* and I tell him he hath
" none in Christ, unless Christ hath perfor-
" med that Obedience for him, which none
" can say he did, who doth not believe his
" active as well as passive Obedience to
" be wholly upon our account. Now
these Words contain these several Propo-
sitions.

1*st*, " That the Son of God covenanted
" with his Father that he would take upon
" him the Obedience which was due from p. 86.
" Man to him, so that whatever he should
" do, should be on the account of Man, and
" that to this Motion the Father, of his
" rich Grace and Mercy, was pleased to
" consent.

2*dly*, " That he in persuance of this Co-
" venant; became obedient, and subject
" both to the moral, and ceremonial Laws
" of his Father, and so by his active Obe-
" dience to these Laws, fulfilled the Will
" of his Father in obeying what he had
" commanded.

3*dly*, " That this Obedience of Christ was p. 86.
" perfect, and did infinitely transcend all 87.
" the Obedience of the Sons of Men, even
" of *Adam* in his Primitive State, and so
" Christ performed higher Obedience to the
" Laws of God than was required of Man
" in the Primitive Institution.

4*thly*, " That this Obedience being more
" than Christ was bound to, and being only
" performed on the account of those whose
" Nature he had assumed, it is by Virtue p. 87.
" of our Faith imputed to us, as if it had
" been performed by us in our own Per-
" sons.

5*thly*, " That we are to be entitled to
" eternal Life according to the Tenor of the
" old Law, *Lev.* 18. 5. that old Covenant
" being not disanull'd, and abrogated by the p. 89.
" Covenant of Grace, but rather establish'd,
" *Rom.* 3. 31. especially as to the Obedience
" it requires from us in order to the Life
" it promises: And,

6*thly*, " That therefore Obedience is as *Ibid.*
" strictly required under the New, as it was
" under the Old Testament, but with this
" difference; there Obedience in our own
" Persons was required as absolutely neces-
" sary, here Obedience in our Surety is ac-
" cepted as compleatly sufficient.

7*thly*, " That no Man hath, or can have a
" Title to Eternal Life unless Christ hath paid
" perfect Obedience to the Law for him,
" and so Christ could not have made full
" Satisfaction to God's Justice for us, unless
" he had performed the Obedience due to
" God's Laws, as well as born the Punish-
" ment due to our Sins.

8*thly*, " That therefore the only way
" whereby we are said to be made righte-
" ous with *the Righteousness of God*, is by
" the Righteousness of Christ, being made
" ours, by which we are reputed, and ac-
" counted righteous before God.

Having thus given you the state of the Question in the Bishop's own Words; I shall proceed briefly to consider what he hath laid down as the Foundation of this Doctrine, and then to make some brief Reflections upon these several Propositions.

" Now

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Now the Foundation of this Doctrine is laid down in theſe Words; " He (*i. e.* the " the Son of God) being coequal, coeter- " nal, and coeſſential, with the Father (*and " ſo depending not upon him either for his " Exiſtence, or Actions* p. 83.) was in no " ſort bound to do more than the Father " himſelf did, and ſo whatſoever he ſhould " do, which the Father did not, might juſt- " ly be accounted as a Work of *Supereroga- " gation*, which, without any Violation of " Divine Juſtice, might be ſet upon the ac- " count of ſome other Perſons, even of ſuch " whom he pleaſed to do it for. Now " this is ſuch a Scheme of new Divinity as " as cannot eaſily be match'd.

For, 1*ſt*, Here is a God *Coequal and Coeſſential with the Father, and who depends not on him either for his Exiſtence or his Actions*, and therefore not God of God, but plainly another God, *exiſting and acting independently* on the Father, and ſo the Father cannot be, as ſaith (a) Dr. *Bull*, all the Fathers, without Fear pronounced him *Principium, cauſa, ἀρχὴ, αἰτία, Auctor Filii & αἴτιον τοῦ εἶναι.*

2*dly*, We have this God *independent in Exiſtence* (which is the ſame with *Eſſence*) and *Actions on the Father bound to do ſo much as the Father*, now all Obligation ariſing from a Law to which the Perſon bound is ſubject, by whoſe Law muſt this Coequal Perſon be *bound to do ſo much*!

3*dly*, This Independant God is ſaid to *ſupererogate* by doing more than he was bound to do: Now Supererogation ſuppoſes the Perſon ſupererogating under a Command, and exceeding the virtuous Action commanded; but how can he who is independent on any, both as to Exiſtence and Actions, be ſubject to the Commands of another. Moreover ſeeing the Father was not bound to create the World, or ſend his Son to be the Saviour of it, or to do any other thing which 'twas not neceſſary from the Perfection of his Nature to perform, why muſt not he in all theſe actions ſupererogate as well as his Coequal, independent Son.

2*dly*, That which merits from God muſt be ſomething from which he receives ſome Benefit or Advantage; but the Father is incapable of receiving any Advantage, from this ſuppoſed *Supererogation* of his Son. And, 3*dly*, that which merits for another, muſt oblige the Perſon of whom he merits in Juſtice to accept his Action for another; now God the Father cannot be obliged to accept this Action of his Son for us; becauſe it was not done by us, and ſo if he doth accept it as if it had been done by us, this muſt be perfectly of his free Grace, or as the Biſhop ſaith, *out of the Riches of his Grace and Mercy.* For the Obedience of Man to the Laws of God, was certainly a Perſonal Due, it being that which God required of him in Perſon; and therefore the Obedience of another to the Law given to him, and not to another, can do nothing to acquit him from the Performance of what God perſonally required of him and not of another, but by a pure Act of Grace: Nor can the Action of another be reckoned as done by him, but by a falſe Imputation; for ſuch muſt that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore to ſpeak exactly, God doth not impute Chriſt's paſſive Obedience to us, or account that we have ſuffered, becauſe he did, but only doth exempt us from ſuffering becauſe he hath ſuffered in our ſtead; ſo neither can he impute the Obedience of another to us, or account that we have obeyed, becauſe another hath done it upon our account, but only exempt us from Obedience in Perſon upon that account. p. 86.

Laſtly, Here is a rich Fund for the *Pope's Treaſury* of meritorious *ſupererogating* Actions, that which the *Papiſts* have imagin'd to fill up this Treaſury, being only the Merits of Finite Men, whereas ſaith the good *Biſhop*, *The Obedience of Chriſt was the Obedience of one that was infinite God as well as Man, the Obedience of one who was the infinite Creator, as well as a finite Creature.* Yea, if any thing could be meritorious in reſpect to God, this Doctrine would render every good Action of a Beleiver meritorious, or an Act of *Supererogation*; for if as the *Biſhop* ſaith, *under the new Covenant Obedience in our Surety is accepted, as compleatly ſufficient*, and *Chriſt* hath performed that Obedience for us by which we have a Title to life eternal. All Believers *who have by Faith laid hold on Chriſt*, and ſo have his Obedience imputed to them as if performed by them in Perſon, muſt be entirely exempted from any Obligation to perform perſonal Obedience, and ſo all the Obedience they perform muſt be ſo many Acts of *Supererogation.* p. 87. p. 89.

To proceed now to the Conſideration of the Propoſitions plainly collected from his Words. Of which the firſt is this.

" That Chriſt Covenanted with the Father " that he would take upon him the Obedi- " ence which was due, from Man, to him; " ſo that whatever he ſhould do, ſhould " wholly be on the account of Man, and that " to this Motion the Father was pleaſed to " conſent.

This

1 (a) De Subord. Filii Sect. 4.

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This Propoſition is founded on a Chimerical Covenant, betwixt God the Father, and the Son, of which there is not the leaſt item in the Holy *Scripture*; and ſo the whole Scheme of this Doctrine, being built upon this vain Imagination, muſt be alſo vain.

2*dly*, This Covenant is alſo both in the Nature of the thing impoſſible, and in the immediate Conſequences of it irreligious. It is in the Nature of the thing impoſſible, that Chriſt ſhould covenant, to perform the Obedience due from Man to God's Law, for him, or in his ſtead; and that God the Father ſhould accept, and repute, what he thus did for him, as if performed by Man, perſonally; becauſe the Moral Law, the Law *engraven on the Heart of Man*, is indiſpenſible; it being abſolutely neceſſary, that Man ſhould be obliged, perſonally, to obey the Moral Law, and that God ſhould require him, in Perſon, ſo to do; and ſo no Promiſe of another to perform it for him, can avail any thing to exempt him from the Obligation he was, is, and ever will be under, to perform it perſonally: This is apparent from thoſe words of Chriſt, in which he gives us the Abridgment of *the Law and the Prophets*, viz. (a) *Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Mind, and with all thy Soul; and thou ſhalt love thy Neighbour as thy ſelf:* From the perſonal Obſervance of which Laws, who ever thought he was, or he could be, exempted by any thing which Chriſt had done for him? It therefore is profane, and irreligious, to ſay, that either the holy *Jeſus* made ſuch a Covenant, or that the Righteous God ever conſented to ſuch a Motion; or that the Obedience of our Surety, to the Moral Law, ſhould be accepted in the New Covenant, as compleatly ſufficient to give us a Title to eternal Life; this being, in effect, to ſay, that Chriſt, by his Obedience to the Moral Law, hath freed every one that believes in him, from his whole Duty to God, his Neighbour, and himſelf; and that God the Father hath conſented, that all ſuch Perſons ſhould be free from any Obligation, perſonally *to live righteouſly, ſoberly, and godly, in this preſent World*; becauſe what hath already been performed by their Surety, *is compleatly ſufficient to denominate them righteous, or obedient to the Law, ſo as to entitle them to eternal Life*; and ſo they cannot be obliged to a perſonal Performance of thoſe Duties, in order to that End, tho' the *Apoſtle* plainly ſaith, they are, *Tit.* 2. 12, 13. p. 88. 89.

2*dly*, When he ſaith, in the ſecond Propoſition, that *Chriſt, by his active Obedience to God's moral and ceremonial Laws, fulfilled the Will of his Father, in obeying what he had commanded:* Doth he mean what the Father had *perſonally* commanded him? If ſo, Chriſt himſelf muſt lie under a perſonal Obligation to fulfil both the moral, and the ceremonial Law; and ſo in doing this, he could do only what he himſelf was commanded to do, and could not merit for another; and ſo the only Reaſon, why the *Biſhop wonders at them, who ſay, that what Chriſt did in the Fleſh, was only of Duty*, muſt be this, becauſe, as he obſerves, *that would exclude Chriſt's active Obedience from our Juſtification before God.* If he mean what the Father had not commanded him, but only had required us to obey, then can he not be properly ſaid to have herein obeyed at all; Obedience, of neceſſity, importing a Relation to a Command laid upon him who is obedient; and much leſs could he *fulfil that Command* which was never given to him, and ſo the Father might ſay to him, in the Words of the Prophet, (b) *Who hath required this at thy Hand?* He himſelf declares, he had (c) *received a Commandment from his Father, to lay down his Life for his Sheep*; and in perſuance of it, (d) *he became obedient to the Death, even the Death of the Croſs.* And he who ſaith, Chriſt alſo did perform his active Obedience, on our account, and by *that fulfilled the Will of his Father, in obeying what he had commanded for us*, muſt produce a like Command of the Father, requiring him thus to obey for us; which is, 1*ſt*, needleſs, we being ſtill of neceſſity, under as ſtrong an Obligation of perſonal Obedience, to the moral Law, as a Rule of Duty, as we were before Chriſt performed that Obedience in his humane Nature. 2*dly*, It alſo neceſſarily infers a perſonal Exemption of all Believers, from any Obligation to obey the moral Law; the pernicious Conſequences of which Doctrine, hath been already ſhew'd. 3*dly*, It is contrary to the words of the Biſhop himſelf; for he affirms, *p.* 89. that *under the old Teſtament Obedience, was required in our own Perſons, as abſolute neceſſary; and that this old Covenant was not diſanulled, but rather eſtabliſhed by the Covenant of Grace, eſpecially as to the Obedience it requires, in order to the Life it promiſeth.* The Obedience then required under the old Law, as abſolutely neceſſary, in order to the Life it promiſeth, being Obedience to be *performed in our own Perſons*, to uſe the Biſhop's Words, *who can ſee* how the Obedience of Chriſt, that is of another in our ſtead, *could denominate us righteous, or obedient to the Law, ſo as to entitle us to eternal Life, according to the* p. 88. p. 88.

Tenor

(a) Mat. 22. 37. 39. (b) Iſa. 1. 12. (c) John 10. 18. (d) Philip 2. 8.

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Tenor of the old Law, do this, in your own Perſons, *and live.* In a Word, we neither are, nor can be exempted from Obedience to the moral Law, as a Rule of Duty; but we are exempted from Obedience to it, as a means of Juſtification, or we are not exempted from an Obligation, to perform *the Righteouſneſs of the Law*, but only from the Curſe of the Law pronounced againſt them (a) *who continue not in all things written in the Book of the Law to do them.* And from this Curſe we are delivered, ſaith the *Apoſtle*, not by Chriſt's active and perfect Obedience to the Law, imputed to us, but by his Sufferings on the Croſs for us.

3*dly*, Of the Third Propoſition, that the Obedience of Chriſt did *infinitely tranſcend all the Obedience of the Sons of Men*, as being *the Obedience of an infinite God.* I ſhall only obſerve, at preſent, that tho' the Obedience of *an infinite God*, and *infinite Creator*, be abſurd Expreſſions (as importing a Subjection of this infinite God and Creator, to the Laws of ſome Superior, or paying infinite Obedience to his infinite ſelf) yet was it neceſſary to be aſſerted, that Chriſt's active Obedience might ſuffice, by reaſon of this ſuppoſed infinite Excellency, to be imputed to all Men; ſince otherwiſe, it being only that which every individual Man was perſonally obliged to perform, it could only have anſwered the Obedience required of one ſingle Perſon.

4*thly*, To the Fourth Propoſition, That *the Obedience of Chriſt being more than he was bound to, it is by vertue of our Faith, imputed to us, as if it had been performed by us in our own Perſons:* I anſwer,

1*ſt*, That it being certain, that the Obedience which God requires by Law from us, muſt be perſonal, (for where there is no Law requiring perſonal Obedience, there can be no perſonal Tranſgreſſion) whence it is evident, that there can be no Performance of perſonal Obedience, by a Surety, and therefore no true Imputation of his Obedience to us, but only an Exemption from any Obligation to that Obedience, which hath been performed for us, by our Surety.

2*dly*, When he ſaith, That this Obedience was *more than Chriſt was bound to do*, if he means this of the Obedience of the Divine Nature; this, if it be not that which was condemned in the *Arian* Hereſy, is a great Abſurdity in the Suppoſition; that he who is abſolutely Supreme, ſhould be obedient, *i. e.* ſubject to the Law of a Superior; if of Chriſt's humane Nature, in that he was certainly obliged to *fulfil all Righteouſneſs*, *i. e.* all things required of all Men, by the moral Law; this alſo was abſolutely neceſſary, to the Diſcharge of his *Prieſtly* Office, *viz.* that he ſhould be perfectly Righteous, and without Sin in his own Perſon; for *ſuch an High Prieſt became us as was holy*, ὅσιος, *free from evil, undefiled, ſeparated from Sinners, who had no need to offer firſt for his own Sins*, (b) ſince otherwiſe he muſt have died not for ours, but his own Sins; now that perſonal Righteouſneſs, which was abſolutely neceſſary, to render him a fit High-Prieſt, to offer a true Expiatory Sacrifice for our Sins, could not be more than he was bound to do, as our High-Prieſt.

5*thly*, That his Fifth Propoſition, which affirms, that *we are to be entitled to eternal Life, by the Tenor of the old Law, do this, and live, &c.* is a flat Contradiction to the Doctrine of St. *Paul*, in his Epiſtles to the *Romans*, to the *Galatians*, and to the *Hebrews*, will be hereafter fully manifeſted.

6*thly*. The difference betwixt the Juſtification, and Obedience required by the Old and the New Covenant, doth not conſiſt, as the Biſhop ſaith it is, in this, *That the firſt Obedience, in our own Perſons, was required as abſolutely neceſſary; in the ſecond, Obedience in our Surety is accepted as compleatly ſufficient:* But in this, That whereas the old Law required perfect Obedience, in order to our Juſtification, allowing no Pardon for Sins committed, but leaving all under the Curſe, who *continued not in all things, written in the Law to do them*, Gal. 3. 10. The New Covenant requires only Faith in the Blood of Chriſt, for the Remiſſion of our paſt Sins, as will be fully proved hereafter. And tho' the New Covenant doth not exempt us from the Moral Law, as a Rule of Duty; it being a Contradiction, to ſay that God permits us to omit our Duty, or tranſgreſs his Law, (ſince that Permiſſion would render Duty no Duty, and Tranſgreſſion no Tranſgreſſion) yet doth it accept of ſincere Obedience, pardoning the Sins of Ignorance and Infirmity, which ſtill cleave to our Duties, in this imperfect State; not for the Active, but Paſſive-Obedience of the Bleſſed Jeſus, according to theſe words of St. *John:* (c) *If ye walk in the Light, as God is in the Light, the Blood of Jeſus Chriſt*, N. B. *cleanſeth you from all Sin.* And again, (d) *If we ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins.*

7*thly*, The ſeventh Propoſition will be proved falſe in every Branch of it, in the Third *Section.*

(a) Gal. 3. 10. (b) Heb. 7. 26, 27. (c) 1 John 1. 8. (d) *Chap.* 2. 2.

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8*thly*, The Eighth to be a groſs Miſtake of the true Senſe of the Apoſtles words, 2 *Cor.* 5. 21. *Section* the Second.

SECTION II.

HAving, in the foregoing Section, ſufficiently declared what is the Doctrine I reject, *viz.* That which aſſers, that Chriſt's active and perfect Obedience muſt be imputed to us, to eternal Life, or to Juſtification. I proceed,

2*dly*, To ſhew, that this Doctrine hath not the leaſt Foundation in the *Holy Scriptures*; now this I ſhall make evident, by a particular Conſideration of the Texts of *Scripture* produced by the good *Biſhop*, and other Patrons of this Doctrine, in favour of it. And,

1*ſt*, Whereas the Biſhop ſaith, that as
p. 87. Chriſt is ſaid to *be made Sin for us*, ſo are we ſaid to be made the Righteouſneſs of *God in him*, 2 *Cor.* 5. 21. and thence concludes, that *the only way whereby we are ſaid to be made the Righteouſneſs of God, is by the Righteouſneſs of Chriſt's being made ours, by which we are accounted, and reputed as Righteous before God.* I am ſorry to find he was ſo unacquainted with the true Import of either of theſe Phraſes, or ſo regardleſs of the Context. For,

1*ſt*, This Phraſe, *the Righteouſneſs of God*, doth never ſignifie the active Obedience, or Righteouſneſs by Chriſt, performed unto the Law, but always hath Relation to the Righteouſneſs of Faith, in oppoſition to the Law, or that Righteouſneſs, which is procured, by Faith, in the Blood of Chriſt, and accepted by God, to our Juſtification; thus *Rom.* 1. 17. ἡ δικαιοσύνη θεοῦ ἐκ πίστεως, *the Righteouſneſs of God, thro' Faith, is reveal'd* in the Goſpel, *to beget Faith in us, as it is written, the Juſt ſhall live by Faith:* Now theſe very words the *Apoſtle* uſeth to prove, *that no Man is juſtified by Obedience to the Law, before God.* For, *ſaith* the *Scripture, the Juſt ſhall live by Faith, but the Law is not of Faith*; *but*, in oppoſition to it, *ſaith*, Lev. 18. 5. *The Man that doth theſe things ſhall live by them*; which are the very Words the Biſhop uſeth to prove, againſt St. *Paul*, that *we muſt be denominated righteous, or obedient to the Law, ſo as to have a Title to eternal Life, according to the Tenor of the*
p. 88, *Old Law, do this and live*, Lev. 18. 5. So
89. again, *Chap.* 3. 21. ἡ δικαιοσύνη θεοῦ, *The Righteouſneſs of God, without the Law, is manifeſted, being teſtified by the Law, and the Prophets, to wit, the Righteouſneſs of God*, communicated to all Believers, *by Faith in Chriſt's Blood*, v. 22. *we being juſtified freely, by the Redemption which is in Chriſt Jeſus*, v. 23. *in whom we have Redemption, thro' his Blood, even the Remiſſion of Sins*, Eph. 1. 7. Col. 1. 14. *God having ſet him forth for a Propitiation, thro'* p. 117
Faith in his Blood; ſo evident is it, that the *Righteouſneſs of God*, twice mentioned, is that Juſtification God vouchſafes to us, thro' Faith, in Chriſt's Blood, ſhed for the Remiſſion of our Sins. Again, *Rom.* 10. 3. The *Jews not knowing,* τὴν δικαιοσύνην τοῦ θεοῦ, *the Righteouſneſs of God, but ſeeking to eſtabliſh their own Righteouſneſs*, which was by the Works of the Law, *have not ſubmitted,* τῇ δικαιοσύνῃ τοῦ θεοῦ, *to the Righteouſneſs of God*, which is the Righteouſneſs to be obtained by Faith in Chriſt. Now this Righteouſneſs of the Law, which the *Jews* ſeeking after, *ſubmitted not to the Righteouſneſs of God*, is, ſaith the *Apoſtle*, that which *Moſes* mentions, *Lev.* 18. 5. which *ſaith the Man that doth theſe things ſhall live by them:* So groſly doth the Biſhop miſtake, in ſaying, that *this* very *Righteouſneſs was eſtabliſhed by the Covenant of* p. 89
Grace. What is the Righteouſneſs of Faith the *Apoſtles* preached in oppoſition to it? Even a Belief that *God hath raiſed Chriſt from the dead*, v. 9. *He dying for our Sins, and riſing again for our Juſtification*, Rom. 4. 24. Can then any thing be more clear from the *Apoſtles* words, than that *the Righteouſneſs of God thro' Faith*, ſtands in direct oppoſition to the Righteouſneſs of the Law, which ſaith, *do this and live*; and therefore cannot conſiſt in Chriſt's perfect Obedience to the Law imputed to us, as our Righteouſneſs. And *laſtly*, Philip. 3. 9. ἡ ἐκ θεοῦ δικαιοσύνη, *the Righteouſneſs of God, thro' Faith in Jeſus Chriſt*, ſtands directly oppoſed to the Righteouſneſs of the Law, or to that Righteouſneſs which the *Jews* ſought for, by Obedience to the Law.

2*dly*, The Phraſe, *He was made Sin for us*, is only capable of theſe two Senſes: 1. He was made guilty of our Sins by Imputation, which I fear is the *Biſhop*'s Senſe; partly, becauſe the oppoſite Imputation of Chriſt's Righteouſneſs to us, as if perſonally perform'd by us, is by him ſaid to be meant by our being made *the Righteouſneſs of God in him*; partly, becauſe he plainly ſeems to own it in theſe words: *His Righ-* p. 72.
teouſneſs being as really by Faith imputed to me, as my Sins were laid upon him; and then, as his Righteouſneſs is imputed to me, as if it had been perſonally performed by me, ſo my Sins muſt be imputed to him, as if they had been performed by him, and ſo he muſt be by God's own Imputation, guilty of ſo doing; Murther, Idolatry, Adultery, and all the other Sins committed by Mankind; which Blaſphemy will be more fully rebuked in the following Section: Or, 2*dly*, He

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was made ἁμαρτία, a Sin-offering, or expiatory Sacrifice for us, which is the frequent sense of the Word ἁμαρτία in the Levitical Law, concerning Sacrifices; and is here put upon the words, by all the Commentators I have seen. Now this Interpretation of the Phrase, relating to the Death of Christ, as an Expiatory Sacrifice, the proper and immediate Effect of it, cannot be the Imputation of the Obedience of Christ's Life unto us, but our Freedom from Condemnation, on the account of Sin, in which our Justification is still placed by the *Apostle*; for such an Effect must of necessity be signified by these words; *We are made the Righteousness of God in him*, which suits with the Cause of it, *viz.* the Death of Christ, as an Expiatory Sacrifice for the Remission of Sin, now the proper and direct Effect of such a Sacrifice, is Deliverance from the Guilt and Punishment of Sin, and not the Imputation of Christ's Active-Obedience unto Men: For Christ offered this Expiatory Sacrifice, not that men might be made Righteous by the Righteousness of Life, but that Sinners might be justified by his Blood, shed for the Remission of Sins, and reconciled to God by the Death of his Son, *Rom.* 5. 9, 10. This therefore must be the true Import of our being made the Righteousness of God in him. And,

3*dly*, This is farther evident from the Context; for *God was in Christ*, saith the *Apostle*, *reconciling the World unto himself*; How hath Christ done this? He hath, saith the *Apostle*, *reconciled us to God in the Body of his Flesh by Death*, Col. 1. 21. He adds, That *God was* thus *reconciling the World to himself*, by *not imputing to them their Trespasses*; Why did he not impute them? Because Christ, by his Death, had made an Expiatory Sacrifice for the Remission of them; for he saith, *he made him* a Sacrifice for *Sin*, *who knew no Sin*; whence it must follow, that we are *made the Righteousness of God*, in him, by the Reconciliation purchased for us by his Death, and the Non-Imputation of Sin to us, as the consequent of that Death.

And it may farther be observed, That every Branch of this Exposition is confirmed, and the Sense imposed on these words, by the *Bishop*, is plainly confuted by the Descants of the *Ancient Commentators* on this Place. For,

1*st*, They plainly say, that by the Word (a) ἁμαρτία, *Sin*, we are to understand τὸ περὶ ἁμαρτιῶν θῦμα, *a Sacrifice for Sin*; (b) non immerito peccatum factus dicitur, quia & hostia in lege quæ pro peccatis offerebatur, peccatum nuncupabatur, *the Sacrifice offered in the Law, for Sin, being so called.*

2*dly*, They add that to be made the Righteousness of God in Christ is, (c) δια συγχωρήσεως δικαιωθῆναι δι' αὐτῦ, *to be justified by a Gracious Pardon thro' him*: That this is the Righteousness of God, ὅταν τις χάριτι δικαιωθῇ ἔνθα πᾶσα ἁμαρτία ἠφάνισται, (d) *when a Man is so justified by Grace, that all his Sin is made to vanish away.*

3*dly*, They add, that we are then righteous with the Righteousness of God, when we are justified, μὴ ἐξ ἔργων νόμε, ἀλλ' ἐκ τῆ χάριτος τῦ θεῦ, *not by the Works of the Law, but by the Grace of God.*

Ἐκείνη μὲν ἡ παλαιὰ, νόμε καὶ ἔργων δικαιοσύνη αὐτὴ ἡ θεῦ δικαιοσύνη, *the first*, saith *Chrysostom*, is *Justification by the Law*; this, *that of God.* I conclude then in the words of *Gataker* against *Gomarus*, producing this very Text for the same purpose as the *Bishop* doth, quid fere clarius contra se producere poterat quam illud 2 *Cor.* 5. 21.

The second Text produced by the *Bishop*, contains these words, *of him are you in Christ Jesus, who is made unto us of God Wisdom, and Righteousness, and Sanctification, and Redemption?*

Answ. From these words it is evident, that Christ is in no other sense said to be made unto us *Righteousness*, than he is said to be made to us, *Wisdom*, *Sanctification*, and *Redemption.* Hence therefore, I retort the Argument thus: Christ is not here said to be made unto us of God, Wisdom, Sanctification, and Redemption, by his Wisdom, Sanctification and Redemption imputed to us; therefore he is not here said to be made our Righteousness by his Righteousness, or Active Obedience imputed to us. The Consequence is evident; for they who hence say, that Christ is made our Righteousness by his Righteousness imputed to us, have the same Reason to say from this Text, that he is made our Wisdom by his Wisdom, and our Sanctification by his Holiness, and our Redemption by his Redemption imputed to us. The Antecedent is also evident; For, 1*st*, it is evidently absurd to say, we are made wise by the same Wisdom with which *Christ* was wise imputed to us.

And 2*dly*, If we are made Sanctification by the Holiness of Christ imputed to us, there can be no necessity, that we our selves should *have our Fruit unto Holiness, that the end may be eternal Life*, Rom. 6. 22. Nor can it be true, that *Without* personal *Sanctification, no Man shall see the Lord.* Heb. 12. 14. nor could it be necessary, that he should give up himself to the Death, for his Church, that *he might sanctifie her*, Eph. 5. 25, 26, 27. He having done this compleatly, by the Holiness of his Life imputed to her. And, 3*dly*, The Redemption here mentioned being distinguished from, and following Justification, and Sanctification,

(a) Oecum. (b) Hilar. Diac. (c) Oecum. (d) Chrysost. Theoph.

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ctification, it must import the Redemption of the Body from Corruption; now is it not absurd to say, that the Redemption of Christ's Body from Corruption, is imputed to us; and will it not hence follow, that we are not to expect any personal Redemption of our own Bodies from Corruption. It remains then that we say, (a) with the Ancient Commentators, that Christ is made to us Wisdom, by being, αἴτιος τ σοφίας, the *Author of our spiritual Wisdom* of our Justification, τ ἁμαρτιῶν τ ἄφεσιν δωρησάμενος, (b) *by procuring for us by his Death*, that *Remission of Sins*, in which consisteth our Justification, our Sanctification, τὸ πνεῦμα χαριζόμενος, *by giving us the Spirit of Sanctification*, and our Redemption, by procuring for us, τ ἀπολύτρωσιν τ σωματοποιήσεως, *the Redemption of Life*, or of our Bodies, *from Corruption into the Glorious Liberty of the Sons of God*, Rom. 8. 21, 23.

3*dly*, Whereas the *Bishop* argues, that *the Old Covenant, which saith, do this and live*, Lev. 18. 5. *is not disannull'd, or abrogated by the Covenant of Grace, especially as to the Obedience it requires from us in order to the Life it promiseth*; because the *Apostle* saith, Rom 3. 21. *Do we then make void the Law, thro' Faith? Nay we establish the Law*, and because *otherwise the Laws of God would be mutable*. One would wonder how he could fall into so plain a Contradiction, to the express words of the *Apostle*, in his Plea for Justification by Faith, and not by the Works of the Law; in his frequent Declarations, not only of the Freedom of *Christians* from the Yoke of the Law, but also of the Necessity of the Change of the Law; and much more how he could do it from those words, which considered with the Context, are a full Confutation of his Doctrine. For,

1*st*, The *Apostle* saith twice expressly, that the Righteousness of the Law, which he disputes against, and by which *no Man can be justified before God*, is that very Righteousness, which saith, *Lev.* 18. 5. *The Man that doth these things, shall live in, and by them*; see *Rom.* 10. 5. *Gal.* 3. 12.

2*dly*, St. *Paul* having declared, that the Law was only given *till the promised Seed should come*, Gal. 3. 19. and that he being come, we were no longer under the *Pædagogy* of the Law; that *Christians* were *dead to the Law, thro' the Body of Christ*, Rom. 7. 4. that it was *evacuated*, 2 Cor. 3. 11. and they were *loosed from the Law, that being dead wherein they were held*, Rom. 7. 6. that they were redeemed from it by Christ, *Gal.* 4. 5. and ought no more to be subject to that *Yoke of Bondage*, or return to those *beggarly Elements*, vi 9. Chap. 5. 1. that it was only to continue *to the time of Reformation*, Heb. 9. 10. that *the Priesthood being changed, there was a Necessity of the change of the Law*, Chap. 7. 12. and *that there was a disannulling of the Commandment going* before, because *of the weakness and unprofitableness of it*, v. 18. and that God, by speaking of a *New Covenant*, πεπαλαίωκε, *had pronounced the first Old*; *and that that which decayeth, and waxeth old, was ready to vanish away*, Chap. 8. 13. and *lastly*, That there was to be *a Removal of those things which were shaken, i. e.* of the Law given with the shaking of the Earth, *Chap.* 12. 25, 26, 27. with many things of a like nature; that after all this, the *Bishop* should so positively say, *That the Covenant of Grace had not disannull'd, but establish'd this Old Law*; and speak of it as an Absurdity, that those Laws of his should be *mutable*, which he himself declared were only to continue *till the promised Seed should come*, and *till the time of Reformation*, is matter of just Admiration. And,

3*dly*, This is still the Infelicity of the Assertors of this Doctrine, that the Texts they produce for it, considered with Relation to the Context, are the fullest Confutation of it. For the *Apostle* is proving, from *v.* 20. of this *Chapter*, to the end of the 40th, that *no Flesh can be justified by the Works of the Law*, v. 20. and that the Justification, which is of God, is manifested to be *by Faith, without the Works of the Law*, and he concludes the Argument of this *Chapter* thus, λογιζόμεθα ἄν, *we reckon therefore*, from the Premises, *that a Man is justified by Faith, without the Works of the Law*, v. 28. Now can he, who is only justified by the Works of the Law accounted as if performed by himself, be justified by Faith alone, without the Works of the Law? The *Ancient Commentators* here say.

1*st*, That the *Apostle*, by the Word (c) ἱστῶμεν, *we establish*, or make the Law to stand, shews it to be, κείμενον, σαλευόμενον, καταλελυμένον, *fallen, shaken*, and *dissolved*; and that (d) *non evacuit legem cum illam cessare debere jam docet*; and that *he doth not make void the Law, by teaching that it must now cease.*

2*dly*, They give two Senses of these Words; 1*st*, That he established the Law, by establishing the Work of the Law, which was, δίκαιον ποιῆσαι τ ἄνθρωπον, *to make Man righteous*; for the Law being not able to do this thro' the Infirmity of the Flesh, *Rom.* 8. 3. subjecting all Men to sin, Faith hath performed it, ὁμῶ γὰρ τις ἐπίστευσε καὶ ἐδικαιώθη; *for as soon as a Man believes, he is justified*;

(a) Chrysost. (b) Theodoret, Theophyl. (c) Chrys. Oecum. Theophyl. (d) Hilar. D.

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fied; ſo *Chryſoſtom*, *Oecumenius*, and *Theophylact.*

2*dly*, We eſtabliſh the Law by Faith, ſaith *Theodoret*, becauſe *the Law* and *the Prophets* have given in their Teſtimony to the Juſtification by Faith, *Rom.* 3. 21, 22. the Law, by giving us the Knowledge of Sin, *v.* 20. the *Prophets*, by ſaying, *Hab.* 2. 4. *the Juſt ſhall live by Faith*, and ſo becoming *our School-maſter to bring us to Chriſt, who is the end of the Law*, εἰς δικαιοσύνην, *for Juſtification*, Rom. 10. 4. Gal. 4. 24. δεχόμενοι τοίνυν ἡ πίστιν βεβαιοῦμεν ἡ νόμον, *ſo that by embracing Faith, we eſtabliſh the Law*, ſaith *Theodoret*. And this I conceive to be the trueſt Interpretation of the Text.

4*thly*, The Biſhop argues from the Title of *Surety Given to Chriſt*, Heb. 7. 22. For, p. 90. ſaith he, " A Surety is bound to pay our " Debt, in caſe we are inſolvent. Now " there are two things we owe to God, 1*ſt*, " Obedience to his Laws, and he is our " Creator and Governour: And; 2*dly*, and by " conſequent, the Puniſhment that is annex- " ed to the Breach of thoſe Laws, of which " we are guilty. Now tho' Chriſt ſhould " pay the latter part of our Debt for us, " by bearing the Puniſhment that is due un- " to us; yet if he did not pay the former, " and principal Part of it too, *i. e.* per- " form the Obedience which we owe to " God, he would not fully have performed " the Office of Suretyſhip, which he under- " took for us, and ſo would be but an half " Mediator, and half Saviour. Now here " it may deſerve to be obſerved.

1*ſt*, That the *Biſhop* cites this Paſſage, to prove our Obligation, to perform Obedience to the old Law, from a Chapter which expreſly teacheth, *v.* 12. that *the Prieſthood being changed, there was a neceſſity of the Change of the Law*, v. 12. and that *there was a diſannulling of the Commandment, by reaſon of the weakneſs, and unprofitableneſs of it*, v. 18. and that *the Law made nothing perfect*, v. 19.

2*dly*, This Paſſage is produced to prove, that Chriſt was our Surety for the performance of the Old Covenant; whereas the Text ſaith expreſly, he was *the Surety of a better Covenant*, which introduced *a better Hope*, v. 19. and was *eſtabliſhed upon better Promiſes*, Chap. 8. 6. even *a New Covenant* oppoſed to the Old, as to that, which was *ready to vaniſh away*; and which, *thro' his Death*, procured *the Remiſſion of Sins, committed under the Old Covenant*, Chap. 9. 15.

3*dly*, Ἔγγυος, a Sponſor, ſay the *Civilians*, is only one that promiſeth for another, and ſo he is obliged to do no more for him than he promiſed: And I have ſhew'd already, that neither could Chriſt promiſe to yield perfect Obedience to the Law for us, nor could the Father conſent that we ſhoud be accounted as obedient to it upon ſuch a Promiſe. And *laſtly*, his phanſy, that we can ſtand bound, to yield perfect Obedience to the Law, ſo as never to offend; and yet to undergo the Puniſhment due to all our Tranſgreſſions; and that without doing both, no Satisfaction can be made to Juſtice, and no Title to eternal Life can be procured, will be proved falſe in the enſuing Section; at preſent therefore, I ſhall only add, that it ſeems to me as ridiculous, as to ſay a Thief cannot ſatisfie the Law by being hang'd, unleſs he alſo did yield perfect Obedience to the Law, which ſaith, *Thou ſhalt not ſteal.*

This is all that the *Biſhop* hath produced to confirm this Doctrine; others produce ſome other Arguments from *Scripture*, which ſhall here briefly be conſidered, as *v. g.*

1. That the *Apoſtle* teacheth, that *as by one Man's* (Adam's) *Diſobedience many were made Sinners, ſo by the Obedience of one many ſhall be made Righteous*; (a) but Men were made Sinners by the Diſobedience of *Adam* imputed to them; therefore by the active Obedience, or Righteouſneſs of Chriſt imputed to us, we muſt be made Righteous.

Anſw. This is the only Text of *Scripture* which ſpeaks of the Obedience of Chriſt, and of our being juſtified, or made righteous by it, and ſo hath any true appearance of an Argument; and yet that it is only an appearance, is evident from this one Conſideration, that the *Apoſtle*, in that whole *Chapter*, ſpeaketh not one word of the antecedent Obedience of Chriſt's Life, but only of his paſſive Obedience, *i. e.* his Obedience to the Death.

For the *Apoſtle* having ſaid, *Chap.* 4. 24. *That Chriſt was delivered to Death for our Sins, and raiſed again for our Juſtification:* He adds, *Chap.* 5. 1. that being *juſtified by* this *Faith* in Chriſt's Death, *we have Peace with God*; he dying *for Sinners*, and *for the Ungodly*, v. 6. 8. and we *being juſtified by his Blood*, and *reconciled to God by his Death*, v. 9, 10. and then follows this Compariſon, with a διὰ τοῦτο, intimating, that it was made upon the account of our Lord's ſalutary Paſſion, and ran thus: That as Death, the Puniſhment of Sin, paſſed upon all Men, by reaſon of one Sin of one Man; ſo thro' one Righteouſneſs of one Jeſus Chriſt, the free Gift came upon all Men to Juſtification of Life, *v.* 18. and this Juſtification is, ſaith the *Apoſtle*, ἐκ πολλῶν

(a) Rom. 5. 19.

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πολλῶν παραπτωμάτων, from many Transgressions and what can Justification from Offences signifie, but Freedom from the Condemnation due unto us for them; now that can never be obtained for Sinners by Christ's active Obedience, for could we, after many Offences committed, perform as perfect Obedience as Christ did, we only could thereby perform our Duty for the future, but could do nothing to procure the Pardon of our past Offences. 3*dly*, The Disobedience by which many were made Sinners, is plainly declared by the *Apostle* to be one single Act of Disobedience in *Adam*, and therefore the Obedience opposed to it cannot in reason be the active Obedience of Christ's whole Life, but that Obedience to the Death which the *Apostle* mentions, *Philip.* 2. *v.* 8. now by this passive Obedience we cannot be made formally righteous, but only metonymically, by being made Partakers of that Freedom from the Guilt and Punishment of Sin, and of that Reconciliation which Christ hath purchased by his meritorious Death and Passion.

2*dly*, I answer that it was not by *Adam*'s active Disobedience imputed to us, that Death or Condemnation to it passed upon all Men, but by the Punishment he suffered for that Disobedience, as will be fully proved hereafter; for he being by that Disobedience made mortal, and obnoxious to Death, γεγόνασιν ἐξ ἐκείνου πάντες θνητοὶ, all that were begotten of him became mortal, say all the *Greek Commentators* here; and so by the Obedience of Christ to the Death in their stead, who were thus obnoxious to Death, or by his Suffering that Death which was the Punishment of Sin, we became justified, *i. e.* exempted from that Punishment.

Object. 2. 2*dly*, Whereas it is said, *Rom.* 8. 3, 4. that *Christ by being made Sin for us*, i. e. a Sacrifice for Sin, *condemned Sin in the Flesh that the Righteousness of the Law might be fulfilled in us*, &c. Hence some conclude, that Christ's active Obedience must be imputed to us; for, say they, the Righteousness of the Law can in no sense be said to be fulfilled in, or by us, but only by Christ's perfect Obedience to the Law imputed to us.

Answ. The Text by no means will admit of this Interpretation. For,

1*st*, The Righteousness here mentioned is not to be fulfilled, ἐν Χριστῷ, in or *by Christ*, but ἐν ἡμῖν, *by us* personally.

2*dly*, It is not to be fulfilled by the Imputation of Christ's Righteousness to us, but by our *walking in the Spirit*, for *to be spiritually minded is Life*, v. 6. *and if thro' the Spirit we do mortifie the Deeds of the Flesh, we shall live*, v. 13. *for as many as are led by the Spirit of God they are the Sons of God*, v. 14. and being Sons are *Heirs of God, Joint-Heirs with Christ, and to be glorified with him*, v. 17. Whence it is exceeding evident, that the Righteousness here mentioned is to be fulfilled not by the Imputation of the Righteousness of another to us, but by our own Obedience perform'd by the Assistance of God's holy Spirit.

Section III.

I Hope I have returned a sufficient Answer to the Texts alleged to prove the necessity of the Imputation of Christ's active and perfect Obedience to the Law to us for Righteousness.

It remains now that I should propound those Arguments which, in my Judgment, seem fully to confute that Doctrine, and they are these.

Arg. 1. (1*st*,) This Doctrine is contrary to all those *Scriptures*, which expresly say, that *Faith is imputed to us for Righteousness*, and which prove this from the Example of *Abraham the Father of the Faithful:* For they inform us, that *Abraham believed in God, and it* (*i. e.* this Faith of his) *was imputed to him for Righteousness*, Rom. 4. 3. and v. 5. that *to him that worketh not but believeth in him that justifies the ungodly* (that is in God the Father, for *it is God that justifieth*, Rev. 8. 33.) *his Faith is imputed to him for Justification*, and v. 9. *we saying then that Faith was imputed to Abraham* εἰς δικαιοσύνην *for Justification*, and v. 20. 22. *He was strong in Faith giving Glory to God, wherefore it* (*i. e.* this Faith) *was imputed to him* for *Justification.* Whence the *Apostle* makes this general Conclusion, that what the Scripture saith of *Abraham*, viz. that his Faith was imputed to him for Righteousness, *was not written for his sake alone, but for us also to whom it* (that is the like Faith) *shall be imputed* (for Righteousness) *if we believe on him who raised up Jesus from the dead*, (that is on God the Father.) In the 3*d* Chapter of the Epistle to the *Galatians* he repeats the same example of the Faith of *Abraham*, saying *Abraham believed in God, and it* (i. e. his Faith in God) *was imputed to him for Righteousness*, v. 6. and thence he makes Inference, *Know therefore that they who are* (the Children) *of Faith, are the Sons of Abraham*, and v. 9. that *they who are of Faith are blessed with faithful Abraham.* And v. 24. He adds that *the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith, the Scripture foreseeing that God would justifie the Gentiles thro' Faith.* Now hence,

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1*ſt*, It is evident that the Doctrine of Juſtification by the very Act of Faith is expreſly, and frequently delivered in the Holy *Scriptures*, whereas it hath been proved already that the Doctrine of the Imputation of Chriſt's active Righteouſneſs to us for Juſtification, hath no Ground in *Scripture*..

2*dly*, What Interpretation of the *Apoſtle*'s Words can be more uncouth and unſound than this, *Faith is imputed to us for Righteouſneſs*, i. e. it is *not Faith, but Chriſt's active Righteouſneſs* which is imputed to us for Righteouſneſs. Is not this evidently to convert the *Apoſtle*'s Affirmative, into a Negative, to deny conſtantly, what he as conſtantly aſſerts, and to make him always mean what in relation to Juſtification, He doth never ſay? *To him that believeth on him that juſtifieth the ungodly, his Faith*, ſaith the Apoſtle, *is imputed*; 'tis not his Faith, ſaith this Interpretation, but Chriſt's Righteouſneſs which is thus imputed? And how then doth God juſtifie the ungodly, if he only juſtifies them who have as true a Title to Chriſt's perfect Obedience as if they had perſonally performed it, and upon that account alone are juſtified, can they be ſtyled the ungodly who are, and muſt be as righteous as Chriſt was, before they can be juſtified?

3*dly*, This Interpretation cannot poſſibly agree to the Faith of *Abraham*; for 'tis not only ſaid that he *believed in God*, not in the Righteouſneſs of Chriſt, but that his Faith was in that *God who quickens the dead, and calleth the things that are not as if they were*, v. 17. *that he was ſtrong in Faith, being fully perſuaded*, that what *God had promiſed, he was able to perform.* It therefore is evident, that it was Faith in God's Promiſe, and in his Power to perform it, by which *Abraham* was juſtified. Now what Affinity hath this Faith with Chriſt's Obedience to the Law, not yet given as the *Apoſtle* argues, *Gal.* 3. 17. tho' it hath an evident Affinity with God's Promiſe of juſtifying him that believeth in Jeſus, and who believeth in *that God who hath raiſed up Jeſus from the dead*, Rom. 4. 24?

Arg. 2. 2*dly*, This will be farther evident from all thoſe places which ſhew, that our Juſtification conſiſts entirely in the Remiſſion of Sin, and that to be juſtified, and to be freed from Condemnation, or to have the Guilt and Puniſhment of our Sins remitted, are Phraſes of the ſame import. This we may learn,

1*ſt*, From thoſe Arguments by which the *Apoſtle* proves, that *Jew* and *Gentile* are to be juſtified by Faith without the works of the Law, *viz.* (1*ſt*,) becauſe both *Jew* and *Gentile* lay under Sin, *Rom.* 3. 9. and ſo both needed to be juſtifyed by Faith, or by an Act of Grace, pardoning their Sins, thro' Faith in Chriſt, *v.* 24. *that therefore by the Law no Fleſh can be juſtified, becauſe by the Law is the Knowledge of Sin*, rendring us obnoxious to Condemnation; where then there remains the Guilt of Sin, there can be no Juſtification; where therefore there is a Remiſſion of the Guilt of Sin by God, there is Juſtification. Again, *All have ſinned*, ſaith he, and *fallen ſhort of the Glory of God*, therefore Abſolution from this Sin muſt be ſufficient to make us obtain this Glory of God. We who have thus ſinned *are juſtified*, ſaith he, *freely by his Grace, thro' the Redemption which is in Chriſt Jeſus*, v. 24. Now what is this Redemption? It is, ſaith the *Apoſtle* twice, *Remiſſion of Sins*, Eph. 1. 7. Col. 1. 14. To the ſame effect, he ſaith, *Gal.* 3. 21, 22. that Juſtification cannot be by the Law *becauſe the Law cannot give Life*; and this it cannot do, becauſe the *Scripture* hath *concluded all under Sin*, and ſo hath ſhut out that way of being juſtified. Our Freedom therefore from the Guilt of Sin muſt be ſufficient for our Juſtification to Life. In his 4*th* Chapter to the *Romans* he deſcribes that Juſtification, in which Faith is accounted to us for Righteouſneſs, by the Non-imputation and Forgiveneſs of Sin, and proves this from the Words of *David*, ſaying, *Bleſſed is the Man whoſe Iniquity is forgiven, and whoſe Sin is covered*; *Bleſſed is the Man to whom the Lord imputeth no Sin*, from v. 4. to v. 8. Since then the Bleſſedneſs of which the Apoſtle there diſcourſeth, is that of Juſtification of the ungodly by Faith; and ſince this Bleſſedneſs is ſaid to conſiſt in the Remiſſion, the covering, the not imputing his Sin to him, it cannot reaſonably be denyed, that the Bleſſedneſs of a juſtified Perſon is here deſcribed by the Bleſſedneſs of a pardoned Perſon, as being one and the ſame thing.

2*dly*, This will be farther evident from the Conſideration of the Phraſes the *Apoſtle* uſeth as equivalent to Juſtification, and Interpretative of it. As

1*ſt*, *Reconciliation to God*; that this is the ſame with Juſtification appears by theſe words, *much more being juſtified by his Blood we ſhall be ſaved from Wrath by him, for if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled we ſhall be ſaved by his Life*, Rom. 5. 9. 10. where being juſtified by his Blood, and being reconciled by his Death, ſeem plainly the ſame thing; now that Reconciliation is effected by the Remiſſion of Sins is evident from theſe Words, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes to them*, and therefore Juſtification muſt be ſo obtained.

2*dly*, Juſtification ſtands directly oppoſed to Condemnation in theſe Words, *who ſhall lay any thing to the Charge of God's Elect*, τις ἐγκαλέσει κ̄ϛ, *who ſhall object a Crime againſt*

against them? It is God that justifieth, who is he that condemneth them? Rom. 8. 33, 34. And again, *if the Ministration of Condemnation*, i. e. the Law which renders us obnoxious to Condemnation, *was glorious, much more the Ministration, ἡ δικαιοσύνης, of Justification exceeds in Glory:* Now what is it that Mankind is accused of, or charged with by the Law but Sin? What do they stand condemned for at God's Bar, but the Transgression of his Law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the Guilt, or the condemning Power of Sin.

3*dly*, Justification is said to be from Sin, *by him all that believe are justified, ἐκ πάντων, from all those Sins from which they could not be justified by the Law of Moses*, Act. 13. 39. and again, *the Judgment was from one Sin to Condemnation, but the free Gift to Justification, ἐκ πολλῶν παραπτωμάτων, from many Sins*, Rom. 5. 16. Now what can Justification from Sin signifie besides our Absolution from the Guilt of Sin?

4*thly*, The justifying the Believer, and the Remission of his Sins are only different Expressions of the same thing, as is apparent from these Words, *God hath justified us freely by his Grace, having set forth Christ to be the Propitiation for our Sins, thro' Faith in his Blood, to declare his Righteousness in the Remission of Sins to those who have this Faith*, Rom. 23, 24, 25. *i. e.* to manifest the way of Justification by Faith which he alone admits of for the Remission of Sins.

5*thly*, We *are justified*, saith the *Apostle, thro' the Redemption that is in Jesus, thro' Faith in his Blood*, Rom. 3. 24, 25. *thro' his Blood*, Rom. 5. 9. Now what doth this Blood procure for us? Remission of Sins, *Eph.* 1. 7. *Col.* 1. 14. *it being shed for the Remission of Sins*, Mat. 26. 28. What Benefit have Believers by it? *He hath loved them and washed them from their Sins in his own Blood*, Rev. 1. 5. *He hath made Peace for them by the Blood of the Cross*, Colos. 1. 20. With a God only angry for Sin. He hath obtained *eternal Redemption* from Transgressions by it, *Heb.* 4. 12, 15. by all which equivalent Expressions it appears that God's justifying the Sinner, in St. *Paul*'s Sense of the Expression, is his absolving him from the Guilt of his past Sins, from Punishment and Condemnation by the Law for them, by an Act of Grace and free Pardon of them thro' the Blood of Jesus, his being as fully reconciled to us as if we never had offended against the former Covenant we were all under, till that new Covenant was established in the Blood of Jesus, which promises God *would be merciful to our Iniquities*, and would *remember our Sins no more*, Heb. 8. 12.

Now this Observation perfectly destroys the Imputation of Christ's active Obedience to us for Righteousness, since they who contend for that Doctrine do make Remission of Sins but one half of Justification, and Christ's active Obedience imputed to us still necessary to procure us a Title to eternal Life; and that by the first, *God only looks upon us as perfectly innocent, and therefore not* p. 72. *fit to be cast down to Hell*; whereas *by the other he looks upon us as perfectly Righteous, and therefore fit to be brought up to Heaven.* 2*dly*, These two things are plainly needless, and even inconsistent; for he that is discharged from the Guilt of all his Sins, must also be discharged from that penal Death which is the Wages of Sin, and so must by that Freedom have a Title to Life; for between Freedom from Condemnation, and Absolution, Freedom from the Death due to Sin, and the Gift of Life in subjects capable of either, (a) there is no medium. Moreover either this want of Righteousness is our Sin, or it is not; if it be not, then is it not our Duty to be thus righteous in order to our Justification before God: So neither can we be under that Covenant which saith, *do this and live*, nor can Christ's active Obedience be necessary on that account, if it be our Sin, then must the want of it be forgiven by the Remission of all our Sins; whereas if God requires that Christ's perfect Obedience should be imputed to us, the want of it neither is, nor can be forgiven, since then God must impute that as Sin to us. And hence ariseth a third Argument against the Imputation of Christ's active, and perfect Obedience to us for Justification, *viz.*

Arg. 3. That it renders the Death of Christ to procure the Remission of our Sins vain, and that upon manifold accounts.

1*st*, Because the perfect Righteousness of Christ imputed to us, doth render his Death unnecessary to procure any farther Righteousness or Justification in our Behalf; for if by virtue of this Imputation we be as righteous as Christ was in his Life, there can be no more need that Christ should die for us, than that he should die for himself, or any other should die for him; yea then Christ dying only for the Benefit of Believers could not have died for the unjust, but only for the just, *i. e.* for them for whom there could be no necessity that he should die, but only that he should live for them; seeing Faith in him as a Mediator performing perfect Obedience to the Law for them, must make them for whom

(a) Inter privative opposita non datur medium.

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whom there could be no necessity that he should die, but only that he should live for them; seeing Faith in him as a Mediator, performing perfect Obedience to the Law for them, must make them for whom he thus obeyed, perfectly Obedient, and therefore must have given them a full Title to the Promise, *do this and live.* Add to this, that perfect Obedience is unsinning Obedience, and sure there can be no necessity, that Christ should die for the Sins of them, who by his Life had performed unsinning Obedience. To strengthen this Argument, consider that Christ performed his active Obedience to the Law, entirely before he suffered for our Sins; and so this Righteousness being first performed, and purchased for us, should be first imputed, and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually suffered; yea to all such Persons, tho' he had returned to Heaven without dying. For seeing nothing more can be required to a perfect Justification, from the Condemnation of the Law, than a perfect Righteousness, *i. e.* a perfect fulfilling of the Law, there could be no need of Satisfaction made to divine Justice, for any Violations of it, since that must necessarily suppose that Law not perfectly fulfill'd by Christ, upon their account.

2*dly*, According to this Doctrine, there remains no place for the Remission of Sins to Believers, for God neither did, nor could forgive any Sin in Christ, because he was perfectly righteous, *and in him was no sin*; if then Believers be righteous with the same Righteousness, imputed to them, with which Christ was righteous, they must be as compleatly righteous as Christ was, and so have no more Sin to be pardoned than he had, and so no more need to be pardoned than he had; whereas the *Apostle* saith, That *if we Christians sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins*; (a) thus doth that Doctrine destroy Christ's Intercession for us, according to the words now cited; and also the necessity of his salutary Passion, according to those words of St. *Paul*, if *Righteousness, i. e.* Justification, *come by the Law, then Christ is dead in vain*; for if Righteousness cannot come by the Law, it cannot come by Christ's perfect Obedience to the Law; but if it can, then the *Apostle*'s Inference is plainly this, that *Christ is dead in vain, i. e.* there could be no necessity of his dying upon this account, that we had personally transgressed the Law, since he who hath a Righteousness, or an Obedience to the Law imputed to him, as perfect as was that of Christ, can be no more condemn'd for transgressing the Law, than Christ himself.

3*dly*, According to this Doctrine, God can see no Sin in Believers; for certain it is, he saw no Sin in Christ: If then Believers be Righteous, with a Righteousness as perfect as Christ's was imputed to them, he can see no more Sin in them, than he beheld in Christ.

4*thly*, This Doctrine renders it unnecessary for a Believer to repent, at least, of sins committed after he truly hath believed: For our Repentance must suppose an antecedent Failure, since that time, in our Obedience; whereas, there being no such Failure in the active Obedience of Christ, if that, by Imputation, be made as much; and truly the Obedience of Believers, as if they personally had perform'd it, there can be no Failure in the Obedience of a Believer, and so no Place for his Repentance. The perfect Obedience which Christ performed to the Law, was the Reason why he needed no Repentance, if then, thro' Faith, it be as much theirs by Imputation, as if they personally had perform'd it, must it not be equally a Reason, why they need no Repentance. *Lastly*, The Assertors of this Doctrine say, Christ's perfect Obedience must be imputed to Believers, that they may have a just Title to eternal Life, by virtue of this Precept, *do this and live:* This Title he, who is a Sinner, *i. e.* a Violator of the Law, requiring perfect Obedience, can never have; and therefore, he who needs Repentance cannot have it, that being only needful for the Remission of Sins, and that we may live and not die.

Argum. 4. 4*thly*, This Doctrine renders it unnecessary, to have any personal inherent Righteousness; for as Christ's passive Obedience, sustained in our stead, makes it unnecessary, if not unjust, that we should personally suffer any Punishment for the Remission of those Sins, which render us obnoxious to Death; so in like manner must Christ's active and perfect Obedience to the Law imputed to us, render it as unnecessary, that we should personally be righteous, by doing Righteousness, that we may live; for if we can be as righteous as Christ was without doing Righteousness; surely we need not be more than so; yea, then we may have a Title to Life eternal, without any inherent Righteousness; and so there can be no need of *having our Fruit unto Holiness, that the end may be eternal Life.*

(a) 1 John 2. 1.

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The good *Biſhop* ſaw the Abſurdity of a Conſequence ſo obſtructive of all practical *Chriſtianity*, and ſo plainly excuſing all Men from any neceſſity of living *righteouſly*, *ſoberly*, and *godly*, *in this preſent World*: He therefore ſaith, " I believe the active O-
p. 89. " bedience of Chriſt will ſtand me in no " ſtead, unleſs I endeavour, after ſincere " Obedience in my Perſon; his active, as " well as paſſive Obedience, being imputed " to none, but only to them who apply it " to themſelves by Faith, which Faith will " certainly put ſuch as are poſſeſſed with it, " upon Obedience. Where the *Biſhop* did well to deny the Concluſion, ſeeing the Conſequence was ſo evident from his own words, that he could not formally deny it; for if, as he ſaith, *Chriſt covenanted to per-*
p. 86. *form thoſe Duties which were due from Man to God, provided what he thus did, ſhould wholly be put on the account of Man; and the Father was pleaſed to conſent to this Motion.* Can the Father, after this Conſent, require that Man himſelf ſhould perform all, or any of thoſe Duties, to God, which Chriſt already had performed on his account? If, as he ſaith, *p.* 87. *Chriſt performed that Obedience, only on the account of thoſe, whoſe Nature he had aſſumed, as they, by Faith, lay hold upon it; and God, by Grace, imputes this Obedience to them, as if it had been performed by them in their own Perſons.* Can God require, that after Chriſt's Performance of it perfectly, they ſhould imperfectly perform the ſame again? Or after the Imputation of Chriſt's perfect Obedience to them, as fully as if they had performed it perſonally, require that they ſhould perform it perſonally? When *Chriſt, by his Obedience imputed to them, hath entituled them to eternal Life*; as he ſaith, *p.* 88. Can it be ſtill neceſſary, that they ſhould *have their Fruit unto Holineſs, that the end may be eternal Life*, Rom. 6. 22. when as he ſaith, *p.* 89. Under the New Covenant, *Obedience in our Surety, is accepted as compleatly ſufficient*; can perſonal Obedience be required of us by the ſame Covenant?

To ſay that *Faith will put the Perſon, that is, poſſeſſed of it, upon Obedience to God*, is nothing to the purpoſe; for the Queſtion is, not what Faith will do, but what he is obliged to do; who by this Faith is as much entitled to Chriſt's perfect Obedience, as if it had been perſonally performed by him? And what God, after this perfect Obedience, imputed to him, can require him to do, in order to that eternal Life, which this perfect Obedience imputed, hath given him a certain Title to, whether it be neceſſary for him, after this, *by patient continuance; in which doing, to ſeek for Glory and Immortality, that he may have eternal Life*, (a) and *thro' the Spirit, to mortify the Deeds of the Fleſh*, that he may *live*; (b) and to *live righteouſly, ſoberly and godly, in this preſent World, that he may comfortably expect the bleſſed Hope*; (c) I conclude then in the words of the beloved *Apoſtle*, good *Chriſtians, let no Man deceive you*; not he who applies Chriſt's active Righteouſneſs to himſelf, tho' he never did it; but, *he that doth Righteouſneſs, is righteous, even as he* (*i. e.* Chriſt) *is righteous.* (d)

Argum. 5. *5thly*, It is a thing impoſſible, that by the Obedience of another imputed to us, we can obtain a Title to the Life promiſed by that Law, which ſaith, *do this and live.*

1ſt, Becauſe the Law requires perſonal Obedience, that we may live, by ſaying, *The Man that doth theſe things ſhall live by* (doing) *them:* And this the *Biſhop* grants, by ſaying, *The Obedience the Old Covenant* p. 89. *required, as abſolutely neceſſary, was that of our own Perſons*; whereas the Obedience of another cannot be our perſonal Obedience, nor can it be imputed to us, but by the Relaxation of the Law, which requires of us perſonal Obedience; and ſo our perſonal Obedience, which is the only thing required by the Law, muſt be remitted, that we may be made righteous, with the Righteouſneſs of another. To make this farther evident, let it be noted, that Men do generally miſtake, when they ſay, Chriſt, by his Sufferings, in our ſtead, made Satisfaction to the Law, which ſaid, *In the Day thou eateſt thereof thou ſhalt die the Death:* This he could not poſſibly do, becauſe the Law expreſly ſaith, *the Soul that ſinneth he ſhall die*; and only threatneth Death to the Perſon that violates the Law. He indeed made a Satisfaction to divine Juſtice, by ſuffering in our ſtead, that Death, which Juſtice might have perſonally inflicted upon us; but then this Admiſſion of another, to ſuffer in our ſtead, is a full Relaxation of that Law, which required us perſonally to ſuffer, and an entire Remiſſion of the Puniſhment the Law required of us perſonally; and ſo is it alſo in this Caſe,

3dly, Becauſe the Law requires unſinning Obedience, ſaying, *Curſed is the Man that continueth not in all things written in the Law to do them*, (e) not promiſing any pardon to the Sinner; ſo that unleſs Chriſt's Righteouſneſs imputed to us, can make us never to have been Sinners, and ſo never to have needed Forgiveneſs of Sin, it cannot afford us a legal Righteouſneſs. Hence the Apoſtle

(a) Rom. 2. 7. (b) Chap. 8. 13. (c) Tit. 2. 12, 13. (d) 1 John 3. 7. (e) Gal. 3. 10.

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Apostle saith, *Christ hath redeemed us from the Curse of the Law*, not *by his Continuance in all things written in the Law to do them*, but by suffering the Punishment which the Law threatned to Offenders, to wit, by being hanged on the Tree.

Argum. 6. 6thly, This Doctrine partly answers, and partly confutes all the Arguments which the *Apostle* useth in his Epistles to the *Romans*, and the *Galatians*, to prove that Justification must be by Faith only, and not at all by the Works of the Law: For,

1*st*, This Doctrine destroys that Argument of St. *Paul*, by which he proves, that no Man can be justified by the Works of the Law, because all Men have sinned, and therefore stand condemned by the Law of Works; affording a full Answer to it, by saying, that tho' we could not be thus justified by our own personal Obedience, we might be justified by Christ's active Obedience imputed to us, that being perfect Obedience to the Law.

2*dly*, Whereas, neither the *Apostle*, nor the *Holy Scripture* saith, that Christ was righteous or obedient to the Law, for us, or that by his Obedience to the Law, imputed to us, we are made legally righteous, but absolutely denies that *Righteousness could have been by the Law*, because *the Law could not give Life*; for saith St. *Paul*, *Gal.* 3. 21. *had there been a Law which could have given Life, verily Righteousness, i. e.* Justification to Life, *should have been by the Law.* This Doctrine plainly contradicts those words of the *Apostle*, by introducing a Necessity of perfect Obedience to the Law, that we may live; and contending that we must be entitled to eternal Life, according to the Tenor of that Law, which saith, *do this and live*, p. 88, 89.

3*dly*, Whereas this Doctrine makes it necessary, that the Reward should be of Works, as well as of Grace, yea of the Works of that Law, which saith, *do this and live.* St. *Paul* puts these things in an absolute Opposition to each other, and represents the one as entirely destructive of the other. For, saith he, *to him that worketh, the Reward, is not reckoned,* κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα, *of Grace, but of Debt; but to him that worketh not, but believeth in him that justifies the ungodly, his Faith* (without Works) *is imputed for Righteousness, even as David speaketh of the Blessedness of the Man to whom the Lord imputeth Righteousness,* χωρὶς ἔργων, *without Works*, Rom. 4. 4, 5, 6. whereas God cannot impute Justification, or Righteousness, to any, without Works, if he impute it to them only to whom Christ's perfect Works of Righteousness belong: Nor can this Righteousness be *of Grace, thro' Faith*, and *not of Debt*, if it belongs to them only who are *Debtors to fulfil the whole Law*; since the *Apostle* saith expressly, that they who are thus Debtors to fulfil the Law, or sought for Justification, by fulfilling it, are *fallen from Grace*, Gal. 5. 4. Nor can it be here said, that they were not indeed Debtors to fulfil it personally, but only to have that Obedience, by which Christ fulfilled it, imputed to them: For the *Apostle* saith, in the immediate preceding words, *Christ is become of none effect to you, whosoever of you are seeking to be justified by the Law*; whereas he could not be of none effect to them, who was the only Person by whom they were enabled to perform that Law to their Justification. Again the *Apostle* puts this plain difference betwixt that Righteousness, which is by Faith, and by the Works of the Law; that the first requires only believing from the Heart to Salvation; the second requires Works excluding Grace, by saying, *He that doth these things shall live by* (doing) *them*, Rom. 10. 5. 9, 10. whence he argues thus; that *if Justification be of Grace, it is not of Works, otherwise Grace is no more Grace; and if it be of Works, it is not of Grace, otherwise Work is no more Work*, Rom. 11. 6.

4*thly*, This Doctrine flatly contradicts all the places in which the *Apostle* positively asserts, that *by the Works of the Law can no Man be justified, but by Faith only*, or by *Faith without the Works of the Law*; as *Rom.* 3. 20. 22. 24. for if a Man be justified by the Righteousness of Christ imputed to him, he must be justified by the Works of the Law, because the active Obedience of Christ consists, as truly, in the Performance of those Works, as our own personal Righteousness would have done. Moreover, if the Righteousness of God consisted in the Imputation of Christ's legal Righteousness, it could not be manifested, as the *Apostle* saith it is, *without the Works of the Law*; because, to such a Righteousness, the Works of the Law are plainly necessary.

So again, when he saith, *Gal.* 2. 16. *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we our selves have believed in Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law.* Doth not this Doctrine contradict these Words, by teaching that we are to be justified by the Works of the Law perform'd by Christ, and imputed to us, as if we personally had perform'd them; for Christ's Performance of them, alters not the Nature and Property of the Works, they being still the Works of the Law; whosoever doth them, and so he that is justified by them, done by another in his stead, must be still justified by the Works of the Law.

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Note also here, That the *Apostle* doth not say, a *Man is not justified by the Works of the Law*, but by the Works of Jesus Christ, or not by the Works of the Law, as performed by us, but only as performed by Christ; but on the contrary saith, *We have believed, that we might be justified by the Faith in Christ, and not by the Works of the Law*, excluding the Works of the Law from Justification by Faith in Christ; whereas this Doctrine makes Faith entitle us to the Works of the Law, performed by Christ, and made over to us for our Justification.

3*dly*, When the *Apostle* argues thus, *that no Man is justified by the Works of the Law is manifest, because the Scripture saith, the Just shall live by Faith, but the Law is not of Faith, i. e.* it speaks nothing of, and promiseth no Justification to any Man by Faith; *but* (only) *saith the Man that doth these things* (which are required of him, by the Law) *shall live by* (doing) *them*, Gal. 3. 11, 12. Doth not that Doctrine fully contradict these words, which saith, The Man that is justified by Faith, must do the things required by the Law, that he may live, and must have a true Title to a perfect Observance of the Law, in order to that end?

4*thly*, When the *Apostle* saith, *if they who are* (Observers) *of the Law be Heirs*, (with faithful *Abraham*, who was justified by Faith) *Faith is made void*, as being insufficient to justifie us without the Observation of the Law, *Rom.* 4. 14. Doth not this Doctrine say also, that Faith is insufficient to justifie us, without the Observation of the Law, and so as plainly make void Justification by Faith? Doth it not also make them Heirs, who are Observers of the Law, as having Life by virtue of a legal Righteousness imputed to them, as fully as if it had been personally performed by them?

And tho' these things are so clear, that they need no farther Confirmation, yet may it here be noted, That whereas not one of these *Scriptures* can be wrested from the plain Sense they literally bear, or from asserting, that no Justification can be had by the Works of the Law, but by this Distinction, that true indeed it is, that no Justification can be had by the Works of the Law, personally performed by us, but it may be had by the perfect Obedience of Christ imputed to us. The *Apostle*, throughout this whole Discourse against Justification by the Works of the Law, never gives the least Hint of this Distinction: And whereas the *Bishop* places the better half of Justification, to wit, that which gives us a Title to eternal Life in this perfect Righteousness of Christ imputed to us by Faith; the *Apostle* mentions not one Word of this in either of his Epistles, but in both sums up the matter so as plainly to demonstrate that he meant no such thing. For in his *Epistle* (a) to the *Romans* he thus concludes, τί ἐν ἐροῦμεν, what is it then that we say, even this, *that Israel following after the Law of Righteousness hath not attained to the Law of Righteousness, because they sought it not by Faith, but as* (if) *it were* (to be obtained) *by the Works of the Law.* Now might they not according to this Doctrine, that the works of the Law perform'd by Christ are upon our Faith imputed to us for Righteousness, as truly as if they had been personally performed by us, have sought it both by Faith, and by the Works of the Law? In his Epistle (b) to the *Galatians* he concludes thus, *stand fast therefore in the Liberty* (from the Observance of the Law to Justification) *in which Christ hath made you free, and be not again entangled in the Yoke of Bondage; behold I testifie to you that if you be circumcised, Christ shall profit you nothing*, mark the Reason, *v.* 3. *For every one that is circumcised is a Debtor to do the whole Law:* Whence the Argument runs thus, Him that is a Debtor to do the whole Law, Christ will profit nothing, but (saith the Bishop) every Christian is a Debtor to perform the whole Law, (for what else can be the import of these Words) p. 89. *the old Covenant which saith, do this and live*, Lev. 18. 5. *is not disannull'd, but rather established by the Covenant of Grace, especially as to the Obedience it requires from us in order to the Life it promiseth*, therefore (according to the *Apostle*) Christ can profit him nothing. Now how could the *Apostle* have made this inference, had he believed as the Bishop did, that even Faith it self could profit us nothing without entitling us to that Obedience which the Law requires from us, as performed by Christ our Surety: Surely this Doctrine saith, in full Contradiction to St. *Paul*, that nothing but Christ's active Obedience can profit us as to the Life, which the Law promiseth, and that for this very reason, that we are still *Debtors to perform the whole Law.* In fine, the great Indignation of the *Jews* against the *Apostle* for teaching the Doctrine of Justification by Faith, was this, that by it he made void the Law as to Justification, but had he only sought it in the sense of the Bishop, he had as the Bishop contends, *not disannulled but rather had established the Law* even as to Justification of Life, and so must rather have ingratiated himself with than so incensed the *Jews* against him. Since

3 (a) Rom. 9. 31, 32. (b) Gal. 5. 1, 2.

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Since then he must have said what would have been highly acceptable to them, *viz.* that their Law was still of a perpetual and necessary Obligation even in order to Justification, and that Christ himself had so established it as to enable both us and them to yield perfect Obedience to it *in order to that Life it promised.*

Arg. 7. *7thly*, The *Apostle* saith expressly, *Rom.* 3. 24. that *we are justified freely by God's Grace thro' the Redemption that is in Christ Jesus*, i. e. thro' the Remission of Sins purchased by his Blood, for *we have Redemption thro' his Blood, even the Remission of Sins*, Eph. 1. 7. Col. 1. 14. and v. 25. *that God hath set forth Christ as a Propitiation thro' Faith in his Blood, that he might be the Justifier of him that believeth in Jesus*, and chap. 5. 9. that *we are justified by his Blood, and reconciled to God by his Death*, v. 10. that *Christ hath redeemed us from the Curse of the Law* by suffering that Death the Law pronounced accursed, *Gal.* 3. 11. that Christ *entring once into the holy Places by his Blood, hath purchased eternal Redemption for us*, Heb. 9. 12. And that thro' Christ's Will to suffer for us, *we are sanctified thro' the Offering of the Body of Christ*, Heb. 10. 10. ascribing our Justification, our Reconciliation to God, our Propitiation, our Redemption, from the Curse of the Law, our eternal Redemption, our Sanctification in the sacrifical Sense, *i.e.* our Freedom from the Guilt of Sin, for which alone we can be condemned to die, to the Death and Blood of Christ. Now all this, saith the *Bishop*, makes him but an p. 90. *half Mediator, or half Saviour*; this indeed, says he, frees us from Death, but gives us no Title to eternal Life. *Hence is it*, saith he, *that I cannot look upon Christ as having made full Satisfaction to God's Justice for me, unless he had performed the Obedience I owe to God's Laws, as well as born the Punishment that is due to my Sins*, &c. p. 88. so that according to the *Bishop*, Christ cannot have redeemed us from the Curse of the Law by his Death for us, or by his Blood have obtained *eternal Redemption* for us, that being certainly Redemption from dying for ever, or ἀπολύτρωσις τ῀ ϖϱοιήσεως, *Redemption of Life*, Eph. 2. 14. And if our Saviour's Blood, and Passion gives to Believers no Title to eternal Life, why doth the *Apostle* say that *we have Freedom to enter into Heaven by the Blood of Jesus*, Heb. 10. 19. and that by *his Death* undergone *for the Redemption of Transgressions, we receive the Promise of an eternal Inheritance*, Heb. 9. 14. Moreover when God justifies from the Guilt of Sin, *i. e.* from transgressing the Law, what Charge can the Law lay against us, as having not performed what it required? Can God be propitious, and fully reconciled to us by the Blood shed for us, and yet exclude us from his blissful presence? Can Christ have *brought us nigh to God, and made him at Peace with us thro' the Blood of the Cross*, Eph. 2. 13, 15. and yet exclude us from the Glory of God, who having *Peace with him rejoice in the Glory of God*? Rom. 5. 1, 2.

Arg. 8. *8thly*, This Doctrine renders it impossible that God should make a Covenant of Grace with Man, and consequently asserts that Christians must be under the same Obligations as ever to perform the Covenant of Works, and this the Bishop p. 89. not only asserts, but contends for. For how can a Man be more under the Law, and under the Covenant of Works, than by being under an Obligation to do all that the Covenant of Works requires, and to yield perfect Obedience to the Law, that he may be accounted righteous before God: Whereas the *Apostle* saith expressly, *we are not under the Law but under Grace*, Rom. 6. 1. that δικαιοσύνη, Justification *is by Faith that it might be of Grace*, Rom. 4. 16. that *we are justified freely by the Grace of God*, not thro' the active Obedience, but *thro' the Redemption that is in Christ Jesus*, i. e. thro' the Remission of Sins procured by his Blood, that *by Grace we are saved thro' Faith not of Works*, Eph. 2. 8. And in fine, that *if Justification be by Grace, then is it not of Works*, Rom. 11. 6.

And this is still more evident from this Consideration, that this Doctrine plainly makes both the two Covenants the same, for where the Parties covenanting are the same, the thing covenanted for, is the same; if the Conditions of the Covenants be the same, the Covenant must be the same: Now here it is certain that the Persons Covenanting, to wit God and Man, are the same; the thing covenanted for Life, and Acceptance with God, are the same; if then the Condition of both, *do this and live*, be the same (which is the thing asserted p. 89.) the Covenants themselves must be the same.

Nor is it material to answer here in the *Bishop*'s Words, that the Condition of the first Covenant was this, *do this in your own Persons, and live*: The Condition of the New only do this by your self, or by your Surety, *and live*; for even this disjunctive was also contained in the first Covenant, or it was not; if it was, then the Condition of the first Covenant could be only that which is said to have been the Condition of the second also, *i. e.* do this by thy self, or by another, and live. If it were not, then the doing this by another could not make us legally righteous; because *the Law required this Obedience in our own Persons*, saith the *Bishop*, p. 89. *as absolutely necessary*; and so Christ's Obedience to the Law imputed to us, but not performed by us, could not ful-

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fil that Law which only ſaith, *do this in your own Perſons, and live.* And evident it is that the allowing another to do that Duty for me, or in my ſtead, which I owe perſonally to God, is as truly an exempting me from doing that Duty in my own Perſon, as the allowing another to ſuffer the Puniſhment due to my Sins in my ſtead, is an exempting me from ſuffering that Puniſhment in my own Perſon. And had the Biſhop attended to his own Words, he would have ſeen this Conſequence for his Argument, p. 82. "That one Man can merit by that "which another performs is a plain Contra- "diction; for in that he merits, it is as ne- "ceſſarily implyed that he himſelf acts that "by which he is ſaid to merit; but in that "he depends upon another's Action, it is as "neceſſarily implyed that he himſelf doth not "do that by which he is ſaid to merit. By changing the Word Merit into obey, runs thus, that one Perſon can obey the Law by the Obedience which another performs, is a plain Contradiction; for in that he obeys, it is neceſſarily ſuppoſed that he himſelf doth that by which he is ſaid to obey; but in that he depends on the Obedience of another for the performing that which the Law requires of him, it is as neceſſarily ſuppoſed that he himſelf doth not do that by which he is ſaid to obey the Law.

Arg. 9. *9thly*, As the Foundation of this Imputation is precarious, there being no evidence in *Scripture* of ſuch a Covenant as is here mentioned, p. 86. but only a Command laid upon Chriſt that he ſhould *lay down his Life for his Sheep*, ſo is there in the *Scripture* no ſuch Notion of Imputation as is here ſuppoſed. For,

1ſt, Whereſoever this Phraſe occurs affirmatively, that ſuch a thing was imputed to ſuch a Perſon, it is ſome perſonal Action or thing which is thus ſaid to be imputed: As when it is ſaid, *Rom.* 2. 26. *if the Uncircumciſion* (i. e. the uncircumciſed Perſon) *keep the Righteouſneſs of the Law*, his Uncircumciſion, εἰς περιτομὴν λογισθήσεται, *ſhall be accounted for Circumciſion*, i. e. he ſhall be as well accepted, as if he were circumciſed. So *Rom.* 4. 3. *Abraham believed God, and it* (that is his Faith) *was imputed to him for Righteouſneſs*; for ſo it is explained, v. 5. in theſe words, *to him that worketh not, but believeth, his Faith is imputed to him for Righteouſneſs*, and v. 9. *we ſay that Faith was imputed to Abraham for Righteouſneſs.* So alſo *Gal.* 3. 6. *Jam.* 2. 23. and of our Faith in him who raiſed Chriſt from the dead, it is ſaid, *Rom.* 4. 24. *it ſhall be imputed to us for Righteouſneſs.*

I alſo add that the Righteouſneſs of one cannot be truly thus imputed to another, by him who ſpeaks of things as they truly are. God indeed may and often doth good to one, eſpecially in Temporals, for the Righteouſneſs of another, as he did to the *Jews* for the ſake of *Abraham*, *Iſaac* and *Jacob*, and at the Prayer of *Moſes* and *Aaron*, in which Senſe ſaith St. *James* the *effectual fervent Prayer of a righteous Man availeth much*, Chap. 5. 16. He alſo ſheweth Mercy to the Poſterity of *them that fear him*, for their Parents ſake, but he neither doth, nor truly can λογίζεσθαι, reckon, or repute them righteous, becauſe *Abraham*, *Iſaac* and *Jacob*, or their Parents were ſo; becauſe as Sin, ſo Righteouſneſs is a perſonal Action or an Habit inherent in the Subject that doth it. And therefore to remove the common Inſtances which are uſually produced with Relation to this matter, I add as the Concluſion of what I ſhall offer on this Subject,

Laſtly, That in the *Holy Scripture* there is no mention of the Imputation of any Man's Sin, or Righteouſneſs to another, but only of the Imputation of his own good Deeds for Righteouſneſs, or of his evil Deeds for Puniſhment. And therefore I ſay,

1ſt, That it cannot truly be affirmed, that we all ſinn'd in *Adam*, and by his Diſobedience were made Sinners; becauſe his Sin, and Diſobedience was imputed to us: for I have ſhew'd already that the *Scripture* no where maketh the leaſt mention of any thing of any others imputed to us, but only of ſome perſonal Thing or Action of our own accounted to us for Reward or Puniſhment. Moreover this Imputation either makes the Sin of *Adam* truly ours, or it doth not; if it doth not, how can we be made Sinners by it? If it doth, then Death came upon us for our own Sin, and ſo not for the Sin of one, but for the Sin of all. Whereas the *Apoſtle* ſaith expreſly, that Death came upon us, διὰ τοῦ ἑνὸς παραπτώματος, *by the Sin of one*, Rom. 5. 15, 17. διὰ ἑνὸς ἁμαρτήσαντος, *by one Man ſinning*, v. 16. and διὰ ἑνὸς παραπτώματος, *by one Offence of that one Man*, v. 18. *3dly*, I ask whether this Imputation made the Poſterity of *Adam* Sinners, or whether it found them ſo before? if it found them ſo before, it muſt be plainly needleſs. Seeing then they might have been condemn'd to Death without it: If it made them ſo, then ſince this Imputation is the Act of God, and not of Man, it plainly follows, that God muſt be the Author of that Sin; becauſe this Imputation flows immediately from him, without the Intervention of any Action on the Part of any of thoſe Men to whom it is imputed: Moreover then the Imputation muſt be falſe, as charging them with Sin, whom he did not find Sinners, but only by his Arbitrary Imputation made them ſo. Now far be it from any Chriſtian to aſſert that God ſhould falſly impute Sin to any Man. In a Word, λογίζεσθαι, *imputare*, is to reckon or account

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any thing to any Man, to charge him with it, or lay the Charge of it to him; this therefore on God's Part muſt ſuppoſe in the very Nature of it, ſome Action done by the Poſterity of *Adam* which is blame worthy, and may be juſtly charged upon them, before there can be any Ground for Imputation of it, and this ſhews that it is impoſſible that this Imputation ſhould be the very thing that renders them blame worthy, or Perſons worthy to be charged with Guilt, and yet if the Sin of *Adam* becomes ours only by Imputation; it muſt be ours only becauſe it is by God imputed to us, and not imputed, becauſe it is ours, that is, God by this Imputation muſt make us Sinners, and not find us ſuch: for this imputation is the Action of the Judge, and not of the ſuppoſed Criminal; remove or take away this Action, and no Crime can be charg'd upon him. In fine, if the Sin of *Adam* becomes ours only by Imputation, it deſerves Condemnation only by the ſame Imputation, that is, by the Action of God; that therefore we deſerve Condemnation for it, is to be aſcribed directly to the Action of God, and only by accident to the Action of *Adam*; whence therefore is our Deſtruction, according to this Opinion, but of God who makes us worthy of Condemnation by imputing to us that Sin which by his Imputation only we ſtand guilty of.

2*dly*, It cannot truly be affirmed that our Sins were ſo imputed to Chriſt when he became our Surety, as that he became Partaker of the Guilt of them, but only ſo as that he ſuffered the Puniſhment which was due unto us for them. It being abſolutely neceſſary not only in the Caſe of Chriſt, but of all vicarial Puniſhments, to ſeparate the Puniſhment from the Guilt; for tho' a Man may become obnoxious to the Puniſhment, or Sufferings of another by an innocent Conſent, he can never partake of the Guilt of another's Action, but by a *criminal Conſent* unto it; and ſo far as he ſuffers for that Action of which he becomes guilty by this *criminal Conſent*, he ſuffers for his own Sin, becauſe that Conſent made the Sin his own; whence in ſuch Caſes he ſuffers not as a *Subſtitute*, but as a *Party*. Seeing then our Bleſſed Lord could not be guilty of any *criminal Conſent* to any of our Actions, it is impoſſible that he ſhould contract the Guilt of Sin by his Conſent to ſuffer for us, when therefore the *Prophet* ſaith, (a) that God *laid on him the Iniquity of us all*, we are to underſtand this only of the *Puniſhment*, or the *Chaſtiſement* of our Sin, and to extend this farther, and ſay with ſome, that by his Conſent thus to ſuffer, he ſuffered for thoſe Sins which he had truly made his own, is not only falſe for the forementioned Reaſon, but is contrary to the whole Tenure of the *Scripture*, which ſaith negatively, that he was (b) *ſuch an High-Prieſt, who was holy, undefiled, ſeparate from Sinners, and who needed not to offer up Sacrifices for his own Sins*, that *he was in all things like to us*, χωρὶς ἁμαρτίας, *Sin only excepted*, that we *are redeemed by the precious Blood of Chriſt, as of a Lamb without Spot or Blemiſh*; that *he did no Sin*, that *he knew no Sin*, that *he ſuffered the Juſt for the Unjuſt*; and affirmatively that he died not for his own, but for our Sins, (c) *that he ſuffered for our Sins according to the Scriptures*; He ſuffered *for the Sins of the Unjuſt*; he was the *Propitiation for our Sins*, and *made Reconciliation for the Sins of the People*. In a Word, This Aſſertion borders upon Blaſphemy, for if Chriſt made all our Iniquities his own, he made himſelf as guilty, and as great a Sinner as were all the Sinners, for whoſe ſake he ſuffered. Nor is it any Refuge here to ſay, he was the greateſt Sinner only by *Imputation* of Sin to him, not by Commiſſion of Sin perſonally. For as the Righteous God cannot impute Sin to him who did no Sin, and gave no criminal Conſent to the Sin of others; or whom he doth not firſt look upon as a Sinner, and a guilty Perſon; ſo is it not conſiſtent with the Virtue, the Intent, and Nature of our Saviour's Sufferings, that God ſhould look upon him as a Sinner, and a guilty Perſon; for then he muſt have looked upon him as one who had deſerved to die for his own Sin, or as one guilty of Death, and then his Death could have made no Satisfaction for the Sin of others; yea, then he muſt have ſuffered Death, not for our Sins, as they were ours, but as they were his own by Imputation; whereas the *Scripture* always ſaith, he ſuffered Death for our Sins, but never for his own by Imputation, or Inheſion. I conclude therefore, in the words of (d) *Biſhop Davenant*, and (e) Doctor *Outram*, that Chriſt was willing ſo far to take our Sin upon him; non ut inde peccator, ſed hoſtia pro peccato conſtitueretur; *not as to be made a Sinner, but only a Sacrifice for Sin by and for them.*

CHAP.

(a) Iſa. 53. (b) Heb. 7. 26, 27. c. 4. 15. 1 Pet. 1. 19. c. 2. 21. 24. 2 Cor. 5. 21. 1 Pet. 3. 18.
(c) Cor. 15. 3. 1 Pet. 3. 18. Heb. 7. 27.
(d) Dav. de juſt. Habit. p. 333.
(e) Quæ mala corpori illius inerant, ea non ipſa vitia noſtra ſeu peccata proprie dicta, ſed, quæ paſſim in S. literis peccata appellari ſolent, peccatorum noſtrorum pœnæ erant. *Outr.* l. 2. c. 5. §. 9.

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CHAP. II.

(3) V. 7. *We ſpeak the Wiſdom,* ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, *which God hath ordained before the World to our Glory,* after *Theodoret* add,] Hence alſo it ſeems plain, that God hath appointed his Goſpel for the Salvation of all, to whom it is revealed; for tho' the *Apoſtle* chargeth many of the *Church* of *Corinth* with thoſe things that would exclude them, without Repentance from this Glory, yet he excludes none of them from being by God ordained, or appointed to receive Glory by it.

(4) V. 9. *Eye hath not ſeen,*] After the *Firſt of St.* John 3. 2. add, Yea the words of *Iſaiah* 64. 4 in their primary Senſe may only intimate, that no Man, by his own Senſe, or Reaſon, or by Inſtruction from others, can diſcern any other God beſides the true God, or know what Kindneſs he will afford them that wait on him. And both the Context, and the Appoſition of theſe Words to the Revelation of theſe things by the Spirit, ſhew the primary Intent of the *Apoſtle* to be this, that no humane Wiſdom, by any thing that may be ſeen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a Revelation.

(5) V. 16. Ὃς συμβιβάσει αὐτὸν, *That he may inſtruct him.*] Tho' theſe words in the *Prophet Iſaiah* do certainly refer to God, they lying in the *Hebrew* thus; *Who hath directed the Spirit of the Lord? And* (who is) *the Man of his Council, that hath made him to know,* Chap. 40. 13, 14. yet as they are varied here thus, *who hath known the Mind of the Lord? Who will* (or can) *direct him?* They ſeem plainly to refer to the ſpiritual Man, and to affirm, that he could not be inſtructed in the Myſteries of the Goſpel by any human Wiſdom. (*1ſt.*) Becauſe our knowing of the Mind of Chriſt from him, may enable us to direct others; but not that Lord who affords us this Knowledge. (*2dly.*) Becauſe this is plainly introduced as a Proof, that the *ſpiritual Man* can be judged, or diſcerned by no other Perſon, who is not ſpiritual, and therefore muſt reſpect not God, but him.

CHAP. III.

(6) V. 2. Οὔπω γὰρ ἠδύνασθε, *For yet you could not,* add, *bear it.*] So in the *Old Teſtament, lo ochal* is often uſed, *i. e. I cannot,* or, *I would not,* where *endure,* or *bear it,* is underſtood; ſo, *Job* 31. 23. *by reaſon of his Highneſs I could not,* ſup. *endure,* Pſal. 101. v. 5, *him that is of an haughty Eye, and proud look, I cannot,* Iſa. 1. 13. *The calling of Aſſemblies, I cannot,* i. e. *bear.*

V. 3. After theſe words, *receive ſome Illuminations from him,* add,] Or as one that is not purely governed by the Revelation made by the Spirit, but rather walks κατ' ἄνθρωπον, as a Man attending not the Dictates of the Spirit, but of human Reaſon, or of his natural Inclinations, for that this is the genuin Import of that Phraſe, *to walk as Men*; ſee Note on *Rom.* 3. 5. 1 *Cor.* 9. 8. (7)

V. 9. Θεοῦ γεώργιον, *God's Husbandry.*] This I think is better rendred God's *Field,* by (a) *Chryſoſtom, Oecumenius,* and *Theophylact,* who hence infer, that the Field is God's; the *Apoſtles* only, γεώργοι αὐτοῦ, his Labourers ſent forth to labour in it, and enabled by him for that Work; and that they ought as a Field to be fenced, ἐνὶ τῷ φραγμῷ τῆς ὁμονοίας, with the Hedge of Concord, and not be divided into Parties. Accordingly the Word anſwers to the *Hebrew Shadeh:* So *Prov.* 24. 30. *I went by* γεώργιον, *the Field of the Slothful*; and *Chap.* 31. 16. *The wiſe Woman conſidereth,* γεώργιον, *a Field,* and *buyeth it.* (8)

CHAP. IV.

V. 5. After theſe words, *which it belongs not* to us *to judge of,* add,] And this appears both from the words, and the occaſion of them; from the words, for they reſpect *the hidden things of Darkneſs,* and *the Councils of the Heart,* of which no certain Judgment can be paſſed. From the occaſion of them, they paſſing their Cenſures on St. *Paul,* v. 3. and queſtioning his Fidelity in his Office, *v.* 2. of whom they had no Authority ſo to judge, nor any occaſion ſo to judge. (9)

CHAP. V.

V. 1. After the word *indifferent,* add] It is conjectured, that this Woman co-habiting with her Son-in-law, had divorced her ſelf from her Husband; and true it is, as I have obſerved, Note on *Chap.* 7. 11. that the *Attick* Laws allowed the Woman to do this, but then ſhe was firſt to bring, τὰ ἀπολείψεως γεγράμματα, the Cauſes why ſhe deſired to leave her Husband before the *Archon,* or Judge of ſuch Matters, and to have his allowance ſo to do; if this Step-mother did not this, ſhe was ſtill her Husband's Wife, if ſhe did, and the cauſes ſhe alledged were allowed of by the Judge; this freed her from that Relation to her former Husband, and (10)

(a) In locum.

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and then he suffered no wrong by this Action, as the *Apostle* intimates that he did, by stiling him, ἀδικηθέντα, *the Person that had suffered wrong*, 2 Cor. 7. 12.

(11) V. 6. Ὀυ καλὸν τὸ καύχημα ὑμῶν. Some *Latin* Copies omit the Negative, οὐ, whence, saith Dr. *Mills*, this is undoubtedly the true reading; whereas it is retained by all the *Greek* Commentators, and all the *Versions*, by *Hilary* the Deacon, and *Cod. Alex.* and so undoubtedly ought to be read: That also φύραμα ζυμοῖ, and not ὅλοι, is the true reading here; and *Gal.* 5. 9. see proved Examen *Millii* here.

(12) V. 8. More intolerable is it in the *Doctor* to reject these words, ἀλλ' ἐν ἀζύμοις εἰλικρινείας, καὶ ἀληθείας, upon the sole Authority of the *Æthiopic* Version, they being owned by all the other *Versions*, by all the *Greek Scholiasts*, by *Origen Ed. Huet.* in *Jer.* p. 143. in *Matth.* p. 170. in *Joh.* p. 163. 172. by *Hilary* D. by *Jerome*, l. 1. *contra* Pelag. F. 97. and the very Word *Mattsoth Azymos* might have taught him the Pertinency, and Elegancy of these words; that signifying, saith *Bochart*, panes puros, & sinceros, *Chap.* 6. 5. He rejects, οὐδὲ εἷς, upon the sole Authority of the same Version, tho' it be owned by all the other Versions, and all the *Greek*, and *Latin* Commentators: See the Mischief of this Licentiousness, Examen *Millii* in locum.

CHAP. VI.

(13) V. 3. Μήτι γε βιωτικά, How much more, μήτι γε πόσω γε μᾶλλον, *Hesychius*, *Phavorinus*, and *Photius apud Oecumenium.*

(14) V. 18. After these words, *defiled by its Filthyness*, add,] This Argument against *Fornication*, from the Defilement of the Body by it, plainly shews, that it is a Sin against the Law of Nature, and is a Fault in Man, as Man.

(15) V. 20. Δοξάσατε δὴ τὸν Θεόν: See this Reading justified, Examen *Millii* in locum.

CHAP. VII.

(16) V. 6. Καὶ συγνώμην,] Here I mistook in referring these words to the preceding Command concerning Marriage, *v.* 2. which being God's Institution to avoid Fornication, and the *Apostle*'s Command, when it was necessary for that end, the *Apostle* could not say of it, *This I speak by Permission* only, *and not by Command.* This therefore respects not what the *Apostle* had said, but what he was about to say of Continence, it being very usual with the *Apostle*, to make this Preface to what he was about to say: So *v.* 29. of this *Chap.* τοῦτο δὲ φημι, *But this I say Brethren, the time is short*, 1 Cor. 1. 12. τοῦτο δὲ λέγω, *But this I say*, viz. *that every one of you saith I am of* Paul, 1 *Cor.* 11. 17. τοῦτο δὲ παραγγέλλων, *but as to this I am about to declare unto you, I praise you not*, 1 *Thess.* 4. 15. See *Gal.* 3. 17. blot out therefore the Note here, and substitute this in the room of it.

V. 11. After 1 *Tim* 32. 12. add,] And (17) therefore tho' the Word ἀφιέτω be used both, *v.* 12, & 13. 'Twas not amiss in our *Translators*, when it related to the Man to render it; *let him not*, ἀποπέμπειν, *put, or send her away*; and when related to the Woman to render it, let her not, ἀπολείπειν, leave him.

V. 12. After the words, *into all Truth*, add,] (18) *Theophylact* here notes, that this, and the former Verse speak of those who were both Infidels when they first married; for saith he, οὐδ' ὅλως ἐξῆν πρὸς ἄπιστον ζευγνύσθαι, *it was not lawful for a Christian to be joyned to an Infidel.*

V. 14. *Else were their Children*, ἀκάθαρτα, (19) *unclean*, &c.] I think that the other Translation, *else were their Children Bastards*, is not sufficiently confuted by saying, that then the Argument will not prove what the *Apostle* had asserted; for what more strongly enforceth the Believer of each Sex to own, that they may lawfully co-habit still as Man and Wife, than this Inference, that otherwise they must own that the Guilt of Whoredom lay upon them both; and that their Children were born, ἐκ πόρνης, *i. e.* Bastards, *Deut.* 23. 2. but then the Word used for a Bastard by this *Apostle*, being νόθος, *Heb.* 12. 8. and the Word γνήσιος, being the proper Word for a legitimate Offspring, had the *Apostle* intended such a Sense, he would have used the words, which in the *Greek* Writers are generally used in that sense, and not such words as in the *Septuagint*; and in the *Jewish* Language always have a Relation to fœderal Holiness, or the want of it; but none at all to the Legitimacy, or Spuriousness of the Birth.

V. 18. After *de ponder. & mensur.* add.] (20) He also says, that *Esau* did this, and therefore God said, *Esau, have I hated. Photius* apud Oecum. p. 423.

V. 24. *Let him abide with God.*] Neither (21) deserting his Master upon Pretence of being God's Servant, nor doing any thing against the Laws of God, in Obedience to his Master.

CHAP. VIII.

V. 13. After these words, *I fear the Guilt* (22) *will be the same*, add,] To this purpose tend those words of (a) *Origen*; *If we*

N *did*

(a) Ed. Huet. To. p. 328. A. B.

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did more diligently attend to these things, we should avoid sinning against our Brethren, and wounding their weak Conscience. Ἵνα μὴ εἰς Χριστὸν ἁμαρτάνωμεν, *that we may not sin against Christ.* Πολλάκις ἀπολλυμένων ὁ μόνον τῇ ἡμετέρᾳ γνώσει, ἀλλὰ καὶ ἄλλοις τισὶ τρόποις καὶ ἡμᾶς ἀδελφῶν, δι' ὧν ὁ Χριστὸς, ἀπέθανεν ἐφ' οἷς εἰς Χριστὸν ἁμαρτάνοντες τοσούτῳ δίκαιος ἐνδικεμένης τ τ ἡμᾶς ἀπολλυμένων ψυχῆς. ἀξ ἡμῶν. *Our Brethren that are among us, for whom Christ died often perishing, not only by our Knowledge, but by many other ways, and things; in which things we sinning against Christ, shall suffer Punishment, the Soul of them that perish by us, being venged of, and argued upon us.*

CHAP. IX.

V. 2. *The Seal of my Apostleship are ye in the Lord.*] This Text seems very much abused by our *Sectaries*, when from these words they argue, that seeing they have been instrumental to work some Reformation in others by their Preaching, or Discourses; therefore they have a legal, yea divine Call to exercise their Ministry, and to administer the Holy Sacraments; which Argument will plead as much for *Masters*, or *Mistresses* of large Families, who have successfully employ'd themselves in a religious Education of their *Children*, and *Servants*; and for *School-masters*, who have instill'd good Principles of Virtue and Religion into their *Scholars*; and for every good Man, and Woman, who spend themselves in Examples of Exhortations, and Encouragements to others, to lead a virtuous and religious Life, and therefore prevail more than others; because they know they do it not from prospect of Advantage, or in pursuance of their Calling, but out of pure Affection to their Souls. Moreover I enquire, what it is they would prove from these words; is it that they are of the Number of *Christ's Apostles?* If not, why do they use this Text? Is it that they have converted Men from *Heathenism*, to *Christianity, by Signs and Miracles; and Powers of the Holy Ghost?* Or that *the Signs of an Apostle have been wrought among their Auditors, by Signs, Wonders, and powerful Operations*, as this *Apostle* doth, 2 *Cor.* 12. 12? Or that they have given their Hearers such a Proof of *Christ speaking in them*, as St. *Paul* did, *Chap.* 13. 3? Or that by their means their Hearers were endowed with the *gifts of Tongues and Prophecy*, as the *Corinthians* were? If not this Text cannot concern them at all, who had no such Seal, or Sign of their *Apostleship*, as St. *Paul* saith he had.

(24) V. 22. 23. See the Reading of the Text vindicated against the Surmises of Dr. *Mills*, as also *Chap.* 10. 19. 24. 28. 31. Examen *Millii* in hæc loca.

CHAP. X.

V. 9. After these words against the *Socinians*, add,] That the *Apostle* here cannot speak, as *Crellius* contends, of *Moses* is plain. (25)

1*st*, Because tho' the Name of *Jesus* be once given to *Joshua*, Heb. 4. 8. in the *New Testament*, as being the true Import of his Name, and the Translation of it by the *Septuagint*; yet is the Name *Christ* never given to *Moses*, nor doth it bear any Affinity with his Name. Nor,

2*dly*, Is *Moses* ever called *Christ* in the *Old Testament?* For tho' *Crellius* contends that Name is given him in these words of *Habakkuk*, Chap. 3. 13. *Thou wentest forth for the Salvation of thy People with thy Christ*; yet it is evident, that this is spoken of God's going forth with *Joshuah*, by *the Captain of the Lord's Host*, (who is described, *Josh.* 5. 14, 15. and so honoured by *Joshuah*, as to leave no place of doubting, that he was a divine Person) for, *v.* 11. the Prophet saith, *the Sun and Moon stood still*, as they did only in the time of *Joshuah*, *Chap.* 10. 12. & *v.* 12. *Thou didst march thro' the Land in Indignation, thou didst thresh the Heathen in anger*, as he did by *Joshuah*, and then follow the words cited. 2*dly*, This appears farther from the words *tempt*, and *tempted*, which both in the *Old* and *New Testament*, signifie distrusting the Power, or the Will of God to do, what he had given those who tempted him sufficient evidence, he was both able and willing to perform. See this proved, note on *Matth.* 4. 7. Now thus they did not tempt *Moses*, *Numb.* 11. 6. but God by distrusting his Power to give them Bread and Water in the Wilderness, *v.* 5.

Their second Answer therefore is, that there being no accusative Case expressed after the words καθὼς καί τινες αὐτῶν ἐπείρασαν, *as some of them tempted*, they may as well add *God*, as we add him. But,

1*st*. This Exposition must ascribe, that Divine Power to Christ, which belonged unto him, they tempted in the Wilderness, by vertue of the preceding Argument, and also render it as wicked, and as dreadful to tempt Christ now, as it was to tempt God then; and so by consequence it must ascribe to him that Divine Nature, from which a Divine Power is inseparable.

2*dly*, They have not yet produc'd one Instance, where the Person spoken of in reference to the same Action, in the same Instance, is thus changed. *Crellius* indeed, who never wants a Shift, such as it is, brings his Instance from *v.* 6. viz. *These things were spoken, that we might not be Lusters after*

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ter evil things, as they also lusted; but as here is the Fallacy of a Transition, εἰς ἄλλο γένος, from things to Persons; so is here nothing said, *v.* 6. to signifie, that the evil things forbid to the *Corinthians*, to be the Subject of their Lusts, were to be *Quails*, or *Flesh*, as in the *Jews* they were, but only that they were for the kind, Evil, as theirs also were.

(26) V. 21. After the words, *and committed Idolatry*, add,] The eating of the Feast made of things offered to *Idols* in the *Idol* Temple, being as much a fœderal Rite, as was the eating the Peace-offerings of the *Jews*, eaten in the *Temple*, or the Holy City, or the sacramental Bread eaten in the *Church*, by *Christians*, whence the Oblations made there, were stiled σπονδαὶ ἐν τιμῇ Δαιμόνων *Oblations, in Honour of the Dæmons.*

CHAP. XI.

(27) V. 21. After the words *despised them*, add,] And with that agrees the Note of St. *Chrysostome*, on the place, that an Assembly is called, ἐκ ἵνα διηρημένοι ὦμεν οἱ συνελθόντες, ἀλλ' ἵνα οἱ διηρημένοι συνημμένοι, *not that they who came together might be divided, but that they who are at home divided, may joyn together.*

(28) V. 24. Λάβετε, φάγετε: See the Defence of these words against Dr. *Mills*; Examen *Millii* in locum.

CHAP. XII.

(29) V. 12. *So is Christ*;] That is, saith *Chrysostome*, τὸ τοῦ Χριστοῦ σῶμα, *the Body of Christ*, that is his *Church*, as appears from *v.* 21. *The Head cannot say to the Feet, I have no need of you*; this being not true of *Christ*, the Head of that *Church*, which is his Body, but only of the ministerial Heads under him.

CHAP. XIII.

(30) V. 12. Καθὼς καὶ ἐπεγνώσθην, *even as I am known*,] I do not think that either these, or the words of St. *John*, *we shall see him as he is*, afford any just Grounds for the Speculations of the *Schools*, touching the *intuitive Vision of the Essence of God*, or their *speculum Trinitatis*, without which the Invocations of *Saints* and *Angels* cannot be excused from Idolatry: For as the words, 1 *Joh.* 3. 2. refer not to the Vision of God the *Father*, but of *Christ Jesus*, appearing at the Day of Judgment, in his Glory, and rendring *our Bodies like unto his glorious Body*; so these words refer not to the Knowledge of God's Essence, but rather to the Knowledge of those great things he hath prepared for those that love him, revealed now in part, by the Spirit of *Prophecy*, and Wisdom, 1 *Cor.* 2. 9, 10. which then, saith the *Apostle*, we shall know in the most clear and perfect manner, as we our selves are known of God.

CHAP. XIV.

V. 21. *In the Law it is written*, &c.] St. (31) *Jerome* upon *Isaiah* 28. 11, 12. saith the *Apostle* cites this not according to the Translation of the *Septuagint*, or of *Symmachus*, or *Theodotion*, but from the *Hebrew*. But (a) *Origen* saith, Εὗρον τὰ ἰσοδυναμοῦντα τῇ λέξει ταύτῃ ἐν τῇ τοῦ Ἀκύλα ἑρμηνείᾳ κείμενα, *I found in the Translation of* Aquilas, *words equivalent to those of the Apostle here.*

CHAP. XV.

V. 12. After these words, *I find no reason* (32) *to believe*, add,] Much less, that the false *Apostle*, or *Apostles*, so stiled by St. *Paul*, not in his first but second *Epistle* to the *Corinthians*, should be of the *Jewish Sadduces*, for they being the great Opposers of *Christ*'s Resurrection, *Acts* 4. 1, 2. and the great Adversaries of St. *Paul*, upon this very account, that he testified that *Christ* was risen from the dead, *Acts* 23. 6. 8. and this Doctrine being of so great Importance, that the denying of it, rendered both the preaching of the *Apostles*, and the Faith of their Hearers vain, *v.* 14. of this *Chap.* Sure the *Apostle* could not say of such Men, *are they the Ministers of Christ? I am more*; so 2 *Cor.* 11. 23. or that they transform'd themselves into the *Apostles of Christ*? v. 13.

V. 28. Τότε καὶ αὐτὸς ὁ υἱὸς, the Word υἱὸς (33) crep'd in, saith Dr. *Mills*, from the Margin; see this confuted by full Authority, Examen *Millii.*

V. 29. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ, (34) were it not so, what will they do, who are baptized for the Dead?] Here Mr. *Dodw.* refers to the Custom mention'd by *Epiphanius*, that some Hereticks, when any, who profess'd *Christianity*, died without Baptism, baptized others in their stead; whereas the words are only capable of these two Interpretations, either that of the (b) Ancients, *why are they baptized for the Resurrection of the dead*, that is in Expectation, and Belief of that fundamental Article of the *Christian Faith?* Or, why are they baptized for, or on the account of that *Jesus* who is dead; and, say they, is not risen from the

(a) Ed. Tom. 2. p. 428. (b) Chrysost. Theodoret, Photius, Oecumenius in locum. Isidor. Pelus. l. 1. Ep. 221. Epiph. Hær. 28. §. 6.

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dead, which is the ſenſe I have given of theſe words? To make this evident, and ſhew the Vanity of the Interpretation which Mr. *Dodw.* hath embraced, let it be noted.

1*ſt*. That the Conjunctive Particle, ἐπεὶ, as *Phavorinus*, and *Budæus* have obſerv'd, ſignifies, εἰ ὃ μὴ, alioquin, quid ſi non; *if it be otherwiſe*, or were it not ſo, thus it is uſed by the *Apoſtle*, ten ſeveral times, *Rom.* 3. 6. ἐπεὶ, *if it be not ſo, that God is Righteous, how ſhall he judge the World?* Chap. 11. 6. ἐπεὶ, *if it were otherwiſe, Grace would not be Grace*, ἐπεὶ, *and were it otherwiſe, Works would not be Works*; and *v.* 22. ἐπεὶ, *o therwiſe thou ſhalt be cut off*, 1 *Cor.* 7. 14. ἐπεὶ, *were it not ſo, their Children would be unclean*, Chap. 14. 16. ἐπεὶ ἐὰν, *otherwiſe, when thou bleſſeſt in the Spirit, how ſhall the unlearned ſay*, Amen? *Heb.* 9. 17. ἐπεὶ, *otherwiſe his Will is of no force*; and *v.* 26. ἐπεὶ ἔκ ἄν ἔπαθεν ὁ, *otherwiſe they would not have ceaſed to be offered:* (which by the way is a probable Inducement to believe, that the *Epiſtle* to the *Hebrews* was written by St. *Paul*; this Conjunction being not once uſed in this ſenſe in the *Evangeliſts*, or in the other *Epiſtles:*) Now hence it clearly follows, that this Conjunction muſt contain an Inference from what was ſaid before, *viz. that Chriſt was riſen, as the firſt fruits of them that ſlept*, and were to be raiſed by him from that Sleep, and was to *reign till he had vanquiſhed* their laſt Enemy Death; for ſaith the *Apoſtle*, *if this were not ſo*; that is, if Chriſt were not riſen, or being riſen were not to *reign till he had overcome Death*, and ſo had raiſed us alſo from it; why are Men baptized, ὑπὲρ τῶν νεκρῶν, for a *dead Jeſus*, or in hopes of a Reſurrection by him from the dead; ſo that one of theſe two Senſes of this dark Paſſage muſt obtain.

2*dly*, Obſerve, that the *Apoſtle*'s Queſtion runs not thus; *Why do they baptize others for the dead?* Or, *Why are others baptized in their ſtead?* But, τί ποιήσουσιν, *What will they do, who are baptized?* Which Queſtion relating to the Deportment of thoſe who undergo this Baptiſm, and not at all to them for whoſe ſakes they do it, excludes any Relation of theſe words to that pretended Practice; for if it was done by any, it was not with Relation to their own Deportment, who were living, but with Relation to the Dead. Moreover, the three Queſtions, *Why are they baptized for the Dead?* Or, Why ſtand we *in Jeopardy every Hour?* Or, *What advantageth it me, if I have fought with Beaſts at Epheſus?* Seem plainly to relate to the ſame matter, and therefore muſt all relate to the Deportment of the living under the Evils, and Perſecutions, which *Chriſtians ſuffered* in this preſent Life, and be to this effect: Why are they who ſay *Chriſt* is not riſen, and therefore can expect no Reſurrection from him, baptized in his Name, or in Expectation of this Benefit from him? What will they do in the times of Perſecution? What Inducement can they have to ſtand to their Baptiſmal Covenant, and own a dead Man as their Lord and Saviour?

Add to this, that tho' (a) *Tertullian*, by ſaying, *Si autem & baptizantur quidam pro mortuis*, ſuppoſes ſuch a thing might be done by ſome, yet he neither mentions Time nor Perſons. (b) *Epiphanius*, in the Fourth Century ſaith, they had a Tradition concerning ſome *Hereticks* in *Aſia*, and *Galatia*, ὡς τινῶν μ' παρ' αὐτοῖς προφθανόντων τελευτῆσαι ἀνὺ βαπτίσματος ἄλλους ὑπ' αὐτῶν εἰς ὄνομα ἐκείνων βαπτιζ, *that ſome among them being prevented by Death, from receiving Baptiſm, others of them were baptized in their Names*, ἐφ' τοῦτο ἕνεκα ἡ παράδοσις ἡ ἐληλυθυῖα παρ' ἡμᾶς φησι τὸν αὐτὸν ἅγιον Ἀπόστολον εἰρηκέναι εἰ ὅλως, &c. *and that he had received it by Tradition; that upon this account the Apoſtle ſaid, if the dead riſe not at all, why are they then baptized for the dead?* But as he is the only Perſon who ſpeaks of this Tradition, ſo is he guilty of a manifeſt Contradiction in his Relation of it; for having told us that the *Hereticks*, who practiſed thus, owned indeed, the Reſurrection of our Lord; (which, ſaith he, the *Corinthians* denied, and therefore were not of this Sect,) but yet ſaid, νεκροὺς ὃ οὐκ ἐγείρεσθαι, that the Dead were not to be raiſed, and ſo denied the Reſurrection of the Dead; yet he adds, that they uſed this Practice, ὑπὲρ τὸ μὴ ἐν τῇ ἀναστάσει ἀναστάντας αὐτοὺς δίκην δοῦναι τιμωρίας βάπτισμα μὴ εἰληφότας, *that they who died without Baptiſm, might not at the Reſurrection, be puniſh'd for want of Baptiſm.* St. *Chryſoſtome*, and *Theophylact* ſay, that the *Marcionites*, when any of their Sect died without Baptiſm, put a live Man under the Bed, in which the dead Man lay, and then asked the Dead, whether he would be baptized; and the Man under the Bed anſwering, yes, they baptized the dead Man, εἶτα ἐγκαλέμμοι; and being accuſed of this ridiculous Practice, they pleaded, that the *Apoſtle* ſpake of ſome who were baptized for the Dead, τὸ ὃ οὐκ ὅτως ἔχει, *whereas he ſaid no ſuch matter*; but only ſaid, *if the dead riſe not, why are they baptized for the Reſurrection of the dead?* They therefore knew of no ſuch Practice in the *Apoſtles* time, or of any Tradition relating to it; and certain it is, the *Apoſtle* could

(a) De Reſurr. car. cap. 48. & Contr. Marcion. b. 5. p. 473. (b) Hær. 28. §. 6. p. 114.

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could not relate unto this Practice of the *Marcionites*, seeing *Marcion* began his Heresy in the second Century, and so long after the writing of this *Epistle*. In a Word, if they who are supposed to practice thus, believed the Resurrection, they could not be concerned in the *Apostle*'s Argument against them, who did not believe it, if they did not believe the Resurrection of the Body, when once dead, it cannot be imagin'd, why they should be concern'd to baptize a dead Body, or any other Body for it.

(35) V. 32. After these words, *in Deaths often*, add,] If this Sense be not liked, you may interpret κατ' ἄνθρωπον, according to the Intention of Men, it being the Intention of the Men of *Asia* in that Tumult, to deal so with *Paul*'s Companions, and much more with him, had not his Friends dissuaded him from entring into the *Theatre*; see Note on *Acts* 19. 29. And Note also, that cruel and bloody-minded Men are often represented under this *Metaphor* of *Beasts*: So (a) *Ignatius*, when he was carried from *Syria* to *Rome*, under a Band of Soldiers, (who, saith he, are the worse for the Kindness I shew to them) he saith, ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ, *from Syria to Rome I fight with Beasts*. And (b) *Heraclitus* the *Ephesian* saith, Ephesiorum cives conversos esse in bestias, *the Ephesians were turned into Beasts*, because they slew one another.

(36) V. 35. *How are the Dead raised?* ἢ ποίῳ σώματι, *or with what Body do they come?* After the Sentiments of the *Jews*, add,] That here are two Questions is granted, but then both have respect to the Manner, or the Qualities of the Bodies to be raised, for the *Apostle* saith not διὰ τί, *why are dead Men raised to Life again?* Or, *why do they live again?* But, πῶς ἐγείρονται, *how, after what manner are they raised?* Are they raised with such mortal Bodies, as they had before, or with Bodies subject to the like Distempers and Infirmities, which we now suffer in this Life; or if not, *with what kind of Bodies?* Do their Bodies rise naked? Or, are they cloathed upon? This is exceeding evident from the whole Discourse of the *Apostle*, in answer to these Questions, which gives no reason, why they being dead do rise again, but wholly is employed in shewing what are the Qualities and Conditions of the raised Bodies of good Men.

(37) V. 45. *The first Man Adam was made,* εἰς ψυχὴν ζῶσαν, *the last Adam,* εἰς πνεῦμα ζωοποιοῦν, add,] Moreover, that *Christ* is said here to be εἰς πνεῦμα ζωοποιοῦν, *for a quickning Spirit*; not with relation to his quickning the Soul, but the Body only is visible to any, who will peruse the whole Discourse of the *Apostle* here, since it relateth only to the Truth and Manner of the Resurrection. For after the *Apostle* had dispatched his Proof of our Lord's Resurrection, he concludes thus: *Now is Christ risen from the dead, and become the first Fruits of them that slept; for as by Man came Death, so by Man came also the Resurrection of the dead.* For as, ἐν τῷ Ἀδὰμ, *by Adam all Men die, so also,* ἐν τῷ Χριστῷ, *by Christ all,* ζωοποιηθήσονται, *shall be made alive again.* Now this is the very Word used by Christ, in reference to his Power of raising the dead, when he saith, *As the Father raises the dead,* καὶ ζωοποιεῖ, *and makes them live again; so the Son,* ζωοποιεῖ, *gives Life to whom he will. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself*, John 5. 21. 26.

After this the *Apostle* proceeds to the Enquiry of the Unbeliever, *how are the dead raised up, &c?* And in answer to this, he begins with the same Word; *that which thou sowest,* οὐ ζωοποιεῖται, *is not quickned except it die*, and then shews the difference of our present Body subject to Death, and the Condition of our future Bodies, saying, it is sown, or born into the World, σῶμα ψυχικὸν, *an animal Body*; that is, a Body, which, by the animal and vital Spirits in it lives, moves, perceives, and conveys Nourishment to all its Parts; it is raised, σῶμα πνευματικὸν, a *spiritual Body*, that is, a Body quickned by the Spirit of *Christ*, Rom. 8. 11. and advanced so far to the Perfection of Spirits, as to be immortal as they are, *Luke* 20. 35, 36. and so fitted for the cœlestial and immortal State: For, saith he, *so it is written, the first Man Adam*, from whom we all derive our Bodies, and our animal Life, was therefore made εἰς ψυχὴν ζῶσαν, *with a Soul giving Life* to his Body, and conveying this animal Life to others; *Gen.* 2. 7. the second was made, εἰς πνεῦμα ζωοποιοῦν, to *revive the Body, and quicken it by his Spirit*, John 6. 63. for having promised, that he would raise up them, who spiritually did eat his Flesh, and drink his Blood, he adds, τὸ πνεῦμα ἐστι τὸ ζωοποιοῦν, *it is the Spirit that quickeneth.* He saith also, *that the first Man*, whose Image we bear *in our* Bodies, was χοϊκὸς, *formed,* ἀπὸ χοὸς, *from the Dust*, and so is to return to the Dust. The second Man, whose Image we shall bear is the *Lord from Heaven*, to wit, descending from it with his glorious and heavenly Body, whose Image we shall bear by having Bodies made *like unto his glorious Body*; not then consisting, when they ascend thither of Flesh and Blood, or subject to Corruption, as now they are; *for this corruptible must put on Incorruption, and this mortal Body must put*

(a) Ep. ad Rom. Sect. 5. (b) Ep. 1. ad Hermodorum.

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put on Immortality. And this happy Reſurrection, is to be effected by the Spirit of Chriſt dwelling in us; for *if the Spirit of Chriſt dwell in us, he that raiſed up Chriſt from the dead,* ζωοποιήσει καὶ, *ſhall alſo quicken our mortal Bodies, by his Spirit dwelling in us,* Rom. 8. 11. whence it is evident, that *Chriſt*, the ſecond *Adam*, is ſaid to be, εἰς πνεῦμα ζωοποιοῦν, not with relation to our Souls, but to our Bodies, to be raiſed by him. And thus are theſe words expounded by *Photius* in *Oecumenius*, and by *Theophylact* on the Place.

(38) V. 53. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο,] It is here ſaid, τὸ φθαρτὸν, and τὸ θνητὸν, have not σῶμα for their Subſtantive, but are put in the neuter Gender abſolute, and ſtand to repreſent, νεκροὺς, *the dead*; but this is a great Miſtake, for the words are not only, τὸ φθαρτὸν, τὸ θνητὸν, but, τὸ φθαρτὸν τοῦτο, τὸ θνητὸν τοῦτο, *this corruptible, this mortal*, now *iſtud*, ſaith *Tertullian*, is a Word demonſtrative of the Body; this *hoc*, ſaith *Ruffinus*, eſt vox corpus ſuum quodammodo contingentis, *is the Voice of one, as it were, pointing to the Body:* Moreover what is mortal and corruptible; what puts on Incorruption, but the Body ſown in Corruption, and raiſed in Incorruption? *ver.* 42. What is mortal but the Body? What therefore can be raiſed to Immortality but the ſame Body? When it is farther ſaid, that the *Apoſtle*, ſaying, οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικὸν, *that is not firſt which is ſpiritual, but that which is natural*; he uſes the neuter Gender, to ſignifie the Perſons of *Adam*, and of *Chriſt*, that is another plain Miſtake; they plainly being uſed to ſignifie the Body received from *Adam*, and raiſed by *Chriſt*, as it is evident from the precedent words, ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, *there is an animal Body, and there is a ſpiritual Body; but that Body which is ſpiritual is not firſt, but that which is animal.*

V. 31. 44. 54. The Text is defended a- (39)
gainſt the Surmiſes of Dr. *Mills:* Examen *Millii*, ibid.

CHAP. XVI.

V. 2. Ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίσων, *Let every one of you lay by him in* (40)
Store, that there be no gathering when I come:] From theſe laſt words it is gathered, that θησαυρίζειν is to put into a common Box his Charity; becauſe, if they had kept it at home, there would have been need of gathering it, when the *Apoſtle* come. But the words ἕκαστος παρ' ἑαυτῷ τιθέτω, *let every one place it with himſelf*; admit not of this Senſe, nor when this was done, could there be any neceſſity of making Collections, as that imports, ſolliciting the Charities of others, but only of receiving the Charity thus laid by, for the uſe of the *Saints*; and yet that ſuch need there was, is evident from the 8th, and 9th *Chapters* of the Second *Epiſtle*; for why is ſo much Care taken that they might be ready, if their whole Contribution was already in the common Box?

V. 3. Οὓς δοκιμάσητε δι' ἐπιστολῶν τούτους πέμ- (41)
ψω, *Them with my Letters will I ſend,*] That this is the true ſenſe is evident, becauſe the *Apoſtle* ſuppoſing himſelf then to be come to them, could not need their *Commendatory Epiſtles.*

Additions to, and Annotations on, the Second Epiſtle of St. *Paul* to the *Corinthians.*

(1) Ver. 1. ΚΑΙ Τιμόθεος ὁ ἀδελφὸς, *And Timotheus a Brother,*] I have obſerved in the *Epiſtle* to the *Hebrews*, that it is uſual with St. *Paul*, to call *Timothy* his Brother, *Col.* 1. 1. *Theſſ.* 3. 2. *Phil.* 1. *Heb.* 13. 23. and this he probably did, that he might not be deſpiſed for his Youth, as he intimates he might be, 1 *Tim.* 4. 12. Eight Years after the writing this *Epiſtle* this being written, A. D. 57. that to *Timothy*, A. D. 65.

(2) V. 2. Παλεὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ, Dr. *Mills* ſaith, theſe words are inſerted into this place from other Epiſtles; whereas *Origen*, in *Math.* p. 500, *Cod. Alex.* all the *Greek Commentators*, and all the ancient Verſions own them. See Examen *Millii.*

V. 11. add;] Or, 2*dly*, Τὸ εἰς ὑμᾶς χάρισμα, may ſignifie that wonderful Deliverance (3)
vouchſafed to them, from ſo great danger, by the Prayers of many Perſons.

V. 12. The Connection of this with the (4)
former Verſe, ſeems rather to be thus; and there is good reaſon, why you ſhou'd thus pray for us, who have acted with the ſame Sincerity towards you, and ſo much to your Advantage.

V. 18. add,] And then, πιστὸς ὁ Θεὸς, (5)
will ſignifie Dei fidem teſtor, *I ſwear by the Faith of God*; ſo *Dominus vivit*, i. e. *I ſwear by the Life of God*; or, *as the Lord liveth,*

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liveth, Jer. 12. 16. 44. 26. Hoſ. 4. 15. compared with *Jer.* 38. 16. *Judg.* 8. 19. *Ruth* 3. 13. 1 *Sam.* 14. 39. 46. 19. 6. 20. 3. So to ſwear, *as thy Soul liveth*, is to ſwear by the Life of another.

(6) V. 19. Ὁ τοῦ θεοῦ υἱὸς—δι' ἡμῶν κηρυχθείς; *for the Son of God Jeſus Chriſt preached by us.*) Here *Theodoret* well notes, that Chriſt preach'd, is put, ἀντὶ κηρύγματος, inſtead of the Preaching concerning him; the Senſe of theſe words being this, ὁ περὶ τοῦ υἱοῦ τοῦ Θεοῦ λόγος, *the Word concerning the Son of God, preach'd by me Timothy*, and *Sylvanus*, was ſtill the ſame without any variance from one another; we all ſaying the ſame things of him, and confirming them by the like Miracles.

CHAP. II.

(7) V. 7. *Leaſt ſuch a one ſhould be ſwallowed up of Sorrow.*] Hence alſo *Chryſoſtome* obſerves, that in preſcribing the Meaſures of Penance, regard is to be had, not only to the nature of the Sin, ἀλλὰ καὶ πρὸς διάνοιαν, καὶ ἕξιν τοῦ ἁμαρτανόντων, *but alſo to the Mind*, and *Temper of the Sinner.*

(8) V. 16. Καὶ πρὸς ταῦτα τίς ἱκανός, Here the *Vulgar* ridiculouſly reads, *& ad hac quis tam Idoneus, i. e. quam ego*; and this Reading is defended by Dr. *Mills*, againſt all the *Greek Scholia*, the *Syr.* and *Arab.* Verſions, *Cod. Alex*, and *Hilary* D. and that by Surmiſes little better than that Verſion: See *Examen Millii in locum.*

CHAP. III.

(9) V. 1. Συστατικῶν, *After Dr.* Hammond *on the Place*, add,] But others think theſe Letters were derived from the *Jews*, among whom that they were in uſe, as their Writings, ſo this very Place ſhews; for the Perſons here mentioned were the *Judaizers.*

CHAP. IV.

(10) V. 6. Ὃς ἔλαμψε,] Ὃς here ſeems put for ἐκεῖνος *He*; ſo 1 *Cor.* 7. 7. ὃς μὲν οὕτως, ὃς δὲ οὕτως, *is quidem ſic, ille autem ſic*; and *Chap.* 11. 21. ὃς μὲν πεινᾷ, *is quidem ſitit*, ὃς μὲν μεθύει, *ille autem inebriatur.*

CHAP. V.

(11) V. 9. I confeſs it is difficult to give the clear Senſe of the *Apoſtle*'s words, from *v.* 1. to *v.* 9. to do my Endeavour farther towards it; obſerve,

1*ſt*, That it cannot be proved from any thing ſaid here, or in any other place of St. *Paul*'s *Epiſtles*, that the *Apoſtle* himſelf either thought, or taught others to think, that the Coming of *Chriſt* was not far off, as I have fully proved in the Note, on 1 *Theſſ.* 4. 15. And indeed this Doctrine being found by Experience to be falſe, had he himſelf aſſerted, or taught others to expect, that the Coming of our Lord to Judgment was at hand; ſeeing in that he muſt have been miſtaken, and miſled others; what Certainty can we have, that he was not miſtaken, or did not miſlead others, in what elſe he taught in his *Epiſtles?* Thus, *v.* 9. if when he ſaid, 1 *Cor.* 7. 29. 31. *Brethren the time is ſhort, and the Scheme of the World paſſeth away*; He thus dogmatically ſpake not of the time of human Life, and the Relation we had to the World, and the World to us; but of *Chriſt*'s coming to Judgment, and the Deſtruction of the World, he certainly taught falſe Doctrine. If when he ſaith, *Chap.* 10. 11. *That upon them the End of the Ages was come*; he meant not the laſt, that is the *Jewiſh*, concurring with the *Goſpel* Age, but the end of the World, he then taught falſe Doctrine. If, when he ſaid, *Heb.* 10. 37. *Yet a little while, and he that ſhall come, will come, and will not tarry*; he meant this not of *Chriſt*'s coming to the Deſtruction of *Jeruſalem*, and of the *Jewiſh* State, and Nation, but of his coming to the final Judgment; he again taught falſe Doctrine, and endeavour'd to ſupport them with falſe Hopes, which ſure muſt be ſufficient to impair his Credit in other Matters, taught in his Epiſtles. *Laſtly*, That here is no ground, for this Opinion is proved, Note on *v.* 5; they indeed, who had the *firſt Fruits of the Spirit* in them might wait for his Coming, as all good *Chriſtians* do, but they could not by virtue of his Words expect it ſuddenly.

2*dly*, Obſerve, that the *Apoſtle* here cannot intend to aſſert, that good *Chriſtians*, as ſoon as they die, ſhall inſtantly be cloathed upon with their Houſe from Heaven, but only that they ſhall be ſo at the Reſurrection; for, ſaith he, we deſire to be thus cloathed upon, *that Mortality may be ſwallowed up in Life*, now this he had told us, 1 *Cor.* 15. 54. was only to be expected at the Reſurrection; for, *when this corruptible ſhall have put on Incorruption, and this mortal Immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in Victory.*

3*dly*, Obſerve that the time of the Reſurrection of the Juſt, being declared to be the time of their Recompence, their being crown'd, and like to the *Angels*, and being *ever with the Lord*, as hath been fully proved in the Note on 2 *Tim.* 4. 5. they had good reaſon to be groaning after *the Redemption of the Body*, and that Crown of Glory, which God would give them at that Day.

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Day. But then, ſay they, we do not groan thro' Impatience, under our preſent Afflictions; nor, as ſome *Philoſophers*, from an Opinion, that the Body is *the Priſon of the Soul*, and hindrance to the Knowledge of the Truth; and therefore counting it an Happineſs to be diveſted of it, but from a vehement deſire of that glorious Reſurrection of it, which ſhall compleat the Happineſs both of Soul and Body, and place us forever with the Lord.

Laſtly obſerve, That at the Reſurrection there ſhall not only be an ἔνδυμα, or cloathing of the Soul with its former naked Body; but an ἐπένδυμα, a cloathing of the Body raiſed, with a Covering that ſhall preſerve it from Corruption; and this is plainly the *Apoſtle*'s meaning, in the Similitude of Grain riſing not *naked*, as it was ſown, but *cloathed upon*, as is proved, Note on *v.* 3. here; and on 1 *Cor.* 15. 37. And this, I think, is the meaning of thoſe words, *v.* 3. *if ſo be*, or *ſeeing we ſhall be*, ἐνδυσάμενοι, *cloathed upon*, as the Bodies of the Juſt will be, and not, γυμνοὶ, *naked*, as the Bodies of the Wicked ſhall be. For that the Wicked ſhall have immortal Bodies at the Reſurrection, I no where find clearly delivered in the Holy *Scripture*, but only that the Deſtruction of their Bodies, as well as the Torment of their Souls will be everlaſting. See the Reading of the Text, *v.* 3. vindicated, Examen *Millii* in locum.

(12) V. 17. Καινὰ πάντα, *All things ſhall become new,*] Καὶ ψυχὴ καινὴ, καὶ σῶμα καινὸν, καὶ λατρεία καινὴ, *the Soul ſhall be renewed in the Mind, Will, and Affections*, the Body new in it's Actions, as being made an Inſtrument of Righteouſneſs, *Rom.* 6. 13. the Worſhip new, *Rom.* 7. 6. *Philip.* 3. 3. the whole *Life new*, Rom. 6. 4. ſo *Chryſoſtome*: See this Reading vindicated, Examen *Millii* in locum.

CHAP. VI.

(13) V. 7. Δεξιῶν, καὶ ἀριστερῶν, *On the right hand, and on the left.*] All the *Greek Scholiaſts* here underſtand by δεξιὰ, τὰ εὐθυμότερα, *things proſperous, and grateful*, by τὰ ἀριστερὰ τὰ λυπηρὰ πάντα, *all things, which are grevious, or afflictive*, inſtructing us; that both theſe things have their Temptations, againſt which we are to arm our ſelves; and to ſuch things I have referr'd them in the *Paraphraſe*. But the (*a*) *Scholiaſt* upon *Sophocles* informs us, that ἀριστερὰ οἱ παλαιοὶ τὰ μωρὰ ἐκάλουν, δεξιὰ δὲ τὰ συνετὰ, *that the Ancients ſtiled fooliſh things left handed, but wiſe things dextrous.* And in (*b*) *Ariſtophanes*, μανθάνειν δεξιὰ, is *to learn wiſe things*, and ſo this Armour may be to protect them againſt the Follies of the Vulgar, and the Wiſdom of the *Philoſophers*, and wiſe Men of the World.

V. 11. τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, *our Mouth is opened to you,*] That is, ſay the *Greek Interpreters*, we are ſo full of Affection, that we cannot, σιγᾶν πρὸς ὑμᾶς, be ſilent, or abſtain from declaring our Affection to you, and our boaſting of you, 2 *Cor.* 7. 14. 9. 2, 3. (14)

V. 13. Τὴν αὐτὴν δὲ ἀντιμισθίαν ὡς τέκνοις λέγω.] The Senſe of theſe words ſeems to run thus, λέγω δὲ ὑμῖν ὡς τέκνοις; *and I ſay unto you as Children,* τὴν αὐτὴν ἀντιμισθίαν ἀναδείξαντες τὴν ἰσότητα τῆς φιλίας ἔχοντες, ſhewing the ſame Affection by way of Recompence, πλατύνθητε καὶ ὑμεῖς, *let your Hearts and Affections be enlarged towards us, as ours is towards you*, v. 11. So *Oecumenius*, and *Theophylact*. (15)

CHAP. IX.

V. 5. Τὴν εὐλογίαν ὑμῶν, *your Gift,*] Or Preſent to the Churches in *Judæa*; for as the *Hebrew Beracha*, ſo the *Greek* εὐλογία oft ſignifies a Gift, or Preſent; as when *Jacob* ſaith to *Eſau*, λάβε τὰς εὐλογίας μου, *receive my Preſent*, Gen. 33. 11. and *Abigail* to *David*, λάβε τὴν εὐλογίαν ταύτην, *receive this Gift*, 1 Sam. 25. 27. and *Naaman* to *Eliſha*, λάβε τὴν εὐλογίαν, *receive a Gift from thy Servant*, 2 Kings 5. 15. See alſo *Judges* 1. 15. 1 *Sam.* 30. 26. (16)

CHAP. X.

V. 12. Οὐ συνιᾶσιν, See this Reading vindicated, Examen *Millii* in locum. (17)

CHAP. XI.

V. 3. After 1 *Tim.* 2. 14. add,] And he calls this Deceit, φθόρος, in Alluſion to the *Metaphor* of Virginity. (18)

V. 20. Εἴ τις λαμβάνει,] *Supple* ἀφ' ὑμῶν, *if a Man take away what is yours*; for this Word is uſed, ſaith *Phavorinus*, when we take that which the Owner is not willing to part with. So the Word ſignifies, in *Chriſt*'s Exhortation to the Church of *Philadelphia*, to retain what ſhe had, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου, *that none may take away thy Crown*, Rev. 3. 11. And when it was given to the Angel, λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, *to take away Peace from the Earth*: So (*c*) *P. Gregory* interprets theſe words, *Siquis rapit, accipere enim aliquando dicimus auferre*: So the *Hebrew* Word *Lakac* is rendred by the Septuagint, ἀπολαμβάνω, ἀποφέρω, αἴρω, ἀφαιρέω. Others render the words thus; *if a Man makes a Gain of you*: So *Budæus* ſaith, λαμβάνειν is κερδάνειν, *to gain*. So 2 *Cor.* 12. 16. δόλῳ ὑμᾶς ἔλαβον; *did I take you by guile?* Is interpreted by ἐπλεονέκτησα ὑμᾶς; *did I make a gain of*

(*a*) In Ajace. F. 6. A. (*b*) Ran. Act. 4. Sc. 2. p. 264. (*c*) L. 33. in Job c. 16.

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of you? v. 17. 18. and for this Senſe our *Gataker* pleads in his *Adverſaria*, giving many Inſtances, where not only λῆμμα, and λήψις Nouns derived from λαμβάνειν, but alſo where τὸ λαβεῖν bears this Senſe. Adverſar. *Cap.* 27. p. 293.

(20) V. 21. Ὡς ὅτι ἡμεῖς ἠδενήσαμεν, *as if we were weak*,] To be weak in this *Epiſtle*, Chap. 13. is to be unable to exerciſe the *Apoſtolical* Rod, or the Power that *Chriſt* had given them to inflict Cenſures, and Diſeaſes, on the Refractory, *v.* 3. 4. 9. τολμᾶν *to be bold*, is to exerciſe theſe Cenſures on the Diſobedient, *Chap.* 10. 2. where the *Apoſtle* argues for this Boldneſs, *v.* 7. as here, *Are they Chriſt's Miniſters?* So are we, and adds, as here, *v.* 8. *that he could glory of the Power Chriſt had given him for Edification, and not for Deſtruction*; ſo that the Import of theſe words ſeems to be this. " You ſuffer patiently from theſe falſe Pro- " phets, as if their power over you was to " be dreaded (tho' indeed there was no- " thing in it beſides big words, 1 Cor. 4. " 19. ſee Note on *Chap.* 5. 3.) but we to " be deſpiſed as weak, and having no " power you need to dread; whereas we " ſhall be as bold as they, if you do not " reform, as being much more the Mini- " ſters of Chriſt, and having ſuffered more " to ſhew our Fidelity to him, and there- " fore having greater Reaſon to expect his " powerful Aſſiſtance than they have.

(21) V. 25. After *Joſephus ſaith he was*, add,] *Theodoret* ſaith he was put into a Priſon, ſo called at *Lyſtra*; but of this we read nothing; *Acts* 14, where St. *Luke* gives an Account of his Treatment there.

CHAP. XII.

(22) V. 1. Καυχᾶσθαι οὐ σ᾽ συμφέρει μοι, *it becomes not me to glory.*] St. *Chryſoſtome*, *Theodoret*, *Oecumenius*, and *Theophylact*, all agree in this Reading, making no mention of the other, εἰ καυχᾶσθαι δεῖ, which therefore is to be rejected.

CHAP. XIII.

V. 1. *At the Mouth of two or three Wit-* (23) *neſſes*;] Tho' theſe words ſeem to be cited from *Deut.* 19. 15. rather than from *Matth.* 18. 16. it being rare to find this *Apoſtle* citing any thing from the *New Teſtament*, without calling it *an Ordinance of the Lord*; yet it is probable, that the *Apoſtle* here alludes to the Practice there preſcribed, for the reclaiming of Offenders, and then his Firſt *Epiſtle* being written with this Introduction, *Paul an Apoſtle, and Soſthenes*; his Second thus; *Paul, and Timotheus*; may paſs for two or three Witneſſes; and his Preſence the Third time in Perſon, to exerciſe his Cenſures on theſe Offenders, before the Body of the *Church*, may bear a fair Reſemblance to the Preſcription relating to the *Church*.

V. 7. To the Note there add;] And tho' (24) ἀδόκιμοι here ſeems to ſignifie one that cannot give a Proof of his Power, as when it relates to the *Apoſtle*, v. 6, 7. yet ſeeing the *Apoſtle*, pretending that the Lord had given him this Power, muſt be ἀδόκιμος, one fit to be rejected as a falſe Pretender, if he had it not; and tho', when it relates to the *Corinthians*, v. 5. it ſignifies Perſons, who could not give a Proof, that they belonged to Chriſt, or had his Preſence with them; yet ſeeing the Want of this Proof ſhewed, they were to be rejected as Perſons not approved by *Chriſt*; this differs not much from the Senſe aſſigned of that Word.

An Advertisement *relating to the* Preface *to the Epiſtle to the* Galatians.

ONE Paſſage in the *Preface* to the *Epiſtle* to the *Galatians*, hath met with very hard Uſage from different Hands; but more eſpecially from one, who ſtiles his Book, *The Preacher*, but gives full Demonſtration that he is no *Solomon*; his Words are theſe, *p.* 153. (*a*) " And can we imagine that that " other Author hath a better Opinion of the " Writings of the *New Teſtament*, who " tells us, that *in all the Scriptures of the* " *New Teſtament, there is not to be found* " *one Exhortation to believe in Chriſt, or* " *to act Faith on Chriſt.* And accordingly he " adds afterwards: *Now what Account can* " *be given of this thing, by thoſe who are* " *ſo zealous in their Sermons, to exhort* " *Chriſtians to believe in Chriſt, and are ſo* " *full of Motives to perſuade them ſo to do?* " It ſeems we have been in a great Error, " and Miſtake, hitherto; and all our Ser- " mons to our *Chriſtian* Auditors, to per-

(*a*) Pref. p. 255.

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" ſuade them to exert Faith in our *Lord* " *Chriſt*, have been idle and vain; and the " more zealous we have been in this Mat- " ter, the more fooliſh we have been; for " *Chriſtians* are no where exhorted in the " New Teſtament to believe in *Chriſt*, they " are only unconverted *Jews* and *Gentiles*, " who are called upon to do this. And ſuch were the Apoſtles, and Diſciples, when our Saviour exhorted them to *believe in God*, and to *believe alſo in him, who ſees not that is abuſing the Scriptures.* Now here.

1*ſt*, Sure I have Reaſon to complain of very hard Meaſure, and of great Injuſtice; that after all the Pains I have taken to prove this Propoſition: (*a*) *That the Apoſtles, and Evangeliſts, endited theſe Scriptures, by the Aſſiſtance of the Holy Ghoſt*; and that therefore I allow no *Slips of Memory*, no Rules of Human Prudence, without the Guidance and Direction of the Holy Spirit, §. 3. I ſhould be publickly traduced as one, *that cannot be imagined to have a better opinion of the Writings of the New Teſtament*, than one who aſſerts, that (*b*) *there are ſeveral Repugnances in ſeveral parts of it*; *that it is altered in very many places, and ſome of the greateſt Moment*; *and hath too many Diſagreements which are material, and weighty.* How far I am from thinking any thing of this nature, how zealous in my Oppoſition to ſuch Sentiments, the World will ſhortly farther ſee. And that the words here cited by *the Preacher*, have no Relation to, and contain no Detraction either from the Authority, or Veneration due to that inſpired Book, is evident to all diſcerning Perſons; ſuch vile, and ſcandalous Suggeſtions, without all Ground, or ſhew of Reaſon, is that of which I hope I never ſhall be guilty.

2*dly*, I add, that the Aſſertion here expoſed, as *a viſible abuſe of Scripture*, is as certain and demonſtrable, as any Propoſition in the Book of *Euclid.* Thus,

Definition. *A Chriſtian is one that believes in Chriſt*; nor can he ceaſe to do ſo, whilſt he is a *Chriſtian*; as a Man cannot ceaſe to have an human Nature, whilſt he lives.

Poſtulatum. It cannot be conſiſtent with the Wiſdom of the *Holy Ghoſt*, or of the *Holy Scripture*, to exhort any *Chriſtian* to do what he knows every *Chriſtian* muſt do, and cannot chuſe to do, any more than a living Man can ceaſe to have an humane Nature.

Ergo. It cannot be conſiſtent with the Wiſdom of the *Holy Ghoſt* to exhort any *Chriſtian* to believe in Chriſt; this being the ſame in effect, as to exhort a living Man to retain his human Nature during Life.

3*dly*, To the Argument of *the Preacher*, from *John* 14. 1. I have returned a full Reply, in my Anſwer to a late Pamphlet, p. 20. 21, 22, 23. to which I add, that it is not certain that theſe words contain any Exhortation to believe in Chriſt; even the *Synopſis* informs us, that they may be rendred in the indicative Mood thus; *Creditis in Deum, & in me creditis*; in which ſenſe they contain no Exhortation, but an Aſſertion only of this great Truth, that the Diſciples of Chriſt believed in God the Father, and in Chriſt his only Son; and from that Faith had ground of Comfort under all the Troubles they ſhould meet with in the World.

4*thly*, Had he not changed my words, he would have had no Shew of Ground for his vain Imagination, that I count it *a great Error to perſuade Chriſtians to exert Faith in our Lord Chriſt*: Now this I no where ſay, but only that there is no Exhortation in the *New Teſtament*, to any *Chriſtian* to believe in Chriſt, or (in the Senſe of the *Presbyterians*, and *Independants*, againſt whom I there diſpute) to *act Faith on Chriſt*; to exert that Faith we have in Chriſt, by ſhewing forth the Fruits of it, and *walking anſwerably to it*, and comforting, and ſupporting our ſelves from the Conſideration of it; and the encouraging our ſelves to the Performance of all *Chriſtian* Obedience, is the Duty of all *Chriſtians*, to which I there ſay, the *Scripture* doth exhort them; but to act Faith on Chriſt for Juſtification, or that *Chriſtians* may be Believers, which is the Senſe thoſe Writers put upon the Phraſe, is an unſcriptural Expreſſion.

In fine, It might have reaſonably been expected, that after all theſe hideous Outcries, after theſe terrible Accuſations, that by this Aſſertion *I have viſibly abus'd the Holy Scriptures*, and made it *unimaginable that I have any good Opinion of the Writings of the New Teſtament*: Some plain Text ſhould have been produced from thoſe *Scriptures*, exhorting thoſe, who were already *Chriſtians*, to believe in *Chriſt*; and tho' I judge my Aſſertion a Truth equally certain to a Demonſtration, yet when either *the Preacher*, or *the Pampleteer*, or any other bold Condemner of it, ſhall ſhew the contrary by one plain Text, containing ſuch an Exhortation, I promiſe to renounce it publickly.

(*a*) *Gen. Pref. to the Goſpels.* §. 1. (*b*) *Preacher.* p. 152.

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Additions on, and Annotations to the Epiſtle of St. *Paul* to the *Galatians*.

CHAP. I.

(1) Ver. 4. Ἵνα ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, that he might deliver us from this preſent Evil World;] That this preſent Evil Age, ſhould ſignifie the *preſent Jewiſh Conſtitution, and Nation together*, is very improbable: For did Chriſt die for our Sins, to deliver the *Galatians*, and other *Gentiles* from the *Jewiſh* Nation, or from that Conſtitution they were never under? How much more natural is it to ſay with the *Fathers*, he died for our Sins, that he might deliver us, ἐκ τῶν πονηρῶν πράξεων, καὶ διαφθαρμένης ζωῆς, *from the evil Actions, and corrupt Manners of this preſent World*, or Age, from thoſe Luſts of the Fleſh, and that Corruption of Mind, in which the *Heathens* formerly lived, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to that Courſe of Life*, the Men of the World then led, *Eph.* 2. 2, 3. when they were guided by the Wiſdom, τοῦ αἰῶνος τούτου, *of this World*, 2 Cor. 4. 4. and under the Power of the Rulers, τοῦ σκότους τοῦ αἰῶνος τούτου, *of the Darkneſs of this World*, Eph. 6. 12.

(2) V. 7. Ὃ οὐκ ἔστιν ἄλλο.] Theſe Words cannot ſignifie, *which is not any thing elſe*; or, *which is not owing to any thing elſe*, as one here thinks. For the Pronoun ὅ hath no other antecedent but ἕτερον εὐαγγέλιον, *v.* 6. Nor is it any Objection againſt our Tranſlation, that the *Apoſtle* doth not ſay, ὅ οὐκ ἔστιν ἕτερον, as before, but ἄλλο; it being noted by *Budæus*, and others, that the *Greeks* uſe ἄλλο, καὶ ἕτερον ἐκ περιλήψεως, theſe two words as equivalent. And when two *allos* come together, the ſecond is always rendred ἕτερος, *another*, ἄλλος πρὸς ἄλλον λέγοντες, *ſaying one to another*, Acts 2. 12. & 21. 34. So ἄλλη σὰρξ ἀνθρώπων, ἄλλη δὲ κτήνων, *there is one Fleſh of Men, and another Fleſh of Beaſts*, &c. 1 *Cor.* 15. 31. and again, *v.* 41. The *Apoſtles* meaning then is, that the Preaching of the Goſpel to you, παρ' ὃ εὐηγγελισάμεθα, *beſides that which we have preached*, would be the Preaching of another Goſpel; but that which theſe Perverters of the *Galatians* taught as ſuch, was not indeed another Goſpel, but rather a ſetting up of the Law in Oppoſition to the Goſpel. Note alſo, that εἰ μὴ here is uſed, as *Chap.* 2. 16. 1 *Cor.* 7. 17. *Rev.* 9. 4. 21. 27.

(3) V. 10. Ἢ ζητῶ ἀνθρώποις ἀρέσκειν, theſe words which Dr. *Mills* ſaith crept in from the Margin, are owned by all the *Greek Scholiaſts*, by the Vulgar, the Cod. Alex. *Hilarius Diac.* and St. *Jerome*. See Examen *Millii* in locum.

(4) V. 19. Note alſo, that (*a*) *Nicephorus* ſaith, this *James*, was τοῦ μνήσορος τοῦ Ἰωσὴφ υἱὸς, *the Son of Joſeph, the Husband of the Mother of our Lord.*

(5) V. 23. Ἦν πόλε ἐπόρθει; ſee this Reading vindicated, Examen *Millii* in locum.

CHAP. II.

(6) V. 4. Διὰ δὲ, &c.] Here alſo it ſeems neceſſary, to ſupply the Senſe from the firſt Verſe thus; συνπαρέλαβον δὲ τίτον διὰ τοὺς ψευδαδέλφους; *and I took with me Titus, becauſe of the falſe Brethren.* Examples of the like Ellipſis, or Deficiency, to be ſupplied from the precedent Words, in the *Old Teſtament*, are very numerous; ſee *Glaſſius de figuris Grammaticis*, l. 4. Tract. 2. Obſerv. 11. So *Matth.* 2. 10. ἰδόντες δὲ τὸν ἀστέρα, *ſeeing the Star*, ἑστῶτα ἐπάνω οὗ ἦν τὸ παιδίον, add, *ſtanding over the Place where the Child was*, v. 9. *they rejoiced.* This Addition was neceſſary, becauſe they before, ſaw the Star going before them, *v.* 9. ſo *John* 9. 3. *neither hath he ſinned, nor his Parents*; add, from *v.* 2. ἵνα τυφλὸς γεννηθῇ, *that he ſhould be born blind*, ἀλλὰ ἵνα; but add again, *He was ſo born, that the Works of God might be made manifeſt in him*, 1 John 2. 19. *They went out from us, but they* (who thus went out) *were not of us*; *for if they had been of us, they might have remained with us*, ἀλλ', *Supple*, ἐξῆλθον ἵνὰ ἡμῖν, *but* (they went out from us) *that it might appear they all were not of us.*

(7) V. 5. Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ.] Here Dr. *Mills* contends from the Authority of the vulgar *Tertullian*, and *Hilary D.* that οὐδὲ is an Addition to the Text; tho' *Jerome* poſitively ſaith, that this, was only reading *quorundam Latinorum Codicum, reclamantibus Græcis*, of ſome *Latin* Copies againſt the Authority of the *Greek* Fathers: See this Reading confuted, Examen *Millii* in locum. And there alſo, οἱ δοκοῦντες, v. 6.

(*a*) Hiſt. Eccleſ. l. 2. c. 3.

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is proved againſt the *Doctor*, not to be irreptitious.

(8) V. 6. Οἱ ἀπὸ ὄ, as ſome would read, if not ſuitable to the *Greek* Idiom; begin the Words as you muſt the Conſtruction, ὁποῖοι ὄ ποτε ἦσαν ἀπὸ τῶ δοκεῖν εἶναι τι, and the Senſe is plain, *but of what Quality they were, who ſeemed to be ſomewhat, or were of Reputation*, οὐδέν μοι διαφέρει, *I was not the better for it*, where note, that the *Scholiaſt*, on *Thucydides*, ſaith thus; διαφέρει, *i. e.* ὠφελεῖ λυσιτελεῖ, the Word ſignifies to *profit*, or *be advantageous*. *Phavorinus*, and *Heſychius* ſay, that it ſignifies βέλτιον ἐστιν, *to be the better*, ſo that the Words may be thus rendred. *It was no advantage to me, I was not the better for it*, and this ſenſe is confirmed by the following Reaſon; *for they who were of Reputation added nothing to me.*

(9) V. 17. Or theſe Words may be paraphraſed thus; εἰ γὰρ ἃ καλέλυσα, if the things which *by Chriſt's Authority committed to his Apoſtles*, Matth. 18. 18.] I have looſed [*by declaring Men abſolved from the ritual Precepts of the Law of Moſes.*] I again build up [*by teaching they are to be obſerved,*] I make my ſelf a Tranſgreſſor.

CHAP. III.

(10) V. 1. Τῇ ἀληθείᾳ μὴ πείθεσθαι; Theſe words, ſaith *Jerome*, are not extant in *exemplaribus Adamantii*, in the Copies of *Origen*; but they are extant in the *Arabick* Verſion, the *Vulgar*, *Hilary D. Theodoret*, *Oecumenius*, and *Theophylact.*

(11) V. 8. *Preached the Goſpel to Abraham, ſaying*, &c.] Well might the *Apoſtle* argue thus from the Example of *Abraham*, he being ſtiled by the *Jeruſalem Talmud*, *Abraham the juſt*, Gen. 15. 1. 18. 2. and theſe words being paraphraſed thus; *in thy Righteouſneſs ſhall all the Families of the Earth be bleſſed.* Here *Jerome* ſaith, *Hoc autem in omnibus penè teſtimoniis, quæ de veteribus libris in novo aſſumpta ſunt teſtamento obſervare debemus, quod memoriæ crediderunt*; Evangeliſtæ, *vel* Apoſtoli, *& tantum ſenſu explicato, ſæpè ordinem tranſmutaverunt, nonnunquam vel detraxerint verba, vel addiderint*; for which wild Note this Verſe miniſters no occaſion; for tho' the words, *in thy Seed*, occur not, *Chap.* 22. yet *Chap.* 12. 2. they are found expreſly as they are cited here, only with the Addition of ἀπὸ γῆς of the Earth, which adds nothing to the ſenſe. So again, on *v.* 10. he makes this Note, *Incertum habemus, utrum Septuaginta Interpretes addiderint* omnis homo, & in omnibus, *an in veteri Hebraico ita fuerit, & poſtea a Judæis deletum ſit, in hanc me ſuſpicionem illa res ſtimulat, quod verbum* omnis, & in omnibus Apoſtolus *vir Hebrææ peritiæ, & in lege doctiſſimus, nunquam protuliſſet, niſi in Hebræis voluminibus haberentur*; whereas, as I have ſhewed, that nothing is here added, but what was neceſſarily included in the full ſenſe of the words, and therefore is in the Verſion of the *Septuagint*; ſo to imagine, that all the *Apoſtles*, who underſtood *Hebrew*, muſt have cited all that they produced out of the *Old Teſtament*, exactly according to the *Hebrew*, and not at all according to the *Septuagint*, is an Imagination contrary to ocular Demonſtration.

(12) V. 13. *For it is written*, ἐπικαλάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.] Here again St. *Jerome*'s Note is: *Scire non poſſum quare* Apoſtolus *in eo, quod ſcriptum eſt, maledictus a Deo omnis qui pendet in ligno, vel ſubſtraxerit aliquid, vel addiderit*; *ſi enim ſemel Authoritatem Septuaginta Interpretum ſequebatur, debuit, ſicut ab illis editum eſt, & Dei nomen adjungere, ſin vero, ut* Hebræus ex Hebræis *id quod in linguâ ſuâ legerit, putabat eſſe veriſſimum, nec* omnis, *nec* in ligno, *quæ in Hebræo non habentur aſſumere, ex quo mihi videtur, aut veteres Hebræorum libri (libros) aliter habuiſſe, quàm nunc habent, aut* Apoſtolum *ſenſum ſcripturarum poſuiſſe, non verba, aut quod magis æſtimandum eſt, poſt paſſionem Chriſti, & in Hebræis, & in noſtris Codicibus ab aliquo Dei nomen appoſitum, ut infamiam nobis inureret, qui in Chriſtum madedictum a Deo credimus.* But to omit the incredible Suppoſition, that the *Jews* ſhould have falſified both the *Hebrew*, and *Greek* Text, and the *Samaritan* Copy ſhould agree with them in that Falſation.

1*ſt*, The words ἐπὶ ξύλου are no Addition to the Text, עץ תלוי, being in the former Verſe, which ſaith, *ye ſhall hang him on a Tree*; and ἐπικαλάρατος is in effect, καλάρατος ἀπὸ τοῦ Θεοῦ.

2*dly*, The Buſineſs of the *Apoſtle* here, is to ſhew, that Chriſt had redeemed us, ἐκ τῆς κατάρας, *from the Curſe, by being made a Curſe for us*, i. e. by ſuffering that Death, which by the Law was counted execrable; now to prove this, it was ſufficient to ſhew, that by being hanged on the Tree, *Chriſt* ſuffered that Puniſhment, which by the Law was ſtiled execrable.

3*dly*, The *Hebrew*, ſaith *Chilelah beloim, accurſed by the Judges*, is he that is hanged on a Tree. Now theſe Judges being the Ordinance of God, he that receives an execrable Sentence from them, may be ſaid to lie under the Curſe of God, as receiving that execrable Puniſhment, which his Vicegerents do inflict upon him, by the determinate Council of God; in which ſenſe *Chriſt* is ſaid to be *ſmitten of that God*, who made our Sins to meet upon him, *Iſaiah* 53. 4. 6. and *to be delivered up for our Offences*; and he, who ſuffers a Death, which the Law ſtiles

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ſtiles accurſed by the *Heloim*, or Magiſtrates, who are appointed to execute the Judgment of the Lord, may be ſaid to undergo his Curſe.

(13) V. 15. Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἐπιδιατάσσεται;] Here I would read ὁμῶς, which ſignifies ὁμοίως, *ſimiliter*, in like manner; in which ſenſe ὅμως is plainly uſed in theſe words, ὅμως τὰ ἄψυχα, and is tranſlated, *in like manner*, 1 Cor. 14. 7.

(14) V. 20. After the Citation from *Campejus Vitringa*, add,] 2*dly*, This Expoſition is confirmed from the Place parallel to this, *Rom.* 4. 14. 16. for as there it is argued, that if οἱ ἐκ νόμου κληρονόμοι, *they that are of the Law be Heirs*, Faith is made void, *and the Promiſe is of no effect:* So here he argues, v. 18. that if ἐκ νόμου κληρονομία, *the Inheritance be of the Law, it is no more of Promiſe.* And as there the *Apoſtle* adds, *v.* 16. *that therefore the Inheritance is of Faith, that the Promiſe might be made firm to all the Seed; not that of the Law only*, but to that part alſo, which becomes ſo by the Faith of *Abraham, who is the Father of us all:* So here he muſt be ſuppoſed to argue, that the Inheritance could not be by the Law, delivered by *Moſes*, to the *Jews*, as the Mediator, betwixt God, and them, becauſe he was not the Mediator, παντὶ τῷ σπέρματι, to all the Seed of *Abraham*; but to that part of it only, which was of the Law, that is to the *Jews* only; or the words may be paraphraſed thus. The Promiſe, I ſay, was made to the Seed of *Abraham*, ὡς ἀφ' ἑνὸς, *as of one*, v. 16. ὁ δὲ Μεσίτης, *but this Mediator, Moſes, is not* the Mediator *of one*, [*i. e.* of that one Seed Chriſt, which was to bring the Bleſſing,] but God [who made the Promiſe, that in this one Seed, all the Nations of the Earth, whether *Jew*, or *Gentile*, ſhould be bleſſed,] is one [and the ſame, always true to his Word;] ſo Dr. *Allix*.

(15) V. 23. After the words, *Condemnation to Death*, add,] Or this may be ſpoken of the *Jews*, who only were under the Law; and were by virtue of the peculiar Obſervations it required, an encloſed People, ſeparated from Communion with all other Nations, till the *Meſſiah*, the great Object of their Faith, ſhould be revealed.

CHAP. IV.

(16) V. 18. Ἐν καλῷ.] It is thought, that by this Expreſſion, St. *Paul* means himſelf; but it ſeems not reaſonable to think, that he would call himſelf *a good Man*, when he was ſpeaking to them, who had ſo bad an Opinion of him; but he might ſay this of his Doctrine, nor will the *Greek* bear the other ſenſe.

(17) V. 25. Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ.] Note, that it ſeems very unreaſonable to me, to expunge theſe words, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ, againſt the plain Evidence of all the *Ancient* Verſions, and the concurrent Suffrage of all the *Ancient Interpreters*, *Chryſoſtome*, *Theodoret*, *Oecumenius*, and *Theophylact*, among the *Greeks*, *Ambroſe*, and St. *Jerome* among the *Latins*, who take not the leaſt notice of any various reading here; and to add ὃ for γὰρ, only to ſalve a Difficulty; for if this Liberty may be allow'd, we may take the ſame Liberty in all other Places; and ſtrike out ſuch words as ſpurious, or ſuſpected, which create the Difficulty. And this is leſs to be allow'd; when the words rejected according to the deſcants of the *Ancients* give a plain reaſon, why *Agar* is made the Symbol of the Covenant given from Mount *Sinai*, viz. τὸ γὰρ ὄνομα τῷ Ἄγαρ, *becauſe the Name Agar*, ſaith *Bochart*, is by Interpretation a *Rock*; and ſay the *Greek Interpreters*, is the Name given to Mount *Sinai*, ἐν Ἀραβῶν γλώσσῃ, in the *Arabian* Tongue. But we need here no various Lection, the Interpretation, which Dr. *Mills* hath excellently given us of this Place, being very clear only by adding κατ' ὑποδιάστασιν, by Repreſentation after the Word ἐστὶν, which is the ſenſe it uſually bears in Allegorical Propoſitions, and by referring συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, not to the Mountain, but to *Agar*; for then the ſenſe of the whole runs thus: Theſe two Sons of *Abraham*, *Iſmael* born of *Agar* his Handmaid; and *Iſaac* born of *Sarah* the Free-Woman, contain an Allegory, in which the Name is put for the thing ſignified, or repreſented by it; for theſe two Women, and their Children, are by Repreſentation, the two Covenants; the one Covenant being that from Mount *Sinah*, gendring to Bondage, ἥτις ἐστὶν, which is, by Repreſentation, *Agar*, the Bond-Woman, and ſo bearing a Child, which alſo was in Bondage, τὸ γὰρ Ἄγαρ; for that which is ſignified by *Agar*, from whom *Iſmael* deſcended, is Mount *Sinai*, in *Arabia*, whence the Law was given; and this *Agar* anſwers to *Jeruſalem*, that now is, and is in Bondage, with her Children, to the Law, as the Bond-Woman and her Child was to *Abraham*; but the *Jeruſalem*, which is above ἐλευθέρα ἐστὶν, is by Repreſentation *Sarah* the Free-Woman, whoſe Son was born, not according to the Fleſh, but *according to the Promiſe*; and this Woman is the Mother of us all; for *we Brethren*, as *Iſaac was*, *are the Children of the Promiſe*, and ſo the ſpiritual Seed of *Abraham*, and *Heirs according to the Promiſe.* And this Interpretation is confirmed by the Concluſion of the whole Allegory thus: *So then, Brethren, we are not the Children of the Bond-Woman, but of the Free.* O ſi ſic omnia!

CHAP.

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CHAP. V.

(18) V. 8. *This Perſuaſion cometh not of him that calleth you.*] Here *Jerome*'s Note runs thus: *Perſuaſio noſtra non eſt ex eo, qui vocavit nos, ſed ex nobis, qui conſentimus, vel non conſentimus vocanti aliud quippe Dei opus, aliud hominum, Dei opus eſt vocare, hominum credere, vel non credere, & ſicubi alitèr de ſcripturis liberum hominis affirmatur arbitrium, ut ibi* ſi volueritis, & ſi audieritis me, *Ex.* 19. 2. *& iterum, & nunc* Iſrael, *quid petit a te Dominus Deus tuus?* Deut. 10. *& ex hoc loco vel maximè comprobatur.*

Accuſat enim, quare non obediverint veritati, oſtendens in eorum arbitrio poſitum vel obedire vel non obedire. And in this he ſpeaks the Senſe of all the *Ancients* till St. *Auſtin*'s Time.

(19) V. 9. *A little Leaven,* &c.] That is, ſaith *Chryſoſtome*, Circumciſion, tho' it be but one Command, brings us under an Obligation to obey the whole *Jewiſh* Law, as the *Apoſtle* teacheth, *v.* 3.

(20) V. 14. *The whole Law is fulfilled in this, thou ſhalt love thy Neighbour as thy ſelf.*] So that if thou be ſtill deſirous to fulfil the Law, thou mayſt do it by obſerving this comprehenſive Law of Love. So *Oecumenius.*

CHAP. VI.

(21) V. 10. *Let us do good to all Men.*[By this Precept, ſaith *Chryſoſtome*, he extends the Love of the *Chriſtian* beyond that of the *Jews*, which was confin'd, πρὸς τὸς ὁμοφύλους, *to Men of their own Nation, and Religion.*

(22) V. 12. After theſe words, *our Lord's Death and Sufferings*, add,] St. *Jerome* here ſaith, that *Octavianus Auguſtus, Tiberius*, and *Cajus Cæſar* had made Laws, that the *Jews*, diſperſed thro' the whole *Roman Empire*, ſhould live according to their own Laws, and Ceremonies; whoſoever therefore was circumciſed, tho' he believed in *Chriſt*, was by the *Gentiles* deemed a *Jew*; but they who had not this Token of a *Jew*, *viz.* the Circumciſion of the Fleſh, were perſecuted both by *Jews* and *Gentiles*, *has igitur perſecutiones hi, qui Galatas depravaverant, declinare cupientes, circumciſionem pro defenſione diſcipulis perſuadebant; and hence they who perverted the Galatians,* perſuaded them to be circumciſed, that they might avoid Perſecution.

(23) V. 15. Ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, Doctor *Mills* omits the words ſcored, and reads οὐ περιτομή τι ἐστιν; but the words, as they are in the Text, are not only owned by the *Vulgar*, *Arab. Theodoret*, *Oecumenius*, and *Theophylact*, but are exactly the ſame in *Chap.* 5. 6. See Examen *Millii* in locum.

(24) V. 17. *Let no Man trouble me,* ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, *for I bear in my Body the Marks of the Lord Jeſus,*] *i. e.* Let no Man henceforth queſtion, whether I truly ſtile my ſelf *Paul the Servant of Jeſus Chriſt, or fight the good Fight of Faith, as a good Soldier under this Captain of Salvation*; ſeeing whereas Servants and Soldiers have only one, στίγμα, as a mark of their Relation to their Maſters, and Generals, in their Hands, or Wriſts, I bear many marks of theſe Relations *to the Lord Jeſus*, thro'out my whole Body, in thoſe many Wounds and Stripes I have received for his ſake.

(25) Ἡ πρὸς Ἐφεσίους Ἐπιστολή. See this Title confirmed by the clear Teſtimony of the Fathers of the four firſt Centuries, and the Miſtakes of Doctor *Mills* diſcovered, Examen *Millii.*

Annotations on, and Additions to the Epiſtle to the *Epheſians.*

CHAP. I.

(1) Ver. 1. ΚΑΙ' πιστοῖς, *and* (that is) *to the Faithful.*] So οἱ ἐκ περιτομῆς πιστοί, are the Believers of the Circumciſion, *Acts* 10. 45. τὶς μέρις πιστῷ μετ' ἀπίστου, *what Portion hath a Believer with an Infidel?* 2 *Cor.* 6. 15. ſo *Acts* 16. 1. 1 *Tim.* 4, 3. 10, 12. 5, 16. 6, 2. *Tit.* 1. 6. yet it is very probable, as Mr. L. here ſuggeſts, that here, and *Coloſſ.* 1. 2. theſe words may particularly relate to ſuch *Chriſtians*, as kept the Doctrine of *Chriſt* from the corrupt Mixtures of thoſe *Judaizers*, who went about, καπηλεύοντες, 2 *Cor.* 2. 17. κὴ δολοῦντες τ λόγον, *corrupting*, and *handling the Word of God deceitfully.*

(2) V. 4. *That we may be* ſancti, & immaculati, *holy, and unblameable.*] There is a difference, ſaith St. *Jerome*, betwixt theſe two things, *parvuli quippe immaculati ſunt,*

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quia integro corpore nullum fecerunt peccatum, & tamen non ſancti, quia ſanctitas ſtudio, & labore comparatur; *ſo Children are unblamable as having done no Sin in the Body, and yet they are not holy, becauſe Holineſs proceeds from the Will, and the Endeavour*; this in other Men would be ſtiled *Pelagianiſm.*

(4) V. 7. *Redemption thro' his Blood.*] Here St. *Jerome* ſaith, *duplicitèr ſanguis Chriſti, & caro intelligitur, vel ſpiritualis iſta, atq; divina, de quâ ipſe dixit*, caro mea eſt verè cibus, & ſanguis meus verè eſt potus, niſi manducaveritis carnem meam, & ſanguinem meum biberitis non habebitis vitam æternam, *vel caro, & ſanguis, quæ crucifixa eſt, & quæ militis effuſa eſt lanceâ*; Where he plainly diſtinguiſhes the Fleſh and Blood received in the Sacrament, from the Fleſh of Chriſt crucified; and his Blood ſhed upon the Croſs, calling the firſt Spiritual, in Oppoſition to his material Fleſh and Blood.

(5) V. 9. From this Ninth *Verſe* it appears, that the Election, and Fore-appointment mention'd, *v.* 4. 5. is as large as is his Manifeſtation of his Will to the *Gentiles*; for as προορίσεν, *he fore-appointed them to Sonſhip by Jeſus Chriſt*, v. 5. ſo here, προέθετο, *he purpoſed before to make known his Will unto them*; ἐν αὐτῷ, *in him*, according to the ſame *Pleaſure of his Will.* Note alſo, that the Words being not ἐν ἑαυτῷ, but ἐν αὐτῷ, ſhould not have been rendred *in himſelf*, that is in God the *Father*, but *in him*, that is in *Chriſt*, v. 4. as the following, and preceding Verſes ſhew.

(6) V. 11. Ἐν ᾧ καὶ ἐκληρώθημεν.] Note alſo, that here the *Alexandrian* Copy, and the *Syriac*, read ἐκλήθημεν, *we are called*, and the Note of St. *Jerome* here is this: *Vult Deus, quæcunq; ſunt rationis plena, & conſilii, vult* ſalvari omnes, *& in* agnitionem veritatis venire, *ſed quia nullus abſq; propriâ voluntate ſervatur, liberi enim arbitrii ſumus, vult nos bonum velle, & cum voluerimus, vult in nobis ipſe ſuum implere conſilium.*

(7) V. 12. Τὸς προηλπικότας, *who before truſted in Chriſt.*] I ſee no reaſon, why *us*, and *we*, in the firſt ten Verſes may not ſignifie Believers in the General, and then *us*, and *we*, v. 11. may ſignifie the believing *Jews*, who literally were προηλπικότοι, Believers in *Chriſt*, before the *Gentiles*; nor could any thing tend more to the Eſtabliſhment of the Freedom of the believing *Gentiles*, from *Judaical* Obſervances than this Conſideration, that the *Jews* themſelves could only obtain the Benefits of *Chriſtianity*, by being choſen a-new to be God's People, thro' Faith in *Chriſt*.

(8) V. 14. Ὅς ἐστιν ἀρραβών, *who is the earneſt of our Inheritance.*] It was the Cuſtom, both of the *Jews*, and *Heathens*, to confirm a Promiſe, or a Bargain, by giving ſomthing as an Earneſt of, or Obligation to perform it. This the *Latins* ſtiled *arra*, the *Greeks* ἀρραβών, ἢ ἐνέχυρον; ſee *Plaut. Moſtell.* Act. 3. Sc. 1. *Miles Glori.* Act. 4. Sc. 1. The *Jews* Eraban: So when *Judas* had promiſed *Thamnah* a Kid, he gives her ἀρραβῶνα, an Earneſt, that he would perfom his Promiſe, *Gen.* 38. 17. 18. And in like manner God having promiſed to his faithful Servants an eternal Inheritance gives them his Holy Spirit as the *Earneſt* of it.

(9) V. 19. Καὶ τὶ τὸ ὑπερβάλλον μέγεθος, and that is the exceeding Greatneſs of his *Power towards us*, to the Note there add,] The *Apoſtle* doth not here pray as Mr. L. ſuggeſts in his Paraphraſe, that the *Epheſians* might have the Spirit of Wiſdom and Revelation, that they might know the exceeding Greatneſs of that Power God *had employed already in bringing them to the Faith*, for that they knew already; it being the mighty Power of thoſe Miracles they had ſeen done before their Eyes, which induced the *Gentiles* to believe, *Rom.* 15. 18. 19. But he prays, that by theſe means they might know, what at preſent they had no experience of, *viz.* how glorious was the Object of their Hope, how great their future Inheritance, and how excellent was the Power God would ſhew in raiſing them up from the Dead, as he had done *Chriſt*, to the Enjoyment of it.

(10) V. 21. *A Name above every Name*,] That the Word ὄνομα doth alſo ſignifie Perſons; ſee note on *Acts* 2. 15. and Men of great Power and Dignity, are ſtiled both in *Scripture*, and in other Writers, *Anſhe, Haſhem*, οἱ ἄνδρες οἱ ὀνόμαστοι, *Men of Name*, i. e. *Renown.* So are the Giants called, *Gen.* 6. 4. And the *Princes of the Congregation*, Num. 16. 2. ſo that to be *exalted above every Name, that is named*, is to be advanced, even in his human Nature, above Men and Angels of the higheſt Divinity, by being exalted to the right Hand of the *Father*, Heb. 1. 4, 5. After the Dignity of Chriſt was conteſted by the *Arians*, the Fathers to avoid their Argument from theſe words, choſe rather to interpret this of the Name of the Son mentioned by St. *Paul*, Heb. 1. 6. *To which of the Angels ſaid he, thou art my Son?* So *Theodoret, Oecumenius, Theophylact* on this place, and *Epiphanius*, Hær. 69. p. 325. tho' the words, *v.* 20. *He hath raiſed him from the Dead, and ſet him on his right Hand on heavenly places*, ſtrongly plead for the firſt Interpretation.

CHAP. II.

(11) V. 1. Καὶ, *and*,] That this glorious Hope, this bleſſed Inheritance, this happy Reſurrection

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rection will be your Portion, you may learn from what God hath already done for you; *for he hath quickened you, who were dead in Treſpaſſes and Sins*, v. 1. and ſo hath brought you into a State of Salvation, v. 5. *and made you meet to be Partakers of the Inheritance of Saints in Light*, Coloſſ. 1. 12. He alſo hath raiſed up your head, and placed him, and in him your nature in heavenly Places, and ſo hath, in a manner, *raiſed you up, and made you ſit together with him there*, v. 6. you being hence aſſured, that all his living Members ſhall be raiſed up to live for ever with him; for if *we believe that Chriſt is riſen, we muſt believe that them who ſleep in Jeſus, will God bring with him*, to *be forever with the Lord*, 1 Theſſ. 4. 14. 17. *and to him that overcometh*, ſaith *Chriſt*, *will I give to ſit down with me, on my Throne, even as I have overcome, and am ſet down with my Father on his Throne*, Rev. 3. 21.

(12) V. 3. Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were by nature Children of Wrath.*] We were Children of Wrath, ſaith *Jerome*, vel propter corpus humilitatis, corpuſq; mortis, *by reaſon of the vile mortal Body, to which our Souls was condemned*, which was the Opinion of *Origen*; or, quòd ab adoleſcentiâ mens hominum appoſita ſit ad malitiam, *becauſe the Mind of Man is prone to Iniquity from his Youth*; vel, quòd ex eo tempore, quo poſſumus habere notitiam Dei, & ad pubertatem venimus, omnes, aut operâ, aut linguâ aut cogitatione peccamus; or, becauſe, when we come to Ripeneſs of Years, and attain to the Knowledge of God, we offend all in Thought, Word and Deed; where it is obſervable, that tho' he brings in *Origen*'s peculiar Opinion, as one Reaſon of this Appellation; yet hath he not the leaſt Hint of our being the *Children of Wrath*, on the account of *Adam*'s Sin. See my Interpretation confirmed by Mr. *Thorndike*, &c.

(13) V. 12. Ἄθεοι, *without God*, after 1 *Theſſ.* 1. 9. add,] Thus the *Chriſtians* ſtiled the *Heathens Atheiſts*, becauſe τὸν μὴ ὄντως ὄντα Θεὸν ἠγνοήκησαν, *they ſaw not the true God*; ſo *Clemens Alexandrinus* protrept. p. 14. and *Theodoret* here. And the *Heathens* ſtiled the Chriſtians ſo, becauſe they denied thoſe to be Gods, whom they eſteemed truly ſo. So *Juſt.* in *Apol.* 2. p. 56. *Athenag.* p. 6. And the *Stoicks* reckoned two kinds of *Atheiſts*; one that contemned the Gods; the other, τὸν ἀναλόγως τῷ Θεῷ λεγόμενον, *them that ſpake things contrary to the Deity.* Diog. Laert. l. 7. §. 119.

(14) V. 16. Ἐν ᾧτῷ,] i. e. ἐν τῷ σταυρῷ, *By the Croſs*; ſo *Chryſoſtome*, *Theodoret*, *Oecumenius*, and *Theophylact* read. Other Copies read ἐν ἑαυτῷ *in himſelf*: But this Reading, ſaith St. *Jerome*, is only of the *Latin* Copies, and it ſeems to have had its riſe from the former Verſe; ſee Examen *Millii*.

CHAP. III.

V. 7. Οὗ ἐγενόμην διάκονος, *of which I am made a Miniſter.*] Mr. L. thinks, *that this ſtrongly implies a Denial, that others were made Miniſters of the ſame Doctrine*: but as it cannot imply that *Barnabas*, and others appointed to go with him; or that *Silas*, and *Timotheus*, who preached the ſame Doctrine, 2 *Cor.* 1. 19. were not alſo Miniſters of that Doctrine; ſo the Commiſſion *Chriſt* gave to all his *Apoſtles*, being to preach the Goſpel, and to make Diſciples *thro' all the Gentile World*, it is not eaſie to conceive, that thoſe Nine, who were ſent to preach to the *Gentiles*, as well as St. *Paul*, ſhould none of them underſtand their Commiſſion aright; eſpecially if we conſider how fully the Council met at *Jeruſalem*, eſtabliſh St. *Paul*'s Doctrine, with reſpect to the *Gentile* Converts, declaring, as St. *Peter* doth, that they being the *Jews* expected to be ſaved by Faith in *Chriſt*, as did the *Gentiles*. That God had put no difference betwixt them, and the circumciſed *Jews*, *purifying their Hearts by Faith*, and giving them the *Holy Spirit*, as he had done to the believing *Jews*; and that therefore to endeavour *to put the Yoke of Circumciſion on their Necks*, was *to tempt God*, that is, to diſtruſt the Evidence that he had given of his Acceptance of them without Circumciſion, *Acts* 15. 8, 9. 10, 11. And the whole *Synod* declare, that they who ſaid, *they ought to be circumciſed, and to keep the Law, troubled them with words tending to the Subverſion of their Souls*, v. 24. whereas *it ſeemed good to the Holy Ghoſt, and to them, to lay upon them none of theſe Burthens*, v. 28. And laſtly, that they who were Pillars of the Church of the Circumciſion, *knowing the Grace given to St. Paul*, approved his Commiſſion of preaching to the *Gentiles*, as he did, *Gal.* 2. 9. (15)

V. 9. Διὰ Ἰησοῦ χριστοῦ, See theſe words vindicated, Examen *Millii* in locum. (16)

V. 10. After 1 *Pet.* 1. 12. add,] That the words ἐπουράνιος, and ἐπουράνια, always ſignifie things, or Perſons in Heaven, is very evident. So πατὴρ ἐπουράνιος, *is our heavenly Father*, Matth. 18. 25. ὁ ἐπουράνιος, *the Lord from Heaven*, 1 Cor. 15. 48, 49. τὰ ἐπουράνια, *heavenly things*, to be taught only by him, *who was in Heaven*, John 3. 12, 13. σώματα ἐπουράνια, *heavenly Bodies*, *viz.* the Stars; 1 *Cor.* 15. 40. βασιλεία ἐπουράνιος, *the Kingdom*, to *be enjoy'd in Heaven*, 2 Tim. 4. 18. Heb. 11. 16. Ἱερουσαλὴμ ἐπουράνιος, *The Jeruſalem that is above*, Heb. 12. 22. ὑπόδειγμα τῶν ἐπουρανίων, *the Pattern of things in Heaven*, Heb. 8. 5. τὰ ἐπουράνια, *heavenly things*, Heb. 9. 23. Hence (17)

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are they diſtinguiſhed from *things on Earth, or under the Earth*, Philip. 2. 10. The words are five times uſed in this *Epiſtle*, and always ſignifie *heavenly Places*. So it doth when we are ſaid *to ſit down with Chriſt*, ἐν τοῖς ἐπουρανίοις, *in heavenly Places*, Chap. 2. 6. when *Chriſt* is ſaid to be *ſat down with God*, ἐν τοῖς ἐπουρανίοις, *in heavenly Places*, Chap. 1. 20. that being the Conſequence of his Aſcenſion into Heaven, 1 *Pet.* 3. 22. *Heb.* 13. 10. 12. and therefore it is well rendred *in heavenly Places*, v. 3. So it ſignifies, when the *Apoſtle* ſpeaks of *Principalities, Powers*, and *ſpiritual Wickedneſſes*, ἐν τοῖς ἐπουρανίοις, *Chap.* 6. 12. and ſo it muſt ſignifie, when he ſpeaks here of good *Angels* in the ſame Places: Nor can it be well joyn'd with σοφία, becauſe διὰ τῆς ἐκκλησίας intervenes.

To Mr. *L*'s Objection, that *'tis not eaſie to conceive, that the Declaration of this Myſtery ſhould be to this Intent, that the Angels, good or bad, ſhould be acquainted with it*, it may be anſwered,

1*ſt*, That the *Apoſtle* doth not ſay this was God's ſole Intent in the Revelation of this Myſtery; but only, that this, amongſt others more important, might be one.

2*dly*, That the Particle ἵνα ſignifies, adeo ut, *ſo that*; ſee Note on 1 *Cor.* 14. 13. and then the words will not reſpect God's Intention in this Revelation, but only the Conſequence of it.

CHAP. IV.

(18) V. 9. After theſe words, *the lower part of the Earth*, add,] "We cannot be aſ- "ſured, ſaith (*a*) *Biſhop Pearſon*, that the "Deſcent of *Chriſt*, which St. *Paul* here "ſpeaketh of, was performed after his "Death, nor can we be aſſur'd, that the "*lower parts of the Earth* do ſignifie *Hell*; "they may well refer to his Incarnation, "according to that of *David*, Pſal. 139. 15. *My Subſtance was not hid from thee*, when *I was made in ſecret, and curiouſly wrought in the lower parts of the Earth*, or to his Burial, according to that of the *Prophet*, *they that ſeek my Soul to deſtroy it, ſhall go into the lower parts of the Earth*, κατώτερα γῆς μέρη τὸν γῆν τὸν θάνατον ἐκάλεσεν, *he calls his Death his Deſcent into the lower parts of the Earth*, ſay *Chryſoſtom*, and *Theodoret* on the Place.

(19) V. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is good for Edification.*] Severe here are the words of St. *Jerome*; Quotiens loquimur aut non in tempore, aut opportuno loco, aut non ut convenit audientibus, totiens Sermo malus procedit de ore noſtro ad deſtructionem eorum, qui audiunt; Conſideremus itaq; quid loquimur, quia *pro omni verbo otioſo reddituri ſumus rationem in die judicii*, & etiamſi non lædamus, non tamen Edificemus, mali verbi nobis luenda ſit pœna. To qualifie the rigid Severity of theſe words, ſee the Note on *Matth.* 12. 36. ſee the reading of this, and the 32d Verſe vindicated, Examen *Millii*, ibid.

CHAP. V.

V. 12. After *Rome*, and *Italy*, add,] Ἀκόλυθα γὰρ τῇ Διονυσιακῷ τότῳ τὰ ἀφροδύσια, Luſt being a Conſequent on the *Bacchanalia*, ſays the (*b*) *Scholiaſt* on *Ariſtophanes*. Hence is that of (*c*) *Ariſtippus*, ἐν Βαχχεύμασιν ἔσ' ἡ σώφρων ἢ διαφθερήσεται, *a chaſt Woman will not be corrupted at the Bacchanalia*. And thoſe Precepts, that a married Woman ſhould obtain, (*d*) τοῖς ὠφελιασμοῖς, καὶ μαλθακισμοῖς, *from the Feaſts of* Bacchus, *and the Mother of the Gods*, becauſe they tended to Drunkenneſs, and the corrupting of chaſt Women. (20)

V. 14. *Awake thou that ſleepeſt, and ariſe from the Dead*, καὶ ἐπιφαύσει σοι ὁ Χριστός, *and Chriſt ſhall enlighten thee, or ſhine upon thee*;] And yet our Tranſlation, that *Chriſt ſhall give thee Life*, is very juſtifiable, as giving the true ſenſe of the *Metaphor*; ſo *Pſal.* 13. 14. *Lighten my Eyes, that I ſleep not in Death*, i. e. *preſerve my Life*, Prov. 29. 13. *The Poor and Rich meet together, the Lord enlighteneth both their Eyes*. See *Job* 3. 20. 33. 30. (*e*) Mr. *Dodwell* citing theſe words ſaith, "*Chriſt* ſhall give thee "Light, is the ſame with the immortal "Light; and this is an Addreſs to the Dead, "who are frequently ſaid to ſleep in the "*Prophetick* Stile of the *New Teſtament*; "and the Light ſeems to allude to the *Bap-* "*tiſmal Illumination* of the Spirit, upon "owning of the true Faith. But as in this he is ſingular, and hath not one Authority *Ancient*, or *Modern*, agreeing with him in this Interpretation, or to the Application of it to Chriſt preaching to the Dead in *Hades*, and baptizing them. St. *Chryſoſtome*, *Theodoret*, *Photius*, and *Theophylact* among the *Greek Interpreters*; *Ambroſe*, or *Hilary* the *Deacon*, and St. *Jerome* among the *Latins*; all ſaying poſitively, that the words are to be underſtood *metaphorically* of a Sleep, and Death in Treſpaſſes and Sins; ſo is it alſo evident, that the words cannot bear this Senſe. For, (21)

(*a*) Art. 5. p. 228. (*b*) p. 384. (*c*) Apud. Stob. Serm. 5. p. 66. (*d*) Ibid Serm. 72. p. 444, 445. (*e*) P. 170.

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1*ſt*, If they that ſleep here ſignifies literally thoſe, *whoſe Bodies ſleep in the Grave*, the Addreſs to them to riſe from the Dead, muſt be an Addreſs to their Bodies, to riſe from the Grave, and ſo they muſt be firſt raiſed from the Dead before *Chriſt* gives them Light.

2*dly*, *To ſleep*, when it is uſed to ſignifie Death in the *New Teſtament*, always relates to the Body ſleeping in the Grave, or in the Duſt; as *John* 5. 28, 29. 1 *Cor.* 11. 30. 15. 20. 51. 1 *Theſſ.* 4. 14. 5. 10. and never to the Soul in *Hades*, or to the Spirits in Priſon there. For as St. *Jerome* notes on the Place; ſpiritûs mortem nunquam legimus; *we never read in Scripture of the Death of the Spirit in the literal Senſe.* And,

3*dly*, The preceding Verſes plainly ſhew, that the *Apoſtle* introduceth theſe words, as a Call to the *Gentiles* ſitting in Darkneſs, to awake out of their Sleep in Sin, their Death in Treſpaſſes and Sins, *Chap.* 2. 1. 5. that they might enjoy the Light of *Chriſt*'s Goſpel. For, ſaith he, *v.* 8. *Ye were once Darkneſs, but now are ye Light in the Lord, walk as Children of the Light, and have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them*, v. 11. *which you who are Children of the Light, and on whom God hath ſhined to give the Light of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. may do *for all that maketh manifeſt is Light*, v. 13. wherefore, λέγει, the Scripture ſaith to thoſe *Gentiles*, who are yet in Darkneſs, *awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light*; ſo again, 1 *Theſſ.* 5. 5. 6. *Ye are the Children of the Light, and of the Day, not of the Night, or of Darkneſs; therefore let us not ſleep as others do.* See the Note on *Rom.* 13. 12. So (*a*) *Clemens Alexandrinus*, in his Exhortation to the *Gentiles*, ſaith, ἀφυπνίζει γέ τοι, καὶ τῶν σκότους αὐτῶν τοὺς παλαιπαμβώτας ἀνίστησιν, *He, by his Exhortation, raiſes out of Sleep thoſe that erred in, and thro' Darkneſs.* See alſo the Reading of the Text confirm'd Examen *Millii* in locum.

(22) V. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, after the words *wiſe as Serpents*, add,] And tho' it may not be ſo pertinent to this Text, yet will it be very profitable to the Men of this Age to conſider the Practice of the *Heathens* in this Caſe. For (*b*) *Ælian* informs us of the *Lacedæmonians*, that they were much concerned, that Men ſhould ſpend their time well, ταμιεύμενοι παντὸς ἐπὶ παντὸς ἐπειγόμενα, *imploying it ſtill upon urgent Buſineſs, and ſuffering no Man either to be idle*, or *to employ himſelf about Trifles*, ὡς ἂν μὴ πρὸς τὰ ἔξω τῆς ἀρετῆς ἀναλισκόμενον, *ſo that he might employ his whole Time in virtuous Actions.* And (*c*) *Stobæus* ſaith, that the *Lucani*, a People of *Italy*, and the *Athenians* puniſhed thoſe that were idle, as well as thoſe that were guilty, ἄλλου τινὸς ἀδικήματος, of any other Crime. And ſeeing Time is a Talent given us by that God, in whoſe Hand our Lives are, it muſt be given us for ſome good End, and muſt be miſpent, when 'tis not employed to ſuch ends.

V. 19. *Speaking to your ſelves in Hymns and Pſalms*, after 1 *Cor.* 14. 15. add.] St. *Jerome* here ſaith, *Canere igitur, & pſallere magis animo, quam voce debemus, hoc eſt, quippe quod dicitur* cantantes, & pſallentes in cordibus veſtris Domino. *Audiant hæc Adoleſcentuli, audiant hi, quibus pſallendi in Eccleſiâ officium eſt, Deo non voce ſed corde cantandum, nec Tragædorum ad modum guttur & fauces dulci medicamine colliniendas, ut in Eccleſiâ theatrales moduli audiantur, & cantica, ſed in timore, in opere, in ſcientiâ Scripturarum*; which ſhews that *Choriſters*, or *Quire* Men had then obtain'd an Office in the *Church*, tho' he ſeems not much to approve them. (23)

V. 26. Ἐν ῥήματι, *by the Word*,] That is, ſaith *Chryſoſtome*, by the words uſed in the Form of *Baptiſm*, to wit, *I baptiſe thee in the Name of the Father, Son, and Holy Ghoſt.* (24)

V. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,] *Jerome* being an Enemy to Wedlock, inſinuates that theſe words are an Addition to the Text, but the contrary is evident they being found in all Verſions, all the *Greek Scholiaſts* in the *Cod. Alex.* and *Hilary* D.

V. 32. After theſe words, *and of his Bones*, v. 30. add.] For the fuller explication of theſe words, Note from the (*d*) *Biſhop* of *Ely*, " That the profoundeſt of " the *Hebrew* Divines, whom they now " call *Cabbaliſts* having ſuch a Notion as this " among them, that ſenſible things are but " an Imitation of things above, conceived " from thence; that there was an Original " Pattern of Love and Union, which is be- " tween a Man and his Wife in this World; " this being expreſſed by the Kindneſs of " *Tipheret*, and *Malcuth*, which are the " Names they give to the inviſible Bride- " groom, and Bride, in the upper World; " and this *Tipheret*, or the great *Adam*, " in Oppoſition to the terreſtrial and little " *Adam* here below; as *Malcuth* (*i. e.* the " Kingdom) they call alſo by the Name of " *Cheneſeth Iſrael*, the Congregation of " *Iſrael*, who is united, ſay they, to the " *Celeſtial Adam*; as *Eve* was to the Ter- " reſtrial. So that, in Summ, they ſeem to " ſay the ſame that the *Apoſtle Paul* doth, " when (25)

(*a*) P. 54. c. (*b*) Var. Hiſt. l. 2. cap. 5. (*c*) Serm. 42. p. 291. (*d*) *Preface to the* Canticles 2. 4.

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" when he tells us, that *Marriage is a great* " *Myſtery, but he ſpeaks concerning Chriſt,* " *and his Church.* For the Marriage of " *Tipheret* and *Malcuth*, or *Cheneſeth Iſ-* " *rael*, is the Marriage of Chriſt the Lord " from Heav'n, with his Spouſe the *Church*, " which is the Conjunction of *Adam* and " *Eve*, and of all other Men and Wo- " men deſcended from them. (*a*) *Origen* ſeems to have had ſome Notice of the Relation this Paſſage had to *Adam* and *Eve*, when he ſpeaks thus. If any Man deride us for uſing the Example of *Adam* and *Eve*; in theſe words, and *Adam knew his Wife*, when we treat of the *Knowledge of God*, *let him conſider theſe words, this is a great Myſtery. Tertullian* frequently alludes to the ſame thing, ſaying this is a great Sacrament, carnalitèr in *Adam*, ſpiritualitèr in Chriſto propter ſpirituales nuptias Chriſti & Eccleſiæ; *carnally in* Adam, *ſpiritually in Chriſt, by reaſon of the ſpiritual Marriage betwixt him and his Church.* Exhort. ad Caſtitat. l. 5. p. 521. De animâ c. 11. & 12. & adv. Marcion. l. 3. c. 5.

CHAP. VI.

(26) V. 4. *Provoke not your Children to anger.*] By diſ-inheriting them, by laying heavy Burdens upon them, and uſing them rather as Slaves than Sons, but *bring them up in the Nurture and Admonition of the Lord.* For it is not, ſaith *Ariſtides*, a thing of a ſmall Conſideration, what Principles are put into them in their Youth; but it is, τὸ πᾶν, the Foundation of all they do hereafter. *And if Lovers of Horſes, Birds, and Dogs, are careful of their Education; is it not juſt*, ſaith St. *Chryſoſtome, that Chriſtians ſhould be more careful of the Education of their Children*; eſpecially if they conſider, that upon this Education depends much their eternal State; and that they will contract the Guilt of their eternal Ruin, who neglect this Duty.

V. 8. *The ſame ſhall he receive of the* (27) *Lord.*] So that tho' he be not rewarded for the Good he doth by his earthly, and unbelieving Maſter, he will, moſt certainly, be recompenced by his Lord Chriſt.

V. 24. After theſe words, *to wax cold*, add,] (28) Or as Mr. *L.* without the Mixture of thoſe legal Obſervations, by which the Enemy, ſaith St. *Paul*, φθαρῇ, corrupts the Minds of *Chriſtians* from the ſimplicity of the Goſpel, 2 *Cor.* 11. 3. See the Note on *Chap.* 1. *v.* 2.

Additional Annotations on the Epiſtle to the *Philippians*.

CHAP. I.

(1) Ver. 1. AFTER theſe words, *all Macedonia*, add,] Thus *Chryſoſtome* on theſe words, *Chap.* 4. 16. *when I was in Theſſalonica, ye miniſtred to my Neceſſity*, &c. obſerves, this was a great *Encomium* of the *Philippians*, that ἐν μητροπόλει καθήμενος τῆς μικρᾶς ἐτέθρεπτο πόλεως, *being in the Metropolis, he was nouriſhed by a little City.*

(2) V. 10. Ἵνα ἦτε εἰλικρινεῖς, καὶ ἀπρόσκοποι.] Εἰλικρινεῖς πρὸς τὸν Θεὸν, ἀπρόσκοποι καὶ ἀνθρώπων, *ſincere in their Deportment towards God, inoffenſive in their Behaviour towards Men.*

(3) V. 22. Οὐ γνωρίζω, *I know not*,] Ἀπαξ λεγόμενον ἐν τούτῳ τῷ σημαινομένῳ. This, γνωρίζω, ſaith *F. Gregory* is but once uſed in this ſenſe; which is true, if he confines this to the *New Teſtament*. But *Phavorinus* mentions another *Gregory*, who uſed it in this ſenſe, and *Conſtantine* ſays, it occurs thus in *Iſocrates*, and *Lucian*.

V. 27. After 1 *Chron.* 12. 38. add.] So (4) in *Irenæus*, l. 1. c. 3. to act, συμφώνως, with *one accord*, and *conſent*, is to act as having, μίαν ψυχὴν, καὶ αὐτὴν καρδίαν, καὶ ἓν σῶμα, one *Soul, Heart* and *Mouth*.

V. 29. *To you it is given not only to be-* (5) *lieve in him, but alſo to ſuffer for his Name*,] Where note, (1*ſt*,) That to ſuffer for *Chriſt*'s ſake is, χάρις, *Grace*, and *Favour*, v. 7. It is a Gift which is Matter of great Joy, *Matth.* 5. 12. *Rom.* 5. 13. *Jam.* 1. 2. (2*dly*,) That they who from theſe words, *to you it is given to believe*, infer, that Faith is ſo the Gift of God, as that Men are purely paſſive in it, have as much reaſon to infer, that we ſuffer for the Name of Chriſt, without the Concurrence of our own Wills, both being ſaid to be equally given.

CHAP. II.

V. 13. After *neither free, nor praiſe-worthy*, (6) add,]

(*a*) Com. in Jon. p. 264.

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add,] And therefore all the *Greek Interpreters* obſerve, that the *Apoſtle* ſaith, *it is God that worketh in us both to will and to do*, ἐκ ὧν ἀφαιρῶν τὸ αὐτεξούσιον, not as denying our free Will, or, τὸν ἄκοντας βιαζόμενον, *conſtraining the Unwilling*, (*a*) ἀλλ' ὅτι προθυμίαν εὑρίσκων, αὔξει ταύτην διὰ τὴν χάριν; *but, becauſe finding a readineſs of Mind, he encreaſeth it by his Grace; and becauſe he works together with thoſe, who work out their Salvation with fear and trembling*, τοῖς γὰρ τοιούτοις συνεργεῖ, *for with ſuch he co-operates*, ſaith *Oecumenius*.

(7) V. 14. *Do all things without Murmurings*, καὶ διαλογισμῶν, *and Diſputings*;] That is, ſay the *Greek Commentators*, without murmuring under your Sufferings for the ſake of *Chriſt*, Chap. 1. 20. or Doubtings, or Reaſonings, whether you ſhould continue ſtedfaſt in the Faith, or not.

(8) V. 25. After the words, this is the Import of the word *Apoſtle*, add,] This being the Note of the ſame *Theodoret*, that formerly, τοὺς νῦν καλουμένους ἐπισκόπους, Ἀποστόλους ὠνόμαζεν, *they who are now call'd Biſhops, were ſtiled Apoſtles*; and *Hilary* the *Deacon* ſaying here, Erat enim eorum Apoſtolus, ab Apoſtolo factus, *he was conſtituted their Apoſtle*, i. e. *Biſhop by St. Paul*, who therefore commands them to receive him in *the Lord*, v. 29. *i. e.* for the ſake of the *Lord Chriſt*, whoſe Miniſter he was.

CHAP. III.

(9) V. 8. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ, *for the excellency of the Knowledge of Chriſt Jeſus*,] There hath been a ſharp Contention about the Import of theſe plain words; ſome contending, that the *Apoſtle* here intends the Knowledge of *the Perſon of our Lord*, and of *his Offices*, and of the Benefits which he hath purchaſed for us in his Perſon, and doth convey to us by his Offices. And others pleading, that it is *the Knowledge of the Goſpel of Chriſt*, which is here intended, and the Excellency of it, which is here commended; whereas I think there is no real Difference betwixt theſe two Opinions. For we know nothing of the Perſon, and of the Offices of *Chriſt*, or of the Benefits which he hath purchaſed for us, and conveys to us by them, but by the Revelation of the Goſpel, and ſo the Excellency of his Perſon, and Offices; and of that Goſpel, which reveals them to us, muſt be in effect the ſame; nor would the Knowledge of the Goſpel be ſo excellent, were it not for the Revelation of the Dignity of his Perſon and of his Offices, and of the Benefits we receive from them.

CHAP. IV.

(10) V. 3. After theſe words, *the Targum of Jonathan*, add,] The (*b*) *Apoſtolical Conſtitutions* ſay, we come to be written in this Book, τῇ ἡμετέρᾳ διανοίᾳ, καὶ σπουδῇ, *by our good Affection, and Induſtry*. (*c*) St. *Baſil*, that *as Men are written in this Book, when they are converted from Vice to Virtue; ſo may they be blotted out of it, when they backſlide from Vertue to Vice*, according to the ſaying of the *Pſalmiſt*, Pſal. 69. 28. *Let them be blotted out of the Book of the Living*, and *not written with the Righteous*; that is, ſaith *Ainſworth*, *let them be cut off from being any longer thy People, or regiſtred in the writing of the Houſe of Iſrael*; and ſaith, (*d*) St. *Jerome they were written in the Book of God, who in the Days of Antiochus Epiphanes*, legem fortiſſimè defenderant, *firmly continued in the Law*, and *they were blotted out of it*, qui legis prævaricatores extiterant, *who were Deſerters of it*.

(11) V. 5. *Let your Moderation*, τὸ ἐπιεικὲς ὑμῶν, *be known to all Men*,] After the words, τὸ ἐπιεικὲς, add; and yet that, τὸ ἐπιεικὲς, is well rendred *Moderation*, is certain; for, ἐπείκεια is rendred by *Phavorinus*, μετριότης, Moderation, ἐπεικῶς by *Suidas*, and *Phavorinus*, μετρίως ἤτοι συμμέτρως, moderately, or *in Meaſure*, ἐπείκης, and ἐπεικὸς by *Heſychius*, and *Suidas*, μετριὸς, that is *moderate*; and in the ſame *Suidas*, ἐπεικῶς ζῆσθαι, is *to live moderately*, that is temperately; and ἐπεικῶς γεγράφθαι, is *to be written moderately*, without Bitterneſs, or Paſſion.

Now becauſe this Moderation is much talk'd of; but neither rightly underſtood, nor duly practiſed, I ſhall endeavour to ſhew, what is the proper Import of the Word, and what are the proper Objects of it. And,

1*ſt*, Moderation is not derived from the Word *Medium*, but from *Modus*; and that is from the *Hebrew Madad*, he meaſured; or *Middah*, a Rule, or Meaſure; and in the *Greek* is ſtiled, μετριότης, from μέτρον, a Meaſure; whence it is evident, that Moderation, properly ſo called; and in the moral Senſe of the Word, belongs only to things, in which we are ſubject to a vicious Exceſs; or to act beyond that Rule, or Meaſure, which Scripture, or Religion, doth preſcribe, for the due Regulation of our Actions, and Paſſions, and its Reſpects. (1*ſt*,) And principally, the Government of our Paſſions, whence the due Government of them, is by *Philoſophers* ſtiled, μετριοπαθεία,

(*a*) *Theodoret* in Locum. (*b*) L. 8. cap. 1. (*c*) *In* Iſa. 4. 3. To. 2. p. 123. (*d*) *On* Dan. 12. 5.

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θεία, *the Moderations of our Paſſions.* Now they are either our concupiſcible Paſſions, that is, Paſſions of Deſire, and then the Moderation required of us, muſt conſiſt in ſuch a Government, or Reſtraint of our Affections and Deſires; that in our Love, Deſire of, or our Delight in any thing, we never do exceed the Worth, or Excellency of the Object, or of the End we do perſue; Or,

2*dly*, Our angry Paſſions, which render us averſe from Things, or Perſons, or diſpleaſed with them, and then we moderate theſe Paſſions, when,

1*ſt*, We have no Averſation from, or Hatred to, or Diſpleaſure againſt thoſe things, which have no real Evil in them, and ſo can be no proper Objects of our Averſation, or Diſpleaſure: Or, (2*dly*,) When we are not more diſpleaſed at, or grieved for any thing than Reaſon, or the Laws of *Chriſtianity* permits us ſo to be; for then we can never exceed the Meaſure of that Averſation, and Diſpleaſure, which Reaſon and Chriſtianity allows, and ſo we never ſhould offend in the Exertion of our angry Paſſions. And with reſpect to this, the wiſe Man ſaith, *He that is ſlow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.* (3*dly*,) This Moderation muſt be extended to the Effects of theſe Paſſions; (1*ſt*,) in the Tongue, by evil Speeches, whence the good Man is ſaid *to moderate his words with Diſcretion*, Pſal. 112. 5. (2*dly*,) In his Actions proceeding from thoſe Appetites, as in our Purſuit of temporal good things; and in our Strife, and Contentions, about them. And, (3*dly*,) In the Effects of our angry Paſſions, that is in our Deportment to, and our Puniſhment of Offenders. Now hence it follows,

1*ſt*, That Moderation can have only Place in things which are not always evil in themſelves, but become ſo by exceeding that Rule, and Meaſure, which is preſcrib'd for the due Management of them. This word muſt therefore be abuſed, and falſly uſed, when 'tis applied to things which are always evil in themſelves, in what degree ſoever they are done. They therefore abuſe this Word, who talk of *whoreing moderately*, or being *moderately wicked*; for what we neither ought to be, or do at all, can never be done *moderately*, or without exceeding the Rule we ought to walk by.

2*dly*, Hence it is demonſtratively evident, that Moderation is always a Virtue; it being always virtuous to reſtrain the Exceſſes of our Paſſions, and Appetites, and the Exorbitances of our angry Paſſions, and to regulate our words, and Actions, according to the Rule, and Meaſure, by which we ought to act.

3*dly*, Hence obſerve, that they who render the Word, ἐπιείκεια, here uſed, Meekneſs, and *Patience*, Mildneſs, or Gentleneſs, mean the ſame thing as they, who render it *Moderation*; for Meekneſs, Gentleneſs, Mildneſs, is only the due Moderation of our angry Paſſions, in reſpect to thoſe Injuries, and Provocations, which we meet with in this World. And Patience is that Virtue, which teacheth us to ſuffer any worldly Evil without Murmuring, Diſcontent, or diſcompoſing our Spirits, and reſult evidently from a due Moderation of our Affections to theſe things; and this ſeems clearly to be the Import of the Word in this Text; for, ſaith the *Apoſtle*, v. 4. tho' you are Sufferers with me for the ſake of *Chriſt*; yet *rejoyce always*; and *v.* 6. μὴ μεριμνᾶτε, *be not anxious about any temporal Concerns*, or Events; let not either your Care for them, or Fear of loſing them, diſtract your Spirits, but *let your Moderation*, as to theſe things, *be known unto all Men*, v. 5. *for the Lord is at hand*, to protect, preſerve, ſupport you, and to reward your Patience, and Reſignation as to theſe Affairs.

4*thly*, And whereas, by a late Author, this Moderation of the Paſſions, and of our Concerns about things ſuitably to their Nature, is commended highly; but, ſaith he, *the Moderation pleaded for, by many, hath no Affinity with this Virtue*; in this he is exceedingly miſtaken, for all the Moderation that hath, or can be pleaded for by Men of Senſe and Reaſon, is only this, that Men would be concern'd for things ſuitably to their Natures; that as for things indifferent, and mutable, they would be indifferent in their concerns about them; neither quarreling with the Church Eſtabliſhed, nor refuſing Communion with her, becauſe ſhe doth enjoyn them; nor being ſo ſtiff in the retaining of them, as not to ſuffer mutable things to be changed by the ſame Power, by which they were at firſt appointed, when the Wiſdom of our Governours ſhall think this fit for the good of the *Church*, which is the Moderation of *the* (*a*) *Church of England*; and that Men would ſet ſuch a true Value upon Peace, Union, and Charity, which are great *Chriſtian* Virtues, and very beneficial to the Church, as to let indifferent and circumſtantial Rites, give place to thoſe more neceſſary things, when theſe Governours, the proper Judges in that Caſe, think there is ground of Hope, that they may be promoted by a little yielding in thoſe things, which do not commend us to God, or by a Change of ſome doubtful, and even innocent Expreſſions, into Expreſſions which remove the Doubt, and miniſter no occaſion of Offence to the Weak.

This I conceive is the true Import of the Word Moderation, when it refers to Actions,

(*a*) Rubr. *of* Cerem.

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Actions, and Passions, Words and Censures, subject to a vicious Excess.

Sometimes the Adjective *moderate*, or Adverb *moderately*, hath respect to Measures either of things dry, or liquid; and then 'tis not a Measure of things moral, or as they are capable of being good, or evil; but as they are more or less, great or small, high or low, long or short, or of a middle Nature betwixt both; and in this sense, a Man is said to be *moderately learned*, *wise*, or *rich*; and hence you may perceive the Falacy they put upon us, who say Moderation is not always a Virtue, because it is no virtue to be *moderately learned*, or *wise*; this being that which *Logicians* call μεταβησις εἰς ἄλλο γένος, or *a Transition from one meaning of the Word to another*, which always makes the Syllogism to consist of four Terms, and therefore the Conclusion false; for whensoever Moderation is required, or commendable, there the Excess is always vicious, and blame-worthy; whereas 'tis rather commendable, and an Ornament of the Mind, to be more than moderately wise and learned, and no Disparagement to be more than *moderately Rich.*

Additional Annotations on the Epistle to the *Colossians.*

CHAP. I.

(1) Ver. 3. Ευχαριστοῦμεν, *we give Thanks.*] From this, and the 9th *v.* note, that the good Shepherd should not only feed his Flock, but pray continually for them, and give Thanks for the spiritual Blessings conferred on them.

(2) V. 10. Περιπατῆσαι ὑμᾶς ἀξιως τοῦ Κυρίου, *that you may walk worthy of the Lord, to all well pleasing.*] Note here the end of all our Christian Knowledge, *viz.* a Conversation fruitful in good Works, and a Life acceptable, and well-pleasing to God.

(3) V. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, that these words do indeed belong to the Text is evident, not only from *Theodoret*, *Oecumenius*, *Iren.* l. 5. c. 2. p. 395. and the *Arab.* but from St. *Paul* himself, *Eph.* 1. 7.

(4) V. 18. Πρωτότοκος ἐκ τῶν νεκρῶν, *the first born* from the Dead.] Εἰς γὰρ ἀθάνατον τε καὶ ἄφθαρτον ζωὴν ἅπαξ γέγονε τινὸς, ἡ ἀνάστασις ὡληθῶς τοῦ Σωτῆρος Ἰησοῦ Κυρίου, for none besides our Saviour, ever yet rose to an immortal, and incorruptible Life. Author, quest. resp. ad Orthod. qu. 85.

CHAP. II.

(5) V. 18. Καταβραβεύειν;] This Word signifies to give the Prize to one, when the Victory was obtained by the other; so *Chrysostome*, *Theodoret*, *Theophylact*; and accordingly (*a*) *Suidas* saith, this is the thing which the *Apostle* means by the Word, and because by this unjust Sentence, the Person, to whom it is due, is deprived of his Reward; hence it comes to bear that Sense; and so the whole is by *Stephanus* rendred, *nemo vos debito bravio fraudet*, which as it justifies our Translation, so it shews the Damage *Christians* will sustain, by thus worshipping *Angels*, even the Loss of that Crown of Glory, which *Christ* hath purchased for his faithful Servants.

CHAP. III.

V. 5. Ἐπιθυμία κακὴ, *evil Concupiscence.*] (6) If hence it follows, that all Concupiscence is Evil, then from διαλογισμοὶ κακοὶ, mention'd, *Mark* 3. 21. it follows, that all *Thoughts*, and *Reasonings*, *are evil*; and from ὁμιλίαι κακαὶ, mention'd 1 *Cor.* 15. 33. it also follows, that all our *Conversation with one another must be evil*; so certain is it, that this place doth not prove, that all *Concupiscence is Evil.* And to be sure the very first Motions of Concupiscence, which arise naturally in the sensual Appetite, and prevent our Reason and Deliberation, cannot be here intended, because the *Apostle* reckons this Concupiscence among those Members of the Body, which must be mortified, which the first Motions of the Appetite can never be.

2*dly*, Because he adds, *That because of these things cometh the Wrath of God upon the Children of Disobedience:* Now these first Motions, if suppress'd, and not consented to, when they arise, can never render us *Children of Disobedience*, and much less subject to the Wrath of God. And if *Satan* hath the Power to inject such Motions, or raise such Ideas in the Brain, if they be our Sins, tho' not consented to, it must be in his Power to make us sin, whether we will or no. From all which Considerations, it

(*a*) Τῷ ἄλλῳ ἀγωνιζομένῳ ἢ ἄλλον στεφανοῦσθαι λέγει ὁ Ἀπόστολος καταβραβεύεσθαι.

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it seems necessary to understand this of deliberate fleshly Lustings indulged to and not restrained by us.

(7) V. 17. *Do all ἐν ὀνόματι κυρίου in the Name of the Lord*] It is well worth the Observation, that all the *Ancient Commentators* on this Epistle do frequently inform us, that 'twas written to *prevent the Worship of Angels*, and to fix *Christians* to the Worship of *Jesus Christ* only. *Hilary*'s Preface to this *Epistle* saith it is an Exhortation to the *Colossians*, nè alicui præter Christum aliquam esse spem putarent, *to place no hope in any other but in Christ*, St. *Chrysostom* notes on the 1*st* Verse of the 1*st* Chap. that the Disease of the *Colossians* being this, that διὰ Ἀγγέλων προσάγεσθαι ὤοντο τῷ Θεῷ, *they thought they were to come to God by Angels*; the *Apostle* endeavours to correct this Distemper, by telling them, that what he said in this *Epistle* to them, was according to the Will of God, and *Oecumenius* brings in the *Apostle* speaking thus, *know therefore, that it is according to the Will of God*, διὰ τοῦ υἱοῦ ὑμᾶς προσάγεσθαι, *that you should come to him by his Son*, and then, πῶς διὰ Ἀγγέλων προσαγωγὴν εἰσυπειλήφατε; *how is it that you think you should come to him by Angels.* And again, *this is the Will of the Father*, διὰ υἱοῦ προσάγεσθαι αὐτὸν τοὺς ἀνθρώπους, καὶ μὴ διὰ Ἀγγέλων, *that Men should have Access to him by the Son and not by Angels.* The same Words he repeats on v. 16. and on chap. 2, 2, 3. *Chrysostom* notes, that by saying, *that all the Treasures of Wisdom, and Knowledge are hid* in him, he teaches, πάντα διὰ αὐτοῦ αἰτεῖν *to ask all things by Christ. Oecumenius, that the Mystery of the Father, and the Son, is this*, τὸ τὴν προσαγωγὴν, τὴν πρὸς τὸν πατέρα διὰ τοῦ υἱοῦ γίνεσθαι, καὶ οὐ διὰ τῶν ἁγίων Ἀγγέλων, *that the Introduction to, the Father should be by the Son, and not by the Holy Angels. Theodoret* upon this verse, saith thus, ἐπειδὴ γὰρ ἐκεῖνοι τοὺς Ἀγγέλους σέβειν ἐκέλευον αὐτὸς τὸ ἐναντίον παρεγγυᾷ ὥστε καὶ τοὺς λόγους καὶ τὰ ἔργα κοσμῆσαι τῇ μνήμῃ τοῦ Δεσπότου Χριστοῦ, καὶ τῷ Θεῷ δι' αὐτοῦ, καὶ περὶ τῆς εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, *because they* (who perverted the *Colossians*) *persuaded them to worship Angels, he enjoins the contrary, that they should adorn their Words and Deeds, with the Commemoration of the Lord Christ*, and send up Thanksgiving to God the *Father by him*, μὴ διὰ Ἀγγέλων, *and not by Angels*: St. *Chrysostom* here having said, *that he commands us to do all things according to God*, μὴ τοὺς Ἀγγέλους ἐπεισαγαγεῖν, *and not to introduce the Angels*, adds, that *the Devil envying our Honour*, τὰ τοῦ Ἀγγέλων εἰσηγαγε, *hath introduced the Worship of Angels*, and concludes thus, *be he an Angel, an Archangel, or a Cherubim, endure it not* ἐπεὶ οὐδὲ αὐτοὺς οἱ δαίμονες καταδέχονται, ἀλλὰ καὶ ἀποσείονται, *for neither will they receive, but reject it when they see their Lord dishonoured*, ἐγώ σε ἐτίμησα, καὶ εἶπον, ἐμὲ κάλει καὶ σὺ ἀτιμάζεις αὐτὸν, *I have honoured thee, and said, call upon me, and thou dishonourest me.*

CHAP. IV.

V. 11. *These only are my fellow-workers in the* (promotion of the) *Kingdom of God, which have been a comfort to me*] Hence it is evident, that either St. *Peter* was not at *Rome*, when St. *Paul* was, or that he was no Comfort to him, no Promoter of the Kingdom of God with him; which sure is no Compliment to St. *Peter*. (8)

CHAP. III.

V. 22. Καὶ πάντα, & κατὰ σάρκα, cap. 4. 2. ἐν εὐχαρίστᾳ, v. 3. τοῦ λόγου, v. 10. ὁ συναιχμάλωτός μου, are all defended from the censure of Dr. *Mills*, that they are Additions to the Text. See Examen *Millii*. (9)

Additional Annotations on the First Epistle to the *Thessalonians*.

CHAP. I.

(1) Ver. 3. YOUR *labour of Love, and Patience*] *Oecumenius* here notes, that it is the property of true Love, τὰ πάντα ὑπὲρ τοῦ ἠγαπημένου πάσχειν, *to suffer all things for the Sake of the Beloved.*

CHAP. II.

V. 6. *Tho' we might have been burthensome*] Here *Theophylact* cries out, βάθος τῆς προθυμίας καὶ τοῦ ὑπὲρ τοῦ μὴ σκανδαλίσαι τινα σπουδῆς, oh the Study, and Sedulity of the *Apostle* not to scandalize any Person? And the Descant of *Esthius* upon the Words is this, we accommodated our selves to you in all things, *neque jus nostrum, neque imperium* (2)

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rium urgentes, ut veſtram promoveamus ſalutem, forbearing our own right, to promote your Happineſs. And if the *Apoſtles* forbore to exerciſe their own Power, that they might not be burthenſome to the weak *Theſſalonians*, how much more would they have done it to prevent their Ruin.

(3) V. 11. 12. Οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς, *you know how we exhorted, and comforted, and charged every one of you as a Father does his Children.*] Here our Tranſlation puts the μαρτυρόμενοι *perſuading, teſtifying*, or *charging*, which begins the 12th verſe before the Beginning of the 11th, which is an unuſual tranſpoſition, and changeth the Participles into Verbs, which tho' it be uſual, cannot here be admitted becauſe of the ὑμᾶς following παρακαλοῦντες, I think therefore it's better to own an Ellipſis or Deficiency of the Word ἐφιλήσαμεν, or ἠγαπήσαμεν, or ἠθάλψαμεν, from v. 7. of which Ellipſis we find many Inſtances, *V. G.* there is an Ellipſis of the verb ἐποίει, *Rom.* 8. 3. of ἐλπίζετε, *Eph.* 1. 13. See 1 *Cor.* 4. 15. *Gal.* 2. 7. 2 *Theſ.* 2. 7. 1 *Joh.* 2. 19. *Matth.* 20. 23. And then the Words may be thus tranſlated, *ye know how I loved every one of you, as a Father doth his Children.* Exhorting, and comforting you, v. 12. and charging you.

CHAP. IV.

V. 6. Ἐν τῷ πράγματι *in this matter*] ſo it plainly ſignifies in thoſe Words, 2 *Cor.* 7. 11. you have approved your ſelves clear, ἐν τῷ πράγματι, *in this matter.* (4)

V. 16. Καὶ ἐν σάλπιγγι Θεοῦ, *and in the Trump of God*] Pious here and fit to be regarded is the Note of *Theodoret*, that if the loud ſound of the Trumpet, when the Law was given from Mount *Sinah* was ſo dreadful to the *Jews*, that they ſaid to *Moſes let not the Lord ſpeak to us, leaſt we die*, how terrible muſt be the Sound of this Trumpet, which calls all Men to the final Judgement. (5)

CHAP. V.

V. 12. *Know them, who labour among you, and are over you in the Lord*] Here ſaith *Theophylact*, *if you honour them, who preſide over you in temporal Affairs, how much more ſhould you reſpect them, who do it in ſpiritual things, who regenerate you in Baptiſm, pray for you, viſit you in ſickneſs, and miniſter Phyſick to your Souls.* (6)

Additional Annotations on the Second Epiſtle to the *Theſſalonians.*

CHAP. I.

(1) Ver. 2. *Grace and Peace from God the Father, καὶ κυρίου Ἰησοῦ Χριστοῦ, and our Lord Jeſus Chriſt*] Becauſe he ſaith not by our Lord but, *and by our Lord Jeſus Chriſt*, hence *Theodoret* pleads for an Equality in Power, and by conſequence in Eſſence of the *Father*, and the *Son.*

(2) V. 6. Εἴπερ δίκαιον *ſeeing it is a righteous thing*] Here, the *Greek Scholiaſts* note εἴπερ is put for ἐπείπερ, or ἐπειδήπερ that is *ſiquidem*, for *quandoquidem*, as it is, *Rom.* 8. 9. and ſo the Hebrew *im* oftentimes ſignifies: ſee *Nold. de Partic. Heb.* p. 88. and therefore, ſay they, it is not a particle ἀμφιβολίας, ἀλλὰ βεβαιώσεως, *of doubting*, but of *Confirmation.*

CHAP. II.

(5) V. 4. Ὡς θεὸν, I doubt not, ſaith Dr. *Mills*, that theſe Words are added to the Text, they being wanting in *Irenæus*, l. 5. c. 25. in *Origen contra Celſum*, p. 89. & 307. in *Cyril Hieroſ.* p. 161. in the *Vulgar*, and *Cod. Alex.* which if true would be a great Advantage to my Hypotheſis, but they being owned by all the *Greek Scholiaſts*, the *Syriac*, and *Arabick* Verſions, by *Cyril Alex. Glaph.* in Gen. p. 178. and by *Theodoret* Hær. Fab. l. 5. c. 23. I dare not depend upon his confidence.

CHAP. III.

V. 2. *For all Men have not Faith*] Here, ſaith *Theodoret*, Θεοῦ γὰρ ἴδιον καλεῖν, ἡμῶν δὲ τὸ πείθεσθαι, *it is of God to call us, but of Man to obey his Call.* Whence Chriſt ſaith, *Luke* 9. 23. *if any Man will come after me*, ὁ γὰρ ἀνάγκη βιάζεται, ἀλλὰ γνώμην ζητεῖ, *for he compels no Man.* (4)

V. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους] not working at all, but being Buſie-Bodies, or, but being imployed about vain things, ſo περιεργάζεσθαι πράττειν τὰ περίττα, *Heſych. Phavorinus*, So *Eccluſ.* 3. 23. ἐν τοῖς περισσοῖς σου μὴ περιεργάζου, inanem vanamque operam ne ſuſpicias, *be not employed in vain things.* (5)

To

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To the Appendix to Chapter the Firſt.

(6) AFter theſe Words, *by the immediate Hand of God*, add] for being deſtitute of all good things, *they are*, ſaith (a) *Irenæus*, *in all torment*, τ Θεȣ̃ μ̀ ̀, ωρογηλικῶς μὴ κολάζοντ@ ἐπικολȣθȣ́σης δὲ ἐκείνης τ κολάσεως ὅλȣ τὸ ἐστερῆȣ̃ πάντων τ ἀγαθῶν, *God not internally tormenting them, but their torment following upon the Deprivation of all good, and becauſe the good things proceeding from God are eternal, and without end, therefore the want of them is an eternal and endleſs Puniſhment.* (b) *Mercurius*, *Treſmegiſtus* ſaith, in like manner, that, ἀσεβὴς ψυχὴ μένει ἐπ᾽ ἰδίας ȣ̓σίας ὑφ᾽ ἑαυτῆς κολαζομένη, *the Soul of the wicked Man continues in its proper Eſſence, being tormented from its ſelf.* *Apollodorus* adds, that ἀδίκων εἶναι τὰ χολαστήρια διὰ τ λογισμȣ̃ κ τ μνήμης τ βεβαιωμένων τὰς κολάσεις ἐκόντων, *the unjuſt are puniſhed from their own Reaſonings, and their Puniſhment reſults from the Remembrance of what they had done in this Life, and when the Remembrance of theſe things ceaſeth,* κ ἡ κόλασις τ ψυχῆς πέπαυται, *the Puniſhment of the Soul ceaſeth.*

(a) L. 5. c. 27. (b) Apud Stob. Ecclog. Phyſ. p. 129, 130, 131.

A

DISCOURSE

By way of

ENQUIRY,

Whether the *Apoſtles*, in their Writings, ſpake as conceiving the Day of Judgement might be in their Days, and accordingly ſuited their Phraſes and Exhortations.

I Have ſhew'd in the Note upon 1 *Theſſ.* 4. 15. and in an additional Note on 2 *Cor.* 5. 1. 9. that the *Apoſtles* of our Lord neither did, nor could uſe any Expreſſions importing *that the day of Judgment might happen in their Days*, or in that Age in which they lived: But Mr. *Whiſton* in his excellent Eſſay on the Revelation of St. *John* hath very largely endeavoured to prove the contrary; I ſhall therefore impartially conſider what he hath offer'd for the Support of his two *Corollaries*, and ſhall endeavour to ſhew the Weakneſs of his Arguments, and the pernicious conſequences of his Aſſertion, and then ſhall leave the Reader to judge of this *important Point*, and where the *fatal Miſtake* lies. Now his firſt Aſſertion is, that *our Saviour himſelf, as Man, whilſt he was on earth at leaſt, did not know the Duration of the days of the Meſſiah, nor the time of the riſe, and duration of Antichriſt, which was included in it.* Now in this Propoſition I have no concern, and ſo ſhall not be long either in anſwering what he alledges for, or in the Confutation of it. I therefore grant that our *Saviour*, whilſt he acted as a Prophet, or a Revealer of his Father's Will, whilſt he was here on Earth, did not by the Revelation of the Spirit know the Day or Hour of the Day of Judgment, but I deny, that hence it follows, that he did not know the Age, in which it was to happen, or what great Occurrences, or previous Mutations were to happen before that Day, 2*dly*, I grant, that he that was the *Lamb ſlain was therefore worthy to open the ſealed Book*; but I deny, that hence it follows, that he was not able to know the Contents of it

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before. 3*dly*, I grant, that to the *Queſtion* of his *Diſciples*, *wilt thou, at this time, reſtore the Kingdom unto Iſrael*; our *Saviour* anſwers, *it is not for you to know the Times and the Seaſons, which the Father hath put in his own Power*, Acts 1. 6, 7. but I deny, that hence it follows, that he, *in whom were hid all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3. did not know them. When Mr. *Wh.* proves all, or any of theſe Conſequences, he will have ſomething to ſupport his Corollary; but till this be done, it muſt paſs for an Aſſertion, which hath no Foundation in the *Holy Scripture*. Let us now ſee, what juſt ground he had to own, that *this is a ſtrange Aſſertion*. And ſurely it muſt be exceeding ſtrange to any conſidering Perſon, that he, *in whom dwelt the Fulneſs of the Godhead*, and in whom were *hid all the Treaſures of Wiſdom*, ſhould be thought ignorant, whether his own Kingdom, to which he was advanced, ſhould continue only for a few, or for ſome thouſand Years, that he ſhould be ignorant of the Reign of his own *Saints* a thouſand Years, and of the time when all the Propheſies of the *Old Teſtament*, concerning the glorious Converſion of the *Jews* ſhould happen. That *Daniel* ſhould ſo plainly ſay, That in the Time of the IVth Monarchy, *the God of Heaven ſhould ſet up a Kingdom which ſhould never be deſtroyed, but ſhould conſume all other Kingdoms, and ſhould laſt for ever*, Chap. 2. 44. *an everlaſting Kingdom that ſhould not paſs away*; and yet our *Great Prophet*, *who was the Wiſdom of the Father*, and the very King, who was *to rule over this Kingdom for ever*, ſhould be ſo ignorant of the Import of theſe *Prophecies*, relating to his own Kingdom, as not to know it was to laſt one Quarter of the Duration of ſome of the other Kingdoms, but might be, for any thing he knew to the contrary, *res unius ætatis*, only the Buſineſs of one Age. *Laſtly*, Is it not very ſtrange, that theſe Maſters of Revelations, ſhould be able ſo punctually to declare to us the very Year of the Fall of the *Roman Empire*, the Time of the Riſe of the *little Horn*, and the Period of his Duration, and the true Import of the Words of that *Prophet*, *a time, and times, and half a time*; and yet our *Bleſſed Lord* ſhould be ſo much an *Ignoramus*, as to the true Import, and Extent of that whole Prophecy, as to imagine, that it might be fulfilled in the very firſt Century; and that what they knew imports 1260 Years, he ſhould imagine might only ſignifie, *three Years and an half*. And ſo much for the Firſt Corollary.

2*dly*, He poſitively aſſerts, *Chriſt's* (a) *Apoſtles* ſeem to have really imagined, *that the great Day of Judgment might not be very long deferr'd beyond the Deſtruction of Jeruſalem, which was to be in that Age*, (A. D. 70.) *and accordingly to have ſuited their Phraſes, and Exhortations.*

Now againſt this *Corollary* I argue as before, that either theſe inſpired *Apoſtles* knew, and underſtood the Import, and Meaning of the Prophecy of *Daniel*, concerning the *Kingdom to be given to the Saints*, *the Fall of the Roman Empire*, the riſe of *Antichriſt*; or, *the little Horn*, *the time*, *times*, and *half a time* of his Duration, and the *Millennium* that was to follow; and alſo of the *Prophecies* of the *Old Teſtament*, concerning *the Blindneſs of the Jews*, and the Time of their general Converſion, or they did not, but were ignorant of all theſe things. If they did know theſe things, it is certain, that either they muſt think, that theſe things were to happen after the Day of Judgment; or that they could not think that the Day of Judgment might happen in that Age, or while they lived. If they knew not theſe things which were ſpoken for their Inſtruction, by their own *Prophets*, how came theſe Men to be ſo poſitive, and certain of all theſe things, of which *inſpired Apoſtles*, *led by the Spirit into all Truth*, ſhould know little, or nothing? That the *Apoſtles* ſhould be ignorant of that exact time of the Day of Judgment, which divine Wiſdom ſtill conceals from all Men, and never made the matter either of *Revelation*, or *Prediction*, I very heartily believe; but that they ſhould be ſo ignorant of all the famous *Epochas*, foretold by their own *Prophets*, concerning the State of *Chriſt's* Church, and their own Nation; that they ſhould not know whether the *Roman Empire* was to fall in their own Days, or in the 5*th* Century, whether *Antichriſt* was to come in their Days or only was to ariſe after that Fall; whether being come he was to continue only three Years and an half, or to laſt 1260 Years; or whether *Daniel's time*, *times*, and *half a time*, did ſignifie the one, or the other Period; whether the Myſtery of the glorious Converſion of the *Jews*, *when Deliverance ſhould come to them out of Sion, and ſo all Iſrael ſhall be ſaved*; *and the new Heavens, and new Earth they expected according to God's Promiſe*, was to be expected in their Days, or about 1700 Years after their deceaſe; whether the Kingdom, which was to *be given to the People of the Saints of the moſt High*; and the *Millennium* promiſed, was to begin and end in their Days, or to commence and end ſo long after, according to the Time aſſigned for theſe *Epochas* by theſe more knowing Men; theſe, I confeſs, are things I cannot eaſily believe.

In

(a) Corol. 2. p. 130.

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In particular who can imagine, that St. *Paul* ſhould ſay to the firſt Perſons to whom he wrote any *Epiſtle*, (a) *That the Day of Judgment ſhould not come till that which letted*, i. e. *The Roman Empire was taken away*, and that then *the Man of Sin was to be revealed*, and was only to be conſumed by *the coming of our Lord to Judgment*; that he ſhould endeavour to remove their Scruple, touching the nearneſs of his Coming by remembring them; that *when he was with them, he told them of theſe things*; and yet ſhould tell them the very next Year, that this Day might happen whilſt he was alive: For if indeed he told them truly, when theſe things were to happen, it was impoſſible that he ſhould tell them the Day of Judgment might happen in his Days, or Age; but if he told them, that they might expect, that all theſe things ſhould happen in his Days, or Age; that being, as Experience ſhews, manifeſtly falſe, why doth he, by the Direction of the *Holy Ghoſt*, conclude that Diſcourſe thus: *Wherefore Brethren ſtand faſt, and hold the Traditions, which ye have received, whether by our Word, or our Epiſtle?* v. 15. Again, who can think that the ſame *Apoſtle* ſhould tell the *Chriſtians* of his Time, that *the Spirit had ſaid expreſly, that in the latter times ſome ſhould depart from the Faith, giving heed to Deceivers, and to Doctrines of Devils, ſpeaking Lies in Hypocriſy, forbidding to Marry, and commanding to abſtain from Meats*, 1 Tim. 4. &c. *i. e.* that he ſhould, as Mr. *Mead* ſaith, uſe theſe words, [*the latter times*] *as a Mark to inform them, to whom he wrote, when theſe things ſhould come to paſs*; and as he adds, *that the Holy Ghoſt had marked out theſe times in Daniel, by the time of the Fall of the Roman Empire, and the Riſe, and Duration of* the little Horn; and yet that St. *Paul* himſelf, in expreſs Contradiction to this Declaration of the *Holy Ghoſt*, ſhould teach that the Day of Judgment might happen in his time. Could St. *Peter* arm the believing *Jews* againſt the Scoffers at the Promiſe, or Prediction of the Day of Judgment, by bidding them *remember the words of the Holy Prophet*, (b) (*Iſaias*, and *Daniel*, ſay Mr. *Mead*) who propheſied of things not yet come to paſs, and yet tell the ſame Perſons, that God was then ready to judge the Quick and the Dead (c)? Could he ſay, dogmatically, in Mr. *Wh.* Senſe, *the end of all things is at hand*; (d) and yet ſoon after tell the ſame Perſon, as (e) Mr. *Wh.* ſaith he did, that the Day of Judgment might, thro' the long-ſuffering of God, be prolonged for a Thouſand Years, without any Impeachment of his Veracity?

And whereas *He abſolutely denies, that the Apoſtles, who thus conceived of the Day of Judgment, and accordingly ſuited their Phraſes, and Exhortations, were herein properly deceived, or that they ever preached, or declared, as from God, that the Day of Judgment was to be in that Age; or that they were deceived in any part of their Doctrine, or that they preached falſe Doctrine.* I, on the contrary, undertake to prove, that if the Places, produced by Mr. *Wh.* bear the Senſe which he hath put upon them, all theſe things muſt follow with the cleareſt Evidence. And,

1ſt, I ſay, That on this Suppoſition, they muſt have preached *falſe Doctrine*; for if, when St. *Paul* ſaith to the believing *Jews*, *Chriſt hath appeared in the Conſummation of Ages*, Heb. 9. 26. this ſignifies his poſitive Aſſertion, that he appeared but *a little time before the Day of Judgment*, as Mr. *Wh.* doth interpret his words. If again, when he ſays dogmatically, *Yet a little while, and he that ſhall come will come, and will not tarry*, (f) he ſaid this of the Day of Judgment, muſt he not preach falſe Doctrine, in ſaying ſo dogmatically, *he would come in a little time, and would not tarry*; when in Truth he was to tarry nigh Two Thouſand Years, and St. *Paul* knew nothing to the contrary, but he might do ſo?

Moreover, St. *James*, *Peter* and *John*, according to this Hypotheſis, muſt have all taught falſe Doctrine. For doth not *James* ſay dogmatically, *the coming of the Lord draweth nigh, and the Judge ſtandeth at the Door*; (g) and if he ſaid theſe things of the Day of Judgment, muſt he not ſpeak what Experience ſhews to be notoriouſly falſe? When he adds, *v.* 5. *that God was ready to judge the Quick and the Dead*; if he meant, as Mr. *Wh.* ſaith he did, *that he was then ready to begin the final Judgment*, muſt he not ſpeak the plaineſt Falſhood? When St. *John* ſaith as dogmatically, *little Children, this is the laſt Hour*; and that by the Coming of the many *Antichriſts*, who are now upon the Stage, *you may know this is the laſt Hour*; (h) he meant *this is the time of the laſt Judgment*, did he not manifeſtly teach falſe Doctrine?

2dly, They muſt delude their Hearers, and all thoſe *Chriſtians*, to whom they wrote; and all thoſe *Chriſtians* who were obliged to believe their Writings, with falſe Hopes, falſe Motives, and Encouragements to the Performance of their Duty. For Inſtance; when St. *Paul* exhorts the *Romans*

(a) 2 Theſſ. 2. (b) 2 Pet. 3. 2. (c) 1 Pet. 4. 5. (d) v. 7. (e) P. 134. (f) Heb. 10. 37. (g) James 5. 8, 9. (h) 1 Joh. 2. 18. 4. 3.

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to awake out of ſleep, εἰδότες τ καιρὸν, *knowing the Seaſon that now is their Salvation nearer than when they beleived* (a) when he adviſes them *to put off the Works of Darkneſs, and to put on the Armour of Light, becauſe the Night was far ſpent and the Day was at hand.* Here are not only two Aſſertions notoriouſly falſe, if, according to *Mr. Wh.* theſe Paſſages relate to the nearneſs of the Day of Judgment, but alſo two Motives to *Chriſtian* Duties, both grounded on theſe falſe Aſſertions, when he exhorts his *Philippians* to moderation *becauſe the Lord is at hand*; (b) if he meant this of the Day of Judgment, there is another Motive to a Chriſtian Duty grounded upon a falſe Aſſertion. When he exhorts the believing *Jews* to patient Suffering, becauſe *after a little while Chriſt would come, and would not tarry*, he again, according to this Suppoſition, endeavours to ſupport them under their Afflictions by falſe Hopes. When St. *James* ſaith to the ſame *Jews, be patient, ſtabliſh your Hearts for the coming of the Lord draweth nigh*, ch. 5. 8, 9. *ſpeak not evil one of another, Brethren, that ye be not condemned; behold the Judge ſtandeth at the Door*; and when St. *Peter* ſaith, *the end of all things is at hand, be ye therefore ſober, and watch unto Prayer*, if all theſe Paſſages ſpake of the Day of Judgment as near at hand, and even *at the Door*, muſt not all theſe Motives to Patience, to forbear evil ſpeaking, to Sobriety, to Vigilance in Prayer, be built upon falſe grounds? When St. *John* exhorts them *not to love the World, becauſe the World paſſeth away, and they knew it was the laſt hour* (c) if theſe Words relate to the Day of Judgment, he muſt build his Exhortation upon a manifeſt Falſhood, it being impoſſible that either he, or they ſhould know what was not true.

Moreover they ſpeak of theſe things as both known to themſelves, and viſible to thoſe to whom they write, by certain tokens, as when St. *John* ſaith, *now are there many Antichriſts by which we know this is the laſt Hour* when St. *Paul* ſaith to the *Romans, that now is the Hour to awake out of ſleep*, and to the *Jews, exhort one another*, and this ſo much the more, ὅσω βλέπετε ἐγγίζουσ τ ἡμέραν, *as you ſee the Day approaching*, Hebr. 10. 25. Since it is certain they could not know that to be true which by experience we know to be falſe, or ſee that Day was then near, or approaching which is not yet come, how impoſſible is it that theſe things ſhould relate to their Knowledge of the Day of Judgment.

Laſtly the *Apoſtle Paul* diſcourſing of the Deſire that the *Chriſtians* had to be *cloathed upon with their celeſtial Bodies*, ſaith expreſly, 2 *Cor.* 5. 5. *he that hath wrought in us this very thing is God, who alſo hath given us the earneſt of his holy Spirit*, and 1 *Theſſ.* 4. 15. He ſpeaks thus, *this I ſay unto you by the Word of the Lord, that we who are alive ſhall not prevent them that are aſleep.* Now if theſe things relate, as Mr. *Wh.* thinks they do, to the coming of the Day of Judgment, whilſt the *Apoſtles* were alive, muſt not the *Apoſtle* deliver that as a Truth taught by the *Word of Chriſt*, and a Deſire erected in them *by God himſelf*, which experience ſhews to have been a great Miſtake, and manifeſtly falſe, and ſure theſe things muſt be ſufficient to impair the Credit of theſe *Apoſtles* in other matters. I therefore heartily wiſh, that learned, good, and ingenious Men would be more careful to avoid thoſe things, which do ſo plainly ſhock the very Foundations of *Chriſtianity*, and ſtrengthen the Hands of thoſe, who queſtion the Authority of theſe ſacred Books.

And having thus vindicated my Notes upon theſe two places, I have done alſo that which ſhews my Arguments, to prove that the *Pope* and Church of *Rome* could not be the primary Subject of St. *Paul*'s Diſcourſe in 2 *Theſſ.* 2. were not grounded, as Mr. *W.* thinks, on a Miſtake, but on thoſe ſolid grounds, which I believe he never will be able to evert and therefore wiſely waved.

But tho' he was not pleaſed to conſider my Arguments, I can aſſure him, that in the very place I had conſidered, and even anſwer'd his before he produced them, for indeed the excellently good Man is ſo intent upon what he conceiveth to be right, that, as it plainly appears from this, and the Diſcourſe on *Matth.* 24. he is not at leiſure to conſider what is ſaid againſt him.

He begins with a bare Citation of the *Apoſtles* Words, and then adds, (d) *this Deſcription is ſo lively and clear, that I look upon it ſo far from needing any large Paraphraſe it ſelf, that it ſerves well for a Paraphraſe to all the other Prophecies hereto relating*, viz. *the little Horn*, and the *ſecond Beaſt*; where he manifeſtly begs the Queſtion, ſuppoſing that it manifeſtly relates to thoſe other Prophecies, one of which was not then in being, and neither of them rightly underſtood, ſaith Mr. *Wh.* by the *Apoſtle*; he thinking that the Day of Judgment might happen in his time, that the Fall of the Empire might be then, and that *the time, times*, and *half a time* might only ſignifie *three Years and an half*, whereas I verily believe

(a) Rom. 3. 11, 12. (b) Philip. 4. 5. (c) 1 Joh. 2. 16. 18. (d) P. 453.

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lieve that St. *Paul*'s Diſcourſe hath no Relation at all to them, unleſs it be by way of Accomodation, and deſire him to be ſo merciful to ſuch blind Creatures as I am, as to let us ſee by any good Proof, that there is any Affinity betwixt them, ſave in this one thing, *that the Man of Sin* is to be deſtroyed *with the Spirit*, and *the beaſt with the Sword of Chriſt's Mouth*, but with this difference that *the Man of Sin*, ſaith Mr. *Wh.* is only to be deſtroyed *by his coming at the Day of Judgment*, and *the Beaſt* above a thouſand Years before, the *Millennium of the Saints*, *the Converſion of the Jews*, *the Fullneſs of the Gentiles*, *and the War with the Saints* being all to precede the Day of Judgment.

I know, that our Revelation Men call the *Apocalyptical Beaſt Antichriſt*, but that the *Scripture* doth, or ever intended ſo to do, I find no Reaſon to believe, but rather Reaſon to believe the contrary: For,

1*ſt*, An *Antichriſt*, or a *falſe Chriſt* in the *Scripture* Senſe, is one, who ſets up himſelf for a true *Chriſt*, ſaying to others, *lo here is Chriſt*; he is another, *who ſhall come in his own Name*, and be received by the *Jews*, *Joh.* 5. 43. The *Antichriſts* of St. *John* were ſuch as denied *that Jeſus was the Chriſt*, 1 John. 2. 22. *or that Chriſt was come in the Fleſh*, 1 John 4. 3. 2 Joh. 5. 7. and that the Church of *Rome* either was St. *John*'s *Antichriſt*, or concern'd in St. *John*'s Deſcription of him, no ancient Commentator ever ſaid.

2*dly*, The *falſe Chriſts*, and *Antichriſts*, belonged only to the firſt Age of *Chriſtianity*; the *falſe Chriſts* mentioned by our Lord, *Matth.* 24. 24. and who ſhould come in his Name ſaying, ἐγώ εἰμι, *I am Chriſt*, Mark 13. 6. Luke 21. 8. were to come before the Deſtruction of *Jeruſalem*, and as St. *John* ſaith, they had heard that he was to come in the laſt Hour, ſo ſaith he, from his *being now in the World*, you may know *that it is the laſt Hour*, 1 Joh. 2. 18. 4. 3. Let then that be granted which no Authority affirms, and therefore none of us can know, that this *Epiſtle* was written after the Deſtruction of *Jeruſalem*, why may not the Words of St. *John* refer to the then preſent Age, and the falſe *Chriſts* among the *Jews* and the *Samaritans*, ſince he doth not ſay, that the laſt hour *is near*, *or is yet to come*, but that it was already come, and repreſents this as a thing known to them by the *Antichriſts*, that were *then in the World?* That he cannot be interpreted of the Day of Judgment hath been fully manifeſted, and of any *Antichriſts*, that were yet to come, of which theſe come already were the Forerunners, he ſaith not one Word; and ſo there is no reaſon to imagine, that any ſuch thing was intended by him.

3*dly*, The Church Hiſtory aſſures us that *Simon M. Doſitheus*, *Barchochebas* and others among the *Jews* were ſuch as anſwer'd theſe Deſcriptions, but of any *Antichriſt* that was to be amongſt the *Chriſtians* of the *Church* of *Rome*, neither the *Scripture*, nor *Antiquity* for many Ages give us any Intimation.

He adds, that (a) *I allow the Agreement of this Deſcription to the great Antichriſt mention'd in the Revelations:* whereas indeed I do not allow, that any *Antichriſt* at all is mentioned in the *Revelations*, but only ſay, that *in a ſecondary Senſe this may be attributed* (i. e. *accomodated*) *to him, who is commonly called the Papal Antichriſt, and may be ſignally fulfilled in him, in the Deſtruction of him by the Spirit of Chriſt's Mouth*; and this I ſay not from any Conviction of the thing, but only *that I may not wholly differ from my Brethren in this matter*; giving in my Annotations firſt what I think is the true Senſe and Intendment of the *Apoſtles* Words, and then the Senſe which *Proteſtants* do put upon the Words, and introducing it thus, *Others who refer this to the Church of Rome.* I proceed to ſhew that the Arguments brought againſt my Expoſition were anſwered in the Expoſition.

Argum. 1. " What need of all this Solli-
" citude of St. *Paul* to free himſelf from
" the *Scandal* of having affirm'd that the
" Deſtruction of *Jeruſalem* was at Hand,
" when the greateſt Part, within which our
" *Saviour* expreſly had aſſerted that Deſtru-
" ction was to come, was already paſt.

Anſw. " St. *Paul* expreſly ſays, his Solli-
" citude was to prevent *the Trouble of the*
" *Theſſalonians* on the Imagination that the
" Day of the Lord, ἐνέστηκε was, *or had been*
" *inſtant*, for which Sollicitude he had good
" Reaſon; for, ſaith the Note there, to con-
" ceive that ſignal Day of the Deſtruction of
" their Enemies the *Jews*, and the Delive-
" rance of the *Chriſtians* mentioned, *Joel* 2.
" 31, 32. *Mal.* 4. 1, 2. come, and find them-
" ſelves deceived in that Conception, might
" cauſe great troubles to them, and even
" ſhake the ſtedfaſtneſs of their Faith. To which add,

2*dly*, That the *Judaizing Chriſtians*, who could hardly think of *Wrath coming to the uttermoſt*, on this once beloved People, might perſuade the *Theſſalonians*, that the Slaughter threatned to them was already executed, by the great Deſolation made of them in *Ægypt* by *Flaccus* in the time of *Caius*, of which (b) *Philo* ſpeaks, and the great Slaughter made of them at the ſame time in

(a) P. 254.

(b) Contra Flac.

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in *Meſopotamia*, *Babylon*, *Syria*, & *Seleucia*, which ſaith, (a) *Joſephus* was φόνῳ πολλῷ καὶ ὁπόσῳ ἐκ ἰσορήμῳ πεῴτερον, *a greater Deſtruction than ever was before recorded of them.*

Argum. 2. " How abſurd is it to inter-
" pret the παρουσία, or ſolemn coming of
" Chriſt in the former *Epiſtle*, nay in this
" *Epiſtle*, and in the firſt Verſe of this very
" Chapter of his coming to Judgment at the
" laſt day, and yet in the 8th Verſe to inter-
" pret it of his coming to deſtroy the *Jews*
" only, eſpecially when no example can be
" ſhewed, that ever St. *Paul* uſes that word
" in that Acceptation.

Anſw. To this Imputation of Abſurdity the Anſwer is returned, note on *v.* 1. in theſe Words. " The coming of *Chriſt* is by
" the Reverend Dr. *Hammond* refer'd to
" Chriſt's coming to deſtroy the unbelieving
" *Jews*, this is the παρουσία, coming of the
" Son of Man, ſo often mentioned in our
" Lord's Prediction of the Deſtruction of
" *Jeruſalem*, and of the *Temple*, Matth. 24.
" 3. 27. Luk. 17. 24. This is moſt certain-
ly the Import of this Phraſe in St. *James* twice, when he exhorts the Brethren *to be patient*, ἕως τῆς παρουσίας τοῦ κυρίου, *till the coming of the Lord*, adding that this παρουσία, *coming was at hand*, chap. 5. 7, 8. And to his ſaying that, *I interpret the firſt Verſe of the coming of our Lord to Judgment*, and therefore do abſurdly interpret the 8th Verſe of his coming to deſtroy the wicked *Jews*, I have anſwered in the Note on the 8th, by ſhewing that the Words there are taken from *Iſaiah* 11. 4. and that they neceſſarily refer to the ſmiting of the Land of *Judæa* and therefore cannot be refer'd to *Chriſt*'s coming to judge all Men at the laſt Day, to which I do not find that any good Interpreter refers theſe Words.

Argum. 3. " How comes the *Apoſtle* to in-
" form the *Theſſalonians*, who were *almoſt*
" *all Gentiles*, of the Deſtruction of *Jeruſa-*
" *lem* in *Judæa* at a thouſand Miles diſtance,
" which was of little more conſequence to
" them, than the Deſtruction of any other
" *Church*, or City in a remote Country?

Anſw. To the Ignorance and Miſtake on which this Argument is wholly founded, he hath had one Anſwer in the Note on *v.* 1. in which Words, let it be noted, " That the
" Church of the *Theſſalonians* were partly
" Converts of the *Jews*, and *Proſelytes*;
" for the Converts made by St. *Paul* preach-
" ing to them were of the *Jews* and the
" *devout Greeks*, Acts 17. 4. who in Ex-
" pectation of our *Lord*'s Prediction, and
" their *Redemption by it drawing nigh*, Luke
" 2. 28. might long for the Execution of it.
2*dly*, Had he mentioned the Deſtruction of the wicked *Jews*, *by the Spirit of Chriſt's Mouth*, as the *Apoſtles doth*, there would have been no Appearance of any ſtrength in that Argument, to which a farther Anſwer is given, Note on *v.* 5. in theſe Words: " Of the *Jews*, and their oppoſing them-
" ſelves to the Doctrine of *Chriſtianity* and
" the Profeſſors of it, the *Apoſtle* had told
" them in his firſt Epiſtle *chap.* 2. 15, 10.
" and when he was with them, the Perſecu-
" tions that both he, and they ſuffered for
" them, *Acts* 17. 15, 16. Gave him a juſt
" Occaſion to ſpeak both of their Oppo-
" ſition to the Goſpel, and of the De-
" liverance they ſhortly might expect from
" ſuch enraged Perſecutors, who not only
" fell ſeverely on the converted *Jews* thro'-
" out all their Diſperſions, but as (b) *Ju-*
" *ſtin M.* aſſures us ſtirred up the *Heathen*
" Governors in all Places where *Chriſtians*
" were, to do the like, and ſent choſen
" Men from *Jeruſalem* for that very end.
Nor was the Slaughter of them *in thoſe Days of Vengeance*, confin'd to *Judæa* but, as (c) I have fully proved, from *Joſephus*, they ſuffer'd the like Calamities in the remoteſt places from it. Tho' therefore the *Theſſalonians* might be leſs concerned for the Deſtruction of the City or Temple of *Jeruſalem*, they might be very much concerned that theſe Men ſhould be diſabled from executing any more their rage upon them, or againſt the *Church* of *Chriſt*.

Argum. 4. " Laſtly how comes the *Church*
" of the *Theſſalonians* to be in ſuch a Con-
" ſternation, and Diſturbance θεσεῖας, at the
" ſuppoſal that *Jeruſalem* ſhould be deſtroy-
" ed ſince therein none but the unbeliev-
" ing *Jews*, and the Enemies of *Chriſt* were
" to periſh.

Anſw. How came you to fall into this Imagination! Their trouble ſaith the Text, being only this, that they conceived the *Apoſtle* had ſpoken of the Deſtruction of the wicked and perſecuting *Jews* as inſtant, whereas by ſad Experience they found, that they lay ſtill as much as ever, under ſuch rage, and cruel Perſecution of theſe Men, 1 *Theſſ.* 2. 15. 10. that the *Apoſtle* was afraid leaſt theſe Temptations ſhould have rendred *his Labour vain among them*, ch. 3. 5.

2*dly*, the Opinion having obtain'd among the *Jews* that the Deſtruction of their *Temple*, and the Deſtruction of the old World ſhould be contemporary, this might be among the believing *Jews* a farther reaſon of their

(a) Antiq. l. 18. c. 12.
(b) Dial. cum Tryph. p. 234, 235.
(c) *Prof. to the Ep. of St.* Jam. §. 5.

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their Trouble. And this ſhould be more conſiderable to him, who earneſtly contends, that the *Apoſtles* ſpake in all their *Epiſtles*, as Men who believed the Day of Judgment might happen ſoon after the Deſtruction of *Jeruſalem*.

In the following words he attempts to anſwer an Objecton thus: " If it be ſtill wondred at, that St. *Paul* ſhould here ſay, " that *the Myſtery of Iniquity doth already* " *work:* I ſay, it is not ſtrange, that he " that knew that the great Man of Sin " was to corrupt and ſpoil the Purity of the " *Chriſtian* Religion, and turn the Myſtery " of Godlineſs into a Myſtery of Iniquity, " and who found already the beginnings of " ſuch Miſchiefs creeping into the *Church*, " and that in ſome of the ſame Points, which " *Antichriſt* was to corrupt, looks upon " ſuch beginning of *Antichriſtianiſm* as Pre- " ludes, and Fore-runners of that Grand " Corruption to come afterwards.

But this Evaſion is fully confuted, in the Note on *v.* 7. by this Argument. It is highly reaſonable to conceive, that " *the* " *Myſtery of Iniquity already working*, ſhould " be that very Myſtery, which after was to " be compleated by the more full appear- " ance of *the Man of Sin*, as will be evi- " dent from the Connexion of the words, " *Remember ye not, that when I was with* " *you, I told you theſe things, (viz.* who " was the Man of Sin to be revealed, what " were the Characters of him, and what it " was that did at preſent hinder him from " a full Revelation of himſelf, *v.* 3, 4.) for " *the Myſtery of Iniquity is already* working " *(i. e.* He is doing that covertly, which " when he is revealed, he will do more " openly) only *he that hinders* (his full " Appearance) will do ſo *till he be taken* " *away, and then ſhall this wicked one be re-* " *vealed, whom the Lord ſhall deſtroy with* " *the Spirit of his Mouth*; whence it ſeems " clear, that *the Man of Sin*, then covertly " working his Myſtery, and only hindred " from appearing openly by ſomething that " then letted, muſt be that Man of Sin, " who after was to be revealed, and then " deſtroyed *by the Spirit of Chriſt's Mouth*; " all theſe Interpretations therefore muſt be " falſe, which make the Myſtery of Iniquity " to be one Perſon, or one kind of Perſons, " and the *Man of Sin*, or *Antichriſt* ano- " ther, as they muſt do who make the My- " ſtery of Iniquity to belong to *Simon M.* " or *the falſe Prophets*, or *Hereticks* in be- " ing, when this *Epiſtle* was endited, and " the Man of Sin to be *the Pope* and *his* " *Clergy*. In a Word, *doloſus verſatur in Generalibus*, till Mr. *Wh.* can name ſome *falſe Prophets*, or falſe *Apoſtles*, or Corrupters of the *Goſpel*, by *turning it into a Myſtery of Iniquity* in being, when this *Epiſtle* was indicted, who were not of *Jewiſh* Extract, or appear'd not then amongſt them; and in what particulars of that pernicious Influence they conſpir'd with the preſent *Church of Rome* (which neither yet hath been, nor I think can be done to Satisfaction) 'tis evident he hath ſaid nothing which hath the leaſt appearance of an Anſwer to the Objection he himſelf hath ſtarted.

A

PARALLEL

Betwixt the *Jewiſh* and the *Papal Antichriſt*, in their *Apoſtacy* from, and Corruption of, the Doctrine delivered to them.

HAVING given my Conjecture, that the *Jewiſh Church*, with their Rulers, were the *Antichriſt* mentioned by St. *Paul*; I proceed to ſhew, how their *Apoſtaſy*, when they were thus deſerted by God, reſembled, and ran Parallel to the *Apoſtaſy* of the *Roman Church*, when ſhe began in like manner to *apoſtatize* from, and to corrupt the *Chriſtian* Faith.

And here it cannot be expected, that I ſhould draw the Parallel betwixt them, in thoſe Doctrines which never were, nor could be owned by the unbelieving *Jews*, *viz.* in the Doctrines of *Tranſubſtantiation*, the *Adoration of the Hoſt*, the *Sacrifice of the Maſs*, *Communion in one kind*, and *the Number of the Chriſtian Sacraments*; but yet in moſt of their other Doctrines, 'tis very eaſie to diſcern it. 1*ſt*, In

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1*ſt*, In the Doctrine of *Infallibility*, the Mother of incorrigible Errors;

For, (1*ſt*,) As *Roman Catholicks* aſſert the *Infallibility* of *Councils*, which they are pleaſed to call *General Councils*, and plead for a Living, and infallible Judge of Controverſies; ſo the *Jews* look'd upon the Judgment of their great *Sanhedrim*, and the concurring Suffrage of their *Rulers*, and *Phariſees*, as free from Error, and not to be gainſaid by any of the People. Their way of arguing, *John* 7. 38. ſeems plainly to inſinuate, that they thought themſelves the only fit and proper Judges of the true Senſe and Meaning of the Law; that the People were wholly to be guided by them; and that they who would not ſubmit to their Judgment, were deceived, and would be accurſed for their Obſtinacy in things in which they neither had, nor could have, any certain Knowledge without their Guidance and Aſſiſtance; for thus they ſpeak to thoſe Officers, whom they had ſent to apprehend our Saviour: *Are ye alſo deceived? Have any of the Rulers, or of the Phariſees, believed on him? But this People which knoweth not the Law*, (and yet will take upon them to diſſent from their Judgment) *are accurſed*; which is the very Language of the *Church of Rome* in her *Anathemas*. They were the ſupream Judges, and Keepers of *Oral Traditions*, and the Fear that when the *Sanhedrim* was diſſolved, theſe Traditions might be loſt, produced the *Miſnah*, or the ſecond Law commonly called by them *Thorah Schebeal Pe*, the *Oral Law*, or the Law given to *Moſes* by Word of Mouth, as they gather from *Exod.* 34. 27. They alſo took upon them to be *authentick Interpreters* of the written Law; and that by virtue of theſe Traditions given, ſay ſome of them, to this end. Now this, as the excellent (a) Mr. *Chillingworth* obſerves, is indeed to make Men *Apoſtates from God, and to dethrone him from his Dominion over Mens Conſciences, and to ſet up themſelves*; and why elſe doth our *Saviour* charge theſe Men with *making void the Commandments of God*, not in one only, but in *many* Caſes *by their Traditions*; (b) and in Oppoſition to theſe Teachers of Traditions, as received from their *Fore-fathers* require them to *call no Man Father upon Earth*, becauſe one *only was their Father* in that Senſe, in which the *Jewiſh Doctors* claimed that Title, even *their Father which was in Heaven*. And that he had great Reaſon to ſpeak thus, we learn from the *Jewiſh Canon*, cited by (c) Dr. *Pocock*, vota cadere in res mandati, *that Vows reach even to things commanded*, or *take place as well in things commanded by the Law, as in things indifferent; and that a Man may be ſo bound by them, as that he cannot, without great Sin, do what God had by his Law required to be done; ſo that if he made a Vow, which laid upon him a Neceſſity to violate God's Law, that he might obſerve it, the Vow muſt ſtand, and the Law be abrogated.*

2*dly*, The like *Infallibility* they aſcribe to the words of their *Rabbins*, *Wiſemen*, and *Scribes*. Thus (d) R. *Iſaac Abuhaf* ſaith, that *to all things which their Rabbins have taught in their Homilies, the ſame Faith is to be given, as to the Law of Moſes*. In the (e) *Talmud* they ſay, that *all their Words are the Words of the Living God*; and that (f) *the Righteous Nation that keepeth the Truth*, mentioned *Iſa.* 26. 2. are *they who receive all their Wiſemen have ſaid for undoubted Truth, and ſay* Amen *to it*. (g) And that when two of them differ in their Opinions, neither of them is to be condemned, Ki Ellou Veellou Dibre Elohim Chajim, *for the words of them both, are the words of the Living God*. That they are (h) *to attend more to the words of the Scribes, than to the words of the Law; and that they were more amiable than the words of the Prophets; the Prophets being obliged to work a Miracle, that they might be credited, whereas they were to be believed, without a Miracle it being ſaid*, Deut. 17. 10. *Thou ſhalt obſerve to do according to all that they ſhall teach thee*: See of this more in *Buxtorf*'s recenſio operis Talmudici, from p. 221. to 228. (i) *Maimonides* ſaith, *if a thouſand Prophets, who were equal to Elias, and Eliſha, bring one Interpretation; and a Thouſand and One Wiſemen bring a contrary to it, they muſt encline to the moſt; and be obliged rather to act according to the Sentence of theſe Wiſemen, than that of the Thouſand Prophets*. In his Explication of the Thirteenth Treatiſe of the *Sanhedrim*, he diſtributes Men who interpreted the Sayings of their Wiſemen into three Ranks. *Firſt*, Thoſe who thought *their Sayings were figurative, and Tropological. Secondly*, Thoſe who ſaid their words, were to be interpreted according to the Letter, *as* thinking ſapientes in omnibus indubitatæ veritatis in dictis ſuis, (k) *the Wiſemen were of undoubted Truth in all their Sayings. Thirdly*, Thoſe who illude the words of the Wiſe, judging themſelves more wiſe, and ſaying, that (l) *they were deceived*, theſe he pronounces *Fools*, and *accurſed*, for ſaying theſe things of thoſe

(a) Preface. §. 10. (b) Mark 7. 9. (c) Miſcell. p. 45. (d) Buxt. Synag. (e) Lib. 3. p. 69. (f) Ibid. p. 70. (g) P. 71. (h) P. 72. (i) *Pref. in* Seder. Zeraim. Edit. Pocock, p. 32. (k) Ibid p. 144. (l) P. 146, 147.

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thoſe great Men of whoſe Wiſdom they were well aſſured. (a) *Joſephus* ſays, that they who were of the Sect of the *Phariſees* ἕπονται τῇ ἡγεμωνίᾳ, followed their Guidance, and thought it neceſſary to obſerve, and contend for every thing their Guide commanded. The *Sadducees*, ſaith he, *held it a Virtue to contend*, πρὸς τὰς διδασκάλας σοφίας *againſt the Teachers of Wiſdom*, but they yielded ſuch Honour, τοῖς ἡλικίας προήκουσι, *to their Anceſtors, that they durſt not be ſo bold as to gainſay any thing*, that they had introduced as fit to be obſerved. Here we have in expreſs Words, The *Teachers*, *Guides*, and *Fathers* mentioned by our Lord, *Matth.* 23. 8, 9. and all of them repreſented as Perſons whoſe Doctrines none ought to doubt of, and whoſe Sayings none ſhould gainſay. This then was the Authority the *Jews* of thoſe times lodg'd in their *Fathers*, *Teachers*, *Rabbies*, their *Scribes*, and *Phariſees*, who *ſat in Moſes Chair*, and gloried in the Name of *Rabbi*, *Rabbi*, Math. 23. 7. And this uſurp'd Authority is the very thing our Saviour forbids as prejudicial to his Office in theſe Words, *Math.* 28. 8. *Be not ye called Rabbi, for one is*, ὑμῶν ὁ διδάσκαλος, *your Teacher, even Chriſt*; and v. 10. *Be not ye called*, καθηγηταὶ *Guides, for one is your Guide, even Chriſt.* And therefore 'tis obſervable, that tho' the *Apoſtles* had an expreſs Commiſſion from *Chriſt to teach all Nations all that he had commanded*, and a Promiſe, that in the execution of this Office the Holy Spirit ſhould *bring theſe things to their Remembrance*, and ſo were *infallible Revealers* of the Mind, and the Commandments of *Chriſt*, which the *Church* of *Rome* neither doth, nor can pretend to, without falling under St. *Paul*'s *Anathema* for preaching *another Goſpel*; yet none of them pretended, or ever attempted to be Interpreters of the Words of *Chriſt*, or *Infallible Judges* of the true Senſe of what he had already taught, or commanded, which is the thing the *Romaniſts* now challenge to themſelves, and which the *Jewiſh Doctors* did pretend to be with reſpect to the Mind of God, revealed in the *Scriptures* of the *old Teſtament*. And indeed this claim of the *Church* of *Rome* to be the *Infallible Judges*, *Interpreters* of the Laws, Doctrines, and Commands of Chriſt, muſt give them Power without Controul, to alter any of the Laws of *Chriſt*, and under pretence of interpreting, to overthrow them, and ſo to dethrone *Chriſt* from his Dominion over Mens Conſciences, and inſtead of Chriſt, ſet up themſelves; for he that requires, that all the Interpretations of the Laws of Chriſt, ſhould be obeyed as the true Mind of Chriſt, ſeem they to the Underſtandings of many Myriads never ſo diſſonant or diſcordant from it, requires indeed that his *Interpretations* ſhould be received as Chriſt's Laws, and that all Men ſhould obey rather what they think he, than Chriſt hath taught them, and whoſoever is firmly prepared in his Mind to believe and obey all ſuch *Interpretations* without judging them, tho' to his own Judgment they ſeem moſt unreaſonable, whatſoever he may pretend, he makes both the Law and the Law-maker Stales, and obeys only the *Interpreter*; for ſeeing the true Senſe of the Law, is indeed the Law, he muſt be to me the only Giver of the Law, who alone gives me the true Senſe of it. Thus if any Perſon ſhould pretend he would ſubmit to the Laws of the *King* of *England*, but ſhould reſolve to obey them only in that Senſe, whatſoever it were which the *French King* ſhould put upon them, I preſume every underſtanding Man would ſay, that he obey'd only the *French King* not the *King* of *England*.

§. 2. 2*dly*, Whereas the *Trent Council* in her 4th Seſſion determines that *beſides the written Word contained in the Canon of the new Teſtament, there were alſo oral Traditions concerning both Faith and Manners received by the Apoſtles from the Mouth of Chriſt, or dictated to them by the Holy Spirit, and preſerved in the Church Catholick by a continual Succeſſion, which therefore they received* pari pietatis affectu *with the ſame pious affection as the Holy Scriptures of the new Teſtament*; in all this they plainly copied from the *Apoſtatizing Jewiſh Church*. For,

1*ſt*, As the *Romaniſts* plead, that their Traditions are of a divine Original, as being derived partly *from the Mouth of Chriſt*, partly from his *inſpired Apoſtles*, ſo do the *Jews* expreſly teach that their (b) *oral Law from the Mouth of God*, and (c) *that God delivered it to Moſes on Mount Sinah with the written Law, and that he received it by Divine Revelation.*

2*dly*, As the *Romaniſts* ſay, that their unwritten Traditions were preſerved by and handed down to this preſent Age, by the *Catholick Church in a continual Succeſſion*, ſo the *Jews* ſay, their Traditions were *depoſited with the whole Congregation*, the *great Sanhedrim*, and the *High Prieſt*, and give us the very Names of the eminent Perſons, thro' whoſe Hands their Traditions came down to their Days; *Voyſin. proem. pug. fid. a p.* 10. *ad p.* 16.

3*dly*, As the (d) *Romaniſts* affirm, that the *Scriptures* are *imperfect*, and obſcure without their *Traditions*, and conſequently

R make

(a) Antiq. l. 18. c. 2. (b) Cartw. Mellif. l. 4 c. 5. p. 3070. (a) Buxtorf. Synag. Jud. c. 3.
(d) Bell. de verbo Dei l. 4. c. 4. §. nunc ut, & §. 7.

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make their Traditions neceſſary to the expounding of the *Scriptures:* So alſo do the *Jews* ſay, that the (a) *oral Law is the Foundation of the written Law*, and that *they cannot come to the Knowledge of the Scriptures, unleſs they inſiſt* al dibre חצל *on the Words of their wiſe Men of bleſſed Memory, that the written Law cannot be expounded without the Oral, that they cannot be eſtabliſhed upon the written Law without the Oral, which is the Explication of it, that it is rather the Oral than the written Law, which is the Foundation of all their Religion, there being no Demonſtration to be taken from the written Law*, שהמושנה *becauſe Tradition explains the ſecret of it.* Cod. Jur. chagiga T. 10. 1.

4*thly*, As the *Trent Council* declares concerning the unwritten Traditions, *that they are to be received, and reverenced with the ſame pious Affection as the Holy Scriptures*; So muſt the *Jews* do in conſequence of that Opinion, which makes them both to proceed immediately from the ſame Divine Authority, and both derived to them by the ſame means; for ſay they, *as we have received the written Word, ſo have we received the oral Law*, min Haaboth, *from the Fathers:* Hence like good *Roman Catholicks* they are more *exceedingly zealous for the Traditions of their Fathers*, than for the Law it ſelf, *Gal.* 1. 14. *They accuſe all that walk not according to the Cuſtoms of their Fathers, as Perſons who forſook the Law of Moſes*, Acts 21. 21. and 'twas eſteemed a great Crime to do any thing *againſt the Cuſtom of their Fathers, or the Traditions of the Elders*, Matth. 15. 2. Act. 28. 17.

5*thly*, As the *Jews* call them *Karaim* Scripturiſts, and *Minim* Hereticks, who reject their Oral Traditions, ſo do the *Romaniſts* ſtile us *Hereticks* and *Scriptuarii* for rejecting their ſuppoſed *Apoſtolical*, and *Eccleſiaſtical Traditions. Prateolus Elencho* l. 17. c. 16. and as the *Karaim* were, ſaith (b) *Menaſſeh Ben Iſrael* excluſi communione Iſraelitarum, *excluded from the Communion of Iſrael*, ſo do the *Romaniſts* exclude us from their Communion upon the ſame Account.

§. 3. 3*dly*, As the *Church* of (c) *Rome* hath received many *Apochryphal Books* as *Canonical Scripture*, pronouncing an *Anathema* on all who deny them ſo to be, ſo did her *Apoſtatiſing* Siſter alſo receive many ſuch Books as of equal Strength and Authothority with the Scriptures. As,

1*ſt*, The *Targums* of *Onkelos*, and *Jonathan*, for their *Talmudical Doctors* declare, that *Jonathan* received his *Targum*, or Expoſition of the *Prophets* from the Mouth of *Haggai*, *Zachary*, and *Malachy* three *Prophets* and Keepers of the *Oral Traditions* belonging to the conſiſtory of *Ezra*, and ſo they make them equal to the Writings of theſe three *Prophets.* Moreover they ſay that *if any other Perſon interpreting any Verſe of Scripture in the Chaldaic Tongue add any thing to it, he blaſphemes, becauſe he may do this contrary to the Mind of the Author*; But then they add, that *Onkelos* and *Jonathan did not offend in any of their Additions, becauſe they did this always according to the Mind of the Author.* So *Buxtorf* in voce *Targum.* Hence (d) *Raymundus* ſaith, that this Tranſlation of *Onkelos* tantam inter Judæos authoritatem obtinet, *is of ſo great Authority among the Jews, that none of them dares preſume to contradict it.* And (e) *Paulus Burgenſis* ſaith, *that the Chaldaick Tranſlation among them*, tantæ authoritatis eſt ſicut textus, *is of equal Authority with the Text.* See N. Lyranus in Iſa. cap. 8. Such,

2*dly*, Is their *Miſnah*, or fardle of Traditions collected by *R. Jehudah Hakkadoh the holy*, or *R. J. Hanniſi the Prince*, Anno Chriſti 150. which ſaith (f) *Buxtorf* is publickly received by all the *Jews* both in the *Holy Land*, and in *Babylon* as an authentick Body of their Law: Hence, as we have ſhewed before they call it a *Secundary law received from the Mouth of God*, and prefer it much before the written Law, (g) comparing the Text only to *Water*, but theſe *Traditions* to *Wine.* And *the School of Elias uſed to ſay, that whoſoever learned the Traditions of the Miſnah might be aſſured he ſhould have eternal Life.*

3*dly*, The *Talmud*, which contains the Explications of their *Doctors* upon the *Miſnah* is of ſuch Veneration among them, that they place the *Talmud*, or *Gemara*, which by way of Eminence they call the *Talmud*, *among the Books given by Tradition from the Mouth of God.* See *Cartwright's* Mellif. l. 4. c. 5. p. 30, 70. ſaying that, *Nothing is ſuperiour to the moſt holy Talmud, and that by reading in the Scriptures they can get little Profit, more by reading in the Miſnah, but by reading in the Talmud moſt of all.* With many other things of a like nature collected by *Buxtorf*, Synag. Jud. cap. 3. Recenſio operis Talmudici p. 225. 226. & Lex Talmud. in voce Talmud. p. 2475.

§. 4. 4*thly*, As the *Church* of *Rome* pretends to be the *Catholick Church*, out of whoſe Communion there is no Salvation, requiring all Men to own her Faith, and to *receive her Mark*, Rev. 13. 16. So alſo did the *Apoſtatiſing Church* of the *Jews.* For when the Goſpel was firſt preached, they thought that the Salvation promiſed by it,

belonged

(a) Aben. Ezra Præf. in Pentateuchum. R. Becha Lib. Hakkemah. Altare aureum cap. 5. Buxtorf Synag. Jud. c. 3. p. 63. (b) Conciliator p. 177. (c) Concil. Trid. Seſſ. 4. (d) Pug. Fid. part. 2. c. 4. §. 2. (e) In Gen. 4. (f) Bibl. Rab. P. 230. P. 232. (g) P. 233.

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belonged to them alone, and therefore *forbad the Apoſtles to preach to the Gentiles, that they might be ſaved*, 1 Theſ. 2. 16. They alſo earneſtly contended, that unleſs they who believed in *Jeſus* would be circumciſed and *keep the Law*, and ſo receive the Mark of, and become *Proſelytes* to, their Religion, *they could not be ſaved*, Acts 15. 1. 24. Even thoſe *Chriſtians* who were diſperſed into other parts by the Perſecution of their fellow *Jews*, preached the Word only to the *Jews* of their own Language, *Acts* 11. 19. and to the *Helleniſtick Jews*, v. 20. And the reſt of them thought it a great Sin in *Peter to go in to the uncircumciſed, and converſe with them*, tho' this was only done to convert them to the Chriſtian Faith, *Acts* 11. 3. and it was matter of great Admiration to them, that *God ſhould grant Repentance to Salvation to the Gentiles*, v. 18. So deeply was this *Jewiſh* Principle then rooted even in the firſt Converts of that Nation to the *Chriſtian* Faith.

§. 5. *5thly*, As the *Church* of *Rome* hath introduced the religious Worſhip of *Saints* and *Angels*, ſo alſo did the *Apoſtatizing Church* of the *Jews*. For they had imbibed the Philoſophy of the *Platoniſts*, who taught, (a) *that Dæmons were of a middle Nature betwixt Gods, and Mortals, that they brought our Prayers and Offerings to the Gods, and their Commands to us, and that it was very fit:* εὐχαῖς τιμᾶν, *to honour them with our Prayers upon theſe Accounts.* And that *God had no immediate commerce with Men, but all his Converſe with them, was by the Mediation of theſe Dæmons.* And ſuitably to this Philoſophy we find the Angel ſaying, *Tobit* 12. 12, 15. *that he was one of the Seven Angels,* οἱ προσφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the Prayers of the Saints*, and that when *Tobit*, and *Sarah* prayed, *he brought the Memorial of their Prayers before the Holy One.* And *Philo* in ſeveral places declares that as the *Philoſophers* ſaid of their *Dæmons*, and *Heroes*, ſo Moſes *introduces the Angels as Meſſengers of good things from God to his Subjects, andcarrying back their Needs, not that God needs their Miniſtry, but that it is very needful, and Beneficial for us frail Men to have ſuch Mediators.* See the full Proof of this in the Note on *Coloſſ.* 2. 18. Accordingly *Theodoret*, on that Place, ſaith, *they who were zealous for the Law perſuaded Men,* τοὺς Ἀγγέλους σέβειν, *to worſhip Angels, becauſe the Law, ſay they, was given by them. And this they perſuaded Men to do out of Humility, ſaying that the God of all things was inviſible, and inacceſſible and incomprehenſible, and that twas fit we ſhould procure the Divine Favour by the means of the Angels.* Hence (b) *Clemens Alexandrinus* brings in *Peter* forbidding *Chriſtians to worſhip God as the Jews did, becauſe pretending that they only knew God, they indeed did not know him, as worſhipping Angels, and Archangels.*

In their *Office* for the *Dead*, ſaith (c) *Voyſin, they pray thus, Ye Fathers of the World, who ſleep in Hebron, open to him the Gates of the Garden of Eden, and ſay, let him come in peace.* And again, *Ye Angels of Peace come forth to meet him, and unlock for him the Gates of the Garden of Eden, and ſay let him come in peace.* Theolog. Judaic. l. 1. c. 1. p. 80, 81.

§. 6. *6thly*, As the *Church of Rome* gives an inferiour kind of Veneration to *Images*, and by ſome nice Diſtinctions eludes the Prohibition of the ſecond *Commandment*, So do the *Apoſtate Jews* by the ſame Arts, declaring *that he who worſhips an Idol, taking it for God is guilty, but if not, he is free*, and the *Gloſs* there adds, *that if he adore God in it, it is no crime, for his Heart is toward God.* And again, *if a Jew ſee a Statue, ſuch as uſeth to be ſet up for a King, if he adore it not under the Notion of an Idol, but in Honour to the King is nothing.* And this corrupt Notion prevailed upon the *Corinthians* to eat freely *in the Idol's Temple of their Sacrifices*, as thinking they did not offend becauſe they did not own *the Idol to be God*, See for this Dr. *Lightfoot* on 1 Cor. 8. 10.

§. 7. *7thly*, The *Apoſtatiſing Jews* do ſo plainly ſymbolize with the *Romaniſts* in the Doctrine of *Purgatory* and *Prayers for the Dead*, that *Bellarmine* confirms thoſe Doctrines from the Practice of the *Jews* recorded in the Book of *Maccabees* l. 2. ch. 12. v. 39. 46. from *Tobit* 4. 18. and from their other Writings, *Bellarm. de Purgatorio* l. 2. c. 3. §. *Hinc etiam*, §. *Secundus* & Cap. 11. §. *Tertia ratio.*

And indeed the Parallel is very clear, for as the *Papiſts* pray for the Souls of the Dead, that they may be deliver'd from the Pains of Purgatory, and go thence to Heaven, ſo do the *Jews* in their Liturgy pray *for the Souls of their Friends*, and *Kindred, Grand-fathers*, and *Grand mothers, that they may be admitted to the reſt of the Righteous in the Garden of Eden*, See Dr. *Lightfoot*, Vol. 1. p. 1017, 1018. As the *Papiſts* ſay, thoſe Souls they pray for go to *Purgatory in order to their Purgation from ſome defilements they have contracted in this World and afterwards to Heaven*, So the *Jews* ſay that, Anima Gehennæ igne Purgatur, ut pura evadat & candida, *the Soul is purged with Hell-fire, that it may be made pure and white*

(a) Plato Epin. 1010. 1011.

(b) Καὶ γὰρ ἐκεῖνοι μόνον, οὐδόλωοι τὸν θεὸν γινώσκειν, ὡς ἐπίσαντο λαλήσουσιν Ἀγγέλους καὶ Ἀρχαγγέλους. Strom. 6. (c) P. 635. D.

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white, and then put into the Hands of the Angel Michael, who offers up the Souls of the juſt, Voyſin Theolog. Jud. l. 1. c. 1. p. 78. As the *Papiſts* give ſo much Mony to have ſo many *Maſſes* ſay'd for the deliverance of Souls out of *Purgatory*; ſo the *Jews* vow *to give Alms, that they may be conveyed into the Garden of Eden*; and the Prieſt pronounces a Bleſſing upon him, *who hath vowed ſo many Alms for the Souls of the Dead:* See theſe Prayers and Benedictions in *Lightf. ibid.* And in relation to this Opinion, the Son of *Syrack* ſeems to ſay, *Chap.* 7. 33. *A Gift hath Grace in the ſight of every Man living, and for the dead detain it not.*

§. 8. 8*thly*, As the *Papiſts* hope to be helped, both living and dead, by the *Merits of the Saints*, and eſpecially of the Martyrs: So the *Jews* pray that God would ſhew Kindneſs to them, *for the ſake of thoſe who are ſlain, and maſſacred for his ſake*, and went thro' Fire and Water, for the hallowing of his Name. *Lightf. ibid.* They thought, in the time of the *Maccabees*, that the Death of their good Men, or *Martyrs*, might be an Expiation for their Sin. This being among them a receiv'd Rule, that (a) σπεδαῖος τῶ φαύλῳ λύτρον, *the good Man is the Redemption of the Wicked*; and hence (b) *Joſephus* brings in *Eleaſar*, praying thus to God; *Be thou gracious to thy Nation, being ſatisfied with the Puniſhment I ſuffer for them, make my Blood an Expiation for them,* καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν, *and accept my Life inſtead of theirs.* Hence have we frequent mention of the merita patrum, *Merits of the Fathers*, in their Books, and of the Merits of *Abraham*, *Iſaac*, and *Jacob*; from which they did expect great things, even Deliverance from Hell, ſaying that *Hell Fire hath no power over the Sinners of Iſrael; becauſe Abraham, Iſaac*, and *Jacob, deſcend thither to fetch them thence.* Pocock Miſcellan, p. 172. 227.

Additional Annotations on the Firſt Epiſtle of St. *Paul* to *Timothy.*

CHAP. I.

(1) Ver. 8. Ἐὰν τις αὐτῷ νομίμως χρῆται, *if a Man uſe it lawfully*,] That is, ſaith *Theodoret*, ἐὰν τις ἀκολούθη αὐτῷ τῷ σκόπῳ; *if he complieth with the Scope of it, which is to bring him to Chriſt.*

(2) V. 14. Μετὰ πίστεως, *with Faith*,] Or, per fidem, *thro' Faith*, or *by Faith*; ſo *Paul* and *Barnabas* declared, what things God had done, μεθ' αὐτῶν, by them; *Acts* 14. 27. 15. 4. which is *v.* 12. σὺν αὐτοῖς.

(3) V. 17. Μόνῳ σοφῷ Θεῷ.] Dr. *Mills* ſeems very averſe from the Word σοφῷ, admitting it neither here nor *Jude* 25. but ſee it defended in both places, Examen *Millii* in locum.

CHAP. II.

(4) V. 1. Ἐνθύξεις, after the words, *ſo paſſionately exhort them*, add;] Nor is the word capable of this Senſe, when the *Apoſtle* ſaith, *Chap.* 4. 5. *the Creature is ſanctify'd to us*, διὰ ἐνθύξεως, *by Prayer.*

(5) V. 8. Καὶ διαλογισμῶ, after *evil Imaginations*, add.] The Scripture it ſelf ſeems to direct us to the prime Senſe of this Word; for what is, διαλογισμοὶ, *Luke* 9. 47. is, ἐνθυμήσεις, *inward Thoughts*, and *Reaſonings*, Matth. 9. 4. and this Senſe the Word will bear in all places, where we render it either *doubting*, or *diſputing:* So *Philip.* 2. 14. *Do all things without Murmuring*, καὶ διαλογισμῶν, and inward Reaſonings, whether you ſhould continue in the Faith, or not; or why ſuch Commands ſhould be laid upon you; and here, without inward Thoughts, or Reſentments of the Injuries done to you, *Theodoret* here interprets it agreeably to the Matter in Hand, ἀμφιβολίας χωρὶς, *without Hæſitation, firmly believing thou ſhalt receive what thou askeſt:* And of this, ſaith *Theophylact*, thou mayeſt be aſſured, if thou ſtill askeſt according to his Will; if thou askeſt, μηδὲν ἀνάξιον τῆ βασιλεως, *nothing unworthy of God*, but all things ſpiritual, and askeſt theſe things without Wrath, and Hæſitation, or a Mind *wavering* betwixt Hope and Fear.

CHAP. III.

V. 2. After ſee Note on *Chap.* 5. 9. add,] (6) (c) *Origen* ſeems plainly to inſinuate, that this Law, in the ſtrict Senſe, ſeems harſh, and unreaſonable, ſince he that hath a Wife might loſe her in his Youth, and ſo have need of a Second; and this Law allowed the *Biſhop* to enjoy his firſt Wife even to Old Age, ἐπ' ὅτε μηδὲ γυμνασόμενον εἰς ἀγνείαν, καὶ σωφροσύνην, *tho' he never exerciſed him-*

a Philo de Sacr. Cain, p. 118. D. (b) L. De Macchab. p. 1050. C. (c) A. in Matth. Ed. Huet. To. 1. p. 362, 363.

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himſelf to Chaſtity and Contenance; and therefore he thinks fit to interpret theſe words by Analogy to the Bill of Divorce; plainly declaring againſt the *Church* of *Rome*, that neither *Biſhop*, *Prieſt*, nor *Deacon*, of whom there he ſpeaks, were either by *Scripture*; or the Laws of the *Church* reſtrained from cohabiting with their Wives, after their Promotion to thoſe Orders. See the Confirmation of our Expoſition in *Suicerus vocibus* Δίγαμια, & Δίγαμος.

(7) V. 3. Μὴ αἰσχρογκερδῆ. Theſe words, ſaith Dr. *Mills*, crept into the Text, from *Tit.* 1. 7. whereas they are found in *Chryſoſtom*, and *Oecumenius*, Cod. Alex. and St. *Baſil*, To. 2. p. 416. 477. and are fully confirmed from the words following, διακόνους ὡσαύτως μὴ αἰσχρογκερδεῖς; and from *Tit.* 1. 7. where St. *Paul* treats of the ſame Subject.

CHAP. IV.

(8) V. 13. *Give diligence to reading*, after thoſe words, *and inſtruct you in*, add,] For, ſaith *Theodoret*, it becomes us to bring our Labour, καὶ οὕτω λαμβάνειν τὴν χάριν τοῦ πνεύματος, and ſo to receive the Grace of the Spirit.

(9) V. 16. Ἐπίμενε ἐν αὐτοῖς. See the Defence of theſe words, *Examen Millii.*

CHAP. V.

(10) V. 3. Note alſo, that the Reading of *Biſhop Uſher* is confirmed from the like words, ἡ παρθένος, καὶ ἡ χήρα, found in the *Apoſtolical Conſtitutions*, l. 3. cap. 6.

V. 8. After theſe words *deſpiſe them*, add,] (11) Some here are guilty of a great Miſtake, ſcraping together great Fortunes, and hoarding them up for their Children, with a ſcandalous Neglect of that Charity to their *Chriſtian* Brethren, which alone can ſanctify thoſe Enjoyments to them, and enable them *to lay up a good Foundation againſt the time to come*; pleading theſe words, to juſtifie, or to excuſe, their ſordid Parſimony, and want of Charity; *that he, that provideth not for his own Houſhold, hath denied the Faith, and is worſe than an Infidel*; whereas theſe words plainly reſpect the Proviſion which Children ſhould make for their Parents, and not thoſe which Parents ſhould make for their Children.

See the Defence of the Text, *v.* 16. & 19. Examen *Millii*, ibid.

V. 21. *And our Lord Jeſus Chriſt, and the* (12) *elect Angels.*] He joyns the *Angels* with *Jeſus Chriſt*, ſaith *Theodoret*, οὐκ ὡς ὁμοτίμους, ἀλλ' ὡς δούλους, *not as equal in Honour, but as Servants to him*, and thoſe who are to attend him at the Great Day of Judgment.

Additional Annotations on the Second Epiſtle of St. *Paul* to *Timothy*.

CHAP. I.

(1) Ver. 18. Δώη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου. *The Lord grant he may find Mercy from the Lord.*] Here is a plain Example of the known Rule of the *Grammarians*, that the *Noun* is frequently repeated for the *Pronoun*; ſo *Gen.* 19. 14. *Jehovah rained Fire and Brimſtone, Meet Jehovah*, Κύριος παρὰ Κυρίου, *from Jehovah.* So *Exod.* 24. 1, 2, 3. He, *i. e. Jehovah*, v. 3. *ſaid to Moſes, aſcend el Jehovah*, i. e. to me. And 1 *Sam.* 3. 21. *Jehovah appeared to Samuel in Shiloh*, bidevar Jehovah, *by the word of the Lord.* So *Chryſoſtom*, *Oecumenius*, and *Theophylact* ſay here, τρόπος παρ' ἑωλῆς; and that it is the Cuſtom of the *Scriptures*, ſo to ſpeak they prove from *Gen.* 19. 24. not fearing the *Anathema*, which the great Council of *Sirmium*, thro' Ignorance of the *Hebrew* Tongue pronounced againſt them, who did ſo interpret it.

CHAP. II.

V. 8. *Remember that Jeſus Chriſt of the* (2) *Seed of David, was raiſed from the Dead.*] *Theodoret* here obſerves, that (a) *Simon Magus* began to broach his Hereſies about this time; and he, and all his Followers, denied that *Chriſt* had taken Fleſh upon him, ſaying, that his Incarnation, or Anthropiſm, was only in Appearance, or ἐν φαντασίᾳ; and in Oppoſition to this Hereſy, he is here ſtiled *Jeſus Chriſt of the Seed of David*; and becauſe from that Hereſy it muſt follow, that he could not truly die, or ſuffer in the Fleſh, and ſo could not be truly raiſed from the Dead; therefore the *Apoſtle* bids *Timothy* remember, that he was

(a) Vid. Theodoret Hær. fab. l. 1. c. 1.

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was raiſed from the Dead, who was of the Seed of *Abraham* according to the Promiſe.

(3) V. 26. Ἐζωγρωμένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *Who are taken Captive by him at his Will.*] Some refer this to the Devil, as being the neareſt Subſtantive to the Relative ἐκεῖνος. But (1*ſt*) This ſeems not agreeable to the Uſe of the two Relatives, which, when they come together, ſeldom relate to the ſame Perſon. (2*dly*) *Satan* is the neareſt Subſtantive rather in Place, than in Senſe, the Words being capable of this Conſtruction; *If peradventure God will give them Repentance to do his Will, that they, who are taken Captive by the Devil, may awake out of his Snare.* This is the Senſe, which beſt accordeth with the Work of Converſion, and Repentance, which is a recovering Men from *the Service of Satan*, to *the Service of God*, Acts 26. 18. a freeing them from Sin, that they may be Servants of God, *Rom.* 6. 17. a delivering Men from the Power of Darkneſs, and tranſlating them into the Kingdom of his Son, *Coloſſ.* 1. 13.

CHAP. III.

(4) V. 15. *From a Child thou haſt learned the Scriptures.*] Note here, The Care of the *Jews* to teach their Children the *Scriptures* even from their Childhood: From five Years Old ſays the *Talmudiſts*, we put our Children to read the Bible. (a) *Joſephus* informs us, that their Children *learning their Laws*, ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως, *from the firſt Dawnings of Senſe, and Reaſon in them*, had them engraven in their Souls: Which as it condemns the Practice of the *Church* of *Rome* in withholding thoſe ſacred Oracles from Old and Young, ſo alſo does it reprehend the Generality of *Chriſtians* who are more concerned to teach their Children things unneceſſary, or at the beſt Things only needful for this preſent Life, than to inſtruct them in that Word of God, which is able *to make them Wiſe to Salvation.*

CHAP. IV.

V. 2. Εὐκαίρως, ἀκαίρως, *in Seaſon, and out of Seaſon.*] That is, *ſaith Chryſoſtom*, not only when thou art in the *Church*, but alſo in thine Houſe; not only in Times of Peace, and Safety, but alſo when thou art in Priſon; not only in Time of Health, but even when thou art about to die. (5)

Additional Annotations on the Epiſtle of St. *Paul* to *Titus.*

CHAP. I.

(1) Ver. 1. After the Words, *This Truth is therefore neceſſary to be believed*, ſo *far as*, that *belief is neceſſary to an Holy Life*, add,] To confirm this Inference, let theſe following Arguments be conſidered.

1*ſt*, That, *which hath the Promiſe of this Life, and that which is to come*, muſt be ſufficient to ſecure us of the Enjoyment of the Life to come; but Godlineſs ſaith the *Apoſtle, hath the Promiſe of this Life, and that which is to come*, 1 Tim. 4. 18. *Ergo.* Again, that which hath Contentment is great Gain, muſt ſure avail us to Salvation, ſeeing without Salvation we can gain nothing: Which is truly Good, but *Godlineſs with Contentment is great Gain*, 1 Tim. 6. 6. *Ergo.*

2*dly*, If this be the great End, for which ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος *the ſaving Grace of God hath appear'd to us*, viz. *to teach us that denying all Ungodlineſs, and worldly Luſts, we ſhould live Soberly, Righteouſly, and Godly in this preſent World*, and if by doing ſo, we *may expect the bleſſed Hope, and glorious Appearance of our Lord with Comfort*, then muſt this Holineſs Adminiſter to us, an Aſſurance of our future Happineſs; Now all this is the expreſs ſaying of St. *Paul*, Tit. 2. 11, 12, 14. *Ergo.*

3*dly*, By what, we do entirely attain the End for which our *Saviour* dyed, or ſuffer'd on the Croſs, by that we muſt attain Aſſurance of the Benefits of his Death, and Paſſion, *viz.* Remiſſion of Sins, Juſtification, and Salvation, but this we do by *dying to Sin*, and *living unto Righteouſneſs*, that is by being Holy in our Lives and Converſations: For *Chriſt bore our Sins in his own Body on the Tree, that we being dead to Sin*,

(a) Contra Apion. l. 2. p. 1072. E.

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Sin, might live to Righteouſneſs, 1 Pet. 2. 24. and to as many as are thus conformed to his Death, by dying unto Sin, he hath promiſed that they *ſhall be conformed to him in Likeneſs of his Reſurrection*, Rom. 8. 11. Faith therefore can be no farther neceſſary, than it is requiſite to engage us *to dye unto Sin, and to live to Righteouſneſs*.

4*thly*, This will be farther evident even from the Nature of true Holineſs, for ſeeing that conſiſteth in a *Participation of the Divine Nature*, 2 Pet. 1. 4. *In putting on the New Man, which is created after God in Righteouſneſs and true Holineſs*, Eph. 4. 24. *in being Holy in all Manner of Converſation, as he that has called us is Holy*, 1 Pet. 6. 11. it plainly follows, either that they who live to God, who are like him in Holineſs, who have the Image of God inſtamped upon them, and who are *made partakers of the Divine Nature*, may notwithſtanding periſh Everlaſtingly, or that true Holineſs muſt render us ſecure of Happineſs.

5*thly*, It ſeems evident, that a good, and and a wiſe God cannot reveal Things only to ſtuff our Heads with Notions, when they have no Influence upon our Hearts to make us better, ſince then to disbelieve them would be pernicious, and yet the believing them, would do us no good: And a wiſe God muſt require this Faith to no End, his Deſign in requiring us to believe in *Jeſus Chriſt*, being this, *that believing we may have Life thro' his Name*, Joh. 20. 31. *and the very End of our Faith, is the Salvation of our Souls*, 1 Pet. 1. 9 He therefore can require us to believe nothing but what hath a real Tendency to the Obtainment of that Life, and that Salvation, which is the End of our whole Faith.

(2) Ver. 3. *After Eſdras* 2. 23, 26. *add*,] If it refer to the Promiſe, or Declaration made to *Adam*, that *the Seed of the Woman ſhould bruiſe the Serpents Head*, that muſt be a Declaration that the *Meſſiah* ſhould exempt us from that Mortality the Serpent had brought upon the Seed of *Adam*, and conſequently a Promiſe that he ſhould procure for us an happy Reſurrection to Eternal Life: If we refer it to the Promiſe made to *Abraham*, *in thee ſhall all the Families of the Earth be bleſſed*; we by that bleſſing being *made the adopted Sons of God, and Heirs according to the Promiſe*, Gal. 3. 29. Muſt have a Title by it to the *Redemption of our Bodies*, and muſt become Sons of the Reſurrection to Eternal Life, and by it receiving the Promiſe of that Spirit, which is the Earneſt of that Inheritance, *Gal.* 3. 14. muſt thereby be aſſured of it.

(3) Ver. 6. *After* Oecumenius, *add*,] *To ſhew the Antiquity of that Interpretation of thoſe Words, the* Husband of *one Wife*, *which I encline to, St.* Jerom *ſaith, that* Quidam de hoc loco ita ſentiunt, Judaicæ, inquiunt conſuetudinis fuit vel binas uxores habere, vel plures, quod etiam in veteri lege de Abraham, & Jacob, legimus, & hoc nunc volunt eſſe præceptum, ne is qui Epiſcopus eſt eligendus, uno tempore duas pariter habeat uxores. *He alſo ſeems to ſhew his diſlike of the other Opinion in theſe Words*, Multi Superſtitioſiùs magis quàm veriùs etiam eos, qui cùm Gentiles fuerint, & unam uxorem habuerint quâ amiſſâ poſt baptiſmum Chriſti alteram duxerint, putant in Sacerdotio non eligendos.

Ver. 7. *A Biſhop muſt be blameleſs.*] *St.* Jerom *underſtanding this of* Presbyters, *ſpeaks to the* Biſhops *thus*, audiant Epiſcopi, qui habent conſtituendi Presbyteros per urbes ſingulas poteſtatem ſub quali lege Eccleſiaſticæ conſtitutionis ordo teneatur, *and then proceeds thus*, at nunc cernimus plurimos hanc rem beneficium facere, ut non quærant eos, qui poſſunt Eccleſiæ plus prodeſſe & in Eccleſiâ erigere columnas, ſed quos vel ipſi amant, vel quorum obſequiis ſunt deliniti, vel pro quibus majorum quiſquam rogaverit, & ut deteriora taceam, qui ut clerici fierent muneribus impetrarunt. (4)

Ver. 15. *To the Clean all things are Clean.*] *Here ſaith* Jerom; Conſiderandum ne iſta tractantes, occaſionem illi Hæreſi demus, quæ juxta Apocalypſin, & ipſum quoque *Apoſtolum Paulum* ſcribentem ad *Corinthios*, putant de *Idolothytis* eſſe veſcendum, quia omnia munda ſunt mundis. (5)

CHAP. II.

Ver. 4. Ἵνα σωφρονίζωσι τὰς νέας, *that they may teach, or admoniſh the Young Women.*] *Stephanus* renders the Words thus, *that they may teach them by Chaſtiſement*, but Women, who had Husbands, and Children, as theſe in the next Verſe are ſuppoſed to have, were not to be chaſtiſed by others. Obſerve then, that Young Men, and Women become Wiſe by hearkening to the Admonitions, and Inſtructions of Perſons Aged, and experienced in the Practice of it, and they who were ſet over the Youth, and the Young Women for this End were called by the Greeks Σωφρονίσηρες, that is, *directors of their Manners*, becauſe they admoniſhed them how to behave themſelves in their Stations, hence Σωφρονιστὴς is by *Heſychius* rendred νουθέτης, an *Admoniſher*, and in *Julius Pollux*, Σωφρονίζειν, is νουθετεῖν, *to admoniſh*, and Σωφρονισμὸς, is the ſame with νουθεσία *Admonition. l.* 3. *c.* 17. *p.* 153. *l.* 41. &c. (6)

Ver. 5. *That the Word of God be not blaſphemed.*] For ſay *Theodoret* and *Theophylact*, when Wives leave their Husbands, or Servants their Maſters, προφάσει τῆ ἐυσεβείας, *from a Pretence of Religion, they cauſe Men to ſpeak Evil of the Goſpel.* (7)

Ver. 8. After the Word *Reprehenſion*, add,] And he that teacheth it muſt in his Converſation practiſe ſutable to what he (8)

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teacheth, leaſt his own Heart ſhould inwardly condemn him, and he ſhould be condemned both by God, and Man from his own Mouth.

V. 10. Κατὰ μίαν, ἢ δευτέραν νουθεσίαν] ſee this Reading confirm'd by full Authority, and the Miſtakes of Dr. *Mills* diſcovered, *Examen Milii in Locum.* (9)

Additional Annotations to the Epiſtle to the *Hebrews.*

CHAP. I.

(1) Ver. 2. After the Words, *Sacred Trinity*, add] that the Word *Heir* doth alſo ſignify *Lord of all things*, ſee the Note on *Coloſſ.* 1. 15.

(2) V. 6. After theſe Words, *Lord and Maker*, add] Dr. *Owen* ſaith, this cannot be applied to the Reſurrection, becauſe Chriſt did not leave the World, or go out of it at his Death; but to this it may be anſwered that *going hence*, Pſalm. 29. 13. *and going out of the World*, 1 Cor. 5. 10. are common Expreſſions to ſignify Death. And 2*dly*, God being ſaid to *beget* Chriſt, when he raiſed him from the dead, *Pſal.* 2. 7. *Act.* 13. 33. *Hebr.* 5. 5. And gave him power over all things in Heaven and Earth, *i. e.* over all the World, this may be fitly called a ſecond Introduction of him into the World. 3*dly*, Whereas he ſaith that theſe Words προσκυνήσατω αὐτῷ, &c. cannot be taken from *Deut.* 32. 42. Becauſe there are no ſuch Words in the Original, and it is abſurd to think the *Apoſtle* ſhould cite that from the Scripture as the Word, and Teſtimony of God, which indeed is not in it, nor was ever ſpoken by God, for this, and for Two other Reaſons offered by the Reverend Dr. *Hammond* note on *Pſal.* 97. 7. I think it more reaſonable to conceive theſe Words were taken from the *Pſalms.*

CHAP. II.

(3) V. 2. After the Words *conjunct with the Angel*, add] Dr. *Leight.* in his Note on *Acts.* 7. 53. and in his Sermon on the Text, ſolves this Objection by ſaying that by Angels there, and here, and *Gal.* 3. 19. we are not to underſtand Angels properly ſo called, but *God's Meſſengers*, i. e. the *Prophets* and Teachers, who are ſtiled *Angels*, Mal. 2. 7. 3. 1. But this ſeems a very forced Expoſition of theſe Words. For (1.) After St. *Stephen* had ſaid *Acts* 7. 53. that the *Jews* had ſlain thoſe *Prophets*, which had told *them of the coming of that Juſt One*, he adds this farther Aggravation of their Guilt, *v.* 53. that *they had received the Law by the Diſpoſition of Angels*, and *had not kept it*, plainly diſtinguiſhing theſe *Angels* from the *Prophets*: St. *Paul* alſo ſaith *the Law was given by Angels* in, or thro' or, by the *Hand of a Mediator*, that is of their great Prophet *Moſes*; plainly again diſtinguiſhing thoſe *Angels* from that *Prophet*, when therefore the ſame St. *Paul* ſaith, the Law was ſpoken not by an *Angel*, to wit, *Moſes*, but by *Angels*, in the Plural Number, it is moſt reaſonable to interpret his Words to the ſame Senſe, eſpecially conſidering his Inference from theſe Words, *v.* 5. *for God hath not ſubjected to Angels the World to come of which we now ſpeak.*

V. 5. After theſe Words, *an Archangel*, add] certain it is from the *Scripture*, that the Law, which was the Foundation of the *Judaical* Church State was given by the Diſpoſition of *Angels*, Acts. 7. 53. Gal. 3. 19. whence the *Apoſtle* here ſtiles it *the Law ſpoken by Angels*, v. 2. They being therefore ſo far intereſted in the Promulgation of the Law, as that it was given to the *Jews* by their Miniſtry (tho' they did this in the Name, and by the Authority of God) the *Moſaical* Church-State was ſo far put in Subjection to them. (4)

V. 7. καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] Theſe Words are wanting in *Oecumenius*, *Theophylact*, and ſome MSS. but they are in *Chryſoſtom*, *Theodoret*, and all the ancient Verſions. (5)

V. 9. He χάριτι Θεοῦ by the Grace of God taſted Death] (a) *Origen* in his Commentary upon the Goſpel of St. *John* twice ſaith that ſome Copies read χωρὶς Θεοῦ *without God*, ſo read the *Syriac*, and *Ambroſe* l. 2. *de fide ad Gratianum* c. 4. & *Vigilius Tapſenſis* l. 2. p. 17. and 20. And this Reading either confutes the *Patripaſſians*, or confirms the Doctrine of *Irenæus*, that Chriſt ſuffered ἡσυχάζοντος τοῦ λόγου the *Divine Nature being quieſcent, and not exerting its Energy to ſtrengthen him againſt, or deliver him from theſe Sufferings*; it making its Impreſſions upon the Humane Nature, ſaith *Grotius*, not always, but *pro temporum ratione.* Note alſo, that to taſt Death is a *Jewiſh* Phraſe ſignifying to dye, as when they ſay *the firſt* Adam *was worthy not to taſt of Death.* (6)

(a) P. 38. and p. 360.

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(7) V. 13. After 1 *Pet.* 2. 7. add] Dr. *Owen* here contends that the Words ἐγὼ ἔσομαι πεποιθὼς ἐν αὐτῷ are not taken from *Iſaiah*, 8. 17. where they are almoſt expreſly found, but from *Pſal.* 18. 3. *Eheſah bo* ἐλπιῶ ἐπ' αὐτὸν where they are not found; becauſe, ſaith he, were both theſe Citations taken from the ſame place the *Apoſtle* would not have ſaid, καὶ πάλιν, and *again*, this being an Evidence that he cites another place. To which the anſwer is that he doth ſo, citing the firſt words from *v.* 17. and the ſecond from verſe 18.

(8) V. 16. After theſe Words, ſee *Kircher in the Words Taphaſh, Chaſak, Achas*, add] But then, that he thus laid hold of fallen Man, and of the Seed of *Abraham*, by taking of the Humane Nature from one derived from the Stock of *Abraham*, that in that Nature he might ſuffer Death for the Propitiation of thoſe Sins, which rendred them ſo obnoxious to Death, is extreamly evident both from the Words preceding, and from the Words following; for verſe 14. we read thus, *becauſe therefore the Children were Partakers of Fleſh and Blood, he alſo did partake of the ſame* Fleſh and Blood, or Mortal Nature, that *thro'* (his) *Death he might deſtroy him, that had the Power of Death*, for, ſaith he, *he took hold of the Seed of* Abraham, *i. e.* by partaking of the ſame Nature with them, *v.* 14. And again, he took hold on the Seed of *Abraham*, to reſcue them from that Death they feared by his own Death, *v.* 17. ὅθεν ὤφειλε, where he ought in all things (belonging to their Nature) to *be made like to his Brethren*, that as their High Prieſt he might make an Atonement for the Sins of the People, by his Sacrifice made on the Croſs ἐν ᾧ γὰρ πέπονθεν *for in that he ſuffer'd*, &c. *v.* 18.

CHAP. IV. 2, 3, 4, 5, 6. Verſes.

I am ſenſible that I have miſtaken the Senſe of the *Apoſtle* in my Paraphraſe on theſe Verſes. Thus then let it be changed.

(9) V. 2. *For to us was* (Gr. *is*) *the Goſpel preached as well as to you* (Gr. *as it was alſo*) to them, *(they being* οἱ πρότερον εὐαγγελισθέντες, *the firſt to whom it was preached, or formerly Evangelized*, v. 6.) but the word preached (Gr. *heard*) did not profit them, not being mixed with Faith in them that heard it:) That is, we have now the glad Tidings, and Goſpel promiſe of a future reſt; as they alſo had in Types, their reſt in *Canaan* being a Type of their future reſt with God in the heavenly *Canaan*.

(10) V. 3. For they which have believed do enter into reſt as, (*may be gather'd from what*) he ſaid, as I have ſworn if they ſhall enter into my reſt. Altho' the Works were finiſhed from the Foundation of the World) (Gr. καίτοι τῶν ἔργων ἀπὸ καταβολῆς τοῦ κόσμου γενηθέντων. *and indeed, or for* (ſee *Budæus*, and *Stephanus*) *this Phraſe my reſt, relates to the Works done by God from the Foundation of the World.* This *ſenſe ſeems certain from the Reaſon following.*)

(11) V. 4. For he (*Moſes*) ſpake in a certain place (*Gen.* 2. 1.) of the ſeventh day (*from the Beginning of God's Work of Creation, ſaying*) and God did reſt the Seventh Day from all his Works.

(12) V. 5. And in this place (he (*i. e. God*) *ſaith*) again (long after) if they ſhall enter into my reſt (i. e. *if they ſhall have a reſt from their Labours, and travels reſembling that of mine from the Creation of the World, ſee* v. 10.)

(13) V. 6. Seeing therefore it remains that ſome muſt enter in (*to the reſt of God ſpoken of in theſe Words*) and they to whom it was firſt preached (οἱ πρότερον εὐαγγελισθέντες *they who had the Goſpel firſt preached to them concerning this reſt of God*) entred not in (*to it*) becauſe of unbelief.

CHAP. V.

(14) V. 8. Ἔμαθεν ὑπακοήν, *he learned Obedience by the things that he ſuffered*] the Note here omitted is this. Theſe Words I have expounded thus: *He learned* (the Difficulty of) *Obedience* (to the Death) *by the things, that he ſuffered.* But I conceive they may be alſo rendred, and expounded thus, *v.* 7. *He was heard, and deliver'd from his Fears*, to wit, from thoſe Fears, which threw him into an Agony in the Garden, and againſt which an Angel was ſent from Heaven to comfort him, *v.* 8. καίπερ ὢν υἱὸς, *tho' being a Son (even the proper Son of God)* he *taught us* Obedience by the things that he ſuffered, or by the Death he ſuffered in Obedience to the Will, and Commandment of his Father. *Joh.* 10. 18. for as the *Hebrew Lamad* ſignifies both to learn, and to teach, and is by the *Septuagint* above Twenty times rendred διδάσκειν to teach, and as the Word *learn* in our Language ſignifies alſo to teach, as in theſe Words of the *Old Tranſlation*, Pſalm 119. 66. *Oh learn me Underſtanding, and Knowledge*; ſo alſo ſaith (c) *Euſtathius* the Word μανθάνω is μέση λέξις a Word that ſignifies both to teach, and to be taught, and is ſo uſed by the Authors that lived after *Homer*'s time, and by the *Sophiſters*.

S CHAP.

(c) Ὥστε, δέδαεν ὁ μόνον τὸ ἐδιδάχθη, ἀλλὰ καὶ τὸ ἐδίδαξεν ἔστι καὶ τὸ μανθάνειν ἄμφω ταῦτα δηλοῖ, in Homer. Ed. Rom. p. 1561. l. 41. & rurſus ἔτω καὶ τὸ, μανθάνειν μέτως, ἔχει ὡς δηλοῖ τὸ μανθάνω γεγραμμένα καὶ τοῖς Σοφισταῖς. Ibid. p. 1883. l. 45.

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CHAP. VI.

(15) Ver. 13. He ſwears, δι' ἑαυτοῦ, *by himſelf.*] It may perhaps be not unworthy of our Obſervation, that where God ſaith in the *Old Teſtament*, I *ſwear by my ſelf*, the Jeruſalem *Targum* renders this frequently *bemimri by my Word*, as *Exod.* 17. 16. *Deut.* 1. 1, 32. 22. 26.

CHAP. VII.

(16) Ver. 11. Καὶ ὲ κ τάξιν, Ααρὼν λέγεσθ.] The Words are in all the *Gr. Scholia.* Vulg. *Syr. Arab.* and yet are by Dr. *Mills* rejected as a Marginal Note, upon the ſole Authority of the *Æthiopick*, See *Examen Millii.* So *Chap.* 8. 4. τ ἱερέων, is rejected upon the Authority of the Vulgar, and three *MSS.* tho' it be in all the *Gr. Scholiaſts*, the *Syr.* and *Arab.* So *Chap.* 9. 22. χέσθον is wanting only in the *Syr.* and *Æthiop.* and yet rejected by the *Dr.* So ὁ Θεὸς, *Cap.* 10. 9. is rejected upon the ſole Authority of the *Æthiopick*, againſt the Authority of the *Greek Commentators*, and all the other Verſions. And *Cap.* 13. 21. he rejects ἔγω upon the ſole Authority of the Vulgar, See *Examen Millii.*

CHAP. VIII.

(17) Ver. 13. Ἐγγὺς ἀφανισμ, *is ready to vaniſh away.*] Tho' the *Judaical* Sacrifices which ſignified the Death of *Chriſt*, after his Death ceaſed to be obliging, and their Diſcrimination from all other Nations, on the Account of Circumciſion, and the Diſtinction of Meats ceaſed, as St. *Paul* often teſtifies; yet theſe Words ſeem to intimate, that the Church State and Polity of the *Jews* was not to come to its full Period, till the Deſtruction of the *Temple*, and City of *Jeruſalem.*

CHAP. IX.

(18) Ver. 8. After *made manifeſt*, add,] And this the Ancients ſay was ſignified by the rending of the Veil, at our Lord's Death, *viz.* τὰ ἅβατα ἤδη λοιπὸν βατὰ, τ οὐρανὸν ἀνοιγήσεσθ, that Heaven, before inacceſſible, was now opened, and a Way was made into the true Holy of Holies; *Chryſoſtom*, Hom. 88. in *Matth. p.* 541. and the Hope of *Chriſtians* being now to *enter within the Veil*, becauſe *our Forerunner is gone before*, Heb. 6. 19. 20. Seems to intimate the ſame Thing.

Ἥτις παραβολὴ εἰς τ καιρὸν τ ἐνεστηκότα καθ' ὃν, &c.] Here the Vulgar, and *Oecumenius* read καθ' ἣν, which, ſaith Dr. *Mills* is the true reading, adding, that κ συνειδήσιν acceſſit aliunde, has been added to the Text. The Second oppoſes the *Æthiopic*, which is a Verſion of no Credit, to the *Syriac*, *Arabic*, *Vulgar*, or the *Greek Scholiaſts*, and *Cyril. Alex.* who all own the reading of the Text, which Liberty, if it be allow'd, the Scripture muſt be a very uncertain, and precarious Rule. In the Firſt, the reading of the Text is approved by *Chryſoſtom*, *Theodoret*, *Theophylact*, *Ciril.* of *Alex.* de *Ador. Sp.* p. 347. and by all the *Eaſtern* Verſions. The other reading indeed gives a very good Senſe thus, which Tabernacle was a Figure for the preſent Time, according to which Figure, Gifts, and Sacrifices were offered, but ſince the reading of the Text, which runs thus, (which Figure continues to this preſent Time, in which (by the *Jews*) are ſtill offered Gifts, and Sacrifices) bears the ſame Senſe, and is ſupported by better Authority, what Reaſon can be given why it ſhould be changed.

(19) Ver. 9. *Which could not perfect according to the Conſcience.*] To clear up what hath been ſaid upon this Verſe, let it be noted, that God declares the Tenour of the *New Covenant* ſhould run thus: *I will be merciful to their Iniquities*, and *remember their Sins no more.* Whence obſerve,

1*ſt*, That there was no ſuch Promiſe, or Condition made under the Old Covenant, that requiring, for every new Sin of Ignorance, a new Oblation, whereas Sins of Ignorance and Infirmity being not contrary to the Sincerity of our Obedience, they do not violate the *New Covenant*, and ſo are pardoned by Vertue of the Blood of the New Covenant ſhed, ἐφάπαξ, *once for all for the Remiſſion of Sins*, for if we thus Sin ſaith the *Apoſtle John*, *we have an Advocate with the Father Jeſus Chriſt the Righteous, and he is the Propitiation for our Sins*, 1 John 2. 2. *And if we walk in the Light as he is in the Light, the Blood of Chriſt cleanſed us from all Sin*, 1 John 1. 7.

2*dly*, Obſerve that the Legal Sacrifices ſerv'd only for the Purification of the Fleſh, from Ceremonial Defilements, and reſtored to them only a Right to the Benefits of the *Moſaical Covenants*, viz. Life, and Proſperity in the Land of *Canaan*, but did not ſo far purify the Conſcience, as to procure them an admittance into the heavenly *Canaan*, which if they had entirely cleanſed them from the Guilt, and the Defilement of Sin, they would have done; and hence the Apoſtle ſays, The Way into the Holy of Holies was not opened, whilſt the firſt Tabernacle was ſtanding, *verſe* 8. See the Note there.

(20) V. 14. Διὰ Πνεύματος αἰωνίου.] The Vulgar, *Chryſoſtom*, and *Cyril Alex.* de R. Fide p. 73. read ἁγίου, but *Theodoret*, *Oecumenius*, *Theophylact*, *Athanaſ.* Ep. ad Serap. p. 180. *Ambroſ.* de Sp. S. c. 8. *Cod. Alex. Syr. Arab.* read as the Text.

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CHAP. X.

(21) V. 34. Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.] Note that *Origen* in his Book *de Martyrio*, omits the Words ἐν ἑαυτοῖς, that (a) *Clemens of Alexandria* reads ἑαυτὸς, that ſome read inſtead of it ὑμᾶς, and that all the Ancient Verſions follow this reading; Note alſo, That all the *Greek Fathers* read ἐν οὐρανοῖς, which two various readings make the *Greek* run clear, and ſmooth. See *Examen Millii* in locum.

CHAP. XI.

(22) V. 12. Καὶ ταῦτα.] Some Manuſcripts read τοῦτο, but all the *Greek Scholiaſts* read καὶ ταῦτα, which being according to the Cuſtom of the *Greek* Language uſed by Way of Amplification, and ſignifying *idque* is well rendred by our Tranſlation, *And that.*

(23) V. 26. *Photius* here ſaith, *the Reproach of Moſes may be called the Reproach of Chriſt, as being ſuch as Chriſt ſuffer'd* ὃν ὁ Χριστὸς ἔπαθε, in which Senſe we are bid *to go forth to him without the Camp bearing his Reproach*, Chap. 13. 13. Betwixt this, and the following Verſe ſome Latin Copies inſert theſe Words, ſide magnus factus Moſes occidit Ægyptium conſiderans dolorem ſuorum, which Dr. *Mills* thinks genuine, tho' they are neither own'd by any of the *Verſions* nor any of the *Greek Commentators.*

CHAP. XII.

(24) V. 7. *God dealeth with us as with his Sons.*] Here the Note of *Chryſoſtom* is this, that from thoſe things, whence Men uſually conclude they are deſerted by God, the *Apoſtle* ſhews, that God demonſtrates his fatherly Affection to them.

(25) V. 18. Ψηλαφωμένῳ ὄρει, *to the Mountain, that might be touched.*] And therefore was corporeal, and terrene, and by being touched after the Prohibition, *Ex.* 19. 12. would procure preſent Death: But you are come to the ſpiritual and heavenly *Zion*, which will certainly give Life to all that belong to it.

(26) V. 23. After the Word, *ſanctified*, v. 14. add,] Accordingly the *Targum* upon 1 *Chro.* 21. 15. ſaith *God ſaw the Houſe of his Sanctuary, which is above the Heavens, where the Souls of the Juſt are*, and hence it is evident, that the Souls of juſt Men, are not reduc'd by Death to a State of Inſenſibility, for can a Soul that Reaſons, and perceives good Things, be made perfect by perceiving nothing at all? Can a Spirit, which here enjoyed the Pleaſures of a good Conſcience, of a Life of Faith, and of Communion with God, and the Comforts of the Holy Ghoſt, be advanced to Perfection by a total Deprivation of all thoſe Satisfactions, and Enjoyments.

(27) V. 24. After *Chap.* 10. 19. 20. add,] Whereas the Blood ſprinkled ſeven Times, for their Purification under the Old Teſtament was ſprinkled before the Veil, becauſe the Prieſts could not enter with it within the Veil.

CHAP. XIII.

(28) V. 13. Τοίνυν ἐξαιρχώμεθα, ſome quarrel, with the *Apoſtle*, for beginning a Sentence with τοίνυν, which it is confeſſed that the beſt *Græcians* rarely do, but this ſaith *Stephanus* is not without Example, and *Vigerius* Notes, τοίνυν *initio quidem periodi ponitur, ſed tamen vocem ſequi*, that is, it is ſometimes firſt in Poſition, but is not ſo in Conſtruction.

(29) V. 18. After theſe Words, *the Rules of Righteouſneſs*, add,] The want of this, ſome of the *Jews* might ſuſpect in the *Apoſtle*, as not being concerned for the Obſervation of the Law.

(30) V. 21. Ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, *working in you that, which is well pleaſing in his Sight.*] That God doth ſomeway Work in us every good Work, and whatſoever is well pleaſing in his Sight, can be denied by none, who underſtand the *Scriptures*, and one would think it ſhould be as little the Subject of Diſpute, whether God works theſe things as a Vomit or a Purge works in us by Phyſical, and irreſiſtible Operations, or whether he works reaſonable Creatures by offering Reaſons to perſuade them, and upon Men endowed with a Will, to make them willing, as all Men do by propounding Motives, and Encouragements of a prevailing Nature, to engage them to chooſe the Good, and refuſe the Evil, of which I have ſaid ſo much in the Treatiſe of Grace, annexed to 2 *Cor.* 6. 1. that I ſhall ſay nothing more at preſent, but that it is unaccountable how Actions ſhould be good, unleſs we conſent to them, or how they ſhould be ours, unleſs we chooſe, and do them. This Text is therefore vainly urged to prove that we are purely Paſſive in the Work of our Converſion, and that we neither do nor can do any thing towards it.

1*ſt*, Becauſe God evidently ſpeaks this to them, who were already true Believers, and Converts to the Chriſtian Faith, and wanted only to be *made perfect in every good Work*; 2*dly*, Becauſe he exhorts all Chriſtians *to work out their Salvation with Fear and Trembling*, upon this very Account, that *it is God that worketh in them both to will and to do*, Philip. 2. 13. For if God ſo worketh in

(a) Strom. 4. p. 514.

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us, that we do not co-operate with him, why are we commanded to *work out our Salvation?* For can we act, where we are purely Passive? Or can that be a Reason, why we our selves should act, that another will effectually do this very thing without our Co-operation? Is it not rather a Reason, why we should not work at all; since this Work will be certainly performed without us? See more to this effect in the Note on, 2 *Philip.* 13. Note also that the Word καταρτίσαι, which begins this Verse, signifies *fully to instruct*, as in those Words, *Luke* 6. 40. *The Disciple is not above his Master*, κατηρτισμένος δὲ πᾶς, *but he that is fully instructed is as his Master*, 1 Cor. 1. 10. ἦτε δὲ κατηρτισμένοι, *be ye perfectly instructed in the same Mind, and Judgment*, Eph. 4. 12. God hath appointed *Apostles*, *Prophets*, and *Evangelists*, *Pastors*, and *Teachers*, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the full Instruction of the Saints, till we all come to the Unity of the Faith, and Knowledge of the Son of God*, v. 13. So the Glossa Græco-latina καταρτίζω, *struo, instruo*, καταρτισμένος, *constructus, instructus*, and in this Sense this may be reasonably deemed a Prayer that God would fully instruct the believing *Jews* in every good Work requisite to be done in Obedience to his Will, and so would work in them that, which was well pleasing in his Sight, we being thus transformed *by the renewing* of our Mind εἰς τὸ δοκιμάζειν, *that we may approve* (and so be enclined to do) the Good, εὐάρεστον, *well pleasing*, and *perfect Will of God*, Rom. 12. 2.

Additional Annotations on the Epistle of St. *James.*

CHAP. I.

(1) Ver. 21. TO the Note there, add,] Against this Sense it is objected, that the Word thus planted in us is not properly λόγος ἔμφυτος, but ἔμφυτευθείς, but since Νόμος ἔμφυτος, *is the Law planted in the Heart by God*, I think not this Criticism sufficient to destroy the Sense of the Words here given, especially if we consider, that *all Filthiness, and Superfluity of Naughtiness*, must be first laid aside, that we may be fitted to receive with Meekness this λόγος ἔμφυτος, *engrafted Word*, which shews it cannot import any thing, which is by Nature always in us.

CHAP. IV.

(2) V. 4. Φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν, *The Friendship of this World is enmity to God.*] This One mention'd here by *Oecumenius* explains thus; κόσμον ὀνομάζεσθαι πᾶσαν τὴν ὑλικὴν ζωὴν ἀποκαλεῖ, *he here stiles the whole sensual Life, the World*, ὡς μητέρα τῆς φθορᾶς ἣν ὁ μεταλαχὼν σπουδῶν ὀλιγώρως ἔχει τοῦ Θείου, καὶ ἀσωτικῶς, *as being the Mother of Corruption, which he that is hasty to enjoy, overlooks, and despiseth Divine Things:* See the Text defended here *Examen Millii.*

V. 11. Κρίνει τὸν νόμον, *judgeth*,] That is (3) saith *Oecumenius*, καταγινώσκει καταφρονεῖ, he condemns, and despiseth the Law forbidding him to condemn, and to speak evil of his Brother, and so will not be a doer of it. πῶς γὰρ τις καταφρονεῖ, φησὶν, ἀνέξεται ὑπ' αὐτοῦ εἶναι ζήν, *for how will a Man be induced to live by that Law which he despiseth.*

V. 16. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν πᾶσα καύχησις, &c.] These Words (4) I would render thus, *but now you vaunt your selves in your Boastings, all such vaunting is evil*, i. e. You boast how much you will gain, and then what brave Men you will be.

CHAP. V.

V. 12. To the Note there, add,] Or (5) else the Oaths forbidden here, may be delusive Oaths, such as the *Jews* were free to make, or use, because they thought they did not bind: See Note on *Matth.* 5. 34. and so were free to make to purchase their Deliverance.

Additi-

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Additional Annotations on the First Epistle General of St. *Peter.*

CHAP. I.

(1) Ver. 2. After these Words *the Elect*, Math. 24. 22. add,] So also *Oecumenius* interprets these Words, *to the Elect*, that is, τοῖς ἀφωρισμένοις ἐκ τῶν ἄλλων ἐθνῶν εἰς λαὸν ἅγιον, *to them, that are separated from other Nations, to be his Holy, and peculiar People.*

(2) V. 4. To the Note here, add,] *Oecumenius* hence observes, 1*st*, That this therefore was not such a Hope as that, which was contained in the Law of *Moses*, ἥτις θνητὴ, θνητοῖς ἐπαγγέλλεται θνητά, *a dying Hope, which promised dying things to mortal Men*, 2*dly*, That if this Inheritance be in Heaven μυθώδης ἡ χιλιοέτης ἀποκάλασις, *the Opinion of the Millenaries must be Fabulous.*

(3) V. 5. After *Heb.* 3. 14. add,] This Place therefore only proves, 1*st*, That all who are preserved to Salvation are preserved by God, but not that all true Believers will be certainly so kept. 2*dly*, This Place proves only, that they who are thus preserved, are kept thro' Faith, i. e. *if they hold the beginning of their Confidence firm to the End*, Heb. 5. 14. for this Faith thus continued in them will render them victorious over the World, 1 *John* 5. 4. It will enable them to *resist the Devil* so effectually, that *he shall fly from them*, 1 Pet. 5. 9. and *to quench all the fiery Darts of Satan*, Eph. 6. 16. And *even to suffer Death not accepting a Deliverance, that they may obtain a better Resurrection*; but this Place does not prove that all, who are once true Believers shall certainly continue in the Faith, and never make Shipwrack of the Faith, as did *Hymenæus*, and *Alexander*, 1 Tim. 1. 19. never have their Faith overturn'd as some had, 2 *Tim.* 2. 10. never *draw back to perdition*, as the *Apostle* supposeth some might do, *Heb.* 10, 38, 39.

(4) V. 11. After the Words *of which Tribes*, add,] They testifyed of his Sufferings, saith *Oecumenius*, in those Words of *Isaiah*, *he was led as a Sheep to the Slaughter.*

CHAP II.

(5) V. 7. Λίθον ὃν ἀπεδοκίμασε οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] See these Words vindicated against *Grotius* and Dr. *Mills Examen Millii*, as also the reading of the Text, *Chap.* 3. 5. 16.

CHAP. III.

V. 3. After these Words, *like Whores*, (6) add,] And in his third Book, and fourth Chapter, he saith, αἱ χρυσοφορεῖσαι γυναῖκες, *the Women that wear Gold, plait their Hair, paint their Faces*, have not *the Image of God in the inward Man, but in Lieu of it, a fornicating, and adulterous Soul.* The (a) *Apostolical Constitutions* also forbid Women to wear τῷ ἐπιθυμένῳ ἐσθῆτα εἰς ἀπάτην, *exquisite Garments*, or *Garments fitted to deceive*, or *Gold Rings upon their Fingers*, ὅτι ταῦτα πάντα ἑταιρισμοῦ τεκμήρια ὑπάρχει, *because all these things are signs of Whoredom.*

V. 19. *By which he preached to the Spirits* (7) *in Prison.*] Hence Mr. *Dodwell* concludes, that our Saviour after his Death, did, in the Interval betwixt that and his Resurrection, preach to the separated Souls in *Hades*; but to this the Reverend Bishop *Pearson* answers.

First, That those Words cannot prove this Assertion, unless it were certain, that by the Word Spirit, we were to understand the Soul of *Christ*, whereas indeed the Spirit by which he is said to Preach, was not the Soul of *Christ*, but that Spirit by which he was quickened; as is evident from the Connexion of the Words thus, *He was quickened by that Spirit*, ἐν ᾧ, *by which he went and Preached to the Spirits in Prison*, that is, by the eternal Spirit of God, who is the Author of the Resurrection.

Secondly, He adds, that the Persons to whom he Preached by the Spirit, were only such as were *Disobedient in the days of* Noah, *while the Ark was preparing*, v. 20. *i. e.* those who were disobedient before the Flood, as were the *Antidiluvians*, all that time *that the long sufferance of God* waited on them, and consequently so long as God gave them time for Repentance, which was 120 years, striving then with them for that End by his Spirit in the Prophets *Enoch* and *Noah*, but adding that this Spirit could not *always strive with them*; In vain then, saith he, are we taught to understand St. *Peter* of the Promulgation of the Gospel to the *Jews* or *Gentiles* then in *Hades*, since the Words so evidently relate to the long suffering of God to Men, then living in the days of *Noah.*

CHAP.

(a) L. 1. c. 3. & 8.

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CHAP. IV.

(8) V. 6. *For this Cauſe was the Goſpel Preached to them that are Dead, that they being judged according to Men in the Fleſh, might live unto God in the Spirit.*] That this Text can have no relation to the Preaching of the *Apoſtles*, to the Dead *Gentiles* in *Hades* is evident.

Becauſe the *Apoſtle* ſaith this whilſt *Saint Paul*, *Saint John*, and himſelf were living, and ſpeaks of it as a thing already paſt ſaying εὐαγγελίσθη, *the Goſpel hath been Preached to them*, not that it ſhall be Preached to them when dead.

(9) V. 14. Κατὰ μὴ ἀνθρ. βλασφημῶνται, ἵνα τὰ ὑμᾶς δοξάζωσι] *Injecta hæc videntur* Millius *proleg.* p. 67. *Col.* 2. See the Defence of them *Examen* Millii.

CHAP. V.

(10) V. 3. After theſe Words, *the poor, ſick, and needy*, add.] But ſeeing what is here κληρός, is in the ſame Sentence ſtiled τὸ ποιμνίον, the Flock of God, the common Interpretation of the Word for Heritage, ſeems to be eſtabliſhed by this latter word.

Additional Annotations on the Second Epiſtle General of St. *Peter*.

CHAP. I.

(1) Ver. 1. After *Rom.* 1. 7. add.] Or ſince the *Hebrew* Word *Tzedakah* in the *Old*, and the *Greek* δικαιοσύνη, both the *Old* and *New Teſtament* do often ſignify Kindneſs, and Mercy, it may here alſo bear that ſenſe.

(2) V. 10. After theſe Words, *a Life of Holineſs*, add] and from the following Words, *he that doth theſe things, ſhall never fall*, it plainly ſeems to follow that even the Elect, by their neglect to do theſe things may fail of an Entrance into this heavenly Kingdom.

(3) V. 12. After theſe Words, *our Duty*, add] moreover from theſe Verſes, and from Chap. 3. it ſeems reaſonable to conceive, that they, who were ſo concerned to write thoſe things the *Chriſtians* had *already heard*, and *in which they were eſtabliſhed*, would not neglect to write whatever elſe was neceſſary to be known to Salvation.

CHAP. II.

(4) V. 16. Τὴν τοῦ προφήτου ἀφροσύνην, *The Madneſs of the Prophet.*] The *Jeruſalem Targum*, and *Ben-Uziel* on Num. 22. 30. Introduce the Aſs ſpeaking thus to *Balaam*, *Wo to thee* Balaam, *that art* cheſer deyetta, mente captus, i. e. *Mad.*

(5) V. 18. Τοὺς ὀλίγως ἀποφυγόντας, ſee this Reading defended, *Examen* Millii *in locum.*

CHAP. III.

(6) V. 12. Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, *and haſtning to the coming*,] Tho' πρὸς here may be taken from the foregoing Words yet σπεύδω hath ſometimes an accuſative Caſe like this without it. As when *Thucydides* ſaith, σπεύδω τὴν ἡγεμονίαν, *I haſten to the Government*; and (a) *Pindar* μὴ βίον ἀθάνατον σπεῦδε, i. e. ἐπὶ βίον ἀθάνατον.

(a) Pyth. 3. *v.* 1.

Addi-

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Additional Annotations to the Firſt General Epiſtle of St. *John*.

CHAP. I.

(1) Ver. 8. *THE Blood of Chriſt his Son cleanſeth us from all Sin.*] Here note that theſe Words confute the *Quakers*, who hold that thoſe, who are in the light, are guilty of no Sin, for were this ſo, they could be cleanſed from none *by the Blood of Jeſus*; ſee the Text defended, *Examen* Millii.

CHAP. II.

(2) V. 2. *If we ſin we have an Advocate with the Father, and he is the Propitiation for our Sins.*] Moreover this being ſpoken by this *Apoſtle* to his *little Children, whoſe paſt Sins were already forgiven*, v. 12. muſt relate to their future Sins, to which they might be afterwards obnoxious, and therefore muſt ſuppoſe them ſtill ſubject to Sins of Infirmity.

(3) V. 27. Καὶ ὑμεῖς, *vos quod attinet*, and *as for you.*] So *Iſaiah* 59. 21. and I, *i. e.* as for me this is my Covenant, 61. 18. *Vaani* ואנכי as for me. See 1 *Chron.* 28. 2.

CHAP. III.

(4) V. 6. *Whoſoever ſinneth,* οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτὸν, *hath not ſeen him, neither known him.*] To know God in the Senſe of this *Apoſtle*, is to know him as he is revealed by *Jeſus Chriſt*, and repreſented to the World by him. Hence *Chriſt* ſaith, *if you have known me, you have known the Father alſo*, Joh. 14. 7. and denys that the *Jews* knew God, *becauſe they knew not him*, Joh. 8. 19. 15. 21. 16. 3. *To ſee God*, is to ſee his Will, Love, and Goodneſs, as it is revealed by *Jeſus Chriſt*; and thus ſaith *Chriſt, He that hath ſeen me, hath ſeen the Father*, Chap. 12. 45. 14. 9. Becauſe he is only known to them, to whom *Chriſt Jeſus* doth reveal him, *Math.* 11. 27. *Luk.* 10. 28. *Joh.* 1. 18. 6. 46. And in this Senſe all that the *Apoſtle* ſaith in this Epiſtle of *ſeeing*, and *knowing God* is true, *viz.* that he who knoweth God, as he is revealed by *Jeſus Chriſt keepeth his Commandments*, Chap. 2. 3, 4. *He loves his Brother*, Chap. 4. 7, 8. He that is of the World *knows not God*, Chap. 3. 1. *Nor he that committeth Sin*, as here.

V. 12. Ἐκ τοῦ πονηροῦ *of that wicked One.*] (5) The *Jews* ſay that *Cain* was begot of the Seed of the *Devil*, this the Apoſtle myſtically expoundeth, ſaying of *Cain* as our Saviour doth of the *Jews* in general, *Joh.* 8, 44. *that they were of their Father the Devil, who was a Murderer from the Beginning*, becauſe they did his Works, being maliciouſly bent upon the Murder of our *Lord.*

V. 20. Ὅτι ἐὰν, *for if our Hearts condemn us*, ὅτι μείζων.] (6) Some are enclined to read ἔτι μείζων, God is *yet* greater than our Hearts, and others to make it an Expletive, or to approve of thoſe few Copies where it is wanting, but ſeeing it is retained in moſt Copies, and is tranſlated by the *Arabick* profectò, this I believe to be the true import of it here, and to confirm this import, let it be noted, that the *Hebrew* Chi, which in its primary import ſignifieth *for*, and is by the *Septuagint* rendred ὅτι, doth alſo ſignifie *certè*, and is by our Tranſlation often rendred *ſurely*, or *certainly*. So *Gen.* 43. 10. *for if we had not lingred*, Chi LXX. ἦδη ἄν, *ſurely we had return'd twice*, Ex. 3. 12. Chi, LXX. ὅτι, *ſurely I will be with thee*, Ch. 4. 25. Chi, LXX. *ſurely a bloody Husband art thou*, Num. 22. 23. Chi, LXX ἄν, *ſurely I had ſlain thee*, Judg. 6. 16. כי, *ſurely I will be with thee*, Ruth. 1. 10. *ſurely we will return with thee*, 1 King. 1. 13. Chi, LXX ὅτι, *ſurely Solomon ſhall reign after me*, Joſh. 2. 24. Chi, LXX ὅτι, *Truly the Lord hath delivered the Land into our Hands*, Pſal. 77. 12. Chi LXX. ὅτι, *ſurely I will remember thy works of old*, 112. 6. Chi, ὅτι, *ſurely he ſhall not be remov'd for ever*, ſee *Job.* 28. 1. *Iſa.* 7. 9. See *Examen* Millii here *v.* 16. and *chap.* 5. 10. 12.

V. 21. Παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, we (7) have *Confidence with God.*] When is it, ſaith (a) *Philo, that a Servant may uſe*, παῤῥησίαν πρὸς τὸν Δεσπότην, *Confidence towards his Lord?* Is it not then ὅταν μηδὲν ἡμαρτηκότι μὲν ἑαυτῷ μηδὲν συνειδῇ *when he is not conſcious of doing any Evil againſt him?*

CHAP. V.

V. 13. Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ (8) ἵνα πιστεύητε.] Here the *Codex Alexandrinus*, reads thus ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες, ſo

(a) L. quis rerum Divin. Hæreſ. ab initio.

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ſo alſo reads the Vulgar. and the *Syriac*, the *Arabick* thus, *hæc ſcripſi vobis, O qui creditis in nomen Filii Dei, ut ſciatis quod vitam habetis æternam quamdiu creditis in nomen filii, Dei.* Oecumenius, ἵνα πιςεύητε ἀδιαλείπτως, καὶ ἀμώμῳ πίσει.

Additions to the Second Epiſtle General of St. *John*.

(1) Ver. 1. ἐκλεκτῇ κυρίᾳ, after *the Mother of all Churches*, add.] But yet if this Epiſtle was written after the Deſtruction of *Jeruſalem*, this Interpretation cannot ſtand.

Additional Annotations on the Epiſtle of St. *Jude*.

(1) Ver. 5. εἰδότας ὑμᾶς ἅπαξ τοῦτο.] The *Jews* knowing the Deſtruction, which God brought upon the Unbelieving *Jews* in the Wilderneſs as well when St. *Jude* writ, as before, it ſeemeth not ſo proper to ſay to them, *you know this once*, as to ſay you knew it *before*, which ſeems to be the import of the Word ἅπαξ, *v.* 3. and in thoſe Words of *Sampſon*, Judg. 16. 21. ἐξελεύσομαι ὡς ἅπαξ, *I will go forth as before*, and Chap. 20. 31. The *Benjamites* began to ſmite them, ὡς ἅπαξ, καὶ ἅπαξ, ſaying they flee before us, ὡς τὸ πρῶτον, *as before*. Or 2*dly*, It may be rendred *fully*, *plainly*, or *certainly*, for τὸ ἅπαξ, ſaith *Phavorinus*, is put ἀντὶ τοῦ ὄντως, βεβαίως, for *verily* and *firmly*; and *Suidas* ſaith it is uſed ἀντὶ τοῦ ὁλοτελῶς for *entirely* and *fully*, and ſo it anſwers to the *Hebrew Achatz*, or *Achad*, which ſignifies truly, or certainly, and is rendred by the *Septuagint* ἅπαξ.

V. 7, 8. The Grammatical Expoſition of theſe Words ſeems to be thus. *Even as*, ὡς καὶ, *and as* Sodom *and* Gomorrha, *and the other Cities who were like to them in Fornication, and unnatural Luſts were exemplarily puniſhed.* Ὁμοίως μέντοι καὶ οἱ μὲντοι ἐνυπνιαζόμενοι, *ſo likewiſe do theſe filthy Dreamers act, defiling the Fleſh as they did*, and as the Men of *Sodom* contemned the good *Angels*, which came to *Lot*'s Houſe, and ſpake evil of them; ſo do theſe Men contemn and blaſpheme the good *Angels*, who are ſtiled δόξαι, καὶ κυριότητες, *Eph.* 1. 21. *Coloſſ.* 1. 16. and therefore ſhall alſo periſh as they did, *v.* 11. (2)

V. 21. After *Divine Favour*, add] and alſo that Men once in this State, may neglect to keep themſelves in the love of God. (3)

FINIS.

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These Asterisms *shew that either the Commentary is large, or contains something remarkable; at least in the Opinion of the Author.*

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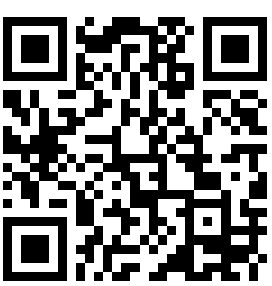
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TO THE

Right Reverend Father in GOD,

GILBERT,

Lord Biſhop of *SALISBURY*,

Chancellor of the moſt Noble ORDER *of the* GARTER,

AND

Præceptor to his Highneſs the Duke of *GLOCESTER*.

MY LORD,

THough ſince I had the Happineſs to be admitted to an Acquaintance with a Perſon of your Character and Merit, and have had a large ſhare of your Favour, I have had Obligations to make ſome publick Acknowledgment of it; yet had I never ſo fair an Opportunity to do it, as this Work, which now craves your Lordſhip's Acceptance, doth afford.

For, ſuch a particular Veneration and profound Affection for the ſacred Records as your Lordſhip, upon all occaſions, ſhews, may not only render this Attempt, to add ſome Light unto them, acceptable, but even cover the Imperfections that you muſt needs diſcover in it.

Since therefore it is cuſtomary to dedicate Works of this nature to Perſons of great Eminence in Station and more raiſed Worth, I thought my ſelf obliged to ſet forth theſe Labours, under your Lordſhip's Patronage, not only to expreſs my Gratitude, but alſo out of Juſtice to that Goodneſs which mov'd

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your Lordſhip not only to peruſe, but to approve this Work, and to ſuggeſt many things, which otherwiſe would have been wanting to it.

I am here carried to ſay ſomewhat of the Pattern you ſet us in an unwearied Diligence in the Diſcharge of your high Function; but I know you cannot bear it, and that you had much rather ſee your Clergy imitate you in this, than hear them commend you for it. I will therefore rather ſtudy from your Example, *how to do my own Duty, than publiſh to the World how you do yours.*

That God would ſtill continue your good Lordſhip as great a Bleſſing as you are an Honour to our Church, and give you a ſure but late enjoyment of Celeſtial Bleſſings to which your Soul, by its devout Affections, and indefatigable Labours ſtill aſpires, is the continual Prayer of,

My LORD,

Your Lordſhip's moſt obliged,

moſt humble, and obedient Servant,

DANIEL WHITBY.

THE

THE PREFACE TO THE READER.

BY way of Preface to this Work, ſome things there be of which I think fit to adverti ſe the *Reader*, and ſome things in which I ſhall beg his Favour. And,

Firſt, Becauſe it may be uſeful to read the Epiſtles of St. *Paul* not in the Order in which they are placed in our Bibles, but rather in that Order of time in which they were written, I here think fit to place them according to that Order, following the Chronology of Biſhop *Pearſon*.

A. D. 52. The firſt Epiſtle to the *Theſſalonians*.

A. D. 53. The ſecond Epiſtle to the *Theſſalonians*.

A. D. 57.
- The firſt Epiſtle to the *Corinthians*.
- The Epiſtle to the *Galatians*.
- The ſecond Epiſtle to the *Corinthians*.
- The Epiſtle to the *Romans*.

A. D. 62.
- The Epiſtle to the *Epheſians*.
- The Epiſtle to the *Philippians*.
- The Epiſtle to the *Coloſſians*.
- The Epiſtle to *Philemon*.

A. D. 63. The Epiſtle to the *Hebrews*.

A. D. 65.
- The firſt Epiſtle to *Timothy*.
- The Epiſtle to *Titus*.

A. D. 67. The ſecond Epiſtle to *Timothy*.

I have in the Prefaces to theſe Epiſtles, given the Reaſons why I place the writing of them about the time aſſigned, only of the time of writing the Epiſtle to the *Galatians* I have there ſaid nothing: I therefore here ſubjoin the Reaſon why it is placed in the ſame Year with the firſt Epiſtle to the *Corinthians*, viz. becauſe St. *Paul*, in his firſt coming to *Galatia*, converts them to the *Chriſtian* Faith, *Act.* 16. 6. at his ſecond Advent, he *ſtrengthens the Brethren there*, Act. 18. 23. and in his *Epiſtle* to them, *he marvels that they were ſo ſoon removed from him that called*

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called them to another Goſpel, Chap. 1. 6. it therefore could not be written long after he had been with them to ſtrengthen them, which yet was before he had begun his three Years abode at *Epheſus*, Act. 19. 1. 31. at the very cloſe of which the firſt Epiſtle to the *Corinthians* is ſuppoſed to have been written.

I deſire the *Reader* to take an Eſtimate of the true Date of theſe *Epiſtles*, not from what may have ſlipt from me by the by in a Note, and hath been overlook'd in the review of my Papers, but from what is here ſet down, and is confirmed in the Prefaces to theſe Epiſtles.

The Uſe that may be made of obſerving this Order I ſhall exemplifie in two Inſtances; of which the

1*ſt*, Is that of *Demas*, concerning whom Dr. *Lightfoot*, Harm. p. 137. *Beza*, *Eſthius*, and others, ſay, that though he left St. *Paul* for a ſeaſon, yet after *he returned to him*: Becauſe, ſay they, in two *Epiſtles* written after that to *Timothy*, in which he is ſaid to have *forſaken him, having loved this preſent World*, 2 Tim. 4. 10. he is reckoned among the *Co-workers* with St. *Paul*, viz. *Col.* 4. 14 *Philem.* 24. but I have deſtroyed the Foundation of this Argument, by eſtabliſhing the Opinion of the *Ancients*, that the 2*d* Epiſtle to *Timothy* was the laſt that St. *Paul* writ; and therefore the Opinion of *Chryſoſtom*, *Theodoret*, *OEcumenius* and *Theophylact*, that he did μετὰ ταῦτα ῥαθυμεῖν *afterwards become ſlothful*, and, ſaith *OEcumenius*, returned again εἰς ἑλληνισμὸν *to Heatheniſm*, is the more probable.

The 2*d* relates to that Opinion of *Grotius*, that St. *Paul* ſpake, for a time, as if he had believed that the Day of Judgment might happen in his time, and that this is proved from, 1 *Cor.* 15. 53. 2 *Cor.* 5. 1, 2, 3. Whereas in his ſecond *Epiſtle* to the *Theſſalonians*, writ four Years before thoſe to the *Corinthians*, he ſaith what is ſufficient to ſhew he could not be of that Opinion, or have declared any thing of that nature, and therefore could not afterwards ſay any thing to that purpoſe. See the Note on 1 *Theſſ.* 4. 15.

Secondly, I did intend to have examined all the *various Readings* which have been ſo induſtriouſly collected by Dr. *Mills*, as far as they concerned theſe *Epiſtles*, reducing them under theſe two Heads.

1*ſt*, Such as, though they ſhould be granted to be *various Readings*, are yet of no concern as to any matter of our Faith or Practice, under which Head I think the greateſt part of them may be ſafely ranked.

2*dly*, Such as though ſome *Manuſcript Copies* may have varied in tranſcribing the ſacred *Records*, yet have we ſufficient Reaſon to believe the reading we retain is genuine, and ſutable to the *Original Copies*. Now this ſufficient Reaſon will ariſe from theſe Conſiderations;

1. When all the *Ancient Scholiaſts* or *Commentators*, St. *Chryſoſtom*, *Theodoret*, St. *Jerom*, *OEcumenius*, *Theophylact*, agree in the common Reading with us, no various Reading being obſerved either by them, or any of the *Ancients* who have writ before them; I think we have ſufficient Reaſon to retain the common Reading, whatever *Manuſcripts* may have varied from it. See an Inſtance of this Rule, 1 *Tim.* 3. 16.

2. When all the *ancient Verſions*, the *Syriack*, *Arabick*, and *Vulgar*, do accord with us in the common Reading, and no *Ancients* obſerve that there was any other Reading; I think we have ſufficient Reaſon to retain that Reading, whatever *Manuſcripts* do vary from it. Of this ſee an Inſtance, *Romans* 9. 5. And,

3. Where the various Reading ſpoils the Senſe of the Words, or is not well conſiſtent with the Context, there, I preſume, we have ſufficient Ground to reject it as the Errour of the *Scribe*, and not to look upon it as a Variation in the *Original*, or received *Copies* of the ſacred Text. See an Inſtance, Note on 1 *Cor.* 15. 51. Theſe Rules, I verily believe, will be ſufficient to reduce *various Readings* into a little compaſs.

And

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And these Rules I would have exemplified at large, could I have procured a Copy of that learned Work, but being unable to obtain that Favour, I must be content to leave that Work undone till the time come, if ever it will come in my Days, that his Book may see the Light.

Thirdly, I advertise the *Reader*, that this Work hath been retarded by the Animadversions of Mr. *Le Clerc* upon the *Reverend* and *Learned* Dr. *Hammond*; which having perused, I found so many things said in favour of the *Arians*, and so many unworthy Reflections upon the Writings of St. *Paul*, that I chose rather to review and transcribe a considerable part of this Work, than suffer those things to pass without an *Antidote*. I acknowledge him to be a learned Person, and honour his Parts, and I hope he will not be offended with me for being concerned for what I judge to be the Truth, and for the Honour of St. *Paul*, who has been somewhat rudely handled by him.

Fourthly, That I have been so often forced to differ from the same *Reverend Person* he attacks sometimes so indecently, is to me matter of regret; but it hath truly been observed by others, that this Great Man had two darling Opinions, viz. *that the Heresie of the* Gnosticks, *and the Destruction of* Jerusalem, *were the great things to which no little part of these Epistles had relation*; in which I have offer'd my Reasons why I dissent from him, retaining still a just Veneration for his Parts and Piety: And if God enable me to perfect my Notes upon the *Gospels*, I shall in them accord more with him.

Fifthly, I advertise him, that tho' in this Second Edition of the Epistles I have put the whole Paraphrase of every Chapter before the Annotations belonging to that Chapter, that so they might the better agree with the Gospels contrived in that Method, yet the chief Additions to, or Alterations in the Annotations, are printed apart for the use of them who have the first Edition.

Lastly, I advertise him that I have, as exactly as I could, made Indexes (*1st*) of all the *Greek* Words and Particles, (*2dly*,) of all the Scripture Phrases explained, and (*3dly*,) of all the material Doctrines handled in these Annotations.

The things in which I beg the Readers favour, are:

1st, That where he finds, or thinks, that I have erred either in Point of Doctrine, or in the Interpretation of the *Scriptures*, as doubtless in the latter I have sometimes done, he would be so kind as to let me know my Errors, which, upon Conviction, I will not only own, but do it with all due Acknowledgments and Thankfulness to him, who shall do that kind Office to me.

2dly, That if in any thing I seem to him to differ from the received Doctrine of the *Church of England*, as some may haply conceive I do in the *Annotations* on the Fifth Chapter to the *Romans*, he would do me the Justice to believe, that as he thinks I do, so I conceive I do not, contradict her Doctrine; and also would consider that even the *Church of Rome* allows her *Commentators* to vary from the sense of any particular *Scripture* on which they build their Doctrines, provided they say nothing which doth expresly contradict them.

3dly, That if he should receive any advantage from this Work, especially if it should be so happy as to suggest to him any thing which may render him the better Man, he would give God the Glory of it, and pray for,

His Friend, and Servant,

DANIEL WHITBY.

This

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This BOOK contains, beſides the *Paraphraſe* and *Commentary* upon all the EPISTLES,

A *General Preface, proving the Truth and Certainty of Chriſtian Faith.*

And 5 particular Prefaces,

1. *To the Firſt Epiſtle to the* Corinthians, *aſſerting the Reſurrection of the ſame Body that dieth, and anſwering the Objections againſt it.*
2. *To the Epiſtle to the* Galatians, *concerning the Nature of Faith, and touching Juſtification by Faith.*
3. *To the Second Epiſtle to the* Theſſalonians, *concerning* the Man of Sin.
4. *To the Epiſtle to* Titus, *concerning the Epiſcopal Juriſdiction of* Timothy *and* Titus, *and the Succeſſion of Biſhops in all Chriſtian Churches.*
5. *To the Epiſtle of St.* John, *enquiring whether this Propoſition,* that Jeſus is the Chriſt, *be all that is neceſſary to be believed to Juſtification, or to make a a Member of* Chriſt's *Church and Body.*

And 4 Appendixes,

1. *To the eleventh Chapter to the* Romans, *proving that there will be a general Converſion of the* Jewiſh *Nation to the* Chriſtian *Faith.*
2. *To the ſixth Chapter of the ſecond Epiſtle to the* Corinthians, *touching the neceſſity of Divine Aſſiſtance for the due Performance of our Duty, and explaining the Reaſon and the Manner of it.*
3. *To the firſt Chapter of the ſecond Epiſtle to the* Theſſalonians, *proving that the eternal Puniſhment of thoſe who die in their Sins is well conſiſtent both with the Juſtice, and the Goodneſs of God.*
4. *To the whole, touching the true Senſe of the* Millennium *mentioned* Rev. 20. 4.

ERRATA.

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The Similar Letters in the *Hebrew* are often put one for another.

THE

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THE General PREFACE, CONCERNING The Divine Authority OF THESE EPISTLES, AND THE Truth of Christian Faith.

CONTENTS.

1. *THAT what is delivered in these Epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the Gospels: That there are some things necessary to be believed and done, contained in these Epistles, which are not clearly delivered in the Holy Gospels,* § 1. *The Truth of the Christian Religion proved,* (1.) *From what our Saviour promised and undertook, and what the Apostles declared concerning the Gifts and Operations of the Holy Ghost,* § 2. (2.) *From plain Matter of Fact concerning this Effusion of the Holy Ghost, and his miraculous Gifts related in the Epistles,* § 3. (3.) *From the confident Appeals of the Apostles and Primitive Professors, to those Gifts, in their Contests and Debates with Friends and Adversaries, Believers and Rejecters of the Christian Faith,* § 4. (4.) *From the Prayers and Thanksgivings made for them, the Exhortations and Directions given in these Epistles concerning these miraculous Gifts,* § 5. (5.) *From what is required to be done, and suffered by all Christians, upon no other Inducements or Encouragements, than what depended on the Truth and Certainty of these Gifts,* § 6. *That these Epistles were indited whilst the Apostles lived, and are proved genuine by more Authentick Arguments than can be produced for any Book, Writing, Charter, Law, or Statute. The external Arguments to prove them genuine,* § 7. *The internal Arguments,* § 8. *The Truth of Christianity proved,* (7.) *From a particular Consideration of these Gifts: As,* (1.) *The Gift of Healing,* § 9. (2.) *Of Ejecting Devils out of Men, their Temples, and their Oracles,* § 10. (3.) *From the Gift of Tongues,* § 11. (4.) *Of Prophecy,* § 12. (5.) *Of discerning Spirits,* § 13. *That these extraordinary Gifts were conferred upon all other Churches not mentioned in these Epistles,* § 14. *That they continued in the two first Ages of the Church,* § 15. *What Engagements the Truth of Christianity lays upon us to live suitably to the Rules delivered in these Sacred Records,* § 16.

THAT these *Epistles* were indited by Divine Assistance, and were received from the beginning, as *Epistles* written by the Conduct and Assistance of the Spirit of God, I have endeavoured to evince in the General Preface to the *Gospels*.

§ 1. Hence then it follows, that what the *Apostles* have delivered in these *Epistles* as necessary to be believed or done by *Christians*, must be as necessary to be believed and pra-

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ctiſed in order to Salvation, as what was perſonally taught by *Chriſt* himſelf, and is contained in the Goſpels; they being in the writing theſe *Epiſtles* the Servants, *Apoſtles*, *Ambaſſadors*, and *Miniſters of Chriſt*, and *Stewards of the Myſteries* of God, and the Doctrines and Precepts they delivered in them, being the *Will*, the *Mind*, the *Truth*, and the *Commandments* of God.

Now evident it will be to any one who judiciouſly reads theſe *Epiſtles*, that they contain ſome things to be believed and done, which were not clearly taught by Chriſt whilſt he was on Earth, nor are delivered clearly in the *Goſpels*; as we may learn,

1*ſt*, From the Doctrines contained in theſe *Epiſtles*: As V. Gr. That *by the Deeds of the Law ſhall no Fleſh be juſtified*, Rom. 3. 20. That both *Jew*, and *Gentile*, being under Condemnation, were only to be *juſtified freely by God's Grace, thro' the Redemption that is in Chriſt Jeſus, whom God had ſet forth to be a Propitiation thro' Faith in his Blood*, ver. 25. That *if Righteouſneſs came by the Law, then was Chriſt dead in vain*, Gal. 2. 21. That *as many as are of the Law, are under the Curſe*, chap. 3. 16. That *if we be circumciſed Chriſt ſhall profit us nothing, Chriſt is become of none effect to them that are under the Law, they are fallen from Grace*, chap. 5. 2, 5. That the Law was *to continue only till the time of Reformation*, Heb. 9. 10. and was then to be diſannulled *for the weakneſs, and unprofitableneſs of it*, chap. 7. 18. That *Chriſt is a Prieſt for ever after the Order of Melchiſedeck*, chap. 5. 5, 6. That *he hath an unchangeable Prieſthood*, that he in Heaven is continually *making Interceſſion for us, and therefore is able to ſave us to the uttermoſt*, chap. 7. 24, 25. For all theſe Doctrines clearly delivered in theſe *Epiſtles*, are either not to be found at all, or not ſo clearly in the *Goſpels*.

2*ly*, In theſe *Epiſtles* only have we Inſtructions about many great and neceſſary Duties, as V. G. That *all our Thankſgivings are to be offer'd up to God in the Name of Chriſt*, Eph. 5. 8, 20. Theſſ. 5. 18. Heb. 13. 14, 15. The Duties which we owe to our Civil Governours are only hinted in thoſe words of Chriſt, *Render to Cæſar the things that are Cæſar's*, but are enlarged upon in the *Epiſtles* to the *Romans*, chap. 13. to *Titus*, chap. 3. 1. and in the firſt *Epiſtle* of St. *Peter*, 1 Pet. 2. 10, 17. So alſo are the Duties we owe to our Spiritual Superiours taught more expreſly in theſe *Epiſtles*, Gal. 6. 6. 1 Theſſ. 5. 12, 13. Heb. 13. 17, 18. In fine, all the particular Duties belonging to the Relations of Husband and Wife, Parents and Children, Maſters and Servants, are particularly handled in theſe *Epiſtles*, Eph. 5. 28, 33. 6. 1, 9. Col. 3. 18, 25. but are ſcarce ever mentioned in the *Goſpels*. But it may be objected,

Obj. 1. That 'theſe *Epiſtles* were written to thoſe who were in the Faith already, and 'and ſo could not be deſigned to teach them the Fundamental Articles, and Points ne'ceſſary to Salvation, or to inſtruct them in what was neceſſary to make them *Chri'ſtians*.

Anſw. It follows not from their being *Chriſtians* already, that the *Apoſtles* deſigned not to write to them in theſe *Epiſtles* of any Fundamental Articles, or Points neceſſary to Salvation, for it is very plain, they do ſo: St. *Paul* in his *Epiſtle* to the *Corinthians*, 1 *Cor.* 15. 3. writes *of the Reſurrection of the Dead*, and of *Chriſt's* Death, and Reſurrection, as of Doctrines neceſſary to be believed; and in his *Epiſtle* to the *Galatians*, of *ſeeking Juſtification by the Works of the Law, as a thing oppoſite to, and deſtructive of the Grace of Chriſt*. And ſince there were among them *falſe Apoſtles*, and *deceitful Workers*, who corrupted the Word, and *handled the Word of God deceitfully*, 2 Cor. 2. 17.—4. 2. yea, *corrupted their Minds from the ſimplicity of Chriſt*, chap. 11. 3. *turned them from him that called them to another Goſpel*, Gal. 1. 6. *ſought to deprive them of their Reward*, Col. 2. 18, 19. and ſeparate them *from their Head Chriſt Jeſus*, who *put away a good Conſcience, and ſo made ſhipwreck of the Faith*, 1 Tim. 2. 19. whoſe *Doctrine did ſpread as a Gangrene, and overthrew the Faith of ſome*, 2 Tim. 2. 16. *many Diſputers of corrupt Minds turning from the Truth*, 1 Tim. 6. 5. *many unruly and vain Talkers and Deceivers, who ſubverted whole Houſes, teaching things that they ought not, for filthy lucre's ſake*, Tit. 1. 10, 11. Muſt not theſe things adminiſter occaſion to theſe ſacred Pen-men to endeavour to ſtabliſh, and confirm them in the Faith, by letting them, they wrote to, know the moment of thoſe Articles, the neceſſity of that Faith they had been taught, and the pernicious Conſequences of thoſe Practices to which they were ſeduced by theſe Deceivers?

Again, ſeeing theſe Writings were intended as a Rule, not to them only to whom they were ſent to, but to all future Ages of the Church, and the Spirit expreſly told them, That *in the latter Days ſome ſhould depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils*, 1 Tim. 4. 1, 2. That *the time would come when they would not endure ſound Doctrine, but would turn their Ears from the Truth*, 2 Tim. 4. 3, 4. When *falſe Prophets ſhould ariſe among them, bringing in damnable Doctrines, whoſe pernicious ways many ſhould*

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ſhould follow, 2 Pet. 2. 1, 2. Seeing they knew, that *after their departure grievous Wolves would enter in, not ſparing the Flock*, Acts 20. 29, 30 Muſt not all theſe Conſiderations give juſt occaſion to them to write of the great *Articles* of *Chriſtian* Faith, and of the neceſſary Points of *Chriſtian* Converſation, to preſerve them, and thoſe that came after them, from thoſe damnable Doctrines, and pernicious Ways?

Moreover, this Objection is therefore inſignificant, becauſe the *Apoſtles* do inform us, that they found it *ſafe to write the ſame things to them* they had heard, *Philip.* 3. 1. *tho' they knew the truth, and were confirmed in it*, 1 John 2. 21. *that they might have theſe things always in remembrance*, 2 Pet. 1. 12, 15. and that ſome who for the time of their Converſion might have been great Proficients in the Faith, *had* yet *need to be taught again, the firſt Principles of the Oracles of God*, Heb. 5. 12.

Obj. 2. It alſo may be ſaid, 'That theſe Epiſtles were writ upon particular Occaſions, 'and without thoſe Occaſions had not been written, and ſo cannot be thought neceſſary to 'Salvation.

Anſw. This Objection is neither exactly true of all the *Epiſtles*, nor of all that is contained in them; not of all the *Epiſtles*, for it appears not that five of the General *Epiſtles*, or that the Epiſtle to the *Romans*, to the *Epheſians*, and to the *Hebrews*, were writ upon particular Occaſions, unleſs the inſtructing Men in the Faith, and preſerving them from *Hereſie*, or *Apoſtacy*, be called particular Occaſions, and where this doth appear, it is very evident, that when the *Apoſtles* had writ what they thought proper upon thoſe Occaſions, they add many excellent Rules of Piety and Vertue.

Anſw. 2. 2*ly*, Were it exactly true that all the *Epiſtles* were writ upon particular Occaſions, it will not follow hence that they were not directed, in writing them, by the Holy Spirit; or that they contain nothing neceſſary to be believed or done, in order to Salvation. For the Book of Pſalms was not only writ upon particular Occaſions, but was alſo adapted to, and fitted for them. The *Prophets* were all ſent by God, to teſtifie againſt, and call the *Jews* to Repentance for Sins committed in their time, to reform their Manners, or comfort them in their Diſtreſſes, that is, upon particular Occaſions, but will it therefore follow, that they did not write by the aſſiſtance of the Spirit of God, or that there is nothing in the *Pſalms*, or in the *Prophets*, which was neceſſary to be believed or practiſed by the *Jews*? Moreover, the Goſpel of St. *Luke* was writ upon a particular Occaſion, *viz.* to inſtruct *Theophilus* in the Certainty of the things he had been taught, and yet *Epiphanius* informs us, that (a) *the Holy Ghoſt compell'd, and ſtimulated him to the work.* The Goſpel of St. *Mark* was writ, ſay the *Ancients*, at the requeſt of the Converts at *Rome*, and yet he writ it, ſaith (b) *Epiphanius*, πνεύματι ἁγίῳ ἐμπορευόμενος, *by the Impulſe of the Holy Ghoſt.* They alſo ſay, that St. *John* was importuned by all the *Aſiaticks* to write his Goſpel; and yet ſaith (c) *Epiphanius*, *The Holy Spirit did inwardly impel him to the writing of it.* The Goſpel of St. *Matthew*, ſay (d) they, was indited at the Requeſt of the *Hebrews*, that he might ſupply by writing the want of his Preſence with them: So that we ſee the Writings of the *Apoſtles*, and *Evangeliſts*, may be occaſionally penned, and yet be the Products of the Holy Ghoſt, and contain things neceſſary to be believed and done.

Anſw. 3. 3*ly*, The particular Occaſions of ſome of theſe Writings being the Errors, or Waverings of *Chriſtians* in Fundamental Points, as appears from the Epiſtles to the *Corinthians*, *Galatians*, &c. and in others the buſie Induſtry of *falſe Apoſtles, and deceitful Workers*, to pervert them from the Faith; that theſe *Epiſtles* were writ on ſuch Occaſions, is rather a preſumption that they were writ upon ſome Fundamental Points, than that they could not be indited upon theſe Occaſions.

Moreover, great Advantages ariſe from the Occaſional Writing theſe *Epiſtles*, and ſuch as might induce the Holy Spirit to excite them to that Work. For,

1. All the Occaſions which they took to write from the Diſorders, Errors, Hereſies, Miſtakes, which at firſt crept into the Church, render theſe Writings ſtanding Rules for the Deciſion of like Caſes thro' all future Ages.

2. The Deportment of the *Apoſtles* towards theſe erroneous Perſons, and diſorderly Walkers, the Care they uſed to recover or inform them better, the Zeal and Tenderneſs

(a) Ἀναζωπυρεῖ τὸ ἅγιον πνεῦμα ἐν ἐπινοίᾳ τοῦ ἁγίου Λουκᾶ. Hær. 51. § 7.
(b) *Ibid.* § 6. *Euſeb.* l. 2. c. 15, 16.
(c) Ἀναζωπυρεῖ τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παρατρέμδον εὐαγγελίσασθαι. § 6, 9.
(d) *Euſeb. Eccl. Hiſt.* l. 3. c. 24. *Chryſ. Hom.* 1. *in Matth.*

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they ſhew'd, and the Rules they laid down in thoſe Caſes, are excellent Precedents, and Directions for all *Church-Governours*, in Caſes of like nature.

3. All the Occaſions which they had to write for the Direction of *Church-Governours*, how *to behave themſelves in the Church of God*, to give Rules for the Qualifications of thoſe who were to be admitted to thoſe Offices, and touching their Behaviour in them, for the Settlement of the Affairs of the Church, and the decent and regular performance of Divine Service, afford us ſtanding Rules of Government, and of admitting and ordaining a Succeſſion of thoſe divers Orders in the Church.

Laſtly, Theſe various Occaſions give us full aſſurance, that theſe *Epiſtles* muſt be written in thoſe very Times when theſe Diſorders hapned, and theſe Errors crept into the Church, and ſo take off all jealouſie, or ſuſpicion, that they were Writings contrived in the following Ages of the *Church*; whereas had their Writings been only Syſtems of *Theological Doctrines*, and Rules of Life, which equally concerned all the Ages of the *Church*, it might have been more plauſibly objected, that they were framed by ſome *Chriſtian Biſhops* aſſembled for that end.

Obj. 3. But if all, or moſt of the Truths declared in theſe Epiſtles, were to be received, and believed as Fundamental Articles, what then became of thoſe *Chriſtians* who were fallen aſleep before thoſe things in the *Epiſtles* were revealed to them?

Anſw. 1. This Queſtion equally concerns the *Evangeliſts*, and more eſpecially the Goſpel of St. *John*, which, ſay the *Ancients*, was either the (e) laſt Portion of Scripture which was written, or the laſt ſave his *Epiſtles*, it being written after his return from his Exile in *Patmos*, to *Epheſus*; and ſo if it contain any Fundamental Articles, or neceſſary Rules of Life, what became of thoſe *Chriſtians* who died before they were revealed in it?

Anſw. 2. We ſay not, that all, or moſt of the Truths, declared either in the *Epiſtles* or *Goſpels*, are to be accounted Fundamental, or Neceſſary Articles; but only that ſome of them ought to be ſo accounted, eſpecially thoſe which have this Character of a neceſſary Article, or Rule of Life, that the Denial, or Non-practice of them, is repreſented as that which will endanger our Salvation, or cut us off from the Communion of the *Church*.

Anſw. 3. 'Tis alſo a precarious Suppoſition, that they who died before theſe *Epiſtles* were writ to them, muſt die before the neceſſary things contained in them were revealed to them, ſeeing we know that the *Apoſtles* writ the ſame things which they had preached before; and St. *Luke* writ his Goſpel, that *Theophilus might know the certainty of the things he had been taught*: And in thoſe times of the Effuſion of the Spirit of Wiſdom and of Knowledge, they had an Unction which could teach them all things, 1 *John* 2. 27. and ſo ſupply the unavoidable Defects of outward Teachers.

Obj. 4. The Goſpel was to be preached *to the Poor*; now they are not capable of ſublime Notions, nor can they comprehend myſterious Reaſonings.

Anſw. 1. Whether this Objection be intended againſt the neceſſity of believing the *Epiſtles* of St. *Paul* only, or alſo of the Goſpel of St. *John*, is uncertain; the ſublime Notions, and myſterious Reaſonings being common to both.

Anſw. 2. There ſeemeth no neceſſity of troubling the poor common People with ſublime Notions, or myſterious Reaſonings, ſince both the *Ancient* Church, and our own *Catechiſm* declare, that all the Articles of *Chriſtian* Faith, common to all that bear that Name, are compriſed in the *Apoſtles* Creed. For when the Child ſaith, *My Godfathers and my Godmothers promiſed I ſhould believe all the Articles of the Chriſtian Faith*, ſince it is evident they only ſtipulated for the belief of the *Apoſtles Creed in Baptiſm*; and when he doth rehearſe thoſe Articles, he only doth rehearſe the *Apoſtles Creed*, 'tis certain, that, by our Catechiſm, muſt be ſuppoſed to contain all the Articles of *Chriſtian* Faith.

Moreover, it is very difficult, if not impoſſible, to make ſuch Perſons have a right Conception of the Spiritual Nature, and the Attributes of God, or to enable them, by Reaſon, to prove the Providence of God, or the Immortality of the Soul, but yet theſe things muſt be propoſed to them as Articles, or Foundations of their Faith. And as it is not very difficult for them to learn from *Scripture* the Truth of theſe things; ſo neither is it difficult from the ſame *Scripture* to learn the Truth of all the Articles of the *Apoſtles* Creed, even in that ſenſe in which all *Chriſtian* Ages did receive them.

In a word: Were theſe *Mechanicks* as much concerned for Spirituals, as they are for Temporals, as many of them have attained to great Proficiency in their reſpective Arts, ſo

(e) *Noviſſimus omnium ſcripſit Evangelium. Hieron. Præfat. in Matth.*

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might they alſo, by a *Chriſtian* Diligence, attain a competent Proficiency in all the neceſſary Articles of *Chriſtian* Faith, and in the Rules of *Chriſtian* Piety, or of their Duty to God and Man. Now *Chriſtianity* being *that Doctrine which is after Godlineſs*, Tit. 1. 1. I believe nothing is propoſed in it as neceſſary to be believ'd to Salvation, which hath not ſome tendency to the promotion of true Piety.

§ II. Having thus eſtabliſhed the Divine Authority of theſe *Epiſtles*, I ſhall endeavour to confirm the Truth of *Chriſtian* Faith, from what is copiouſly delivered in them.

This is of abſolute neceſſity in this degenerate Age, in which all manner of Impiety exceedingly abounds, and Men are by their Lives diſpoſed, and even concerned to queſtion the Truth of that Religion, and of thoſe Writings which threaten the ſevereſt Puniſhments to their Enormities; and do induſtriouſly, and even impudently, purſue this Black Deſign both in their Diſcourſes, and Writings.

Now to prove againſt theſe Enemies of *Revealed Religion*, the Truth and Certainty of *Chriſtian* Faith, from what is copiouſly delivered in theſe *Epiſtles*, it will be only requiſite to ſhew, that they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing Demonſtration of the Truth of *Chriſtian* Faith, and that we have great Reaſon to believe the Truth of what is thus related by them. And,

1. That they contain a Declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing Demonſtration of the Truth of *Chriſtian* Faith, the Declaration they afford will be ſufficient to evince; for it was this:

That the miraculous Gifts, and powerful Operations of the Holy Ghoſt, were plentifully afforded to them who preached the Goſpel to the World, and alſo to thoſe Chriſtian Churches which received that Goſpel, and embraced the Faith they taught.

By way of Preface to what I ſhall collect from theſe *Epiſtles* concerning theſe miraculous Gifts and Operations of the Holy Ghoſt, it may deſerve to be conſidered, that as the bleſſed *Jeſus ſpake as never Man ſpake*, that is, delivered ſuch juſt, holy, beneficial Commands, as never were before made known to the World; and did for Confirmation of his Doctrine, *the Works that no other Man did*; ſo was he pleaſed to lay the Truth of his *Prophetick* Office upon ſuch future, and miraculous Events, as no *Impoſtor*, that had any Wit, would undertake, or could be able to perform.

For the *Prophecies* which he had undertaken to fulfil, and his own frequent Declarations, made it neceſſary, 1. That he ſhould die a peculiar Death, *i. e.* by being lifted up upon the Croſs. 2. That in three Days he ſhould riſe again. 3. That after his Reſurrection his Goſpel ſhould in the ſpace of forty Years, or before the Deſtruction of *Jeruſalem*, be propagated throughout the World, or the whole *Roman* Empire. 4. That in order to the propagating of it, the Holy Ghoſt ſhould plentifully be vouchſafed to his *Apoſtles*, and ſhould endue them with Power from on high, and even enable them to do greater Works than he himſelf had done, *John* 14. 12.

At the great Day of the *Feaſt of Tabernacles*, when all the *Jews* aſſembled at *Jeruſalem* were joyful in their *Beth-Haſchoavah*, or *Houſe of drawing Water*, and were, ſay their Traditions, in expectation *that the Holy Ghoſt would fall upon them*, Jeſus ſtood and cried, ſaying, *If any Man thirſt, let him come unto me, and drink; he that believeth in me, out of his Belly ſhall flow Rivers of living Waters: This ſpake he of the Spirit which they that believed on him ſhould receive*, John 7. 37, 38. And at the Cloſe of his Life on Earth, he comforts his Diſciples with the Promiſe of this Holy Ghoſt, who ſhould continue with them, not only *to teach them all things, and bring all things to their remembrance*, but alſo *to convince the World of Sin, becauſe they believed not in him, and of his Righteouſneſs*, who was ſo glorioufly exalted to the Right Hand of God his *Father*, and *of a future Judgment; becauſe the Prince of this World, being caſt out from thoſe he had poſſeſſed, was judged*, John 16. 7, 11. And after his Reſurrection he ſpeaks thus to them; *Behold, I ſend the Promiſe of my Father upon you, for ye ſhall be baptized with the Holy Ghoſt, not many Days hence*, Luke 24. 49. And *ye ſhall receive power, after the Holy Ghoſt is come upon you, and ye ſhall be Witneſſes to me both in Jeruſalem, and in all Judea, and in Samaria, and to the uttermoſt parts of the Earth*, Acts 1. 8. And Laſtly, To encourage others to believe the Doctrine which they taught, he ſaith, *Theſe Signs ſhall follow them that believe; in my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them, they ſhall lay Hands on the Sick, and they ſhall recover*. Now I deſire to know whether any thing of this nature was ever undertaken, or laid as the Foundation of their Credit, by any other *Author* of any Doctrine, Religion, Sect, or *Hereſie*? Whether they ever made their own violent Death,

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and Reſurrection, the Foundation of their Veracity? Or promiſed the like Powers, and Aſſiſtances, when they were riſen, to thoſe who ſhould promote, or ſhould embrace their Doctrine? Or whether that which no Man elſe durſt undertake, was not performed by the Holy *Jeſus* ſo effectually, as that his Doctrine preſently prevailed, and was received throughout the World in ſpight of all the oppoſition Men and Devils made againſt it, and wrought in *Chriſtians* ſuch a laſting Faith, as Time, and Vice, tho' moſt concerned to do it, was never able to deface.

But tho' we have no Inſtances of any other Perſons that made the like Attempts, yet do our *Lord's Diſciples* tread exactly in their *Maſter's* Steps: For the firſt thing which they declared to the World was this, that the Fore-runner of their Lord, *John* the *Baptiſt*, when *Jeruſalem*, and all *Judea*, and *all the Regions about Jordan*, and in particular the *Phariſees* and *Sadducees*, the *Publicans* and *Soldiers*, repaired to his *Baptiſm*, declared in the Audience of them all, There was one ſhortly to come after him, one that ſtood then among them, who would *baptize them with the Holy Ghoſt and Fire*, Mat. 3. 11. They alſo add, that their Lord, both before, and after his Reſurrection, made a like Promiſe to them, that he would ſuddenly ſend down upon them the Spirit promiſed by the *Father*, that they ſhould *receive Power from on high, and be baptized with the Holy Ghoſt*, and ſo ſhould be enabled to be the Witneſſes of his Reſurrection, and of his Doctrine.

When theſe *Apoſtles* had themſelves received the Holy Ghoſt, they declare, they only had received what God had promiſed by his *Prophet Joel*, ſaying, *Chap.* 2. 28. *It ſhall come to paſs in the laſt Days, I will pour my Spirit upon all Fleſh, and your Sons, and your Daughters ſhall propheſie, and your young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams*, Acts 2. 16. where note, That 'tis a received Rule among the *Jews*, that the *laſt Days*, when uſed by the *Prophets*, do ſignifie the Times of the *Meſſiah*. See the Note on 1 *Tim.* 4. 1. Note alſo, that God of old revealed his Will to his People by *Viſions*, *Dreams*, and by *Prophetick* Revelations; ſo that this is a Promiſe, that in the Days of the *Meſſiah* God would miraculouſly pour his Spirit upon Men, and by that Spirit would enable them to *propheſie*, and to reveal his Will to others. Yea, they ſay boldly to all that ſtood amazed at it, *Repent, and be baptized every one of you in the Name of Jeſus Chriſt for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt; for the Promiſe is to you, and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.* Here then we ſee how fully they both claim a Promiſe of the Holy Ghoſt made by their *Maſter* to them, and alſo promiſe the like Gift to them who ſhould believe, and be baptized in his Name.

Now theſe Promiſes were actually performed, and made good before they were indited, and put into the Records of the *Chriſtian* Faith, the Writings of the *Apoſtles* and *Evangeliſts*, or they were not; if all theſe Promiſes were fulfilled before the Records which contain them were indited, then had *Chriſt* ſent the Holy Ghoſt upon the *Apoſtles*, and given them the Promiſe of the *Father*, then the believing *Jews* and *Gentiles* were actually *baptized with the Holy Ghoſt*, and were enabled *to ſpeak with Tongues, and Propheſie*, and ſo *Chriſt* muſt have given certain Demonſtration both of his Reſurrection, and his Promiſes: But if theſe Promiſes were not made good before theſe Records were indited, then the whole Story of St. *John*, and of the *Acts of the Apoſtles*, might eaſily have been convinced of Falſhood by many thouſand living Witneſſes, both in *Jeruſalem*, and in all other places where they lay the Scene of this great Diſpenſation, becauſe they had heard nothing of theſe things, but from their *Hiſtories*: Then by the Suffrage of our own *Evangeliſts*, our Lord's Fore-runner muſt be a Deceiver, when he declared the *Meſſiah ſhould baptize them with the Holy Ghoſt and Fire*, whom he had then baptized with Water; yea, in thoſe very *Hiſtories* deſigned to convince others that *Jeſus* was the Chriſt, they muſt leave on Record a Promiſe, made not to them only, but to all Believers, which never was fulfilled; the *Apoſtles* alſo muſt be falſly introduced, ſaying, *This was that which was ſpoken by the Prophet Joel*, and with the greateſt Impudence promiſing that Holy Ghoſt to others, which they themſelves had not received; and ſurely then thoſe *Jews*, which after all *Chriſt's* Miracles required a Sign, would have enquired of the *Apoſtles*, Where is that great Effuſion of the Spirit promiſed by the *Prophet Joel*, which may aſſure us, that the Times of the *Meſſiah* are now come? Where is that *fiery Baptiſm*? Where are thoſe Rivers of Spiritual Water, which your pretended *Chriſt*, and his Fore runner, promiſed? Let us ſee them, that we may believe him. With what Face could St. *Peter* promiſe that Holy Ghoſt to others, upon Faith in Chriſt, which they themſelves had not received? Or with what Face could *Luke* declare he did this before ſuch an Audience, of which the greateſt part muſt be then living, and ſo as with that Promiſe to convert Three thouſand Souls, had neither theſe Converts, nor this Audience, found any Experience of that Affair? In fine, if theſe *Apoſtles* were not aſſiſted with theſe miraculous Powers of the *Holy Ghoſt*, they muſt be well aſſured that he who had ſo oft engaged whilſt he lived, to ſend this

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Comforter to them, and at his Reſurrection promiſed, that in few Days they ſhould all be baptized with the Holy Ghoſt, was a Deceiver, and *falſe Prophet*, and then what Motive could they have, or how could they conceive it a thing poſſible to be his Witneſſes ſucceſsfully to the uttermoſt parts of the Earth? If by the coming of the Holy Ghoſt upon them they were indeed enabled to ſpeak all Languages, this Gift was a ſufficient Confirmation of the Reſurrection and Aſcenſion of that *Jeſus* who thus made good his Promiſe to them. If they had no ſuch Gift, how was it poſſible that ſuch unlearned Perſons, who only underſtood their Mother-Tongue, ſhould diſcourſe in their ſeveral Languages to the *Romans*, *Grecians*, *Egyptians*, *Perſians*, *Armenians*, *Scythians*, *Indians*, and all the barbarous Nations of the World? And to what purpoſe was it for them to travel to thoſe *Nations*, to ſtand mute among them, or elſe to tell a Story to them of which they could not underſtand one word? If, as the Sacred Story doth inform us, they preached the Word *with Demonſtration of the Spirit, and Power*; if *they went forth preaching everywhere, the Lord working with them, and confirming the Word with Signs following, God alſo bearing Witneſs to them by Signs and Miracles, and by divers Powers and Diſtributions of the Holy Ghoſt*; then might they boldly ſay, *We are his Witneſſes of theſe things, and ſo is the Holy Ghoſt, which God hath given to thoſe that obey him*, Acts 5. 32. But if no ſuch Aſſiſtance was vouchſafed to them, what Evidence could they give to the World, that he had ſent them on this Errand? Or how could they expect to reverſe all the Ancient Laws, and Religions of the World, and to perſwade all Nations to own, and worſhip, as the Great Saviour of the World, one who was lately *hanged on a Tree*? Their Compliance therefore with this Miſſion, and their Continuance in this Teſtimony under thoſe dreadful Miſeries they ſuffer'd for it, as well as their incredible Succeſs in Propagation of the *Chriſtian* Faith to every *Nation*, will not ſuffer us to doubt that they were well aſſured of the Completion of this Promiſe to them, and ſo of *Chriſt*'s miraculous Aſſiſtance of them.

§ III. Moreover, theſe *Epiſtles* do almoſt ſeverally contain ſufficient Proofs of the Effuſion of the Holy Ghoſt upon Believers, and of his miraculous Aſſiſtance of the firſt Preachers of the *Chriſtian* Faith, and jointly do concur to make this Evidence triumphant over Infidelity. For,

1ſt, St. *Paul* writes to the *Romans* thus; *I long to ſee you, that I may impart to you ſome ſpiritual Gift, to the end you may be eſtabliſhed*, Rom. 1. 11. See the Note there. *For I know*, ſaith he, *that when I come to ſee you, I ſhall come in the fulneſs, τ ευλογίας, of the Bleſſing of the Goſpel of Chriſt*, Chap. 15. 29. *i. e.* that fulneſs of ſpiritual Gifts with which all Chriſtians were bleſſed in *Chriſt Jeſus*, according to that Promiſe of the Prophet *Iſaiah*, Chap. 44. 2, 3. *Fear not, Jacob my ſervant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed, ϗ τὴς ευλογίας μυ, and my Bleſſings on thy Children.* Now that the *Apoſtle* came to *Rome*, both Scripture, and the whole Current of *Antiquity* atteſts; either then he came to them with *the fulneſs of the bleſſing of the Goſpel of Chriſt*, and did impart unto them thoſe ſpiritual Gifts which tended to confirm them in the Chriſtian Faith, or he did not: If he did impart them, he gave them an aſſured Demonſtration of the Certainty of Chriſtian Faith; if he did not, he himſelf miniſtred to them a full Objection againſt his own Apoſtleſhip: For, this muſt render him a vain Boaſter of things he was not able to perform, and a Deceiver of the Church of *Rome*. And why then doth he ſpeak thus to them? *I have whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God; for I will not dare to ſpeak of any thing which Chriſt hath not wrought by me, to make the Gentiles obedient in word and deed, in the power of ſigns and wonders, and in the power of the ſpirit of God*; Rom. 15. 18, 19. Theſe Powers, ſaith he, have accompanied my Preaching *from Jeruſalem, round about unto Illyricum*; and this Grace, ſaith he, *was given to me of God, that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles, miniſtering the Goſpel of God to them, that the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.* Where he compares himſelf, preaching the Goſpel, to the *Prieſt*, converſant about his Sacrifice, to prepare and fit it to be offer'd; the *Gentiles* dedicated by him to the Service of God, are his Sacrifice, or Oblation; the *Holy Spirit* conferr'd upon them is the *Libamen* by which they are ſanctified, and render'd acceptable to God. Moreover, the Epiſtle to the *Romans* muſt be falſe, or elſe it muſt be ſent by the Apoſtle before he had ſeen *Rome*, for it containeth an intimation that he had not then ſeen them, a Deſire to ſee them, and a Promiſe to come to them; for, ſaith he, *I make it my Requeſt to God, if by any means, now at length, I might have a proſperous Journey by the will of God, to come to you, for I long to ſee you*, Rom. 1. 10, 11, 13. And, *I often purpoſed to come to you, but was let hitherto.* And again, *I have been much hinder'd from coming to you, having therefore a great deſire theſe many years to come to you, whenſoever I take my Journey into Spain, I will come to you*, Chap. 15. 22, 23, 24. 'Tis alſo certain that he afterwards did

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did see them; for after his Appeal to *Cæsar*, he was sent to *Rome*, and lived there at least two Years: He therefore must have sent this Epistle to them, and they must have receiv'd it, before that time. In a word, from those words in the Close of this Epistle, Chap. 15. 25,26. *But now I go to Jerusalem to minister to the Saints; for it hath pleased them of Macedonia and Achaia to make a certain Contribution for the poor Saints that are at Jerusalem*, it is evident he writ this Epistle before that Collection was carried by him to *Jerusalem* in the third Year of *Nero*, and sent it from *Corinth*, as the Postscript saith. Note also, that this Epistle is often cited by St. *Clemens* and *Polycarp*.

In his Epistle to the Church of *Corinth*, he declares, They were *enriched in all Utterance, and Knowledge*, or *in Tongues and Prophecy*, 1 Cor. 1. 5. (See the Note there,) That they abounded *in every thing, in Faith, in Utterance, and Knowledge*, 2 Cor. 8. 7. *so that they came behind the other Churches in no Gift*. His Twelfth Chapter begins thus: *Now concerning Spiritual Gifts, I would not have you ignorant, that no Man speaking by the Spirit of God, calleth Jesus accursed; and that no Man can say, that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of Gifts, but the same Spirit; and there are differences of Administrations,* (or Offices in the Church, to which these Gifts belong,) *but* (all proceeding from) *the same Lord; and there are diversities of Operations*, performed by these Gifted Men, *but it is the same God who worketh all* these Operations *in* them *all*, ver. 4, 5, 6. Then he proceeds to the Enumeration of the Gifts conferr'd upon the Officers and Members of the Church, *viz.* The Gifts *of Knowledge*, Wisdom, Prophecy, and the discerning of Spirits; the Gift of Miracles, of Faith, of Healing, of divers Kinds of Tongues, *and the Interpretation of them*, saying, That *God had placed in the Church*, First, *Apostles:* Secondly, *Prophets:* Thirdly, *Teachers: After that Miracles, then Gifts of Healing; Helps, Governments, diversities of Tongues*; concluding with this Question, *Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles? have all the Gifts of Healing? do all speak with Tongues? do all Interpret? but covet earnestly the best Gifts, and yet shew I to you a more excellent Way*. even that of Charity. For, *tho' I have the Gift of Prophesie, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing*, Chap. 13. 1,2. *For Prophecies shall fail, and Tongues shall cease, and Knowledge shall be done away, but Charity never faileth*, ver. 8.

Now this Epistle must be indited and sent to them whilst their Schisms, Contentions, and Disorders remained, because it was designed to correct them, and whilst St. *Paul* was in a Capacity to come to them, and so before his Bonds, because he saith, *The rest will I set in order when I come*, Chap. 11. 34. Hence, after Notice given of their Schisms, Contentions and Divisions, he adds, *These things have I in a Figure transferr'd to my self and* Apollo *for your sakes, that you might learn in us, not to think of Men above that which is written, That no one of you be puffed up, for one against another*, Chap. 4. 6. saying, *I have also sent* Timotheus *to you, and I my self will come unto you shortly*; and then he puts the Question to them thus, *What will you that I come unto you with a Rod, or in Love, and in the Spirit of Meekness?* ver. 16,17, 18, 19. Chap. 5. He commands them to *put away from them*, and to *deliver up to Satan*, the incestuous Person; and that accordingly they did so, his Second Epistle shews, in which he writes to them to *forgive, and comfort him*, 2 Cor. 2. 7.

Moreover, He writes part of this *Epistle* in Answer to some Questions they had sent to him, which required a speedy Answer, as being Cases of Conscience which concern'd their Conversation, their Freedom from Idolatry, and the Preservation of weak *Christians*. The rest of his Epistle is spent in endeavouring to correct their great Disorders about the Sacrament, their Church Assemblies, and the use of their Spiritual Gifts, *chap.* 11. and 14. and their great Error touching the Resurrection, *Chap.* 15. and to give Directions touching their Charity, *Chap.* 16. All which things required speedy Instructions; and that this Epistle was sent accordingly, these Words do manifest, *When I come, whomsoever you shall approve by your Letters, them will I send to bring your Liberality to Jerusalem, and if it be meet that I go also, they shall go with me*, Chap. 16. 3,4. *Now I will come to you when I pass thro' Macedonia, and it may be that I will abide, yea, and winter with you*, ver. 5,6. I say, hence it is evident, that they soon received this Epistle; for they accordingly made their Collections, with which he went up to *Jerusalem*; and in his Second Epistle, he *Apologizes* for not coming to them, according to those Words, *chap.* 1. 16,17. Moreover, the Second Epistle is a strong Confirmation of the First, in which he had pointed out unto them, those Disorders which he would have remedied, those things he would have done before his coming; for in this he tells them their Obedience to his former Letter, had filled him with Joy and Comfort, that his Instructions concerning the incestuous Person, had found so good effect, that they approved themselves *to be clear* in this Matter, and caused him to rejoice, That he could have such confidence in them in all things, *Chap.* 7. Whence it is evident, they had

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had not only then received, but in ſome meaſure had complied with the Inſtructions given them in that Epiſtle.

Add to this, That *Clemens Romanus*, with the whole Church of *Rome*, in an Epiſtle ſent to the *Corinthians*, not many Years after this of St. *Paul*'s was written, declare, [§ 2.] That there was πλήρης ἁγία ἔγχυσις ἐπὶ πάντας, *a full Effuſion of the Holy Ghoſt upon them all*; and that St. *Paul had written to them an Epiſtle touching their Diviſions about himſelf*, [§ 47.] and *Cephas*, and *Apollo*; which is a great Confirmation, both of the early Knowledge, and Uſe of this Epiſtle in the Church, as alſo of the truth of what St. *Paul* relateth in it, touching the Gifts of the Holy Ghoſt conferr'd upon them.

In his Epiſtle to the *Galatians*, he compares himſelf with the *Chief of the Apoſtles*, and the *Pillars* of the Church, declaring, That *he that wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, was as efficacious in him towards the Gentiles*; that theſe Pillars ſaw, and *perceived by the Grace given to him*, That *the Goſpel of the Uncircumciſion was committed to him, as the Goſpel of the Circumciſion was to Peter*, and *therefore gave to him the right hand of Fellowſhip*, that *he with Barnabas ſhould go to the Gentiles*, and they to the Circumciſion, *Chap.* 2. 7, 8, 9. adding for Conſolation to the *Gentiles*, That *Chriſt had redeem'd them from the Curſe of the Law, that the Bleſſing of Abraham might come upon the Gentiles, that they might receive the Promiſe of the Spirit, thro' Faith*, Chap. 3. 13. adding, That *thro' the Spirit they did wait for the Hope of Righteouſneſs by Faith*, Chap. 5. 5.

Now in this Epiſtle, he mentions the *Life that he now lived in the Fleſh*, Chap. 2. 20. his fear of them, his deſire to ſee them, and the deſire of the falſe Brethren to exclude him from any ſhare in their Affections, and the Perſecutions he yet ſuffer'd in the Fleſh, *Chap.* 3. 2. *Chap.* 4. 11, 15, 17, 20. *Chap.* 5. 11. And he concludes it thus: *You ſee how large a Letter I have written to you with my own Hand*; and *from henceforth let no Man trouble me, for I bear in my Body the Marks of the Lord Jeſus*, Chap. 6. 11. 17. Which Words demonſtrate, That this Epiſtle muſt be written, and ſent to them whilſt he lived, and after he had ſuffered greatly for the Name of Chriſt. Moreover, the occaſion of it ſhews, it muſt be written by St. *Paul* himſelf; for it was writ upon occaſion of ſome *Judaizers*, who preach'd up the neceſſity of Circumciſing the *Gentiles*, and requiring them to obſerve the Law of *Moſes*, and who endeavoured to diſparage this *Apoſtle* who had taught the contrary, as inferiour to other *Apoſtles*, and his Doctrine as contrary to what they taught: Now theſe Diſtempers requiring a ſpeedy Remedy, we cannot doubt, but the *Apoſtle* ſent this Epiſtle to them, as ſoon as he had heard how they had been perverted from the Sincerity of the Faith. 'Tis alſo cited by *Polycarp ad Philip.* § 5.

In his Epiſtle to the *Epheſians*, he tells them, He was made *a Miniſter of the Goſpel according to the Gift of the Grace of God given to him, by the effectual working of his Power*, Chap. 3. 7. And, that *to every one of us is given Grace according to the meaſure of the Gift of Chriſt*. For, *He aſcending up on High, gave Gifts unto Men*. And, *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers*; and that all theſe had their Spiritual Gifts. See the Note on *Chap.* 4. 7, 8, 11. and adds, That *after they believ'd, they were ſealed with the Spirit of Promiſe, which is the Earneſt of our Inheritance, till the Redemption of the purchaſed Poſſeſſion*, Chap. 1. 13, 14.

Now in this Epiſtle he makes mention of his Bonds, and of his being then *an Ambaſſador in Bonds*, Chap. 6. 20. ſaying, *I Paul the Priſoner of Jeſus Chriſt, for you Gentiles*; *I Paul the Priſoner of the Lord beſeech you*, Chap. 3. 1. Chap. 4. 1. This Epiſtle therefore, muſt be ſent unto them, whilſt he was in Bonds at *Rome*; and ſo it muſt be ſent unto them *Anno Chriſti* 62. ſince *Paul* was ſet at liberty the next Year. He alſo adds, That it was ſent by *Tychicus*, whom he ſent to them on purpoſe *to make known his Affairs* whilſt he abode at *Rome*, and begs their Prayers for *Courage in making known the Myſtery of the Goſpel*, whilſt he was thus in Bonds, *Chap.* 6. 19, 20, 21, 22.

Moreover, this Epiſtle is cited by St. *Clemens*, [*Ep. ad Cor.* § 46.] about ſix Years after the writing of it. It is twice cited by *Polycarp* [§ 1. 12.] in his Epiſtle to the *Philippians*. *Ignatius* [§ 12.] in his Epiſtle to the *Epheſians*, ſaith, That St. *Paul* in his whole Epiſtle, made mention of them in *Chriſt Jeſus*. So early was this Epiſtle known to, and read by the *Chriſtians*.

In his Epiſtle to the *Coloſſians*, he declares, That he had laboured in preaching the Goſpel to them, according to the Energy of him that wrought with him, ἐν δυνάμει, by a mighty Power, *Chap.* 1. 29. and ſaith, *Let the Word of God dwell in you richly in all Wiſdom, teaching and admoniſhing one another, in Pſalms, and Hymns, and Spiritual Songs*, Chap. 3. 16. Now in this Epiſtle, he ſaith, That he then *rejoiced in the Afflictions which he ſuffered for them*, Chap. 1. 24. He alſo ſpeaks of his *Solicitude for them, and thoſe of Laodicea, and for as many*

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as had not ſeen his Face in Chriſt, of his *Salutation with his own hand*, Chap. 4. 18. and of his *Bonds*, and of his ſending *Tychicus* and *Oneſimus*, to give them an Account of his Affairs, and of the Salutations of many Brethren. He therefore, and they alſo, muſt be all alive when this Epiſtle was ſent to them.

In his Epiſtle to the *Theſſalonians*, he teſtifies, his Goſpel *came unto them not in Word only, but in Power, and in the Holy Ghoſt, and in much Aſſurance*, and that *they received the Word with much Affliction*, but yet *with Joy of the Holy Ghoſt*, 1 Theſſ. 1. 5, 6. and for this he appeals to their own Experience, adding theſe Words, *Ye know what manner of Perſons we were amongſt you for your ſakes*; whence he infers, That he that deſpiſed his Admonitions, *deſpiſed not Man, but God who alſo had given them his Holy Spirit*, Chap. 4. 8.

Now in this Epiſtle, he ſpeaks of his *Abſence* from them, and of his *great deſire to ſee them*, 1 Theſſ. 2. 17. of his *Solicitude* for their ſtedfaſtneſs under their Sufferings, *Chap.* 3. 5, 6. his ſending *Timothy* to give him an account of it, his Comfort when he heard that they ſtood firm; and maketh *Sylvanus* and *Timotheus* his Aſſociates in ſending it. This *Epiſtle* therefore muſt be written whilſt both they, and he were living, and it is cited by *Polycarp* in his Epiſtle to the *Philippians*, § 11.

In his Epiſtle to *Titus*, he ſpeaks thus, *Chap.* 3. 5, 6. *According to his Mercy, he ſaved us by the waſhing of Regeneration, and the renewing of the Holy Ghoſt which he ſhed on us abundantly, thro' Jeſus Chriſt our Lord.* Now, of Epiſtles thus written to particular Perſons, I think it needleſs to prove, That they were written whilſt both St. *Paul* and they were living, and were not ſent unto them from, or in another World. Tho' that is here ſufficiently proved from theſe words, *chap.* 3. 12. *When I ſhall ſend Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. § IV. 2*dly*, That God vouchſafed to the Profeſſors, and firſt Propagators of the Chriſtian Faith, theſe admirable Powers, and various Diſtributions of the Holy Ghoſt, is farther evident from this Conſideration, That the Apoſtles in all their Conteſts and Debates with Friends and Adverſaries, Believers and Rejectors of the *Chriſtian* Faith, falſe Apoſtles, Antichriſts, Corrupters of it, and *Apoſtates* from it, appeal with greateſt Confidence to theſe miraculous Operations and Diſtributions of the Holy Ghoſt.

In their firſt Controverſie, touching the Reſurrection of our Lord, gain-ſaid by the Rulers of the *Jews*, St. *Peter* ſpeaks thus to them: *The God of our Fathers hath raiſed up Jeſus whom ye ſlew, and hanged on a Tree. Him hath God exalted to his right hand, to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins; And we are his Witneſſes of theſe things, and ſo is alſo that Holy Ghoſt whom God hath given to them that obey him*, Acts 5. 30, 31, 32. And again, *This Jeſus hath God raiſed up, whereof we all are Witneſſes; Therefore being by the right hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear*, Acts 2. 32, 33. Now evident it is, this Plea could not be offer'd to convince theſe Rulers, by an Appeal to their own Senſes, without the higheſt Impudence, and plain Confuſion of their Cauſe, had there been no Effuſion of the Holy Ghoſt imparted to the Apoſtles who atteſted, and the Believers which embrac'd this Faith; nor could it have been publiſh'd in that Generation, and recorded by St. *Luke*, as made by the *Apoſtles* before ſo great an Auditory, if it had been falſe, ſo many Witneſſes being then living to confute his Story.

2*dly*, The next Diſpute aroſe betwixt St. *Peter* and the Converts of the Circumciſion, accuſing him as a Tranſgreſſor, for eating and converſing with *Cornelius*, and other uncircumciſed Perſons; in which caſe his Apology runs thus: *As I began to ſpeak, the Holy Ghoſt fell on them, as upon us at the beginning. Then remembred I the Word of the Lord, how that he ſaid, John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt: Foraſmuch then as God gave them the like Gift as he did to us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?* Acts 11. 15, 16, 17. And thus he puts to Silence the Zealots for the Circumciſion, Men too tenacious of their Rites, too zealous for the Law to be ſatisfied with any thing that did not carry with it a convincing Evidence.

3*dly*, A third Conteſt aroſe at *Antioch*, where ſome believing *Jews* contended, That it was neceſſary to Circumciſe the Gentile Converts, and to command them to obſerve the Law of *Moſes*: This vain Pretenſion St. *Peter* baffles by this Argument, That *God who knows the Hearts bare them witneſs*, that whilſt Uncircumciſed, they were accepted with him, by *giving them the Holy Ghoſt even as he did to us, and putting no difference betwixt them and us, purifying their Hearts by Faith*; and thence concluding, That by endeavouring

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ing to *put this Yoke* on the believing *Gentiles*, they would *tempt*, that is, would disbelieve, and even oppose themselves to that God who had vouchsafed so clear a Demonstration of his Acceptance of them not being circumcised, *Acts* 15. 8, 9. Hence also, the whole College of the Apostles write unto them thus: *It seemed good to the Holy Ghost, to lay upon you no such burthen*, ver. 28.

4*thly*, When the same *Zealots* had infected the Church of the *Galatians* with the pernicious Doctrine of the necessity of Circumcision, and of the Observation of the Law of *Moses*, St. *Paul* writes thus to them: *Oh foolish Galatians! who hath bewitched you, that ye should not obey the Truth? This only would I learn of you, Received ye the Spirit* (in his miraculous Gifts and Operations) *by* (Obedience to) *the Works of the Law, or by the Hearing of Faith?* Gal. 3. 1, 2. If by the latter, as ye know ye did, this is a Demonstration that your Justification and Acceptance with God, is the Fruit of Faith in Christ, not of Obedience to the Law of *Moses*; this the *Apostle* re-assumes, saying, *He that ministreth the Spirit to you, and worketh Miracles among you, doth he it by* (Virtue of your Obedience to) *the Works of the Law, or by the Hearing of Faith?* We see then, this was the chief Argument which carried the Cause in the Council at *Jerusalem*, and which is urged by St. *Paul* to confirm the *Galatians* in the Truth, and Silence those who laboured to prevail upon them to admit of Circumcision, and the Observance of the Law of *Moses*: This Confirmation therefore of the Truth of *Christian* Faith, was such, as none concern'd to do it then, were able to gainsay, much less can any now find reason to doubt of it.

In the Epistle to the Church of *Corinth*, he is even forc'd to prove the Truth of his *Apostleship*, against those *false Apostles*, and *deceitful Workers*, who had set up against him, and for the satisfaction of those *Corinthians* who *sought a Proof of Jesus Christ speaking in him*, 2 Cor. 13. 3. He therefore justifies and confirms it by declaring, that *the signs of an Apostle had been wrought among them* by him, *in all patience, in signs and wonders, and in mighty deeds*, 2 Cor. 12. 12. that *he was not a whit behind the very chief of the Apostles* in these Gifts, *chap.* 11. 5, 6. that both he, and his Fellow-labourers among them, approved themselves as the Ministers of Christ *by the Holy Ghost, by the Word of Truth*, and *by the Power of God*, chap. 6. 6, 7. that they to whom he writ were *manifestly declared to be his Letters commendatory*, as being *the Epistle of Christ ministred by him, written not with Ink, but by the Spirit of the living God*, chap. 3. and that *they came behind the other Churches in no gift*, *chap.* 12. 13. To the *Galatians* infected with the like Distemper, he declares that *he who wrought effectually in Peter to the Apostleship of the Circumcision, was as efficacious in him towards the Gentiles*; and that this was so manifest even to the chief of the *Apostles*, that they were by the Grace vouchsafed to him convinc'd that the Gospel of the Uncircumcision was by Christ committed to his charge.

Some there seem to have been among the Members of the Church of *Corinth*, who *had not the knowledge of the Truth*, and who even question'd whether *Christ were among them or not*: To them he testifieth, that the Church of *Corinth came behind the other Churches in no Gift*, and that by this *the Testimony of Christ was confirmed among them*, 1 Cor. 1. 5, 6, 7. See the Note there; that the Word he preached was not delivered *in the enticing words of humane Wisdom*, but *in demonstration of the Spirit, and of Power, that their Faith might not seem to consist in the Wisdom of Man, but in the Power of the Holy Ghost*, chap. 2. 4, 5. that God had established them in Christ by *giving the earnest of his Spirit in their Hearts*, 2 Cor. 1. 21, 22. Now for the truth of what he thus delivers, he makes a Solemn and Religious Appeal to their own Hearts and Consciences, saying, *We are made manifest to God, and we trust also we are made manifest in our own Consciences*, 2 Cor. 5. 11. *for we are not as many who corrupt the Word, but as of Sincerity, as of God, in the sight of God speak we in Christ*, chap. 2. 17. *We do by manifestation of the truth commend our selves to every Man's Conscience in the sight of God*, chap. 4. 2. Yea he appeals to all the *Prophets* and *Spiritual* Men among them, not only for the Truth, but also for the Divine Authority of his Epistles, saying, *If any Man be a Prophet, or Spiritual, let him acknowledge that the things I write unto you are the Commandments of God*, 1 Cor. 7. 3, 7. Now evident it is, that Arguments of this nature neither could be urged by this Apostle without confusion to his Cause, and the impairing of his Credit; nor, being offer'd, could prevail upon the Churches of *Achaia*, and other Churches, to own him as a true *Apostle*, and his Epistles as *the Commandments of the Lord*, had not the Matter of Fact, on which they did entirely depend, been incontestible. For, had these things been false, or questionable, they whom he stileth *false Apostles* and *deceitful Workers* must have been able to reply, That he himself, in his Appeal to the miraculous Operation of the Holy Ghost for Confirmation of his Doctrine and *Apostleship*, must have been guilty of that very Crime he laid to their charge; and all the Churches to which he

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had directed these Epistles must rather be confirm'd in the Suspicions they had entertain'd against him, than wrought off from them by these vain Pretences, and false Surmises of those Distributions of the Holy Spirit of which they had found no Experience, and had received no convincing Evidence.

The believing *Jews* lay under two dangerous Distempers: The first was that which St. *James* takes notice of in his Epistle, *viz.* That Faith alone would be sufficient to save them without Works; and upon this the Hereticks mention'd by (a) *Irenæus*, and others, grounded their licentious Doctrines, that they might live as they listed, they being not to be saved by Good Works, but by Faith only. The second was a proneness to *Apostacy*, or falling back from the Faith to *Judaism*, to avoid Persecution: And this the *Hereticks* also so far improved, as to declare it lawful, in times of Persecution, (b) *to commit Idolatry*, and to deny Christ with the Mouth. Now in opposition to the first Assertion, St. *Paul*, in his Second Chapter of the Epistle to the *Hebrews*, shews the necessity of taking more abundant heed unto the Precepts of *Christianity*, as being all confirm'd by *Signs* and *Miracles*, and *Gifts of the Holy Ghost*; and therefore puts the Question to them thus, *If the word spoken by Angels was firm, and every Transgression and Disobedience received a just Recompence of Reward; how shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirm'd to us by them that heard it: God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.* In opposition to their proneness to *Apostacy*, he declares it a most dreadful thing to fall from the Profession of the Christian Faith, after they had received such strong Convictions of it by those Gifts of the Holy Ghost they had received with it: For, saith he, *it is impossible for them who were once enlightned, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and yet fall away, to be renewed to Repentance, seeing they crucifie again the Son of God, and put him to an open shame*, chap. 6. 4, 5, 6. See the Note there. Again, to such *there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation*, seeing they *trample under foot the Son of God, and count the blood of the covenant, by which they were sanctified, an unholy thing, and reproach the spirit of grace*, chap. 10. 26, 29. See the Note there. Now visible it is, that the Foundation of both these Arguments depends upon the Certainty of this matter, that God confirmed the Truth of the Doctrine delivered by Christ and his Apostles, by divers Miracles and Gifts of the Holy Ghost, and that Christians then were made Partakers of those Gifts.

Lastly, Against the Seductions of the *Antichrists*, and the *Deceivers*, which were then crept into the Church, St. *John* fortifies the Believers with these words; *These things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him*, 1 John 2. 26, 27. *And again, Beloved, believe not every Spirit, but try the spirits whether they are of God, for many false Prophets are gone out into the World. By this ye shall know the spirit of God; every spirit that confesseth Jesus Christ coming in the Flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God*, chap. 4. 1, 2, 3. See the strength of the Argument in the Note there. And it is the Spirit that witnesses that Jesus is the Son of God, *because the spirit is truth*, chap. 5. 6. *He that believeth in the Son of God hath the witness in himself*, ver. 10. Now when Men thus lay claim in their Epistles to their Converts, to the Power of God co-operating with them in the promotion of the Faith, declaring that he testified to the Truth of what they preach'd by divers Miracles and Gifts of the Holy Ghost; when they confidently speak of an Unction of the Spirit of Truth abiding in them, of which they to whom they write were made Partakers, and by this very Argument endeavour to convince them what a dreadful thing it would be for them to despise the Admonitions they had given, or to neglect the great Salvation they had tendred to them; there can remain no cause of doubting of the Truth of these Assertions, especially when they to whom they write not only do continue stedfast in the Faith, but also do admit those Writings which assert these things, as Divine Records, and the Word of God.

And this Argument will be much strengthned from this Consideration, that the *Primitive Professors*, in all their Conflicts with *Jews*, *Gentiles*, *Magicians*, *False Prophets*, *Hereticks*, and false Pretenders to be the Successors of the *Apostles*, used still this Argument

(a) Ut liberos agere quæ velint, secundum enim ipsius Gratiam salvari homines, & non secundum operas justas. *Iren. l.* 1. *c.* 20. *Theodoret. Hær. Fab. l.* 1. *c.* 1.

(b) Orig. contra Celsum, *l.* 6. *p.* 282.

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from the miraculous Operations the Christians then performed, and the Gifts of the Holy Ghost they still receiv'd and exercised, as an effectual Confirmation of the Christian Faith, and a sufficient Confutation of the Pretences of their Adversaries, *v. g.*

1*st*, From this they prove to the *Jews*, That God had deserted them, and was now graciously present with the *Christian* Assemblies; that the *Shechinah* and (c) Prophetick Gifts which were long since departed from them, were still extant among *Christians*, and exercised both by Men and Women.

2*dly*, Hence they triumph over the (d) *Heathen Deities*, that by the Name of *Jesus* such Cures were wrought on the Dispaired, as none of their supposed Deities could perform; and that they by this Name expell'd those Devils which their Conjurers could not expel, and forc'd them to confess they were evil Spirits.

3*dly*, They triumph over the (e) *Simonians* and *Gnosticks*, the *Magicians* and *Hereticks* of their times, by the same Argument, that they could neither cure all Diseases, nor expel all kinds of Devils, as the Christians did.

4*thly*, By this they, after the Example of St. *Paul*, 1 *Cor.* 12. 3. and of St. *John*, 1 *John* 4. 1, 2, 3. taught Christians to distinguish (f) betwixt true and false *Prophets*; and by this they confuted the *Montanists*, because they left no Succession of *Prophets*, which yet continued in the true Church of Christ. Some *Hereticks* finding themselves unable even to pretend to such a Gift of Prophecy as the Gospel of St. *John* had promised, and the Epistles of St. *Paul* mentioned, rejected both that Gospel, and those Epistles. Now these, saith (g) *Irenæus*, are unhappy Men, Qui Gratiam Prophetiæ repellunt ab Ecclesia, *Who go about to exclude the Grace of Prophecy from the Church, and thereby make themselves false Prophets*, i.e. Assertors of things in God's Name which they have not received from him.

Lastly, As for the true Successors of the Apostles, (h) *Irenæus* informs us, that, Cum successione Apostolatus charisma veritatis certum secundum beneplacitum patris acceperunt, *with their Succession they receiv'd the Gift of Truth*; and hence infers, that (i) Ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, *where therefore these Gifts of the Lord are placed, there the Truth is to be learned.*

Arg. 3. § V. The Prayers and the Thanksgivings made for these Divine Assistances, the Charges the Apostles give concerning them, the Exhortations and Directions which they send to Christian Governours, and Churches, touching these Gifts and Operations of the Holy Ghost, are a convincing Demonstration that they were frequent, and notoriously exercised in the Church of God. For instance; I *thank my God*, saith the *Apostle* to the Church of *Corinth*, *for the Grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and all knowledge*, (or in Tongues and Prophecy) *so that ye come behind the other Churches in no Gift*, 1 Cor. 1. 5, 6, 7. See the Note there. He begins his Epistle to the Church of *Ephesus* thus; *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ*, Eph. 1. 3. See the Note there. Praying that the same God would *give to them the Spirit of Wisdom, and revelation in the knowledge of him*, ver. 17. He prays for the *Romans*, that they may *abound in hope through the power of the Holy Ghost*, chap. 15. 13. And for his *Colossians*, that *they may be filled with the knowledge of his will in all wisdom and spiritual understanding*, chap. 1. 9.

(c) Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματά ἐστιν, ὧν ἐξ ἧς καὶ αὐτοὶ ζωίεναι ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ λαῷ ὑμῶν ὄντα, εἰς ἡμᾶς μετετέθη. Just. Dial. cum Tryph. p. 308. B. & 315. Orig. contra Celsum, l. 2. p. 62. & l. 7. p. 337.

(d) Ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν καὶ ἐπαοιδῶν καὶ φαρμακευτῶν μὴ ἰαθέντας ἰάσαντο. Just. M. Apol. 1. p. 45. Vide Theophil. ad Autolicum, l. 2. p. 87. C. Tertull. Apol. c. 23. Cypr. de Idol. Van. Ed. Ox. p. 14. ad Demetr. p. 191. Arnob. l. 1. p. 29. Lactant. l. 4. c. 27.

(e) *Super hæc arguentur qui sunt à Simone, & Carpocrate, & si qui alii virtutes operari dicuntur —— per magicas elusiones, nec enim cæcis possunt donare visum, neque surdis auditum, neque omnes Dæmones effugare*, &c. Iren. l. 2. c. 56, 57.

(f) *Hermas*, l. 2. c. 11, 12. *Euseb. Hist. Eccl. l.* 5. c. 17. See the Section of the Gift of Prophecy, § 20.

(g) *Lib.* 3. *cap.* 11.

(h) *Lib.* 4. *cap.* 43. (i) *Cap.* 45.

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Having convened the *Aſiatick Biſhops*, he requires them to take heed *to the Flock over which the Holy Ghoſt had made them Overſeers*, Acts 20. 28. To the Church of *Rome* he ſpeaks thus: *Having therefore χαρίσματα διάφορα, different Gifts, whether Prophecy, let us do it according to the proportion of faith; or miniſtering, let us wait on our miniſtering; or he that teacheth, on teaching*, Rom. 12. 6, 7, 8. See the Note there. He exhorts the *Epheſians* and *Coloſſians* to *be filled with the Spirit, ſpeaking to themſelves in Pſalms, and Hymns, and ſpiritual Songs*, Eph. 5. 18, 19. Coloſſ. 3. 16. Two of his Admonitions to his *Theſſalonians* are conceived in theſe words, *Quench not the holy Spirit, deſpiſe not Prophecy*, 1 Theſſ. 5. 19, 20. To his Son *Timothy* he ſpeaks thus: *Neglect not the Gift that is in thee, which was given thee by Prophecy*, 1 Tim. 4. 14. And in his Second Epiſtle, *Stir up the Gift that is in thee by the putting on of my hands*, chap. 1. 6. *For*, ſaith he, *God hath not given us the ſpirit of Fear, but of Power, Love, and Wiſdom*, ver. 7. He exhorts him alſo, to *keep the good thing committed to him by the Holy Ghoſt that dwelleth in him*, ver. 14. Now in theſe Epiſtles he ſpeaks of himſelf as a Priſoner, and a Sufferer for the Cauſe of Chriſt, ſaying, *Be not thou aſhamed of the teſtimony of the Lord, nor of me his Priſoner*; he tells him he was *ready to be offered, and the time of his departure was at hand*; informs him that *Demas had forſaken him*, and deſires him *when he came to him, to bring Mark with him*. 2 Tim. 1. 8. 2. 8, 10. 4. 6, 10, 11, 12. He ſpeaks of *Hymenæus* and *Alexander, whom he had delivered up to Satan*, and ſaith, *Theſe things I write unto thee, hoping to come to thee ſhortly*, 1 Tim. 1. 20. 3. 14. All which are evident Proofs that theſe Epiſtles muſt be ſent to *Timothy*, whilſt St. *Paul* was living, and was a Priſoner at *Rome*. St. *Peter* advertiſeth the converted *Jews*, that the Goſpel was preached to them *by the Holy Ghoſt ſent down from Heaven*; and he gives theſe Inſtructions to them for the uſe of their extraordinary Gifts: *As every man hath received the gift, ſo let him miniſter, as good ſtewards of the manifold Grace of God; if any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt*, 1 Pet. 4. 10, 11. Now the Meſſenger by which he ſent this Epiſtle, and the Salutations in the Cloſe of it, ſhew that it was written whilſt St. *Mark* and *Sylvanus* were living.

But the great Scene of theſe Directions and Admonitions lies in the firſt Epiſtle to the *Corinthians*; where he exhorts them to *covet earneſtly ſpiritual Gifts*, but chiefly that of *Prophecy*, 1 Cor. 14. 1. *to covet to prophecy*, and *forbid not to ſpeak with tongues*, ver. 39. Moreover, he directs them in the due exerciſe of theſe ſpiritual Gifts, after this manner: *Foraſmuch as ye are zealous of ſpiritual Gifts, ſeek that ye may excel to the edifying of the Church*, ver. 12. *Wherefore let him that ſpeaketh in an unknown Tongue, pray that he may interpret*, ver. 13. And again, *If any man ſpeak in an unknown Tongue, let it be by two, or at the moſt by three, and let one interpret; but if there be no Interpreter, let him keep ſilence in the Church*, ver. 27, 28. *Let the Prophets ſpeak two or three, and let the others judge*, ver. 29. *If any thing be reveal'd to another that ſitteth by, let the firſt hold his peace, for ye may all propheſie one by one, that all may learn, and all may be comforted*, ver. 30, 31. In the ſame Chapter he chides them for uſing theſe ſpiritual Gifts without profit to the Hearer, and ſo as to breed confuſion in the Church. *How is it*, ſaith he, *Brethren, that when you come togeteer, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? let all things be done to edifying*, ver. 26. declaring that by uſing Tongues not underſtood in the Aſſembly, they would give to the Infidel and Unbeliever occaſion to *ſay they were mad*, ver. 23. *But if all propheſie*, ſaith he, *and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth*, ver. 24, 25. So notorious are theſe Gifts ſuppoſed to be, not only to the Saint, but to the *Infidel*, and ſo powerful for his Converſion. Now had theſe great *Apoſtles* given thanks for Gifts conferr'd upon theſe Churches which they never had enjoy'd; had they exhorted them to deſire, and earneſtly to covet, to ſtir up, and excel in Gifts they never had, and which were not imparted to any Members of the Church; had they given theſe grave Directions, and ſolemn Charges touching thoſe Gifts of *Prophecy* and *Revelation*, of *Tongues* and *the Interpretation of them*, which never had been exerciſed in that of *Corinth*, or any other *Chriſtian* Church; had they ſeverely chid them for abuſing thoſe Gifts they never had, and ſhewed themſelves ſo much concerned to correct an Abuſe of which they were incapable, as having not the uſe of what they are ſuppoſed to abuſe; had they condemned the Murmurings of them who had them in a leſs, the Boaſtings of them who had them in a higher meaſure, by ſuch Enquiries as theſe, *What haſt thou which thou haſt not received? And if thou haſt receiv'd* (them,) *wherefore doſt thou boaſt, as if thou hadſt not received* (them?) 1 *Cor.* 4. 7. See the Note there; and ſhewing the neceſſity that there ſhould be ſuch a diverſity of Gifts, and Operations in the Body, 1 *Cor.* 12. 14.

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—27. and done, and ſaid, all this without a juſt foundation; this muſt have render'd thoſe Epiſtles in which theſe Paſſages are contain'd, the matter of their deriſion and diſdain, rather than worthy to be owned as the Oracles of God: And thoſe *Apoſtles* which indited them muſt rather have been eſteemed by them Brain-ſick *Enthuſiaſts*, than Men inſpired by the Spirit of God.

Since then theſe Writings generally were received as Divine Records by all *Chriſtians*, and by thoſe very Churches to which they were indited, it muſt be certain, that in all theſe Aſſertions they contained matter of unqueſtionable Truth, and only ſpake of thoſe ſpiritual Gifts of which theſe Churches had a full experience; there being, ſaith *Clemens Romanus*, in his Epiſtle writ ſoon after to them, *a full Effuſion of the Holy Ghoſt* upon them all.

Arg. 4. § VI. This will ſtill be more evident, if we conſider what *Chriſtianity*, the Author, and the Propagators of it, required of all that would embrace the Chriſtian Faith, and what were the Encouragements they tendered as the chief Inducements ſo to hope, believe, and act, or ſuffer, as *Chriſtianity* required. And,

1ſt, They call upon all Chriſtians to take up the Croſs of Chriſt daily, and for his ſake to *forſake Father and Mother, Wife and Children, Goods and Relations*, and *even Life it ſelf*, declaring that without this *they cannot be Chriſt's Diſciples*, Luke 14.26,27. informing them that *all that will live godly muſt ſuffer perſecution*, 2 Tim. 3. 12. that *thro' many tribulations they muſt enter into the kingdom of God*, Acts 4. 22. that they were *called to ſuffer*, and were *appointed to this very thing*, 1 Theſ. 3. 3, 4. 1 Pet. 2. 21. Accordingly we find that the *Corinthians* were *partakers with them of their ſufferings*, 2 Cor. 1. 7. that the *Galatians* had *ſuffered many things*, Gal. 3. 4. that to the *Philippians it was given, not only to believe in Chriſt, but alſo to ſuffer for his ſake*, Philip. 1. 29. that St. *Paul* commends the *Coloſſians* for their *ſtedfaſtneſs in the Faith under all their perſecutions*, chap. 1. 11. and prays *they may be ſtrengthned with all might, according to his glorious Goſpel to all patience, and long ſuffering, with joyfulneſs*, chap. 2. 5. He ſaith the *Theſſalonians* ſuffered the ſame from their Country-men, as did the believing *Jews* from theirs, 1 *Theſſ.* 2. 14. that he ſent *Timothy* to *ſtabliſh and to comfort them concerning their Faith*, and to exhort them *not to be moved at thoſe afflictions to which they were appointed*, chap. 3. 34. adding, that *he gloried in them in the Churches of God for their patience and faith in all their perſecutions*, 2 Theſſ. 1. 4. In his Epiſtle to the *Hebrews* he ſaith, *They ſuffered a great fight of afflictions, partly while they were made a gazing-ſtock both by reproaches and afflictions, and partly whilſt they became companions of them who were ſo uſed*, and that they *took joyfully the ſpoiling of their Goods*; and he exhorts them *not to caſt away their confidence*, becauſe they had *need of patience*, Hebr. 10. 32,36. and after the Example of that Cloud of Witneſſes which he had ſet before them, *to run their Chriſtian Race with patience*, chap. 12. 1. St. *Peter* tells the ſame believing *Jews they were in heavineſs for a ſeaſon through manifold temptations*, 1 Pet. 1. 6. deſiring them *not to think it ſtrange concerning the fiery trial which was come to try them*, chap. 4. 12. Theſe Tribulations they exhort them to endure with Faith and Courage, Patience and Perſeverance, Joy and Triumph; and yet the only thing they offer them to raiſe this Joy and Comfort, engage them to this Perſeverance, and to ſupport them under theſe fiery Trials, is the Promiſe or the actual Vouchſafement of the Holy Ghoſt helping their Infirmities, that as they were Partakers of the Sufferings of the Apoſtles, *ſo ſhould they be alſo of their Conſolations*, 2 Cor. 1. 7. that *if they ſuffered for the Name of Chriſt, happy were they, for the Spirit of Glory and of God ſhould reſt upon them*, 1 Pet. 4. 14. This, ſay they, ye have found, *for you became Followers of the Lord, and of us, having received the Word with much affliction, and with joy of the Holy Ghoſt*, 1 Theſſ. 1. 6. and may well ſuffer hardſhip as good Soldiers of Jeſus Chriſt, for *God hath not given us the Spirit of Fear*, but ὁ δυνάμεως, *of Courage* to endure, of that Love which caſts out Fear, and of that *Prudence* which will inſtruct us how to bear, or to eſcape them, 2 *Tim.* 1. 7. Now if this Promiſe was ſenſibly made good to them under theſe Afflictions, they by it did receive an Earneſt of the Truth of Chriſtian Faith, and an Aſſurance of God's concern to comfort and reward their Chriſtian Patience in his Cauſe. But if under theſe fiery Trials they found no ſenſible Experience of the Holy Ghoſt thus helping their Infirmities, no inward Joys, Supports, and Conſolations of the promiſed Comforter, what reaſon had they to continue *to take joyfully the ſpoiling their Goods*, the loſs of Credit, Life, and all their worldly Comforts, for the Profeſſion of that Faith which had ſo palpably deceived them, in the chief Motive which it offer'd to engage them to ſuffer for the Name of Chriſt, or for the Truth and Divine Authority of thoſe Epiſtles, which contained theſe apparent Falſhoods?

This Argument may be enforced from the conſideration of the multitude of *Chriſtian Martyrs* in the three firſt Ages of the Church, all which could have no other Motive thus to ſuf-

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fer, but this promiſed Aſſiſtance of the Holy Ghoſt at preſent, and the Aſſurance which this Earneſt of the Spirit gave them of an Eternal State of Happineſs hereafter; and ſo if they had no experience of this Aſſiſtance under Sufferings, and no Aſſurance of ſuch an *earneſt of the Spirit in their hearts*, muſt ſuffer all theſe dreadful things without juſt Ground, or Motive, which even an *Heathen* (k) *Cicero* doth repreſent as a thing impoſſible to be performed, the Hardneſs of ſome *Jewiſh Zealots*, and ſome deluded *Chriſtian Sects*, in ſuffering, being no inſtance to the contrary; For though they miſtake in Application of this future Happineſs, in proſpect of which they thus endure, to themſelves, the Principle upon which they ſuffer is indiſputably true, and owned even by *Epicurus* himſelf, Ut voluptates omittantur majorum voluptatum adipiſcendarum causâ, aut dolores ſuſcipiantur majorum dolorum effugiendorum gratia, *that we ſhould part with our temporal enjoyments for a ſeaſon here, for a better and more enduring ſubſtance, and ſuffer theſe light afflictions which are for a moment, that we may eſcape more laſting and intolerable torments*, this being only, ſaith (l) *Torquatus*, the choice which the Wiſe Man of *Epicurus* ought to make. In a word, the manner of their Sufferings doth give us full Aſſurance that the Aſſiſtance of the Holy Ghoſt, which *Chriſt* and his *Apoſtles* promiſed to the true Believers, was accordingly vouchſafed to the *Chriſtian Martyrs*, and *Confeſſors*, they being enabled to bear the greateſt Sufferings, not only with undaunted Courage, *putting off the Body*, ſaith (m) *Origen*, *more cheerfully than a Philoſopher would put off his Coat, deſpiſing Death*, ſaith (n) *Lucian*, *and willingly ſubmitting to it*; but with great Joy and Exultation, being *ſtrengthned to all long ſuffering with joyfulneſs*, Coloſ. 2. 5. (o) *rejoicing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them*, James 1, 3, 12. and rejoicing when they were in Heavineſs through manifold Afflictions; 1 *Peter* 1. 6. yea, ſometimes with (p) miraculous Experience of Conſolations under all their Sufferings, cauſing this Joy and Gladneſs in them; yea, ſometimes with a perfect freedom from all ſenſe of Pain under the moſt afflicting Torments; as in the caſe of the (q) Evangeliſt St. *John*, and of (r) *Blandina*, theſe Sufferings not being able to extort from them one Complaint or (s) Groan. Now this being done as well by (t) Children and the weakeſt Sex, by the Ideot as well as by the wiſeſt Sages, gives a full Demonſtration of the Truth of that Aſſertion of (u) *Euſebius*, That the Love of Chriſt, the Hopes of Immortality, and the Spirit of the Father, inſpired them with this Courage; for what elſe could create ſuch Joys and Exultations, or ſuggeſt ſuch Comforts, and Supports under the ſharpeſt Trials? What could procure to them a freedom from the ſenſe of Pain under the greateſt Torments, and moſt intolerable Burthens to Fleſh and Blood?

2*dly*, Again, they engage all Chriſtians in the moſt difficult Acts of Self-denial, and Mortification of all carnal Luſts, in the *cutting off their right hands*, and the *plucking out their eyes*, in Patience under, and the Forgiveneſs of the greateſt Injuries, in Love and

(k) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem, & fidem, ut ejus conſervandæ causâ nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſæ eſſe non poſſunt.* · *Acad. Quæſt. l.* 2. *n.* 24, 25.

(l) *Itaque harum rerum hic tenetur à ſapiente delectus, ut aut rejiciendis voluptatibus majores aliæ conſequantur, aut perferendis doloribus aſperiores repellat. De finibus bonorum, &c. l.* 1. *n.* 27, 29.

(m) Ὦ δειλὸν γνῶθι λέγει δ' ἡμᾶς τίνι, καὶ φιλοσώματον γνῶθι, ὅτω προχείρως ὑπὲρ εὐσεβείας πάντας τὸ Σῶμα, ὡς ἐκ τὸ ἱμάτιον ἀποδύσαι ἂν εὐχερῶς φιλόσοφος. Contr. Celſ. l. 7. p. 357.

(n) Παπείκασι γὰρ αὐτὸς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατον ἔσεσθαι, καὶ Βιώσεσθαι τὸν ἀεὶ χρόνον, παρ' ὃ καταφρονῆσι τοῦ θανάτου, καὶ ἑκόντες αὐτὸς ὑπιδιδόασιν οἱ πολλοί. Lucian. peregr. F. 338.

(o) Θανατώμενοι χαίρομεν, Juſt. M. p. 265. Magiſque damnati quam abſoluti gaudemus, Tertul. ad Scap. c. 1. Μετὰ χαρᾶς καὶ γέλωτος καὶ εὐφροσύνης τὸν ὑπάτου ἀπόφασιν τοῦ θανάτου καταδέχεσθαι ſolebant. Euſeb. Hiſt. Eccl. lib. 8. cap. 9.

(p) Solebant etenim τὸ ἄλυπον καὶ ἀπάραχον εἰς αὐτὸν τὸν τελευταῖον ἀναπνοὴν διατηρεῖν, immo ἀπλοῦν καρτερίαν, ὥστε ψάλλειν καὶ ὕμνους καὶ εὐχαριστίας εἰς τὸν τῶν ὅλων θεὸν ἀναπέμπειν. Euſeb. Hiſt. Eccl. l. 8. c. 9.

(q) *Tertull. de preſcript. cap.* 36.

(r) Ἦν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλησία, Euſeb. Hiſt. Eccl. l. 5. c. 1. Ἀσάρκῳ δ' ὄντι, καὶ ἀσώματος, ὡς ἐπαίειν δοκῶν τῶν ἀλγηδόνων, l. 8. c. 10. p. 338, 339.

(s) *Quot ex noſtris non dexterum ſolum ſed totum corpus uri, cremari, ſine ullis ejulatibus pertulerant, Minutius p.* 41. *Tortores ſuos taciti vincunt, & exprimere illis gemitum nec ignis poteſt, Lact. l.* 5. *c.* 13.

(t) *Pueri noſtri, & Mulierculæ noſtræ, cruces, & tormenta, feras, & omnes ſuppliciorum terriculas, inſpiratâ patientiâ doloris illudunt, Minut. p.* 42. *Athenag. Legat. pro Chriſt. p.* 12. *A.*

(u) Ἐκεῖνος μὲν δὴ ἐπικέρζειν ἡ χαρὰ τῆ μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπαγγελμάτων, καὶ ἡ πρὸς τὸν χριστὸν ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικὸν. Hiſt. Eccl. l. 5. c. 1. p. 160. C.

Charity

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Charity to the worſt of Enemies, in Temperance as to the Pleaſures and Honours of this preſent Life, in a deadneſs to the World, and the Enjoyments of it, in Piety and Purity, and Heavenly mindedneſs, becauſe they cannot otherwiſe be Chriſt's Diſciples, cannot be *worthy of him*, Matth. 10. 37, 38. they *cannot enter into his Kingdom*, Matth. 19. 23, 24. but ſhall hereafter be denied and rejected by him, *Matth.* 10. 32, 33. Now what could ſuch Threats ſignifie to them who were not by his Miracles, and by experience *of the Holy Ghoſt ſent down from Heaven*, convinced that he was indeed the Chriſt, the Saviour of the World? The Encouragement they give them to be thus ſtedfaſt, immoveable, always abounding in the Fear of the Lord, was only the Promiſe of a future and unſeen Reward, chiefly to be enjoy'd after the Reſurrection of the Body, which to the *Sadducees* among the *Jews*, and the whole Race of Heathen Sages, ſeem'd a thing incredible. 'Tis therefore not to be imagined, that ſo many Myriads of *Chriſtian* Converts ſhould renounce all the Pleaſures of the Fleſh, all the Gratifications of this preſent World, all their old Rites, Religions, Cuſtoms, evil Habits, ſubmit to all this Self denial and Mortification, only to be Partakers of theſe unſeen Bleſſings after the Reſurrection, without a full Aſſurance that they hereafter ſhould enjoy them. Now the only Aſſurance which the Apoſtles and Holy Scriptures did afford them of this Bleſſed Reſurrection, and Eternal Happineſs, was the Miracles by which their Doctrine was confirmed, the Powers, Gifts, and Diſtributions of the Holy Ghoſt vouchſafed to them. After the Diſſolution of this Body we expect, ſay they, *an Houſe not made with hands, eternal in the Heavens: we groan, deſiring to be clothed with this houſe from Heaven, that Mortality may be ſwallowed up of Life. Now he that hath wrought this Hope within us, is that God who hath given us the earneſt of the Spirit*, 2 Cor. 5. 1—5. And again, *The Promiſes of God are all yea and Amen*, or ſure and certain *in Jeſus Chriſt*, and *He who hath eſtabliſhed us with you*, in Expectation of them, *is that God who hath anointed us, and ſealed us, and given the earneſt of his ſpirit in our hearts*, 2 Cor. 1. 20, 21. enabling us *by the ſpirit to wait for the Adoption, even the Redemption of the Body*, Rom. 8. 23. adding, that by the Spirit of Adoption they were enabled to cry *Abba, Father*, ver. 15, 16. that he *bore witneſs with their ſpirits that they were the Sons of God*, the Love of God being *ſhed abroad in their hearts by the Holy Ghoſt, which God had given them*, Gal. 4. 6. Hence they continually declare, that *after they believed, they were ſealed with the Spirit of Promiſe, which was the earneſt of their Inheritance till the Redemption of the purchaſed Poſſeſſion*, Eph. 1. 13, 14. that by him they were *ſealed up to the day of Redemption*, Chap. 4. 30. that he was *the earneſt of their future Inheritance*, that they were not aſhamed of their Hope, they *thro' the Spirit waiting for the hope of Righteouſneſs*, Gal. 5. 5. and *abounding in hope through the power of the Holy Ghoſt*, Rom. 15. 13. Hence is he ſtiled by St. *John, the witneſs of God within them*, 1 John 5. 10. and by this, ſaith he, do we Chriſtians know, that *God abideth in us, and we in him*, even *by the Spirit that he hath given us*, Chap. 4. 13. By all which Sayings it appears, that if theſe things were true, they to whom this Aſſiſtance of the Holy Spirit was vouchſafed, muſt be very ſenſible of his dwelling, and his acting in them, that they could plainly know they had this *Unction from the holy one*, and could be hence aſſured of the Divine Affection to them, and of their future Hopes and Expectations, ſince otherwiſe he could be no ſuch Seal, Pledge, and Earneſt to them, and no ſuch Witneſs of God within them, and no ſuch Confirmation of their Faith, or Token of the Love of God: And if theſe things were falſe, and they had no ſuch ſenſible Experience of the good Spirit acting and abiding in them, if they found no ſuch Confirmation of their Hopes from any inward Teſtimony or outward Operations of the Holy Ghoſt, they muſt not only have no certain Ground or Motive to aſſure them of that future Recompence, which was the only reaſon which could induce them to embrace, and to continue ſtedfaſt in the Chriſtian Faith, but muſt have a convincing Demonſtration that the whole Doctrine of Chriſtianity depended on a falſe Suggeſtion of ſuch a ſenſible and certain Teſtimony of theſe future Hopes, of which they neither had, nor could have any Knowledge or Experience, and that the Apoſtles and firſt Aſſertors of this Faith had laid the whole Foundation of their Hopes upon a falſe and a precarious Appeal to their own Conſciences concerning that of which they had no Knowledge or Experience. And being once aſſured of this, that the great Fundamentals of the Chriſtian Faith were bottom'd on a confident Appeal to their Perception of thoſe things, of which they who embrac'd this Faith had not yet found the leaſt Experience, it is incredible to believe they ſhould continue ſtedfaſt in, and endure ſuch continual Perſecutions for that Faith, and ſhould receive thoſe very Records as the Word of God, which made theſe falſe Appeals unto their Conſcience and Experience.

§ VII. I think I have ſufficiently made it appear, that theſe Epiſtles, which contain theſe things, muſt be indited whilſt the Apoſtles lived, and ſo they muſt be ſent to thoſe *Churches*

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and Persons to whom they are directed, at a time when all the Members of those *Churches* must be able to discern the Truth or Falshood of what is thus asserted in them: Yet because the pretence that it might be otherwise containeth the whole Strength of Scepticism, let it be farther noted;

1*st*, That these Epistles from which these things are cited, one alone excepted, bear the Names of the Apostles, by whom they are supposed to be written: Now had they not been really indited by them, this could not have been done by any, but he must put a cheat upon all Christians, and substitute his own Inventions for the Word of God.

2*dly*, That all of them, excepting one, which is yet proved to be genuine in the Preface to the Epistle to the *Hebrews*, have been delivered down unto us by the perpetual and uncontroll'd Tradition of the whole Church of Christ, as the undoubted Works of these Apostles, and as the Word of God. Moreover, it is apparent from the Writings of St. *Clement R. Ignatius, Polycarp, Justin M. Ireneus*, that even from the *Apostles* Days they have been cited, read, and generally received as such. Now this is a Tradition more general, and of a firmer Credit than any other Book, Writing, Charter, Law, or Statute whatsoever, can pretend to. Consider,

3*dly*, That the Tradition which concerns these Books was a Tradition concerning things of the highest moment, and which it was the Interest of all Christians to be well assured of, these Writings being at present the chief ground of their Support under their sharpest Trials, and of their future Hopes; they therefore must be Writings which they were concerned to get and keep, to hear and read, they were Books written to whole *Churches* and *Nations*, yea to all that *called on the Name of Christ Jesus in every place*; who could not easily have receiv'd, and yielded such a firm Assent unto them, as we know they did, had the Apostles, by whom they were converted, given no Intimations of them. They were also Books of the greatest Opposition to the vain Tradition of the *Jews*, and to the Superstition of the *Heathens*, to the false *Apostles* and *deceitful Workers*, and which denounc'd upon them the greatest Plagues, and Judgments, which must oblige them narrowly to search into the Flaws that could be spied in them, and as much as possible, to labour to discover the Falshood or Imposture of them; and yet these Works were not denied by them to be the Books of those *Apostles* whose Names they bear, though the Apostles themselves, especially St. *Paul*, was persecuted by them with a restless Malice, as an *Apostate* from the Law; and upon this account, all his Epistles were rejected by those *Jewish Christians*, who maintained the necessity of the Observance of the Law of *Moses*; most of them also are writ about that very Controversie, and against those very Men who pleaded the necessity of Circumcision, and of observing the whole Law of *Moses*; which yet could be no Controversie after the Ruine of *Jerusalem*, and the Destruction of the *Temple*, seeing that render'd the Observation of the Precepts of that Law, for the most part impossible. They were Books which could not be spread abroad in the *Apostles* Days, and in their Names, unless the *Apostles* had indited, and sent them to these *Churches*, or be esteemed as the great Charters of the *Christians* Faith, if the *Apostles* were so forgetful of them as not to let those Persons for whose sake they were written, know it. They were Books which pretended to a Commission from the Holy *Jesus* to leave a Rule of Life and Doctrine to Mankind, which was intrusted only in the Hands of the *Apostles*, all others still pretending to deliver only what they received from them. They also were indited partly to confirm the Christian Faith, and to engage Men to believe it; partly to put an end to the Contentions, and rectifie the Errours which had crept into the Church in the *Apostles* Days, and needed speedy Reformation; partly to justifie themselves against false Brethren, and to assert the Truth of their *Apostleship*; and partly to preserve their Proselytes from such as did pervert the Faith, and to instruct them how to bear up in fiery Trials, and to support the Souls of Christians under the Miseries they suffer'd from a persecuting World: And therefore they were written on such Grounds as did require a quick dispatch upon these Errands to the Churches for which they were intended; and so the *Apostles* must be supposed to give early notice of them, and to divulge them to the Christian World whilst they to whom they were committed, were able to disprove them if they had been false.

Let us consider all the Writings which pass for true *Authentick* Records in the World, and we shall find there is not any reason to conceive them such, which is not with advantage applicable to these Books.

The Arguments which can be offered to prove a Book or Writing genuine, are only of two kinds, *external* from the Testimony of Persons who lived near to the times of the Author; and *internal* from the things contained in, and asserted by those Writings; and the firm Faith they obtained among them to whom they were directed and committed.

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The *external Teſtimonies* have their force partly from the number and the eminence of the Teſtators, their nearneſs to the times when ſuch a Book is ſaid to be written, or ſuch a Writing publiſhed by the Original Copies, preſerved by thoſe to whom they were at firſt committed, and from the general Reception and Citation of them as ſuch Writings and Records.

Now as for theſe *external Evidences*, no Writings can compare with thoſe *Epiſtles* I have mentioned, they having all the Circumſtances by which any Writing can be proved genuine, and many others of great weight which are peculiar to them, and which no other Writing can pretend to. I ſay, they have all the Circumſtances to prove them genuine which any other Writing can pretend to. For,

1*ſt*, Their *Originals* were preſerved in their reſpective *Churches* till *Tertullian*'s time; who ſpeaks thus to the Hereticks of his Age, or of the third Century: (a) *Go to the Apoſtolical Churches, where their Authentick Epiſtles are ſtill recited, repreſenting the Voice and Face of each of them.*

2*dly*, They were not doubted of, but as (b) St. *Clement* and *Origen* ſay, all that I have cited, excepting only the Epiſtle to the *Hebrews* mention'd by S. *Peter*, were generally receiv'd by all *Orthodox Chriſtians* throughout the World.

3*dly*, The Writers by whom they were cited, lived either in thoſe times when they were written, as St. *Clemens Rom.* or in the very next Age, as *Ignatius*, *Polycarp*, *Juſtin Mart.* *Irenæus*, and were therefore ſtiled *Apoſtolical* Men.

4*thly*, They were very eminent both for their Learning, and for their Sufferings for the Faith contained in them, or for their Oppoſition to it, as *Celſus* was: Now ſure we have unqueſtionable Certainty of ſuch Books as have been handed down to us by the Tradition of all Ages of the Church, inſerted into all her Catalogues, cited by all her Writers as Books of a Divine Authority, and by her very *Adverſaries*, preſerved ſo long in their Originals, and of which never any doubt was made by any genuine Member of the *Church* of *Chriſt*. I add,

2*dly*, That there are many Circumſtances of great weight to confirm theſe Teſtimonies, which are peculiar to theſe Writings: As,

1*ſt*, A general Diſperſion of them through thoſe places which were converted to that Faith which the *Apoſtles* preach'd: For the *Apoſtles*, ſaith *Irenæus*, *firſt preached the Goſpel, and after, by the Will of God*, in Scripturis nobis tradiderunt, *delivered it to us in the Scriptures, to be hereafter the Pillar and Foundation of our Faith*, lib. 3. cap. 1. *Euſebius* ſaith, that *the firſt Succeſſors of the Apoſtles, leaving their Countries, preach'd to them who had not yet heard of the Chriſtian Faith, and then delivered to them, as the foundation of their Faith*, τὸ τῶν θείων εὐαγγελίων γράφω, *the Writings of the Holy Evangeliſts*. Hiſt. Eccl. l. 3. c. 37.

2*dly*, The Tranſlation of them into other Languages, that of the *Syriack* being ſo *Ancient* that it leaves out the ſecond Epiſtle of St. *Peter* and the ſecond and third Epiſtle of St. *John*, and the *Revelations*, as being for a time controverted in ſome of the *Eaſtern Churches*. That of the *Latin*, ſtiled in *Jerom*'s time *the old Tranſlation*, and very probably made from the beginning of a ſettled Church among them; For the *Latin Church* could not be well without a *Latin Verſion*, it being the Cuſtom of all Churches to read theſe Scriptures on the Lord's Day; which ſure they would not do in a Language not underſtood by thoſe that heard it.

3*dly*, The conſtant reading of them in publick, and in private, in their Aſſemblies, and in their Cloſets and Families. *On Sunday* (c) ſaith *Juſtin M. all the Chriſtians in the City or Country meet together, and then we have read unto us the Writings of the Prophets*

(a) *Percurre Eccleſias Apoſtolicas apud quas ipſæ Authenticæ Literæ eorum recitantur, ſonantes vocem & repreſentantes faciem uniuſcujuſque. De Præſcript. c. 36.*

(b) Ἃ καὶ ἀναπόῤῥητα ὄζειν ἐν τῇ ὑπὸ τ' ἀρανὸν ἐκκλησίᾳ τῷ θεῷ. Ita de Evangeliis, Orig. apud. Euſeb. l. 6. c. 25. Καὶ ταῦτα μὲν ἐν ὁμολογουμένοις, Euſeb. de Epiſtolis, l. 3. c. 25.

(c) *Apol. 2. p. 98.*

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and τὰ ὑπομνημονεύματα τῶν Ἀποστόλων, *the Monuments of the Apoſtles*; and having read them, they did publickly (d) τὰς θείας ἐμοὶ γραφὰς, *expound them to the People*. That they were alſo read by the moſt eminent and pious *Chriſtians* every day, that (e) diſcat unuſquiſque ex Scripturis ſanctis officium ſuum, *every one might learn his Duty from the holy Scriptures*, we learn from the Queſtion in the (f) *Conſtitutions of* St. *Clement*, *Whether a Man ought the Day after he had done the Duties of Wedlock, or been ſubject to any involuntary Defilement*, βιβλίου ἅψασθαι, *touch the Book*; and the Declaration of (g) St. *Clement*, that *the Matrimonial Duties ſhould not be done*, ὁπηνίκα δεῖται καὶ ἀναγνώσεως ὁ καιρὸς, *when was the time of Prayer, or reading of the Scriptures*; and that (h) the Sacrifices of the true *Gnoſtick* were, εὐχαί τε καὶ ὕμνοι, καὶ αἱ πρὸ τῆς ὀδόντων ἐντεύξεις τῶν γραφῶν, *Prayers and Praiſes, and the reading of the holy Scriptures before Meals*. And ſeeing (i) *Irenæus* ſaith, That *he who had a care of his Salvation might read the form of his Faith in the Epiſtle of* Polycarp *to the* Philippians; ſince that (k) *Epiſtle*, and the (l) *Epiſtle* of St. *Clement* to the *Church* of *Corinth*, which were their genuine Works; yea, the *Epiſtle* (m) of St. *Barnabas*, and the Book of (n) *Hermas*, which two were reckon'd as *Apocryphal*, were read publickly in many *Churches*, doubtleſs they muſt be more concern'd to read the undoubted Writings of the Apoſtles, which they eſteem'd the Rule of Faith, which they ſtiled, (o) Libri deifici, *Books which transform'd them into a Divine Nature*, which they look'd upon as the Records of their eternal Intereſts, as Books by which they muſt be judged at the laſt Day, and according to which they ſhould be puniſh'd, or rewarded everlaſtingly.

4*thly*, The early peruſal of them both by *Jews* and *Heathens*, who writ againſt them, and did endeavour to deſtroy them, that ſo they might cauſe the Chriſtian Faith to periſh, but never did deny them to be indeed the Works of the Apoſtles whoſe Names they bore: By *Jews*; for (p) *Trypho* ſpeaks thus at leaſt of the Goſpels; *The Precepts contained in your Goſpels are ſo great, that I ſuſpect no Man can keep them*, ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, *for I took care to read them*. The (q) *Ebionites*, who alſo were *Jews*, rejected all the *Epiſtles* of St. *Paul*, as gathering from them, that he was an *Apoſtate* from the Law of *Moſes*. The *Heathens*; for (r) *Celſus* not only boaſts that he knew all things belonging to the *Chriſtians*, but often carps at the Writings of the *Evangeliſts*, and of St. *Paul*. And indeed the Chriſtians freely offer'd them to be peruſed by them: *For that we may not ſeem to impoſe upon you*, ſaith *Juſtin Martyr* to the *Roman* Emperor, *we offer to you ſome of the Doctrines of Chriſt*; *and you, being* (s) *Emperours, may* ἐξετάσαι, *ſearch whether we truly have been taught, and teach theſe Doctrines*. And again, *The Prince of evil Spirits is by us called a Serpent, Satan, and the Devil*, (t) ὡς καὶ ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε, *as you may learn by ſearching into our Writings*. *Thou who thinkeſt we are not concerned for the ſafety of* Cæſar, ſaith (u) *Tertullian*, *look into the Words of God*, Quas neque ipſi ſupprimimus, & plerique caſus ad extraneos transferunt, *which we do not ſuppreſs, and which many Accidents bring into the Hands of Heathens*. From their Endeavours to deſtroy the Chriſtian Faith by burning theſe Books, came the Edicts of (x) *Dioclesian*, τὰς γραφὰς ἀφανεῖς πυρὶ γενέσθαι προστάττοντα, *commanding that the Scriptures ſhould be committed to the Flames*, and the (y) actual burning of them where they could be found, and the tormenting of the Chriſtians to deliver up the Scriptures.

5*thly*, The direful Torments which the *Chriſtians* choſe to ſuffer rather than they would deſert the Faith contained in theſe Books, or deliver them up to their Tormentors, and the Infamy of thoſe that did ſo, they being branded with the odious Name of *Traditors*. Now

(d) *Euſeb. Hiſt. Eccl. l.* 6. *c.* 19.
(e) *Orig. Hom.* 11. *in Exod. F.* 50, *L.*
(f) *Lib.* 6. *cap.* 27.
(g) *Pædag. l.* 2. *c.* 10. *p.* 194. *D.*
(h) *Strom.* 7. *p.* 728. *B.*
(i) *Lib.* 3. *cap.* 3..
(k) *Suidas in voce Polycarpus.*
(l) *Euſeb. Hiſt. Eccl. l.* 3. *c.* 38. *l.* 4. *c.* 23. *Epiph. Hær.* 30. *p.* 15. *Phot. Cod.* 113.
(m) *Hieron. vocibus Barnabas & Hermas.*
(n) *Euſeb. Hiſt. Eccl. l.* 3. *c.* 3. *Athanaſ. Epiſt. Paſchal. Tom.* 2. *p.* 39, 40.
(o) *Cypr. de Elv. & Lib. & Ep.* 52. *paſſ. Sancti Fœlicis paſſim.*
(p) *Apud Juſtin. Dial. p.* 227. *C.*
(q) *Iren. l.* 1. *c.* 26. *Orig. l.* 5. *p.* 274. *Euſeb. l.* 3. *c.* 27.
(r) *Apud Orig. p.* 11. 227, *&c.*
(s) *Apol.* 2. *p.* 61. *D.*
(t) *Pag.* 71. *B.*
(u) *Apol. cap.* 31.
(x) *Euſeb. Hiſt. Eccl. l.* 8. *c.* 2.
(y) *Scripturæ repertæ incenduntur Lact. de Mort. Perſec.* § 12.

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what Writings in the World have been ſo generally diſperſed, and ſo much peruſed by all ſorts of Perſons, Friends, Foes, Aſſertors of, and Enemies to the Faith of Chriſtians? What Laws, or Writings whatſoever have been ſo early tranſlated into other Languages? Who were ſo much concerned to peruſe them as were all *Chriſtians* to peruſe the Laws of Chriſt? Who ſuffered ſo much for them as the Chriſtians did? Since then this early reading of them in publick, and in private by the Chriſtian, this general diſperſion of them through all Chriſtian Churches, this quick tranſlation of them into other Languages, this conſtant ſuffering for them, are all corroborating Circumſtances of the unqueſtionable Evidence all *Chriſtians* had obtained that they were Genuine Works, and truly what they did pretend to be; 'Tis alſo clear theſe Writings are more worthy to be received as genuine, and Writings of unqueſtionable Truth, than any profane Writings in the World.

§ VIII. The *internal Arguments* which uſually are, or can be offered to prove other Writings genuine, are only taken from the things contained in them, that they were propet to the Times in which the Author was ſuppos'd to write, and from the freedom of them from any thing which is not well conſiſtent with thoſe Times, which are all mean, and trifling things, compar'd to thoſe internal Arguments which theſe *Epiſtles* do afford, that they are the *Authentick* Records of thoſe Apoſtles whoſe Names they bear, and that thoſe things which they aſſert touching the Gifts and powerful Operations of the *Holy Ghoſt*, both exerciſed by them, and conferr'd on other *Churches*, were unqueſtionably true. For,

1ſt, It is not once nor twice, it is not by the by, but it is frequently, profeſſedly, and upon all occaſions they refer to theſe miraculous Powers, and ſpiritual Gifts, as yielding a full Proof and Confirmation of the Teſtimony they gave of Chriſt, and that *Chriſt was among them*, and as a Demonſtration of the Truth of their *Apoſtleſhip* againſt all Oppoſers, and of the preference of that Faith which was attended with them, above the Law which ſome deſired to obſerve, ſpending whole Chapters in diſcourſing of theſe Spiritual Gifts, diſtinguiſhing them ſomewhat nicely into Gifts, Adminiſtrations, and Operations, ranking them under nine ſeveral Heads, and ſpecifying the very Names of thoſe who did by Office exerciſe them, and ſhewing the neceſſity there was of this variety of Gifts and Operations in the Body, appealing to the Senſes, the Conſciences, and the Experience of thoſe to whom they wrote, touching the Truth and Certainty of what they had aſſerted touching thoſe Spiritual Gifts, by ſuch Enquiries as theſe: *What? know ye not that Chriſt is among you?* 2 Cor. 13. 5. *am I not an Apoſtle? Surely I am ſo to you, for the Seal of my Apoſtleſhip are ye in the Lord*, 1 Cor. 9. 1, 2. 'Tis manifeſt you are *the Epiſtle of Chriſt miniſtred by us, written not with ink, but with the ſpirit of the living God*, 2 Cor. 3. 3. Surely *the ſigns of an Apoſtle have been wrought among you in all patience, in ſigns, and wonders, and mighty deeds*, 2 Cor. 12. 12. Have you *received* from the *falſe Apoſtles another Spirit which ye have not received from us?* chap. 11. 14. *This only would I learn of you, he that miniſtred to you the Spirit, and wrought miracles among you, did he it by the works of the Law, or by the hearing of faith? Are ye ſo fooliſh? having begun in the ſpirit, are ye* (deſirous to be) *made perfect in the fleſh?* Gal. 3. 3, 4, 5. *our Goſpel came not to you in word only, but in power, and in the Holy Ghoſt, and in much aſſurance, as ye know what manner of Perſons we were among you*, 1 Theſſ. 1. 5. Which words are either plain Enquiries upbraiding their Doubtfulneſs, and Hefitation in ſo plain a Caſe, or elſe appeals unto their certain knowledge of theſe things; nor is it to be wondred that they ſhould make theſe confident Enquiries, and Appeals, ſeeing the external Miracles, and the internal Gifts and Diſtributions of the *Holy Ghoſt* mentioned in thoſe Epiſtles, were either ſuch of which even *Infidels* might from the nature of them be convinced, or ſuch as from ſome outward and ſenſible Appearances and Effects, or by their inward Operations, made themſelves known to them who heard and ſaw them. For inſtance, *the working of Miracles, the caſting out of Devils* by the Name of *Jeſus*, and *the healing the Sick* through Faith in his Name, *the Gift of Prophecy*, or foretelling things future, *the diſcerning of Spirits, the Gift of Tongues, and the Interpretation of them*, if truly done, were things ſelf evident, and could not well be exerciſed without a ſenſible Demonſtration to all that ſaw, perceived, heard, or felt them, that they were performed; and therefore God by aſſiſting the *Apoſtles*, and by enabling others to perform them, muſt give full *Teſtimony to the Word of his Grace*: And the *Apoſtles* by this conſtant Appeal to them as to things which their own Eyes had ſeen, and their Conſciences bore witneſs to, and they in Perſon had performed, muſt appeal to the Senſes, and Experience of thoſe to whom they writ in Matters ſubject daily to their Experience, and to the Senſes of the Members of thoſe reſpective Churches, touch-

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touching the Truth of their Apoſtleſhip, and of the Confirmation they pretended to have given of it. Now as it ſeemeth highly incredible that Perſons able to write the deepeſt Myſteries, and the exacteſt Precepts of Morality, ſhould be ſo fooliſh as to confirm them only by an Appeal to the Senſes, and Experience of thoſe very Men of whom they were aſſured that they had never ſeen or done, or found the leaſt Experience of any of the things they mentioned; ſo is it ſtill far more incredible, that an Appeal of ſuch apparent Falſhood, made to the Conſciences of Men who never ſaw theſe Miracles, or found theſe Comforts of the Holy Ghoſt, and never had theſe Gifts of *Tongues*, *Interpretation*, *Healing*, *Prophecy*, which the *Epiſtles* tells us were their daily Exerciſe, ſhould embrace theſe very *Epiſtles* as Divine, theſe Records as the Word of God. And yet we know both they, and other *Churches*, did thus actually eſteem them, and receive them as ſuch, and therefore muſt be well aſſured that what they thus aſſerted of the Gifts of the *Holy Ghoſt* were things confirmed to them by their own Senſes and Experience.

2*dly*, Add to this, that theſe Men, in theſe very Writings, confidently ſay, that this was their rejoycing, *even the Teſtimony of their Conſcience, that in Simplicity, and Godly Sincerity, they had their Converſation in the World, and more abundantly towards them*, 2 Cor. 1. 13. and that *they writ no other things than what they did acknowledge, and they truſted would acknowledge to the end*, Chap. 5. 11. *We are*, ſay they, *made manifeſt to God, and we truſt alſo we are made manifeſt in your Conſciences*, Chap. 5. 11. They repreſent it as a great Abſurdity, that they ſhould be *found falſe Witneſſes of God*, 1 Cor. 15. 15. They diſtinguiſh themſelves from others they call *falſe Apoſtles, and deceitful Workers*, by this very Character of their Sincerity. *For we*, ſay they, *are not as many who corrupt the Word of God, but as of Sincerity, as of God, in the Sight of God ſpeak we in Chriſt*, 2 Cor. 2. 17. *we have renounced the hidden things of Diſhoneſty, not walking in Craftineſs, not handling the Word of God deceitfully, but by Manifeſtation of the Truth, commending our ſelves to every Man's Conſcience in the ſight of God*, Chap. 4. 2. Yea, for this they appeal to the Searcher of all Hearts, and to the Conſciences of thoſe to whom they write, ſaying, *Our Exhortation was not of Deceit or Guile, for neither at any time uſed we flattering words, as ye know; nor of Men ſought we Glory, neither of you, nor yet of others; ye are Witneſſes, and God alſo, how holily, and juſtly, and unblamcably, we behav'd our ſelves among you that believe*, 1 Theſſ. 2. 3, 5, 6, 10. Now with what Face could theſe things be aſſerted by Men, who knew that they, in theſe *Epiſtles*, had told ſuch things as even the Senſes and Experience of thoſe to whom they writ muſt know to be the greateſt Falſhoods? Or how could they to whom they writ give Credit to ſuch impudent Untruths as theſe muſt be, if the Relations which they made of theſe miraculous Operations of the *Holy Ghoſt* had been fictitious things? This therefore is a farther Evidence of their Sincerity and Truth in theſe Relations.

3*dly*, Let us conſider how the *Apoſtle* treats thoſe *Churches* of *Corinth* and *Galatia*, in which he ſpeaks moſt copiouſly of theſe Operations of the *Holy Ghoſt*, and how they ſtood affected to the Apoſtle *Paul*. The *Corinthians*, in his 1ſt Chapter, are repreſented as *Schiſmatical*; in his 3d, as *Carnal*; in the 5th, as *glorying in an Inceſtuous Perſon*; in the 6th, as *Contentious*, to their own Shame, and to the *Scandal* of *Chriſtianity*; in the 8th, as *Murtherers* of them *for whom Chriſt died*; in the 10th, as *Murmurers, Tempters of Chriſt, Fornicators, Idolaters, Partakers of the Table of Devils*; in the 11th, as coming to the Lord's Supper *not for the better, but the worſe*, offending in it both againſt the Rules of Charity, and Temperance, and Faith, in *not diſcerning the Lord's Body*; in the 12th and 14th, as guilty of *Emulations*, *Schiſms*, and *Contentions* touching ſpiritual Perſons, and of Vain-glory, Scandal, and Confuſion in the Exerciſe of their *ſpiritual Gifts*; and in the 15th, as Deniers of that *Reſurrection* which was the great Foundation of all the future Hopes of *Chriſtians*. In his 2d Epiſtle he declares his Fears that he might *find among them Debates, Envyings, Wrath, Strifes, Backbitings, Whiſperings, Swellings*; and that he ſhould find among them *many who had not yet repented of the Uncleanneſs, Fornication, and Laſciviouſneſs which they had committed*, 2 Cor. 12. 20, 21. And for theſe things, if not reform'd, he threatens he would *uſe Sharpneſs, and come to them with a Rod*, 2 Cor. 10. 6. 13. 2. He charges the *Galatians* with *Apoſtacy*, admiring that *they were ſo ſoon removed from him that called them to another Goſpel*, Chap. 1. 6. and repreſents them as *fooliſh* and *bewitch'd* for falling from that Goſpel by which they had receiv'd theſe *ſpiritual Gifts*, to the beggarly Elements of the Law, *Chap.* 3. 1—5. Now how could the *Corinthians* be guilty of ſuch Emulations about ſpiritual Perſons, or ſuch Diſorders in the Exerciſe of their ſpiritual Gifts, provided there were among them no ſuch Perſons, and they had no ſuch Gifts? How could they fear the Laſhes of his Rod,

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on the account of Crimes of which they neither were nor could be guilty? Why should they not be rather for *Cephas* or *Apollo*, than for *Paul*, if *Paul* imposed upon them with false Stories, and sensible Untruths? Or why should not the *Galatians* even quit that Gospel in which he endeavour'd to confirm them only by an Appeal to that which they must know to be a Lye?

Moreover, the Affections of the Members of these *Churches* were not so firm to him, their Esteem of him was not so great as that he might securely lessen it by venturing on these Arts of Falshood, for he found some of his *Corinthians puffed up against him*, and preferring others much before him, 1 *Cor.* 4. 18. charging him with *Lightness* and Inconstancy, 2 *Cor.* 1. 17. and *walking according to the Flesh*, chap. 10. 2. looking upon him as a Man too much transported, and almost besides himself, 2 *Cor.* 5. 13. as *base in Person, and in Speech contemptible*, chap. 10. 10. He complains, that they were *straightned in their Bowels of Affection towards him*, and that the *more he loved them, the less he was beloved by them*, 2 Cor. 12. 15. that they question'd his Apostleship, and even sought a proof of Christ speaking in him, *chap.* 13. 3. He represents the *Galatians* as Men who questioned his Apostleship and Doctrine, or at least thought him much inferiour in both to others, *chap.* 1. and the second, supposing he *dissembled* with them, and elsewhere preached himself that Circumcision he condemn'd in them, *chap.* 5. 11. yea, who looked upon him as *their Enemy*, and were even ready to *exclude him*, chap. 4. 16, 17. Now under these Circumstances could he hope to repair his Credit with them, and to establish the *Apostleship* they question'd, by an Appeal to, and a Relation of such things as both their Senses and Experience knew to be manifest Untruths? But,

4*thly*, Could it be supposed that these *Churches* were so stupid, and insensible, that they did not, or so partially affected to the Apostles, that they would not take notice of these things? These Epistles inform us of other subtile and industrious Adversaries, Men zealous to oppose, and to adulterate the Gospel which he preached, and desirous to find Occasions to depress and lessen the Promoters of it, and to advance themselves above them, 2 *Cor.* 10. 12—15. 11, 12. St. *Paul* complains, that the *Corinthians* had among them *false Apostles, and deceitful Workers, who transform'd themselves into the Apostles of Christ*, when in truth they were *Ministers of Satan*, 2 Cor. 11. 13, 15. *Men who corrupted the Word of God*, chap. 2. 17. and sought to *corrupt them from the simplicity that is in Christ*, chap. 11. 3. That among the *Galatians* there were evil Agents who *troubled them, and would pervert the Gospel of Christ*, chap. 1. 7. *False Brethren, who came in privily to spy out their liberty*, chap. 2. 4. Men that desired to *exclude the Apostles that they might be affected by them*, chap. 4. 17. Men who *constrained them to be circumcised*, and observe the Law, and yet kept it not themselves, but only did this *lest they should suffer persecution for the Cross of Christ*, chap. 6. 12, 13. wishing they were *cut off* who did thus *trouble them*, chap. 5. 12. The like he saith, *Philip.* 1. 15, 16. *chap.* 3. 18. *Col.* 2. 4, 8, 19, 20. 1 *Tim.* 1. 5, 6. *chap.* 6. 3, 4, 5. 2 *Tim.* 2. 17, 18, 19. *chap.* 3. 5. 8. *Tit.* 1. 10, 11. Now if he himself were a vain Talker, and *deceitful Worker*, one who endeavour'd to impose upon them with false Tales, with what face could he object those things to others, of which he was himself so guilty? Or how could they whom he so confidently doth accuse as guilty of these things, neglect this obvious Reply to such an Accusation, that he himself, in his Appeal to the miraculous Operations of the *Holy Ghost*, for Confirmation of his Doctrine and *Apostleship*, had done the very thing he laid to their Charge? We have no reason to suspect that all, or any of these Adversaries neglected any Pains or Diligence to search into the Truth of what St. *Paul* thus offer'd to confirm his Doctrine, and magnifie his Office, and to vindicate himself from the Aspersions which they cast upon him. Since then we never find the Truth of these Relations question'd by any of those *Jews* who so insatiably thirsted for his Blood, or by those *Judaizing Christians*, those of the Circumcision, who so vehemently inveigh'd against his Doctrine, his Person, and his Office; and since we are assur'd by the Event, that if they ever made any such Attempts, they all proved ineffectual, and insufficient to impair the Credit of those Writings in the *Christian* World; it may be certainly concluded, that these Epistles could not be convinced of Falshood, but contain'd matter of unquestionable Truth in these Assertions touching the powerful Operations of the *Holy Ghost*.

Lastly,

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Lastly, Let us consider what the Apostles suffer'd for this Testimony, and what it cost them to propagate this Faith throughout the *Christian* World, and in what tragical Expressions they are set forth in Scripture; *God*, saith S. *Paul*, *hath set forth us the Apostles last, as it were appointed to death, for we are made a Spectacle to the World, to Angels, and to Men. Even to this present hour we both hunger, and thirst, are naked, and buffeted, and have no certain dwelling place. And labour working with our hands. Being reviled, we bless; being persecuted we suffer it. Being defamed, we entreat; we are made as the filth of the World, and the off-scouring of all things to this very Day*, 1 Cor. 4. 9.—13. that *they died daily; or stood in Jeopardy of it every hour*, 1 Cor. 15. 31. that they *approved themselves as Ministers of Christ in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings*, 2 Cor. 6. 4, 5. *We were*, saith he, *pressed above measure, beyond strength, insomuch that we despair'd of Life*, 2 Cor. 1. 8. And in the eleventh Chapter he gives such a dreadful Account of his own Afflictions as can scarcely be read without trembling. Now by what Motive could they be acted in the Publication of that Faith, for which they suffered all that Wit and Malice could inflict upon them, but the Conviction of the Truth of what they published; seeing they actually lost all in this, and could expect no Blessings in another World for calling God to Witness to a Lye? The *Moralists* assure us, that 'tis impossible for Men to act without Appearance of some good to be pursued by that Action; that Love of Life, and a Desire of self Preservation, is common to us with the Brutes, and 'tis as natural both for them, and us, to avoid Misery and Torments: If then the *Apostles* did actually abandon all the Enjoyments and Expectations both of this and of a better Life, and wilfully subject themselves unto the worst of Misery and Torments, in Propagation of a Testimony from which they could expect no Profit, or Advantage, they must be even bereft of common Sense, renounce the natural Instincts of Mankind, and be in love with Misery and Ruine. I confess, 'tis possible for Men to lay down their Lives for false Opinions, provided they believe them true, but if the *Apostles* were guilty of any Cheat at all in this matter, they must be guilty of a known Imposture, and so must sacrifice their Lives for Falshood, *i. e.* for that from which they could expect no Good at all, which seems so inconsistent with the common Principles of Reason and Self-Love, that nothing can be more incredible.

And this, I hope, may be sufficient to convince any reasonable Person that these Epistles must be written whilst the Apostles lived, and be their genuine Writings, and then the Truth of what they do so copiously assert concerning the miraculous Gifts and Operations of the *Holy Ghost*, vouchsafed to the Believers of those times, cannot be reasonably contested.

§ IX. But yet I shall proceed to farther Confirmation of this Argument from these two Heads.

1*st*, From a particular Consideration of the Gifts they mention,

2*dly*, From the Reason we have to believe that these extraordinary Gifts were equally confer'd upon all other *Christian Churches*, as upon those which the *Apostles* mention in their *Epistles*, and also were of a lasting Continuance among them.

1*st*, From a particular Consideration of the miraculous Operations, and the Gifts they mention. Now they were of two sorts;

The *healing of the sick, and the curing of the lame, blind, and maimed, the raising of the dead, the ejecting Devils out of Men, and from their Oracles*, and *Temples*; which being performed by the *Apostles* and *Primitive Professors* of *Christianity* upon others, I stile *outward Operations*.

Or else those *inward Gifts* by which the Understanding was enlightned, and was enabled to discern that which their natural Powers could not reach, as the *Gift of speaking with unknown Tongues*, of *Prophesie*, of *discerning Spirits*. I begin with

The Gift of healing the sick, and the diseased. Of which let it be noted,

1*st*, That this Gift was not confin'd to the *Apostles*, but was confer'd on the *Inferior Clergy*, and other Members of the *Church* indifferently: For amongst the Gifts confer'd upon the Church, the Apostle mentions χαρίσματα ἰαμάτων, *those of healing*, 1 Cor. 12. 19. and verse 29. they who exercised those Gifts are reckoned after *Apostles*, *Prophets*, *Teachers*, as being both distinct from them, and inferior to them; and verse 30. the Question

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is thus put, *have all the Gifts of healing?* St. *James* directs the ſick, and the diſeaſed to the *Rulers of the Church*, with promiſe that the *Prayer of Faith*, joined with the holy Oyl, *ſhould heal the ſick*, Jam. 5. 14, 15. And this is by our *Saviour* promiſed as one of the Signs that *ſhould follow them that believed* in his Name, *They ſhall lay hands on the ſick, and they ſhall recover*, Mark 16. 18. This being therefore made as well the matter of a Promiſe, as of their frequent Prayers; had not theſe Prayers been anſwered, and this Promiſe verified, *Chriſtianity* would have, in Probability, been blaſted by it.

2*dly*, This Gift continued frequent and notorious in the three firſt Ages of the *Church*, and the ſalutary Influences of it were diſperſed throughout the World. Soon after the Deſtruction of *Jeruſalem*, the *Chriſtians*, ſaith (a) *Epiphanius*, *return'd from Pella* σημεῖα μεγάλα ἰρμηζόμενοι ἰάσεων, *working great miracles of healing*. Amongſt the Operations of the *Holy Ghoſt* confer'd at Baptiſm upon the Converts of his time, (b) *Juſtin M.* enumerates, τὸ δὲ ἰάσεων, *the Gift of healing*. (c) *Irenæus* proves the Certainty of our Lord's Reſurrection from thoſe Miracles which his Diſciples perform'd ſtill in his Name, *For ſome of them*, ſaith he, *caſt out Devils, others heal thoſe that are diſeaſed, and even now the dead have been raiſed, and continued with us many Years. The Spirit of many dead Men have returned again, and the Man hath oft been given to the Prayers of the Saints, the whole Church of that Place requeſting it with Prayer and Faſting. Even to this day*, ſaith (d) *Origen*, *there remain Footſteps of that holy Spirit who appeared in the ſhape of a Dove among the Chriſtians, for* ἐξορκίζουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, *they caſt out Devils, and perform many Cures.* And again, (e) *Even now the Name of Chriſt exempts Men from Ecſtaſies, ſcares away* δαίμονας ἤδη καὶ νόσους *Devils and Diſeaſes. Some footſteps and remainders of the Miracles which Chriſt performed* (f) ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται *are to this day done in the Churches by the Name of Jeſus.* And laſtly, to that Enquiry of *Celſus*, *What magnificent Work hath your Jeſus done?* he anſwers, (g) *This is one magnificent Work, that* μέχρι σήμερον *even to this Day his Name doth heal Diſeaſes.* Now of the Truth of what they thus deliver, they pretend,

1*ſt*, To be themſelves Eye-witneſſes. *We can produce*, ſaith (h) *Origen*, *a vaſt number of* Greeks *and* Barbarians *who believe in Chriſt; ſome of whom, as a token of the Power of that Faith they have embraced, heal Diſeaſes by Invocation of the Name of God and Chriſt:* καὶ ἡμεῖς ἑωράκαμεν *and we our ſelves have ſeen many delivered by theſe things from dangerous Symptoms, Ecſtaſies, and Madneſs, and ten thouſand other Evils which neither Men nor Devils could exempt them from.*

2*dly*, They call the God of Heaven to witneſs to the Truth of what they ſay: *We have ſeen many ſuch things*, ſaith (i) *Origen*, *being preſent, and beholding them with our eyes, which ſhould we write, the Heathens would laugh at them as things feigned,* Ἀλλὰ ὁ θεὸς μάρτυς τῇ ἡμετέρᾳ συνειδότι, *but God is witneſs to my Conſcience, that I do not endeavour by falſe Teſtimonies to commend the Doctrine of Chriſt.*

3*dly*, They appeal to the Teſtimonies of their very Enemies. For thus (k) *Tertullian* ſpeaks to *Scapula*, a Judge in *Carthage*: *All theſe things may be ſuggeſted to thee from thy Office, and the Advocates of it, who have received theſe Advantages from Chriſtians; for the Notary of one, the Child and Kinſman of another, have been freed by us from Devils.* Et quanti honeſti viri (de vulgaribus enim non dicimus) aut à Dæmoniis, aut valetudinibus remediati ſunt. *And how many honourable Men (for we ſpeak not of the vulgar) have been delivered from Devils or Diſeaſes by the Chriſtans.* 'Twas Proculus, ſaith he, *the Chriſtian, that heal'd with Oyl* Evodus, *which ſo ingratiated him to* Severus, *that he kept him in his Palace to his Death.* And,

Laſtly, By this very Argument they triumph over the like Attempts of *Heretieks* and *Heathens*, who pretended to do theſe things by *Magick*, or that their Gods performed the

(a) *De Menſ. & Ponder.* § 15. (b) *Dial. cum Tryph. pag.* 258.

(c) Ἄλλοι δὲ τὰς κάμνουσας διὰ τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὶ ἠγέρθησαν καὶ παρέμειναν ἡμῖν ἱκανοῖς ἔτεσι, l. 2. c. 57. Πολλάκις διὰ τὸ ἀναγκαῖον, ἐπὶ κατὰ τόπον ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας πολλῆς καὶ ἱκεσίας, ἐπιστρέψαι τὸ πνεῦμα τοῦ τελευτηκότος, καὶ ἐχαρίσθη ὁ ἀνθρωπος τῆς ἐμψύχου τῶν ἁγίων. Ibid. c. 56.

(d) *Contr. Celſ. l. 1. p.* 34. (e) *Pag.* 55. (f) *In Joh. Tom.* 26. *p.* 328. *C.* (g) *Contr. Celſ. l. 2. p.* 80. (h) *Lib. 3. pag.* 124. (i) *Lib. 1. pag.* 35. (k) *Cap.* 4.

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ſame, 1. Over thoſe *Hereticks*, who knowing theſe miraculous Cures were frequently performed by the *Orthodox*, were forced to pretend the like. Thus *Irenæus* comparing the Miracles of *Chriſtians* with the *Magical* Operations of *Simon M.*, *Carpocrates*, and others of that Gang. (l) *This*, ſaith he, *is ſufficient to confute them that they can neither give ſight to the blind, nor hearing to the deaf, nor cure the weak, the lame, the paralytick, nor thoſe that are diſeaſed in any other part of the Body*; *which yet*, ſaith he, *was often done by Chriſtians to the benefit of the Heathens.* 2. Over the like Pretences of the *Heathens*, who boaſted that (m) πολλοὶ σωμάτων πηρώσεις ἰάσαντο, *that their Gods did many Cures, that they gave* (n) morbis medelam, ſpem afflictis, opem miſeris, *Medicine to the diſeaſed, Hope to the afflicted, Help to the miſerable*; and that *their Gods had often cured* (o) multorum hominum morbos valetudineſq; *the Diſeaſes of many.* For to this they do not only anſwer, by ſaying they had no Aſſurance that their *Dæmons*, however courted by them, could heal the Infirmities of humane Bodies, as (p) *Origen* replies to *Celſus*; and that if they did any thing of this kind, 'twas only by applying Medicines, and directing them to ſuch Meats, ſuch Potions, and ſuch Juices of Herbs, that is, ſaith *Arnobius*, *by ſhewing the Skill of a Phyſician rather than the Power of a God.* But that they could do nothing of this nature worthy to be named with that which *Chriſt* and his *Apoſtles* did; he, ſay they, *with a word commanded the Blind to ſee, the Lame to walk, and cured all diſeaſes with a touch of his hand.* Now can you ſhew us any among all your *Magicians*, (q) conſimile aliquid Chriſto milleſima ex parte qui fecerit, *who have done any thing in the leaſt reſembling Chriſt? yea* (r) quid ſimile dii omnes quibus opem dicitis ægris, & periclitantibus latam? *What like to this have any of your Gods, to whom you do aſcribe the cure of the ſick, performed?* That whereas their Gods could not tranſmit their ſuppoſed Power to others, our *Jeſus* derived this Power to the meaneſt, to *Ruſticks*, *Fiſhermen*, *Day-Labourers*, (s) *and did himſelf nothing which he gave not them alſo power to do.* And that the Name of Jeſus reſtored them to perfect Health, who were incurable by all the Powers of humane Art, the Aſſiſtance of the *Dæmons*, or of *Heathen Deities. Seeing you have the Confidence*, ſay they, *to bring the Cures of Heathen Deities into conteſt with thoſe of Chriſt, how many thouſands ſhall we inſtance in who have in vain repaired with Supplications to all the Temples of the Gods; in vain have tired the ears of your admired Æſculapius?* (t) Quid ergo prodeſt oſtendere unum aut alterum fortaſſe curatos, cum tot millibus ſubvenerit nemo? *and what availeth it, to tell us of the good ſucceſs of two or three, when the Complaints of thouſands receiving no help from them ſhew their want of power to aſſiſt the needy?*

Let it be then conſidered, that the *Chriſtians*, for three whole Centuries together, heal'd many *Miriads* throughout the World, who laboured under thoſe Diſeaſes, which were incurable by all the Arts of Men and Devils, that they made frequently the Lame to walk, the Deaf to hear, the Blind to ſee, and ſometimes rais'd the Dead by Invocation of the Name of Jeſus; and we ſhall find juſt reaſon to conclude *this was the Lord's doings, and it is marvellous in our Eyes.*

§ X. 2*dly*, Our Lord promiſed, that they who believed in him ſhould *caſt out Devils*, which Promiſe he perform'd with ſuch a conſtant Scene of glorious Inſtances, and ſuch amazing Circumſtances, if in this matter we may credit the *Primitive Profeſſors* of, and *Martyrs* for *Chriſtianity*, that 'tis not poſſible for any Man to doubt the Truth and Certainty of Chriſtian Faith, who does not look upon them as impudent Untruths, and Lying *Legends.* For,

1*ſt*, Let us conſider to whom this Power was committed over *this ſtrong man armed* over theſe *Principalities, and Rulers of the darkneſs of this World.* Our bleſſed *Saviour* having ſaid, *behold I give you Authority over all the power of the Enemy*, great Multitudes of *Chriſtians* gave a continual Demonſtration of the Truth of this Prediction. For, *that our Lord was ſent for the deſtruction of theſe evil Spirits*, ἐξ ὧν ἐν τῶν νῦν ὁρωμένων μανθάνειν δύνασθε, *you may now learn*, ſaith (u) *Juſtin M. from what is done before your Eyes, for*

(l) *Nec enim cæcis poſſunt donare viſum neque ſurdis auditum, neque debiles, aut claudos, aut paralyticos curare vel alia quadam parte corporis vexatos, quemadmodum ſæpe evenit fieri ſecundum corporalem infirmitatem vel earum quæ à foris accidunt, infirmitatum bonus valetudines reſtaurare. Lib. 2. cap. 56, 57.*

(m) *Celſ. apud Orig. l. 8. p. 407, 416.* (n) *Cecil. apud Minut. p. 9.*

(o) *Arnob. l. 1. p. 28.* (p) *Lib. 8. p. 418.* (q) *Arnob. lib. 1. pag. 25.*

(r) *Pag. 28.* (s) *Neque quicquam eſt ab illo geſtum, quod non omne donaverat faciendum parvulis illis, & ruſticis, & earum ſubjecerit poteſtati. Pag. 30, 31.* (t) *Ibid. pag. 29.*

(u) *Apol. 1. p. 45.*

many

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many Christians, throughout all the World, and in the very City of your Empire, have healed many that were possessed of the Devil, and still do they eject them by Invocation of the Name of Jesus, whom none of your Inchanters, Conjurers, or Sorcerers were able to expel. Those Christians are not few, saith (x) *Origen, who eject Devils from them that are possessed with them, and this they do without all curious Arts, or any Sorcery or Magick, only by Prayers, and simple Adjuration of them,* ὡς ἔστιν ὅτε καὶ ἰδιώτης τὸ τοιοῦτον περαίνει, *for mostly this is done even by the meanest Christians, the Grace assistant to the Word of Christ demonstrating by this the Devil's Weakness, that to expel them from the Soul or Body of a Man there is no need of Men of Wisdom, or powerful in Demonstration of the Faith.* (y) *Now,* saith he, *were not Christ of a Divine Composition, the Devils would not thus quit the Bodies they possess at the bare Invocation of his Name,* Fidelis quisque Dæmonibus imperat, *every Christian hath command over the Devils,* saith (z) Clemens, *yea such is the Efficacy of the Name of Jesus,* saith (a) *Origen,* ὡς ἔστι καὶ τὸ τῷ ὑπὸ φαύλων ὀνομαζόμενον ὠφέλιμον, *that it sometimes profits when it is used by wicked Men,* according to our *Lord*'s Prediction, that at the dreadful Audit, many should be rejected who could make this Plea, *in thy Name we have cast out Devils,* Matth. 7. 22. It was sometimes efficacious even when used by them who were no Followers of the Holy Jesus; as in the Instance mentioned by St. *John, Master, we saw one casting out Devils in thy Name, and we forbad him, because he followed not us,* Mark 9. 38. And this gave Courage to the *Jewish Exorcists,* the Sons of *Sceva,* to *adjure evil Spirits by the Name of Jesus,* Act. 19. 14. And not the (b) *Jews* only, but other *Inchanters* also, saith (c) St. *Austin, mixed the Name of Jesus with their Incantations.*

2*dly*, This Name was efficacious, against all evil Spirits whatsoever, none of them being able to resist the Power of it. *Even now,* saith (d) *Justin M. we who believe in Jesus,* τὰ δαιμόνια πάντα, καὶ πνεύματα πονηρὰ ἐξορκίζοντες, θεραπευόμενα ἡμῖν ἕξομεν, *adjuring the whole Herd of Devils and Malignant Spirits, have them all subject to our Power.* And again, *By the Name of the Son of God,* πᾶν δαιμόνιον ὁρκιζόμενον νικᾶται, καὶ ὑποτάσσεται *all kind of Devils, being adjured, are overcome, and brought into Subjection.* 'Tis evidently seen, saith (e) *Origen, that by the Name of Jesus ten thousand Devils have been expell'd from the Souls and Bodies, of those who were possessed by them.* On this account they triumphed over the *Heathens Exorcists,* that by the Name of *Jesus* they expell'd those Devils *which none of their Inchanters, Sorcerers, Magicians,* saith (f) *Justin M. could expel*; and over all the *Heathen Deities: bring one possessed, mad, and raging,* saith (g) *Lactantius, to your Jupiter, or because he is not skilful in those matters, bring him to Æsculapius,* or *Apollo, let both their Priests adjure him, in the Name of their supposed Deities, to quit his Station, they in vain attempt it; but let the same Devils be adjured in the Name of the true God, and instantly they fly.* Quæ ratio est ut timeant Christum, Jovem non timeant, *were this* Jove *any better than themselves, why do they fear our Christ, and not their* Jupiter? And on the same account they triumphed over those *Hereticks* which then appeared to corrupt the Truth: For *we by this,* saith (h) *Irenæus confound the Heresies of* Simon M. Carpocrates, *and the whole Tribe of those deceitful Workers, that they cannot,* omnes dæmonas effugare, *expel all kinds of Devils, but only such as are confederate with them, if they indeed do that.* Consider,

3*dly*, That they expell'd them not only out of Men, but also from their *Temples, Oracles* and *Altars. We are so far,* saith (i) *Origen, from worshipping of Dæmons, that we expel them* ἀπὸ τόπων ἐν οἷς αὐτοὺς ἱδρύκασιν *from the places where they are seated. Go no more,* saith (k) *Clemens* of *Alexandria* in his Exhortation to the *Greeks, to your Castalian, or other Fountains, all these prophetick Streams are now dried up, and they are pass'd away with their own Fables. Divination and Oracles,* saith (l) *Strabo, were by the Ancients much re-*

(u) *Contr. Cels. l.* 7. *p.* 334.
(y) Εἰ γὰρ μὴ θεόθεν ὡς ἀυτῷ ἀδθεῖσα σύστασις, l. 3. p. 133.
(z) *Recogn. l.* 4. *c.* 33. *p.* 461. (a) *Lib.* 1. *pag.* 7. (b) *Pag. fid p.* 289, 290.
(c) *Illi ipsi qui seducunt per ligaturas, per præcantationes, per machinamenta inimici, miscent præcantationibus suis nomen Christi. Tract.* 7. *in Joh. Tom* 9. *p.* 63.
(d) *Dial. cum Tryp. pag.* 302. *A. &* 311. (e) *In Celsum, l.* 1. *p.* 20.
(f) *Apol.* 1. *pag.* 45. (g) *Lib.* 4. *cap.* 27. (h) *Lib.* 2. *cap.* 56.
(i) *Contr. Cels. l.* 7. *p.* 376. (k) *P.* 9. *A. B.*
(l) Τοῖς ἀρχαίοις μᾶλλον ἢ τῶν ἐπὶ τῆς καὶ ἡ μαντικὴ καθέλκε, καὶ χρησμοὶ, νυνὶ γ' ὀλιγωρία κατέχει πολλή, διὸ καὶ τὸ ἐν Ἄκτιον ἱερὸν τοῦ Ἀπόλλωνος χρησμῶν, σχεδὸν ἐστερημένον, l. 17. p. 813. Et de Phano Delphico, Νυνὶ μὲν ὀλιγωρεῖται καὶ τὸ ἱερὸν, σχεδὸν δὲ ἐρημοῦται ἐπιλείπον, l. 9. p. 419.

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garded, but now they are as generally neglected and contemned, the Oracle at Delphos *and at* Hammon *being wholly silent. Not above one or two remains,* saith (m) *Plutarch, the rest are wholly silent, or entirely desolate. The Spirit of the Gods,* saith the (n) Apostate *Julian, comes now* σπανιάκις μόλ' ἢ ἐν ὀλίγοις *but rarely, and to very few.* Thus are the very *Heathens* forced, with (o) *Porphyry*, to confess the Triumphs of our *Jesus* over their supposed *Deities*. Nor did they only silence their *Oracles*, and stop the Mouths both of their *Priests* and of those *Demons* that inspired them, but they did open them, at the same time, to force them to confess, even before their *Priests* and *Votaries*, that they were evil Spirits. *This most Men,* saith (p) *Minutius, know, and some of you, that all your Dæmons, when they are forced out of Bodies by our Words and Prayers, do with Grief confess what they are, not belying their own Filthiness, even in your presence,* ipsis testibus esse eos Dæmonas de se verum confitentibus credite, *believe their Testimony when truly they confess themselves to be but Devils. All the Dominion we have over them* saith (q) *Tertullian, proceedeth from the Name of Christ, and the Commemoration of those things they are to suffer from him as their Judge; this causeth them, at our Command, to come forth of the Bodies they possess with great Reluctance, and Grief and Shame, when you are present, you who have credited their Lyes, believe them when they speak the Truth of themselves, for none will lye to their Disgrace, but for their Honour; they are more to be believ'd who confess against themselves, than who deny for themselves. These Devils,* saith (r) St. *Cyprian, being adjured by the true God, do instantly confess, and are compell'd to come out of the Bodies they possess, you may see them by our Voice, and by the Power of the invisible Majesty as it were whip'd and scorch'd, and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing even in the Audience of their Votaries, whence they come, and when they will depart.* In his *Epistle* to (s) *Donatus*, this is made one Property of a Christian, *to force impure Spirits to confess what they are, and to urge them by their powerful strokes to depart.* Consider,

4*thly*, That this was done not in *Rome* and *Carthage* only, and other *Cities* of the chiefest note, but, as it is observed by (t) *Justin Martyr*, κατὰ πάντα τὸν κόσμον *throughout all the World*, not only for some Weeks or Months together, but, as these *Records* testifie, from the first rise of Christians to the Days of *Constantine*; for even about that time (u) *Lactantius* speaks thus: *As Christ himself, whilst he convers'd with Men, did with a word expel all kind of Devils,* ita nunc sectatores ejus, *so now his Followers expel these filthy Spirits by their Master's Name, and by the sign of his Passion.* (x) *Eusebius* adds, that εἰσὶν ἢ νῦν, *even now he shews the Vertue of his Divine Power, by expelling wicked and hurtful Devils from the Bodies and the Souls of Men, only by mention of his Name,* ὡς αὐτῇ πείρᾳ καλειλήφαμεν, *as from experience we have found.* This they did,

Lastly, say these Authors, without the Use of *Medicines*, or *Magical Incantations*, only by *Invocation of the Name of Jesus*, or by *reciting the sacred Books*, saith (a) *Origen, without Deceit, or without Gain*, saith (b) *Irenæus*, sine premio, sine mercede, *without Advantage*, or *Reward*, saith (c) *Tertullian*, it being then conceived criminal to gain by such *spiritual Gifts*, and contrary to that Injunction of their Lord, *Matth.* 10. 8. *freely ye have received, freely give.* And truly to conceive these things were done by any *Medicines*, or *Magical Inchantments*, is the greatest Folly; for how should Multitudes of mean and simple *Christians* arrive at such a Skill in any of those Arts, which neither *Jew* or *Gentile*, who had long exercised them, could attain unto, and which none of those numerous *Apostates* or *Hereticks* which fell off from them in the times of Persecution, could discover, or instruct others to perform, or themselves exercise? And much less is it to be thought that *Satan* should

(m) Οὐδὲν δεῖ περὶ τῶν ἐκεῖ πυνθάνεσθαι καὶ διαπορεῖν τὸν ἐνταῦθα τῶν χρηστηρίων ἀμαύρωσιν, μᾶλλον δὲ πάλαι ἐνὸς ἢ δυεῖν ἀπάντων ἐκλελοιπότων ἐρωῶντας, τῶν δ' ἄλλων τὰ μὲν σιγῇ, τὰ δὲ παντελὴς ἐρημία κατέχηκε. De Defect. Orac. pag. 411. E. F.

(n) *Apud Cyrill. Al. l. 6. p. 198, 199.* (o) *Apud Euseb. præp. Ev. l. 5. c. 1.*

(p) *Hæc omnia scimus plerique pars vestrûm, ipsos Dæmonas de semetipsis confiteri, quoties à nobis tormentis verborum, & orationis incendiis de corporibus exiguntur, p. 31.*

(q) *De corporibus nostro imperio excedunt invîti, & dolentes, & vobis præsentibus erubescentes; credite illis quum verum de se loquuntur, qui mentientibus creditis. Nemo ad suum dedecus mentitur, &c. Apol. c. 23.*

(r) *De Idol. van. Ed. Ox. p. 14.*

(s) *Immundos & erraticos spiritus, qui se expugnandis hominibus immerserint, ad confessionem minis increpantibus cogere, ut recedant duris verberibus urgere. Ibid. p. 4.*

(t) *Apol. p. 45.* (u) *Lib. 4. c. 27.* (x) *Contr. Hierocl. p. 514.*

(a) *Lib. 3. p. 124. l. 7. p. 376.* (b) *Lib. 2. cap. 57.* (c) *Apol. c. 37.*

assist

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assist them to build *Christianity* upon the Ruins of his own Kingdom, and to promote an Interest as contrary both to his Nature and Designs, as is Light to Darkness. Moreover that none might doubt the truth of these Particulars,

1*st*, They frequently appeal even to the Senses of the very *Infidels*. *If you are willing* saith (d) *Justin M.* ἐξ ὧν ἐκ τῶν ἔργων ὁρᾶν γνωρίζων ῥᾴον ὑμῖν πεισθῆναι, *it is easie for you even now to be assured of these things with your own Eyes.* Dictis non stetis si oculi vestri & aures permiserint vobis, *disbelieve these things*, saith (e) *Tertullian*, *if your Eyes and Ears will suffer you to do so.* Admirable are those words of (f) *Cyprian* to *Demetrianus*, a Persecutor of the *Christians*, Veni & cognosce vera esse quæ dicimus ; *Come and experiment the truth of what we say ; and since thou sayest thou worshippest the Gods, believe the Gods thou worshippest ; or if thou wilt, believe thy self ; for he that now dwells in thy Breast, and holds thy Soul in Ignorance, shall in thy Audience speak of thee, thou shalt see them entreating us whom thou entreatest, them whom thou fearest fearing us, thou shalt see them bound, and trembling under our Hand, whom thou adorest as Gods ; sure this must be sufficient to confound thee in thy Errors, when thou seest and heares thy Gods, at our Command, instantly confessing what they are, and not daring to conceal their Cheats in thy presence.*

2*dly*, They appeal also to their Consciences ; *we expel Devils out of Men*, saith (g) *Tertullian*, sicut plurimis notum est, *as very many know. Most Men are very well acquainted with these things*, saith (h) *Minucius*, pars vestrûm, *and so some of you Heathens are.* They appeal,

3*dly*, To the Confessions of the very *Devils*, as hath been proved already from the Testimonies of *Tertullian*, *Minucius*, *Cyprian* ; and by this very Argument (i) *Theophilus* proves them to be evil Spirits, that μάχεται τῷ θεῷ, *even at this Day, being exorcised by the Name of the true God, they confess themselves to be deceitful Spirits.* And,

4*thly*, They appeal to the Effects produced upon the Persons thus dispossess'd, even their Conversion by this means to the Christian Faith. *Some Christians*, saith (k) *Irenæus*, *have the Gift of casting out Devils so firmly, and so certainly*, ὥστε πολλάκις πεσθέντων αὐτοὺς ἐκείνους καθαιρεθέντας ἀπὸ τῶν πονηρῶν πνευμάτων, *that many times they who are heal'd, and delivered from these evil Spirits, believe, and do continue in the Church.* Hæc denique Testimonia Deorum vestrorum Christianos facere consueverunt, *these Testimonies of your Gods do oft make Christians*, saith (l) *Tertullian* ; *believing them, we believe in Christ ; they advance the Credit of our Writings, and build up our Hope ; for you worship them even with the Blood of Christians, they therefore would not lose such profitable Votaries, lest turning Christians, you should, with us, expel them*, si illis, sub Christiano volente vobis veritatem probare, mentiri liceret, *if they durst lie to a Christian attempting to confirm you in the Truth.* (m) *Lactantius* accounting for the Multitude of *Christians*, saith this is no small reason of it, *that the Devils being cast out by Christians*, omnes qui resanati fuerint, adhæreant Religioni cujus potentiam senserunt, *they who are healed, embrace that Faith whose Benefit and Power they have felt.*

5*thly*, They encourage others to embrace the *Christian* Faith, by promising to them this Power of ejecting Devils, when they should cordially embrace it. *Be you baptized*, saith (n) *Clemens*, *in the Name of the most holy Trinity, and then, if you believe with an entire Faith, and with true Purity of Mind*, etiam ex aliis vos malignos Spiritus effugetis, & Dæmones, *you shall expel impure Spirits and Devils out of others, and free Men from Diseases ; for the Devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out ; we exhort you therefore to be of our Religion, and we assure you that when you do advance to the same Faith and Innocence of Life with us*, erit par vobis atque eadem etiam contra Dæmonas potestas, *you shall obtain like Power over the evil Spirits.*

(d) *Dial. cum Tryph.* p. 311.
(e) *Apol. c.* 23.
(f) *Si volueris* ——— *de te ipso loquetur, audiente te, videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis sub manu nostra stare vinctos, & tremere captivos quos tu suscipis & veneraris ut Dominos. Pag,* 191.
(g) *Ad Scap. c.* 2.
(h) *Pag.* 31.
(i) *Ad Autol. l.* 2. *p,* 87. C.
(k) *Lib.* 2. *cap.* 57.
(l) *Apol. cap.* 23.
(m) *Lib.* 5. *cap.* 27.
(n) *Recogn. lib.* 4. § 32, 33.

Lastly,

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Lastly, They offer upon pain of Death, and all that could be dear to them, to make this Experiment before the Eyes of *Heathens*, i. e. not only to eject those very *Demons* they invoked, but even to force them to confess they were Cheats, and own themselves to be but *Devils*. *I come now*, saith (o) *Tertullian*, *to the Demonstration* of the Point, Edatur hic aliquis coram tribunalibus vestris, *let any one be placed before your Tribunals, who manifestly is possessed by the Devil, being commanded by any Christian to speak what he is, he shall as certainly truly confess himself to be a Devil, as elsewhere he doth falsly profess to be a God; produce any other of them who profess to be inspired by any of your Gods*, Nisi se Dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite, *if they do not confess themselves to be Devils, not daring to lye to a Christian, let the Blood of that Malepert Christian be shed before you in that very place. What is more manifest than this Experiment, more faithful than this Proof? Here is plain Evidence laid before you, whose Virtue will assist it self, here can be no Suspicion; even say that Magick, or some such Fallacy, is imposed upon you, if your Eyes and Ears will permit you.*

All this we have delivered upon certain Knowledge, and confirm'd to us with the highest Attestations, by Men of greatest Wisdom, to distinguish betwixt Truth and Falshood, and so discern Matters of real Fact, from vain Impostures; by Men of that Sincerity, and undisguis'd Piety, as renders their Veracity, in Matters subject to their Senses, and their Experience incontestable; by Men who suffer'd all that is terrible to Human Nature, for the Profession of a Faith whose Truth depended on the Certainty of these Events, and which in this World, call'd for continual Acts of Self-denial, and Austerity, and the renouncing all that tends to gratifie the sensual Appetite, only for the Enjoyment of inward and spiritual Pleasures here, and of Celestial Joys hereafter. Again, all this is said in their Discourses directed to *Heathen Emperors*, and *Judges*, or to the *Heathen* World, partly to mitigate their Hatred of them, and their Severities against them, and partly to engage them to embrace the Christian Faith, which sure no Person of Sincerity would, no Men of Wisdom could attempt by such Untruths as might be easily detected by them: For could they boast of their continual Triumphs over *Satan's Kingdom* throughout all the World, and send the Heathens to *Rome* and *Carthage*, and other famous *Cities*, to be convinced of the Truth of what they said? Would they talk of the multitude of Converts they had made to the Christian Faith by dispossessing Men of Devils, or forcing evil Spirits in their presence to confess they were but Devils? Would they encourage others to embrace the Christian Faith, by promise of like Power when they did cordially believe, and practise suitably to it? Would they appeal to the Senses, to the Ears and Eyes, to the Conscience and Experience of their most subtile *Adversaries*? Would they provoke them to make the Experiment of the Truth of what they said with the hazard of their Lives, and even to encourage them to shed their Blood, if, upon Trial, they should fail of the Performance? Or could they by such means as these, prevail upon the World, and daily gain new Proselytes, had not the Evidence of Truth confirmed their Sayings? And if in these Assertions they spake *the Words of Truth and Soberness*, they gave the clearest Evidence of the Power of that Jesus whose Name so mightily prevailed over the *Host* of these *infernal Legions*. For is it reasonable to conceive these Devils, without Constraint from a Superiour Power, should not only quit the Power they so long had exercised over the Bodies and the Souls of them who worshipped them as Gods, but also should confess so oft even in the presence of their Votaries, at the Command of them who sought the Ruine of their Kingdom, and used their Confessions to that purpose, that they were evil Spirits? Or could the Name of *Jesus*, without the Power to which he pretended, have been so great a Terror and a Torment to them, or be thus efficacious even in the Mouths of wicked Men, and those who followed not him, had not this also tended to the Confirmation of his Power? Did ever any of the *Heathen Jugglers*, with all their Arts of *Magick*, extort such plain Confessions from them? Did they thus force them to desert the Bodies and the *Temples* they possess'd, and to exert their Power to the ruine of themselves, and the amendment of those Souls they had ensnared? This therefore being only done by our *Jesus*, or others in his Name, demonstrates his Divine Commission.

Obj. Against this signal Demonstration of the Truth of *Christian Faith*, the only *Cavil* which the *Infidels* and *Scepticks* raise, is this, That we find no mention of Persons thus possessed

(o) *Apol. Cap.* 23.

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with the *Devil* among *Jews* or *Gentiles*, before our *Saviour*'s Advent; nor have we now Experience of any ſuch thing, either among *Chriſtians*, or in the *Heathen* World, and therefore cannot eaſily believe it was ſo then, but rather, that the Perſons repreſented as *Demoniacks* were only Perſons afflicted with ſome ſtrange Diſeaſes, Fits of the Mother, Convulſions, Falling-ſickneſs, Madneſs, and the like.

Anſw. 1. To this I anſwer, That were this granted, yet muſt this be a Demonſtration of the Power of *Chriſt*, and of the Truth of *Chriſtian* Faith, that it enabled its *Profeſſors* every-where, by Virtue of the Name and Invocation of the *Holy Jeſus*, thus to heal all manner of Diſtempers, which no *Phyſicians* could cure by their Art, much leſs by ſpeaking of a Word.

2*dly*, Moreover, I have ſufficiently confuted this Cavil, by ſhewing, That the *Chriſtians* of thoſe Times ejected *Devils*, not only out of Men, but alſo from their *Temples*, *Oracles*, and *Altars*, and that ſo ſignally, that even the beſt *Hiſtorians* of thoſe Ages, tho' by Religion *Heathens*, and ſome of them profeſſed Enemies of *Chriſtianity*,, are forced to confeſs their *Oracles* were ſilent, and that *Chriſtianity* had thus triumphed over their ſuppoſed Deities, and alſo by ſhewing, that they forc'd theſe evil Spirits to confeſs they were but *Devils*. Beſides, we find both in the *Sacred Records*, and in the Writings of thoſe *Fathers*, a conſtant and a plain Diſtinction betwixt theſe two things, *the curing Diſeaſes*, and *the caſting out of Devils*; ſo *Mark* 1. 34. *He healed many that were ſick of divers Diſeaſes, and caſt out many Devils, and ſuffered not the Devils to ſpeak, becauſe they knew him*, Matth. 10. 1. *He gave to the Apoſtles Power againſt unclean Spirits, to caſt them out, and to heal all manner of Sickneſs and Diſeaſes.* The *Chriſtians*, ſaith (a) *Irenæus*, *truly caſt out Devils, and heal the Sick by Impoſition of Hands.* Ἐξελαύνουσι δαίμονας, καὶ πολλὰς ἴασεις ποιοῦνται, *they caſt out Devils, and heal many Diſeaſes*, ſaith (b) *Origen*. *How many honeſt Men have by us been healed, or freed from Devils?* is the Enquiry of (c) *Tertullian*.

3*dly*, The Falſhood of the Suggeſtion, that Men poſſeſs'd with evil Spirits were not known among the *Jews* in former Ages, appears from the plain Teſtimonies of (d) *Joſephus*, who ſaith, That *God taught* Solomon *this Wiſdom, for the benefit of Men; and that he left behind him thoſe ways of exorciſing* Demons, *which ſo effectually expell'd them, that they never entred into them more; and from that time to this, hath that way of curing thoſe who were poſſeſs'd, been very powerful.* He alſo talks of a *ſtrange Herb*, or *Shrub*, which being artificially pull'd up, (e) τὸ κωλύμενον δαιμόνια παχέως ἐξελαύνει, *preſently expels Devils.* We alſo read in the *Acts* of Seven Sons of one *Sceva* a *Jew*, who were *Exorciſts*, Acts 19. 13. and of *their Children caſting out of Devils*, Matth. 12. 25. And both (f) *Juſtin Martyr*, and (g) *Irenæus* inform us, That they did this before the time of our *Saviour*, *by Invocation of the God of* Abraham, Iſaac, *and* Jacob.

That among the *Heathens*, there were Perſons thus poſſeſs'd, appears ſufficiently by this, that otherwiſe the *Chriſtians* could not have pretended to caſt them out; and from the *Exorciſts* and *Magicians* in every Nation, of whom (h) *Plutarch* ſaith, That *they adviſed thoſe who were poſſeſs'd, to repeat the* Epheſian *Letters*: And (i) *Lucian* mentions it as a thing known to all, That they had thoſe *who did diſpoſſeſs Demons.* (k) *Juſtin Martyr* ſaith, The *Jews* exorciſed them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔθνη χρώμενοι, *uſing that Art as the Heathens did.* The Names of *Abraham*, *Iſaac*, and *Jacob*, are us'd, ſaith (l) *Origen*, not only by the *Jewiſh Exorciſts*, Ἀλλὰ καὶ σχεδὸν καὶ πάντας τοὺς τὰ τῶν ἀποῤῥήτων καὶ μαγικῶν φαρμακευομένους, *but almoſt by all that practiſe the Art of Magick or Enchantment.* So that 'tis certain, that the Hiſtory of *Chriſt* and his *Apoſtles*, caſting out *Devils* in *Judea*, and of *Chriſtians* caſting them throughout the World, was therefore never queſtion'd by *Jew* or *Gentile*, becauſe they had among themſelves in every place, Pretenders to it.

(a) *L.* 2. *c.* 56, 57. (b) *Contr. Celſum. l.* 1. *p.* 34. (c) *Ad Scap. c.* 4.

(d) Καὶ τέχνης ἐξορκώσεων κατέλιπεν οἷς ἐκδίωξις τὰ δαιμόνια, ὡς μηκέτ' ἐπανελθεῖν ἐκείνοις. καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ δύναμις πλεῖστον ἰσχύει. Arch. l. 8. c. 2. p. 257.

(e) *De Bello Jud. l.* 7. *c.* 23. *p.* 981. (f) *Dial. p.* 311. (g) *L.* 2. *c.* 5.

(h) Οἱ Μάγοι τὰς δαιμονιζομένους κελεύουσι τὰ ἐφέσια γράμματα πρὸς αὐτοὺς κατεπᾴδειν. Sympoſ. l. 7. q. 5. p. 706.

(i) Ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δεινῶν. Philopſ. Ed. Gr. p. 363, 364.

(k) *Dial. p.* 311. (l) *L.* 4. *p.* 184, 185. & *l.* 1. *p.* 17.

And

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And if after the Triumphs of the Gospel, there now continue among *Christians* no footsteps of this Power of *Satan*, this is a Testimony of the Truth of what our Lord foretold, *Now is the Prince of the World cast out*, Joh. 12. 31.

§ XI. Of those internal Gifts, which shew the Power of the Holy Ghost engaged to promote the Christian Faith.

First, That of Tongues is most illustrious. This was a Gift exceeding requisite, to the speedy Propagation of the Gospel, which in the space of forty Years was by our Lord's Prediction, *Matth.* 24. 14. to spread it self throughout the World. And therefore, it was daily exercised among the *Heathens* to convert them, and by themselves, when they embraced the *Christian* Faith; for the Family, the Friends, and Kindred of *Cornelius*, *receiv'd the Holy Ghost*; and, to the Amazement of the *Jewish* Converts, *spake with Tongues, and magnified God*, Acts 10. 46. Upon the twelve *Disciples* of the *Baptist*, the *Apostle* lays his hands, and they *receive the Holy Ghost, and speak with Tongues*, Acts 19. 6. St. *Paul* in his Epistle to the Church of *Corinth*, saith, *They were enriched with, and they abounded* ἐν παντὶ λόγῳ, *in all Tongues*, Cor. 1. 5. See the Note there. Among the Gifts imparted to them, he reckons *divers kinds of Tongues, and the Interpretation of them*, 1 Cor. 12. 9. and puts the Question to them thus, *ver.* 30. *Do all speak with Tongues?* This he objecteth as their Crime, That *when they came together, every one had his Tongue*, 1 Cor. 14. 26. and adds, That if they thus continued to use this Gift, 'twould breed Confusion in their *Churches*, and cause their Auditors to say, *That they were mad*, ver. 23. Whence he adviseth them who used these Tongues, *to pray they might interpret*, ver. 13. permitting only two or three to speak with Tongues in one Assembly, and that *by course, and with Interpretation*, ver. 26, 27, 28. imposing Silence on them, when no *Interpreter* was present; and Order, saith he, being thus observed, *Let no Man forbid to speak with Tongues*, ver. 39. And if this Gift was so abundantly conferr'd upon that Church, in which the Apostle found so great Miscarriages, and of which he only saith, *They came behind the other Churches in no Gifts*; we reasonably may suppose others, and better *Churches*, had an equal Share in this Gift. Accordingly *we have heard*, saith *Irenæus*, (*l.* 5. *c.* 6.) *many Brethren who have received the Spirit of God,* ᾧ πάντα τὰ κατὰ τὰς χώρας λαλοῦσι διὰ τοῦ πνεύματος γλώσσας, *and by that Spirit spake all Languages.*

And now, what can the Unbeliever offer to invalidate the Strength of this convincing Demonstration? Will he ascribe this Gift to the Assistance of the Devil? Let him produce one Instance of like nature from any *Heathen* Writer, to shew, that ever this was done by any besides *Christians*: Or tell us, why that subtile Spirit should thus concern himself to propagate, and to confirm that Faith, which bears the clearest Opposition both to his Nature and Designs? Will they ascribe it to some Fit of Melancholy, or some Distemper of the Brain? What can be more absurd, than to assert, That at the Preaching of a Sermon, the rushing of a mighty Wind, the laying on of an *Apostle*'s hands, or the baptizing of a Person in the Name of *Jesus*, such unaccountable Diseases should seize on many Thousands, and should enable them to speak a Language they had never learn'd? Or, is it reasonable to think, this Distemper should be so peculiar to *Christian* Constitutions, as that no other Persons should pretend to it? And that it should wholly cease from them, when once the *Christian* Faith had spread it self over all *Nations*, *Christians* themselves never pretending, that it lasted beyond the second Century.

§ XII. The second internal Gift of which the Scripture maketh frequent mention, is that of *Prophesie*; of which let it be noted,

That seeing the *Jews* from the Foundation of their *Church* to the Completion of the *Canon* of the *Old Testament*, had a continual Succession of *Prophets* to instruct them in the Mind of God, it seemeth highly requisite, that the like Gift should for some season be conferr'd upon the *Church* of *Christ*, which was not only to succeed, but highly to excel the *Jewish Oeconomy*. Especially, if we consider, that their own Prophet *Joel* had foretold, touching the Times of the *Messiah* promised to the *Jews*, God would then *pour his Spirit upon all Flesh, and their Sons and Daughters should prophesie*, Joel 2. 18. and also that our Lord had promised to send the Spirit of Truth to his *Disciples*, to lead them into all Truth, and to declare unto them things to come, *Joh.* 16. 13. and to send to the *Jewish* Nation *Prophets and wise Men*, Matth. 23. 34. and of these must he be supposed to speak, when he engageth, That *he that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward*, Matth. 10. 41. So that you see, the *Christians* had just reason to expect the Spirit of *Prophesie* should be again revived in their Days, and plentifully conferr'd upon them; and that both *Jew* and *Gentile* must have had sufficient Cause to question

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queſtion the whole Truth of *Chriſtian Faith*, had not this Spirit of Propheſie been found among them: And therefore of the Completion of this Promiſe, we are aſſured,

Firſt, from the Catalogue of *Chriſtian Prophets*, mention'd in the *New Teſtament* and Ancient Writers of the *Church*. For *Acts* 11. 27, 28. mention is made of *Chriſtian Prophets coming from Jeruſalem*; and of *Agabus*, who foretold the Famine that hapned in the Days of *Claudius Cæſar*, as (m) *Joſephus*, (n) *Suetonius* and (o) *Dion* teſtifie. In the 13th Chapter, we are told of *five Prophets* in the Church of *Antioch*, who whilſt they were employed in the Publick Miniſtry, received a Divine *Afflatus*, commanding them *to ſeperate Barnabas and Saul, to ſome ſpecial Work to which the Holy Spirit had deſigned them*, ver. 3. And *Chap.* 15. 32. we read of *Judas* and *Silas*, who being *Prophets*, *exhorted the Brethren with many Words*. And *Chap.* 19. 6. of *Twelve Diſciples*, who when St. *Paul* had laid his Hands upon them, *ſpake with Tongues, and propheſied*. In the *Revelations* of St. *John*, mention is made of *Chriſt's Servants the Prophets*, Chap. 16. 6. and of *the Blood of the Prophets ſlain by the Beaſt*, Chap. 18. 20, 24. and of the *Prophets his Brethren*, Chap. 19. 10. (p) *Euſebius* cites an *Ancient* Author, who ſpeaks of *Quadratus* and others, as πνευματοφορηθέντες προφηται, *Inſpired Prophets*, and who declared, That the Prophetick Gift continued ſtill in the *Church*. Moreover, as *Joel* had foretold, that *in thoſe days their Daughters and their Hand maids ſhould propheſie*; ſo we read in the Hiſtory of the *Acts*, of *four Daughters of Philip the Evangeliſt, who did propheſie*, Acts 21. 9. In the Epiſtle to the *Corinthians*, of Women *propheſying*, 1 Cor. 11. 5. and in the *Eccleſiaſtical Hiſtory*, of (q) *Ammia* of *Philadelphia, a Propheteſs*.

In a word, there was not any *Church* in which this Gift of *Propheſie* was not frequent. We read of *Prophets* at *Jeruſalem*, the Mother of all *Churches*, Acts 11. 27. in the *Church* of *Antioch*, Acts 13. 1. of the *Gift of Propheſie* in the *Church* of *Rome*, Rom. 12. 6. in that of *Corinth* and of *Theſſalonica*, 1 Theſſ. 5. 20. and of *Spiritual Perſons* in the *Church* of *Galatia*, Chap. 6. 1. They are ſaid to be placed in the *Church* in General; *for God*, ſaith the *Apoſtle, hath ſet ſome in the Church*, Firſt, *Apoſtles*; 2dly, *Prophets*; 3dly, *Teachers*; as therefore the *Apoſtles* and the *Teachers*, ſo did the *Prophets* exerciſe their Functions in all *Churches*. They were given to the *Church* for ends which equally concern'd all their Aſſemblies, *Chriſt* having given *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the Work of the Miniſtry*, for the *edifying the Body of Chriſt*, Eph. 4. 11, 12. Now theſe are Ends in which all *Churches* muſt be equally concerned, and therefore we have reaſon to believe, that as *Apoſtles*, *Evangeliſts* and *Paſtors*, ſo *Prophets* alſo were vouchſafed to them all.

Moreover, it ſeems evident, That at the firſt Foundation of a *Chriſtian Church* among the *Gentiles*, there were no ſettled *Paſtors* to perform the Publick Offices in their Aſſemblies, but they were generally performed by *Prophets*, or by *Spiritual Men*, who had the Gift of *Propheſie*, or were in the Aſſembly excited to that Work by an *Afflatus* of the Holy Spirit. To clear up this, let it be noted:

Firſt, That as ſoon as any Perſon then embraced the *Chriſtian* Faith, they received with it the Gift of *Propheſie*, or of the Holy Ghoſt; ſo when *Peter* and *John* laid Hands on the *Samaritan* Converts, *they received the Holy Ghoſt*, Acts 8. 15. When *Peter* preached to *Cornelius* and his Friends, *the Holy Ghoſt fell on all them that heard the Word, and they ſpake with Tongues, and magnified God*, Acts 10. 44, 46. So alſo the Twelve Diſciples of the *Baptiſt*, when St. *Paul* laid his hands upon them, *ſpake with Tongues and propheſied*, Acts 19. 6. ſo that this Gift of *Propheſie* was ſtill contemporary with a *Chriſtian* Church or Family of *Chriſtian* Converts.

Note, *Secondly*, That the Apoſtles did not preſently upon the Converſion of any number of Perſons to the *Chriſtian* Faith, ordain them *Elders in every Church*, but left them for a Seaſon to the Conduct of thoſe *Prophets* and *Spiritual Men*, the Holy Ghoſt had fitted for that Work. The Church of *Antioch* was converted, ſaith Dr. *Lightfoot* in the Fortieth Year of our Lord, and *a great number of them turned to the Lord*, Act. 11. 21. and yet no Elders were ordained among them, till the Fiftieth Year, *Acts* 14. 23. But in this interval, there were *Prophets* among them who miniſtred in their Aſſemblies to the Lord, *Chap.* 13. 2. The Inhabitants of the *Iſle* of *Crete* were converted for ſome conſiderable

(m) *Antiq. l.* 20. *c.* 2. (n) *C.* 18. (o) *L.* 60.
(p) *H. Ecc. l.* 5. *c.* 17. (q) *Ibid. l.* 5. *c.* 17.

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time before St. *Paul* ſent *Titus* to them, *to ſet in order the things which were lacking, and ordain Elders in every City*, Chap. 1. 5. How were they then in the mean time ſupply'd with *Teachers*, and Men that miniſtred in their Aſſemblies, unleſs by Men aſſiſted by that Spirit *which was ſhed on them abundantly* at their Converſion? *Chap.* 3. 5, 6. And if we may take an Eſtimate of other *Churches*, by what was certainly performed in the Aſſemblies of the Church of *Corinth*, we cannot reaſonably doubt the Truth of this Aſſertion. For, where all the Publick Offices performed then in the *Church* were *Prayer* and *Pſalmody*, expounding or *preaching of the Word*, and *Euchariſtical Oblations*; all theſe are in the Fourteenth Chapter of the firſt Epiſtle aſcribed to the *Prophets* in that Church, or to the Men endowed with *Spiritual Gifts* among them: For when they came together, ſome of them prayed, others compoſed Sacred Hymns by their *Spiritual Gifts* among them: For when they came together, ſome of them prayed, others compoſed Sacred Hymns by their *Spiritual Gift*, ver. 15. their *Prophets* did then teach for *Edification*, *Exhortation* and *Comfort*, ver. 3. and 31. they alſo did then εὐλογεῖν, *Bleſs*, which is the Word uſed for Conſecration of the Euchariſt, *Chap.* 10. 16. and εὐχαριστεῖν, *Give Thanks*, which is the Word uſed in our Lord's Inſtitution of this Sacrament, 1 Cor. 11. 21. and at this Thankſgiving the People anſwered, *Amen*, (1) as they were wont to do at the Celebration of the Sacrament, *ver.* 16, 17. That all, or any of theſe things were done by ſtated *Paſtors*, we never read in the Epiſtles to that Church. And this ſeems yet more probable, touching the Church of *Corinth*, becauſe there ſeems no Order obſerved among them in their *Propheſying*, and no Subjection of the *Prophets* in their Aſſemblies, to any Ruler in that Church. When the inceſtuous Perſon was to be delivered up to *Satan*, this was done by the Authority of St. *Paul*, with the Concurrence of the whole Aſſembly; *When you are met together*, ſaith he, *deliver ſuch a one to Satan*, 1 Cor. 5. 4. *put away from your ſelves that wicked Perſon*, ver. 13. And when he ſpeaketh of this Act of Diſcipline, he calls it ἐπιτιμία ὑπὸ τῶν πλείονων, *the Puniſhment inflicted by many*, 2 Cor. 2. 6. See the Note there. And when the ſame Perſon was to be abſolved, there is no Direction ſent to any Rulers of the Church to give him Abſolution, but all ſeems immediately to be done by the Authority of St. *Paul*, and by the whole Aſſembly. And laſtly, in the Epiſtle ſent from *Corinth* to the Church of *Rome*, we find not any Salutation ſent to *Rome*, from any *Biſhop* or *Elder* of the Church of *Corinth*, but only from the Kindred of St. *Paul*, from *Gaius the Hoſt of that Church*, *Eraſtus the Chamberlain of the City*, *and Quartus a Brother*, Chap. 16. 21, 22, 23. All which things put together, render it more than probable, that there were then no ſettled Paſtors in the Church of *Corinth*, which makes it neceſſary, that the Affairs of their Church Aſſemblies ſhould be wholly managed by their *Prophets*, and *Spiritual Perſons*.

It ſeemeth alſo highly probable, this was the caſe of other Churches, ſince the *Apoſtle* directing his *Epiſtles* to many of them, maketh no mention of any *Church Governours* amongſt them, either in the beginning of them, as he doth in his Epiſtle to the *Philippians*, or the Salutations at the cloſe of them, as he doth in the *Hebrews*, ſaying, *Salute all them who have the Rule over you*, Chap. 13. 24. For inſtance, there is no Direction of the Epiſtle writ to the *Galatians* to any *Church Governours* among them, no Salutation of them in the cloſe of it, no charge againſt them for ſuffering thoſe great Diſorders which had obtained in that Church, no Exhortation to them to take heed to their Miniſtry, or to oppoſe themſelves to the Deceivers then crept in among them; but there are plain Directions given to the *Spiritual Men*, or to the *Prophets* then among them, in theſe Words, *Brethren, if any Man be overtaken with a Fault, ye that are Spiritual, i. e.* who are endow'd with thoſe Spiritual Gifts which enable you for Publick Miniſtrations in the Church, *reſtore ſuch a one in the Spirit of Meekneſs*, Chap. 6. 1. (See the Note there.) which makes it highly probable, that Church was managed not by ſtated *Paſtors*, but by *Prophets*, and *Spiritual Teachers* of the Word.

Thus alſo ſeems it, to have been in the Church of *Theſſalonica*. For (*Firſt*,) we find no notice taken of them in the front of the Epiſtles to them, no Salutation of them in the cloſe; the Words of Salutation being only theſe, *Salute all the Brethren with an holy Kiſs*. (2dly,) We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled *Rulers* in that Church. The Charge, 1 *Theſſ.* 5. 14. runs thus: *We exhort you Brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak*. And, 2 *Theſſ.* 2. 6. thus, *We command you Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye have received from us*. And, *ver.* 13, 14. *And ye Brethren, — if*

(1) *Juſt. M. Apol.* 2. p. 97. *Conſtit. Ap. l.* 8. *c.* 12.

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any Man obey not the Word by this Epiſtle, note that Man, and have no Company with him, that he may be aſhamed; yet count him not as an Enemy, but admoniſh him as a Brother. And laſtly, to theſe Brethren the Adjuration mention'd, *Chap.* 5. 27, is directed, *charging them by the Lord, that this Epiſtle be read to all the holy Brethren.*

The ſame may be obſerved of the *Epiſtle* directed by the ſame *Apoſtle* to the Church of *Rome*; for 'tis directed in the General, To *all that are in Rome, beloved of God, and Saints called*; and among the numerous Salutations in the Cloſe, we find not one directed to any ſtated *Paſtors* of that Church; but this we find, that having finiſhed his great Diſpute concerning Juſtification, and the Rejection of the *Jews*, he exhorts them *to be wiſe to Sobriety, as God had diſtributed to every one the meaſure of Faith*, Chap. 12. 3. and adds, *Having therefore Gifts differing according to the Grace given to us, whether it be Propheſie, let us propheſie according to the Proportion of Faith*, ver. 6. *or Miniſtry, let us wait on our Miniſtry, or he that teacheth on Teaching.* Now evident it is, that both the *Prophets* and *Teachers* in thoſe Times, are reckoned as Men who exerciſed thoſe Offices by a Spiritual *Afflatus*, and were enabled to perform them by the miraculous Gifts of the Holy Spirit then vouchſafed to them; whence they are ſtyled in the Words now cited χαρίσματα, *Spiritual Gifts.* Hence therefore it is highly probable, theſe were the Men who then preſided in their Aſſemblies, and exerciſed Sacred Offices in the Church of *Rome.* Now if theſe things were ſo, all *Chriſtian Churches* at their firſt Converſion to *Chriſtianity*, muſt have a ſenſible and conſtant Demonſtration of the Exerciſe of theſe Spiritual Gifts in their Aſſemblies, and ſo a certain Evidence of the Divine Preſence with them, and of the Truth of the Profeſſion they embraced.

This will be farther evident, if we conſider what is aſcribed to theſe *Prophets*, what Demonſtrations they afforded, that they were truly acted by a Divine *Afflatus.*

In Proſecution of this Head, I do acknowledge that Propheſie doth 1 *Cor.* 14. ſignifie, expounding the Scriptures, *for Exhortation, Edification and Comfort*, but then it ſignifies the doing this by a Divine *Afflatus*; and when this Gift was exerciſed by Singing, or by praiſing God, this was ſtill done, as *Holy Scripture* doth inform us, ᾠδαῖς πνευματικαῖς, in *Pſalms*, and *Hymns*, and *Odes*, compoſed by the immediate Impulſe and Aſſiſtance of the *Holy Ghoſt*; for upon that account alone, could this be ſtyled *Praying*, and *Singing in the Holy Ghoſt*, and mentioned as an inſtance of their Spiritual Gifts; and ſuch a Manifeſtation of the Spirit did attend them in this Exerciſe, as made it eaſie for others to diſcern that they were *Prophets*; for either with the Gift of *Propheſie* they had the Gift of Tongues, as in the firſt Effuſion of the *Holy Ghoſt*, when *they ſpake with other Tongues the wonderful things of God*, Acts 2. 11. and thereby ſhew'd the Spirit of *Propheſie* which God had promiſed by his Servant *Joel*, was fulfilled upon them, and on *Cornelius* and his Kinſmen, the firſt *Gentile* Converts; for by this were the *Jews* convinced, that *God had ſhed on them alſo the Gift of the Holy Ghoſt, that they heard them ſpeak with Tongues, and magnifie God*, Act. 10. 44, 45. Or, 2*dly*, They foretold things future and contingent, according to our Saviour's Promiſe, That *the Spirit he would ſend, ſhould ſhew them things to come*, Joh. 16. 13. Thus we find mention in the Sacred Story, of the Prophet *Agabus*, who foretold the Year before, that Dearth which hapned in the Reign of *Claudius*, Acts 11. 27. that other *Chriſtians* might be moved by this Prediction, to ſend their Charity to their Brethren where the Famine pinched them moſt, as it did in *Judea*, ſaith *Joſephus*; and of *Timothy*, choſen to be an Evangeliſt, *according to the foregoing Propheſies concerning him*; whence by the Ancients this Gift was ſtyled, ὁ ἐκ προγνώσεως, *the Gift of Foreknowledge.*

Moreover, in the Epiſtles of St. *Paul* we find not only mention of *Prophets* ſettled in the Church, and of *Propheſie* reckoned among the Gifts of the good Spirit, but we find him comparing it with other Gifts; particularly, (*Firſt*,) with that of *Tongues*, and preferring it before that Gift, as being ſuch a Gift as tended more to the Edification of the Church; *For greater is he that propheſieth, than he that ſpeaketh with Tongues*, ſaith the *Apoſtle*; *for he that ſpeaketh with Tongues edifieth himſelf only, but he that propheſieth edifies the Church*, 1 Cor. 14. 2, 5. Hence he declareth his Deſire, that they ſhould *rather propheſie, than ſpeak with Tongues.* (2*dly*,) He compares it with that of *Charity*, declaring in that caſe, that Charity excels it, becauſe, *tho' we have the Gift of Propheſie, and underſtand all Myſteries, and all Knowledge, yet if we have not Charity we are nothing*, 1 Cor. 13. 2. and becauſe *Propheſies ſhall ceaſe*, but *Charity never ceaſeth*, ver. 8. Moreover, he gives Directions to *Prophets*, to *propheſie, according to the proportion of Faith*, Rom. 12. 6. to *propheſie ſucceſſively*, or *one by one, and let the other Prophets judge*, 1 Cor. 14. 29. and *to hold their Peace when any thing is revealed to another Prophet*, ver. 10. He alſo blames them for *propheſying all together*, in a confuſed manner, and without Obſervation of due Order, and for ſuffering their *Women to propheſie in the Church*, ver. 39.

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And yet after all these Directions, he exhorts them to *covet Prophesie*, and saith, *Quench not the Holy Spirit, despise not Prophesies*, 1 Thess. 5. 19, 20. Now these things give us an unquestionable Evidence, that this Gift was then plentifully conferr'd upon the Church of Christ; for could the *Apostle* talk with so great Confidence in his *Epistles* directed to *Christian Churches*, of *Prophets*, and a *Gift of Prophesie* vouchsafed to them, and setled in the Church by God? Could he speak so much of the Edification, which the Church received by those who had the Gift of *Prophesie*, and of the *Revelations* which they made by Virtue of it, and of the Effect it had on Unbelievers, to force them to acknowledge, *that God was present with the Church?* Could he compare it with other Gifts then extant in the *Church*, and give it the Pre-eminence above them, and with the Grace of Charity, exalting that even above *Tongues* and *Prophesie*? Could he give Directions to the *Prophets* then among them, how to exercise this Gift, and chide them for abusing it? Could he say to them, *Covet and despise not Prophesies*, and could he close those Sayings with these Words, *If any Man be a Prophet, or Spiritual, let him acknowledge, that the things I write to you are the Commandments of God?* 1 Cor. 14. 37. I say, could he have written all these things in such *Epistles* as were embraced, as the Word of God, had it not been beyond exception, that there was such a Gift of *Prophesie* vouchsafed to, and exercised in the Church of God.

Lastly, Of the Continuance of this Gift of *Prophesie*, not only in the Age of the *Apostles*, but also in the Age succeeding, we have sufficient Evidence from the best Writers of the *Christian Church*. For,

First, *Hermas*, Contemporary with St. *Paul*, speaks of this Gift as still remaining, and usually practised in the Church of Christ: For he professedly gives Rules, by which all *Christians* might distinguish betwixt true and false Prophets, those who were acted by an evil Spirit, and those who were acted by the *Holy Ghost*, saying, *That he who had the earthly Spirit, came not into the Congregation of just Men; or if he came thither,* (l. 2. c. 11.) Obmutescit, nec quidquam potest loqui, *He was presently struck dumb, and had no power to speak before them. But* (s) *when a Man comes*, saith he, *who hath the Spirit of God, into the Congregation of the Just, and prays to God, he is then filled with a Divine Afflatus, and speaketh as God will.* Whence two things are evident:

(*First*,) That he supposeth there were then Men in the Church inspired with the Spirit of *Prophesie*. (2*dly*,) That this *Prophetical Afflatus* came upon them, and was exerted by them in the Assemblies of the Church.

Of the Continuance of this Gift in the Second Century, we have a signal Testimony of the Church of *Smyrna*, declaring, That *Polycarp* their *Bishop*, was διδάσκαλος ἀποστολικὸς, καὶ προφητικὸς, an *Apostolical* and *Prophetical Teacher*; *for*, say they, (t) *every Word he spake, hath been already fulfilled, and will be fulfilled.*

Eusebius makes mention of (u) *Quadratus* as an *Apostolical Man*, and one of the first Order of their Successors, *who was*, saith he, προφητικῷ χαρίσματι διαφέρας, *celebrated for his Prophetical Gift.*

Justin Martyr speaks of himself, as a Disciple of the *Apostles*; and *Methodius* saith, *He was not far from the Apostles*; now he expressly saith to (w) *Trypho*, παρ' ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματα ἐστιν, *we have still Prophetical Gifts among us.*

Irenæus was also near to the *Apostles* Times, saith *Basil* and St. *Austin*; and he not only declares, That some *Christians* had then (x) προγνωσιν τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς, *the Knowledge of Things future, and Visions, and Prophetical Predictions*, but confirms this from what he and others had then heard; *for*, saith he, *St.* Paul *calls them perfect, who had received the Spirit, and by him spake with all Tongues*; καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ προφητικὰ χαρίσματα ἐχόντων, (y) *as also we have heard many Brethren in the*

(s) *Cum ergo venerit homo qui habet spiritum Dei, in Ecclesiam justorum habentium fidem Dei, & Oratio fit ad Deum, tunc nuntius Sanctus Divinitatis implet hominem illum Spiritu Sancto, & loquitur in turba sicut Deus vult.*

(t) Πᾶν γὰρ ῥῆμα ὃ ἐξεφθέγξατο ἐκ τοῦ στόματος αὐτοῦ, καὶ ἐτελειώθη, καὶ τελειωθήσεται. Martyr. Polyc. § 16.

(u) *H. Eccl. l.* 3. *c.* 37. (w) *P.* 328. *B.* (x) *L.* 2. *c.* 57.

(y) *L.* 5. *c.* 6.

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Church, who had Prophetical Gifts, and by the Spirit ſpake with all Tongues, and diſcovered the Secrets of Men, and expounded the Myſteries of God. Moreover, three things are in this Matter very remarkable.

Firſt, That by this very Argument, the *Chriſtians* of the Second and third *Century*, endeavoured to convince the *Jews*, that their Religion was to give place to *Chriſtianity*, that God had left their *Synagogues*, and was now efficaciouſly preſent with thoſe Churches who had embraced the *Chriſtian Faith*, becauſe that Gift of *Propheſie* which formerly had been peculiar to the *Jewiſh Church*, had now entirely left them, and was tranſlated to the Aſſemblies of *Chriſtians*, among whom they remained, μέχρι νῦν, *to that preſent time*, as hath been proved already by the Teſtimonies of *Juſtin Martyr*, in his Dialogue with (z) *Trypho*. Thus to *Celſus*, pleading in the Perſon of a *Jew* for that Religion againſt *Chriſtianity*, *Origen* declares, That the Divinity of *Chriſt* had transferr'd his Providence from the *Jews*, to the converted *Gentiles*; *for*, ſaith he, *we may ſee them after the coming of our Lord, entirely deſerted, and having nothing venerable that remains among them, they having now no Prophets, and no Miracles*, (a) ὧν κἂν ἴχνη ἐπὶ πόσον παρὰ Χριστιανοῖς εὑρίσκεται, καὶ πνὰ γε μείζονα, *of which ſome conſiderable Footſteps have ſo long remained among Chriſtians.*

2*dly*, The Caſe of *Montanus*, and his Followers, pretending to this Gift of *Propheſie*, hath in it many Circumſtances, which plainly ſhew, this Gift did ſtill continue in ſome meaſure in the Church. For,

(*Firſt*,) *Euſebius* informs us, That when *Montanus*, *Alcibiades*, and *Theodotus* in *Phrygia*, pretended to the Gift of *Propheſie*, (b) *many believed they might be Prophets, becauſe many extraordinary Operations of the Divine Gift, were ſtill performed in divers Churches.*

(2*dly*,) They confute the *Montaniſts* pretence to this Gift, by the Falſhoods which they utter'd; *Maximilla*, one of his Propheteſſes, having declared, That *after her, there ſhould be no Prophets, but the conſummation of all things*; and becauſe they left no *Prophets* to ſucceed them, *whereas*, ſay they, (c) *the Prophetick Gift is to continue in all Churches*; which ſhews, it did continue then; for otherwiſe, this Objection muſt have been as ſtrong againſt the Church of *Chriſt*, as againſt the Sect of the *Montaniſts*. And, *Laſtly*, They confute them from their way of *Propheſying*, they ſpeaking ſtill in Ecſtaſies and ſtrange Emotions of their Minds; *Whereas*, ſay they, (d) *the Prophets under the Old Teſtament, and ours under the New*, Agabus, Judas, Silas, Quadratus, *and many others, were never ſubject to ſuch Ecſtaſies*; whence they concluded, μὴ δεῖν Προφήτην ἐν ἐκστάσει λαλεῖν, *that Prophets muſt not ſpeak in Ecſtaſies.*

Laſtly, It farther is obſervable, that ſome *Hereticks* denied the Goſpel of St. *John*, becauſe he had ſo fully ſpoken of the Promiſe which our Lord had made to his Diſciples, That *he would ſend the Comforter to teach them all things, and ſhew them things to come.* They rejected alſo the Epiſtles of St. *Paul*, becauſe in his Epiſtle to the *Corinthians*, he had ſo fully ſpoken, de propheticis chariſmatibus, *of the Prophetical Gifts.* Now *theſe*, ſaith (y) *Irenæus*, *are unhappy Men who chuſe themſelves to be falſe Prophets*, i. e. *to ſpeak in God's Name*, when they confeſs they are not taught of God, *and who endeavour to repel the Grace of Prophecy from the Church*; which Words ſuppoſe it was extant in the Church of God.

§ XIII. There is one other Divine Gift which beareth ſome affinity to that of *Prophecy*, which therefore I ſhall briefly handle, *viz.* that of diſcerning Spirits. Now this imports not only the Skill of diſcerning betwixt true and falſe *Prophets*, which he that had ſeems by (z) St. *Clemens* to be ſtiled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wiſe Man* in diſcerning words.

(z) *P.* 308. (a) *L.* 2. *p.* 62. *Vide l.* 7. *p.* 337.

(b) Πλεῖσαι γὰρ ἦν καὶ ἄλλαι παραδοξοποιίαι τῆς θείας χαρίσματος, ἅτε τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, πίστιν παρὰ πολλοῖς τῆ καινότητι συνεφιλοτέχνουν. H. Eccl. l. 5. c. 3.

(c) Δεῖν γὰρ εἶναι τὸ Προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. c. 17.

(d) Τοῦτον δὲ τὸν τρόπον, ὅτε πνὰ τῶν κατὰ τὴν παλαιὰν, ὅτε τῶν κατὰ τὴν καινὴν, πνεύματοφορεῖσθαι Προφήτην δεῖ ἔξαι συνήσουν. Apud Euſeb. l. 5. c. 17.

(y) *Simul Evangelium & Propheticum expellunt ſpiritum infelices verè qui pſeudoprophetæ quidem eſſe volunt, prophetiæ autem gratiam repellunt ab Eccleſia. L.* 3. *c.* 11. *p.* 259.

(z) *Ep. ad Cor.* § 42.

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or in distinguishing betwixt the lying Wonders, and *Magical* Operations of evil Spirits, and the Powers of the *Holy Ghost*, which must be in some measure common to all *Christians*, they being all enjoyned *to try the Spirits whether they be of God*, 1 Thess. 5. 20. 1 John 4. 1. But chiefly it signifies the Power of discerning the inward Operations of the Soul, and of discovering the Secrets of Mens Hearts. Thus of the Prophets of the Church of *Corinth*; *every one*, saith St. *Paul*, *hath his Revelation*: And again, *if ye all prophesie, and there come into your assembly, one who is an unbeliever, or unlearned, he is convinced of all*, ἀνακρίνεται ὑπὸ πάντων, his Actions are discerned by all the *Prophets*, *and thus are the secrets of his heart laid open, and so falling down upon his face, he will worship God, and declare that God is in you of a truth*, 1 Cor. 14. 14. 26, 30. So *Peter* discerned the Heart of *Ananias* and *Saphira*, saying to *Ananias*, *Why hath Satan filled thy Heart to lye to the Holy Ghost?* And to *Saphira*, *Why have you agreed to tempt the Holy Ghost?* Act. 5. 3, 9. *i.e.* having joyn'd your selves to the Assembly of *Christians*, where you have had so great Experience of the Assistance of the *Holy Spirit*, to declare the Secrets of Men, why, after such Experience, have you dared to lye in the Assemblies of those Men in which the *Holy Spirit* thus resides, and thereby shew you doubt his Power to reveal what you have fraudulently conceal'd? He also knew the Heart of *Simon Magus*, for to him he speaks thus, *Acts* 8. 22, 23. *I perceive thy heart is not right before God, but thou art in the gall of bitterness, and in the bond of iniquity.* 'Twas by this Gift that St. *Paul* at *Lystra* looking upon a blind Man, *saw that he had faith to be heal'd*, Act. 14. 9. (a) *Ignatius* also speaks of the Spirit in him that did τὰ κρύπτα ἐλέγχειν, *reprove things secret*, and (b) *Irenæus*, that the Brethren which had the *spiritual Gift*, did τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὸν ἄγειν, *discover the hidden things of Men.*

It was discovered in discerning Mens Fitness or Qualifications for any Office in the Church; and accordingly in setting them apart for that Office. Thus the *Holy Ghost*, in the *Prophets*, said, *Separate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghost said to have made the *Bishops* and *Presbyters* in *Asia* the Overseers of the Churches there, *Acts* 20. 28. Because, as (c) *Clemens Romanus* saith, the *Apostles constituted Bishops* and *Deacons*, δοκιμάζοντες τῷ πνεύματι, *approving of them by the Spirit.* And (d) *Clemens of Alexandria*, that St. *John ordained to be of the Clergy*, τοὺς ἀπὸ τοῦ πνεύματος ἀμὰ σημαινομένους, *them who were signified to him by the Spirit.* And (e) *Ignatius* saith of the *Bishops* of his time, that they were *constituted not by Men*, but Ἰησοῦ Χριστοῦ γνώμῃ, *by the Council of Christ Jesus.*

§ XIV. I proceed, Lastly, To shew the reason we have to believe that these extraordinary Gifts were equally conferr'd upon other *Churches*, as upon those which the *Apostles* mention in their Epistles. This we may gather,

1*st*, From these Expressions of St. *Paul* to the Church of *Corinth*, in which they were so plentifully exercised; for his Enquiry to them runs thus: *What is it wherein you were inferiour to other Churches?* 2 Cor. 12. 13. and his Assertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, so that ye came behind the other Churches in no gift*, 1 Cor. 1. 5, 7. which words plainly insinuate, that all other Churches were plentifully endowed with these Gifts.

2*dly*, This also may be gathered from the Reason of the thing: For the Operations of the *Holy Ghost* are said to be designed for these ends; 1. *The Confirmation of the Testimony, and the Faith of Christ*, 1 Cor. 1. 6, and their *establishment in Christ*, 2 Cor. 1. 21, 22. 2. *The edification of the Body of Christ*, 1 Cor. 12. 7. Eph. 4. 11, 12. 3. *To be a pledge and earnest of their adoption*, and their *future happiness*, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6, 7. Eph. 1. 13. 4. *To be their comfort under persecutions*, Rom. 5. 3, 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now these are ends as necessary for all, as for any *Christian Churches*, who must all equally need the Confirmation of their Faith, the Work of the Ministry, the Perfecting the Saints, and the Edification of the Body of Christ, the Support and Comfort of the Spirit under Persecutions, the Pledge and Earnest of their future Hopes.

3*dly*, This also may be gathered from that Account which the *Apostle* giveth of Spiritual Gifts, and Spiritual Persons in the Church. The Gifts given for the Edification of the Church in general are these, *the Word of Wisdom, and of Knowledge, the Gifts of Healing, the working of Miracles, Prophecy, discerning of Spirits, kinds of Tongues, and the Inter-*

(a) *Ep. ad Philad.* § 7. (b) *Lib.* 5. *cap.* 6. (c) *Ep. ad Co.* § 42.
(d) *Apud Euseb. Hist. Eccl. l.* 3. *c.* 23. (e) *Proem. Ep. ad Philad. & §* 1. 3, 6.

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pretation of them, 1 Cor. 12. 8, 9, 10. The Persons exercising them are mentioned thus; *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then the Gifts of Healing*, &c. *v.* 28. And in the Epistle to the *Ephesians* thus, *He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying the Body of Christ*, Eph. 4. 11, 12. Which places evidently shew that these were Gifts designed for the benefit of all the Churches of Christ in general, and exercised by these Persons as they went about to plant, or to confirm the Churches, the Power of Miracles, and the Gift of Healing, being also exercised by them in Confirmation of that Faith they preached according to our *Saviour*'s Promise. So that some Gifts seem for some time constantly exercised by the Members of each Church in their Assemblies, and others by those Persons who preached the Gospel first among them, or travel'd to confirm the Churches, and so all had Experience, more, or less, of these Spiritual Operations done among them.

Lastly, From the Consideration of that Baptism which they all generally received; for as the Promise ran to the *Jews* in general, that *they should be baptized with the Holy Ghost.* Matth. 3. 11. to every one that would believe, and be baptized, that *they should receive the Holy Ghost*, Acts 2. 38. and that because *the Promise was to them, and to their Children, καὶ πᾶσι τοῖς εἰς μακρὰν, and to all that were afar off, even as many as the Lord should call*; so was this Promise signally fulfilled to the Believers of the *Jewish* Nation, who being enlightned, φωτισθέντες, that is, *baptized*, they also *tasted of the Spiritual Gift, and were made Partakers of the Holy Ghost, and of the Powers of the World to come*, Hebr. 6. 4, 5. See the Note there: And *great Grace was upon them all*, Act. 4. 33. To the Believers in *Samaria*, for when the *Apostles, Peter*, and *John, laid their hands upon them, they received the Holy Ghost*, Acts 8. 17. To the Converts of the *Gentiles*; *for by one Spirit they were all baptized into one Body*, 1 Cor. 12. 13. and *after they believed, they were all sealed with the Spirit of Promise*, Eph. 1. 13. they being saved, *by the washing of Regeneration, and the renewing of the Holy Ghost, which was shed on them abundantly through Jesus Christ*, Tit. 2. 5, 6. All *Christians* therefore being made Members of Christ's Body by Baptism, all *Christian Churches*, and Bodies must have these powerful Gifts conferr'd upon, and exercised by some of the Members of those Churches, to the edification of the rest.

Accordingly it is declared by *Justin M.* of them who were converted to the *Christian* Faith, that *being* (a) *baptized in the Name of Christ they received, some the Spirit of Knowledge, some of Counsel, some of Fortitude, some of Healing, some of Fore-knowledge, some of Doctrine.*

§ XV. To conclude, the *Primitive Professors*, and *Martyrs* for the *Christian* Faith afford us a full Testimony of the Continuance of these Gifts and Operations of the Holy Ghost in the next Ages of the Church. (b) *Clemens Romanus*, in his Epistle to the Church, of *Corinth*, saith, *There was πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, a full Effusion of the Holy Spirit upon them all.* (c) *Ignatius* saith of the Church of *Smyrna*, that *she was* ἐκλεκτὴ ἐν παντὶ χαρίσματι, *favoured with all Gifts, and was deficient in none.* (d) *Justin* saith, That *even their Men and Women had the Gifts of the Holy Ghost. Eusebius*, having mention'd the first Order of the Successors of the *Apostles*, he saith, that (e) *even then they performed many wondrous Works by the Holy Ghost.* 'Tis needless, saith (f) *Irenæus*, to insist upon Particulars, *for the miraculous Gifts which the Church throughout the World enjoys, and the beneficial Miracles she worketh for the good of Heathens, are innumerable.* This he saith after he had enumerated among the Gifts then given to Believers *the casting out of Devils, Prophecy, the Knowledge of things future, the healing the sick, and the raising the dead.* And when *Montanus* appeared, there was not only in the Church the Gift of Prophecy, but in divers Churches (g) *many other strange Works perform'd by the Divine Gift.*

(a) Οἱ καὶ λαμβάνοντι δόματα ἕκαστοι, ὡς ἄξιοι εἰσὶ φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ, ὁ μὲν γὰρ λαμβάνει σωφίσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰσχύος, ὁ δὲ ἰάσεως, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

(b) § 2. (c) *Proem. Ep. ad Smyrn.*

(d) Παρ' ἡμῖν ἔστιν ἰδεῖν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ θεοῦ ἐχούσας. Dial. cum Tryph. p. 315. D.

(e) Τοῦ θείου πνεύματος εἰσέτι τότε διὰ πολλῶν πλεῖσαι παραδόξου δυνάμεις ἐνήργουν. Hist. Eccl. l. 3. c. 37.

(f) Οὐκ ὄντων ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ὧν κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ θεοῦ λαβοῦσα ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐπάσης ἡμέρας ἐπ' ὠφελείᾳ τῶν τῶν ἐθνῶν ἐπιτελεῖ. Lib. 2. cap. 57.

(g) Πλεῖσαι δὲ ἐν καὶ ἄλλαι παραδόξοποιίαι τοῦ θείου χαρίσματος εἰσέτι τότε καὶ διαφόρους ἐκκλησίας ἐκτελέσθαι, &c. Hist. Eccl. l. 5. c. 3.

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Here then we find, by all these early Testimonies, That in the two first Centuries many Gifts of the Holy Ghost were still continued in all Churches, that every one at their Baptism received some or other of them. These also are Relations not of things past, or of things done in a corner, but of things commonly performed in the face of the Assemblies, and so confirmed by the joint Testimonies of all *Christian Churches*; they were Miracles which their own Eyes had seen, *Tongues* and *Prophetick Gifts* which their own Ears had heard; Gifts which they used against the *Jews* and *Hereticks* for their Conviction; and beneficial Miracles so truly wrought upon the Heathen, that they were efficacious to engage them to espouse and persevere to the end, in the Profession of the *Christian* Faith. This therefore is, saith (h) *Origen*, αὐτὴ ἀπόδειξις τῦ λόγυ, *the proper Demonstration of our Jesus*, no other Pretender to the Power of doing Signs or Wonders, having ever derived that Power from himself to others, or engaged that Believers should so generally receive it, none ever pretending to enable their Followers to speak with Tongues, discover the Secrets of Mens Hearts, or confer all, or any of these Gifts upon their *Proselytes*. It also must be owned as a most convincing Demonstration of the Truth, and the Divine Original of that Faith which ministred these Gifts so plentifully to its Professors.

§ XVI. And oh that all who by this Demonstration of the Spirit are convinced of the Truth of *Christian* Faith, would seriously consider how much it doth concern them, in point of Interest and Wisdom, to yield to Obedience to all the Precepts of that Faith! For, if the *Gentiles* were *given up to vile Affections, and a reprobate mind*, Rom. 1. 24, 26. only for Sins committed against the dim and the imperfect Light of Nature; if the Jews *received a just recompence* for every Transgression of the Law delivered by *Moses* to them; *how shall we escape if we neglect this great Salvation, which at the first was spoken by the Lord, and was confirmed by them that heard, God bearing witness to it by divers Signs and Wonders, and Distributions of the Holy Ghost?* Hebr. 2. 3, 4. And to this end, consider,

1*st*, That by our Disobedience to the *Christian* Precepts we contradict the great Design of all these Demonstrations of the *Holy Spirit*, they being all intended, saith St. *Paul*, *to make the Gentiles obedient in word and deed*, Rom. 15. 18.

2*dly*, That all our Certainty of *Christian* Faith doth highly aggravate the Guilt of our Transgression of the *Christian* Precepts: For the stronger is the Motive to believe, the greater is the Guilt of Disobedience, because such Motives may be easily discerned, and so our Ignorance of them must be less excusable; and we cannot resist their Evidence, but we must offer Violence to the Convictions of our Consciences, and so we have no cloak for our Sin.

3*dly*, That though we own the *Christian* Faith, and our *Lord Jesus*; yet whilst we live in Disobedience to his Precepts, God looks upon us as mere *Infidels*, such as *in words profess to know him, but in works deny him, being disobedient*, Titus 1. 16. Our Faith at least must be irrational and absurd, for *why call ye me Lord, Lord*, saith *Christ, and do not the things that I say?* Luke 6. 46. And 'twill be as unprofitable, as it is irrational; for though *we know these things, we only can be happy if we do them*, John 13. 17.

To conclude all, Our Convictions of the Truth of *Christian* Faith, add Strength to those Engagements and Encouragements which that Religion offers towards a Virtuous and Holy Life; for if all that is delivered in these Sacred Records be the revealed Will of God, then all the Promises and comfortable Passages contained in them, will be assuredly made good to all obedient *Christians*, and the Assurance of such inestimable Blessings as the Gospel promiseth, must lay upon us strong Engagements *to be stedfast and unmoveable, always abounding in the work of the Lord, as knowing that our Labour shall not be in vain in the Lord.*

(h) *Contra Celsum, lib.* 1. *p.* 5.

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THE

PREFACE

TO THE

Epiſtle to the *ROMANS.*

IT *is the general Note of the* Ancient Commentators, *that though this Epiſtle be in place the firſt of all St.* Paul's *Epiſtles, yet was it not firſt written by him, but was* * *the laſt of all he wrote from* Aſia, Macedonia, *and* Achaia, *before he went to* Rome: *The Epiſtles to the* Theſſalonians, *to the* Corinthians, *and the Epiſtle to the* Galatians, *being writ before it. They therefore think that it was placed firſt, either as being written* † to the Imperial City, *as ſome thought, or* for the Excellency of the Doctrine contained in it, *as others do conjecture. So ſaith* Theodoret *in his Preface.*

It was written from Corinth, *as the ſame* Ancients *note, for he calleth* Eraſtus *the* Chamberlain of the City *from whence he writ it,* Chap. 16. 23. *and he had his abode at* Corinth, 2 Tim. 4. *He calleth* Gaius *his Hoſt,* i. e. *the Man with whom he lodged,* Chap. 16. 23. *now he was a* Corinthian, 1 *Cor.* 1. 14. *He commendeth to them* Phœbe, a Servant of the Church at Chencræa, *Chap.* 16. 1. *now* Chencræa *was a Port of* Corinth. *Moreover it was written thence, not when St.* Paul *travelled through* Greece, *Acts* 20. 2. *for that then he came to* Corinth *is not ſaid; nay, it is gainſaid by St.* Paul *himſelf, who in his Second Epiſtle to the* Corinthians, *writ the ſame Year with this, excuſes himſelf for not coming to them,* Chap. 1. *and declares, that* the third time he was ready to come to them, *Chap.* 13. 1. *Add to this that when he writ this Epiſtle to the* Romans, *he knew the Contributions of the Church of* Corinth *were actually made, and even depoſited in his hands, he being then going up with them to* Jeruſalem, *Rom.* 15. 25–28. *Whereas when he travelled* Greece, *and came to* Macedonia, *Acts* 20. 1, 3. *they either indeed were not ſo, or at the leaſt he knew not that they were ſo, and therefore ſent firſt* Titus, *and then his Second Epiſtle to them, that they might be ſo,* Chapters 8, 9.

It was written to the Romans *when he had not ſeen them,* Chap. 1. 11. *and before he was gone up to* Jeruſalem, *for he was but then going thither,* Rom. 15. 15. *and purpoſed from thence to go by* Rome *to* Spain, v. 28. *And ſo it muſt be written* A. D. 57. *for we find him at* Jeruſalem, *Acts* 21. 6. *and a Priſoner under* Felix *in the fourth Year of* Nero. *See Dr.* Pearſon, Annal. Paulin, *p.* 15, 16.

That the Church of Rome *conſiſted partly of the* Jews *then dwelling there, we learn both from the* 14*th Chapter, where the* Gentiles *are exhorted to bear with their weakneſs. And from the* 15*th Chapter, where he ſpeaks thus,* I have written unto you more boldly, ἀπὸ μέρους, as to the Gentile part. *See the Note there,* v. 15, 16. *And from the Salutations ſent to them at* Rome, *they being chiefly ſent to them of the* Jewiſh *Nation.*

The two Great Doctrines laid down in this Epiſtle, are (1.) *That of Juſtification by* Faith *alone, without the Works of the Law. Of which ſee the Preface to the Epiſtle to the* Galatians. *And* (2.) *The Myſtery of the Calling of the* Gentiles, *the Rejection at preſent of the* Jews, *and the recalling of them when the fulneſs of the* Gentiles *was to come in.*

Laſtly, It is obſervable, that among all his Salutations to thoſe of Rome, *he hath not one directed to St.* Peter, *nor doth he give us any hint that St.* Peter *then had ever been at* Rome, *or planted any Church there, which, as it makes it highly probable he had not then been there at all, ſo doth it make it certain that St.* Paul *knew not of his being there when this Epiſtle was endited.*

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* Πασῶν ἐχάτη τῶν ἐν τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαίας ἐπιμφθεισῶν. Chryſt. Theodoret.

† Ὡς παντοδαπὴν ἔχουσαν διδασκαλίαν καὶ τὴν τῶν δογμάτων ἀκείβειαν διὰ πλειόνων διδάσκουσαν, πρὸς ἣ φάσιν ὅτι τὴν πόλιν τιμῶντες ὡς τῆς οἰκουμένης πρωτεύουσαν καὶ τῆς βασιλείας τὸ σκῆπτρα καθέχουσαν πρώτην, ἔταξαν τὴν πρὸς τύτους γραφεῖσαν ἐπιστολήν. Theodoret.

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A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle to the ROMANS.

CHAP I.

a Verſe 1. PAul, a Servant of Jeſus Chriſt, called to be an Apoſtle, a ſeparated to the Goſpel of God.

2. Which [*Goſpel*] he had promiſed afore by his Prophets in the holy Scriptures [*ſpeaking in them,*]

3. Concerning his Son Jeſus Chriſt our Lord, who was made of the Seed of David according to the fleſh, [*Acts* 2.30. 2 *Tim.*2.8. *and*]

b 4. b Declared to be the Son of God [*inveſted*] with Power, according to the Spirit of Holineſs [*reſiding in him without meaſure*, John 3. 34. *and*] by the Reſurrection from the dead.

5. By whom [*thus raiſed and inveſted with all power, and acting now not as a Prophet, but as Lord of all, by the whole fulneſs of*
c *the Godhead*] we have received c Grace, and Apoſtleſhip [i. e. *the office of an Apoſtle, and the Grace belonging to it*] for obedience to the Faith among [Gr. *in*] all Nations.

6. Among whom are ye alſo the called of Jeſus Chriſt.

7. [*I Paul write*] to all that be in Rome beloved of God, called to be Saints, [Gr. *Saints called. See Note on* 1 Cor. 1. 1. *wiſhing*] Grace [*may*] be [*given*] to you from God our Father, and [*from*] the Lord Jeſus Chriſt.

8. [*And*] firſt, I thank my God through Jeſus Chriſt [*the Fountain of all our Bleſſings*, Eph. 1. 3.] for [*the Converſion wrought in*] you all [*ſo viſibly*] that your Faith is ſpoken of throughout the world.

9. [*This happy ſucceſs of the Goſpel being very grateful to me,*] for God is my witneſs, whom I ſerve with my ſpirit in the Goſpel of his Son, that without ceaſing [Gr. *how unceſſantly*] I make mention of you.

10. Making requeſt [Gr. *requeſting*] always in my prayers to come to you, if by any means, now at length, I might have a proſperous journey by the will of God;

11. For I long to ſee you, d that I may d
impart to you ſome ſpiritual gift, to the end that you may be eſtabliſhed.

12. That is, that I may be e comforted e
together with you, by the mutual Faith, both of you [*through faith receiving*] and me [*by faith imparting theſe gifts.*]

13. Now I would not have you ignorant, Brethren, that oftentimes I purpoſed to come to you, that I might have ſome fruit among you alſo, even as among other Gentiles, [*though through many hindrances I have not been able to accompliſh my purpoſe*, Ch. 15. 22.]

14. For [*as*] I am a debtor both to the Greeks, and the Barbarians; both to the wiſe, and to the unwiſe, [*as having by God the diſpenſation of the Goſpel committed to me for their ſakes*, 1 Cor. 9. 6.]

15. So, as much as is in me, I am ready to f preach the Goſpel to you that are at f
Rome alſo.

16. For I am not aſhamed of the Goſpel of Chriſt, for it is [*attended with*] the power of God to ſalvation, to every one that believeth, to the Jew firſt, [*to whom it was by God's appointment to be firſt preached*, Acts 3. 26. *and* 13. 46.] and alſo to the Gentile.

17. For therein is g the Righteouſneſs of g
God revealed h from faith to faith, [Gr. *the* h
Righteouſneſs of God by faith is revealed to

beget

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i *beget in men faith*] as it is written, i but the juſt ſhall live by faith.

18. [*And this way of Juſtification, or obtaining Remiſſion of Sins, is neceſſary to exempt all men, whether Jew, or Gentile, from the wrath of God*;] for [*to begin firſt with*
k *the Gentiles*;] k the wrath of God is reveal-
l ed from heaven l againſt all ungodlineſs, and unrighteouſneſs of [*thoſe*] men who hold the truth, [*they know by the light of nature*,] in unrighteouſneſs.

19. Becauſe that which may be known of God [*by the light of Nature*] is manifeſt in, [or, *to*] them, for God hath ſhewed it to them.

m 20. For the inviſible things of him m from the Creation of the World are clearly ſeen, [or, *are clearly ſeen (even) from the creation of the World*,] being underſtood by the things that are made, [i.e. *by his works*,] even his eternal Power and Godhead; ſo that they are without excuſe; [viz. *who do not worſhip him alone as God, who is the Creator of all things, but rather give the worſhip due unto him, to the works of his hands.*]

21. Becauſe when they knew God, they glorified him not as God, [*by giving him the honour due to the Deity*,] neither were thankful [*to him, who giveth to all men, life, breath, and all things*, Acts 17.28. *and* 14.17.] but became vain in their Imaginations [*of him*,] and their fooliſh heart was darkned.

22. Profeſſing themſelves to be wiſe, [*and uſurping that name*, v. 14. 1 Cor. 1. 20, 21.] they became, [*in their actions*,] fools.

n 23. And changed n the glory of the incorruptible God into an Image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their bodies among themſelves, [*as did the Sodomites and Canaanites of old*, ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, Jude 7.]

25. [*As being alſo men*] who changed the truth of God into a lie, [*worſhipping as God's them who by nature were no Gods*, Gal. 4. 8. *or only Demons*, 1 Cor. 10. 20.] and [*they*] ſerved the o Creature more than the Crea- o
tor, who is bleſſed for ever. Amen.

26. For this cauſe God gave them [*farther*] up to vile affections, for even their women did change the natural uſe [*of their bodies*,] into that which is againſt nature. [*See Lucian. Διάλ. ἑταιρ. Κλωνάριον καὶ Λέαινα.*]

27. And alſo the men, leaving the natural uſe of the women, burned in their luſts one towards another, men with men working that which was unſeemly, [Gr. *filthineſs*,] and receiving in themſelves that recompence of their error which was meet; (i.e. *being given up thus to diſhonour their own Bodies*, (*See* Lucian's ἔρωτες) *for the diſhonour they did to God by their Idolatry.*]

28. And as they liked not to retain God in their knowledge, [*ſo*] p God gave them p
up q to a reprobate mind, to do thoſe things q
which were not convenient: [*They*]

29. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murther, debate, deceit, malignity, whiſperers,

30. Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents;

31. Without underſtanding, covenant breakers, without natural affection, implacable, unmerciful;

32. Who knowing the judgment of God, [*viz.*] that they who do ſuch things are r
worthy of death, not only do the ſame, r
but s have pleaſure in them that do them. s

Annotations on Chap. I.

a Verſe 1. ἀφωρισμένος, *ſeparated.*] He in this word ſeems to allude to his former Separation when he lived a *Phariſee*, i. e. one ſeparated from all Ceremonial Defilement, and from the People of the Earth, *i. e.* the Common People, who obſerved not the exact Rules of Legal Purity; ſaying, That he was ſeparated now, not to a nicer obſervation of the Jewiſh Rites and Cuſtoms, but to the Preaching of the Goſpel of God; and the affinity betwixt this, and the *Epiſtle* to the *Galatians*, both as to Matter and Style, inclines me not to interpret the *Apoſtle* of the Separation mention'd *Acts* 13. 2. where the *Holy Ghoſt* ſaith, *Separate me Barnabas and Saul for the work of the Miniſtry, to which I have appointed them*; but of God's *ſeparating him from his mother's womb*, and calling him to that work, *Gal.* 1. 15.

V. 4. ὁρισθέντος, *declared to be the Son of God.*] b
Chriſt, while he was on Earth, declared that he was the Son of God, whom the *Father* had ſanctified, and ſet apart to his *Prophetick* Office: Accordingly *the Spirit of God deſcended* on him at his *Baptiſm*, and *a voice from heaven ſaid, This is my beloved Son in whom I am well pleaſed*; this he proved from the powerful Works wrought by him, that he was *the Son of God*, ſanctified and conſecrated to his Office by the Spirit of God abiding in him, and ſo was *in the Father*, and *the Father in him*, declaring that he did his Miracles by the Power of the Holy Ghoſt, and by *the Spirit of God* did *caſt out Devils*, Matth. 12. 28. And thus St. *Peter* repreſents this *Prophet* to *Cornelius*, ſaying, *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who* [therefore] *went about doing good, and healing all*

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that were oppreſſed of the Devil, for God was with him, Acts 10. 38. And thus it ſeemeth neceſſary he ſhould act in his *Prophetical* Office, a *Prophet* being a Perſon ſent from God, and ſpeaking in his Name, and acted by his Spirit in the delivery and confirmation of his Meſſage; That our Great *Prophet Jeſus* was, as in a more ſublime, ſo in this ſenſe, *the Son of God*, endowed with power of working Miracles by the *Holy Ghoſt* for confirmation of his Doctrine, God hath demonſtrated, ſaith the *Apoſtle* here, by *raiſing him from the dead.*

c Ver. 5. Χάριν καὶ Ἀποστολὴν, *Grace and Apoſtleſhip.*] That is, ſaith *Oecumenius*, χάριν εἰς ἀποστολὴν, *Grace for the Office of Apoſtles*; the favour to be *Apoſtles*, ſay ſome, becauſe the *Apoſtle* calls this Office, *Grace*, Rom. 15. 15. Gal. 2. 9. Eph. 3. 2—7. but where he doth ſo, there is always ſomething added of the Gifts and Powers by which they were enabled to exerciſe it: *v. g. To me is this grace given, that I may be the Miniſter of Chriſt to the Gentiles*, Rom. 15. 15, 16. *In the power of Signs, and Miracles, and Gifts of the Holy Ghoſt*, v. 19. *James, Cephas, and John knew the grace given to me*, Gal. 2. 9. becauſe *God had wrought mightily with me towards the Gentiles*, V. 8. And *Eph.* 3. 2. there is mention of *the Grace of God* given to St. *Paul*; but then 'tis added, that he is made a Miniſter, *according to the gift of the Grace of God, given to him by the effectual working of his power*, V. 7. I therefore think fit to joyn both together, and give the ſenſe of the words thus: *By whom we have received the Office of Apoſtles, and Grace through his Name to call all Nations to the obedience of Faith in him*; or to yield Obedience to the Faith preached in his name.

d V. 11. Ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *that I might impart to you ſome ſpiritual Gift.*] This is by moſt interpreted of the Spirit of Wiſdom and Knowledge, by which St. *Paul* would inſtruct them: I rather chuſe to refer it to ſome *Spiritual Gift* he at his coming would beſtow upon them, by the Impoſition of his Hands upon ſome of them, as the *Apoſtles* uſed to do, *Acts* 8. 17. and 19. 6. 2 Tim. 1. 6. For (*firſt*) that is moſt agreeable to the phraſe μεταδῶναι χάρισμα πνευματικὸν, to *give* the Spirit, or a *Spiritual Gift*. And (*ſecondly*) to his words in the cloſe of this *Epiſtle*, that he *ſhall come to them in the fulneſs* τῆς εὐλογίας *of the bleſſing of the Goſpel of Chriſt*, that Phraſe being applied to the giving of the Spirit, and his Gifts, *Gal.* 3. 14. *Eph.* 1. 3. And (*thirdly*) to the end here aſſigned of the imparting this Gift, *viz.* the Eſtabliſhment of the *Romans* in the Faith: For the vouchſafement of the Spirit, and his Gifts unto the *Churches*, is ſtill called βεβαίωσις *the Confirmation* of them in the Faith, 1 *Cor.* 1. 5, 6. 2 *Cor.* 1. 21, 22. and 5. 5. *Gal.* 5. 5. 1 *Theſſ.* 1. 5.

Ver. 12. Συμπαρακληθῆναι, *to be comforted together with you.*] It being both a comfort and eſtabliſhment of Faith in them, to receive theſe Gifts of the Spirit, and in him, to be able to impart them to them, and to find God ſo effectually working by him. e

V. 15. Τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *to preach the Goſpel to you at Rome.*] St. *Paul* here ſeems plainly to challenge *Rome* as part of his Province, as being *the Apoſtle of the Gentiles.* So again, Chap. 11. 13. *I ſpeak to you, Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie my Office.* And Chap. 15. 15. *I have written the more boldly to you in part*, i. e. as to the *Gentile* part among you, *as putting you in remembrance of the grace given to me of God*, v. 16. *that I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles*; and ſo on to *v.* 30. And here, *I purpoſed to come to you Gentiles, for I am a debtor*, &c. When therefore the *Ancients* tell us, that St. *Peter* was *Biſhop* of *Rome*, as well as St. *Paul*, this can be only true of *Peter* as to the *Jewiſh* Converts there, whilſt St. *Paul* was the *Apoſtle* and *Biſhop* of the *Gentiles* at *Rome*, according to the Agreement made between them, that *Paul and Barnabas ſhould go unto the Gentiles*, St. *Peter* and *John to the Circumciſion*, Gal. 2. 9. And ſo the *Biſhop* of *Rome*, if he will be St. *Peter*'s Succeſſor, muſt only preach to the *Jews*, or be the *Biſhop* of the Circumciſion. Moreover, it ſeems highly probable that St. *Peter* was not yet come to *Rome*, much leſs had ſettled his *See* there; for if ſo, why ſhould St. *Paul* be ſo deſirous, ſo often purpoſing to come to them, *that he might impart ſome ſpiritual Gift to them, to the end they might be eſtabliſhed*, unleſs St. *Peter* were either unſufficient for, or very negligent in that work? See the Preface to this *Epiſtle*. f

Ver. 17. Δικαιοσύνη Θεοῦ, *the Righteouſneſs of God.*]. This Phraſe in St. *Paul*'s ſtile, doth always ſignifie *the Righteouſneſs of Faith in Jeſus Chriſt* dying, or ſhedding his blood for us. So Chap. 3. 20, 21. *The Righteouſneſs of God without the Law is manifeſt, to wit, the Righteouſneſs of God through Faith in Jeſus Chriſt.* The ſame *Apoſtle* having declared, that the *Gentiles, who followed not after righteouſneſs, had obtained unto Righteouſneſs, even the Righteouſneſs of Faith*; but *Iſrael* not believing *had not attained to the Law of Righteouſneſs*, Rom. 9. 30, 31. He proves the ſecond Aſſertion thus: *For they being ignorant of the Righteouſneſs of God, and ſeeking to eſtabliſh their own Righteouſneſs (which is of the Law,) have not ſubmitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ *to the Righteouſneſs of God*; i. e. to the Righteouſneſs of Faith in Chriſt, to which the *Gentiles* had ſubmitted, Chap. 10. 3. *For Chriſt is the end of the Law for Righteouſneſs*; i. e. for Juſti- g

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fication through Faith in Chriſt, *v.* 10. See the Note on 2 *Cor.* 5. 21. *The Righteouſneſs of God* is therefore manifeſtly taken for Goſpel Righteouſneſs, as Mr. *Cl.* notes on *Rom.* 3. *p.* 263. But when he adds, *that is, for ſanctity of life conſequent upon Repentance*, he is miſerably out; for this Righteouſneſs conſiſts not in our Sanctification, but in our Juſtification, or Abſolution from our Sins paſt, through Faith in the Blood of Chriſt, ſhed for the Remiſſion of Sins.

h Ib. Ἐκ πίστεως εἰς πίστιν, *from*, i.e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very Verſe, *the juſt ſhall live* ἐκ πίστεως *by his faith.* So Chap. 3. 20. *It is one God who will juſtifie the Circumciſion* ἐκ πίστεως *through faith, and the uncircumciſion* διὰ πίστεως *by* the ſame *faith.* So ἡ ἐκ πίστεως δικαιοσύνη is *the Righteouſneſs that is by faith.* Chap. 9. 30. & 10. 6. δικαιοσύνη δὲ τὴ πίστει, and διὰ πίστεως τῦ Χριστῦ, *the Righteouſneſs by faith in Chriſt.* Vain therefore is the Deſcant of Mr. *LeClerk* upon theſe words, *That from the Faith whereby the Jews believed the Prophets, and the Gentiles their Anceſtors, they might proceed to another faith:* For if he means they ſhould proceed from the one Faith to the other, this is true of the *Jews*, who were to add to their Faith in God, and in his *Prophets*, Faith in our Lord *Jeſus Chriſt*, John 14. 1. But it is falſe as to the *Gentiles*, who were to renounce, and turn from the Faith of their *Anceſtors*, that they might believe in Chriſt. If he means by *proceeding from Faith to Faith*, renouncing the one to embrace the other, this is true of the *Gentiles*, but falſe when applied to the *Jews*, who were not to renounce their Faith in the *Prophets*, but by virtue of it to embrace this Righteouſneſs of God, *teſtified by the Law and the Prophets.* The ſenſe of theſe words ſeem plainly to be this; *The Righteouſneſs of God, which is by faith, is revealed in the Goſpel to beget faith in men.*

i Ibid. Ὁ δίκαιος ἐκ πίστεως ζήσεται, *the juſt ſhall live by his faith,*] In God's Promiſes; whence it appears that Faith doth not include Obedience, but only a firm belief of God's Promiſes obliging to Obedience. Hence the *Apoſtle* argues from this very place, *Gal.* 3. 10, 11. that *the Law is not of faith*, becauſe it ſaith, *The man that doth theſe things ſhall live in them*, making Obedience the Condition of Juſtification by the Law.

k Ver. 18. Ὀργὴ Θεῦ, *the wrath of God.*] This was before more expreſly revealed againſt the unrighteouſneſs of the *Jews*, God in the mean time ſo far *winking* at the unrighteouſneſs of the *Gentiles*, as to make no expreſs denunciation of his Wrath againſt them; but now *he calls all men every where to repent* of their unrighteouſneſs, *becauſe he hath appointed a day in which he will judge the world in righteouſneſs*, Acts 17. 30, 31.

l Ibid. Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *againſt all ungodlineſs and unrighteouſneſs of men.*] The ungodlineſs of men ſignifies their impiety in robbing God of his honour, and giving it to graven Images, or to them which *by nature were no Gods*, and ſo being ungrateful to him, who was the Author of all their Bleſſings, *v.* 21. to 26. Their unrighteouſneſs is their injuſtice to one another, from *v.* 26. to the 30*th.* And they are ſaid *to retain the truth in righteouſneſs*, by acting contrary to the Notions of it, they had, or might have learned from the Law of Nature, and by ſuppreſſing or corrupting the Dictates of their Natural Conſcience. So of the Builders of the Tower of *Babel*, (a) *Philo* ſaith, That *it ſufficeth them not* πρὸς τὰς ὁμοφύλους συγχεῖν δίκαια, *to confound the Laws of Juſtice among men, but alſo they invaded Heaven*, ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίζοντες, *ſowing unrighteouſneſs, and reaping ungodlineſs.*

m Ver. 20. Ἀπὸ κτίσεως κόσμου, *from the Creation of the World.*] This Phraſe ſeems not to ſignifie the means by which they came to the Knowledge of God, for that is afterwards expreſſed in theſe words, τοῖς ποιήμασι νοούμενα, *being made known by his works*; but rather to import, that from the beginning of the World the *Heathens* had this means of knowing the true God from the Works of the Creation; ſo ἀπ' ἀρχῆς κόσμου is *from the beginning of the world*, Matth. 24. 21. ἀπὸ καταβολῆς κόσμου, *from the foundation of the world*, Matth. 13. 35. Luke 11. 50. Heb. 4. 3. and 9. 26. Strange is the Conceit of a Learned Perſon, who interprets theſe, and all the following words of this Chapter of the *Gnoſticks*; for whoever heard that the *Gnoſticks changed the glory of the incorruptible God into an Image made like to birds, and fourfooted beaſts, and creeping things?* Who of the *Ancients* ever ſaid, *Their women changed the natural uſe of the body for that which is againſt Nature?* or, How is it poſſible that the *Apoſtle* ſhould here accuſe them of all this *Idolatry* and *Image*-worſhip, and yet in the next Chapter ſay of the ſame *Gnoſticks*, according to the Interpretation of the ſame Perſon, *Thou that abhorreſt Idols, doſt thou commit Sacriledge?* v. 22. Doubtleſs the Apoſtle ſpeaks here of that Knowledge of God which by the Light of Nature was in the heart of the *Gentiles*, and ſo was manifeſt in, and to them, even from the time of the Creation of the world, by his works, becauſe *the Heavens declare the glory of God, and the Firmament ſheweth*

(a) *De Confuſ. Ling. p.* 267. F.

his

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his handy work, Pſal. 19. 1. and therefore doth not here ſay, that his Mercy, and Grace, and Love to Mankind, but that his *Eternal Power and Godhead* was ſhewed by theſe Works, which yet in reaſon he ſhould have mentioned here, as he doth elſewhere, had he ſpoken of the Diſcoveries God made of himſelf by the Goſpel-Revelation.

n Ver. 23. Τῳ δόξαν τῆς ἀφθάρτε Θεῦ, *the glory of the incorruptible God.*] The Deſcription of God in the New Teſtament is this, That *he dwelleth in Light inacceſſible*, 1 Tim. 1. 16. That he *is Light*, 1 John 1. 5, 6. And thus he always exhibited himſelf to Men in a mighty Splendor of Flame and Light, as a viſible Token of his Special and *Majeſtick* Preſence. Thus he appeared to the *Antediluvians*, to *Adam*, ſaith the Learned Biſhop of *Ely* on *Gen.* 2. 15. and 3. 8. and to *Cain* and *Abel*, when they brought their Offerings to the Lord, *i. e.* to the place where his *Schechinah* or Glorious Preſence uſed to appear; for God *had reſpect to Abel and his offering*, i. e. ſaith *Theodotion*'s Tranſlation, ἐνεπίμπρων, *he ſet it on fire by a ſtream of light*, or flame from the *Schechinah*, which then uſually appeared at the place of Worſhip: Why elſe doth *Cain* complain thus, *From thy face ſhall I be hid?* Or why is he ſaid *to go out from the Preſence of the Lord?* Gen. 4. 4, 14. So after the Flood, we may preſume he appeared to *Noah* offering Burnt-offerings to him; for God accepting his Oblation, as he did that of *Abel*'s, 'tis reaſonable to conceive that he gave the like token of that Acceptance. So he appeared to *Abraham*, when he ſaid unto him, *Get thee out of thine own Country*, in a lamp of fire conſuming his Sacrifices, *Gen.* 15. 17. Whence St. *Stephen* ſaith, ὁ Θεὸς δόξης, *the God of Glory appeared to our Father Abraham*, Acts 7. 2. In this viſible Majeſty God appeared to him again, Chap. 17. 1. For in the Concluſion of that Chapter it is ſaid, *God went up from Abraham*, i. e. *the glory of the Lord aſcended*, ſaith the *Chaldee Paraphraſe*, and *B. Uziel*. So he appeared to *Moſes* in the Buſh, *Exod.* 3. 2. ſo to the People on *Mount Sinai*, Exod. 24. 16, 17. where τὸ εἶδος τῆς δόξης τῆς Κυρίε ὡσεὶ πῦρ, *the ſight of the Glory of the Lord was like fire.* This viſible Appearance of God in Light is above thirty times in the *Old Teſtament* ſtiled *the Glory of the Lord*; See Note on *Phil.* 2. 8. and on *Heb.* 1. 3. And this *Schechinah* was not only given to the *Jews* after the Law, but to the *Gentiles* before the Law, as a Preſervative from Idolatry, or to inſtruct them to make no other Reſemblance of him, or Symbol of his Preſence, beſides that which he from the beginning had choſen to appear in; but this, ſaith the *Apoſtle*, *they changed into the ſimilitude of Men and Birds*, &c. And of the *Jews* making the *golden Calf*, God ſays, *they changed* δόξαν αὐτῶν *their glory into the ſimilitude of a Calf*, Pſal. 106. 20. and of the ſame *Jews* departing from God to Idols, it is ſaid, *My people* ἠλλάξατο τὴν δόξαν αὐτῶν *hath changed its glory for that which cannot profit them*, Jer. 2. 11.

Ver. 25. Ἐλάτρευσαν τῇ κτίσει, *they ſerved the* o
Creature.] In the 23d Verſe they are charged only with falſe Repreſentations of God, in this alſo with a falſe Object of their Worſhip, by giving the Divine Honour to a Creature.

Ver. 28. Εἰς ἀδόκιμον νοῦν, *to a reprobate* p
mind.] To a mind that could not be approved of by God or Men, to do τὰ μὴ καθήκοντα things not agreeable to Nature, or to Reaſon.

Ibid. Παρέδωκεν αὐτοὺς ὁ Θεὸς, *God gave them* q
up to a reprobate mind.] V. 24. *God gave them up in the luſtings of their hearts to uncleanneſs.* V. 26. *God gave them up to diſhonourable affections.*] Here the *Fathers* carefully inform us, that theſe Phraſes cannot be ſo underſtood, as to lay upon them, of whom St. *Paul* ſpeaks, a neceſſity of being thus unclean and unnatural in their Affections, or thus perverſe in their Minds. For *then* (b), ſay they, *this would not be their fault, nor would it be blame-worthy in them to do all theſe things.*

2ly, They poſitively tell us that the *Apoſtle* here puts the Phraſe, (c) *He gave them up*, for, *he permitted them to be given up.*

3ly, That this was done, (1.) (d) *by leaving them naked and deſtitute of his former Providence and Care of them*; not giving them any warning of his Diſpleaſure againſt them for theſe things by his *Prophets*, as he did to the *old World*, and *Nineveh*, or by his Judgments, in order to their Reformation. (2ly,) By giving them up to (e) *Satan*, that unclean Spirit, who will not fail, when he hath permiſſion, to provoke them to ſuch uncleanneſs, and who is that

(b) *Non enim vi res agitur, neque neceſſitate in alteram Partem anima declinatur, alioquin nec culpa ejus, nec virtus poſſet aſcribi, nec boni electio, præmium, nec declinatio mali, ſupplicium mereretur, ſed ſervatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipſa declinet.* Origen. in Locum.

(c) Παρέδωκεν ἀντὶ τοῦ συνεχώρησε, Theodoret Ἀντὶ τοῦ εἴασεν, Chryſoſtom, Theophylact.

(d) Τῆς οἰκείας προμηθείας ἐγύμνωσε, Theod. Οὐκ αὐτὸς παρέδωκε ἁπαξ! ἀλλ' αὐτὸς μὴ αὐτῶν ἐμέλησεν ὡς ἀναξίων ὄντων κηδεμονίας, Photius. Τῷ τοῦ Θεοῦ καλέσαντι, παράδοσιν ὀνομάζει, Theoph.

(e) Λοιπὸν ἡ λέξις αὐτὸς ὁ Σατανᾶς παρέδωκεν εἰς ἃ παρέδωκεν, Phot. Τῇ γὰρ ἀνασροφῇ τοῦ Θεοῦ εἰσάγει νοῦς ἀδόκιμος παρὰ τῶν δικαίων, τοῦτο ἡ παράδοσις καλεῖν τῇ γραφῇ. Oecum.

God

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God of the world who blinds mens eyes, that they ſhould not ſee the Truth, 2 Cor. 4. 4. So the Lord moved *David* to ſay, *Go, number Iſrael and Judah*, 2 Sam. 24. 1. i. e. *Satan* provoked him to do it, 1 *Chron.* 21. 1. And thus, ſay they, *a Phyſician gives up his Patient to do what he will, when he finds he will not follow his Preſcriptions.* Laſtly, They obſerve, that they were thus deſerted, and given up by God, as the juſt puniſhment of their Iniquities committed againſt the Law of Nature, which they had received, becauſe they held *the truth* revealed *in unrighteouſneſs*, v. 18. becauſe *when they knew God, they did not glorifie him as God, nor were they thankful*, v. 21. and becauſe, *knowing that they who did theſe things were worthy of death, they not only did the ſame, but had pleaſure in them that did them*; and ſo indeed (*f*) they were delivered up to do theſe things by their own wickedneſs. *Thus on the contrary we ſay, Such a Man's Money deſtroyed him, when it was not the Money, but his intemperate and evil uſe of it that did ſo. And ſuch a Man's Flatterers corrupted him, when it was his hearkning to them, and being perſwaded by them which did it; whereas he had it in his power not to hearken to them.* And in this permiſſive ſenſe the word παρέδωκεν, *he gave them up*, is uſed almoſt an hundred times in the *Old Teſtament*; when God is ſaid *to give men up into the hands of their Enemies, to give them up to the Sword.* Thus the three Children, παρέδωκαν, *gave up their bodies to be burned*, Dan. 3. 20. Thus *David* prays he may *not be given up into the hands of his Oppreſſors*, i. e. that God would not leave him to their power, *Pſal.* 119. 121. And the Son of *Syrach*, That God would *not give him up to a proud look*, Ecclus. 23. 4. And ſo God gave his People up *to their own hearts luſts*, i. e. *he let them follow their own inventions*, Pſal. 81. 12. And this is farther evident from *v.* 32. where they are ſaid to have done all theſe things againſt their knowledge of the Judgment of God upon ſuch evil Doers.

He that would ſee a larger Comment upon *v.* 29, 30, 31. let him conſult the Learned *Grotius*; I only ſhall obſerve from the *Greek* Commentators, 1. That from theſe words, *being filled with all unrighteouſneſs*, it ſeemeth reaſonable to interpret almoſt all that follows as ſome Species of Unrighteouſneſs or Injuſtice. 2. That πονηρία ſignifies that wickedneſs which cauſes men to do Miſchief againſt their Neighbour by Treachery; κακία, to do it out of Malice; κακοήθεια, to accuſtom themſelves to do ſo. 3. That ψιθυρισταὶ, are they that whiſper things to the damage of others when they are preſent; καταλάλοι, they that openly defame them being abſent. 4. Ὑπερηφανία, is that Pride which puffs us up on the account of the things we do enjoy; ἀλαζονεία, that boaſting we make of things which we have not.

Ver. 32. Ἄξιοι θανάτου, *worthy of death.*] r That Murther, Adultery, and unnatural Luſts deſerved death, they knew not only by the Light of Nature and of Conſcience, but by their own Laws condemning them who did them, to death. That all theſe Sins being Species of Injuſtice, condemned by the Law of Nature, rendred them obnoxious to the Diſpleaſure of that God who is the Governour of the World, and the Avenger of all Unrighteouſneſs; and ſo obnoxious to Death for violating the Laws he had given them to govern themſelves by, they might know by the Light of Nature.

Ibid. Συνευδοκοῦσι τοῖς πράσσουσι, *have pleaſure in them that do them.*] s This, ſay the *Greek* Commentators, is much worſe than the bare doing of them; for a Man may do them through the power of Temptation, and by conſideration may after become ſenſible of his folly, and repent of it; but when he is arrived at that height of wickedneſs, that he not only approves, but delights in ſeeing the like things done by others, he demonſtrates ſuch a ſtrong affection to them as is incurable.

(*f*) Τὸ δὲ παρέδωκεν αὐτοὺς ὁ Θεὸς, τετέχνηται ἢ εἰς θεὸν πλημμέλεια καὶ παρανομία, ἢ οἰκεία αὐτῶν πρᾶξις, ἢ ἐκάστου πώρωσις αὐτὴ παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ὅτι τῇ ἐναντίᾳ δὲ εὐδαιμονίᾳ λέγειν ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον, καίτοι ὁ τὸ ἀργύριον ἀπόλλυσιν, ἀλλ' ἢ ἄσωτος καὶ ὅτι κακῷ χρήσις, καὶ διέφθειρεν αὐτὸν τῶν κολάκων τὸ πλῆθος, καίτοι οὐκ ἐκεῖνοι διεφθείρασιν, ἀλλὰ τὸ προσέχειν, καὶ πείθεσθαι τούτοις, ὅπερ ἔδειν ἐν τῇ γνώμῃ τῇ ἐμῇ τὸ πείθεσθαι ἢ μὴ, Photius.

CHAPTER

CHAPTER II.

Verſe 1. THerefore, [*ſince God hath ſhewed his diſpleaſure thus againſt the Gentiles for ſinning againſt the Law of*
a *Nature,*] thou art inexcuſable, a O man, whoever thou art that judgeſt [*ſo ſeverely of them,*] for wherein thou judgeſt another,
b thou condemneſt thy ſelf, for b thou that judgeſt doeſt the ſame things, [*offending as much againſt the Law of* Moſes, *as they have done againſt the Law of Nature.*]

2. But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things, [*it being equitable that he ſhould, and certain that he will deal with men according to his word*].

3. And [*then*] thinkeſt thou this, O man, who judgeſt them who do ſuch things [*againſt the Law of Nature,*] and doeſt the ſame [*againſt the Law of* Moſes] that thou ſhalt eſcape the judgment of God, [*which they have ſo ſeverely felt?*]

4. Or deſpiſeſt thou the riches of his goodneſs [*to thee above them, in giving the Law, Covenant, and Promiſes to thee,* Chap. 9. 4.], and [*his*] forbearance and long-ſuffering [*exerciſed hitherto to thee, who haſt long deſerved his wrath,* Chap. 9.22.] not knowing [*or diſcerning*] that the goodneſs of God [*naturally*] leadeth thee to repentance, [*and is a powerful motive to engage thee to it,* 2 Pet. 3. 9, 15.]

5. But after the hardneſs and impenitency of thy heart, [*which will not ſuffer thee to repent, and believe the Goſpel,*] treaſureſt [*yet*] up [*more*] wrath againſt the day of wrath, and revelation of the righteous judgment of God; [*Rom.* 9. 22. 1 *Theſſ.* 2. 16. 5. 9.]

6. Who will render to every man [*Jew, and Gentile*] according to his deeds.

c 7. To them, who c by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

d 8. But to them who are contentious [*againſt*] and d obey not the truth [*of the Goſpel, as generally you Jews do not*] but obey unrighteouſneſs [*or falſhood;*] indignation and wrath.

9. Tribulation and anguiſh [*I ſay*] ſhall be upon every ſoul that worketh evil, upon the Jew firſt, [*as being under greater light, and as having the Goſpel firſt preached to them,* Acts 13 46. *and to whom Chriſt was firſt and in perſon ſent,* Acts 3. 26.] and alſo upon the Gentile, [*for though God winked at the times of their former ignorance,* Acts 17. 30. *yet now he hath revealed his wrath from heaven againſt all unrighteouſneſs,* Chap. 1. 17. *they muſt expect his juſt diſpleaſure who turn not from it to the way of truth, as the Goſpel is called,* 2 Pet. 2. 2.]

10. But glory, honour, and peace ſhall be to every man that worketh good, to the Jew firſt, [*as being the Church of God, to whom the promiſes of the Meſſiah chiefly did belong,* Rom. 9.4.] and alſo to the [*believing*] Gentile, [*they being by faith* Abraham's *ſeed, and heirs according to the promiſe,* Gal. 3. 29.]

11. [*I ſay to the Gentile alſo*] for there
e is e no reſpect of perſons with God. e

12. [*Tribulation and anguiſh, I ſay, ſhall be on every ſoul that worketh evil, whether Jew or Gentile,*] for as many as have ſinned without the [*written*] law, [*which is the caſe of the Gentiles,*] ſhall alſo periſh without [*that*] law, [*being condemned by the Law written in their hearts,*] and as many as have ſinned in [*or under*] the law, [*which is the caſe of the Jews,*] ſhall be judged [*and condemned for their evil deeds*] by the law.

13. For [*know this, oh thou Jew, that*] f f
not the hearers [*only*] of the law, are [*upon that account*] juſt before God, but the doers of it [*only*] ſhall be juſtified, [i. e. *accepted of God, as acting ſuitably to their Profeſſion.*]

14. [*And ſay not, that the Gentiles therefore cannot be juſtified, or accepted with God, becauſe they having not the Law, cannot be doers of it,*] for g when the Gentiles who g
have not the law [*of Moſes,*] do by nature the things contained in the [*Moral*] law, they having not the [*written*] law, are a law [*a rule of living*] to themſelves.

15. [*Doing thoſe things*] which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs [*to it,*] and their thoughts meanwhile [*or their reaſonings within themſelves*] accuſing, or elſe excuſing one another, [*and ſo the Uncircumciſion keeping the Righteouſneſs of the Law, and fulfilling the Law, ſhall be by God accounted for Circumciſion, and be as acceptable to him as the Circumciſion,* v. 26, 27.]

16. [*And theſe Rewards and Puniſhments will be diſtributed to Jew and Gentile*] in the day when God ſhall judge the ſecrets of men [*s hearts*] by Jeſus Chriſt, according to my Goſpel, [*or as my Goſpel teſtifies he will; for the Heathens are not to be judged according to the Tenor of the Goſpel, but according to the Light of Nature,* v. 12.]

17. Behold [*thou who glorieſt in this, that*]
k thou art called a Jew, [*one of that Nati-* k
on which God hath known above all the Families of the Earth, Amos 3. 2. *to whom pertaineth the Adoption and the Covenants,* Ch. 9. 4.] and reſteſt in [*the outward performances of*] the law, and makeſt thy boaſt of God, [*as the Author and Patron of thy Religion, and thy God in Covenant*].

18. And [*that thou*] knoweſt his will, and approveſt the things that are moſt excellent, being

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being inſtructed out of the Law [*concerning them.*]

19. And art confident that thou thy ſelf
l art [*able to be*] a guide l to the blind [*Gentile,*] a light of them [*that ſit*] in darkneſs.
m 20. An inſtructer of m the fooliſh, a teacher of babes, which haſt the form of knowledge and of truth in the law; [i. e. *a Scheme, or Draught of the Affirmative Precepts of the Law, which inſtruct thee what to do, and of the Negative Precepts, which teach thee what to leave undone.*]
n 21. Thou therefore n which teacheſt another, [i. e. *who undertakeſt to be a Guide unto, and Teacher of the Gentile,*] teacheſt thou not thy ſelf? [*to practiſe thine own Leſſons:*] thou that preacheſt [*or proclaimeſt*] a man ſhould not ſteal, doeſt thou ſteal? [*and ſo condemneſt thy ſelf out of thine own mouth?*]
o 22. Thou that ſayeſt a man o ſhould not commit adultery, doſt thou commit adultery? Thou that abhorreſt idols, doeſt thou commit ſacrilege? [*robbing God of his honour another way.*]

23. Thou that makeſt thy boaſt of [*thy skill in*] the law, through breaking the law, [*in thoſe inſtances which the Conſcience of the very Heathen doth condemn,*] diſhonoureſt thou [*the Name of*] God [*among the Gentiles?*]
p 24. For p the name of God is blaſphemed among the Gentiles, through you [*Jews, pretending to be ſo dear to God, and ſo great Favourites of Heaven, and yet living ſo licentiouſly as you do, and ſo it hath happned to you accordingly*] as it is written [*of you,* Iſa. 52. 5. Ezek. 36. 23.]

25. For circumciſion verily profiteth if thou keep the law, [*as Circumciſion obligeth thee to do,* Gal. 5. 2.] but if thou art [*ſtill*] a breaker of the law, thy circumciſion is made [*of no more advantage to free thee from God's condemnation, than*] uncircumciſion q.
q
26. Therefore [*on the other ſide*] if the uncircumciſion [i. e. *the Gentile, though uncircumciſed,*] r keep the righteouſneſs of the
r law, ſhall not his uncircumciſion be accounted for circumciſion; [i. e. *ſhall he not be as acceptable to God, as if he had been circumciſed?*]

27. And ſhall not [*the*] s uncircumciſion
s which is by nature, [i. e. *the Gentile, who continues uncircumciſed as he was by nature*] if it fulfil the law, judge [*and condemn*] thee, who by the letter [i. e. *having the letter of the Law*] doeſt tranſgreſs the Law?

28. For he is not [*in God's account*] a Jew, [i. e. *one beloved of him*] who is one [*only*] outwardly, [*by Profeſſion,*] neither is that [*valued by him as true*] circumciſion which is outward in the fleſh [*only*].

29. But he is a Jew [*in God's eſteem*] who is one inwardly, [*by the purification of his heart from inward filth, and evil diſpoſitions and affections*] and [*the*] circumciſion [*valued by him*] is that of the heart in the ſpirit, [*wrought in us by the Spirit,*] and not in [*or by*] the letter, whoſe praiſe is not of men, [*who are not able to diſcern it,*] but of God, [*who is the ſearcher of the heart.*]

Annotations on Chap. II.

a THE Apoſtle had in the former Chapter laid down this as the Foundation of his Diſcourſe, That *the Goſpel of Chriſt was the Power of God to the Salvation both of Jew and Gentile,* v. 16. and that there only was revealed that Righteouſneſs of God through Faith, by which alone Life and Salvation was to be obtained. He had alſo ſhewed the Neceſſity of this Faith, becauſe *the wrath of God was revealed from Heaven againſt all unrighteouſneſs of men, who held the truth in unrighteouſneſs*; and that this the *Gentiles* had done by acting againſt the Light of Nature, and that God had been angry with, and puniſhed them for it, he had ſhewed from *v.* 19. to the end of that Chapter.

Theſe *Gentiles* were by the *Jews* repured as unclean, great Sinners, and ſo uncapable of Salvation; and their great quarrel againſt the Goſpel was this, that it admitted ſuch Men to the Favour of God without Circumciſion, and Obedience to the Law of *Moſes.* To thoſe *Jews* the *Apoſtle* in this Chapter directeth his Diſcourſe, proving here, That they who lived under the Law wanted this Juſtification, as much as others, being alſo great Sinners: and in the following Chapters, that neither they, nor the *Gentiles*, could obtain this Juſtification by the Law. See *v.* 13 & 17.

Ver. 1. Τὰ γὰρ αὐτὰ πράσσεις, *for thou doeſt the ſame things.*] If to any one it ſeem ſtrange that the *Apoſtle* ſhould pronounce the *Jews* guilty of the ſame ſins of which he had accuſed the *Gentiles*, Chap. 1. let him conſider what their own (a) *Joſephus* hath recorded of them, and he will ceaſe to won- b

(a) Καθάπαξ μὲν ἐν ἐπιξένοις ἢ παρανομίαν αὐτῶν ἀδύνατον, σωτηρίας δ' ἀπεῖναι μήτε πόλιν ἄλλην τοσαύτας ὑπερβάλλειν, μήτε γένεσιν ἐξ αἰῶνος γεγονέναι κακίας ταυτησίσιν. De Bell. Jud. l. 6. c. 27. p. 933. Τιμῶν γὰρ τὰ τῶν εὐλογιθέντων ὑπὸ τοῦ νομοθέτου πάντα καὶ τὰ τῶν ὑπ' ἐκείνου καταγνωσθέντων παραλείπειν, c. 26. p. 930. C.

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der. For first, he assures us, there *was not a Nation under Heaven more wicked than they were. What*, saith he, *have you done of all the good things required by our Law-giver? What have ye not done of all those things which he pronounced accursed? So that* (b) *had the* Romans *delayed to come against these execrable Persons, I believe*, saith he, *either the Earth would have swallowed up, or a Deluge would have swept away their City; or Fire from Heaven would have consumed it, as it did* Sodom, *for it brought forth a generation of Men far more wicked than they who suffered such things.* There is not a Sin mentioned *Chap.* 1. of which he doth not in that History accuse them, not excepting that of unnatural Lusts: For of their *Zealots* he saith, (c) *It was sport to them to force Women; they freely gave up themselves to the Passions of Women, exercising, and requiring unnatural Lusts, and filling the whole City with Impurities.* And again, *They committed all kinds of wickedness, omitting none which ever came to the memory of Man, esteeming the worst of Evils to be good, and finding that reward of their Iniquity which was meet, and a Judgment worthy of God.*

e Ver. 7. Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in well doing.*] This good Work being put in the singular number, seems to intimate some Work eminently so. Now when the *Jews* asked our *Saviour*, *What shall we do that we may work the works of God?* His answer was, *This is the work of God, that ye believe in him whom he hath sent*, John 6. 28, 29. The preaching of this Faith is stiled emphatically, *the Work*, Acts 5. 38. & 13. 2. & 14. 26. & 15. 38. and sometimes *the Work of Christ*, Philip. 2. 30. *the Work of the Lord*, 1 Cor. 16. 10. The Faith wrought by it is ἔργον πίστεως, *the Work of Faith*, 2 Thess. 1. 2. And he that begets it in us, is said to begin us ἔργον ἀγαθὸν, *the good Work*, Philip. 1. 6. And in this sense it accords well with the Scope of the *Apostle*, whether it be joyned with the word *Patience*, or with the following words; for the *Apostle* had said in the former Chapter, That *the Gospel of Christ was the power of God through faith to salvation to every one that believeth, to the Jew first, and also to the Gentile*, Rom. 1. 16. This he here prosecutes, saying, That *to them who by patience in the faith of Christ, seek the glory, honour and immortality* promised in the Gospel, God will give *eternal life.*

Ver. 8. Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *and obey not the Truth.*] The Gospel being stiled *the Truth of God*, Rom. 3. 7. & 15. 8. *The Word of Truth*, Eph. 1. 3. Colos. 1. 5. 2 Tim. 2. 15. James 1. 18. The Knowledge of it being ἐπίγνωσις ἀληθείας, *the knowledge of the Truth*, 1 Tim. 2. 4. & 4. 3. 2 Tim. 2. 25. Titus 1. 1. Heb. 10. 26. The belief of it being πίστις ἀληθείας, *the belief of the Truth*, 2 Thess. 2. 13. Obedience to it being *Obedience to the Truth*, Gal. 1. 3. & 5. 7. Walking according to it, being *walking according to the Truth*, 1 John 2. 4. John 3. 3. the Gospel it self being emphatically stiled *the Truth*, Eph. 4. 21. 2 Joh. v. 2 & 3. 3 John v. 12. to know it, being *to know the Truth*, 1 John 2. 21. To profess it, to *be of the Truth*, 1 John 3. 19. To reject it, *not to believe the Truth*, 2 Thess. 2. 12. To err from it, *to err from the Truth*, Titus 1. 14. James 5. 19. I say, this being so, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the truth*, may be, first, the unbelieving *Jews*, or false *Apostles* coming from them, who *preached Christ*, ἐξ ἐριθείας, *out of contention* against *Paul*, Phil. 1. 16. And secondly, the *Gentiles*, which spake against the Truth, and rejected it; and both these obeyed, and gave up themselves to Falshood: The *Gentiles*, by *changing the truth of God into a lie*, Chap. 1. 25. The *Jews*, by adhering to their *vain Traditions*, which made void the Commands of God, and owning them as derived from *Moses*, when they were only the *Doctrines of Men.*

d

Ver. 11. Οὐ προσωπολημψία, *no respect of persons.*] *i. e.* He is not one who will connive at Men doing wickedly, because they are *Jews*, whilst he punisheth the like wickedness in the *Gentiles*, or afford Justification and Salvation to the *Jew* believing, and working that which is good, and not to the believing and obedient *Gentile*, Rom. 3. 29, 30.

e

Ver. 13. Οὐ οἱ ἀκροαταὶ τοῦ νόμου, *not the hearers of the Law.*] The *Jewish* Religion was very much corrupted at our Saviour's Coming, so that they thought it sufficient to obtain God's favour, and to secure them from his Judgments; (1.) That they were

f

(b) Οἶμαι Ῥωμαίων βραδυνάντων ἐπὶ τὰς ἀπιστίας, ἢ κατατρῦναι ἂν τὸ χάσμα τοῦτο, ἢ κατακλυδῆναι ἡ πόλις, ἢ τὰς ἀπὸ Σοδόμων μεταλαβεῖν κεραύνους, πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν. De Bello Jud. l. 6. c. 37.

(c) Γυναιξὶν ὕβρεις ἐπαίζοντο, καὶ μεθ' ἡδονῆς ἐπιθυμίαν τοῦ κέρδους· ἃ μόνον ἦν κόσμου, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δι' ἐπιτομῆς ἀσυγγνώστους ἀθυμίας ἠδονὰς ἐπενόησαν. l. 5. c. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο, μηδ' εἴπερ περίεργον περιῆν παρελθόν, ἢ μήπω πραχθὲν, αὐτοὶ παρελιπόντες ἀζήλωτον, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, τοιαῦτα τὸ πανοῦργον ἔκλεψε τὸ τέλος ἔνεγκε, τῷ θεῷ δ' ἀξίαν ἐπὶ πᾶσιν ἑαυτοῖς ποινὰς βραδύσαντι. l. 7. c. 30. p. 986. E.

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of the Seed of Abraham. And hence the Baptist speaks thus to them, *Bring forth fruits meet for repentance, and (think it not sufficient to) say within your selves, we have Abraham for our father*, Matth. 3. 8, 9. The *Chaldee Paraphrasts* do often mention their Expectation of being preserved for the Merits, or good Works of their *Forefathers Abraham, Isaac* and *Jacob*; and their Writers add, That (d) *Hell-fire hath no power over the sinners of* Israel, *because* Abraham *and* Isaac *descend thither to fetch them thence.* (2.) They held that Circumcision was of sufficient virtue to render them accepted of God, and to preserve them from Eternal Ruine; for they teach, (e) That *no circumcised person goes to Hell*, God having promised them to deliver them from it, *for the merit of Circumcision*, and having told *Abraham*, that *when his Children fell into transgression, and did wicked works, he would remember the odor of their foreskins, and would be satisfied with their Piety.* And (3.) they taught that (f) *all Israelites had a Portion in the World to come*, and that notwithstanding their sins, yea, though they were condemned here for their wickedness; This is the first Sentence in the *Capitula Patrum*: Whereas of all the *Gentiles*, without Exception, they pronounce that (g) *they are fuel for Hell-fire.* (4.) They teach, that to be employed in hearing and studying the Law, was a thing sufficient to make them acceptable with God. To this St. *James* seems to refer in these words, *And be ye doers of the word, and not hearers only, deceiving your own souls*, James 1. 22. Now most of these vain Opinions the *Apostle* in this Chapter, and throughout this *Epistle*, labours to confute: The first here v. 9. the second v. 25. the third from v. 2. to the 9th, and the fourth in this *verse*.

g Ver. 14. Ὅταν γὰρ ἔθνη, *for when the Gentiles.*] Most Interpreters understand this of the believing *Gentile*, *the righteousness of the Law being fulfilled in them* only, *who walk not after the flesh, but after the spirit*, Rom. 8. 4. And he being only the *inward Jew, who hath the circumcision of the heart in the spirit*, v. 29. But all the *Ancient Commentators* interpret these last six Verses, not indeed of the *Idolatrous Gentiles*, but of such *Gentiles* as lived before the Law, as *Melchisedec*, and *Job*, or were worshippers of the true God, as *Cornelius*; or repented, as the *Ninevites*. These Examples, saith *Chrysostom*, he sets before the *Jews*, as being such as they could not contradict. And in his Comment on the 15th Verse, he makes this Inference from the words, (h) *By these things he shews that God made Man sufficient of himself to chuse Vertue, and avoid Vice*; adding, that this was necessary to be said to stop the Mouths of them who enquired τί ἡμῖν οὖν περισσὸν ἦν ἢ τοσαύτης προνοίας ὑπῆρχον ὑποβολαί, *where were the footsteps of such a Providence in former times?* This the *Apostle* seems plainly to insinuate, by arguing that God did, and will accept the *Gentile*, living according to the *Law written in his heart*, and therefore owning him as the true God, and honouring or *glorifying him as God*, who made the Heaven and the Earth, because he is *no respecter of persons.* This seems the obvious meaning of those words of St. *Peter*, in the case of *Cornelius* and all his Friends, *Of a truth I perceive that God is no respecter of persons*, (*i. e.* he affects them not barely because they are circumcised, or of such a Nation,) *but in every Nation he that feareth him, and worketh righteousness, is acceptable to him*, Acts 10. 34, 35. supposing that there might be such in every Nation. And the Argument of *Origen* seems here considerable; That (i) *if God condemned the Gentiles because they held the Truth in unrighteousness, and when they knew God, did not glorifie him as God, neither were thankful; it seems reasonable to conceive, that had they done what they culpably neglected, and might have done,* i. e. *had they glorified him as God, and been thankful, they would have done what had been acceptable to God, and fit to be rewarded by his Goodness*; i. e. had they held the Truth in Righteousness, and abstained from those Actions for which their Conscience did accuse them, and for which *they knew they were worthy of death*, as they who were inexcusable for doing of them, might have done, they would have escaped the *wrath of God revealed from Heaven against all unrighteousness.* But then these things may here be offered to Consideration,

1. That this Acceptance may not reach so far as to put them under the same Privileges and Favours with his Church and People; but if they live in such Times and Places where an exacter Knowledge of his Will might be obtained, it may induce his

(d) *Pocock. Miscell.* p. 172, 227. (e) *Pug. fid. Part* 3. *Disc.* 3. c. 16. § 35, 37. (f) *See* Smith's *Jewish Notion of Legal Right* c. 3. (g) *Pirk. Elie.* p. 69. 4.

(h) Διὰ τούτων δείκνυσι πάλιν ὅτι αὐτάρκη τὰ ἀνθρώπινα ἐποίησε τὸν Θεὸς πρὸς τὴν τοῦ ἀγαθοῦ, καὶ τὴν τοῦ κακοῦ φύσιν.

(i) *Si enim videtur Apostolus condemnare Gentiles ex eo quod naturali intelligentiâ cum cognovissent Deum, non sicut Deum magnificaverunt, quomodo non putamus quod etiam collaudare eos possit & debeat, si qui in his cognoscentes Deum, sicut Deum magnificent, dubitari igitur non puto quin is qui pro malo opere condemnari meruisset, idem, si operatur bonum, remuneratione boni operis dignus habeatur.*

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Providence to find out means of imparting that alſo to them, as in the Caſe of *Cornelius*, and his Friends, who was told things *by which he, and his houſe ſhould be ſaved*, Acts 11. 14.

2ly, That though God may, and will reward ſuch honeſt *Heathens*, becauſe otherwiſe they could have no encouragement to own, or ſerve him as their God, ſince *he that cometh to God*, ſaith the *Apoſtle*, *muſt believe that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. Yet he is not obliged to give them the glorious Reward which he hath promiſed to the *Chriſtian*; for this not being due to their Works, they could not from the Light of Nature be aſſured of it; and it being ſo peculiarly aſſigned to Faith in *Chriſt*, both affirmatively and negatively, when the *Apoſtle* ſaith, *God hath given us eternal life, and that life is in his Son. He that hath the Son hath life, and he that hath not the Son, hath not life. This is life eternal, that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. This is the true God and eternal life.* 1 Joh. 5. 11, 12, 13, 20. Joh. 17. 3. See Joh. 1. 4. & 13. 16, 36. & 5. 24. & 6. 27. It cannot well be ſaid to belong to any other, and therefore (k) *Origen* freely grants this, and yet thinks ſuch Perſons may not be utterly deprived of a Reward; eſpecially it ſeems not equitable that they ſhould be deprived of all Reward, purely for want of an impoſſible Condition; *i. e.* becauſe they believed not in him, of whom they had not, and very often could not have heard. It may be added

3dly, That if any of them did arrive at ſuch a ſtate, as made them indeed to *fear God, and work righteouſneſs*, they did this not meerly by the ſtrength of Natural Light; for though ſome of them ſeem to ſay, that (*l*) *Nature*, or Philoſophy, *was a ſufficient Guide to Vertue*, yet that they meant not this excluſively of the Divine Aſſiſtance, which they ſaw neceſſary to preſerve them againſt the Infirmities of Humane Nature, (*m*) their own words do fully teſtifie. And if God owned any of them as truly righteous, it was by virtue of their Faith in God; *i. e.* that Faith by which they believed *he was a rewarder of them that diligently ſeek him*; which being, as to kind, the ſame with that which the *Apoſtle* ſo highly commends, Heb. 11. even the *expectation of things hoped for*, the *evidence of things not ſeen*, when it produced in them a ſincere endeavour to ſerve, and pleaſe him according to the Light of Nature, and cleave to their Duty, though they might ſuffer for it in this World, might be imputed unto them for Righteouſneſs. I conclude theſe Conjectures with *Origen* on the ſame place, *Sed tamen in arbitrio legentis eſt probare quæ dicta ſunt, vel non.*

Ver. 17. Σὺ Ἰουδαῖος ἐπονομάζῃ, *thou art called a Jew.*] The *Apoſtle* doth not here begin to ſpeak to the *Jew*, but to prove farther, and illuſtrate what he ſaid before, as is evident from the words ἴδε σὺ, *behold thou* (to whom I ſpeak) *art called a Jew*; he therefore may be ſuppoſed to ſpeak this farther to convince him that he, doing the ſame things, ſhall not eſcape the Judgment of God; and that the hearing of the Law he doth not practice, will be ſo far from juſtifying him before God, that 'twill add to his Condemnation. k

Ver. 19. Τυφλῶν, *of the blind.*] The *blind*, and *them that ſit in darkneſs*, is a Periphraſis of the *Gentiles*. See *Iſa.* 9. 1. & 42. 6, 7. & 49. 9. Luke 1. 79. Eph. 5. 8. l

Ver. 20. Ἀφρόνων, *of the fooliſh.*] The *fooliſh* and the *babes*, ſeem to be here the *Proſelytes* to the *Jewiſh* Law, whom they accounted as *Infants new born.* m

Ver. 21. Ὁ τὸν διδάσκων ἕτερον, *thou that teacheſt another.*] This Verſe may be illuſtrated out of the *Jewiſh* Writings: For they ſay, that (*l*) *he who teacheth others what he doth not himſelf, is like a blind Man who hath a Candle in his hand to give light to others, whilſt he himſelf doth walk in darkneſs.* So appoſite is the firſt queſtion to convince thoſe *Jews* who pretended to be Guides and Lights to the blind *Gentiles*, that they themſelves were blind. And again, *How can a wiſe Man ſay in the Congregation, thou ſhalt not ſteal, when he ſteals?* Whence it appears that in their own account this was ſufficient to cut off their pretence to Wiſdom. n

Ver. 22. Ὁ λέγων μὴ μοιχεύειν, *thou that ſayeſt a man ſhould not commit adultery*, &c.] Of all theſe things the *Jewiſh Doctors* were notoriouſly guilty, and of moſt of them they were accuſed by our Lord. As, *v. g.* firſt that *they ſaid, and did not*; that *they laid heavy Burthens upon others, which they would* o

(k) *Licet alienus à vitâ videatur æternâ, qui non Credit Chriſto, videtur quod per hæc quæ dicuntur ab Apoſtolo bonorum operum gloriam, & honorem, & pacem perdere penitus non poſſit.*

(l) *Nec eſt quiſquam gentis ullius qui ducem naturam nactus ad Virtutem venire non poſſit.* Cic. de leg. l. 1. n. 3.

(m) *Multos & noſtra Civitas & Gracia tulit ſingulares Viros, quorum neminem, niſi juvante Deo, talem fuiſſe credendum eſt —— Nemo igitur vir magnus ſine aliquo afflatu divino unquam fuit.* Cic. de Nat. Deorum, l. 2. n. 124, 125. Αἱ δ' ἄνευ λογου φύσεις ἀμφισβήτησιν ὁ μεταξὺ & ἀμφὶς, ἀρετῆς, οὐδὲ & ἐκάτερα μοχθηρίας καθαρμισμόδαι, δίχα ξυναγωγοῦ Θεοῦ, καὶ συλλήπτορος. Max. Tyr. Diſſert. 22. p. 218.

(l) *Sepher Hamaaloth*, p. 87.

not

not touch with their own fingers, Matth. 23. 3, 4. That they made his Father's Houſe *a Den of Thieves*, Matth. 21. 13. John 2. 16. That they were guilty of *Adultery* by own unjuſt Divorces, *Matth.* 19. 9. And their *Polygamy* was ſo ſhameful, that they would proclaim in any place where they came, *Quænam erit mihi Uxor in diem*, (m) *who will be my wife for this day*, or while I ſtay in this place? And ſurely ſuch a Wife was little better than a Whore. Hence (*n*) *Juſtin Martyr* tells the *Jews*, that whereever they travelled, or came, they did, with the permiſſion of their Rabbins, ὀνίμασι γάμε γυναῖκας ἀγέδεν, *take women, and uſe them as their Wives, under pretence of marriage.* And the Theft and Merchandize of which they are accuſed, *Matth.* 21. and *John* 2. being about holy things, may be well alſo ſtiled *Sacrilege*; though of this they being accuſed in the times of the Prophet *Malachi*, doubtleſs they were more guilty of it in theſe worſt of times. Accordingly (*o*) *Joſephus* doth pronounce them guilty, not only of *Theft*, *Treachery*, *Adultery*, *Sacriledge*, *but of Rapines and Murthers, and new ways of wickedneſs invented by them, of all which the Temple was made the Receptacle.* Add to this that the ſame *Joſephus* informs us, that not long after the writing of this *Epiſtle*, the Servants of the *High-Prieſts*, τὰς τῶν ἱερέων δεκάτας ἐλάμβανον βιαζόμενοι, *took away by violence the Tythes of the Prieſts, ſo that many of them periſhed for want of food*, Antiq. l. 20. c. 8. p. 698. E.

Note alſo from theſe words, *Thou that abhorreſt Idols*, the miſtake of thoſe who think the *Gnoſticks* are here referred to, they being ſo far from abhorring Idols, that (*p*) *Irenæus* informs us, *they had their Images, they worſhipped Idols without fear, and went firſt to the Feaſts celebrated in the Idol-Temple.* (*q*) *Origen* alſo aſſures us, that he, *viz. Simon Magus*, taught his Diſciples, *to count Idolatry as a thing indifferent.*

p Ver. 24. Βλασφημεῖται ἐν τοῖς ἔθνεσιν, *is blaſphemed among the Gentiles.*] Of this (*r*) *Joſephus* doth frequently accuſe them, ſaying, *What wickedneſs do you conceal, or hide, which is not known to your Enemies? You triumph in your wickedneſs, ſtrive daily who ſhall be moſt vile, making a ſhew of your wickedneſs, as if it were vertue.* And thinkeſt thou this, O man, that thou ſhalt eſcape the Judgment of God, who puniſheth the *Gentiles*, when thou art as guilty as they of acting againſt thy Conſcience, and doing that for which thine own Mouth condemns thee, or which is as bad as that which thou condemneſt in them, and which doth alſo cauſe them to *blaſpheme that holy name by which thou art called?* Surely, after theſe things ſo ſcandalouſly done, 'twill be of no advantage to thee that thou art *called a Jew*, or haſt received the Sign of Circumciſion.

q Ver. 25. Having thus proved that the Sins of the *Jews* muſt render them obnoxious to the Divine Wrath, as well as thoſe of the *Gentiles*, he proceeds to prove what he ſaid *v.* 7. and the 10th, that the Righteouſneſs of the circumciſed *Gentile* muſt alſo render him acceptable to God, and rewardable by him, as well as the Righteouſneſs of the *Jew.*

r Ver. 26. Τὰ δικαιώματα τῦ νόμε, *the righteouſneſſes, or ordinances, of the law.*] The word δικαιώματα is uſed ſometimes for the Divine Judgments, which being always done in equity, and according to the deſerts of Men, are fitly called δικαιώματα, or *righteous Judgments*, Rom. 1. 32. Rev. 15. 4. And ſometimes it relates to the Ceremonial Inſtitutions which God thought fit for a ſeaſon to preſcribe to the *Jews*, and then it ſeems beſt to be rendred *Ordinances*, as *Heb.* 9. 1, 10. And ſometimes to the Moral Precepts of the Law; as when the *Apoſtle* ſaith, τὸ δικαίωμα τῦ νόμε, *the Righteouſneſs of the Law is fulfilled in us, who walk not after the fleſh, but after the ſpirit*; which ſeems to be the ſenſe of the Phraſe here.

s Ver. 27. Ἡ ἐκ φύσεως ἀκροβυστία, *the uncircumciſion which is by nature.*] Moſt *Interpreters* think that the *Apoſtle* ſpeaks in theſe two Verſes of the believing *Gentile*, and only doth deſign to prove againſt the *Jew*, that his want of Circumciſion, if he be a doer of Righteouſneſs, will not hinder his Acceptance with God, 1 *Cor.* 7. 19. *Gal.* 5. 6. & 6. 15. and that becauſe this Righteouſneſs of the Law is ſaid to be *fulfilled by them who walk according to the ſpirit*, Chap. 8. 4. *i. e.* by them *who are in Chriſt Jeſus*, v. 1. But *Grotius*, and *Oecumenius*, ſeem to intepret this of the *Hea-*

(m) *Lightf. in Matth.* 19. 3. (n) *Dial. cum Tryph.* p. 363. D. 371. A.

(o) Τὰ κρύπλα μὴ τῶν ἁμαρτημάτων ἐκδιηγήσωμαι, κλοπὰς λέγω, καὶ ἀνδραποδισμοὺς, καὶ μοιχείας, ἁρπαγὰς δ' ἐπὶ ξένα, καὶ φόνους, καὶ ξένας καταδουλωσάμενος κακίας ὁδὸς, ἐκδεχόμενος δὲ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. l. 6. c. 26.

(p) Ἐπὶ πᾶσιν ἐσθήμασιν τῶν ἐντὸς πέρσαν εἰς τιμὰς τῶν εἰδώλων ἡμοιμένοις περῶτος συνίασιν. l. 1. p. 26. D. ——*Imagines quidem depictas, quasdam autem & de reliqua materia fabricatas habent & has coronant, & proponunt eas cum Imaginibus mundi Philoſophorum, videlicet cum Imagine Pythagoræ, Platonis, & Ariſtotelis. Et Reliquorum, & reliquam obſervationem circa eas ut Gentes faciunt.* l. 1. c. 24. Vide *Euſeb.* Hiſt. Eccleſ. l. 2. c. 13.

(q) Ἐναλλαγὴν σχῆς ἢ εἰδωλολατρείας. Contra Celſum. l. 6. p. 282.

(r) Τὶ δ' στρᾶται παρ' ὑμῖν ὅτι κρύπλεν, τὶ δ' ἀγνὲ, καὶ τοῖς ἐχθροῖς φανερὸν γέγονε, πομπεύεσθε δ' ἐφ' ἡμῶν ἐν καθ' ἡμέραν ἐρίζετε τὶς χέρων χθὲς, ἢ δεινίας ἄπαντες ἀρετῆς ἐπίδειξιν ποιούμενοι. De Bell. Jud. l. 6. p. 931. B. C.

thens,

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then, such as the *Centurion* in the Gospel were, because the Condemnation of the *Jew* seems to arise from this, That he who had the Letter of the Law, did not that which they who were without did.

CHAP. III.

Verse 1. [BUT *you will say, if the uncircumcised person, keeping the righteousness of the Law, is to be reckoned as circumcised*, Chap. 2. 26. *and if the inward circumcision be that alone which is acceptable to God*, v. 28, 29.] what advantage then hath the Jew [*above the Gentile?*] or, what profit is there of [*the*] circumcision [*above uncircumcision?*]

2. [*I answer*] much every way; [*Chap.* 9. 4. *but*] chiefly because that unto them were committed the Oracles of God, [*in which the Covenants and Promises made to them, and chiefly that of the Messiah, and of Justification by Faith in him, were contained.*]

3. [*Which Oracles must be made good, notwithstanding their infidelity,*] for what if some of them [*to whom these Oracles, and the promise of a Messiah, or a Seed in whom the Nations of the Earth should be blessed, were committed,*] did not believe [*in the promised Seed,*] shall their unbelief make the Faith [*or Fidelity*] of God [*in making this promise to Abraham*] of none effect?

4. God forbid [*that such a thought should enter into our hearts,*] yea, [Gr. *but, on the contrary*] let God be [*acknowledged*] true, [*and faithful to his word,*] but every man a liar; [i. e. *though all men should prove liars*] as it is written, [*Psal.* 51. 4.] a That thou mayest be justified in thy sayings, [*or mayest appear just and faithful in performing them,*] and clear when b thou art judged, [i. e. *when thou judgest, and contendest with Man.*]

5. But if our unrighteousness commends, [*illustrates, and establishes,*] c the righteousness of God, [*that way of justification by faith which he alone approves of,*] d what shall we say? is God unrighteous who taketh vengeance [*on Jew and Gentile, for these sins which thus commend his righteousness, and shew the wisdom and grace of God in administring this way of our justification?*] e I speak as a man, [i. e. *as an Heathen, or Unbeliever would be apt to conclude from our Doctrine of Justification by Faith:*]

6. [For] God forbid [*that I should have a thought that God can be unrighteous;*] for how then shall God judge the world [*for their unrighteousness?*]

7. [*I speak, I say, their sense,*] for, [*say they,*] if the truth of God hath more abounded to his glory f through my lie, [*if the truth of his promise to justifie the Gentile through faith in Christ, hath appeared more illustriously to the glory of his grace, through my Idolatry, and changing his truth into a lie,*] why am I also judged as a sinner, [*as well as the Jew?*]

8. And [*why will it*] not rather [*follow* οὐκ ὅτι *according to*] that we should do evil that good may come, [*or that God may be glorified?*] as we be slanderously reported, and as some affirm, that [*in effect*] we say, [*by asserting the Doctrine of Justification by faith, which yet we are so far from saying, that we declare them who do so, men*] g whose damnation is just.

9. What then, [*or wherefore*] are we better than they? [*Do we Jews excel the Gentiles,*] h no in no wise, [ὐ πάντως, *not altogether, as to the benefit mentioned* v. 2. *but not as to justification,*] for we have before proved [*touching*] both Jews [*Chap.* 2.] and Gentiles, [*Chap.* 1.] that they are all under sin, [*and so all stand in need of justification by faith.*]

10. [*The Jews, I say, as well as the Gentiles,*] i as it is written [*of them,*] there is none righteous, no, not one.

11. There is none that understandeth, there is none that seeketh after God;

12. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no, not one.

13. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of Asps is under their lips; [*they are Men*]

14. Whose mouth is full of cursing and bitterness;

15. Their feet are swift to shed blood;

16. Destruction and misery are in their way,

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. [*Which words of the Psalmist may justly be applied to them;*] for we know that what things soever the Law saith, [*not applying the words to any others,*] it saith to them that are under the Law, that [*not only the mouths of the Gentiles, but*] every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the Law there shall no flesh be justified in his sight; for by the Law is k the knowledge of [*that*] sin [*which rendreth us obnoxious to condemnation.*]

21. But

21. But now [*in the Diſpenſation of the Goſpel,*] the righteouſneſs of God without [*performing the works of*] the Law is manifeſted [*to the World,*] being witneſſed, [i. e. *atteſted to,*] by the Law, [*giving us the knowledge of ſin,* v. 20.] and by the Prophets, [*declaring that the juſt ſhall live by faith.*]

22. Even the righhteouſneſs of God which is by faith in Jeſus Chriſt to all, and upon all that believe, for [*as to the way of juſtification,*] there is no difference [*betwixt Jew and Gentile.*]

l 23. For all have ſinned, and [*ſo*] come ſhort of [*attaining*] l the glory of God, [*without a free act of juſtification by grace.*]

m 24. Being juſtified, [i.e. *abſolved from the guilt and condemnation due to us for our paſt ſins,*] freely by his grace, m through the redemption that is in Jeſus Chriſt.

n 25. Whom God hath ſet forth [*or propoſed*] to be n a propitiation, [*a Propitiatory, or Mercy-ſeat,*] through faith in his blood, to declare his righteouſneſs, [i.e. *the way of juſtification by faith, which God alone*

o *admits of*] o for the remiſſion of ſins that are paſt, through the forbearance of God, [*not imputing their Treſpaſſes to them who believe in him,* 2 Cor. 5. 19.]

26. [*I ſay, God hath now propoſed him as*

p *our Propitiatory,*] p to declare at this time his righteouſneſs, [*or the way of juſtification he allows of,*] that he, [*by juſtifying us only through the Redemption that is in Chriſt Je-*

q *ſus,*] might [*appear to*] be q juſt, [*in requiring this ſatisfaction for our ſins,*] and yet the juſtifier of them that believe in Jeſus.

27. [*And if this be the only way of juſtification, or being righteous before God,*] Where is [*there any ground of*] boaſting then? It is excluded. By what Law? [*that*] of works? Nay, [*for he that is juſtified by works hath whereof to boaſt,* ἔχει καύχημα, *Chap.* 4. 2.] but by the law of faith [*only.*]

28. Therefore we conclude, that a man is juſtified by r faith [*alone,*] without [*reſpect to*] the deeds of the Law [*given to the Jews, for*] r

29. Is he the God of the Jews only? Is he not alſo of the Gentiles? [*which have not the Law; hath he vouchſafed to them no means of juſtification or acceptance with him?*] Yes [*doubtleſs he is the God*] of the Gentiles alſo;

30. Seeing it is one God who will juſtifie the s the circumciſion by faith, and [*the*] s uncircumciſion through [*the ſame*] faith.

31. Do we then make void the Law through [*this*] faith? [*Do we contradict it, or ſay it is an uſeleſs thing, or againſt the Promiſes?* Gal. 3. 19, 21.] God forbid [*that this ſhould be affirmed by us;*] Nay, we eſtabliſh the Law, [*by declaring that it gives the knowledge of ſin,* v. 20. *gives witneſs to this way of juſtification,* v. 21. *and ſo ſhews the neceſſity of faith, and ſo is our Schoolmaſter to bring us to Chriſt, who is the end of the Law,* Rom. 10. 4. Gal. 3. 24.]

Annotations on Chap. III.

a Verſe 4. Ὅπως ἂν δικαιωθῇς, *that thou mayeſt be juſtified.*] Theſe words are a Confeſſion of King *David*, that how ſeverely ſoever God ſhould deal with him for his ſin, he could not accuſe him of too much Rigour, but muſt juſtifie him in his Proceedings, and clear him from all Imputations of Injuſtice; and ſo they cannot be here brought to prove, as *Eſthius* imagines, that notwithſtanding our ſins, God will be faithful to his Promiſes, but to ſhew that, tho' God ſhould reject the *Jews* for their Infidelity, they would have no reaſon to complain of his Severity, or charge him with Injuſtice or Unfaithfulneſs on that account, they having forfeited their Right to be the Seed of *Abraham*, the *Father of the Faithful*, by their Infidelity, and the *Gentiles*, by imitating his Faith, being now become his Children. Note alſo that the *Hebrew* זכה which we render *pure* or *clean*, Pſal. 51. 4. is well rendred by the Septuagint νικήσῃς, *might overcome*, it bearing oft that ſenſe in the *Syriac*, and among the *Rabbins*, as *Buxtorf* proves in his *Lexicon* p. 668.

Ibid. Ἐν τῷ κρίνεσθαί σε, Hebr. בשפטך *when thou judgeſt,*] or contendeſt with any Man, or entreſt into judgment with him, or inditeſt, or accuſeſt him of ſin; ſo the word is very often uſed in the *Old* and *New Teſtament*. So *Job* 13. 19. τίς γάρ ὁ κρινόμενός μοι, *who is he that will contend with me?* Eccleſ. 6. 10. ὃ δυνήσεται κριθῆναι, *he cannot contend with one who is ſtronger than himſelf*, Eſa. 43. 26. *Put me in remembrance, let us plead together*, Eſa. 66. 16. ἐν πυρὶ κρινεῖ ὁ κύριος, *by fire will the Lord plead with all fleſh*, Matth. 5. 40. τῷ θέλοντί σοι κριθῆναι, *to him that will contend with thee*, 1 Cor. 6. 1. τολμᾷ τις κρίνεσθαι, *dares any one contend before the unjuſt?* See Note on 1 *Pet.* 4. 6. b

Ver. 5. Δικαιοσύνη Θεοῦ, *the righteouſneſs of God.*] That this Phraſe in the *Epiſtles* doth ſignifie always the Righteouſneſs of Faith, or our Juſtification through Faith in Chriſt, hath been ſhewed, Note on *Rom.* 1. 17. and on 2 *Cor.* 5. 21. and this ſeems to eſtabliſh the Expoſition given in the *Paraphraſe*. c

Ibid. Τί ἐροῦμεν, μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν, *what ſhall we ſay, is God unrighteous, who* d

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who taketh vengeance?] The *Apoſtle* had laid down the Propoſition, which is the foundation of this Diſcourſe, and of the whole *Epiſtle*, in theſe words; *The Goſpel is the power of God to the ſalvation of every one that believes, Jew or Gentile; for therein is revealed the righteouſneſs of God by faith, to beget faith in both.* The Neceſſity of this Faith he ſhews, (1.) with reſpect to the *Gentile*, becauſe they being unrighteous, could not otherwiſe be juſtified before God, or eſcape his wrath, *revealed againſt all unrighteouſneſs*, by any other way than that of Faith; and this Proof he concludes Chapter the firſt. In the ſecond Chapter he ſhews the ſame touching the *Jews*, by reaſon of their unrighteouſneſs, and therefore ſaith here *v* 9. *We have before proved both Jews and Gentiles to be under ſin.* Now this moſt plainly ſerves to commend, and eſtabliſh this way of Righteouſneſs by Faith in Chriſt, from the Neceſſity of it to the Juſtification both of *Jew* and *Gentile*. This then muſt be the import of the Objection, if the Unrighteouſneſs both of *Jew* and *Gentile* tends ſo viſibly to illuſtrate and recommend the Wiſdom of God, and the Grace or Favour of God, in appointing this way of Juſtification by Faith in Chriſt, is it righteous in God to puniſh both *Jew* and *Gentile*, as you ſay he did, *Chap.* 1. 24, 26, 32. and will do, *Chap.* 1. 18. *Chap.* 2. 2, 4, 5, 6, 8, 9. for that unrighteouſneſs that tends ſo highly to the glory of the Goſpel-Grace?

e Ibid. Κατ' ἄνθρωπον λέγω, *I ſpeak as a man*] *i. e.* As a meer natural Man, not acquainted with the revealed Will of God, or not acted by his Spirit; ſo *Chryſoſtom* and *Oecumenius*. *I ſpeak* κατ' ἀνθρώπινον λογισμὸν *according to humane Reaſon*, ὁ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τέθεικα λογισμούς, *For it is not I that ſay theſe things, but I propoſe the Reaſonings of others.* That this is the conſtant import of the Phraſe, ſee Note on 1 *Cor.* 9. 8, 15, 32.

f Ver. 7. Ἐν τῷ ἐμῷ ψεύσματι, *by my lie.*] The Idols of the *Heathens* are called *Lying Vanities*, Pſal. 31. 7. Jonah 2. 8. *numina falſa*, the Makers of them are ſaid to *frame* שקר *a lie*, Jer. 10. 14. and to have, and frame *a lie* with their right hand, Eſa. 44. 20. They who worſhip them are ſaid, to *turn aſide to lies*, Pſal. 40. 5. and to hearken to *a Teacher of lies*, Hab. 2. 18. and to *turn the truth of God into a lie*, Rom. 1. 25. Hence are the *Heathens* introduced making this Confeſſion, *Surely our Fathers did inherit lies*, ὡς ψεῦδη ἐκλήσαντο οἱ πατέρες ἡμῶν εἴδωλα Jer. 16. 19. Now this Argument being that by which the *Apoſtle* in the firſt Chapter proves the *Gentiles* to be ſinners, worthy of condemnation, and ſo uncapable of Juſtification by any other way than that of Faith, this may reaſonably be ſuppoſed to be the thing referred to in this Verſe.

Ver. 8. Ὧν τὸ κρίμα ἔνδικόν ἐστι, *whoſe damnation is juſt.*] They by thus objecting againſt that Diſpenſation of Divine Grace and Wiſdom, which they ſhould thankfully embrace, and accept, and without which they cannot be juſtified; and ſo rejecting it as abſurd in their Imaginations, rendring it juſt that they ſhould ſtill lye under the guilt of Sin, and under the wrath of God for it. g

Ver. 9. Οὐ πάντως, *no, in no wiſe.*] That theſe words may be rendred, *not altogether*, as well as ὁ πᾶς is rendred *not all*, 2 Theſſ. 3. 2. *Heb.* 3. 16. we lear from *Oecumenius*, who Paraphraſes them thus, οὐκ ἐπὶ παντὸς τρόπου, *not in every kind*, and then the Context will plainly force this rendring, as being that which anſwers to the following Reaſon, the words bearing this ſenſe; We do indeed excel them, in having the Promiſe of a *Meſſiah*, and the Salvation tendred by him, firſt made to us, *Chap.* 2. 10. In having the knowledge of the Law, *v.* 17. and the *Oracles* of God committed to us, *Chap.* 3. 2. But we do not wholly, or in all things excel them, becauſe not in the Matter of Juſtification by Faith, which *Jew* and *Gentile* equally ſtand in need of. h

Ver. 10. Καθὼς γέγραπται, *as it is written.*] Theſe words are cited from the 14th *Pſalm*, according to the Edition of the *Septuagint*; but I do not conceive it neceſſary to make good the *Apoſtle*'s Words, or Argument, that they ſhould be ſpoken of the *Jews* of that Age in general, eſpecially ſeeing they are there ſaid to have *devoured God's People*, and to have *ſham'd the counſel of the Poor.* It is enough, 1. That they ſhould generally agree to the *Jews* of the Age in which the *Apoſtle* writ, as both the Scriptures of the *New Teſtament*, and the Writings of *Joſephus* fully prove they do. And, 2. That the Law condemning any for theſe Crimes, doth more eſpecially condemn thoſe under the Law, who at any time are guilty of Crimes thus noted, and condemned by the Law. And with this Concluſion of the *Apoſtle*, the *Jews* themſelves accord, ſaying, (*a*) *There is not a man who is not obnoxious to God*, (or might not juſtly be condemned by him) *were it not for his Mercy and Clemency.* Moreover, it is farther to be noted, that in the cloſe of this *Pſalm* there ſeems to be a Prayer for the Redemption of the *Jews* by the *Meſſiah*, in thoſe words, *O that the ſalvation of Iſrael were come out of Zion*, v. 7. The Deliverer that was to come out of *Zion*, being the *Meſſiah*, as we learn from *Iſaiah*, Chap. 59. 20. and from this *Apoſtle*, Chap. 11. 26. i

(a) *Cart. Mellif.* p. 3012.

Note

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Note 2dly, That according to the Doctrine of the *Jews*, their *Messiah* was to come in those times when the *Jewish* Nation was most corrupt, and so most resembled the Description here alledged. See the Note on *Philip.* 3. 1.

k Ver. 20. Ἐπίγνωσις ἁμαρτίας, *the knowledge of sin.*] This knowledge of Sin being chiefly by the Moral Law, *Chap.* 7. 7. shews that the *Apostle* excludes as well that, as the Ceremonial, from Justification; and evident it is, that the *Antithesis* runs all along, not between *Moral*, and *Ceremonial* Works, but between Works in general, and Faith, *v.* 20, 22. The Law of Works, and Faith, *v.* 27. *Chap.* 4. 2, 6. & 9. 32. & 10. 5, 6.

l Ver. 23. Τῆς δόξης τοῦ Θεοῦ, *the glory of God*;] *i. e.* the fruition of God in glory; for *being justified by faith, we have peace with God; and rejoyce in hope of the glory of God*, Rom. 5. 1, 2.

m Ver. 24. Διὰ τῆς ἀπολυτρώσεως, *through the Redemption*,] Purchased by the Death and Blood of Christ shed for us; we having *Redemption through his blood, the remission of sins*, Eph. 1. 7. Col. 1. 14.

n Ver. 25. Τῶν προγεγονότων ἁμαρτημάτων, *of sins that are past.*] For in this only consists our first Justification, which is by Faith alone: The Remission of our future Sins committed against the New Covenant, established in the Blood of *Jesus*, being to be obtained, if they be wilful sins, which only violate the Covenant of Grace, by a sincere and particular Repentance for them, which brings us again under that Covenant, and so under the Promise of Forgiveness through the Blood of *Jesus*: The ἱλαστήριον, or *Mercy-seat*, was so called, because God there shewed himself propitious by reason of the Blood of the Sacrifice sprinkled before it. The *Apostle* therefore, in allusion to it, saith, that God hath set forth Christ to be his *Mercy-seat*, i. e. the Person through whom he will be propitious to us through Faith in his Blood, stiled *the blood of sprinkling*, Heb. 12. 24. and presented before him in the Heavens.

o Ibid. Ἱλαστήριον, *to be a Propitiation.*] In the *Old Testament* we find the *Mercy-seat* still stiled ἱλαστήριον, because it was the place where God promised to be Propitious to them, and where the *High-Priest* made an Atonement for himself, and all the Congregation, by sprinkling the Blood of the Sin-offering before the Mercy-seat: when therefore the *Apostle* saith, that God hath set forth *Jesus Christ* to be a Mercy-seat to us through faith in his Blood, we have reason to believe the Blood of Christ, as our Sin-offering, doth make Atonement for, and render God propitious to us. And as under the *Old Testament*, they who desired to have God propitious to them, were to come with the Blood of their Sin-offering to the *Mercy-seat*; so under the *Gospel-Dispensation* they must expect to find God propitious to them, through the Blood of Christ their Mercy-seat, by whom they coming to God, as the *Jews* did by appearing before his Mercy-seat, should find him gracious in pardoning their Iniquities *through the Redemption that is in Jesus*: Whence I argue against the *Socinians*, for our Lord's Satisfaction, thus: What is it we do obtain by this Redemption? It is, saith the *Apostle*, *Remission of Sins*. What is it that procures this Remission? It is the Blood of Christ, for *we have redemption through his blood, even the remission of sins*, Eph. 1. 7. Col. 1. 14. It is the Death of Christ, *Heb.* 9. 15. Since then, by the confession of *Schlichtingius* upon the place, our Lord is mentioned here as a *piacular Victim*, and seeing it is certain those Victims still suffered in the Sinners stead, and that whensoever in the *Old Testament* mention is made of the Remission of Sins, the Blood of these Sacrifices was the thing that made Atonement for them, Remission of Sins was the thing purchased by that Blood. Have we not Reason from what is here said of *Christ*, our *Piacular Victim*, to conceive he suffered in our stead, and that his Blood; shed for us procured the Remission of our Sins, as it aton'd an offended God for our Transgressions?

Ibid. Εἰς τὸ εἶναι αὐτὸν δίκαιον, *that he might be just.*] The Reverend Dr. *Hammond* saith, the word δίκαιος is here to be rendred *clement*, and *merciful*, and that 'tis commonly taken in that Notion, and seldom in that of *Vindictive* Justice: But, in opposition to this, I assert, that the word δίκαιος is used about *eighty* times in the *New Testament*, and not once in that sense of Clemency, and Mercy, in which he saith 'tis commonly taken; he himself produces but one place, *viz.* Matth. 1. 19. *Joseph being a just man, and not willing to make Mary a publick example, was minded to put her away privily*; *Where*, saith Dr. *Lightfoot*, *Men torment the word* δίκαιος *to make it signifie Clement, and Merciful, when it bears clearly the ordinary sense, thus*; Joseph *being a just man, would not cohabit with an Adultress, and yet being not willing to make her a publick Example, and no necessity*, as he there shews, *lying upon him so to do, he was minded to put her away privily.* (2.) It is in the *New Testament* distinguished from the good, and merciful Man; as when *Joseph* of *Arimathea* is stiled ἀγαθὸς καὶ δίκαιος, *a good man and just*, Luke 23. 50. when the Law is called δίκαιος καὶ ἀγαθὸς, *just and good*, Rom. 7. 12. And when 'tis said, *Chap.* 5. 7. that scarcely ὑπὲρ δικαίου *for a righteous man will one die, though* ὑπὲρ ἀγαθοῦ *for a good man one would even dare to die.* And (3.) when it relates to God, as here, it al-

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ways ſignifies, either the Equity and Congruity of his Dealings, as 2 *Theſſ.* 1, 5, 6. or his faithfulneſs to his word, 1 *John* 1. 9. *Apoc.* 15. 3. or his Vindictive Juſtice, as *Rev.* 16. 5, 6, 7, & 19. 2. 2 *Tim.* 4. 8.

q Ibid. Τῆς δικαιοσύνης, *to declare his righteouſneſs.*] This Phraſe *the Righteouſneſs of God*, as I have before obſerved, doth always in the *Epiſtles* ſignifie our Juſtification by Faith in *Chriſt*, as being the only Righteouſneſs that he approves of, and is here ſtiled, *v* 22. *the Righteouſneſs of God through faith*: And therefore this Righteouſneſs cannot be demonſtrated, as ſome conceive, by winking at the ſins committed in former Ages, *Acts* 17. 30. but by propoſing by the Goſpel the way of remitting Men's paſt ſins through Faith in *Chriſt*, or his own Non-imputation of them.

Ver. 28. πίστ, *by Faith.*] Juſtification r from our paſt Sins is from Faith alone, without reſpect to any of our Works. We being *juſtified freely by his grace*, v. 23. *Not by works of righteouſneſs which we have done, but through his mercy he ſaved us*, Titus 3. 5. (*i. e.*) he juſtified us by his Grace, and ſo put us in the way of Salvation.

Ver. 30. Note, that ſo the *Jews* ſay, *If a* s *man believe not as he ought, Circumciſion will not make him a Jew; but if he believe as he ought, he is a Jew, though he be not Circumciſed*, Nitzachon, Sect. 7. Subſt. 21.

CHAPTER IV.

Verſe 1. WHat ſhall we ſay then? [Gr. *what therefore do we ſay, as* a *ſome of our Nation,*] that Abraham our Father, a as pertaining to the fleſh hath found? [Gr. *hath found juſtification, and acceptance with God, by virtue of his Circumciſion in the fleſh?*]

2. [*Surely no;*] for if Abraham were juſtified by [*his own*] works, [i. e. *his obedience to God's command to circumciſe himſelf, and his whole Family,*] he hath whereof to glory, [Gr. *ground of boaſting in thoſe works by which he was thus juſtified;*] but [*manifeſt it is he had*] not [*whereof to boaſt, or glory*] before God;

3. For what ſaith the Scripture? [*even* b *this,*] b Abraham believed God, and it [viz. *that faith*] was counted to him for righteouſneſs.

4. Now [*or whereas*] to him that worketh, [*and by him that obtaineth righteouſneſs,*] is the reward reckoned not of grace, but of debt, [*he having performed all that was required in order to his being righteous before God.*]

5. But to him that worketh not, [i. e. *who hath not any thing on account of which he can be deemed righteous by virtue of his* c *works,*] but believeth c on him that juſtifieth the ungodly, [*on the account of his faith,*] his faith is accounted for righteouſneſs.

6. [*And this account of juſtification is*] even [*ſuch*] as David alſo [*the other great perſon to whom God had promiſed a Bleſſing to all Nations through his Seed,* Eſa. 11. 10. Acts 2. 30. & 13. 23.] deſcribeth [*ſpeaking of*] the bleſſedneſs of the man to whom God imputeth righteouſneſs without works:

7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

8. Bleſſed is the man to whom the Lord will not impute [*the*] ſin [*he hath committed.*]

9. Cometh this bleſſedneſs then [*of righteouſneſs, by not imputing ſin*] upon the circumciſion only, or upon the uncircumciſion alſo? [*This queſtion may be decided by the example of our Father Abraham,*] for we ſay, that d faith was reckoned to Abraham for d righteouſneſs.

10. How was it then reckoned [*to him for righteouſneſs? was it*] when he was in circumciſion or in uncircumciſion? not [*when he was* in circumciſion, but in uncircumciſion; [*he believing unto righteouſneſs before he was circumciſed,* [Gen. 15. 6.]

11. And he received [*afterwards*] the ſign of circumciſion [*as*] a e ſeal of the righte- e ouſneſs of the faith, which he had, yet being uncircumciſed, [*and ſo of his acceptance with that God, who thus entred into Covenant with him, and owned himſelf his God,* Gen. 17. 1.] that he might be the f Father of all them f that believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo, [*which it could not be, were Circumciſion the Condition of Juſtification and Acceptance with God.*]

12. And [*that he might be*] the father of [*the*] circumciſion alſo, [i. e. *a Father*] to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed.

13. [*I ſay, that he might be the father of the uncircumciſed through Faith, and of the Circumciſion through the like Faith,* Chap. 3. 30.] For the promiſe [*made to Abraham,* Gen. 12. 3. *or to his Seed,* Gen. 22. 18.] that g he ſhould be the heir of the world, [i. e. g *of thoſe Bleſſings which ſhould be derived from him to all the Families and Nations of the Earth,*] was not [*made*] to Abraham, or to his Seed, through [*or by vertue of, their obedience to*] the Law, but through, [*and by vertue of,*] the righteouſneſs of faith.

14. For

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14. For if they which are of the law be heirs, [*according to the Promiſe made upon*
h *that account,*] h faith is made void, [*as being inſufficient to juſtifie without the Law,*] and the promiſe is made of none effect, [*for then the Nations which are not under the Law, cannot be bleſſed in the Seed of Abraham.*]

15. Becauſe the law worketh wrath [*by condemning the Tranſgreſſor to that death to which without the Law he would not be ſubject,*] for where no law is, there is no tranſgreſſion, [*and ſo no condemnation for it*].

16. [*And*] therefore is [*the Inheritance,* Gal. 3. 18.] of faith, that it might be by grace [*which both Jew and Gentile wanted as to Juſtification,* Chap. 3. 23, 24.] to the end the promiſe [*of it*] might be ſure to all the ſeed [*of Abraham,*] not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all, [i. e. *that it might be made good to the Gentile alſo, believing as their Father Abraham did*].

17. [*I ſay, the Father of us all,*] as it is written, [*Gen.* 17. 5.] I have made thee a
i i father of many Nations; [*which words, though ſpoken then when Abraham had no Seed, yet were they certain*] before, [*or in reſpect of,*] him whom he believed, even
k [*that*] God k who quickneth the dead, [*and ſo was able to quicken his body now dead, and*
l *the deadneſs of Sarah's womb,*] and l calleth thoſe things which be not, [i. e. *the Gentiles which were not then a People,*] as if they were.

m 18. Who, I ſay, againſt [*all Natural grounds of*] hope, believed in hope that he might [Gr. *ſhould*] become the father of many Nations, according to that which was ſpoken [*to him,* Gen. 15. 5. *as the Stars of Heaven*] ſo ſhall thy ſeed be.

19. And being not weak in faith he conſi- n
dered not his own body n now dead, [*or grown already dead, he being about one hundred years old,*] neither yet the deadneſs of Sarah's womb, [*with whom it had ceaſed to be after the manner of Women,* Gen. 18. 11.]

20. He o ſtaggered not at [Gr. *he doubted* o
not of] the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, [*by acknowledging his power to make it good;*]

21. And being fully perſwaded that what he had promiſed, he was able alſo to perform.

22. And therefore it (viz. *this ſtrong faith,*) was imputed to him for righteouſneſs.

23. p Now it was not written [*thus of* p
him] for his ſake alone, that it [viz. *his Faith*] was imputed to him [*for righteouſneſs.*]

24. But for [*the benefit of*] us alſo, to whom it, (viz. *the like faith,*) ſhall be imputed [*for righteouſneſs,*] if we believe on him that raiſed up Jeſus our Lord from the dead ([*that he can and will raiſe us alſo by Jeſus from the dead, and crown us with him;*]

25. Who was delivered [*to the death*] for our offences, [*to offer up himſelf a Piacular Victim for them,*] and was raiſed again for our juſtification; [i. e. *to appear before God with the blood of this Victim, to make Atonement before God for us, and thereby to procure our Juſtification, or our Abſolution, from the guilt of ſin.*]

Annotations on Chap. IV.

a Verſe 1. Κατὰ σάρκα, *according to the fleſh,*] *i. e.* By virtue of his Obedience to God's command in circumciſing the Fleſh of his Foreskin. So *Iſrael* κατὰ σάρκα, *according to the fleſh,* 1 Cor. 10. 18. is, *Iſrael* according to the Circumciſion of the Fleſh. To *know Chriſt according to the fleſh,* 2 Cor. 5. 16. is to know him according to his Circumciſion, or being of the Stock of *Abraham.* To glory κατὰ σάρκα, *according to the fleſh,* is, to glory in being Circumciſed, 2 *Cor.* 11. 18. In this the *Jews* had the greateſt confidence of being acceptable to God, and therefore are repreſented by St. *Paul* as πεποιθότες ἐν σαρκὶ, *having confidence in the fleſh,* Philip. 3. 3, 4. declaring that *no circumciſed Jew goes to Hell,* God having promiſed to deliver them *for the Merit of Circumciſion.* See the Note on *Chap.* 2. 13. Moreover, that vain Opinion had obtained among the *Jews,* That *Abraham* was not pure or accepted with God, till after his Circumciſion. This is hinted in the *Targum* of *B. Uziel,* who renders *Gen.* 17. 1. thus; Walk before me, והוי שלים בשרך i. e. *and be thou perfect in thy fleſh.* But it is in expreſs words aſſerted, *Pirk Eliezer, cap.* 29. *p.* 64. This Opinion the *Apoſtle* here confutes, and then *v.* 11. ſhews what his Circumciſion ſignified. Mr. *C.* interprets this Phraſe thus, According to the fleſh; (*i. e.*) *in the judgment of man,* or *according to carnal judgment.* But there can be nothing more alien from the mind of *Paul* than this Interpretation: For the *Apoſtle* had been before aſſerting, That the Circumciſion, acceptable to God, was not that made in the fleſh, *Chap.* 2. 28. In the beginning of the next Chapter he anſwers the Enquiry of the *Jews,* if it doth not render us more acceptable to God, what then is the benefit of Circumciſion? It hath many other Advantages, ſaith he, but not that of Juſtification before God, that being the Reſult of Faith; for it is *one (and the ſame)*

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God, who will juſtifie the Circumciſion through Faith, and the Uncircumciſion by Faith. What then, ſaith he, do we ſay in this Affair? Do we ſay, as the *Jews*, That *Abraham, the Father of the faithful*, found Juſtification (the thing I now diſcourſe of) κατὰ σάρκα, by that laborious Work of Circumciſion performed upon himſelf, when he was Ninety nine years old, and upon all his Family? On which account, ſay the *Jews* (a), *God ſmelt the ſweet odour of their Foreskins, and ſaid, when they tranſgreſſed, he would remember this odour, and they ſhould be repleniſhed with his Mercies.* Here is a Rational Account of the Connexion, and Pertinence of the Apoſtle's Argument. But how comes in, *the Judgment of Men*, with a τί ἐρῦμεν, *what then do we ſay?* When nothing at all had been ſaid of their Judgment, nor was the *Apoſtle* diſcourſing of the Juſtification according to Man's Carnal Judgment. Is not the *Apoſtle*'s queſtion a ſtrong Negative, importing that *Abraham* had not found Juſtification according to the Fleſh? Why then doth Mr. *Cl.* turn it into an Affirmative? He goes on and ſays, *If* Abraham *was accounted juſt for his Works in the judgment of Men, he hath whereof to glory; he hath* καύχημα *boaſting*, ſaith he, *before Men*; but is that the καύχημα, or boaſting, which, the *Apoſtle* ſaid, was excluded, *not by the Law of Works, but by the Law of Faith?* Chap. 3. 27. No ſure; but boaſting before God: this therefore muſt be here repeated, if *Abraham* were juſtified by Works; (*i.e.*) the Works of Circumciſion performed upon himſelf, and his whole Family, he hath whereof to boaſt before God, but he cannot have whereof to boaſt before God of any Juſtification of this kind, for *what ſaith the Scripture*, &c. In fine, κατὰ σάρκα never ſignifies in Scripture, *the judgment of Man*, but the fleſhly Luſtings, Deſires, and Motions of Men, *John* 8.15. *To judge according to the fleſh*, is to judge *ex carnali affectu*, from Carnal Affection; and 2 *Cor.* 1. 17. *to purpoſe according to the fleſh*, is to do it according to Carnal Principles and Advantages, as *to walk after the fleſh*, is, to be govern'd and acted by Carnal Principles, *Rom.* 8. 1,4,5,12,13. 2 *Cor.* 10.2.

b Ver. 3. Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the Author to the *Hebrews*, that *Abraham* had Faith before this was ſaid unto him, for *by faith Abraham being called, obeyed and went forth*, &c. and that by a yet ſtronger faith, he *offered up his ſon* Iſaac, *believing that God was able to raiſe him up from the dead*, Heb. 11.8, 17. But neither of theſe Inſtances are pitch'd upon by the *Apoſtle*, as fit for his purpoſe, becauſe, in both, Obedience was joyned with Faith; whereas here was a pure act of Faith without Works; and of this Act of Faith is ſaid, what is not ſaid of either of the other, *it was imputed to him for righteouſneſs*: See *v.* 22. (2.) God for this Act of Faith, and not upon the former, dealt with him as a righteous Perſon, by entring into Covenant with him, which was a ſign that he accepted him, and pardoned all his Sins paſt, for it is ſaid, *In that very day God entred into Covenant with Abraham*, Gen. 15.18. which he had not done before. Moreover, this was ſpoken to *Abraham* before his Circumciſion, and ſo is very proper to convince the *Jews* of the no neceſſity of Circumciſion to Juſtification: But *Abraham* offered *Iſaac* after his Circumciſion, and ſo the *Apoſtle* could not alledge that inſtance of his Faith here, *v.* 10, 11. he therefore was accounted Righteous by virtue of that Faith which excludes boaſting, *Chap.* 2. 27. and only juſtifies by Grace.

Ver. 5. Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *on him that juſtifies the ungodly.*] Juſtification being only the Non-Imputation, or the Pardon of their paſt Sins on the account of that Faith, which laid the higheſt Obligations upon all Believers to die unto Sin for the future, there is no abſurdity in ſaying, that God thus *juſtifies the ungodly*, repenting of, and engaging to ceaſe from their ungodlineſs. c

Ver. 9. Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *Faith was reckoned to Abraham for righteouſneſs.*] The Gloſs of *R. Salomon* on *Gen.* 15. 6. is this: *The bleſſed God reputed this to* Abraham *for Righteouſneſs and Merit, for the Faith by which he believed in him.* And the Book (*b*) *Ikkarim* ſaith thus: *Our Father* Abraham *was praiſed for his Faith, as ſaith the Scripture*, Abraham *believed God, and it was counted to him for righteouſneſs.* d

Ver. 11. Σφραγῖδα τὴν δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυσίᾳ, *the ſeal of the righteouſneſs of faith*, &c.] The *Apoſtle* in this *Epiſtle* inſiſts much upon the Juſtification of the uncircumciſed *Gentiles*, called therefore by the *Jews* ἡ ἀκροβυσία, *the Uncircumciſion*, Eph. 2.11. Rom. 2. 25,26,27. declaring that God is not the God of the *Jews* only, but alſo of the *Gentiles*, ſeeing he will juſtifie both the Circumciſion, and the Uncircumciſion through Faith, *Chap.* 3. 29, 30. That the Bleſſing of Juſtification came not only on the Circumciſion, but on the Uncircumciſion alſo, *v.* 9. Faith being accounted to *Abraham* for Righteouſneſs, when he was in Uncircumciſion, *v.* 10. So that theſe words may be rendred thus, *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of that Faith, which was in the Uncircumciſion*, i. e. of God's Acceptance of the e

(a) *Pug. fid.* p. 674. (b) *Lib.* 1. *c.* 21.

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Uncircumciſed *Gentiles* through Faith in Chriſt.

f Ibid. Πατέρα, *the Father*;] *i. e.* that he might be the *Father* of all Nations, whether *Jew*, or *Gentile*, and they might all be bleſſed in him, according to the Promiſe, *In thee ſhall all the Nations of the Earth be bleſſed*, Gen. 12. 3. Or as it is *Gen.* 22. 18. *In thy ſeed.*

g Ver. 13. Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *that he ſhould be the heir of the world.*] The whole difficulty of this Verſe reſts upon the true Interpretation of this Phraſe, *That he ſhould be the heir of the world.* Some think that to be *the heir of the world here*, is to be *heir of the Land of Canaan*, and the Parts adjacent to it, *Idumæa*, &c. But this is not only impertinent to the purpoſe of the *Apoſtle*, who is here proving, not that Temporal Poſſeſſions, but that Juſtification is not by the Law, but by Faith; but ſeemeth flatly contrary to the *Apoſtle*; for the Promiſe of the Land of *Canaan* was made to *Abraham* upon his Circumciſion, and to his Seed, *Gen.* 17. 7, 8. And the poſſeſſion of, and their continuance in it, is ſtill promiſed to the *Jews*, upon condition of their Obedience to the Law of *Moſes*. Others think that *to be heir of the world*, is to be heir of the Spiritual and Heavenly *Canaan*; but then, as it is hard to find where any ſuch Promiſe was made to *Abraham*, and his Seed, ſo it is as difficult to ſhew how this accords with the main ſcope of the *Apoſtle*, which is to eſtabliſh our Juſtification by Faith. The ancient *Greek Scholiaſts* interpret the words thus; That he ſhould be Heir of the World, τοῦτέστιν ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τῆ κόσμῳ ἔθνη, (i. e. *that all the Nations of the World ſhould be bleſſed in him.* So *Chryſoſtom*, *Theodoret*, *Theophylact*, *Quod enim dicit, benedicentur in te omnes tribus terræ, hoc eſt, hæredem factum eſſe totius mundi*; So *Origen.* And this is confirmed from the parallel place, *Gal.* 3.8. for the Promiſe mention'd here, muſt be the ſame with the Promiſe mentioned there, becauſe the Argument is the ſame. Now, (1.) the Promiſe there is, *In thy Seed*, that is, *Chriſt*, *ſhall all the Families of the Earth be bleſſed*, v. 12. And (2.) he there ſpeaks of a Promiſe made Four hundred and thirty years before the Law, which term only agrees to the Promiſe made *Gen.* 12. 3. (3.) This is the Bleſſing of *Abraham* that was to come upon the *Gentiles*, *Gal.* 3. 14. For, ſaith the *Apoſtle*, *The Scriptures foreſeeing that God would juſtifie the Gentiles through Faith* (in the promiſed Seed,) *preached the Goſpel before to* Abraham, *ſaying*, *In thee ſhall all the Families of the Earth be bleſſed. So then, they that are of faith, are bleſſed with faithful* Abraham. He firſt, as being the *Father* of the Faithful, and ſo the *Heir* of the believing World; and they after him, as being his Sons, and Seed, by walking in the ſteps of his Faith, and ſo becoming Heirs with him of the ſame Promiſe; for *if you be Chriſt's*, if by Faith you be intereſted in him, ſaith the *Apoſtle*, *then are you Abraham's Seed, and Heirs according to the Promiſe*, Gal. 3.29. So *Heb.* 11.7. *Noah* is ſaid by his Faith to condemn the unbelieving World, and to be ὁ κατὰ πίστιν δικαιοσύνης κληρονόμος, *the Heir of the Righteouſneſs which is by Faith*, (i.e.) the *Father* of all that believed unto Juſtification or Righteouſneſs after him.

Ver. 14. Κεκένωται ἡ πίστις, *Faith is made void.*] h
Then Faith is made void to them that are not of the Law, and it is alſo made void to them that are of the Law.

Ver. 17. *A Father of many Nations.*] The i
Jews hence prove that a *Proſelyte*, converted to the *Jewiſh* Faith, might be *Legatus Synagogæ*, *quia ſcriptum extat*, *Conſtitui te Patrem univerſitatis Gentium*, becauſe it is written, *Gen.* 17.5. *I have made thee a Father of all Nations*; before this time ſay they, he was only a Father of the *Syrians*; but from this time, he was the *Father* of all Nations. See *Campegius Vitringa de Synag. Vet.* l. 3. part. 2. c. 6. p. 943.

Ibid. Τοῦ ζωοποιοῦντος τοὺς νεκρούς, *who quickneth* k
the dead.] This being an Inſtance of the Faith of *Abraham*, it ſeems moſt reaſonable to refer it to the Object of his Faith, (*viz.*) That he ſhould have a numerous Seed, yea, that he ſhould have the promiſed Seed from *Sarah*, though her Womb was dead; *and it ceaſed to be with her after the manner of women*: And ſo *Hilary* the *Deacon* doth interpret this Phraſe.

Ibid. Καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, *and calleth* l
things that be not, as if they were.] *He that is far from God*, ſaith *Origen*, *as we Gentiles were before we came to the knowledge of the Truth, is ſaid not to be*; and therefore God deſigning to render them the Seed of *Abraham* by Faith, is ſaid *to call thoſe things that be not, as if they were*; for τὰ μὴ ὄντα, *things which are not*, both in the language of the *Old Teſtament*, and of the *Jews*, and of the Primitive *Chriſtians*, ſignifies the *Gentiles*, by converting whom, ſaith (c) *Clemens R.* ἐκάλεσεν ἡμᾶς ἐκ οὐκ ὄντας, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, *God called us that were not, and would that of nothing we ſhould have a being*; as I have ſhewed, Note on 1 *Cor.* 1.8.

Ver. 18. Note, That this Verſe confirms m
the Expoſition of the former Verſe, ſhewing that the Faith there mentioned hath reference to this Promiſe.

Ver. 19. Νενεκρωμένον, *now dead.*] It is here n

(c) *Ep.* 2. § 1.

objected

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objected, That *Abraham*'s Body could not be thus dead, ſince after the death of *Sarah*, even Forty years after, he had ſix Sons by *Keturah*, Gen. 25. 1. But they who here tell us, that *Abraham*'s Body was not ſimply dead, but only as to *Sarah*'s Womb, and that by a young Woman he was able to have Seed then, ſpeak expreſly againſt the Text, which ſaith, *his body was grown dead*, and againſt the Opinion of *Abraham* himſelf, *Gen.* 17. 17. and of *Sarah* concerning him, *Gen.* 18. 12. They who add that this need not ſeem ſtrange, that *Abraham* ſhould have Children by *Keturah*, conſidering the Age to which he then lived, ſince in our time Men have had Children after they have been Seventy, or Eighty years old, they will not ſuffer that to be ſtrange to us, which ſeemed ſtrange to *Abraham* himſelf, witneſs his Anſwer to the Promiſe of Almighty God, *Shall a Child be born to him that is an hundred years old?* Gen. 17. 17. *Oh that Iſhmael might live before thee.* And to *Sarah*, Gen. 18. 12. they deny the Miracle effected by the great power of God, which therefore the *Angel* doth encourage *Sarah* to believe, becauſe *nothing can be too hard for God*, Gen. 18. 13. They leſſen the Faith of *Abraham* which is ſo highly magnified here, as being *hope againſt hope*, v. 18. *believing in him that quickneth the dead*, v. 17. not *ſtaggering at the Promiſe*, but *being ſtrong in faith*, v. 20. That therefore muſt be here acknowledged, which the *Jewiſh Doctors*, and all the *Chriſtian Fathers* ſay, that God gave a new Bleſſing to their Bodies, and by that rendred them capable of getting and bearing Children, when by Nature they were not ſo. This of *Sarah* the *Targum* of *B. Uziel* hints, by paraphraſing the words thus, *Gen.* 17. 16. *As for* Sarah, *I will bleſs her* בגויה *in her body.* And the *Apoſtle* more plainly in theſe words, *Through faith alſo Sarah her ſelf received ſtrength to conceive Seed*, Heb. 11. 11.

c Ver. 20. Οὐ διεκρίθη τῇ ἀπιστίᾳ, *he doubted not through unbelief.*] It ſeems, his Faith was not without ſome doubting, from that Anſwer he returns to God, *Shall a Child be born to Abraham, that is an hundred years old? And ſhall Sarah, that is ninety years old, bear?* In which words he ſeems to conſider both *his own dead Body, and* Sarah's *dead Womb*, which the *Apoſtle* here denies, *v.* 19. and *v.* 18. he ſays to God, *Oh that Iſhmael might live before thee*; as if he expected no other Offſpring. To the firſt Objection it is anſwered, That thoſe words, *Shall a Child be born to Abraham!* are to be conſidered as words of Admiration, not of Doubting; for he rejoiced at it, ſaith the *Chaldee*, and the *Hebrew* word, which we render *laughed*, hath this import, *Chap.* 21. 6. Nor is *Abraham* reprehended for it, as *Sarah* is, *Chap.* 18. 13. *John* 8. 56. To the ſecond it is anſwered, That he only deſires God to bleſs him alſo, as well as the Seed promiſed, which appears probable from God's Anſwer, *v.* 20. *As for Iſhmael, I have heard thee, behold, I have bleſſed him, and will make him fruitful.*

Ver. 23, 24, 25. Note, That from theſe p three laſt Verſes many things may be obſerved, which tend to the Illuſtration of the Doctrine of Faith, and of Juſtification by Faith. And,

1. From *v.* 3, 22, 23, 24. it is extreamly evident, that it is the very Act of Faith, and not the Object of it, *viz. Chriſt's Righteouſneſs*, which was imputed to *Abraham*, and is imputed to us for Righteouſneſs. As then the Faith of *Abraham* which is here ſaid to be imputed to him for Righteouſneſs, was not the obeying God in his Commands of *walking before him, and being perfect*, but as is here expreſly ſaid, his believing God's Power, and his relyance on it without any doubting, was the thing that was imputed to him for Righteouſneſs, as well as that other Act of Faith, that *in his Seed ſhould all the Families of the Earth be bleſſed.* So the Faith that ſhall be imputed to us for Juſtification, is not, ſaith the *Apoſtle*, that which includeth the performance of Sincere Obedience, nor only Faith in the Blood of Chriſt ſhed for the Remiſſion of our Sins, but Faith in him that raiſed up *Jeſus* from the dead, that he will raiſe us alſo from the dead, and glorifie us with him. See the Note on *Rom.* 10. 9. So alſo is the Faith of *Abraham* and *Sarah* repreſented, *Heb.* 11. 11.

2. Hence alſo we learn, that our Juſtification depends not only on the Death of Chriſt, but on his Reſurrection: So the *Apoſtle* doth again teach us, ſaying, *Who is he that condemneth us, it is Chriſt that died*, (as a piacular Victim for our ſins,) *yea rather that is riſen again, who is even at the right hand of God*, (preſenting the Blood of this Victim in his Preſence for us,) *who* (by it) *alſo maketh interceſſion for us.* For the clearing up of this matter, let it be noted,

Firſt, That as the Victim offered under the *Old Teſtament* was brought to the Altar, and there ſlain, ſo *Chriſt* offering himſelf for us, was alſo brought to the Altar of the Croſs on which he ſuffered as a Piacular Victim for us, *bearing our Sins in his own Body on the Tree.*

Secondly, As the Blood of the Beaſt thus ſlain was to be brought before the Mercy-Seat, or into the *Holy of Holies*, and there preſented before God to make Atonement with; ſo was the Blood of *Chriſt*, thus ſlain alſo, to be carried into the Heavenly Sanctuary, and there preſented before God to make Atonement for our Sins.

Thirdly, As the Beaſt, when dead, could not offer up its own Blood; ſo *Chriſt*, being dead,

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dead, could not, before his Reſurrection, make an Offering of his own Blood, in the Heavens for this end; whence the *Apoſtle* tells us, that *ſuch an High-Prieſt became us, who is higher than the Heavens*, Heb. 7. 26. And were the Opinion of ſome true, that *Chriſt* appeared not with his Blood in the Heavens, he muſt be only a *Metaphorical High Prieſt*, the offering, or preſenting of the Blood before God, being only the proper Office of the *Prieſthood*; and the Parallel the *Apoſtle* makes betwixt him, and the *Aaronical* Prieſts, muſt be wholly overthrown: For with what Congruity could the *Apoſtle* inſiſt ſo much on the Compariſon betwixt the Blood of *Chriſt* brought into the *Heavenly Tabernacle*, and the Blood of the *Legal Sacrifices* brought into the *Earthly Tabernacle*, if indeed the Blood of *Chriſt* was not carried into the True Tabernacle, and there preſented to God? When the *Apoſtle* ſaith ſo oft, The *Jewiſh High-Prieſt entred into the Holy Place with the Blood of Bulls and Goats*, doth he not mean, that he carried their Blood in thither? When then the ſame *Apoſtle* ſaith, *Chriſt, not by the Blood of Bulls and Goats, but* διὰ τοῦ ἰδίου αἵματος, *by his own proper Blood, entred into the Holy Place*, muſt he not alſo mean, that *Chriſt* carried his own Blood into the *Heavenly Sanctuary*?

CHAP V.

Verſe 1. THerefore being juſtified by faith, [*and ſo abſolved from thoſe ſins which rendred us obnoxious to the Diſpleaſure of God,*] we have peace with God, through our Lord Jeſus Chriſt.

2. By whom alſo we have acceſs by faith into this [*ſtate of*] Grace, [*or favour with God,*] wherein we ſtand, and rejoice in hope of [*the fruition of*] the glory of God.

3. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience,

4. And patience [*gives*] experience [*of God's power with us, enabling us to bear theſe tribulations, and of our ſincere affection to him, for whoſe ſake we ſuffer them,*] and experience [*of theſe things, worketh in us*] hope [*of a Reward,*]

5. And hope maketh [*us*] not aſhamed [*of our faith in Chriſt*, Rom. 1. 16.] becauſe [*a ſenſe of*] a the love of God is b ſhed abroad in our hearts by the Holy Ghoſt, which is given to us [*Believers, as the earneſt of our future Inheritance*, Eph. 1. 13. & 4. 30. *and the fruit of our Faith*, Eph. 1. 13. Gal. 3. 14.]

6. [*Of which love to us, even before we believed, the Goſpel gives us the higheſt demonſtrations;*] For when we c were yet without ſtrength, in due time [Gr. *we being fallen, at the appointed time,*] Chriſt died for the ungodly, [*for us, who ſince our fall had no righteouſneſs of our own;*]

7. [*Which ſurely is an high degree of love, beyond all Humane Example;*] for ſcarcely for a righteous man will one die, [*I ſay, for a righteous man only,*] yet peradventure for a d good [i. e. *an highly kind, and charitable*] man, ſome would even dare to die.

8. But e God commendeth his love towards us, in that whilſt we were yet ſinners Chriſt died for us.

9. [*And if God through Chriſt Jeſus ſhewed ſuch kindneſs to us, being ſinners,*] much more then being juſtified by his blood, [*and ſo made righteous in his ſight, and having peace with God*, v. 1.] we ſhall be ſaved from [*the*] wrath [*of God*] through him.

10. For if when we were enemies [*to him*] we were f reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved g by his life.

11. And not only ſo, [i. e. *we are not only reconciled to,*] but we alſo joy [Gr. *we are rejoycing*] in God through our Lord Jeſus Chriſt, by whom h we have received the atonement [or *Reconciliation.*]

12. Wherefore [διὰ τοῦτο, *by reaſon of this Reconciliation, life is procured to us by the ſecond* Adam, *as death came by the firſt, for*] as by one man ſin entred into the world, and death by ſin, [*or for ſin,*] and ſo death paſſed upon all men [*through him,*] i in whom all had [*ſo far*] ſinned, [*as to become equally obnoxious to death with him.*]

13. [*Through him, I ſay,* For [*it muſt be indeed confeſs'd that*] until the law ſin was in the world, but [*it muſt alſo be acknowledged, that*] ſin is not [k *generally then*] l imputed [*to death,*] when there is no law [*condemning men to death for it.*]

14. Nevertheleſs death reigned from Adam to Moſes, [*the Giver of a new Law, threatning death to the Tranſgreſſors of it,*] even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion; [i. e. *Men were all the while ſubject to death, tho' they ſinned not as* Adam *did againſt an expreſs Law, threatning death to them for it, and therefore death muſt reign over them for the ſin of* Adam] who [*in this*] is the figure [*or Reſemblance*] of him that was to come, [i. e. *of the ſecond* Adam, *Chriſt.*]

15. But [*in this reſemblance there are two advantagious Diſſimilitudes, for*] not as the offence, ſo alſo is the free gift, for if through the offence of one man m many be dead, [Gr. *died,*] much more the grace of God, and the gift [*of Juſtification procured*] by

[*or*

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[*or through*] the grace of one man, Jeſus Chriſt, hath abounded to many.

16. And [*again*] not as it was by one that ſinned, ſo is the gift; for the judgment [Gr. *the Sentence*] was by one [*ſin*] to condemnation, [*we being all ſentenced to death on the account of* Adam's *ſin*,] but the free
n gift is of n many offences, unto [*that*] juſtification [*of which cometh life.*]

17. For if by one man's offence death reigned by [*that*] one [*Man, over all his Poſterity*;] much more they which receive, [*or are made Partakers of*] abundance
o of grace, and [*by it*] of the o gift of righteouſneſs [*or juſtification,*] ſhall reign in life, by [*the Reconciliation purchaſed for them by the death of*] one Jeſus Chriſt.

18. Therefore as by the offence of one [Gr. *by one offence*] the judgment [Gr. *Sentence*] came upon all men to [*the*] condemnation [*of death,*] even ſo by the righteouſneſs of one, [*by one righteous Act, the Obedience of Chriſt to the death for us,*] the free gift came upon all men [*believing in him*] to juſtification of life.

19. For as by one man's diſobedience many were p made ſinners, [*being made ſubject to the death, which was inflicted upon* Adam *for ſin, as much as if they themſelves had violated the Law which rendred him obnoxious to it*;] ſo by the obedience of one [*ſuffering death, the puniſhment of ſin, for them,*] ſhall many be made righteous, [i.e. *be as truly juſtified, and exempted from that death, which is the puniſhment of ſin, as if they had perſonally ſuffered, and alſo accepted and treated by God, as if indeed they had been righteous Perſons.*] p

20. [*I ſay, before the Law we became obnoxious to death by one man's diſobedience,*] q but the law entred that the offence might abound [*unto death, and men might be found obnoxious to it alſo on the account of their Tranſgreſſions againſt the Law*; but where ſin [*thus*] abounded [*unto death,*] Grace did much more abound [*unto life.*]

21. That as ſin hath reigned unto death, [*ſeizing on all men for it,*] even ſo grace might reign through righteouſneſs, [Gr. *Juſtification,*] to eternal life, by Jeſus Chriſt our Lord.

Annotations on Chap. V.

a Verſe 5. Ἡ Ἀγάπη τοῦ Θεοῦ, *the love of God,*] to us thus believing. So *Ch.* 8. 35, 39. 2 *Cor.* 5. 14. & 13. 13. 1 *John* 3. 9, 10.

b Ibid. Ἐκκέχυται, *is ſhed abroad.*] This is the word ſtill uſed in the *New Teſtament*, when ſpeaking of the effuſion of the *Holy Ghoſt*, *Acts* 2. 17, 18, 33. *Titus* 3. 6. and it is taken from *Joel* 2. 28, 29. and ſo this may refer to the χαρίσματα of the *Holy Ghoſt* ſo liberally imparted to them.

c Ver. 6. Ὄντων ἡμῶν ἀσθενῶν, *when we were weak.*] It may here be noted, that the words ἀσθενὴς, ἀσθένεια, ἀσθένεια in the *Seventy*, anſwer to the Hebrew חלה and ſignifie to fall, and ſtumble to our Ruine. So *Pſal.* 9. 3. *They ſhall fall and periſh*, ἀσθενήσουσι καὶ ἀπολοῦνται, *at thy preſence.* Pſal. 26. 4. *They ſtumbled and fell*, ἠσθένησαν καὶ ἔπεσον. Pſal. 106. 12. ἠσθένησαν, *they fell down, and there was none to help them.* Prov. 24. 16. *The wicked ſhall fall into miſchief*, ἀσθενήσουσιν ἐν κακοῖς. Jer. 6. 21. *I will lay ſtumbling-blocks before this people, and the fathers and ſons ſhall fall together*, ἀσθενήσουσιν ἐν αὐτῇ. Chap. 18. 15. & 46. 6, 12. & v. 16. he made *many to fall*, τὸν πλησίον αὐτοῦ ἠσθένησαν. Chap. 50. 32. *Lam.* 5. 15. *Dan.* 11. 14. Many ſhall ſtand up againſt the *King* of the *South*, *but they ſhall fall*, ἀσθενήσουσι. So *v.* 19, 33, 34, 35. So *Hoſea* 4. 5. & 5. 5. & 14. 2, 10. And this import of the word ſuits well with the Text, and ſo is proper to repreſent our fall by ſin, and the words following, *v.* 8. ἁμαρτωλῶν ὄντων ἡμῶν, *even whilſt we were ſinners Chriſt died for us*, do render it ſo probable, that I thought fit to mention it in the *Paraphraſe*.

Ver. 7. Ἀγαθὸς *is not* only a vertuous, but d an *obliging, charitable* man, *Matth.* 20. 15. *Is thy eye evil, becauſe I am good?* overcome evil ἐν τῷ ἀγαθῷ *with kindneſs*, Rom. 12. 21. Τὸ ἀγαθόν σου, is, *thy kindneſs*, *Philem.* v. 14. So ἀγαθὸς ὀφθαλμὸς is *the liberal eye*, Eccleſ. 35. 8. See *Buxtorf. in voce* טוב p. 1601.

Ver. 8. Συνίστησι δὲ ὁ Θεὸς, *but God commends* e *his love to us.*] The death of Chriſt is uſually in Scripture repreſented as an inſtance of the great love of God the *Father* to us, becauſe his Wiſdom did contrive this way of Redemption for us, *Eph.* 1. 4, 5. *He ſent his Son into the world to be the Propitiation for our ſins, that we might live through him*, 1 John 4. 9, 10. He graciouſly accepted of his Suffering in our ſtead, and juſtifies us *freely by his grace, through the Redemption that is in Chriſt Jeſus*, Rom. 3. 24. *He ſpared not his own Son, but gave him up freely for us all*, Rom. 8. 32. Though it be alſo true, that *Chriſt loved us, and gave himſelf for us*, Gal. 2. 20. Eph. 5. 2. and that this *love of Chriſt* ought to *conſtrain* us to obedience, 2 *Cor.* 5. 14.

Ver. 10. Ἐν τῇ ζωῇ αὐτοῦ, *by his life.*] He f being able to *ſave us to the uttermoſt*, becauſe *he ever lives to make interceſſion for us*, Heb. 7. 25. And having all Power committed to him, *that he might give eternal life to them whom God hath given him*, John 17. 2.

Ibid. Καταλλαγέντες τῷ Θεῷ, *we were recon-* g *ciled*

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ciled to God.] Here are many Arguments to eſtabliſh the Doctrine of our Lord's Satisfaction by ſuffering in our ſtead, to reconcile an offended God to us. For

1. When it is here ſaid, that *Chriſt died for the ungodly*, 1 Pet. 3.18. That *when we were yet ſinners Chriſt died for us*, 1 Cor. 5. 15. And elſewhere, that *he ſuffered for our ſins, the juſt for the unjuſt*, Heb. 1.9. 1 Pet. 4. 1. In theſe, and ſuch like places, one of theſe two things is intimated, That our Lord ſuffered in our ſtead, or that he bore the Puniſhment of our ſin: This being the plain import of the like Expreſſions when they are uſed in the *Old* or *New Teſtament*. For when we read in the *Old Teſtament*, The *Fathers ſhall not be put to death for the Children, nor the Children for the Fathers; every Man ſhall be put to death for his own ſin*, Deut.24.17. Of *Amaziah*, that he *ſlew thoſe Servants that had murther'd the King his Father, but the Children of thoſe murtherers he ſlew not*, according to thoſe words of *Moſes*, *The Fathers ſhall not be put to death*, οὐκ ἀποθανοῦνται, they ſhall not die *for the Children*, &c. 2 King 14.6. 2 Chron.25.4. And in the *Prophet Ezekiel*, *The ſoul that ſinneth, it ſhall die; the Son ſhall not bear the iniquity of the Father, nor ſhall the Father bear the iniquity of the Son*, Ezek. 18. In all theſe places it is plain no Subſtitution is intended, becauſe no Exemption of the *Father*, becauſe the Son, or of the Son, becauſe the *Father* ſuffers; but then 'tis plainly intimated, that the one in this caſe would *bear the puniſhment of the others ſin.* But when *David* ſaith concerning *Abſalom*, *Would God I had died for thee, O Abſolom*, τίς δώη τὸν θάνατόν μου ἀντὶ σου, 2 Sam. 18.33. O that my death might have gone inſtead of thine. When here the *Apoſtle* ſaith, That *ſcarcely for a righteous perſon one would die, but for a good man ſome would even dare to die*; there evidently a ſubſtitution is intended of the one to free the other from death by the death he ſuffers. When therefore the *Apoſtle* before, and after theſe words, ſaith *Chriſt died for the ungodly, and the ſinner*, muſt he not alſo ſignifie that our Lord died in their ſtead, to deliver them from death? 'Tis evident beyond Exception, that in all *piacular Sacrifices*, both *Jew* and *Gentile* always took this for granted, that the Victim ſuffered in their ſtead, and for their ſins. Since then the *Socinians* own that our Lord ſuffered as *Victima piacularis*, or *an Expiatory Sacrifice*, ſurely both *Jew* and *Gentile* muſt conceive that all theſe Phraſes did import, that our Lord ſuffered *in our ſtead*, and *for our ſins.*

2. A ſecond Argument is taken from the *Reconciliation* mention'd as the effect of our Lord's ſuffering for us; for ſeeing it is alone the guilt of ſin, or ſin unpardoned, that maketh God diſpleaſed with us, the Death which is here ſaid to *procure our Peace and Reconciliation* to God, muſt make Atonement for the guilt of our Iniquities.

Crellius replies, That by *Reconciliation* here the *Apoſtle* intends not God's Reconciliation to us, but ours to God, by that Converſion to him, which maketh us at friendſhip with him. But this may be Refuted,

Firſt, From the import of the words καταλλάττειν and καταλλαγή, for they do naturally import the Reconciliation of one that is angry, or diſpleaſed with us, both in prophane and *Jewiſh* Writers; thus ἐν τίνι διαλλαγήσεται, *in what ſhall David reconcile himſelf to his Lord?* 1 Sam.29.4. When *Apame*, the famous Concubine was angry with *King Darius*, he flattered her ὅπως διαλλαγῇ αὐτῷ, that *ſhe might be reconciled to him*, 1 Eſd. 4. 21. After the reviling, or falling out of Friends, ἔστι διαλλαγή, *there is*, or *may be Reconciliation*, ſaith the Son of *Syrach*, Ecclus. 22. 22. The *Jews* in *Egypt*, pray for thoſe in *Judea*, that the Lord would hear their Prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Maccab. 1. 5. Adding, that as *Jeruſalem* was forſaken through the Wrath of the *Almighty*, ſo ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was ſet up with glory*, Chap.5.20. And again, Though the Lord, ſay they, be angry with us a little while for our Chaſtiſement, and Correction, πάλιν καταλλαγήσεται, *he will again be reconciled to his Servants*, Chap.7.33. And they beſeech the Lord εἰς τέλος καταλλαγῆναι, *to be reconciled to his Servants for ever*, Chap. 8.29. Whence we learn, that Reconciliation always reſpecteth ſome preceding Anger or Diſpleaſure; and that the reconciling of God, was the appeaſing of his Anger: When therefore we here read in the ſame words of *Enemies reconciled to God*, and ſo *ſaved from his Wrath*, what can we imagine, but that a God once angry, and offended with them, is now appeaſed? And when we farther read, that this Reconciliation was effected by the *Death* and *Blood of Chriſt*, is it not obvious to conceive his Wrath and Anger was averted by the ſhedding this Blood for us?

Secondly, 'Tis evident that, *when we were ſinners Chriſt died for us*, v. 8. and *when we were Enemies, we were reconciled to God by the death of his Son*, v. 10. are words of the ſame import; for ſeeing theſe words, *Chriſt died for us*, and *Chriſt ſhed his blood for us*, ſignifie the ſame thing; and by his Blood ſhed we are reconciled, 'tis evident that *Chriſt dying for us*, and *Chriſt reconciling us by his death*, or blood ſhed for us, muſt be the ſame; now we are *juſtified by his blood*, as it procures our *Peace with God*, v. 1. as it *ſaves us from his wrath*, v. 9. Therefore we are reconciled to God by it on the ſame account.

Thirdly, We being here conſidered as *ſin-*

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ners, ungodly, enemies to God, as Perſons who have, upon that account, *fallen ſhort of the glory*, that is, ſaith *Crellius*, *of the approbation of God*, Rom. 3 23. Is there no need of reconciling God unto ſuch Perſons? And when under theſe Circumſtances we are ſaid to be *juſtified through the redemption that is in Chriſt Jeſus*, Rom. 3. 25, 26. and *being juſtified, to have peace with God through our Lord Jeſus Chriſt*, can we conceive that nothing was done by this *Jeſus* to procure God's Reconciliation to the ſinner, or to purchaſe his Peace with an offended God? Eſpecially if we conſider that the Death of Chriſt here mentioned, as that by which we are reconciled to God, is the Death of him, who ſuffered as a Sin offering for us, the Blood by which we are juſtified, is the Blood of Atonement, or Propitiation, or the *blood ſhed to make reconciliation for the ſins of the people*, Hebr. 2. 17.

h Ver. 11. Τὴν καταλλαγὴν ἐλάβομεν, *we have received the atonement.*] *Crellius* excepts againſt this Interpretation, alledging that *to recive* or *obtain Reconciliation*, is a Phraſe unknown to *Jew* and *Gentile*, and would have the words rendred thus, *By whom we have obtained this Converſion to God*; but to obtain Reconciliation, when it is the effect of Blood ſhed for the Remiſſion of Sins, is very proper; for it was the conſtant practice under the Law to procure Reconciliation by ſhedding the Blood of the Sin-offering; and all Nations by this means endeavoured to reconcile God to them, and what Reconciliation the *Prieſt*, by offering this blood, procured, the ſinner received, and obtained; and therefore to *receive Atonement*, or *obtain Reconciliation*, by an Expiatory Sacrifice, muſt be a thing very well known to *Jew* and *Gentile*; but to receive Converſion by it, is indeed a Phraſe unknown to them, and the whole Church of *Chriſt*. Moreover, this Note of *Crellius* ſhews his little skill in the *Greek*; for as θάρσος λαμβάνειν is *to be courageous*, Acts 28. 15. ἀρχὴν λαμβάνειν is *to begin*, λήθην λαμβάνειν is *to forget*, Heb. 2. 3 ὑπόμνησιν λαμβάνειν to *remember*, 2 Tim. 1. 5. πεῖραν λαμβάνειν to *experiment*, Heb. 11. 36. οἰκοδομὴν λαμβάνειν to *be edified*, 1 Cor. 14. 5. ſo καταλλαγὴν λαμβάνειν is *to be reconciled*, as *noxam capere* is *to be hurt*.

i Ver. 12. Ἐφ' ᾧ, *in whom.*] The *Criticks* have been very induſtrious to find ſome other ſenſe of theſe words than that which our Tranſlation gives, ſome rendring this laſt Clauſe, *for that*, ſome, *becauſe all have ſinned*. But our Expoſition is confirmed beyond all Contradiction from the following words, which declare, That *by the ſin of one man, many die*, and *that by the ſin of one death reigned by one*, and *that by one offence the ſentence of death came upon all*, v. 15, 16, 17, 18. All which are parallel to the Expreſſion here, that Death came upon all men through *Adam*, *in whom*, ſaith the ſame *Apoſtle*, *all men die*, 1 Cor. 15. 22. And the words following, That *by the diſobedience of one many were made ſinners*, are plainly parallel to theſe, *in whom all have ſinned*.

2. None of the other ſenſes are true, or ſuitable to the Scope and Argument of the *Apoſtle*, *v. g.* It is not true that Death came upon all men, *for that*, or *becauſe* all have ſinned. For the *Apoſtle* directly here aſſerts the contrary, *viz.* that the Death, and Condemnation to it, which befel all men, was for the ſin of *Adam* only; for here it is expreſly ſaid, That *by the ſin of one man many died*; that *the Sentence was, from one*, and by *one man ſinning to condemnation*; and, that *by the ſin of one death reigned by one*: Therefore the *Apoſtle* doth expreſly teach us, that this Death, this Condemnation to it, came not upon us for the ſin of all, but only for the ſin of one, (*i. e.*) of that one *Adam*, *in whom all men die*, 1 Cor. 15. 22.

He alſo farther teacheth, that this Death and Condemnation came upon all *for one ſin of that one man*, for it came δι' ἑνὸς παραπτώματος *by one offence* upon all men; it came not therefore upon all men for the ſin of all: And this the Compariſon plainly requires, which ſaith, the oppoſite Juſtification, and free Gift came upon all men *by one man, Jeſus Chriſt*; *by the obedience of one*, and δι' ἑνὸς δικαιώματος, *by one righteouſneſs*, v. 16, 17, 18, 19. *i.e.* by the obedience to the Death of that one man. Yea, the *Apoſtle* doth,

3. Not only thus plainly and frequently aſſert, that Death came upon all men for the ſin of *Adam*, but he proves it by this Argument; that *Death reigned from* Adam *to* Moſes *over them that had not ſinned after the ſimilitude of* Adam's *Tranſgreſſion*; *i. e.* againſt a Law threatning Death to them for Sin; they therefore, ſaith he, could not die for their own ſins; for though indeed they were then ſinners, yet being under no ſuch Law as *Adam* was, their ſin was not imputed to Death, and ſo they could not die on that account; Death therefore came upon them, as I aſſerted, through the ſin of *Adam*

Ver. 13. I add, *Generally.*] Becauſe tho' k all men died after *Adam*, all were not puniſhed with Death for their own Natural Sin, but only the *Antediluvians*, and the *Sodomites*.

Ibid. Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *ſin was not imputed.*] The *Apoſtle* doth not mean that God did not account them ſinners who tranſgreſſed againſt the Law of Nature, or that he was not diſpleaſed with them for their offences, but only that he did not ſo impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word *Imputation*, let it be obſerved,

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Firſt, That wherever this Phraſe occurs affirmatively, that ſuch a thing was *imputed* to any one, it is ſome Perſonal thing, or Action of our own, and not any thing of anothers, which is thus ſaid to be imputed. As when 'tis ſaid, *Rom.*2.26. That *if the uncircumciſion keep the righteouſneſs of the Law, his uncircumciſion* on that account εἰς περιτομὴν λογισθήσεται *ſhall be accounted for circumciſion*, i. e. he ſhall be accepted as well as if he were circumciſed. So *Rom.*4.3. *Abraham believed God, and it* (that is, his Faith) *was imputed to him for righteouſneſs*; for ſo it is explained *v.* 5. *To him that worketh not, but believeth, his faith is imputed to him for righteouſneſs*: And *v.* 9. *We ſay, that faith was imputed to Abraham for righteouſneſs.* See *Gal.*3.6. *James* 2.23. And of our faith in him that raiſed Chriſt from the dead, it is ſaid, *Rom.*4.24. that *it ſhall be imputed to us for righteouſneſs.*

Secondly, When the Phraſe is uſed with a Negative, or when Sin is ſaid to be imputed, or *not to be imputed*, it is only a Man's own Perſonal Sin that is intended; but the Non-imputation of it, is *the not inflicting ſome condign Puniſhment upon him for it.* So *Rom.*4.8. *Bleſſed is the man to whom the Lord imputeth no ſin*; which being ſpoken on the account of God's heavy hand on *David* for his ſin, *Pſal* 32.2,3,4 ſhews that the import of it muſt be this; Bleſſed is the man *whom God doth not puniſh for his iniquity.* So 2 *Tim.*4.16. In my firſt Anſwer no Man ſtood by me, μὴ αὐτοῖς λογισθείη, *may it not be imputed to them*, i. e. let them not ſuffer for it. So 2 *Sam.*19.19. *Shimei* ſpeaks to *David* thus, μὴ λογισάσθω ὁ κύριός μου ἀνομίαν, *let not my Lord impute to me mine iniquity*; i. e. let him not remember it to puniſh it. When therefore it is ſaid, 2 *Cor.*5.19. That *God was in Chriſt reconciling the world to himſelf*, μὴ λογιζόμενος, *not imputing to them their iniquities*; the meaning is, that for Chriſt's ſake he was pleaſed to exempt them from the puniſhment of their Tranſgreſſions: So in like manner here, Sin is ſaid not to be imputed, whilſt there is no Law; not that God did not look upon Men then as ſinners, but that he did not puniſh them with death for it.

Hence note, That in the Scripture there is no mention of the Imputation, either *of one Man's ſin*, or *of his righteouſneſs*, unto another, but only of the *imputation* of his good Deeds for Righteouſneſs, or of his evil Deeds, for Puniſhment. (2ly,) That the Puniſhment of *Adam*'s Sin devolved upon his whole Poſterity, is fully proved from this Chapter: but it is not here ſaid, that they were truly and formally made ſinners by his ſin. So likewiſe that for the Obedience of one unto the Death many were made Righteous, and were delivered from that Death to which they were obnoxious, we are aſſured from this, and other Scriptures; but that they were made formally Righteous by our Saviour's Righteouſneſs imputed to them, the Scripture doth no where aſſert.

Ver. 15. Οἱ πολλοὶ ἀπέθανον, *many were dead.*] m When God ſaid to *Adam*, *In the day that thou eateſt thereof thou ſhalt die*, he did not mean that he ſhould then give up the Ghoſt, but that he ſhould be ſubject to Mortality, and at the laſt return to the Duſt from whence he came; as Experience ſhewed, and as the *Fathers* interpret it. Now in this ſenſe, that of the *Apoſtle* is moſt true, that in *Adam* all die, (*i. e.*) became obnoxious to Mortality: But it is not true that all Men die only on the account of *Adam*'s ſin. The Old World was drowned on the account of their own ſins, and the *Jews* ſuffered both by the hand of God, and Man, for ſins committed againſt the Law; and this perhaps might be the reaſon why the *Apoſtle* ſaith, not by the Offence of one, *all* but *many* died. The advantage therefore here mention'd may conſiſt in this, that all that die, die not purely for the ſin of *Adam*, but many times bring death upon themſelves for their own ſin; but all that are juſtified, and ſo freed from death, are thus exempted from it only by virtue of the Death of Chriſt; this is the old Doctrine, both of the *Jews*, and of the *Church* of *Chriſt*: Not that all formally ſinned in *Adam*, but that all Men became obnoxious to death for *Adam*'s ſin. *God*, ſaith the *Author* of the Book of *Wiſdom*, *created Man to be immortal*; *but thro' the envy of the Devil, death entred into the world*, Wiſd. 2.23,24. *By the woman was the beginning of ſin, and by her we all die*, ſaith the Son of *Syrach*, Ecclus. 25. 24. *By the counſel which the Serpent gave to Eve, all the inhabitants of the earth, become obnoxious to death*, ſaith the *Targum* on *Ruth* 4. *v. ult.* And the ſame *Chaldee Paraphraſe* upon *Eccleſ.* 7. the laſt verſe, ſaith, *God made man pure and upright, but the Serpent and Eve ſeduced him to eat of the fruit of the Tree, and ſo they made death to ruſh upon him, and upon all the inhabitants of the earth.*

Ver. 16. Ἐκ πολλῶν παραπτωμάτων, *from many offences.*] n This is the ſecond advantageous Difference, *viz.* that whereas we became obnoxious to death for one ſin of *Adam*, we by Faith in *Chriſt* are juſtified, and thereby freed not only from the Condemnation which came upon us for that ſin, but alſo from the Condemnation due unto us for all our Offences againſt God.

Note alſo, that the word κρίμα, eſpecially when it is joyned with Death, doth uſually ſignifie *a Sentence condemning any perſon*; κρίμα θανάτου is *the Sentence of Death*, Deut. 21.22. So *Luke* 24. 20. *The High Prieſts and Rulers delivered up Jeſus* εἰς κρίμα θανάτου

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to the Sentence of Death. See *Chap.* 23. 40. And *Eccles.* 41. 2. *O death, how acceptable is* τὸ κείμα σου *thy Sentence to the needy?* And *v.* 3. *Fear not* κείμα θανάτου *the Sentence of death. Remember them that have been before thee, and that come after thee,* τοῦτο τὸ κρίμα παρὰ κυρίου πάσῃ σαρκί, *for this is the Sentence of the Lord over all flesh.*

o Ver. 17. v. 15. Ἡ δωρεὰ ἐν χάριτι· v. 17. Ἡ δωρεὰ δικαιοσύνης, *the gift of righteousness.*] I have interpreted these Phrases of the gift of Justification, as others do; but it is very probable that they may import the *Holy Spirit* given in Baptism, and upon Faith, to the Believers of those times, who being made Sons by Faith in Christ, received the Spirit of Adoption, *Rom.* 8. 14, 15 16. *Gal.* 4. 6. and believing, *were sealed with the spirit of promise*, Eph. 1. 13. for he is stiled emphatically ἡ δωρεὰ ἐπουράνιος, *the heavenly gift*, Heb. 6. 4. ἡ δωρεὰ, *the gift*, Acts 11. 17. ἡ δωρεὰ τοῦ, *the gift of God*, Acts 8. 20. *The gift of the grace of God*, Eph. 3. 7. ἡ δωρεὰ τοῦ Χριστοῦ, *the gift of Christ*, Eph. 4. 7. *the gift of the Holy Ghost*, Acts 2. 38. & 10. 45. So the *Holy Ghost*, given to the *Prophets*, and holy Men of old, is by the *Primitive Christians* usually stiled ἡ ἄνωθεν ὑπὸ τοὺς ἁγίους ἀνδρὰς ἐπιθοῦσα δωρεὰ, *the gift coming from above upon holy men. Just. Mart. adm. Gr. p.* 9. B. *p.* 11. D. *p.* 30. D. *p.* 31. C.

p Ver. 19. Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, *many were made sinners.*] In the Exposition of this, and of the Phrase in the 12th Verse, *in whom all have sinned*, I follow the *Greek Expositors*, *Chrysostom*, *Theodoret*, *Occumenius*, and *Theophylact*, upon the place: And to make good the Interpretation, I shall shew first the Inconsistency of any other Sense, ascribed to them, with the Text, with Scripture, and with Reason. And,

First, It cannot truly be affirmed that we all actually, and formally sinned in *Adam*, and upon that account were made sinners; for then it was not by the *Disobedience of one*, but of many, that many were made sinners. (2.) Then Death, the Punishment of Sin, came upon all, not *for the sin of one*, or *for one sin of that one man*, but for the sin of all, both which things I have plainly proved to be contrary to the express words of the *Apostle*. Then (3.) all Men must have sinned *after the similitude of* Adam's *transgression*; for if we all sinned in, or with him, we must sin by the same Act, the same Will, and in the same Person, against the same Law; and surely, they that thus sin, must sin *after the similitude of* Adam's *transgression*: For what dissimilitude can there be in sins committed by the same Act, and the same Will, of one and the same Person, against the same Law? But of the Posterity of *Adam*, the *Apostle* here expressly saith, *they sinned not after the similitude of* Adam's *Transgression*, therefore they were not sinners by the same Act, and Will, of the same Person, against the same Law. Moreover, if all the Posterity of *Adam* sinned in *Adam*, they sinned against some Law given to them, *for sin is the transgression of a Law, and where there is no Law, there is no transgression*; now they could sin in *Adam*, so as to deserve death for their sin, only by sinning against the Law requiring *Adam* not to eat of the forbidden fruit; for *Adam* himself became guilty of death only by transgressing that Law, but all the Posterity of *Adam* cannot be said to have sinned against that Law, for when did they sin against it? If when *Adam* did so, then all his Posterity must be actually sinners from the beginning of the World, *i. e.* some thousands of years before the greatest part of them had a being: Now seeing Action must be the Action of some Being, does it not seem absurd, at first sight to say, that so many Myriads were actually sinners, when they were not in being? If when they came into the world; they could not sin in *Adam*, or in his Action, for he did not then eat of the forbidden Fruit in the midst of Paradise. Again, we cannot sin against a Law which is not in being; since therefore there is now no *Paradise*, and no *forbidden fruit* in being, we cannot be obliged by any Law of God now, not to eat of the Fruit in the midst of *Paradise*, and so cannot be sinners by transgressing against such a Law.

Secondly, It cannot truly be affirmed that we all sinned in *Adam*, and by his disobedience were made sinners, because his Sin and Disobedience was imputed to us: For I have shewed already, that the Scripture no where maketh the least mention of any thing of anothers imputed to a Man for reward or guilt, but only of some Personal Thing, or Action of our own: See Note on *v.* 14. Moreover, this Imputation either makes the sin of *Adam* truly ours, or it doth not; if it doth not, how can we be made sinners by it? If it doth, then Death came upon us for our sin; and so not for the sin of one, but for the sin of all, which is the thing disproved already, Note on *v.* 12. (3.) I ask, whether this Imputation made the Posterity of *Adam* sinners, or whether it found them so before? If it found them so before, it was plainly needless, for they might have been condemned to Death without it: If it made them so, then this Imputation is the Act of God, and not of Man, and so it plainly follows that God must be the Author of that sin, which flows immediately from him, without the intervention of any Action on the part of any of those Men to whom it is imputed. Moreover, then the Imputation must be false, as charging them with sin whom he did not find sinners, but only by his

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his Arbitrary Imputation made them ſo. Now far be it from any *Chriſtian* to affirm, that God ſhould falſly impute ſin to any Man. In a word, λογίζεσθαι and *imputare*, is *to reckon*, to *account a thing to any Man*, to *charge him with it*, to lay the Charge of it to him. This Action therefore on God's part muſt ſuppoſe in the very Nature of it, ſome Action done by the Poſterity of *Adam* which is blameworthy, and may be juſtly charged upon them, before there can be any ground for Imputation of it; and this ſhews that it is impoſſible that the Imputation ſhould be the very thing that renders them blame worthy, or Perſons worthy to be charged with guilt. And yet if the ſin of *Adam* becomes ours only by Imputation, it muſt be ours only becauſe it is by God imputed to us, and not imputed, becauſe it is ours; that is, God by this Imputation muſt make us ſinners, and not find us ſuch; for this Imputation is the Action of the Judge, not of the ſuppoſed Criminal; remove or take away this Action, and no Crime can be charged upon him. In fine, if the ſin of *Adam* becomes ours only by Imputation, it deſerves Condemnation only by the ſame Imputation, *i. e.* by the Action of God; that therefore we deſerve Condemnation for it, is to be aſcribed directly to the Action of God, and only by accident to that of *Adam*: Whence therefore is our Deſtruction, according to this Opinion, but of *God*, who makes us worthy of Condemnation, by imputing to us that ſin, which by his Imputation only we ſtand guilty of?

Theſe Interpretations being ſo inconſiſtent with the *Apoſtle*'s words, and with the plaineſt evidence of Reaſon, I am forced to prefer before them that of the *Greek Fathers*, *viz.* that we all ſinned in *Adam*, *i. e.* by becoming obnoxious to that Death which was the Puniſhment of his ſin, and by *one man's diſobedience many were made ſinners*, by being ſubject to the Death, and Temporal Calamities and Miſeries, which came upon all Mankind for *Adam*'s ſin; ſo that we become ſinners in him, or by his Diſobedience, by a *Metonymy of the effect*, by ſuffering the Puniſhment which God had threatned to him for it, as the Experience of all Men and Women ſhew we do in all the Parts of the Threat; and this is a common ſenſe of the word *chattah*, which ſignifies both *Sin*, and the *Puniſhment of it*. So *Gen.* 4. 7. *If thou doeſt evil*, chattaath, *ſin lieth at the door*; that is, the Puniſhment of ſin, *v.* 13. So *Gen.* 19. 15. *Make haſte*, ſaith the *Angel* to *Lot*, *and eſcape, leſt thou be conſumed* בעון *in the ſin* of the City, *i. e.* in the Puniſhment of the City, *In plaga deſcendente propter culpam incolarum Urbis.* Arab. And *Gen.* 31. 39. *Jacob* ſpeaks to *Laban* thus, That which was torn of Beaſts אנכי אחטנה ἐγὼ ἀποτίννυον, *Pœnas dabam, I ſuffered for it*; The ſin was upon me, ſaith *Aben Ezra*, Gen. 43. 9. *Judah* ſpeaks thus to *Jacob* concerning *Benjamin*, if I bring him not again, יהטאתי לך ἡμαρτικὼς ἔσομαι εἰς σε, (i. e.) *I will ſuffer Puniſhment.* See *Chap.* 42. 37. i.e. *Let me bear the blame*: So alſo *Chap.* 44. 32. So *Bathſheba* ſaith to *David*, *I and thy ſon Solomon ſhall be* דמאם ἁμαρτολοὶ, *ſinners*, 1 Kings 1. 21. that is, *we ſhall be puniſhed as ſinners*, and be in danger of our life. So לא ירשיענו *impium non faciet*, he will not condemn him, Pſal 37. 33. ודם נקי ירשיעו & *ſanguinem innocentem condemnabunt*, Pſal. 94. 21. So alſo *Job* 9. 20. So the Lepers ſay one to another, *We do not well if we tarry till the morning light, then we ſhall be found ſinners*, 2 Kings 7. 9. *i. e.* we ſhall be puniſhed by the *King*. And *Zech.* 14. 19. This ſhall be חטאת מצרים Ἁμαρτία Αἰγύπτου, *the puniſhment of Egypt, and the puniſhment of all Nations that come not up to keep the Feaſt of Tabernacles.* This Phraſe of bearing ſin is conſtantly uſed in this ſenſe; as when 'tis ſaid, עינו ישא *they ſhall bear their iniquity, they ſhall die*, Lev. 20. 20. and ἁμαρτίαν κομιοῦνται, ἀπόισονται; Lev. 20. 17, 19. Numb. 14. 34. λήψεσθε ἁμαρτίας ὑμῶν, Lam. 5. 7. ὑπέχομεν τὰ ἀνομήματα αὐτῶν, *we have born their iniquity.* If therefore ἁμαρτία in the *Old Teſtament* ſo often ſignifies the Puniſhment of Sin, which in this caſe was Death, what Exception can be made againſt theſe words of (a) *Chryſoſtom*? *What is the meaning of theſe words, In whom all have ſinned? 'tis this, he ſaying, even they who did not eat of the Tree, were by him made mortal, even as if they themſelves had fallen*, ſaith (b) *Theophylact*, *when he did.* For ſaith *Theodoret*, *He being obnoxious to the Decree of Death, in that ſtate he begat* Cain *and* Abel, *and others*, ἅπαντες ἦν ὡς ἐκ τοιούτου φωτὸς θνητὸν ἔχον τὴν φύσιν, *all therefore became mortal, as being begotten of one that was mortal.* And ſeeing it is ſaid ἁμαρτωλοὶ, or ἡμαρτικότες ἔσονται, *they ſhall be ſinners*, who are to ſuffer puniſhment; why may not theſe words, *by the diſobedience of one many were made ſinners*, admit the ſenſe which *Chryſoſtom*, *Oecumenius*, and *Theophylact* give them? Τεθέσπιν ὑποδύθωσι κολάσει, καὶ καλάδικοι θανάτῳ, *they ſhall for his Diſobedience be ſubject unto Death and Puniſhment*, the effects of ſin; For, ſaith S. *Chryſoſtom*, *'tis no abſurdity to ſay, that he ſinning, and ſo being mortal, they*

(a) Τί δέ ἐστιν ἐφ' ᾧ πάντες ἥμαρτον, ἐκείνου τοῦτο, καὶ οἱ μὴ φαγόντες ἀπὸ τοῦ ξύλου, γεγόνασιν ὡς ἐκεῖνος, πάντες θνητοί. Chryſoſt. in locum.

(b) Ὡς ἂν καὶ αὐτοὶ πλάσαντες θεὸν ἐκείνῳ ἔπλασεν. Theophyl. in locum.

who

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who proceed from him ſhould be mortal alſo; but how can it juſtly follow, that by his Diſobedience another ſhould be made a ſinner, for ſuch an one will be found to deſerve no puniſhment, as not being perſonally a ſinner? Τὸ μὲν ἐκ τῆς θεοπνεύστου γραφῆς τοιαῦτα ἀκολουθίαν ῥοπὴν ; εὑρεθήσεται, οὐδ' ὅπου μηδὲν δίκαιον ὀφείλων ὁ τοιοῦτος εἰς μὴ οἰκοθεν γέγονεν, ἁμαρτωλός. 'Tis true, we meet not with the words ἡμαρτὸν and ἁμαρτωλοὶ καθεσταθησαν in this ſenſe elſewhere in the *New Teſtament*; but then this may be, becauſe the Compariſon is not elſewhere made, betwixt the firſt *Adam*, and the effects of his Diſobedience, and the ſecond *Adam*, and the effects of his Obedience to the Death; and becauſe the oppoſite Phraſe, δίκαιοι καθεσταθησαν, required that the words oppoſed ſhould be uſed in the *Metonymical* ſenſe; for when the *Apoſtle* ſaith, *by the obedience of one man many were made righteous*, it is evident he ſpake not of *Chriſt*'s Active Obedience, but of his Paſſive Obedience, or ſuffering Death for us. For (1.) the whole Chapter is employed in ſetting forth the Benefits accruing to us by his Death, *v.* 6, 8, 9, 10, 11. (2.) The effect of this Obedience is our Juſtification, now that, through the whole *Scripture*, and in this very Chapter, is conſtantly aſcribed to the Death of *Chriſt*, and his Blood ſhed for us, *v.*9,10,16,17,18. (3.) The Diſobedience by which many were made ſinners, is plainly declared by the *Apoſtle*, to be one ſingle Act of Diſobedience in *Adam*, and therefore the Obedience oppoſed to it cannot in reaſon be the Active Obedience of *Chriſt*'s whole life, but that Obedience to the Death which the *Apoſtle* mentions, *Philip.*2.6,8. Now by this Paſſive Obedience we cannot be made formally Righteous, but only *Metonymically*, by being made Partakers of that Freedom from the Condemnation and Guilt of Sin, and that Reconciliation which *Chriſt* purchaſed by his Meritorious Death and Paſſion. *Diſſolvens enim eam quæ ab initio in ligno facta fuerat inobedientiam, obediens factus eſt uſque ad mortem, mortem autem crucis, eam quæ in ligno facta fuerat inobediantiam, per eam quæ in ligno fuerat obedientiam ſanans.* Iren.l.5.c.56.

Ver. 20. Ἵνα πλεονάσῃ τὸ παράπτωμα, *the Law entred that ſin might abound unto death.*] Hence it is ſtiled the *letter that killeth*, the *Miniſtry of Death*, and of *Condemnation*, 2 Cor.3. 6,7,9. and ſaid to ſubject all that are under it, to a Curſe, *Gal.*3.10. q

CHAPTER VI.

Verſe 1. WHat ſhall we ſay then? a ſhall we continue in ſin [Gr. *what do we ſay then? (do we ſay this) let us (who have received this grace) continue ſtill in ſin*] that grace may abound [*towards us? that is, do we by declaring that we are juſtified freely by grace, through the Redemption that is in Chriſt Jeſus*, Chap. 3.24. *and that as ſin abounded, grace did more abound*, Chap.5.20. *give occaſion to this Inference?*

2. God forbid [*we ſhould make any ſuch inference from, or any uſe of this Doctrine, ſo contrary to that very Baptiſm by which we enter into the Chriſtian Covenant, and put on Chriſt, for*] how ſhall we who are dead, [Gr. *have died*] to ſin [*by our Baptiſm, or entrance into the Chriſtian Covenant,*] live any longer therein?

3. [*For*] know ye not that as many [*of us*] as were baptized into, [*and by that Baptiſm profeſſed our ſelves Diſciples of*] Jeſus Chriſt, were baptized into [*the likeneſs of*] his death, [*and ſo engaged to die unto ſin, as he died for ſin*, 1 Pet. 4. 1, 2. *and to live to him that died for us, and roſe again?* 2 Cor. 5. 15.

4. [*For*] therefore we are b buried with him by baptiſm, [*plunging us under the water*] into [*a conformity to his*] death, [*which put his body under the Earth,*] that like as Chriſt was raiſed up from the dead by the glory [*our power*] of the Father, even ſo we alſo, [*thus dead in Baptiſm,*] ſhould [*riſe with him, and*] walk in newneſs of life.

5. For if we have been planted together in the likeneſs of his death, [*by dying unto ſin,*] we ſhall be alſo in the likeneſs of his Reſurrection, [*by being ſo riſen from our death unto ſin, as never to let ſin have any more dominion over us, but dying unto ſin once for all, and henceforth living unto God*, v.9,10.]

6. [*And thus we ſtand engaged to die to ſin*] knowing this, that our old man is [*was*] crucified with him, that the body of ſin, [i.e. *the appetites of the body, which ſubject us to ſin,*] might be deſtroyed, that henceforth we might not ſerve ſin, [*for he bore our ſins in his own body on the Croſs, that we being dead to ſin, might live unto righteouſneſs*, 1 Pet. 2.24.]

7. [*Which we ſhall not do if we be truly dead unto it;*] for he that is dead is freed from ſin, [1 Pet.4.4. *He ſins no more.*]

8. Now if we be [*thus*] dead with Chriſt, we believe that c we ſhall alſo live with him, [*not a ſpiritual only, but an happy, and immortal life;*]

9. [*And thus conformed to his death we ſhould be, and therefore*] knowing that Chriſt being raiſed from the dead, [*now*] dieth no more, death hath no more dominion over him.

10. For in that he died, he died d once to ſin,

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ſin, [*or for ſin*, i. e. *in that he died to the putting away of ſin*, Heb. 9. 26, 28. *he died thus once for all*,] but in that he liveth, he liveth unto God; [i. e. *the life he liveth is an eternal life, wholly dedicated to the glory of God.*]

e 11. e Likewiſe reckon ye alſo your ſelves to be indeed dead unto ſin, but living to God, through Jeſus Chriſt our Lord.

12. Let not ſin therefore reign in your
f mortal body, f that you ſhould obey it in the luſts thereof.

13. Neither yield ye your members [*any longer*] as inſtruments of unrighteouſneſs to ſin] but yield [*up*] your ſelves [*intirely*] to [*the ſervice of*] God, as thoſe that are [*with Chriſt*] alive from the dead, and [*yield*] your members as inſtruments of righteouſneſs to God.

14. [*And ſay not this is beyond your ſtrength, ſeeing the Law in your Members leads you*
g *captive to ſin*;] g for ſin ſhall not have dominion over you; for you are not under the [*Pædagogy of the*] Law, [*which gives the knowledge of ſin, but not ſufficient ſtrength to mortifie it*,] but under [*that Oeconomy of*] grace, [*which affords that ſpirit of life in Chriſt Jeſus, which frees us from the law of Sin, and Death.*]

15. What then? ſhall we [*go on in*] ſin, becauſe we are not under the law, [*which condemns us for every tranſgreſſion*,] but under [*that Covenant of*] grace, [*which allows the Pardon, and promiſes the forgiveneſs of it?* Heb. 8. 12.] God forbid, [*That we ſhould continue in the ſins forbidden by the Law, becauſe we are not under the Law*].

16. Know ye not [*this*,] that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey, [*and from him you muſt expect your wages*,] whether [*you be the ſervants*] of ſin to [*receive the wages of ſin, which is*] death, or [*the ſervants of God*] by obedience to [*the obtaining the fruits of*] righteouſneſs.

17. But h God be thanked that, [*and, God* h
be thanked that though formerly, v. 19.] ye were the ſervants of ſin, but [*yet ſince your Converſion*] you have obeyed from the heart that form of [*Chriſtian*] Doctrine, which was delivered to you.

18. Being then [*for being*] made free from [*the Law of*] ſin, [*by the grace, and aſſiſtance of that Spirit of Life, the Goſpel Miniſters*, Rom. 8. 2.] ye became ſervants unto righteouſneſs.

19. I ſpeak i after the manner of men, i
becauſe of the infirmity of your fleſh, for as you have yielded your members ſervants to uncleanneſs and to iniquity to [*commit*] iniquity, even ſo now yield your members ſervants to righteouſneſs unto holineſs.

20. [*Now, I ſay, for before you could not do it*,] for when you were the ſervants of ſin, ye were free from righteouſneſs, [*doing then no ſervice at all to it.*]

21. [*And that you may not be ſtill enamoured with your former ſervice unto ſin, I aſk*,] what fruit had you then in [*from*] thoſe things of which you are now aſhamed? [*ſurely none worthy to be compared with the fruits of righteouſneſs*,] for the end of thoſe things is death.

22. But now being made free from ſin, and become ſervants to God, you have [*at preſent*] your fruit unto holineſs, and the end thereof [*will be*] everlaſting life.

23. For k the wages of ſin [*to its ſervants*] k
is death, but the gift of God [*to his*] is eternal life through Jeſus Chriſt our Lord.

Annotations on Chap. VI.

a Verſe 1. NOte here, that if the Faith, to which St. *Paul* in this *Epiſtle* doth aſcribe Juſtification, did not only oblige us to, but even comprehend, *Evangelical* and conſtant Obedience, there could be no colour for this Objection, that therefore muſt be a miſtake.

b Ver. 4. Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος, *we are buried with him in baptiſm.*] It being ſo expreſly declared here, and *Coloſſ.* 2. 12. that *we are buried with Chriſt in Baptiſm*, by being buried under Water: And the Argument to oblige us to a Conformity to his Death, by dying to ſin, being taken hence, and this *Immerſion* being religiouſly obſerved by all *Chriſtians* for Thirteen *Centuries*, and approved by our *Church*, and the Change of it unto Sprinkling, even without any allowance from the *Author* of this Inſtitution, or any Licenſe from any *Council* of the *Church*, being that which the *Romaniſt* ſtill urgeth to juſtifie his refuſal of the *Cup to the Laity*, it were to be wiſh'd that this Cuſtom might be again of General uſe, and aſperſion only permitted, as of old, in Caſe of the *Clinici*, or in preſent danger of Death.

Ver. 8. Συζήσομεν αὐτῷ, *we ſhall live with* c
him;] As being delivered by his Death, from that Death which is the Puniſhment of Sin, and having that Spirit which is the Giver of Life, and the Pledge and Earneſt of it, imparted to us: It is this Life which is the Object of our Faith, and of this the *Apoſtle* ſpeaks, 2 *Tim.* 2. 11. ſaying, *If we have been dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign together with him.*

Ver. 10. Ἀπέθανεν ἐφάπαξ, *he died once for* d
all.] That is, Chriſt ſo died for our ſins once, as never to undergo Death again, and there-

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therefore his living to God ſeems to import his Reſurrection to Eternal Life; And ſo the Phraſe is uſed by St. *Luke*, where, of *the Children of the Reſurrection*, which *can die no more*, he ſaith, *they live unto God*, Luke 20,26,28. And ſo the Phraſe is uſed in (*a*) *Joſephus*, who ſaith, That they who die for God, ζῶσι τῷ Θεῷ, *live to God, as Abraham, Iſaac, and Jacob, and all the Patriarchs do*; (b) *they love that Piety which brings them to Eternal Life.*

e Ver. 11. Οὕτω καὶ ὑμεῖς, *ſo alſo reckon ye your ſelves dead unto ſin.*] Once for all, ſo as never to have any need of dying to it again, but as ſtill engaged to live to God's Glory: For, ſay the *Ancietns*, we can have but one *Baptiſm*, and this ſuppoſes we ſhould ſo die to ſin once, as never to have occaſion to perform that work again. Hence therefore it appears how far they are from Conformity to the Death of *Chriſt*, who ſtill ſuffer ſin to revive in him, after that by pious Reſolutions and Repentance they have begun to mortifie it, and ſo are ſtill beginning again to die to it. And oh! that *Chriſtians* would more carefully attend to this Conformity to the Death of Chriſt.

f Ver. 12. Εἰς τὸ ὑπακούειν, *to obey it.*] For this Obedience to it in the Luſtings of it, is a certain ſign of the Dominion of Sin in us, and of our being none of Chriſt's Servants; *for they that are Chriſt's, have crucified the fleſh, with the affections and luſts*, Gal. 5. 24.

g Ver. 14. Ἁμαρτία γὰρ οὐ κυριεύσει, *for ſin ſhall not have dominion.*] This is a pious ſenſe, but ſeems to ſome to give no place for the following Objection. Others therefore Paraphraſe the words thus; *For then ſin ſhall not have dominion over you, ſo as to condemn you for each tranſgreſſion, for you are not under the Law* (which pronounceth a Curſe on them that do not perfectly obey it) *but under* (that Covenant of) *Grace*, (which affords Pardon, and Forgiveneſs of it,) 1 *John* 1. 7.

h Ver. 17. Χάρις δὲ τῷ Θεῷ, *but God be thanked.*] He doth not here thank God that they had been the Servants of Sin, but that they who had been Servants to it, were become Obedient to the Precepts of *Chriſtianity*, as our Lord thanks his heavenly *Father*, that *he had hid theſe things from the wiſe and prudent, and revealed them to babes*, Matth. 11.25. *i. e.* That having hid them from the one, he notwithſtanding had revealed them to the other.

The Particle δὲ is ſometimes rendred, *and*, as *Luke* 9.6. & 11. 18. *Acts* 3. 5 & 4. 36. & 8.30. & 9.17. & 11. 12. & 13. 15. & 15. 6. & 21.14. & 23.9,13.

Sometimes, *then*, Acts 6.2,7. & 9. 13, 16. & 12.3. Matth 1.19. *Luke* 8. 29,35.

Sometimes, *ſo*, Acts 7.15. *Rom.* 8.8.

Sometimes, *yea*, 1 Cor. 9.16. & 13.21. Rom. 11.30. & 16.19. 1 Cor. 2.9.

Sometimes, *but*, in the ſenſe of *yet*, Acts 28.22. 1 Cor. 14.1.

And, *yet*, Matth. 6.9.

Sometimes, *for*, Luke 12. 2, 48. & 23.14. Acts 7.25. 1 Theſſ. 2.16.

Alſo, Luke 12.8. & 13.6.

Moreover, 2 Peter 1. 15.

Howbeit, 1 Cor. 2.9.

And ſo accordingly the words may be here rendred, *And God be thanked*, or, *God be thanked then*, that though ye were the Servants of Sin, *yet*, and in the Verſe following, ἐλευθερωθέντες δὲ, *for being delivered.*

Ver. 19. Ἀνθρώπινον λέγω, *I ſpeak after the manner of men.*] The *Apoſtle* doth not here ſpeak, as ſome unhappily imagine, by way of excuſe, for not uſing the beſt Argument he could uſe in this affair, but ſuch as was beſt fitted to the Capacities, and Notions of thoſe he writes to; for what inducements to yield their Members Inſtruments of Righteouſneſs to that Holineſs which will conclude in Life Eternal, could he uſe more rational and proper than this, that they had formerly yielded them Servants to commit that Sin, whoſe wages is Death; but he ſpeaks this by way of Illuſtration of his Argument, or Exhortation. The ſenſe which the *Ancients* put upon theſe words, is this, τῇ φύσει μετρῶ τὴν παραίνεσιν, *I frame my Exhortation with a due Conſideration of the Infirmity of our Fleſh*, requiring that only which even to Humane Reaſon ſeems highly equitable, *viz.* that you ſhould do that ſervice now to God, which you have formerly done to Sin. I rather think the *Apoſtle* diſcourſeth to this effect: In this Diſcourſe of your being Servants formerly to Sin, and your Obligation now to be Servants of Righteouſneſs, I ſpeak that which all Natural Men muſt have had Experience of, by reaſon of the Infirmity of the Fleſh, and of which they may thence take a juſt Idea, requiring only, that as they have yielded their Members Inſtruments of Sin, ſo they would yield them Inſtruments of Righteouſneſs.

i

And that this is the genuine import of the words ἀνθρώπινον λέγω, *I ſpeak after the manner of men*, may appear from the like uſe of it, 1 *Cor.* 10, 10. *No temptation hath hapned to you, but that which is* ἀνθρώπινος *common to humane nature*, and ſupportable by Men of Reaſon; and from the conſtant uſe of the Phraſe κατ' ἄνθρωπον λέγω, *I ſpeak after the manner of men*, of which ſee Note on 1 *Cor.* 9.8.

(*a*) *De Maccab.* p. 1100. (b) *Pag.* 1102. A.

Ver.

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Ver. 23. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *for the wages of ſin is death.*] Hence Divines uſually conclude, that even *Infants* muſt have ſinned, becauſe they are ſubject to Death: Now though this be ſo far true, that *Death came upon all Men*, and ſo upon Infants, by that ſin of *Adam*, which rendred him, and by him all his Off ſpring, ſubject to Mortality; yet this will no more follow from theſe words, than it will follow, that becauſe the Wages of Rebellion is Death, all that die muſt be guilty of Rebellion. Moreover, the intention of the *Apoſtle* is not here to teach us that that Death is the Puniſhment due to every Sin, but that Death, which is in Scripture ſtiled *the ſecond Death*, and ſtands oppoſed to *Eternal Life*, will be the certain Iſſue of a Life ſpent in the Service of Sin. For the *Apoſtle* throughout this Chapter ſpeaks of that Sin in which we continue, *v.* 1. and which we *ſerve*, v. 6. 20. and which ſo *reigneth in our mortal bodies, that we obey it in the luſts thereof*, v. 12. By which we *yield our members inſtruments of unrighteouſneſs to ſin*, v. 13, 19. In which we ſo ſerve Sin as to obey its Commands, *v.* 16, 17. and live *free from Righteouſneſs*, or in neglect of it, *v.* 20. *The wages*, ſaith he, of ſin thus reigning in, and ſerved by us, is Eternal Death: 'Tis therefore manifeſt the *Apoſtle* ſpeaks not here of ſin imputed, but only of *perſonal ſin*, nor of each ſingle act, but of an habitual practice, or a courſe of ſin.

CHAPTER VII.

Verſe 1. [*AND of the truth of what I told you*, Chap. 6. 14. *that you are not under the Law, but under Grace, you cannot well be ignorant, for*] Know ye not, Brethren, for I ſpeak to them that know the Law, [i. e. *to the converted Proſelytes, or Jews,*] how that the Law hath dominion over a man [*under the Law*] as long as he liveth.

2. For the woman which hath an husband [ὕπανδρος *ſubvirilis*] is bound by the Law to [*cleave to, and be ſubject to*] her husband ſo long as he liveth; but if the husband be dead, ſhe is [*then*] looſed from the law of *ſubjection to*] her husband:

3. So then, if while her husband liveth
a ſhe be married to another man, [a] ſhe ſhall be [*truly*] called an adultereſs; for if her huſband be dead, ſhe is free from that Law, [*which bound her to be in ſubjection to, and yield conjugal affection to him only,*] ſo that ſhe is no adultereſs, though ſhe be married to another man.

4. Wherefore, my brethren, [*as this woman is become free from the Law of her huſband by his death, even ſo*]
b ye alſo [b] are become dead to, [*and therefore free from ſubjection to*] the Law by [*the Crucifixion of*] the body of Chriſt, that ye ſhould [*or may*] be married to another, even to him who is raiſed from the dead, that [*by vertue of this Union to him*] we ſhould bring forth fruit unto God.

5. [*We are, I ſay, become thus dead to the Law, this being neceſſary, that we might bring forth fruit unto God.*] For when we were in the fleſh, [i. e. *when we lived under the carnal Ordinances of the Law,*] the motions of ſin which were [*occaſioned*] by the Law, did work in our members to bring forth fruit unto death; [*rendring us obnoxious to death, the puniſhment threatned by the Law to the tranſgreſſors of it.*]

6. But now we are delivered from the Law, [*and from the motions of ſin cauſed by it,*] [c] that being dead wherein we were held, c
[*or being dead to that Law wherein we were held,*] [d] that we ſhould ſerve [*God*] in newneſs d
of [*that*] ſpirit [*of life in Chriſt Jeſus, which makes us free from the Law of Sin, and death;*] and not [*as before*] in the oldneſs of the letter, [*which killeth, or ſubjecteth us to death,* 2 Cor. 3. 6, 9.]

7. What ſhall we ſay then? Is the Law [*from which we muſt be delivered, and to which we muſt be dead, that we may not obey the Luſts of the Fleſh,*] ſin? [*Is it the cauſe of that ſin which worketh in our Members, whilſt we are under the Law?*] God forbid, [*that we ſhould ſo affirm,*] nay, I had not known ſin but by the law; [*ſo far otherwiſe is it, that the Law inſtructs us what is to be avoided as ſin, and under what penalty,*] for I had not known luſt, [i. e. *the luſtings, or covetous deſires of the heart to be things worthy of death,*] except the Law had ſaid, Thou ſhalt not covet, [*and ſo made him that coveteth obnoxious to death, as being a tranſgreſſor of the Law.*]

8. But [*nevertheleſs*] ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence, [*which became mortal to me by virtue of the Prohibition of the Law.*] For [*whilſt I was*] without the Law ſin was dead, [i. e. *unable to have this effect upon me, for where there is no Law, there is no tranſgreſſion, imputed to death,* Chap. 5. 13.]

9. For e I [*the Seed of Abraham*] was alive e
[*or indeed lived*] without the Law once, [*before the Law was given, I being not obnoxious to death for that to which the Law had not threatned death,*] but when the commandment came [*forbidding it under that Penalty,*] ſin revived, and I died, [i. e. *it got ſtrength to condemn me to death.*]

F 10. And

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10. And the commandment which was
f f ordained to life, was found to me [*transgreſſing it, to be*] unto death.

g 11. For g ſin taking occaſion by the commandment deceived me, [or *enticed me to the commiſſion of it,*] and by it ſlew me.

12. Wherefore the Law [*forbidding ſin*] is holy, and the commandment [*to abſtain from it*] holy, juſt, and good, [*as requiring only what is equitable in it ſelf, and good for me to do.*]

13. Was then that which is good, made death to me? [Gr. *hath that therefore which is good become death to me? (i.e.) is that the ſole and proper cauſe of bringing death to me?*] God forbid [*we ſhould ſo ſay,*] but [*this charge is to be laid upon*] ſin, [*which*] that it might appear ſin, [i.e. *pernicious, and deſtructive,*] working death in [*or to*] me, by that which is good, [*i.e. the Law, made me obnoxious to death;*] that ſin by the com-
h mandment [*forbidding it*] h might become exceeding ſinful, [i.e. *abounding to death,* Chap. 5 21.]

14. [*And that ſin ſhould thus prevail over us in this ſtate of lapſed Nature to tranſgreſs the Law, and to become obnoxious to death by it, will not ſeem ſtrange, if every Natural Man conſiders the contrariety there is betwixt him, and the Law;*] for we know that the Law is ſpiritual, [*and requires ſpiritual things,*] but [*every Natural Man hath cauſe*
i *to ſay of himſelf,*] I am carnal, i ſold under ſin, [i.e. *enſlaved by my corrupt affections.*]

15. [*As may be eaſily diſcerned from the workings of our Conſcience againſt the evil that we do;*] for that which I do I allow not [*in my own mind,*] for what I would do, [*in compliance with the Law*] that [*thro' the prevalence of my corrupt Nature*] do I not; but what [*through the Conviction of my*
k *Conſcience*] k I hate [*to do,*] that do I.

16. If then [*it be ſo with me that*] I do that which I would not, [*by this unwillingneſs to act in contradiction to it,*] I conſent unto the Law that it is good, [*and commands what is good for me to do.*]

17. Now then [*this being done by thoſe corrupt affections which over-power me againſt the approbation of my mind, and the inclination of my will,*] it is no more I [*according to the better part from which I am denomina-*
l *ted*] that do it, but l ſin that dwelleth in me, [i.e. *in my fleſh,* v. 23. *and captivates me to the obedience of it.*]

18. [*And upon this I have juſt ground to charge it;*] for I know that in me, that is, in my fleſh, dwelleth no good thing; for to will [*that which is good*] is preſent with me, [*or to me,*] but to perform that which is good, I find not [*ſtrength.*]

19. For [*in event, I find, that*] the good that I would [*do,*] I do not; but the evil which [*the Law prohibits, and*] I would not [*do,*] that [*being over-power'd by the fleſh,*] I do.

20. Now if I [*thus*] do that I would not, it is no more I, [*chuſing and approving the action in my mind,*] that do this, but ſin that dwelleth in me, [i.e. *in my fleſh, that hurries me to the commiſſion of it againſt the Law, and inclination of my mind:*]

21. [*For ſo it is that*] I find then [Gr. *ἄρα, indeed*] a Law [*in my Members ſo thwarting the Inclinations, and Convictions of my mind,*] that when I would do [*the*] good [*to which the Law directs me,*] evil is preſent with me [*to oppoſe, and hinder me from doing it.*]

22. [*I ſay, when I would do good,*] for I de-
m light in the Law of God m after the inward man, [*my mind approving for ſome time, and being pleaſed with its good, and holy Precepts.*]

23. But I ſee [*or perceive*] another Law [*of the fleſh*] in my members warring againſt the Law of my mind, and bringing me into captivity to the Law of ſin, which is in my members; [*for of what a Man is overcome, of that he is brought into bondage,* 2 Pet. 2. 19. John 8. 34. Rom. 6. 16.]

24. [*And being thus enſlaved to that ſin which renders me obnoxious to death, the wages of it, I am even forced to cry out,*] O wretched man that I am, who ſhall deliver me from the body of [*ſin, which worketh*] this death?

25. [*And ſo*] I [*have great reaſon to*]
n thank God through Jeſus Chriſt our Lord, n
[*whom he hath ſent to redeem me from this death, to which I am obnoxious by ſin.*] So then, [*to ſhut up this diſcourſe, thus is it with me, whilſt under the Law only,* with the mind
o I my ſelf, [*or I, the ſame Man,*] ſerve the o
Law of God, but with the fleſh, the Law of ſin.

Annotations

Annotations on Chap VII.

a Verse 3. Μοιχαλὶς χρηματίσει, *she shall be called an adultereſs.*] The *Apoſtle*, ſaith *Theodoret*, conſiders not here the permiſſion given to the Woman divorced by the Law of *Moſes*, to be married to another, as being taught by *Chriſt* not to approve of ſuch Divorces: But the *Apoſtle* ſeems only to intimate that ſhe hath no power to diſſolve this Bond, by putting away her Husband; or perhaps he ſpeaks not of the Law of *Moſes*, but of that given in *Paradiſe*, Gen. 2. Now this, ſaith the *Apoſtle*, is the Caſe of thoſe who are under the Law, their entring into that Legal Covenant *was the Day of their Eſpouſals*, Jer. 2. 2. and they were married to it, or to him that put them in ſubjection under it, and were his *Spouſe*, Jer. 3. 14. and ſo obliged to ſerve God in the oldneſs of the letter; but now this Law being dead, and you being eſpouſed to another Husband, even *Chriſt*, 2 Cor. 11. 2. are henceforth bound to ſerve God according to that new Spiritual Law which he hath given you, and not according to the letter of the Old Law.

b Ver. 4. Ἐθανατώθητε τῷ νόμῳ.] This Phraſe, *Ye are dead to the Law*, is, ſay *Interpreters*, *the Law is put to death to you*; for to that, ſay they, the drift of the Diſcourſe directs: But (1.) this Interpretation puts a plain force upon the words, without any Inſtance that they are elſewhere uſed in this ſenſe. (2.) The parallel words, *Gal.* 2. 19, 20. run thus; *I through the Law am dead to the Law, that I might live to God: I am crucified together with Chriſt.* Now thoſe words ſeem to fix the proper ſenſe of theſe, ſhewing it to be alſo this; Ye are dead to the Law, that is, you are free from ſubjection to the Precepts of the Law, and from the Motions of Sin which are by the Law, as if you were dead. To ſtrengthen this Interpretation, let the *Hebrew* Phraſe be noted; *(a) When a Man dies he is made free from the Commands*, the Law μὴ κυριεύει *hath no dominion over him*, no power to ſubject him to the Motions of Sin, which are by the Law, for *he that is dead is free from ſin*, Chap. 6. 6, 7. So that he doth no longer δουλεύειν *ſerve the Motions of it*, and hence the *Apoſtle* makes this Inference; That *if we be dead with Chriſt*, and buried with him, or crucified together with him, Sin ὐ κυριεύσει *ſhall not have dominion over us*, as it had whilſt we were under the *Jewiſh* Diſpenſation; for *we are not under the Law, but under Grace.* And again, *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16. & *v.* 18. For *if ye be led by the Spirit, ye are not under the Law.* Wherefore the ſenſe of theſe four laſt Verſes ſeems to be this; The Law hath dominion over a Man as long as he lives [*under it*,] for the caſe of a Man's Subjection to the Law is in this, like to the Woman's Subjection to her Husband, it continues whilſt he lives, but when he is once dead, ſhe is free from any further ſubjection to him, ſeeing he being dead, can have no further power over her, and ſo ſhe muſt be free to be married to another: In like manner you being dead to the Law to which you were eſpouſed, it can have no further power over you, and the Law it ſelf being alſo dead to you, through the Death of Chriſt aboliſhing it, and freeing *Chriſtians* from the power and obligation of it, you are free to marry another Husband, even Chriſt.

c Ver. 6. Ἀποθανόντες.] The *Syriack* and *Arabick Verſions*, *Origen*, *Theodoret*, *Oecumenius* and *Theophylact* read ἀποθανόντες, *we being dead to that in which we were held*, which, ſaith *Origen*, is undoubtedly the beſt reading: And this reading confirms the ſenſe of the fourth Verſe as to theſe words, *Ye are dead to the Law*, which I have offer'd in the Paraphraſe; *i. e.* we being freed from the Obligation and Commands of it, and ſo from the Luſtings and Motions it wrought in us.

d Ibid. Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *that we might ſerve God in the newneſs of the ſpirit.*] The Law, and the Goſpel are by the *Apoſtle* in this diſtinguiſhed; that the firſt is only the *miniſtration of the Letter*, the other *of the Spirit*, 2 Cor. 3. 6, 7, 8. 9. The *Miniſtration of the Spirit* is alſo declared to be the Fruit, *not of the Law*, but *of the hearing of Faith*, Gal. 3. 3. Hence the *Apoſtle* here infers, That we muſt be dead unto, or free from ſubjection to the Law, that we may be enabled to ſerve God in newneſs of Spirit. Whence it is evident, that *to ſerve God in the Spirit*, is not to enjoy *the Spiritual ſenſe of the Law*, as *Mr. le Clerk* thinks.

e Ver. 9. Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive without the Law.*] Πρὸ τοῦ Μωυσέως, *before the Law of Moſes came.* So *Chryſoſtom*, *Oecumenius*, *Theophylact.*

f Ver. 10. *Ordained.*] This word is not in the Original, you may therefore Paraphraſe the words thus; [*The Commandment which was given for life*, i. e. *with this Promiſe, Do this and live, was found to me unto death.*

(a) *Nidda.* f. 76.

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g Ver. 8, 9, 10, 11. For the Explication of theſe four laſt Verſes, let it be noted,

Firſt, That it is the Opinion of Judicious Commentators, that when the *Apoſtle* ſaith, *Sin taking occaſion by the commandment, wrought in him all manner of concupiſcence*, v. 8. and *deceived him*, v. 11. he means that it did this by ſaying only, *Thou ſhalt not covet*, but aſſigning no Puniſhment to him that coveted. But this Interpretation cannot ſtand, for theſe two Reaſons: For, firſt, it plainly contradicts the words of the Law, which pronounceth a Curſe *upon every one who continues not in all the things written in the Law to do them*; and much more doth it contradict the Drift of the *Apoſtle*'s Diſcourſe in this, and the Epiſtle to the *Galatians*, *viz.* that the Law required Perfect Obedience to its Precepts, comdemning him to Death, or rendring him obnoxious to Condemnation, who in any thing tranſgreſſed it, and ſo could be no means of Juſtification, as *many as were under the Law, being under the Curſe*, becauſe Tranſgreſſors of it.

Secondly, This agrees not with the following Reaſon, or the Nature of the thing; for if the Law given encouraged them to covet, becauſe it had no preſent Penalty annexed to it, they muſt be more free to covet, or follow their Natural or Carnal Inclinations, when there was no Law at all forbidding them to covet; and therefore Sin could take no more occaſion by a Law without Penalty, than by none at all, *to work in us all manner of Concupiſcence*, nor could Concupiſcence be dead without the Law, more than with it.

The old and common Interpretation is this, That the Prohibition of what we deſire makes us to think the Enjoyment of it more ſweet and valuable, or at leaſt provokes the Carnal Mind, which is not ſubject to the Law of God, to a more fervent luſting after it; *Dum prohibita non refugit quam ardentius expetit*; and this agrees very well with this Expreſſion. Or,

Thirdly, Sin is in Scripture repreſented as an Enemy that ſeeks our Ruine and Deſtruction, and takes all Occaſions to effect it; it is here ſaid to *war againſt the Mind*, v. 23. elſewhere to *war againſt the Soul*, 1 Pet. 2. 11. to *ſurround*, and *beſet* us, Heb. 12. 1. to *bring us into Bondage*, and ſubjection, and get the dominion over us, *Rom.* 6. 12. to *entice us*, and ſo to work our Death, *James* 1. 15, 16. and to do all that *Satan*, the Grand Enemy of Mankind, doth, by tempting, and ſolliciting us to the Commiſſion of it; when therefore it finds a Law which threatneth Death to the Violation of it, it takes occaſion thence more earneſtly to tempt, and allure us to the Violation of it, that ſo it may more effectually ſubject us to Death and Condemnation upon that account, for *the ſting of death is ſin, and the ſtrength of ſin is the law*, condemning us to Death upon the Violation of it: Thus when God had forbidden, under the pain of Death, the eating of the forbidden Fruit, *Satan* thence took occaſion to tempt our firſt Parents to the breach of it, and ſo ſlew them, or made them ſubject to Death: ἀπάτησε, *he deceived them*, Gen. 3. 13. 1 Tim. 2. 14. which is the word here uſed, *v.* 11.

Secondly, Obſerve the Import of the Phraſe, *Without the Law ſin was* (or is) *dead*, which ſeems not to be this, That the Inclinations of Men to ſin were in their Nature leſs, when they were unreſtrained by a Law; but rather this, that ſin was then comparatively dead, as to its power of Condemning us to Death: And this, firſt, the *Antitheſis* doth plainly hint, for thus it runs, *Without the law* ἁμαρτία νεκρὰ· ἐγὼ δὲ ἔζων, *ſin was dead, but I was living, but when the commandment came, ſin revived, and I died.* How were Men living before the Law, but becauſe then no Law condemned them? Sin therefore muſt be then dead as to its power of Condemning. How did they die when the Law came, but by the Law condemning them to death? Sin therefore then revived as to its Condemning Power, which it received firſt from the Sin of *Adam*, which brought Death into the World, and next from the Law of *Moſes*, which *entred that the offence might abound*, and *reign more unto death*, Rom. 5. 20, 21. For though Sin was in the World from *Adam* unto *Moſes*, or until the Law given, yet was it not imputed unto Death, when there was no Law given, that did threaten death unto it; ſo that death reign'd, in that Interval, by virtue of *Adam*'s ſin alone, even over them who had not ſinned after the ſimilitude of *Adam*'s Tranſgreſſion, *i. e.* againſt a Poſitive Law forbidding it under the Penalty of Death, which Law being delivered by *Moſes*, Sin revived, *(i. e.)* it had again its force to condemn Men as before to Death, by virtue of a Law which threatned death to them: And in this ſenſe doth the *Apoſtle* ſeem to ſay, that *the Law was added becauſe of Tranſgreſſions*, Gal. 3. 19. to convince us of the Wrath and Puniſhment due to them; and that the *Law* therefore *worketh wrath*, becauſe *where no Law is, there is no Tranſgreſſion*, Rom. 4. 15. ſubjecting us to Wrath, or no ſuch ſenſe of the Divine Wrath, as where a plain Divine Law threatning Death and Condemnation is violated; upon the ſenſe thus given of theſe two Phraſes, doth our Expoſition ſtand.

Ver. 13. Καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceeding ſinful.*] That it might appear εἰς θάνατον ὑπερβάλλουσα, Chap 5. 20, 21. *abounding unto death*, and ſo exceeding vile, and hateful to us, the end, and *wages of it being death*, and condemnation, *Chap.* 6. 21, 23.

Ver.

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i Ver. 14. Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *ſold under ſin.*] i. e. *In peccati poteſtatem libidinis & concupiſcentiæ pretio redactus, Origen.* So enſlaved to it, ſaith *Theophylact*, ὥστε μὴ δύνασθαι ἀναβλέψαι, *that he could not look up*; a willing Slave, who had ſold himſelf to it, ſaith *Theodoret*. And this is continually the import of the Phraſe in the *Old Teſtament*, as when it is ſaid of *Ahab*, 1 Kings 21. 20. πέπρασαι ποιῆσαι τὸ πονηρὸν, *thou haſt ſold thy ſelf to do wickedly*; and *v.* 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he ſold himſelf to do wickedly*. Of the *Jews*, Iſa. 50. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have ſold your ſelves to your iniquities*. And of the *Jews*, who under *Antiochus Epiphanes* revolted from their Religion to *Heatheniſm*, it is ſaid that ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν, *they ſold themſelves to do evil*, 1 Maccab. 1. 15.

k Ver. 15. Ὃ μισῶ, *that which I hate.*] Ὑπὸ τῆς ἡδονῆς καλαθελκόμενοι ποιοῦμεν ἅπερ ὡς βδελυττόμεθα, *being allured with pleaſure, we*, ſay *Theodoret* and *Oecumenius*, *oft do thoſe things which are abominable, as being oppoſite to the Law*; for whilſt the Law repreſents Sin as pernicious, and deſtructive both to Soul and Body, it is as natural for all Men to hate it, as to love themſelves; but then, as *Photius* ſaith, when τὸ ἡδὺ τοῦ πράγματος προσάλλεται, *the ſweetneſs, or pleaſure of the action is propoſed to the mind, the hatred goes off*, and the Soul is wrought up to an affection to it; and thus it is with every enlightned Man, that ſins againſt his Conſcience, and doth the evil which he would not do. *Theſe words*, ſaith *Origen*, *ſhew that the carnal man, of whom he ſpeaks*, reſiſtere aliquantulum vitiis conatur, *endeavours a little to reſiſt his vices*, legis ſc. naturalis inſtinctu, *by the inſtinct of the Law of Nature, but that at laſt he is overcome by them, and oppreſſed with them.*

l Ver. 17. Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *ſin that dwelleth in me.*] This he ſpeaks, ſaith *Theodoret*, calling τὴν νῦν δουλείαν, καὶ τῶν παθῶν τὴν δυναστείαν, *the ſlavery of the Mind, and the dominion*, or as *Theophylact*, *the tyranny of the Paſſions, Sin. It is*, ſaith *Origen*, Lex, & Voluntas Carnis, quæ captivos nos ducit in lege peccati, *the Law, and Will of the Fleſh, which leads us captive to the Law of Sin.* Hence this Sin dwelling in us, is ſo often ſtiled *the Law of ſin in our members*, v. 20, 21, 22, 25. Chap. 8. 2. Here the *Apoſtle* ſeems to ſpeak according to the Philoſophy of the *Heathens*, with which the *Jews* began to be acquainted, that Man was not to be denominated from his Body, or his Senſual, and Carnal Part, but from his Mind, his νοῦς, or λογικὴ διάνοια, which in (*b*) *Philo*'s Phraſe is ὁ ἐν ἑκάστῳ ἡμῶν ἄνθρωπος, *the Man within us*; (*c*) ὁ τῆς ἀληθείας ἄνθρωπος, *the true Man*, the Man properly ſo called. Who ſaith moreover, λέγει ὁ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, *this ſaith the true Man, the reprover in the Soul.* And of himſelf he ſpeaks thus; *Men may have power over my Body, but that is nothing to me*, ἐγὼ γὰρ ἀπὸ τοῦ χείρονος καὶ ἐν ἐμαυτῷ διάνοιας χρηματίζω, *for I am denominated from my mind, the better part, according to which I deſign to live.*

Ver. 22. Κατὰ τὸν ἔσω ἄνθρωπον, *according to* m
the inward man.] It is plain the Inward Man here cannot ſignifie *the New Man (which is created after God in righteouſneſs and holineſs*, Eph. 4. 24. and which is not put on, till all *old things are paſt away*, 2 Cor. 5. 17. and *all things are become new*, and till we have *put off the old Man with his deeds*, Coloſſ. 3. 9, 10.] For ſure this cannot be ſaid of him, who is ſtill *carnal, ſold under ſin*, and *captivated to the law of ſin which is in his Members*; but only the Mind of Man, the νοῦς, as the *Apoſtle* doth interpret himſelf, *v.* 25. So *Origen* informs us, That the Soul uſing the Body as its Inſtrument, is called ὁ ἔσω ἄνθρωπος, *the inward man*, Contra Celſ. l. 7. p. 357. Ἔσω ἄνθρωπον τὸν νῦν λέγει. So *Theodoret*, *Oecumenius*, *Theophylact*. So the very next Verſe ſhews, the words running thus; *I delight in the Law of God in the inward man, but I ſee another law in my members warring againſt the law of my mind*, (i. e.) of my inward Man. And ſo the *Apoſtle* uſeth the Phraſe when he ſaith, 2 *Cor.* 4. 16. that though ὁ ἔξω ἄνθρωπος *the outward Man* (i. e. the Body *was corrupted, yet* ὁ ἔσω ἀνακαινοῦται *the inward man was renewed day by day.* And that this Delight is no Evidence of a Regenerate Man, is evident from the Example of *the ſtony ground*, which *heard the word* μετὰ χαρᾶς *with joy*, Matth. 13. 20. Of *Herod*, who *heard John Baptiſt* ἡδέως *with delight*, Mark 6. 20. Of the *Jews*, who *rejoyced in his light*, John 5. 35. and heard our *Saviour gladly*, Mark 12. 37.

Ver. 25. Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] n
The *Latin* Verſion, and one *Greek* Copy, read χάρις τοῦ Θεοῦ, *the grace of God*; but the *Syriack*, *Arabick*, and all the *Greek Commentators* agree with our Tranſlation, which therefore is to be preferr'd before that Lection.

Ibid. Αὐτὸς ἐγὼ, *the ſame man*;] Of whom o
he had before ſpoken, not I *Paul* now writing this *Epiſtle*. It hath been a Controverſie ſince St. *Auſtin*'s time, whether St. *Paul* here ſpeaketh in his own Perſon, or in the Perſon of a *Regenerate* Man, or only in the Perſon of a *Jew* conflicting with the Motions of his Luſts, only by the aſſiſtance of the Letter of the Law, without the Aids, and

(*b*) *De Profugis*, p. 360. B. (*c*) Ibid. p. 366 3. (*d*) *De Joſepho*. p. 42.

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powerful Aſſiſtance of the Holy Spirit; which is as great an Inſtance of the Force of Prejudice, and the Heat of Oppoſition to pervert the Plaineſt Truths, as can be haply produced; for, *I* think, nothing can be more evident, and unqueſtionably true than this, That the *Apoſtle doth not here ſpeak of himſelf in his own Perſon, or in the ſtate he was then in*, but as the *ancient Commentators* do interpret him, δι' ἑαυτοῦ ὁ Ἀποστολος τὸν κοινὸν ἄνθρωπον δηλοῖ, *by himſelf he repreſents Man in common*, and ſaith not, as he might have done, You that are under the Law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ χαμαλίζων, καὶ τὸ τραχὺ, καὶ σφοδρὸν ἐκλύων, καὶ λεαίνων τῇ ἰδίᾳ ἑαυτοῦ χαμαιλογίᾳ, *repreſenting what belonged to them in his own Perſon, and ſo taking off the harſhneſs, and mollifying the invidiouſneſs of the Sentence*, by ſpeaking of it in his own Perſon, he ſaith, *I am carnal, ſold under ſin.* So *Photius*, and *Oecumenius*. *Theodoret* alſo doth inform us that the *Apoſtle* here, introduceth *v.* 14. τὸν σὺν τῇ χάριτι ἄνθρωπον πολεμούμενον ὑπὸ τῶν παθῶν, *A Man before Grace overcome by his Paſſions; for he calls him Carnal who had not yet obtained the Aſſiſtance of the Holy Spirit.* And again *v.* 23. he adds, That the *Apoſtle* having diſcourſed all theſe things, ὥστε δεῖξαι πῶς μὲν σὺν τῇ χάριτι ἦμεν, 'to ſhew what we were before 'Grace, and what we were made after Grace, 'and as it were taking upon himſelf the 'Perſon of thoſe who before Grace were 'vanquiſhed by ſin, he groans, and laments, 'as a Man ſet in the midſt of his Enemies, 'enſlav'd and conſtrain'd to ſerve, and ſee-'ing no help, and thus he ſhews the Law 'unable to help us. And ſo *Origen* alſo frequently in his Commentary on the place; and St. *Auſtin* ſaith expreſly, and frequently, *Deſcribitur homo ſub lege poſitus ante gratiam*, Liber expoſ. quat. propoſ. ex Epiſt. ad Rom. *Quo loco videtur mihi Apoſtolus transfiguraſſe in ſe hominem ſub lege poſitum*, ad Simplic. Mediol. l. 1. *Et in hæc verba, non ego operor illud*, &c. *loquitur adhuc ex perſonâ hominis ſub lege conſtituti nondum ſub gratiâ.* Though he was pleaſed afterwards to change his Opinion, and ſo gave occaſion to the perverting the plain ſenſe of the *Apoſtle*. For confutation of this dangerous Opinion, I need not ſay much after the Labours of *Arminius*, the Reverend Dr. *Hammond*, Mr. *Bull* and Mr. *Kettlewell*, who have made it manifeſt.

Firſt, That it is uſual with the *Apoſtle* to make this *Metaſchematiſm*, or to ſpeak eſpecially of things, that might be otherwiſe offenſive, or ungrateful in his own Name, when indeed they belong not to him, but to other Men; as in theſe words, *Rom.* 3. 7. *If the truth of God hath more abounded through my lie, why am I alſo judged as a ſinner?* i.e. not I *Paul*, but I who make this Objection. So *Gal.* 2. 16, 17. 1 *Cor.* 4. 6. *Theſe things* μετεσχημάτισα *I have in a figure transferr'd to my ſelf, and Apollos for your ſakes.* So 1 *Cor.* 6. 12. 1 *Cor.* 13. 2. 1 *Cor.* 10. 22, 30. *Eph.* 2. 3. 1 *Theſſ.* 4. 17.

Secondly, That ſuch things are in this Chapter ſaid of the Perſon ſpoken of, as can by no means agree to St. *Paul*, or to any Regenerate Perſon: To which may be added,

1. That had St. *Paul* ſpoken here of himſelf, conſidered in the ſtate in which he was at the Enditing of this *Epiſtle*, he muſt have contradicted what he had ſaid of himſelf in the *Epiſtle* to the *Theſſalonians*, and to the *Corinthians*, which were writ before this *Epiſtle*. For (1.) in his *Epiſtle* to the *Theſſalonians* he ſaith, *You are witneſſes, and God alſo, how holily, and righteouſly, and unblameably we behaved our ſelves among you that believed*, 1 Theſſ. 2. 10. In his ſecond *Epiſtle* to the *Corinthians* he ſpeaks thus; *This is our rejoycing, even the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not in fleſhly wiſdom, but by the grace of God we have converſed in this world*, 2 Cor. 1. 12. That *he knew nothing by himſelf, for which to condemn himſelf*, 1 Cor. 4. 4. That *he kept under his body, and brought it into ſubjection*, 1 Cor. 9. 27. Now, can the Man who is *carnal*, and *ſold under ſin*, who hath no power in him to do any good, who *finds a law in his members warring againſt the law of his mind, and bringing him into captivity to the law of ſin, which is in his members*, call God, and the Church to witneſs to his holy, and unblameable Life? Can he boaſt of keeping under his fleſhly Body, and bringing that into ſubjection, which by his own confeſſion, bringeth him into Captivity? Can he, who does not what he would in his Mind and Conſcience do, but what he hates; not *the good which he would*, but *the evil which he would not*, do; can he, I ſay, rejoyce in the Teſtimony of his Conſcience? Can he honeſtly declare *he knows nothing by himſelf, for which his Conſcience can condemn him?*

2. How oft doth the *Apoſtle* propoſe himſelf a Pattern to the *Churches* unto whom he writes, requiring them to be *followers of him as he was alſo of Chriſt*, 1 Cor. 11. 1. And again, *What things you have learned, and received, and heard, and ſeen in me, theſe do, and the God of love and peace ſhall be with you*, Philip. 4. 8. *i. e.* be you *carnal, ſold under ſin*, living in the Commiſſion of the things you hate, and your Mind condemns, and doing what you judge to be evil, and yielding your ſelves *captive to the Law of Sin, which is in your Members*, and then *the God of love and peace ſhall be with you.* This ſure is an abſurd, if not blaſphemous Exhortation, and yet, according to this Expoſi-

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tion, it muſt be ſuitable to the mind of the *Apoſtle*.

3. With what indignation doth he reject the Accuſations of them, who look'd upon him as *walking after the fleſh*, and how ſeverely doth he threaten them, how peremptorily doth he reject their ſcandalous imputation? declaring, that *though he walked in the fleſh, yet did he not walk according to the fleſh*, 2 Cor. 10. 2, 3. and yet if he were *carnal, ſold under ſin*; if *with the fleſh he ſerved the Law of Sin*; if the Law of the fleſhly Members *warred againſt the Law of his Mind, and brought him into Captivity to the Law of Sin*; he doth here in effect confeſs what there he peremptorily denies, and with ſuch indignation doth reject.

4. This Expoſition of the *Seventh Chapter* makes it entirely to confute the *Chapter* which immediately goes before, and follows after, and it gives an invincible ſtrength to the Objections he endeavours to Anſwer in the *Sixth Chapter*. The firſt Objection there begins by way of Enquiry, *What do we ſay then, ſhall we ſtill continue in ſin that grace may abound?* His ſecond by way of like Enquiry, *Shall we ſin becauſe we are not under the Law, but under Grace?* v. 15. *God forbid*, ſaith he, that it ſhould be thus with any *Chriſtian*; and yet, according to this Expoſition, it was thus with himſelf, one of the beſt of *Chriſtians*; for ſure he muſt continue in ſin, who was ſtill *ſold under ſin*, ſtill *ſerving the Law of Sin with his fleſh*; ſtill doing that Evil he allowed not, the Evil which he hated, and he would not do; and who was *ſtill brought into Captivity to the Law of Sin which was in his Members*.

Again, In his Anſwer to theſe Enquiries, he ſhews the *Chriſtian* could not continue in, or live any longer in it, becauſe he was *dead to ſin*, his *old Man was crucified with Chriſt, that the body of ſin might be deſtroyed, that henceforth he might not ſerve ſin*, v. 2, 6. And becauſe being dead too, he was *freed from ſin*, v. 7. he was made *free from ſin*, and *become the ſervant of righteouſneſs*. But can he that is *ſold under ſin*, and is *brought into captivity to the Law of ſin which is in his Members*, be at the ſame time *dead to ſin*, and *free from ſin?* Can he who *with his fleſh ſerves the Law of Sin*, be ſaid *to ceaſe from ſin*, and not *henceforth to ſerve ſin?* Not *to obey it in the luſts thereof*, v. 12. not *to yield his Members inſtruments of ſin unto unrighteouſneſs*, v. 13. Surely there is as clear an Oppoſition betwixt the *Chriſtian* repreſented in the *Sixth Chapter*, as free from ſin, and in the *Seventh*, as miſerably enſlaved to the Law of Sin and Death which was in his Members, as betwixt Light and Darkneſs.

Again, He ſaith expreſly, *Chap.* 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of Sin and Death.* Whereas the Perſon mentioned in the *Seventh* is *ſold under ſin*, is *brought into captivity to the Law of ſin*, and crieth out under his Bondage, *O miſerable man that I am, who ſhall deliver me from the body of this Death?* He therefore cannot be the Perſon *freed by the Spirit from the Law of Sin, and Death.*

In fine, This Expoſition of the Cloſe of this Chapter, contradicts the beginning of it; for there the *Apoſtle* ſaith of himſelf, and all his *Chriſtian Brethren*, that this was only their ſtate under the Law, from which they are delivered, *that they might bring forth fruit unto God*, and *ſerve him in newneſs of ſpirit*. For what elſe can be the meaning of theſe words, v. 5, 6. *For when we were in the fleſh, the Motions of ſin which were by the Law, did work in our Members to bring forth fruit unto death, but now we are delivered from the Law, that being dead wherein we are held, that we ſhould ſerve God in newneſs of ſpirit, and not in the oldneſs of the letter.* So that they who make the *Apoſtle* ſay of himſelf, that *he was brought into captivity to the Law of Sin, which was in his Members*, and to cry out, *O wretched man that I am, who ſhall deliver me from the body of this death?* i. e. this body of ſin which worketh death; make him alſo to confeſs that *the Motions of ſin did ſtill work in his Members, to bring forth fruit unto death*, and therefore that he was ſtill in the fleſh. I therefore conclude this Diſcourſe in the words of *Grotius* on *verſe* 19. *Deo laus ſit, quod optimi*, i. e. *trium priorum ſeculorum Chriſtiani, hunc locum, ſicut oportet, intellexerint, dictante illo ſpiritu per quem vita illorum regebatur.*

CHAPTER

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CHAPTER VIII.

Verſe 1. [*BEing then married to this other Husband, Chriſt, and ſo freed from the Motions of Sin, which are by the Law, that we may ſerve God in newneſs of ſpirit*, Chap. 7. 4, 5, 6.] There is therefore [ἄρα, *verily*] now no condemnation to them
a which are in [a] Chriſt Jeſus [*by Faith, they being ſuch*] who walk not after the fleſh, [*as whilſt they were under the Law they did,*] but after the ſpirit [*conferr'd upon them by faith in Chriſt.*]

b 2. For [b] the law of the ſpirit of life in Chriſt Jeſus, hath made me [*believing in him*] free from the law of ſin and death.

3. For what the law could not do, [i.e. *that life, and that deliverance from death it could not give,*] in that it was [*made*] weak through the fleſh, [*rendring us ſubject to the tranſgreſſion of it, and ſo to death,*] God ſending his own Son in the likeneſs of ſinful
c fleſh [*did*] and [c] for ſin (Gr. καὶ περὶ ἁμαρτίας, [*and by a Sacrifice for ſin*] condemned ſin in the fleſh, [i.e. *took away its power to condemn us, the condemnation due unto us for it, being inflicted on him.*]

d 4. That the [d] righteouſneſs of the law, [i.e. *the inward purity and righteouſneſs the Law required,*] might be [*performed and*] fulfilled in [*and by*] us, who walk not after [*the luſts of*] the fleſh, but after the [*motions of the*] ſpirit. Or,

'That the Juſtification which the Law 'promiſed, by ſaying, *Do this, and thou ſhalt 'live*, Luke 10. 28. Deut. 4. 1. & 30. 15, 19. 'Ezek. 20. 11. And that *this ſhall be thy 'righteouſneſs*, Deut. 6. 25. might be com- 'pleated in us, who walk according to the 'Spirit, and ſo are abſolved not only from 'Condemnation for our paſt ſins, by Faith, 'but from Condemnation by the New Cove- 'nant, by walking according to the Spirit; 'for *to be ſpiritually minded is life*, v. 6.

Ver. 5. [*Not after the fleſh, I ſay,*] for they that are of the fleſh, do mind the things of the fleſh, [i.e. *affect, and deſerve, and purſue carnal things,*] but they that are after the ſpirit, [*affect, deſire, and purſue*] the things of the ſpirit, [*and ſo the one purſues the things which tend to death, and the other thoſe things which tend to life.*]

6. For to be carnally minded is [*the way which tends to*] death, but to be ſpiritually minded is [*the way that leads to*] life and peace, [v. 7. *which life and peace cannot be obtained by them that are carnally minded*;]

7. Becauſe the carnal mind is [*that which ſets us at*] enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be [*ſubject to it, whilſt it continues ſuch.*]

8. So then they that are in the fleſh cannot pleaſe God.

9. But ['*tis not ſo with you Chriſtians, for*] ye are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now if any Man have not the Spirit of Chriſt [*dwelling in him*] he is none of his.

10. But if Chriſt be in you [*by his Spirit,*]
e the body is dead, [*it is indeed mortal*] be- e
cauſe of ſin, [*which will never ceaſe to be in us till we die,*] but the Spirit is life [i.e. *will give life to it again*] becauſe of righteouſneſs, [*or of that Juſtification which is unto life*, Rom. 5 17, 18.]

11. But [*for*] if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, [*by the Spirit dwelling in him,*] ſhall alſo quick-
en your mortal bodies by his [*ſame*] [f] Spi- f
rit that dwelleth in you.

22. Therefore brethren, we are debtors not to the fleſh, to live after the fleſh [*any longer, but rather to live after the Spirit.*]

13. For if ye live after the fleſh, ye ſhall die, [i.e. *be ſubject to death, as the puniſhment of ſin, or to the ſecond death.*] but if ye through the ſpirit do mortifie the deeds of the fleſh, ye ſhall live, [*and your bodies ſhall be raiſed to eternal life.*]

14. For as many as are led by the Spirit of God, they are the [g] ſons of God. g

15. For ye have not received [h] the ſpirit h
of bondage again to [*the*] fear [*of death, as they who were under the Law did, that threatning death to every one that continued not in all things written in the Law to do them*, Deut. 27. 26.] but ye have received the ſpirit of adoption [*given to us becauſe we are Sons*, Gal. 4. 6.) whereby we cry, Abba, Father, [i.e. *we are aſſured that God is our Father, and ſo that we are Heirs of God, and Sons of the Reſurrection.*]

16. [*For*] the Spirit it ſelf, [Gr. *the ſame Spirit*] beareth witneſs with our ſpirit, that we are the Children of God, [*and this gives us a full aſſurance of that bleſſed life, enabling us to conclude thus.*]

17. And if [*we be*] children, then [*are we* i
alſo] heirs, [i] heirs of God, and joynt-heirs with Chriſt, [*the Son of God, now reigning glorioufly in Heaven,*] if ſo be we ſuffer with him, [*and ſo be conformed to his image*, v. 29.] that we may be alſo glorified together.

18. [*Which Sufferings we have reaſon to endure for the ſecuring this glorious eſtate*;] for I reckon that the ſufferings of this preſent time [*we live in this World*] are not worthy to be compared with the glory which ſhall be revealed [k] in us, [*or to the* k
Glory afterwards to be revealed to us.]

19. For [*ſo deſireable is it, that*] [l] the ear- l
neſt expectation of the Creature [*ſubject now to vanity*] waiteth for the manifeſtation

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of the Sons of God, [i. e. *the whole Race of Mankind earneſtly expects it*;]

20. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame, [i.e. *the* ἡ κτίσις *whole race of men*, ἡ κτίσις ἀνθρώπων, 1 Pet. 2.13. *were made ſubject to corruption, not of their own accord, but by reaſon of* Adam, *who by his ſin ſubjected his Poſterity to death, and corruption, and the Earth to a Curſe*, Gen. 3.17. *and this Creature waiteth.*]

m 31. m In hope, becauſe [Gr. *ὅτι that*] the Creature it ſelf alſo ſhall be [*then*] delivered from the bondage of Corruption, into the glorious liberty of the Sons of God.

n 22. For we know that the n whole Creation groaneth, and travelleth in pain together [*under this bondage to Corruption*] until now.

23. And not only they, but our ſelves alſo, who have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the o adoption, [viz. *the glorious Reſurrection, and thereby*] the Redemption of our body.

24. [*Waiting, I ſay, for it, though we do*
p *not ſee it,*] for [*as yet*] we are p ſaved [*only*] by hope, but hope [*of a thing*] that is ſeen, is not hope [*truly ſo called*] for what a man ſeeth, why doth he yet hope for?

25. But if we hope for that we ſee not, then do we with patience wait for it.

26. [*And as Patience, ſo*] likewiſe the
q q Spirit alſo helpeth [*to relieve us in*] our infirmities, for [*when we are burthen'd with them*] we know not what to pray for as we ought, [*whether for increaſe of Patience under, or deliverance from them; or if ſo, whether by abſence from the body, or being cloathed upon,*] but the Spirit it ſelf, [*or the ſame Spirit, which teſtifies that we are the Sons of God*, v.16.] intercedeth for us with groanings that cannot be uttered, [Gr. *with ſilent groanings after this Redemption*, v.23. 2 *Cor.* 5.2,4,5.]

27. And he that ſearcheth the hearts [*of the Saints*] knoweth what is the mind [*or the deſire*] of the Spirit, for he maketh interceſſion for the Saints, according to the will [*or purpoſe*] of God, [*to give them this Redemption of the Body.*]

28. And [*though we know not in our diſtreſſes what to pray for in particular, or when we ſhall obtain this Redemption of the Bo-*
r *dy*, οἴδαμεν δέ, *yet*] we know, that r all things ſhall work together for good, [*for ſecuring this happineſs*] to them that love God, to them that are called [*to the Adoption of Sons*] according to his purpoſe [*of bringing many Sons to glory by him*, Heb. 2.10. *he having predeſtinated us to the Adoption of Sons through Jeſus Chriſt, according to the good pleaſure of his will*, Eph. 1.5. *according to his purpoſe in Chriſt Jeſus*, 2 Tim. 1.9.]

29. For whom he did [*thus*] s foreknow, he s
alſo did t predeſtinate [*or appoint*] to be con- t
form'd to the Image of his Son, [*by having their vile Bodies changed into the likeneſs of his glorious Body*, Phil. 3.21.] that he might be the firſt-born [*or chief*] among many brethren, [*who are to be co-heirs and glorified together with him*, v.17.]

30. And [*the method he uſed to bring thoſe whom he had deſign'd to be thus conform'd to the image of his Son, was this*, viz.] whom he thus predeſtinated, them he alſo called, [*firſt to the Profeſſion of the Chriſtian Faith,*] and whom he called, [*upon their cordial embracing of that Faith,*] them he alſo juſtified, [*and ſo freed from condemation to death;*] and whom he juſtified, them he alſo u glori- u
fied.

31. What ſhall we ſay then? [Gr. *what ſay we then*] to theſe things? [i. e. *what further ground of aſſurance, and ſo of patient waiting for theſe things can we want?*] for if God be for us, who can [*ſucceſsfully*] be againſt us? [*ſo as to fruſtrate, or deprive us of this glorious ſtate.*]

32. He that [*in purſuance of this deſign*] ſpared not his own Son, but delivered him up for [*the Redemption of*] us all, how ſhall he not alſo with him, freely give us all things, [*belonging to that glory and happineſs he hath purchaſed for us?*]

33. Who ſhall lay any thing to the charge of God's elect? [i. e. *to them who are called by him to Chriſtianity, to hinder their Redemption, by charging them with that Guilt which rendreth them obnoxious to Death;*] it is God that juſtifieth, [*and who will therefore glorifie them.*]

34. Who is he that condemneth [*them to abide ſtill under the power of Death?*] It is Chriſt that died [*to redeem them from it;*] yea rather that is riſen again [*for their Juſtification*, Rom. 4.24. *And if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his life*, Rom. 5.10.] who is even at the right hand of God, [*inveſted with all manner of power, that he ſhould give eternal life unto them*, John 17.2.] who alſo maketh interceſſion for us, [*and ſo is able to ſave us to the uttermoſt,* εἰς τὸ παντελὲς. Heb. 7.25.]

35. Who ſhall ſeperate us from the love of Chriſt? [*that love which he hath ſhewed in procuring this Redemption for us*, ver. 37.] ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36. [*Befalling us*] as it is written [*Pſal.* 44.22.] for thy ſake we are killed all the day long, we are accounted as ſheep [*appointed*] for the ſlaughter.

37. Nay, [*as there it is ſaid, all this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy Covenant,*

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v.17,18. *so may all this happen to us*, ἀλλ' *but*] x nay in all these things we are [*already*] x more than Conquerors through [*the grace, and spirit of*] him that loved us.

38. [*And I trust after this happy Experience it will be so still,*] for I am perswaded that neither [*fear of*] death, nor [*hope of*] life, nor [*evil*] Angels, nor Principalities, nor Powers [*persecuting us for Christ's sake,*] nor [*the*] things [*we endure at*] present, nor things to come;

39. Nor height [*of honour,*] nor depth [*of ignominy,*] nor any other Creature [*or thing,*] shall be able to separate us from the Love of God, which is [*vouchsafed to us*] in Christ Jesus our Lord.

Annotations on Chap. VIII.

a Verse 1. Ἐν Χριστῷ, *in Christ.*] The Phrase τῷ ἐν Χριστῷ, *to be in Christ*, saith *Mr. le Cl.* is often used by St. *Paul*, for being a *Christian*, which Note he borrowed from *Castalio*, who renders it *Christiani facti*; but if either of them mean only *Christians* by Profession, or by being only Members of the *Christian* Church, this will by no means agree with this place, or any other of like Nature; since freedom from Condemnation, and other Benefits conferred upon us through *Jesus Christ*, will not follow our being *Christians* in this sense, but upon a lively Faith in *Christ*, our Union to him by the Spirit, and our being so in him, as to become *new Creatures*, according to those words, *v. 9. If any man have not the Spirit of Christ dwelling in him, he is none of his*, 2 Cor. 5. 17. *They that are Christ's have crucified the flesh, with its affections and lusts.* See 1 *Cor.* 1. 30. 2 *Cor.* 10. 7. & 13. 5. *Gal.* 3. 28, 29. & 5. 6. 1 *Thess.* 4. 16. 1 *John* 5. 20.

b Ver. 2. Ὁ γὰρ νόμος τοῦ πνεύματος, *for the Law of the Spirit of Life.*] i. e. The Spirit of *Christ* giving me a new Life, is now another Law, or Rule of my Actions, freeing me from the Motions, and Power of Sin, to which I was subject whilst under the Law, and from the Death to which that subjected me; or the Gospel, attended with the Spirit, hath wrought this freedom in me, as *Methodius* interprets the words, ὁ γὰρ νόμος τοῦ πνεύματος, ὁ ἐν τῷ εὐαγγελίῳ, *Method. apud. Phot. p.* 918.

c Ver. 3. Καὶ περὶ ἁμαρτίας, *and for sin.*] This Phrase in the *Old Testament* is the usual *Phrase* for a Sin-offering: So *a Bullock for a Sin-offering* is μόσχος περὶ ἁμαρτίας, Lev. 4. 3, 18. & 8. 2, 14. & 9. 2, 8. & 16. 3, 6, 27. & v. 9, 11. *The Lamb for a Sin-offering* is πρόβατον περὶ τ ἁμαρτίας, Lev. 4. 32. or ἀμνὸς περὶ ἁμαρτίας, Lev. 5, 6, 7. Numb. 6. 16. And in like manner *the Goat for a Sin-offering* is χίμαρος περὶ ἁμαρτίας, Lev. 5. 6. or χίμαρον, Lev. 9. 3, 15. & 10. 6. & 16. 5. 15, 27. & 23. 19, &c. *the Dove for a Sin-offering* is ὁ τρυγὼν περὶ ἁμαρτίας, Lev. 5. 7. & 12. 6. 8. & 14. 22, 31. & 15. 15, &c. *The Sin-offering* is τὸ περὶ ἁμαρτίας, Lev. 5. 8, 9, 11. & 6. 30 & 7. 7, 37, &c. and so in many other places. This therefore is sufficient to establish the sense of these words given in the *Paraphrase*. Now the constant effect of this Sin-offering was this, *To make an atonement for the Sin committed, that it might be forgiven*, and the guilt of it might be done away. It therefore seems most reasonable to interpret the effect of this Sacrifice delivered in these words, *And for sin condemned sin in the flesh*, agreeably to the constant design of all Sacrifices for Sin, and then these words must signifie, not that he gave us power to kill sin, or by this Example of his Wrath against it, engag'd us to forsake our sinful Courses, but that he took away its Condemning Power; he condemned that which before condemned us, enabling us to say τίς ὁ κατακρινῶν, *who is he that condemns us? It is Christ that died*, Rom. 8. 34. He killed Sin, or made it dead by that Death which caused it not to be imputed to us to Death, 2 *Cor.* 15. 19. And this is the thing which the Law could not do, it could not give Life to a Person condemned to Death, *Gal.* 3. 21. it could not justifie, or free us from Condemnation.

d Ver. 4. Τὸ δικαίωμα τοῦ νόμου, *the Righteousness of the Law*;] Is a Phrase which occurs only here, and *Rom.* 2. 26. where it plainly signifies the Righteousness contained in the *Moral* Law, or those Internal Principles of Holiness, Justice and Goodness, which are comprised in it, these being the *weightier Matters of the Law*, Matth. 23. 23. and the only things in which the Uncircumcision, or the *Gentiles* could keep, τὰ δικαιώματα τοῦ νόμου, *the Righteousness of the Law*; Here therefore I conceive the Phrase bears the same sense, and confutes the vain Imaginations of the *Antinomians*.

That which hath made most Commentators interpret the third Verse otherwise than I have done, seems to be this, That they seem not sufficiently to have considered the double effect of our Lord's Death and Passion, and the Order, in which they are placed in *Scripture*, viz. (1.) Freedom from Condemnation, Justification, and Reconciliation to God: And (2.) the Vouchsafement of his Spirit, as the Consequent of that Faith which rendreth us the Sons of God; God being first reconciled to us by Faith in his Son's Blood, and then giving us this token of his Love, *viz.* his Spirit to dwell in our hearts; by the first of which we are Justified, and by the second we are sanctified; by the first freed from the Law of Death, by the second from the Law of Sin, 1 *Cor.* 6. 11. The first is

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the Grace of God, we being *Juſtified freely by his grace through the redemption that is in Chriſt Jeſus*, Rom.3.24. The ſecond is, *the gift through grace*: The firſt *Juſtification*, the ſecond ἡ δωρεὰ δικαιοσύνης, *the gift following upon our juſtification*, being *juſtified freely by his grace, we have peace with God*, Rom. 5.1. And then, *the love of God is ſhed abroad in our hearts, by the ſpirit that he hath given us*, v.5. Ye are all *Sons of God by faith in Chriſt Jeſus*, and *becauſe ye are ſons, God hath ſent the Spirit of his Son into our hearts*, Gal.4.6. Whence he is here ſtiled *the Spirit of Adoption*, v. 16. *Chriſt hath redeemed us from the Curſe of the Law, that the Bleſſing of Abraham* [i. e. Juſtification by Faith] *might come upon the Gentiles, that they might receive the promiſe of the Spirit*, Gal.3.14. For believing in him, *we are ſealed with the holy Spirit of Promiſe*, Eph.1.14. Now theſe two being always connected, the *Apoſtle* goes frequently from the one to the other; firſt mentioning our freedom from Condemnation, then our *walking in the Spirit*, v.1,2. Our freedom from the Guilt of Sin by the Death of Chriſt, *v.* 3. and then our fulfilling the Righteouſneſs of the Law by the Spirit of Chriſt, *v.* 4. And becauſe the Law could not juſtifie, or free us from the condemning Power of Sin, therefore concluding that it could not give the Spirit of Chriſt to ſanctifie us, and that we therefore muſt be *freed from the Law*, that we might *ſerve God in the newneſs of the Spirit*, Rom.6.7. Gal.3.3.

e Ver. 10. Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is dead becauſe of ſin.*] That the *Apoſtle* ſpeaks not here of a Moral, but of the Natural Death of the Body, appears from this Conſideration; that in the Verſe following he ſpeaks of this *Mortal* Body, and of *the raiſing it from the dead*; and that by the Spirit he doth not underſtand the Spirit of a Man, but the *Holy Ghoſt*, is alſo evident, becauſe this Spirit, in the foregoing Verſe, is the *Spirit of Chriſt*; in the following Verſe, *the Spirit that raiſed Chriſt from the dead*, and will raiſe us, in whom he doth inhabit, from it.

Now the reaſon why after our freedom from Condemnation by the Death of Chriſt, our Bodies are ſtill ſubject to Death, is thus aſſigned by the (a) *Fathers*; *Becauſe ſhould we have lived for ever in this imperfect ſtate, we ſhould have ſinned for ever*, and therefore God *permits good men ſtill to die, that ſin might not live for ever in them, doing this not out of his diſpleaſure to puniſh them for ſin; but out of Mercy to free them from it.*

Ver. 11. Διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν, f *by the ſpirit that dwelleth in you.*] This is ſpoken according to the Opinion of the *Jews*, that the Reſurrection ſhall be effected by virtue of the *Holy Spirit*; which they conclude from thoſe words of the *Prophet Ezekiel*, *Chap.*37.9,10. *Come, O Spirit, from the four winds, and blow upon theſe dead, that they may live.* Thus was our Lord raiſed from the dead, 1 *Pet.* 3. 18. Thus ſhall we be raiſed, who are the *Temple of the Holy Ghoſt*, ſaith this Verſe. And with this agrees the Doctrine of the *Ancient Fathers*: *Our Bodies riſing by the Spirit*, ſaith (b) *Irenæus*, *ſhall be made ſpiritual, and by the Spirit ſhall have life.* (c) *They who are dead and buried with Chriſt, may know that by the Spirit, which raiſed him up, they ſhall be raiſed.* So *Origen.*

Ver. 14. Υἱοὶ Θεοῦ, *Sons of God.*] The ſtrength of this Argument will be exceeding g clear from theſe Conſiderations, That the adopted Sons of God, are *Heirs of God, Joint-heirs with Chriſt*, and ſo muſt reign with him, *v.*17. which till they live again, and be raiſed from the dead, they cannot do; and that their Adoption is *the Redemption of their Bodies* from Corruption, v. 23. (2ly,) That we are then compleatly *the Sons of God*, when we are *Sons of the Reſurrection*, Luke 20.37. when we have *overcome*, according to thoſe words, Rev. 21. 7. *He that overcometh ſhall inherit all things, and I will be to him a God, and he ſhall be to me a Son.* And ſomething like this is that of the *Jews* on theſe words, *Pſal.* 72.17. יהי שמו *filiabitur Nomen ejus*; for, ſay they, * his Name is called *Finnon, quia ipſe filiaturus eſt omnes dormientes in Pulvere*, becauſe he will raiſe, and ſo make Sons, all that ſleep in the Duſt.

(a) *Deus ejecit hominem de Paradiſo, & à ligno vitæ longe tranſtulit eum, non invidens ei lignum vitæ, quemadmodum quidam dicunt, ſed miſerans ejus, ut non perſeveret ſemper tranſgreſſor; neque immortale eſſet, quod eſſet circa eum Peccatum, & malum interminabile, & inſanabile, Prohibuit autem ejus tranſgreſſionem, interponens Mortem, & ceſſare faciens Peccatum.* Iren.l.3.cap.37.

Ὁ Θεὸς μεγάλῃ ἐνεργείᾳ πάρεσχε ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν εἰς τὸν αἰῶνα ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum. l. 2. p. 103.

Τὸν θάνατον ὁ Θεὸς ἐποίησεν εἰς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν ἐνεγκὼν, ἵνα μὴ ἐν ἀθανάτοις ἡμῶν ἀναλείπουσα ἀθανάτῳ ᾖ. Method. apud Epiph. Hær. 64. Sect. 60.

Ἵνα μὴ ἀθάνατον ἡμῶν τὸ ἁμάρτημα διαμένῃ. Baſil. Tom. 1. Hom. *quod Deus non ſit Author mali.* p.368.

(b) *Deinde per ſpiritum ſurgentia fiunt corpora ſpiritualia, uti per ſpiritum ſemper manentem habent Vitam.* Iren.l.5.c.7.

(c) *Sciant ſe per ſpiritum ejus qui ſuſcitavit Jeſum à Mortuis vivificandos eſſe, & ad Chriſti ſimilitudinem rejuſcitandos à mortuis.* Orig. in Rom. 8.11.

* Midraſh Tillim in Pſal. 93.2.

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h Ver. 15. Πνεῦμα δουλείας, *the ſpirit of bondage.*] That the Law was to the *Jews* a Yoke of Bondage the *Apoſtle* doth inform us, *Gal.*5.1. And that they who were under it were in *bondage to the Elements of the World*, Gal.4.3,8. that it *gendred to Bondage*, and ſubjected its Children *to Bondage*, v. 24, 25,31. that they were *all their life time ſubject to bondage*, thro' the fear of death, he informs us, *Heb* 2.15. And they had reaſon ſo to be, ſince, as the *Apoſtle* teacheth, the Law given by *Moſes* did not exempt them from the Death which *Adam*'s ſin had brought upon them, but rather made that Death abound, and them obnoxious to it on many freſh Accounts; for *the Law entred that the offence might abound* [unto death,] *Rom.* 5.1. And the Law coming, *Sin revived, and I died*; *and the Commandment was found to be unto death*, the Motions of Sin which were by the Law *working in their Members to bring forth fruit unto death*, Chap. 7. 4, 10. This therefore gives a clear account of the *Paraphraſe* of the firſt part of the Verſe, but we, ſaith he, ſhall live a Life immortal, and enjoy an happy Reſurrection, as being the *Sons of God*, and in token of this we have received *the Spirit of Adoption*, enabling us to call God *Father*, and aſſuring us we are his *Children*, and ſo he being our God, muſt have *prepared for us a City*, Heb.11.16.

i Ver. 17. Κληρονόμοι μὲν Θεοῦ, *Heirs of God, joint-heirs with Chriſt.*] All having our ſhare in this glorious Inheritance, though he, as the *eldeſt Brother*, hath the double Portion.

k Ver. 18. Εἰς ἡμᾶς *often ſignifies, to*, or *towards us*;] and is ſo rendred in this *Epiſtle*, Chap.5.8. Or, *for us*, as *Chap.* 16. 6. See for the firſt ſenſe, 1 *Cor.* 14.36. 2 *Cor.* 1. 11. & 9.5,8. & 10.1. & 13.3. *Eph.*1.8,9. *Coloſſ.*1.6. 1 *Theſſ.* 4.8. *Heb.* 2. 3. And for the ſecond, 1 *Cor.*15.10. 2 *Cor.*2.4. *Eph.* 3.2. *Coloſſ.* 1. 25. 1 *Theſſ.*5.18.

l Ver. 19. Ἀποκαραδοκία τῆς κτίσεως, *the earneſt expectation of the Creature.*] Here it is to be noted, That in the Sacred *Dialect*, *deſire* and *expectation*, is aſcribed to Creatures in reference to things they want, and which tend to their Advantage, though they explicitly know nothing of them. Thus the *Meſſiah* is called ἀποκαραδοκία πάντων ἐθνῶν, the Expectation of the Gentiles, *Gen.* 49.10. חמדת *the Deſire of all Nations*, Hag.2.4.

m Ver. 21. Ἐπ' ἐλπίδι, *in hope.*] So the *Syriack* and many *Greek Commentators* do begin this Verſe.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *from the bondage of Corruption.*] That is, from the Mortality which all their lives long made them ſubject to Bondage, *Heb.*2.15.

Ver. 22. Πᾶσα ἡ κτίσις, *the whole Creation.*] n All the World under that ſenſe of Mortality, which ſtill ſubjects them to Bondage; for as *Cicero* confeſſes, (d) *Death muſt be terrible to thoſe, who with their life loſe the Enjoyment of all good things, and if it be an evil, muſt be an eternal evil, becauſe it doth for ever deprive them of all good.* That (e) *Mortis metu omnis quietæ vitæ ſtatus perturbatur*, the fear of it diſturbs all the tranquility of life. And that this renders our whole Life miſerable, (f) *Quæ enim poteſt in vitâ eſſe jucunditas, cum dies & noctes cogitandum ſit jam jamque eſſe Moriendum?* For what pleaſure can there be in that Life which is perpetually perplexed with the thoughts of Death?

Ver. 23. Υἱοθεσίαν, *the Adoption.*] I know o there is another Expoſition of theſe words to this effect: That by the Creature, we are to underſtand *the Gentile World*, in oppoſition to the *Chriſtian*, the word ברוא among the *Rabbins* ſignifying the *Gentiles*, in oppoſition to the *Jews*, the People of God; that their *waiting for the Manifeſtation of the Sons of God*, is their waiting to ſee what the *Jews* will do, who of them will be true Sons of God, who not; who of them will embrace the Faith of *Chriſt*, who not; their happineſs depending punctually upon the Iſſue of this: Their being made *ſubject to Vanity*, is their being ſubject to *the Vanity of their Minds, Ignorance, and Idolatry*, Rom. r. 21. Epheſ.3.20. Eph. 1. 17. That to this Idolatry they were made ſubject, *not willingly*, but by the *Devil*'s impoſing it upon them, as an Act of Religion, ſaith the *Reverend Dr. Hammond. In pœnam incœpti Babylonici*, in puniſhment of their attempt to build the Tower of *Babel*, ſaith Dr. *Lightfoot*. That their hopes of being *delivered from this Bondage of Corruption*, is their hopes of being reſcued from this *Idolatry*, thoſe filthy Courſes they were engaged in, and the Bondage they were in to *Satan*; and to be made Chriſt's Freemen, to have a Right to God's Favour, and the future Bleſſings conſequent upon it, the word φθορὰ having that ſenſe, *Deut.*4.16. *Wiſd.*14.12. 2 *Pet.*1.4. 2 *Pet.*2.12. 1 *Cor.*15.33. 2 *Cor.* 11.3. But againſt every part of this Interpretation their lyes this Objection, That it is not only wholly new, but wholly contrary to all *Antiquity*, and alſo to the *Text*, and it is liable to many juſt Exceptions, as *V. Gr.* Firſt, κτίσις, ſaith this Interpretation, is the *Gentile World*, whereas πᾶσα κτίσις hath no ſuch ſenſe in *Scripture*. The Phraſe πᾶσα κτίσις is uſed but three, or

(d) *Sit mors terribilis iis quorum cum vitâ omnia extinguuntur.* Parad.20. *Si mors malum eſt ſempiternum malum.* Tuſc. qu. l. 1. p. 1190.

(e) *De fine bonorum* l.1.p.38. (f) *Tuſcul. quæſt.* 2, 11, 13.

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four times more in the *New Testament*; twice in the *Epistle* to the *Colossians*, where Christ is stiled the First-born πάσης κτίσεως *of the whole Creation*, not only of the *Gentile* World: And the Gospel is said to be preached ἐν πάσῃ τῇ κτίσει, Col. 1. 23. (i. e.) to *Jew* and *Gentile*, to the whole World, or to all Mankind, *v.* 6. Once in St. *Peter*, where subjection is required πάσῃ ἀνθρωπίνῃ κτίσει *to all Magistrates* among Men, 1 *Pet.* 2. 13. not only *Heathen* sure, but also Christian, when the Government should be put into their hands. And once in St. *Mark*, where the *Apostles* are commanded to preach the Gospel πάσῃ τῇ κτίσει *to every Creature*, Mark 16. 15. Now because the same Disciples are commanded to preach εἰς πάντα τὰ ἔθνη *to all Nations*, Matth. 28. 18. hence it is argued that πᾶσα κτίσις signifies the *Heathen* World, in opposition to the *Jews*; whereas it plainly signifies all Nations, both *Jew*, and *Gentile*, as is evident from these words of *Christ* to them, That they should *preach in his Name Repentance, and Remission of Sins* εἰς πάντα τὰ ἔθνη *to all Nations, beginning* at *Jerusalem*, Luke 24. 47. And so the whole of this Interpretation is destroyed, for in these places πᾶσα κτίσις is equivalent to all *Mankind*.

To wait for the Manifestation of the Sons of God, is not to wait to see what the *Jews* would do, who had not received the Adoption, and were not the Sons of God, as wanting that Faith by which Men become Sons, *Gal.* 3. 26. but to expect τὴν ἡμετέραν τελείωσιν *our Perfection*, τὴν ἐπίδοσιν *our advancement to a state of Incorruption*; τὴν μέλλουσαν ἡμῶν δόξαν, *our future glory*; So *Chrysostom*, *Theodoret*, *Oecumenius*, *Theophylact*: For it must (by reason of the Connective Particle γὰρ) be the same with *the glory that is to be revealed*, v. 18. and with *the glorious liberty of the Sons of God*, v. 21. *They expect*, saith *Origen*, *that time when these things shall be revealed, which are prepared for them that are the Sons of God.*

To be made subject to Vanity, is not to be made subject to *Idolatry*, but to be made subject to Corruption, τῇ φθορᾷ; so *Chrysostom*, *Oecumenius*, *Theophylact*; for τὴν ματαιότητα καλεῖ καὶ φθοράν, *he calls that mutability and vanity, to which all things in the World are subject, Corruption*, saith *Theodoret*, when the *Apostle* saith *the Creature was made subject to vanity*, and in Bondage to Corruption, (g) *Mihi videtur quod de hoc materiali, & corruptibilis corporis substantiâ, ista dicuntur, neque enim corruptio alicui cuiquam dominatur nisi corpori*; This, saith *Origen*, seems to be spoken of the Body, for that only is subject to Corruption. As is apparent also from the thing they groan for, *viz. the Redemption of the Body from Corruption*, that *this mortal might put on immortality*, or be cloathed with its House from Heaven, that *Mortality might be swallowed up of Life*, 2 Cor. 5. 1, 2, 3, 4, 5. Secondly, It cannot truly be said that the *Heathen* were not *willingly* subject to *Idolatry*; for the *Apostle* saith, they subjected themselves to it against the Light of Nature, and so *became without excuse*, and that *when they knew God, they did not glorifie him as God*, Rom. 1. 20, 21, 22, 23. And this sense of the word *Vanity* is very frequent in the *Psalms*, and in *Ecclesiastes*. Thus *David* contemplating the Frailty of Man, and how soon he Vanisheth away, cries out, *Every Man therefore is but vanity*, πᾶς οὖν μάλιστα πᾶς ἄνθρωπος ζῶν, Psal. 39. 5, 11. And again, ἄνθρωπος μάλιστα ὁμοιώθη, *Man is like to vanity, his days pass away like a shadow*, Psal. 144. 4. And because all things here below are so frail, so subject to change, and to vanish, and Man hath so short a time to possess them; therefore, saith the Preacher, *Vanity of Vanities* are they, *all is Vanity*, Eccles. 1. 2. And when *Adam* became Mortal he called his Son *Abel*, *Vanity*, Gen. 4. 2.

The Vanity to which the whole Creation is subject, doth not therefore signifie *the vain Employments, and Distractions of this present Life*, but that state of Mortality, from which the *Psalmist* infers, *every Man therefore is but Vanity*; for it is thus subject to Vanity in hope of deliverance from that Bondage of *Corruption*, which *Mr. Cl.* owns to be the Corruption to which our Body is naturally liable, and from which we *Christians* wait to be delivered by the Redemption of the Body from Corruption: See Note on *v.* 23. And therefore he who subjected us to this state, is not God, who brought not Death into the World, but *Adam*, *by whom Sin entred into the World, and Death by Sin. To be delivered from this bondage of Corruption*, is not to be delivered from Idolatry, nor doth κτίσις τῆς φθορᾶς ever bear this sense, but the sense is ἐπὶ τὸ μὴ εἶναι φθαρτὴν, *the Creature shall not then be corruptible*, ἔσται γὰρ ἡ κτίσις ἀφθαρσίᾳ, ὡσαύτως καὶ ἡμεῖς γέγονε φθαρτὴ, *for as the Creature was made corruptible by us, so shall it be made incorruptible with us*; so *Oecumenius*, *Theodoret*, *Theophylact*. For that which it groans for is its Redemption from Corruption, *v.* 23. Having thus offered my Reasons against this Interpretation, it will be very easie to confirm the *ancient* and true Explication of the words from the Scope and Argument of the *Apostle* here. For I have shewed from *v.* 11. that the *Apostle* is here treating of the Resurrection of the Body to Eternal Life, that

(g) *Origen in locum.*

v. 13.

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v. 13. he declares this Life belongs to them alone, who *through the Spirit do mortifie the deeds of the fleſh*; that *v.* 14. he proves they ſhall enjoy this Life, and Reſurrection, becauſe they are *the Sons of God*: And *v.* 17. that *being Sons, they muſt be heirs of God, joint-heirs with Chriſt*; firſt ſuffering, and then reigning in Glory with him; that *v.* 18. to encourage *Chriſtians* thus to ſuffer he ſhews the greatneſs of that Glory they ſhall then enjoy, ſtiling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the Glory to be revealed hereafter*, i. e. after the Sufferings *of this preſent Life*, to which it is oppoſed, are ended; for, as *Chryſoſtom*, and *Theophylact* well note, he ſaith not πρὸς ἣν μέλλουσαν ἔνεσιν, theſe Sufferings are not worthy to be compared *to our future eaſe* from them in this Life; but πρὸς ἣν μέλλουσαν δόξαν, *to our future Glory* in the next; when they that have communicated with Chriſt in his Sufferings, ſhall rejoyce in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ *the Revelation of his Glory*, ſaith St. *Peter*, 1 Pet. 4. 13. συνδοξάσητε, *ſhall be glorified with him*; here *v.* 17. this Glory he ſtiles ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, *the Revelation of the Sons of God*, i. e. ſay the *Fathers*, the time when they ſhall ἣν ἀφθαρσίαν ἀπολαμβάνειν *become incorruptible, this corruptible putting on incorruption*, when they ſhall appear to be the Sons of God, ἣν ἀναστάσεως υἱοὶ ὄντες, *being Sons of the Reſurrection*, v. 14. comforting them in the expectation of it, and their groaning after it with this Conſideration, that it is the Expectation of all the World, and they groan together with them for it, deſiring with them to be delivered from this *Bondage to Corruption into the glorious Liberty of the Sons of God*, and adding that not only they, but even *Chriſtians* alſo, who had the firſt fruits of that Spirit, who is the earneſt of our Inheritance, εἰς ἀπολύτρωσιν τῆς περιποιήσεως *till the Redemption of the purchaſed Poſſeſſion*, Eph. 1. 14. and *by whom we are ſealed up* εἰς ἡμέραν ἀπολυτρώσεως *to the day of Redemption*, Eph. 4. 30. did *groan, waiting for the Adoption*, viz. ἣν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the Redemption of our Bodies from Corruption*, v. 23. For that this was the thing for which they groaned, the ſame *Apoſtle* informs us in theſe words, *We that are in this Tabernacle groan being burthen'd, that we might be cloathed upon with our Houſe from Heaven, that Mortality might be ſwallowed up of Life*, 2 Cor. 5. 2, 4. And as here, they, who have the firſt fruits of the Spirit, do thus groan, ſo there it is ſaid, *v.* 5. *He who hath wrought this Expectation in us is God, who hath alſo given to us the earneſt of his Spirit.* That this was the *Ancient* and almoſt *Primitive* Expoſition of theſe words, we learn from (*h*) *Irenæus*, in theſe words, *Oportet ergo & ipſam conditionem redintegratam ad priſtinum, ſine prohibitione ſervire juſtis, & hoc Apoſtolus fecit manifeſtum in eâ quæ eſt ad Romanos, ſic dicens, nam expectatio Creaturæ revelationem filiorum Dei expectat.* And from theſe of (*i*) *Tertullian*, *Tunc erit mali finis, cum præſes ejus Diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem à malo utique vanitati ſubjectam.* I differ only from the *Fathers* in this Interpretation, as to this ſingle Circumſtance, that I do not extend this deſire of *the Redemption of the Body from Corruption to brute Beaſts*, and inſenſate Creatures, but only to Mankind in General, ſubject by *Adam*'s Fall to Mortality.

Ver. 24. Τῇ γὰρ ἐλπίδι ἐσώθημεν, *we are ſaved by hope.*] Of this Reſurrection and Redemption of the Body, being *begotten to a lively hope, through the Reſurrection of our Lord Jeſus Chriſt, of an Inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the Heavens for us*, 1 Pet. 1. 5. And *rejoycing in hope of the Glory of God*, Rom. 5. 2. And *through the Spirit waiting for the hope of Righteouſneſs through Faith*, Gal. 5. 5. p

Ver. 26. Τὸ πνεῦμα, *the Spirit*,] Here cannot ſignifie the Spirit of a Man, for that cannot be ſaid to help with us, being a conſtituent part of us; or to intercede for us, when *we know not* our ſelves *what to pray for as we ought*; but that Spirit of God, who is to ſaid to intercede for us, not as an Advocate, or Mediator betwixt God and us, that being the Office of our great *High-Prieſt*, but as an Exciter, or Director of us in our Addreſſes to God, to render them, for Matter, according to the Will of God, and for Manner, fervent, and effectual; ἐνεργουμένη, *in wrought Prayer*, and to make our very ſighs, and groanings prevalent; for he is here ſaid only to intercede for us with ſighs and groanings, excited by him, after that Redemption to which he ſealeth us, and of which he being the Earneſt, and Pledge, we are hence moved with greater Faith, and Fervency to long for the Enjoyment of it; and this is the Reaſon why I think not fit to interpret this Paſſage, with ſome of the *Fathers* of a Publick *Chariſma*, or Gift of Prayer, ſince that muſt ſpend it ſelf in words for the Edification of the Church, and not in ſilent groanings. See *Exod.* 2. 24. & 6. 5. *Judges* 2. 18. *Pſal.* 38. 9. & 102. 20. *Acts* 7. 34. Thus when our Lord had twice *groaned in the Spirit*, John 11. 33, 38. he ſaith, *I thank thee, O Father, that thou haſt heard me*, v. 41. q

Ver. 28. Πάντα, *all things*. That under all things, ſhould be comprehended *the ſins of good men*, is the unreaſonable Suggeſtion of r

(h) *Lib.* 5. *c.* 32. & 36. p. 506. (i) *Contra Hermog. c.* 11.

St. *Auſtin*

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St. *Auſtin*, and ſome of the *Schoolmen* after him, confuted by the declaration of God by *Ezekiel*, *That if the righteous man forſake his righteouſneſs, and commit iniquity, in the ſin that he hath done ſhall he die*, Ezek. 18. And by this *Apoſtle* declaring to the *Hebrews*, *The juſt ſhall live by his Faith, but if he draws back, my ſoul*, ſaith God, *ſhall have no pleaſure in him*, Heb. 10.37,38. (2ly,) The teſt of Love to God being *keeping his Commandments*, this Interpretation makes the ſenſe of theſe words runs thus: To them that *keep his Commandments*, even all their Diſobedience to them, *ſhall work together for good.* (3ly,) If the word *all things* comprehend all the Sins that are, or can be committed by them that love God, they may as well rejoice in all their *Wickedneſs*, as in all their *Sufferings* for the ſake of *Chriſt*, ſeeing they may rejoice in that which by God's deſignation tendeth to their good; and ſo all the Motives urged, *Chap. 6.* to engage them to die to ſin, and live no longer in it, muſt not only be enervated, but even eſteemed Motives deſigned to hinder them from that which is for their good, or according to the Deſcants of St. *Auſtin* and St. *Bernard*, to hinder their Proficience in *Caution*, and *Humility*.

s Ver.29. Ὅτι οὓς προέγνω, *for whom he did foreknow.*] This Particle ὅτι is connective, and this Verſe giving the Reaſon, or Confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret it thus, *Whom he foreknew to be perſons called according to his Purpoſe, and therefore qualified for this Adoption.* It therefore is to be obſerved, that the words *know*, and *foreknow*, in the Scripture Language import an affectionate Knowledge joined with Approbation, and Affection. So *Matth.* 7. 23. *John* 10.14. 1 *Cor.* 8. 3. *If any man love God* οὗτος ἔγνωσται, *he is known of God*, Gal.4. 8. *But now that ye know God, or rather are known of God*, 2 Tim.2.19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω uſed in this *Epiſtle*, Chap.11.2. when the *Apoſtle* ſaith, *The Lord hath not caſt off his People* ὃν προέγνω *whom he foreknew* to be (*k*) faithful, as were thoſe Seven thouſand Perſons who had not bowed the knee to *Baal. Whom he thus foreknew.*

t Ibid. Προώρισεν, *he before appointed,*] to be conformed to the Image of his Son, that as they had *born the image of the earthly Adam, they might alſo bear the image of the heavenly*, 1 Cor.15.49. Having glorious Bodies like to his, ſaith *Theodoret*; and this agrees well with the Scope and Subject Matter of this Chapter, and with the following words, *That he might be the firſt-born*, or chief *among many Brethren*; for as here theſe Brethren are ſaid to be *Coheirs* with him, the *Elder Brother*, v.17. ſo elſewhere he is ſtiled, *The firſt-born from the dead, that in all things he might have the Preheminence*, or that they might be changed into his Image by the Participation of the ſame Spirit. See Note on 2 *Cor.* 3.18.

Ver.30. Τούτους καὶ ἐδόξασε, *them he alſo glorified*;] At preſent in their Head *Chriſt Jeſus*, *(they being bleſſed with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus*, Eph. 1. 3. *They being quickned together with Chriſt, and raiſed up together, and made to ſit together in heavenly places in Chriſt Jeſus*, Eph. 2.5,6.) And them he will hereafter glorifie, by making *their vile bodies like unto his glorious body.* Or, u

Τούτους καὶ ἐδόξασε, *them he hath alſo glorified*;] By giving them that Spirit who is the Earneſt of their Glory. Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς ὑιοθεσίας. Διὰ τῶν χαρισμάτων τῆς ὑιοθεσίας. So *Chryſoſtom* and *Oecumenius*. Ἐδόξασεν ὡς υἱοθετήσας, καὶ πνεύματος δωρησάμενος χάριν, *Theodoret* and *Theophylact*. *Magnificavit illos ut ſimiles fiant filio Dei*, Pſeud. Ambroſius. And by reaſon of which Spirit given, with the Preaching of the Goſpel, the Miniſtration of Juſtification is ſaid to be ἐν δόξῃ *in glory*, as being the Miniſtration of the *Spirit*, 2 Cor.3.8,9,10,11. And we by Participation of this Spirit of the Lord, are ſaid, not only to *behold the glory of the Lord*, but alſo to be *changed into the ſame image with him from glory to glory*, v.18. See the Note there, and *John* 17. 22. So *Origen* on the place; *De Glorificatione poſſumus in præſenti ſeculo illud intelligere quod dicit Apoſtolus, nos autem omnes revelatâ facie gloriam Domini ſpeculantes eadem imagine transformamur à gloria in Gloriam, tanquam à Domini Spiritu.* In favour of this Interpretation let it be noted, That when the *Apoſtle* ſpeaks of our final Glorification in this Chapter, he ſtill ſpeaks of it as of *a thing future*, ſaying, *We ſhall be glorified with him*, v.17,18,21. whereas he here ſpeaks of it as a thing paſt, ſaying, *whom he hath juſtified, them he hath alſo glorified.* So when a Miracle was wrought in *Chriſt*'s Name, ἐδόξασε, *God glorified him*, Acts 3.13. See *Luke* 4.15. *John* 8. 54. & 11. 4. & 13.31,32. & 16.14. 1 *Cor.* 12.26. And when God wrought Signs by *Moſes* ἐδόξασεν αὐτὸν *he glorified him*, Ecclus.45.3. See the Preface to the *Epiſtle* to the *Galatians*.

Ver. 37. Ὑπερνικῶμεν, *we are more than Conquerors.*] For we not only bear, but *glory in Tribulations*, Rom.5.3. We are in Deaths often, but ſtill *delivered from Death*, 2 Cor.1.10. And *as the Sufferings of Chriſt abound towards us, ſo alſo doth our Conſolation* under them *abound through Chriſt.* x

(k) *Quos præſcivit futuros ſibi devotos, ipſos elegit ad promiſſa præmia Capeſſenda.*

CHAPTER

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CHAPTER IX.

a Verſe 1. [*AS for the unbelieving Jews, my Brethren in the Fleſh, that what I am to ſpeak concerning them, may not ſeem to proceed from any diſaffection to them,*] I ſay the truth in Chriſt, I lye not, a my conſcience alſo bearing me witneſs in the Holy Ghoſt; [i. e. *I call Chriſt and the Holy Ghoſt to bear witneſs with my own Conſcience, that I only ſpeak the truth, when I ſay,*]

2. That I have great heavineſs, and continual ſorrow in my heart [*on the account of their Infidelity, that obduration, and ſpirit of ſlumber, and that rejection of them, which are the diſmal conſequences of their unbelief*;]

3. For [*ſo great is my concern for them, that were it proper, and could it avail to the*
b *procuring their ſalvation,*] b I could wiſh that my ſelf were accurſed from Chriſt, for [*theſe*] my brethren, my kinſmen according to the fleſh.

4. [*And ſurely I have very great reaſon to be highly concern'd for them,*] who are Iſraelites, [i. e. *Perſons deſcended from one whoſe Faith, and Vertue, were ſo eminent, that as a Prince he prevailed with God, and ſo had his name chang'd from* Jacob *to* Iſrael, *as a mark of God's affection to him,* Gen. 32.28.] to whom pertaineth the adoption, [*God having owned them as his Sons, and his Firſt-born,* Exod. 4.22,23. Hoſ. 11.1.] and the Glory, [*the Schechinah, or glorious Preſence dwelling among them between the two Cherubims, and from thence ſhining forth upon them,* Pſal. 50.2. & 80.2.] and the Covenants [*made with Abraham,* Gal. 3. 17. *and with Moſes,* Exod. 24.8. *the two Covenants,* Gal 4.24. *the Old and New Covenant,* Jer. 31.31. & 32.40.] and the giving of the Law [*that writ with his own finger in Tables of Stone,* Deut. 10. 1,4. *and many other excellent Judicial Laws,*] and the [*acceptable*] Service of God, and the Promiſes, [*not only of ſignal Bleſſings in the Land of* Canaan, *to thoſe who ſhould obſerve his Laws, but the Promiſe of a Meſſiah, and of a New Covenant eſtabliſhed upon better promiſes.*]

5. Whoſe are the Fathers [*they being the Off-ſpring of thoſe Patriarchs to whom the Promiſes were firſt made,* Heb. 11. 9,13,17.] and of whom, as concerning the fleſh, Chriſt [*the promiſed Meſſiah*] came, [*he being born of one of their Nation, and ſo according to the fleſh their Off-ſpring, even he*] who [*ac-*
c *cording to his Divine Nature*] is c over all God bleſſed for ever. Amen.

6. [*But we muſt*] not [*exaggerate this blindneſs, and rejection of the Jews, whoſe were the Covenants, and the Promiſes, in prejudice of the Veracity of God,*] as though the Word of God had taken none effect, [i. e. *the Promiſes of God concerning the Seed of* Iſrael, *and the Bleſſings to be conferr'd upon them* [illegible] *had failed, this doth by no means follow*;] for they are not all Iſrael, who are of Iſrael, [i. e. *all that are deſcended from the Loyns of* Iſrael *by Carnal Generation, are not the Children of the Promiſe made to* Jacob, *Gen.* 28.14. *which yet are only to be accounted for the Seed,* v. 8.]

7. Neither becauſe they are the Seed of Abraham, [*according to the fleſh*] are they all Children [*of the Promiſe made to* Abraham,] but [*only they who are the Seed of* Iſaac, *for thus the Promiſe runs,*] In Iſaac ſhall thy Seed be called.

8. That is, they which are the Children of the fleſh [*of Abraham, and have the ſign of the Covenant in their Fleſh*] theſe are not [*on that account alone*] the Children of God, [*of whom it is ſaid, I will be a God unto thee, and thy Seed after thee,* Gen. 17. 7.] but [*they only who are*] the Children of the Promiſe [*as* Iſaac *was*] are [*to be*] d counted for the d
Seed.

9. For this is the word of Promiſe, [*Gen.* 18.10.] at this time will I come, and Sarah ſhall have a Son; [*which words confine the Children of the Promiſe to the Seed of* Sarah, *excluding that of* Hagar *from it.*]

10. And not only this [*inſtance is proper to demonſtrate the diſtinction of the Seed of* Abraham *according to the Promiſe,*] but [*that*] alſo [*of*] Rebecca, who conceived by one, even by our Father Iſaac, [*two Children, born of the ſame Father, and of the ſame Mother, and lying in the ſame Womb.*]

11. For the e Children [*of her Womb*] be- e
ing not yet born, neither having done any good nor evil, [*which might move God to diſlike the one more than the other, as may be alledged in the Caſe of* Iſhmael] that the purpoſe of God according to Election might ſtand, not of [Gr. *from*] works, but of him that calleth [i. e. *that the purpoſe of God in preferring one of theſe Seeds and Nations before the other, to be the promiſed Seed, and ſo his Church, and People, might appear to be, not on conſideration of their works, but his free choice.*]

12. It was [*then*] ſaid unto her, the Elder [*in his Poſterity*] ſhall ſerve the younger, [i. e. *ſhall be inferiour to him who had the right of Primogeniture according to the fleſh.*]

13. [*According to which preference it happened to their Poſterity,*] as it is written, [*Mal.* 1.2,3.] Jacob have I loved, but Eſau have I hated.

14. What ſhall we ſay then [*after theſe inſtances?*] is there [*any cauſe to ſay there is*] unrighteouſneſs with God [*in taking then, for the Seed of* Abraham, *or for his Sons, and People,*

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People, the Poſterity of Iſaac, *rather than of* Iſhmael; *the Poſterity of* Jacob *rather than the* Edomites; *or in calling now the Gentiles, and upon their Faith, owning them for his People, the Spiritual ſeed of* Abraham; *and rejecting the Jews from theſe Advantages and Privileges, becauſe of their unbelief?*] God forbid [*that we ſhould accuſe God of unrighteous dealing upon this account.*]

15. For [*to begin with the freedom which God reſerveth to himſelf, in ſhewing Acts of Grace and Favour to an offending People, in this he only doth what*] he ſaith to Moſes [*he would do, making this Declaration to him,*
f Exod. 33. 19.] f I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16. So then [*theſe inſtances ſhew that*] g it
g is not of him that willeth, [*for* Abraham *willed that* Iſhmael *might live to be partaker of the Bleſſings promiſed to his Seed, when he ſaid, O that* Iſhmael *might live before thee,* Gen. 17. 18. *And when he was grieved at the ſaying of* Sarah, *the Son of the Bondwoman ſhall not be Heir with my Son* Iſaac, Gen. 21. 11.] nor of him that runneth; [*for when* Eſau *ran to fetch Veniſon for his Father that he might receive the Bleſſing,* Gen. 27. 5. *God's wiſdom ſaw it fit to have it otherwiſe,*] but of God that ſheweth mercy [*that any one is choſen to be the Seed to which the Promiſe made to* Abraham *belongs, and ſo to be his Church and People*].

'To proceed now to the other part of the 'Objection, the ſeeming Injuſtice, or Seve-'rity of Rejecting, and Reſerving them to 'Wrath, and of giving them up to an Ob-'durate Heart, who will not accept of the 'way God hath appointed for their Juſtifica-'tion, *viz.* that of Faith in *Chriſt*, but ra-'ther will continue in their Infidelity; this 'will be cleared by another Inſtance, that of 'Pharaoh, who had ſo often hardned his heart, 'refuſing to let Iſrael go.

17. For the Scripture ſaith [*upon that account*] to Pharaoh, even for this cauſe
h have I raiſed thee up, [i. e. *have made thee ſtand in the Plague of Boils, and prolonged thy life for ſome further time,*] that I might [*the more illuſtriouſly*] ſhew my power in thee, and that my Name might be declared throughout all the Earth, [*by that conſpicuous Judgment I will execute upon thee, in the ſight of all Nations of the Earth,* Joſh. 2. 10. 1 Sam. 4. 8.]

18. Therefore [*from theſe Inſtances and*
i *Scriptures we may learn that*] i he [*God*] hath mercy on whom he will have mercy, and [*that*] whom he will he hardneth, [*or reſerves for puniſhment.*]

19. Thou wilt ſay then to me [*againſt this account of the Divine Diſpenſations towards the unbelieving Jews, if God hardneth us becauſe he will,*] why doth he yet find fault [*with us for our Impenitence,*] for who hath [*at any time*] reſiſted his will? [*How therefore is it in our power to avoid being hardned, if it be his will we ſhould be ſo?*]

20. Nay, but O man, who art thou that replieſt [*thus*] againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus?

21. Hath not the k potter power over the k
clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22. What [*therefore*] if God [*being*] l will- l
ling to ſhew his wrath, and to make his power [*more illuſtriouſly*] known, endured with much long ſuffering [*you refractory Jews, which were ſo long ago*] the veſſels of wrath fitted for deſtruction [*or for breaking?* Pſal. 31. 13.]

23. And [*what if God*] that he might make known the riches of his glory [*ſhewed mercy*] on the veſſels of his mercy, m whom he m
had before [*by working faith in them*] prepared unto glory?

24. Even us whom he hath called, [*us, I ſay*] not of the Jews only [*the natural Seed of Abraham*] but alſo of the Gentiles.

25. [*For firſt, as for the called Gentiles, is not this the very thing foretold by their own Prophet* Hoſea, *when he introduceth God thus ſpeaking*] as he ſaith alſo in Oſee, I will call them my people which were not my people; and her beloved, which [*then*] was not beloved.

26. And it ſhall come to paſs that in the place [*and Nation*] where [*formerly*] it was ſaid unto them, Ye are not my people, n there n
ſhall they be called, [i. e. *there ſhall ariſe a People which ſhall be called*] the Children of the living God.

27. [*And whereas but a ſmall remnant of* Iſrael *have believed, and ſo but few of them are fitted to be Veſſels of his Mercy: Is not this alſo the very thing foretold by their own Prophet*] Eſaias alſo, [*when he*] crieth concerning Iſrael, [*Chap.* 10. 22, 23.] though the number of the Children of Iſrael be as the ſand of the Sea, [*yet*] a remnant [*only of them*] ſhall be ſaved, [i. e. *ſhall be converted to good, ſay the Jews, and ſo continue to enjoy the Name and Title of his People.*]

28. For [*ſaith he*] he will finiſh the work, and cut it ſhort in righteouſneſs, becauſe
o a ſhort work will the Lord make upon the o
Earth, [i. e. *the Land of Judea.*]

29. And [*this hath happned according*] as Eſaias ſaid before, [Chap. 1. 9. *that there was a time when the ſins of that people were ſo highly provoking, that*] except the Lord of Sabaoth had left us a ſeed, [*except his exceeding Goodneſs had redeemed us in Mercy, there were ſins in us, ſaith the Chaldee Paraphraſt, for which*] we had been as Sodom, and been made like unto Gomorrah.

30. p What ſhall we ſay then? [τί ἐν ἐροῦμεν, p

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what do we ſay then? i. e. *what is therefore the Subſtance of what I have intended in this Diſcourſe? it is even this*] that the Gentiles, which followed not after righteouſneſs, [i. e. *who before the coming of Chriſt were not ſolicitous touching Juſtification before God, as having no Idea, and no notice of it, or call to it, and ſo as little thought of being preferred before* Iſrael, *as* Iſaac, *being not born, of being preferred before* Iſhmael; *and* Jacob *in the Womb, of being choſen to be the promiſed Seed before* Eſau,] have [*yet through God's grace and favour through faith,*] attained to righteouſneſs, even the righteouſneſs which is of faith, [*and ſo are made God's Sons, and his peculiar People.*]

31. But Iſrael [*to whom the Promiſes were firſt made, and*] which followed after the law of righteouſneſs, [i. e. *earneſtly purſued after Righteouſneſs, and Acceptance by the Works of the Law,*] hath not attained to the law of righteouſneſs, [*or to the Righteouſneſs which God accepteth.*]

32. [*And*] wherefore [*is it ſo*] becauſe [*they ſought not this Juſtification*] by [*that*] Faith [*which alone God preſcribeth for that end*] but q as [*if*] it were [*to be obtained*] by the works of the law, [*by which no fleſh can be juſtified,* Chap. 3. 20. *And the reaſon why they ſought it not by Faith in Chriſt is this*] for they r ſtumbled at that ſtumbling-ſtone; [*and ſo it hapned to them,*]

33. As it is written, Behold I lay in Zion a s ſtumbling ſtone, and a rock of offence, and whoſoever believeth on him, ſhall not be aſhamed.

Annotations on Chap. IX.

a Verſe 1. Συμμαρτυρούσης μοι τ συνειδήσεως ἐν πνεύματι ἁγίῳ, *My Conſcience bearing me witneſs in (or with) the Holy Ghoſt.*] This Verſe not only ſhews, that in Caſes of great moment, which cannot otherwiſe be ſufficiently confirmed, a *Chriſtian* may eſtabliſh his ſaying by an Oath, but alſo that he may ſwear by *Chriſt*, and by the *Holy Ghoſt*, and call them to be Witneſſes of the Sincerity of his own Conſcience in what he doth aſſert. So *(a) Philo*, τὸν μάρτυρα καλῶ τῆς συνειδότος, *I call God to witneſs with my Conſcience.* Now an Oath being an Act of Religious Worſhip, in which God is called upon as a Witneſs to the Truth, or an Avenger of the Falſhood of what we Teſtifie, or Promiſe, by Swearing by our *Lord Chriſt*, and the *Holy Ghoſt*, the *Apoſtle* muſt perform an Act of Religious Worſhip to them, and by that agniſe their Divinity, according to thoſe words of *Moſes, Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name*, Deut. 6. 13. And by calling upon them to bear witneſs to the Secrets of his Heart, and Conſcience, he muſt aſcribe to them the Knowledge of the Secrets of the Hearts of Men, which is the Property of God alone, 1 *Sam.*16.7. 1 *Kings* 1.39. 1 *Chron.*28.9. *Pſal.*7.9. *Jer.*11.20.& 17. 10. & 20.12.

b Ver. 3. Ηυχόμην γὰ ἀνάθεμα εἶ, *for I could wiſh my ſelf accurſed.*] The word *Anathema* being ſtill uſed in St. *Paul's Epiſtles* in the ſevereſt ſenſe, 1 *Cor.*16.22. *Gal.*1.8,9. And the words ἀνάθεμα εἶ ἀπὸ τῦ Χριστῦ, *to be Anathema from Chriſt*, importing in their literal ſenſe, a Separation from *Chriſt* himſelf, and not only from the External Communion of his Church, and being in the deſcants of the *(b) Greek Fathers* the ſame as χωρισθῆναι τῆς ἀγάπης, ἐκπεσεῖν τ δόξης, ἀλλότριον εἶ τῦ Χριστῦ, à ſalute ſeparari, *to be ſeparated from the love of Chriſt, to be alienated from him, to fall from the Glory* and the Salvation purchaſed by him; I think it reaſonable to interpret the *Apoſtle's* words in this ſenſe: Nor is it a ſufficient Objection againſt this Interpretation, that this can be no truly *Chriſtian* wiſh, for the *Apoſtle* doth not ſay, I wiſh, but as the *Ancients* do well interpret him, εἰ ἐπιχώρει, εἰ ἐνδέχετο, *if it were proper to make ſuch a wiſh*; if it would avail to make ſo great a Multitude happy, ηυχόμην optarim equidem, *I could even wiſh* ſo great a Bleſſing to my Brethren, though with the Loſs of my own Happineſs.

Ver. 5. Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνας, c *who is God over all, bleſſed for ever.*] This place galls the *Arians*: The Note of *Le Cl.* upon it is this, That *Dr.* Hammond *ſhould rather have examined the Animadverſions of* Grotius *upon it, than copied out Jewiſh Fables, which make little to the purpoſe*; Eraſmus *having written enough to overthrow all that can be inferred from them*; *for if what* Grotius *and* Eraſmus *have obſerved ſtand good, Dr.* Hammond's *reaſoning cannot be thought of any force.* Now here I might refer him to the ſolid Confutation of what *Eraſmus* had ſaid, by *Joſue Placæus*, *Part.*3.*Diſp.*25. Or to himſelf, *Art. Critic. Part.* 3. *p.*102,106. But to give him all poſſible Satisfaction in this Matter.

Firſt, I aſſert that the Reading we follow is certainly the true Reading.

1. Becauſe it is the Reading with which all the Verſions agree, the *Latin*, the *Arabick*, the *Æthiopick*, and the *Syriack*; for

(a) De Joſepho p.439.E. (b) Origen. Chryſoſt. Theod. Oecum. Phot. Theophylact.

it

it is a miſtake in *Grotius*, when he inſinuates the Contrary of the *Syriack* Verſion, which in *Tremellius* runs thus; *Qui eſt Deus, qui eſt ſuper omnia.*

2. Becauſe it hath the General Conſent, *omnium fermè Patrum*, of almoſt all the *Fathers*, who have thus cited it from the Second to the Sixth Century; *viz.* the Teſtimony of *Irenæus l.* 3. *c.* 18. of *Origen in locum*, of *Tertullian, Contra Praxeam, c.* 13, 15. *Novatian de Trin. cap.* 13, 20. *Cyprian l.* 2. *de Teſtim. contra Jud. Sect.* 6. *Quod Deus Chriſtus, ubi* Editio Oxonienſis *hæc habet*; 'Interea agnoſcere oportebit, *vocem* Deus, *in* 'Spirenſi veteri innominato Remboldi, & E-'raſmi Editionibus abeſſe, ſed in ſequentibus 'habetur, atque etiam in omnibus Editionibus 'quas conſului, quamobrem Defectus iſte jure 'merito ab Eraſmo librariis imputatur. Hilarius *in Pſal.* 122. *Unus Deus ex quo Omnia*——*Et, rurſum*, ex quibus Chriſtus qui eſt ſuper omnia Deus. *Notat hic Eraſmus, Neſcio ex quibus MSS. adduxiſſe Hilarium hunc locum, omiſſa Dei mentione, quod tamen inquit, incuriâ librariorum omiſſum videri poteſt, de quo ne quiſpiam ulterius dubitet*, Eraſmi, *aut* Grotij *verſutiis deceptus, in locum Parallelum de Trin.* Sed non ignorat Paulus Chriſtum Deum, dicens, quorum Patres, & ex quibus Chriſtus, qui eſt ſuper omnia Deus, non hîc creatura in Deum deputatur, ſed Creaturarum Deus eſt qui ſuper omnia Deus eſt, *Verba hæc etiam in* Chryſoſtomi *Textu occurrunt, qui inſuper verba ſequentia* ὃς ἔστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *ab* Apoſtolo *dicta Pronunciat, pro omnibus gratiarum Actionem unigenito Dei referente; agnoſcente autem Eraſmo, non poteſt hæc particula ad Chriſtum pertinere niſi ad eundem, & illa referantur*, qui eſt ſuper omnia Deus. His adde Teſtimonia *Athanaſij, Orat.* 2. *& quint. contra Arian. Greg. Nyſſeni, l.* 10. *Contra Eunom. Ambroſij*, (Apoſtolus de Chriſto dixit qui eſt ſuper omnia Deus benedictus in ſecula,) *de Sp. Sancto, l.* 1. *c.* 3. *p.* 154. *Similia habent, Hilarius Diac. in locum. Marius Victorinus contra Arium l. primo. Theodoret in locam. Cyrill. l.* 1. *Theſ. Auguſtin. de Trin. l.* 2. *c.* 13. *Idacius contra Varimadum l.* 1. *Caſſian. init. l.* 3. *de Incarn. c.* 1. *G. Magnus, Hom.* 8. *in Ezek. Iſid. Hiſpal. l. de different. Num.* 2. *Vide Petav. Theol. dogm. de Trin. l.* 2. *c.* 9. *Sect.* 2. Quid de hoc loco facient Ariani, in quo aperte Chriſtus ſuper omnia Deus eſſe preſcribitur, *Orig. in locum.*

Secondly, I aſſert, That the words will not admit of that interpunction, and interpretation of *Eraſmus*, which will do any Service to the *Arians*, or *Socinians*, viz. that a *Colon* muſt be put after the words κατὰ σάρκα, *after the fleſh*; and the words following muſt be an *Ecphonema*, and grateful Exclamation for the Bleſſings conferred upon the *Jews* thus, *God, who is over all, be bleſſed for ever.* For this Expoſition is ſo harſh, and without any like Example in the whole *New Teſtament*, that as none of the Orthodox ever thought upon it, ſo I find not that it ever came into the head of any *Arian*; *Socinus* himſelf rejects it for this very good reaſon, that Θεὸς εὐλογητὸς, *God be bleſſed*, is an unuſual, and unnatural Conſtruction; for whereever elſe theſe words ſignifie *bleſſed be God*, εὐλογητὸς is put before God, as *Luke* 1. 68. 2 *Cor.* 1. 3. *Eph.* 1. 3. 1 *Pet.* 1. 3. and Θεὸς hath an *Article* prefixed to it, nor are they ever immediately joined together otherwiſe. The Phraſe occurs Twenty times in the *Old Teſtament*, but in every place εὐλογητὸς goes before, and the Article is annexed to the word God, which is a Demonſtration that this is a Perverſion of the Senſe of the *Apoſtle's* words. (2.) The *Apoſtle* having ſaid in the immediate preceding words, that Chriſt came from the *Father's* κατὰ σάρκα *according to the fleſh*, or as to his Humane Nature, is it not reaſonable to conceive he ſhould proceed to ſay what he was according to his Divine Nature, eſpecially when he was diſcourſing of, and to thoſe *Jews*, who as (d) *Trypho* ſaith, and (e) *Origen* and (f) *Jerom* teſtifie, held their *Meſſiah* was only to be a Man, and denied his Divinity? Is it not unreaſonable to think he ſhould then ſay nothing of the τὸ κατὰ πνεῦμα, or the Superiour Nature of Chriſt? Eſpecially if we conſider that the Limitation τὸ κατὰ σάρκα *according to the fleſh*, plainly inſinuated there was another Nature in him, according to which he came not from the *Father's*. In a word, all the *Ancient Verſions* render the words as we do, taking no notice of this Interpunction. All the *Greek Scholiaſts*, and the *Ancient Commentators* among the *Latins*, excepting St. *Chryſoſtom*, here triumph over *Arius*, one of them indeed hinting, (g) *That there might be Men who would be enclined to ſay, theſe things were not ſpoken of Chriſt*; but none ever ſay-

(c) *Lib.* 8. p. 177. F. & *L.* 3. p. 75. A.

(d) Ἐγὼ γὰρ καὶ πολλοῖς Ἰουδαίοις, καὶ σοφοῖς γε ἐπαγγελομένοις τῷ συμβαλεῖν ἀδύνατος ἀκήκοα ἐπαινεῖσθαι τὸν λόγον τοῦτον καὶ τὸν ὑὸν τοῦ Θεοῦ.

(e) Orig. contra Celſum, l. 2. p. 79. & Lib. 4. p. 162.

(f) *Judæi ſpem habent in homine, in Chriſto videlicet ſuo, quem non filium Dei, ſed purum hominem putant eſſe Venturum*, Hier. in Jer. 17. F. 135. F. Trypho *apud Juſtin.* p. 267. B.

(g) *Si quis autem non putat de Chriſto dictum quod eſt Deus, det Perſonam de qua dictum eſt; de Patre enim Deo hoc loco mentio facta non eſt.* Pſeud. Ambroſ.

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ing that any did then actually aſcribe them to any other Perſon. Hence from the beginning, theſe words have been uſed by the *Fathers*, as an Argument of Chriſt's Divinity. For, ſaith (h) *Irenæus*, *becauſe he is* Emanuel, *leſt we ſhould think him a Man only, the Apoſtle ſaith, of whom, as concerning the fleſh, Chriſt came*; Qui eſt Deus ſuper omnes benedictus in ſecula. And in a like expreſſion to this of the *Apoſtle*, he ſaith, Secundum id quod Verbum Dei homo erat ex Radice Jeſſæ, filius Abrahæ; (i) *According to that Nature in which the Word of God was Man, of the Root of* Jeſſe, *and the Son of* Abraham, *the Spirit of God reſted upon him*, ſecundum autem quod Deus erat, *but as to that Nature by which he was God, he judged not after the ſight of his Eyes, for he knew what was in Man.* And if theſe words are ſpoken by the Spirit of God concerning Chriſt, the Arguments hence to prove him truly, and properly God, are invincible: For firſt, ὁ Θεὸς ἐπὶ πάντων, *God over all*, is the *Periphraſis* by which all the *Heathen Philoſophers* did uſually repreſent the Supream God; And ſo is God the Father deſcribed both in the *Old* and the *New Teſtament*, as ὁ ἐπὶ πάντων, he that *is over all*, Eph. 4. 6. Secondly, This is the conſtant Epithet, and *Periphraſis* of the Great God in the *Old Teſtament*, that he is εὐλογητὸς εἰς τὸν αἰῶνα, *God bleſſed for evermore*, 1 Chron. 16. 36. Pſal. 41. 13. & 89. 52. And alſo in the *New*, where he is ſtiled the God ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας *who is bleſſed for evermore*. This was ſo evident to *Enjedinus* the *Socinian*, that he ſaith, This Epithite is ſo peculiar to God the *Father, that it is never attributed in the New Teſtament to any other, but whereſoever we find this Phraſe, God bleſſed for ever, it is always aſcribed to the Father.* Of the Cuſtom of adding to the Name of God, *Bleſſed for evermore*, uſed by the *Jews*, the *Reverend Doctor* hath ſaid ſufficient; and why all that he here ſaith, ſhould paſs with *Mr. Cl.* for *Jewiſh Fables*, what Reaſon can be given, if not his averſeneſs to the Doctrine the *Doctor* here endeavours to eſtabliſh, eſpecially when we find this very Phraſe, εὐλογητὸς Κύριος ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, ἕως εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, *Bleſſed be the Lord God from everlaſting*, Pſal. 40. 13. & 88. 51. & 105. 48. and find St. *Paul* following his example, and *Clemens Romanus* in his *Epiſtle* ſo often uſing the ſame *Epithite* when he makes mention of the God of Heaven; *Edit. Jun.* p 29, 42, 50, 57, 59, 66.

d Ver. 8. Λογίζεται εἰς σπέρμα, *are accounted for the Seed.*] That is, Of this Diſtinction of Seeds, to which the Promiſe belongs, you have a manifeſt Inſtance in the Seed of *Abraham*; for before *Abraham* had any Seed at all, the Promiſe of inheriting the Land of *Canaan* was made unto him thus; *Unto thy Seed will I give this Land*, Gen. 12. 7. *All the Land which thou ſeeſt, to thee will I give it, and to thy Seed for ever*, Gen. 13. 13. *Unto thy Seed have I given this Land*, Gen. 15. 18. But though *Iſhmael* was his firſt born, and had that Circumciſion, which was the Seal of the Covenant made with *Abraham*, yet he, and his Poſterity, thoſe Twelve *Princes*, and great Nations which iſſued from him, were all excluded from the Covenant; and *Iſaac*, not yet circumciſed, or born, and his Poſterity are declared to be the Seed of *Abraham*, to whom the Promiſe ſhould be made good, and with whom the Covenant ſhould be eſtabliſhed. For when *Abraham* ſaid to God, *O that Iſhmael might live before thee!* God returns him this Anſwer; *As for Iſhmael, I have heard thee; behold I have bleſſed him, and will make him fruitful, and will multiply him exceedingly, twelve Princes ſhall he beget, and I will make him a great Nation; but my Covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee*, Gen. 17. 18, 20, 21. Again, when *Sarah* had ſaid of *Iſhmael*, *Caſt out this bondwoman and her ſon; for the ſon of this bondwoman ſhall not inherit with my ſon, even with Iſaac*, Gen. 21. 10. And *Abraham* thereupon was grieved becauſe of his Son, *v.* 11. God ſpeaks thus to him; *Let it not be grievous in thine eyes, becauſe of the Lad, in all that Sarah hath ſaid, hearken to her, for in Iſaac ſhall thy Seed be called*, v. 12. Which inſtance ſhews, it was not being of the Seed of *Abraham* according to the Fleſh, or having the Sign of the Covenant in the Fleſh, that rendred Men the Sons of God, or Children of the Promiſe then: For *Iſhmael* was *Abraham*'s firſt-born, and circumciſed, and yet by God excluded from the Promiſe: *Iſaac* not circumciſed, not yet born, not having the Right of Primogeniture, and yet to him, and his Seed alone belong the Adoption, and the Promiſes. Two things may here be added for Illuſtration of this Inſtance.

Firſt, That the *Jews* can make no juſt Exceptions againſt this Argument of the *Apoſtle*, it being ſuitable to their own Theology; for it is a Rule among them, That (k) *whoſo Vows concerning* Abraham's *Seed, is free from* Iſhmael *and* Eſau's *Sons, and is not bound but touching Iſraelites, for in* Iſaac *ſhall Seed be called to thee*; and ſo *Iſaac* ſaid of *Jacob*, *And God give thee the Bleſſing of Abraham.*

Secondly, That there is a great *Emphaſis* in theſe words, *The Children of the Promiſe*; for upon this account it was ſaid of *Iſaac*,

(h) *Lib.* 3. c. 18. p. 276. (i) *Lib.* 3. c. 10. (k) *Maimon. of Vows*, Chap. 9. Sect. 21.

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that he was *not born according to the fleſh, but according to the promiſe*, Gal.4.23. Thus *Iſhmael* was *Abraham*'s Son *according to the fleſh*, but *Iſaac according to the ſpirit*; to be therefore Children of the Promiſe, ſeems to be *Abraham*'s Spiritual Seed: Whence the *Apoſtle* ſaith of thoſe who believe in this Seed, that they are *the Sons of God by faith in Chriſt Jeſus*, and ſo are *Abraham*'s Seed, *and Heirs according to the Promiſe*, Gal.3.29. that *they*, according to *Iſaac*'s, *are Children of the Promiſe*, Gal.4.28. That they are Children, *not of the bondwoman, but of the free*, v.31. Accordingly the (l) *Jews* ſay, *A Proſelyte is the Son of* Abraham, *who is the Father of the whole World, as it is ſaid, A Father of many Nations have I made thee.* And becauſe the *Jews* might quarrel againſt the Pertinence of this Inſtance, alledging this might be becauſe *Iſhmael* was only the Son of *Abraham*'s Bondmaid, whereas *Iſaac* was the Seed of his own Wife; or that *Iſhmael* had forfeited his Right by Idolatry, or denying the World to come, of which they accuſe him; here follows the Inſtance of chuſing *Jacob* and his Seed, excluding *Eſau* and his Seed, againſt which no ſuch Cavil could take place.

Ver. 11. Μήπω γὰρ γεννηθέντων, *for the Children being yet unborn.*] The Argument of the *Apoſtle* is to this effect, That though both *Jacob* and *Eſau*, had the ſame Father and the ſame Mother, yet of theſe two, when they were yet unborn, and ſo were neither circumciſed, nor had done any thing at all to oblige, or diſoblige God, or to give any ground for any Difference to be made betwixt them, and their Offspring, God ſpeaks thus of them to *Rebecca*, *Two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other people, and the elder ſhall ſerve the younger*, Gen.25.23. *i.e.* Not he to whom by Birthright it belonged, but he whom God was freely pleaſed to chuſe, ſhould inherit the Land of *Canaan*, promiſed to the Seed of *Abraham*, and the other Privileges of his Seed. Which Inſtance ſeems plainly to inform us, that the Choice which God makes of Men to the Enjoyment of the Favour of being his People, and beloved by him above others, as to ſuch things, is not according to their External Privileges or Works, but according to his free Choice. And this Prediction was fully verified in After-ages; for *Jacob* and his Poſterity were planted in the Land of *Canaan*, which *flowed with milk and honey*, and was *the glory of all Lands*, whereas the *Edomites* were planted in a barren deſart Land; and this gave ground for thoſe words of the *Prophet Malachi*, *I have loved you, ſaith the Lord to Iſrael, yet ye ſay, wherein haſt thou loved us? Was not Eſau Jacob's brother, ſaith the Lord? Yet I loved Jacob, and hated Eſau, and laid his mountains, and his heritage waſte, for the dragons of the wilderneſs.* Now for further Explication of theſe words, let it be obſerved,

1. That this Inſtance of *Eſau*'s being rejected, and not owned by God as belonging to the promiſed Seed, is ſuitable to the Sentiments of the *Jews*, not only becauſe he being an *Idolater*, and a denier of the Reſurrection, and of the Bleſſings of the World to come, was not according to their forementioned Canon, to be accounted for the Seed; and their received Rule, (m) *That he who ſwears concerning the Seed of* Abraham, *is free from* Iſhmael, *and* Eſau's *Sons*, and is not bound but touching *Iſraelites*, but alſo from their obſervation of theſe words of *Jacob*, (n) *The God of my father* Abraham, *and of my father Iſaac*, viz. that *he ſaith not ſo of* Eſau, *that* Abraham *and* Iſaac *were his Father, becauſe he choſe not to walk in their ways, and do their works.*

2. Hence it is evident that the *Apoſtle* ſpeaks not here of the Perſons, but of the *Nations* and *Poſterity* of *Jacob*, and *Eſau*, or, not of them Perſonally, but Nationally conſidered, according to the Note of *Irenæus*, *Partum Rebeccæ Prophetiam fuiſſe duorum Populorum*, l.4.c.38. This is plain,

(1.) From the words of God to *Rebecca*, *Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other.* (2.) From this obſervation, that as to the Perſons of *Eſau* and *Jacob*, it was never true that the Elder did ſerve the Younger, but only as to their Poſterity, when the *Edomites* became Tributaries to *David*, 2 Sam.8.14. And (3.) Becauſe what is here offered as a Proof, or Confirmation of this, is cited from the Prophet *Malachi*, who propheſied long after *Jacob* and *Eſau* were perſonally dead, and ſo could only ſpeak of their Poſterity the *Iſraelites* and *Edomites*, as he expreſly doth. And,

3. Hence it clearly follows, That the *Apoſtle* cannot here diſcourſe of any Perſonal Election of them to Eternal Life, or any abſolute love, or hatred of them with reſpect to their Eternal Intereſts; for if ſo, ſeeing he manifeſtly ſpeaks of the whole Nation of *Iſrael*, they muſt, according to that Opinion, be all Elected to Salvation; whereas the *Apoſtle* informs us, that *God had no pleaſure in many of them*, 1 Cor.10 5. and the whole *Jewiſh Hiſtory* ſhews the contrary. Again,

(l) *Pug.fig.part.2.c.9.Sect.6.p.303.* (m) See *Targ.Jeruſ.* & *B.Uziel* in Gen. 25 29,34 (n) *Ferſch. Rabba Minor. Paraſh* 76. in Gen. 32. 9.

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Then muſt the whole Poſterity of *Eſau* be the Objects of God's hatred, and his Reprobation, which is ſo far from being true, that *Job*, and all his Friends appear to have been of the Poſterity of *Eſau*. And (21y,) then it muſt follow, as *Eſtius* contends, that not only Election, but even Reprobation alſo muſt be without any Reſpect to Works, and ſo God muſt adjudge Men to Eternal Perdition without reſpect to any Evil done, or to be done by them; for *the Children having done neither good nor evil*, ſaith the *Apoſtle*, it hapned to them as it is written, *Jacob have I loved, and Eſau have I hated.* 'Tis certain then that the *Apoſtle* ſpeaks here only of the Election of one Seed and Nation before another, to be accounted, and treated by him as the Seed of *Abraham*; this only doth his Argument require, and his Inſtances prove, and this is ſufficient to juſtifie God's dealing with the unbelieving *Jews*, ſo as to reject them from being accounted for, and treated as the Seed of *Abraham*; and his raiſing up Children to *Abraham* out of thoſe believing *Gentiles*, who imitating the Faith of *Abraham*, became his Spiritual Seed, and *Heirs according to the Promiſe*, that he would be a God to his Seed, and that he ſhould be *the Father of many Nations*, *and in him ſhould all the Families of the Earth be bleſſed*, and his Calling them to the Faith, though Sinners of the *Gentiles*; that depending not on Works, but his free Pleaſure.

Note alſo, That thoſe words, *The Children being not yet born, nor having done good or evil*, being uſed as an Argument to prove the Election, or Preference of the one above the other, could not be of Works, is a ſtrong Argument againſt the *Præ-exiſtence of Souls*, and their being ſent into Bodies by way of Puniſhment for their former Sins; for upon that Suppoſition it could not be true, that *the Children had done neither good nor evil*, before they were born; nor could the Argument be firm, That one could not be preferred before the other on the account of any Works done by them, ſeeing the one might have ſinned more than the other in their ſtate of *Præ-exiſtence*.

Ver. 15. Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this Declaration after *Iſrael* had committed *Idolatry*, in making the *Golden Calf*, and ſo had made themſelves naked, *i. e.* deveſted of the Divine Preſence, and Protection, or of a Covenant Relation to him, inſomuch that God ſent this dreadful Meſſage to them, *I will come up into the midſt of thee in a moment, and conſume thee*, Exod. 33. 5. and ſaid to *Moſes*, *Let me alone, that I may deſtroy them in a moment.* And though God ſuffered himſelf to be prevailed upon by *Moſes* to adopt them again for his People, yet he lets him know this was part of his Glory, *to be gracious to whom he will be gracious, and alſo to ſhew mercy to whom he will ſhew mercy*, Exod. 33. 19. If therefore upon the Infidelity of the *Jews*, he will call the *Idolatrous Gentiles*, and receive them to be his People, as he did the *Jews* again after their Idolatry, who can accuſe him of Injuſtice upon that account?

Ver. 16. Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *'tis not of him that willeth, nor of him that runneth.*] i. e. You ſee this is not to be obtained by the moſt paſſionate Wiſhes of a faithful *Abraham*, nor by the fervent Deſires of an *Eſau*, Heb. 12. 17. nor by the greateſt Zeal we can employ in ſuch Courſes as ſeem beſt to our own Wiſdom, but we muſt own it to be a Bleſſing which depends meerly upon the Divine Goodneſs, and therefore muſt ſeek it according to his Pleaſure, in ſuch ways as he appoints, and not in thoſe which ſeem to us moſt proper to obtain it; though then you have a Zeal for God, and follow after the Law, that you may obtain Righteouſneſs, it is not to be wondred, you obtain not the Bleſſing of Juſtification promiſed to the Seed of *Abraham*, becauſe you ſeek it not by Faith in the *Meſſiah*, which is the only way in which God hath declared he will confer it. g

Some of the (o) *Fathers* interpret theſe words thus; *It is not of him that wills, or runs only, but of God that ſheweth mercy, and crowns the work by his Aſſiſtance; for otherwiſe*, ſay they, *it cannot be our duty, either to will, or run, provided we can, neither by willing nor running, do any thing to encline God to ſhew mercy; and why then doth God blame us for not willing?* Matth. 23. 17. John 5. 40. and require us *ſo to run that we may obtain?* 1 Cor. 9. 24. Heb. 12. 1. And whereas St. *Auſtin* objects, That according to this Interpretation it might be ſaid, it is not of God that ſheweth Mercy only, but of Man that wills and runs. (p) *Origen*, (q) *Chryſoſtom*, and (r) *Theophylact* anſwer; That this follows not, becauſe Man's willing and running would not avail without the Divine aid, to enable him to run, and his Grace and Mercy to accept his Running; and therefore according to the Cuſtom of the *Scripture*, the Effect is to be aſcribed to the Chief A-

(o) Οὐ τοῦ θέλοντος μόνον οὐδὲ τοῦ τρέχοντος μόνον ἀλλὰ δεῖ καὶ τοῦ διδόντος ἐλέους, καὶ τὸ ἐκεῖθεν συμμαχίας, Oecum. Chryſ. Hom. 12. in Hebr. p. 489. G. Nazianz. Orat. 31.

(p) Orig. *de Princip.* L. 3. c. 1. (q) Chryſoſt. *ut ſupra.* (r) Theoph. *in locum.*

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gene only; as *except the Lord build the house, their labour is but vain that build it*, &c. Psal. 127.1. so, *Paul that plants, and Apollos that waters, is nothing, but God that giveth the encrease*, 1 Cor. 3.6,7. *I laboured, yet not I, but the grace of God*, 1 Cor. 15.10.

h Ver. 17. Ἐξήγειρά σε, *I have raised thee up.*] Heb. העמדתוך *I have made thee to stand*, Exod. 9. 16. or have preserved thee ἕνεκεν τούτου διετηρήθης, *for this cause hast thou been kept*, so the Seventy; *i. e.* from falling by the Plague of Boils: So *Junius* and *Tremellius*; feci ut superstes maneres, *I have kept thee alive*, saith the *Targum* of *B. Uziel*. See the *Chaldee*, the *Syriack*, the *Arabick* Versions to the same sense; and the Connexion of this with the former Verse rightly rendred, makes this sense necessary; for the fifteenth Verse cannot be rendred in the Future Tense, as our Translation doth, *Now I will stretch out my hand, that I may smite thee and thy people with the pestilence, and thou shalt be cut off from the earth*; for *Pharaoh* and his People did not die by the Pestilence. It is therefore to be rendred, as the *Jews*, *Fagius*, *Amama*, *Cartwright*, and *Ainsworth* translate it: *For now I had sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst been cut off from the earth; but in very deed, for this cause I have made thee stand up* (*). So the *Targum* of *B. Uziel*, *Quum jàm miserim plagam fortitudinis meæ, æquum erat ut percuterem te, & populum tuum morte, ut perderem te à terrâ, verum profectò non ut benefaciam tibi, in vitâ conservavi te, sed ut videre faciam te robur meum*, &c. Whence we may learn how alien from the Truth, and from the import of the words, is that Exposition which saith, *For this cause have I created thee*, or *raised thee to be King of* Egypt.

Observe further, That God hardned *Pharaoh*'s heart, not by any positive influx upon it, which made it necessary for him to continue obstinate. This *Origen* observes from those words, *If thou refuse to let my people go, I will do so and so*; that *Pharaoh*'s heart was not so hardned, as to take away τὸ αὐτεξούσιον *all power from him* to let the People go; for this he doth at last when God's hand was strong upon him, according to these words, *Chap.* 3. 19. *I am sure that the King of Egypt will not let you go*, ולא ביד חזקה *nisi per manum fortem*, Vulg. ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, *if not by a strong hand*, Septuagint. *nisi cum manu valida*, Samarit. *but by a strong hand*, so the *Bishop of Bath and Wells*. This sense the words will bear, saith *Ainsworth*, *Vau* being rendred *si*, Exod. 4. 23. Numb. 12. 14. And this sense is plain and certain from the words following; *And I will stretch out my hand, and smite Egypt with all wonders which I will do in the midst thereof, and after that he will let you go*, Exod. 3.20. And again, *Chap.* 6. 1. Then said the Lord to *Moses*, *Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go.* Hence God is always said to have brought them out of *Egypt* ביד חזקה with a strong hand, *Exod.* 32.11. *Deut.* 5. 15. & 6. 21. & 7. 8. & 9. 26. *Dan.* 9. 15. Nor can they who think otherwise, shew any way how, or in what sense *Pharaoh* can be so often said to have *hardned his own heart*, if God himself had hardned his heart before; or why God doth so often command him to let his People go, *Chap.* 7. 16. & 8. 1,20. & 9. 1,13. *i. e.* to do what he had rendred him unable to do. Or why *Moses* should say, *Let not Pharaoh deal deceitfully any more, in not letting the people go*, Chap. 8. 29. Or why God did reprove him, because he had hitherto refused to let the People go, *Chap.* 7. 16. & 8. 29. & 9. 17. & 10. 3. Or why he threatens Judgments to him, if he refuse to let them go, *Chap.* 8.2,21. & 9.2,3,14,15. and Executes them on him upon that Refusal, since *Nemo tenetur ad impossibilia*, no Man is obliged to do what he cannot; much less what he cannot do by virtue of a Disability that God hath laid upon him; and no Man justly can be blamed, and much less punished for not doing what he is not obliged to do. Nor can God command any Man to do what he himself by his own influx restrains him from doing, even when he doth command it; for what he thus restrains him from, he is not willing he should do; whereas what he commands he is willing should be done; and when he punisheth any one for not obeying his Command, he punisheth him for not doing his will. Now it is impossible that God at the same time, and in reference to the same Action, should be both willing, and not willing it should be done. This will be farther evident from a Consideration of all the Places where the Heart of *Pharaoh* is said to be hardned. As,

Chap. 7. 13. And he hardned *Pharaoh*'s heart; Heb. ויחזק *and the heart of Pharaoh was hardned.* So the same words are rendred by us, *v.*22. and so here by *Ainsworth*, the *Bishop* of *Bath and Wells*, the *Bp. of Ely*, and all the Versions on this Verse; nor is there any Person mentioned in the Verse, besides *Pharaoh*, to whom this Action can be ascribed, his heart was therefore hardned at this time, not by God, but by the Arts of his Sorcerers, for *the Magicians did so with their Inchantments, and Pharaoh's heart was hardned*, v. 22.

(*) See the Bishop of *Ely* on the place.

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Chap. 8. 15. We read thus, *When Pharaoh ſaw there was reſpite, he hardned his heart.* Whence the *Fathers* truly obſerve, that ὅτι μακροθυμία σκληροκαρδίας αἰτία, i. e. the heart of *Pharaoh* was hardned by God's Mercy, in taking off his hand from him: Thus upon removal of the Flies, *Pharaoh hardned his heart*, v. 31, 32. *And when he ſaw that the Rain, and the Hail, and the Thunders were ceaſed, he ſinned yet more, and hardned his heart, he, and his ſervants:* And then immediately follow theſe words; *And the Lord ſaid to Moſes, Go in unto Pharaoh, for* (or, although) *I have hardned his heart, and the heart of his ſervants,* Chap. 10. 1. ſo *v.* 20. The Lord then hardned *Pharaoh*'s heart, only by taking away the *Locuſts*. And *v.* 27. *The Lord hardned Pharaoh's heart* only by taking away the Darkneſs, the three days aſſigned to it being ended, as *Aben-Ezra* obſerves on *v.* 24. *None roſe from his place during thoſe three days*, but *poſt triduum*, they being ended, *Pharaoh* called unto *Moſes*, and hence we read not as at other times, that *Pharaoh* asked for the Removal of this Plague; and therefore when it is ſaid, *Chap.* 9. 12. That *the Lord hardned the heart of Pharaoh, and he harkned not unto them*, i. e. not to *Moſes*, and *Aaron*, we have reaſon to conclude he did that alſo by removing the Plague of the *Boils*, for had the *Boils* continued upon the *Egyptians*, there was no reaſon for calling for the ſucceeding Plague of *Hail*, nor could the Servants of *Pharaoh*, with their Boils upon them, have gone into the Field to houſe their Cattle, *v.* 20—11. We read alſo, *Chap.* 14. *v.* 8, 17. that *the Lord hardned Pharaoh's heart* to follow the *Iſraelites*; and of this we may give the ſame account, that he did this by cauſing the *Iſraelites* to encamp ſo, as to give occaſion to *Pharaoh* to ſay, *They are entangled in the Land, the Wilderneſs hath ſhut them in*, v. 3. and by cauſing him to ſee the *Iſraelites* walk ſafely through the midſt of the Sea. But I am not concerned for theſe Places, the hardning of *Pharaoh* then, being not for Sin (God having not commanded *Pharaoh* not to purſue after them, or follow them into the Red-Sea,) but for Puniſhment: When therefore God ſaith, *Chap.* 4. 21. *I will harden the heart of Pharaoh, that he ſhall not let the people go*; his meaning may be only this, I will ſo order matters, by removing the Plagues inflicted on him and his People, to mollifie him, and engage him to permit them to go, that he ſhall be hardned, till I come with my ſtrong hand, and ſlay his Son, even his firſt-born, *v.* 23. after which he did let them go, *Chap.* 12. 31, 33. From theſe two Obſervations it it is eaſie to diſcern how appoſite this Example is to the Caſe of the *Jewiſh* Nation. For,

1. Did God harden *Pharaoh* by his Lenity, in Removing his Plagues and Judgments from him? The ſame God ſaith of the *Jews* in this *Epiſtle*, when he ſpeaks thus unto them, *Chap.* 2. 4, 5. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance; but after thy hardneſs, and impenitent heart treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of God's righteous Judgment?*

2. If they object, That if God would have caſt them off from being his People, and have cut them off from any ſhare in the Promiſes made to the Seed of *Abraham*, why did he not this before, when they had ſo oft deſerved it for their *Idolatries*, from which they were now free? The Anſwer is from the Example of *Pharaoh* preſerved alive when he had long deſerved to be cut off, that he might fall at laſt, more to the Illuſtration of God's Power, Juſtice, and Glory; and this is the thing hinted, *v.* 22. as you will ſee in the Expoſition of it.

Ver. 18. Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *he hath mercy on whom he will have mercy, and whom he will he hardneth.*] That is, hence it appears that God ſhews mercy according to his own wiſe Pleaſure, and not as we think fit; and he gives Men up to the hardneſs of their own hearts, and ſo reſerveth them to be Examples of his Illuſtrious Judgments according to the ſame good Pleaſure, and not according to the Time and Meaſures that they would preſcribe; ſhewing Mercy to you *Jews*, when you deſerved to be cut off for your Idolatry in making and worſhipping the *Golden Calf*, and reaſſuming you to be his People, and reſerving the Execution of his Wrath upon *Pharaoh*, who had before deſerved it for the hardneſs of his heart, till his deſtruction would miniſter to the greater illuſtration of his Power and Juſtice upon ſtubborn Sinners.

Execrable is the Note of *Eſtius* here, that God is here ſaid to harden whom he will; *Quod induratio cujuſpiam in primâ ſuâ Origine, quæ eſt prima derelictio, ſeu peccati permiſſio, non aliam habet cauſam, quàm Dei voluntatem*: Becauſe the firſt Riſe of any Man's Induration, which is God's dereliction of him, hath no other cauſe than the will of God. For as this is contrary to the known ſaying, even of St. *Auſtin*, *Deus non deſerit niſi deſerentem*, God deſerts no Man, who leaves not him firſt; ſo it makes God alone the Cauſe of all Men's hardning, ſince *cauſa cauſæ eſt cauſa cauſati*; for if this Dereliction be the cauſe of Induration, and that hath no other Cauſe but the Will of God, the Will of God muſt be the Cauſe of all Mens hardning. It alſo makes all God's Exhortations to Men not to harden their hearts, and his Reproofs and Puniſhments of them for

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so doing, Exhortations to what his Will is the like Cause of their not doing, and Reproofs and Punishments of that which his Will caused them to do.

k Ver. 21. Οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, *hath not the potter power over the clay?*] That is, there is no more Cause from God's Dispensation in this Case, in taking away the Means of Grace from, and rejecting such an hardned People, and shewing his Favour unto others, who submit to his Terms of Mercy, to make this Objection, than for the Clay of *Jeremy*, when it was *marred*, and *broken*, Jer. 18. 4, 6. to complain against the *Potter*, that he took one part of it, and made it a Vessel of Dishonour, and another part of it, and made it a Vessel of Honour.

That this Example of *the Clay in the hands of the Potter*, relates to God's dealing with Sinners according to his Pleasure, is evident not only from the Application of it there to the Impenitent, *v.* 7, 8. but also from the like Passage in *Ecclesiasticus*, where we are taught from this very Instance, that *the ways of God are* κατὰ τὴν εὐδοκίαν αὐτοῦ according to his Good Pleasure, because *as the Clay is in the hands of the Potter, so is Man in the hands of him that made him, to render to them as liketh him best* κατὰ τὴν κρίσιν αὐτοῦ *according to his righteous Judgment*, Eccl. 33. 13.

l Ver. 22. Εἰ δὲ θέλων ὁ θεὸς, *what if God*, &c.] i. e. What Injustice therefore is it in God to deal with you as he dealt with an hardned *Pharaoh*, you having as oft refused to hearken to his Voice as *Pharaoh* did? Or what if he long hath, and still at present bears with such *Vessels of his Wrath fitted for Destruction*, till in a more illustrious manner, and with more signal marks of his Displeasure, for thus rejecting the Gospel, and the promised *Messiah*, he swallow up their Nation, their People, their Temple, and their Holy City in one General Destruction? Is it not for the Glory of the Divine Power and Wisdom, to reserve the Rejectors of the *Messiah*, sent to bless them, and the Persecutors of the *Christian* Faith, to be at last cut off with such a Remarkable Destruction, as shall render it visible to the World that God's Indignation is incensed against them for this Sin, and so shall give to *Jew* and *Gentile* a farther Motive to believe in *Jesus*?

And again, What if God is pleased, upon their Impenitence and Obduration, to shew the Riches of his Glorious Goodness and Mercy upon those *Jews* and *Gentiles*, whom he hath called to the Faith of *Christ*, and so hath fitted and prepared to be the Vessels of his Mercy? Hath he not a just right to shew his Mercy to such Persons who have submitted to the Terms upon which he hath promised Favour, and Acceptance, and so to own them as the Spiritual Seed of *Abraham*, and so as his Peculiar People?

m Ver. 23. Ἃ προητοίμασεν εἰς δόξαν, *whom he hath prepared for his glory.*] Thus the *Apostle* discoursing of the Day of the Lord, which was coming to Execute his Dreadful Judgments on the *Jews*, saith thus, *God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ*, 1 Thess. 5. 9.

n Ver. 26. Ἐκεῖ κληθήσονται, *there shall they be called the Children of the living God.*] It must be acknowledged, that in these words the *Prophet* primarily speaketh of the Restoration of the *Jews* exiled, and cast off from being his People, but yet that these words may not only be accommodated, but even extended to the *Gentiles*; who were emphatically not his People, and yet by Faith became the Seed of *Abraham*; and the true *Israelites*, being the Sons of God by Faith in *Jesus Christ*, v. 6, 8. may be argued from the Phrase במקום *in the place* or Nation *where it was said, Ye are not my people*; and so the *Jews* themselves interpret these words in the Gloss upon the *Talmud*, saying, *They who were not of my people shall adhere to the Lord, and be to me for a People*, Gloss. Talmud. in Tract. de Paschate ad Cap. 8. according to that of the Prophet *Zechariah*; *And many nations shall adhere to the Lord in that day, and shall be my people*, Zech. 2. 11.

o Ver. 28. Λόγον συντετμημένον, *a short work.*] i. e. Such a Consumption and Decision is by God designed upon that Multitude of Evil doers in the Land of *Israel*, as shall cut them very short, and lop them off, so that they shall be left as a Tree, of which only the Stump remaineth; *They shall be reduced*, saith R. *Solomon*, *to a small Remnant, and a Remnant of that Remnant shall be Converted.*

p Ver. 30. Τί οὖν ἐροῦμεν, *what do we then say?*] From this Recapitulation of the whole Dispute of the *Apostle* in this Chapter, and his Declaration that this was the Design of it, to justifie God in this proceeding, and dealing with them both, it is exceeding evident that it was not at all designed to determine any thing touching God's absolute Decrees of dealing with Mankind in General thus, or thus, as to their Final and Eternal State, but only to justifie his Dealings, as in his Providence he had actually done with the unbelieving *Jews*, rejecting them upon their stubborn Infidelity, and the hardness of their Hearts; and with the believing *Gentiles*, admitting them to be his Church, and People, and the Spiritual Seed of *Abraham* upon their Faith, and Submission to the Terms he had proposed for their Justification and Acceptance with him.

q Ver. 32. Ὡς ἐξ ἔργων νόμου] Ὡς, say *Hesychius* and *Phavorinus*, is used ἀντὶ τοῦ ὅτι ἐκλυθῆς,

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ἀληθῶς, as ב in the Hebrew is; or as an Expletive. So *Matth.* 14. 5. & 21. 6. *John* 1. 14. 2 *Cor.* 1. 17. *Philip.* 2. 7. 1 *Pet.* 1. 19. So *Neh.* 7. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a true Man, and one who feared the Lord.* See *Naldius Concord. Partic. p.* 376, 377. and is, as the Greek Commentators often note, ἰχ' ὁμοιώσεως, ἀλλὰ βεβαιώσεως ἢ ἀναμφισβήτου δηλωτικὸν, *a Particle not of Similitude, but of Confirmation*, and ſo may here be rendred, but *verily*, or, but *indeed* by the Works of the Law.

r Ibid. πεπτώκασι γὰρ, *for they ſtumbled*, &c.] They ſought not Juſtification by Faith in Chriſt, becauſe whereas God had pointed out to them this way of Salvation, by ſaying, *Behold, I lay in Zion a corner-ſtone, elect and precious, and whoſoever believeth in him, ſhall not be aſhamed*, Eſa. 28. 16. This Corner-ſtone became to them of *Iſrael*, according to the words of the ſame *Prophet*, Chap. 8. 14. *a ſtone of ſtumbling, and a rock of offence*, they being offended at him, becauſe of his Poverty, Humility, and Outward Meanneſs, and the Spirituality of his Kingdom; and ſo they ſtumbled, and fell off, from being God's People, and excluded themſelves from the Bleſſings procured for, and offered to them, by the *Meſſias* promiſed to their Forefathers. See 1 *Pet.* 2, 6, 7, 8.

Ver. 33. πεπτώκασι] ☞ λίθον, *a ſtone of ſtumbling*, &c.] The *Jews* ſay, the Son of *David*, i. e. *the Meſſias cometh not till the two Houſes of the Fathers of* Iſrael *ſhall be taken away, to wit, the Head of the Captivity of* Babylon, *and the Prince who is in* Iſrael, *as it is ſaid, he ſhall be a ſtone of ſtumbling, and a rock of ruine to the two houſes of* Iſrael, *and many of them ſhall ſtumble and fall, and be broken.* And the *Chaldee Paraphraſt* upon the Place ſaith thus, &c. ואם לא יקבלון *and if they will not obey, or receive* (him) *my word ſhall be to them for ſcandal, and ruine to the Princes of the two houſes of* Iſrael. s

CHAPTER X.

Verſe 1. BRethren, my hearts deſire and a prayer to God for Iſrael is, that they might be ſaved.

2. For I bear them record, that they have b a zeal of God, *(being very deſirous to do what they conceive well pleaſing to him, and acceptable in his ſight,)* but [*this Zeal is*] not according to knowledge, [i.e. *not joined with the knowledge of thoſe things which would render them truly acceptable to him.*]

3. For they being ignorant [*through unbelief*, 1 Tim. 1. 13.] of God's righteouſneſs, [i. e. *of that way of Juſtification which alone renders us righteous, and acceptable in the ſight of God. See Note on* Rom. 1. 17. 2 Cor. 5. 21.] and going about to eſtabliſh their own righteouſneſs, [*which is of the Law*, Philip. 3. 9. *and ſo a Righteouſneſs peculiar to them who are Jews*] have not ſubmitted themſelves to [*that Righteouſneſs which is through Faith in Chriſt, and is*] the righteouſneſs of God.

4. For Chriſt is the end of the law for righteouſneſs, [*to be imputed*] to every one that believeth [*in him*; [*the Law being our School-maſter to bring us to Chriſt, that we might be juſtified by Faith*, Gal. 3. 25.]

5. [*Which Righteouſneſs by Faith can never be obtained by the Works of the Law*;] For Moſes deſcribeth the righteouſneſs which is of the law [*thus*,] that the Man which doth thoſe things c ſhall live by them; [*ſo that this Righteouſneſs is plainly, not of Faith, but Works.*] c

6. But the righteouſneſs which is of faith, ſpeaketh [*ſo as that we may accommodate the words of* Moſes *to it*] on this wiſe, Say not in thy heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down from above, [*to be a Teacher of it to us?*]

7. Or, who ſhall d deſcend into the deep? d that is, to bring up Chriſt again from the dead, [*to give us the Salvation purchaſed by his Death.*]

8. But what ſaith it? The word is e nigh e thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach.

9. That if thou ſhalt f confeſs with thy f mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10. For with the heart man believeth unto righteouſneſs, [Gr. *to Juſtification*,] and g with the mouth confeſſion is made [*of that Faith*] unto ſalvation. g

11. For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed [*of his hope of ſalvation by him*, Rom. 4. 5.]

12. [*And it rightly ſaith, Whoſoever*;] For there is no difference [*as to the way of Juſtification, and Salvation*,] between the Jew, and the Greek; for the ſame Lord over all, is rich unto all that call upon him [*for Salvation.*]

13. For [*as the Prophet* Joel *ſaith*, Chap. 2. 32.] h Whoſoever ſhall call upon the h name of the Lord, ſhall be ſaved.

14. [*Now this calling upon him ſuppoſes God's intention that the Gentiles, as well as Jews ſhould hear, in order to their believing; for did they not believe,*] How then ſhall they call upon him, in whom they have not believed?

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believed? [*Did they not hear,*] and how shall they believe in him, of whom they have not heard? And [*this hearing supposeth some Preacher was to be sent unto the Gentiles, for*] how shall they hear without a Preacher?

15. And [*this Preacher must have a Commission from God, for*] how shall they preach unless they be sent? [*Now certainly we have been sent to you Jews, preaching peace to you by Jesus Christ*, Acts 10. 36.] as it is written, [*Isa.* 52. 7, 8.] How i beautiful [*upon the Mountains*] are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things? [*that say unto* Zion, *thy God reigneth*, or as the Chaldee, *the Kingdom of thy God is revealed.*]

16. But [*if the Apostles were sent to the Jews, how is it that*] they have not all obeyed the Gospel? [*I answer, this Incredulity of the Jews is only that which was foretold by their own Prophets,*] for [*so*] Isaiah saith [*of them,* Chap. 53. 1.] Lord, who hath believed our report? [ἡ ἀκοὴ ἡμῶν.]

17. So then [*these Testimonies shew that*] faith cometh by hearing, and hearing by [*the preaching of*] the word of God.

18. But [Gr. *moreover*] I say [*of the Gentiles*] have they not heard? yea verily, [*that of the Psalmist being true of us the Preachers of the Gospel,*] their k sound went into all the earth, and their words unto the ends of the world, [*Rom.* 1. 8. *Col.* 1. 6, 23.]

19. l But [*yea,* or *also,*] I say, Did not Israel know [*of the preaching of the Gospel to the Gentiles, and of their own Infidelity in rejecting it? this surely they might know from their own Scriptures; for*] first, Moses saith, I will provoke you, [*refusing to believe,*] to jealousie by them that are [*yet*] m no people [*of God,*] and by a foolish nation I will anger you.

20. But Esaias is very bold [*in his expression,*] and saith, [*of the Gentiles;*] I was found of them that [*formerly*] sought me not; I was made manifest to them that asked not after me.

21. But to Israel [*foretelling their Infidelity*] he saith, n all day long have I stretched forth my hands unto a disobedient, and gainsaying people.

Annotations on Chap. X.

a Verse 1. Ἡ δέησις μου, *my prayer.*] That the *Apostle* speaks not in the preceding Chapter of the Absolute, and Peremptory Rejection, and Reprobation of *Israel*, is evident from this Prayer, and vehement Desire; for on Supposition of such a Decree of Reprobation, this must not only be a vain Prayer, but also an opposing of his Will, and εὐδοκία to *the good pleasure* of Almighty God revealed to him; for it is evident he prays here for all *Israel*, for them whose *Zeal to God was not according to knowledge*, and who were *ignorant of God's Righteousness*, v. 2, 3. Not for those only, as *Esthius* descants, whom God hath predestinated to be saved by the Prayers of the Saints.

b Ver. 2. Ζῆλον Θεοῦ, *a zeal for God.*] Hence were some of them called *Zealots*, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτῶν, *from those who were zealous for that which was good*, saith *Josephus*, *de Bello Jud. l.* 7. *c.* 30. *p.* 986.

c Ver. 5. Ζήσεται ἐν αὐτοῖς, *shall live by them.*] A prosperous and happy Life in the Land of *Canaan*, as (*a*) *Origen* interprets the words, Eternal Life being not the Promise of the Law, but of the Gospel; and if Eternal Life was obscurely hinted as the Reward of their Obedience to the Law of *Moses*, it related not to their Obedience to the Ceremonial, but to the Moral Law; of which our *Saviour* saith; *If thou wilt enter into life* (*eternal*, v. 16.) *keep the Commandments*, Matth. 19. 18. *And this do, and thou shalt live*, Luke 10. 28. *Obedience to which includes faith in his word, and promises: And so faith in Christ, when once that is revealed as the Condition of our Justification, and the Obedience they yielded to it, availed to their Salvation only through the new Covenant of Grace which pardoned the Infirmities of that Obedience.*)

d Ver. 7. Τὶς καταβήσεται εἰς τ' ἄβυσσον, *who shall descend into the deep?*] The words *Deut.* 30. 13. are these, *Who shall go over the Sea?* that is, say the *Targum* of *Jerusalem* and *B. Uziel*, the *great Sea*, or the deep Sea; and the *Jerusalem Targum* renders the words thus, *Oh that there were one like* Jonas *the Prophet, who would descend* לעימקי ימא *into the depth of the great Sea.* Now we know *Jonas* descending into the Deep was a Type of *Christ*, Matth. 12. 40. *Descending into the Deep of the Earth*, Psal. 71. 20. And being brought again, say the *Seventy*, ἐκ τῶν ἀβύσσων γῆς, *from the Abysses of the Earth*; and this might give occasion to to the *Apostle* to allude to their Traditional Interpretation, or *Paraphrase* of the words of *Moses*; like to which are those of *Baruch*, Chap. 3. 16. *Who hath gone up into heaven, and taken wis-*

(a) *Non dixit in æternum, sed tantummodo vivet in eâ.* Orig. in locum.

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dom, and brought her down from the clouds, who hath gone over the ſea, and found her? and to this effect is that of *Philo*, *What need is there ἢ μακρᾶς οἰκοπορείας ἢ τῦ διαπλεῦσαι, either to take long Journeys, or go to Sea in ſearch of Vertue, we having the Root of it within us*; or as *Moſes* ſaith, *in our Mouth, in our Heart, and in our Hand? Lib. quod omnis probus liber*, p. 677. E. Note alſo that the *Apoſtle* ſays not, to bring Chriſt *ab inferis*, as *Eſthius* here doth, but only to bring him *ἐκ νεκρῶν from the dead*; this place therefore concerns not Chriſt's deſcent into Hell, in the ſenſe of *Eſthius*.

e Ver. 8. Ἐγγύς σου, *nigh thee.*] It is neither far from any Man's hearing, for we preach it every where; not far from his Underſtanding, for in preaching it *we uſe great plainneſs of ſpeech*, 2 Cor. 3. 12. It is in thy Mouth, to profeſs, and in thy Heart, to believe it, and thus we preach.

f Ver. 9. Ἐὰν ὁμολογήσῃς, *if thou ſhalt confeſs*, &c.] Hence obſerve,

Firſt, That Juſtification is here expreſly aſcribed to Faith, and that not as including Works, but only as being that Principle which, when it is cordial and ſincere, will certainly produce them: I ſay, not as including all thoſe Works which by the Goſpel are required to Salvation; for then the Righteouſneſs of Faith muſt be deſcribed as is the Righteouſneſs of the Law, *viz.* That *the Man who doth theſe things ſhall live in them*, which is contrary to the words of the *Apoſtle*, v. 5, 6. See the Preface to the *Epiſtle* to the *Galatians*.

Secondly, Obſerve, That the Faith to which Juſtification and Salvation is aſcribed, is not here, as elſewhere ſaid to be Faith in his Blood, but a belief that *God hath raiſed up Jeſus from the dead*. So St. *Paul* having diſcourſed of the Faith of *Abraham*, which was imputed to him for Righteouſneſs, ſaith, *This was not written for his ſake alone*, that it was imputed to him, *but for us alſo to whom it ſhall be imputed, if we believe in him that raiſed up Jeſus our Lord from the dead*, Rom. 4. 23, 24. Thus are we ſaid to be riſen with Chriſt *through the Faith of the operation of God, who hath raiſed him from the dead*, Coloſſ. 2. 12. And in St. *Peter*, the *Chriſtian* is ſaid to believe *through Chriſt in God, who raiſed him from the dead, that our Faith and Hope might be in God*, 1 Pet. 1. 21. Now this belief in God, as raiſing our Lord *Jeſus* from the dead, is therefore repreſented as Faith unto Salvation, becauſe it miniſtreth to us a full aſſurance of Salvation by *Chriſt*, and of our Reſurrection alſo; for *if we believe that Jeſus Chriſt died, and roſe again, even ſo them alſo that ſleep in Jeſus will God bring with him*, 1 Theſſ. 4. 14. *Knowing that he that raiſed up the Lord Jeſus, ſhall alſo raiſe up us by Jeſus*, 2 Cor. 4. 13, 14. And this belief of an happy Reſurrection to Eternal Life, is a ſufficient Motive *to be ſtedfaſt, immoveable, always abounding in the fear of the Lord*, 1 Cor. 15. 58. And where it hath not theſe Effects upon us, we do not in the *Scripture* ſenſe duly believe, and attend to it. Note

Thirdly, That when the *Apoſtle* ſaith, *If thou doſt thus confeſs and believe, thou ſhalt be ſaved*, we need not underſtand this of Actual and Compleat Salvation, to be imparted at the Day of Judgment; but that this Faith, and this Confeſſion, will put us into the way of Salvation, and give us a Right to it, whilſt we continue to act ſuitably to this Faith, which I have ſhewn to be the frequent import of the word, *Salvation*, and *Saved*, when Salvation is aſcribed to Faith, and Grace. See the Notes on *Epheſ.* 2. 8. *Titus* 3. 5.

Ver. 10. Στόματι ὁμολογεῖται, *with the mouth confeſſion is made to ſalvation.*] For in thoſe Times of Perſecution for the ſake of *Chriſt*, he that continued, under thoſe fiery Trials, to hold faſt his Profeſſion, could do it only through that lively Faith in *Chriſt*, and that ſincere Affection to him above all worldly Intereſts, which he hath promiſed to reward with Life Eternal. g

Ver. 13. Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *ſhall call upon the name of the Lord.*] The word in the Original is *Jehovah*, whence it is certain that the *Prophet* ſpeaks theſe words of the true and only God; and yet it is as certain that the *Apoſtle* here aſcribes them to our Lord *Jeſus Chriſt*, both from the following words, *How ſhall they call on him in whom they have not believed?* (For the *Apoſtle* in this whole Chapter diſcourſeth of Faith in *Chriſt*;) and from the words foregoing, of which theſe are a Proof, and to which they are connected with the Particle γάρ; for thoſe words, *whoſoever believeth in him, ſhall not be aſhamed*, are ſpoken by the *Prophet Iſaiah*, of *Jeſus Chriſt the Corner-ſtone*, Iſa. 28. 16. and ſo are they interpreted by St. *Peter*, 1 Pet. 2. 6, 7. And in the *Prophet Joel* theſe words follow, εὐαγγελιζόμενοι ἐς Κύριον κεκλήσεται, *and the Evangelized whom the Lord ſhall call, ſhall be ſaved.* Here then we have two Arguments for the Divinity of *Chriſt*. (1.) That what is ſpoken of *Jehovah* is aſcribed to him. (2.) That he is made the Object of our Religious Invocation. See Note on 1 *Cor.* 1. 1, 2. h

Ver. 15. Ὡς ὡραῖοι, *how beautiful*, &c.] The *Midraſh ſhir Haſſchirim* upon thoſe words of *Cant.* 2. 12. *The voice of the Turtle is heard in our Land*, ſaith thus, *This is the voice of the King Meſſiah, crying out, and ſaying, how beautiful*, &c. i

Ver. 18. Ὁ φθόγγος αὐτῶν, *their voice.*] Theſe words being ſpoken literally of the Preaching of the Heavens to the *Gentiles*, touching k

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touching the Power, Wiſdom, and the Goodneſs of God; and the *Pſalmiſt* ſpeaking immediately after of God's teaching his People by the Law, as a more glorious diſcovery of his Will to the *Jews*, the *Apoſtle* very appoſitely accommodates theſe words to the Revelation of his Power, Wiſdom, Goodneſs, and Mercy in the Goſpel, to the *Heathens*.

l Ver. 19. Ἀλλὰ, *but.*] That ἀλλὰ ſignifies, *yea*, ſee our Tranſlation rendring it ſo five times, 2 *Cor.* 7. 11. *John* 16. 2. That it ſignifies, *quin etiam, quin immo*; See *Naldius* and *Luke* 12. 7. 1 Cor. 3. 2. & 12. 22.

m Ibid. Ἐν' οὐκ ἔθνει, *by them that are no people.*] That this is the Deſcription of the *Heathens*, ſee Note on 1 *Cor.* 1. 28. who are alſo ſtiled, not only by the *Jews*, but by the *Scriptures*, whilſt Idolaters, *a fooliſh people*, Jer. 10. 8. Rom. 1. 21, 22. Titus 3. 3.

Ver. 21. Ὅλην τὴν ἡμέραν, *all the day long.*] n Theſe words are cited from *Iſa.* 65. 1, 2. and *Aben Ezra* informs us, that (a) R. *Moſes Hacoben* ſaid, *The firſt verſe is to be underſtood of the Nations of the World, as if it had been ſaid, I am found of the Nations which are not called by my Name, but to my People have I ſtretched out my hand:* And ſo the *Apoſtle* interprets, and applies the words here.

(a) *Voiſin de Lege Div.* p. 594.

CHAPTER XI.

Verſe 1. I Say then, [*that the generality of the Jews are hardned and caſt off, but what then?*] Hath God caſt away his people [*utterly, and without exception?*] God forbid [*we ſhould ſo think*;] for I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin, [*and yet choſen to be an Apoſtle of Chriſt.*]

2. God [*therefore*] hath not [*thus*] caſt away his people, a whom he foreknew, [*Pſal.* 95. 3. *And to repreſent this in a like caſe well known to you,*] wot you not what the Scripture ſaith of Elias, [ἐν Ἠλίᾳ, *in the Hiſtory of Elias*] how he [*in it*] maketh interceſſion to God b againſt [*the King, and People of*] Iſrael? ſaying,

3. Lord, they have killed thy Prophets, and digged down c thine Altars, and I am left alone [*of all thy Prophets,*] and they ſeek my life.

4. But what ſaith the anſwer of God to him [*in that Hiſtory? it ſpeaks thus*] I have reſerved to my ſelf ſeven thouſand men, who d have not bowed the knee d to the image of Baal.

5. Even ſo then [*is it*] at this preſent time alſo, [*for even now*] there is a remnant according to e the election of grace.

6. And if [*they who are choſen in Chriſt,* Eph. 1. 4. *to be God's Church and People, are put into this ſtate*] by grace, [*being juſtified freely by his grace,* Rom. 3. 24.] then it is no more of [*the*] works [*of the Law that they are thus juſtified, and accepted by him,*] otherwiſe grace is no more grace; [*for what need is there of grace, where men have continued in all things written in the Law to do them? Moſes having ſaid, The Man that doth theſe things ſhall live by them,* Rom. 10. 5.] but [*on the other hand*] if it be of works [*that we are juſtified and accepted,*] then is it no more [*of*] grace; otherwiſe work is no more work, [*for grace comes in only to ſupply the defect of Works, that is, to procure pardon for the non-performance of them, according to the Tenor of the Law.*]

7. What then [*muſt be ſaid in this caſe, but this,* viz. *that the whole Nation of*] Iſrael hath not obtained that [*Righteouſneſs, or Juſtification,* Rom. 9. 30, 31.] which he ſeeketh for, but the election [*the choſen Generation of Believers,* 1 Pet. 2. 9.] hath obtained it, and the reſt were blinded.

8. [*And this blindneſs hath hapned to them*] according as it is written, f God hath given f them the ſpirit of ſlumber: eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9. And [*as*] David ſaith, Let their table be [*or* g *their Table ſhall be*] made a ſnare, g and a trap, and a ſtumbling-block, and a recompence unto them [*of their evil deeds.*]

10. Let their eyes be, [*or their eyes ſhall be*] darkned, that they may not ſee, and [*thou ſhalt*] h bow down their back al- h way.

11. I ſay then, [or, *moreover, of thoſe of the Jewiſh Nation which are thus blinded*] have they [*ſo*] ſtumbled, that they ſhould [*irrecoverably*] fall? God forbid [*we ſhould ſo think of them*;] but [*ſo hath it hapned through the wiſe counſel of God, that*] through their fall, ſalvation is come unto the Gentiles, [*whom God hath now choſen to be his people,*] for to provoke them to jealouſie, [*or to an emulation of their Faith, that they alſo may be ſaved.*]

12. Now [δὲ, *and*] if the fall of them [*hapned thus to*] be the riches of the [*Gentile*] world, and the diminiſhing of them the riches [*and increaſe*] of the Gentiles, how much more [*ſhall*] i their fulneſs [*be* i *the increaſe of them?*]

13. [*Of you Gentiles, I ſay*] for I ſpeak [*this*] to you Gentiles, in as much as I am the

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the Apoſtle of the Gentiles, [*and by thus ſpeaking*] I magnifie my office, [*as declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them,* Rom. 15. 18, 19.]

14. [*And I ſpeak of your being choſen thus*
k *to be God's people*;] k if by any means I may provoke to [*an*] emulation [*of your Faith,*] them which are my fleſh, and [*ſo*] might [*be a means to*] ſave ſome of them.

15. [*And indeed their Salvation is deſirable, not only for their own, but for your ſakes,*] for if the caſting away of them be [*an occaſion of*] the reconciling of the world, what ſhall the receiving of them [*again unto favour*] be [*to the Gentiles,*] but [*even as*] life [*or a Reſurrection*] from the dead?

16. [*Nor are you to imagine this is an improbable, and even deſperate ſuppoſition:*]
l For if the [*Patriarchs, who were the*] l firſt fruit [*of them*] be [*were*] holy, [*called and ſeparated to the ſervice of God from all the people of the Earth,*] the lump [*of the whole Nation*] is alſo [*in God's deſignation*] holy; and if the root [*of them, viz. Abraham*] be [*was*] holy [*and beloved of God,*] ſo are the branches [*alſo beloved ſtill of God for the Father's ſake, and ſo will be once more, in his good time, admitted to his favour.*]

17. And if [*it hath ſo happned that*] ſome of the branches [*through Infidelity,*] be broken off, and thou [*Gentile*] being a wild Olive-tree [*or branch,*] were graffed in among them; and with them [*who believe*] partakeſt [*of the privileges*] of the root, and the fatneſs of the Olive-tree [*into which thou art graffed,*

18. Boaſt not againſt the branches [*now cut off, as if they were utterly rejected from God's care, and favour,*] but if thou boaſt, [*conſider*] thou beareſt not the root, but the root thee, [*the Promiſes being not made to thee, but to Abraham their Root; and if thou becomeſt partaker of them only by being the ſpiritual Seed of Abraham, by Imitation of his Faith, how much more ſhall they, who are by lineal deſcent, the Seed of Abraham, and ſo the primary and direct Heirs of the Promiſe,* Acts 3. 25. & 12. 26. *in due time be graffed into their own Root?* v. 24.]

Ver. 19. Thou wilt ſay then, the [*natural*] branches were broken off, [*for their Infidelity*] that I might be graffed in, [i. e. *received as God's People in their ſtead:*]

20. Well, becauſe of unbelief they were broken off, [i.e. *rejected from being his Church and People,* v. 15.] and thou ſtandeſt [Gr. *haſt ſtood*] by Faith. Be not high-minded, [*vaunt not thy ſelf over them,* v. 18, 25.] but fear, [*leſt this ſhould alſo be thy caſe.*]

21. For if God ſpared not the natural branches, [*thou haſt cauſe to fear,*] leſt he alſo ſpare not thee.

22. Behold therefore [*in this diſpenſation*] the goodneſs and ſeverity of God; on them which fel, ſeverity, [*in taking the Kingdom of God away from them,* Matth. 21. 43.] but to thee, goodneſs, [*in admitting thee to be his Church and People, which goodneſs will be ſtill ſhewed to thee,*] if thou continue in [*or* c *worthy of*] his goodneſs; otherwiſe thou alſo ſhalt be cut off [*for thy Infidelity, and Diſobedience.*]

23. And [*as thou ſtandeſt by Faith, ſo*] they alſo, if they abide not ſtill in unbelief, ſhall be graffed in; m for God is able to m [*work in them that Faith which will*] graff them in again.

24. [*And that he will thus graff them in, we have juſt cauſe to think;*] for if n thou n wert cut out of [Gr. *off from*] the Olive-tree which is wild by nature, and wert graffed, contrary to nature, into a good Olive tree, how much more ſhall theſe, which be the natural branches, [*though now cut off*] be graffed [*again*] into their own Olive-tree?

25. [*And this I now declare;*] for I would not, Brethren, that you ſhould be ignorant of this o myſtery, [*of the intended call-* o *ing of the now rejected Jews,*] leſt you ſhould be wiſe in your own conceits, [*boaſting over them,* v. 18. *as being your ſelves Men of greater Wiſdom, and more highly favoured of God;*] that blindneſs in part is happned to Iſrael, [i. e. *as to the greateſt part of them, a remnant only being now brought into the Faith,* v. 5, 7. Chap. 9. 27.] till the [*time of the*] fulneſs [*or more compleat Converſion*] of the Gentiles be come in.

26. And ſo p all [*the Nation of*] Iſrael ſhall p be ſaved, [i.e. *call'd and put into a ſtate of Salvation,* 1 Tim. 1. 9.] as it is written [*Iſa.* 59. 20.] there ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27. And [*again, he, by Iſaiah ſaith,*] this is my Covenant to them, [*Iſai.* 59. 21.] when I ſhall take away their ſins, [*Chap.* 27. 9.]

28. As concerning the Goſpel [*preached to them firſt, and, upon their rejection of it, to the Gentiles,* Acts 13. 45, 47.] they are [*now*] enemies [*to it, and by oppoſing it, to God, and Chriſt;*] for your ſakes, [*being prejudiced againſt it, becauſe you are received to the bleſſings of it, and that without Circumciſion, or being joined to them,* Acts 17. 13. & 22. 21, 22. 1 Theſſ. 2. 16.] but q as touching the Election q [*of that Nation to be an holy People to himſelf,*] they are [*thus*] beloved for the Father's ſakes.

29. For [*though they have rendred themſelves unworthy of his favour, yet*] the r gifts r and calling of God are without repentance.

30. [*Nor will their preſent Infidelity, and Diſobedience be any obſtacle to this Converſion;*] For as the [*Gentiles*] in times paſt have not believed God, [Gr. *were diſobedient to God,*]

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God,] yet have now obtained Mercy through their unbelief, [*God having received you Gentiles to be his People, becauſe of their Infidelity;*]

31. Even ſo have theſe alſo now not believed, [Gr. *not obeyed,*] that [s] through your mercy, they alſo may obtain mercy.

32. For [t] God hath concluded all [*both Jew, and Gentile*] in unbelief, that [*at laſt*] he might have mercy upon all.

33. O the depth of the riches both of the wiſdom and knowledge of God! [*by which he is thus able to convert all things to the honour, and glory of his Name, and make his ſevereſt Judgments to conclude at laſt in mercy!*] How unſearchable are his judgments [*to any human underſtanding*] and his ways paſt finding out [*by any wit of man?*]

34. For who hath [*through his own Wiſdom, without Revelation,*] known the mind of the Lord? or who hath been his counſellor [*in thus ordering Matters relating to Jew, or Gentile?*]

35. Or who hath firſt given to him, and it ſhall be [v] recompenſed to him again? [v] [i.e. *who hath laid any Obligations on him to reward him? Surely no Man.*]

36. For of him [*as the Donor,*] and through him [*as the Director and Providential Orderer,*] and to him [*as the End,*] are all things, to whom be Glory for ever. Amen.

Annotations on Chap. XI.

[a] Verſe 2. Ὃν προέγνω, *whom he foreknew.*] Concerning the People of *Iſrael*, *Moſes* ſpeaks thus; *Thou art an holy people to the Lord thy God; the Lord thy God* ἐξελέξατο *hath choſen thee to be a ſpecial people to himſelf above* [or *before*] *all people that are upon the face of the earth*, Deut. 7. 6. & 10. 15. Now to be *choſen*, and to be *known of God*, are the ſame thing in *Scripture*, and therefore the Phraſe is elſewhere varied thus; *You only have I known before all the Families of the earth*, Amos 3. 2. ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς. Numb. 16. 5. *To morrow* יודיע *and the Lord will know who are his, and who is holy, even him whom he hath choſen*, which by the *Seventy* is thus tranſlated, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους —— οὓς ἐξελέξατο αὐτῷ, *the Lord knoweth who are his, and the holy ones whom he hath choſen to himſelf*; and v. 7. *The Man whom the Lord doth chuſe, he ſhall be holy.* And thoſe words of *Hoſea*, *Judah yet ruleth with the Lord, and is faithful with his Saints*, Chap. 11. 12. are by the *Septuagint* thus rendred, καὶ Ἰούδα νῦν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λαὸς ἅγιος κληθήσεται Θεοῦ, *and as for Judah now God hath known them, and he ſhall be called the holy people of God:* So that the People whom he foreknew, may be here only a *Periphraſis* of the *Jewiſh* Nation, which God had choſen before all other Nations of the World, and therefore would not utterly caſt off, becauſe *his gifts, and callings are without repentance*, v. 29. Or it may ſignifie thoſe of them who believed in *Chriſt*, and ſo were ſuch as he had purpoſed to ſave, or *the Election according to Grace*, v. 5, 7. which ſenſe this Phraſe bears, *Rom.* 8. 29. 1 *Pet.* 1. 1, 2.

[b] Ibid. Ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh interceſſion to God againſt Iſrael.*] Ἐντυγχάνειν ἐστὶν, *is to intercede, or be an advocate for a perſon*, and he that doth ſo is called συνήγορος, and this is the Office of our bleſſed *Lord, who ever lives to make interceſſion for us*; but ἐντυγχάνειν κατά τινος, *is to accuſe, or charge a perſon with a Crime*, and ſo to intercede againſt him. So 1 *Maccab.* 8. 32. *If the Jews complain againſt thee* ἐὰν ἐντύχωσί τινα σοὶ, *we will do them juſtice.* And when wicked Men came to *King Alexander* to complain againſt *Jonathan*, the *King* commanded a Proclamation to be made, τοῦ μὴ ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, *that no man ſhould complain againſt him about any Matter*, 1 Maccab. 10. 61, 63. And again, *Chap.* 11. 25. *ſome wicked men complained againſt him* ἐνετύγχανον κατ' αὐτοῦ. So here ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain againſt Iſrael.*

Ver. 3. Τὰ θυσιαστήριά σου, *thy Altars.*] Not [c] thoſe which God approved of after the building of the *Temple*, they being then obliged to offer all their Sacrifices *at the place which God had choſen to put his Name there*, Deut. 12. 5, 6. but thoſe which had before been uſed by the *Patriarchs*, and *Prophets*, for the Service of God, as that of *Samuel* in *Ramah*, and in *Miſpah*, 1 Sam. 7. 9. & 9. 13. in *Gilgal*, Chap. 11. 16. at *Bethlehem*, Chap. 16. 2, 4. and the Altar of the Lord at *Carmel*, 1 Kings 18. 30. on which the pious People of the Ten Tribes ſacrificed when they were not permitted to go up to *Jeruſalem*, that Law, ſaith *Kimchi*, then ceaſing as to them.

Ver. 4. Τῇ Βαάλ, *to Baal.*] That is, *to the* [d] *Image of Baal*; So *Hoſ.* 2. 8. *I gave her the gold, and the ſilver which ſhe prepared for Baal*, Gr. αὐτὴ δὲ ἀργύριον καὶ χρυσὸν ἑτοίμασε τῇ Βάαλ, *But ſhe prepared this gold and ſilver for the image of Baal*, ſhe made *Idols* of them, ſaith the *Targum*. So *Tobit.* 1. 5. ἔθυον τῇ Βαάλ τῇ δαμάλει *they ſacrificed to the Heifer Baal*, Jer. 2. 28. *according to the number of their ſtreets in Jeruſalem*, ἔθυον τῇ Βάαλ, *have they ſacrificed to the image of Baal*; for ſure they had not as many *Baalims* as they had Streets; and therefore where the *Septuagint* reads τῇ

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Βάαλ, there the *Chaldee* adds, *Idols*, or *Images*. *I will blot out the Names of Baal*, τὰ ὀνόματα τῆς Βάαλ; *Reliquias Idolorum Baal*, *Targum*. See *Hoſea* 13. 1. This I prefer before that Notion of the Learned *Selden*, that *Baal* was ἀρρενόθηλυς, *Male*, and *Female*.

e Ver. 5. *The Election of Grace.*] See Note on *v.* 28.

f Ver. 8. Ἔδωκεν αὐτοῖς ὁ Θεὸς, *God hath given them a ſpirit of ſlumber*, &c.] The Hebrew נתן and the Greek δίδωμι is often uſed to ſignifie a permiſſion of that which we can hinder, as *Gen.* 31. 7. οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαι με, *God*, ſaith *Jacob*, *permitted not Laban to hurt me*, Deut. 18. 14. σὺ δὲ οὐκ οὕτως ἔδωκε Κύριός ὁ Θεός σε, *the Lord thy God hath not ſuffered thee to do ſo*. See alſo *Judges* 15. 1. *Acts* 2. 27. & 13. 35. So again 1 *Kings* 22. 22, 23. *The Lord hath put* ἔδωκεν ὁ Θεὸς *a lying ſpirit in the mouth of all thy Prophets*; i. e. he hath permitted him freely to go forth, and to deceive them, *v.* 22. *Eſth.* 9. 13. *If it pleaſe the King*, δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do ſo to morrow alſo*. Of him that ſat upon the red Horſe it is ſaid, that ἐδόθη αὐτῷ *it was given him to take peace from the Earth*, Rev. 6. 4. and Chap. 9. 3, 5. of the Beaſt it is ſaid, ἐδόθη αὐτῷ *there was given to him a mouth to ſpeak great things, and blaſphemies, and it was given him to make war with the Saints, and overcome them*. See Hoſ. 13. 11. *Joel* 2. 17, 19. *Rev.* 6. 8. & 9. 14, 15. See the Note on *Chap.* 1. 24, 26. And in this ſenſe God is here ſaid to have given the *Jews*, *a ſpirit of ſlumber*, by permitting them to lye under thoſe Prejudices againſt the true *Meſſiah*, which their Traditions concerning him, and the Doctrine and Authority of the *Scribes* and *Phariſees* had wrought within them; as alſo by delivering the things belonging to *Chriſt's* Kingdom obſcurely to them, and in *Parables*, becauſe they would not receive them when more plainly taught, *Matth.* 13. 13. And by *taking the Kingdom of God from them, and giving it to a Nation that would bring forth the fruits of it*, becauſe they contradicted, and blaſphemed the Doctrine of that Kingdom, and ſo cauſed the Apoſtles to turn from them to the *Gentiles*, Matth. 23. 43. Acts 13. 45, 46. And by refuſing to walk in the light whilſt they enjoyed it, they made it juſt that *darkneſs ſhould thus come upon them*, or that they ſhould *have eyes, and ſee not, ears, and hear not*; which is a mode of ſpeaking uſed frequently in the *Old Teſtament*, and in *Philo* the *Jew*, and others, to repreſent Men who had contracted ſuch Prejudices againſt God's Word, and ſuch vicious habits as made them not to diſcern, or to give ear to the voice of God, or Reaſon, calling them to Reformation and Amendment. So God ſpeaks by his Prophet *Iſaiah*, *Hear ye deaf, and look ye blind, ſeeing many things, but thou obſerveſt not, opening the ears, but he heareth not*, Iſa. 42. 18, 19, 20. And by the Prophet *Jeremiah*, *Hear now this, O fooliſh people, and without underſtanding; which have eyes, and ſee not, which have ears, and hear not*, Jer. 5. 21. By the Prophet *Ezekiel*, ſaying, *They have eyes to ſee, and ſee not, ears to hear, and hear not, for they are a rebellious houſe*, Ezek. 12. 2. So *Chriſt* ſpeaks to his own *Diſciples*, *Having eyes do you not ſee?* Mark 8. 18. So *Philo* often ſaith of Men addicted to their Senſual Pleaſures, and purſuing them againſt the Dictates of their Minds, that (a) ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *ſeeing they ſee not, and hearing they hear not*; this he ſaith, περὶ τῶν ἡδονῆς κεκορημένων, *of Perſons ſatiated with pleaſure, and drunk with the love of Wine*. This, ſaith he, happens (b) ἐν τοῖς κώμοις ἐν ταῖς μέθαις, *when we indulge to Gluttony, or Drunkenneſs*; and (c) ἐν ταῖς καθ' ὕπνον φαντασίαις, *in the Phantaſms of our Dreams*. Thus of thoſe *Heathens* who worſhipped the works of their own hands (d) *Juſtin Martyr* ſaith, That ὀφθαλμοὺς ἔχοντες οὐκ ἐώρων, καὶ καρδίαν ἔχοντες σωφρόνουν, *having eyes, they ſaw not, and having hearts they did not underſtand*.

Ver. 9. Γενηθήτω, *their table ſhall be, and their eyes ſhall be.*] They who are skill'd in the *Hebrew* Tongue, know that theſe words are as capable of the Future, as the Imperative Mood and Tenſe: they are rendred in the Future by *Arias Montanus*: and the *Seventy Interpreters* ſometimes render them in the *Imperative*, as *Pſal.* 109. 6—15. and ſometimes in the *Future*, as *v.* 17. *As he loved curſing, ſo let it come upon him*, καὶ οὐκ ἠθέλησεν αὐτῷ, *as he delighted not in bleſſing, ſo let it be far from him*, καὶ μακρυνθήσεται ἀπ' αὐτοῦ; and *v.* 8. *let them curſe, but bleſs thou*, καταραάσονται αὐτοὶ καὶ σὺ εὐλογήσεις. g

Ver. 10. Τὸν νῶτον αὐτῶν, &c. *ever bow down their backs.*] That is, let them be in Slavery, and Bondage; the contrary, *going upright*, ſignifying their freedom from *Egyptian* Thraldom, by taking that yoke of Bondage from them, which made them ſtoop under it. So *Levit.* 26. 13. *I have broken the bands of your yoke, and made you to go upright.* So the *Midraſh Tillim* upon theſe words of the *Pſalmiſt*, Pſal. 146. 8. *The Lord raiſeth them that are bowed down*, ſaith, *Theſe are the Iſraelites carried captive from their own land, for ſince they were baniſhed from Jeruſalem, they have not been able to ſtand upright, but have bowed down their backs be-* h

(a) *Alleg. Leg.* l. 2. p. 72. (b) *Alleg.* l. 3. p. 850. (c) *L. de Joſepho* p. 424. G. (d) *Dial. cum Tryph.* p. 295. B.

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fore their Enemies, who go over them: And therefore in their *ſecond Benediction*, before their Reading of the *Morning Schema*, they pray thus, *Bring us in peace from the four wings of the Earth*, & duc nos ſtatura erecta in terram noſtram, *and lead us ſtanding upright into our own Land.* Having thus anſwered the firſt Queſtion, he proceeds to enquire whether they of them who thus ſtumbled, have fallen ſo as that they ſhall never be recovered.

i Ver. 12. Πλήρωμα αὐτῶν, *their fulneſs.*] As πλήρωμα τῦ χρόνυ ſignifies the whole Tract of Time appointed for ſuch an Event, *Gal.* 4.4. *Eph.* 1. 10. πλήρωμα τ γῆς, *the whole Contents of the Earth*, 1 Cor. 10. 26, 28. and πλήρωμα τ θεότητ is the *full perfection of the Deity*, Col. 2. 9. and πλήρωμα τῦ Χριστῦ, is the *Perfection*, or the fulneſs of Grace, and Wiſdom, with which he fills his Members, *Eph.* 4. 13. and that ἐκ τῦ πληρώματ αὐτῦ, from that fulneſs of the Spirit which is in him, *Joh.* 1. 16. and πλήρωμα Θεῦ, is the ſame fulneſs derived from God, *Eph.* 3. 19. So here πλήρωμα τῶν αὐτῶν is the Time when God would ſhew Mercy to them all, *v.* 25, 32. and πλήρωμα τῶν Ἰουδαίων, *the fulneſs of the Jews*, is the *coming in of all Iſrael*, v. 26. And ſo St. *Paul* himſelf all along interprets it, ſtiling it *v.* 15. ἀποδοχὴ, *the receiving of them into Grace* and Favour by God, the *engraffing them* who were broken off, as the unbelieving *Jews* were, *into their own Olive* v. 23, 24. *the turning away iniquity from Jacob*, v. 26.

k Ver. 14. Εἴ πως παραζηλώσω, *if by any means I may provoke them*, &c.] This ſeems to be ſaid in alluſion to thoſe words of God, *Deut.* 32. 21. *They have moved me to jealouſie with that which is not God*, κἀγὼ παραζηλώσω, *and I will move them to jealouſie with thoſe that are not a people*, verſe 12. that ſeeing them who before were not the People of God, now choſen to be his People, and inveſted with all the Privileges which formerly belonged to them, *viz.* being of his Church, among whom he dwells, and to whom he gives his Spirit, his New Law, his *Prophets*, *Apoſtles* and *Evangeliſts*, they might be induced to believe, and ſo might ſtill ſhare in all thoſe Bleſſings.

l Ver. 16. Εἰ δὲ ἡ ἀπαρχὴ, *if the firſt fruits of them were holy.*] It is generally known that the word *Holy*, when applied to Perſons, Families, Churches, and Nations, ſignifies their being Called, Conſecrated, and Separated from the World, unto God's Service; in which ſenſe in the *Old Teſtament* it is frequently applied to the *Prieſts*, *Numb.* 16. 5. *Pſal.* 106. 16. to the *Levites*, Numb. 3. 13. & 8. 14, 15, 16, 17. to the whole *Jewiſh* Nation, *Exod.* 22. 31. & 19. 6. *Deut.* 7. 6. & 14. 2, 21. & 28. 9. *Iſa.* 62. 12. *Dan.* 8. 24. & 12. 7. Hence then the Argument runs thus: If God ſo loved *Abraham*, *Iſaac*, and *Jacob*, as to engage his word *that he would be their God, and the God of their ſeed for ever*, Gen. 17. 7. and by thus entring into Covenant with them, *hallowed* to himſelf all their Poſterity, even as the *firſt-fruits* of their Dough, made an Offering, *hallowed the whole Lump*, Numb. 15. 20. then will he, in his good time, be ſo mindful of them, as to bring them again into his Covenant, ſo that *they ſhall be his People*, *and he will be their God*; *for as touching that Election, they are ſtill beloved for the Father's ſake.* If this Argument runs only upon the Suppoſition that they do believe, it ſaith that only which is as true of all *Gentiles*; it therefore ſeems to be an Argument that they will be received into Favour, and therefore will believe.

Ver. 23. Δυνατὸς γάρ ὁ Θεὸς, *for God is able*, m &c.] From which Power we may reaſonably conclude his Will to do ſo, for ſo the *Apoſtle* argues, *Chap.* 14. 4. *He ſhall be holden up, for God is able to make him ſtand.* 2 Cor. 6. 8. *He that ſoweth liberally, ſhall reap liberally; for God is able to make all Grace abound toward you.* See Note on *Chap.* 14. 4.

Ver. 24. Note, That there ſhould be a fulneſs of the fallen *Jews*, and a receiving n them again into Favour, whom God had now caſt off, the *Apoſtle* plainly doth ſuppoſe, *v.* 12, 15. and now he ſets himſelf to the Proof of it, by an Argument *à minori ad majus*, viz. If they, who had no ſuch Relation to *Abraham*, and the Bleſſings promiſed to him, as the *Jews* had, were yet Partakers of the Bleſſings promiſed to *Abraham*, the Root of that Nation, how much more ſhall this Favour, in God's due time, be granted to them who are Children of the Stock of *Abraham?*

Ver. 25. Τὸ μυστήριον τῦτο, *this Myſtery*, &c.] o See the Confirmation of this Expoſition in the following Diſcourſe.

Ver. 26. Hence the ſecond Argument for p a general Converſion of the *Jews* runs thus: If that part of the *Jews* to which blindneſs hath hapned, ſhall be delivered from that heavy Judgment, if *there ſhall come to them out of Zion a Deliverer to turn away their iniquity*, if God will accompliſh his Covenant hereafter with them, *by taking away their ſins*, then they who are thus blinded, ſhall be converted to the *Chriſtian* Faith. Where note,

1. That this Promiſe is made to that part of the *Jews* to which blindneſs had hapned, *v.* 15. and ſo the Promiſe of Salvation to this *Iſrael*, cannot be interpreted of all the true Children of *Abraham*; *Jews* and *Gentiles* both.

2. It ſaith, that God will take away their ſins, and *turn away ungodlineſs from Jacob.* Now if this ſignifies that God will ſend *a Deliverer out of Zion* to procure the Pardon

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of this Peoples sins, since Pardon only can be given to them through Faith in *Christ*, this Deliverer must be that *Jesus*, who saves his People from their sins; if it imports that God would take away the Punishment of their Iniquity, that being the blindness, and spiritual slumber which was then, and is still upon them, the Removal of it must signifie their Conversion, this blindness being only then to be taken away, *when they shall turn to the Lord*, 2 Cor. 3. 14, 15, 16.

q Ver. 28. Κατὰ μὲν τὴν ἐκλογὴν, *as touching the Election.*] Here is in this Chapter mention of a double Election, *viz. the* ἐκλογὴ χάριτος *Election of Grace*, v. 5. the Gospel Election of Persons, and Nations to be his Church, and People, which being purely on the account of that Faith, which is the Gift of God, without Consideration of any other worthiness that we had, or any works that we had done, is stiled *the Election of Grace*; and thus a Remnant only of the *Jews* were chosen, *v.* 7. *for many of them were called*, by the Preaching of the Gospel to the Faith, it being preached to them first, *Acts* 13. 45. but *few* of them *were chosen* to be Members of the *Church* of *Christ*, because few of them believed. And secondly, there is an Election διὰ τοὺς πατέρας, to be God's People for their *Father's* sake, in which sense the whole Nation of the *Jews* are stiled the Elect; as in these words, *Because he loved thy Fathers*, viz. *Abraham*, *Isaac*, and *Jacob*, Deut. 4. 37. καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτὸν ὑμᾶς, *therefore he chose you their Seed after them, and brought you out of Egypt by his mighty power*; where it is evident that all that were brought out of *Egypt*, were the Elect, or the chosen Seed. So *Deut.* 7. 6, 7, 8. *The Lord did not set his love upon you, nor chuse you,* οὐ προσελέτο ὑμᾶς, *he did not fore elect you*; *because you were more in number than any people, but because the Lord loved you, and because that he would keep the Oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the House of Bondage.* Where again it is evident, (1.) That their being chosen to be God's peculiar People before other Nations, is their Election. And (2.) That all who were brought out of *Egypt* were thus beloved, and thus chosen. And again *Chap.* 10. 14, 15. *The Lord had a delight to thy Fathers to love them,* καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *therefore he elected you their Seed after them above all People*; *circumcise therefore the foreskin of your heart, and be no more stiff necked.* Where again evident it is, that the whole Seed of *Abraham* by *Isaac*, even the stiff-necked of them, were the beloved, and the Elect of God; it being therefore not upon account of their Righteousness, *Deut.* 9. 5. but for the love he had, and the promises he made, to their *Fathers*, that he first loved, and chose them for his People; and his Love to these *Fore fathers* being still the same, and his Promise to them being this, That he would be *for ever a God to them, and their Seed after them*, Gen. 17. 7. he must have that kind Affection and Regard to them, which will engage him to chuse them again for his peculiar People, notwithstanding their present blindness; and *all Israel* being thus Elected *for the Father's sake*, this Calling must belong to them all.

Ver. 29. Τὰ χαρίσματα, *for the Gifts*, &c.] r
The Particle *for* shews that these words relate to what was said in the former Verse, *viz. they are beloved for their Father's sake*, to whom God gave this διαθήκη αἰωνίου, *everlasting Covenant, to be the God of their Seed after them*, Gen. 17. 7. Now this Covenant made with the *Fathers* being absolute, and the Calling of their Seed to be his peculiar People being the Effect of it, God will not repent for ever of his Kindness to them; hence he engageth to save them *with an everlasting salvation*, Isa. 45. 17. *with everlasting kindness to have mercy on them*, Chap. 54. 8. & 56. 5. & 60. 19, 20. & 61. 7. and saith, *I have loved thee with an everlasting love*, Jer. 31. 3. If then God will not repent for ever of his Covenant made with their *Forefathers, to be the God of their Seed after them for ever*, or that, *he chose Jacob for himself, and Israel for his heritage*, Psal. 135. 4. then will he certainly restore them to that Privilege, and happy State; but God will not thus Repent; *for the Gifts and Callings of God are without Repentance.*

Ver. 31. Τῷ ὑμετέρῳ ἐλέει, *to your mercy.*] i. e. Which unbelief hath hapned not to your Rejection, as it did to them, but *to your Mercy*, that they also may obtain Mercy together with you, and you with them, the Fulness of the *Gentiles* coming in with their Coversion. s

This Argument for Calling the *Jews* runs thus: If God hath called the *Gentiles* to his Grace after a long Idolatry, and Infidelity, though they were not before ever admitted to those Privileges the *Jews* enjoyed, nor had God promised to be their God for ever, much more will he Recal his chosen People from their Infidelity.

Ver. 32. *Esthius*'s Note upon these three Verses, is this, That the *Apostle* doth without Controversie in these words speak of *Israel* according to the Flesh, and therefore in the preceding words must be supposed to speak of the same *Israel*; so that hence the Tradition of the *Church* concerning the Calling of the *Jews*, towards the end of the world, is established. t

See the Appendix to this Chapter, at the End of this Epistle.

CHAPTER

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CHAPTER XII.

Verſe 1. I Beſeech you therefore, Brethren, by the mercies of [*that*] God [*of whom, and through whom are all things, and to whoſe glory they are all deſigned*, Chap. 11. 36.] that ye [a] preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.

2. And [b] be not conformed to [*the evil Cuſtoms of*] this [*Heathen*] world, but be ye transformed [*into other Men*] [c] by the renewing of your mind [*and judgment of things,*] that ye may prove [Gr. *diſcern and approve, See note on* 1 Cor. 11. 28. Gal. 6. 4.] what is [d] that good, and acceptable, and perfect will of God; [i. e. *that Will which under the Goſpel requires only what is ſubſtantially good, and therefore always acceptable to him, and perfectly inſtructs us in our whole Chriſtian Duty.*]

3. [*Which Will of God you will the better diſcern by your humility, and diligence in the Exerciſe of your Spiritual Gifts;*] For I ſay, through the grace [*of Apoſtleſhip, See note on* Chap. 1. 5] given to me, to every man that is among you [*thus gifted,*] not to think of himſelf more highly than he ought to think, [*on the account of thoſe Miniſterial Gifts conferred upon him, not for his own ſake, but for the benefit of others,* 1 Cor. 4. 6, 7. & 12. 7. *as did the Scribes, and Phariſees, and Doctors of the Law, on the account of their Wiſdom, and Knowledge of it,* Rom. 8. 18—23.] but to think ſoberly [*of himſelf,*] according as God hath dealt to every man [e] the meaſure of faith.

4. For as we have many members in one body [*natural,*] and [Gr. *but*] all [*the*] members [*of it*] have not the ſame office, [*but ſome are more feeble, ſome more vigorous, ſome imployed in more, ſome in leſs honourable Services,* 1 Cor. 12. *from* v. 12. *to the* 27*th.*]

5. So we [*Chriſtians*] being many, are one body in Chriſt [*our head,*] and every one [*of us are different*] members one of another,

6. Having then gifts, differing according to the grace [*or favour of God*] that is given to us, whether [*it be*] prophecy, let us propheſie according to [f] the proportion of faith;

7. Or [*if it be*] [g] miniſtery, [*that of an Evangeliſt;*] let us wait on our miniſtery; or he that teacheth, on teaching;

8. Or he that exhorteth [*by a ſpiritual afflatus,* 1 Cor. 14. 3, 31.] on exhortation; he that [h] giveth [*or diſtributes to the Churches ſtock,*] let him do it with ſimplicity [*or liberality; See the note on* 2 Cor. 8. 2.] he that ruleth [*or preſides over that Stock;*] with diligence: he that ſheweth mercy [*to the Sick, Impotent, Stangers, Orphans,*] with chearfulneſs.

9. Let love be without diſſimulation [*not in word only, but in deed and in truth,* 1 John 3. 18.] abhor that which is evil, cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love, [*not bearing only ſuch a kindneſs to one another as common humanity calls for, but ſuch as the Relation of Chriſtian Brethren, and the Bonds of Conſanguinity require;*] in honour preferring one another, [*through humility acting as if you conceived others more worthy of honour than your ſelves, See Note on* Philip. 2. 3. *and being well contented that they ſhould be placed in a more honourable Poſt.*]

11. Not ſlothful in buſineſs, [*in the concerns of God, and of one another;*] fervent in ſpirit, [*ardently, and zealouſly engaging in the ſervice of God, and of one another, as knowing you are then*] [i] ſerving the Lord.

12. Rejoycing in hope [*of the glory of God,* Rom. 5. 2. *or of eternal life,* Tit. 1. 3.] patient in tribulation [*for the cauſe of Chriſt,*] continuing inſtant in prayer, [*that you may ſtand firm in the faith, and have a ſeaſonable deliverance from your troubles.*]

13. Diſtributing to the neceſſities of the [*perſecuted*] Saints; given to [*or purſuing*] hoſpitality [*towards them when they come to you.*]

14. Bleſs [i. e. *wiſh well to, and pray for*] them which perſecute you; bleſs, and curſe not; [*whatever provocations you may have to do ſo.*]

15. Rejoice with them that do rejoice, and weep with them that weep; [*as the Relation of Members of the ſame Body doth require,* 1 Cor. 12. 26.]

16. Be of the ſame mind one towards another, [*being concerned for the ſame good to them which you deſire for your ſelves;*] mind not high things, but condeſcend to men of low eſtate, [*to the meaneſt concerns of the meaneſt Chriſtians.*] Be not wiſe in your own conceits, [*ſo as to think you need not the aſſiſtance of Divine Wiſdom, or the Advice and Counſel of your Chriſtian Brethren,* Prov. 3. 5, 7. Luke 12. 53. *or ſo as to neglect the Concerns of your Chriſtian Brethren,* Prov. 3. 5, 7. Luke 12. 53.]

17. Recompenſe to no man evil for evil; provide things [k] honeſt [Gr. *honourable*] in the ſight of all men.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not your ſelves [*upon your Enemies,* v. 20.] but rather [l] give place unto [*the*] wrath [*of God againſt them,*] for it is written, [*Deut.* 32. 35.] Vengeance is mine, I will repay it, ſaith the Lord.

20. Therefore if thine enemy hunger, [*rather*]

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ther] feed him; if he thirſt, give him
m drink; for in ſo doing thou ſhalt [m] heap coals of fire [*the Divine Vengeance*] on his head.

21. Be not [n] overcome of evil, [*let it not*
n *prevail upon thee, to be impatient under, or avenge it,*] but overcome evil with good.

Annotations on Chap. XII.

a Verſe 1. Παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, *to preſent your bodies a living ſacrifice.*] By Sin reigning in our Mortal Bodies, and by obeying the motions of it in our inward Actions, we being ſaid to preſent τὰ μέλη ὑμῶν, *the members of our bodies inſtruments of unrighteouſneſs to ſin,* Chap. 6. 12, 13. the *Apoſtle* here doth poſitively exhort us παραστῆσαι *to preſent* the ſame Bodies now a *living Sacrifice*, in oppoſition to the Legal Sacrifices, which were firſt ſlain, and then offered up to God upon the Altar, *viz.* by being now *dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord:* An *holy Sacrifice*, as being conſecrated to the Service of God, and having *our fruit unto holineſs*, as the Servants of God ſtill have, *Rom.* 6.22. And as the Sacrifices offered to God were to be free from any ſpot, and blemiſh, and ſo holy; ſo are our Bodies made *an holy Sacrifice*, when they are kept *in ſanctification and honour*, and free from *all filthineſs of the fleſh*, and ſo a Sacrifice *acceptable*, and *well pleaſing* to that God, who deſired not the *Legal Sacrifices*, nor *delighted in Burnt-offerings*, Pſal. 51. 16. Heb. 10. 8. And this, ſaith he, is not as the Sacrifices of the Law, ἐκ τῶν ἀλόγων, *of dead and unreaſonable Beaſts*, which was bodily Service, or that in which the Body chiefly was employed, but it is λογικὴ λατρεία *a Sacrifice of our Reaſon*, devoting our ſelves, who are rational Creatures, to his Service, and alſo is highly ſuitable to our Reaſon.

b Ver. 2. Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *and be not conformed to this world.*] It is the obſervation of *Grotius* on the former Verſe, that the *Apoſtle* having ſhewed before, that Juſtification could not be obtained by the Law, comes now to ſhew how the Goſpel perfected, and ſpiritualized the Law, as to the Ritual, and the Judicial parts of it, and engaged us more exactly to fulfil the Moral parts of it; beginning firſt with the Sacrifices, which by the *Jews* were eſteemed one great, and chief part of their Ritual Worſhip. And then he may here proceed to their Separations from Men of other Nations, or, as the *Phariſees* had improved it, even from the Vulgar ſort, thinking it unlawful to eat, or converſe with, or even touch *the People of the Earth*, as they ſtiled them, and making their Holineſs to conſiſt chiefly in ſuch Niceties and Separations, ſhewing that we do moſt effectually comply with all that God deſigned by any Precepts of this Nature, when we *keep our ſelves unſpotted from the world*, or free from any Conformity unto the ſinful Cuſtoms of it, as *Chriſtianity* eſpecially requires, Chriſt giving up himſelf for our ſins, *that he might deliver us from this preſent evil world*, Gal. 1. 4. Or, he inſtructs them how to change their former *Heathen*, into a *Chriſtian* Converſation, declaring that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to the courſe of this world*, Eph. 2. 2. and *according to the will of the Gentiles*, 1 Pet. 4. 3. they ſhould *no longer live the reſt of their time to the luſts of men, but to the will of God*, v. 2.

Ibid. Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, *by the renewal of your mind.*] The whole new Creature doth conſiſt in the renewal of the Mind, the Will, the Affections, and Actions of Men, 1 *Theſſ.* 5. 23. But becauſe this Renewal doth begin with *the Change of Mind*, diſcerning, and approving *what is acceptable to the Lord*, and upon that follows the Choice of what is ſo by the Will, and the Inclination of the *Affections* to what the Mind doth thus approve of, and the Regulation of our outward Actions, is according to what we thus approve, chooſe, and affect, this *Renewal of the Mind* is put for the Renovation of the whole Man, and we are ſaid to be *renewed in the ſpirit of our Mind*, and *to put on the New Man*, Eph. 4. 23, 24. *which is renewed* εἰς ἐπίγνωσιν, *in knowledge, according to the image of him that created him*, Coloſſ. 3. 10. c

Ibid. Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, καὶ εὐάρεστον, καὶ τέλειον, *the good, and acceptable, and perfect will of God.*] The Ritual Precepts of the Law had no internal Goodneſs in them antecedent to the Command; and ſo God himſelf ſays of them, *I gave them Statutes which were not good*, Ezek. 20. 25. and in oppoſition to their coſtly Sacrifices, and Burnt-offerings, ſaith, *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee, even to do juſtice, and love mercy, and to walk humbly with thy God*, Micah 6. 6, 8. They were not pleaſing to him in themſelves, *Pſal.* 51. 14. *Heb.* 10. 8. but he declareth his *delight in juſtice, and mercy*, Jer. 22. 16. And the deſign of the *Apoſtle*, in the whole *Epiſtle* to the *Hebrews*, is to prove the imperfection of theſe Sacrifices, and of the Old Covenant, and therefore the Neceſſity of a better Sacrifice, and a new, and *better Covenant*; and ſo in oppoſition to theſe Ritual Injunctions, he may here ſtile the Go- d

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ſpel Inſtitution, *the good, and acceptable, and the perfect will of God.*

e Ver. 3. Μέτρον πίστεως, *the meaſure of Faith.*] Here the *Greek Scholiaſts* agree in the Expoſition of theſe words, That by *the Meaſure of Faith*, we are to underſtand the Meaſure of Gifts proceeding from that *Miraculous Faith* which was required to the Exerciſe of them, τῶν γὰρ χαρισμάτων αἴτιον ἡ πίστις, *for Faith is the cauſe of theſe Gifts*, ſaith *Chryſoſtom*; and when they found this Faith raiſed in them, they exerciſed them; they being given, ſaith *Theodoret*, *according to the Meaſure of their Faith.* This Faith enabled them to *remove Mountains*, 1 Cor. 13. 2. *to heal the ſick*, James 5. 15. *to caſt out Devils*, Matth. 17. 20. And hence St. *Peter* exhorts them who had received theſe Gifts, *to miniſter them* ὡς ἐκ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability or ſtrength of Faith which God giveth*, 1 Pet. 4. 11. and this is elſewhere ſtiled *the Meaſure of the Gift of Chriſt*, Eph. 4. 7. This they did, ſaith (a) *Origen*, διὰ τῆς πίστεως ταύτης *by this Faith*; καθὼς ἑκάστῳ αὐτῶν ἡ δωρεὰ εἴληφε παρ' αὐτοῦ, *as every one received the Gift from Chriſt*, ſaith (b) *Irenæus.* The Phraſe occurs twice in (c) *Maimonides*, where he ſaith, *God declared that he would try the Jews with falſe Prophets, to know* menſuram fidei veſtræ in veritate legis, *the Meaſure of their Faith in the Law*; & ad menſuram fidei veſtræ in lucem producendum, num firmiter, & conſtanter perſiſtatis in eâ: Whence we learn that the ſtrength, and firmneſs of Faith is the meaſure of it.

f Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the proportion of faith.*] That is, ſay ſome, according to thoſe Principles of Faith and Good Life, which are known among you; but ſurely, they who *propheſied by a ſpiritual Gift*, could not do otherwiſe; for no Man can by the *Holy Spirit* be excited to contradict the Doctrine, or Precepts of *Chriſtianity.* Others, Let him do it *according to the Meaſure of the Miraculous Faith imparted to him*, enabling him *now* to reveal Myſteries, now to foretel things, now to diſcloſe the Secrets of Men, according as God, upon his Faith, ſhall grant Ability to him to do it. And therefore (d) *Chryſoſtom*, *Oecumenius*, and *Theophylact* ſay, that though this was a Gift, yet *it flowed in upon a Man according as by his Faith he made himſelf a Veſſel fit to receive the Gift of Prophecy.* And this ſeemeth to be the better Expoſition, not only becauſe it hath the Suffrage of the Ancient *Expoſitors*, but becauſe it anſwers *to the Meaſure of Faith* mentioned *v.* 3. for ἀναλογία, ſaith *Origen* here, is not *ratio*, as the *Latins* render it, but *menſura competens*, a Competent Meaſure; and κατ' ἀναλογίαν, in *Heſychius*, is κατὰ τὸ μέτρον, *according to the Meaſure*; and it agrees beſt with the Phraſe of St. *Peter*, to exerciſe theſe Gifts according to the Ability that God hath given them, and to be content with that, though others may enjoy it in higher Meaſures.

Ver. 7. Διακονίαν, *Miniſtry.*] This *Chariſma* being reckoned here before that of Teaching, or Exhortation, I think it beſt to interpret it of the Office of the *Evangeliſt* rank'd before that of the *Paſtor*, and *Teacher*, Eph. 4. 11. and immediately after that of the *Prophets*, as here, rather then to interpret it of the Office of a *Deacon*; all theſe four Offices of *Apoſtle*, *Prophet*, *Evangeliſt* and *Teacher*, being deſigned, ſaith the *Apoſtle* there, *v.* 12. εἰς ἔργον διακονίας, *for the work of the Miniſtry.* Hence St. *Paul* writes thus to *Timothy*, *Do the work of an Evangeliſt*; *fulfil* τὴν διακονίαν σου *thy Miniſtry*; 2 Tim. 4. 5. And of *Mark* the *Evangeliſt*, he ſaith, *Bring Mark with thee, for he is profitable to me* εἰς διακονίαν *to the Miniſtry*; i. e. to be ſent to preach the Goſpel, or viſit the *Churches* where I cannot come, *v.* 11. And in this ſenſe ſaith St. *Peter*, εἴ τις διακονεῖ, *if any man miniſters, let him do it as of the Ability that God giveth*, not as of the Charity of others, which was the proper Office of the *Deacon.* Of the *Teachers*, See Note on 1 *Cor.* 12. 28. *Eph.* 4. 4. *Acts* 6. 4. & 13. 1. & 20. 24. 2 *Cor.* 6. 3. *Coloſſ.* 4. 17. g

Ver. 8. Ὁ μεταδιδοὺς, *he that giveth, and he that ſheweth mercy.*] Theſe two Expreſſions ſeem to denote the ſame Perſons who are called *Helps*, 1 Cor. 12. 28. See the Note there. *He that ruleth* may be the ſame with thoſe who are there ſtiled *Governments*, and elſewhere προϊστῶτες or προϊστάμενοι, 1 *Theſſ.* 5. 12. 1 *Tim.* 3. 4. & 5. 17. Or, ὁ μεταδιδοὺς here may ſignifie him that is moved by an Afflatus to give to the *Churche's* Stock; for ſo the word is uſed in *Job*, ſaying, ὀρφανῷ μεταδίδωκα, *I have given of my Meat to the Orphan*, Chap. 31. 17. and *Prov.* 11. 26. *A bleſſing ſhall be on the head* τοῦ μεταδιδόντος *of him that giveth.* So *Luke* 3. 11. *He that hath two Coats* μεταδότω *let him give to him that hath none.* Eph. 4. 28. *Let him work with his hands, that he may have* μεταδιδόναι *to give to him that needs*, and then the προϊστὰς will be the Perſon ſet over this Stock to manage it aright; for as the *Jews* had in every City *Viros notos*, & *fideles*, Men of Note for their Fidelity, who were conſtituted to be *Collectors* and *Diſtributers* of their Alms to the Poor; ſo ſay the *Apoſtles*, *Look you out* ἄνδρας μαρτυρουμένους *ſeven men of honeſt report*, οὓς καταστήσωμεν, *whom we* h

(a) *Cont. Celſum.* l. 3. p. 124. (b) l. 2. c. 57. (c) *More Nevoth. part* 3. c. 24. p. 406, 408.
(d) Εἰ γὰρ ἡ χάρις δέδοται, τοσοῦτον μόνον ὑπηρέτει δοῦν ἂν ὕδωρ σκεῦος πίστεως αὐτῇ προσενεγκόν.

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will appoint over this business, Acts 6.3. and these are stiled προϊσταται and ἡγούμενοι, and by *Eustathius* are said προϊστασθαι τῶν ξένων *to preside over strangers*. See *Beza* in *Rom.* 16. 2. So *Origen* on the place, *qui tribuit, & præest indigentibus*; and *Theophylact* προϊστασθαι δὲ ἐστι τὸ βοηθεῖν, καὶ διὰ ῥημάτων, καὶ διὰ τῶν σώματος, *to preside, is to help both with words and deeds.* See the Note on 1 Cor. 12. 28. This in after Ages was made the work of the *Bishop*, but in the first Ages of the Church was the work of the *Deacon*.

i Ver. 11. Τῷ Κυρίῳ δουλεύοντες, *serving the Lord.*] So the *Syriack*, *Arabick*, *Æthiopick* Versions, and all the *Greek Scholiasts* read. The other Reading τῷ καιρῷ δουλεύοντες, *serving the time*, mentioned by *Ambrose*, St. *Jerom* and *Ruffinus*, seems to have had its rise from the abbreviation of the word in *MSS.* they reading κῷ, though it hath a good sense thus, *Tempori servite, rebus præsentibus vos accommodantes, & si quid inciderit incommodorum, vel declinantes si liceat commode, vel tolerantes.* See *Eph.* 5. 26. *Coloss.* 4. 5.

k Ver. 17. Τὰ καλὰ, *honourable.*] That there be Actions, which according to the voice of Nature, and antecedently to any Positive Commands, are good and evil, honourable and praise worthy, or matter of dishonour, or dispraise, in the general Opinion of the World; or, such as are τὰ καλὰ, *honourable before Men*, as well as *in the sight of God*, 2 Cor. 8. 21. this *Epistle* doth abundantly demonstrate; for the *Apostle* in the first Chapter having mentioned all the unrighteousness, and impure Actions of the *Heathen* World, he adds, That the *Heathens* knew, from the Consideration of the Righteousness of God, that *they who did such things were worthy of death*, v. 32. in the second Chapter he informs us, That the *Gentiles* having not a written Law, and notwithstanding *doing by Nature the things contained in the Moral Law, shew the work of the Law written in their hearts, their Conscience bearing witness to it, and their thoughts accusing, or else excusing one another*, v. 14, 15. That the Exercise of Righteousness and Peace renders us not only *acceptable to God*, but also *approved of Men*, Chap. 14. 17. Accordingly the *wise* Man saith, that by observing *Mercy and Truth, we shall* προνοεῖν καλὰ *provide things honourable in the sight of God and Men*, Prov. 3. 3, 4.

l Ver. 19. Δότε τόπον τῇ ὀργῇ, *give place unto wrath.*] i. e. Refer it to the Punishment of God, συγχώρησον ἀυτῷ ἐπελθεῖν, τοῦτο γὰρ ἐστι δότε τόπον τῇ ὀργῇ, *suffer him to come in with his wrath upon those who are your Enemies, and persecute you for his sake, for this is the import of these words, Give place unto wrath:* So *Chrysostom*, *Oecumenius*, *Theophylact.* And this Exposition is confirmed by the ensuing Reason, *For Vengeance is mine, I will repay it*; and from the occasion of those words, *Deut.* 42. 35. they being spoken for the comfort of God's People, whose Cause he will plead, and for whose sakes he will repent of the Evil he brought upon them, *v.* 36.

Ver. 20. Ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν m ἀυτῦ, *thou shalt heap coals of fire upon his head.*] I know that many good *Interpreters* conceive here is an Allusion to Artificers that melt Lead, or other Metals, *by heaping coals of fire upon them*, and so imagine that the import of these words is this, *Thou shalt melt him down, or work him, by this obliging Kindness into good affection to thee:* But I believe the sense is rather this, That if he persevere in his Enmity to, his Persecution of thee, and Perverseness towards thee after these kind Offices, the Event, though not sought by thee, will be this, Thou by thy Patience shalt engage the Wrath of God to fall upon him, and to maintain thy Cause against him; and so shalt be more certainly and happily delivered from his Malice, then by Avenging thy self thou wouldst be. For,

1. This suits best with the Connexion of this with the foregoing Verse by the Particle, *Therefore, avenge not your selves, but rather give place to the wrath of God* to fall upon your Enemies, or Persecutors, seeing *he will repay Vengeance to them. Therefore* let not their Enmity hinder you from being kind to them; for that Kindness, if it do not mollifie them, will cause the Wrath of God to wax hot against them.

2. Because the words are plainly taken from *Prov.* 25. 21. where they are exactly to be found; where, saith *Grotius*, apparet de pœnâ Divinâ agi, *it is evident the wise Man speaks of the Divine Vengeance.* And this is the continual import of the Phrase in the *Old Testament*, where only it occurs, and where it still signifies the Wrath, and Indignation of the Lord. So *Psal.* 140. 9, 10. *As for the head of them that compass me about, let the mischief of their own lips cover them, let* ἄνθρακες πυρὸς *coals of fire fall upon them.* So *Isa.* 47. 14. *They shall not deliver themselves from the power of the flame,* ὅτι ἔχεις ἄνθρακας πυρὸς καθίσαι ἐπ' αὐτοῖς, *for thou hast coals of fire to cause to sit upon them.* So *Ezek.* 10. 2. *God commands the Angel to fill his hand* ἀνθράκων πυρὸς *with coals of fire*, and to scatter them over the City, to burn the City with them. And 4 *Esdr.* 16. 52, 53. *Let not the sinner say he hath not sinned, for God shall heap coals of fire upon his head, who saith before the Lord God, and his Glory, he hath not sinned.*

Ver. 21. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not over-* n *come of evil.*] Vincitur à malo qui vult peccare in alium, quia ille peccavit in ipsum. *Aquinas.*

CHAP.

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CHAPTER XIII.

Verſe 1. LET every ſoul be ſubject to the higher Powers, [*or Supream Authority placed over them,*] for there
a is no a power but of God, [*the Fountain of it,*] the Powers that be, are ordained of God.

b 2. Whoſoever therefore b reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt [*the Ordinance of God,*]
c ſhall c receive to themſelves damnation. [Gr. *Judgment.*]

3. For Rulers [*if they act by the Authority of God, and according to Law,*] are not a terrour to good works, [i. e. *ſuch as the Light of Nature pronounceth good,*] but to the evil. Wilt thou then not be afraid of the Power, [*that it will do thee any harm?*] do [*then*] that which is good, and thou ſhalt [*rather*] have praiſe of the ſame.

4. For he is [*by his Inſtitution*] the Miniſter of God to thee for good, [*if thou art a doer of what is good;*] but if thou doeſt that which is evil, [*thou haſt cauſe to*] be afraid; for he beareth not the Sword [*of Juſtice*] in vain; for he is the Miniſter of God [*a Revenger*] to execute wrath [Gr. *for wrath*] on him that doth evil.

5. Wherefore ye muſt needs [Gr. *ye ought to*] be ſubject [*to this Miniſter of God,*] not only for wrath, but alſo for conſcience ſake.

d 6. For, d for this cauſe pay ye Tribute alſo *to them,*] for [*that*] they are God's Miniſters, attending continually on this very thing; [*the executing Judgment between Man and Man, to preſerve every Man in his Right, and to puniſh the wrong doer.*]

e 7. e Render therefore to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, [i. e. *all Legal Impoſitions,*] Fear to whom fear, Honour to whom honour [*is due.*]

8. Owe no man any thing [*which Juſtice obligeth you to render him,*] but [*be eſpecially concerned*]
f to love one f another, [*which love, if ye obſerve its Precepts, will preſerve you from doing any evil, or injuſtice to your Brother;*] for he that [*truly*] loveth another, hath fulfilled the Law, [*relating to him.*]

9. For this [*that which the Law forbiddeth in theſe words,*] thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if there be any other Commandment [*of the Law relating to thy Neighbour,*] it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy Neighbour as thy ſelf, [i. e. *with the like love thou beareſt to thy ſelf, though not with love equal to it.* See Note on Matth. 22. 39, 40.]

10. [*He that is acted by*] love, g worketh no ill to his neighbour, [*which is the thing required in theſe Negative Precepts,*] therefore h love is the fulfilling of the Law. g h

11. And that [Gr. *this*, i. e. *Exhortation to obey Authority, and walk in fervent Charity towards all Men, I recommend to you now, is very ſeaſonable,*] knowing the time, that now it is high time [*for all*] to i awake out of ſleep; for now is our k ſalvation, [or *the ſalvation of the Gentiles,*] nearer than when we [*firſt*] believed. i k

12. l The night [*of Heathen Ignorance,* Acts 17. 31.] is far ſpent, m the day [*of Grace, and Salvation to them*] is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. l m

13. Let us walk n honeſtly as in the day, not in rioting and drunkenneſs, not in o chambering and wantonneſs, [1 Pet. 4. 3.] not in ſtrife and envying; [*things inconſiſtent with that Chriſtian Charity which is the glory of our Profeſſion.*] n o

14. But p put you on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof. p

Annotations on Chap XIII.

a Verſe 1. Ὑπ᾽ ὃν γὰρ ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *there is no power but of God.*] That this may rightly be underſtood, let it be noted, (1.) That God doth not now, as in the Caſe of *Saul*, and *David*, by himſelf appoint, and nominate the Perſon who ſhall ſway the Scepter in any Nation of the World. The *Roman Emperors*, the Powers then in being when St. *Paul* writ this *Epiſtle*, had no ſuch appointment, but were elected by the *Roman* Armies, or choſen and confirmed by the *Senate*; whence it appears that an immediate appointment, or deſignation of the Perſon by God, cannot be neceſſary to render any *Prince God's Ordinance.*

(2.) By virtue of God's general Appointment or Ordinance, whether in the fifth Commandment, or by a Law of Nature, requiring that all *Nations* ſhould have ſome Government placed over them, no individual Perſon can claim a Right to be *the Higher Power* in any Nation, more than others, nor are the People by it tied to yield Obedience to this Man, rather than to that. This there-

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therefore cannot be ſufficient to make a Man the individual Perſon who is God's Ordinance, in reference to ſuch a Nation. It remains therefore

(3.) That this Authority be conveyed to this, or that individual Perſon, or Family, by Compact, Conſent, or Choice of the Perſons governed, that ſuch a Perſon or Family ſhall have the Supream Authority in ſuch a Nation. It therefore muſt be ſuch a Choice, Conſent, or Contract that renders any Perſon the Ordinance of God to ſuch a Nation: And this is what Men call a *Legal Right*, or Title to the Crown; that is a Title by the Laws, and Conſtitutions of the Land.

But then as mutual Conſent, and Contract make two Perſons Man and Wife, and yet Matrimony is God's Ordinance, and the Power of Man over the Wife, and of the Wife over the Body of the Husband, is from God; and as among us, one becomes a *Maſter*, another a *Servant*, by Conſent and Covenant, and yet the *Maſter* hath from God authority over his *Servant*; ſo here, the individual Perſon becomes the *Higher Power*, by the Conſent, the Choice, or Contract *Original*, or Actual of the Community; but yet the Power he Exerciſes in that Station is of God, the Fountain of all Power; and he acts in that Station, not as the Miniſter of Man, but of God.

b Ver. 2. Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, *whoſoever reſiſteth the power.*] (a) *Origen* having cited this, and the preceding Verſe in his Diſſertation againſt *Celſus*, confeſſes it is a place *capable of much Diſquiſition, by reaſon of ſuch Princes as govern cruelly and tyrannically, or who by reaſon of their power, fall into Effeminacy, and Carnal Pleaſures*; referring us to his Comment on that place for the farther Explication of the words. Now there he ſaith, (b) *This is not to be underſtood of Perſecuting Powers, for in ſuch Caſes that of the Apoſtle takes place, We muſt obey God rather than Man, but of thoſe Powers which are not a terror to good works, but to the evil:* And it is a Contradiction to the Holineſs, Juſtice, and Goodneſs of God, to ſay that he hath given *Princes* any power to oppreſs, rob, ſpoil, murther, or do any injury to their Subjects. They cannot purely upon this account, that they are the *Ordinance of God*, have any Power, or Authority to do evil to them; and ſo reſiſting, *i. e.* not being ſubject, or obedient to them in any ſuch thing, cannot be that Reſiſting of God's Ordinance to which the Penalty is here annexed. Now this is the Non-reſiſtance of which the *Greek Commentators* ſpeak, even the Non-performance of Subjection, and Obedience to their Commands; and ſo the Coherence ſeems to require, which ſaith, *Let every ſoul be ſubject to the higher powers, for whoſoever doth reſiſt* them [by not being ſubject] *reſiſteth the Ordinance of God.* Moreover, they only are the Ordinances of God, as they are the *Miniſters of God*, v. 3, 4. Now they are only *the Miniſters of God for good, for the puniſhment of evil doers, and for the praiſe of them that do well*, v. 4. And 3dly, the ſubjection here required, to which the Reſiſtance is oppoſed, is a Subjection due to them, *not only for wrath, but for conſcience ſake*; but we cannot be obliged from Conſcience towards God, to be ſubject to them in thoſe things which they have no Authority from God to require, and for refuſal of Obedience to which, we have God's Authority.

They who interpret this of Violent Reſiſtance by Force of Arms, ſpeak the truth, but not the whole Truth, that being not the only Reſiſtance here forbidden. For, as Dr. *Falkner* obſerves, ἀντιτάσσεσθαι, which we tranſlate, *to reſiſt*, includes all practiſing out of a Spirit of Averſneſs, Oppoſition, and Contradiction, and whatſoever is contrary to ὑποτάσσεσθαι, *the being ſubject*, v. 1. & 5. See *Acts* 13. 8. & 18. 6.

Ibid. Ἑαυτοῖς κρίμα λήψονται, *ſhall receive* c *judgment to themſelves*;] i. e. they ſhall be Sentenced, Puniſhed, and Condemned for it by the *Magiſtrate*, who is a terrour to all evil works. So the word κρίμα ſignifies in theſe words, *feareſt not thou God, ſeeing thou art* ἐν τῷ αὐτῷ κρίματι *under the ſame ſentence of condemnation* by the *Magiſtrate*? Luke 23. 40. See Note on *Chap.* 5. 16. And to this ſenſe the Connexion inclines, *He ſhall receive Sentence or Puniſhment* [from the Rulers,] *for Rulers are a terror to evil works; if therefore thou doſt evil be afraid, for he beareth not the ſword in vain, but is an avenger of wrath.* Or, if he eſcape the hand of the *Magiſtrate*, he ſhall be puniſhed by that God whoſe Miniſter and Ordinance the Power he reſiſteth is; this follows from the Obligation to be ſubject, not only out of wrath, but alſo *from Conſcience* towards God; but hence it does not follow that he muſt be damned, as that imports his being ſentenced by God to Eternal Torments; it follows not from the word κρίμα, ſeeing that in its literal import, ſignifies Judgment, and no more, and ſometimes is applied to Hu-

(a) Πολλῆς ζητήσεως ἴσως καὶ ἁ τόπον διὰ τὰς ἀμότητας, καὶ τυραννικώτερον ἀρξάντας, ἢ τὰς ἐν τῷ ἄρχειν ἐπὶ τρυφὴν, καὶ τρυφὴν ἐξοκείλαντας, Lib. 8. p. 421.

(b) *Non hic de illis poteſtatibus dicit quæ perſecutiones inferunt fidei, ibi enim dicendum eſt, oportet Deo obtemperare magis quam hominibus, ſed de iſtis poteſtatibus dicit quæ non ſunt timori boni operis, ſed mali.*

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mane Judgments; not from the Obligation to be ſubject out of Conſcience, for then all Men muſt be damned who neglect what they, in Conſcience toward God, ſtand bound to do, or do what they in Conſcience are obliged not to do, and then wo be to them who through Weakneſs, or Prejudice, miſtake their Duty, or are ignorant of it, and therefore do neglect it, or tranſgreſs againſt it. Seeing then the Reſiſter of God's Ordinance here is not only the wilful Rebel, but he who alſo is not Subject and Obedient to the Commands of lawful Authority, if the Puniſhment of this Sin, without exception, be Eternal Torments, all muſt be ſentenced to them who out of ignorance and weakneſs, miſunderſtanding, or prejudice, refuſe in any lawful Matter to yield Obedience to the Commands of their Superiours, and ſo not only Sins of Wilfulneſs, but Sins of Ignorance and Weakneſs muſt be damnable.

Now according to this double Notion of Reſiſtance, let it be noted,

Firſt, That the Reſiſtance which conſiſts in Non-ſubjection, or a Refuſal to yield Actual Obedience to the Law of the Superiour, can only be allowed when the Matter of the Law is ſinful, and ſo forbidden by the *Higheſt Power*, not when 'tis judged inexpedient, or unprofitable only, for of that Subjects are not to judge, but the Law-giver only, in that they lawfully may; and therefore, to avoid Scandal and Puniſhment, and from reſpect to him who is God's *Vicegerent*, ought to obey, even as Servants ought to obey their *froward Maſters*, 1 Pet. 2. 18. and Children their *Parents in all* lawful *things*, Col. 3. 20. not diſputing their Authority in ſuch Matters, and this *from Conſcience towards God.*

Secondly, That no Reſiſtance of the *Higher Powers* by Force of Arms, or Violence, can be allowed purely on the account of Religion; for if ſo, we could not be obliged to *ſuffer wrong* in ſuch Caſes *from Conſcience towards God*, as the *Apoſtle* ſaith, we are, 1 *Pet.* 2. 19. or from the Example of our Lord, *v.* 21—24. becauſe the Sufferings which God hath not obliged us to undergo, we cannot undergo, *from Conſcience towards God.*

Thirdly, That no violent Reſiſtance, or no Reſiſtance of the *Higher Powers* by force, can be allowed to any who have not the power of the Sword, and who are *no Avengers of Wrath*; for he that thus uſeth it, plainly *takes the Sword* without Authority from him to whom *belongeth Vengeance*, and the power of Life and Death originally, and ſo without Authority from him to whom this Power of the Sword originally belongs, and therefore by our *Saviour*'s Aphoriſm, deſerves *to periſh by* it, Matth. 26. 52. Hence therefore it muſt follow,

1. That in Abſolute Governments, there is no power of lifting up the Sword againſt the *Higher Powers*, becauſe there is none can claim a ſhare in the Government, and ſo none can have any power of the Sword, or right to be *an Avenger of Evil*, but the Abſolute Power.

2. That in mixt Governments, if any Perſons, or States can claim the Power, it muſt be either (1.) Upon Compact, that ſuch Perſons ſhall have power to defend their Laws. Or, (2.) by virtue of that Rule of *Grotius*, That *where a People hath conferred, not an Abſolute Power, but a Government according to Law, they muſt be ſuppoſed to have reſerved to themſelves a Power neceſſary to preſerve their Laws.* Or elſe by ſome Act done by the *Superiour* which is a virtual Abdication, or a Renunciation of his Government; in all which Caſes we can have no direction from the words of the *Apoſtle*, who in general commands Subjection to the *Higher Powers*, but declares not how far any Man is ſo, or when he ceaſeth to be ſo.

Ver. 6. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, *for this cauſe pay ye tribute alſo.*] Hence it appears that paying Tribute to, is an Acknowledgment of the Right of Goverment in him to whom we pay it, it being payable only on this account, *becauſe he is the Miniſter of God*, &c. and rendred to *Cæſar*, becauſe it is *Cæſar*'s; i. e. becauſe it doth belong to him as being *Cæſar*, or the Power God hath ſet over us. d

Ver. 7. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, *Render to all their dues.*] It is obſervable, that all that is ſaid here, and *Tit.* 3. 1. and 1 *Pet.* 2. 11, 12. ſeems plainly to relate to thoſe falſe Doctrines, and Opinions which had obtained among the *Jews*, and were deſtructive to all Government, and which all *Chriſtians* therefore were concerned to ſhew their freedom from, and oppoſition to, that ſo they might ſtop the Mouths of thoſe *Heathens*, who looking upon *Chriſtians* as the Offspring of the *Jews*, were apt to charge them with the ſame Principles of Oppoſition to all *Heathen* Governments. Now their Principles are theſe: e

Firſt, That being the People of God, *God alone was to be own'd as their Lord and Governour*, in oppoſition to all Earthly Governours; at leaſt in oppoſition to all *Governours* which were not of their own Nation,

(c) *Si Populus Regem feceret, non pleno jure, ſed additis legibus, poterunt per eas leges contrarij actus irriti fieri aut omnino, aut ex parte, quia eatenus Populus jus ſibi ſervavit.* De Jure Belli & Pacis l. 14. § 2.

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and by him immediately choſen, and ruling by his Laws. See this fully proved, Note on 1 *Pet.* 2. 16.

Secondly, As a Conſequent of this, they refuſed *to pay Tribute to Cæſar*; crying out to *Agrippa*,(d) τὰ τέλη ἀναιρεῖν, *to take away their Tributes, looking upon them as a ſign of ſubjection, which they ought not to ſubmit to.*

f Ver. 8. Τὸν ἕτερον, *another.*] This being *v.* 10. ὁ πλήσιον, *his Neighbour*, ſhews that every Man is the *Chriſtian*'s Neighbour.

g Ver. 10. Κακὸν οὐκ ἐργάζεται, *worketh no evil.*] Not that the Law is exactly fulfilled by doing no evil to our Neighbour, but becauſe in *Chriſt*'s interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, *Mark* 3. 4. Here therefore is a *Meioſis*, for *Charity is* alſo *kind*, 1 Cor. 13. 4. and engageth us *by love to ſerve one another*, Gal. 5. 13, 14.

h Ibid. Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the Law.*] The *Apoſtle* plainly here diſcourſeth of the fulfilling of the Law, as it relateth to our Neighbour; but, as *Eſthius* here notes, Love is alſo the fulfilling of it, as it reſpects our Duty to God; for he that loves his Neighbour aright, loves him *for God*, and in obedience to him, and ſo muſt principally love God; he alſo *loves his Neighbour as himſelf.* Now no Man truly loves himſelf, who loves not him above all things who is his chief Good; and in loving whom thus, his happineſs conſiſts. See *Matth.* 22. 37.

i Ver. 11. Ἐξ ὕπνου ἐγερθῆναι, *to awake out of ſleep*,] Is a Phraſe importing two things; (1.) The Converſion of *Heathens* to *Chriſtianity*, as in that Call to them, mentioned *Eph.* 5. 14. wherefore he ſaith, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee life*, or ſhine upon thee. (2.) Our care to walk as becometh Converts with true *Chriſtian* vigilance; as when the *Apoſtle* ſaith to the *Corinthians*, *Awake to righteouſneſs, and ſin not*, 1 Cor. 15. 34. and to the *Theſſalonians* thus, *let us not ſleep, as do others*, 1 Theſſ. 5. 6, 7.

k Ibid. Νῦν γὰρ ἐγγύτερον ἡμῶν σωτηρία, *for now is your ſalvation nearer.*] i. e. Say ſome, the deliverance of you *Chriſtians* from the Perſecution of the *Jews*, ſtirring up the *Heathens* againſt you. And I believe this Paſſage hath a Relation to the Deſtruction of the *Jewiſh* Nation, and the Diſſolution of that *Church*, and of the Worſhip confined to the *Temple*, but chiefly upon this account, that then was the time when the Salvation of the *Gentiles* was to be more fully and gloriouſly accompliſhed, that being the time when *God would ſhew forth all his wrath upon the* unbelieving *Jews*, the Crucifiers of our Lord, and their *Meſſiah*, and upon that account *the veſſels of his wrath*, Rom. 9. 22. Hence the *Apoſtle* exhorteth the believing *Jews* to Conſtancy in the Faith, *foraſmuch as they ſaw this day approaching*, Heb. 10 25. and they being then, ſaving a little Remnant, entirely rejected, and cut off from being any more the Church of God; the *Gentiles* were to be more fully called and owned as his *Church*. The *Apoſtle* had before diſcourſed of this matter, telling the *Romans*, that *by their rejection and fall, came* σωτηρία *ſalvation to the Gentiles*, Chap. 11. 11. that their fall would be *the riches of the world, and the diminiſhing of them, the riches of the Gentiles*, v. 12. & v. 13, 15. *I ſpeak*, ſaith he, to you *Gentiles*, that their rejection will be *the reconciling of the world.* And of this Salvation of the *Gentiles*, he ſaith, it is now nearer, than when they firſt believed, the time of the utter Rejection of the *Jews* drawing nigh; and therefore he adviſed them, eſpecially now at this ſeaſon, to give no obſtruction to their Converſion, and lay no obſtacle in their way, by any Diſobedience againſt their *Superiours*, but by their Submiſſion *to every Ordinance of Man for the Lord's ſake*; to put to ſilence all the Objections of ignorant Men againſt them, as Diſturbers of Government; and that they would diligently avoid all Works of Darkneſs; that they who *ſpoke of them as evil doers*, *might by their good works which they beheld*, be induced *to glorifie God in the day of their viſitation*, 1 Pet. 2. 12, 14. and to avoid all ſtrife and envy, and to walk in love, as being that which rendred them ſo amiable in the eyes of the very *Heathen.*

Ver. 12. Ἡ νὺξ προέκοψεν, *the night is far ſpent.*] Νύκτα καλεῖ τὴν τῶν ἀγνοίας καιρὸν, *he calls the Night the time of the Ignorance of the Gentiles*, ſaith *Theodoret*; and ſo the Day muſt be the Appearance of the Goſpel Light to them: And this is very ſuitable to the Language of the Holy *Scripture*, which ſpeaketh of the *Gentiles* thus, *Ye were ſometimes darkneſs, but now are ye light in the Lord*, Eph. 5. 8. and as Men darkned, and *blinded in their minds*, Eph. 4. 18. and whoſe *fooliſh hearts were darkned*, Rom. 1. 20. In the *Old Teſtament* they are ſtill repreſented as Men who *ſat in darkneſs, and in the ſhadow of death*, Iſa. 9. 1. and when *Chriſt* was ſent to be *a Light to the Gentiles*, he is ſaid to be ſent *to give light to them that ſat in darkneſs*, Luke 1. 78, 79. And when St. *Paul* was ſent to convert them, he is ſaid to be ſent *to turn them from darkneſs to light*, Acts 26. 18. And when St. *Peter* mentions their l

(d) Τῶν τε ἐπιθυμιῶν οὐδὲν ἄλλο ἢ ἀνίκητος δυκλεία ὑπομένειν λέγοντες, Joſeph. Antiq. l. 18. c. 1. de Bell. Jud. l. 2. c. 1. p. 775. D. c. 12. p. 714. See Note on *James* 4. 2, 3.

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Converſion, he tells them, *God had called them from darkneſs, into his marvellous light*, 1 Pet. 2. 9.

m Ibid. Ἡ γὰρ ἡμέρα ἤγγικεν, *and the day is at hand:*] i. e. The Day of Salvation, 2 *Cor.* 6. 2. whence they to whom this Salvation was come, by receiving this Goſpel Light, are ſaid to be ἐκ ἡμέρας, *Men of the day*, and υἱοὶ τῆς ἡμέρας, *Children of the day*, 1 Theſſ. 5. 5, 8. and bid here *to walk honeſtly as in the day.*

n Ver. 13. Εὐσχημόνως, *honeſtly.*] Decently, honourably, as becometh *Chriſtians*, both towards our *Governours*, having our Converſation καλῶ *honourable*, and decorous among the *Gentiles*, that they *beholding our good works may glorifie God*, that is, may own him whom the *Chriſtians* worſhip as a good, and holy God, and ſo be gained to the Faith.

Ibid. Κοίταις καὶ ἀσελγείαις, *in chambering and wantonneſs.*] Κοῖται γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς ἐπ' ἀφροδισίοις ὅπι ἡ δηλυκὴ ἀκέπ. Heſyh. Phavor. o

Ver. 14. Ἐνδύσασθε τὸν Κύριον, *put ye on the Lord Jeſus Chriſt.*] i. e. Be conformable to his Doctrine and Holy Life. So *Chryſoſtom* ſaith it was a Common Phraſe, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, *ſuch a one hath put on ſuch a one*; that is, he is an Imitator of him: So *to put on the new man*, is to walk as new Men, in newneſs of Life and Converſation, *Eph.* 4. 24. *In holineſs and righteouſneſs after the image of him that hath created us* anew, *Col.* 3. 10. p

CHAPTER XIV.

Verſe 1. [NOW *to prevent theſe ſtrifes and envyings*,] him that is weak in the faith, [*and ſo not rightly grounded in it*,] receive ye [*into Chriſtian Communion*,] but not to a doubtful diſputations, [*not reſpecting the difference in their thoughts, and reaſonings from yours.*]

2. For [*ſuch difference of Conceptions there is among the Jewiſh, and the Gentile Chriſtians, that*] one [i. e. *the Gentile Chriſtian*] believeth that he may eat all things; another who is b weak [Gr. *but the weak*, i. e. *the Jewiſh Convert, who is miſtaken in, and doth not rightly underſtand his Chriſtian Liberty, abſtaineth from all Meats, as fearing they may pollute him, and ſo*] eateth [*only*] c herbs.

3. Let not him that [*ſutably to this belief*] eateth [*all kinds of meat*,] deſpiſe him that [*through weakneſs*] eateth not [*of any*,] and let not him that eateth not, judge [*and condemn*] him that eateth [*as unclean, for not obſerving theſe diſtinctions between meats clean, and unclean by the Law, or according to their Traditions, by being offered to Idols, or polluted by the unclean*] for d God hath received him.

4. [*Since therefore God hath received, and owned him as his Servant*,] who art thou that e judgeſt another man's ſervant? to [*God*] his own maſter he ſtandeth or falleth, [*and by him only he is to be judged; he is at preſent weak indeed*,] yea, he f ſhall be holden up, [σταθήσεται δέ,] *but he ſhall be eſtabliſhed*] for God is g able to make him ſtand, [σῆσαι αὐτὸν, *to eſtabliſh him.*]

5. One man eſteemeth one [*Jewiſh*] day above another, [i. e. *more fit to do God ſervice in, as being ſet apart by him for that end*,] another eſteemeth every [*ſuch*] day [*alike fit for that purpoſe.*] Let every man be h fully perſwaded in his own mind, [*or act with fulneſs of perſwaſion that he doth what is lawful.*]

6. [*And to engage you to maintain friendſhip and communion without cenſuring, and condemning one another for theſe matters, conſider that*] he that regardeth a day, regardeth it i to the Lord, [*or out of Conſcience towards him*,] and he that regardeth not the day, to the Lord he doth not regard it, [i.e. *becauſe his Lord hath freed him from any obligation ſo to do.*] He that eateth [*freely of all kind of meats*,] eateth to the Lord, [*or to his glory*,] for he giveth God thanks [*for his liberty thus to eat*;] and he that eateth not [*ſo*,] to the Lord he eateth not, and giveth God thanks, [*even for thoſe Herbs he eateth, or that he hath provided for him other food.*]

Ver. 7. For none of us [*who are Chriſtians*] k liveth to himſelf, [*but to him that died for him and roſe again*, 2 Cor. 5. 16.] and no man [*dying*,] dieth to himſelf, [*ſo as to be exempted from the power, and juriſdiction of the Lord, whoſe ſervants we are.*]

8. For whether we live, we [*Chriſtians, if we act ſuitably to our Duty, and our Obligations*,] live unto the Lord, [*under his Dominion, and under the Government of his Laws*;] and whether we die, we die [*and dying, we are ſtill ſubject*] unto the Lord; whether we live therefore or die, we are the Lord's.

9. For to this end Chriſt both died, and roſe, and revived, that he l might be Lord both of the dead and living.

10. But why [*why then*] doſt thou judge thy brother? or why doſt thou ſet at naught thy brother? [*as if he were thy Servant, and thou his Maſter, and his Judge, ſeeing*] we ſhall all ſtand before the Judgment Seat of Chriſt, [*and from him who is our Lord and Maſter, ſhall receive the Sentence according to our works.*]

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11. For it is written [*Iſa.* 54. 23.] As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

m 12. So then every one of us ſhall m give account of himſelf, [*and of his behaviour in theſe matters*] to God, [*and it becomes not us to antidate his Judgment.*]

13. Let us not therefore [*take upon us to*] judge one another any more; but [*let us*] judge this rather, that no man [*ought to*]

n n put a ſtumbling block, or an occaſion to fall [*from the Faith*] in his brothers way.

14. I know and am perſwaded by [*the Faith of*] the Lord Jeſus, that there is nothing unclean of it ſelf; but [*notwithſtand-*

o *ing this*] to him that o eſteemeth any thing to be unclean, to him [*as to the uſe of it*] it is unclean.

15. But [*though nothing be unclean of it*

p *ſelf, yet*] if thy brother be p grieved [i.e. *ſcandalized*] with thy meat, now walkeſt thou not charitably [*in eating it to his offence and ruine, wherefore*] deſtroy not him with thy meat, for whom Chriſt died.

16. Let not then [*any thing be done by you*

q *whereby*] q your good, [i.e. *your Chriſtian Calling may*] be evil ſpoken of, [Gr. *blaſphemed by them who are thus offended at this uſe of your Chriſtian Liberty.*]

17. For the Kingdom of God is not [*a thing which conſiſts in*] meat and drink, but righteouſneſs, and peace, and r joy in

r the Holy Ghoſt.

18. For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for [*the*] peace [*of the Church,*] and wherewith one may edifie, [*and build up*] another [*in Chriſtian love, and union into one Spiritual Temple in the Lord.*]

20. For meat deſtroy not the work of God, [i.e. *the Chriſtian Convert*, 1 Cor. 3. 9. *for though*] all things indeed are pure; but [*yet*] it is evil for that man who eateth with offence [*to do ſo*]

21. It is good neither to eat fleſh, nor to drink wine, nor [*to do*] any [*other*] thing [*from which thou maiſt abſtain,*] whereby thy brother s ſtumbleth, or is offended, or is made s weak.

22. Haſt thou [*then*] faith? [*or a perſwaſion that all Meats are clean, and lawfully may be eaten,*] have it to thy ſelf before God, [*and ſatisfie thy ſelf with that.*]

t t Happy is he that condemneth not himſelf t [*by acting uncharitably*] in that thing which he alloweth.

23. And he that u doubteth, [Gr. *that puts a difference between Meats,*] is damned if u he eat [*againſt his Conſcience, making that difference*] becauſe he eateth not of faith, [*but againſt his own perſwaſion;*] for w whatw ſoever is not of faith, is ſin.

Annotations on Chap. XIV.

a Verſe 1. Μὴ εἰς διακρίσεις διαλογισμῶν, *not to doubtful diſputations.*] Not diſcriminating them by their inward thoughts, or reaſonings, or rejecting any from Communion upon that account, becauſe they are weak in Judgment; this ſenſe the *Antitheſis* ſeems to require; and this ſenſe will be confirmed from our Note on *v.* 23. and from a like Paſſage of St. *James*, *If you ſay to the man in gay clothing, ſit thou here honourably, and to the poor, ſtand thou there, or ſit down at my foot ſtool,* ὐ διακρίθητε ἐν ἑαυτοῖς, *do you not put a difference, or a diſcrimination among your ſelves, and are become judges* διαλογισμῶν πονηρῶν *of evil reaſonings?*

b Ver. 2. Ὁ δὲ ἀσθενῶν, *but the weak.*] I have obſerved Note on *Chap.* 5, 6. and on 1 *Cor.* 8. 13. that the *weak* Perſon is not the Man of a *doubting Conſcience* about a thing *indifferent*, but of an *erroneous Conſcience* about a thing *unlawful*; this is plain, 1 *Cor.* 8. 7. from theſe words, *Some with conſcience of the Idol to this hour eat it as a thing offered to an Idol, and their Conſcience being weak is defiled.* Now to eat with *the conſcience of the Idol*, muſt be to eat with an erroneous Conſcience; and the thing is as plain here from *v.* 14. which ſhews that the weak Perſon *eſteemeth that unclean, which in it ſelf was not ſo*, and therefore acted from an *erroneous Conſcience*. I have obſerved there alſo that ὁ ἀσθενὴς *the weak*, and ἀσθενεῖν *to be weak*, is to fall and ſtumble; and here it alſo ſignifieth one that ſtumbleth at ſome Doctrine of *Chriſtianity*, *viz.* at that of *Chriſtian* Liberty from *Jewiſh* Obſervances, and who is ſcandalized at it, or made to fall by the uſe of that Liberty by others, as is evident alſo from theſe words, *v.* 21. *It is good not to eat fleſh nor to drink wine, nor to do any other thing whereby thy brother ſtumbleth, or is offended, or is made weak.* And *v.* 13. *Let us not therefore judge one another any more, but judge this rather that no man put a ſtumbling block, or an occaſion to fall* [Gr. a ſcandal] *in his brother's way.*

Ibid. Λάχανα ἐσθίει, *eateth herbs.*] Why c Herbs only? St. *Chryſoſtom* thinks it was διὰ τὸ μὴ γίνεσθαι δῆλον, *that it might not appear, whether they did it out of Obſervance of the Jewiſh Law, or only out of Temperance*; but this

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this the *Apoſtle* contradicts, by ſaying not, that he did this *being cautious*, but he did it *being weak*; and *v.* 14. that he did it eſteeming that which he abſtained from *as unclean*; and this is ſuppoſed as a thing evident throughout this Chapter, that he abſtained out of Conſcience of eating that which he eſteemed unlawful. Others ſay, the word λάχανα Herbs, is taken *Synecdochically for all ſorts of Meat allowed by the Law*; but then they ought, in reaſon to ſhew us ſome Example, or Inſtance where the word λάχανα is uſed in this ſenſe. Let it be therefore noted, (1.) That the (a) *Eſſens*, among the *Jews*, abſtained from all fleſh, *uſing as Victuals, with great delight green Herbs, and the fruits of Trees:* And this they did, as judging fleſh μὴ κατὰ φύσιν *not to be natural Food*, as there it follows. (b) *Philo* ſaith they had τράπεζαν καθαρὰν τῶν ἐναίμων, *a Table pure from any thing that had blood in it, as being an incentive to Concupiſcence, and did eat only Bread and Salt, and Hyſſop.* See Note on *Coloſſ.* 2. 1. Here then is one Inſtance of them, who *being weak, did eat Herbs.* Moreover, *Joſephus* ſaith of ſome *Prieſts* of his Aquaintance, ſent bound to *Rome* from *Judea*, for ſome little Crime, That (c) *they were good Men, who in their Afflictions forgat not their Piety to God, nouriſhing themſelves there with Figgs, and Nuts*; yea, their Superſtition would not permit them to uſe the (d) Oyl of *Heathens*, as being *not clean*, and ſo ſuch as they, could not uſe the Meats of *Gentiles*, much leſs things offered to *Idols*, (as ſometimes all the Meat ſold in the Shambles was,) without tranſgreſſing their own Inſtitutions and Traditions. They therefore might eat *Herbs*, either that they might avoid eating things ſold in the Shambles, which had been offered to *Idols*, and which were therefore deemed κοιναὶ *common*, or unclean, by the whole (e) *Jewiſh Nation*; or to avoid the eating things which they eſteemed polluted by the *Gentiles*, as the *Jewiſh Prieſts* mentioned by *Joſephus* did. Moreover, the Perſon *who believeth all things*, here, is ſo like the Perſon, who ſaith *all things are lawful for me*, 1 Cor. 10. 23. where the *Apoſtle* is ſpeaking of things offered to *Idols*, and the Arguments, many of them, are ſo apparently in ſenſe the ſame here, and 1 *Cor.* 8. and *Chap.* 10. that I can ſee no reaſon wholly to exclude this ſenſe.

Ver. 8. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *for God hath received him.*] This is St. *Peter's* Argument, *Acts* 15. 9. *God put no difference betwixt us Jews and them, purifying their hearts by Faith*, and ſo making them clean in his ſight, though they were not circumciſed, nor abſtain'd from thoſe Meats we count unclean, he therefore received them without requiring this of them, and therefore ſo ſhould we. Note here, that though God teſtified his Reception of them by a viſible, and miraculous Diſpenſation of the Gift of Tongues, and Prophecy, yet doth not the *Apoſtle* ſay, God hath thus teſtified his Reception of them, but only, *he hath received them*, i. e. into Communion with him, *viz.* by giving them that Spirit which is the medium of our Union to, and *Communion* with him. Note alſo, that theſe words prove againſt *Eſthius*, that the *Apoſtle* here ſpeaks not of the *Jew*, but of the *Gentiles*, whom the *Jews* always deem'd unclean, till they became *Proſelytes* to their Law, and ſo obliged to obſerve theſe differences between Meats. See Note on 1 *Cor.* 7. 14. and therefore thought God would not receive them, whilſt they did not obſerve this Law. Moreover, when the *Apoſtle* ſaith, *v.* 2. *Another believeth he may eat all things:* Is this other the *Jew?* Then the ſtrong *Jew* believed not only that he might eat *Swines fleſh*, but even *things offered to Idols*, which yet *Eſthius* denies, *v.* 1. the reaſon is, becauſe both theſe muſt be included in *quibuſlibet cibis*, all kinds of Meat. But if it be the *Gentile*, as is far more probable, then the *Apoſtle* ſpeaks here of the *Gentiles*. Again, when the ſame *Apoſtle* ſaith, *another eſteemeth every day alike*, does he mean the *Jew?* Did the *Jew* think the Obligation to obſerve the Sabbath was aboliſhed? And if he meant the *Gentile*, the *Apoſtle* muſt here ſpeak of them. But, ſaith *Eſthius*, this Doctrine could not extend to the *Gentile*, to whom it was not lawful to comply with the Legal Obſervances, no not for the ſake of the infirm *Jews*. To this I anſwer, (1.) That the *Apoſtle* ſays nothing in this whole Chapter which doth oblige him ſo to do, but only not to judge, not to exclude from Communion thoſe *Jews* that did ſo, and not to eat of thoſe Meats, when that would miniſter Scandal to the *Jew*; and doth he not preſcribe the ſame Rule to the *Gentile* in the Caſe of the Scandal, in theſe words;

(a) Ἅπαξ δ' ἁπάντων (ζώων) ἀπέχονται, λαχανώδει χλόῃ, καὶ καρποῖς δένδρων ὡραιοτήμασιν ἡδονὴν ἀπολαύσει χρώμενοι. Apud. Euſeb. Præp. Evang. l. 8. c. 14.

(b) *De Vit. Contem. p.* 696. D. E.

(c) Καίπερ ἐν κακοῖς ὄντες οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διατρέφοντο δ' σύκοις, καὶ κάρυοις. De vitâ ſuâ. p. 999. C.

(d) Ἐπειδὴ οὐκ ἔχουσιν ἔλαιον ᾧ χρήσονται καθαρὸν—μὴ δι' ἀνάγκην ἑλληνικῷ χρώμενοι, τὰ νόμιμα παραβαίνωσιν. Ibid. p. 1004. B.

(e) *Aboda. Zara Per.* 2. 7. *Maim. de Idol.* c. 7. § 11, 12.

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But if any man ſay unto thee, this is offered to Idols, eat not for his ſake that ſheweth it, and for conſcience ſake, 1 Cor. 10. 28. (2.) St. *Paul*, who had the ſame Perſwaſion that the Law was not binding to him as any *Gentile* could have, yet *to the Jew became as a Jew, that he might gain the Jew*; why therefore might he not permit the ſtrong *Gentile* ſo to do, eſpecially when this was not done out of Reſpect to the Law of *Moſes*, but purely to the higher Law of *Charity*.

c Ver. 4. Σὺ τὶς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *who art thou that judgeſt another man's ſervant?*] Some interpret theſe words thus; We are not to judge another Man's Servant *for doing, what his own Maſter alloweth, or permitteth*: But this is adding to the Text; for the *Apoſtle* doth not ſay, Who art thou that judgeſt another Man's Servant *wrongfully*, or condemneſt in him what God allows? nay, he plainly ſuppoſeth him weak, and erroneous, and yet allows not any condemning and rejecting him, and *excluding him*, ſaith Dr. *Hammond*, *out of the Church*, becauſe God hath received him to be his Servant.

f Ibid. Σταθήσεται δὲ, *he ſhall be eſtabliſhed?*] The *Apoſtle* ſeems plainly here to ſpeak of the weak *Jew*, who through the Errour of his Judgment, might be apt to ſtumble at the Liberty which the ſtrong *Chriſtian* uſed, and which the *Chriſtian* Doctrine taught that *Chriſt* had purchaſed for him alſo, as thinking both himſelf and others obliged to obſerve the Law of *Moſes*; and of him he ſaith, he is now indeed weak, but he ſhall be eſtabliſhed, *i.e.* the time will come when by the Deſtruction of the *Jewiſh Temple*, to which their Service was annexed, and in which alone a great part of their Ceremonial Worſhip was to be performed, they ſhould be better ſatisfied of the Ceſſation of their Obligation to obey thoſe Precepts. Thus alſo he ſaith *Philip.* 3. 15. *as many as are* τέλειοι *fully inſtructed in the Chriſtian Liberty, let them mind this thing*, viz. that it is only *the Circumciſion of the Spirit* that God now regardeth, *v.* 3. and *if any be otherwiſe minded, God ſhall reveal even this unto you*, i. e. he will in his due time convince you of this Truth. See the Note there. Note alſo that the Effuſion of the Spirit on the *Jews*, though Circumciſed, and Zealous for the Obſervation of the Law, was an Argument that God alſo had received the unbelieving *Jew* to his Favour, notwithſtanding his weakneſs of Judgment in theſe Matters.

g Ibid. Δυνατὸς γὰρ ἔστιν ὁ Θεὸς στῆσαι αὐτὸν, *for God is able to make him ſtand.*] The *Apoſtle* elſewhere argues from God's Power to his Will; So *Chap.* 11. 23. *If they abide not in unbelief they ſhall be graffed in, for God is able to graff them in again*; Chap. 16. 25. *To him that is able to confirm you.* 2 Cor. 9. 6, 8. *He that ſoweth liberally ſhall reap liberally; for God is able to make all grace abound toward you.* Heb. 2. 18. *He is able to ſuccour them that are tempted.* And this Argument is always good, where we put no obſtruction to his Will, by rendring our ſelves unworthy of his Illuminations, and his Favours; he being otherwiſe always as ready as he is able to do what he ſees needful, and truly conducing to our Spiritual Good.

Ver. 5. Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω, *let every one be fully perſwaded in his own mind.*] h The *Greek* and *Latin Fathers* give this ſenſe of theſe words; In Matters of this Nature touching the Obſervation of a Day, required by *Moſes*, to the Lord, or not, the abſtaining from Meats, or not, *Let every man abound in his own ſenſe*; i. e. let there be no condemning, no excluding any man on the account of ſuch different Sentiments: And this ſenſe is very agreeable to the Context, if the word πληροφορέω will bear it, of which ſure the *Greek Interpreters* muſt be ſufficient Judges, eſpecially when *Phavorinus* ſaith that πληροφόρησον is the ſame with πλήρωσον, *fulfil*, as in that of the *Apoſtle*, τὴν διακονίαν σὺ πληροφόρησον, *fulfil the Miniſtry*, 2 Tim. 4. 5. and when this ſenſe accords ſo well with the Hebrew Proverb, איש ימלא את לבי i. e. *Let a man fulfil his* heart, *or do his pleaſure.*

They who render the words thus, as we do, *Let every man be fully perſwaded in his own mind*, as the word πληροφορία doth import, *Col.* 2. 2. *Heb.* 6. 9. & 10. 22. 1 *Theſſ.* 1. 5. either refer it to the preceding words thus, *Let every man content himſelf with this, that he is fully perſwaded he doth as he ought*, and not ſearch into the Actions, or Judgments of other Men about theſe Matters to condemn them for them; and this alſo is a ſenſe againſt which I know no Exception, and is made probable from *v.* 14, 21, 22. or elſe give the ſenſe thus, *Let a man have that perſwaſion of the lawfulneſs of what he doth, or abſtains from, as will preſerve him from ſinning againſt Conſcience in it.*

Ver. 6. Κυρίῳ, *to the Lord.*] If the Lord i here ſignifies the Lord *Chriſt*, as we may gather from *v.* 7, 8, 9. 'tis evident from the reaſon following, *for he giveth God thanks*, that *Chriſt* is God: If it ſignifie God the *Father*, yet the following Verſes, which apply it to *Chriſt*, make it plain that the Argument is good from God the *Father* to our Lord *Chriſt*, and again from *Chriſt* v. 10. to God the *Father*, v. 11. and conſequently that they muſt equally be God.

Here we are told, That 'no Man can be 'ſaid to do any thing to the Lord, or out of 'Conſcience towards God in ſuch Caſes 'wherein God has not interpoſed his Au'thority, nor is any Man in *Scripture* ſaid

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'to do any thing to the *Lord*, who cannot 'produce a plain Law for what he does; 'but when both contending Parties can pro- 'duce a Divine Authority for doing, or not 'doing the ſame thing (*i. e.* a Law forbid- 'ding, and yet commanding the ſame thing) 'there is great Reaſon for them to receive 'one another, becauſe they both act out of 'Reverence to the Divine Authority. But this aſſertion may be evidently diſproved,

Firſt, From the Example of St. *Paul*, who *ſerved God from his Fore fathers with a pure Conſcience*, 2 Tim. 1.3. and convers'd before God *in all Good Conſcience*, Acts 23. 1. and was *zealous for God*, even when he perſecuted *Chriſtians* to the Death, *Acts* 22.3,4. and thought himſelf bound in Conſcience *to do many things againſt the Name of Jeſus*, Acts 26. 9. He therefore, if he may be believed, did theſe things *out of Conſcience towards God*, wherein God had not interpoſed his Authority.

Secondly, This alſo is evident from the Inſtances related in this Verſe; for a Law cancelled, and diſanulled by God himſelf, hath no Divine Authority; and he who only produceth ſuch a Law, is ſo far from producing *a plain Law* for what he doth, that he produceth none at all, nor doth he Act out of Reverence to the *Divine Authority*, but only with reſpect to his own erroneous Conceptions of a Divine Authority, when there is no ſuch thing; nor can he produce any Divine Authority for what he doth. *Oh! but God had once interpoſed his Authority in this Caſe, and the Jews could not be ſatisfied that this Authority was repealed.* I anſwer; And ſo it is with all the unbelieving *Jews* unto this very day, who ſtill obſerve the Law of *Moſes*, as far as under their preſent Circumſtances they can, as believing it was given them for an *Everlaſting Covenant*; and ſo being unſatisfied that the Authority of it is repealed; ſo far is it from being true that this caſe hath no Parallel; 'tis therefore evident, that in this ſenſe it cannot be ſaid, *he that regardeth a day, enjoined by the Law of Moſes, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not*; for the *Apoſtle*, in this very Chapter, declareth himſelf perſwaded by the Faith of the Lord *Jeſus*, that *there was nothing now unclean of it ſelf*, but only through the miſtaken eſtimation of the *Jew*, v. 14. and elſewhere, that the *Jewiſh Feaſts*, *New Moons* and *Sabbaths* were only *Shadows of good things to come*, and that *Chriſt* was the Body, or the Subſtance of them, *Col.* 2.17. and that there was made ἀθέτησις, *a diſanulling of the former Command, by reaſon of the weakneſs, and unprofitableneſs of it*, Hebr. 7. 18. It could be therefore nothing but Prejudice, and Errôr, which made the *Jew* conceive he obſerved thoſe days, and abſtained from thoſe Meats by *a Divine Authority*, or that he could produce ſuch an Authority for ſo doing; he therefore muſt be ſaid to do this *to the Lord*, and *out of Conſcience towards God*, becauſe he, through the Weakneſs, and Error of his Judgment, thought the Law of *Moſes* obliged him ſtill in Conſcience to the Obſervance of theſe things. Now this is ſo far from being an *unparallel'd Caſe*, that it is the very Caſe of the *Romaniſts* uſing ſtill, the Anointing of the Sick; of the *Anabaptiſts* dipping them who are baptized; of the *Greek Church* refuſing *to eat things ſtrangled, and blood*, out of Reverence to the *Apoſtolical Injunction*, of the *Diſſenters* uſing Prayer *by the Spirit*, or conceived Prayer, out of Reverence to the Command, *to pray in the Holy Ghoſt*, and abſtaining from Communion with that Church which obſerves no *Church Diſcipline*, out of reſpect to the Command, *to purge the Evil from among us*; for all this is done by them out of a miſtaken Reverence to a *Divine Authority* which they conceive obliging to them. But then the *Greek Expoſitors* here note, that this Indulgence to Men of an Erroneous Conſcience, is not to be extended [f] *to Doctrines of Faith, and Matters of great moment, but only to Caſes of Meat, and Faſting, and the like*; and that it is eſpecially to be granted to thoſe who are Infirm, and want Indulgence.

Ver. 7. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, *for none of us liveth to himſelf.*] This I conceive to be a Reaſon, not of that which is contained in the ſixth *Verſe*, but of what was delivered *v.* 4. *viz. that Chriſt was our Maſter, and we his Servants*; and therefore by judging one another for theſe things, they took upon them to judge another Man's Servant. For (1.) in the next Verſe the *Apoſtle* reaſſumes this Matter, enquiring, *Who art thou that judgeſt thy Brother?* And (2.) thoſe words are a plain proof of this; For we are his Servants to whom we live, and to whom we muſt give an account of our Actions, and who is *Lord both of the dead and the living*; but they ſeem not ſo applicable to what is delivered *v.* 6. or to give a clear Reaſon why he that abſtains from Swines-fleſh, or that Religiouſly obſerves a *Jewiſh Feſtival*, doth this unto the *Lord Chriſt*, who came to take away, not to enforce the Obligation of thoſe things.

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(f) Ταῦτα ἦν περὶ τῶν περιόντων, καὶ ἐσθιόντων ἰδικῶς ἀκαθαρσίαν ἀλλὰ μὴ ὅτι ἄλλων πινῶν, ἃ καὶ ὅτι πάντα ὁ κύριος ἔκτισε δήπου, ἀλλ' ἰδικός ἐστιν ὅτι τοῦτο μόνον, καὶ τῶν ὁμοίων παραμυθούμενος, Chryſoſt. Theod. Phot. Oecum. Theophylact.

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Ver. 9. Ἵνα κυριεύσῃ, *that he might be Lord.*] He by his Resurrection being constituted *Lord of all things*, and having *all Power both in Heaven and Earth conferred upon him*, must have power over all, we being all his Servants, and so obliged not *to live unto our selves, but unto him that died for us, and rose again*, 2 Cor. 5. 16. He being also the Rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised Reward.

m Ver. 12. Περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ, *shall give an account of himself to God.*] Here *Oecumenius* notes, that it is said of God the *Father*, That *he judgeth no man, but hath committed all judgment to his Son*, John 5. 22. and therefore what the *Apostle* here saith, *viz. Every man shall confess to God, and bow the knee to him*, v. 11. *and give an account of himself to God*, v. 12. is manifestly spoken of *Christ* as Judge, ἄρα Θεὸς ὁ Χριστὸς, *and therefore Christ is God.* And this Argument was used before the *Nicene Council* by (g) *Novatian* and *others*. It is a wonder that *Socinus* should deny that the *Apostle* says, *that every knee shall bow to Christ*, when citing the same place, *Philip.* 2. 10, 11. the *Apostle* so expressly declares, that *at the Name of Jesus every knee should bow, and every tongue confess that Jesus is the Lord*; and here from this place proves that *Christ is Lord both of the dead, and of the living*, before whose Tribunal they must all stand, and so must own his Power, and Authority over them, which is the thing expressed *Metaphorically* by *bending of the knee*, and the *confession of the tongue.* And if these words, which the *Prophet* certainly spake of *Jehovah*, the God of the *Jews*, be well applied by the *Apostle* to *Christ*, *Christ* must be also the Person intended by them; for how could the *Apostle* prove that *every knee must bow to Christ*, from the words of God, saying, *to me every knee shall bow*, if Christ were in his whole Nature, and Essence, as different from that God, who spake those words of himself; as is a Creature from his great Creator? (h) *Crellius* here saith St. *Paul* accommodates this Passage to Christ, *not that he is God, but because what is contained in it, shall by Christ, as subordinate to God, be exhibited and performed to God himself.* But this Subterfuge is confuted by the words of the *Apostle*, who saith expressly, *Philip.* 2. 10, 11. That *to the Name of Jesus every knee should bow, and every tongue confess that Jesus is the Lord*, and so declares, these words are fulfilled by the honour exhibited not to God the *Father*, but to our Lord *Jesus Christ*, and seeing he is Lord over the dead, by the Power by which he *is able to subdue all things to himself*, Philip. 3. 21. which doubtless is the Power of God; and seeing, having raised all Men, he *will bring to light the hidden things* which they have done, and *manifest the counsels of their hearts*, 1 Cor. 4. 5. and so must be Omniscient, and have the knowledge of the Secrets of the Heart; and 'tis the Property of God alone to *raise the Dead by his Power*, and be the *Searcher of all Hearts*: These Properties ascribed to *Christ*, here, and elsewhere, must shew, that he is truly God. See the Note on *Philip.* 2. 10.

Ver. 13. Μὴ τιθέναι πρόσκομμα, *not to put a* n
stumbling block;] *i. e.* not to cause our Brother to stumble at the *Christian* Faith, and fall off from it, or to perish; for what is here, do not *put a stumbling block* (by thy Meat) *in thy brother's way*, is *v.* 15. *destroy not him with thy meat for whom Christ died*; and *to eat*, διὰ προσκόμματος, *so as to put this stumbling block before him*, is, *for meat to destroy the work of God.* And that in this sense the Phrase is still used in the *Epistles*, see Note on 1 *Cor.* 8. 9. only let it be noted, that where there is the same danger of destroying my Brother, or dissolving the Work of God, be it not by Infidelity, but Schism, or Idolatry or loose Living, there is the same Reason, and Obligation *not* to *put a stumbling block, or an occasion to fall in our brother's way*: For the Reason why the *Apostle* would not have us put this stumbling block, which makes our Brother fall from the Faith, in his way, is this, because he would not have us be instrumental to his Perishing, or *to destroy him for whom Christ died.* He therefore must equally forbid the doing any other thing which may be left undone without sin; and being done, hath a like tendance to cause my weak Brother to *perish.*

Ver. 14. Τῷ λογιζομένῳ τι κοινὸν, *to him that* o
esteemeth any thing unclean, &c.] Here is a plain demonstration that the Person here mentioned as *weak in Faith*, was also weak in Understanding; *i. e.* one who understood not that Meat to be free from Uncleanness, which indeed was so; and that he was therefore *weak in the Faith*, because he was so in his Understanding; and so also is it plainly, 1 *Cor.* 8. 7, 10. 'Tis therefore without ground affirmed, *That these two sorts of weak Persons must be used very differently; you must have a care of offending those who are weak in Faith; but you must instruct,*

(g) *Neque enim si non & Deus esset omne se Nomine ejus genuflecteret.* Novat. c. 17. Vide *Epist. Polycarp.* Sect. 6.

(h) *Non quod Christus sit ipse Deus, sed quia id quod in hoc testimonio continetur, per Christum tanquam Deo subordinatum, ipsi Deo præstari, & exhiberi debeat.*

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and govern thoſe who are weak in Underſtanding.

Secondly, Here alſo is a plain Evidence that the weak *Jew* had no juſt Matter of Offence given him by the *Gentiles* eating, or that they did not take offence at the open Violation of any expreſs Law of God by the *Gentiles* eating, nor were they thus weak out of Reverence to an expreſs poſitive Law, which all Men agreed was given by God to them, at whoſe eating they were ſcandalized. To make this very clear, conſider that the weakneſs of the *Jews* conſiſted in two things;

1. That they were not convinced that the Law of *Moſes* was out of Date, and therefore durſt not do any thing which was forbidden by that Law, nor omit doing what the Law commanded; and as to this, it is true, they were weak, out of Reverence to an expreſs poſitive Law, which, through the weakneſs of their Underſtanding, they thought to be ſtill binding; but the *Apoſtle* here declares to be by *Chriſt* taken away.

2. That they could not endure to ſee others do what they themſelves durſt not do; *i. e.* they could not endure to ſee the *Gentile* Converts eat thoſe Meats which the Law of *Moſes* forbad the *Jews* to eat: Now here, I ſay, they were not weak out of Reverence to any expreſs poſitive Law; nor could they take offence at the open Violation of any Expreſs Law of God; for there was no ſuch Law given to the *Gentiles*, to abſtain from ſuch Meats as unclean, nor to the *Gentile* Converts to *Chriſtianity* to obſerve any ſuch Law; they therefore by eating of theſe Meats did violate no Law given by God to them, and ſo the *Jews* could take no offence at their Violation of any ſuch Law. And ſo much ſtronger is the Caſe of eating things offered to *Idols*, in which yet the *Apoſtle* doth require this Abſtinence, with regard to the Conſcience of the weak *Jew*, 1 Cor. 8. 7, 10. and *Chap.* 10. 28, 29. For the eating of things offered to Idols (unleſs it were done in the *Idol Temple*, the Place appointed for his Worſhip) was againſt no Law of God, but only againſt the *Canons* of the *Jews*; and ſo here the *Jews* could not be thus offended with that Action, out of Reverence to any Law which God had made againſt it, but only from the *Jewiſh Canons*, and Interpretations of the Law touching abſtaining from *Idolatry*; the Imagination of the *Jew*, that ſuch Meats bought in the *Shambles*, or ſet before *Chriſtians* at a Friendly Entertainment, were unlawful, was a vain Imagination, and ſo they had only an imaginary Law which occaſioned their offence. Nor doth the *Apoſtolical Canon* concern any other Meats offered to *Idols*, than thoſe which were eaten in the *Idol Temple*; for ſure the *Apoſtle*, who was a part of that *Councel*, would not here freely allow what the whole College of *Apoſtles* thought neceſſary, even for the *Gentile* Converts to abſtain from. This Scandal therefore of the weak *Jews* was plainly, *Scandalum acceptum, non datum*, received, but not given; for they had no reaſon at all to believe that the Law of *Moſes* was ever given to, or was in force among the *Gentiles*, and much leſs that their *Jewiſh Canons* could be ſo.

Ver. 15. Ἐὰν λυπεῖται, *if thy brother be grieved.*] The *Greek* imports ſuch Sorrow as puts a Man in danger of his Life, and therefore in the *Metaphorical* ſenſe ſuch Sorrow as endangered his *Chriſtian* Life. So *Job* 31.39. *If I have cauſed the owners thereof to loſe their life:* εἰ ψυχὴν ἐλύπησα, *If I have grieved his ſoul* ſay the *Seventy.* תפחתי *If I have cauſed his life to expire, or break out.* See Dr. *Hammond* on the place. p

Note alſo here, that the *Apoſtle* plainly doth ſuppoſe that he for whom Chriſt died, might periſh. See the Note on 1 *Cor.* 8. 11.

Ver. 16. Ἀγαθὸν, *your good.*] Τὴν πίστιν καλεῖ, *he calleth our Faith our Good*, ſay all the *Greek Commentators*, and that very appoſitely; for the *Jews* blaſphemed, and fell off from *Chriſtianity* upon this account. q

Ver. 17. Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *and joy in the Holy Ghoſt.*] This cannot here ſignifie delight to do good, or rejoycing in Unanimity, for the Phraſe hath no ſuch ſenſe in *Scripture*, but always ſignifies an inward Joy ariſing from the Conſolations of the *Holy Ghoſt*; as when the *Apoſtle* ſaith the *Theſſalonians received the word with much affliction, and with joy in the Holy Ghoſt*, Theſſal. 1. 6. And when St. *Luke* informs us the Churches had peace, *and walking in the comfort of the Holy Ghoſt, were multiplied*, Acts 9. 31. r

Ver. 21. Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *ſtumbleth, or is offended, or is made weak.*] I have ſhewed what it is to be made weak, Note on *v.* 1. what it is to ſtumble, note on *v.* 13. to offend, or ſcandalize a weak Brother, is alſo to be an occaſion of his Ruine, by cauſing him to fall off from the Faith, or to be prejudiced againſt it, as will appear from a brief view of the places where the Phraſe is uſed. So *Matth.* 5. 29, 30. *if thy right eye, or hand* σκανδαλίζει σε, *offend thee*, i. e. if it leads thee to Hell, and to Perdition, cut it off. So *Chap.* 11. 6. *Bleſſed is he who is not offended with me*; i. e. who is not by the meanneſs of my preſent Circumſtances, or by the Doctrine I am ſent to preach, diverted from believing in me. So *Chap.* 13. 21. *When Perſecution comes, the ſtony ground* εὐθὺς σκανδαλίζεται *is preſently offended.* So *v.* 57. and *Chap.* 15. 11. *Mark* 6. 3. *Luke* 7. 23. the *Jews* were ſcandalized at *Chriſt*, i. e. they were diverted from owning him as their *Meſſiah*, either by Reaſon of his words, s

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or the meanneſs of his *Original*, and his Appearance in the World. So were the Multitude, and ſome of his *Diſciples* ſcandalized at his Diſcourſe about eating his fleſh, *John* 6. 60, 61. So doth our Lord admoniſh his Diſciples not to be *ſcandalized* at the Perſecutions they ſhould ſuffer, *John* 16. 1. So he foretels that many who had once believed in him, would be *ſcandalized*, when *Tribulations ſhould abound*, Matth. 24. 10. So he tells his own Diſciples, that they would be *ſcandalized* at his Sufferings, *Matth.* 26. 31. And ſo both *Peter* and the reſt of them were offended, or *ſcandalized*, their Faith in him failing for a ſeaſon, *Luke* 24. 21. So are we to underſtand thoſe words, *Wo to him that offends*, or *ſcandalizeth one of theſe little ones*, as appears from the Reaſon following, *v.* 14. *It is not the will of your heavenly Father, that one of theſe little ones ſhould periſh.* So I have ſhewed the word is uſed, 1 *Cor.* 8. 13. And ſo it may be well interpreted, when the *Apoſtle* ſaith, 2 *Cor.* 11. 29. *Who is offended*, i. e. in danger to fall off from the *Chriſtian* Faith, *and I burn not* with a fervent Zeal for his Recovery?

t Ver. 22. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *happy is he that condemneth not himſelf*, &c.] *i.e.* He is comparatively a happy Man that hath this firm perſwaſion of the Lawfulneſs of Eating any thing that is ſet before him, without asking any queſtion about it for Conſcience ſake; for he createth no trouble, or condemnation to himſelf about theſe Matters, nor is he troubleſome to others by his Niceneſs, or Scrupuloſity; whereas he that puts a difference betwixt Meats, is not only troubleſome to others with whom he doth converſe, but condemns himſelf, as oft as he is tempted to eat of that which his Conſcience doth not allow of.

Ver. 23. Ὁ διακρινόμενος, *he that doubteth.*] u He that diſcerneth, and puts a difference between Meats lawful, and unlawful; this is the import of this word elſewhere. So *Matth.* 16. 3. *You know how* διακρίνειν *to diſcern the face of the Heavens.* Acts 10. 28. & 11. 12. *Go with them,* μηδὲν διακρινόμενος, *making no difference betwixt the Gentiles, and the Jews*, the Circumciſed, and the Uncircumciſed, not counting them unclean any longer, as St. *Peter* doth himſelf interpret it, *v.* 28. And again, *Acts* 15. 9. οὐδὲν διέκρινε, *he put no difference betwixt them and us, purifying their hearts by faith*, 1 Cor. 4. 7. Τίς σε διακρίνει, *who put the difference betwixt thee, and others*; Chap. 11. 29. μὴ διακρίνων, *Not diſcerning the Lord's body*, or not diſcriminating it from other Meats. So *Jude* 22. *Of ſome have compaſſion,* διακρινόμενοι, *making a difference.*

Ibid. Πᾶν δὲ ὃ οὐκ ἐκ πίστεως, *whatever is not* w *of faith.*] i. e. With a due Perſwaſion of the Lawfulneſs of the Action; for that is the Faith ſpoken of in the foregoing Verſe, when the *Apoſtle* ſaith, *Haſt thou faith? have it to thy ſelf*; and that is the Faith which ſtands oppoſed to *doubting* in this Verſe; and to this Faith alone agree the preceding words, *He that makes a diſcrimination between Meats* lawful, and unlawful, and yet eats of them without diſcrimination, is condemned by his own Conſcience, if he eats, becauſe he eateth not of Faith, or with Perſwaſion of the Lawfulneſs of Eating what he doth partake of.

CHAPTER XV.

Verſe 1. WE then that are ſtrong, [*and rightly underſtand our Chriſtian liberty, and duty,*] ought to bear the infirmities of the weak, [*being careful to forbear the doing that which doth ſcandalize, and hurt the Souls of them who have not this knowledge,*] and not to [*do things becauſe they*] pleaſe our ſelves, [*when our weak Brother is thus injured by them.*]

2. Let [*therefore*] every one [*of us rather chuſe to*] pleaſe his neighbour for his good, a to [*the*] [a] edification [*of him in his Chriſtian Faith.*]

3. For even Chriſt, [*whoſe example we are called to imitate,*) pleaſed not himſelf, [i. e. *indulged not ſo to his own pleaſure, eaſe, and quiet, as to neglect the glory of God, or the good of others,*] but [*willingly bore with the infirmities, and ſuſtained the reproaches of* b *men*;] [b] as it is written [*of him*, Pſal. 69. 9.] The reproaches of them that reproached thee fell on me; [i. e. *he was afflicted for them, his zeal for the glory of God, and the good of Souls, cauſed him patiently to endure the contradiction of ſinners*, Heb. 12. 2, 3. *To bear the Croſs they laid, and deſpiſe the ſhame they caſt upon him; which ſure is much more than to abſtain from a little meat, on the account of others.*]

4. [*Nor ought we to think our ſelves unconcerned in what was ſaid ſo long ago by David of others;*] for [*this, and*] whatſoever things were written afore time, were written for our Learning; That we through patience [*in bearing the like Cenſures, Reproaches, and Infirmities of others,*] and [*through the*] comfort of the Scriptures [*promiſing a Reward to that Patience,*] might have hope [*of being rewarded for it.*]

5. Now the God of patience and conſolation,

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lation, [*who works this patience in us, and gives this conſolation to us,*] grant you to be like-minded one towards another; [i. e. *to have a like concern for others, as for your ſelves,*] according to [*the Example of*] Chriſt Jeſus.

6. That ye [*thus bearing with the Infirmities of the weak, and thus receiving one*
c *another into Communion,*] may c with one mind and one mouth [*in your Aſſemblies*]
d glorifie [*and worſhip*] God, even the d Father of our Lord Jeſus Chriſt, [*or the God, and Father of our Lord Jeſus Chriſt.*]

7. Wherefore receive ye one another, [*Jew, and Gentile, into mutual love and fellowſhip, without contention, about the things in which your judgments differ,*] as Chriſt alſo received us [*both, reconciling both to God in one Body on the Croſs, and to one another,* Coloſſ. 1. 20. Eph. 2. 14.] to the Glory of God, [*which will be much promoted by this Union.*]

8. [*As he hath received us,* λέγω δ'] Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion [*or the Jews,*] for [*the eſtabliſhment of*] the truth of God, to confirm the promiſes made to the Fathers [*of that Nation, and ſo he ſhewed his love and mercy towards them.*]

9. And [*he was alſo the Saviour of the Gentiles,*] that the Gentiles [*alſo*] might glorifie God for his mercy [*to them,*] as it is
e written, [*Pſal.* 18. 49.] for this cauſe I e will confeſs to thee, [i. e. *Praiſe, and celebrate thee*] among the Gentiles, [*or* ἐν ἔθνεσι, *with the Gentiles*] and [*will*] ſing to thy name.

10. And again, he [*the ſame David*] ſaith [*Pſal.* 67. 4.] rejoice ye Gentiles with his People.

11. And again, [*Pſal.* 117. 1.] Praiſe the Lord all ye Gentiles, and laud him all ye People.

f 12. And again f Eſaias ſaith, [*Chap.* 11. 1, 10.] There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13. Now [*may*] the God of hope fill you with all joy, and peace, [*the fruits of hope,*] in believing [*thoſe things,*] that ye may abound in hope, through the power of the Holy Ghoſt, [*witneſſing to your Spirits that ye are the Sons of God,* Chap. 8. 16, 17. *and ſhedding abroad the ſenſe of his love in your hearts,* Chap. 5. 5. *and ſo ſealing you up to the Day of Redemption,* Eph. 4. 30.]

14. And [*this I pray, not doubting the Aſſiſtance of this good Spirit with you, for*] I my ſelf alſo am perſwaded of you, my Brethren, that ye are alſo full of goodneſs, filled [*by the Spirit*] with all knowledge, able alſo to admoniſh one another.

15. Nevertheleſs, I have written the more boldly to you in ſome ſort, [Gr. ἀπὸ μέρους, *as to the Gentile part of you*; *See Note on* 2 Cor. 2. 5.] as putting you in mind [*of the favour of God to you Gentiles, and your duty to him,*] becauſe of the grace that is given to me of God, [i. e. *becauſe of the Apoſtolical Office by him committed to me. See Note on* Rom. 1. 5.]

16. That I ſhould be the Miniſter of Jeſus Chriſt to the Gentiles, g miniſtring the g
Goſpel of God, [i. e. *exerciſing my ſelf in in the Offices of the Goſpel, as the Prieſt in the Legal Services,*] that the offering up of the Gentiles [*by me*] might be acceptable, being ſanctified [*not with ſalt, or any other libamen, but*] by [*the effuſion of*] the Holy Ghoſt [*upon them.*]

17. [*And this I have ſo effectually performed by his grace, that*] I have therefore whereof I may glory, through [*the aſſiſtance of*] Jeſus Chriſt, in thoſe things which pertain to [*my Service of*] God [*in this Goſpel.*]

18. [*And here I ſhall only mention what I my ſelf, by the aſſiſtance of this grace, have done*] For I will not dare to ſpeak of any of thoſe things which Chriſt hath not [*but only of thoſe which he hath*] wrought by me, to make the Gentiles obedient by word and deed.

19. [Viz. *that he hath aſſiſted me in preaching the Goſpel*] h through mighty h
[Gr. ἐν δυνάμει, *with the power of*] ſigns and wonders, by the power of the Spirt of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the Goſpel of Chriſt.

20. Yea, ſo have I ſtrived to preach the Goſpel, [*as to do it,*] not where Chriſt was named, [i. e. *preached by others before me,*] leſt I ſhould build upon a another man's foundation.

21. But [*my preaching hath been*] as it is written, [*Iſa.* 52. 15.] to whom he was not ſpoken of, they ſhall ſee, and they that have not heard, ſhall underſtand.

22. For which cauſe alſo [*wherefore by going from one Region to another to preach the Goſpel,*] I have been much hindred from coming to you.

23. But now having no more place[s] in theſe parts [*unacquainted with the Goſpel,*] and having a great deſire theſe many years to come to you;

24. Whenſoever I take my [*intended*] journey into Spain, i I will [*by God's aſſiſtance*] come to you; for I truſt to ſee you i
in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled [i. e. *ſatisfied*] with your Company.

25. But now I go to Jeruſalem to miniſter to [*the neceſſities of*] the Saints [*there.*]

26. For it hath pleaſed them of Macedonia and Achaia to make a certain Contribution for the poor Saints which are at Jeruſalem;

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27. It hath pleaſed them [*I ſay,*] and [*with good reaſon, ſeeing*] their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, [*receiving the Goſpel from Judea,*] their duty is alſo [*in gratitude*] to miniſter to them in carnal things.

28. When therefore I have performed this [*charitable Office,*] and have ſealed [*and ſecured*] to them this fruit [*of the Gentiles Liberality,*] I will come by you into Spain.]

29. And I am ſure, that when I come to you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt, [*or with a full impartment of ſpiritual gifts to you; See Note on* Chap. 1. 11.]

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love [*which is the fruit*] of the ſpirit, that you k ſtrive together with me, in your Prayers to God for me;

31. That I may be delivered from them that do not believe in Judea, and that my ſervice which I have for [*my Brethren in*] Jeruſalem, may be accepted of the Saints [*there, though it come from the Churches of the Gentiles*]

32. That I may come to you with [*the greater*] joy, by the will of God, and may with you be refreſhed.

33. Now the God of Peace be with you all. Amen.

Annotations on Chap XV.

a Verſe 1. Πρὸς οἰκοδομὴν, *to edification.*] *Edification* in the *Scripture* ſometimes ſignifies our increaſe in the knowledge of our *Chriſtian* Duty; in which ſenſe it is ſeven times uſed, 1 *Cor.* 14 3, 4, 5, 12, 16, 26, 29. *Eph.* 4. 29. eſpecially in that knowledge which tends to our Advancement in Piety, and therefore is called οἰκοδομὴ Θεοῦ, *the Edification of God,* 1 Tim. 1. 4. Sometimes our Growth, or Confirmation in the Faith, *Jude* 20. Sometimes it refers to the whole Body, which is called Θεοῦ οἰκοδομὴ, *the building of God,* 1 Cor. 3. 9. Eph. 2. 21. & 4. 12. And then the Body is edified, (1.) By the mutual Love of its Members; in which ſenſe, ſaith the *Apoſtle, Charity edifieth,* 1 Cor. 8. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *Edification in Love,* Eph. 4. 16. (2.) By the ſtrict Union of the Members to, and their peaceable Converſation with one another; and this is ſtiled οἰκοδομὴ εἰς τὸ ἕνα, *the edifying the Church into one,* 1 Theſſ. 5. 11. And thus we are bid *to follow after the things which make for peace,* and τὰ τῆς οἰκοδομῆς τὰ εἰς ἀλλήλους, *the Edification of one of us unto another,* Chap. 14. 19. Now the Edification which conſiſts in Knowledge of our *Chriſtian* Duty, cannot be here underſtood, becauſe our Forbearance of that which ſcandalizes our Brother, tends not to the Information of his Underſtanding, but, as it is an Act of Charity, it tends to the Edification of the Body in Love, as it is the avoiding that which may ſcandalize the weak, and ſo induce him to ſtumble at, and fall off from *Chriſtianity,* it tends to his Edification in the Faith; and as it is receiving the weak into Fellowſhip and Communion, notwithſtanding his different Conceſſions from us, it tends to the Edifying the Body in Union, and Peace.

Ver. 3. Καθὼς γέγραπται, *as it is written.*] b That this *Pſalm* was undoubtedly ſpoken of the *Meſſiah,* we learn from *v.* 22. applied to *Chriſt,* John 19. 28, 29. and from the former part of the Verſe cited here, *viz. The Zeal of thine houſe hath conſumed me,* applied to *Chriſt,* John 2. 17. And the *Jews* themſelves ſay, That the things contained in this *Pſalm,* ſhall be accompliſhed (*a*) *in the days of David,* or *in the days of the Meſſiah*; and that which is ſaid in the cloſe of the *Pſalm,* That *God will ſave Zion,* &c *that men may dwell therein, and have it in poſſeſſion, ſhall be accompliſhed* בימי המשיח (b) *in the days of the Meſſiah.*

Ver. 6. Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *with one mind, and mouth.*] i.e Not only praiſing God with the ſame words in your *Doxologies,* but alſo joyning in thoſe Praiſes with a Mind full of *Chriſtian* Love and Senſe of the Divine Goodneſs. c

Ibid. Τὸν Θεὸν καὶ πατέρα, *the God and Father of our Lord Jeſus Chriſt.*] So 2 *Cor.* 1. 3. & 11. 31. *Eph.* 1. 3. *Coloſſ.* 1. 3. 1 *Pet.* 1. 3. *Apoc.* 1. 6, 12. On which words the deſcant of the [c] *Fathers* is to this effect, That the firſt Perſon of the *Sacred Trinity* is *the God of Jeſus Chriſt, in reſpect of his Manhood, his Father in reſpect of his Divinity,* or as he is the Word. Or the words may be rendred thus; *God who is,* or *the God that is,* or *God, to wit, the Father of our Lord Jeſus Chriſt,* for the Hebrew ו, and ſo the Greek καὶ ſignifies ſometimes *id eſt*; *Noldius partic. Hebr. p.* 180, 281. ſometimes *nempe, to wit, p.* 207. and ſometimes, *qui eſt, who is, p.* 315. d

Ver. 9. Ἐξομολογήσομαι, *I will confeſs unto thee.*] The very next words, *Great deliverances giveth he unto his King, and ſheweth* e

(a) *Voiſin. de Leg. Div. p.* 584. (b) *Pug. fid. part.* 3. *diſt.* 2. *c.* 16. § 25.

(c) Θεὸς μὲν γὰρ τῷ λεγομένῳ καλὰ τὸ ἀνθρώπινον, πλὴν ὑπὲρ καλὰ ἡ θεότης. Theoph. *Deus hominis, Pater verbi.* *mercy*

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mercy to David לְמָשִׁיחוֹ *his Meſſiah*, or Anointed; are by the (d) *Jews* interpreted of the *Meſſiah*, that is, *Chriſt*; and ſo the preceding words are doubtleſs fitly applied to him.

f Ver. 12. Ἡσαΐας λέγει, *Eſaias ſaith.*] The *Chaldy Paraphraſt* interprets the firſt Verſe of the *Meſſiah*; and *R. Chanina* proves from the tenth Verſe, that [e] *King Meſſiah is not to come, but to give Precepts to the Nations of the World.*

g Ver. 16. Ἱερουργοῦντα τὸ εὐαγγέλιον, *miniſtring the Goſpel.*] Here is a plain Alluſion to the *Jewiſh Sacrifices* offered by the *Prieſt*, and ſanctified, or made acceptable, and ſavoury by the *Libamen* offered with it; for he compares himſelf in the Preaching of the Goſpel to the *Prieſt*, *Sacris operanti*, converſant about his Sacrifice, to prepare, and fit it to be offered. The *Gentiles* dedicated by him to the Service of God, are his Sacrifice, or Oblation, the *Holy Spirit* is the *Libamen* poured on this Sacrifice, by which they are ſanctified, and rendred εὐπρόσδεκτα *acceptable to God.* See *Numb.* 15. 3, 10.

h Ver. 19. Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος;] *i. e.* Confirming the Goſpel by outward Miracles, and by the inward Diſtributions of the *Holy Ghoſt*. See the difference between them, Note on *Hebr.* 2. 4.

i Ver. 24. Ἐλπίσομαι πορεύεσθαι πρὸς ὑμᾶς, *I will come to you*, &c.] Here is an Evidence that St. *Paul* in purpoſes of this Nature, was not aſſiſted by the *Holy Ghoſt*, they being purpoſes, which by the Providence of God he was hindred from fulfilling. 'Tis alſo evident from *Chap.* 1. 10, 11. and from this, and from the 28th *Verſe*, that St. *Paul* writ this *Epiſtle* while he was at liberty, and before *Chriſt* had told him he muſt *teſtifie of him at Rome*, Acts 23. 11. and before he was conſtrained to Appeal to *Cæſar*, Acts 25. 11. for in this *Epiſtle* he ſpeaks ſtill of his Journey to *Rome*, and from thence to *Spain*, as of a voluntary Undertaking, hoping then that the unbelieving *Jews* would not have given him that Diſturbance when he went up to *Jeruſalem* with his Alms gathered for his Nation, which afterwards he found they did.

Ver. 30. Ἐν ταῖς προσευχαῖς, *in your prayers for me.*] *If* Paul, ſaith *Eſthius*, *might deſire the prayers of the Romans, why might not the Romans deſire the prayers of* Paul? I anſwer, they might deſire his prayers, as he did theirs, by an *Epiſtle* directed to him to pray for them; he adds, *If they might deſire his prayers whilſt living, why not when dead, and reigning with Chriſt?* I anſwer, becauſe then they could direct no *Epiſtle* to him, or any other way acquaint him with their mind. Hence *Elijah* being to be *taken up into Heaven*, ſpeaks to *Eliſha* thus, *Ask what I ſhall do for thee, before I am taken away from thee*, 2 Kings 2. 9. Note alſo, That we ſay not that ſuch *deſires of the prayers of Saints departed*, are injurious to the Interceſſion of *Chriſt*, but that they are *Idolatrous*, implying that Creatures are Omniſcient, Omnipreſent, and have the Knowledge of the Heart. k

(d) *Pug. fid. part.* 2. *c.* 5. § 8. (e) *Voiſin. de Leg. Div. p.* 595.

CHAPTER XVI.

a Verſe 1. I Commend to you [*r care*] a Phebe our ſiſter [*in the faith,*] which is a ſervant of, [*or one that miniſters to,*] the Church which is at Cenchrea, [*or the Aſſembly of Chriſtians at the Haven of Corinth.*]

2. That you receive her in the Lord, [i.e. *for the Lord's ſake, or as being one that belongs to him,* Matth. 10. 42.] as becometh Saints, [i. e. *Chriſtians,*] and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and b of my ſelf alſo. b

c 3. Greet c Priſcilla and Aquila, my helpers in [*the work of*] Chriſt Jeſus;

4. Who have for my life laid down their necks, [i. e. *expoſed themſelves to the hazard of their own lives*] to whom not only I give thanks [*for my own preſervation,*] but alſo all the Churches of the Gentiles, [*for preſervation of their Apoſtle.*]

d 5. Likewiſe greet the d Church which is in their houſe, [i. e. *their Chriſtian Family.*] Salute my well-beloved Epenetus, who is the e firſt fruits of Achaia unto Chriſt. e

6 Salute Mary, who beſtowed much labour on us.

7. Salute Andronicus and Junia f my kinſmen, and my fellow priſoners, who are of f

g note among the Apoſtles, who alſo were g in Chriſt, [*that is, converted to the Chriſtian Faith*] before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urban our helper in [*the Goſpel of*] Chriſt, and Stachys my beloved.

10. Salute Appelles h approved in Chriſt, h [*by the ſincerity of his Faith, and the integrity of his Life;*] Salute them that are [*in Chriſt*] of Ariſtobulus houſhold.

11. Salute Herodian my kinſman; Greet them that be of the houſhold of Narciſſus i which are in the Lord. i

12. Salute Tryphena and Tryphoſa, who labour in the Lord [*'s ſervice:*] Salute the beloved Perſis which laboured much in the Lord.

13. Sa-

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k 13. Salute Rufus k choſen in the Lord, and his mother and mine, [*ſhe being one who ſhewed the affection of a Mother to me alſo.*]

14. Salute Aſyncritus, Phlegon, Hermas, Patrobus, Hermes, and the brethren which are with them.

l 15. Salute Philologus and Julia, Nereus and his ſiſter, and Olympas, and l all the Saints that are with them.

m 16. Salute one another with an m holy kiſs; the Churches of Chriſt ſalute you.

n 17. Now I beſeech you, brethren, n mark them which cauſe diviſions and offences, contrary to the Doctrine which you have learned [*of the Apoſtles,*] and avoid them, [*or turn from them.*]

o 18. For o they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words, and fair ſpeeches deceive p the hearts p of the ſimple, [i. e. *of innocent well meaning perſons.*]

19. [*Thy Exhortation I direct to you to preſerve you in the way in which hitherto you have walked to the credit of the Goſpel;*] for [*the name of*] your obedience [*to it*] is come abroad unto all men; I am glad therefore on your behalf, [*that ye are not yet infected with theſe Judaizers,*] but yet I would have you wiſe to [*diſcern, and hold faſt*] that which is good, and ſimple concerning evil; [1 *Cor.* 14. 20. i. e. *as Men who have no knowledge of it, and no ſkill to practice it.*]

20. And [*to encourage you to continue ſuch, know that*] the God of peace, [*who is an enemy to theſe Diviſions, mentioned* v. 17.] ſhall bruiſe q Satan under your feet ſhortly. q The Grace of our Lord Jeſus Chriſt be with you. Amen.

21. Timotheus my work-fellow in the Goſpel, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

22. I Tertius, who wrote this Epiſtle, ſalute you in [*the Name of*] the Lord.

23. Gaius mine hoſt, and [*the Hoſt*] of the Church, ſaluteth you. Eraſtus the Chamberlain of the City ſaluteth you, and Quartus a brother.

24. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

25. Now unto him that is r of power to r eſtabliſh you s according to my Goſpel, and s the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret t ſince the world began, [*or from former Ages.*] t

26. But now is made manifeſt, and by the u Scriptures of the Prophets, according to the u Commandment of the everlaſting God, made known to all Nations for the Obedience of Faith.

27. [*That is*] To God x only [*eſſentially, and from himſelf*] wiſe, be glory through Jeſus Chriſt, [*the Mediator of the New Covenant, the Author, and Finiſher of our Faith,*] for ever. Amen. x

Annotations on Chap. XVI.

a Verſe 1. Φοίβην τὴν ἀδελφὴν ἡμῶν, *Phœbe our ſiſter.*] This *Phœbe* was a *Deaconeſs*, choſen to that Office according to the *Apoſtolical* Preſcription, 1 *Tim.* 5. 10. So *Origen*, and *Chryſoſtom.*

b Ver. 2. Καὶ αὐτῆ ἐμοῦ, *and of my ſelf alſo.*] Hence ſome infer that ſhe was not a *Deaconeſs*, but one that miniſtred to the *Apoſtles* in their Preaching, of her Subſtance; but St. *Paul* had none ſuch to miniſter to him, 1 *Cor.* 9. 5, 15. and this is made one Condition of a *Deaconeſs*, 1 Tim. 5. 10. προσασίαν τῶν φιλοξενίαν καὶ πολυμοιρίαν καλεῖ, *he ſaith, ſhe has been a ſuccourer of many by reaſon of her care of, and hoſpitality towards them.* Theodoret.

c Ver. 3. Ἀσπάσασθε Πρίσκιλλαν, *greet Priſcilla.*] *Priſcilla* ſeems to be named firſt here, and 2 *Tim.* 4. 19. as being firſt converted, ſay *Interpreters*; but ſhe is named laſt, *Acts* 18. 2. 26. 1 *Cor.* 16. 19. and therefore the *Gloſs* ſaith, *She is here placed firſt, there being in Chriſt Jeſus neither male, nor female.*

d Ver. 5. Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *and the Church in their Houſe.*] They were ſo zealous in the Faith, ſay *Chryſoſtom*, *Theodoret*, and *Theophylact*, ὥστε τὸν οἶκον αὐτῶν πᾶσι πᾶσαι τάτης τῆς ἐκκλησίαν ἀνόμασαν, *that they converted their whole Families to the Profeſſion of it, for ſuch Families he calls the Church.* See this proved, Note on 1 *Cor.* 16. 19.

Ibid. Ἀπαρχὴ τῆς Ἀχαΐας, *the firſt fruits of Achaia.*] So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, the *Syriack* and *Arabick* Verſions; but the *Alexandrian* Copy, the *Æthiopick*, the *Vulgar*, and almoſt all the *Latin Commentators* read τῆς Ἀσίας, *the firſt fruits of Aſia minor.* So doth *Origen* on this place, and *Hom.* 11. on *Numbers* F. 109. D. & G. and St. *Jerom* on *Ezek.* 43. F. 241. 1. and this reading is to be preferred before the other, becauſe the ſame *Apoſtle* ſaith expreſly, that *Stephanus was the firſt fruits of Achaia*, 1 Cor. 16. 15. that is, he was firſt converted to the Faith there, and *Epenetus* in *Aſia minor*, for ſo the Phraſe, *the firſt fruits* is uſed by (a) S. *Clemens.* e

(a) Καθίζανον τὰς ἀπαρχὰς αὐτῶν εἰς Ἐπισκόπους καὶ διακόνους μελλόντων πιστεύειν. Epiſt. 1. ad Corinth. § 42.

Ver.

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f Ver. 7. Τὺς συγγενεῖς μυ, *my kinſmen.*] So St. *Paul* ſtiles all the *Jews*, Rom. 9. 3. ϗ συναιχμαλώτυς, *and fellow priſoners.* Before St. *Paul* went to *Rome*, he was ἐν φυλακαῖς περισσοτέρως, *in priſons often*, 2 Cor. 11. 23. Ἑπτάκις δέσμα φορέσας, *bearing his chain ſeven times*, ſaith (b) *Clemens*, and ſo might well have many fellow Priſoners.

g Ibid. Ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *of note among the Apoſtles.*] That is, ſay ſome, Men highly eſteemed by them; Men eminent, ſays *Chryſoſtom*, and *Theodoret*, not only among the Teachers, but the *Apoſtles* of the Churches. For they who were Co-workers with the *Apoſtles* in planting of the Churches, are ſtiled Ἀπόστολοι Ἐκκλησίων, *Apoſtles of the Churches*, 2 Cor. 8. 23. *Philip.* 2. 25. In which ſenſe *Barnabas* in Scripture is called an *Apoſtle*, Acts 14. 14. and *Philip* the Deacon by the *Ancients*; See *Coteler. Not. in Conſtit. Apoſt. p.* 262.

h Ver. 10. Δόκιμον, *approved.*] By ſuffering patiently great Tribulations, ſaith *Origen*: for *tribulation worketh patience, and patience* δοκιμὴν *experience of our ſincere affection* to him for whoſe ſake we ſuffer them, *Rom.* 5. 4.

i Ver. 11. Τὺς ὄντας ἐν Κυρίῳ, *which are in the Lord.*] From theſe two Verſes is confirmed our Obſervation, that when the whole Family was converted, the *Apoſtle* writes to the *Church* in ſuch a Houſe, when not, the Salutation is directed to as many as were in the Lord in that Family, according to the Deſcant of (c) *Origen* on the place.

k Ver. 13. Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *choſen in the Lord.*] One of great Excellency in *Chriſtianity*, as we ſay, *a choice Man*; ſo the word ἐκλεκτὸς often ſignifies, *Pſal.* 78. 31. *They ſmote down* τὺς ἐκλεκτὺς *the choſen men that were of Iſrael.* So ἐκλεκτὰ μνημεῖα are *choice Sepulchres*, Gen. 23. 6. ἐκλεκτὰ τῶν δώρων, *choice Gifts*, Deut. 12. 11. and ἄνδρες ἐκλεκτοὶ, *choice Men*, Judges 20. 16. See *Acts* 15. 25, 26.

l Ver. 15. Πάντας τὺς ἁγίυς, *all the Saints.*] Note here that *Saints* and *Chriſtian Brethren* are all one.

m Ver. 16. Ἐν φιλήματι ἁγίῳ, *with an holy kiſs.*] Of the Kiſs of Charity, let it be obſerved, (1.) That it was uſed at the end of the Prayer before the Celebration of the *Sacrament*. So (d) *Juſtin Martyr* ſaith expreſly, ἀλλήλυς φιλήματι ἀσπαζόμεθα παυσαμένυς τῶν εὐχῶν, *Prayers being ended, we ſalute one another with an holy kiſs, and then the Bread and Cup is brought to the Preſident.* (2.) That this ſeems to have been done by the Men apart, and the Women apart, as their (e) ſeparate places in the *Church*, or *Synagogue*, ſeemed to require. So the (f) *Apoſtolical Inſtitutions* ſay, *Theſe things being done, let the Men apart, and the Women apart, ſalute one another with a kiſs in the Lord.* Though (g) *Origen* ſeems to make this Practice proper to the Men only.

n Ver. 17. Σκοπεῖν τὺς τὰς διχοστασίας, ϗ τὰ σκάνδαλα ποιῦντας, *mark them that cauſe diviſions and ſcandals.*] By *Scandals* the *Greek Scholiaſts* underſtand *Hereſies*, whereas, through the whole *New Teſtament*, this word ſeems rather to import ſuch Actions as give occaſion to others to ſtumble at, and fall off from the *Chriſtian* Faith. See Note on *Matth.* 18. 6. *Rom.* 14. 13. *Eſthius* here notes, (1.) That unwritten Traditions may be hence proved, becauſe the *Apoſtle* ſaith, *Mark them that cauſe offences contrary, not to the Scriptures, but to the Doctrine they had received.* But to make this Argument of any force, he muſt prove, that the Doctrine they had received was not contained in the *Scriptures*, either *then*, or *after* written. (2.) The *Apoſtle* plainly ſpeaks here of Doctrines *received* from the mouths of the *Apoſtles* by thoſe very Men to whom he writ; and when he hath once proved the unwritten Traditions of the *Church of Rome* to be ſuch, we ſhall be ready to receive them. (3.) He adds, *That this place makes for a diligent inquiſition after Hereticks*, as if St. *Paul* was ſetting up an *Inquiſition* here; whereas the word σκοπεῖν doth only ſignifie, *to mark*, or *to look to them*, as *Luke* 11. 35. 2 *Cor.* 4. 18. *Gal.* 6. 1. *Philip.* 2. 4. Nor doth he exhort the *Romans* to obſerve them in order to the apprehending or puniſhing, but, as he himſelf notes, in order to the declining of them. (3.) He obſerves truly, that the *Apoſtle* here inſinuates, that even the vulgar People may from ſome general Principles diſcern the true Doctrine, and that which was delivered by the *Apoſtles*, from that which was falſe, and was not ſo delivered; but this was only then to be done, by comparing that which was thus delivered from the mouth of the *Apoſtles*, who preached it by the aſſiſtance of the *Holy Ghoſt*, and confirmed their Doctrine by Miracles, with that which was delivered beſides, or in oppoſition to it, and was not ſo confirmed; and this can only now be done by them, by comparing all Pre-

(b) *Epiſt. ad Cor.* § 5.

(c) *Videntur quidem plures fuiſſe ex domo, ſeu familiâ Narciſſi, ſed non omnes in Domino fuiſſe, & ideo addit eos ſalutandos qui ſunt in Domino.* (d) *Apol.* 2. *p.* 97.

(e) Αἱ γυναῖκες κεχωρισμένως. Conſt. Apoſt. l. 2. c. 57. *p.* 203. Joſeph. de Bell. Jud. l. 6. c. 14. *p.* 916. F. *Philo de vitâ contempl. p.* 691. F.

(f) Ἀσπαζέσθωσαν ἀλλήλυς οἱ ἄνδρες, ϗ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. L. 2. c. 57. & l. 8. c. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τὺς λαϊκὺς, αἱ γυναῖκες τὰς γυναῖκας. Vide *Coteler. Not. in l.* 2. c. 57.

(g) *Ex hoc ſermone nos Eccleſiis traditum eſt, ut poſt Orationes oſculo ſe invicem ſuſcipiant Fratres.* In locum.

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tenders to the *Apoſtle*'s Doctrine, with thoſe *Scriptures* which they endited by the aſſiſtance of the *Holy Spirit*, and confirmed by *Miracles*.

o Ver. 18. Οἱ γὰρ τοιοῦτοι, *they that are ſuch.*] That is the *Gnoſticks*, ſaith Dr. *Hammond*, to whom indeed theſe Characters do well agree. But *Theodoret* ſaith thus, τοὺς κακοὺς τῷ νόμῳ συκοφάντας διὰ τούτων αἰνίττεται, *by theſe words he ſtrikes at the evil defenders of the Law*, or thoſe who preached up Circumciſion, and the Obſervance of the Law, as neceſſary to the Salvation of the *Gentiles*; τοὺς ἐξ Ἰουδαίων αἰνίττεται, *he means the Jews*, ſays *Chryſoſtom*, *Oecumenius*, and *Theophylact*, for he ſtill taxes them with *the love of their bellies*. And certain it is that theſe Men cauſed Diviſions, and Separations from others, as unclean, and not fit to be eaten and converſed with, *Acts* 11. 3. *Gal.* 2.12,13. and *ſcandals ſubverting the ſouls of the Gentiles*, Acts 15. 24. *Evacuating the Goſpel of Chriſt*, Gal. 2.21. and cauſing Men to *fall from Grace*, Gal. 5. 2,4. that they did this διὰ λόγου κολακείας, *by flattering words*, 1 Theſſ. 2.5. and that in this they *ſerved not Chriſt, but their own Bellies*, Philip. 3.19. doing theſe things *for filthy lucres ſake*, Tit. 1. 10, 11. Whence it appears there is no neceſſity of referring theſe words to the *Gnoſticks*, or deſerting the Opinion of the *Ancients*, touching the Perſons here intended.

p Ibid. Ἀκάκων, *of the ſimple.*] Ἀκακος in the *Septuagint* anſwers to the Hebrew תם *the upright*, Job 8.20. Pſal. 25.21. Prov. 13.6. and ἀκακία to תמים *integrity*, Job 27. 5. & 31. 6. Pſal. 7.9. & 26. 1, 11. & 36. 39. & 40. 13. & 83. 13. & 100. 3. and ſo here it ſeems to ſignifie Men of upright, and honeſt hearts.

q Ver. 20. Τὸν Σατανᾶν, *Satan.*] By *Satan* we may underſtand thoſe Perſecuting *Jews*, and *Judaizers*, who are ſtiled the *Meſſengers*, and *Miniſters of Satan*, 2 Cor. 11.15. & 12. 7. their Perſecutions being aſcribed to *Satan*, who animates, and provokes them to them, 1 *Theſſ.* 3. 5. *Rev.* 2. 9, 10. And then God's *bruiſing* him under their feet, muſt ſignifie his taking away their Power thus to deceive and perſecute, by the Deſtruction of *Jeruſalem*, and theſe Impoſtors with it.

Ver. 25. Τῷ δὲ δυναμένῳ, *to him that hath* r
Power,] and Will to execute that Power. See Note on *Chap.* 14. 4.

Ibid. Κατὰ τὸ εὐαγγέλιόν μου, *according to my* s
Goſpel, and the preaching of Jeſus Chriſt.] Both theſe Expreſſions, ſay the *Fathers*, are of the ſame import: The Goſpel which the *Apoſtle* preached being the ſame with that which Chriſt preached whilſt he was on Earth; and they, after his Aſcenſion, preaching in his Name, by his Authority, and by the Aſſiſtance of his Spirit, and ſo delivering his Laws, and Doctrine, not their own.

Ibid. Χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret* t
ſince the world began.] The *Greek* may ſignifie, *from the beginning of Ages*, the Promiſe of the *Meſſiah* being obſcurely made, or hinted to *Adam* from the beginning; though the *Fathers* only render theſe words ἄνωθεν, *before*, as *Theodoret*, or πάλαι, *of old*, as *Chryſoſtom*, *Oecumenius*, *Theophylact*. See the Notes on 2 *Tim.* 1. 9. *Tit.* 2. 2.

Ver. 26. Διὰ γραφῶν προφητικῶν, *by the Scrip-* u
tures of the Prophets.] They of old foretold of the *Meſſiah*, and of *the Calling of the Gentiles*; but yet, as to many Circumſtances, this was ſtill a *Myſtery*, till theſe *Prophetick* Sayings were more clearly revealed by the Spirit given to the *Apoſtles* and *Prophets*, and by the actual accompliſhment of what they foretold. See Note on *Eph.* 3. 6.

Ver. 27. Μόνῳ σοφῷ Θεῷ, *to the only wiſe God.*] x
This, as the *Fathers* note, cannot exclude the *Divine Nature* of *Jeſus Chriſt*, who is *the Wiſdom of the Father*, from this Title, any more than thoſe words, *who only hath immortality*, 1 Tim. 6. 16. exclude *Chriſt* from being *immortal*.

AN

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AN *APPENDIX* to Chap. XI.

CONTAINING

A DISCOURSE OF THE Calling of the *JEWS* TO THE CHRISTIAN FAITH.

TO strengthen the Arguments which I have offered from this Chapter for the Conversion of the *Jewish Nation* to the *Christian Faith*, let it be noted,

1. That this hath been the constant Doctrine of the Church of Christ, owned by the *Greek* and *Latin Fathers*, and by all Commentators I have met with on this Place. Among the *Greek Fathers*, by (e) St. *Chrysostom*, whose words are these; *When the fulness of the Gentiles is come in, then all* Israel *shall be saved, at the time of Christ's second coming, and the Consummation of all things. After the Gentiles have receiv'd the Salutary Faith, they also shall receive the Faith*, saith (f) *Theodoret, when the great* Elias *shall come, and preach it to them.* (g) *Gennadius* descants upon the words of the *Apostle* thus: *They being blinded and excluded from Salvation, God translated this Salvation to you. And again, all you being called, and come in, Grace shall again receive them all, for this the Prophet* Isaiah *testifies. Before*, saith (h) *Photius, the Heathens being disobedient, the Jews were saved.* Again, *the Jews becoming disobedient, the Gentiles are saved; and the Gentiles being saved, the Jews, emulating them, shall be also saved. Because* saith (i) *Theophylact, the Jews being then blinded, have not obtain'd this Salvation, that which the Apostle speaks of, shall happen to them, afterwards. They of the People of* Israel *who believed not, and for their unbelief were deserted, that God's Mercy might be shewed to you, shall not be always left in unbelief*, saith (k) *Origen, but when the dispensation of the fulness of the Gentiles is compleated, they also shall find mercy.* And therefore when *Celsus* had, as it were, prophesied, That *the Jews should presently perish, this*, saith *Origen, he said, not knowing how present God was formerly with them, and how that by their sin, Salvation came to the Gentiles, and their fall brought Riches to the World*, (l) *till the fulness of the Gentiles be come in, that after this, all* Israel, which *Celsus understands not, may be saved.* In his fifth Homily upon *Jeremiah* he exhorts the Christian to live so as that he may not receive a Bill of Divorce, (m) *but may enter*

(e) Καὶ τὸ καιρὸν τῆς παρεσίας τῆς δὲ ἐκείνης καὶ τῆς συντελείας, in v. 11.

(f) Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πεδύσετο κἀκεῖνοι, Ἠλίᾳ τῷ πάνυ φθεγγομένῳ καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν προσφέροντι, in v. 25.

(g) Πεωρωθέντων, καὶ τῆς σωτηρίας ἀποθεμένων ἐκείνων, ἐφ' ὑμᾶς μετήνεγκε ταύτην ὁ θεός. ἐκποιηθέντων μέντοι πάντων ὑμῶν κακείνης αὖθις ἡ χάρις ἅπαντας ἀνακτήσεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ησαΐου λόγιον γραφικόν. apud Oecum. in v. 25.

(h) Σωθέντων τῶν ἐθνικῶν φθαρέντων Ἰουδαῖοι σώζονται καὶ αὐτοί, apud Oecum. v. 31.

(i) Ἐπεὶ ὅπω ταύτης ἔτυχον, πεπώρωνται γάρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in v. 26.

(k) *Non usque quaque relinquentur in incredulitate sua, sed cum plenitudinis gentium fuerit impleta dispensatio, etiam ipsi misericordiam consequentur.*

(l) Ἄχρις ἂν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν ὁ νοεῖ Κέλσος, Ἰσραὴλ σωθῇ. In Celsum l. 6. p. 331.

(m) Ἀλλὰ σωθῶμεν ἡμεῖς ὅτι τὴν κληρονομίαν ἁγίαν (εἰσελθεῖν) μετὰ τὸ πληρωθῆναι τῶν ἐθνῶν σωθέντων, σωθῇ καὶ τότε ὁ Ἰσραὴλ εἰσελθεῖν· ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ γενήσεται μία ποίμνη, καὶ εἷς ποιμήν, apud Huet. Tom. 1. p. 74. C.

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into the holy Inheritance. And Iſrael *may then alſo enter; for if the fulneſs of the Gentiles be come in, then all* Iſrael *ſhall be ſaved, and there ſhall be one Fold, and one Shepherd.* In his Commentary on St. *Matthew*, he ſaith, ibid. p. 410. C. *thoſe that whip'd Chriſt were whipped, and ſhall be whipped till the fulneſs of the Gentiles is come in: And* p. 397. D. *that they were worthy to be deſerted, either till the fulneſs of the Gentiles was come in, or till they had fulfil'd the puniſhment of their ſins.* Nor is this denied by him in the Paſſage cited from his Book againſt *Celſus*; for he ſaith not there, *They ſhould never be converted to the Chriſtian Faith*, but that they ſhould never be reſtored to their own Worſhip, or Country, that *they had been long ſince caſt* ἐκ τιμίης ἀγιστείας καὶ λαμπρείας *out from their venerable Service, and Ceremonies, or Purgations*; (n) *and we confidently affirm* ὅτι οὐδ' ἀποκαταστήσονται *that they ſhall never be reſtored again to* Jeruſalem, or the Land of Promiſe, which before, ſaith he, they were, *for then, being captivated, they returned to their own Land, and enjoy'd their Laws as before, which now they ſhall never be reſtored to.* All the *Latin Fathers* who have left us any *Commentaries*, or Notes on this *Epiſtle*, are plainly of the ſame mind, as you may ſee by conſulting *Hilary the Deacon*, *Primaſius*, *Sedulius*, and *Haymo* upon the 25*th* Verſe of this Chapter. This alſo many of the *Fathers* do conclude,

1. From thoſe words of the Prophet *Hoſea*, *The Children of Iſrael ſhall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Altar, and without an Ephod, and without Teraphim. Afterward ſhall the Children of Iſrael return, and ſeek the Lord their God, and David their King, and ſhall fear the Lord, and his goadneſs in the latter days*, Hoſ. 3. 4, 5. Which words (o) St. *Auſtin* having produced, to prove that the *carnal Iſraelites, who now will not believe, ſhall hereafter do ſo*, he ſaith, *nothing is more manifeſt then that by* David *their King, the Prophet here meaneth Jeſus Chriſt, in whom they now believe not. This*, ſaith (p) St. *Jerom*, *is the blindneſs which hath hapned to* Iſrael *in part, that the fulneſs of the Gentiles might come in, and all Iſrael be ſaved, and after a long time might return and ſeek the Lord. Some*, ſaith he, *do interpret this of the Captivity of* Babylon, *but others*, ſaith he, *with us, refer it to a time yet future.* St. *Cyril* ſaith, *Here is a manifeſt Declaration of what ſhould hereafter happen to the Adulterous Synagogue, and that ſhe ſhould be received again, that* (q) Iſrael *ſhould not always be rejected, but being recall'd, and converted to the Faith, ſhould own Chriſt according to the fleſh to be the King of all, and that this glorious grace ſhould be afforded to her at the end of the World.*

2*ly*, That in which they univerſally agree, excepting only St. *Jerom*, is that *Elias* is to come, before the end of the World, to convert the *Jews* to Chriſt; and this they gather from thoſe words of *Malachi*, *Behold, I will ſend you Elijah the Prophet, before the great and terrible day of the Lord, and he ſhall turn the hearts of the Fathers to the Children*, Mal. 4. 5, 6. And thoſe of Chriſt, *Elias truly ſhall come firſt, and ſhall reſtore all things*, Matth. 17. 11. *We know*, ſaith *Juſtin Martyr*, Dial. cum Tryph. p. 268. & p. 259. p. 306. *that Elias ſhall come before our Lord's ſecond Advent, and that then the Jews ſhall know him whom they have diſhonoured.* Origen (r) ſays, That *by thoſe words of* Malachi, *it ſeemeth to appear that* Elias *ſhall come before Chriſt, and by his ſacred words, and the diſpoſitions they ſhall work in their ſouls, ſhall prepare them for the coming of Chriſt.* *Theodoret* Paraphraſeth the words of *Malachi* thus, *Leſt at my ſecond coming, finding you all in unbelief, I ſhould ſubject you to eternal puniſhments*, (s) Elias *ſhall come firſt, and teach you of my Advent, and ſhall prevail upon you, O Jews, without doubting, to joyn your ſelves to the Churches of the Gentiles, and to be made one.* Yea even St. *Jerom* upon thoſe words of St. *Matthew*, Elias *indeed ſhall come, and reſtore all things*, deſcants thus, (t) *He who is to come in the body at our Lord's ſecond Advent, came now by* John *in virtue, and the Spirit.* And in his Comment on the third of *Habakkuk*, ver. 17. having cited thoſe words of *Chriſt* ſpoken of the barren

(n) Εἰ καί ποτε ἔδοξαν δι' ἁμαρτίας καταλειπεσθαι, οὐδὲν ἧττον ἐπισκοπήσασαι, καὶ ἐπανελθοῦσαι τὰ ἴδια ἀπειλήφασιν, &c. Orig. c. Celſ. l. 4. p. 174.

(o) *Iſtos autem carnales Iſraelitas qui nunc nolunt credere in Chriſtum poſtea credituros, id eſt, filios eorum.* De Civ. Dei l. 18. c. 28. & l. de 8. quæſt. Dulcitij, Tom. 4. p. 674.

(p) *Hæc eſt cæcitas quæ ex parte accidit Iſraeli, ut ſubintraret plenitudo Gentium, & tunc omnis Iſrael ſalvus fieret, & multo poſt tempore reverterentur, & quærunt Dominum ſuum——alii, ut nos, in futurum differunt tempus.* Comment. in locum.

(q) Πάλιν ἐκ τῶν τόπων διαπαῦδος ὑδὲ ἀπόπεμπτον ὁλοθρόπτον ὁ Ἰσραὴλ ἔσαι κεκλήσθαι, καὶ καλὰ καιρὸς, καὶ ὀπτρέφῃ δὲ πίστεως, καὶ ὀπτνοήσαι——καλὰ σάρκα χριστὸν——καιρὸς (δὲ) αὐτοῖς τὸ ἔτω λαμπρᾶς καὶ ἀξιωμάτου χάριτος, ὁ τελειωθῆναι, καὶ ἐν ἐθνεσι καὶ ἐν χριστῷ. In locum.

(r) Ἔοικέ γε διὰ τούτων δηλοῦσθαι ὅτι προσδέξεται ὁ Ἠλίας τῇ ἐνδόξῳ χριστοῦ παρουσίᾳ διὰ τινῶν ἱερῶν λόγων, καὶ καταστάσεων ἐν ταῖς ψυχαῖς τῶν εἰς τοῦτο ὀπτηδείως γινομένων. In Matth. Tom. 13. & Huet. p. 307. D.

(s) Καὶ πείσῃ ὑμᾶς ὦ Ἰουδαῖοι τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀνενδοιάστως ἑνωθῆναι, καὶ μίαν ἀποφῆναι τὴν ἐμὴν ἐκκλησίαν. In locum.

(t) *Ipſe qui venturus eſt in ſecundo ſalvatoris adventu juxta corporis fidem, nunc, per Johannem venit, in virtute, & ſpiritu.* In Matth. 17.

Fig-

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Fig-tree, *Let no fruit grow on thee for ever*, Matth. 21.19. He bids us (u) *diligently conſider, that he ſaith not for ever and ever, but only* in ſeculum *for that Age; and when that Age is paſt, and the fulneſs of the Gentiles is come in, then ſhall this Fig-tree bring forth her fruits, and all* Iſrael *ſhall be ſaved.* So generally did this Doctrine obtain among the *Ancients*.

Moreover, As this Doctrine hath the ſuffrage of all the *Ancient Fathers*, and *Commentators* do thus generally agree in Expoſition of this Chapter, ſo is it eaſie to confirm it by ſhewing the abſurdity of other Expoſitions, and the plain inconſiſtence of them both with truth, and with the words of the *Apoſtle*. For,

1*ſt*. The words of the *Apoſtle* cannot be expounded, as (x) Dr. *Lightfoot*, and others do interpret them, *of the ſpiritual Iſrael*, i. e. *of all thoſe Perſons, whether Jews*, or *Gentile*, which *belong to God's Election*. For, 1. The Text ſpeaks of that which was a Myſtery to the believing *Gentiles*, i. e. a Secret not obvious to their Underſtanding Now that God's Elect, whether *Jew*, or *Gentile*, ſhould be ſaved, could be no Myſtery, but the firſt Article of Chriſtian Faith; and ſo of this the *Apoſtle* could not ſay, *I would not have you ignorant, leſt you ſhould be wiſe in your own conceit*, eſpecially ſince the *Apoſtle* had before ſaid of the believing *Jews*, *there is now an election of Grace*, v. 5. and v. 7. *the Election hath obtained*.

2*ly*, The *Jews*, and *Iſraelites* here mentioned, are manifeſtly diſtinguiſhed from the Elect of *Iſrael*, by this Character, that they were *the blinded Iſrael*, v. 7. who lay under *a ſpiritual ſlumber*, v. 8 whoſe *eyes were blinded that they ſaw not*, v. 10. who had *ſtumbled at the ſtumbling ſtone*, v. 11. they are that *Iſrael whoſe caſting away was the riches of the world, whoſe diminution was their fulneſs*, v. 12. they are *Iſrael according to the fleſh*, v. 14. *the branches broken off for unbelief*, v. 17, 19, 20. they *who believed not*, v. 23, 30, 31, 32. and who were *enemies to the Goſpel for the Gentiles ſake*, v. 29. this is the *Iſrael* of whom the *Apoſtle* here aſſerts *they ſhall be ſaved*, of this *blinded*, this *unbelieving*, this *Iſrael cut off*, theſe *branches broken from their own Olive-tree*, theſe *Enemies* to the converted *Gentiles*, as there hath been, ſaith the *Apoſtle*, *a diminution*, ſo ſhall there be *a fulneſs*, as there hath been *a caſting them off*, ſo ſhall there be *a reception of them*, as there hath been *a breaking them off from their own Olive-tree*, ſo ſhall there be an *inſerting of them into it again*, v. 24. as there hath been a time of their *unbelief*, and ſo of *ſeverity*, v. 22. and of *wrath* to them, Rom. 9.22. 1 *Theſſ.* 2.16. ſo ſhall there be a time of *mercy*, v. 31, 32. Now ſince the *unbelief*, the *diminution*, the *rejecting*, the *breaking the branches off*, muſt neceſſarily be underſtood of *Iſrael according to the fleſh*, of the *natural branches* of the ſtock of *Abraham*, v. 22, 24. *Beloved for the Father's ſake*, v. 28. of the Seed of *Jacob*, whoſe ſins were not yet taken away, *v.* 26. If you underſtand the *fulneſs*, the *reception*, the *ingraffing* of them, the *ſalvation* here mentioned of the *ſpiritual Iſrael*, and of the *elect* oppoſed to *Iſrael that was blinded*, v. 7. the *Antitheſis* is wholly loſt, ſince then the *diminution*, and the *fulneſs*, the *rejection* and *reception*, the *breaking off*, and the *inſertion*, the *ſeverity*, and the *mercy*, will not relate to the ſame perſons. Again, *blindneſs in part hath hapned to* Iſrael, ſaith the Apoſtle, *till the fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſaved*, now certainly the blindneſs hapned to *Iſrael according to the fleſh*, and muſt not the *Antitheſis* require that the *ſalvation* ſhould belong to the ſame *Iſrael*? It hapned not to the Elect, for the *Election*, ſaith the *Apoſtle*, *hath obtained, and the reſt were blinded*, and therefore the Salvation cannot reſpect them only.

Moreover, to whom did this blindneſs happen? was it not to the *National Church*, and Body of the *Jews*? to them to whom our Saviour had ſaid, *whilſt you have the light believe in the light, leaſt darkneſs come upon you*, Joh. 12.35. Is it not of the Children of *Iſrael* that the *Apoſtle* ſaith, *they could not ſee to the end of that which was to be aboliſhed*, 2 Cor. 3.13, 14. *but their minds are blinded, for until this day remaineth the ſame vail untaken away*? was it not that very People *who had eyes, and ſaw not, ears, and heard not; whoſe heart was waxed groſs, their ears dull, and their eyes cloſed*, Iſa. 6.9. Acts 28. 26, 27. v. 8, 10. and from whoſe eyes were *hid the things which belonged to their peace, becauſe they knew not the time of their viſitation*? Luke 19.42, 44. To whom belonged this ἀποβολὴ rejection, or caſting off? doth it not reſpect the generality of that *Church*, and *Nation*? doth not our *Saviour* ſay of them, *the children of the Kingdom ſhall be caſt out into outer darkneſs*. Matth. 8.12. that *their houſe ſhould be left unto them deſolate*, Matth. 23.38. that *the Kingdom of God ſhould be taken from them, and given to a Nation bringing forth the fruits thereof*? Matth. 21.41. Who were the branches broken off, are they not all the unbelieving *Jews*? v. 20. *i.e.* the Bulk, and Body of that *Church*, and *Nation*? doth not our *Saviour* tell them, that *their vineyard ſhould be let out to other Huſ-*

(u) *Et diligenter conſidera quid dixerit, non afferes fructum in ſeculum, non ait uſque in ſecula ſeculorum, ſed cum ſeculum illud pertranſierit, & intraverit plenitudo Gentium, tunc etiam hæc ficus afferet fructus ſuos, & omnis Iſrael ſalvabitur.* F. 90. tit. 1.

(x) *Harmony of the New Teſtament*, p. 194, 195.

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bandmen, Matth. 21. 41. are not they that barren Tree which was to be *hewen down*? Luke 13. 7, 9. and muſt not then the recovery of them from this blindneſs, the receiving of them again, the ingraffing them into their own Olive-tree, reſpect not ſome few ſtragling Converts of them only, but the chief Bulk, or Body of that Nation?

3*ly*, It is eaſie to obſerve two Queſtions in this Chapter; the firſt is this, λέγω οὖν μὴ ἀπώσατο, &c. *I ſay then hath God caſt off his people*, v. 1. to which the Anſwer is, *God hath not caſt off his people whom he foreknew*, or *the remnant according to the election of grace*, v. 5, 7. but only the obdurate *Jew*, v. 8, 9, 10. The ſecond is this, λέγω οὖν μὴ ἔπταισαν, ἵνα πέσωσι, *I ſay then have* theſe unbelieving Jews, who *ſtumbled at the ſtumbling ſtone*, Chap. 9. 32, 33. or *ſtumbled, that they ſhould fall* entirely, ſo as that they never riſe again? and to this the *Apoſtle* anſwers in the negative from *v.* 11. to the 25*th*, and proves it from *v* 25. to the 32*d*. 'Tis therefore evident, that his diſcourſe from *v.* 11. to the 32. reſpects not the *ſpiritual Iſrael*, i.e. the *Gentile* Converts, nor the Elect of *Iſrael*, but the obdurate, blinded Nation which God had then caſt off. And

4*ly*, Here is evidently a time prefix'd for this Converſion of the *Jews*, viz *when the fulneſs of the Gentiles is come in*; here is a *blindneſs* to continue on them till that time; whilſt *blindneſs* doth continue on them, their *ſalvation* is not to be expected, and when they ſhall be ſaved, that *blindneſs*, of neceſſity, muſt ceaſe; but to the *ſpiritual Iſrael*, or the *Elect* converted at all times, nothing of this can be applied, for their Converſion is not limited to the time of the coming in of the fulneſs of the *Gentiles*, but they are converted in every Age, and at all Times.

2*ly*, The Opinion of the Reverend Dr. *Hammond* is to this effect: 'I. (y) That it is not 'neceſſary that this ſhould ſtill belong to a-'ny yet future return of the *Jews* in a viſible 'and remarkable manner, the Circumſtances 'of the Context applying it to the firſt times 'wherein the Epiſtle was writ.

2. (z) 'That the fulneſs of the Jews men-'tioned *v.* 12. is their being added to the 'Church, their coming in, and being gathered, 'and laying holding of the Faith, being pro-'voked ſo to do by ſeeing the Gentiles be-'lieve, and ſo filling up the Vacuities, as it 'were, which were formerly in the Church 'by their ſtanding out impenitently; and the 'fulneſs of the Gentiles, is the Gentiles co-'ming into the Church, receiving the Faith, 'they then becoming one part of the viſible 'Church, as the Jews another.

3*ly*, 'That the (a) Myſtery there mention-'ed is this, that a great part of the Jews are 'now become blind, and that that is made 'uſe of by God, that by occaſion of that the 'Goſpel may (by departing a while from 'them) be preached to, and received by the 'generality of the Gentiles, and they com-'pacted into Chriſtian Churches, and this in 'very mercy to thoſe Jews, that they, by ſee-'ing the Gentiles believe, might at length 'be provoked to do ſo too, by way of E-'mulation, *v.* 11. & 31.

4*ly*, 'That ſo (b) *all Iſrael ſhall be ſaved*, 'i.e. all the true Children of *Abraham*, Jews, 'and Heathens both, but particularly the 'remnant of the Jews ſhall come in, and 'repent, and believe in Chriſt.

5*ly*, 'That the addition of (c) *Jewiſh Be-'lievers* ſhall be matter of confirmation of 'the Faith to the *Gentiles*, and a means to 'bring them all to receive it, to convert the 'Gentiles over all the World.

6*ly*, 'As for the truth of that, that as yet 'many more *Jews* ſhould repent, and receive 'the Goſpel, that, ſaith he, has been demon-'ſtrated by the event; (1.) When the Jews 'ſaw Chriſt's Predictions, *Matth.* 24. mani-'feſtly fulfilled in the Roman Armies ſitting 'down before the City, for then *many turned 'Chriſtians*, and went out of the City, and 'were delivered from the following Evils. 'And

2*ly*, 'After that, when the Temple and City 'were deſtroyed, and they brought into ſub-'jection by the *Romans*, then *many* were hum-'bled, and turn'd Chriſtians. And

3*ly*, 'After that alſo, in *Juſtin Martyr*'s 'days, every day there were ſome that came 'in to be Chriſt's Diſciples. Now to theſe things I

Anſwer, 1*ſt*, That whereas this *Reverend Perſon* ſaith the Circumſtances of the Context apply this Converſion of the *Jews* to the times in which this Epiſtle was writ, *i.e.* about the Year of Chriſt 56. it ſeems extreamly evident, both from the Circumſtances of the Context, and from many other Scriptures, that nothing could more unfitly be aſſigned as the time of the Converſion of the then hardened, and rejected Jews than this. For

1. In the 9*th* Chapter of this Epiſtle, the *Apoſtle* calls our Lord *Chriſt*, *the Holy Ghoſt*, and his own *Conſcience* to witneſs, that *he had great heavineſs, and continual ſorrow in his heart*, on the account of the Infidelity of his *Jewiſh Brethren*, the ſpiritual ſlumber, and blindneſs which then was upon them, and their rejection by God, *v.* 1, 2, 3. And *ver.* 22. he plainly repreſents them as *Veſſels of wrath fitted for deſtruction*, and only reſerved, as *Pharaoh* was of old, for a more illuſtrious ruine, in which God's vengeance on them, and the cauſes of it, ſhould be conſpicuouſly ſeen.

(y) *Note* D. *in* v. 11. (z) *Ibid.* (a) *Paraphr. in* v. 25. (b) *Paraphr. in* v. 26. (c) *Paraphr. in* v. 12.

And

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And *v.*27. he proceeds to ſhew, from the Predictions of the *Prophets*, that only a little Remnant of them ſhould be ſaved; a Remnant like to thoſe Seven thouſand Men reſerved in the ten Tribes of *Iſrael*, when the whole viſible Body of them had revolted to *Baal*: And *v.* 31. ſpeaking of them in general, he ſaith, *Iſrael hath not attained to juſtification, becauſe they ſought it not of faith, but ſtumbled at the Meſſiah*, even at that Jeſus who is *the end of the Law for juſtification to every one that believeth*, Chap. 10. 4. He being to them *a Stone of ſtumbling, a Rock of offence.*

In the 10 Chapter, he declares that they had not ſubmitted *to the righteouſneſs which was of God through faith*, v. 2, 3. and from *ver.* 16. to the end of that *Chapter*, he proves that the preaching of the Goſpel to the *Gentiles*, and the incredulity of the *Jews*, was a thing long ago foretold in the *Prophetick* Writings. In this Chapter, he begins with the Enquiry to which his former Diſcourſe, and the general Infidelity of that People had given occaſion, *viz. Hath God entirely caſt off his people?* and anſwers it by ſaying, That as in the time of *Elias*, in that general Revolt of the ten Tribes, God ſtill *reſerved Seven thouſand who had not bowed the knee to Baal*, οὕτως καὶ ἐν τῷ νῦν καιρῷ, *ſo in this ſeaſon alſo* he had reſerved a like *Remnant according to the election of grace*, v. 5. confeſſing notwithſtanding touching the Body of that *Church*, and People, that *Iſrael had not attained to that righteouſneſs it ſought for*, but was, excepting this Election only, wholly blinded, that God had *given them up to a ſpirit of ſlumber*, and *blinded their eyes*, had *broken them off for their infidelity*, and had ſhewed his *ſeverity* upon them. Wherefore the times when this *Epiſtle* was written, being the times of the *Apoſtle's heavineſs*, and his *continual ſorrow* for their *rejection*; the times when they are repreſented by him as *veſſels of wrath fitted for deſtruction*; when the *Prophets* had foretold their *Incredulity*; when *Iſrael had not attained to juſtification*, but had *ſtumbled at the Meſſiah*; when they were *ignorant of the Righteouſneſs of God*, and had not ſubmitted to it; when to that very day they were *blinded*, and given up to a *ſpiritual ſlumber*; Is it poſſible that theſe ſhould be the very times aſſigned by the *Apoſtle* for the ceaſing of their blindneſs, and that ſo generally, that it might be truly ſaid, all *Iſrael* were then *ſaved*, and God had *mercy on them all?*

The ſame *Apoſtle*, *Anno Chriſti* 49. ſpeaks to them of that Nation thus; *It was neceſſary that the Word of God ſhould be firſt ſpoken to you, but ſince you thruſt it from you, and judge your ſelves unworthy of eternal life, lo we turn* (from you) *to the Gentiles*, Acts 13. 46. In his firſt Epiſtle to the *Theſſalonians* written *A. D.* 51. he declares of the *Jews*, that *they killed the Lord Jeſus, and their own Prophets, and they perſecuted the Apoſtles; that they pleaſed not God, and were contrary to all men*, 1 Theſſ. 2. 14, 15, 16. *Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always, for the wrath is come upon them to the uttermoſt.* That is, ſaith Dr. *Hammond*, *By this they do ſo fill up the meaſure of their ſins, that the wrath of God, to the utter deſtruction of them, is now come out upon them, already denounced, and, within a very little while, moſt certain to overtake them.* In his ſecond Epiſtle to the *Corinthians*, written before that to the *Romans*, tho' perhaps in the ſame year, he ſaith, that *even then their minds were blinded, and the veil ſtill remained upon them.* And when he came to *Rome*, about three years after the writing this Epiſtle, and preached to ſome of the cheif of them reſiding in that City, he declares that theſe words of *Iſaiah* were fulfilled upon them, *Act.* 28. 23, 28. viz. *Hearing you ſhall hear, and ſhall not underſtand, and ſeeing you ſhall ſee, and not perceive, for the heart of this people is waxed groſs, and their ears are dull of hearing; and they have cloſed their eyes, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted, and I ſhould heal them.* Concluding thus, *Be it known therefore to you, that the Salvation of God is ſent to the Gentiles, and they will hear it.* Now after they had thus *put away the Goſpel from them, and judged themſelves unworthy of eternal life*, and the *Apoſtles* had thus turn'd from them to the *Gentiles*, after the *wrath of God was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, ſay all the *Ancient Commentators*, not as in the times of the Judges, for twenty or forty years, or, as in the time of their Captivity, for ſeventy years, but for many Generations, after their minds were thus *blinded*, their *eyes thus ſhut*, their *hearts thus hardened*, can we expect this blindneſs ſuddenly ſhould ceaſe, and this wrath preſently give place to Mercy and Salvation?

2 That *many of the Jews turned Chriſtians when they ſaw Chriſt's prediction*, Matth. 24. *fulfill'd, in the Roman Army ſitting down before that City, and went out of the City with the Chriſtians, and ſo were delivered from the following evils*, is alſo ſaid without all ground, or teſtimony of Writers of thoſe times. (*d*) *Epiphanius* who lived in *Paleſtine*, and (†) *Euſebius* who was born, and educated there, give us an accurate Relation of this matter, and carefully inform us, that οἱ Μαθηταὶ, *the Diſciples of Chriſt*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Chriſt*, being admoniſhed by an *Angel*, or by an *Oracle* ſo to do, *left Jeruſalem*, and went to *Pella*, *where they were preſerved*,

(d) *De Menſ. & Pond.* c. 15. & *Hær.* 29. § 7. † *Eccl. Hiſt.* l. 3. c. 5.

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but of one Convert of the *Jews* then made, they ſay not a word. How unlikely then is it that the ſame *Epiphanius*, who ſo particularly relates the converſion of one ſingle *Aquila* from *Judaiſm* to *Chriſtianity*, when they returned to *Jeruſalem* after the ruine of it, and his revolt again to *Judaiſm*, ſhould never ſpeak one word of theſe ſuppoſed Converts before their departure?

Moreover, this was the time when there happened a great *Apoſtacy* of the *Jewiſh* Converts, according to our Lord's Prediction, that *becauſe iniquity ſhould* then *abound, the love of many ſhould wax cold*, Matth. 24. 12. And therefore the Epiſtle to the *Hebrews* written in the *9th*, the Epiſtle of St. *James* writ alſo in the *9th*, and the Epiſtle of St. *Peter* writ in the *10th* year of *Nero*, all near this very time, are very full of Exhortations to them that they would not be *double minded*, wavering, or *unſtable in the faith*, James 1. 6, 7, 8. that they would not count *that fiery trial which was come to try them, a ſtrange thing*, 1 Pet 4. 12. that they would *patiently*, and with *long ſuffering* endure it, as knowing *they were happy who did thus endure*, James 1. 12. & 5. 8, 10, 11. 1 Pet. 3. 13. & 4. 13, 14. & 5. 9, 10. The Epiſtle to the *Hebrews* is full of Exhortations to them, *to ſee to it that there be not in them an evil heart of unbelief in departing from the living God*, Hebr. 3. 12. that they *hold the beginning of their confidence firm to the end*, v. 14. to *fear leſt a promiſe being made of entring into reſt, they ſhould fall ſhort of it through unbelief*, Chap. 4. 1, 11. there being no renewing them to repentance, who after ſuch miraculous evidences of the truth, *apoſtatized*, Chap. 6. 6 and *no more ſacrifice for ſin* for them, 10. 25. that they would *not caſt away their confidence*, God having ſaid, *Chap.* 12. 35, 38. *If any man draw back, my ſoul ſhall have no pleaſure in him*; and that they would *diligently look to it, leſt any man fail'd of the Grace of God*, Chap. 12. 15. Theſe, ſaith our Saviour, *are the times of vengeance*, and of *wrath upon the people*, Luke 21. v. 22, 23. the times when the *things belonging to their peace being hid from their eyes*, their *houſe was to be left unto them deſolate*, Luke 19. 42, 43, 44. And could the times of the *Apoſtacy*, even of the converted *Jews*, be the times of the Salvation of the unbelieving *Jews*; Was it to be expected they ſhould then, more than ever, ſee *the things belonging to their peace*, when they were hidden from their eyes? or could the times of *wrath*, and *vengeance upon that people*, when the *Avenger* came out of Zion to puniſh the iniquity of *Zion* with the ſoreſt Judgments, be the very times when *the Deliverer came out of Zion to turn away iniquity from Jacob*?

3*ly*, Whereas 'tis added, that *after that, when the Temple and City was deſtroyed, and they brought into ſubjection by the* Romans, *then many were humbled, and turn'd Chriſtians; and that after that, even in* Juſtin Martyr's *days, every day there were ſome who came in to be Chriſt's Diſciples*. I anſwer,

1. That as for their Converſion when the Temple and City was deſtroy'd, I cannot find one word in *Church Hiſtory* concerning it, but much to the contrary: For 1*ſt*, *Epiphanius* ſpeaks particularly of the Return of the *Chriſtians* to *Jeruſalem* after the ruine of it, and of the Miracles they then wrought, and yet he mentions only one *Aquila* a *Jew* converted to the *Chriſtian* Faith; adding, that he ſoon after renounced the Faith, and turned to his former *Judaiſm*. And (e) *Juſtin Martyr* obſerves, in expreſs contradiction to the *Doctor*, that *after their Country was deſtroy'd, and their City laid waſt, they repented not, but proceeded ſtill in their execrations of Chriſt, and of all that believed in him*. And (f) *Tertullian* adds, that *ſeeing from the time of* Tiberius *to* Veſpaſian *they repented not, their Land was made deſolate, and their Cities burnt with fire*. And indeed this was the very time when *wrath came* actually *upon them to the uttermoſt, when* this *barren Tree was hew'd down, and caſt into the fire*, Luke 13. 7, 9. when *their houſe was left deſolate, becauſe they would not be gathered*; when *all the righteous blood ſhed by them from* Noah *to that time, came upon them*, and they had *filled up the meaſure of their ſins*, Matth. 23. 35, 37, 38. when *the Kingdom was wholly taken from them*; when *the Son of Man* came to take vengeance on them; and when *he ſent forth his Armies to deſtroy thoſe Murtherers, and to burn up their City, becauſe they refuſed to come unto the marriage Feaſt*, Matth. 22. 7. And could this be the time of their Humiliation and Converſion? Was this a fit time to expect the completion of thoſe words of St. *Paul*, concerning the *ſending the Deliverer out of Zion, to turn away iniquity from Jacob*, and *to take away their ſins*, and *to ſhew mercy to them* in ſuch a ſignal manner, that *all Iſrael ſhould be ſaved*?

To proceed to the Hiſtory of them in the following times: *Juſtin Martyr* in his *Apology* writ in the Year of the Lord 140. ſaith of the *Jews* in all places, that they

(e) Καὶ ἀλώσης ὑμῶν τ̀ πόλεως, κ̀ τ̀ γ̃ης ἐρημωθείσης, ὐ μ̀ μετανοεῖτε, ἀλλὰ κ̀ καταρᾶσθαι αὐτ̃ κ̀ τ̃ν πιστ̀ν τ̃ν εἰς αὐτὸν πάντων τολμᾶτε. Dial. cum Tryph. p. 335.

(f) *Cum tempus medium à Tiberio uſque ad Veſpaſianum non pœnitentiam intellexiſſent, facta eſt terra eorum deſerta, Civitates eorum exuſtæ igni.* Adv. Marcion. l. 3. c. 23.

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were (g) *as great Enemies to the Chriſtians in all places, as the Heathens were, and as ready to torment and kill them, when they could do it*; and *that this was evident from the laſt Jewiſh War, in which their Captain,* Barchochebas, *commanded only the Chriſtians to be tormented, if they refuſed to deny, and to blaſpheme the Lord Jeſus Chriſt.* Now this carries down the hatred of the *Jews* againſt *Chriſtians*, and their impenitency, till after the times both of *Trajan* and *Hadrian.* Some years after this he writ his *Dialogue* with *Trypho*; and there he informs us, that the (h) *Jews* ſtill continued *to curſe thoſe who believed in Jeſus, and to lay violent hands upon them when they could do it*, that *even then their hand was high to do wickedneſs; they ſtill hating and killing Chriſtians as oft as it was in their power.*

But we are told that this very *Juſtin Martyr* ſaith, that *every day there were ſome* (of them) *who came in to be Chriſt's Diſciples.*

I Anſwer, That what *Juſtin Martyr* there ſaith, relates not at all to any *Jewiſh* Converts, but to the *Gentiles* coming in from the Way of Deceit, to the Faith of Chriſt; and as he had told the Emperours in his *Apology*, p. 45. B. that the *Conſummation of the World was deferr'd, διὰ τὸ σπέρμα τῶν Χριστιανῶν, for the Seed of Chriſtians which was then ſpringing up*; ſo he tells *Trypho*, p. 256. D. that the Day of Judgment, of which he had before ſpoken, and of which the *Pſalm* he there citeth treats, was (i) *deferr'd by God, becauſe he knew that ſome would come daily in to be Chriſt's Diſciples, and would quit the Way of Deceit.* Now that this cannot be ſpoken of the *Jews* is evident, becauſe *wrath was come upon them to the uttermoſt*, as *Juſtin Martyr* often intimates, not ſaying that God *had not brought wrath and judgment upon them*; but only, that he had not brought the General Judgment on the World for this Cauſe; he goes on, and ſays, That *every one of thoſe who thus believed, received Gifts from Chriſt as they were worthy*: And this he proves, becauſe it was propheſied, that (k) *after our Lord's aſcent to Heaven, he ſhould lead us captive from our Error, and ſhould give us Gifts*; where the word πλάνη, uſed ordinarily of the *Gentiles*, deceived by *Satan*, and eſpecially the word ἡμᾶς, *us*, ſhew that the *Martyr* ſpeaks not of the *Jews*, but *Gentile* Converts; and ſo it follows, *Therefore we Gentiles, who have received theſe Gifts, ſhew you Jews to be Fools*, &c. So that the good *Doctor* was utterly miſtaken in applying this Paſſage to the *Jews*, as others, led by his Authority have done.

From this time to the days of *Conſtantine*, the Period aſſigned by Mr. *Calvert* for the Converſion mentioned by St. *Paul*, the *Fathers* generally repreſent them, as a Nation whoſe (l) *ears were ſhut, and their heart hardened*, declaring that the (m) *Scripture had clearly foretold they ſhould be diſinherited, and fall off from the Grace of God. Origen* (n) teſtifies, that *God had turn'd his Providence from the Jews to the Gentiles*; *that they were wholly deſerted, and retained nothing of what before was venerable among them, nor any footſteps of the Divine Preſence with them; that after the Crucifixion of our Lord they were perfectly deſerted, and not to be converted till the end of the World. Tertullian* (o) ſaith, *that from the time that they crucified their Lord, God had taken from them the Prophet, Wiſeman, and the Holy Spirit, and had left them deſtitute of his Grace*; and that *only at his ſecond coming, he ſhould be received by them who had thus rejected him.* And this ſeems moſt agreeable to our

(g) Ἐχθρὸς ἡμᾶς καὶ πολεμίους ἡγεῖσθε, ὁμοίως ὑμῶν ἀναιροῦντες, καὶ κολάζοντες ἡμᾶς ὁπόταν δυνῶνται, ὡς καὶ πεισθῆναι δύνασθε, καὶ δὲ ἐν τῷ νῦν γενομένῳ Ἰουδαικῷ πολέμῳ, Βαρχοχέβας ὁ τῶν Ἰουδαίων ἀποστάσεως Ἀρχηγέτης, Χριστιανὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν ἐκέλευεν ἀπάγεσθαι. p. 72. E.

(h) Εἰ δ' αὐτῷ τε ἐκείνῳ καὶ τῶν εἰς ἐκεῖνον πεπιστευκότων καταρᾶσθε, καὶ ὁπόταν ἐξουσίαν ἔχητε ἀναιρεῖτε. B. 323. B. vide p. 266. p. 350.

Ἔτι δὲ ἀληθῶς ἡ χεὶρ ὑμῶν πρὸς κακοποιΐαν ὑψηλὴ ὅτι ἡμᾶς τοὺς πεπιστευκότας μισεῖτε, καὶ φονεύετε, ὁπόταις ἂν λάβητε ἐξουσίαν. p. 363.

(i) Ὃν ἓν τρόπον διὰ τοὺς ἑπταχιλίους ἐκείνους οἱ οὐκ ἔκαμψαν γόνυ τῇ Βάαλ καὶ ὀργιῶν οὐκ ἐπέφερε τότε ὁ Θεὸς, καὶ αὐτὸν τρόπον καὶ νῦν οὐδέπω ἡ κρίσιν ἐπήνεγκεν ἢ ἐπάγει, γινώσκων ὅτι καθ' ἡμέραν τινὲς μαθητευόμενοι εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείπουσι τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258 A.

(k) Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸ ἐφάπαξ ἀνάληψιν πεφανερῶσθαι αἰχμαλωτεῦσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δῶναι ἡμῖν δόματα. Ibid. B.

(l) Ὅτα ὑμῶν πέφραγται, καὶ αἱ καρδίαι πεπήρωνται. Juſt. p. 250.

(m) *Si cognouiſſent nos futuros, & uſuros his teſtimoniis, quæ ſunt ex ſcripturis, nunquam dubitaſſent ipſi ſum comburere ſcripturas quæ & reliquas omnes Gentes manifeſtant participare vitæ, & eos, qui gloriantur domum ſe eſſe Jacob, & populum Iſraelis, exhæreditari oſtendunt à Gratia Dei.* Iren. l. 3. c. 24.

(n) Ἔστιν ὃν ἰδεῖν μέλλει τῆς Ἰησοῦ ὀπαδημίας. Ἰουδαίους καταλελειμμένους πάντη. &c. Adv. Celſum l. 2. p. 62. Ἐπὶ Ῥωμαίων δὲ μείζω ποιήσαντες ἁμαρτίαν ἐν τῷ ἀποκτεῖναι τὸν Ἰησοῦν, πλέον ἐξεκαλαλείφθησαν, l. 4. p. 4. p. 183.

(o) *Abſtulit enim Dominus Sabaoth à Judæa, & ab Hieruſalem inter cætera & Prophetam, & Sapientem Architectum, Spiritum ſc. Sanctum, nam exinde apud illos deſtitit Dei Gratia.* Adv. Marcion. l. 3. c. 23. vide cap. 6, 7.

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Lord's Predictions, That *the Kingdom of God should be taken from them, and given to another Nation that would bring forth the fruit of it*; that he would *miserably destroy those Husbandmen, and would let out his Vineyard to other Husbandmen, who should render him the fruits in their season*, Matth. 21. 41, 43. that *none of them who were bidden, and refused, should taste of his Supper*, Luke 14. 24. that *many should come from the East, and West, and should sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven, but the Children of the Kingdom should be cast out into outer darkness*, Matth. 8. 11, 12. that *they who were first*, (*i. e.* the Jews) *should be the last*, and they who were *the last*, (*i. e.* the Gentiles) *should be first*; for that this is spoken of the Rejection of the *Jews*, and the Calling of the *Gentiles*, is evident from these words of St. *Luke*, chap. 13. v. 26, 27, 28, 29, 30. *Then shall ye* (Jews) *begin to say, we have eaten and drunk in thy presence, and thou hast taught in our Streets. But he shall say, I tell you, I know you not whence you are, depart from me all ye workkers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the Kingdom of God, and you your selves thrust out.* And *they shall come from the East, and the West, and from the North, and from the South, and shall sit down in the Kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.* Now if we do consider that *wrath was come upon* this Nation εἰς τέλος *to the end*, can we imagine either that this *Kingdom taken from* them, this *Vineyard let out to other Husbandmen*, these *Children of the Kingdom cast out into outer darkness*, should suddenly receive again this Kingdom, be restored to this Vineyard, or admitted to the Light of the Gospel? or that *all Israel should be saved*, or *iniquity should be taken away from Jacob*, whilst that Nation lay under these dreadful Judgments! or that when our Lord hath so solemnly foretold there should be *wrath upon this people*, and *they shall fall by the edge of the sword, and shall be led away captive into all Nations*; and *Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled*, Luke 21. 23, 24. this wrath should not continue on them whilst they were *Captives in all Nations*, and *Jerusalem was trodden down?*

Here, I confess, the Reverend *Doctor* (on *Luke* 21. 23. hath a peculiar Notion, 'That 'the tredding down of *Jerusalem* by the Gen- 'tiles, is not particularly their Victory over 'it by *Titus*, but their consequent possessing 'of it, even till *Adrian*'s rebuilding a part of 'it, and calling it by his own name *Ælia*, and 'inhabiting it by Gentiles=Upon the doing 'of this, saith he, it followed, that as all the '(unbelieving) Jews were utterly banished 'the City, so the *believing Jews* return'd thi- 'ther again from their Dispersions, and inha- 'bited it again, and joyn'd, and made one 'Congregation, one Church with the Gen- 'tiles, which had then, till that time, received 'the Faith also, and till then continued a di- 'stinct Church from the *Jews*. By which it 'appears how punctually this Prediction, in 'our Notion, was fulfilled, that *Jerusalem* 'should be inhabited by the Gentiles, all the 'Jews in a manner excluded, till the time 'that the Gospel had been freely preach'd to 'the Gentiles, and by them in some eminent 'manner been receiv'd, and then it should be 're inhabited by the *Jews* again, *i. e.* the Chri- 'stian Jews, who being wrought on by emula- 'lation of the Gentiles, were now, many of 'them brought to receive the Faith. In his Note on the two Witnesses *Rev.* 11. b. he makes them to be the 'two *Bishops* of the *Church* in '*Jerusalem*, one of the *Jewish*, the other of 'the *Gentile* Converts; which state of that 'Church continued, saith he, till the time of '*Marcus*, a Gentile Bishop of that Church, '*i. e.* from after the destruction of *Jerusalem* 'by *Titus*, till that time. But here again are many things delivered, not only without all suffrage of *History*, but in perfect opposition to the *Histories* of those times. For

1. *Eusebius* and *Sulpitius Severus* do inform us, that till the time of (p) *Hadrian* all the *Bishops* and *Priests* of *Jerusalem were only of the Circumcision.* Here therefore is no room for his two *Bishops*, one of the *Jewish*, the other of the *Gentile* Converts, till the time of *Marcus*.

2*ly*. They also do inform us, that all the *Christians* then at *Jerusalem* were of the Circumcision, and so not of the *Gentiles*; for *Sulpitius* observes that the Edict of (q) *Hadrian*, for banishing all the *Jews* from *Jerusalem*, *happened for the advantage of the Christian Faith, because till then they almost all joyn'd the observation of the Law to the Faith of Christ. The Lord so ordering it, that, by this means, the servitude of that Law might be removed from the Church.* *Eusebius* also saith

(p) *Namque tum Hierosolymæ non nisi ex circumcisione habebat Ecclesia Sacerdotem.* Sulpitius l. 2. c. 45.
Πρῶτος μετὰ τὴν ἐκ περιτομῆς ἐπισκόπους τῆ ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος. Euseb. Eccles. Hist. l. 4. c. 6.

(q) *Militum Cohortem custodias in perpetuum agitare jussit, quæ Judæos omnes Hierosolymæ aditu arceret, quod quidem Christianæ fidei proficiebat, quia tum penè omnes Christum Deum sub legis observatione credebant, nimirum id Domino ordinante dispositum, ut legis servitus à libertate fidei atque Ecclesiæ tolleretur.* Sulp. l. 2. c. 5.

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that the whole *Church of Jeruſalem* (r) *conſiſted of the faithful Hebrews; who from the times of the Apoſtles, had continued there till the ſiege of* Bitter *in the eighteenth year of* Hadrian: So that here is no room for his ſuppoſed *Gentile* Converts to be govern'd by a *Biſhop* of the *Gentiles*.

3*ly*, They alſo do expreſly ſay, not only that the unbelieving Jews, but that all the *Jews* in general, were by this Edict baniſhed both from *Jeruſalem*, and from the Region round about it. *He placed a Band of Souldiers, which ſhould baniſh all the Jews from Jeruſalem*, ſaith *Sulpitius*; and this he did, *quia Chriſtiani ex Judæis, potiſſimum putabantur, becauſe the Chriſtians were thought to have their riſe chiefly from the Jews. Euſebius* ſaith, that τὸ πᾶν ἔθνος, *the whole Nation* was *baniſhed from* Jeruſalem, *and the Country round about, and not permitted to ſet one foot in it.* And then adds, that (s) *the City being after this manner emptied of the Jews, and wholly cleared of its Inhabitants, and made up of Aliens flowing in thither, it was made a Roman City, and Colony, and in honour of the Emperor was named* Ælia. The ſame is ſaid by him in his (†) Evangelical Demonſtrations; and by (t) *Tertullian*, that *not one Jew was permitted to ſtay there. Euſebius* alſo adds, that (u) ἡ αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συνεστηθείσης, *the Church there conſiſting only of Gentiles*, Marcus *was the firſt Biſhop of it.* So that here is no place for the *Doctor*'s ſuppoſed Church, conſiſting both of *Jews* and *Gentiles*, or for the inhabiting of it by the *Chriſtian Jews*, and much leſs for his feigned *many of them brought now to receive the Faith by emulation of the Gentiles.* In a word, *Epiphanius* ſaith, that *Hadrian* the Emperor, travelling to *Jeruſalem*, found there only ἡ ἐκκλησίαν μικρὰν, *one little Church* and ſeven Synagogues, ſtanding like Cottages; and was this likely to be the Seat of two great Biſhops? So that I find nothing agreeable to the truth of *Hiſtory* in all which this *Reverend* Perſon ſaith upon this Subject, and much leſs any thing confirmed, either by Scripture or Authority.

What hath been thus diſcourſed, is abundantly ſufficient to confute the Expoſition of this *Reverend* and *Learned Perſon*, as being not agreeable to matter of fact; for when was there any ſuch Converſion made of the Jews at the times aſſigned by him, which can in any probability of conſtruction anſwer to the Phraſes uſed by the Apoſtle, that by it *all Iſrael ſhould be ſaved*; *ungodlineſs ſhould be turn'd away from Jacob*; God ſhould bleſs them by *taking away their ſins*; that they who who now were blinded ſhould *have the vail taken away from before their eyes*; they who now were *diminiſhed* ſhould have again *their fulneſs*; and they who now were *caſt off*; ſhould be again *received?* This could not happen in the very times when this Epiſtle was firſt endited: For though it be true that St. *James* mentions *many thouſands* or *myriads* of Jewiſh Converts, *all zealous of the Law*, Acts 21.20. yet were they all converted at, or before the time of writing this Epiſtle, and ſo belonged only to *the Remnant according to the Election of Grace* here mentioned, not to the Reſidue that were blinded, of whoſe Converſion the *Apoſtle* here ſpeaks from *v.*12. to *v.*32. Nor could their Converſion, and Salvation be a Myſtery to be then revealed to the *Gentiles*. That no ſuch Converſion after the blindneſs mention'd in this Chapter happened to them, upon their ſeeing *the abomination of deſolation ſtanding in the holy place*, or ſoon after the deſtruction of *Jeruſalem*, hath been already ſhew'd; and that *Juſtin Martyr* ſaith nothing of any ſuch remarkable Converſion of them, hath been alſo proved.

That there might be ſome Converſion of them in the Reign of *Trajan*, is by ſome argued from the words of *Euſebius*; That (x) *Juſtus, then Biſhop of Jeruſalem, was one of the many Myriads or Thouſands of the Circumciſion which then had believed.* Yet is this Teſtimony of no force, as to this matter; For 1. Grammarians well know that μύρια and μυριάδες, when put indefinitely, do only ſignifie *many*; now if the πόσαι μυριάδες, the *many Myriads* mentioned by St. *James*, hindred not, but that the *Jewiſh* Converts might be only a *little Remnant*, in reſpect to the blinded *Jews*; this may be as true of the ὅσαι μυριάδες, the *ſo many Myriads* of *Euſebius*, eſpecially if we conſider that moſt of them might be the very Perſons mention'd by St. *James* he carefully informing us that the whole Church of *Jeruſalem*, under her fifteen Biſhops of *Jeruſalem*, of which this *Juſtus* was the eleventh, was made up of *Believers who had continued from the Apoſtle's time till the Wars and Siege under* Hadrian. And ſpeaking of theſe Perſons,

(r) Σωζεσθαι γὰρ αὐτοῖς τότε ἦν πᾶσαν ἐκκλησίαν ἐξ ἑβραίων πιστῶν ἀπὸ τῶν Ἀποστόλων, καὶ εἰς ἣν τότε διαρκεσάντων πολιορκίαν. Hiſt. Eccleſ. l. 4. c. 5.

(s) Οὕτω δὴ ἡ πόλεως εἰς ἐρημίαν τῶν Ἰουδαίων ἔθνους, καὶ παλαιᾶς φθορᾶς τῶν πάλαι οἰκησόρων ἐλθούσης, ἐξ ἀλλοφύλων τε γένους συνοικισθείσης, &c. Hiſt. Eccleſ. l. 4. c. 6. (†) Demonſtr. Evang. l. 8. p. 411. D.

(t) *Contr. Jud. c.* 15. *Apol. c.* 16. (u) *Ibid.*

(x) Τῆς ἐν Ἱερουσαλὴμ ἐπισκοπῆς ἦν θεῖον Ἰούδας τὸ ὄνομα Ἰησοῦ, μυρίων ὅσων ἐκ περιτομῆς εἰς ἦν χρεὼν πεπιστευκότων εἰς καὶ αὐτὸν ὦν, διαλάμπων. Hiſt. Eccl. l. 3. c. 35.

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not as Men believing then, but as πεπιστευκότες *men who had before that time embraced the Chriſtian Faith.* And hence (z) *Ruffinus* makes no mention of theſe ſuppoſed *Myriads*, but only ſaith, *That* Juſtus *being one of thoſe of the Circumciſion who had embraced the Faith of Chriſt, was made their Biſhop.* In a word, this very *Euſebius* concurring ſo exactly with the Sentiments of all the other *Fathers*, that the *Jews* were then rejected, and lay under a Curſe, and proving from this very *Apoſtle*, and from the words contained in the beginning of this very Chapter, that they ſhould generally fall and be rejected for their unbelief, σπανίων ἐξ αὐτῶν εἰς τ σωτῆρα ϗ κύριον ἡμῶν πεπιστευκότων, (a) *a very few of them only believing*; and that (b) *after the coming in of all Nations to the Chriſtian Faith, they did not yet ſee, or underſtand*; he cannot be ſuppoſed to mention any thing which anſwers to the Converſion of the *Jews* intended in this Chapter, but muſt, with us, refer that to that glorious time when the (c) *Prophecies* ſhall *more fully*, ſaith he, *be fulfilled*, i.e. the time *when the fulneſs mention'd by the Apoſtle ſhall come in.* This being therefore all that hath been pleaded for the remarkable Converſion of the *Jews*, after the writing this *Epiſtle*; and this all being almoſt nothing, and far from bearing any Correſpondence to the comprehenſive words of the *Apoſtle* on that Subect; I conclude that no Converſion of this Nature happened to them, between the writing this Epiſtle, and the times of *Conſtantine.*

And whereas it is ſaid that this Converſion ſhould be wrought in them by way of Emulation, and that they ſhould lay hold of the Faith, being provoked ſo to do by ſeeing the Gentiles believe, it is confeſt that the *Apoſtle* repreſents this as a fit means to work this Emulation in them; but yet it is as certain that it hath not yet had the deſigned effect upon them, they being ſo far from being provoked to embrace the Chriſtian Faith, by ſeeing the *Gentiles* admitted to it, that this was to them the great ſtumbling block, and they were *Enemies to the Goſpel for their Sakes*, v. 28. they being prejudiced againſt it, becauſe the *Gentiles* were admitted to the Bleſſings of it without Circumciſion, and obſervance of the Law of *Moſes.* See Note on *Gal.* 3.4. & 6.12. This is that Prejudice of the *Judaizing Chriſtians* which the *Apoſtle* labours to remove in moſt of his Epiſtles, but more eſpecially in that to the *Galatians*; and as for the unbelieving *Jews*, they could not endure to hear of any to be ſent for the converting of the *Gentiles*, Acts 22. 21, 22. but perſecuted the *Apoſtles* upon this account, *forbidding them to preach to the Gentiles that they might be ſaved*, 1 Theſſ. 2.16. And the ſame Enmity to the *Chriſtians* ſeems to continue to this day among them upon the ſame accounts.

Wherefore there having been as yet, ſo far as we are able to diſcern, no ſuch remarkable Converſion of the *Jews* ſince the enditing this Epiſtle, and no ſuch happy Emulation of the converted *Gentiles*, as did provoke them to embrace the *Chriſtian Faith*, this could not be, as here the *Doctor* doth ſuggeſt, *a confirmation of the Faith to the Gentiles*, and much leſs *a means to bring them all to receive it*, or *to convert the Gentiles over all the World.* And what Records and *Hiſtories* make the leaſt mention of any ſuch Converſion of the *Gentile* World, on the account of the remarkable Converſion of the *Jews* after the writing this Epiſtle? When came in ſuch a fulneſs of the unbelieving *Jews* as was the *Riches of the World*, v. 12. or ſuch a Reception of them to the *Chriſtian* Faith as was unto them *life from the dead*, v. 15? or how can theſe Aſſertions be reconciled to the words of the *Apoſtle*; for if the coming in of the fulneſs of the *Gentiles* be their receiving the Faith in thoſe times, then the partial *blindneſs of the Jews* muſt ceaſe in thoſe times alſo; for *blindneſs*, ſaith the *Apoſtle*, *hath happened to the Jews* in part, and that blindneſs is to continue only *till the fulneſs of the Gentiles ſhall come in:* If then the blindneſs of the *Jews* is not yet ceaſed, but they have generally continued, even from the time of writing this Epiſtle, to this very moment, in as much blindneſs and obduracy, as they then lay under, and as much *branches broken off*, as now they are, it follows that the fulneſs of the *Gentiles* mentioned by the *Apoſtle*, is not yet come in.

Laſtly, The *Myſtery* mentioned v. 25. cannot be this, that *by occaſion of the infidelity of the Jews, the Goſpel was preached to, and received of Gentiles*, for of this the *Apoſtle* introduceth the believing *Gentiles* ſpeaking thus, v. 19. *Thou wilt ſay then, the branches were broken off that I might be graffed in*, &c. this therefore could not be to them a *Myſtery.* Nor could it be this, *viz.* that *this was done in mercy to the Jews*, viz. *that they by ſeeing the Gentiles believe might at length be provoked to do ſo too.* For of this the *Apoſtle* had ſpoken twice, declaring it to be foretold by *Moſes*, ſaying, *I will provoke you to jealouſie by them that are no people*, Chap. 10.19. And in this Chapter, ſaying, *Through their fall, Salvation is come to the Gentiles to provoke*

(z) *Juſtus quidam ex his qui de circumciſione ad fidem Chriſti venerunt Epiſcopatum ſuſcepit.*
(a) *Demonſtr. Evang. l.* 2. p. 62. B. & *paſſim.* (b) *L.* 9. p. 455. A. B.
(c) Ἔσται ἡ ὅτι πληρέσθαι ἡ προφητεία συμπεραίνεται, ἐπὰν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ προς τὸ ἰσρ. Ἀποστόλε διδηλωμένον. L. 9. p. 458. D.

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them to jealouſie, v. 11. It remains then, as the *Apoſtle* and the *primitive Church* from him declare, that it be this, That when the time for the fulneſs, *i.e.* for the Converſion of the ſtill *Heathen Gentiles* is come in, then ſhall the blindneſs of the *Jews* be removed, and ſo *all Iſrael ſhall be ſaved*, and then *all Nations ſhall flow in unto them*, and their reception ſhall be to the *Gentiles as life from the dead.*

I think I have ſaid what is ſufficient to ſhew theſe words cannot admit the ſenſe impoſed upon them by the Reverend Dr. *Hammond*, I proceed now more largely to diſcuſs the proper import of that phraſe, *The fulneſs of the Gentiles ſhall come in.* This is by ſome interpreted thus, *Blindneſs hath happened to the Jews, till the full number of the Gentiles, which God ſhall call, be compleated.* But this ſenſe is contrary to the expreſs words of the *Apoſtle*, who declares there ſhall be a greater and more glorious converſion of the *Gentiles*, then that which hap'ned by occaſion of their fall, that their fulneſs ſhould be much more the *Riches* of the *Gentiles*, then their fall was, *v.* 12. and that their coming in, ſhould be unto the Gentiles, *as life from the dead*, and ſhould much more enrich them than their caſting off, *v.* 15.

Note therefore that there is a double fulneſs of the *Gentiles* mentioned in the Holy Scriptures:

1. That which is ſpoken of *v.* 12. in theſe words, *If the diminution of them was the fulneſs of the Gentiles*, and this conſiſted in the Preaching of the Goſpel to all Nations, and the imparting the glad Tidings of Salvation to them, and was in a great meaſure to be accompliſhed before the deſtruction of *Jeruſalem*, and the ruine of that Church and Nation, according to our Lord's Prediction in theſe words, *The Goſpel of the Kingdom ſhall be preach'd in all the world for a witneſs to all Nations, and then ſhall the end come*, Matth. 24. 14. Mark 13. 10.

2*ly*, There is to be another fulneſs of the Gentiles by a more glorious Converſion of them, and a coming in of thoſe Nations which have not hitherto embrac'd the Goſpel, or have relapſed into *Heatheniſm* or *Mahometiſm*, to be effected when this rejection of the *Jews* ſhall ceaſe, and God ſhall ſend the *Deliverer out of Zion to turn away iniquity from Jacob*; and of this only can we underſtand thoſe words of the *Apoſtle*, v. 12. *If the fall of the Jews hath been* (already) *the Riches of the* (Gentile) *World, and the diminution of them the Riches of the Gentiles, how much more ſhall their fulneſs*, i.e. the time of their Converſion be the encreaſe and fulneſs of the ſame *Gentiles*. And *v.* 15. *if the caſting away of them be the reconciling of the world, what ſhall the receiving them again be* (to the ſame world) *but even as life from the dead.* And *v.* 25. *Blindneſs in part hath happened to the Jews, till the fulneſs of the Gentiles ſhall come in.* This blindneſs therefore ſtill continuing upon them, as much as ever, another fulneſs of the *Gentiles* is to be expected, when it entirely ſhall be removed from them, and ſo *all Iſrael ſhall be ſaved.*

2*ly*, *Jeruſalem* is yet trodden down of the Nations, and the *Jews* are yet Captives in all Nations, whereas the Captivity, and the treading down of *Jeruſalem* is to ceaſe when the times of the Gentiles are fulfill'd; according to thoſe words of Chriſt concerning the deſtruction of the Jews, *They ſhall fall by the edge of the ſword, and ſhall be carried captives into all nations, and Jeruſalem ſhall be trodden down, till the times of the Gentiles be fulfilled*, Luke 21. 24. *i.e.* till the times when they ſhall have a plenary Converſion by the coming in of the *Jews*, and ſhall no more Lord it over them, as now they do, but ſerve them, and *flow in unto them.* And to this purpoſe let it be noted,

1. That if we conſult *Ancient Prophecies* concerning the vaſt extent of our Saviour's Kingdom over all Nations, we ſhall find reaſon to believe they have not yet had their full accompliſhment upon them, for he hath not yet had the *uttermoſt parts of the earth for his poſſeſſion*, Pſal. 2. 8. God hath not yet made *all People, Nations, and Languages to ſerve him*, and all *Dominions to obey him*, Dan. 7. 4, 27. he hath not yet *filled the whole earth*, or *broke in pieces, and conſumed all other Kingdoms*, Dan. 2. 34, 35. That ſeems not yet fulfilled which was foretold by *Micah*, that *the Lord ſhould be King over all the earth*, Mich. 5. 4. and by *Zachariah*, that *there ſhould be but one Lord, and his name one*, Zach. 14. 9. and by *David*, that *all Kings ſhould fall down before him, and all Nations ſerve him*; that *all the ends of the earth ſhould remember, and turn to the Lord*, and *all the kindreds of the Nations worſhip before him*, Pſal. 72. 8. Theſe, and ſundry other ſuch like Prophecies there are, which yet were never accompliſh'd according to the full import of them. For as (d) *Brerewood* obſerves, *If we divide the known Regions of the World into thirty equal parts, the Chriſtians part is* (only) *as five, the Mahumetans as ſix, the Idolaters as nineteen*; whence we have reaſon to conclude, that there is yet a time to come, before the Conſummation of all things, in which our Saviour will yet once more diſplay the victorious Banner of his *Croſs*; and like a mighty Man of War march on conquering, and to conquer, till he hath confounded, or converted his enemies; and finally, conſummated his Victo-

(d) *Enquir.* Chap. 14. p. 118.

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ries in a glorious Triumph over all the Powers of the Earth, and made *all Nations, Tongues, and Languages to ſerve him.*

2*ly*, That there is ſtill to be a glorious Converſion of the *Jewiſh Nation*, as it ſeems evident from the words of the *Apoſtle* here, who ſpeaketh of a time when the partial *blindneſs* which then had happened to the *Jews*, and ſtill continues upon them, ſhould ceaſe; when God would *turn away ungodlineſs from Jacob*, and *take away* (the puniſhment of) *their ſins*, which yet he hath not done; when not a little *Remnant* only, as at our Lord's firſt Advent, but *all Iſrael ſhould be ſaved*; when that *Iſrael*, whoſe Minds were then, and ſtill are blinded by the Vail that is upon them, ſhall have that Vail *taken away* by their *turning to the Lord*. But alſo from thoſe *Prophecies* of the Old Teſtament, which promiſe to that Nation ſuch Kindneſs, Favour, and Salvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiſeth to bleſs her with ſuch Bleſſings as never ſhould be taken from her, and to ſhew Mercy to her, ſo as never to forſake her more. To this effect are theſe Expreſſions; *As I have ſworn that the waters of Noah ſhould no more go over the earth, ſo I have ſworn that I would not be wrath with thee, nor rebuke thee*, (any more;) *for the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy on thee*, Iſa. 54. 9, 10. *And the Redeemer ſhall come to Zion, and to them that turn from tranſgreſſion in Jacob, ſaith the Lord. As for me, this is my Covenant with them, ſaith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out the mouth of thy Seed, nor out of the mouth of thy Seeds ſeed from henceforth and for ever*, Iſa. 59. 20, 21. *I will make thee an eternal Excellency, a joy of many Generations. Violence ſhall no more be heard in thy Land, waſting nor deſtruction within thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe. The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory. Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw it ſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended*, Iſa. 60. 15, 18, 19, 20. *Everlaſting joy ſhall be unto them, and I will make an everlaſting covenant with them*, Iſa. 61. 7, 8. *Thou ſhalt no more be termed forſaken, neither ſhall thy land any more be termed deſolate, but thou ſhalt be called Hephzi-bah, and the land Beulah; for the Lord delighteth in thee, and thy land ſhall be married*, Iſa. 62. 4, 12. *I will rejoice in Jeruſalem, and joy in my people; and the voice of weeping ſhall be no more heard in her, nor the voice of crying*, Iſa. 65. 19. *For as the new heavens, and new earth, which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed, and your name remain*, Iſa. 66. 22. *And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlaſting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me*, Jer. 32. 39, 40. *And they ſhall be no more a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid. And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more*, Ezek. 34. 28, 29. *And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, even they and their children, and their childrens children for ever; and my ſervant David ſhall be their prince for ever. Moreover, I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them; and I will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore. My Tabernacle ſhall be with them; yea, I will be their God, and they ſhall be my people*, Ezek. 37. 25, 26, 27. *I have gathered them unto their own land, and I have left none of them any more there. Neither will I hide my face any more from them*, Ezek. 39. 28, 29. *And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the Lord thy God*, Amos 9. 15.

Now it ſeems very evident, that ſcarcely any of theſe things can be applied to the Return of the *Jews* from their Captivity in *Babylon*. For ſince that time *his kindneſs hath departed from* them, and his *covenant* of *peace* hath been *removed* for above 1600 years; *Violence hath been heard in their land, waſting and deſtruction within their borders*, and their Land hath been made *deſolate*; the days of wrath, of mourning, and of weeping have been long upon them; their *Sun hath been*, according to our Lord's Prediction, *darkened*, and *their Moon hath not given her light*; their Sanctuary and Tabernacle hath been *conſumed*, and they have been *a prey to the Heathen*; they have long ſince ceaſed to be his People, and he to be their God.

Nor can we reaſonably confine theſe Promiſes to that little Remnant which believed in the times of the *Apoſtles*, for they were never *gathered out of all Lands*, nor did they *inherit the Land for ever*, but were baniſhed thence, as well as the unbelieving *Jews* by *Hadrian*; they can in no propriety of Speech be ſtiled *the Houſe of Iſrael*, the *whole Houſe*

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of Iſrael. Nothing indeed ſeems more unlikely, then that the time of the Caſting them off, the breaking of the Branches, the leaving them under a Spiritual ſlumber, the taking the Kingdom from them, and caſting them out into utter darkneſs, ſhould be the time of the Completion of theſe glorious Promiſes; and that this Senſe cannot accord with the Diſcourſe of our *Apoſtle* here, hath been already ſhew'd.

Nor 3*ly*, can we apply theſe Promiſes to the believing *Gentiles*; for ſure they could not be *a prey to the Heathens*, or *bear their ſhame*, or be the People *whom God had led into Captivity*, and after *gathered into their own Land*, and ſo planted there as never to be plucked up again; the Promiſe could not be made to them, that they ſhould *ſuck the breaſts, and eat the Riches of the Gentiles.*

4*ly*, I have already ſhew'd from Scripture *Prophecies*, That after this Converſion the *Nations* generally *ſhall flow in to them, and walk in their light*, and ſo their fulneſs (which ſignifies not their Incorporation into another Church, but as the oppoſite words, their *fall*, their *diminution*, their *rejection*, require, and as the *Apoſtle* doth himſelf interpret it, their *reception* to the *Chriſtian* Faith, and ſo into the Favour of God) ſhall be the Riches of the *Gentiles*, and *as life from the dead* to them; then the *Gentiles ſhall come to their light, and Kings to the brightneſs of their riſing*; *and Nations that have not known them ſhall run in unto them, becauſe God hath glorified them.* Then, ſaith God, *I will gather all Nations, and Tongues, and they ſhall come and ſee my glory*, Iſa. 55. 5. & 56. & 66. 18, 22. Then *all Nations ſhall turn, and fear the Lord truly*, ſaith *Tobit*, Chap. 13. 10, 11. And this I conceive to be that fulneſs of the *Gentiles* of which the *Apoſtle* here ſpeaketh.

THE

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THE PREFACE TO THE First Epistle to the *Corinthians.*

§ 1. THAT *this was an Epistle written by St.* Paul *the* Apostle, *as is asserted* v. 1. *was never doubted in the Church of God; but whether this was the first Epistle of St.* Paul *to the* Corinthians, *hath been a matter of dispute, because he saith in it,* I have written to you in an Epistle, *ch.* 5. 9. *which seemeth plainly to relate to some Epistle formerly by him writ to them: For this, saith* Pseud-Ambrosius, *was spoken* de præteritâ Epistolâ quam ante hanc, quæ prima dicitur, scripserat. *But as I have observed in the Note upon that Verse,* No Fathers *ever ascribed to St.* Paul *more then fourteen* Epistles, *including that to the* Hebrews. Eusebius *never mentions any* third Epistle *to the* Corinthians, *amongst the true, controverted, or spurious Writings which pass under his Name. No* Christian *Writer ever cited any thing from this supposed Epistle, all the* Greek Scholiasts *declare the* Apostle *speaketh in those words* not of another, but of this very Epistle, *which is sufficient to justifie the Version I have given of those words,* I had written, *or* was writing in this Epistle. *Moreover, his supposed Epistle to* Laodicea *is cited as a Book exploded by* (a) *St.* Jerom, *his Epistles to* Seneca, *are in like manner cited by* (b) *St.* Jerom *and St.* Austin, *the* Acts of Paul *are cited, and rejected by* (c) Origen *and* Eusebius, *but none of them make any mention of more than two Epistles to the* Church of Corinth.

§ 2. *That this* Epistle *was written by St.* Paul *whilst he was at* Ephesus, *and before he went thence to* Macedonia, *is clear from the very words of this Epistle: For* Chap. 16. 8. *he saith,* I will tarry still at Ephesus till Pentecost; *and adds,* v. 19. The Churches of Asia, *of which* Ephesus *was the* Metropolis, salute you; Aquila and Priscilla salute you, with the Church which is in their House; *now that they dwelt at* Ephesus, *we read* Acts 18. 25. *That it was writ before he went thence into* Macedonia, *these words informs us,* ch. 16. 5. I will come to you when I pass through Macedonia; for I do pass through Macedonia. *It is therefore generally agreed, that it was written in the* 57*th, as Dr.* Pearson, *or in the* 55*th Year of Christ, as Dr.* Lightfoot *hath it. As also may be probably concluded thus: In the* 9*th Year of* Claudius, *saith* Orosius, *in the* 10*th say others, in the* 12*th saith Dr.* Pearson, *the* Jews *were banished from* Rome, *and St.* Paul *coming to* Corinth, *finds* Aquila *and* Priscilla, *newly come from thence to* Corinth *upon that* occasion, Acts 18. 2. *He stays there* a year and an half, *v.* 11. *that is, till the* 11*th of* Claudius, *at* Ephesus three years, *Acts* 20. 31. *and at the close of these three years he writes this Epistle. If then you begin this Banishment of the* Jews *from* Rome, *as* Valesius *doth in the* 10*th of* Claudius, *these five years that* Paul *continued at* Corinth *and* Ephesus *will end in the first of* Nero, *A.D.* 55. *If with Dr.* Pearson, *you begin them only at the* 12*th of* Claudius, *they will end in the third of* Nero, *A.D.* 57.

§ 3. *That the Persons to whom it was written, were chiefly* Gentiles, *is evident from these words,* Ye know that ye were Gentiles, carried away to these dumb Idols, even as ye were led, *chap.* 12. 2. *That it was also written to the* Jewish Converts *then at* Corinth, Estius *conjectures, because he saith,* chap. 10. 1. *that* all our Fathers were under the Cloud. *But 'tis not necessary that should relate to their* Fathers according to the flesh, *but only to the preceding Church of God called before them out of* Egypt, *and partaking of like privileges with them: For the* Apostle *declares that* not they who are the Children of the Flesh are counted for the Seed, but they who are the

(a) V. *Paulus in Catal. Script. Eccl.* (b) V. *Seneca,* ibid & S. *Aust. Ep. ad Maced.* 54. p. 254. B. (c) *Orig.* περὶ ἀρχῶν, l. 1. c. 2. F. 114. D. *Euseb. Eccl. Hist.* l. 3, c. 3. & c. 25.

Children

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Children of the Promiſe, *Rom.* 9. 8. *And that the Promiſe belonged not only to the Seed according to the Law, but* according to the faith of *Abraham*, who is the father of us all, *Rom.* 4.16. *See* Gal.3.14,29. & 4.28.

§ 4. *The occaſions of writing this Epiſtle we may beſt learn from the* Ancients, *and from the Epiſtle it ſelf.*

Firſt then, The Ancients *do inform us of this City, that it was* full of (*d*) Rhetoricians and Philoſophers, and that they gave occaſion to moſt of thoſe Miſcarriages which the Apoſtle reprehends in this Epiſtle.

2ly, *That there were* (e) Judaizers crept in among them who magnified themſelves, and debaſed the Apoſtle as a great Boaſter, but of little worth, ſtiling him an Apoſtate from the Law, and commending the obſervation of it to them.

3ly, *They add, That the* City of *Corinth* was very (*f*) rich, and that ſome of them choſe themſelves Teachers out of the rich, as being moſt able to ſupport them, as others did out of the Philoſophers, as being moſt able to teach them more than the Apoſtle could do.

4ly, *They ſay that the* Corinthians *ſent* queſtions to St. *Paul* (g) concerning Marriage *and* Virginity, *by* Stephanus, Fortunatus *and* Achaicus, *by whom the Apoſtle more fully was informed of the ſtate of their Church; and therefore ſent this Anſwer to them concerning theſe ſeveral Heads.*

And ſutably to theſe things mention'd by the Ancients, *we find*

1. *That the* Apoſtle *ſpends the latter part of the firſt Chapter, from* v. 20. *to the end, in ſhewing the vanity of the Wiſdom which the* Philoſophers *pretended to, in compariſon to the Wiſdom diſcovered by the Goſpel, preach'd by the* Apoſtles. *And Chapter the ſecond, he ſhews the impoſſibility of knowing, or aſſenting to the things delivered by the Goſpel, by thoſe who depending on Philoſophy, and Human Reaſon, rejected what was taught purely by Revelation, and conſequently the neceſſity of admitting that Revelation of the Spirit they challeng'd to themſelves, that the Doctrine of the Goſpel might be made known to the world. And againſt both the* Rhetoricians *and* Philoſophers, *he ſhews the neceſſity of Preaching the Goſpel,* not in the words of Humane Wiſdom, *Chap.* 1. 17,18,19. *Chap.* 2. 1. *Chap.*3. 18,19,20. *Chap.* 4. 20.

2ly, *Becauſe on the account of thoſe* Philoſophers *and* Rhetoricians, *as well as of the* Judaizers, *they broke out into Parties, and Factions, he minds them of thoſe Factions, beſeeching them carefully to avoid them,* Chap.1. 10. *as tending to the dividing of* Chriſt's Body, v.13. *and as Indications that they were* yet Carnal, 1 *Cor.* 3. 4. *purſuing this under his own name, and that of* Apollo, *through the whole third Chapter, ſhewing that they* ought not to glory in Men, *or* be puffed up for one againſt another, *whatever were their Gifts, or Eloquence, but give the glory of their Labours unto God alone. See* Chap.4.8.

3ly, *Becauſe they who declared they were of* Cephas, *ſeem to be thoſe* Judaizers *who looked on the* Apoſtle *as unfaithful in his Office for rejecting Circumciſion, and the Law. He declares that he found no occaſion thus to charge himſelf, nor was he much concerned for their Cenſures of him in that kind,* Chap. 4. 4, 5. *ſhewing by his Sufferings, how great an Evidence he had given of his Fidelity in the diſcharge of his Office, from* v. 9. *to the* 14th, *and that he had begotten them to that Faith in which they ought to ſtand, and follow his Example, from* v. 14. *to the* 17th. *And becauſe he, having ſent* Timothy *to them, they imagined he either durſt not, or would not come to them himſelf, He declares he would both come, and uſe his* Apoſtolical Authority *amongſt them, and try the power of them who were thus puffed up againſt him by reaſon of their Human Wiſdom.*

4ly, *Becauſe one of theſe Eloquent Perſons had been guilty of a very heinous Crime, he commands them to puniſh him by removing him from their Society, and delivering him up to* Satan. *And*

5ly, *Becauſe, being rich and wealthy,* chap. 4. 8. *they were unwilling to part with their Wealth, and therefore went to Law, for preſervation of it, before* Heathen Judges, *to the*

(d) Ἡ δὲ καὶ Ῥωμῶν πολλῶν ἐμπλεὼ ἡ πόλις καὶ φιλοσόφων· ἔνιοι γὰρ αὐτῶν καὶ σφόδρα ὀπίσω ἀνάστασιν εἶδον σωμάτων, τὰ δὲ ἑλληνικῆς μωρίας ἔπη νοσοῦντες, καὶ γὰρ ἃ παῦλα ταῦτα ἀπὸ τῆς κατὰ τὴν φιλοσοφίαν τὸν ἔξωθεν ἀγοίας ἐπήλθετο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chryſoſt. & Theoph. Præf. in hanc Epiſt.

(e) Καὶ γὰρ ἦσαν παρ' αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλαζόνα καὶ ἀδύνατον ἄξιον λόγου, Chryſ. Præfat. in ſecundam Epiſt. Τινὲς τῶν Ἰουδαίων πεπιστευκότων τὸν νομικὸν ἀσπαζόμενοι πολιτείαν πάντως ἀνοσιοῦντες τὸν ἀποστολικὸν διδασκαλίαν διέβαλλον, ἀποστάτου καὶ ἀθέμιστον Παῦλον ἀποκαλοῦντες, καὶ φυλάττειν ἅπαντα τὸν νόμον παρεγγυῶντες. Theod. Præfat. in ſecundam Epiſt.

(f) Ἡ Κόρινθος πολλῷ πλέτῳ καὶ σοφίᾳ κομῶσα, ὀπίσω μὲν τῶν χειρῶν—οὔτε πλέονοι ἰδίας συμμοίρας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ ἰδίας, Chryſoſt. Theodor. Theoph. Παρασκευάζει πρὸς ὑπὲρ τῶν ἔνδοξα σοφίαι πλουτούντων καὶ φιλοσόφων αὐτοχειρογλυπτους περιαλεῖν τὰ ἥμισυ ἐν τοῖς πνευματικοῖς παράγμασιν, ὡς λοιπὸν τὰ λαῦ πολλὰς τὰς μὲν τοῖς πλουσίοις ὡς ἰδιώταις προσκρῆσαι, τὰς δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν ἰδιώταις ἔδει τὰ Ἀποστόλου διδαχήν, Theod. apud Oecum.

(g) Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως, Oecum. Theodoret.

Scandal

Scandal *of* Christianity, *He reprehends this Vice in them*, chap. 6. *from* v. 1. *to the* 10th. *And having said all this by way of Preface, he begins*, chap. 7. *to return his Answer to the Questions they had sent unto him.*

§ 5. *There is one further Observation useful for, and worthy to be pondered by the licentious Persons of our Age, That because* Fornication *and* Lasciviousness *were Vices to which the* Heathens *were generally addicted; and their* Philosophers, *and perhaps some* Hereticks, *viz. the* Nicholaitans, *which were amongst them, maintain'd this was a thing* indifferent, *therefore the* Apostle, *both in the* Epistles *to the* Corinthians, *and to most other Churches, is very copious in shewing the destructive nature of this Sin. It is to be observed that* Corinth *was above all other Cities, even to a Proverb, infamous for* Fornication *and* Lasciviousness, *so that* Κορινθία γυνὴ, a Corinthian Woman *is in the Language of the Ancients, a whorish Woman, according to the Proverb,* Ἡ Κορινθία ἔοι καὶ χορεσπαλίσειν (h), ut Corinthia videris corpore quæstum factura. And Κορινθιάζειν, Κορινθιάζεσθαι is ἑταιρεῖν fœdis fœdis fœdis

2. *That it is truly grounded on the Scriptures, and therefore ought to be owned as an Article of* Christian *Faith. And*

1. *That it was certainly the* ancient *and received Doctrine of the* Orthodox Professors *of the* Christian *Faith, is evident*

1. *From the second Epistle of* (l) Clemens Romanus, *writ in the first Century: For there he doth expresly caution Christians against the denial of this Article, in these words,* Let none of you say that this same flesh shall not be judged, for as you were called in the flesh, so shall you come in the flesh to Judgment, and in this very flesh shall you receive your reward. *And in his first Epistle, to prove that God will raise them from the dead, who have served him in holiness, he cites these words from* Job, chap. 19. 25, 26. ἀναστήσεις τὴν σάρκα μου ταύτην, Thou wilt raise up this my flesh which hath suffered all these things.

2ly, *From* (m) Irenæus, *who in the second Century makes this one Article of Faith of the whole Church received from the* Apostles, *and kept, taught, and delivered in all places with the greatest care, and uniformity,* viz. *that Christ will come from Heaven in glory,* ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, to raise up all flesh of all Mankind. (n) Tertullian *in the third Century, producing the* Christians *Creed as the Rule of Faith, which came from Christ, and was by his Companions handed down to the Church,* the Institution of Christ, which all Nations ought to believe, *makes this one Article of it, That* Christ will come to judge the quick and dead, *facta utriusque partis resuscitatione cum carnis restitutione,* or, *per carnis resurrectionem,* by raising, and restoring of their flesh. *Accordingly the Article of the* Resurrection of the Flesh, *or as the* Aquileian Symbol *hath it,* hujus Carnis, *of this Flesh; Or as other Confessions have it, of* their Bodies, *hath been received in all Christian Churches. And they have been condemned as* Hereticks *from the beginning of the second Century, who denied* (o) σαρκὸς ἀνάστασιν, the Resurrection of the Flesh, & carnis (p) salutem, & regenerationem ejus, dicentes non eam capacem esse incorruptibilitatis, *the life and production of the Flesh, saying, it was incapable of incorruption: As did the* (q) Valentinians, *the* Basilidians, *and the* Marcionites, *say the* Fathers.

§ 7. *I proceed secondly to shew, that this Doctrine of the Primitive* Christians *is truly grounded on the* Scriptures, *and therefore ought to be received, and owned as an Article of* Christian *Faith. This I prove*

1. *From all those places which speak of the Resurrection of the Body, these places I shall produce, for their sakes who* do not remember in any place of the New Testament, any such Expression as the Resurrection of the Body, *v. g.* He that raised Jesus from the dead, ζωοποιήσει καὶ, shall also make alive your Mortal Bodies, *Rom.* 8. 11. *that is, He shall raise them from the dead; for that* ζωοποιεῖν *and* ἐγείρειν, to quicken and raise up, *are, with relation to this matter, words of the same import; we learn from these words.* As the Father, ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, raiseth up the dead, and quickneth them, so the Son ζωοποιεῖ quickneth whom he will, *Joh.* 5. 21. *Again, saith the* Apostle, How are the dead raised up, *i. e. the Bodies of the dead; for so it follows,* καὶ ποίῳ σώματι, *and* with what kind of Bodies do they come *forth of the grave,* 1 Cor. 15 35. *So* v. 44. It is sown a Natural Body, it is raised σῶμα πνευματικὸν a Spiritual Body. *And still more evidently,* τὸ φθαρτὸν τοῦτο, This corruptible (*Body*) must put on incorruption, καὶ τὸ θνητὸν τοῦτο, and this mortal (*Body*) must put on immortality, *v.* 53. So when this corruptible (*Body*) shall have put on incorruption, and this mortal (*Body*) put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. *If any one likes not my addition of* σῶμα Body *to the Pronoun, and Adjective, four times here mentioned, I desire him to find out, if he can, another Substantive; if he cannot, he must confess the Resurrection of the Body is here mentioned four times; for the* Apostle *argues thus* The dead shall be raised up, διὰ τοῦτο, for this, corruptible (*Body*) must put on incorruption; *and when this is done, then* Death, *which only hapneth to this corruptible mortal Body* shall be swallowed up in victory.

It is said, That 'he who reads with attention 'this Discourse of St. Paul, *where he speaks* 'of the Resurrection, *will see that he plainly* 'distinguisheth between the Dead, *that shall be* 'raised, *and* the Bodies *of the* Dead; *for it is* 'νεκροὶ, πάντες, οἱ *which are the Nominative Ca-* 'ses to ἐγείρονται, ζωοποιηθήσονται, ἐγερθήσονται *all a-* 'long, *and not* σώματα, Bodies, *which one may in* 'reason think would some where or other have 'been expressed, *if all this had been said to* 'propose it as an Article of Faith, *that the* 'same Bodies shall be raised. *The same manner* 'of speaking the Spirit of God observes all thro' the N. Testament, *where it is said,* raise the dead, quicken, *or* make alive the dead, *the* resurrection of the dead, *Joh.* 5. 28, 29. *Rom.* 4. 17. *Matth.* 22. 27, 52. 2 *Cor.* 1. 9. 1 *Thess.* 4 16.

(l) Καὶ μὴ λεγέτω τις ὑμῶν αὐτὴ ἡ σὰρξ κρίνεται, οὐδὲ ἀνίσταται—ὃν τρόπον καὶ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε—καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολημψόμεθα τὸ μισθόν, Clem. Ep. 2. § 9. § 36.

(m) L. 1. c. 2, 3. (n) *Apol.* c. 47. *de Præscrip.* c. 9, 13. *de veland. virg.* c. 1. (o) *Just. in Dial. cum Tryph.* p. 307. B. (q) *Iren.* l. 5. c. 2. (r) *Iren.* l. 1. c. 23, 29. *Tertul. de Præscript.* c. 33. *Theodoret. Hær. Fab.* l. 1. c. 4. 7.

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Answer. *I hope the Instances produced already are sufficient to confute this Observation. I shall therefore go on further to observe, and prove, that the Resurrection of the Dead is by the* Apostle *used with plain relation* to the Bodies of the Dead, *so that he even proves the Resurrection of the Dead, because the Body is raised, and so doth not* plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead. *This is evident enough from what I have observed already, that the* Apostle *proves* οἱ νεκροὶ ἐγερθήσονται, the dead shall be raised, *because* the corruptible Body must put on Incorruption, &c. *But it is still more evident from these words*, So is also ἀνάστασις τῶν νεκρῶν, the resurrection of the dead; for it is sown in corruption, it is raised in incorruption, v. 42, 43. *Where I desire to know, what is the Nominative Case to* ἐγείρεται, it is raised, *used three times here? If it be* σῶμα, Body, *I have sufficiently confuted this Criticism: If it be not, why doth the Apostle so expound it in the immediate ensuing words*, It is sown a Natural Body, ἐγείρεται σῶμα πνευματικόν, it is raised a Spiritual Body.

I add that this appears almost from all the places cited, that the οἱ νεκροὶ *and the* πάντες ἀποθνήσκοντες the dead, *and the* all dying, *hath relation to the Body only, which being that alone which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus when 'tis said,* 'These very words urged 'for the resurrection of the same body, run thus, 'πάντες οἱ ἐν τοῖς μνημείοις, all that are in the 'Graves shall hear his voice, and shall come 'forth; they that have done good, εἰς ἀνάστασιν 'ζωῆς, to the resurrection of Life, but they that 'have done evil, to the resurrection of Con'demnation. *And is then added, Would not a 'well meaning Searcher be apt to think, that if 'the thing here intended by our Saviour were 'to teach, and propose it as an Article of 'Faith, necessary to be believed by every one, 'that the very same Bodies of the dead should 'be raised, the words should rather have been 'πάντα τὰ σώματα ἐν τοῖς μνημείοις, i.e. *all the Bodies that are in the Graves, rather then all 'who are in the Graves; which must denote 'Persons, and not precisely Bodies.*

*To this I answer, (*1*st,) that the words* πάντες οἱ ἐν τοῖς μνημείοις, i.e. all that are in the Graves, and πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, all the bodies that are in the graves, *are plainly words of the same import. For what is laid down in the Graves, or Sepulchres, is it not* σώματα τῶν κεκοιμημένων, the bodies of them that sleep only? *Matth.* 27. 52. *And must it not then be these Bodies that come forth of them? May we not discern in the passage now cited, how the* Holy Ghost *passes immediately from the* Bodies of the Saints that slept, *to their Persons, saying,* the bodies of the Saints that slept arose, καὶ ἐξελθόντες ἐκ τῶν μνημείων, and they coming out of their Graves, after this Resurrection, went into the Holy City, and appeared unto many, v. 53.

(2ly,) *When God said to* Adam, *what was also true of his Posterity*, In sorrow shalt thou eat thy bread until thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return, *Gen.* 3. 19. *And the* Psalmist *of man in general*, His breath (*or spirit*) goeth forth, he returneth to his Earth, *Psal.* 146. 5. *Will any one be tempted from these personal demonstrative Pronouns* thou, *and* he, *to say that these words must denote* the Persons, *and not precisely* the Bodies of Men? *and thence infer that the whole Person of* Adam *was taken out of the Earth, and was but dust, and that the whole Person of Man* returneth to his Earth; *if not, why is it argued that the like Pronoun* οἱ, they, *must here denote* Persons, *and* not precisely Bodies? *Are we not told that* the word Person stands for a thinking, intelligent Being that has Reason and Reflection, and can consider it self as it self? *And can they who are in their graves do this? if so, surely they are not dead in them, but buried alive. If they cannot, why must these words* οἱ ἐν τοῖς μνημείοις *denote Persons?*

But it is said, That 'according to this Inter'pretation of these words of our Saviour, no 'other Substance being raised but what hears 'his voice, and no other Substance hearing his 'voice, but what, being called, comes out of the 'grave; and no other Substance coming out of 'the grave, but what was in the grave, any 'one must conclude that the Soul, unless it be 'in the grave, will make no part of the Per'son that is raised.

Answer. *To this I answer, That any one may reasonably hence conclude, that the Soul makes no* raised part *of him that is raised, or that it is not called, or raised out of the grave, as the Body is; but by what Logick can we hence conclude it makes no part of the raised Person? For instance; We profess in our Creed to believe that* Jesus Christ died, and rose again, i. e. *from the grave: and, saith St.* Peter, This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it, *Acts* 2. 24, 32. *Now because nothing can be raised from the dead, but that which died, nothing can be raised from the grave, but what was laid in it, shall we hence infer, that the Soul of the Lord Jesus, or his Spirit, (which he commended into his Father's hands, and which went to* Paradise,) *unless it died, and was in the grave, could make no part of the Person which was dead, and was raised from the dead, and out of the grave? When our Lord says,* v. 28, 29. They that were in the graves shall come forth to the Resurrection of Life; *And* v. 25. the dead shall live. *What can live again but that which was dead? What can have a Resurrection to Life, but that which had no Life, and was not that the Body only? Yea, are not these things said in*

pursuance

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purſuance of what went before; As the Father raiſeth up the dead, and quickeneth *(or gives life)* to them, even ſo the Son quickneth whom he will. *Now what can be raiſed from the dead, but that which was dead? What can be quickned, or have life given to it, but that which had no life? If then that were the body only, muſt not the raiſing of the dead, and quickning them, import only the raiſing and quickning of the body, although this be performed compleatly by the Union of the Soul to the raiſed body.*

2ly, *That in our Saviour's Diſcourſe againſt the Sadduces,* περὶ τ ἀναςάσεως τῶν νεκρῶν, touching the Reſurrection of the dead, *he alſo ſpeaks of raiſing that which was dead,* i.e. *the body, is evident from this that he ſaith of them who partake of that Reſurrection,* οὐκ ἔτι δύνωνται ἀποθανεῖν, they can die no more; *which can be only ſpoken of that body which died before.*

Matth. 22. Mark 12. Luk. 20, 35, 36.

3ly, *We read of God* τῷ ζωοποιοῦντι τοὺς νεκρούς, *quickning the dead,* Rom. 4. 17. *Now what doth he quicken, but what was dead? what doth he give life to, but that which ceaſed to have life, that is, the body?*

4ly, *St.* Paul *ſaith,* We had in our ſelves the Sentence of Death, that we might not truſt in our ſelves, but in God, τῷ ἐγείροντι τοὺς νεκρούς, who raiſeth the dead, 2 *Cor.* 1. 9. *Now what was this* Sentence of Death? *Did St.* Paul, *and his* Chriſtian Companions, *believe the whole man ſhould be kill'd by their Perſecutors? or, as their* Lord *had taught them, that they* could kill the body, *but* could not kill the Soul, *Matth.* 10. 26. *Doth he not ſay in their names, that that* which periſhed, *or was corrupted, was only* ὁ ἔξω ἡμῶν ἄνθρωπος, our outward Man, 2 *Cor.* 4. 16. *in oppoſition to the* inward Man? *that whilſt they lived they were* at home in the body, *and that at death they did* ἐκδημῆσαι ἐκ τοῦ σώματος dwell out of the body, 2 *Cor.* 5. 6, 8. *or as to the Soul, were abſent from it? And muſt not then* the Sentence of Death *they had in themſelves, be only this that their bodies might die by the hands of Perſecutors, that their outward man might periſh by them? And muſt not then their truſt* in God that raiſeth the dead, *relate to his raiſing their dead bodies:*

5ly, *The dead in Chriſt that ſhall be raiſed,* 1 Theſſ. 4. 16. *are they that* ſleep, *v.* 13, 15. *that is, that* ſleep in the duſt, *Dan.* 12. 2. *now is it not* τὰ σώματα, the bodies of the Saints that *thus* ſleep *Matth.* 27. 52. *and muſt not then the* Apoſtle *ſpeak of them only? Is not this ſpoken to comfort the* Theſſalonians concerning them that were aſleep, *v* 13, 18. *and were they troubled for the ſouls of them that ſlept in* Jeſus? v. 14. *or doth the* Apoſtle *ſay any thing to comfort them, but that which relates to the body only? And will it not hence follow, that what he there ſaith touching the Reſurrection of the Dead, concerneth their dead bodies only? Thus have I ſhew'd that all the places here cited, as ſpeaking of the Reſurrection of the Dead, refer to the Reſurrection of their bodies.*

§ 8. *But further, had not the Scripture ſo expreſly ſpoken of* raiſing our Mortal Bodies, *of raiſing that* a Spiritual Body *which was* ſown a Natural Body, *and proved* the dead ſhall be raiſed, *becauſe* this corruptible ſhall put on incorruption, *and could it not be proved, that raiſing of the dead, and of the bodies of the dead, were in import the ſame, this Article might be eſtabliſhed from other paſſages of Scripture, ſpeaking the ſame thing in effect, as* v. g.

1*ſt*, We who have the firſt fruits of the Spirit groan within our ſelves, expecting υἱοθεσίαν the Sonſhip, even the Redemption of our Body, *Rom.* 8. 23. *Now what is this Redemption* τοῦ σώματος ἡμῶν of our body, *but the delivery of it* from the Bondage of Corruption? *v.* 21. *What did they* groan *for? 'twas ſaith the ſame* Apoſtle, *that* Mortality might be ſwallowed up of Life, 2 *Cor.* 5. 4, 5. *which only is to be done when* this Mortal Body ſhall put on Immortality, *ſaith the ſame* Apoſtle; *this therefore was to be done to accompliſh* the redemption of the Body *ſpoken of, and is not then the redemption, and the reſurrection of the body in effect the ſame?*

2. We expect that Saviour, the Lord Jeſus Chriſt from Heaven, who ſhall change τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, our vile Body into the likeneſs of his glorious Body, *Philip.* 3. 20, 21. *The body therefore to be changed is* σῶμα ἡμῶν our body, the body of our humiliation, *ſo ſtiled as* Methodius *ſaith, becauſe* ταπεινοῦται ἀπὸ σφάλματος, 'tis humbled and made mortal by the fall; *or as* Irenæus, l. 5. c. 13. *quod & humiliatur cadens in terram,* becauſe it is humbled by falling into the Earth. *This body is to be thus changed* when our Lord cometh down from Heaven, *that is at the reſurrection of it; for* the Lord ſhall deſcend from Heaven, and the dead in Chriſt ſhall riſe firſt, 1 *Theſſ.* 4. 16. *Is it not therefore manifeſt from theſe words, that our* vile mortal bodies, *fallen into the Earth, or laid in it, ſhall be raiſed, and by, or at the Reſurrection, ſhall be* changed into the likeneſs of Chriſt's glorious body?

Now hence I argue for the Reſurrection of the ſame body thus; If the Scripture *teacheth that there ſhall be* a quickning, *by raiſing up* our mortal bodies, *a* Redemption, *by the Reſurrection of* our bodies, *a* changing of our bodies at, *and by the Reſurrection,* into the likeneſs of Chriſt's glorious body, *It ſeems ſufficiently to ſay, there ſhall be a Reſurrection of the ſame body which before was mortal, and a* change *by it of the ſame body which was vile, or humble; and a Redemption by it from corruption of the ſame body which was formerly* in bondage to corruption; *for all this muſt be*

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said of the same Body, or not of the same Body; if of the same Body, then the same Body must be raised; if not of the same Body, then of another; and how then is it said of our Body? How are these other Bodies, τὰ θνητὰ σώματα ὑμῶν; your mortal Bodies, Rom. 8. 11. *the Redemption of them;* the Redemption, τῆς σώματος ἡμῶν; *the change of them,* the change, τῆς σώματος τῆς ταπεινώσεως ἡμῶν, of our mortal vile Bodies.

2ly, *When the Apostle saith,* (s) This corruptible, this mortal Body, *does he mean this Body of ours, or does he not? If he does mean this mortal, corruptible Body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other Body than ours, and how then is that* raised a spiritual Body, *which was* sown a natural Body? *how doth* this mortal put on immortality? *how are we concerned in the Resurrection of another Body? or what assurance doth it give us, that we shall rise from the dead, seeing when any of us departs this life, it is our Body that dies, and not anothers? Yea, why then doth he say,* the dead shall rise, and we, *that are living,* shall be changed? we shall all be changed; *i. e. our* vile Bodies shall be changed into the likeness of Christ's glorious Body; *our mortal Bodies into immortal; our natural Bodies shall be changed by being raised spiritual Bodies? Let any man try his utmost skill, and see if he can find any Nominative Case to* σπείρει, it is sown, *used here four times, but* σῶμα, Body, *or understand this of any other Body than ours, seeing then the same word is the Nominative Case to* ἐγείρεται, it is raised, *which was so to* σπείρεται, it is sown, *the* Apostle *must be supposed to say, this Body of ours is raised in incorruption.*

§ 9. Argument 2. *To proceed to other Scriptures of like import:* All that are in their Graves shall come forth, *saith Christ,* ἐκπορεύσονται ἐκ τῶν μνημείων, they shall come out of the Graves in which they were, *John* 5. 28, 29. *Shall they come forth with the same body which was laid in the grave, or with another? If with the same, then the same body must be raised; if with another, how come these graves to be called their graves, and how are the dead, and they that are in the graves, raised out of them, and not another?*

Again, when it is said the Sea gave up the dead ἐν αὐτῇ in it, *and* Death and Hades (*the place of the dead*) gave up the dead in them, *Rev.* 20. 13. *did they give up the same bodies which were laid down in them, or some others? The first is the thing contended for; if they gave up some others, how did they give up the dead that were laid down in them?*

To say that a great part of these *dead* Bodies possibly may have undergone variety of changes, and entred into other Concretions, even in the Bodies of other Men, *is to me no Objection against the raising of the same body, if God hath engaged so to do; for then, as he is able, so is his Providence concerned to prevent the entring of one body so into the concretion of another, as to hinder it from being the same body when raised, as it was when laid down in sea, or grave, and I know* what he hath promised he is able to perform.

Lastly, Even the Phrase (t) the Resurrection of the dead, *and especially the Resurrection* ἐκ νεκρῶν from the dead, *used* Col. 1. 18. Rev. 1. 5. *where Christ is stiled* the first-born of those that arise from the dead, *prove this. For the proper notion of a Resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted disjunctively, because in the Resurrection of our* Lord, *and of* Lazarus, *and others whom he raised from the dead, the body was not corrupted. Hence it follows,*

(1st.) *That the Soul which is immortal and incorruptible, cannot be said to rise again, Resurrection implying a Reproduction; whereas that which after it was, never ceased to be what it was, cannot be reproduced; and so the* (u) *Resurrection of the Dead can only signifie the Resurrection of the Bodies of the Dead, with the re-union of them to those Souls to which they were before united, which makes this Resurrection advance into a Resurrection of Life. And seeing that which never fell, cannot be said to be raised up, that which did never die cannot be restored from death: Men cannot properly be said to rise again from the dead, but in respect to that part, or that state which had fallen and was dead. And as for a Man to be born at first, signifies the production, and union of*

(s) *Cum dicit* illud corruptivum & illud mortale *cutem ipsam tenens dicit. Certè* illud *nisi de comparenti pronuntiasse non potuit, demonstrationis corporalis est verbum.* Tertull. de Resurrect. Carn. c. 51.

Θεῷ δὲ ἀκρίβειαν, τὸ ἀνῆλθον τοῦτο ἐδείξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theodoret. ibid.

(t) *Resurrectionis vocabulum non aliam rem vendicat quam quæ cecidit, surgere enim potest dici, & quod omninò non cecidit, sed semper retro jacuit, resurgere autem non est nisi ejus quod cecidit, iterum enim surgendo quia cecidit resurgere dicitur.* Tertull. adverf. Marc. l. 5. c. 9.

Ἀνάστασις γὰρ ἡ καλεῖται τῆς μὴ πεπτωκότος. Epiph. Hær. 67. § 6.

(u) Ἀνάστασις γὰρ ἡ ἀνωθεν φάσις, τὸ σῶμα δεῖται τὸ φθειρόμενον καὶ διαλυόμενον, τοῦτο τοίνυν ἡ ἀνωθεν σύστασις αὐτοῦ καλεῖται ἀνάστασις· ἡ γὰρ δὲ ἀθανάτου ψυχῆς ἐστι ἀνάστασις, ἀλλ' ἐπανόδος καὶ μίγνεται πρὸς τὸ σῶμα. Μαρκίων γὰρ καὶ Κέρδων καὶ ὁ Μάνης, καὶ ὅσοι τῶν σωμάτων ἐστὶ διάλυσιν ἀνάστασιν, ὡς ἀδυνάτου παντελῶς τοῦδε τοῦ βίου ὄντος. Theodor. Hær. fab. l. 5. c. 19. p. 293. A. B.

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the essential parts of an individual man, his body and his soul. So to be born again, or born from the dead, implies the restitution, and re union of his body and his soul; a man only by that becoming the same entire person which he was before. Seeing therefore it is acknowledged, that the same Persons shall be raised, *yea, that* there can be nothing plainer than that in the Scripture it is revealed, that the same persons shall be raised, and appear before the Judgment Seat of Christ, to answer for what they have done in the body; *and the same person cannot be raised without the raising of his body to be united to his soul, much less be raised from the dead, without raising that of him which was dead, which only was his own, and not another body, which before was no part of him, it follows, that if the same persons be raised from the dead, that of them which was dead, or their own bodies must be raised; and so the meaning of the Scripture, when it saith,* the same persons shall be raised, *must be this, that their bodies, separated from their souls by death, shall be raised from the dead.*

Moreover, by saying that the Resurrection is only of that which died, or was corrupted, it appears that I, with the Ancients, only assert the Resurrection of that Body which died, or was corrupted, and am not in the least concerned for any changes that it underwent before; and so the Scripture forces me to speak, when it stiles the Resurrection, the quickning the dead; the vivification of our mortal Bodies; the raising of those bodies which were sown in corruption; the coming forth of them which were in their graves; the awakening them that sleep in the dust of the Earth; *and saith, that then* the Sea, Death, and Hades shall give up their dead, *allowing a Resurrection only to them that shall then be dead, and saying only of them that shall be found alive* they shall be changed. *And if this only be the true sense of the Scripture in this matter, and this only the Resurrection there intended, it cannot be concerned in the least in what the* Philosophers *say touching the change the body undergoes whilst living, though I am far from thinking, that to the raising of the same bodies, it can be requisite that these bodies should be* made up wholly of the same Particles which were once vitally united to their Souls in their former Life, without the mixture of any other Particle of Matter; *for were this necessary to the same living body, we could not have the same bodies for a day; and if it be not necessary to make the body continue still the same while we live, it cannot be necessary to make the raised body, the same with that which died.*

That which here seems to me of greatest moment to be considered, is this, that the dead, being raised that they may be judged according *to their works,* Rev. 20. 12. *and that* every one may receive τὰ διὰ τοῦ Σώματος, the things done by the body, *as the instrument of the soul, 'tis only requisite that the dying body, which is to be raised to the* Resurrection of Condemnation, *should be then united to a soul sentenced hereafter to Condemnation for the evils done whilst in the body, and by the body as its instrument, and not repented of, and reformed before its separation from the body. And that the body should be raised to* the Resurrection of Life, *'tis only requisite that some time or other before its death, it should have been united to a soul that truly repented of all its past sins, and did from thence forward do that which was* lawful and right, *whilst they were thus united: Now seeing this is the state of all bodies which arise to the* Resurrection of Life, *or* of Condemnation, *'tis only necessary to this last Resurrection, that it should be the raising the bodies of men dying in their sins, as in my Hypothesis it is; and that the bodies raised to the Resurrection of Life, should be the bodies of men dying in the favour of God; 'tis therefore only necessary their dying Bodies should arise. And now the Argument arising from these Scriptures, which teach that there shall be a Resurrection of the Dead, and so of their dead bodies, that* every one may receive according to what he hath done in *or by* the body, *will run thus:*

Either the body is to be raised, and re-united to the soul, to receive rewards or punishments with it, or to be the instrument by which the soul shall be rewarded, or punished, or it is not; if not to any of these ends, why is it raised at all? Why do good men, by the direction of the Holy Spirit, expect the Resurrection of the body? *or why is it propounded as their great encouragement* to be stedfast, immoveable, always abounding in the fear of the Lord, 1 *Cor.* 15. 58. 1 *Thess.* 4. 18. *and as a comfort to them that mourn for the dead? Why are the wicked to be* punished with everlasting fire, *or said to* go away *after the Resurrection* into Eternal Punishment? *Matth.* 25. 41, 46. *Or why doth our Saviour require us* not to fear them who can kill the body, but can do no more, in comparison of him who can destroy both soul and body in Hell fire, *Matth.* 10. 28. *and say that* 'tis better one of thy members perish, then that thy whole body should be cast into Hell fire, *Matth.* 5. 29, 30. *If it be to be raised for these ends, 'tis necessary the same body should be raised which sinned with, or was the instrument of the soul in doing good or evil, it being absurd to think that one body should sin, another should be punished for it; or that one body should suffer, another should be crowned for it. And, for any thing I can discern to the contrary, we might as well appear before Christ's Judgment Seat without any body at all, as without that which we deposited. Let it now be remembred, that the body in which the impenitent is to suffer, is only the same body which was laid down in the grave,*

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And then the arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a Murtherer from suffering in his body for a Murther committed Twenty years ago, as to the purposes they are used in this Case. Nay, I have met with nothing said in this affair, which does not prove as strongly that the body of our Blessed Lord, *born of the* Virgin Mary, *after he had sucked and digested that Milk into Chyle, was not the same body which was born of the* Virgin, *as not having all the same* individual Particles, *and that when he* grew in stature, *he grew into another body, and so into a body which came not from the* loins of Abraham, *and was not* of the Seed of David according to the flesh; *and that when the* Jews *destroy'd his body, they destroy'd not that body of which he spake, when he said,* destroy this body, *because the body they destroy'd had by perspiration lost, and by nutrition gained many particles.*

§ 10. *I come now to answer the Objections against this Article,* viz. 'The *Appellation the* 'Apostle *bestows on him that enters into this* 'Enquiry, Whether the dead shall have the 'very same bodies, or no, *seems not much to* 'encourage him in that Enquiry; *nor will he,* 'by the remainder of St. Paul's *answer, find the* 'determination of the Apostle *to be much in* 'favour of the very same body, *unless the be-* 'ing told that the body sown is not the body 'that shall be; *that the body raised is as dif-* 'ferent from that which was laid down, *as the* 'flesh of a Man is from the flesh of Beasts, 'Fishes and Birds, *or as the* Sun, Moon, *and* 'Stars *are different from one another; or as dif-* 'ferent as a corruptible, weak, natural, mortal 'body, is from an incorruptible, powerful, spi-'ritual, immortal body; *and lastly, as a body that* 'is flesh and blood, *is from a body that is not* 'flesh and blood; *for* flesh and blood cannot 'says St. Paul *in this very place,* inherit the 'Kingdom of God; *unless, I say, all this* 'which is contained in St. Paul's *words, can be* 'supposed to be the way to deliver this as an 'Article of Faith, *which is required to be be-* 'lieved of every one. *Now to this I answer,*

1st, *That it seems to me a great mistake, to say the* Apostle *in that Appellation* thou Fool *reflects upon him that enquires, whether* the same body which was dead should be raised, or no. *He had already entirely dispatch'd that question against those* Philosophers, *who said* (x) there is no Resurrection, *v.* 12. *and that the Resurrection of the body was a thing* impossible. *v.* 35. *he begins the enquiry, not about the truth of the Resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of* (y) Philosophers, ποίῳ σώματι, *with what kind of bodies,* or *with what qualified bodies do they come*; for they conceiving that the body was *the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy till by death we were delivered from it; they therefore judg'd it an* unjust, *and an unworthy thing for God to raise these bodies to be united to the souls of good Men; and therefore* Celsus *saith the hope of the resurrection of the flesh is* the hope of worms, a filthy, and abominable thing, and so a thing which God neither will, nor can do. *See all this proved from their own words in the Note upon this Verse. Now to this Objection the Apostle returns a full and satisfactory Answer, by shewing the happy change which will then pass upon the raised body and the* (z) *excellent qualities it shall then have, and which were wanting to it whilst it was on earth.*

2ly, *When the* Apostle *adds,* v. 37. That which thou sowest, (*when*) thou sowest (*it, is*) not that body which shall be (*again produced,*) but bare (*or naked*) grain, *it is evident he speaketh there, not of the body of man, but of the body of* wheat, or of some other grain, *and is there still pursuing the same question,* With what kind of bodies do they come? *Answering, as it was common with the* Jews *to do, by this very Similitude to a like question among them,* viz. (a) Whether the Body should arise naked, or clothed upon? *and therefore saith,* thou sowest not the body which shall be, *i.e. a body clothed with a shell, as in* Peas, Beans, *and* Lentils, *or with an* Hull, *or* Chaff, *as in* Wheat, Rye, Barley, *but* γυμνὸν κόκκον, naked Grain, *whereas God raises it up clothed, and so saith he, will it be with our bodies at the Resurrection, they will not be raised* γυμνὰ, naked, *but* ἐνδυσάμενα, clothed upon, *for this* corruptible Body must put on Incorruption, 2 *Cor.* 5. 2, 3, 4. *this being then the whole intendment of this Similitude, it ought not to be urged any further.*

3ly, *The same is evidently the* Apostle's *purpose in the following Verses, which in sense run thus.*

Ver. 39. (*And as*) all flesh is not the same (*manner or kind of*) flesh, but there is one kind of flesh of men, another (*kind of*) flesh of Beasts, another of Fishes, and another of Birds.

Ver. 40 (*And as there is a like difference in the qualities of bodies, for*) there are also celestial bodies, and bodies terrestrial; but the

(x) *Hinc dicit Plinius* ne Deum quidem posse omnia, *nec mortales æternitate donare, nec revocare defunctos,* Hist. Nat. l. 2. c. 7. *Negant hæc fieri posse.* Lactant. l. 7. c. 22.

(y) *Utrum sine corpore, an cum corporibus? & corporibus quibus, ipsisne? an innovatis resurgatur?* Cecil. apud Min. p. 11.

(z) *Non considerat Apostolus in hac similitudine diversitatem rei, sed qualitatis & conditionis, quod & quæstio requirebat,* quali corpore veniunt. *Itaq; falluntur, qui ex his Apostoli verbis, corpora non eadem secundum substantiam resuscitanda esse colligunt, quod qui dicunt, resurrectionem revera tollunt, non enim resurgit nisi id ipsum quod cecidit.* Esthius.

(a) *Pirk. Eliez.* c. 33. p. 80.

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glory of the Celeſtial is one, and the glory of the Terreſtrial is another.

Ver. 41. (*And as in the Celeſtial Bodies*) there is one glory of the Sun, and another of the Moon, and another of the Stars (*among themſelves*) for one Star differeth from another Star in glory.

Ver. 42. So alſo is (*it as to*) the Reſurrection of the Dead (*the Body raiſed being in qualities much different from that Body we now have, for*) it is ſown in corruption, (*frail, mortal, ſubject to putrefaction*) it is raiſed in incorruption, *&c. Now from the words thus paraphraſed, let it be noted,*

1ſt, *That the* Apoſtle *ſays not, That* the Body raiſed is as different from that which is laid down, as the Fleſh of Man is from the Fleſh of Beaſts, Fiſhes, and Birds, *or* as the Sun, Moon, and Stars are different from one another, *but only as the Fleſh of Men differs in qualities from that of Beaſts, Fiſhes, and Birds; and as the Sun, Moon, and Stars differ in their glorious qualities from one another, ſo do our raiſed Bodies differ in quality from thoſe earthly Bodies we at preſent have, as is evident from the enſuing words, in which he mentions this difference betwixt them in qualities. Note*

2ly, *That in the inſtances of* Fleſh of Man and Beaſts, *and of* Celeſtial and Terreſtrial Bodies, *and of* Celeſtial Bodies *among themſelves here uſed by the* Apoſtle, *there is not only a difference as to qualities, but alſo as to the ſubject matter, that being in them only* ſpecifically, *but not* numerically *the ſame, whereas it is not ſo as to our bodies ſown and raiſed, they differing only as to the qualities from the body ſown, but not as to the ſubject matter, it being* this corruptible Body which muſt put on incorruption. *As therefore the different qualities of divers Souls, good and bad, learned and unlearned, made glorious and miſerable, infer a difference in ſubſtance, becauſe the ſubject of thoſe qualities is not the ſame; but when the ſame Soul becomes vertuous, and learned, all this new Ornament of Grace and Knowledge, and even its advancement to a ſtate of perfect Happineſs and Glory, makes it not ceaſe to be the ſame Soul ſtill, ſo is it here as to the difference of glorious qualities the raiſed body hath above the Body ſown. I therefore*

3ly, *Grant that the raiſed Body is as different from the earthly Body we at preſent have, as a* corruptible, weak, natural, mortal Body is from an incorruptible, powerful, ſpiritual, immortal Body; *but then the ſubject of theſe different qualities being ſtill the ſame, this difference hinders not its being the ſame Body ſtill, ſince otherwiſe Chriſt's Body being alſo raiſed an* incorruptible, powerful, immortal Body, *could not be the ſame with that in which he ſuffered; and if his Body is ſtill the ſame that ſuffered and was raiſed from the dead, then a like change of our vile Bodies will not hinder their being ſtill the ſame.*

But it is ſtill objected, That 'the Body raiſed 'is as different from the Bodies we at preſent 'have, and lay down in the Grave, as a Body 'that is fleſh and blood, is from a Body that is 'not fleſh and blood; for fleſh and blood, *ſaith 'S.* Paul, cannot inherit the Kingdom of God.

Anſw. *To this I anſwer* (1.) ab abſurdo, *that if even this hinder the Body raiſed from being the ſame Body, our* Saviour *cannot now have the ſame Body with that which he ſuffered, or which was raiſed from the dead; for doubtleſs he is entred into, and doth inherit the Kingdom of God; if therefore* fleſh and blood cannot inherit the Kingdom of God, and the *Body which hath not fleſh and blood cannot be the ſame Body with that which hath fleſh and blood, our* Saviour's *glorified Body cannot be the ſame Body which was raiſed from the dead, or in which he ſuffered.*

2ly, *I anſwer, That fleſh and blood doth in the Scripture language denote the* weakneſs, *and the* frailty *of that which is compounded of them, as when 'tis ſaid,* we wreſtle not with fleſh and blood, *i.e. weak, frail men,* Eph. 6. 12. *See* Matth. 16. 17. Gal. 1. 16. Hebr. 2. 14. Eccluſ. 14. 18. *And thus it is true that* fleſh and blood, *that is, ſuch weak, frail bodies, as they are, which here conſiſt of fleſh and blood, unchanged into corruptible Bodies, or uncloathed upon with their Celeſtial Bodies, which will keep them from mortality, or a poſſibility of corruption,* v. 48, 49. 2 Cor. 5. 1, 2. cannot inherit the Kingdom of God; *and therefore the* Apoſtle *adds, That* this mortal muſt put on immortality, this corruptible put on incorruption, *and ſo it ſhall be changed, as to its qualities; but then I have ſhew'd, that this change from mortal and corruptible, to an immortal and incorruptible Body, hinders not its being ſtill the ſame Body, that is, the ſame in ſubſtance as it was before.*

3ly, *I think it is evident from the* Apoſtle's *words, that the Bodies of good men then living, ſhall have the ſame qualities with the Bodies of them who are raiſed from the dead, for they alſo ſhall* inherit the Kingdom of God, *they ſhall have ſpiritual, powerful immortal Bodies; their Bodies, ſaith he,* ſhall be changed, for this corruptible muſt put on incorruption; *and yet can it be thought that this change ſhall amount to the deſtruction of that Body they then had, and the production of another Body, as it muſt do, if they ceaſe to have the ſame Body which they had before this change? If it do not, it is hence evident that the Body may be ſtill the ſame body, notwithſtanding the great change which ſhall then paſs upon it.*

In a word, what the Apoſtle *ſays here evidently concerns only the Bodies of good Men, and ſo gives us no cauſe to think the Bodies of the wicked ſhall be changed at all; and if the wicked ſhall be raiſed with the ſame Bodies to the Reſurrection of Condemnation, why not the good with the ſame Bodies to the Reſurrection of Life?*

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A PARAPHRASE WITH ANNOTATIONS ON THE FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

Verſe 1. PAUL called to be an Apoſtle, [*or the called Apoſtle,*] of Jeſus Chriſt, through the will of God, and Soſthenes our brother,

a 2. Unto [a] the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints, [*or the Saints called,*] b [b] with all that in every place c call upon the name of Jeſus Chriſt our Lord, d [*yea*] both theirs and ours.

e 3. [c] Grace be to you, and peace from God our Father, and from the Lord Jeſus Chriſt.

4. I thank my God always on your behalf, f [f] for the grace of God, which is given you by [*or in*] Jeſus Chriſt.

5. That in every thing ye are, [*or have been*] enriched by him, g [g] in all utterance [*of tongues,*] and in all knowledge [*of Divine Myſteries, or in the Gift of Prophecy,* 1 Cor. 14.]

h 6. [h] Even as [*by theſe Gifts*] the Teſtimony of [*or Doctrine concerning*] Chriſt was confirmed in you, [*or eſtabliſhed among you.*]

i 7 [i] So that ye come behind [*the other Churches*] in no gift, waiting for the coming [*or Revelation*] of our Lord Jeſus Chriſt.

k 8. [k] Who ſhall confirm you to the end, that you may be blameleſs in the day of our Lord Jeſus Chriſt.

9. [*For*] God is faithful, by whom ye were called to the fellowſhip [*or communion*] of his Son Jeſus Chriſt our Lord; [i. e. *that God by whom you are called, is faithful to perform his part in preſerving you blameleſs to that day, or to confer upon you the promiſed Inheritance.*]

10. Now, I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, [*owning and teaching the ſame Doctrine which you have received,* 1 Cor. 11. 2. & 15. 1. Rom. 16. 17. *in love and unity,*] and that there be no diviſions [*or Schiſms*] among you, but [*that*] ye be perfectly joyned together [l] in the ſame mind, l
and in the ſame judgment; [*in the ſame belief, and in the ſame kind affections, one towards another.*]

11. For it hath been declared to me of you, my brethren, by them that are of the houſe of Cloe, that there are contentions among you.

12. Now this, I ſay, [*or mean, by charging you with theſe Contentions,*] that every one of you ſaith, [*one*] [m] I am [*a follower*] m
of Paul, and [*another*] I of Apollo, and [*a third*] I of Cephas, and [*a fourth*] [n] I of Chriſt.

13. [*Why do not all ſay the ſame thing?* viz. *I am of Chriſt,* Chap. 3. 23.] Is Chriſt divided? [*was it one Chriſt that ſent, and enabled Paul; another that ſent Peter, to preach the Goſpel to you? Is not one and the ſame Chriſt preached to you by us all? or is*

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his body divided? 2 Cor. 11. 4.] was Paul [*or any other, but Christ Jesus,*] crucified for you? [*that you should be baptized into their death, as Christians are into the death of Christ,*] or were you baptized in the name of Paul? [*so as to be called the Disciples of Paul.*]

14. I thank God, [*whose Providence so ordered it,*] that I baptized none of you, but Crispus and Gaius.

15. Lest any should say that I had baptized in my own name.

16. And I baptized also the household of
o Stephanus: besides, o I know not whether I baptized any other.

p 17. For p Christ, [*when he called me,*] sent me not to baptize, but to preach the Gospel [*to the Gentiles, and that*] not with wisdom of words, lest the Cross of Christ, [i. e. *the Doctrine of Christ crucified,*] should be made of none effect [*by that means:*]

18. For the preaching of the Cross, [*or of a crucified Jesus in this plain manner,*] is [*only*] to them that perish, [*by rejecting it, because not attended with this Humane Wisdom,*] foolishness; but unto us, who are saved [*by it,*] it is [*evidently*] the power of God; [*we embracing this Faith because it is confirmed by Demonstrations of the Spirit and Power,* Chap. 2. 4.]

19. [*Whereas the preaching of it in the words of Humane Wisdom, would render it of none effect;*] For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent: [Isa. 29. 14. *as he hath already done; for*]

q 20. q Where is [*now the wisdom of*] the wise [*Philosopher among the Gentile?*] where is [*the wisdom of*] the Scribe [*the Interpreter of the Law, or Teacher of Traditions among the Jews?*] where is the disputer of this world, [*or the Searcher into the Secrets of Nature, or into the Sense of the Scripture?*] Hath not God [*by this Dispensation*] made [*or declared to be*] foolish, the wisdom of this world?

r 21. r For [*to begin with the Philosophers,*] after that in the wisdom of God, [*discernible in his Works of Creation and Providence,*] the world by [*all its*] wisdom knew not [*the true*] God, [*so as to glorifie him as God, and to be thankful to him for his blessings,* Rom. 1. 21.] it pleased God by the foolishness of preaching, [*as they think fit to stile it,*] to save them that believe [*in a crucified Jesus thus preached to them.*]

22. [*Which Salvation thus tendred, the wise men of the world, and the Jewish Doctors*
s *will not accept,*] for the Jews require s a sign, and the Greeks seek after [*profound*] wisdom.

23. But [*or nevertheless*] we preach Christ
t crucified, [*though his crucifixion be*] t unto the Jews a stumbling block, and u to the u
Greeks foolishness.

24. [*For this he is to Infidels only;*] But unto them which are called, both Jews and Greeks, [*he is*] Christ the power of God, [*in the signs and wonders which are wrought by faith in Christ for confirmation of this Doctrine, and so he gives the Sign the Jews require;*] and the wisdom of God, [*in the manifold and Divine Wisdom discovered in this Dispensation for the saving lost Man,* v. 30. *and so answers the Greeks request for Wisdom.*]

25. [*I say, the Power and the Wisdom of God;*] Because the foolishness of God, [i. e. *the way of God, which is esteemed foolishness by the Greeks*] is wiser than [*all the wisdom of*] men; [*and much to be preferr'd before it;*] and the weakness of God, [i. e. *that way of propagating Man's Salvation, which is weak in their eyes,*] is stronger than [*the power of*] men; [*For the weapons of our warfare are mighty through God to the pulling down of strong holds, and confounding all the Strength, Policy and Wisdom of the World opposed against it,* 2 Cor. 10. 3, 4.]

26. For you see [Gr. *look upon*] your calling, brethren, [*and you will discern*] how [*agreeably to these things the Divine Wisdom hath so ordered it;*] that w not many wise w
men after the flesh, not many mighty, not many noble, are [*either*] called [*by, or made use of to propagate the Gospel.*]

27. But God hath chosen the foolish things of the world, [*that simple way of instructing mankind which they call foolishness, and those unlearned Apostles whom they represent as Fools,*] to confound the wise [*Philosophers, so that they shall not be able to gainsay, or resist the Wisdom with which they speak,* Acts 6. 10. Luke 21. 15.] And God hath chosen the weak things of the world, [*unarmed Fishermen, Tent-makers, assisted with no Humane Force,*] to confound the things which are mighty; [*to break through all the opposition that the Kings and Rulers of the World do make against them to pull down the strong holds, cast down the Reasonings, level the Heights of the Philosophers, who do exalt themselves against the Knowledge of Christ,* 2 Cor. 10. 4, 5.]

28. And [*he hath chosen the*] base things of the world, x and things which are despi- x
sed hath God chosen, yea, and things which are not, [i. e. *the Gentiles who are esteemed base, and looked upon as nothing by the Jews,*] to bring to nought [Gr. *to abolish,*] things that are; [*to become God's Church and People, and so to cause the Jewish Church and Oeconomy to cease,* Rom. 11. 15, 17. Philip. 3. 3.]

29. That no flesh should [*have cause to*] glory in his presence, [*either of their Wisdom, Birth or Privileges.*]

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30. [*Not you who are advanced to this happy state*;] But of him are you in Christ Jesus, who of God is made unto us y wisdom, and righteousness, and sanctification, and redemption.

31. That according as it is written, [*Isa.* 65. 16. *viz.*] He that glorieth, let him glory in the Lord; [*so it may be done by us Christians.*]

Annotations on Chap. I.

a Verse 2. Τῇ ἐκκλησίᾳ τῦ Θεῦ, *the Church of God.*] The *sanctified in Christ Jesus*, the *Saints called*, seem here to be words of the same import, denoting such as are called out of the World, and separated from others, through Faith in Christ, to be a peculiar People to God, as the *Jews* were before: All *Christians* being by virtue of this Calling, *a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People*, 1 Pet. 2. 9. Though many Members of the Church of *Corinth*, and of other *Churches*, wanted the inward Sanctification of the Holy Spirit. So that the word *Saints*, in many places of the *Acts*, and the *Epistles*, is as large as the word *Christians*, and stands opposed not to the unsound *Christians*, but to the *Heathen* World; *Acts* 9. 13, 32, 41. & 26. 10. 1 *Cor.* 6. 1, 2. See here 1 *Cor.* 14. 33. & 16. 1, 15. 2 *Cor.* 8. 4. & 9. 1, 12. & 13. 13.

b Ibid. *With all that in every place.*] Hence it appears that St. *Paul*'s Epistles, though occasionally written, and directed to particular Churches, were designed for the use of all *Christians*.

c Ibid. Τοῖς ἐπικαλυμένοις ὄνομα Κυείυ, *that call upon the name of the Lord Jesus.*] This in the *New Testament* is the Character of a *Christian*, that he is one that *Calleth on this Name*, Acts 9. 14, 21. & 22. 16. *Rom.* 10. 12, 13. 2 *Tim.* 2. 22. And that these words ought not to be rendred passively, *viz. all that are called by the name of Christ*, is evident from the *Septuagint*, who still translate the phrase יקרא בשם which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεῦ, or ἐν ὀνόματι Κυείυ, i.e. *he shall call on the Name of the Lord.* See *Gen.* 4. 26. & 12. 8. & 13. 4. & 21. 33. & 25. 25. *Psal.* 79. 6. & 99. 6. & 116. 4. *Isai.* 65. 1. *Lam.* 3. 55. *Zech.* 13. 9. But when the phrase runs thus, שמך נקרא that is, *thy Name is called upon us*, or *we are called by thy Name*, it is rendred thus, τὸ ὄνομά συ ἐπικέκληται ἐφ' ἡμᾶς, *Deut.* 28. 10. 1 *Kings* 8. 43. 2 *Chron.* 7. 14. *Isai.* 4. 1. & 63. 19. *Jer.* 14. 9. & 15. 16. *Dan.* 9. 18, 19. *Amos* 9. 12. See the Note on *Acts* 9. 2. & 22. 16.

2*ly*, We are expresly told that the Disciples were first called *Christians* at *Antioch*, Acts 11. 26. Now before this time, we find not only *Stephen* ἐπικαλέμενον, *calling upon this Name*, and saying, *Lord Jesus receive my Spirit*, Acts 7. 59. and St. *Paul* bid to wash away his sins, *calling upon the Name of the Lord*, or ἐπικαλέμενῦ τὸ ὄνομα τῦ Κυείυ, Acts 22. 16. but we find this to have been the Character of a *Disciple*, or a Convert to the Faith of *Christ*, that he was one that called upon the Name of the Lord. Thus *Ananias* speaks to the Lord Jesus of St. *Paul*, *He is one who hath received power from the High Priest to bind* τὺς ἐπικαλεμένυς τὸ ὄνομά συ, *all that call upon thy Name*, Acts 9. 14. and of St. *Paul* converted, it is said, That he had destroyed τὺς ἐπικαλεμένυς τὸ ὄνομα τῦτο *them that called upon this Name in Jerusalem*, v. 21.

3*ly*, The Reverend Dr. *Hammond*, who here translates this Phrase passively, doth else where translate it actively, the Context forcing him so to do. So *Rom.* 10. 13. *Whosoever shall call upon the Name of the Lord*; i. e. pray and adhere to Christ, *shall be saved.* And *Acts* 9. 14. *He hath authority to bind all that call upon thy Name*, i. e. saith he, *that publickly own the Worship of Christ*, Acts 22. 16.

Ibid. *Yea, both theirs and ours.*] All the *Greek* Interpreters, *Chrysostom*, *Theodoret*, *Oecumenius*, *Theophylact*, observe that the words, *theirs and ours*, are to be connected with the word, *Lord*, τὸ ἴδιον αὐτῶν τε καὶ ἡμῶν τῷ Κυείῳ σωτῆρι σσαι; and so the sense is this, *The Lord, I say, both of me who write, and you to whom I write.* d

3*d*. Χάεις ὑμῖν, &c.] 'Tis unadvisedly said by some, that this is a Wish, and not a Prayer. The full import of the Phrase is, as St. *Peter*, 2 Pet. 1. 2. and St. *Jude*, *v.* 2. and (*a*) *Polycarp* do cite it, *viz. Grace and Peace be multiplied to you from God the Father, and from the Lord Jesus Christ.* Now is not this to desire for them Grace and Peace from God the Father, and consequently to pray for it? Why therefore is it not also to desire the same Blessings from God the Son? Are they not both the Givers of Grace and Peace to the Church? Doth not *Christ* know all the Necessities of his Church in this kind? Doth not he who *searcheth the heart and reins*, Rev. 2. 24. know the desires of his Servants? And why then should they only wish these things from I know e

(a) *Proemio Epist. ad Philip.*

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not whom, and not pray to him who is the Giver of Grace and Peace for them? Especially when they have St. *Paul's* example for it, in these words, *For this thing I besought the Lord* (Christ) *thrice, and he said unto me, my Grace is sufficient for thee*, 2 Cor. 12. 8, 9, 10. And again, *The Lord Jesus Christ, and God the Father, who hath loved us, and given us eternal consolation, and good hope through grace, comfort your hearts, and confirm you in every good word, and work*, 2 Thess. 2. 16. 1 Thess. 3. 11, 12.

f Ver. 4. Ἐπὶ τῇ χάριτι τῇ θεῷ, *for the Grace of God.*] Here the Context seems to restrain this Phrase to the Favour of God shew'd to the *Corinthians*, in vouchsafing these Spiritual Gifts, which is a frequent import of this Phrase in Scripture. So *Rom.* 12. 6. *Having gifts differing according to the grace* (of God) *that is given to us; whether Prophecy, let us prophesie according to the proportion of Faith*, &c. Eph. 4. 7, 8. *To every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led Captivity captive, and gave gifts unto men*, 1 Pet. 4. 10. *As every one hath received the Gift, so minister the same one to another, as good stewards of the manifold grace of God*, 2 Cor. 1. 12. *Not in fleshly wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you wards.* Our Preaching to you being not in the words of Humane Wisdom, but *in demonstration of the Spirit, and in Power*, 1 Cor. 2. 4. Thus, to *sing with grace in the heart*, Eph. 5. 19. Col. 3. 16. is, say the (*b*) *Ancients*, to sing *using the spiritual Gift* vouchsafed to them by the *Holy Ghost*. Which Interpretation is confirmed from the *Spiritual Psalms, Hymns, and Songs* there mentioned. See 1 *Cor.* 14. 15. *Eph.* 6. 18. And this is very suitable to the Language of the *Jews*, who when the *Hebrew* mentions חן *Grace*, do render it the *Spirit of Prophecy*. So *Psal.* 45. 2. *Grace is poured into thy lips, Datus est Spiritus Prophetiæ in labiis tuis*, saith the *Chaldee*.

g Ver. 5. Ἐν παντὶ λόγῳ.] *Estius* saith this ought not to be interpreted of the Gift of Tongues, because λόγος in Scripture never bears that sense. But (1.) it is certain from *v.* 7. that it is χάρισμα, a *Gift*; and it is joyned with Faith and Knowledge, which are Gifts, 2 *Cor.* 8. 7. and cannot well be referred to any other Gift vouchsafed then to the *Church*. And (2.) the word γνῶσις, relating to *Prophecy*, or the Knowledge of Mysteries, was usually attended with the Gift of Tongues. See *Acts* 19. 6. and though we find not the word λόγος absolutely put in this sense; yet λόγος σοφίας, *the Word of Wisdom*, and λόγος γνώσεως, *the Word of Knowledge*, are reckoned among Spiritual Gifts, 1 *Cor.* 12. 8. All this indeed with Mr. *le Cl.* passes for *mear Niceties*; and he saith it is *more natural to understand by* λόγος *the knowledge of Religion*, though that, as he confesses, *is the import of the following word* γνῶσις *knowledge*, so that according to this Exposition, the Apostle thanks God *here*, and 2 *Cor.* 8. 7. commends them for *abounding in the knowledge, and in the knowledge of Religion.* Besides, the Knowledge of Religion, cannot be called *Grace* in the sense given of that Phrase, *v.* 4. nor was *the testimony of Christ confirmed* to the *Corinthians*, v. 6. by that, but by the Gifts of the *Holy Spirit*.

Ver. 6. Καθὼς, *even as.*] This Particle h signifies sometimes *when*, as *Acts* 7. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος, *but when the time drew nigh.*

Ver. 7, 8. From these three Verses it is to i be observed, (1.) That the *Corinthians* were abundantly repleniſhed with the Gifts of the *Holy Ghost*, the Gifts of Tongues and Knowledge, *v.* 5. that they *came behind the other Churches in no Gift*, v. 7.

2*ly*, That they obtained these Gifts by *Jesus Christ*, and through Faith in him, *v.* 4.

3*ly*, That by these, the Doctrine of *Christ*, the Testimony of the *Apostles* concerning him, that he was *raised from the dead, and become the Author of Salvation to them that believe*, was confirmed to them, *v.* 6.

4*ly*, That by these Gifts, and by this earnest of the Spirit, they had encouragement to expect, or wait for the Second coming of the Lord.

Ver. 8. Βεβαιώσει ὑμᾶς, *who shall also confirm* k *you to the end*, &c.] These words are by the *Ancients* thus interpreted, *viz.* who in that Day of the *Lord Jesus* which you expect, will confirm you for ever blameless. And this is suitable to his Prayer, that *Christians* may be *unblameable in the day of the Lord*, Philip. 1. 9, 10. 1 Thess. 3. 12, 13. & 5. 23. for say they, God is faithful who hath promised to them that obey the Gospel υἱοθεσίαν, *the Adoption*, that is, *the Redemption of the Body*, Rom. 8. 23. or that they shall be partakers of that Kingdom and Glory to which he hath called them, 1 *Thess.* 2. 12. Others thus, He will do all that is requisite on his part, (*c*) *quod suarum est partium*, to render you unblameable to the end; So that you shall not fail of it through any want of Divine Grace necessary to that end, or any unfaithfulness on God's part to his Promise,

(b) Ἀπὸ χαρισματικοῦ καὶ ὑπὸ τοῦ ἁγίου πνεύματος δοθείσης χάριτος. (*c*) Grotius.

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who hath already reconciled you to himſelf, through the Death of Chriſt, *to preſent you holy and unblameable and unreproveable in his ſight; if ye continue in the Faith grounded and ſetled, and be not moved away from the hope of the Goſpel*, Col. 1. 21, 22, 23. See *Philip.* 1. 6. *Hebr.* 3. 6, 14. That the *Apoſtle* ſpeaks not here of any Promiſe of Perſeverance made to the *Elect* only among the *Corinthians*, is evident, (1.) Becauſe he plainly ſpeaks to the whole Body of the Church, *to the Church of God which was in Corinth, to all that call upon the Name of our Lord Jeſus Chriſt.* And (2.) he ſpeaks not only of their being preſerved from falling away finally, but of their being preſerved *unblameable*, whereas it is certain, the *Elect* are not always ſo preſerved.

l Ver. 10. Ἐν τῷ αὐτῷ νοΐ, *that ye be perfectly joyned in the ſame mind and judgment.*] (d) This can be no further the Matter of an Exhortation than it is in our Power to obey it; ſeeing then it is not in any Man's power to change his ſetled Judgment, or to think otherwiſe upon our Intreaty, becauſe our Exhortation gives no Conviction to the Underſtanding, it follows, that this Exhortation muſt only be to do what was in the power of the *Corinthians*, *viz.* 1. To prevail with them to lay aſide their *Striſe, Envy*, and *Diviſions*, 1 Cor. 3. 3. and the ſad Conſequents of them, *Debate, Wrath, Backbiting, Whiſpering, Swelling, Tumult*, 2 Cor. 12. 20. and to this the Reaſon of this Exhortation leads, *Be of one mind and judgment, for I hear there be contentions among you*, v. 11. And (2.) to engage them unanimouſly to own the Doctrine they had received, and he had preached to them, 1 *Cor.* 15. 1. which, if they were ſo minded, might eaſily be done, ſince they ſo lately had received it, the heads of it were ſo few, 1 *Cor.* 15. 3. and 'twas ſo eaſie for them to conſult the *Apoſtle* in their doubtings of the ſenſe of what he had delivered. But at this Diſtance of Time from the firſt diſcovery of the *Chriſtian* Faith, and after it is become a Syſtem of very many, and thoſe diſputable Opinions, for the Truth of which we have now no *Apoſtle*, no living and infallible *Judge* of *Controverſies* to conſult, if it be not ſufficient to preſerve Unity in the Church, that Men heartily believe all the Articles of the *Apoſtles Creed*, which are plainly delivered in Scripture, and live peaceably and quietly together, *following after Peace and Charity with all that call upon the Lord Jeſus out of a pure heart*, 2 Tim. 2. 22. and avoiding any Separations from their Brethren, where nothing ſinful is enjoyned to be believed, or done, to hold Communion with them, I doubt there will be little Union in the Church of God.

Ver. 12. Ἐγὼ εἰμὶ Παύλου, *I am of Paul*, &c.] m Of the *Gentile* part of the Church of *Corinth*; Some preferred St. *Paul*, as being their Spiritual Father, *who in Chriſt Jeſus had begotten them through the Goſpel*, 1 Cor. 4. 14, 15. Others preferred *Apollo*, as being an *eloquent Man, and mighty in the Scriptures*, Acts 18. 24. The *Jewiſh Chriſtians* preferring St. *Peter*, as the chief Apoſtle of the Circumciſion out of the Territories of *Judea*. That this is here ſaid, not by a Fiction of Names, or Perſons, under which the Apoſtle taxed the Heads of the Sects among the *Corinthians*; but that they really divided upon theſe Accounts, is evident, *firſt*, from St. *Paul*'s thanking God that he baptized ſo few of them, leſt they ſhould have occaſion to ſay he baptized in his own Name, and ſo made Diſciples to himſelf: *ſecondly*, From thoſe words, *Let no man glory in men, for all are yours, whether Paul, or Apollos, or Cephas*, Chap. 3. 21, 22.

Ibid. *I am of Chriſt.*] (e) *Epiphanius* obſerves of the *Ebionites*, that they pleaded for the Circumciſion of *Chriſtians* from the Example of *Chriſt* who was circumciſed, becauſe the *Diſciple* was to be as his *Maſter*, and ſo the import of theſe words may be this, Others ſay, I am for the Circumciſing of the *Gentiles*, that they may be like *Chriſt*. n

Ver. 16. Οὐκ οἶδα, *I know not.*] Therefore his Inſpiration or Divine Aſſiſtance in writing his *Epiſtles*, did not reach to an Information in ſuch things as theſe, but only to direct him into all Truth, he was to teach unto the Churches. See *Chap.* 16. 7. 1 *Pet.* 5. 12. o

Ver. 17. Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, p *Chriſt ſent me not to baptize, but to preach*, &c.] *i. e.* When he appeared himſelf, and after ſent *Ananias* to him, he expreſly ſent him to preach to the *Gentiles*, Acts 22. 21. & 26. 16, 17. to bear his Name before the *Gentiles*, Acts 9. 15. to be the Wineſs of his Reſurrection, *Acts* 22. 15. But in that threefold Rehearſal of his Commiſſion, there is no mention made of his being ſent to baptize; nor was it needful, after the General Commiſſion given to *Chriſt's Apoſtles* for that end, *Matth.* 28. 19. That was not, ſay the *Greek Expoſitors*, his great Buſineſs; for (f) *to baptize is eaſie to any who is admitted to Sacred Orders*; but to preach the Goſpel requires a Divine Revelation, and great Aſſiſtance of the Power of God. Hence *Peter* himſelf preaches to *Cornelius and his Kinſmen, but commands them to be baptized*

(d) *Hoc ad effectum animi refertur. Sic γνώμη ſumitur, Apoc.* 17. 13. 2 *Macc.* 9. 20. Grot. (e) *Hær.* 30. *Sect.* 30.
(f) Πᾶσιν ἔξεστιν εὐπλοΐας, τοῖς ἱερατικῆς ἀξιουμένοις. Theod. Auguſt. contr. lit. Petil. l. 3. c. 56.

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by others, Acts 10. 48. And this Gospel he sent me to preach (*not with the wisdom of words, lest the Cross of Christ should be made of none effect.*) Men not ascribing the prevailing of it to the power of God, but to the perswasion of Humane Wisdom; God not approving, *v.* 19. and therefore not assisting the preaching of the Gospel in that way. Ἴσως γὰρ, εἰ κάλλει τῆς ὑπερβολῆς φράσεως, ὡς πὰρ' Ἕλλησι θαυμαζόμενα, εἶχεν ἡ γραφὴ, ὑπενόησεν ἂν τις ἡ τῆς ἀληθείας κεκρυπτῆσθαι τῶν ἀνθρώπων, ἀλλὰ τῇ ἐμφανομερεῖ ἀκολουθίᾳ, καὶ τῷ τῆς φράσεως κάλλει ἐψυχαγωγήσαι τὰς ἀκροωμένας. Orig. Philocal. p. 25.

q Ver. 20. Πῦ σοφὸς.] That is, what hath been done by the Wisdom of the *Philosopher*, or by the *Jewish Doctors*, or by the Searcher into Nature's Secrets, to bring Men to the true Knowledge of God, and of his Will? Hath not God discovered their Wisdom to be but Folly, in comparison of this way which he hath chosen to bring Men to the Knowledge of himself? The Disputer of this World is by St. *Jerom* rendred *Causarum Naturalium scrutator*, *Com. in Gal* 3. and so the Naturalists are stiled by the Jews חכמי המחקר (g) Sapientes Scrutationis, *the Searchers into the Secrets of Nature*; Tho' I conceive the *Apostle* here doth rather understand, the *Midrashim*, or the Disputers in the *Jewish* Schools, and Academies, touching their Traditions. That the σοφὸς, *i. e.* the wise Man mentioned here, refers not to the *Cochmim* or wise Men of the *Jews*, but to the *Philosophers* among the *Gentiles*, is evident; for that the *Wisdom of the Wise*, v. 19. is the Wisdom of the *Heathen* World, appears from *v.* 21. where it is said, *the World through Wisdom knew not God*; which is true only of the *Gentiles*, not of the *Jews*. 'Tis therefore reasonable to conceive the wise in the twentieth Verse should signifie the same Persons. So doth St. *Paul* interpret the wise in these words, *I am a debtor to the Greek and to the Barbarian, to the wise and the unwise*, Rom. 1. 14. So *Chrysostom*, (h) *Theodoret*, *Oecumenius*, *Theophylact* upon the place, saying, That by the *wise* the *Apostle* understands the Man adorned with the Verbosity and Eloquence of the *Greeks*. I have not been solicitous to shew the Agreement of the words of St. *Paul* here, with those of *Isaiah*, Chap. 33. 18. because I find not that St. *Paul* intended here to cite them.

r Ver. 21. Here two things are to be learnt, (1.) That from the Creation, Beauty, Order and Grandeur of the World, and the Direction of all things in it to an end, and the fitting them with Parts, and Instruments adapted best to the obtaining that end, it might be known that the Creator of the World was God alone, and so was only *to be glorified as God*, Psal. 19. 1, 2. Rom. 1. 19, 20. Psal. 104. 24. & 136. 5. *Jer.* 10. 12. & 51. 15. (2.) That the Gospel was sent into the World, that they who did not know the true God acceptably by the Light of Nature, might do it by the Light of that Revelation which made such a bright and glorious Manifestation of the Power, Wisdom, Justice and Goodness of God, which they whom *Satan* had not blinded must discern, 2 *Cor.* 4. 4.

Ver. 22. Σημεῖον, *a sign*] From *Heaven*, s such as was that of *Moses giving them bread from Heaven*, John 6. 30, 31. that in the time of *Joshua*, when *the Sun stood still*, Chap. 10. 13. or of *Elijah*, who brought down *fire from Heaven* to consume the Offering, 1 *Kings* 18. 38. and to consume *the Captains and their Fifties*, 2 Kings 1. 10, 12. *Luke* 9. 54. the Son of Man being to *come in the Clouds of Heaven*, as he did at the Destruction of *Jerusalem*, Dan. 7. 13. Matth. 24. 30. and to give *Signs from Heaven*, Joel 2. 30. as he did at the day of *Pentecost*, Acts 2. 2. and as God did by a Voice from Heaven at our *Saviour's* Baptism, *Matth.* 3. 17. at his Transfiguration, *Matth.* 17. 5. at his *Preaching*, John 12. 28, 29.

Ver. 23. Ἰουδαίοις μὲν σκάνδαλον, *unto the* t *Jews a stumbling block.*] *Your Jesus*, saith *Trypho, having by this fallen under the extreamest Curse of the Law of God, we cannot sufficiently admire that you should expect any good from God, who place your hopes in a Man that was crucified*, ἐπ' ἄνθρωπον σταυρωθέντα. *Dial. cum Just. p.* 227, 249, 317. And again, We doubt of your *Christ*, who was so ignominiously crucified, *for our Law stiles every one, that is crucified, accursed.* Hence by way of Ignominy they still call our Saviour *Talui* (i) Suspensum, *one hang'd upon the Tree.*

Ibid: *To the Greeks foolishness.*] *They count* u *us mad*, saith (k) *Justin Martyr*, *that after, the immutable and eternal God, the Father of all things, we give the second place* ἀνθρώπῳ σταυρωθέντι *to a Man that was crucified. 'Tis wicked and abominable*, saith (l) *Celsus*; *the wise Men of the World insult over us*, saith (m) St. *Austin*, *and ask, where is your Understanding, who worship him for a God, who was crucified? So* M. Felix p. 9. *Arnob.*

(g) *Buxt. Lex. in voce* מחקר
(h) Τὸν τῇ ἑλληνικῇ σαφηνείᾳ κοσμούμενον.
(i) *Buxt. Lex. Talm. in Voce.* (k) *Apol.* 2. p. 60, 61.
(l) Κακὸν καὶ ἀνόσιον. Apud Orig. l. 7. p. 340.
(m) *Quale cor habetis qui Deum colitis crucifixum? Serm.* 8. de Verb. Apost.

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(l. 1. p. 20. *Lact.* l. 4 c. 16. *Euſeb.* l. 3. *de vitâ Conſt.* c. 1.

w Ver. 26. Οὐ πολλοὶ σοφοὶ, *not many wiſe.*] This ſeems to be ſpoken in a direct oppoſition to that celebrated Maxim of the *Jews*, *That Propheſie reſides not, but upon a wiſe, a ſtrong, and a rich Man.*

x Ver. 28. Καὶ τὰ μὴ ὄντα, &c.] To confirm the Explication of theſe words given in the *Paraphraſe*, let it be noted,

Firſt, That the *Apoſtle* in this Chapter often ſpeaks conjunctly of the *Jew* and *Gentile*, inter-weaving them together in his Diſcourſe: So *v.* 20. he ſpeaks of the *wiſe Men* of the *Greeks*, and then of the *Scribes* among the *Jews*, v. 22. of the *Jews* requiring *Signs*, and the *Greeks Wiſdom*; of Chriſt crucified being to the *Jews a ſtumbling block, and to the Gentiles fooliſhneſs.* So here *v.* 27. he ſeems to ſpeak of the Goſpel preached by the *Apoſtles* in a plain familiar way, and by them deemed Weakneſs, and ſtiled Fooliſhneſs, as confounding all the Wiſdom, and the Power of the *Greeks*; and *v.* 28. of the *Gentile Church* ſucceeding, and aboliſhing that of the *Jews.* Note therefore,

Secondly, That the *Jews* looked upon themſelves as the only εὐγενεῖς Perſons of true Nobility, as being *of the Stock of Abraham*; *even the pooreſt Iſraelite*, ſaith *R. Akibah*, *is to be looked upon as a Gentleman, as being the Son of Abraham, Iſaac, and Jacob.* But the *Gentiles* they horribly deſpiſed, as the baſe People of the Earth, not fit to be converſed with by them, they being in their Law ſtiled οὐκ ἔθνος, *not a Nation*, Deut. 32. 21. οὐ λαὸς, *not a People*, Hoſ. 1.10. And it being ſaid by the *Prophet*, That *all the Heathens are as nothing, and were accounted as nothing*, Iſa. 40. 17. they ſtill accounted them as ſuch: Hence *Mordecai* is introduced as praying thus, *Lord give not thy Scepter*, τοῖς μὴ οὖσι, *to them that are not*, Eſther 4. 11. And *Eſdras* ſpeaking to God thus, *As for the People which alſo came of Adam, thou haſt ſaid they are nothing, but like unto Spittle, and haſt likened the abundance of them to a drop that falleth from a Veſſel. And now, O Lord, theſe Heathens who have ever been reputed as nothing, have begun to be Lords over us*, 2 Eſdr. 6. 56,57. Thus *Abraham* is ſaid to be the Father of the *Gentiles before that God who calleth things which* (n) *are not as if they were*, Rom. 4. 17. And (o) *Clemens Romanus* ſaith of the *Gentile*, *He called us who were not, and would that of no being we ſhould have a being.* So fitly are the *Gentiles* repreſented here by τὰ μὴ ὄντα, τὸ ἀγενῆ, τὰ ἐξουθενημένα, the things baſe, accounted as nothing, and the things which are not. See alſo 1 *Cor.* 6. 4. And this is the Ancient Expoſition of *Origen*, who ſpeaking of the Rejection of the *Jews*, and the Calling of the *Gentiles*, and God's provoking *the Jews to jealouſie by them that were not a Nation*, he confirms this from theſe words, (p) *God hath choſen the baſe things of the World, and the things which are not, that he might aboliſh the things which were before, that Iſrael according to the fleſh might not glory before God.*

y Ver. 30. Σοφία, &c. *Wiſdom.*] As being the Author of that *Evangelical* Wiſdom which far excels the Wiſdom of the *Philoſopher* and *Scribe*, and even that Legal Conſtitution which is called the Wiſdom of the *Jews*, Deut. 4. 6. The Authour of *Juſtification*, as procuring for us that Remiſſion of Sins which the Law could not give, *Gal.* 2. 21. & 3. 21. The Author of *Sanctification*, as procuring for, and working in us, not only an External, and Relative Holineſs, as was that of the *Jews*, but ὁσιότητα ἀληθείας *true and internal Holineſs*, Eph. 4. 24. wrought in us by the *Holy Spirit.* The Author of *Redemption*, not from *Egyptian* Bondage, or *Babyloniſh* Captivity, but from the Servitude of *Satan*, the Dominion of Sin and Death, and from the *Bondage of Corruption, into the glorious Liberty of the Sons of God, or the Redemption of the Body*, Rom. 8. 21, 23. They who ſay *Chriſt* is made our Righteouſneſs by his Righteouſneſs imputed to us, have the ſame reaſon to ſay alſo, that he is made our Wiſdom, by his Wiſdom, and our Sanctification, by his Holineſs imputed to us.

(n) Τὰ μὴ ὄντα, ὡς ὄντα.

(o) Ἐκάλεσεν ἡμᾶς ἐκ οὐκ ὄντας, καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epiſt. 9. § 1. *Ut eſſemus qui nondum eramus*, Iren. l. 5. c. 1.

(p) Ἵνα ἐκεῖνα τὰ πρότερον οὐδὲν καταργήσῃ, καὶ μὴ καυχήσηται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος πρὸ τοῦ Ἀποστόλου σαρξ ἐνώπιον Θεοῦ. Philocal. c. p. 3.

CHAPTER

CHAPTER II.

Verse 1. AND I, brethren, [*have acted suitably to what I told you, that Christ sent me not to preach the Gospel with wisdom of words*, 1 Cor. 1. 17. *for*] when I came to you, [*I*] came not with excellency of speech, or of [*Humane*] wisdom, declaring to you a the testimony of God.

2. For I determined b not to know any thing among you, [i.e. *to discover any other knowledge to you,*] save [*that of*] Jesus Christ, and him crucified.

3. And I was with you c in weakness, and d in fear, and in much trembling; [*or, in much fear and trembling.*]

4. And my speech, and my preaching, was not with enticing words of man's wisdom, but e in demonstration of the spirit, and of power; [*the Power of God confirming what I preached with signs and wonders*; Rom. 15. 19. 2 Cor. 12. 12.]

5. That your faith should not [*seem to*] stand in the wisdom of man, but in the power of God.

6. Howbeit, we speak the [*highest*] wisdom f among men that are perfect [*men in Christ Jesus*; i.e. *fully instructed in the Principles of Christian Faith*;] yet not the wisdom of the [*Heathen*] world, nor of the princes of the world, [*the Jewish Magistrates and Doctors,*] who come to nought, [*and are to be abolished.*]

7. But we speak the wisdom of God in a mystery, g even the hidden wisdom which h God ordained before the world, [*to be revealed in due time,*] to our glory; [i.e. *to be the means of our happiness and glory.*]

8. Which i none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

9. But [*God hath dealt with us*] as it is k written, [*Isa. 64. 4.*] k eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep [*and mysterious*] things of God.

11. [*And as it is among men, so it is here in reference to these things*;] For what man knoweth the [*secret*] things of a man, save the spirit of man which is in him? even so the [*secret*] things of God knoweth no man, [Gr. *none,*] but the l Spirit of God [*which is in him.*] l

12. Now we have not received the spirit of the world, [*which suggests worldly wisdom,*] but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, m comparing spiritual things with spiritual. m

14. But n the natural man, [*who acteth only by the Principles of Humane Reason, and of worldly wisdom,*] o receiveth not the things of the Spirit of God, for they are foolishness to him, [*as being destitute of his Humane Wisdom,* Chap. 1. 23.] p neither can he know them, [*by any study of his own,*] because they are spiritually discerned; [i. e. *by Scripture Prophecies, and by the Revelation of the Spirit; and therefore while he continues to reject this way of knowledge, he cannot receive them.*] n o p

15. But he that is spiritual, [i.e. *who hath the Revelation of the Spirit,*] q judgeth, [*or discerneth,*] all things, [*relating to this Mystery*, v. 7.] yet he himself is judged of no man; [*or discerned by none who hath no higher Principle than that of Nature to discern things by.*] q

16. For who [*without a Revelation*] hath known the mind of the Lord, that he may instruct him, [*or, which will and can instruct him in these things? Sure no man by Natural Principles*;] but we [*who are spiritual,*] have the mind of Christ, [*and so are able to discern and instruct others in it.*]

Annotations on Chap. II.

a Verse 1. Τὸ μαρτύριον τοῦ Θεοῦ, *the testimony of God.*] This is the reading of *Chrysostom, Oecumenius, Theophylact,* who intimate not in the least that they knew any Copies which read μυστήριον. The Testimony of the *Apostles* concerning the *Messias*, or the Son of God, his Death, his Resurrection and Exaltation to be a *Prince* and *Saviour*, is called the *Testimony of God*, 1 John 5. 9. because God testified to the truth of these Doctrines by *Signs and Wonders, and divers Miracles, and Distributions of the Holy Ghost*, Heb. 2. 4.

b Ver. 2. Οὐ ἐδίνατο τι, *not to know any thing.*] To act as one who knew nothing τὸ ἔξω σοφίας of the Eloquence, and Wisdom of the *Greeks*, but only to give you the knowledge of a crucified Saviour, which was to them foolishness, *Chap.* 1. 23. So *Chrysostom.*

c Ver. 3. Ἐν ἀσθενείᾳ, *in weakness.*] Of the Body, and of Speech, *his bodily Presence being weak* [and mean,] *and his Speech contemptible,*

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temptible, 2 Cor. 10. 10. This infirmity of fleſh rendring him deſpicable in the eyes of others, *Gal.* 4. 13, 14.

Ibid. Ἐν φόβῳ καὶ ἐν τρόμῳ, *in fear, and trembling.*] By reaſon of the violent oppoſition which he found from the *Jews*, which made ſo deep impreſſion on him when he was at *Corinth*, that Chriſt ſaw fit to appear to him, and encourage him by ſaying, *Be not afraid, but ſpeak, and hold not thy peace, for I am with thee*, Acts 18. 6, 9.

e Ver. 4. Ἐν ἀποδείξει Πνεύματος, *in demonſtration of the Spirit.*] This is, ſaith *(a) Origen*, by demonſtration of the truth of what I ſaid concerning Chriſt out of the *Prophets*, who ſpake by the Spirit, and comparing ſpiritual things revealed to us, with ſpiritual things revealed to them, *verſ.* 13. Reaſoning with the *Jews* out of the Scripture, as St. *Paul*'s manner was, *Acts* 17. 2. *And ſaying no other things but thoſe which Moſes, and the Prophets ſaid ſhould come, that Chriſt ſhould ſuffer, and that he ſhould riſe from the dead, and ſhould ſhew light to the Gentiles*, Acts 26. 22, 23.

Others, as (b) *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, underſtand by this Phraſe the miraculous Gifts of the Holy Ghoſt; only it muſt be noted againſt Mr. *le Cl.* that neither the word πνεῦμα is to be reſtrained to the Gift of Tongues, but comprehends all the internal Gifts of the Holy Ghoſt; nor muſt the word δυνάμις, *Power*, be reſtrained to healing Diſeaſes; but comprehends all the External Gifts ſhewed upon others, as *caſting out Devils*, *raiſing the dead.*

f Ver. 6. Ἐν τοῖς τελείοις, *among them that are perfect*;] i. e. fully inſtructed in the Principles of the Chriſtian Faith; that this is the ſenſe of the word *perfect* here, appears from the oppoſition of thoſe that are perfect, *to Babes in Chriſt*; as in thoſe words, *You have need that one teach you which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Drink; for every one that uſeth Milk is unskilful in the word of Righteouſneſs. Therefore leaving the Principles of the Doctrine of Chriſt, let us go on to perfection*, Hebr. 5. 12, 13. & 6. 1. εἰς τὴν τελειότητα. Thus to that queſtion of the young Man, *What lack I yet*, Chriſt anſwereth, εἰ θέλεις τέλειος εἶναι, *if thou wilt be perfect*, i. e. fully inſtructed in the Conditions of Life required by the Goſpel, *Go ſell all and follow me*, Matth. 19. 21. So *Philip.* 3. 15. *Let us therefore, as many as be perfect*, i. e. fully inſtructed in our *Chriſtian* Liberty, mind this. See 1 *Cor.* 13. 10. *Col.* 1. 28. *Strong meat is for them that are perfect*, Hebr. 5. 14.

Ver. 7. Τὴν ἀποκεκρυμμένην, *the hidden wiſdom*;] *i. e.* Before, not after the Revelation of it; for this Myſtery, ſaith the *Apoſtle*, *God hath revealed to us by his Spirit*, v. 10. It is the Myſtery which hath been *hid from Ages and Generations*, *but now is made manifeſt to the Saints*, Rom. 16. 25, 26. Eph. 1. 9. & 3. 3, 4, 9, 10. & 6. 19. *Col.* 1. 26, 27. & 2. 2. & 4. 3, 4. g

Ibid. Πρὸ τῶν αἰώνων, *before the World.*] At the beginning of the Ages of the World, *Gen.* 3. 15. and before any of them were compleated, or run out. Hence it is ſtiled the Myſtery concealed in the times of the *preceding Ages*, Rom. 16. 25. as being not made *known in other ages to the ſons of men as now it is*, Eph. 3. 5. but being a Myſtery hid from thoſe Ages, *v.* 9. In this ſenſe ſeemeth it to be, that God hath promiſed us Eternal Life, πρὸ χρόνων αἰωνίων, *from ancient Generations*, ἐξ ἀρχῆς, *from the beginning*, ſaith *Photius*, and this grace in the promiſe of it is ſaid *to be given us in Chriſt*, 2 Tim. 1. 2. πρὸ χρόνων αἰωνίων, *a long time ago*, ſaith Dr. *Hammond*, ἄνωθεν, καὶ ἐξ ἀρχῆς, *from the beginning, or of old*, ſaith *Theodoret*. h

Ver. 8. Οὐδεὶς τῶν ἀρχόντων, *none of the Princes.*] *Pilate*, or the *Jewiſh Rulers*, for they only can be ſaid to have *crucified the Lord of Glory*, they only are the *Rulers* which were to be *aboliſhed*, v. 6. and they are ſtiled οἱ ἄρχοντες, *Princes and Rulers*, Luke 14. 1. & 18. 18. *the Princes who ſtood up, and the Rulers which took counſel againſt the Lord, and againſt his anointed*, Pſal. 2. 2. *Acts* 4. 26. They were the *Princes* who delivered him to be condemned to Death, and crucified him, and this they did out of Ignorance, *Acts* 3. 17. & 13. 27. i

Ver. 9. Ὀφθαλμὸς οὐκ εἶδε, *eye hath not ſeen.*] Theſe words do not immediately reſpect the Bleſſings of another World, but are ſpoken by the *Prophet* of the Goſpel State, and the Bleſſings then to be enjoyed by them that love God, *Rom.* 8. 28. For *all the Prophets* ſay the (c) *Jews*, *propheſied only of the days of the Meſſiah, but as for the World to come*, or the ſtate of things then, *(as it is written) eye hath not ſeen, O God, beſides thee*; where the Gloſs adds, *The eyes of the Prophets could not ſee theſe things.* Hence the Apoſtle adds in the following Verſe, *But God hath revealed them unto us by his Spirit*; whereas our future Happineſs is not yet revealed, ſaith St. *John*, 1 John. 3. 2. k

Ver. 11. Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, *but the Spirit of God.*] Theſe words accord with thoſe of the Book of *Wiſdom*, *Thy counſel who hath known, except thou give wiſdom,* l

(a) *Contr. Celſum* p. 5.

(b) Διὰ γὰρ τῆς ἀγίας πνεύματος, καὶ τῶν ἐξ αὐτῆς σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τῆς ἀληθῆ λέγειν παρεχόμεθα. Photius. (c) *Lightf. in locum.*

and

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and send thy Spirit from above, which knoweth and understandeth all things, Chap. 9. 17. v. 11. Whence it seems plainly to follow,

1*st*, That the Holy Spirit is Omniscient, as *knowing all things, even the deep things of God. Wisdom is a loving Spirit, and will not acquit a Blasphemer of his words; for God is witness of his Reins, and a beholder of his Heart, and a hearer of his Tongue: For the Spirit of the Lord filleth the World, and that which containeth all things hath the knowledge of the voice*, Wisd. 1. 6, 7.

2*ly*, That the Holy Spirit is with God, and *in God*, even as intimately as the Soul is in the Body, according to those words of the Book of *Wisdom*; *She is* μετὰ σε *with thee, an assessor of thy Throne, and was present with thee when thou madest the World*, Wisd. 9. 4, 9.

m Ver. 13. Πνευματικὰ πνευματικοῖς συγκρίνοντες, *comparing spiritual things with spiritual*;] *That is*, saith Mr. *le Cl. speaking spiritual things to spiritual men.* But where doth συγκρίνω signifie *to speak*, or why doth he limit what is spoken *to the spiritual man*, since the *Apostles* spake as well to the unbelieving *Jew*, and *Gentile*, as to the *spiritual Man*? And how doth it appear that ἄνθρωπος *Man* is here to be understood, because it follows in the next Verse, rather than πράγματα *things*, which is understood in the immediate foregoing words? The Interpretation of the *Fathers* is much more probable, *viz.* we speak these things *in the words taught by the Holy Ghost*, (d) *comparing the things which were writ by the Spirit in the Old Testament, with what is now revealed to us by the same Spirit, and confirming our Doctrines from them.* Moreover, from this and the preceding Verses, as also from the following, it is exceeding evident that the *Apostles* spake, and writ by Inspiration of the Holy Ghost, as did the *Prophets* of old time, and delivered only those things as from God, which God revealed to them by the *Holy Spirit*, according to those words of St. *Peter*, *We preach the Gospel to you by the Holy Ghost sent down from Heaven*, 1 Pet. 1. 12.

n Ver. 14. Ψυχικὸς ἄνθρωπος, *the natural man.*] *By the natural Man*, saith Mr. *Cl. is not here meant the Man that makes use of nothing but Reason; but the Man that is wholly devoted, and enslaved to earthly things, and entirely taken up with the Concernments of this Life, like a brute Creature. The opposition made here between spiritual, and animal things*, saith he, *plainly proves what I have said.* Whereas there is not a word spoken of ψυχικὰ, *animal things*, in the whole Chapter, but only an opposition betwixt ψυχικὸς the *natural* or animal, and πνευματικὸς *spiritual Person*, whom I shall prove to be a Person endued with a spiritual Afflatus, and by that confound his Notion. That the Natural Man here is the Man who rejects Revelation, and admits of no higher Principle to judge of things by, *but Philosophy*, and Demonstration from the Principles of Natural Reason, or in the words of (e) *Porphyry*, τὸ καλὸν τὸ λογισμῶν πειθοῦς ἐνεργοῦσης, *of Perswasion to be found out by a rational Deduction*, is the express Assertion of (f) *Theodoret*, (g) St. *Chrysostom*, *Photius*, *Oecumenius*, and (h) *Theophylact* upon the place; they therefore thought the word would bear this sense; And evident it is to to any one who considers the Chain of the *Apostle*'s Discourse from *Chap.* 1. 17. to the end of this Chapter, that this must be the sense; for *v.* 17. he begins to declare he preached the Gospel, οὐκ ἐν σοφίᾳ λόγου, *not in wisdom of words, or humane wisdom*, here *v.* 1. that he did it not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *with excellency of Speech or humane wisdom*; there the Persons which reject the Gospel are σοφοὶ, *the wise men of the world*; the 19, 20, 21 *v.* stiled σοφοὶ κατὰ σάρκα, *wise men according to the flesh*; the *Greeks*, that *seek for wisdom*, v. 22. they who esteemed it foolishness are the same *Greeks*, v. 23. here it is the ψυχικὸς natural Man who *receives it not*, and to whom it is *foolishness*. Who therefore sees not that the Natural Man is the same with the Wise Man, the *Disputer*, the *Philosopher*, the *Greek* there? There the Gospel rejected by them for want of this Wisdom, and accounted foolishness, is indeed the *Power of God*, and the *Wisdom of God*, v. 24. Here it is the *Wisdom of God in a mystery revealed to the Apostles by the Spirit*, v. 7, 10. *i. e.* the spirit, not of the World, or of Humane Wisdom, but the Spirit *they had received from God, that they might know it*, v. 12. and therefore they delivered it *not in the Words of Humane Wisdom*, in which the *Greeks* gloried, and which they sought for in the Gospel, but in *words taught them by the Holy Ghost*, v. 13. when then it follows, *But the natural man receives not* τὰ τοῦ Πνεύματος *the things of the Spirit*, must he not be the Man who receives not the things taught by the Revelation of the Holy Ghost? The Opposition which he bears to the πνευ-

(d) Ἔχομεν γὰρ τὴν παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.

(e) De Abst. l. 1. § 1.

(f) Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρκούμενον λογισμοῖς, καὶ τὴν τοῦ πνεύματος διδασκαλίαν μὴ προσιέμενον Theodoret.

(g) Ψυχικός ἐστιν ὁ τὰ πάντα τοῖς λογισμοῖς τοῖς ψυχικοῖς κρίνων, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chrysost.

(h) Τὸν μηδὲν πίστει δεχόμενον μήτε νομίζοντα πνος ἄνωθεν δεῖσθαι βοηθείας. Theoph.

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μᾶλλον, *the Man who hath this Wiſdom revealed to him* by the Spirit of God, demonſtrates this to be the ſenſe.

o Ibid. Οὐ δέχεται, &c. *he receiveth not the things of the Spirit of God.*] But counts them fooliſhneſs, *Chap.* 1.23. when propounded to him, becauſe he doth not ſee them proved from Principles of Natural Reaſon, by Philoſophical Deductions, which is the wiſdom he ſeeks after, *v.* 22. Hence again it is evident he is the *Greek*, and not the Senſual Perſon.

p Ibid. Οὐ δύναται γνῶναι, *he cannot know them.*] *Viz.* by that Wiſdom which alone he will be conducted by, becauſe they are ſpiritually diſcerned, or by the Revelation of the Spirit, for being Myſteries, they are not knowable by Humane Reaſon, till God is pleaſed to reveal them.

Note alſo, That the *Apoſtle* doth not here diſcourſe of the Inability of an *Heathen* to underſtand the ſenſe of any Revelations diſcovered to him, for how then are they to be diſcovered to him, but only of his Inability to find out, and originally come to the knowledge of them by the meer Light of Reaſon; and from the denial of this, he infers the neceſſity of a Supernatural Revelation, that the hidden Wiſdom of God may be made known to the World. Nor doth he ſay, that the Natural Man cannot underſtand theſe Revelations when diſcovered to him, becauſe he wants further means to do it, but only that he cannot know them before they are diſcovered by the Revelation of the Spirit; and that he will not then receive them, becauſe they are not taught him, as the Wiſdom of the World is, by deductions from Principles of Humane Reaſon. The *Jew*, ſaith he, admits of Revelation, and ſo he only doth *require a Sign* to prove this Revelation; but the *Greek* ſeeks after Humane Wiſdom, and becauſe he finds not that in our way of preaching, he will not receive the Revelation, though it be confirmed *by*

q *Demonſtration of the Spirit and of Power.*

Ver. 15. Ἀνακρίνει, *judgeth all things.*] The Paſſive ἀνακρίνεται is rendred *diſcerned* in the foregoing Verſe, and ſo ſhould have been rendred here; and the Active, *ſearcheth* or *diſcerneth*, as *Acts* 17.11. and here *Chap.* 10. 25, 27. & 14. 24.

Πνευματικὸς here, and in other places of this *Epiſtle*, is not the Man who is adorned with the Fruits of the good Spirit, much leſs, as Mr. *Cl.* ſuggeſts, the Man who *reliſhes*, or *is affected with the Spiritual Doctrines of the Goſpel*, but (i) ὁ ἐν τῷ πνεύματος χάριτος ἐκπωμάτῳ, *the man who is endued with a ſpiritual Afflatus*, and hath thoſe Gifts of the Spirit which are ſtiled *the Word of Wiſdom, and of Knowledge*, Chap. 12.8. for (1.) he is the Man who ſpeaks *in demonſtration of the Spirit*, v. 4. *the wiſdom of God in a Myſtery*, v. 7. *to whom God hath revealed it by the Holy Spirit*, v. 10. *that he might know the things that are freely given us of God*, v. 12. and who ſpeaks of them *in words taught by the Holy Ghoſt*, v. 13. and who by this Revelation of the Spirit *hath the mind of Chriſt* made known to him, *v.* 16. who ſpeaks πνεύματι Θεοῦ, *by the Spirit of God*, and by the Holy Ghoſt, Chap. 12. 2. Such were the *Prophets* in the firſt Age of the Church, who by this Afflatus performed all Sacred Offices in the Church, before they had ſtated Church Officers among them. See Note on 1 *Cor.* 14. 32. Whence the *Apoſtle* ſaith, *If any man be a Prophet among you, or ſpiritual, let him know* (i. e. acknowledge and diſcern by his Spiritual Afflatus) *that the things which I write unto you are the Commandments of the Lord*, 1 Cor. 14. 37. And to thoſe *Prophets* he writes thus, *Brethren, if any man be overtaken with a fault, you that are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs*, Gal. 6 1. See the Note there. This is the conſtant Notion of the Spiritual Man in (k) *Irenæus*, who ſpeaking of thoſe Men who had the Prophetical Gifts for the Edification of the Church, ſaith, *they are Men whom the Apoſtle ſtiles Spiritual.* When afterwards Church Governors were appointed, they ſeem to have been choſen out of theſe *ſpiritual Men*, or to have had for a time together with their Ordination this Gift, which therefore he ſtiles *the Gift of Truth. And from whom*, ſaith he, *the Truth is to be learned by others.* If the Church of *Rome* would from this Chapter gather the Infallibility of their *Doctors* met in Councel, let them ſhew it by their Spiritual Gifts, or exhibit *Chariſmata Veritatis*, as (l) *Irenæus* ſpeaks.

(i) Theod.

(k) *Perfectos dicit eos qui acceperunt Spiritum Dei, & omnibus linguis loquuntur per Spiritum Dei; quemadmodum & multos audivimus fratres in Eccleſiâ Prophetica habentes Chariſmata, & per Spiritum univerſis linguis loquentes & abſcondita hominum in manifeſtum producentes ad utilitatem, & myſteria Dei enarrantes, quos & Spirituales Apoſtolus vocat, ſecundum participationem Spiritus exiſtentes ſpirituales.* L. 4. c. 75.

(l) *Eis qui in Eccleſiâ ſunt Presbyteris obedire oportet, his qui ſucceſſionem habent ab Apoſtolis, qui, cum Epiſcopatus ſucceſſione, charisma veritatis certum, ſecundum beneplacitum Patris acceperunt.* L. 4. c. 43. *Poſuit Deus in Eccleſia, 1° Apoſtolos, 2° Prophetas, 3° Doctores, ubi igitur Chariſmata Domini poſita ſunt ibi diſcere oportet veritatem.* Ibid. c. 45.

CHAPTER

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CHAPTER III.

Verse 1. AND I, brethren, [*though I speak the highest Wisdom among them that are perfect, yet*] could [*I*] not speak unto you as to spiritual [*Persons,*] but as unto carnal, [*by reason of those fruits of the flesh which still abide in you,* v. 3. *and your affection to those who are only wise according to the flesh,* Chap. 1. 28. *and*] even as unto Babes in Christ.

2. I have fed you with milk, [*the Principles of the Doctrine of Christ,* Heb. 5. 12, 13. & 6. 1. See 1 *Cor.* 15. 2, 3.] and not with meat, [*the higher Doctrines of Christianity,*] for hitherto, [*or, then*] ye were not able to bear it, neither yet now are ye able.

a 3. For ye are yet a carnal; for whereas there is [*yet*] among you envying, and strife, and divisions, [*which are the works of the flesh,* Gal. 5. 20, 21.] are ye not carnal, and walk as Men [*who have little of the Spirit in you? See Note on* Chap. 9. 8.]

4. For while one saith [*in opposition to each other,*] I am [*the Disciple*] of Paul, and another, I am of Apollo, are ye not carnal?

5. Who then is Paul, and who is Apollo? [*not Authors of your Faith,*] but [*only*] Ministers by whom ye believed, [*which Faith also they wrought in you,*] even as the Lord gave [*his Gifts*] to every Man, [*and his Blessings on their Labours.*]

6. I have planted [*the Gospel among you,*] Apollo watered [*the Seed sown;*] but God [*only*] gave the increase [*of it.*]

7. So then, neither is he that planteth, [*to be esteemed as*] any thing, nor he that

b watereth, b but [*the glory of all must be ascribed to*] God that giveth the increase.

8. Now he that planteth, and he that

c watereth c are one, [*in their design and ministry,*] and every man [*of them*] shall receive his own reward, [*from that God whose workmen they are;*] according to his own labour.

9. [*I say, according to his labour;*] For we are labourers together with God, [*his Grace assisting us:*] ye are God's husbandry, ye are God's building.

10. According to the grace of God which

d is given unto me, as a wise d master-builder, [*assisted by Divine Wisdom,*] I have laid the foundation, [*Jesus Christ, and him crucified,* 1 Cor. 2. 2.] and another [*coming after me*] buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other [*true*] foundation can no man lay, than that [*which*] is laid [*already by me,*] which is [*Faith in*] Jesus Christ.

12. Now if any man build upon this foundation, gold, silver, precious stones, [i.e. *sound Doctrine, which will bear the trial of the fire;*] wood, hay, stubble, [*Humane Eloquence and Wisdom, Legal Rites, and Judaical Traditions, which will be abolished and vanish away;*]

13. Every man's work shall be made manifest; e for the day [*of Christ's Advent to* e *destroy the Jewish Temple, Church, and Nation,*] shall declare it, because it shall be [Gr. *it is*] revealed by fire; [i. e. *to be attended with great tribulation,* Matth. 24. 21. πυρὶ φλογὸς παρεσομὴν, *with burning for trial,* 1 Pet. 4. 12.] and the fire shall try every man's work of what sort it is; [*whether it be gold or silver, to abide the fire; or hay and stubble to be consumed by it;*]

14. If any man's work abide which he hath built thereupon; [*as sound Evangelical Doctrine will, suffering nothing by, but being confirmed by the Conflagration which shall burn up the Jewish Oeconomy;*] he shall receive a reward; [*be approved as a wise builder, and shall be eminently preserved from the Evils of that Day of Trial,* Matth. 24. 13.]

15. If any man's work shall be burnt, [*as theirs must be, who build upon the foundation Legal Observances and Judaical Rites, for they must perish with that Church and Temple which is the foundation of them,*] he shall suffer [*the*] loss [*of all his labour,*] but he himself shall be saved, f yet so as by fire; f

[i. e. *not without great hazard and difficulty, as one snatch'd out of the fire.*]

16. [*Moreover, to pass from their false Doctrines, to the evil effects of them in your divisions:*] Know ye not that ye [*Christians*] are the Temple of God, and that the Spirit of God dwelleth in you, [*the Christian Church, as the Schechinah did in the Temple?*]

17. If [*then*] any man g defile the Temple of God, [*by dividing that Church which is his Temple, and in which one and the same Spirit dwells, into parts and factions,*] him shall God destroy; for the Temple of the Lord is holy; [*and therefore not to be prophaned by those divisions which render you carnal,* 1 Cor. 3 1, 3.] which Temple ye are. g

18. [*And because you break into these Divisions on the account of, or, are taught these practises by the Philosophers of this Age; Men in whom you glory for their Eloquence and Wisdom;*] Let no man deceive himself. if any man among you seemeth to be h wise h

in [*the wisdom and learning of*] this world, let him [*embrace that Gospel, and Doctrine of Christ, which the World calls foolishness, and so*] become a fool [*to them*] that he may be wise, [*according to the wisdom of God,* 1 Cor. 1. 24, 25.]

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19. For the wiſdom of this world is fooliſhneſs with God; for it is written, [*Job* 5.13.] He taketh the wiſe in their own craftineſs; [*cauſing one Sect of Philoſophers to deſtroy what another ſtabliſhed, and ſo ſhewing the uncertainty and vanity of their pretended wiſdom.*]

20. And again, [*Pſal.* 94. 11.] the Lord knoweth the thoughts [*and machinations*] of the wiſe, that they are vain.

21. Therefore let no man [*ſo*] glory in men, [*as to be induced by their eſteem of them to rend or divide the Church, or to indulge to thoſe vile Practiſes which corrupt the Temple of God,*] for [i] all things [*or perſons*] are yours, [*as being appointed for your ſervice.*] i

22. Whether Paul, or Apollo, or Cephas, [*they have received their Apoſtleſhip for your ſakes*; or the world, [*as being made for you,*] or life, or death, or things preſent, or things to come, all are yours, [*as being all deſigned for your good.*]

23. And you are [*only*] Chriſt's, [*who is your head*] and [k] Chriſt is God's; [*or of God, having as Mediator, his Commiſſion and his Power from him, and acting all things to his glory.*] k

Annotations on Chap. III.

a Verſe 3. Σαρκικοὶ, *carnal.*] This word being here plainly applied to the Works of the Fleſh, ſeems to imply that the Spiritual Man oppoſed to him, ſhould ſignifie the Man endued with the Fruits of the good Spirit, or who *walketh in the Spirit, not fulfilling the luſts of the fleſh,* Rom. 8. 1, 4. Gal. 5. 16. And thus the *Greek Interpreters* do underſtand theſe words; hence noting, that it is poſſible for Men to have great Gifts, as the *Corinthians* had, and yet be carnal. Yet (a) *Irenæus* interprets the words thus, That *they were carnal, becauſe the Spirit of the Father did not reſt upon them,* i. e. becauſe he being the Spirit of Love, and Union, would not abide with them when they indulged to Envy, and Diviſions, or be unto them a Spirit of Inſtruction; and according to this Interpretation, he muſt deny them to be Spiritual, as the word ſignifies one who enjoys ſome Spiritual Gift; and receives ſome illumination from him. Whatever be the ſenſe, it muſt be noted that the *Apoſtle* doth not here ſtile them Carnal, in that worſt ſenſe in which the Carnal Perſon is repreſented as one *who is not ſubject to the Law of God, neither indeed can be,* Rom. 8. 7, 8. and therefore can do nothing pleaſing to God; and as it wholly doth exclude us from any intereſt in Chriſt, *Gal.* 5. 24. for he allows them to *be Babes in Chriſt,* v. 1. But as it imports Men, through the too great prevalency of their Carnal Appetites luſting againſt the Spirit, ſtill ſubject to ſuch things as ſhew'd ſome ſtrong remainders of a Carnal Mind in them.

But yet one great Difficulty remains ſcarce obſerved by any Interpreter excepting *Crellius, viz.* how the ſame *Corinthians* could be ſuch *Babes in Chriſt,* and have ſuch *need of milk,* and *not of meat,* and yet be *inriched in all utterance and knowledge,* 1 Cor. 1. 5. and *abound in faith, utterance, and knowledge,* 2 Cor. 8. 7.

I anſwer that theſe *Encomiums* muſt be reſtrained to ſome few of them, who were their extraordinary *Church Officers,* and enjoyed this Faith and Knowledge for the Inſtruction of the Reſt, and then, notwithſtanding this, it may be true that the *Apoſtle* could not write to the generality of them as ſuch, but rather as to *Babes in Chriſt.* Or, (2.) This *Faith, Utterance* and *Knowledge* muſt be reſtrained to the Gift of *Miracles,* of *Tongues,* and the Interpretation of them, which might be given for the Confirmation of the Goſpel, and the good of others, to them who were not Spiritual in the beſt ſenſe, but of very ſmall proficiency in the ſaving Fruits of the good Spirit. Hence we find them *puffed up* on the account of theſe Gifts, envying others who had them in an higher meaſure, and abuſing them to vain Oſtentation, and Confuſion in the *Church,* and not to Edification, which things ſufficiently evidence they were but *Babes in Chriſt.*

Ver. 7. Ἀλλὰ Θεὸς, *but God,* &c.] Whence it is b evident that there can be no cauſe why you ſhould run into Factions about, or deſire to be named from them, who have no excellency but from God, and do nothing but by his aſſiſtance.

Ver. 8. Ἕν εἰσιν, *are one.*] Κατὰ τὴν διακονίαν, ac- c cording to their Miniſtry, ſaith (b) *Clemens Alex.* as being God's Miniſters in this Diſpenſation; or, ἑνότητι τοῦ πνεύματος, as having both received their different Gifts from the ſame Spirit, it being *one and the ſame Spirit who divideth to every man as he will,* 1 Cor. 12. 11.

Ver. 10. Ἀρχιτέκτων, *a Maſter-builder.*] So the d

(a) *Nondum autem Spiritus Patris requieſcit ſuper vos propter veſtram infirmitatem.* L. 4. c. 75.
(b) *Strom.* 1. p. 272. D.

Jews

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Jews call their wise men בנאים *Architecti*. See *Buxtorf. Lex. Talm.* p. 318. which Metaphor the *Apostle* here uses.

e Ver. 13. Ἡ γὰρ ἡμέρα δηλώσει, *for the day will declare it.*] Here observe,

1*st*, That a day absolutely put, doth often signifie a day, or a time of Punishment; so *they that come after him shall be astonished at his day*, Job 18. 21. *The Lord shall laugh at him, for he seeth that his day is coming*, Psal. 37. 13. *Remember, O Lord, the Children of Edom, what they did in the day of Jerusalem*, Psal. 137. 7. *So the day of Midian*, Isa. 9. 4. *Wo unto them for their day is come, the time of their visitation*, Jer. 50. 27.

2*ly*, That in like manner the day here mentioned, is the day of our Lord's coming to destroy the unbelieving *Jews*, to burn their *Temple*, and to destroy the *Jewish Oeconomy*, will appear probable from the Description of that day, *as a Refiners fire*, Mal. 3. 2, 3. & 4. 1, 2. Joel 2. 1, 13, 30, 31. And as the fire of an Oven, burning up the Chaff and Stubble; for, *behold, the day of the Lord cometh that shall burn as an Oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up.*

But whether we understand these words of that day, or any other day of Judgment, this is certain that the *Apostle* cannot be here supposed to speak of the *Roman Purgatory fire*; (1.) Because the Fire the *Apostle* speaks of, as (c) *Origen* hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ ξυμβολικὸν, *fire properly, but metaphorically so called*, as appears from these words, *he shall escape as by fire.* (2.) Because this Fire is to try *every man's work, Paul, and Apollo's*, as well as theirs who built on the foundation hay and stubble; and sure they will not say *Paul* and *Apollo* went to Purgatory. (3.) This Fire shall try every man's work *of what sort it is*: Now Purgatory fire doth not try every man's works, but punish them for them.

f Ver. 15. Ὡς διὰ πυρός, *as out of the fire.*] To be *saved out of the fire*, is a Proverbial Speech concerning them that escape with great danger out of a Calamity; so it is used in the Old Testament; *I have plucked them as a firebrand out of the fire*; Amos 4. 11. *Is not this a brand pluck'd out of the fire?* Zach. 3. 2. And in the New, *Jude* 23. *Others save with fear, plucking them out of the fire.* So L. *Æmilius* in (d) *Livy* saith, *He escaped the popular flame half burnt*: The Interpretation of Sir *Norton Knatchbull*, *He shall be saved, but so as that he pass through the fire of Persecution with Constancy to the Faith*, accords well with *Christ's* words, Matth. 24. 13. but not with the use of this *Proverbial* Expression. Now hence 'tis evident, that the *Apostle* speaks not of the *Gnosticks*, who denied the Resurrection, 1 *Cor.* 15. 14, 17. and so believed in vain, and taught that *Christ* might be denied with the Mouth in the time of Persecution, and so were then ashamed of him, and also were abominably filthy both in Doctrine and Manners; for of such the *Apostle* would not say, *They should be saved, yet so as by fire*; but as *Jude* and *Peter* do, they are *of old ordained to condemnation, their judgment lingreth not, and their damnation doth not slumber*, Jude 4. 13. 2 Pet. 2. 3.

Ver. 17. Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *if any man corrupt the Temple of God.*] I have in the *Paraphrase* followed the common Interpretation of these words, but the like words used *Chap.* 6. from *v.* 15—19 by way of dehortation from Fornication, and 2 *Cor.* 6. 16. from Communion with *Heathens* in their *Idolatrous* Rites, and evil Practises, and by way of Inducement to *cleanse our selves from all filthiness of flesh and spirit*, Chap. 7. 1. more naturally incline us to refer these Verses to the Corrupting of the Temple of God, by filthiness of the Flesh, Uncleanness, and Fornication, or by filthiness of the Spirit, *i. e. Idolatrous* Practises; both which the *Corinthians* did. See the Note on 1 *Cor.* 7. 1. and then the Connexion will run thus, I have declared you to be *a building of God*, v. 9. as being *built up together for an habitation of God through the Spirit*, Eph. 2. 22. If therefore you do not keep this Temple of God holy, but corrupt it by *joyning the Temple of God with Idols*, 2 Cor. 6. 16. or prophane and defile it by Uncleanness and Fornication, you may expect that these Sins by which God's *Temple* is destroyed, should end in your own Ruine and Destruction. g

Ver. 18. Σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ, *to be wise in the wisdom of this world.*] That the *Corinthians* were induced to eat things offered to *Idols* in the *Idol Temples* by men pretending to great knowledge, See *Chap.* 8. 1, 2. That they also introduced among them the Doctrine of the lawfulness of Fornication, See Note on *Chap.* 5. 1. on *Chap.* 6. 16. on *Chap.* 7. 1. And to this sense of the two last Verses agree the Descants of the *Ancients*, who say the *Apostle*, v. 17. begins to speak περὶ τοῦ πεπορνευκότος *of him that had committed Fornication*, Chap. 5. 1. and against them *qui turpiter viventes corpora sua violando corruperunt*, who by filthy Practises had corrupted their Bodies, and violated the Temple of the Holy Ghost: These Teachers seem to have been the *Nicolaitans*, who received their Doctrines from the *Philosophers*. h

Ver. 21. Πάντα ὑμῶν ἐστιν, *all are yours.*] The *Jews* believed that the World was i

(c) *In Celsum* l. 4. p. 168. (d) L. 22. c. 40.

made

made for them, aud that God deſpiſed the *Gentiles*, and looked upon them as nothing when he made it, 2 *Eſdr.* 6. 55, 59. The *Apoſtle* on the contrary affirms, the World was made for the *Gentiles* converted to the Chriſtian Faith: And adds, that the *Apoſtles* had re eived their Gifts and Authority for their ſakes, that if Life were continued to them under continual Perils, it was for *their furtherance and joy in the Faith*, Philip. 1. 25. or if we, ſaith he, be always given up to death, ſo that *death worketh in us*, it is that *life may work in you*, 2 Cor. 4. 11, 12. for *we ſuffer all things for you*, v. 15. 2 Tim. 2. 10. that *things preſent*, the Preſſures they now ſuffered; and *things to come*, the Proſperity and Adverſity they might afterwards be ſubject to, were for their ſakes; *for whether we be afflicted, it is for your Conſolation and Salvation, or whether we be comforted, it is for your Conſolation and Salvation*, 2 Cor. 1. 6.

k Ver. 23. Χριςὸς ὁ τῦ Θεῦ, *and Chriſt is God's.*] Here the *Socinians* cry out, *Vide hic diſcrimen inter Deum & Chriſtum*; See here the difference betwixt God and Chriſt. *Hence it appears*, ſaith *Crellius*, *that Chriſt is in no wiſe God moſt high, as having another above him, as his head, on whom he depends, and from whom he is here manifeſtly diſtinguiſhed.*

But the *Fathers* thought not ſo, who ſaw Chriſt is of God ὡς μεγαλύτερον χρῆμα, καὶ ὡς αἰτίαν ἔχων τὸν Πατέρα, *as being begotten by him before all Ages, and having him for his Father,* ἐξ ἄνω γεγεννημένος καὶ τὴν θεότητα, *as receiving the Divine Nature from him.* Others grant this of *Chriſt* as Mediator betwixt us and God, in which ſenſe he performing that Office as Man, or by virtue of his Humane Nature, in which alone he could be a *Prophet* ſent from God, or offer up himſelf to the Death for us, or intercede in our behalf, or be *exalted to the Right hand of God, to be a Prince and a Saviour.* He therefore was exalted thus *to the glory of God the Father*, and ſo depended on him in the exerciſe of that Office. See Note on 1 *Cor.* 11. 3.

CHAPTER IV.

Verſe 1. [WE *are yours, I ſay, yet*] Let a man [*alſo*] ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God; [i. e. *of thoſe Revelations of the Goſpel which are ſtiled Myſteries, as not being before revealed to the World. See Note on* Chap. 2. 2, 7.]

2. Moreover, it [*chiefly*] is required in ſtewards, that a man [*taking that Office upon him,*] be found faithful.

3. But [*whether it be thus, or not,*] with
a me it is a very ſmall thing, a that I ſhould be judged of you, or of man's judgment; yea, I judge not my own ſelf; [*ſo as to acquieſce in that judgment.*]

4. For I know nothing [*of unfaithfulneſs*]
b by my ſelf, b yet am I not thereby juſtified [*at God's Tribunal,*] but he that [*further*] judgeth me is the Lord.

c 5. Therefore c judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs,
d and will d make manifeſt the counſels of the heart, and then ſhall every man have praiſe of God.

e 6. And theſe things, brethren, e I have in a figure transferred to my ſelf, [*one rude in ſpeech, but not in knowledge*, 2 Cor. 11. 6.] and to Apollo, [*a man of eloquence, and wiſdom*, Acts 18. 24.] for your ſakes, that you might learn in [*the example of*] us, not to think of [*other*] men above that which is written; [*viz. that we are only Miniſters of Chriſt by which ye believed*; Chap. 3. 5.] that no one of you be puffed up for one againſt another, [*becauſe of the different Gifts vouchſafed to them.*]

For f who maketh thee [*what Doctor ſo-*
f *ever thou art,*] to differ from another? and what [*Gift*] haſt thou, which thou didſt not receive [*from God?*] Now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it [*from him?*]

8. Now g ye [*Corinthians*] are full [*of*
g *ſecular wiſdom;*] now ye are rich, [*both in Wealth and in Spiritual Gifts*, 1 Cor. 14. 26.] ye have reigned as Kings, [*flouriſhing in the enjoyment of theſe things in all tranquility and honour,*] without [*any want of*] us; and I would to God ye did reign [*indeed, and not in conceit only;*] that we alſo, [*poor, perſecuted, and deſpiſed Apoſtles,*] might reign with you.

9. For I think that God hath ſet forth us, the Apoſtles, laſt, [i. e. *as the laſt, or the Meridian Gladiators,*] as it were [*Men*] h ap-
h pointed unto death; for we are made a ſpectacle to the world, and to angels, and to men.

10. We are [*counted as*] fools for Chriſt's ſake, but ye [*who flouriſh in your eloquence, and wiſdom, are accounted,*] wiſe in Chriſt; we are weak, [*as to bodily preſence*, 2 Cor. 10. 10. *and bodily infirmities*, 1 Cor. 2. 3. 2 Cor. 12. 9. *and made ſtill weaker by our continual Wants and Perſecutions;*] but ye are ſtrong, [*and luſty,*] ye are honourable, [*for your gifts and wiſdom, which have gotten you a great name, and reputation among others;*] but we are deſpiſed, [*or in diſgrace, every where.*]

11. Even

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11. Even to this present hour, we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place; [*or, are in no certain condition.*]

12. And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; [*or, we bear, as weak persons, who know not how to escape, or help our selves.*]

13. Being defamed, we intreat; we are
i made as the i filth of the world, and [*are*] the off-scouring [*or refuse*] of all things to this day.

14. [*But though I thus speak of your glorying in these things, with the neglect of us,* v. 8.] I write not these things to shame you, but, as my beloved sons, I warn you, [*to behave your selves hereafter more like dutiful Children towards me.*]

15. For though you have ten thousand in-
k structers in Christ, yet have you k not many Fathers; [*indeed not any besides me:*] for in Christ Jesus I have begotten you through the Gospel.

16. Wherefore, I beseech you, be ye followers of me; [*adhering to the Doctrine received from me, and walking as I do, and teach,* v. 17.]

17. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which are in Christ, as I teach every where in every Church.

18. Now some [*among you*] are puffed up as though, [*because I have sent Timothy to you,*] I would not [*my self*] come to you;

19. But I will come to you shortly, if the Lord will, and will know, [*and examine,*] not the speech, [*and eloquence,*] of them which are puffed up, but the power [*and spiritual authority which attends their preaching, whether that be equal to the power God hath given us for edification.*]

20. For the Kingdom of God is [*confirmed, and propagated,*] l not in [*and by the wis-* l
dom of] word, but in [*and by the*] power [*of the Spirit; which if they want, they cannot be sent from God, as we are.*]

21. What will you? shall I come unto you m with a rod, [*inflicting punishments* m
upon you,] or [*will you so reform that I may come unto you*] in love, and in the spirit of meekness?

Annotations on Chap. IV.

a Verse 3. Ἵνα ὑφ' ὑμῶν ἀνακριθῶ, *that I should be judged of you.*] Not that he was unconcerned, whether the *Corinthians* had a good esteem of him, or not, the contrary is evident from the whole drift of his *Epistles*, in which he labours to convince them of the truth of his Doctrine, and of his sincerity in the discharge of his Office, and rejoyceth greatly in their Affection to him, 2 *Cor.* 6. 17. & 7. 14, 15. & 18. 24. His meaning only is, that their Judgment is little to him, in Comparison of the final, and unerring Judgment of the *Lord.*

b Ver. 4. Οὐκ ἐν τούτῳ δεδικαίωμαι, *yet am I not thereby justified.*] Here also the *Apostle* doth not intend to say that he, and others, could have no good Assurance of their present justification and favour with God, from the testimony of an upright Conscience, which, saith St. *John*, gives *confidence with God*, 1 John 3. 21. for then farewel all Joy and Comfort in this World. He doth himself assure us, That *their rejoycing was this, even the testimony of their Conscience, that in simplicity and godly sincerity they had their conversation in this world*, 2 Cor. 1. 12. He adviseth all Men to approve *their actions to themselves, and then*, saith he, *they shall have rejoycing in themselves, and not in another*, Gal. 6. 4. his meaning therefore is, That our final Justification, or Absolution from Condemnation, depends not on the Judgment which we pass upon our selves, but upon that which God, the righteous Judge, will pass upon us at the last. Here also note in St. *Paul* another sense of *Justification*, as it relates to our Absolution from Condemnation, and our Approbation as Righteous at the last day, which will be, saith he, according to our Works, 2 *Cor.* 5. 10. and our Fidelity in Execution of the Trusts committed to us, *v.* 2.

c Ver. 5. Μὴ πρὸ καιροῦ τι κρίνετε, *judge nothing before the time.*] The *Apostle* doth not here condemn all Judgment, Civil or Ecclesiastical, of any Person's deeds or words, or bid us suspend our Judgment of things occurring to our Senses, till the Day of Judgment, but only forbids our Censures of things uncertain, of which no righteous Judgment can be passed, because we cannot be certain of the truth of that Judgment, and of things which it belongs not to us to judge of.

d Ibid. Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *who will make manifest the counsels of the heart.*] Hence note, That *Jesus Christ* must have the Knowledge of the Secrets of the Hearts of all Men subject to his Judgment, and so must be that God who alone knows the Hearts of all Men, 1 *Kings* 8. 39. and is alone the *Searcher of all hearts*, 1 Chron. 28. 9.

to

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to give every man according to his ways, and according to the fruit of his doing, Jer. 17. 10. and therefore *Chriſt* expreſly aſcribes this Knowledge to himſelf, by ſaying, *All the Churches ſhall know that I am he which ſearcheth the reins and the hearts, and I will give to every one of you according to your works*, Rev. 2. 23.

e Ver. 6. Μετεσχημάτισα, *I have in a figure transferred.*] This ſeems not to refer, as moſt *Interpreters* conceive, to what the *Apoſtle* had ſaid *Chap.* 1. 10. *viz.* their ſaying, *I am of Paul, I am of Apollo, I of Cephas*, for here is nothing ſaid of *Cephas*, but it refers to what he had ſaid *Chap.* 3. 5, 6, 7, 8. that *Paul* and *Apollo* were only *Miniſters by whom they believed*; that therefore neither *Paul* nor *Apollo* were to be look'd upon as any thing, they doing nothing but by the Grace given them by that God, to whom therefore the whole Praiſe was due for the ſucceſs of all their Labours. And this Scheme of Speech I have uſed, ſaith he, touching my ſelf and *Apollo*, inſtructing you not to think highly of other *Doctors* among you, who have done leſs for the promoting your Faith then we have done.

f Ver. 7. Τίς σε διακρίνει; *who maketh thee to differ?*] The *Apoſtle* manifeſtly ſpeaking here of thoſe Gifts of the Spirit which were immediately infuſed without Humane Induſtry, and were diſpenſed by God, and by his Spirit, according to his good pleaſure, 1 *Cor.* 3. 5. & 12. 11. it cannot be hence argued that no Man doth any thing to make himſelf differ from another, in any Vertue, or pious Diſpoſitions. For to what purpoſe are Men continually exhorted, and ſtirred up by powerful Motives to all *Chriſtian* Duties, and particularly to excel in Vertue; if theſe Exhortations and Motives are not propoſed to engage them to exerciſe theſe Chriſtian Vertues, to chuſe the good, and refuſe the evil? and if one Man, upon conſideration of theſe Motives, doth chuſe to live a Pious Life, whereas another is not by the ſame Motives prevailed on ſo to do, doth he not differ from another by virtue of that choice? And though the Grace of God by way of excitation worketh in us thus to will, yet ſince our Faculties do firſt deliberate upon, and then comply, and chuſe to do that thing to which this Grace excites us; if to conſider, he to differ from him that does not ſo, and to comply with, and embrace the Call of God, be to differ from him who complies not with the ſame Call, it muſt be certain, that as God's Grace preventing and exciting, ſo my Faculties co-operating, tend to make me differ from another, though having alſo theſe Faculties from God, the Action may be well aſcribed, and the whole Glory of it muſt be due to him.

Seeing then no Act of Vertue, and no good habit is produced in us without a frequent and manifold Co-operation of our own Faculties to the ſame Action and Habit, whereas theſe Gifts of Tongues, Interpretation and Prophecy, were Gifts conferred upon Chriſtians in the *Primitive* Times, without any ſuch Co-operation of their Faculties, it cannot with like Reaſon be enquired of the former, as it may be of theſe Gifts, *who made thee to differ from another* in them? And though all ground, and even pretence of glorying, by this immediate infuſion of theſe Gifts, is evidently excluded, yet the *Apoſtles* do themſelves glory in thoſe good Actions which they choſe to do, 1 *Cor.* 9. 15, 16 2 *Cor.* 1. 12. & 11. 20. and ſay to others thus, *Let every man try and approve his own work, and then ſhall he have καύχημα rejoycing, or glorying in himſelf*, Gal. 6. 4.

Ver. 8. Κεκορεσμένοι ἐστε, ἐπλουτήσατε, *ye are* g *filled, ye are rich.*] All the *ancient* Commentators having noted in their Prefaces to this *Epiſtle*, that (a) *Corinth* was a City *which abounded in wealth, and was full of Rhetoricians, and of Philoſophers*, and that hence aroſe their Diſorders, Pride, and Vainglory, as well as from their Gifts; I thought fit in the *Paraphraſe* to take notice of both.

Ver. 9. Ὡς ἐπιθανατίους, *as men appointed un-* h *to death.*] Here the *Apoſtle* ſeems to allude to the *Roman* Spectacles ἐκ τῶν θηριομάχων, καὶ μονομαχίας ἀνδροφόνου, that of the (b) *Beſtiarii* and the *Gladiators*, where in the Morning men were brought upon the *Theater* to fight with wild Beaſts, and to them was allowed Armour to defend themſelves, and ſmite the Beaſt that did aſſail them; But in the *Meridian Spectacle* were brought forth the *Gladiators* naked, and without any thing to defend them from the Sword of the *Aſſailant*, and he that then eſcaped, was only reſerved for ſlaughter to another day; ſo that theſe Men might be well called ἐπιθανάτιοι, *Men appointed for death*, and this being the laſt appearance on the *Theater* for that day, they are ſaid here to be ſet forth ἐσχάτους *the laſt*. Of theſe two Spectacles (c) *Seneca* ſpeaks thus, *In the morning Men are expoſed to Lions and to Bears; at mid day to their*

(a) Κορίνθῳ μὲν πλεονεκτήμασι βιωτικοῖς ἐκόμα, καὶ σοφῶν πάλαι τῇ τῶν χρημάτων σεμνότητι——ὧν ἡ καὶ ῥητόρων πολλῶν ἔμπλεως ἡ πόλις καὶ φιλοσόφων. (b) *Iren.* l. 1. p. 26.

(c) *Mane Leonibus & Urſis homines, meridie Spectatoribus ſuis objiciuntur. Interfectores inter ſe jubentur objici, & victor in aliam detinetur cædem; exitus pugnantium mors eſt——quicquid ante pugnatum eſt miſericordia fuit, nunc, amiſſis nugis, mera homicidia ſunt, nihil habent quo tegantur, ad ictum totis corporibus expoſiti, nunquam fruſtra manum mittunt.* Epiſt. 7.

Spectators,

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Spectators, those that kill are exposed to one another; the Victor is detained for another slaughter; the conclusion of this fight is death. The former fighting compared to this was Mercy; here is only Butchery; they have nothing to cover them, their whole Body is exposed to every stroke, &c. Hence (d) *Tertullian* cites the words thus, *Puto nos Deus Apostolos novissimos elegit velut Bestiarios; I think God hath chosen us Apostles last, as Men to be exposed to wild Beasts.*

i Ver. 13. Περικάθαρμα, περίψημα.] These words which we render *filth* and *off-scouring*, do probably relate to the Sacrifices which the *Heathens* used for the lustration of a City. *The Athenians*, saith (e) *Phavorinus*, *nourished some very base and refuse People, and when any Calamity or Plague befel them, they sacrificed them for the Purgation of the City, and these they called* καθάρματα. And (f) Suidas saith, they said of such a Man, *Be thou our* περίψημα, *our Redemption, our Propitiation, and then flung him into the Sea as a Sacrifice to* Neptune. Hence (g) *Origen* saith, that our Lord giving up himself for the Propitiation of our Sins, was made much more than his *Apostles* περικάθαρμα τῦ κόσμυ, καὶ πάντων περίψημα *the Lustration of the World, and peculiar Sacrifice of all Men.*

k Ver. 15. Οὐ πολλοὺς Πατέρας, *not many Fathers.*] The (h) Masters of Traditions among the *Jews* called them *Children* whom they instructed in their Traditions; and the *Targum* upon *Numb.* 3. 1. observes, that *Nadab* and *Abihu* are called *the Sons of Moses*, because he had instructed them, for he who teacheth another, is, as it were, his *Father.* Thus the *Disciples* of the *Prophets* are called *the Sons of the Prophets.* So *Jonathan*, *These are the names of the Sons of Aaron, the Disciples of Moses, and the Sons of Israel, who were called by his name.* And so both (i) *Irenæus* and (k) *Clemens Alexandrinus* do observe, *That they were called Fathers, who taught and catechised others; and they Sons, who were taught by them.*

Ver. 20. Οὐκ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *not in word, but in power.*] It is propagated, saith *Theophylact*, διὰ σημείων τῇ δυνάμει τῦ Πνεύματος γινομένων, *by Miracles done by the power of the Spirit*; for to convince Men of the truth of it, saith *Chrysostom*, 'tis not enough to use fine words, but the Dead must be raised, the Devils cast out, and other mighty Wonders must be wrought, for by these things the Gospel is established. 1

Ver. 21. Ἐν ῥάβδῳ, *with a Rod.*] That the *Apostles* had power of inflicting Corporal Punishments on some who did oppose the progress of, or who notoriously offended against the Rules of the Gospel, is the Opinion of all the *Ancient Commentators*, who instance in the Death inflicted by St. *Peter* on *Ananias* and *Saphira*, Acts 5. 5, 10. the blindness inflicted by St. *Paul* on *Elimas*, 13. 11. the delivery of *Hymenæus* and *Alexander*, and the incestuous *Person* unto *Satan*, 1 Tim. 1. 20. 1 Cor. 5. 5. ὥστε παιδεῦσαι τὸ σῶμα, *so as to chastise the body of them*, saith *Theodoret*, ἵνα νόσῳ αὐτὸν πέξῃ, *that he might macerate him with some Disease*, say *Chrysostom*, *Oecumenius* and *Theophylact*; and so they interpret these words, *Shall I come unto you with a Rod?* that is, ἐν κολάσει, ἐν πικρίᾳ, *with Punishments and Chastisements.* And this sense will appear highly probable, if we consider these words of the *Apostle*, *I write unto you being absent, lest being present I should use sharpness, according to the power God hath given me for edification, and not for destruction*, 2 Cor. 13. 10. For that these words cannot be understood only of the Power of Excommunication common to him with others, we may learn from the same words, 2 *Cor.* 10. 8. where the mighty weapons of his warfare able *to remove every height exalting it self against, and to captivate every mind to the obedience of Christ, and to avenge all disobedience*, being premised, it follows, *For should I boast exceedingly of the power God hath given me for Edification, and not for Destruction, I should not be ashamed.* m

(d) *De Pudicitia*, c. 14. p. 566.

(e) Ἐπιφών φησι Ἀθηναίους λοιμὸν ἀγομένης καὶ ἀχρήστου, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπελθούσης τῇ πόλει, λοιμῶ λέγω, ἢ τοιόυτό τινος, ἔθυον τότε ἕνεκα τῦ καθαρθῆναι τὸ μιασμα καὶ ἃς καὶ ἀποτρόμαζον καθάρματα. Phav. Ὑπὲρ τῦ καθαρισμῦ πόλεως ἀνήρουν ἐσολισμένον τινὰ ὃν ἐκάλουν κάθαρμα, &c. Arist. Plut. p. 24. & in Equit. p. 240.

(f) Περίψημα ὑμῶν γένοι, ἤτοι σωτηρία, καὶ ἀπολύτρωσις. Suid. Vide Outram de Sacrif. l. 1. c. 22.

(g) *Com. in Joh.* Tom. 13. p. 363. D. E. (h) Galat. l. 1. c. 2. p. 5.

(i) *Qui enim est ab aliquo edoctus verbo, filius docentis dicitur, & ille ejus Pater.* Iren. l. 4. c. 29.

(k) Πατέρας τὺς καλησάσθαι φάμεν. Clem. Strom. 1. p. 1.

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CHAPTER V.

Verſe 1. IT is reported commonly, that there is fornication among you, and
a ſuch fornication as is not [a] ſo much as na-
b med among the Gentiles, [*viz.*] [b] that one ſhould have his father's wife; [i.e. *his ſtep-mother.*]
c 2. And [c] ye are puffed up, and [d] have not
d rather mourned, [*for the Scandal of this great Offence, nor taken care,*] that he that hath done this deed, [*ſo reproachful to the Society of Chriſtians,*] may be taken away [*and caſt out*] from among you, [*as he ought to be.*]

3. For I verily, as [*being*] abſent in body,
e but [e] preſent [*with you*, Col. 2. 5.] in, [*and by the*] Spirit, [*exciting me ſo to do,*] have judged already, as though I were preſent, concerning him that hath ſo done this deed; [*that he ought to be removed from your Body, and delivered up to Satan*]

4. [*And therefore do command you*] in the name of our Lord Jeſus Chriſt, when ye are gathered together [*in your Chriſtian Aſſemblies,*] and my ſpirit, [*ſupplying my abſence,*]
f [f] with the power of our Lord Jeſus Chriſt, [*is preſent with you.*]

5. To deliver ſuch a one to [*the buffettings of*] Satan, for the deſtruction of the fleſh, [*ſo laſcivient in him,*] that the ſpirit may be ſaved in the day of the Lord Jeſus.

6. Your glorying [*in ſuch a Doctor, or ſuch Wiſdom*] is not good: Know ye not that
g [*as*] a little leaven [g] leaveneth, [*and ſowreth*] the whole lump; [*ſo ſuch a Member continued among you, will defile the whole Body or Society?*]

h 7. [h] Purge out therefore the old leaven, that ye may be a new lump; [*foraſmuch*] as ye are [*by your Chriſtianity obliged to be*] unleavened: for even Chriſt our Paſſover is ſacrificed for us [*Chriſtians, and at that Feaſt, all leaven was to be put away out of their houſes,* Exod. 12. 15.]

8. Therefore let us keep the feaſt, not with [*the*] old leaven [*of our former uncleanneſs*] nor with the [*Phariſaical*] [i] leaven of i
malice, and [*deceitful*] wickedneſs, but with the unleavened bread of ſincerity and truth.

9. [k] I wrote unto you in an Epiſtle, [*or, I k
had writ to you in this Epiſtle, before I was fully acquainted with the ſtate of your affairs, by the coming of Stephanus, Fortunatus and Achaicus,* 1 Cor. 16. 17.] not to company with fornicators.

10. Yet not [*intending*] altogether [*to forbid you, any Converſation*] with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11. l But now, [*ſince I heard of this great l
miſcarriage, and have been more exactly informed of the ſtate of your Church,*] I have [*changed my ſtile, and*] written to you not to keep company, if any man that is [m] called a Brother, be a fornicator, or covetous, m
or an idolater, or a railer, [*a contumelious Perſon,*] or a drunkard, or an extortioner, [*and that ſo ſtrictly as to charge you*] with ſuch a one, [n] no not to eat. n

12. [o] For what have I to do to judge, [*or o
cenſure,*] them alſo that are without [*the Church? as heathen Fornicators, and the Step-mother of this Inceſtuous Fornicator are;*] do not ye, [*and all other Churches, and Societies,*] judge them that are within [*their Body?*]

13. But them that are without God judgeth, therefore, [*leaving them to the Judgment of God, cenſure them that thus offend within your Body, and you will, by ſo doing*] put away from among your ſelves that wicked perſon.

Annotations on Chap. V.

a Verſe 1. Ὀνομάζεσθαι, *not named.*] i. e. Not countenanced among civilized *Heathens*, but forbidden by their Laws; by the Laws of the *Greeks*, ſay (a) *Ocellus Lucanus*, and (b) *Jamblycus*; and by the *Romans*, it being, ſaith *Cicero*, *Scelus inauditum, an unheard of wickedneſs*, of which the *Perſians* only are accuſed by (c) *Philo*, (d) *Tertullian*, (e) *Minutius Felix*, and therefore this was one of the three great Infamies with which the (f) *Heathens* loaded the *Primitive Chriſtians*, that they had *inceſta convivia* among them, and practiſed the very Crime here cenſured by St. *Paul*, and the

(a) *Qui inter* πρωτάρχοντα *νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι enumerant,* τὸ μήτε μητρὶ συγγίνεσθαι. *De Vita Pyth.* c. 31. p. 180. Ocell.

(b) Περὶ τῆς τοῦ πάντος φύσεως. Cap. 4. *Plato de Repub.* l. 5. p. 657. E. F.

(c) *Le Leg. Speciai.* p. 600. F. (d) *Tertull. Apol.* c. 9. (e) *Minut.* p. 35.

(f) Οἰδιπόδειος μίξεις. *Juſt. Apol.* 2. p. 70. *Athenag.* p. 4, 34. *Theophyl.* l. 3. p. 119.

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words ὅλως ἀκούεται, *it is every where heard of*, do make it not improbable that this very thing might give the rise to that vile Objection against *Christianity*, especially if the *Corinthians* had the Foundation of this Practice from the *Jews*, from whom the *Christians* for some time were not distinguished.

b Ibid. Ὥστε γυναῖκα τινα τοῦ πατρὸς ἔχειν, *that one should have his father's wife.*] Either as his Wife, or so as to commit Fornication with her. Now this, saith Dr. *Lightfoot*, was done by them agreeably to the *Jewish* Doctrine concerning *Proselytes*, *viz.* that they were *as Persons new born, and had lost all their Kindred they had before*: So that by the Law, as (g) the *Rabbins* expounded it, they might marry their Mother and Sister. And to this (h) *Tacitus* seems to refer in his account of the *Jews*, when he saith, *All things are by them deemed prophane, which to us are sacred*; rursum concessa apud illos quæ nobis incesta, *and what we account incestuous is with them lawful*; and that they are first of all taught to contemn the Gods, *Parentes, liberos, fratres vilia habere*, and to have no regard to Parents, Children and Brethren. But considering that *Corinth* abounded with *Philosophers*, and that (i) *Chrysippus* the *Stoick* reckons the enjoyment of a *Mother*, *Sister*, or *Daughter*, as things blamed without reason. And that hence the (k) *Nicolaitans* and *Carpocratians* had their Doctrine of the Community of Women, not excepting *Mothers* and *Daughters* and *Sisters*; I think it probable that this Corruption might have had its rise from them; and that upon one or other of these accounts they so tamely indured him who had done this infamous thing; yea, they were puffed up, say the *Greek Interpreters*, on the account of the Eloquence and Wisdom of this very Man.

Ver. 2. Πεφυσιωμένοι ἐστέ, *ye are puffed up.*] Either in your Conceit, that you have got such a profound and Eloquent Teacher; or on the account of some high Wisdom; which makes you look on these things as indifferent.

Ibid. Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *and have not rather mourned.*] It was the Custom, both of the *Jews* and *Christians*, when any one was to be cut off from the Church, as a dead Member, to do it with Fasting and Humiliation, to shew their Sympathy with him, and to demonstrate their Sorrow for the Scandal brought upon the Society. *The School of* Pythagoras, *saith* (l) Origen, *put Coffins in the room of them who deserted the Society, looking upon them as dead Men; and the Christians lament them who have been guilty of lasciviousness, or any other absurd Action, as persons lost and dead to God.* And among the (m) *Apostolical Constitutions* this is one, *with sorrow and mourning cut off from the Church the incurable Person; for*, saith the *Apostle*, *you shall put away from among you the evil Person*; and to this custom the *Apostle* seemeth to allude, 2 *Cor.* 2. 1, 3. & 12. 21.

Ver. 3. Παρὼν τῷ πνεύματι, *present in spirit.*] That is, say the *Fathers*, not only with Mind and Consent, but (n) διὰ τοῦ πνεύματος χάριτος, *by the Gift of the Spirit*, by which I am enabled to discern what is fit to be done in this Case, even by the Spirit by which I am enabled, καὶ τὰ πόρρωθεν εἰδέναι, *to discern things done at a distance*, as *Elisha* did the Actions of *Gehazi* by his *Prophetick Spirit*, 2 Kings 5. 26. So *Chrysostom* and *Theophylact*. And so the Phrase seems to be used in these words; *For though I am absent in the flesh, yet am I with you in the spirit, rejoycing, and beholding your order, and the stedfastness of your faith*, Col. 2. 5. since in his absence he could not behold their Order, and the stedfastness of their Faith by his own Spirit, but only by the Assistance of the Holy Spirit. So also do they interpret τῷ ἐμῷ πνεύματι *my spirit*, v. 4. by my *spiritual Gift*; so that the sense of these words, v. 3, 4. seems to run thus; *I by the Spirit of Discerning, and the Authority God hath given me, have already judged that this Person ought to be delivered up to Satan; and therefore when you are gathered together in the name of Christ, and have my Spirit, who also presides in your Assemblies, and there assists you in the performance of your Christian Offices, and have the Power of Christ ready to confirm, and execute your Sentence, do you in his Name deliver such a one to Satan.*

c

(g) *Per legem licitum est Ethnico ducere in Uxorem, Matrem suam, aut Sororem ex Matre quæ Proselyta fuit.* Maimon. in Issurei biah. c. 14. Lightf. in Joh. 3. 3. Seld. Uxor. Hebr. l. 2. c. 18. De Jure Nat. & Gent. l. 2. c. 4.

(h) Hist. l. 5. *ab initio.*

(i) Τὸ μητέρων ἢ θυγατέρων ἢ ἀδελφῶν συγγίνεσθαι ἀλόγως διαβέβληται. De Stoic. repugn. p. 1044. F. Sext. Empyr. l. c. 24, 25.

(k) Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βούλοιντο. De Carpocr. Cl. Alex. Strom. 3. p. 430. D. Τῶν σφυρηλατούντων ἑκάστων ἑκάστη ἦν). p. 431. *Immo Persarum more* μητράσι καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι, ibid. *Et de Nicolaitanis* πάνδημον ἀφροδίτην κοινωνίαν μυσικὴν ἀναγορεύουσιν. p. 436. D.

(l) Οὗτοι δὲ ὡς ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τοὺς ἐκ αἱρέσεως ἢ πνὶ αὐτῶν νενεκημένους ὡς νεκροὺς πενθοῦσι. Contr. Cels. l. 3. p. 142, 143.

(m) Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀποκόπτε, ἐξαιρεῖτε γάρ, l. 2. c. 41. p. 190.

(n) *Theodor.*

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f Ver. 4. Σὺν τῇ δυνάμει, *with the power of the Lord Jeſus Chriſt.*] The word δύναμις, *power*, hath ſtill reference to ſome miraculous and extraordinary Power, and is not uſed, that I know of, concerning any ſimple Act of Diſcipline, as when Chriſt anſwers St. *Paul* thus, ἡ δύναμίς μου, *my Power is perfected in weakneſs*; and the *Apoſtle* ſaith on that account; *moſt gladly will I rejoyce in my weakneſs*; ἵνα ἡ δύναμις τοῦ Χριστοῦ, *that the power of Chriſt may reſt upon me*, 2 Cor. 12. 9, 10. *i. e.* ſay the *Ancients*, that in the midſt of my manifold Infirmities, the Power of Chriſt enabling me to do all kind of Miracles, may more conſpicuouſly reſide in me. This miraculous Aſſiſtance is by the *Apoſtle* ſometime called ſimply, *the Power*, 1 Cor. 2. 4. & 4. 19, 20. & 12. 28, 29. Sometimes *the Power of God*, 1 Cor. 18. 24. & 2. 5. & 6. 14. 2 Cor. 4 7. & 13. 4. and ſometimes *the Power of Chriſt*, as in the place now cited. Now among the Powers of Chriſt, which attended the Preaching of the Goſpel, this was one of delivering Men for their Offences up to *Satan* to inflict Corporal Puniſhments on them for the deſtruction of the Fleſh. This Power ſeems to have been peculiar to the *Apoſtles*, and therefore here St. *Paul* preſcribes the doing of it, the Authority or Power of his Spirit being preſent with them. That this is indeed the import of delivering up to *Satan for the deſtruction of the fleſh*, is evident not only from the concurring Expoſition of the *Ancients*, who all interpret it of ſome Diſeaſe to be inflicted on him by (o) *Satan*, but alſo from the end of that delivery to him, which is, ſaith the *Apoſtle* here, *for the deſtruction of the fleſh*; and in the Caſe of *Hymenæus* and *Philetus*, *that they might learn not to Blaſpheme*. Now bodily Afflictions plainly tend to mortifie the Fleſh, and to awaken Men as oft as they come thus from a miraculous Power, to conſider of their ways, and quit thoſe Courſes which thus ſubject them to the hand of God; whereas Excommunication hath no apparent tendency to thoſe ends, when no ſuch dreadful Iſſue follows from it; and therefore ſeems not to be all that is intended by this delivery up to *Satan*: Though I confeſs, the *Jews* expected ſome like effect of their Excommunication, called *Cherem*, which ſaith (p) *Buxtorf*, ran in this form of words, *Sint ſuper ipſum plagæ magnæ, & fideles, morbi magni, & horribiles*, let his ſtrokes be great, and his diſeaſes horrible. Moreover, the *Apoſtle* ſpeaks not this as of a common Act of Diſcipline which every *Presbyter* might exerciſe, but as that which required his extraordinary Preſence in the Spirit, and the Power of Chriſt aſſiſting them; and therefore ſeems to ſpeak of it as an Act which was to be attended with ſome miraculous Effect.

Ver. 6. Ζυμοῖ, *leavens.*] i. e. Sowreth and g
corrupteth; So *Jerom*, *totam maſſam corrumpit*, it corrupts the whole Lump. Thus (q) *Plutarch* ſaith the *Prieſt* of *Jupiter* might not touch Leaven, becauſe ἡ ζύμη γίγνεται ἐκ φθορᾶς αὐτὴ καὶ φθείρει τὸ φύραμα μιγνύμενη, *Leaven both ariſes from Corruption, and corrupts the Maſs it is mixed with.*

Ver. 7. Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *purge* h
out the old leaven.] Here the *Apoſtle* ſpeaks of cutting off the inceſtuous Perſon, according to the Metaphor of the *Jews*, whoſe ſaying is, that *as a little leaven leavens the whole lump, ſo Concupiſcence corrupts the whole man*; and that by the Command to abſtain from leaven, *Adultery is forbidden*; this Impurity he calls *the old leaven* to be purged out, becauſe the *Corinthians* were infamous for it to a *Proverb*, as (r) *Phavorinus*, *Heſychius*, and *Eraſmus* ſhew. He alludes alſo to the Command *to put away leaven out of their houſe*, in commanding to put away the evil Perſon; and to the *Paſchal* Feaſt, in giving this reaſon why the old Leaven ſhould be put away, *becauſe Chriſt our Paſſover is ſacrificed for us*; which being done once for all, we *Chriſtians* muſt ever keep the Feaſt, by being always a new Lump, pure from *Hypocriſie*, which is *the Leaven of the Phariſees*, Luke 12. 1. from the Leaven of falſe Doctrine, and corrupting of the Word of God, which is the Leaven of the *Phariſees* and *Sadducees*, Matth. 16. 6, 12. and from the *Leaven of Wickedneſs*, and wicked Men, according to thoſe words of the *Pſalmiſt*, *Deliver me out of the hands of the wicked, and from the hands of the cruel* וחומץ *and the leavened*, Pſal. 71. 4. *i. e.* the ſowre, and the angry man who corrupts and depraves others.

Ver. 8 Μὴ ἐν ζύμῃ κακίας, *not with the lea-* i
ven of that malice.] Which is uſually carried on with diſſimulation of Affection and Concern for Piety, and ſo is *Phariſaical*; nor with that wickedneſs which prompts us to deceive another to his hurt. Thus *Theophylact* here ſaith, *he is* κακὸς *an evil man, who doth evil things*; *but he is* πονηρὸς *who doth them with profound ſubtilty, and deceitful*, or hurtful, *counſel.* Thus πονηροὶ καὶ πλάνοι, *evil men and deceitful* are joyned together as *deceiving and being deceived*, 2 Tim. 3. 13.

(o) *Hic traditur Satanæ in interitum carnis, ut ſerpens terram ejus lingeret, animæ non noceret.* Ambroſ. de Pœn. l. 1. c. 12. See Note on *Chap.* 4. 21.

(p) Lex. Talm. in Voce Cherem. (q) Quæſt. Rom. p. 289. E.

(r) *Verbo* Κόρινθος κορινθιάζειν, Heſych. Phavor. *Corinthiari* adag. p. 720. *ut Corinthia videris* p. 633.

But

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But with the unleavened bread of sincerity, which Expression seems to allude to the import of the *Hebrew* מצות or *azyma*, which, saith (s) *Bochart*, signifies *panes puros & sinceros*, pure and sincere Loaves, free from all mixture of Leaven. And so this is an Exhortation to reject such false *Apostles* and *deceitful Workers* as this Doctor was, and others in the Church of *Corinth*, who *transformed themselves into the Apostles of Christ*, 2 Cor. 11.13. and yet were not ἐξ εἰλικρινείας, *men of sincerity*, 2 Cor. 2. 17. but corrupters of the Truth, who *walked in craftiness, handling the Word of God deceitfully*, 2 Cor. 4.2. and by their *subtilty seduced them from the simplicity which was in Christ*, 2 Cor. 11.3.

k Ver. 9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this Epistle.*] All the *Greek Commentators* upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ ἀλλ' ἐν ταύτῃ, *not in another, but in this Epistle*; So *Chrysostom, Theodoret*, *Oecumenius*, *Photius* and *Theophylact* on this place. And who ever heard among the *Ancients* of more than fourteen *Epistles* of St. *Paul*? or of one word cited from an Epistle of his to the *Corinthians* supposed to be lost? It cannot therefore be concluded hence, that any Epistle of St. *Paul* writ and sent to the Church of *Corinth*, is *lost*, but only that some things in this Epistle were changed by him, before he sent it to them. But saith Mr. *Cl. there is a contrariety in this Interpretation to all the Rules of Grammar*, which it seems none of the *Greek Scholiasts* understood so well as he. Moreover, it is the common Observation of *Grammarians*, that the *Aorist* is so called, because it is of an indefinite signification, and is sometimes used for the *Perfect*, sometimes for the *Pluſquam perfect Tense*. So *Herod* laying hold of *John* ἔδησαν αὐτὸν *had bound him*, Matth. 14. 3. *He commanded his Servants to be called* οἷς ἔδωκα τὸ ἀργύριον *to whom he had given the silver*, Luke 19. 25. *Jesus* ἐμαρτύρησεν *had testified*, John 4.44. ἐξέκλινεν, *he had withdrawn himself*, John 5.13. *Annas* ἀπέστειλεν *had sent him bound to Caiaphas*, Joh. 18.24. (2.) That τῇ, as *Phavorinus* saith, is put ἀντὶ τῆς ταύτῃ instead *of this*, he both confesses and proves from *Coloss.* 4. 16. 1 *Thess.* 5. 27. and where then is the Contrariety of this Interpretation to the Rules of *Grammar*?

Ver. 11. Νυνὶ δὲ ἔγραψα ὑμῖν, *but now I have written to you.*]

l Object. 1. *This shews*, saith Mr. *Cl. that the Apostle here speaks of this Epistle, and in* v. 9. *of another.*

Answ. This only shews that he speaks of this Epistle sent, and *v.* 9. of what he had writ in it, before he saw this cause to change his style.

Object. 2. *But*, saith he, *he had no where, in the former part of this, admonished his Corinthians not to associate with Fornicators.*

Answ. Nor is it to be wondred that he should no where say that which he had changed into these words, *v.* 11. And secondly, according to my Exposition, what he before had written is contained in the immediate preceding words, *v.* 10.

Ibid. Ὀνομαζόμενος ἀδελφὸς, *called a brother.*] m Some think the word ὀνομαζόμενος refers to the words following, and imports, that if any man be defamed, and noted for the Vices following, he is by the *Apostle*'s Direction to be avoided: But the word plainly refers to the *Brother*, and imports, that if any one who hath professed himself a *Christian*, be found guilty of these Crimes, he is to be avoided. Now of all these Sins, some among the *Corinthians* were still guilty; of *Fornication*, 2 Cor. 12. 21. of *Covetousness* and *Extortion*, 1 Cor. 6. 8. 2 Cor. 11. 20. they were *Idolaters*, 1 Cor. 10. 7, 14, 20. *Railers* or contumelious Persons, 2 Cor. 10.2. & 11. 19. *Drunkards*, 1 Cor. 11. 21.

Ibid. Μηδὲ συνεσθίειν, *no not to eat.*] n According to the *Jewish Canons*, it was not lawful to eat or drink with one that was under their *Cherem*. *Tertullian* and *Theodoret* carry this further, and say, *Cum talibus non vult nos cibum sumere, nedum Eucharistiam*, with such we must not eat at our own, much less at the Lord's Table. But this being a matter of Discipline, can concern only those who are entrusted with the Government of the Church, not private Communicants; though doubtless, he who was by Excommunication separated from the place where this and other Sacred Functions were performed, was also separated from the Table of the *Lord*.

Ver. 12. Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν, *for what have I to do to judge them that are without?*] o Here our *Critick*, Mr. *le Cl.* is too bold; 1. When he quarrels with St. *Paul*'s *Greek*, asking what Construction this is, τί μοι κρίνειν? I answer none at all; but τί μοι μέλει καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without?* is both good Sense and good Greek. As in Latin, *Quid mea refert?* In English, *What is it to me?* So τί μοι ὄφελος, *what profit* (is it) *to me?* 1 Cor. 15. 32. τί γάρ, *what is it*, to the Truth of God? *Rom.* 3. 3. τί γάρ, *quid enim refert?* Philip. 1. 18. (2.) 'Tis horribly bold to add, without any, yea against all Copies, μανθάνω instead of κρίνειν καί, which have no affinity either in Letters or in Sense; the words need none of these *Criticisms*; they are taken from *Deut.* 13. 5. & 22. 21. and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ

(s) *Hieroz. l. 2. c. 50. p. 601.*

ὑμῶν

ὑμῶν αὐτῶν, *ſo ſhall you put away the evil from among you*; and the *Greek Commentators* read them thus, καὶ ἐξαρεῖτε τὸ πονηρὸν, *and you will put away the evil.* So the whole Senſe runs thus, κέκρικα, *I have judged already of the Inceſtuous Perſon*, v. 3. *and I judge concerning all other Perſons; in profeſſion Chriſtians, but in practice Fornicators*, &c. *that you ought not to Communicate with them; but I ſay nothing of the Step-mother of this Perſon, who hath not owned the Chriſtian Faith; for what belongs it to me to judge of them who are without the Church? Do not you in your Church, and Civil Aſſemblies, judge them only which are of your Body? but them who are without the Church, God, who is the Governor of all Men, judgeth; and by thus judging thoſe that are within your Body, you will put away the evil, or this evil Perſon from you.*

CHAPTER VI.

Verſe 1. DAre any of you, having a matter [*of Complaint, Suit, or Action,*] againſt another, [a] go to Law before the unjuſt; [*the Heathen Tribunals,* and not [*rather, ſubmit it to be heard,*] before the Saints?

2. Do ye not know [*from Daniel,*] that [b] the Saints [*of the moſt High ſhall receive the Kingdom,* Dan. 7.27. *and ſo*] ſhall judge the world? And if the world ſhall be judged by you, [*Chriſtians, and by Chriſtian Magiſtrates,*] are ye unworthy [*of the ſmalleſt Judicatures, or*] to judge [c] the ſmalleſt matters?

3. Know ye not [*from Chriſt,*] that we [*endowed with the Holy Spirit*] [d] ſhall judge, [*condemn, and caſt out the Prince of this World, and his evil*] Angels? how much more [*worthy are we, by the aſſiſtance of the ſame Spirit, to judge of the*] things that pertain to this life?

4. If then ye have judgments, [*Controverſies, or Judicial Cauſes,*] of things pertaining to this life; [*do ye*] ſet them to judge who [e] are leaſt eſteemed in, [*and by*] the Church? [i.e. *the Heathen Magiſtrates.*]

5. I ſpeak [*this*] to your ſhame; is it ſo that, [*by this action you ſhould even confeſs, before the Heathen, that*] there is not a wiſe man among you? no, not one that ſhall be able to judge between his brethren?

6. But brother goeth to law with [*his Chriſtian*] brother, and that before the unbelievers; [*as if there were not among them one Believer ſufficient, to decide their Controverſies.*]

7. Now therefore there is [f] utterly a fault, [*or a defect,*] among you, becauſe ye go to law, [*about theſe matters,*] one with another: why do you not rather take wrong? why do you not rather ſuffer your ſelves to be defrauded?

8. Nay, [*ſo far are you from this Chriſtian temper, of bearing Injuries with Patience, that*] you do wrong, and defraud, and that your brethren.

9. [*And what will be the Iſſue of theſe evil Practices?*] Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the Kingdom of God.

11. And ſuch were ſome of you, but ye are waſhed, [*by Baptiſm,*] but ye are ſanctified, but [g] ye are juſtified, in the name of our Lord Jeſus, and by the Spirit of our God.

12. [*And whereas your falſe Teachers encourage you to eat things offered to Idols, in the Idol Temples,* Chap. 10. 23. *and to indulge unto exceſs, becauſe all Meats are lawful; I grant that,*] All [*theſe*] things are lawful to me, but all things [*lawful*] are not expedient [*to be done, eſpecially when tending to my Brother's ruin, or my own;*] all things [*of this nature*] are lawful for me, but I will not be brought under the power of any, [*ſo as that I cannot refrain from them in ſuch caſes.*]

13. Meats [*indeed are*] for the belly, and the belly for meats; [*nor have either of them any other uſe;*] but [*this is only for this preſent life, the time will come, when*] [h] God ſhall deſtroy both it and them. Now [*but whereas ſome extend theſe words, All things are lawful for me; to fornication alſo, know ye that*] [i] the body is not [*at all*] for fornication, but for [*the ſervice of*] the Lord, [*the head of the Body;*] and the Lord for [*the reſurrection, and glorification, of*] the body.

14. And [*accordingly*] God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15. Know ye not that your bodies are the members of Chriſt [*your head?* 1 Cor. 12. 12, 27.] ſhall I then [k] take the members of Chriſt, and make them the members of an harlot? [*as I by fornication ſhall moſt ſurely do,*] God forbid.

16. What? know ye not, that he who is joyned to an harlot, is one body [*with her?*] for two, ſaith he, ſhall [*by that action*] be one fleſh; [*as doing that, by which, according to God's inſtitution, two are made one fleſh.*]

17. But

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17. But he that is joyned to the Lord, is one spirit [*with him, as being partaker of his Spirit; for by one Spirit we Christians are all united to this Head*; Rom. 8. 11. 1 Cor. 12. 13.]

18. Flee [*therefore*] fornication; [*for*] every [*other*] sin that a man doth, is without [*the pollution of*] the body; but he
l that committeth fornication, sinneth l against [*and polluteth*] his own body.
m 19. What, know ye not that m your body is the temple of the Holy Ghost, which is in you, [*and*] which you have of God, and you are not your own? [*he having by his Spirit taken possession of you, and sealed you up as his own proper goods.*]

20. [*You, I say, are not your own:*] for you are bought with a price, [*even the precious blood of Christ,*] therefore glorifie God in your body, and in your spirit, which are God's, [*by right of purchase and the possession of his spirit.*]

Annotations on Chap. VI.

a Verse 2. Κρίνεται ἐπὶ τῶν ἀδίκων, *go to law before the unjust.*] The saying of the *Jews* is this, that (a) *he who goes to Law before the Tribunal of the* Gentiles, *prophanes the Name of God, and gives honour to an Idol; that he is to be accounted a wicked man, and as one that hath reproached and blasphemed, and lifted up his hand against the Law of Moses.* Accordingly the *Apostle* here represents this Action in the Christian, as a reproach to the Society, and to the Spirit of Wisdom which was poured out upon the Church, *v.* 5, 6. and as that which gave occasion to the *Heathens* to observe in the Christians a Contentious Spirit.

b Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *the Saints shall judge the world.*] We often read that even the best of Saints shall *stand before the judgment seat of Christ*; that they shall be *Assessors* with Christ then, we read not; the words of Christ, *Matth.* 19. 28. in what sense soever taken, prove it not; they being spoken not of all Saints, of whom the *Apostle* here speaks, but of the *twelve Apostles* only; these words must therefore admit of one of these two Senses, *viz.* that there shall be *Christian Magistrates* who shall be Governors, and so Judges of the World, according to the *Prophecy* of *Isaiah*, *That Kings shall be their nursing Fathers, and Queens their nursing Mothers*, Isa. 49. 23. and that of *Daniel*, Chap. 7. 18. *The Saints of the most High shall take the Kingdom*; or that they shall judge and condemn the World by the Faith preached for a Testimony to them, as *Noah* did, *Hebr.* 11. 7. (whence is the Gospel so often called *the Testimony of Christ*,) and by the Spirit given *to convince the World of Sin, of Righteousness, and Judgment*, John 16. 8. in which sense our Lord saith, *Now is the judgment of this world* John 12. 31.

Matth 25. 53. 2 Cor. 5. 10. Rev. 20. 12.

Matth. 10. 18. & 24. 14. Luke 21. 13. 1 Cor. 1. 6. & 2. 1. 2 Thess. 2. 10. 1 Tim. 2. 6. 2 Tim. 1. 8.

Ibid. Κριτηρίων ἐλαχίστων, *the smallest matters.*] This word κριτήρια here, and *v.* 4. saith *Grotius*, doth not signifie *Tribunals*, but *Controversies* and *Judicial Causes*. Accordingly the βιωτικὰ κριτήρια Judgments concerning things of this life, *v.* 4. are by *Photius* rendred τὰ βιωτικὰ φιλονεικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their Controversies, Contentions and Judicial Causes against each other*, about these matters. c

Ver. 3 Ἀγγέλους κρινοῦμεν, *we shall judge Angels.*] i. e. Evil Angels, say all the *Greek Scholiasts*; and this the Christians gloriously did by expelling them from their Seats, and their Dominions, and forcing them to confess before their Votaries they were only *Devils*. See the general *Preface*, § 18. in which sense, saith our Saviour, *Now is the Prince of this world cast out*; *the Prince of this world is judged*, John 12. 31. & 16. 11. d

Ver. 4. Τοὺς ἐξουθενημένους, *them who are least esteemed,*] That the ἐξουθενημένοι are the *Heathens*, hath been shewed, Note on 1 *Cor* 1. 27, 28. Moreover, it is manifest that these words are to be read by way of question, as in the *Paraphrase*; or by way of Charge against them, thus, *If you still retain your Secular Judicatures, or Tribunals, you set them to be Judges over you, who are despised in the Church.* For the *Apostle* doth not here command them to do this, but sharply doth rebuke them for it, saying, *I speak this to your shame*: and this he doth, by shewing that this in effect signified, that there was *not a wise man among them.* e

Ver. 7. Ὅλως ἥττημα, *there is utterly a defect*] Among you, that you go to Law at all, it being either on the one side, want of Patience and Christian Contentment, that you do not rather bear some Injuries, than thus seek to redress them; or, on the other, Covetousness and Injustice, which moves you to do wrong to, and defraud your Brethren. f

Ver. 11. Ἀλλ' ἐδικαιώθητε ἐν ὀνόματι Κυρίου, &c. *but ye are justified in the name of our Lord.*] Here is the figure called *Hyperbaton*, for we g

(a) *Buxt. Lex. Talm.* p. 1666.

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are juſtified in the Name of our Lord Jeſus Chriſt, and ſanctified by the Spirit of our God. So *Philem.*5. *Hearing of thy love and faith which thou haſt towards the Lord Jeſus Chriſt, and towards all Saints*; i. e. which Faith thou haſt towards Chriſt, and Love to his Saints. Moreover, whereas Mr. *Cl.* here ſaith, *That to be juſtified is the ſame thing with being waſhed, or ſanctified, and that to be ſo by the Name of the Lord, is to be ſo by taking upon them the Profeſſion of the Chriſtian Religion in Baptiſm*, he is utterly out in both, for ſure I am, he cannot produce one paſſage in all St. *Paul*'s Epiſtles, where δικαιωθῆναι *to be juſtified*, bears any ſuch ſenſe, but it ſtill ſignifies to be abſolved from the Guilt of Sin, and approved as Righteous, either at preſent, or before God's Tribunal. And ſo the Name of Chriſt, when we are ſaid to be *juſtified* by it, muſt ſignifie, not the Profeſſion of Chriſtianity, but Faith in Chriſt dying for us, and be the ſame with ἐν αὐτῷ *in him, for in him ſhall all that believe be juſtified*, &c. *Acts* 13. 32. Moreover, Juſtification here is aſcribed to the Name of Chriſt, *i.e.* to Faith in him; Sanctification, to *the Spirit of God*; which ſhews they cannot ſignifie the ſame thing; for where the Cauſe is different, the Effect muſt be ſo alſo.

h Ver. 13. Ὁ θεὸς καταργήσει, *God ſhall deſtroy both it and them.*] From theſe words that Opinion, not of *Origen* only, but of (b) *Athanaſius*, (c) St. *Baſil*, (d) *Hilary*, (e) *Theodoret*, and others ſeems to be confirmed, that at the Reſurrection, when we ſhall neither eat nor drink, *marry, nor be given in marriage*, Matth. 22. 30. there will be, as no Meats, the World being then burnt up, ſo no Belly, *nec quæ ſunt ſub ventre*, nor any difference of Sexes.

i Ibid. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *the body is not for fornication.*] The *Hereſie* of the *Nicolaitans* held that it was lawful to eat things offered to Idols, and to commit fornication, *Rev.* 2. 14, 15 as *Irenæus*, *Clemens Alexandr. Theodoret* and St. *Auſtin* teſtifie. See the Notes on 2 *Pet.* 2. and the Epiſtle of St. *Jude*. And therefore *Theodoret* introduces the words thus, τοῦτο λέγεις, *this thou ſayeſt in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

k Ver. 15. Ἆρας οὖν.] Taking them then from Chriſt, ſhall I make them the Members of an Harlot? for, ſaith *Hilary* here, *Membra adherentia meretrici deſinunt eſſe Membra Chriſti*, the Members which cleave to an Harlot, ceaſe to belong to Chriſt.

l Ver. 18. Εἰς τὸ ἴδιον σῶμα, *againſt his own body.*] Other Sins pollute the Heart, and the Soul, but thoſe of Fornication and Uncleanneſs only do properly pollute the Body. Hence are thoſe Actions ſtiled always in the Scripture, *Pollutions*; for *though all ſins*, ſaith *Hilary*, *render a man Carnal, yet is this more eſpecially*, Deſiderium carnis quod ſordibus maculatam animam cum corpore tradit Gehennæ, *Carnal Concupiſcence which expoſes to Hell the Soul, together with the Body, defiled by its filthineſs.*

Ver. 19. Τὸ σῶμα ὑμῶν ναὸς, &c.] *your body is the Temple of the Holy Ghoſt.*] Two things concur to make up the Notion of a Temple. m

1*ſt*, That the Divinity ſhould either dwell in, or give ſome ſignal tokens of his eſpecial Preſence there. Hence was the Temple of *Jeruſalem* called *the Houſe of God's Habitation*, and the *Tabernacle*, the Houſe where the Divinity or *Schechinah* dwelt in the midſt of them. Accordingly, *I am with you*, *Hag.* 2. 4. is there interpreted, *v.*5. *My Spirit is in the midſt of you*, or among you. Hence is the *Tabernacle* ſtiled, *the place of the Habitation of God's Glory*. Pſal. 26. 8. and from thence he is ſaid *to ſhine forth*, when he gave them a teſtimony of his gracious Preſence. Now the Holy Spirit being that in the New Teſtament which anſwers to the *Schechinah* in the old, he dwelling in the Bodies, and being preſent in the Aſſemblies of the Saints, doth make them a *Spiritual Temple*, or *Habitation of the Lord*, Eph. 2. 22.

2*ly*, That it be a place dedicated, and appropriated to his uſe: Hence were the Tabernacle and Temple ſo often ſtiled *the Houſe* and *Temple of the Lord*, and by him *my Houſe*, according to thoſe words of *Chriſt*, *Wiſt you not that I muſt be* ἐν τοῖς τοῦ πατρός *in my father's houſe?* for as to be (f) ἐν τοῖς τοῦ Διὸς is to be *in the Temple of Jupiter*, ſo to be ἐν τοῖς τοῦ πατρός muſt ſignifie to be *in my Father's Temple*, and therefore ſaith the Apoſtle, *you are not your own*, as being dedicated, and appropriated to God's uſe and ſervice.

He alſo ſaith, *If any man corrupt*, or deſecrate, *the Temple of God, him will God deſtroy, for the Temple of God is Holy*, 1 Cor. 3. 17. *i. e.* appropriated and conſecrated to his uſe. And he exhorts all *Chriſtians* to abſtain from all Idolatrous and Prophane Actions by this Enquiry, *What Communion hath the Temple of God with Idols?* proving all *Chriſtians* to be the Temple of God, and ſo appropriated to him by theſe words, *You are the Temple of God*; as God hath ſaid, *I will dwell, and walk in them*; *I will be their God, and they ſhall be to me a People*, 2 Cor. 6. 16.

(b) *Orat.* 3. *cont. Arian.* (c) *In Pſal.* 114. (d) *Can.* 23. *in Matth.* (e) *In locum, Vide Huet. Orig. l.* 2. *qu.* 9. § 8.
(f) *Apud Joſeph. l.* 1. *contr. Apion. p.* 1043. A.

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Excellent therefore is the Inference of (g) *Tertullian*, That *since all Christians are become the Temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make Chastity the Keeper of this Sacred House, and suffer nothing unclean or prophane to enter into it, lest that God who dwelleth in it, being offended, should desert his House thus defiled.*

(g) *Cum omnes Templum simus Dei, illato in nos & consecrato spiritu sancto, ejus Templi editua & antistita pudicitia est, quæ nihil immundum nec profanum inferri sinat, ne Deus ille qui inhabitat, inquinatam Sedem offensus derelinquat.* De cultu fœmin. l. 2. c. 1.

CHAPTER VII.

Verse 1. NOW [*to speak*] concerning the things whereof you wrote unto me; (viz.) [a] it is good for a man not to touch a woman, [i. e. *to live unmarried, or without the use of a woman, or it is not good to marry*, Matth. 19. 10. *This I grant, as Christ did to him, who having the gift of Continency, can receive the saying.*]

2. Nevertheless, to avoid [*that*] fornication, [*which is so common at Corinth, and so freely practised by the Nicolaitans, under the pretence that matrimony is a thing indifferent,*] let every man have [ἐχέτω, *retain*] his own wife, and let every woman have her own husband.

3. Let [*also*] the husband render to the wife due benevolence; [i. e. *the Conjugal duty*;] and likewise also the wife to the husband.

4. [*For*] the wife [b] hath not power over her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

5. Defraud ye not [*therefore*] one another [*of this benevolence,*] except it be with [*mutual*] consent for a time, that ye may give your selves [c] to fasting and prayer, and [*then*] [d] come together again, that Satan tempt you not for your incontinency.

6. But I speak this [*of marriage*, v. 2.] [e] by permission, and not by commandment [*of the Lord, enjoyning them matrimony*; v. 12.]

7. For I would that all men were [*unmarried,*] even as I my self [*am*;] but every man hath his proper gift of God, one after this manner, and another after that.

8. I say therefore [f] to the unmarried, and [*to the*] widows, it is good for them if they abide even as I [*do.*]

9. But if they [g] cannot contain, let them marry, for it is better to marry than to burn, [*or be inquieted with filthy lustings*;]

10. And to the married I command, yet not I [*only,*] but the Lord [*also*, Matth. 19. 9.] [h] let not the wife depart, [*or separate her self*] from her husband.

11. But if she depart, [Gr. ἐὰν δὲ καὶ χωρισθῇ, *but if she be separated,*] let her remain unmarried, or be reconciled to her husband; and let not the husband put away [*or divorce,*] his wife.

12. But to the rest [*you mention to me, who are coupled with unbelievers,*] speak I, not the Lord, [*by any decision he hath made,* [i] *or any precept he hath given in this case,* v. 25. *as in the former instance*;] if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman which hath an husband that believeth not, and [*yet*] he be pleased to dwell with her, [k] let her not leave him.

14. For the unbelieving husband is, [Gr. *hath been,*] sanctified [l] by the [*believing*] wife, and the unbelieving wife is, [*hath been,*] sanctified by the [*believing*] husband; [m] else were your children [*seminally*] unclean, [*and so not to be admitted to the Christian Covenant,*] but now are they holy.

15. But if the unbelieving [*person will*] depart, [*and so break off the matrimonial duty,*] let him depart; a brother or a sister [n] is not under bondage, [Gr. *is not enslaved,*] in such cases, but God hath called us to peace; [*and therefore we must give no occasion of quarrel with, or separation from, so near a Relative, or of disturbance of the Family.*]

16 For what knowest thou, O wife, whether [*by dwelling with him*] thou shalt [*not be a means to*] save thy husband? or how knowest thou, O man, whether thou shalt [*not, by this dwelling with her, be a means to*] save thy wife?

17. [o] But [*whether this be so, or not,*] as God hath distributed [*the gift of Continence*] to every man, [*or not,*] as the Lord hath called every one [*to the Faith, married to an unbeliever, or Servant to them, or not*] so let him walk; [*doing nothing on his part contrary to those Relations:*] and so ordain I in all Churches [*which I have converted.*]

18. Is any man called, being circumcised? [p] let him not [*endeavour to*] become [*as one*] uncircumcised: is any [*man*] called in uncircumcision? let him not be circumcised:

19. Circumcision is nothing, and uncircumcision is nothing, [*that renders us more,*

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or leſs acceptable in the ſight of God,] but the keeping of the Commandments of God [*is all in all.*]

20. Let every man [*ſtill*] abide in the ſame calling, in which he was called [*to the Faith, not thinking himſelf obliged by it to quit his calling.*]

21. Art thou called, being a Servant? care not for it; but if thou canſt [*lawfully*] be made free, uſe it rather: [*care not I ſay;*]

22. For he that is called in the Lord, being a Servant, is the Lord's freeman; [*being delivered by him from his bondage to ſin,* Joh. 8.36.] likewiſe he that is called, being free, [*nevertheleſs*] is Chriſt's ſervant.

¶ 23. ¶ Ye are bought with a price, [Gr. *have you been bought with a price from your ſlavery?*] be not ye [*again*] the ſervants of men, [*who are unbelievers,* 1 Tim. 6. 2.]

24. [*Otherwiſe*] Brethren, let every man wherein he is called, therein abide with God.

25. Now r concerning virgins, I have no [*particular*] Commandment of the Lord; s yet I give my judgment, as one that hath obtained mercy of the Lord to be [*found*] faithful, [*in my Apoſtolical Function, by adviſing ſtill what is beſt and moſt expedient in thoſe caſes to be done:*]

26. I ſuppoſe therefore, that this is good t for the preſent diſtreſs [*of Chriſtians, daily ſubject to Perſecution,*] I ſay, that it is good for a man ſo to be, [i. e. *a Virgin ſtill.*]

27. Art thou [*then*] bound to a wife? ſeek not to be looſed; art thou looſed from a wife? ſeek not a wife.

28. But if thou marry, thou haſt not ſinned; and if a Virgin marry, ſhe hath not ſinned; nevertheleſs, ſuch [*in theſe times of Perſecution,*] ſhall have [*more*] trouble in the fleſh: but I ſpare you, [*not thinking it therefore fit to lay the yoke of Celebacy upon you.*]

29. But this I ſay, brethren, [*that*] the time [*of this life*] is ſhort; it remains [*then*] that both they that have wives, be as though they had none;

30. And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not:

31. And they that uſe this world, u as not abuſing it; [*or as thoſe that uſe it not:*] for the faſhion of this world paſſeth away.

32. But [*this advice I give, becauſe*] I would have you without carefulneſs [*for the things of the world; now ſo it is that*] he that is unmarried careth [*only*] for the things that belong to the Lord, how he may pleaſe the Lord.

33. But he that is married, careth [*alſo*] for the things that are of the world, [*and is ſolicitous*] how he may pleaſe his wife.

34. w There is [*the ſame*] difference alſo between a wife and a virgin: [*for*] the unmarried woman careth [*only*] for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married, careth [*alſo*] for the things of the world, how ſhe may pleaſe her huſband.

35. And [*of*] this [*difference*] I ſpeak, for your own profit, not that I may caſt a ſnare upon you, [*by reſtraining you wholly from marriage,*] but for that which is comely, and that you may attend upon the Lord without diſtraction.

36. But if any man think that he behaveth himſelf uncomely towards his virgin, x if ſhe paſs the flower of her age; [Gr. *if it be over aged,*] and need ſo require, [*or he thinks this ought to be done,*] let him do what he will, he ſinneth not; let them, [*who ſo think,*] marry.

37. y Nevertheleſs, he that ſtands ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed, [*or determined*] in his heart that he will keep his Virgin, [i.e. *virginity,*] doth well.

38. So then, he that giveth [*her*] in marriage doth well, but he that giveth [*her*] not in marriage doth better. [*Or thus, So that he that marrieth doth well, and he that marrieth not doth better.*]

39. The wife is bound by the law, ſo long as her husband liveth, but if her husband be dead, ſhe is at liberty to be married to whom ſhe will, only [*ſhe ought to do it*] z in the Lord.

40. a a But ſhe is happier if ſhe [*can, and therefore doth*] ſo abide, after my judgment, and I think alſo I have the Spirit of God, [*to direct me even in this judgment,* δοκῶ δὲ κἀγὼ, *I think that I alſo have the Spirit of God.*]

Anno.

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Annotations on Chap VII.

a Verse 1. Καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι, *it is good for a man not to touch a woman.*] It was an old *Philosophical* Question, *An uxor ducenda esset*, whether a man should marry? In which many of them held the Negative, as (a) *Bion* and *Antisthenes*, who said, *An handsome wife would be common, one deformed a punishment,* ὁ λιπτὸν ἄρα, *therefore we should have none.* Hence that of (b) *Menander* ὁ γαμεῖς ἀνὴρ οὐκ ἔχεις, *if thou art wise, thou wilt not marry.* This was held out of different Sentiments, as *v. g.* by some out of good liking to that celebrated Doctrine of *Plato*, Κοινὰς μὲν γυναῖκας, κοινοὺς δὲ καὶ παῖδας, *that Women and Children should be common*; and this Doctrine was improved by the *Nicolaitans* into all manner of impurity, who therefore did ἀναιδῶς πορνεύειν *commit whoredom without shame.* But others of the School of *Pythagoras* refused to touch a Woman, as being an impediment to Philosophy, and that which defiled that Purity they aimed at. Hence (c) *Apollonius* the Magician is represented as a Man of so great Chastity, γυναικείας ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ πάλαι ἦγεν, *that he lived ever free from converse with Women.* And (d) *Porphyry* saith *that a Philosopher must not marry*; that to live the intellectual life, we must abstain from Women, *all use of defilement.* The word γυνὴ which in this Chapter still signifies a Wife, seems to refer this Question to the first Opinion, but the Phrase γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the first question being too gross to be propounded by the *Corinthians* to the *Apostle*, the second being a question then in vogue, on the account of which *Apollonius*, and the *Pythagoreans* obtained great repute.

b Ver. 4. Οὐκ ἐξουσιάζει, *hath not power.*] Here is a plain Argument against *Polygamy*; for if the Man hath not power over his own Body, he cannot give the power of it to another, and so he cannot marry another; nor could the Wife, exclusively to him, have the power of his Body, if he could give his Body to another.

c Ver. 5. Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *to fasting and prayer.*] The *Apostle* speaks not here of ordinary Prayer, which is the daily work of *Christians*, but of extraordinary Devotions on some special Occasions; for daily Prayers, publick or private, needed no such consent of Parties, nor by them could either of them be defrauded of their due Benevolence: Vain therefore are the questions of St. *Jerom*, *Quale illud bonum est quod orare prohibet, quare non ingrediuntur Ecclesias?* as if the Bed undefiled could hinder Mens prayers, or their going to Church. Vain is his inference, *Si Sacerdoti semper orandum est, ergo semper carendum Matrimonio*, if the Priest must always pray, he must never marry; for to pray always, and without ceasing, is also the Duty of the Laity, *Luke* 18.1. *Eph.*6.18. 1 *Thess.*5.17.

Ibid. Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *and come together again.*] This Chapter affords many Arguments against the *Vow of Continence*, and those perpetual Divorces from the Bed, which are so commonly practised by the *Papists*, on pretence of Religion: For (1.) the *Apostle* here admits of no Seperation of the Wife and Husband, but only with condition that they *come together again* to perform Conjugal Duties, as the word συνέρχεσθαι doth import, not allowing a perpetual Separation, no *not that they may give themselves to prayer, and fasting*; and that for a perpetual Reason, at least whilst an Age capable of Temptation, and which may be subject to Incontinence, remains. (2.) He declares the Gift of Continence not to be common to all, but proper to some only, as being the proper Gift of God, and therefore not to be gotten by our Industry: *I would*, saith he, *that all men were unmarried, even as I my self am*; *but every man hath his proper gift of God, one after this manner, and another after that*; *He then that can receive it*, Matth. 19. 12. saith our Saviour, *let him receive it.* Whence it is natural to conclude, that all Men cannot. (3.) Notwithstanding the present necessity which rendred it so desirable, *that they might serve the Lord without distraction*, and which made their Condition better and more happy who had the Gift of Continence, he abstains from laying any Obligation to *Celibacy* upon them, lest he should lay *a Snare* on their Consciences, *v.* 35. and bring them under *a necessity of burning*, v. 9. much less would he have urged young Men and Women to that Vow, which lays a greater Snare, and an absolute necessity upon them, rather *to burn* than marry. And lastly, he supposes that some cannot contain, *v.* 9. some have a necessity to d

(a) *Laert.in Bion.*p.108. *in Antist.*l.6.p.138. (b) *Athen.*l.3.p.559. (c) *Euseb.contr.Hier.* p.520.
(c) Πρὸς τὰ καλὰ νῦν ζωὴν ἀφεκτέον ἀφροδισίων· de abst.l.1. § 41.p.34. Οὐ γὰρ εἰς γάμον καθίστην ὁ φιλόσοφος, l.2.§ 52.p.92. Τὰ ἀφροδίσια μιαίνει, l.4.§ 20.p.173. ἡ καθάπαξ ἀφροδισία μιαίνει, p. 174.

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marry, *and need ſo requires them to do*, v. 36, 37.

f Ver. 6. Κατὰ συγγνώμην, *by permiſſion*, &c.] *i. e.* I intend not by this to lay a commandment upon all to marry, but only do permit it to all, as being a ſure Remedy againſt Fornication.

g Ver. 8. Ἀγαμοῖς, *the unmarried.*] The *Apoſtle* begins his Diſcourſe concerning the Virgin Man and Woman, *v.* 25. here therefore he muſt ſpeak of the unmarried, as comprehending, the *Widower*, or the Man looſed from a Wife, as *v.* 11. Ἄγαμος is the Woman who muſt not embrace a ſecond Marriage. And perhaps this only was St. *Paul*'s caſe, as may, ſaith *Grotius*, be probably collected from this place, and may be argued from the Teſtimony of (e) *Clemens of Alexandria*, and the interpolated *Ignatius*, who both reckon St. *Paul* among the *Apoſtles* that were married; and from the ſtrictneſs of the *Jewiſh Canons*, which obliged all *Jews* to marry at twenty.

h Ver. 9. Εἰ δὲ μὴ ἐγκρατεύονται γαμησάτωσαν, *if they contain not, let them marry.*] Had the *Apoſtle* then known of any Vow of Continence, or any *Eccleſiaſtical* Law rendring it a damnable Sin, and a renouncing their *firſt Faith* to marry, though they burned, he could not ſo generally have propounded, and preſcribed Marriage as the Remedy of that Diſeaſe, but would have reſtrained his words as *Eſthius* here doth, *Iis quibus conjugii contrahendi poteſtas eſſet, id eſt, qui à lege & voto continentiæ, ſunt liberi*, to thoſe who were free from the Law, and Vow of Celibacy. But I believe he knew of none whom God's Law had placed under a neceſſity of burning; that is, ſay the *Greek Commentators*, of being ſubject to the inſults of Luſt.

i Ver. 10. Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *let not the wife depart from her husband.*] Note that the *Apoſtle* ſpeaks here of the married Perſons who had mutually embraced the *Chriſtian* Faith, forbidding them to divorce themſelves, except for cauſe of Fornication, as it was cuſtomary for Women; as well as Men to do, both amongſt the *Jews*, and *Romans*. Dr. *Lightfoot* on this place cites this Canon from *R. Juchanan*, *the Wife hath power to put away her Husband*; and he gives inſtances of it in *Herodias* divorcing her ſelf from *Philip*, and *Druſilla* from *Azizas*; and our Lord ſuppoſes this was practiſed in theſe words, *If a woman put away her husband, and marry another, ſhe commits adultery*, Mark 10.12. That this was common among the *Heathens*, is apparent from that ſaying of (f) *Seneca*, That *none bluſhes at it, becauſe there was ſcarce a Marriage without it.* Hence had they divers names for the Divorce of both kinds; for the Wife being after Marriage carried to the Houſe of her Husband, her Divorce was called (g) ἀποπομπὴ, *a ſending her away from his Houſe*; and becauſe the Woman, being not Miſtreſs of the Houſe, could not do this to the Man, but only leave his Houſe, her Divorce was called ἀπόλειψις, *a leaving of the Houſe*, tho' it was conceived in the uſual form, *Res tuas tibi habeto.* See Note on 1 *Tim.* 3. 2, 12. That here the *Apoſtle* condemns theſe Divorces, with our *Saviour*, is evident, becauſe he ſaith, he ſpeaks this *by commandment of the Lord.*

Ver. 12. Οὐχ ὁ Κύριος, *not the Lord.*] St. *Paul* doth not ſay this, to intimate that this direction was given by him only as a Man uſing his Natural Reaſon, to direct them to what he thought beſt, but not as delivering the mind of Chriſt; for he had before declared the contrary, ſaying, *We have the mind of Chriſt*, Chap. 2. 16. And after doth it in theſe words, *If any man think himſelf a Prophet, or Spiritual, let him acknowledge that the things I write unto you are Commandments of the Lord*, Chap. 14. 37. But he ſpeaks thus, to declare our Lord in his Diſcourſe touching Divorce, had not decided the Caſe, *de imparibus Conjugiis*, of the Marriage of a Believer with an Infidel, but left this to the Deciſion of the *Apoſtles*, by the Aſſiſtance of the Holy Ghoſt, promiſed to lead them into all truth. k

Ver. 13. Μὴ ἀφιέτω αὐτὸν, *let her not leave him.*] This Caution was needful, becauſe the *Primitive Chriſtians* were ſometimes in doubt of this, as finding that the *Jews* did null all Marriages of the holy Seed with *Infidels*; and hence conjecturing that they alſo might be obliged to do ſo, and thinking it ἀσεβὲς *an impious thing* to cohabit with an *Heathen*, eſpecially if he were addicted alſo to unnatural Luſts, and that by being ὁμοκοίτοι *bed-fellows* to ſuch a one, they communicated with him in his Iniquity and Idolatry; and concluding, that as he who was joyned to an *harlot, was one body with her*, ſo ſhe that was joyned to an *Idolater* was one body l

(e) *Strom.* 7. p. 736, 741. & *Strom.* 3 p. 448. *Ignat. Interp. Ep. ad Philad.* § 4.

(f) *Nunquam jam ulla repudio erubeſcit, poſtquam illuſtres quædam & nobiles fœminæ, non Conſulum numero, ſed maritorum annos ſuos computant, & exeunt matrimonii cauſâ, nubunt repudii. Tamdiu iſtud timebatur, quamdiu rarum erat. Quia verò nulla ſine divortio acta ſunt, quòd ſæpe audiebant, facile didicerunt.* De Benef. l. 3. c. 16.

(g) Τῆς ἀπολείψεως γεγαμηλα ἔδοξε τῷ Ἀρχοντι ἔθηκε κατὰ ἢ νόμον. *Plato in Alcib.* p. 195. C. *Vide Jul. Pollux.* l. 3. c. 5. *Alex. ab Alex. Gen. Dier.* l. 4. c. 8. *S. Petit. Comment in leges Attic.* l. 6. p. 459. *Seld. de Jure Natural.* &c. l. 5. c. 7. p. 591.

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with him. Hence *Justin Martyr* saith of one of these *Christian* Women, not without seeming approbation of the Fact, that (h) τὸ λιβέλλιον παρ' ὑμῶν βεβίδιον δόσα ἐχωρίσθη, *giving him a Bill of Divorce, she was separated from him.*

l Ver. 14. Ἐν τῇ γυναικὶ, *by the Wife.*] *Uxoris gratiâ*, because of the Wife, *i. e.* he is to be reputed as sanctified, because he is one flesh with her who is holy. So ἐδούλευσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, *Israel served for a Wife, and for a Wife he kept sheep*, Hos. 12. 12. I desire that *you faint not* ἐν ταῖς θλίψεσί μου *by reason of my tribulations*, Eph. 3. 13. and that *no Man be shaken* ἐν ταῖς θλίψεσι ταύταις *by reason of these Tribulations*, 1 Thess. 3. 3. See *Naldius* in the 23d. signification of the Particle *Beth.* Or we may take these words in the sense of the *Greek Interpreters, viz.* the unbelieving Husband hath been sanctified to the believing Wife by his Consent to cohabit with her, and to have Seed by her.

m Ibid. Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν, *else were your children unclean, but now they are holy.*] He doth not say, else were your Children *Bastards*, but now they are *legitimate*; but else were they unclean, *i. e. Heathen* Children, not to be owned as an Holy Seed, and therefore not to be admitted into Covenant with God, as belonging to his holy People. That this is the true import of the words ἀκάθαρτα and ἅγια will be apparent from the *Scriptures*, in which the *Heathens* are stiled *the unclean*, in opposition to the *Jews* in Covenant with God, and therefore stiled *an holy People.* So Isa. 35. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *an high-way shall be there, and it shall be called the way of holiness*, ἀκάθαρτος, *the unclean shall not pass over it; but the redeemed of the Lord shall walk therein*, v. 9. And *Chap.* 52. 1. God saith of *Jerusalem* the holy City, *There shall no more come into thee* ἀπερίτμητος καὶ ἀκάθαρτος, *the uncircumcised and unclean.* So *Acts* 10. 28. *You know that it is unlawful for a Jew to keep company with a man of another Nation; but God hath shewed me that I should call no man common, or* ἀκάθαρτον *unclean.* Whence it is evident that the *Jews* look'd upon themselves as δοῦλοι Θεοῦ καθαροὶ *the clean Servants of God*, Neh. 2. 20. and upon all *Heathens*, and their Off-spring, as unclean, by reason of their want of Circumcision, the Sign of the Covenant. Hence, whereas it is said that *Joshua circumcised the People*, Chap. 5. 4. the *Septuagint* say, ἐφεκάθαρεν, *he cleansed them.* Moreover, of *Heathen* Children, and such as are not circumcised, they say, *they are not born in Holiness*; but they on the contrary are stiled זרע קדש σπέρμα ἅγιον, *an holy Seed*, Isa. 6. 13. Ezra 9. 2. and the Off-spring from them, and from those *Proselytes* which had embraced their Religion, are said to be born בקדושה in holiness, and so thought fit to be admitted to Circumcision, or Baptism, or whatsoever might initiate them into the *Jewish Church*; and therefore to this sense of the words *holy* and *unclean*, the *Apostle* may be here most rationally supposed to allude, declaring that the Seed of holy Persons, the Off-spring born ἐκ τῶν ἡγιασμένων *of Saints*, as (i) *Christians* are still called in the *New Testament*, are also holy. And though one of the Parents be still *Heathens*, yet is the denomination to be taken from the Better, and so their Off-spring are to be esteemed not as *Heathens*, i. e. unclean, but holy, as all *Christians* by denomination are. So (k) *Clemens Alexandrinus* infers, saying, *I suppose the Seed of those that are holy is holy, according to that saying of the Apostle* Paul, *the unbelieving Wife is sanctified by the Husband*, &c. Hence then the Argument for *Infant Baptism* runs thus, If the holy Seed among the *Jews* was therefore to be circumcised, and be made federally holy by receiving the Sign of the Covenant, and being admitted into the number of God's holy People, because they were born in Sanctity, or were *seminally* holy; for *the Root being holy, so are the Branches also*; then by like reason the holy Seed of *Christians* ought to be admitted to Baptism, and receive the Sign of the Christian Covenant, *the Laver of Regeneration*, and so be entred into the Society of the Christian Church. The Substance of this Argument is in *Tertullian de Anima, cap.* 39. and in the Author of the Questions *ad Antiochum, qu.* 114.

n Ver. 15. Οὐ δεδούλωται, *is not under bondage.*] That is, saith (l) *Hilary*, *The Christian in this case is free to marry to another Christian. He is free*, saith (m) *Photius*, *to depart, because the other hath dissolved the Marriage. If he depart*, say (n) *Chrysostom, Oecumenius*, and *Theophylact*, *because thou wilt not communicate with him in his Infidelity, be thou divorced, or quit the yoke; for it is better that thy Marriage should be dissolved, than thy Piety.* These *Fathers* therefore plainly

(h) Apol. 1. p. 42. A. B. (i) See Note on Chap. 1, 2.

(k) Τῶν ἁγιαζομένων ἅγιον οἶμαι καὶ τὸ σπέρμα ἐπεί που λέγω ὁ Ἀπόστολος Παῦλος ἡγιάσθαι λέγει ἡ γυναῖκα διὰ τὸν ἄνδρα, ἢ τὸν ἄνδρα διὰ γυναικός. Strom. l. 3. p. 445. D.

(l) *Liberum habet arbitrium nubere Legis suæ Viro.* Pseud. Ambr.

(m) Ἐλεύθερός ἐστι καὶ αὐτῷ λύσαι τὸν γάμον, καὶ αὐτὸς διαλῦσαι. Photius.

(n) Διαζεύγνυσθι βέλτιον γὰρ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chrysost. Theophylact.

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ſuppoſed, that the Laws which ſay, *He that marries her which is put away committeth adultery*, Matth. 5. 22. and that *the Wife is bound to the Husband as long as he liveth*, v. 39. Rom. 7. 1, 2, 3. concerned only equal Marriages, partly becauſe the *Apoſtle* ſaith, *He had no commandment of the Lord* to produce for the deciſion of this caſe; and partly becauſe he doth not here ſay, as in the caſe of equal Marriages, *v.* 11. ἐὰν χωρισθῇ, *if ſhe be ſeparated, let her remain unmarried.* It is the Opinion of (o) Mr. *Thorndike*, that the *Apoſtle* look'd upon Marriage, made by Perſons before they were Chriſtians, to lay no ſtricter Oligations on them, then the Laws which they were under when the Marriage was contracted deſign'd to lay upon them. But this ſeems not conſiſtent with our Lord's deciſion touching Divorce and *Polygamy*; for though they were allowed both by *Jews* and *Gentiles*, our *Saviour* pronounces them diſagreeable to the firſt Inſtitution of Matrimony by God; and theſe Laws binding all that were *Chriſtians*, no Chriſtian Convert could after his or her Converſion, do any thing on their parts oppoſite to them; and whatſoever liberty of Divorce the Laws of *Jew* or *Gentile* might allow of, the *Apoſtle* will not permit the believing Wife or Huſband to make uſe of them, by beginning the Separation, *v.* 12, 13, 15. If then theſe words, *a Brother or Siſter is not in bondage in theſe caſes*, do import they are not obliged to live unmarried, ſuch a total and perpetual Deſertion muſt diſſolve the Matrimony, and render the deſerting Perſon as dead unto the other. But though all the *Romaniſts*, and many of the *Reformed* allow of this Interpretation of the *Fathers*, it muſt be dangerous to admit of it without this Reſtriction. A Brother or Siſter is not enſlaved, after all means of Peace and Reconciliation have been in vain attempted, and the Unbeliever hath entred into another Marriage, or rather hath diſſolved the former by *Adultery*, as may well be ſuppoſed of thoſe *Heathens*, who thus ſeparated from their *Chriſtian Mates*. And this Interpretation ſeems to be confirmed from the former words relating to the caſe of the believing *Wives* and Husbands, *if they depart, let them remain unmarried*; it being not to be ſuppoſed that Believers would diſſolve the Bond of Matrimony by *Adultery*. Therefore the *Apoſtle* ſeems to grant this in the caſe of Unbelievers, departing from *Chriſtians* on the account of their Faith.

Ver. 17. Εἰ μή, *but.*] Or rather, *if not.* o
So אִם לֹא and אִם אֵין Gen. 18 21. εἰ δὲ μή, and *if it be not ſo.* See Chap. 24. 8. & 42. 16, 37. Job 9. 24. εἰ δὲ μή, *and if it be not ſo, who will make me a liar?* and *Chap.* 24. 25. *John* 14. 2. εἰ δὲ μή, *if it were not ſo I would have told you.* See *Naldius de partic. Hebr. p.* 92. To others, εἰ μὴ ſeems to be miſplaced, as being added to the beginning of this Verſe, when indeed it belongs to the cloſe of the former, thus; *how knowſt thou, O man,* εἰ τὴν γυναῖκα σώσεις, εἰ μή, *whether thou ſhalt ſave thy wife, or not?* And ſo the ſeventeenth Verſe will begin ἑκάστῳ, as the twentieth and the four and twentieth Verſes, which anſwer to it, do.

Ver. 18. Μὴ ἐπισπάσθω, *let him not be uncircumciſed.*] Ὅτι ἡ ἀπὸ περιτομῆς ἀκρόβυστοι γίνονται. *Epiph. de Ponder. & Menſur. p.* 172. p

Ver. 23. Τιμῆς ἠγοράσθητε, *have ye been bought with a price?*] That the Charity of *Chriſtians* was employed to buy their Brethren out of Slavery, we learn from the *Apologies* of (p) *Juſtin Martyr*, and (q) *Tertullian*, who tell us, That *the Offerings of Chriſtians at the Sacrament, were, amongſt others, employed for that uſe:* And that theſe words ought to be rendred by way of Interrogation, is evident from the preceding Diſcourſe, which is ſtill by way of Queſtion. *Is any man called, being uncircumciſed?* v. 18. *Art thou called being a Servant?* v. 21. And that they are to be thus interpreted the deſign of the *Apoſtle* ſhews, which is to inform them that their *Chriſtianity* did not exempt them from their Secular Relations to *Heathens*, the Believer ſtill continuing in his Conjugal Relation, and in the ſame Relation of a Servant to his *Heathen Maſter*. Now to tell them they were bought with a price by *Chriſt*, and therefore ought *not to be the Servants of Men*, is plainly to contradict this deſign; but it is well conſiſtent with the foregoing advice, *If thou canſt be made free, uſe it rather*, to add, *Are ye then bought out of Servitude by the Charity of Chriſtians?* return not again to the Service of Unbelievers. q

Ver. 25. Περὶ τῶν Παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *concerning Virgins I have no commandment of the Lord,*] To produce touching their continuance in, or change of that ſtate. Here *Eſthius* takes care to add, that the *Apoſtle* muſt be underſtood only *de Virginibus quæ nondum Deo voverint continentiam*, of ſuch Virgins which were not under the Vow of Continence. And when the *Apoſtle* ſaith r

(o) *Laws of the Church*, p. 117.

(p) Τὸ συλλεγόμενον ἕκαστος τῇ παρεστῶτι ἐπιδίδοται, καὶ αὐτὸς ἐπικυρεῖ ὀρφανοῖς, καὶ χήραις, καὶ τοῖς ἐν δεσμοῖς οὖσι. Apol. 2. p. 99.

(q) *Hæc quaſi depoſita pietatis ſunt; nam inde non Epulis, nec potaculis diſpenſatur, ſed egenis alendis, humandiſque, & pueris, & puellis, re, ac parentibus deſtitutis——Et ſi qui in Metallis, & ſi qui in Inſulis, vel in Cuſtodiis*, &c. Apol. c. 39.

without

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without exception, *If a Virgin marry, she hath not sinned*, v. 28. he adds, *Nisi sit Virgo Christo dicata*, i. e. *unless she be a Virgin consecrated to Christ by such a Vow*; both which Exceptions seeing St. *Paul*, assisted by the Holy Spirit, thought not fit to add, we may presume that he knew nothing of that matter.

s Ibid. Γνώμην δὲ δίδωμι, &c. *but I give my judgment as one that hath obtained mercy of the Lord to be found faithful.*] This, saith the *Apostle*, is all that is required of a Minister of God, and a Steward of his Mysteries, that *he be found faithful* in administring the Grace of his *Apostleship*, 1 Cor. 4. 1, 2. And this Fidelity was still attended with the Power of Christ assisting them, as appears from these words, *I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the Ministry*, 1 Tim. 1. 12. So that this Phrase doth not imply, as some imagine, that the *Apostle* had only an ordinary assistance in this Advice, such as any pious skilful Pastor may still expect, much less that this is a *Counsel* which might be disregarded without sin.

t Ver. 26. Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *for the present distress.*] This Phrase plainly shews this cannot relate *ad pacata Ecclesiæ Tempora*, to the peaceable Times of the Church, for they are not Times of Tribulation, as the word ἀνάγκη often signifies. So *Luke* 21. 23. *there shall be* ἀνάγκη μεγάλη *great tribulation*, ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, necessities, distresses*, 2 Cor. 6. 4. ἐν ἀνάγκαις, ἐν διωγμοῖς, *in necessities, in persecutions*, 2 Cor. 12. 10. Nor can it signifie the Troubles common to this Life, for they are not always instant, or present. See v. 28. where the Phrase is θλῖψις ἐν σαρκὶ, *trouble in the flesh.*

u Ver. 31. Ὡς μὴ καταχρώμενοι, *as not abusing it.*] So this Expression is used in (r) *Philo*, *This is anothers, do not covet it; this is thy own, use it so as not abusing it; hast thou abundance, give to others, for the excellency of wealth consists not in thy purses, but in helping those that want.*

Note also, That they who interpret these words, *the time is short*, with relation to the troubles shortly to come at the destruction of *Jerusalem*; and the fashion of the world passing away, *of a new Scene of things beginning to appear*, seem not to give the true import of the *Apostles* words: For (1.) it is not easie to conceive what concernment the *Corinthians* then had in the Destruction of *Jerusalem*; what peculiar Troubles hapned; what loss of Wives, or of Possessions, they did then sustain, or indeed, what Persecution they then lay under, from which the Destruction of *Jerusalem* might free them.

2ly, *The fashion of the world's passing away*, seems plainly to refer to the Dissolution of it, or at least to our Passing out of it in a short time, according to those words of St. *John*, *Love not the world, nor the things of the world, for the fashion of the world passeth away, and the lusts thereof*, 1 John 2. 15, 17. Again, To have, and use these things, as if we had them not, or did not use them, is to be moderate in the Enjoyment of them; not to be much affected with them when we have, or much afflicted when we want, or lose them.

Ver. 34. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *there* w *is difference between a wife, and a virgin.*] The Reading of the *King*'s Manuscript is this, καὶ μεμέρισται, *and is distracted.* And then begins the 34th Verse thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman*, i. e. the Widow, *and the Virgin careth for the things of the Lord*: But though this Reading makes a good sense, it is not found in any of the *Greek* or *Latin Interpreters.* (2.) It makes too great a Variation from the Ordinary Reading, by adding καὶ before μεμέρισται, and by joyning ἡ γυνὴ ἡ ἄγαμος, which in all printed Copies, and ancient *Interpreters*, are separated. And (3.) it makes ἡ γυνὴ here to signifie the *Sex* only, and to be indeed a *Virgin*, or *unmarried Woman*; whereas in this Chapter it above twenty times signifies a *Wife*, and always stands opposed to the *Virgin*, or unmarried Person. So *v.* 1, 2. *v.* 3. twice; *v.* 4, 10, 11, 12, 13, 14 twice; 16 twice; 27 thrice; 29, 39. which observation is sufficient to destroy this Reading; especially seeing the Common Reading gives a good sense, and may be rendred thus, *The Virgin, and the Wife are divided, or drawn several ways; the first looking only after Purity, the second after the Pleasure of her Husband also.*

Ver. 36. Ἐὰν ἡ ὑπέρακμος, *if it be over-aged.*] x The (s) *Jews* from the Precept *to increase and multiply*, thought themselves obliged to marry at Twenty, and that they offended against the Law if they did not so; declaring that whosoever neglected this Precept was guilty of *Homicide.* The *Philosophers* say with (t) *Hesiod*, that γάμος ὥριος *marriage was seasonable to the Woman about*

(r) Ἴδιον τοῦτο χρῶ μὴ καταχρώμενος. De Joseph. p. 428.
(s) *Seld. de Jure. Natural.* &c. l. 5. c 3.
(t) Γάμε δ' ὅρον εἴ κόρῃ μὲν ἀπὸ ἑπταέτηρα ἑτῶν εἰς ὄγδοα, κόρῳ δ' ἀπὸ πεντάκοντα μεχρὶ τῶν πάντα καὶ πεντήκοντα. Plato de Leg. l. 6. p. 877.

Thirty,

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Thirty, to the Male from Thirty to Thirty five. By the Law of (u) *Lycurgus*, they who continued unmarried were prohibited to ſee the Games; By the Laws of the *Spartans* they were puniſhed; and by *Plato* they are declared unworthy of any honour: To either of theſe Opinions the Diſcourſe of the *Apoſtle* may relate.

y Ver. 37. *Note*, It is generally ſuppoſed that theſe three Verſes relate to Virgins under the power of *Parents* and *Guardians*; and hence the uſual Inference is this, *Children are to be diſpoſed of in marriage by their Parents.* Now this may be true, but it hath no foundation in this Text; for τηρεῖν ἑαυτοῦ παρθένον, is not to keep his Daughters, but his own Virginity, or rather his purpoſe of Virginity: for as (w) *Phavorinus* informs us, *He is called a Virgin, who freely gives up himſelf to the Lord, renouncing Matrimony, and preferring a Life ſpent in Continency.*

And that this muſt be the true import of theſe words, appears from this Conſideration, that this depends upon the purpoſe of his own heart, and the power he hath over *his own will*, and the *no neceſſity* ariſing from himſelf to change this purpoſe; whereas the keeping a Daughter unmarried, depends not on theſe Conditions on her *Father*'s part, but on her own; for let her have a Neceſſity, ſurely the *Apoſtle* would not adviſe the *Father* to keep her a Virgin, becauſe he hath determined ſo to do; nor could there be any doubt, whether the *Father* had power over his own will or not, when no neceſſity lay upon him to betroth his Virgin. The *Greek* runs to this ſenſe, *If he had ſtood already firm in his heart, finding no neceſſity*, to wit, to change his purpoſe, and hath *power over his own will* not to marry, finding himſelf able to perſiſt in the Reſolution he hath made to keep his Virginity, he doth well to continue a Virgin; and then the Phraſe, *If any man thinks he behaves himſelf unſeemly towards his Virgin, if it be over-aged*, and thinks he ought rather to joyn in Marriage, refers to the aforeſaid Opinions of *Jew* and *Gentile*, that all ought to marry at ſuch an Age; if any think thus, ſaith the *Apoſtle*, let them do what they will, let them marry, for in ſo doing, they do not ſin: And then he concludes with thoſe words applyed to both Caſes, *So then both he that marries, doth well, and he that marries not, doth better.*

Ver. 39. Ἐν Κυρίῳ, *in the Lord.*] That is, z ὁμοπίστῳ *to one of the ſame Faith*, ſay *Theodoret*, *Tertullian*, St. *Cyprian*, and St. *Jerom*, declaring that all Marriage with *Heathens* is forbid to *Chriſtians*. Hence alſo it is evident that Second Marriages are allowable, See *Rom.* 7. 3. 1 *Tim.* 5. 14.

Ver. 40. 'This, ſay ſome, is not ſpoken a a
'with the Authority of an *Apoſtle*, or a
'*Teacher* ſent from God, but in ſuch a ſtyle
'as implies an ordinary Aſſiſtance, ſuch as
'any skilful Paſtor may ſtill expect.

But theſe Men did not well conſider that the *Apoſtle* was writing to them, who were apt to queſtion his *Apoſtleſhip*, and required *a Proof of Chriſt ſpeaking in him*, 2 Cor. 13. 3. to whom it was proper to ſay, *Whatſoever you may conceive of me, I ſuppoſe I have the Spirit of God.* Or (2.) that δοκῶ is frequently an Expletive, and ſo δοκῶ ἔχειν may be here rendred, *I have the Spirit of God.* So ὁ δοκεῖ ἔχειν that *which he ſeems to have*, Luke 8. 18. is, ὃ ἔχει *that which he hath*, Matth. 13. 12. οἱ δοκοῦντες ἄρχειν, *they which are accounted to Rule*, Mark 10. 42. is οἱ ἀρχοντες *they which Rule*, Matth. 20. 25. So in this Epiſtle, ὁ δοκῶν ἑστάναι, is, *he that ſtands*, Chap. 10. 12. ὁ δοκῶν φιλόνεικος, *he that is Contentious*, Chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet or Spiritual, let him know that the things I write unto you are the Commandments of the Lord*, Chap. 14. 37.

(u) *Alexand. ab Alex. Genial Dier. l.4.c.8.*

(w) Παρθένον ὀνομάζεται ὁ ἑκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ, καὶ τὸν ἐν ἁγιασμῷ βίον προελόμενος.

CHAPTER VIII.

a Verſe 1. a NOW as [*for the Plea, mentioned in your Letter,*] touching [*the lawfulneſs of eating*] things offered to Idols, we, [*who abſtain from eating theſe things, to the ſcandal of others,*] know [*as well as others,*] that [*an Idol is nothing, for*] we all have [*this*] knowledge, [*yet*] knowledge [*when it is not joyned with Charity,*] puffeth up [*againſt,*] but charity edifieth [*our brother.*]

2. And [*therefore*] if any man think he knoweth any thing, [*and by reaſon of that knowledge deſpiſeth others, not regarding their welfare,*] he knoweth nothing yet b as he b ought to know.

3. But if any man love God, [*and, for his ſake, his brother*, John 4. 17. *uſing his knowledge to the glory of God, and the benefit of his Brother,*] the ſame is known [*and accepted*] of him.

4. As concerning therefore the eating of thoſe things that are offered in Sacrifice to Idols,

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c Idols, we [*also generally*] know that c an Idol is nothing in the world, [*of that it is esteemed by them that worship it*, i. e. *no Deity*,] and that there is no other God but one.

5. For though there be that are called d Gods, whether in Heaven or in Earth, d as, [*to the Heathens*,] there are Gods many, and Lords many, [*they having their Celestial and Terrestrial Gods, and Lords*;]

6. But, [*or, yet*] to us [*Christians*,] there e is but e one God the Father, of whom are all things, and we in [*or for*] him, and one Lord Jesus Christ, by whom are all things, and we by him.

f 7. f Howbeit there is not in every man this knowledge; for some with conscience of the Idols [*being something*,] unto this hour eat [*what is offered to*] it, as a thing offered to an Idol; [i. e. *not as common meat, but as a sacred Banquet in honour of the Idol*;] and their conscience being weak, [i. e. *erroneous, subject to stumble and fall*,] is defiled.

8. But [*it is to be considered by us, that*] meat commendeth us not to God; for neither if we eat are we the better, [*for so doing in the sight of God*;] neither if we eat not are we the worse: [*you therefore ought not so to eat, as to give occasion to the fall of your weak Brother*,]

9. But [*rather to*] take heed; lest by any means this liberty of yours become a stumbling block to them that are weak; [*so as to provoke them to fall from Christianity, or to defile themselves with Idolatry.*]

10. For if any man, [*who with this erroneous Conscience goes to these Feasts*,] see thee who hast knowledge g sit at meat in g the Idol Temple, shall not the Conscience of him that is weak be [*the more*] emboldned [*by thy Example*] to eat those things which are offered to Idols [*in honour of the Idol, or as thinking it no hurt to worship Idols?*]

11. And [*so*] through thy knowledge, shall the weak brother perish, h for whom h Christ died.

12. But [*surely it deserves well to be considered, that*] when ye sin so against the Brethren, and wound their weak Consciences, ye sin against Christ, [*wounding, and murthering the Members of his Body, defeating the great end of his Death, and destroying them whom he designed to save.*]

13. Wherefore, if meat make my brother to offend, [*and so to perish*,] i I will eat no i flesh whilst the world stands, lest I make my brother to offend, [*and perish.*]

Annotations on Chap. VIII.

a Verse 1. Περὶ τῶν εἰδωλοθύτων, *now as touching things offered to Idols.*] This is that other Doctrine of the *Nicolaitans*, Nullam differentiam esse, docentes Idolothyton edere, *that things offered to Idols might be eaten without discrimination*, which the *Apostle* here sets himself to confute, speaking of these things both in the general, *Chap.* 10. 23. to the end; and in particular, as they were eaten with relation to the Idols in the Idol *Temple.*

b Ver. 2. Καθὼς δεῖ γνῶναι, *as he ought to know.*] To know thus, saith (a) St. *Bernard*, is to know in what order, with what study and endeavour, and to what end we ought to know all things. *In what order*, as desiring to know that first which is most necessary to Salvation. *With what study*, as desiring most ardently to know that which is most vehemently to be loved, and most tends to produce love in us. *To what end, viz.* not out of Curiosity, Vain-glory, or filthy Lucre; but for the Edification of thy self, or of thy Brother.

c Ver. 4. Οὐδὲν εἴδωλον, *an Idol is nothing.*] This Aphorism, that an Idol was nothing, was usual among the *Jews*, who were taught by the *Old Testament*, that the *Heathen* Deities were הבלים and אלילים Vanities and Nothings. Thus in (b) *Echa Rabboth*, or the old Comment on the *Lamentations*, *Rachel* speaks thus to God, *Why envies't thou an Idol which is nothing?* And in the (c) *Elle Shemoth Rabba*, we have this Aphorism, *There is nothing solid in an Idol.* And hence their *Rabbins* concluded, saith Dr. *Lightfoot*, that it could have no power to pollute, and that whatsoever Worship was paid to it, if it were not worshipped under the Notion of a God, it was nothing; but whatever they meant of an Idol's being nothing, 'tis certain the *Apostle* only means, that it is nothing of a God; for he proves that it is nothing, because *there is no God but one*; and so all the *Criticisms* about the word εἴδωλον, *Idol*, are impertinent.

Ver. 5. Ὥσπερ εἰσὶ θεοὶ πολλοὶ, *as there are* d *Gods many, and Lords many.*] Here (d) Mr. *Cl.* translates the words thus, *as really there are gods many*, &c. and Magisterially saith, *The Apostle hath no reference to the Gods or Idols of the Heathens; but by Gods in Heaven, are meant God and the Angels; in the Earth Magistrates, who are also called the Lords of*

(a) *In Cant. Cantic. c.* 36. *p.* 151. (b) F. 56. Col. 1. (c) Sect. 30. (d) *Vid. Art. Crit. part.* 2. *c.* 5. § 8 *p.* 77.

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the World. But he proves not a word of all this; yea, the contrary is not only ſaid by all the (e) *Ancient Fathers* and *Commentators* upon the place, who both aſſert and prove the contrary, but alſo is evident from the words themſelves. For firſt, when the *Apoſtle* had ſaid expreſly, *We Chriſtians know there is no God but one*; would he immediately add, *There are really Gods many*, what would this have been, but as *Chryſoſtom* and *Theophylact* ſay, τοῖς φανεροῖς μάχεσθαι, *to ſpeak things repugnant*, which to avoid, the *Apoſtle* adds, though there be οἱ λεγόμενοι θεοὶ, *thoſe that are called Gods*, by theſe words ſeparating them from him that truly is ſo; and *ſhewing that they are only ſo in name, but not in reality; not in truth, but in word only.* And this is evident from the words following; *though* (to them) *there be Gods many, and Lords many,* παρ' ἕλλησι θεοὶ καὶ κύριοι λεγόμενοι, *yet to us* (Chriſtians) *there is but one God and one Lord.* Laſtly, Whereas he ſaith, *By Gods in Heaven are meant God and the Angels,* let him ſhew any inſtance in the *New Teſtament* where Θεὸς is put for *God and the Angels*, or where both are thus mentioned under that one Name: Here to be ſure it cannot be ſo, for the *Apoſtle* had not only ſaid before, *We* Chriſtians *know there is no other God but one*, but ſaith after, This is he *of whom are all things*, i. e. whoſe Creatures the *Angels* are, could he then ſay, in the intermediate words, *there really are many Gods in Heaven, God, and the Angels?*

e Ver. 6. Εἷς Θεὸς ὁ Πατὴρ, *one God the Father.*] Hence the *Arians* and *Socinians* argue thus againſt the Deity of Chriſt; *viz. As he who ſaith there is one Emperor, to wit,* Cæſar, *ſaith in effect there is no other Emperor but* Cæſar; *ſo he that ſaith there is one God the Father, ſaith in effect, there is no other God beſides the Father.* Again, *He who having ſeparately ſpoken of one God, proceeds diſtinctly to ſpeak of one Lord, to wit, Jeſus Chriſt, doth by that diſtinct Title ſufficiently ſhew Jeſus Chriſt is not that God.*

Anſw. To the ſecond Argument the Reply is obvious, by retorting the Argument as do the *Ancient Commentators*, againſt this *Arian* Objection thus: That as the Apoſtle, by ſaying, *there is one Lord*, to wit, *Jeſus Chriſt* cannot be reaſonably ſuppoſed to exclude the *Father* from being alſo the *Lord* of Chriſtians, as he is often ſtyled in the *New Teſtament*; ſo neither by ſaying *there is one God the Father*, ought he to be ſuppoſed to exclude *Jeſus Chriſt* from being alſo the God of Chriſtians. So (f) *Origen* and (g) *Novatian.* Eſpecially if we conſider, (1.) that he is here ſtyled that one Lord *by whom are all things*, i. e. *by whom all things are created*, Eph. 3. 9. *All things which are in Heaven, or in Earth*, Coloſſ. 1. 16. *for he that made all things is God*, Heb. 3. 4. and by the work of the Creation is the Godhead known, *Rom.* 1. 20. And this is elſewhere made the very deſcription of God the *Father*, that it is he *by whom are all things*, Rom. 11. 35. Heb. 2. 10. (2.) That all things were created, not only by this Lord, but εἰς αὐτὸν *for him* alſo, *Col.* 1. 16. Now this is the very thing which the *Apoſtle* here aſcribes to God the *Father.*

2*ly*, To the other Argument I anſwer, That we and all the *Ancients* aſſert, as truly as they can do, the Unity of the Godhead; and that *Chriſt Jeſus* is not another God, but only another Perſon from the *Father*; and that the Application of the word *God* here to the *Father*, doth not neceſſarily exclude the Son from being God alſo, but only from being the Fountain of the Deity as the *Father* is. Thus when theſe words, *I am Alpha and Omega, the firſt and laſt*, Rev. 1. 17. & 2. 8. & 22. 13. are by St. *John* applyed to Chriſt, it cannot be concluded hence, that the *Father* is not alſo *Alpha and Omega, the firſt and the laſt*, as he is often called in the *Old Teſtament:* And though *our Saviour* be the proper Title of our *Lord Jeſus*, as his very Name informs us, yet is the *Father* in Scripture ſtyled *our Saviour*, 1 Tim. 1. 1. & 2. 3. *and the Saviour of all Men*, Chap. 4 10. The Primitive *Fathers*

(e) Θεοὶ λεγόμενοι. A Paganis, Ambroſius. Κατὰ τὴν ἑλλήνων μυθολογίαν, Theodoret. Παρ' ἕλλησιν, Chryſoſt. Photius, Oecumenius, Theoph.

Dixit enim & ſeparavit eos, qui dicuntur quidem, non ſunt autem Dii, ab uno Deo Patre. Iren. lib. 3. cap. 6.

Πόλλοι μὲν ἕλληνες λέγουσιν εἶ θεὸς, τὸν δ' αὐτὸν ὀνομάζουσι καὶ Κύριον. Οὗτοι δ' ἀδικοῦσιν εἰσὶν, ἀλλ' οὐ ὀνόμασι γνωρίζονται μόνοις. Theodoret.

Οὐκ ἁπλῶς εἰσιν, ἀλλὰ λεγόμενοι, οὐκ ὂν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chryſoſt. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

(f) *Miror quomodo quidam legentes unus Deus Pater ex quo omnia, & unus Dominus Ieſus Chriſtus per quem omnia, negent filium Dei Deum deberi profiteri, ne duos Deos dicere videantur: Sed non advertunt qui hæc ita ſentiunt, quod ſicut Dominum Ieſum Chriſtum non ita unum eſſe Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita & Deum Patrem non dixit ita eſſe unum Deum, ut Deus filius non credatur.* Origen. in Rom. c. 9. v. 5

(g) *Si non putant aliquâ ratione offici poſſe ei, quod unus Dominus eſt, per illud quod eſt Dominus & Chriſtus, aut illi quod unus eſt bonus, per illud quod bonus ſit nuncupatus & Chriſtus, eâdem ratione intelligant offici non poſſe ab illo quod unus eſt Deus, ei quod Deus pronuntiatus eſt Chriſtus.* Novatian cap. 30.

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therefore considering God the *Father* as the Fountain of the *Deity*, and *Jesus Christ* as *God of God*, do frequently assert two things, which may serve to illustrate this Passage; *viz.*

1*st*, That (h) *Christians* acknowledg'd one God only, even the *Father*, and yet that *Jesus Christ* was truly God of the Substance of the Father.

2*ly*, That God the *Father* was the Creator of all things, and yet that all things were created by the Word.

f Ver. 7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *there is not in all this knowledge.*] This contradicts not what is said *v.* 1. *We all have knowledge*; that being spoken of them who abstained from things offered to Idols, out of scandal to others only; this of them who through weakness did eat of them; the first, being well informed Christians, knew there was but one God the *Father*, and one Lord *Jesus Christ* to be worshipped; the weak thought there might be some *Deastri*, or *Inferior Lords*, to whom some Reverence was due.

g Ver. 10. Ἐν εἰδωλείῳ κατακείμενον, *sitting at meat in the Idols Temple.*] The *Gentiles*, saith (i) *Josephus*, offer Hecatombs to their Gods, ᾗ χρῶνται ἱερείοις ἀντὶ ἐυωχίας, *and use their Temples for their Banquetting house*; so we read *Judg.* 9. 27. *Amos* 2. 7. and in prophane *Authors* very frequently; when therefore, saith the *Apostle*, the weak *Jew* who abhorreth Idols, or the *Gentiles* newly converted from the worship of them, shall see thee doing the same thing which *Heathens* do in honour of their Idols, and that in places appropriated to their Worship, will they not be tempted, by the Example of such a strong and knowing Christian, to conclude, that either *Idolatry* is by *Christians* accounted no sin, or that the Idol deserves some honour, and so comply with them from these erroneous Principles in eating things offered to Idols.

Ver. 11. Δι' ὃν Χριστὸς ἀπέθανεν, *for whom Christ died.*] From this, and the like place, *Rom.* 14. 15. it is strongly argued, that Christ intentionally died for those that may for ever perish; for here the *Apostle* dissuades the *Corinthians* from scandalizing their weak Brethren, by an Argument taken from the irreparable Mischief they do to them, the eternal Ruine they may bring upon them by this Scandal; whereas, if it be as some assert, That *all things, even the sins of the Elect, shall work together for their good, and that they can never perish*; if the *Apostle* knew and taught this Doctrine to them, why doth he go about to fright them from this Scandal, by telling them, it might have that Effect which he before had told them was impossible? If you interpret his words thus, *So shall he perish for whom in Charity you ought to judge Christ died*, 'tis certain from this Doctrine, that they must be assured this Judgment of Charity must be false, or that their Brother could not perish. In the first case, they could not be obliged to act by it; and in the second, they could not rationally be moved by it to abstain from giving Scandal on that impossible Supposition. If you interpret him thus, *So shall thou do that which in its nature tends to make thy Brother perish, and might have that Effect, had not God determined to preserve all for whom Christ died from perishing*: Since this Determination renders it sure to me, who know it, that they cannot actually Perish, it must assure me there can be no cause of abstaining from this Scandal, lest they should perish by it. Moreover, by thus offending, saith the *Apostle*, *you sin against Christ, viz.* by sinning against them whom he hath purchased with his Blood, and destroying them for whose Salvation he hath suffered; deny now this intent of *Christ's* Death, and shew, if you can, in what *Christ* hath demonstrated his great Love to them that perish; how they can ever sin against Redeeming Love; or how by thus offending them, who neither do, nor can belong to him as Members of his Body Mystical, we are injurious to Christ.

Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] h It being customary for the *Heathens* to consecrate all the Flesh they used to eat to some (k) *Dæmon* or *Idol*, and the weak *Jews*

(h) *Heretici* αἰχμαλωτίζουσιν ἀπὸ τ ἀληθείας τὸν μὲν ἕνα Θεὸν Πατέρα παντοκράτορα, ᾗ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν τὸν Θεὸν διαβουλεύονται, Iren. l. 1. p. 18. *Et tamen fidem ab Ecclesia receptam hanc esse tradit*, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν ᾗ Θεῷ πᾶν γόνυ κάμψῃ, cap. 2. p. 50. *Prophetis quidem & Apostolis patrem & filium confitentibus, & ipso Domino Patrem tantum Deum, & Dominum eum qui solus est Deus & Dominator omnium, tradente Discipulis, sequi nos oportet.* L. 3. c. 9. *Et tamen* c. 10. *secundum id quod Verbum Dei homo erat* —— *requiescebat Spiritus Dei super eum*, —— *secundum autem quod* Deus erat, *non secundum Gloriam judicabat.* Vide c. 11. *Apostoli autem secundum eos transgressores præcepti ostendunt Demiurgum Deum & Dominum & Patrem confitentes* —— Si non hic Solus est Deus & Pater, L. 4. c. 2. *Et tamen* c. 11. *ipse igitur Christus cum Patre vivorum est Deus. Itaque Deos omnino non dicam, nec Dominos, sed Apostolum sequar, ut si pariter nominandi fuerint Pater & Filius, Deum Patrem appellem, & Jesum Christum Dominum nominem, solum autem Christum potero Deum dicere, sicut idem Apostolus*, ex quibus est Christus qui est Deus super omnia benedictus in omne ævum. Tertull. adv. Prax. c. 31. *Est ergo Deus Pater omnium Ipse tutor & Creator, Solus Originem nescions* —— *unus Deus*, Novatian. c. 31. *Et tamen ex Patre processit substantia illa Divina cujus nomen est Verbum per quod facta sunt omnia* —— Deus utique procedens ex Deo, *secundum personam efficiens, sed non eripiens illud Patri quod unus est Deus.* Ibid.

(i) *Contr. Apion.* l. 2. p. 1069. A. (k) See Dr. *Spenc. de Rit. Hebr.* p. 500, 501.

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being ſo nice in matters of that nature, this Neceſſity might ſometimes lye upon the *Chriſtian* to abſtain from all Fleſh, to avoid the offence of the weak Brother; and the *Apoſtle* here engageth rather to ſubmit to it, then to be an occaſion of his Ruine. See *Theodor. H. Eccl. l. 3. c.* 15. and Note on *Rom.* 14. 2.

Note alſo, That there is nothing in this Chapter which intimates that the *Apoſtle* diſcourſeth of a Conſcience *doubting about things indifferent*, but rather that he all along diſcourſeth of an Erroneous Conſcience, which from a falſe Perſwaſion falleth into Sin, for, ſaith he, *ſome with a Conſcience of the Idol to this hour, eat it as a thing offered to the Idol*, v. 7. Now ſo to do, is to act plainly, not from a doubting Conſcience about a thing indifferent, but from an erroneous Conſcience about a thing unlawful; and yet this is the Man *whoſe Conſcience being weak, is defiled.* And in this ſenſe are the words ἀσθενὴς, ἀσθένεια, ἀσθενεῖν, to be *weak*, and *weakneſs* commonly uſed in the *Septuagint* anſwering to the Hebrew כשל which ſignifies *to fall* and *ſtumble*. See Note on *Rom.* 5. 6.

2*ly*, Πρόσκομμα γίνεσθαι τοῖς ἀσθενέσιν, *to be a ſtumbling block to the weak.*] V. 9. Is not barely to offend them, or to induce them to do any thing with a doubting Conſcience, but to make them ſtumble at the *Chriſtian* Faith, or fall off from it, or periſh by *Idolatry.* For thus it follows, *and ſo ſhall thy weak brother periſh:* So *Rom.* 9. 32, 33. *Iſrael ſtumbled at the ſtone of ſtumbling, as it is written, Behold I lay in Zion* λίθον προσκόμματος, *a ſtone of ſtumbling*, 1 Pet. 2. 8. *to them that be diſobedient; the ſtone which the builders diſallowed, is made* λίθον προσκόμματος, *a ſtone of ſtumbling.*

3*ly*, *To ſcandalize, or offend this weak brother*, V. 13.] Is not only to do a thing ungrateful to him, or to cauſe him to ſin by acting with a doubting Conſcience, but to divert him from the Faith, or cauſe him to diſlike it, becauſe he ſees that *Chriſtians* ſo freely do communicate with Idols, or to encourage him to joyn *Idolatry* with the Profeſſion of it. That this is the conſtant ſenſe of the word σκανδαλίζεσθαι, ſee Note on *Rom.* 14. 13, 21.

Hence evident it is, that what Diſſenters ſay from hence againſt our *Ceremonies*, that they offend, or grieve them, that they cannot comply with them by reaſon of thoſe Doubts which they lye under, touching the Lawfulneſs of the uſe of them, is impertinent to the *Apoſtle*'s Argument; if they would have the *Apoſtle* here to patronize them, they muſt confeſs that they are acted herein by a falſe Judgment, and erroneous Conſcience, as the weak Perſon mentioned by him was.

Nevertheleſs, this ſeemeth to preſs hard on them who believe the Schiſm of ſuch weak Perſons, will finally tend to their Ruine, and render them Exiles from the Flock of Chriſt, and yet for things indifferent, will in this dreadful ſenſe *cauſe their weak Brother to offend, or to be ſcandalized*, ſince this they do for that which *commends them not to God*, which doing *they are not the better*, or omitting, *they are not the worſe*, v. 8. For if *Schiſm*, and *Idolatry*, be equally damning ſins, and equally cauſe *my brother to offend*, and him *to periſh, for whom Chriſt died*, we are equally to take heed in both caſes, leſt ἐξουσία ἡμῶν, *our power* to do the thing indifferent, become a ſtumbling block to the weak, or the erroneous in their Judgment of theſe things. For let Men imagine what other Differences they pleaſe in the caſe, whilſt the ſad Iſſue or event is in general the ſame, to wit, the *periſhing of my Brother*, and my power to have abſtained from that which through his erroneous Conſcience gave occaſion to it, is the ſame, I fear the Guilt will be the ſame.

CHAPTER IX.

Verſe 1. [a] AM I not [*who thus abſtain from what is offenſive to the weak*] an Apoſtle, [*as well as others?*] am I not free, [*to do what they may?*] [b] have I not ſeen Jeſus Chriſt our Lord, [*as well as they?*] and are not you my work in the Lord? [*and ſo if others have a power to live upon your Temporal things, have not I rather?* v. 11, 12.]

2. If I be not [*ſo viſibly and demonſtratively*] an Apoſtle to others, yet doubtleſs I am [*ſo*] to you, for the ſeal [*and teſtimony*] of my Apoſtleſhip are you in the Lord; [*as being converted by me, exerciſing the ſigns of an Apoſtle among you in all Patience, in ſigns and wonders, and in mighty deeds,* 2 Cor. 12. 12.]

3. My anſwer [*or Apology*] to them that do examine me, [*why I, and my Companions uſe not the ſame freedom as other Apoſtles and Evangeliſts,*] is this;

4. Have we not power to eat, and to drink, [*without uſing ſo much abſtinence, or at the charge of the Church as well as they?*]

5. Have we not power [c] to lead [*or carry*] about a ſiſter, a wife, as well as other Apoſtles,

[a] [b] [c]

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Apostles, and as the Brethren of the Lord, and Cephas?

6. Or I only, and Barnabas, have we not power to forbear working? [*and to receive Maintenance of the Church as others do.*]

d 7. d Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? [*And shall we the Souldiers of Jesus Christ,* 2 Tim. 2. 2. *the Planters of his spiritual Vineyard, the Pastors of his Flock,* Acts 20. 28. *be debarred of this Privilege?*]

e 8. Say I these things e as a Man [*only, from Principles of Natural Reason and Equity?*] or saith not the Law the same also?

9. For it is written in the Law of Moses, thou shalt not muzzle the mouth of the Ox that treadeth out the Corn; doth God [*say this only to shew, he*] take[*th*] care for Oxen?

10. Or saith he it altogether for our
f sakes? f For our sakes, no doubt, this is written, that [*in this spiritual Husbandry,* 1 Cor. 3. 9.] he that ploughs should plough in hope [*of reaping some advantage by it;*] and [*that*] he that threshеth in [*that*] hope, should be partaker of his hope.

11. If [*then*] we have sown unto you spiritual things, is it a great thing if we shall reap [*some of*] your carnal things? [*Rom.* 15. 27.]

g 12. If others be partakers of this g power over you, are not we rather [*so, who laid the foundation of a Christian Church among you,* 1 Cor. 3. 10. *and have begotten you through the Gospel?* 1 Cor. 4. 15.] nevertheless, we have not used this power [*among you,* 2 Cor. 11. 7, 8, 9.] but [*chuse rather to*] suffer [*the want of*] all things, lest we should hinder the [*advancement of the*] Gospel of Christ.

13. [*And not to insist only on mystical Interpretations of the Law;*] Do you not know that they who minister about holy things, [*excoriating, washing and preparing a Sacrifice for the Altar, as do the Levites,*] live of the [*holy*] things of the Temple, and [*that*] they which wait at the Altar are [*according to the institution of the Law*] partakers with the Altar? [*for that consumes not always the whole Sacrifice, but leaves some Portion to be eaten by the Priests.*]

14. Even so hath the Lord [*Jesus in the Gospel,* Matth. 10. 10. Luke 10. 7.] ordained, that they who preached the Gospel, should live of the Gospel.

15. But [*yet*] I have used none of these things, neither have I written these things, that it should be so done unto me; for it were better for me to dye [*for want of food,*] than that any man should make my glorying [*in thus advancing the Gospel*] void.

16. [*I say my glorying;*] For though I preach the Gospel, I have nothing to glory of [*upon that account;*] for necessity is laid upon me [*by the command, and special call of our Lord Jesus Christ, so to do,*] yea, wo is to me, if I preach not the Gospel; [*because then I shall be guilty of Disobedience to the heavenly Vision,* Acts 26. 9.]

17. h For if I do this thing willingly, [*if* h
I chuse to take nothing for preaching the Gospel, when I am under no obligation so to do,] I have a [*special*] reward, [*and may glory in it,*] but if against my will [*I preach the Gospel; yet am I under a necessity of doing this, and therefore cannot glory in it, or expect any special reward above others for it; since*] a dispensation of the Gospel is committed to me, [*and so in that I only can discharge my trust,*]

18. i What is my reward then? [*or what is* i
matter of special reward and glory to me?] Verily [*this,*] that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not [*or use not, See* 1 *Cor.* 7. 31.] my power, [*which is given me,*] in the Gospel: [*and this matter of rejoycing I have.*]

19. For though I be free from all men; [*as being a servant to none,*] yet have I made my self [*as a*] servant to all, that I might gain the more.

20. And to the [*unconverted*] Jews, I became as a Jew; [*circumcising Timothy for their sakes,* Acts 16. 3.] that I might gain the Jew; to them that [*in their opinion*] are [*yet*] under the [*obligation of the*] Law, as under the Law; [*purifying my self in the Temple, because they were zealous of the Law;* Acts 20. 21—26.] that I might gain them that are under the Law.

21. To them that are without Law, [*the unbelieving Gentiles, I became*] as without Law; [*discoursing to them from those natural Principles which they owned,* Acts 17. *rather than from the Law and the Prophets;*] being not without Law to God, but under the Law to Christ, [*or obedient to the Law of Christ, and taking care notwithstanding that I did nothing contrary to the Moral Law of God, and to the Rules of Christianity;*] that I might gain them that are without Law.

22. To the weak [*Converts among the Gentiles,*] I became as weak, [*by condescending to abstain from what might hurt their Consciences,*] that I might gain the weak; I am made all things to all men [*by my complyance with them in all lawful matters,*] that I might by all means save some.

23. And this I do for the Gospel's sake, that I might be partaker of [*the Promise, and Rewards of*] it, with you.

24. [*Which neither you, nor I, shall obtain by the bare profession or knowledge of it with-*

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out Charity, and a life ſuitable to the Precepts of it; for] know ye not, [*among whom the Iſthmian Games are acted,*] that they who run in a race, run all, but one [*of them only*] receiveth the prize? ſo [*therefore*] run [*your Chriſtian race,*] that ye may obtain [*the Reward of it;*]

25 And [*then you will be moved to abſtain, as I do, from what may cauſe your weak brother to fall and periſh; for*] every man that ſtriveth for the maſtery, [*or is a wreſtler in theſe Games,*] is temperate in all things; [i. e. *obſerveth a ſtrict abſtinence.*] Now they [*who thus abſtain, that they may prevail in wreſtling,*] do it [*only*] to obtain a corruptible Crown, [*of Bays, or Olive;*] but we [*Chriſtians, by uſing this Temperance, ſhall obtain*] an incorruptible [*Crown.*]

26. I therefore ſo run [*this race,*] not as uncertainly, [*or not regarding whether I am within the Lines, or come firſt to the Goal, or not;*] ſo fight I, not as one that beateth the Air, [i. e. *not vainly, as you ſeem to do; for what advantage have you by going to the Idol Temples, or eating things offered to Idols, to the Deſtruction of your Brother?*]

27. But I keep under my body, and bring it into ſubjection, [*by denying my ſelf theſe liberties in things indifferent;*] k leſt that by any means, when I have preached to others, I my ſelf ſhould be a Caſtaway, [*as being not partaker of the Bleſſings of the Goſpel,* v. 23.]

Annotations on Chap. IX.

a Verſe 1. Οὐκ εἰμὶ Ἀπόστολος; *am not I an Apoſtle?*] The *Apoſtle* here, from his own Example in abſtaining from the Power which the Lord had given him to receive the Neceſſities and Conveniencies of Life from them to whom he preached the Goſpel, ſhews how much it concerned them in a matter unneceſſary, to abſtain from the exerciſe ἐξουσίας of their rightful Power granted by *Chriſt*, to avoid the Scandal of the Weak, and to promote Men's ſpiritual welfare. So *Eſthius*. This Condeſcenſion indeed was not *in the exerciſe of his Apoſtolical Authority*, but it was in that which he might have challenged *as an Apoſtle of Chriſt*, 1 Theſſ. 2. 6. Hence he ſpeaks thus, *Am not I an Apoſtle?* and therefore have I not ἐξουσίαν *power to eat and to drink?* yea, it was in that he might have challenged by the nature of his Office, *v.* 7. by the Preſcriptions of the Law, *v.* 8. and by the *Ordinance of Chriſt*, v. 14. And this Abſtinence he uſed not only in *Achaia*, but in *Theſſalonica*, 1 Theſſ. 2. 9. 2 Theſſ 3.8. that he might be an Example for their Imitation, *v.* 9. It was not therefore any *private or perſonal Right* which he here waved, but a *Right of Office* belonging to all who did officiate in things Sacred; See Note on 2 *Cor.* 9. 2.

b Ibid. Οὐχὶ Ἰησοῦν ἑώρακα, *have I not ſeen Chriſt?*] The *Apoſtles* being choſen to be Witneſſes of the Reſurrection, it was requiſite that St. *Paul*, being called to that Office, ſhould alſo ſee him riſen. Hence *Ananias* ſpeaks thus to him, *The God of our Fathers hath choſen thee, that thou ſhouldſt ſee the juſt one, and ſhouldſt hear the words of his mouth, for thou ſhalt be his witneſs to all men of what thou haſt ſeen and heard*, Acts 22. 14, 15. & 26. 26. accordingly we find that *Chriſt* was *ſeen of him*, 1 Cor. 15. 8. yea, oft appeared to him after his Reſurrection, *Acts* 18. 9. & 22. 18. and that he was taught the Goſpel by *the immediate Revelation of Jeſus Chriſt*, Gal. 1. 12. The *Syriack*, *Arabick*, and ſome *MSS.* read thus, *Am I not free? Am I not an Apoſtle? Have I not ſeen Jeſus Chriſt our Lord?*

c Ver 5. Ἀδελφὴν γυναῖκα περιάγειν, *to lead about a ſiſter, a wife.*] It is the Obſervation of *Hilary Oecumenius* and *Theophylact*, that as ſome Women attended on the Lord, when he was on Earth, to miniſter Neceſſaries to him and his Diſciples, ſo ſome rich Women converted by them followed the *Apoſtles* to provide Diet and other Neceſſaries for them; and they who ſo interpret theſe words, tranſlate them *a Siſter-woman*. This Expoſition *Theodoret* mentions, but ſeems not to approve; and indeed it ſeems to have had it's riſe from (a) *Tertullian* when he was a *Montaniſt*.

For (b) *Clemens of Alexandria* not only ſaith, that he that marrieth, εἰκόνας ἔχει τὰς Ἀποστόλους *hath the Apoſtles for examples*; *and that St.* Peter *carried his Wife with him till her Martyrdom*; but confutes the Enemies of Matrimony from theſe very words, *Have we not power to lead about a Siſter, a Wife, as well as other Apoſtles*; adding that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας, (c) *they carried their Wives about, not as Wives, but as Siſters, to miniſter to thoſe that were Miſtreſſes of Families, that ſo the Doctrine of the Lord might, without any Reprehenſion, or evil Suſpicion, enter into the Apartments of the Women.* This Expoſition ſeemeth

(a) *Non Uxores demonſtrat ab Apoſtolo circumductas, ſed ſimpliciter Mulieres.* De Monog. cap. 8.
(b) Strom. 7. p. 736, 741. (c) Strom. 3. p. 448.

(1.) moſt

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(1.) most agreeable to the words which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot well be rendred *a Sister-Woman*, there being no Sister which is not an Woman. 2. It is most agreeable to the Context, which plainly seems to speak not of such wealthy Women which could nourish the *Apostles* out of their abundance, but of such which were to be nourished with them by others. And (3.) to the Language of the *Jews*, who called their Wives, *Sisters*. Thus *Tobit* saith to his Wife μὴ λόγον ἔχε ἀδελφῇ, *Take no care my Sister*, Tob. 5. 20. And *Clemens* in the words now cited, saith, *They were carried with them not as Wives, but Sisters.* And lastly, This seems best to consult the credit and esteem of the *Apostles*, who could not without evil Suspicion carry about with them single Women, or the Wives of other Men. As for the Women who are said to have followed *Christ*, they were none of his Retinue, they attended not upon his Person, but upon his Doctrine, and so they ministred no such ground of Suspicion. But hence, I think it doth not follow, as Mr. *Cl.* saith, that St. *Paul* then had a Wife, but only that he, or *Barnabas* had one, or at least might have had one, no law then forbidding it. *Tertullian* saying, if not in his own sense, yet in the Person of the Orthodox, *Licebat Apostolis nubere, & uxores circumducere.* De Exhort. Castit. cap. 8.

d Ver. 7. Τὶς στρατεύεται, *who goeth a warfare?*] The Pertinency of this Instance will be more visible, if we consider that both in the *Old* and *New Testament* the Ministerial Function is represented as *a warfare.* See Note on 1 *Tim.* 1. 18. And the *Levite*, who was consecrated to the Service of the Tabernacle, is said to *enter into the Host*, Num. 4. 3. λειτουργεῖν *to officiate*, saith the *Septuagint*; *to serve the service*, saith the *Chaldee.* The Church of God is also represented as his *Vineyard*, Isa. 5. 1—5. Matth. 20. 1. & 21. 18, 33,—40, 41. Luke 13. 6, 7. and as *his Flock*, Isa. 40. 11. & 63. 11. Matth. 26. 31. Luke 12. 32. Acts 20. 28, 29. 1 Pet. 5. 1, 2. But then (d) St. *Chrysostom* and *Theophylact* observe, that he saith not, *who goeth to warfare, and is not rich? who plants a Vineyard, and heaps not up Gold of the Fruits of it? who feeds a Flock, and makes not a Merchandize of the Sheep? teaching us that the Spiritual Pastor should be content with little, and seek only what is necessary, not what is superfluous.*

e Ver. 8. Κατ' ἄνθρωπον, *as a man.*] This Phrase in the *New Testament* doth always signifie to speak, act, and live after the manner of a mere Natural Man, not yet acquainted with the Mind of God, not acting by the guidance of Divine Wisdom, or not assisted by the Holy Spirit. So *Rom.* 3. 5. *I speak* κατ' ἄνθρωπον *as a man* by mere strength of Reason would be apt to argue. 1 *Cor.* 3. 3. *Are ye not carnal, and walk as men?* i. e. as Natural, and not Spiritual Men, *v.* 1. 1 *Cor.* 15. 32. *If* κατ' ἄνθρωπον *after the manner of men*, i. e. the *heathen* manner, *I have fought with beasts at Ephesus*, Gal. 1. 11. *The Gospel which was preached by me, was not* κατὰ ἄνθρωπον *after man*, i. e. it was not the Product of Humane Wisdom, but received from the Revelation of Jesus Christ, *Gal.* 3. 15. *Brethren, I speak after the manner of men*, i. e. what is acknowledged in all Civilized Nations; See Note on 1 *Pet.* 4. 6.

Ver. 10. Δι' ἡμᾶς πάντως ἐγράφη, *for our sakes this was written.*] A like Expression occurs in (e) *Maimonides*, who having cited these words, *Thou shalt not take the Dam with the young*, saith, *if God took such care for Beasts and Birds, how much more for Men?* and R. *Menachem* on the same words saith, The Intention of the Command was not to shew mercy to Birds, *sed propter homines hoc dicit*, but he saith this to teach men mildness and commiseration; and (f) *Philo* in the beginning of his Discourse περὶ θυόντων, *of those who offer Sacrifice*, says, *the Law took not care of Brutes, but of Reasonable Creatures,* ὑ τῶν θυομένων ἀλλὰ τῶν θυόντων, by its Prescriptions that the Sacrifice should be perfect and without blemish, having regard not to the things offered, but to him that offered them, that he should be free from vile Passions, or evil Dispositions. So that these words do not import, that God takes no care for Beasts, for *he saveth Man and Beast*; Psal. 36. 6. *and giveth to the Beasts their food*, Psal. 147. 9. but only that the Commands he gives us to shew mercy and kindness to our Beasts, are especially designed to teach us greater kindness to our Brother Man. Thus the *High Priest* (g) *Eleazar* saith to *Aristæus*, That *all the Precepts of this Nature delivered by* Moses, *had* λόγον βαθὺν *a profound sense*; *and that God did not make them, as being concerned about Mice, or Weasels, or such like Beasts, but that all these Laws were made for Righteousness sake, and the Information of our Manners.*

Ver. 12. Ἐξουσίας ὑμῶν, *power over you.*] g So ἐξουσία πνευμάτων is *power over unclean Spirits*, Matth. 10. 1. ἐξουσία πάσης σαρκὸς, *power over all flesh*, John 17. 2.

(d) Δεικνὺς ὅτι μικρᾶς οἰκονομίας ὁ διδάσκαλον ἀρκεῖσθαι δεῖ, τροφῇ καὶ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρειῶδες ζητῶν μόνον καὶ τὸ ἀναγκαῖον.

(e) *More Nevoch.* part. 3. c. 48. p. 497. (f) P. 656.

(g) Ἀλλ' ὡς ἀγνοῶ διίσχυμαι, καὶ τρόπων ἐξαφῆσαι, δικαιοσύνης ἕνεκεν τιμῶν πάντα ἀναπέπλεκται. Arist. p. 17.

Ver.

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h Ver. 17. Εἰ γὰρ ἑκὼν τοῦτο πράσσω, *if I do this willingly.*] This is the Interpretation of *Oecumenius*, and it ſeems beſt to ſuit with the ſcope of the *Apoſtle*: The other ſenſe mentioned by the *Ancients*, and followed by moſt *Interpreters*, is this, *If I preached the Goſpel as a Voluntier, having no command from Chriſt to do it, I might expect a peculiar Reward; but having this Command from Chriſt, I execute it only in obedience to the Truſt committed to me, and ſo I cannot glory in, or expect a Reward for that above others.*

i Ver. 18. Note *firſt* from *v.* 12,15,18. that our power in things indifferent and uncommanded, is not to be uſed to the hindrance of the Goſpel of Chriſt, and the Scandal of the Weak.

2*ly*, That there is καύχημα, or *Matter of glorying* in things done by the aſſiſtance of the Grace of God, and it is for the Glory of a Man to do them, *v.* 15,16. 2 *Cor.* 11.10. ἡ καύχησις ἡμῶν, *our rejoycing*, or *our glorying is this, even the teſtimony of our Conſcience*, 2 Cor. 1. 12. And again, *Let every man approve himſelf* to his own Conſcience, *and then ſhall he have* τὸ καύχημα, *rejoycing in himſelf, and not in another*, Gal. 6.4. The glorying therefore, or the καύχημα which the *Apoſtle* elſewhere doth reject, and exclude, is only that of the Merit of our Works, or their ſufficiency to procure the Juſtification of a Sinner, *Rom.* 3.27. & 4. 2. or that which doth exclude the help, or the aſſiſtance of the Grace of God in Chriſt, 1 *Cor.* 1. 29,31. Note,

3*ly*, That there may be ſome Actions eminently good which fall under no particular Command, I ſay, *particular Command*; for I believe this very Action of St. *Paul*, in which he glories, was done according to that Charity which *ſeeketh not her own, but the things of Jeſus Chriſt*, Phil. 2. 5. and that it was in the general his Duty to take care *not to hinder the Goſpel* of Chriſt, *v.* 12. and to *cut off occaſion from others to glory*, to the impairing of the Truth, 2 *Cor.* 11.12. to perform that which rendred him inſtrumental to *gain the more*, v. 19. and therefore he ſaith, *v.* 27. *All this I do for the Goſpel's ſake, that I may be partaker of it with you.* I think every Good Work, which reſpects our Duty towards God, falls under the General Command of *loving God with all our Heart, our Mind, and Soul*; and all the kindneſs we ſhew to our Brother under the Command of *loving him as our own ſelves*, and think no Action eminently good can be done by any *Chriſtian*, which is not comprehended under the general Precept of doing *whatſoever things are true, honeſt, juſt, pure, lovely, and of good report, if there be any vertue, any praiſe*. Philip. 4. 8. But yet this Action, as to the Subſtance of it, being under no Precept, but being a Refuſal to uſe the Power God had granted to him as much as others, and this Refuſal being done out of reſpect unto God's glory, and the good of Souls, was that of which he juſtly gloried, and for which, though he did not merit any thing, yet he might reaſonably expect from God, whoſe glory he promoted by it, an eſpecial Recompence, according to the Rule of his own Nation, (h) *To him a Reward is given, who doth any thing uncommanded.*

Ver. 17. Ἀδόκιμος, *leſt I my ſelf ſhould be caſt-away.*] i. e. One diſapproved of by God at the laſt: Excellent here is the Note of the Ancient Commentators, Εἰ ὁ Παῦλος τοῦτο ἐδεδοίκει, ὁ πάντας διδάξας, τί ἂν ἐποιμῶν ἡμεῖς, *If Paul, ſo great a Man, one who had preach'd and laboured ſo much, dreaded this, what cauſe have we to fear leſt this ſhould befal us?* k

Note alſo, That the *Agoniſtical* Phraſes mentioned in theſe four laſt Verſes, are fully and excellently explained by the Reverend Dr. *Hammond*, who informs us,

1*ſt*, That the (i) *Iſtmian* Games were celebrated among the *Corinthians*, and therefore the *Apoſtle* ſpeaks thus to them, *Know ye not?*

2*ly*, That of the five Games there uſed, the *Apoſtle* alludes only to two or three, *Running*, v. 24, 26. *Wreſtling*, v.25. *Cuffing*, v. 26, 27.

3*ly*, That he who won the Race by Running, was to obſerve the Laws of *Racing*, keeping within the *white Line*, which mark'd out the Path, or Compaſs in which they were to run, and was alſo to outrun the reſt, and come firſt to the Goal, otherwiſe he ran *uncertainly*, v. 24, 26. and was ἀδόκιμος, one to whom the Prize would not be adjudged by the βραβεῦαι, or Judges of the Games.

4*ly*, That the *Athletæ* Combatants, or Wreſtlers, obſerved (k) a *ſet Diet*, both for the Quantity and Quality of their Meat, and carefully abſtained from all things that might render them leſs able for the Combat, whence they are here ſaid *to be temperate in all things*, v.25.

(h) *Maimon. More Nevoch.* l. 3. c. 17. p. 381.

(i) *In Iſtmo ludi quinquennales Iſtmiacbi.* Solin. c. 13. *In eo eſt oppidum Cenchreæ ludis quos Iſtmicos vocant celebre.* Mela l. 2. c. 3. lin. 75.

(k) Μέλει σοὶ ὀλύμπια νικήσαι—δεῖ σ' ἐυτακτεῖν, ἀναστρέφειν, ἀπέχεσθαι πυμάτων, γυμνάζεσθαι ἐφ' ἀναγκαίω, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ σεαυτὸν παραδεδωκὼς πιστεύειν εἶτα ὡς τὸ ἀγῶνα παρέρχεσθαι. Epict. c. 35.

5*ly*, That

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5*ly*, That he who *cuff'd* used to prepare himself for the Exercise of a (l) σκιομαχία, or *thrusting out his Arms into the Air*. And this is stiled, *so fighting as to beat the air*, v. 26. But when he came to the Combat, then his fist strove to hit the Face and Eyes of his Adversaries: And this is v. 27. ὑπωπιάζειν *to strike under the Eye*, or give is Adversary *a blue Eye*, and applyed to the Body, is so to keep it under, by beating it black and blue, as these *Combatants* did one another.

6*ly*, That the Rewards of all these Exercises was only a Crown made of the Leaves of some Plant, or Boughs of some Tree, the (m) Olive, Bays, or Lawrel, which therefore the *Apostle* here calls *a Corruptible Crown*, v. 25.

(l) Ἀέρα δέ φησιν, ἢ τὴν ἀσκιομάχιαν, Eustath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν εἰρῆσθαι δοκοῦσιν. *Idem in hæc verba* ἠέρα τύπτ. Il. γ. p. 1215. Ed. Rom.

(m) Τοῖς ἀθλήσασιν ἐξ αὐτῆς δίδοται νικήσασι στέφανος. Porphyr. de antro Nymph. p. 270.

CHAPTER X.

Verse 1. MOreover, Brethren, [*to make you the more diligent in running the Christian Race, and to avoid those sins which will cause you to fail of the Prize you run for, I shall lay before you the Case of the Israelites, your Fore-runners, shewing what Privileges, and what Advantages they had, and by what Means most of them so unhappily miscarried: For to begin with their Privileges;*] I would not that ye should be ignorant, how that all our Fathers, [*the Church of Israel,*] [a] were under [*the protection of*] the Cloud, and all passed through the Sea:

2. And [*so*] were all baptized into [*the Covenant made with God, and the Doctrine taught by*] Moses in the Cloud, and in the Sea.

3. And did all eat [b] the same spiritual meat, [*that Manna which was a Type of Christ, the true Bread which came down from Heaven,* John 6.]

4. And did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ; [*as typifying him, and the spiritual waters to be received from him,* John 7. 37, 39.]

5. But [*notwithstanding these Privileges and Favours, common to them with us,*] with many of them God was not well pleased, for they were overthrown [*by him*] in the wilderness, [*Heb.* 3. 17.]

6. Now these things were [c] our Examples, [*who succeed them in like Privileges and Favours,*] to the intent we should not lust after evil things, as they also lusted [*after flesh, when they had Manna, food sufficient for them,* Num. 11. 4.]

7. Neither by ye Idolaters, [*by eating things offered to Idols, and partaking of the Table of Devils,*] as were some of them; as it is written, [d] The people sat down to eat and drink [*of the Sacrifices offered to the Golden Calf,*] and [e] rose up to play.

8. [f] Neither let us commit fornication as some of them committed [*fornication, at the Sacrifices of Baal Peor,* Numb. 25. 16, 17, 18.] and [*upon that account there*] fell in one day [g] three and twenty thousand [*of them.*]

9. Neither let us tempt [h] Christ [*our Lord,*] as some of them also tempted [*him,*] and were destroyed of Serpents, [*Numb.* 21. 5, 6.]

10. Neither murmur ye, as some of them also murmured, [*Numb.* 14. 2.] and were destroyed [i] of the destroyer, [*v.* 37.]

11. Now all these things hapned to them for examples [*to Posterity,*] and they are written for our admonition, [k] upon whom the ends of the world, [*the last of Ages, or the Christian Age,*] are come.

12. Wherefore let him that thinketh he standeth, [*and is in high favour with God, as they once were, and still think they are,*] take heed lest he fall.

13. [*And whereas the great inducement to symbolize with Jew or Gentile in their Rites is this that you may avoid Persecutions, you have no cause to doubt of Christ's Protection under them, for he hath so preserved you hitherto, that*] there hath no temptation taken you, but such as is common to man [ἀνθρώπινος, *supportable by the strength and resolution of a man,*] but [*moreover*] God is faithful, [l] who will not suffer you to be tempted [*at any time,*] above that you are able, but will with the temptation also make a way [*so far*] to escape [*it,*] that you may be able to bear it.

14. Wherefore, my dearly beloved, flee from [*the*] Idolatry, [*committed by the Participation of things offered to Idols in the Idol Temple.*]

15. I speak as to wise men, [*in what I am now offering to shew the idolatry of this practice;*] judge ye [*the reasonableness of*] what I say.

16. [m] The cup of blessing which we bless, [*or receive with thanksgiving to God for it,*] is it not the [n] communion of the blood of Christ? [*or that Rite by which we*

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Chriſtians do profeſs to hold Communion with, and own him as our Lord and Saviour, who ſhed his Blood for us?] the bread which we break, is it not [*alſo*] the communion of the body of Chriſt? [i. e. *do we not by eating at his Table declare our fellowſhip with, and own him as our Lord, whoſe Body was thus broken for us?*]

o 17. o For we being many are one bread, and one body; [*or becauſe the bread is one, one Loaf being broken for us all, we who partake of it being many, are one Body, owning our ſelves thereby all Members of that Body of which Chriſt Jeſus is the Head*;] for we are all partakers of that one bread; [*and thus you ſee that, by partaking of this Chriſtian Sacrifice, we own our ſelves to have Communion with the Lord Jeſus, and with the whole Society of Chriſtians.*]

18. Behold Iſrael after the fleſh, [*and ſee if it be not ſo there alſo, for*] are not they who eat of the Sacrifices, [*the Peace-offerings, for of theſe only did the Peo-*
p *ple eat,*] p partakers of the Altar, [*and ſo hold communion with him whoſe Altar it is?*]

19. What ſay I then? [i. e. *what need I then to ſay?*] that the Idol is any thing, or that which is offered in ſacrifice to Idols is any thing, [*which can of its own nature pollute?*]

20. But [*this*] I ſay, that the things which
q the Gentiles ſacrifice, they ſacrifice q to Devils, and not to God: and I would not that ye ſhould have fellowſhip with Devils, [*or do ſervice to them, by partaking of things offered to them in the Idol Temples; for*]

21. You cannot drink the Cup of the Lord, [*and thereby declare your fellowſhip with him, and that you own him as your Lord, in oppoſition to all others,*] and [*yet drink*] the Cup of Devils, [*and ſo make the like acknowledgment concerning them;*] ye cannot be
r partakers of the Lord's Table, and r the Table of Devils.

22. Do we provoke the Lord to jealouſie? [*by bringing Devils into competition with him;*] are we ſtronger then he? [*ſo that we need not fear the Puniſhments he may inflict on them who give his honour to another.*]

23. [*And whereas you plead thus for your ſelves;*] All things are lawful for me, [i.e. *all Meats may lawfully be eaten; be it ſo;*] but [*yet*] all [*lawful*] things are not expedient [*to be done;*] all things are lawful for me, but all things edifie not, [*as Charity doth,* Chap. 8. 1.]

24. [*For the Rule of Charity is this:*] Let no man ſeek his own [*only,*] but every man another's wealth, [*preferring the publick to his private good, and the good of Souls to that of his own Body.*]

25. [*Concerning then the eating of things offered to Idols in the general, and without relation to the Idol Temple, in which to eat them is Idolatry, I thus determine:*] Whatſoever is ſold in the Shambles that eat [*ye,*] asking no queſtion for conſcience ſake, [*as if you thought it matter of Conſcience, whether you might eat it, if offered to Idols, or not.*]

26. For the Earth is the Lord's, and the fulneſs thereof, [*and therefore you may eat of any Creature the Earth provideth for your food, without ſcruple of Conſcience, when others are not ſcandalized at it.*]

27. [*And again I ſay,*] If any of them that believe not, bid [*or invite*] you to a feaſt, and you be diſpoſed to go, s whatſo- s
ever is ſet before you, eat, asking no queſtion for conſcience ſake;

28. But if any man ſay unto you, This is offered in Sacrifice to Idols, [*thinking that by thus partaking in ſuch Meat, you own the Idol, or concur in the Worſhip of it,*] eat not for his ſake that ſhewed it, and for conſcience ſake; for the Earth is the Lord's, and the fulneſs thereof; [*who therefore can repleniſh thee out of other Meats provided for thy food.*]

29. Conſcience I ſay, [*meaning*] not thy own, but [*that*] of the other's, [*who ſhewed thee this was offered to Idols;*] for why is my liberty [*ſo uſed by me as that I be*] judged of, [*and condemned by*] another man's conſcience?

30. For if I by grace be a partaker [*of God's good Creatures,*] t why [*do I uſe them* t
ſo as that] I am evil ſpoken of [*by others*] for that for which I give thanks [*becauſe of benefit received by it?*]

31. Whether therefore ye eat, or drink, or whatever ye do, u do all to the glory of u
God.

32. Give x no offence, neither to the [*un-* x
believing] Jews, nor to the Gentiles, nor to the [*weak Members of the*] Church of God.

33. [*But walk*] even as I [*do, who*] pleaſe all men in all [*lawful*] things, not ſeeking my own profit, but the profit of many, that they may be ſaved.

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Annotations on Chap. X.

a Verse 1. Ὑπὸ τ νεφέλαν ἦσαν, *were under the Cloud.*] To understand the Allusion here, note, That to be under the Cloud, is to be under the *Protection* or *Covert* of the Cloud. For *the Cloud of Glory*, saith the (a) Tradition of the *Jews*, *signified the Care and Providence of God, and his Presence with them day and night*; and that accordingly it compassed their Camp, *as a Wall doth a City*. And therefore of the *Feast of Tabernacles*, which in the Hebrew is חג הסכות *the Feast of Coverings*, the (b) *Jews* say it was especially appointed to admonish them of the Divine Protection exhibited to them by the Cloud. And the *Chaldy Paraphrast* saith this Feast was instituted, that *their Posterity might know that I made the Children of Israel to dwell under the shadow of the Cloud*. And therefore (c) *Philo* styles it σκεπαστήριον *a Covering*. And so the *Psalmist* represents it, when he says, *He spread out the Cloud for a covering to them, and a Fire to enlighten them by Night*, Psal. 105. 39. And the *Prophet*, when he says, *The Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies a Cloud, and Smoke by day, and the shining of flaming Fire by night, for upon all their Glory shall be a Covering*, Isa. 4. 5, 6. Πάντα τὸν περικύκλω αὐτῆς σκιάσει ἡ νεφέλη, *the Cloud shall overshadow all her Circuits*, saith the *Septuagint*. *He was to them as a covering by day, and a light of Stars in the night-season*, saith the *Book of Wisdom*, Chap. 10. 17. By these things Mr. *Cl.* may see we have good warrant for saying, *The Cloud was a covering to them, and that they were under the Cloud, because it was over them*; not only because it went before them, which indeed is a greater impropriety, than that which he charges upon others, that being indeed none at all; for what hinders the same Cloud from being at one time contracted into the figure of a Pillar, and at another expanded as a *Covering*? for do we not read that *the Cloud covered the Mount*, Exod. 24. 15. that it *covered the Seat of the Congregation*, Exod. 40. 34. that *it covered the Tabernacle*, Numb. 9. 15, 16. The Learned *Bishop of Ely* notes, that there were three several uses of the Cloud, (1.) *To guide them in their Journeys, and this it did as a Pillar going before them.* (2.) *To preserve them from the heat of the Sun in the Wilderness*; and then it was spread out as a Covering, *Psal.* 105. 39. and was *a Cloud shadowing the Camp*, Wisd. 19. 7. (3.) *To defend them from their Enemies, that they might not assault them*; and so it stood betwixt the *whole Host of Israel and the Egyptians*, and was *a Cloud of Darkness to the latter, so that they came not near the Israelites*, Exod. 14. 20. it therefore must be large enough to darken their whole Camp.

2*ly*, That they *all passed through the Sea*, so as to come to *the opposite Shore*, saith (d) *Josephus*; they *went through it*, saith (e) St. *Paul* elsewhere; *through the middle of it*, say the (f) *Septuagint*. I confess the *Rabbins* and many *Commentators* say, they only fetch'd a Compass like to an Half-Circle in the Sea, and came out again on the same side; because before they entred into the Sea, they were in the Edge of the Wilderness of *Ætham*, Num. 33. 6. And after they had passed the Sea, they *go three days journey in the Wilderness of Ætham*, Exod. 15. 22. But to this it is answered, that the Wilderness on each part of that Arm of the Sea, was called the Wilderness of *Ætham*, and beyond the Red Sea was the same with *Shur*, Exod. 15. 22. for the Hebrew word קצה which we render *edge*, is by the *Septuagint* forty times rendred μέρος, *a part*. And here, say they, they came to *Butham*, ὅ ἐστι μέρος τ τ ἐρήμου, *which is some part of the Wilderness*, Numb. 33. 6. intimating that beyond the Sea there was another part of the same Wilderness.

3*ly*, *They were baptized into Moses in the Cloud.*] i. e. into the Doctrine taught by *Moses*; for the Cloud was not only for Direction, but for a Covering over them; according to the words of the *Psalmist*, *He spread out the Cloud for a covering*, Ps. 135. 39.

And in the Sea.] For they were *covered with the Sea on both sides*, Exod. 14. 22. So that both the Cloud and the Sea had some resemblance to our being covered with Water in *Baptism*; their going into the Sea resembled the ancient Rite of going into the Water, and their coming out of it, their Rising up out of the Water. And this the (g) *Jews* do so far own, that they say they *were*

(a) *Buxt. de Arcâ fœd.* c. 14. p. 126, 127. (b) *Buxt Synag. Jud.* c. 21. p. 447. (c) *Quis Rer. div. Her.* p. 397.
(d) Ἔφθασαν εἰς τ ἀντίπεραν γῆν. Antiq. l. 2. c. 7.
(e) Διέβησαν τ ἐρυθρὰν θάλασσαν. Hebr. 11. 29.
(f) Διέβησαν μέσον τ θαλάσσης εἰς τ ἔρημον. Jos. 4. 23. Παρήλθοσαν. Neh. 9. 11.
(g) *Maim. ex Sifra in Seder Kodash.* Ed. Pocock. p. 27.

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baptized in the Deſart, and admitted into Covenant with God before the Law was given.

Note, *Fourthly*, that the Cloud had a bright ſhining ſide, as well as a dark ſide; ſo that their Baptiſm in the Sea, anſwered to that of Water; and their Baptiſm in the Cloud, to Baptiſm by Fire, or by the *Holy Ghoſt*; which, ſay the (h) *Jews*, was repreſented by the *Schechinah*, or the Cloud of Glory.

b Ver. 3. Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *the ſame meat and the ſame drink.*] For though ſome Manuſcripts omit τὸ αὐτὸ, *the ſame*, in both theſe Verſes, yet is that word to be retained in both places; for ſo read (i) *Irenæus* and all the *Greek Expoſitors*. And whereas *Eſthius* interprets the words thus, *They ate the ſame among themſelves, not the ſame with us*; this Expoſition is contrary, not only to what (k) St. *Auſtin* and all the *Greek Fathers* teach; but alſo to the Scope of the *Apoſtle*, which is to ſhew that they had the like Spiritual Advantages and Privileges with us, which yet he doth not do, unleſs their Spiritual Meat and Drink ſignified, or typified to them *Chriſt*, as ours doth to us; that all of them were not Believers in Chriſt by Faith, but ſome of them were Unbelievers, is no objection againſt this ſenſe; for ſo it is with *Chriſtians* now; the Wicked not partaking of the Benefit of Chriſt by Faith, as the *Fathers* ſpeak, tho' they receive the Sacrament of his Body and Blood with their Mouths.

Note alſo, That St. *Paul* repreſents *Manna* as Spiritual Food; and the Rock as being Spiritual, and affording them Spiritual Drink, agreeably to the Deſcants of the *Jews*: For *Manna*, ſaith (l) *Philo*, *is the Food of the Soul; it ſignifies the Law of God, and the Divine Logos, whence all permanent Inſtruction and Knowledge flows. And this is the Heavenly Food, of which* Moſes *in the Perſon of God ſpeaketh, ſaying, Behold, I rain down for you Bread from Heaven. The Food of the Soul*, ſaith the ſame *Philo*, *is heavenly, not earthly, as the Holy Scripture teſtifieth, ſaying, I rain down for you Bread from Heaven.* He calls the (m) *Manna* put into the Ark, ἡ ὑρανία καὶ θεία τροφὴ τὸ μνημεῖον, *the Memorial of the Divine and Heavenly Food*; and ſaith that (n) *Manna is the Divine Logos, the Cœleſtial and Incorruptible Nouriſhment of a Soul deſirous of Knowledge.* The *Jews* alſo declare that (o) *Manna* was a Type *of the Eternal Happineſs of Man*; that it had its *riſe from Heaven*, and thence deſcended on the Earth, by opening *the Gates of Heaven*; that it is *the Divine Light incorporated, the Splendor of the Glory of the Majeſty of God; the Bread of which Angels feed, and by which the Sons of the World to come are to ſubſiſt.* And with theſe Repreſentations of it agree the words of the *Apoſtle*, ſaying, the *Jews* by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν *the ſame Spiritual Food with us.* But here Mr. *Cl.* ſaith, 'The *word* πνευματικὸς, 'Spiritual, *is here oppoſed to* φυσικὸς, *Natu-* 'ral, *not to* σωματικὸς, *Corporeal*; *for Man-* 'na *was a Corporeal Food, which could not be* 'Spiritual *in any other reſpect, than as it* 'was *prepared, not by Senſible Cauſes, but* 'by *Spirits*, viz. *Angels, whoſe Bread there-* 'fore *it is ſaid to be*, Pſal. 78. 2. I anſwer, here is nothing true, or at leaſt nothing certain: For (1.) the *Chaldee Paraphraſt* ſaith, it is called the Bread of *Angels* in the *Pſalmiſt, becauſe it came from Heaven, the Habitation of the Angels*, as the *Pſalmiſt* himſelf interprets it, ſaying, *He opened the Gates of Heaven, he rained upon them Manna for to eat, and gave them Bread from Heaven; Bread of the Mighty did Man eat.* (2.) Why doth he ſay, *It could not be called Spiritual Food in any other ſenſe, then as it was prepared by Spirits?* Is it becauſe it was *Corporeal* Food? and might it not be alſo the Food of the Soul? Are not Bread and Wine *Corporeal Food?* And yet may they not be alſo *Spiritual Food?* Yea, doth not the *Apoſtle*'s Argument plainly require that the *Manna* ſhould be Spiritual? for how alſo did they *eat the ſame Spiritual Food with us?* And (3.) how abſurd is it to ſay, it is called *Spiritual Food* becauſe *prepared by Spirits?* Can he give one Inſtance of any *Corporeal* thing called Spiritual upon that account? was it not *ſpiritual meat*, as the water iſſuing from the *Rock* was *ſpiritual drink*, and was that ſo becauſe prepared by Spirits?

(h) *Vide Maſium in* Joſh. 1. (i) L. 4. c. 45.

(k) *Aliud illi, aliud nos, ſed ſpecie viſibili, quod tamen hoc idem ſignificaret virtute ſpirituali —— Sacramenta illa fuerunt, in ſignis diverſa ſunt, ſed in re quæ ſignificatur paria ſunt.* Aug. Tr. 26. in Joh. To. 9. p. 228. B. C.

(l) Ζητήσαιμεν ἂν τί τὸ τρέφον ὅτι ἡ ψυχὴ—εὗρον μαθόντες ῥῆμα Θεοῦ καὶ λόγον θεῖον, ἀφ' ἧς πᾶσα παιδεία καὶ σοφίας ῥεῦσιν λέγνται· ἢ δ' ὃς ἡ ἐφ' ἡμῖν τροφὴ; μανδάλια ἓξ ἐν ταῖς ἱεραῖς συγγραφαῖς, ἐν οἷσπερ τῷ αὐτῷ λόγῳ, ἰδοὺ, ἐγὼ ὗω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ. L. de Profugis p. 367. B. Ὁ π ὃ ὑ γήϊνοι ἀλλ' ἐφήμοι αἱ ψυχῆς τροφαὶ μαρτυρήσῃ δὲ τελειότων ὁ ἱερὸς λόγος, ἰδοὺ ἐγὼ ὗω, &c. Alleg. l. 1. p. 69. B.

(m) De Congr. quær. erud. gratia. p. 344. A.

(n) Τὸ μάννα ἡ θεῖος λόγος, ἡ ἐράσιον φιλοθεάμονος ψυχῆς ἄφθαρτον τροφή. Quis rer. Divin. Hær. p. 384. D.

(o) Buxt. *Hiſt. Manna.* p. 336, 339, 352.

And

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And this Rock was Christ.] i.e. It typified *Christ*; for as the Rock, being smitten, gave forth Waters, so our Lord being smitten, Water came forth out of his side; and the Holy Ghost, signified by this Effusion of Waters from the Rock, was poured forth as a River. *By the solid Rock*, saith (p) *Philo*, *Moses understands the Wisdom of God, which is the Nurse, and the Instructor of all that desire the Incorruptible Life. He by a synominous word calls the Rock Manna, that is, the most Ancient of Beings, the Divine Logos.* And again, *The Rock cleft in the Top, is the Wisdom of which he makes the Souls that love him to drink; and being thus made to drink, they are also filled with the Universal Manna; for Manna is called* π, *which is the Progeny of all Things. Now the most General Cause of all Things is God, and the second the Word of God.* By these things Mr. *Cl.* may be convinced, that the *Jews* might understand these Types by Tradition; and seeing them thus accomplished, might be induced to believe. And as for *Christians*, the *Apostle* here shews the influence they ought to have on them, *viz. to preserve them from the like Offences, lest they became subject to the like Judgments to which the Jews were obnoxious*, v. 5, 6. But Mr. *Cl.* denies that the words bear this sense, *The Rock signified Christ*, or represented him; and saith the import of these words, *that Rock was Christ*, is only this, *That which may be said of that Rock in a carnal sense, may in a spiritual be affirmed of Christ:* which is to expound the *Apostle* as speaking thus, *They all drank the same spiritual drink, for they drank of the Rock that followed them:* Now what may be said of that Rock in a carnal sense, may be said of Christ in a spiritual, i. e. *they all drank the same spiritual drink*, because they drank *what was carnal.* Moreover, we find many Phrases of the like nature, both in the *Old* and the *New Testament*; as when 'tis said, *The three branches are three days; the seven kine, and seven ears of corn, are seven years; the four great beasts are four kingdoms; thou art the Golden Head; the Seed is the Word, the Field is the World, the Reapers are the Angels, the Harvest is the End of the World; the Heir is Jerusalem; this Bread is my Body, this Cup is my Blood.* Now, in all these Instances, doth not *is*, import *typifies*, *signifies*, *represents?* why therefore should it not do so in the like Proposition, *this Rock is Christ?* Or what one Instance can Mr. *Cl.* produce, that any thing was ever said to be another thing, because *what might be said of it in a carnal sense, might in a spiritual sense be said of the other?* And is it not sufficient Prejudice against this παρερμηνεία, or *uncouth Interpretation*, that it hath no parallel Example? whereas our Exposition is confirmed from numerous Examples of like nature.

Gen. 40. 12. & 43.26. Ezra 5.5. Dan 7.17. & 2.38. Matth. 13.38,39. & 26.26,27. Luk. 8. 11.

Ver. 6. Τύποι ἡμῶν, *our Examples.*] *The Examples he here puts*, saith *Theodoret*, *exactly answer to the Sins of the Corinthians*; for as the *Jews* lusted to eat flesh, so the *Corinthians* lusted to eat things offered to Idols, when they had other Meat provided plentifully by God for them; *for the earth is the Lord's, and the fulness thereof*, v. 28. c

Ver. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *the people sat down to eat and drink, and rose up to play.*] When the *Heathens* had offered upon the Altar, and consumed that part which belonged to the God they worshipped, they banquetted in the Idol Temple upon the Remains, and so did *Epulis accumbere divum*, as (q) *Virgil* speaks, at long Tables prepared for that purpose, whence this is by the *Apostle* called *partaking of the Table of Devils*; and used very appositely, say the *Fathers*, to convince the *Corinthians*, that by eating Things offered to the Idols in the *Idol Temple*, they must be guilty of *Heathenish Idolatry.* d

Ibid. *Rose up to play.*] Here almost all the *Criticks* observe, That παίζειν, *to play*, bears an impure sense, importing their *Fornication* with one another; as when we say, such a one hath *played the whore*; but this *Criticism* seems here to be without foundation: For (1.) the *Scripture* often mentions their Idolatry, but never charges them with Whoredom then committed when they made the Golden Calf; all that God himself charges upon them is, that *they had made them a molten Calf, and had worshipped* and *sacrificed* to it, and said, *these be thy Gods*, Exod. 32. 8, 35. Neh. 9. 18. Psal. 106. 19, 20. Acts 7. 41. (2.) The *Apostle* speaks of Whoredom in the Verse following, as a distinct Sin, and therefore cannot reasonably be supposed to charge them with it here. e

(p) Πέτραν δὲ στερρὰν καὶ ἀδιάκοπον ἐμφαίνων σοφίαν Θεοῦ, ἢ πρόφρον καὶ πθμενικόμον καὶ κηρυτικόν τῶν ἀφθάρτε διαίτης ἐφιεμένων—ἢ πέτραν ταύτην ἑπόμενοι σωνυμίᾳ χρώμενοι καλεῖ μάννα, ἢ πρεσβύτατον τῶν ὄντων λόγον θεῖον. Quod deter. pot. p. 137. A. C. Ἡ δὲ ἀκρότομος πέτρα ἡ σοφία θεοῦ ἐστι, ἣν ἄκραν καὶ πρωτίστην ἔτεμεν ἀπὸ τῶν ἑαυτῆς δωρεῶν, ἐξ ἧς ποτίζει τὰς φιλοθέους ψυχὰς· ποπεθεῖσαι δὲ καὶ τὸ μάννα ἐμπίπλανται τὸ γλυκυτάτε· καλεῖται δὲ τὸ μάννα π, ὃ πάντων ὄζει γένος· τὸ δὲ γλυκύτατόν ἐστιν ὁ Θεὸς, καὶ δεύτερος ὁ Θεοῦ λόγος. Leg's Alleg. l. 3. p. 853. A. B.

(q) *Æn.* 1. v. 83. *Vide Turneb.* l. 30. c. 5.

(3.) The

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(3.) The Exposition of the *Ancients*, that they rose up to Dance before the Calf, is confirmed by these words, and when *Moses saw the Calf, and the dancing, he was wrath*, Exod. 22. 19. And because this was done after the manner of the (r) *Heathens*, and was one of the Rites by which they honoured their Gods, the *Apostle* useth it as a Confirmation of their Idolatry. And this is all the *Fathers* seem to mean by saying, That *to play*, is used ἀντὶ τῦ εἰδωλολατρεύειν *for committing Idolatry*; and the *Jerusalem Targum* when it saith, they did *ludere cultu Peregrino*, play after the *Heathen* manner.

f Ver. 8. Μηδὲ πορνεύωμεν, *neither let us commit fornication as some of them committed.*] How prone the *Christians* of the Church of *Corinth* were to this sin, which made the *Heathen Corinth* infamous to a *Proverb*, we learn from these words of the *Apostle*, *I fear when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness and fornication, and lasciviousness* which they have committed, 2 Cor. 12. 23. See 1 Cor. 3. 16, 17. & 5. 11. & 6. 9, 13, 15, 16.

g Ibid. Εἰκοσιτρεῖς χιλιάδες, *three and twenty thousand.*] The number of the slain was Four and twenty thousand, *Numb.* 25. 9. and so *Oecumenius* saith some *Ancient* Copies read here; but of this Number One thousand was slain by the *Judges*, and that probably the day before the Plague; Three and twenty thousand by the immediate hand of God. Now the design of the *Apostle* here is only to mention them who fell in one day by the hand of God. See *Bochart. Hieroz.* l. 2. c. 34.

h Ver. 9. Τὸν Χριστὸν, *Christ.*] This Reading ought not to be questioned, for we find it not only in *Hilary the Deacon*, St. *Chrysostom*, *Oecumenius*, *Theophylact*, but in (s) *Irenæus*. Hence *Primasius* of old proved the Divinity of Christ, as being that God whom they tempted, *Psal.* 106. 14. and others his Præexistence before the Birth of the Blessed Virgin against the *Socinians*.

i Ver. 10. Ὑπὸ τῦ ὀλοθρευτῦ, *of the Destroyer.*] i.e. By a Plague sent by the hand of *Samael*, the Angel of Death, called ὀλοθρεύων, *the Destroyer*, Heb. 11. 28. Wisd. 18. 25. and *him that had the Power of Death*, Heb. 2. 14. Now the *Corinthians* murmured, saith *Theodoret*, because some of them had received only inferiour Gifts; say others, by reason of the Persecutions they suffered for the *Christian* Faith.

k Ver. 11. Τὰ τέλη τῶν αἰώνων, *the end of the Ages.*] This Phrase either signifies the End of the *Jewish* Age, as if the *Apostle* did intend to say, These things which hapned in the beginning of the *Jewish* Age, were recorded for Caution and Example to us, who are come to the Conclusion of it; or the last of the Ages of the World, *i.e.* the *Christian* Age; for the *Jews*, according to the Tradition of *Elias*, divide the Duration of the World into three Ages; The Age before the Law, the Age of the Law, and the Age after the Law, or that of the *Messiah*. *Talmud. in Sanhedr. cap. Chelek.*

l Ver. 13. Ὃς οὐκ ἐάσει ὑμᾶς, *who will not suffer you.*] *i. e.* Any of you, who do what in you lyes to arm your selves against them, to be tempted above what you are able, this therefore ought not to be restrained to the *Elect*; for the preceding words, *no temptation hath hapned to you*, are spoken to all the Members of the Church of *Corinth*; and God hath doubtless engaged to all that enter into Covenant with him, to enable them to perform the Condition of that Covenant; since a Covenant upon an impossible Condition, he knows, cannot be performed; and all are bound to pray in Faith, that God would not *suffer them to be tempted above what they are able*, by his strength, *to bear*.

m Ver. 16. Τὸ ποτήριον τῆς εὐλογίας, *the Cup of Blessing.*] The Paschal Cup being stiled by the *Jews* the *Cup of Blessing*, because they sanctified it, *i. e.* they gave thanks for it in these words, *Blessed be thou, O Lord our God, the King of the World, who hast created the Fruit of the Vine*; and being also stiled *the Cup of Blessing of the Table*, it cannot reasonably be doubted that the Eucharistical Cup was so called, for the same reason, and that it was Sanctified, or consecrated by Thanksgiving, to God for it.

n Ibid. Κοινωνία, *the Communion.*] This word *Communion* hath two significations; (1.) When the Subject spoken of may be distributed into parts, so that each Man may have a share of it, it denotes a Distribution and Communication of those Parts to the Community, or Body mentioned. Thus in the Case of Alms, seeing there is a distribution of our Substance to those that want, this is in *Scripture* stiled κοινωνία, and is sometimes rendred *Contribution*, Rom. 15. 26. sometimes *Distribution*, 2 Cor. 9. 13. Heb. 13. 16. and since there were διαιρέσεις *Divisions* and *Diversities* of Gifts, Ministrations and Operations vouchsafed to the Church; all which the Holy Spirit wrought, *dividing to every*

(r) *Inter vescendum diis laudes canebant pedibusque circum aras complodentes, ad numeros psallebant.* Rosin. Antiq. l. 3. c. 33. Virgil. Eclog. 5. v. 73. Ubi Servius, *sane ut in Religionibus saltaretur hæc est Ratio, quod nullam majores nostri partem corporis esse voluerunt quæ non sentiret Religionem.*

(s) L. 4. c. 45.

Member

Member of it severally *as he would*, 2 Cor. 12. 11. The giving these Gifts and several Operations to them, is called *the Communion of the Spirit*, 2 Cor. 13. 13. Phil. 2. 1. Thus because one consecrated Loaf was anciently distributed among all the Communicants, and they all drank their share of the same Cup of Blessing, therefore the Bread thus broken, and shared out, may be said to be the Communion, or Communication of the Body of Christ, as being the Communication of the Bread which represented his broken Body; and the Cup they severally drank of, may be stiled the Communication of the Blood of Christ, as being the Communication of that Wine which represented his Blood shed; and to this import lead the following words, *because the Bread* or Loaf *is one*, of which we all partake, *we being many are one Body, for we are all partakers of one Loaf*, according to the old Proverbial Expression εἷς ἄρτος καὶ εἷς σῶμα.

But where the Subject mentioned is not capable of such Division, or Distribution, but every one is to have the whole, or the same with another, it imports *a Fellowship* and *Communion* in the same thing; in which sense we are said to be called by God εἰς κοινωνίαν *to the Fellowship of his Son*, 1 Cor. 1. 9. to have κοινωνίαν *a Fellowship in his Sufferings*, to have κοινωνίαν *Communion with God the Father, and the Son*, 1 John 1. 5. and in the *Apostle*'s Symbol, to believe the *Communion of Saints*; and in this import of the word the sense runs thus, Do we not by partaking of this Bread and Wine, consecrated in Memorial of Christ, giving his Body broken, and his Blood shed for us, hold Communion, or declare our Fellowship with Christ? Both these senses seem agreeable to the Scope of the *Apostle*, and the first infers the second.

o Ver. 17. Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *because the Bread is one, we being many are one Body.*] These words, *the Bread which we break*, the Loaf or *Bread is one*, and we *all partake of one Loaf*, and therefore are *one Body*, shew how grosly the Church of *Rome* hath varied from *Christ*'s Institution, in distributing to the Communicants severally an unbroken Wafer, so that they neither are Partakers of one Bread, or Loaf, or of Bread *broken*, as the Custom both of *Jews* and *Christians* was to do. It also deserves to be noted from the Testimonies of (t) *Jamblicus* and (u) *Laertius*, that anciently this was a Token of Friendship; and that *Pythagoras* forbad his Scholars ἄρτον κλᾶγνυεν *to break their Bread*, because that was not to be broken which made Friendship.

Ver. 18. Κοινωνοὶ τῷ θυσιαστηρίῳ, *partakers of the Altar.*] i. e. Do they not by Partaking of the Gift consecrated by the Altar, and of which one Part is consumed upon it, partake with the Altar, and own that they Communicate with, and Worship that God at whose Altar or Table the Meat was offered in honour of him? *Mal.* 1. 7. For as *swearing by the Altar*, is swearing also *by him* whose Altar it is, *Matth.* 23. 20. so having communion with the Altar, is having communion with him whose Altar it is. To illustrate this let it be noted, (1.) That in these שלמים or *Peace-offerings*, there was a threefold Participation; 1. God had his part offer'd him upon his Altar, *viz.* the Blood, and the Entrails; part was given to the *Priest*, *viz.* the Breast and the Shoulder, and part to the Offerer, *viz.* the Skin, and the rest of the Flesh; and this in token, say the *Jews*, of Friendship and Communion of the Party offering them, with *God*, and the *Priest*. And he by eating the Remainder, and feasting on it in the *Temple*, or the *Holy City*, became partaker with the Altar, or with God, who had received his share upon the Altar. Note (2.) that these Peace-offerings were offered either by way of Thansgiving for Mercies obtained, or by way of Vow, or of free Devotion; for this Division of Peace-offerings we find *Lev.* 7. Moreover, these being offered to the God of *Israel*, signified the owning him as that God from whom they received and expected all their Mercies. p

Ver. 20. Δαιμονίοις, *to Devils.*] Here Mr. *Cl.* saith, the word δαιμόνιον *doth not necessarily signifie Devils or Evil Spirits; for the Heathens did not always sacrifice to evil Spirits, if we consider what were their true thoughts.* But the Wisdom of God did not think fit to consider the Speculations of some of their *Philosophers*; but what was indeed their Practice, and what the Objects, and Directors of their Worship, were, and who was gratified by it; they pretended to own a Supreme *Deity*; but the Spirits which spake in the Oracles they consulted, which moved their Idols, and resided in them, and set up, and promoted their whole Idolatrous Worship, were doubtless evil Spirits, and so the Primitive *Christians* engaged to force them to (w) confess themselves to be, even before them who paid homage to them. The pul- q

(t) Τὸ δὲ ἀρχαῖον βαρβαικῶς πάντες ἐπὶ ἕνα ἄρτον συνίεσαν οἱ φίλοι. De Vita Pythag. p. 89.

(u) Ὅτι δεῖ ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ ἔτι, καὶ νυῦ οἱ βάρβαροι μηδὲ διαιρεῖν ὃ συνάγει αὐτούς. Laert in Vitâ Pythag. p. 222.

(w) *Quicquid Dæmonum colitis, vidi dolore, quid sunt eloquuntur, ipsis testibus esse eos Dæmones de se verum confitentibus Credite.* Minutius, p. 31. Tertull. Apol. c. 23. Cyp. ad Don. p. 4. de Van. Idol. p. 14.

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ling down of this Idolatrous Worship is in our Saviour's Language, *the casting out of the Prince of this World*, John 12. 31. & 16. 11. The converting the *Gentiles* from this Idolatry to the Worship of the True God, is the *turning them from the power of Satan unto God*, Acts 26. 18. *the delivering them from the power of darkness*, Colos. 1. 13. who before walked according to the *Prince of the Power of Darkness*, Eph. 2. 2. and were *led captive by Satan at his Will*, 2 Tim. 2. 26. The *Psalmist*, according to the *Septuagint*, saith, ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, *that all the Gods of the Heathens are Devils*, Psal. 96. 5. And of the *Jews* who sacrificed to them, it is said *they sacrificed to Devils, and not to God, Leshuddim*, to evil, wasting, and destroying Spirits; the *Jews* said the same of the *Gentiles*, that they were θύσασιν δαιμονίοις sacrificing to *Devils*, and not to *God*, *Baruc* 4. 7. And so they are also stiled 2 *Chron.* 11. 15. *Rev.* 9. 20. And so all *Christians* ever did expound this place, and with good reason, it being absurd to think St. *Paul* is here dissuading *Christians* from having fellowship with good Angels.

t Ver. 21. Καὶ τραπέζης δαιμονίων, *and of the Table of Devils.*] This being the design of the *Apostle*, to shew that the *Corinthians* could not partake of the Idol Sacrifices in the Idol Temples, without being κοινωνοὶ τῶν δαιμονίων, *Men who held communion with Devils*; and the proof of this being taken from the Practice of *Christians* in partaking of the *Eucharist*, and of the *Jews* in partaking of Sacrifices offered at the Altar, it is evident that the sixteenth Verse must be interpreted suitably to this design; and so as to be a fit Medium to prove this Conclusion. 'Tis therefore evident,

1*st*, That κοινωνία, *Communion*, cannot here signifie the Real and Substantial Communication of the Body and the Blood of Christ, since that sense renders the *Apostle*'s Argument infirm; for how doth it hence follow, that because *Christians* eat substantially the Body, and drink the Blood of Christ, therefore they who eat of the Idol Sacrifices are guilty of *Idolatry*, and hold communion with *Devils*? Moreover, the eating of things offered to Idols, could not in this sense make them that did it, *Communicators of Devils*, for sure they did not eat of the Substance of the Devils. This therefore cannot be the import of the words. Nor

2*ly*, Can the sense of them be to this effect; the Cup and Bread communicate to us the Spiritual Effects of Christ's broken Body, or his Blood shed for us; though this be in it self a certain Truth. For

1. These Spiritual Effects cannot be shared among Believers, so that every one shall have a part of them only; but the same Benefits are wholly communicated to every due Receiver. See Note on *v.* 16.

2. The *Apostle* here attempts to prove, not that the *Corinthians*, by eating things offered to Idols in the Idol Temple, received any Spiritual Influence from *Devils*, but only that, by that Action, they did partake of what was offered to them, and was a solemn part of their Religious Worship, as the eating these Sacrifices was still reputed, so that by it they must own themselves to be Worshippers of *Idols*, and then, by parity of Reason, he must by the Example of the *Eucharist*, intend to prove, not that the *Christian* did partake of the Spiritual Effects of our Lord's Passion; but that he did partake of what was consecrated in honour of him, and received as a Solemn Act of Religious Worship, and Communion with him. And this appears yet farther from the words which the *Apostle* useth, as the close of this Argument, and as the thing which answers to the two preceding Instances; for they do not run thus, *By the things which the Gentiles offer they receive spiritual Influences from evil Spirits*; but thus, *this I say*, to compleat this Argument, and to render the Sacrifice offered to Idols parallel to those of *Christians*, and of *Jews*, that as these are offered to the honour of *Christ*, and of the God of *Israel*, so *the things which the Gentiles sacrifice, they sacrifice to Devils, and I would not that ye should be partakers with Devils, viz.* by feasting of the Sacrifices thus offered to them, and of which the *Devils* had a part; and that it was by the Act of Eating and Drinking of these Idol Sacrifices, that they became partakers of the Cup and Table of Devils, and thereby guilty of Idolatry, as the (x) *Fathers* declare; so it is evident from these words, *ye cannot drink the Cup of the Lord, and the Cup of Devils*; *ye cannot be partakers of the Lord's Table, and the Table of Devils*; it was therefore by these Actions that they held communion with them, and committed *Idolatry*.

Ver. 27. Πᾶν τὸ προτιθέμενον ὑμῖν ἐσθίετε, s *whatsoever is set before you eat.*] The *Apostle* had before discoursed of eating things offered to Idols in the Idol Temple, and shew'd (1.) The Scandal it might give to the weak

(x) *Quæ autem animam simul & corpus polluunt: participare dæmonum mensæ, hoc est immolata degustare, & si quid aliud est quod dæmonibus oblatum est.* Clem. Recog. l. 4. § 36.

Ἀπὸ δὲ εἰδωλοθύτων φεύγετε, διὰ τιμὴν δὲ δαιμόνων θύεσι ταῦτα· ὅπως μὴ γένησθε κοινωνοὶ δαιμόνων. Const. Apost. l. 7. c. 21. Τὰ μὲν δὲ εἰδωλόθυτον θύεται δαιμονίοις, καὶ ἃ χρὴ ἐκ τοῦ Θεοῦ ἄνθρωπον κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contr. Celsum l. 8. p. 396, 397.

Gentile

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Gentile Christian: And (2.) that it was indeed an *Idolatrous* Action: Here he begins his Discourse of eating at all, things offered to Idols, with respect chiefly to the weak *Jewish* Convert. And (1.) whereas by their Canons (y) *an Idol, and all things appertaining to it, and whatever was offered to it, was wholly forbidden*, the *Rabbins* pronouncing the eating, or possessing any thing of it forbidden, in these words, *Thou shalt not bring an Abomination into thine House*, Deut. 7. 26. the *Apostle* relieves the Conscience of the *Christian* in this case, letting him know that he might eat these things, when sold in the Shambles, without scruple of Conscience, *v.* 25. (2.) Whereas their *Canons* teach, That (z) *if an Heathen make a Banquet for his Son or Daughter, a Jew is forbidden to eat of his Meat, because he is forbidden, if called, to eat of his Sacrifice*, Exod. 34. 15. the *Apostle* exempts the Conscience of the *Christian* from this Obligation also, *v.* 27.

t Ver. 30. Τί βλασφημοῦμαι; *why am I evil spoken of?*] This is the Exposition of all the *Greek Scholiasts*, and it is confirmed by the parallel place, *Let not your good be evil spoken of*, Rom. 14. 16. *i. e.* let not your Faith, or the Liberty you take by reason of it, be used so as to minister occasion to others to speak evil of that Faith, as the *Jews* did of *Christianity* upon occasion of this Liberty; for they held the eating of things offered to Idols to be (a) *Idolatry*, and pronounced all *Idolaters* to be *Apostates* from the *Law*, and the *Prophets*; and this was one of their great Objections against *Christians*, (b) that *they did eat things offered to Idols, and thought not themselves defiled by doing so*; though in truth this was done chiefly by the *Hereticks* of those times, the (c) *Nicolaitans*, the (d) *Gnosticks*, the Followers of *Basilides*; but *the True Christians*, saith (e) *Justin Martyr, will rather suffer death, than be guilty of Idolatry, or eating things offered to Idols.*

Ver. 31. Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *do all to the glory of God.*] In things capable of honouring God positively, or proper to give glory to him, have always a general Intention of glorifying God in the doing of them, that in the virtue of that Intention you may proceed to particular Actions. u

In things not capable of honouring God positively, be careful that you act so, that *the Name of God be not blasphemed*, or his Doctrine evil thought, or evil spoken of by reason of your Actions. Yea do, and abstain from all things so, as to satisfie your own Conscience, and discover to others, that the honour of God, and the advancement of the Interests of his Kingdom, are much dearer to you than any Gratifications of your Carnal Appetites, or any Temporal Concern.

Ver. 32. *No Offence*] As by thus eating things offered to *Idols* in the *Idol Temple*, or elsewhere, being thus admonished of it, *v.* 28. you are like to do; for the *Jew* will be apt hence to conclude, that *Christianity* renders you Enemies to the *Law* and the *Prophets*; the *Gentiles*, that your professed abhorrence of *Idols* is not real; and that the Practice in which you comply with them, is not sinful; and the weak *Christian* will be tempted, by your Example, to eat these things *with Conscience of the Idol*, Chap. 8. 7. or to fly off from the *Christian* Faith. x

(y) *Maim. Idol.* c. 7. § 2. & 11. (z) *Maim. ibid.* c. 9. § 12. (a) *Maim. ibid.* c. 2. § 3. & 8.

(b) Καὶ μὴ πόλλας τῶν ἀπ' Ἰησοῦ λεγόντων ὁμολογεῖν, μὴ λεγομένων χειστιανῶν, πυνθάνομαι ἐδίειν τὰ εἰδωλόθυτα, μηδὲν ἐκ τούτων βλάπτεσθαι λέγειν. Tryph. apud Justin. p. 253.

(c) *Nicolaitæ indiscrete vivunt, nullam differentiam esse dicentes in Machando & Idolothyton edere.* Iren. l. 1. c. 27.

(d) *De Gnosticis idem,* Καὶ μὴ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγοῦνται. L. 1. p. 26. De Basilid. ibid. c. 23. Euseb. Hist. Eccles. l. 4. c. 7.

(e) Μέχρις ἐμοῦ τε δυνάτε ὁμολογῶν σοὶ τῷ μητὲ εἰδωλολατρῆσαι, μητὲ εἰδωλόθυτα φαγεῖν. Justin. Mart. Dial. p. 253.

CHAPTER XI.

Verse 1. BE ye [*therefore*] followers of me, [*in this Condescension for the good of others,*] as I also am of Christ [*in it,* Rom. 15. 2, 3. Gal. 6. 2. Philip. 2. 5, 6. 2 Cor. 8. 9.]

2. Now I praise you Brethren, that you remember me in all things [*I have taught you,*] a and keep the Ordinances, [Gr. *Traditions,*] as I delivered them to you. a

3. But [*I must further advertise you of some things which I had no occasion, when present, to take notice of, and therefore*] I would have you know, that the head of every man is Christ, and the head of the woman is the Man, b and the head of Christ is God; [*and so as Christ, as Mediator, acts in subordination to the Father, so must the Woman act in subordination to the Man.*] b

4. Every man [*therefore*] praying, or prophesying c [*in the Church,*] having his head covered, dishonoureth d his head [*Christ, as acting unsuitably to that Relation which he* c d

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bears to God and Chriſt, for man ought not to cover his head, becauſe he is the Image and Glory of God, v. 7.]

5. But every woman that prayeth or pro-
e phesieth e with her head uncovered, diſho-
noureth [*the man*] her head, [*whoſe glory ſhe is, as being put in ſubjection to him,*] for that is even all one as if ſhe were ſhaved, [*and ſo had removed the Token of Subjection to the Man, which Nature gave her.*]

6. For if the woman be not covered, let her alſo be ſhorn; but if it be a ſhame for a woman to be ſhorn, or ſhaven, let her be covered. [*See Note on* v. 5.]

7. For a man indeed ought not to cover his head, [*as a ſign of ſubjection,*] foraſmuch
f as he is f the image and glory of God, [*as having the government of the world committed by God to him;*] but the woman [*ought to cover her head, foraſmuch as ſhe*] is the glory of the man, [*as being taken from, made for him, and put into ſubjection to him.*]

8. For the man is not of the woman, but the woman of the man.

9. Neither was the man created for the woman, but the woman for the man.

10. [*Moreover,*] For this cauſe ought the
g woman to have g power, [*a Veil*] upon her head, becauſe of the [*evil*] Angels; [*ſhe being tempted by the Prince of them to do that which is perpetual cauſe of ſhame to her, and which increaſed her ſubjection to the man,* Gen. 3. 16. *ought therefore to uſe this token of ſhamefacedneſs and ſubjection.*]

11. Nevertheleſs, neither is the man without the woman, nor the woman without the man in the [*wiſdom of*] the Lord, [*ordaining that one ſhould come out of the other.*]

12. For as the woman is [*taken out*] of the man, even ſo is the man alſo [*propagated*] by the woman; but all [*theſe*] things [*are*] of God, [*who made woman out of the man, and by his Benediction increaſeth men by the woman.*]

13. Judge in your ſelves, is it comely that a woman pray [*publickly*] to God uncovered, [*when God himſelf hath given her a covering by nature, to intimate to her, that ſhe ſhould be veil'd?*]

h 14. h Doth not even Nature it ſelf, [*which hath made man the image and glory of God, created him before the woman, and given him dominion over her,*] teach you, that if a man have long hair, [*the covering, and token of ſubjection of the other Sex,*] it is a ſhame to him? [*See Note on* v. 5.]

15. But if a woman have long hair, it is a glory to her, [*ſhe being fitted by it to repreſent the condition of her Sex,*] for her hair is given her for a covering, [i. e. *in token of ſubjection to her husband.*]

16. But if, [*after what hath been thus ſaid,*] any man ſeem [*ſtill*] to be contentious, [*I ſhall add only this, that*] we have no ſuch cuſtom, i neither the Churches of God; i
[*it being only cuſtomary in the Aſſemblies of Heathens for women to pay their Devotions to the Gods thus. See Note on* v. 5.]

17. Now in this [*other thing*] that I [*am about to*] declare unto you, I praiſe you not [*viz.*] that you come together, [*ſo as is*] not for the better, but for the worſe.

18. For firſt of all, when you come toge-
ther in the Church, I hear that there be k di- k
viſions [Gr. *Schiſms,*] among you, and I partly believe it, [*or I believe it true,* κατὰ μέρος τι, *of ſome part of you.*]

19. l For [*according to our Lord's ſaying,* l
Matth. 18. 7.] there muſt be alſo Hereſies, [*or Sects*] among you, [*the Fleſh, the World, and the Devil tempting to it, and the Wiſdom of God permitting it;*] that they who are approved [*of him*] may be made manifeſt among you.

20. When you come together therefore [*thus*] to one place, this is not [*acting as if you came*] to eat the Lord's Supper, [*the Feaſt of Chriſtian Charity and Communion.*]

21. For in [*your way of*] eating, m every m
one taketh before [*the*] other his own Supper, [*not tarrying for, or regarding others,* v. 33.] and [*ſo it falls out that*] one [*who had nothing to bring*] is [*ſtill*] hungry, n and n
another [*with his plenty*] is drunken.

22. What, have ye not houſes to eat and to drink in [*if need be before you come?* v. 34.] or deſpiſe ye [*thoſe poor Chriſtians who are Members of*] the Church of God [*as well as you?*] and [*put to*] ſhame them that have not [*what to eat, or drink?*] what ſhall I ſay to you? ſhall I praiſe you in [*doing*] this? I praiſe you not.

23. [*To come together thus, I ſay, is not to come as they ought to do, who aſſemble to eat the Lord's Supper;*] For I have received of the Lord that which alſo I, [*as I received,*] delivered to you, that the Lord Jeſus the ſame night in which he was betrayed
o took bread; o

24. And when he had given thanks, he brake it, and ſaid [*to them all,*] Take, eat, this is my body which is broken for you, this do in remembrance of me, [*giving my body to be broken for you all.*]

25. After the ſame manner alſo he took
p the Cup when he had ſupped, ſaying, this p
Cup [i. e. *the Wine contained in it,*] is the [*memorial of the*] New Teſtament, [*or Covenant ratified,*] in my blood, this do ye as often as you drink it in remembrance of me, [*confirming this Covenant with my blood.*]

26. For as often as ye eat this Bread, and drink this Cup, ye do q ſhew, [*by this me-* q
morial of it,] the Lord's death till he come [*to judgment.*]

27. Wherefore, whoſoever ſhall eat this Bread, and [*or*] r drink this Cup of the r
Lord unworthily, [*as they muſt do who by this*

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this practice thwart the great design of this Institution, which was to shew his equal love to all, to whom he equally gave these Elements, and to oblige us to live in a continual remembrance of it,] shall be guilty of [*violating the Sacrament of*] the Body and Blood of the Lord.

s 28. But s let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

t 29. For he that eateth and drinketh t unworthily, [*as they who make these Divisions, and Distinctions, and commit these Disorders, when they come together to eat the Lord's*] u *Supper, do,*] eateth and drinketh u damnation [Gr. *judgment*] to himself, not discerning the Lord's Body, [*to be given as an Indication of his equal kindness to all his Members, without any difference or distinction; and as a Symbol of their mutual Communion with one another*, Chap. 10. 16, 17.]

30. For this cause, [*the not discerning the Lord's Body, it is that*] many are weak, and sickly among you, and many sleep.

31. For if we would [*thus*] judge [*and discern*] our selves, we should not be judged, [*or thus punished by God.*]

32. But when [*neglecting this*] we are judged, we are chastned of the Lord, that we should not be condemned with the World, [*but awakened by those Chastisements to reform those evil Practises, which render us obnoxious to Condemnation.*]

33. Wherefore, my Brethren, [*that this Miscarriage may be rectified,*] when ye come together to eat [*the Lord's Supper,*] tarry one for another, [*that ye may all eat of that, and your Love-feasts together.*]

34. And if any man [*pretend to do this out of*] hunger, let him eat at home [*before he come,*] that you come not together to condemnation; and the rest will I set in order when I come; [*or, as for the other things relating to this Ordinance, or your Letter, I will set them in order when I come.*]

Annotations on Chap. XI.

a Verse 2. "Ὅτι κατὰ πάντα μού μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *that you keep the Traditions as I delivered them to you.*] This Commendation must be restrained to the Generality, or founder Part of the *Church* of *Corinth*, or must be understood, as such general Expressions use to be, ὡς ἐπὶ τὸ πολύ, as for the most part, or excepting those few things in which afterwards I find reason to complain of your neglect, *Chap.* 15 3. and here *v.* 23.

Vain is the Note of *Estbius* on this Text, That *it makes plainly for unwritten Traditions.* For (1.) the word *Tradition* is common to things written and unwritten, to things delivered by word, and by Epistle, 2 *Thess.* 2. 15. The whole Christian Faith is a Tradition, *Jude* 3. the Doctrine of Christ's Death, Burial, and Resurrection is a Tradition, παρέδωκα γὰρ, *for I deliverd to you these* Doctrines, saith St. *Paul*, 1 Cor. 15. 3. and will the *Romanists* say that these things are not written in the *New Testament?* (2.) To prove Traditions *extra scriptural*, 'tis not sufficient to cite a passage out of Scripture speaking of Traditions not then writ by one *Apostle*, but it must be proved that these Traditions were neither then, when mentioned, in writing, nor afterwards committed to writing by himself, or any other inspired Person. (3.) The Traditions mentioned here, and 2 *Thess.* 2. 15. were Traditions immediately delivered to those Churches from the Mouth of an *Apostle*; and when the *Romanists* can make good this from like Authentick Testimony of any of their *Fardle* of Traditions, we shall be ready to receive them.

Ver. 3. Κεφαλὴ δὲ Χριστοῦ ὁ Θεὸς, *and the Head of Christ is God*] *We are hence taught*, saith *Schlichtingius*, *that the Head of Christ is God, whereas the most High God can have no Head above him, so that Christ who hath this Head above him, cannot be most High.* b

Answ. To this some of the *Fathers* answer, That God is here said to be the *Head* of Christ, as being the (a) *Father* of the Son, and so the Cause of him; but yet as the Woman is of the same Nature with the Man who is her Head, so is Christ of the same Nature with God the *Father*: They also add that the word *Head* is here used as a note of (b) Principality or Causality in the *Father*, but not of Subjection in the Son, which wholly enervates the Argument of *Crellius* from this place. And tho' the *Schools* seem not to allow of this Language, yet it is used by *Irenæus* in these words, (c) *The*

(a) Διὰ τὸ τὸν αὐτὸν τοῦ αὐτοῦ ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Πατὴρ ὡς γυνήτωρ, συγγολδὸς, καὶ ὁμούσιος· αὐτοῦ κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς γυνήτωρ, καὶ συγγολδὸς, καὶ ὁμούσιος· ἀπάρχει αὐτῇ. Oecumen.

(b) Ἀρχὴν μὲν, ἀλλ' οὐχ ὑποταγὴν δηλωτικὸν. Theodoret.

(c) *Super omnia quidem Pater, & ipse est Caput Christi; per omnia autem Verbum, & ipse est Caput Ecclesiæ.* Lib. 5. cap. 18.

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Father is above all things, and he is the Head of Chriſt; The Word is through all things, and and he is the Head of the Church.

Others anſwer, That the *Father* is here ſtiled the Head of Chriſt, conſidered as *Mediator*, in which Relation he received his Kingdom and Dominion from him, *John* 17. 2. 1 Cor. 15. 27. Heb. 2. 8. and exerciſes it wholly to his glory, *Philip.* 2. 9, 10, 11. in which ſenſe the *Father* may be ſtiled his Head, becauſe he doth all things according to his *Father*'s will, to his Glory, and by Authority derived from him: And this Interpretation is confirmed from thoſe words, *the Head of every Man is Chriſt*, he being Man's Head by virtue of the Power and Dominion given him over all Fleſh, *Chap.* 15. 27. *John* 17. 2. *Eph.* 1. 19. — 22. and that Power being given to the Man *Chriſt* Jeſus.

c Ver. 4. *In the Church.*] For that the *Apoſtle* ſpeaks not of Propheſying at home, as Mr. *Cl.* imagines, but in the Church, is evident from the *Apoſtle's* Argument, *v.* 16. againſt this Practice, in theſe words, *We have no ſuch cuſtom, neither the Churches of God:* His Argument to the contrary is anſwered in the Note on *v.* 6.

d Ibid. Τῶ κεφαλῶ ἀυτῦ, *his Head.*] That is (d) *Chriſt*; for (1.) *he is the Head of the Man*, v. 3. (2.) This ſeemeth moſt agreeable to the Reaſon aſſigned, why he ſhould be uncovered when he doth Service in the Church, *viz.* becauſe he is the *Image, and the Glory of God.* And (3.) did he diſhonour his own Head by covering it, he ought never to be covered; whereas if this only reſpects his Head *Chriſt*, whom he Repreſents in praying and propheſying in the Church, it is ſufficient that he is uncovered, when he thus acteth as his Miniſter. Laſtly, The Head the Woman diſhonoureth, is the Man, ſtiled her Head; and ſo the Head the Man diſhonoureth, is *Chriſt*, ſtiled his Head, *v.* 3.

e Ver. 5. Κατὰ κεφαλῆς ἔχων, *with his head covered,* ἀκαλυπτοκεφάλῳ τῇ κεφαλῇ, *with her head uncovered.*] For Explication of theſe words, let it be noted from [e] *Theodoret*, That *the Men of Corinth, according to the Cuſtom of the Greeks, both wore long hair, and prayed to God with their heads covered in the Publick Aſſemblies.* So alſo, ſaith (f) *Plutarch*, did the *Romans*; ſo ſaith (g) *Lightfoot* did the *Jews*; ſo did, ſaith (h) *Servius, all that ſacrificed to any God, excepting Saturn.* But the *Heathen* Woman paid her Devotion to the Gods, *reſoluta comas ſeu capillos*, with her hair looſe and hanging down; or in the language of the Poets, *Crine jacente aut demiſſo.* Note

2*ly*, That the *Jews* judged it τὸ αἰσχρὸν, a ſhameful and indecent thing for a Woman to be ſhaved, and permitted this only in the Caſe of (i) Whoredom, as a Token of their Shame. And among the *Heathens* it was *indicium ultimi luctus*, a token of the higheſt Grief. *It is cuſtomary*, ſaith (k) *Plutarch, for Men to be ſhorn, and for Women to wear long hair, and therefore in times of mourning the Men let their hair grow, and the Women are ſhaved; this being contrary to cuſtom among the Greeks and Romans.* It was alſo cuſtomary for the (l) *Jewiſh Woman* to go veil'd. Note

3*ly*, That the *Apoſtle* doth not here approve of the Woman's praying or propheſying in the *Church*, as is evident from 1 *Cor.* 14. 34. 1 *Tim.* 2. 11, 12. though here he ſays nothing to the contrary, as intending to rectifie that diſorder, when he ſpake of other Diſorders in the Caſe of Propheſying, *Chap.* 14. 34.

Ver. 7. Εἰκὼν καὶ δόξα Θεῦ, *the image and glory of God.*] True here is the Note of *Theodoret*, that Man is here ſtiled the Image and Glory of God, neither as to his Body, nor as to his Soul; for in reſpect of the Soul the Woman is equally the Glory of God, as to Spirituality and Immortality, and ſo is equally ſaid to be *made after his Image*, Gen. 1. 27. but κατὰ μόνον τὸ ἀρχικὸν, *only as to Rule and Government*, which is the proper glory of a man, according to the *Pſalmiſt's* words, *Thou haſt crowned him* δόξᾳ καὶ τιμῇ *with glory and honour, and haſt ſet him over the works of thy hands, and haſt put all things in ſubjection under his feet*, Pſal. 8. 5, 6. f

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(d) Καλαμοχύνῃ ἡ Χριστὸν ἡ κεφαλὴ ἀυτῦ. Theoph.

(e) Καλὰ γὰρ τὸ ἑλληνικὸν ἔθος, καὶ κόμας εἶχον, καὶ τὰς κεφαλὰς κακαλυμμένας ἔχοντες προσήυχοντο τῷ Θεῷ. Theodoret.

(f) Τὸς μὲν Θεὸς προσκυνοῦντες ὁπακαλύπτονται τὴν κεφαλὴν, ταπεινοῦντες ἑαυτὸς τῇ ὑποκρύψει τῆς κεφαλῆς. Plutarc. ἐν Αἰτίοις ὅτου Ῥωμαϊκοῖς. p. 266. (g) *In locum.*

(h) *Sane ſciendum eſt ſacrificantes Diis omnibus capita velare conſuetos ob hoc, ne ſe inter Religionem vagi offeret aliquid obtutibus, excepto tantum Saturno.* Serv. in Virg. Æn. 3. V. 405.

(i) *Neque adat illud niſi propter ſcortationem.* Pirk. Eliezer. c. 14. p. 31.

(k) Πένθους μὲν οἰκεῖον τὸ μὴ σύνηθες, σωφρονέστερον δὲ τοῖς μὲν γυναιξὶν, ἐξηκαλυμμένας, τοῖς δὲ ἀνδράσιν, ἀκαλύπτοις, εἰς τὸ δημόσιον προσιέναι· καὶ δὴ παρ' ἕλλησιν ὅταν δυσχόλια τις χρήσηται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες· ὅπ τοῖς μὲν τὸ κείρεσθαι, ταῖς δὲ τὸ κομᾶν σωφρόνες ὄζιν. Plut. Quæſt. Rom. p. 267. A. B.

(l) *Apud Judæos tam ſolenne eſt fœminis eorum Velamen Capitis, ut inde noſcantur.* Tertull. de Coron. c. 4.

Ver.

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g Ver. 10. Ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, *a veil upon her head because of the Angels.*] Here let it be noted, (1*st*,) That all the *Ancient Interpreters* agree in this, that ἐξουσία, which we render *power*, doth signifie *a veil* or *covering*, which being put over her head, compels her to hang down her Eyelids; and 'tis here, say they, called *power*, as being τὸ τῆς ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, *the token of the Power, and Dominion of the Man over her.* Note

2*ly*, That the reading διὰ τὰ ἀγγελίας, *by reason of her Revelations*, as Mr. *Cl.* doth, instead of διὰ τοὺς ἀγγέλους, without consent of any Copy, or Version, is not to be endured. Moreover διὰ τὰ ἀγγελίας signifies barely *by message*, not by reason of her Revelations, that being properly in Greek, διὰ τὰ ἀγγελίας τὰ παρ' αὐτῆς. Note

3*ly*, That *evil Angels* are absolutely stiled *Angels* in these words of this *Epistle*, *Know ye not that ye shall judge Angels*, 1 Cor. 6. 3. and elsewhere, *the Angels that sinned*, 2 Pet. 2. 4. or that *kept not their first station*, Jude 6. Note

4*ly*, That among the nine Maledictions of the Women which the *Jews* reckon up, this is one, that (m) *she is to have* caput velatum instar lugentis *her head covered like one that mourneth*, and this, they say, she is to wear, not so much as a token of subjection, as of *shame*; whence (n) *Philo* calls the τὸ ἐπικάρσιον, *cover of the woman's head*, τὸ τῆς αἰδοῦς σύμβολον, *the symbol of her shame*; and this shame, say they, is due to her (o) *because She brought the first sin into the world. It is with her*, say they, *as when one transgresseth and is ashamed, and therefore she comes forth with her head covered. She ought*, saith (p) *Tertullian, by her habit to resemble* Eve, *a Mourner, and a Penitent*, ob ignominiam primi delicti, *for the shame of the first sin*: Hence he often interprets this Text of (q) *Evil Angels.*

Moreover, in the Judgment both of *Jews* and *Christians*, the Serpent which deceived *Eve*, acted by the suggestion of the (r) *Devil*, or of *Sammael*, whom the *Jews* stile the *Prince of Devils.* That therefore these words may be interpreted as in the *Paraphrase*, is evident not only from these observations, but especially from a place parallel to this, *Let the woman learn in silence with all subjection. For I suffer not a woman to usurp Authority; for* Adam *was first formed, then* Eve, (as here *v.* 8, 9.) *and* Adam *was not deceived, but the Woman being deceived was in the Transgression*, 1 Tim. 2. 11, 12, 13. where the same reason is assigned for her subjection, which I offer for explication of these words.

Others interpret the word thus; The Woman ought to act decently in the Church, and therefore to be covered, because of the *Angels* who are present in the Assemblies of *the Saints*, it being the Opinion, both of (s) *Jews* and *Christians*, that the ministring *Angels* are there present.

Ver. 14. Ἡ οὐδὲ αὐτὴ ἡ φύσις, *doth not even Nature it self?*] The Exposition given in the *Paraphrase* is so natural, and so well founded in the Words and Argument of the *Apostle*, and so agreeable to the Sentiments of all the *Ancient Commentators* on the place, that we seem not here to need the Industry and Learning the *Criticks* have so liberally spent upon this place, the *Apostle* here by Nature understanding not any inward Principle implanted in the Heart and Reason of a Man, but the first rise and constitution which Man and Woman have received from the God of Nature. It is against Nature, say the *Fathers*, for a Man to wear long hair, for by it he assumes the Habit of a Woman, καὶ ἔχειν πεχθεὶς τὸ τῆς ὑποταγῆς σύμβολον θεοδιδάκτως, *and being made by God to rule, he takes upon him the Symbol of Subjection.* Of the *Criticisms* upon the word κομᾶν they say not a word. h

Ver. 16. Οὐδὲ Ἐκκλησίαι Θεοῦ, *nor the Churches of God.*] Hence it is manifest, (1*st*,) That the *Apostle* here cannot be thought to have respect only to the custom of the *Greeks*, as Mr. *Cl.* imagines, for then why doth he plead the custom of all the Churches of God against this Practice? i

(2*ly*,) Hence note, That in things only respecting Decency, and in conforming to which there is no violation of the Command of God, the Custom of the Church should be our Rule, it being an Argument of Pride, and a contentious Spirit, in matters of so little moment to be singular, and to create disturbance to the Church of God.

Ver. 18. Σχίσματα, *Schisms.*] Here the word *Schisms* is used not of Men separating from the Church, but of them coming together in the Church, but yet eating the Lord's Supper separately, and so as not to joyn with the whole Assembly in that Ordinance; so the word also is used, *Chap.* 1. 10. not *of a Separation from the Unity of the Catholick Church*, saith *Esthius*, *but of Sects and Divisions in the Church.* k

(m) *P. Eliezer.* c. 14. p. 31. (n) *De Spec. Leg.* p. 606. D. (o) *Berisch. Rab.* § 17. f. 12. col. 1.
(p) *De cultu fœm.* l. 1. c. 1.
(q) *Propter Angelos quos legimus à Cœlis excidisse.* De Veland. Virg. cap. 7. *Propter Angelos Apostatas.* Contr. Marcion. l. 1. c. 8.
(r) *P. Eliez.* c. 13. *Buxt. in voce* Sammael. (s) *See Dr.* Hammond *& Synopsis in loccum.*

Ver.

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l Ver. 19. Δεῖ γὰρ αἱρέσεις εἶναι, *for there muſt be Hereſies*, &c.] This Neceſſity of *Hereſies* is not abſolute, or of God's making, but only on Suppoſition of the Pride, and Vainglory, Striſe, Envyings, and Contentions which are already in the Church of *Corinth*, 1 Cor. 3.3. and God's permiſſion that Men, ſo affected, ſhould act according to the corrupt Affections and Diſpoſitions of their Hearts, as the neceſſity of Diſeaſes in the Body ariſes from Men's Intemperance; nor is the Reaſon here aſſigned of them properly caſual, as if the Wiſdom of God deſigned there ſhould be *Hereſies* for this end, that *they who were approved* of him *might be made manifeſt*, but rather (t) Eventual; as if the *Apoſtle* had ſaid, whence it will come to paſs, that they who are approved will be made manifeſt.

m Ver. 21. Ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει, *every one takes before his own Supper.*] It is the opinion of Dr. *Lightfoot*, that the *Apoſtle* ſpeaks not here of the *Agapæ*, or Love Feaſts which accompanied the *Euchariſt*, as the Tradition of the *Ancient Church* ſuppoſed, but of the *Paſchal Supper* which theſe *Judaizers* did eat before the *Euchariſt*, as thinking that the *Euchariſt*, which our Lord inſtituted after that Supper, was only an Appendix of it, and that it was not inſtituted in Commemoration of the Death of *Chriſt*, but as a new form of their Commemoration of their Deliverance out of *Egypt*, and that on this account the *Apoſtle* here repeats the Inſtitution of that Sacrament by our Lord, and ſo oft tells them that *Chriſt* appointed this Supper for the Commemoration of his Death, and that we might *ſhew it forth till he comes*, and charges them with not diſcerning it to be the *Lord's* Body, *v.* 29. But he ſeems to be miſtaken in both theſe Conjectures. For,

1*ſt*, It is very unlikely they ſhould miſtake the *Lord's* Supper celebrated then every week at leaſt, for that *Paſchal* Supper which was only to be celebrated once a year, and was then rather to be celebrated at home, in every Man's Family, than in the Church, and which, according to the *Jewiſh* Canons, could not be obſerved at all in *Corinth*, or out of *Judea*, whilſt the *Temple* ſtood.

2*ly*, Thoſe words of the *Apoſtle* in the preceding *Chapter*, viz. *The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread we break, is it not the Communion of the Body of Chriſt?* And thoſe that follow, *Ye cannot drink the Cup of the Lord and the Cup of Devils; ye cannot be partakers of the Lord's Table, and of the Table of Devils*, do plainly ſhew that the *Apoſtle* there ſuppoſes, they well knew that in that Supper they were partakers of the Cup and Table of the *Lord*, and had Communion with his Body and Blood.

Dr. *Lightfoot* adds, That thoſe words, *one is hungry*, and *another is drunken*, refer not to the Poor and the Rich, but to the *Gentile* who came faſting to the Lord's Supper; whereas the *Judaizing* Chriſtian, according to his cuſtom, drank freely at his *Paſchal* Supper; and he concludes that the *Apoſtle* doth not here reprehend their manner of coming to theſe Suppers, but that he reprehends them for the very uſe of them. But here again he ſeems much miſtaken. For,

1*ſt*, 'Tis evident the *Apoſtle* reprehends them not for the Supper it ſelf, *i. e.* the eating and the drinking, but becauſe they did προλαμβάνειν take their Meat and their Drink *before others*, not ſtaying till they came, *v.* 21, 33. Hence, for a Remedy of this Diſorder, he ſaith not, abſtain from theſe Suppers, but only, *when ye come together, tarry one for another.*

2*ly*, That the hungry here were the *Gentile* Converts, who choſe to eat the *Euchariſt* faſting, is very improbable, not only becauſe it was then generally received at night; but becauſe the *Apoſtle* both here, and *v.* 34. allows all to eat and drink before they come, not taking notice of any that ſcrupled the doing this. Moreover, the οἱ μὴ ἔχοντες, *the hungry* here, are not Men who have no Houſes, but who have nothing to eat, or drink; for they were put to ſhame by this, that they had nothing to *eat*, or *drink*, as others had, nor were thought worthy to partake with them that had, in the Aſſembly of which they were a part; it being not the place where they aſſembled, which is called the Church of God, but the Perſons who aſſembled, for by the ſame Action was the Church deſpiſed, and they that had nothing put to ſhame: Now 'tis not eaſie to conceive how by this ſeparate meeting in a Church, they ſhould deſpiſe a Church, whereas by denying their poor Brethren any ſhare in their Banquet, they viſibly deſpiſed them. And

3*ly*, Theſe *Agapæ* or Feaſts of Charity, being mentioned by St. *Jude*, *v.* 12. by *Ignatius Ep. ad Smyrn.* § 8. by *Clemens Alex. Pædag. l.* 2. *c.* 1. *p.* 41. by *Tertullian Apol. c.* 39. by the *Apoſtolical Conſtitutions l.* 2 c. 28. and by (u) *Julian* the *Apoſtate*, it is very unreaſonable to call this Cuſtom in queſtion, or to imagine that St. *Paul* here rather re-

(t) Τὸ γὰρ ἵνα οὐ παραχῆ αἰτιολογίας δεῖν, ἀλλὰ πολλαχῆ, καὶ τῶν πραγμάτων ἐκβάσεως. Chryſoſt. in locum.

(u) *In fine Fragm.*

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ferr'd to a *Paschal* Supper, than to this *Appendix* of the Supper of our *Lord*. When I call it an *Appendix*, I do not mean that it was eaten by them after the *Lord*'s Supper, for the word προλαμβάνειν, *to take before his own Supper*, shews the contrary, *viz.* that this Banquet was celebrated before the Lord's Supper, but only that it was joyned to the Lord's Supper in imitation of our Lord, who celebrated the Sacrament after the *Paschal* Supper.

n Ibid. Ὃς μὲν πεινᾷ, *and another is drunken.*] This may either refer to the *Gentile* Converts among the *Corinthians*, retaining still their *Heathen* custom of drinking liberally after their Sacrifices, whence μεθύειν, *to be drunk*, is by *Grammarians* thought to have it's original from μετὰ τὸ θύειν, because of the free drinking they indulged to after their Sacrifices; or to the *Judaizing* Converts, who thought themselves obliged to drink plentifully at their *Festivals*, *four* large Cups of Wine, saith (w) Dr. *Lightfoot*, at the *Paschal* Supper, and to be quite drunk, saith (x) *Buxtorf*, in the Feast of *Purim*.

o Ver. 23. Ἔλαβεν ἄρτον, *took bread*, &c.] The Argument lyes thus; *Christ* gave an equal Distribution of the *Sacramental* Bread to every one at the Table, in token that he died equally for all; and he appointed them all to eat together of it at one Common Table, in remembrace of his love to them all, can you then eat every one separately his own Supper, excluding those to whom he equally distributed the Sacred Bread from any share of yours, leaving them hungry, and in want of Bread, and yet conceive you worthily eat the Lord's Supper, and duly participate of, and thankfully commemorate this great Feast of Love? But farther observe

1*st*, That this Bread is called in the Present Tense τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Christ's *body broken*, *his body given*, Luke 22. 19. even whilst he was alive, and so his Body was not actually broken, or given for us, it therefore could not be literally and naturally his broken Body, but only by way of Representation, as being then instituted to represent that Body which was shortly to be given, and broken on the Cross for us, so also it is said of his Blood, yet in his Veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his *blood shed*, and this according to the usual Sacramental Phrase. Thus, before the *Paschal* Sacrament was celebrated, it was said, *this* πάσχα ἐστὶ τῷ Κυρίῳ *is the Passover to the Lord*, Exod. 12. 11, 13. *i. e.* this is that which is instituted to represent it; *for this night I will smite all the first-born of Egypt, and will pass over you:* And of Circumcision it is said, *This is my Covenant*, Gen. 17. 10. before that *Abraham* was actually Circumcised, *v.* 23, 24.

Matth. 26. 28.
Mark 14. 24.
Luke 22. 20.

2*ly*, Observe that St. *Paul* calleth that five times *Bread* which they did eat of, which was to them *the Communion of the Body of Christ*, and by eating of which unworthily, they became *guilty of the Body of Christ*, *not discerning the Lord's Body*, 1 Cor. 10. 16, 17. & 11. 26, 27, 28. He therefore five times calls that Bread which was consecrated, and by our *Saviour* called his Body: Now is it not a wonder that one single Passage, mentioned by our *Saviour* whilst he was alive, should be deemed sufficient to make us all believe that his whole Body, and so his Hand was in his Hand, and that this *living Christ* was at the same time *dead*, and sacrificed, and that the same Body which was whole before the Eyes of his Disciples, was also broken for them at the same time, with many thousand Contradictions more, and yet that what the *Holy Ghost*, who knew the meaning of our Saviour's words better than any *Romanist*, hath said so often to inform us that this Element is, after Consecration, *Bread*, should not be thought sufficient to make us think it Bread, though it appears to all our Senses so to be?

Ver. 25. Ποτήριον, *the Cup.*] Note here p
two Reasons for the participating of the Cup by the whole Body of the Church of *Corinth*. 1. Because it is *the Blood of the New Covenant*, which belongs as much to the *Laity* as to the *Priests*; the *Blood shed for the Remission of the Sins*, not only of the *Priests*, but of the *Laity*. 2. Because by the drinking of this Cup they *Remembred Christ's Blood* shed for them, and *shewed forth his Death*. Now since these Reasons do equally concern all *Christians*, the drinking of the Cup, by which this Commemoration, by our Lord's Institution, is to be made, must equally concern them; for sure the means which Christ appointed for such an end, ought to be used by all who are obliged to pursue that end: And if the *Apostle* here reprehends the *Corinthians* for varying from the Tradition received from the Lord in Celebration of the Sacrament, he would have reprehended them much more, had they so varied from it as to neglect the Distribution of that Cup, which he had instituted for those sacred ends.

Ver. 26. Τὸν θάνατον κυρίου καταγγέλλετε, *ye* q
shew the Lord's death.] If then this be the end and use of this Sacrament, to be a Solemn

(w) *Temple Service.* p. 146. (x) *Lex. Talm.* 324.

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Commemoration of the Death of Chriſt during his abſence from us; if it was deſigned to be a ſtanding Memorial of his Sufferings till he came again to Judgment; the Obligation that lyes upon all *Chriſtians* to obſerve it is perpetual, and ought not to ceaſe till the World ends. Indeed, ſaith (y) *Theodoret*, *after his Preſence there will be no more need of the Symbols of his Body, becauſe the Body it ſelf will then appear.* Which words are a full Confutation of the Doctrine of *Tranſubſtantiation.*

r Ver. 27. Ἢ πὴν, *or drink.*] Here *Walker*'s note is this, The *Greek* ἤ, *or*, that he might lead you to think there was ſomething in the *Popiſh* Argument taken hence to prove that whole Chriſt was contained in either Species, becauſe either by eating or drinking unworthily, Men become guilty of Profaning both the Body and Blood of Chriſt; but for Juſtification of our Verſion *And*, it may be noted that the *Syriack*, *Arabick*, and *Æthiopick* Verſions read *And*, and ſo does *Clemens Alex. Strom.* 1. p. 271.

2*ly*, That according to *Phavorinus*, ἤ κεῖται ἀντὶ τοῦ καί, that is ἤ *is often put for And*; So what is in the Hebrew אוֹ *or*, is in the *Seventy* rendred καί, *and*, Lev. 4. 23,28. Numb. 15. 8. Mal. 2. 17. So what is ἤ *Luke* 20. 2. is καί *Matth.* 21. 23. *Mark* 11. 28. So the Promiſe made to *Abraham*, καὶ τῷ σπέρματι αὐτοῦ, *Gen.* 17. 8. is the Promiſe made to him ἤ τῷ σπέρματι, *or to his Seed*, Gal. 3. 16. and eating and drinking going here before *v.* 26. and following after, *v.* 28, 29. this intermediate Verſe muſt bear the ſame ſenſe.

s Ver. 28. Δοκιμαζέτω ἑαυτὸν, *let him examine himſelf.*] Δοκιμάζειν is to *diſcern* or *approve*; ſo, δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 2. 18. *Happy is the man that condemneth not himſelf,* ἐν ᾧ δοκιμάζει, *in that which he approves*, Rom. 14. 22. Δοκιμάζειν ἑαυτὸν is to *approve himſelf to himſelf*, or diſcern how it is with himſelf. So 2 Cor. 13. 5. ἑαυτοὺς δοκιμάζετε *prove your own ſelves: Know ye not Jeſus Chriſt is among you, except ye be reprobates?* Gal. 6. 4. Δοκιμαζέτω, *Let every man approve his own work.* And ſo here the ſenſe is, *Let a man approve himſelf to his own heart, as a good Chriſtian, and one that comes to celebrate this Ordinance with a grateful Commemoration of the Love of Chriſt dying for him, and with true Charity, and unfeigned Kindneſs, to all thoſe for whom he did equally ſhed his blood, and give his body to be broken*; And ſo he may repair to it with a true *Chriſtian* Spirit, and in an acceptable manner.

Ver. 29. Ἀναξίως, *unworthily.*] i. e. *Not diſcerning the Lord's body*; which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it ſo as in that action *not to diſcern the Lord's Body.* Now this, as hath already been obſerved, cannot ſignifie not to apprehend the Sacrament to repreſent Chriſt's Body broken, and his Blood ſhed for us; for of this Ignorance had the *Corinthians* been guilty, the *Apoſtle* would have argued *ex non conceſſis* from things not granted by them, *Chap.* 10. 16, 21. It therefore ſignifies their behaving themſelves as if they had not conſidered that this Sacrament was inſtituted in thankful and practical Remembrance of Chriſt dying for them, and ratifying by his Blood the Covenant in which he promiſed *to be merciful to their Iniquities, and remember their Sins no more*; and as a Feaſt of Love deſigned equally for the Benefit of all his Members, and to knit them in the cloſeſt Bonds of Unity and Friendſhip to each other; when this was wanting they did not diſcern aright the Lord's Body, or the Sacrament of it, and ſo did eat and drink unworthily. In the *Talmud*, ſaith (z) Dr. *Pocock*, there is a diſtinction betwixt a Man who eats the Poſſover לשם מצוה in obedience to the Command (which was that they ſhould do it as a Memorial of God's paſſing over them when he deſtroyed the *Egyptians*, by reaſon of the Blood of the *Paſchal* Lamb, *Exod.* 12. 13, 14.) and he that thus eat it, was *the juſt man that walketh in the ways of the Lord*, mentioned *Hoſ.* 14. 9. and betwixt another who did eat it only as common Food, *i. e.* without reſpect to the Commandment, or the ends of it's Inſtitution; and he is compared to *the Tranſgreſſor*, there mentioned, *that ſhall fall therein.* So here, he that eateth this Holy Sacrament with a thankful Memorial of the Benefits conferred upon us, the Death from which we are delivered by the Blood of *Chriſt*, the true *Paſchal* Lamb ſacrificed for us, eats it worthily; but he that partakes of it only as common Bread and Wine, not conſidering the Ends for which it was deſigned, and the Benefits of Chriſt's Death it repreſented and conſigned, *diſcerns not the Lord's Body*, i.e. he putteth no ſufficient difference betwixt that and common Food, as the word διακρίνω doth import. See Note on *Rom.* 14. 23.

Ibid. Κρῖμα, *damnation.*] The word imports Temporal Judgments; as when St. *Peter* ſaith, *the time is come* ἄρξασθαι τὸ κρῖμα *that Judgment muſt begin at the Houſe of God*, 1 Pet. 4. 17. not damnation ſurely; and this is certainly the import of the word here, (1.) Becauſe the *Corinthians* did thus eat unworthily, and yet the Judgments in- t

(y) Μετὰ γὰρ δὴ τὴν αὐτοῦ παρουσίαν οὐκ ἔτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φανερωθέντος τοῦ Σώματος.
(z) *In Hoſ.* 14. 9. p. 814.

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flicted on them for so doing were only Temporal, *viz. Weakness, Sickness,* and *Death*, *v.* 30. (2.) Because the Reason assigned of those Judgments, is, *That they might not be condemned in the other World*, or that they might not be obnoxious to Damnation.

CHAPTER XII.

Verse 1. NOW concerning spiritual gifts, [*or Persons*, v. 3.] Brethren, *which is another thing in, and about the Exercise of which you offend; making them matter of contention, emulation and vain-glory,*] I would not have you ignorant, [*of what it concerns you to know of them, and your selves that exercise them.*]

2. Ye know that [*before your conversion to that Faith, by which ye received these gifts,*] ye were Gentiles, carried away to [*the service of*] a those dumb Idols, [*which could not speak themselves, much less enable you to speak,*] even as you were led [*by seducing Guides.*]

3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus b accursed, [*or Anathema;*] and that no man can say that Jesus is the Lord, [*and confirm that Doctrine with supernatural Gifts and Miracles,*] but by the Holy Ghost.

4. Now there are c diversities of [*these Spiritual*] Gifts, but [*it is*] the same Spirit [*which enables us to exercise any of them.*]

5. And there are differences of Administrations, [*or Offices in the Church, to which this diversity of Gifts belongs,*] but [*it is*] the same Lord, [*who hath appointed all these Offices*, Eph. 4. 12.]

6. And there are diversities of Operations, [*performed by these Officers in the Church by virtue of these Gifts,*] but it is the same God, who [*by giving them this Spirit*] worketh [*them*] all in all.

7. d But the manifestation of the Spirit, [*in the exercise of these Gifts,*] is given to every man [*not for his own private use, but*] to profit [*others*] withal.

8. For to one is given by the Spirit, the Word of Wisdom, [*to reveal that Faith to others, which is the Wisdom of God;*] to another the Word of Knowledge, [*to reveal Mysteries*, 1 Cor. 13. 2. *and understand the mind of God in the Old Testament for confirmation of that Faith,*] by the same Spirit.

9. To another, Faith, [*to enable him to believe firmly that he shall be empowered to do things most difficult,*] by the same Spirit; to another the Gifts of healing [*all manner of Diseases,*] by the same Spirit.

10. To another the working of Miracles, [*or powers, such as the raising the dead to life;*] to another Prophecy, [*enabling him to foretel things future, and speak by a Divine afflatus;*] to another discerning of [*the*] Spirits [*of others;*] to another divers kinds of Tongues; to another the Interpretation of Tongues.

11. But all these [*Gifts*] worketh that one, and the same Spirit, dividing them to every man severally e as he will.

12. For as the [*natural*] Body is one, and [*yet*] hath many Members, and [Gr. *but*] all the Members of that one Body, being many, are one Body, [*the Body is one still:*] so also is [*it in the Body of*] Christ, [*all whose Members, though they be many, and adorned with different Gifts, make but one Body mystical, united by the Spirit to their Head Christ Jesus.*]

13. For by one Spirit f we are all baptized into [*this*] one Body, whether we be Jews or Gentiles, whether we be bond or free, and [*by receiving of that living water, we*] have been all made g to drink into [*or, of*] one Spirit.

14. [*All I say,*] for [*as*] the [*natural, so the mystical*] Body is not one Member, but many.

15. If the Foot shall say, because I am not the Hand, I am not of the Body, is it therefore not of the Body?

16. And if the Ear shall say, because I am not the Eye, I am not of the Body, is it therefore not of the Body?

17. * If the whole Body were an Eye, where were the Hearing? if the whole were hearing, where were the smelling?

18. But now hath God set the Members every one of them in the Body, as it hath pleased him;

19. And if they were all one Member, where were the Body?

20. But now are they many Members, yet but one Body.

21. And the Eye, [*the man endowed with the Word of Wisdom, or Knowledge,*] cannot say to the Hand, [*the Person employed in lesser Ministries,*] I have no need of thee; nor again, the Head, [*the Person placed in the highest Dignities in the Church,*] to the Feet, [*the Deacon, or Man imployed in the lowest Offices of the Church,*] I have no need of you.

* *Sed neque oculos toto corpore esse velim, ne cætera membra suum officium perdant.* Quintil. Instit. l. 8. c. 5. ad finem.

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22. Nay, much more thoſe Members of the Body which ſeem to be more feeble are neceſſary; [Gr. *but the Members of the Body which ſeem more weak are more neceſſary*; viz. *the Brain, the Stomach, and the Guts.*]

23. And thoſe Members of the Body which we think to be leſs honourable, [Gr. *more diſhonourable,*] upon theſe we beſtow, h [Gr. *put,*] h more abundant honour, and our uncomely parts have more abundant comelineſs.

24. For our comely parts have no need, i but God i hath tempered the Body together, [*agreeably to the condition of each Member,*] giving more abundant honour, [*or covering,*] to that part that lacked; [*placing them ſo, that even Nature may be a covering to them*]

25. [*And ſo hath he dealt alſo with the Body Myſtical, making the meaner Offices of them who attend upon the Poor more neceſſary, and to them more honoured who need their* k *help,*] That there ſhould be k no Schiſm in the Body, but that the Members ſhould have the ſame care for, [*and regard to,*] one another.

26. And whether one Member [*of the Natural Body*] ſuffer, all the Members ſuffer with it [*by ſympathy,*] or one Member be honoured, [*or adorned,*] all the Members rejoyce with it; [i. e. *if being indiſpoſed, it becomes ſound, being weak, it recovers ſtrength, all the Members are eaſed, and ſo may be ſaid to rejoyce with it.*]

27. l Now ye are the Body of Chriſt, and l Members in particular, [*or ſeverally are Members of that Body, and ſo ought to act in the Myſtical Body, as do the Members in the Natural, rejoycing with them that do rejoyce, and mourning with them that weep,* Rom. 12. 15.]

28. m And God hath ſet ſome in the [*body of the*] Church, firſt Apoſtles, [*to exerciſe the Gifts of Wiſdom,*] ſecondarily Prophets, [*to exert thoſe of Knowledge and Propheſy,*] thirdly Teachers, [*to labour in the Word and Doctrine,*] after that, [*Workers of*] Miracles, then [*they that have the*] Gifts of Healing, Helps [*to take care of the Poor,*] Governments, [*Rulers of the Church,*] diverſities of Tongues. m

29. Are all Apoſtles? are all Prophets? are all Teachers? are all Workers of Miracles?

30. Have all the Gifts of Healing? do all ſpeak with Tongues? do all Interpret?

31. But covet earneſtly the beſt [*and the moſt uſeful*] Gifts, and yet ſhew I to you a more excellent way [*of miniſtring to the welfare of the Church, and of your own Souls; even that of Charity.*]

Annotations on Chap. XII.

a Verſe 2. Πρὸς τὰ εἴδωλα ἄφωνα, *to dumb Idols.*] For though the Prieſts told them, they were only the Receptacles of thoſe Deities they worſhipped, that they reſided in the Image, and gave Anſwers by it, as the (a) *Chriſtian Writers* own; yet both the *Prophets*, and Writers of the *New Teſtament*, and all the *Fathers* in their Apologies, ſtill repreſent them as they were in themſelves, ſaying, *They have mouths but ſpeak not*, Pſal. 115. 5. & 135. 16. *are dumb Stones*, Hab. 2. 19. *& muta ſimulacra*, and ſuch only as gave Anſwers, when they gave any, by the means of Evil Spirits.

b Ver. 3. Ἀνάθεμα, *accurſed.*] This the *Jews* did, as we learn, not only from the words of (b) *Juſtin Martyr*, but alſo from their nineteenth Prayer againſt (c) *Hereticks*, made by *Samuel* the younger, in the days of *Gamaliel:* Their *Exorciſts* and *Diviners* therefore, though they pretend to it, ſaith the *Apoſtle*, cannot be acted by the Spirit of God. Nor can they who confirm the Doctrine of Chriſt by *Miracles*, be acted by any other but the Holy Ghoſt, for no Evil Spirit would aſſiſt them to confirm a Doctrine ſo oppoſite to, and deſtructive of their Kingdom and Deſigns.

Ver. 4. Διαιρέσεις δὲ χαρισμάτων, *there are diverſities of Gifts.*] c. Theſe Gifts being in the nature of Spiritual Faculties, or Habits, are very properly aſcribed to that Spirit, who animates the Chriſtian, and by whom he lives the new Life; and theſe Miniſtries, as properly to the Lord Chriſt, whoſe Miniſters and Servants, the *Apoſtles*, *Prophets*, *Teachers*, &c. are in the Propagation of the *Goſpel*. Theſe Operations being miraculous, and far exceeding the Power of any Creature, as fitly are aſcribed to the Creator of all things. But whereas *Crellius* hence infers, that this third Perſon being diſtinguiſhed from the other two by the Title of, *the ſame God*, he only muſt be truly and properly ſo called, he might as well have argued, that becauſe the ſecond Perſon men-

(a) *Arnob.* l. 6. p. 203. *Lact.* l. 2. c. 2.

(b) Ἀδιαλείπτως καταρᾶσθε τῷ αὐτῷ ἐκείνῳ, καὶ τοῖς ἀπ' αὐτοῦ. Dial. cum Tryph. p. 363.

(c) *In quâ æternum Exitium illis imprecantur qui à lege Judaicâ deficiunt ad Chriſtianos.* Buxt. Lex. Talm. voce *Min.* p. 1201.

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tioned here is stiled *the same Lord*, he must be only so exclusively to the same God; and because the first is called *the same Spirit*, he must be so exclusively of the same God and Lord, who yet are equally Spirits.

d Ver. 7, 8, 9, 10. It is exceeding difficult to fix the true import of all these Gifts, I therefore shall only propose what follows by way of Conjecture, till I receive better information from more able Hands.

1*st*, Then by *the Word of Wisdom* I understand the Wisdom given to the *Apostles* to reveal the Gospel to the World; for that, in this Epistle, is stiled *the Wisdom of God in a Mystery, the hidden Wisdom*, 1 Cor. 2. 6, 7. and elsewhere *the manifold Wisdom of God*, Eph. 3. 10. *Christ* the great Teacher of it is also stiled *the Wisdom of God*, 1 Cor. 1. 24. and in him are said to be contained *all the Treasures of Wisdom*, Col. 2. 3. The *Apostles*, to whom this Gospel was committed, are called σοφοὶ *wise men*; *Behold, I send unto you Prophets and Apostles*, Luke 11. 49. and *wise men*, Matth. 23. 34. and they are said to teach this Gospel according to the *Wisdom given to them*, 2 Pet. 3. 15.

2*ly*, The *Word of Knowledge* being distinguished from that of Revelation, and of *Prophecy*, 1 Cor. 14. 6. & 13. 8. and being set by way of Apposition, or Explication with *the Knowledge of all Mysteries*, 1 Cor. 13. 2. seems to signifie the Gift of Understanding Mysteries, or Things concealed; such was the Mystery of Calling the *Gentiles* before it was revealed, *Rom.* 26. 25. *Eph.* 1. 9. & 3. 9. the *Mystery* of Re calling the *Jews*, Rom. 11. 25. *the Mystery of Iniquity*, 2 Thess. 2. 7. *the Mystery of the Beast*, Rev. 10 7. but more especially the Gift of Understanding the Mystical Sense of the Scriptures of the *Old Testament*. And in this sense St. *Barnaby* seems to speak of it, when he saith, *Sect. 6. Blessed be God,* ὁ σοφίαν καὶ νῦν δέδωκεν ἐν ὑμῖν τῶν κρυφίων αὐτοῦ, *who hath given us the wisdom and knowledge of his secrets*; and so it agrees with that Gift which the *Fathers* call προγνωσις, as when (d) *Irenæus* saith, *Some have the knowledge of things to come, and visions, and prophetical sayings*; and the Man thus gifted seems to be, in St. *Clemens Romanus*, *the powerful man to utter knowledge.*

3*ly*, That by *Faith* we are to understand a a miraculous Faith, enabling them to do things most difficult, seems highly probable from these words, *Though I have all Faith, so as to remove Mountains*, 1 Cor. 13. 2. But chiefly I would understand by it a peculiar impulse that came upon them when any difficult matter was to be performed, which inwardly assured them God's power would assist them in the performance of it. See Note on *James* 5. 15. whence it is often mentioned as a preparatory disposition to the working such *Miracles*, and is sometimes stiled *the Faith* of God, *Mark* 11. 22. sometimes *Faith without doubting*; Matth. 21. 21. and so it was a præ-requisite to the casting out stubborn *Devils*, Matth. 17. 20. and to the ensuing Gifts of healing and working *Miracles*; and hence perhaps it is that in the following Enumeration of them, *v.* 28, 29, 30. we find no mention of it.

4*ly*, Ἐνεργήματα δυνάμεων, *the working of Miracles* is by the *Fathers* referred to the power residing in the *Apostles* to inflict Diseases, and even Death it self upon Offenders, as in the Case of *Ananias* and *Sapphira*, Acts 5. 5, 10. and of *Elymas* the Sorcerer, *Acts* 13. 11. and of the incestuous Person, 1 *Cor.* 5. 4. where the *Apostle* makes mention of ἡ δυνάμις Χριστοῦ *of the Power of Christ*. And where he speaks of his *Rod*, he calls it *the Power that God hath given him*, 1 Cor. 4. 19, 20. 2 Cor. 10. 8. & 13. 10. But yet I doubt not but these words are truly rendred, *the working of Miracles*, for to them the word δυνάμις, *power*, generally relates in the *New Testament*: As when mention is made of the Miracles done by *Christ* himself, *Matth.* 11. 20, 23. & 13. 54, 58. & 14. 2. *Mark* 5. 30. *Luke* 4. 36. & 5. 17. & 6. 19. & 19. 37. *Acts* 2. 22. & 10. 38. and of the Miracles done by others in the Name of Christ, *Mat.* 7. 22. *Mark* 9. 39. *Luke* 9. 1. *Acts* 1. 8. & 4. 33. & 6. 8. & 8. 13. & 19. 11. 1 *Cor.* 2. 4. 2 *Cor.* 12. 12. *Gal.* 3. 5. 1 *Thess.* 1. 5. Hence it is frequently mentioned in conjunction with *Signs* and *Wonders*, Acts 2. 22. & 8. 13. Rom. 15. 19. Heb 2. 4. It is also here plainly distinguished from the Gift of Healing; and it as plainly distinguished from the Power of casting out *Devils*, in those words, *In thy name have we propheſied, and cast out Devils, and done* δυνάμεις πολλὰς *many mighty works*, Mark 7. 22. It therefore rightly seemeth in the *Paraphrase* to be restrained to the doing things beyond the Course of Nature, and wrought by an immediate Divine Hand; such as the supplying a defective Member, or the raising the Dead. Thus to the first order of the Successors of the *Apostles*, (e) *Eusebius* ascribes *many strange Powers of the H. Ghost*; and (f) *Just. Mart.* speaks of the *powers done in his time done by the name of Christ.*

(d) Οἱ δὲ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς, l. 2. c. 57. Ὁ δωρεὰς γνώσιν ἐξειπεῖν. Epist. ad Cor. § 48.

(e) Τὴν θείαν ἀνάμαλον πλείστας ἐδωρήσεις δυνάμεις. Euseb. Hist. Eccles. l. 3. c. 17.

(f) Τῶν ἀπὸ τῆς ὀνόματος αὐτοῦ, καὶ νῦν γινομένων δυνάμεων. Dial. p. 254.

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5*ly*, The Gift of *Prophecy* is not to be restrained, as some do to Teaching, and the Interpretation of the *Scripture*, which it importeth only as that was done by a particular Inspiration of the *Holy Ghost*; for otherwise, as here the *Prophets*, and the *Teachers*, are two distinct Offices in the *Church*, so also are they reckoned as such in the Church of *Antioch*, Acts 13. 1. and they are reckoned as distinct χαείσμαλα in these words, *Having Gifts different, whether Prophecy, let us prophesy according to the proportion of Faith; or Ministry, let us wait on our Ministry; or he that Teacheth, on teaching*, Rom. 12. 6, 7. And so they are reckoned by (g) *Justin Martyr*, when he saith, one Man receives at Baptism the Spirit of Understanding, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, *another of Fore knowledge, or Prophecy; and another of Teaching*; and this discovers to us another sense of *Prophecy*, viz. that it imports, as *Irenæus* saith, προγνωσιν τῶν μελλόντων, *the Fore-knowledge, or Prediction of Things future*, and that in order to the Exhortation to some Duty. Thus *Agabus* foretold by the Spirit *the dearth that was to come on all Judea*, Acts 11. 28, 29, 30. that other *Christians* might be moved, as they were, to send their Charity thither. Thus *Judas* and *Silas*, *being Prophets*, διὰ λόγου πολλοῦ, *with many words they comforted the Brethren, and established them*, Acts 16. 32. This Gift was exercised also by foretelling who would be fit Persons to do good Service in the Church. Thus St. *Paul* commits a Charge to *Timothy*, *according to the foregoing Prophesies concerning him*, 1 Tim. 1. 18. and saith, *Neglect not the Gift that is in thee, that was given thee by Prophecy*, Chap 4. 14. And that in this sense the *Fathers* understood it, is evident not only from the word πρόγνωσις, *fore knowledge*, by which they do express it, but from the Arguments they use against the *Jews*, to convince them that God had left their Church, and had own'd and embraced the Societies of *Christians*, because he had left them no *Prophets*, but had transferred that Gift to the *Christians*: And these Predictions being made by Revelation of the Spirit, ἀποκάλυψις, or *Revelation*, is accounted a part of this Gift; for to the *Prophet* is ascribed *his Revelation*, 1 Cor. 14. 26, 30. and the *Revelation* of St. *John* is the Book of his *Prophecy*; and to the *Prophet* is ascribed the Manifestation of the Secrets of Men's hearts, as in those words, *If all prophesie, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart laid open*, 1 Cor. 14 24. Thus of those *Prophets*, *Irenæus l.* 5. *c.* 6. saith, that they did not only explain the Mysteries of God, but also τὰ κρύφια ἀνθρώπων εἰς φανερὸν ἄγειν ὅτε τῆς συμφέροντος, *manifest the secret things of men, when it was needful, or profitable for them, or the Church.* See *Origen* against *Celsus*, *l.* 1. *p.* 34.

6*ly*. The διάκρισις πνευμάτων, *discerning of Spirits*, not only imports the Faculty of discerning betwixt the Impulse of False and True *Prophets*, which he that hath, seems to be stiled by St. *Clemens*, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wise man in discerning words*, and betwixt the lying Wonders and magical Operations of Evil Spirits, and the Powers of the Holy Ghost, as 1 *Cor.* 14. 29. 1 *Thess.* 5. 20, 21. 1 *John* 4. 1. but also a Judgment of discerning the Spirits of other Men, whether they were qualified for such an Office in the Church, and accordingly chusing them out for that Work. So the *Spirit* in the *Prophets* said, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts 13. 2, 3. And thus the *Holy Ghost* is said to have constituted the *Bishops* and *Presbyters* in *Asia*, Acts 10. 28. because as (h) *Clemens R.* saith, *they Constituted Bishops and Deacons*, δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghost.* And (i) *Clemens of Alexandria*, that St. *John ordained to be of the Clergy*, τοὺς ἀπὸ τοῦ πνεύματος σημαινομένους, *such as were signified to him by the Spirit.* (k) *Ignatius* saith of the *Bishops* of his time, that they were constituted, *not by Men, but* Ἰησοῦ Χριστοῦ γνώμῃ, *by the Counsel of Christ Jesus.* (l) St. *Cyprian*, that they were constituted, *not only by the consent of the People, and the suffrage of their fellow Bishops*, but also *Judicio Divino, & Dei Testimonio, by the Judgment and Testimony of God.* And lastly, This Gift seems also to imply a discovering of what was done inwardly, or in the Spirit of a Man; So *Peter* discerned the heart of *Ananias* and *Sapphira*, Acts 5. 3, 9. and of *Simon Magus*, Acts 8. 21, 23. St. *Paul* of *Elymas*, Acts 13. 10. and of the *lame Man, seeing he had Faith to be healed*, Acts 14. 9. And (m) *Ignatius* speaks of the Spirit in him that did foretel, *and* τὰ κρυπτὰ ἐλέγχειν, *reprove things secret.*

Ver. 11. Καθὼς θέλει, *as he will.*] Here c
seems to be a plain Argument for the Personality of the Holy Ghost, because *a will* is here ascribed to him. (2.) Hence it is evident that he is no Creature, because no Creature can enable others to do these Works. (3.) That he is *God*; for as all this diver-

(g) *Dial.* p. 250. A. (h) *Ep. ad Cor.* 8. 42. (i) *Apud Euseb. Hist. Eccl.* l. 3. c. 23. (k) *Proem. Ep. ad Philad.* & § 1. *Ep. ad Eph.* § 1, 3, 6. (l) *Ed. Ox. Ep.* 55. & 69. (m) *Ad Philad.* § 7.

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fity of Operations is ascribed to the same God, *v.* 6. so is it here said, (n) *All these worketh one and the same Spirit.*

f Ver. 13. Εἰς ἓν σῶμα ἐβαπτίσθημεν, *we were baptized into one Body.*] Vain here is the Note of Mr. *Cl.* viz. *That we are baptized that we might be called by one Name, be of one Society, the Church of Christ:* For 'tis not by partaking of one Spirit that we are called *Christians*, but by professing Faith in Christ. The *Apostle* is plainly proving, that as the Natural Body is one, so is the Mystical: Now the Natural Body is one, as being informed by one Soul and Spirit united to it, and animating all the Parts of it, so is it, saith he, in the Mystical Body united together by one and the same Spirit received in Baptism, and from our Spiritual Head Christ Jesus, communicated to all the Living Members of his Body, to give them Spiritual Life and Motion. See *Eph.* 4. 16.

g Ibid. Εἰς ἓν πνεῦμα ἐποτίσθημεν, *were made to drink of one Spirit.*] So our Lord represents the Participation of the *Holy Spirit*, saying, *If any man thirst, let him come to me and drink. He that believeth, out of his belly shall flow rivers of living waters. This spake he of the Spirit which they that believed in him should receive,* John 7. 37, 38, 39. And the *Apostle* calls the Water, which was a Symbol of the Spirit, *Spiritual Drink*, 1 Cor. 10. 4.

h Ver. 23. Τιμὴν περισσοτέραν, *more abundant honour.*] The Cloaths God made to cover the nakedness of *Adam* and *Eve*, are stiled by *Onkelos*, *Cloaths of Honour:* And the word τιμὴ here rendred *Honour*, is in the *Septuagint* put to signifie a *Cover*; so *behold, he is to thee a covering of thy Eye*, Gen. 20. 16. is in the *Septuagint* εἰς τὴν τιμὴν τῆς ὄψεως σε, *for an honour of thy Face.*

i Ver. 24. Συνεκέρασε τὸ σῶμα, *hath so tempered the body.*] Agreeable to this is that of (o) *Cicero*, *Principio Corporis nostri magnam natura ipsa videtur habuisse rationem, quæ formam nostram, reliquamque figuram in quâ esset species honesta, eam posuit in promptu, quæ autem partes corporis ad necessitatem datæ, aspectum essent deformem habituræ, atque turpem, eas contexit atque abdidit, hanc tam diligentem naturæ fabricam imitata est hominum verecundia, quæ enim natura occultavit, eadem omnes, qui sanâ mente sunt, removent ab oculis.*

k Ver. 25. Ἵνα μὴ ᾖ σχίσμα, *that there may be no schism in the body.*] Of this Schism of the Members against the Body, see *Menenius apud Livium*, l. 2. c. 32. *Max. Tyr. Diss.* 5. p. 50.

Ver. 27. For illustration of this long Comparison betwixt the Body Natural and Mystical, observe (1.) That this Comparison is taken from the *Jews*, who teach that such order ought to be observ'd betwixt the *Priesthood* and the People, as in the Humane Body, in which there are Members Superiour, and others serving to the Rest; for all of them serve the Heart from whence Life proceeds; and so it is meet that the *Levites* should serve the *Priests*, and the People the *Levites*; *Paulus Fagius in Levit.* 3. 7. The Argument which the *Apostle* useth from the Comparison of the Natural with the Mystical Body, seems to consists in these Particulars: 1

1st, That the most inferiour Members of the Natural Body, are as much the Members of that Body as the most noble, so are the most inferiour *Christians* as much the Members of Christ's Body.

2ly, That there would be no perfect Natural Body without this Diversity of Members, and in like manner no Mystical Body without such diversity of Gifts and Offices as God hath ordered in his Church, *v.* 17, 19.

3ly, That the Members are placed in the Body according to the Wisdom, and the good Pleasure of God, *v.* 18, 24. and so it is in the Members of the Mystical Body, which therefore ought to acquiesce in the goodly Pleasure of his Will, in whatsoever Station and Condition his Wisdom doth see fit to place them.

4ly, That the Members which seem the weakest, and the meanest, are as necessary and serviceable to the Body as the other. Humane Life could not continue, nor Humane Kind subsist without them, *v.* 22. so in the Mystical Body, they that are employed in Works of Charity and Mercy to the Poor, and the Sick, those that *serve Tables*, are in their kind as necessary and serviceable as other Members of the Church, and had their χαρίσματα, or Spiritual Gifts, as well as others, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11.

5ly, That as Nature had provided a Covering for the less honourable Parts, and taught us to imploy our Care in Covering and Adorning them; so was it also with respect to the less honourable Members of the *Ecclesiastical Body*, there were *Helps*, and Ministers particularly appointed to take care of them, to cover their Nakedness, and supply their Wants, and Promises were made to those who imployed themselves in such Acts of Charity, *v.* 23, 24.

6ly, That as there was no Division in the

(n) Ἐνταῦθα γὰρ εἰρηκὼς τὸ Θεὸν ἐνεργεῖν· μετὰ βραχέα φησὶ, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chrys. Theod. Oecumen. Theophylact.

(o) *De Officiis* l. 1. n. 177.

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Members of the Natural Body, but all the Members took care of, and were imployed for the good of the whole, so God had ordered matters thus in the Body Mystical, that there should be no Divisions, no Separate Interests in it; but they should mutually regard the Interests of one another, sympathizing, and rejoycing together, *v.* 25, 26.

m Ver. 28. Note, for Explication of these Offices,

1*st*, That to *Prophets* I ascribe *the Gift of Knowledge and of Prophecy*, from these words, *If I have Prophecy, and know all Mysteries and all Knowledge*, 1 Cor. 13. 2. And as the first Gift, *the Word of Wisdom*, belongs especially to the *Apostles*, so it seems probable that the second, *the Word of Knowledge*, should belong to the second Office, that of *Prophets*. But whereas Mr. *Cl.* saith, That *the Prophets did not teach by Inspiration, but only had been fitted to teach by Inspiration; that they spake as they saw fit themselves; and those things which they received from Christ, and his Apostles, they interpreted after their own manner.* This seems to be confuted by these words of the *Apostle*, *If any thing be revealed to him that sitteth by, let the first Prophet be silent, for the Spirits of the Prophets are subject to the Prophets.*

2*ly*, The *Teachers* seem to be Men, who having received the Doctrine of Faith from the *Apostles*, preached it to others for their Conversion to the Faith, and so they are the Men who *laboured in the Word and Doctrine*, 1 Tim. 5. 17. They were, saith (p) *Eusebius*, Ἀποστόλων μαθηταὶ, *the Disciples of the Apostles, who built up the Churches in the Faith which the Apostles had planted, promoting the preaching of the Gospel more and more, and spreading among them the Salutary Seed of the Heavenly Kingdom.* And they of them who preached the Gospel to them who had not heard it, were called *Evangelists*, and sometimes *Apostles*. So *Andronicus* and *Junia* are called ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *Men of esteem among the Apostles*, Rom. 16. 7. and of these St. *John* saith, *For his Name's sake they went forth, taking nothing of the Gentiles; we therefore ought to receive such, that we may be fellow helpers to the Truth*, Eph. 3. 7, 8. But whereas *Theophylact*, and Mr. *Cl.* say, that the *Prophets* indeed spake by the Holy Ghost, but these *Teachers* from themselves; this I cannot assent to, for διδασκαλία, *teaching*, is numbred among the Spiritual Gifts, *Rom.* 12. 6. and διδάσκαλοι, *Teachers*, among them to whom Christ had given these Gifts. See the Note on *Eph.* 4. 11.

3*ly*, The *Helps* seem to be the *Deacons* and other Officers, who ministred not only to the Sick and Poor, but in Holy Things also, in Baptizing and Distributing the Eucharist; for ἀντιλαμβάνεσθαι, whence comes the word *Helps*, signifies to take care of others; and these also, as before I noted, had their Spiritual Gifts. As then the *Talmudists*, saith Dr. *Lightfoot*, call the *Levites, the Helps of the Priests*, so may the *Apostle* call the *Deacons*, which answered to them, *the Helps of the Apostles, and Bishops of the Church.*

4*ly*, *Governments* are almost generally supposed to denote the *Rulers* of the Churches, planted by the *Apostles*, and who are sometimes stiled *Bishops*, Acts 20. 28. sometimes ἡγούμενοι, *Guides* or *Rulers*, Heb. 13. 7, 17. and sometimes προϊστῶτες, *Presidents* or *Prelates*, Rom. 12. 8. 1 *Thess.* 5. 12. But Dr. *Lightfoot* conjectures they were the Men who had *the Gift of discerning Spirits*, because κυβερνήσεις, which we here render *Governments*, signifies in the *Old Testament*, *wise Counsels*, and skill in giving Judgment of Things. Thus ὁ νοήμων κυβερνήσεις κτήσεται, *a Man of understanding shall attain to wise counsels*, Prov. 1. 5. οὗ μὴ ὑπάρχῃ κυβέρνησις, *where no counsel is, the people fall; but in much counsel there is safety*, Prov. 11. 14. and μετὰ κυβερνήσεως, *by wise counsel thou shalt make war*, Prov. 14. 6. It is not reasonable, saith he, to suppose no Office should be appointed for this so necessary Gift, and yet no other is here mentioned to which we can apply it. Let the *Reader* chuse which of these Interpretations he likes best.

(p) *Eccl. Hist.* lib. 3. cap. 37.

CHAPTER

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CHAPTER XIII.

a Verse 1. a [FOR] though I speak with the Tongues of Men, and of Angels, [*the Languages of all Nations, or knew how to converse with Angels,*] and have not Charity, I am become as sounding Brass, or a tinkling Cymbal, [*benefiting no man by my empty, and confused, and pleasing no man with my shrill, and noisy sound.*]

2. And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing [*worth in the sight of God.*]

3. And though I bestow all my Goods to feed the Poor; and though I give my Body to be burnt [*for the Faith,*] and have not Charity [*to Man, but do this rather out of vain-glory, or to be admired and praised of Men,*] it profiteth me nothing [*as to my eternal state.*]

4. Charity suffereth long, and is kind: Charity envieth not; Charity vaunteth not it self, is not puffed up.

5. Doth not behave it self unseemly; seeketh not her own; is not easily provoked; thinketh no evil;

b 6. Rejoyceth not b in iniquity, [*or falsehood,*] but rejoyceth in the Truth.

c 7. c Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth, [*as to the proper and elicit Acts of it,*] but [*as for other Gifts,*] whether there be Prophesies, they shall fail; whether there be Tongues, they shall cease; whether there be [*the Gift of*] Knowledge, it shall vanish away.

9. For [*with all our Gifts*] we know [*still but*] in part, and we prophecy [*but*] in part, [*knowing but few things in comparison to our future knowledge.*]

10. But when that [*state of knowledge*] which is perfect, is come, then that [*knowledge*] which is in part, shall be done away.

11. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child; but when I became a Man, I put away childish things; [*and the like difference will there be betwixt us now and then.*]

12. For now we see [*only as*] through a Glass darkly, but then we [*shall see*] face to face, [*with the greatest nearness and perspicuity, which now we cannot; for no Man, saith God, shall see my face and live;* Exod. 33. 20, 23. John *Ep.* 2. *v.* 12. *Ep.* 3. *v.* 14.] Now I know [*but*] in part, but then shall I know even as also I am known, [*more fully and completely, seeing God as he is,* 1 John 3. 2.]

13. And now abideth Faith, Hope, Charity, these three,] *all great and excellent Vertues, and superiour to the Gifts now mentioned,*] but the greatest of these is Charity, [*both for duration, as continuing when Faith shall end in Vision,* 2 Cor. 5. 7. *and Hope in Enjoyment,* Rom. 8. 23, 24. *and for Perfection, as rendring us more like to God, and beneficial to Men.*]

Annotations on Chap. XIII.

a Verse 1, 2, 3. NOte. Here is to be noted, That the *Apostle* in these Verses reckons up the things which were of highest value with the *Jews*, and which rendred their *wise men* the most celebrated. Thus of (a) *R. Jochanan Ben Zaccbai*, they say that he understood *the Language of the Angels*; and of (b) *R. Azai* that there was not in his days *a Rooter up of Mountains* like to him, or one that could do so great things as he did. The Man on whom the Spirit of *Prophecy* did rest, or who was fit to receive him, must, say they, be (c) *a wise man, a religious man, a temperate man, and one that is indued with all probity of manners.* Of *Alms*, they say, that (d) *whosoever diminisheth any thing of his Substance to bestow in Alms, shall be dedelivered from Hell.* And as for Martyrdom for the Law, they thought it sufficient to expiate, not only for their own Sins, but even for the Sins of the whole Nation. Hence (e) *Josephus* brings in *Eleazar* praying thus for the *Jews, Let my Blood be an Expiation for them, and receive my Life for their Lives.* And he saith of the *Martyrs*

(a) *Bava Bathra*, F. 134. 1. (b) *Buxt. Lex. in Voce* עקר (c) *Maim. Pref. in Seder. Zeraim.* Poc. p. 18.
(d) *Buxt. Floril.* p. 89, 90.
(e) Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα, καὶ ἀντὶὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. Maccab. c. 6. p. 1090.

that

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that ſuffered under *Antiochus Epiphanes*, That (f) *the Divine Providence ſaved all* Iſrael *from the Evils they ſuffered, by the Blood, and the Propitiatory Death of thoſe Pious Men.*

But here is raiſed a Diſpute, Whether the Gifts here mentioned were at any time, or could be exerciſed by them who wanted *Charity?* or ſuch profuſe Alms, and conſtancy in ſuffering to the Death, were ever, or could be ſeparated, from that Grace? To which I anſwer; It is true that the *Apoſtle* here ſpeaketh only *hypothetically*, that were theſe things performed without Charity, they would not profit to Salvation; but then that Suppoſition ſeems fairly to imply the thing it ſelf was not impoſſible; or that there was no neceſſary connexion betwixt theſe Gifts and Actions, and the Grace of Charity. Moreover, our *Saviour* ſeems plainly to inform us, that Men might *Prophecy, and caſt out Devils, and do mighty Works in his Name*, Matth. 7. 22, 23. and yet be *workers of iniquity*, and Perſons whom he would not own at the laſt day. He alſo teacheth that ſome may do their *Alms* to be applauded by Men, *Matth. 6.* 2. and therefore do them ſo as to receive no reward from God, and ſo informs us that *Alms* may be given without true Love to God, or to our Neighbour for his ſake. And laſtly, all the *Fathers* teach, that it is *not the Suffering*, but the *Reaſon* of it, that makes the *Martyr*; and that (g) *when Men in Schiſm or Hereſie, thus give their Bodies to be burnt, they are not to be deemed true Martyrs, by reaſon of the want of Charity.* And the ſame they ſay of them who Suffer for Vain-glory, *viz.* that (h) *they ſhed their Blood in vain.*

b Ver. 6. Ἐν ἀδικίᾳ, *in iniquity.*] That ἀδικία here ſignifies *falſhood*, the *Truth*, to which it is oppoſed, ſhews; ſo it ſignifies in the *Old Teſtament* above an hundred times, and the word שקר which in the Hebrew ſignifies *a lye*, is as often by the *Septuagint* tranſlated ἀδικία as ψεῦδος; ſo *a right hand of Falſhood* is δεξία ἀδικίας, Pſal. 144. 11. the *way of lying* is ὁδὸς ἀδικίας, Pſal. 119. 29. and *he that telleth lies* is λαλῶν ἄδικα, See *Pſal.* 101. 7. & 119. 69, 78, 86, 118, 128, 163. Pſal. 63. 11. Exod. 22. 7. Now *Falſhood*, and *a Lye*, in the *Old* and *New Teſtament*, do often ſignifie a falſe Religion; or a Religion containing a falſe Object of Worſhip. Thus *the molten Image is a Teacher of Lyes*, Hagg. 2. 18. and he that maketh it, is ſaid to have *a Lye in his right hand*, Iſa. 44. 20. he that goes after them *walketh in lyes*, Jer. 23. 14. and *inherits lyes*, ὡς ψεῦδος ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα; he turns the truth of God into a lye, *Rom.* 1. 25. believes a lye, 2 *Theſſ.* 2. 10, 11. See the Note on *Rom.* 3. 7. And the *Truth* in the *New Teſtament* is emphatically put to ſignifie the *Goſpel*, or the *Chriſtian Faith:* So 2 Ep. of St. *John*, v. 3, 4. *I rejoyced greatly to find thy Children walking in the Truth.* And Epiſt. 3. v. 3, 4. *I have no greater joy than to hear that my Children walk in the Truth:* So that the import of theſe words may be this, Charity will not permit us to rejoyce, but rather cauſe us to be troubled to find Men ſtill continue in their falſe Worſhip, as the *Gentiles*, or in oppoſition to the *Goſpel* delivered to them, as the *Jews* do; but it rejoyceth to ſee Men walking according to the Truth of the *Goſpel.*

Ver. 7. From theſe four comprehenſive c Verſes, we learn the Properties and Fruits of *Charity.* (1.) What it requires us to do to all. (2.) What it will not permit us to do to any. (3.) What it requires us to do, or will not permit us to do, to our offending Brother.

Firſt, What Deportment it requires towards all Men, *viz.*

1. It is *good*, *kind*, and *tender-hearted* towards all; *v.* 4. *The Lord make your Charity to abound to one another, and to all men*, 1 Theſſ. 3. 12. For Charity requiring us *to love our Brother as our ſelves*, it muſt engage us to conſider him as we do our ſelves, and ſo extend the ſame kindneſs to him, when he needs it, as we ſhew to our ſelves, *Gal.* 6. 10.

2. It is *active*, and *laborious*, engaging us *by love to ſerve one another*, Gal. 5. 13, 14. to do them any ſervice we are able *with good will*, and without grudging; for there muſt be in us, ὁ κόπος τῆς ἀγάπης, *the labour of love*, 1 Theſſ. 1. 3. Heb. 6. 10.

3. It rejoyceth *in the Truth*, v. 6. that is, in Mens doing righteouſly, and living according to the Goſpel, which is called by way of eminence *the Truth*; it begets in us a Complacency, and inward Pleaſure to behold Truth and Righteouſneſs, Piety and Goodneſs prevailing in the World.

4. It makes us ready *to believe all things*, v. 7. that is, all the Good it hears, or can

(f) Διὰ τὸ ἅμιλλον τῶν ἐυσεβῶν ἐκείνων, καὶ τὸ ἱλαστήριον θανάτου αὐτῶν, ἡ θεία πρόνοια τὸ Ἰσραὴλ σεσωκυῖα διέσωσε. Ibid. p. 1101. B.

(g) *Eſſe Martyr non poteſt qui in Eccleſiâ non eſt, exhibere ſe non poteſt Martyrem, qui fraternam non tenuit Charitatem, docet hoc, & conteſtatur Paulus dicens, etſi tradidero corpus meum ut ardeam.* Cypr. de Unit. Eccl. Ed. Oxon. p. 113. l. de Orat. Dom. p. 150. De Zelo & Livore p. 225. Ep. 55. p. 44. Ep. 73. p. 207. Chryſ. in Eph. Serm. 11. To. 3. p. 822. Auguſt. de Verbis Dom. To. 10. p. 192.

(h) *Timeo dicere, ſed dicendum eſt, Martyrium ipſum ſi ideo fiat ut admirationi & laudi habeamur à fratribus, fruſtra Sanguis effuſus eſt.* Hieron. ad Gal. 5. 26.

have

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have any charitable ground to think of others.

5. It *hopeth all things*, v. 7. *i.e.* It inclines us to hope still the best concerning Men's Intentions and Actions liable to doubt; and if our Brother be at present bad, to hope, and not despair of his Amendment, and so still to endeavour his Reformation by all proper means.

Secondly, The Things which Charity will not permit us to do to any, are these, *viz.*

1. Charity *worketh no evil to our Neighbour*, in his Person, Estate, Good Name, Relations, *Rom.* 13.10. much less in Reference to his Soul: And therefore

2. It will not suffer us to scandalize, or to offend our Brother, by doing any thing which either may embolden him to Sin, or disaffect him to Religion, or discourage him in the Practice of his Duty; for *if thy Brother be grieved with thy Meat, now walkest thou not charitably*, Rom. 14. 15.

3. Οὐ λογίζεται κακόν, *v.* 5. It will not permit us to surmise, or to suspect that evil of others which we do not know, *it imputes not evil* to them, nor puts it to any Man's account beyond absolute necessity. It doth not censure their Miscarriages as done out of Malice, or with ill Intentions. So *Theodoret.*

4. It *rejoyceth not in Iniquity*, v. 6. in any Evil done to, much less by others; it permits no Man to be pleased with any deceit, or falshood spoken of, or done to others, or with any ill Stories, or malicious Insinuations concerning them.

5. It *envies not* the Happiness, or the Prosperity of others, but is well pleased with it, *v.* 4.

6. Οὐκ ἀσχημονεῖ, *it behaveth not it self unseemly* towards any, in words or gestures; it refuseth not to do the meanest Offices of Kindness to them, as if it were unseemly, or below us to be employed in them, *v.* 5. So *Chrysostom*, *Theodoret*, *Oecumen.* *Theoph.*

7. Οὐ φυσιοῦται, *it vaunteth not it self*, v. 4. It is not puffed up against our Brethren; it roots out of us all Elation of Mind, Ambition, Ostentation, Pride in over-valuing our selves, and despising others, *Eph.* 4. 2. οὐ προπετεύεται, 'tis *not rash, heady*, or *precipitate* in speaking of, or acting towards others. So *Chrysostom* and *Oecumenius.* It doth not curiously search into other Men's matters which belong not to us. So *Theodoret.*

8. It *seeketh not her own* Praise, Profit, or Pleasure to the hurt of others; but inclines Men to seek the good of others, 1 *Cor.* 10. 24.

9. Οὐ δάκνει, *it bites* not with the Tongue, *Gal.* 5. 14, 15. but cuts off all Strife, Contentions, bitter Zeal, Animosities, *v.* 21, 22. all Bitterness, Wrath, Clamor, Evil-speaking, *Eph.* 4. 31, 32.

Thirdly, The Deportment Charity requires to our offending Brother, expressed in these Particulars;

1. Charity *beareth long*, and causeth us to endure Provocations with much Patience, before we do conceive any Displeasure against others.

2. It *endureth all things*, though grievous to be born, without returning Evil for Evil; enabling us to *forbear one another in love*, Eph. 4. 2. Colossi. 3. 13. and will not cease from being kind and well affected to our Brother, by reason of any Provocation whatsoever.

3. It *covers all things*, i. e. inclines us to conceal the Evil that we know of others; and thus it *covers a multitude of Sins*, James 5. 20.

4. Οὐ παροξύνεται, v. 5. *It is not highly exasperated*, and breaks not forth into violent ungovernable Passions on any Provocations.

5. 'Tis easie to be intreated, ready to forgive, and full of Mercy, *Colossi.* 3. 13. *Eph.* 4. 32. *James* 3. 17.

CHAPTER XIV.

Verse 1. FOllow [*therefore*] after Charity [*above all things*], and desire [*also*] Spiritual Gifts, but rather that ye may Prophecy; [i. e. *expound the Scripture, or reveal some Mystery to the Edification of the Church.*]

a 2. [a] For he that speaketh in an unknown Tongue, [*not understood, nor explained,*] speaketh not to [*the understanding of*] Men, for no man understands him, but to [*the understanding of*] God [*only:*] howbeit, [*or though,*] in the Spirit he speaketh Mysteries, [*the profound things of God.*]

3. But he that prophesieth [*in plain intelligible words,*] speaketh to [*the profit of*] men, [*viz.*] to [*their*] edification [*by the Scripture he expounds,*] and [*their*] exhortation [*by what he teacheth,*] and [*to their*] comfort [*by his Revelation.*]

4. He that speaketh in an unknown Tongue [b] edifieth himself [*only,*] but he that b prophesieth edifieth the Church.

5. I would that ye all spake with Tongues, but rather that ye prophesied; for greater, [*because more beneficial,*] is he that prophesies, than he that speaketh with Tongues,

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except he interpret [*his Tongue, and the Myſtery he utters in it,*] c that the Church may receive edifying [*by it.*]

6. Now [*therefore*] Brethren, if I come unto you ſpeaking with [*ſtrange*] Tongues, what ſhall I profit you, except I ſhall ſpeak to you [*alſo,*] either by Revelation [*of ſome ſecret,*] or by knowledge [*of ſome Myſtery,*] d or d by propheſying, [i. e. *foretelling of ſomething to come,*] or by doctrine, [*inſtructing you what to believe or practice?*]

7. And [*thus it is*] even [*in*] things without life, giving ſound, whether [*it be*] pipe, or harp, [*for*] except they give a diſtinction in the ſound [*to render it intelligible,*] how ſhall it be known what is piped or harped?

8. For if the trumpet [*for example*] give an uncertain ſound, who ſhall prepare himſelf to the battel, [*at the hearing of it?*]

9. So likewiſe you, except you utter by the Tongue words eaſie to be underſtood [*by your Auditors,*] how ſhall it be known what is ſpoken [*by you?*] for [*by ſpeaking what they know not,*] ye ſhall [*be as men who*] ſpeak [*only*] to the air; [*vain and unprofitable words, loſt in the ſpeaking, as the voice is in the air.*]

10. There are, it may be, ſo many kinds of voices, [*Languages and Idioms, as there be Nations, or as the Jews compute to the number of Seventy,*] in the world, and none of them is without ſignification; [*but this ſignification they have only to them that underſtand them.*]

11. Therefore, If I know not the meaning of the voice, I ſhall be to him that ſpeaketh [*as*] e a Barbarian, [*or one that underſtandeth not what he ſaith,*] and he that ſpeaketh ſhall be [*as*] a Barbarian to me.

12. Even ſo ye, foraſmuch as ye are zealous of ſpiritual Gifts, [Gr. *of Spirits, that you may not be Barbarians, and unprofitable in the uſe of them,*] ſeek that ye may excel [*in them which tend*] to the edifying of the Church.

13. Wherefore let him that ſpeaketh in an unknown Tongue [*in which he cannot edifie,*] pray that he may f interpret; [i.e. *pray ſo, as to interpret what he prays.*]

14. For if I pray in an unknown Tongue g my ſpirit prayeth, [i. e. *my ſpiritual Gift is exerciſed,*] but my underſtanding is unfruitful [*to others.*]

15. What is it then? [i. e. *what then is to be done?*] I will pray h with the Spirit, [i. e. *with my ſpiritual Gift,*] and I will pray with the underſtanding alſo; I will ſing with the Spirit, and I will ſing with the underſtanding alſo; [i. e. *ſo uſing my ſpiritual Gift in prayer, and pſalmody in the publick, as that I may be underſtood by others.*]

16. Elſe when thou ſhalt bleſs, [i. e. *give thanks to God,*] with the Spirit [*ual Afflatus not underſtood by others,*] how ſhall he that i occupieth the room of the unlearned, [i. e. *the Laick, or the Man who only knows his Mother Tongue,*] ſay Amen, [*or give his aſſent,*] at thy giving of Thanks, ſeeing he underſtands not what thou ſayeſt? i

17. For thou verily giveſt thanks well [*with thy ſpiritual Gift*, i. e. *piouſly,*] but the other is not edified [*by it.*]

18. I thank my God I ſpeak with Tongues more than you all:

19. Yet in the Church [*of God*] I had rather ſpeak five words with my underſtanding, [*ſo imployed*] that by my voice I may teach others alſo, than ten thouſand words in an unknown Tongue.

20. Brethren, be not [*like*] Children in underſtanding, [*chuſing what pleaſeth you, before what profits others,*] howbeit in [*freedom from*] malice be you [*as*] Children, but in underſtanding be [*and act as*] men; [*as perſons of maturity of judgment to know what is fitting to be ſpoken.*]

21. k In the Law it is written, [*by way of a ſign to a diſobedient and unbelieving People, thus,*] with men of other tongues, and other lips will I ſpeak unto this People; and yet for all that will they not hear me, ſaith the Lord. k

22. Wherefore Tongues are for a ſign, not to them that believe, [*and ſo not to be uſed in their Aſſemblies,*] but to them that believe not, [*they being deſigned for the more ſpeedy and effectual propagation of the Goſpel by this Gift, among thoſe Nations whoſe Languages they underſtood not;*] but propheſying, [*by teaching the Doctrines of the New, or expounding the Myſteries of the Old Teſtament,*] ſerveth not for them that believe not [*that Faith, or thoſe Scriptures,*] but for them that believe [*them.*]

23. If therefore the whole Church be come together into one place, and all ſpeak with Tongues, and there come in thoſe that are unlearned, or l unbelievers, will they not [*be tempted by hearing you thus ſpeaking to one another in unknown Languages, to*] ſay that you are mad? l

24. But if all propheſie [*one after another,* v. 31.] and there come in one that believeth not, or one unlearned, he is convinced [*or diſcovered*] of all, he is judged [*or diſcerned*] of all [*that propheſie.*]

25. And thus are m the ſecrets of his heart made manifeſt [*by the Prophets Revelation of them,*] and ſo falling down upon his face he will worſhip God, [*the Searcher of the heart,*] and report [*from his own experience*] that God is in [*or among*] you of a truth. m

26. How is it then, [*or what is then to be done,*] Brethren? [*ſince*] when you come together,

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together, every one of you [*that is a spiritual, or a gifted Person,*] hath a Psalm, [*or*] hath a Doctrine, [*or*] hath a Tongue, [*or*] hath a Revelation, [*or*] hath an Interpretation [*of Tongues,*] let all [*these*] things be done to edifying; [*let them be managed so as best conduceth to the end for which they were designed,* Chap. 12. 7.]

27. If any speak in an unknown Tongue, let it be [*used only*] by two, or at the most by three [*at one meeting,*] and that by course, [i. e. *successively,*] and let one [*who hath the Gift,*] interpret [*what is spoken.*]

n 28. n But if there be no Interpreter [*present,*] let him [*that only speaks with Tongues,*] keep silence in the Church, and let him [*only*] speak [*mentally*] to himself, and to God [*in Prayer, and Thanksgiving*, v. 15, 16.]

29. Let the Prophets speak two or three
o [*successively,*] o and let the other [*Prophets*] judge or discern.

30. [*And*] if [*whilst one Propheses,*] any thing be revealed to another that sitteth by, let the first hold his peace, [*or cease, before the other utter his Revelation.*]

31. For [*so*] ye [*that have the Gift*] may all prophesie one by one, that [*by your mutual discourses*] all may learn, and all may be comforted, [*or exhorted to good works.*]

32. And [*this is not difficult for you to*
p *do, since*] p the Spirits of the Prophets are subject to, [*and therefore may be restrained by,*] the Prophets.

33. [*And God doubtless in this case would have the first to be silent;*] for God is not
q the Author q of confusion, [*which yet would follow upon all the Prophets speaking together, so that one should confound the other,*] but of Peace, as [*may be seen by the regular exercise of these Gifts*] in all the Churches of the Saints.

34. r Let your women keep silence in the r
Churches, for it is not permitted to them to speak [*by way of Teaching or Prophesying, but only by joyning with the Church in Prayer and Psalmody,*] but they are commanded to be under Obedience, as also saith the Law, [*Gen. 3. 16.*]

35. And if they will learn any thing, let them ask their Husbands at home, for it is a shame, [i. e. *a thing indecent,*] for women
s to speak in the Church. s

36. [*And whereas in this matter you think fit to practice contrary to all the Churches of the Saints, even those in Judea, I ask*] What? came the Word of God out from you [*to all other Churches?*] or came it to you only, [*and not to other Churches, that you thus differ in your practice from them?*]

37. If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I [*now*] write unto you, are the Commandments of the Lord. [*See note on* Chap. 2. 15.]

38. But if any man [*pretends to*] be ignorant [*whether they be so or not,*] let him be ignorant, [*at his peril be it, I shall not contend farther with him, or* ἀγνοείτω *let him not be acknowledged as a true Prophet, or spiritual Person.*]

39. Wherefore, Brethren, covet to prophesie, and forbid not to speak with Tongues, [*provided these directions be observed, but*]

40. Let all [*these*] things be done t de- t
cently, and in order.

Annotations on Chap. XIV.

a Verse 2. Ὁ γὰρ λαλῶν γλώσσῃ, *for he that speaketh with an unknown Tongue.*] That what is said in this Verse is spoken only *by way of Concession*, as Mr. *Cl.* imagines, cannot be true, because it is expressly said, that *in the Spirit he speaketh Mysteries*; for *Mysteries*, when the *Apostle* speaketh of Spiritual Gifts, hath still relation to some profound secret things, as 1 *Cor.* 2. 7. & 13. 2. And πνεύματι λαλεῖ cannot here signifie, as Mr. *Cl.* conceives, *He speaketh to his own understanding*; since the *Apostle*, through this whole Chapter, is speaking of Spiritual Gifts, which also he expressly calleth *Spirits*, saying, *seeing you are zealous* πνευμάτων *of Spirits*, i. e. of Spiritual Gifts; and the Afflatus or Inspiration here was to enable the Man to speak the Mystery, and not to use the unknown Tongue. For Explication of this whole matter, let it be noted.

1*st*, That the Gift of Tongues and *Prophecy*, in their Original Donation, did still go together; and they who spake with Tongues spake τὰ μεγαλεῖα τῦ Θεῦ, *the great things of God*, Acts 2. 11. & 10. 46. *they spake with tongues and prophesied*, Acts 19. 6. and the Reason seems plain, *viz.* because the Gift of Tongues was given as an help to Prophecy. Now these two things thus joyned by God, should not have been used separately by these gifted Men; yea, the Gift of Tongues was only to be used, when they were to speak to *Gentiles* in their own Language, which was one great design of the Gift of Tongues, *v.* 22. Nor should they have used the Gift of Tongues when an Afflatus came upon them, and some Mystery was imparted to them by which the Church was to be edified, unless they knew there was one present who had the Gift of

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Interpretation of Tongues: This therefore was a great Abuſe of this Gift, that, when they had a Myſtery revealed to them, they did not utter it in a Language underſtood by the Aſſembly, but only by themſelves, and ſo they did not edifie the Church by it, though it was given, as all the other Gifts were, *for Edification*, Chap. 12. 7. *Note*

2*ly*, That the Gift of Tongues being imparted *per modum habitus*, as a permanent Gift, like to a habit, they who had received this Gift could always uſe it at their Pleaſure, and ſo could alſo uſe it when a *Prophetical Afflatus* came upon them; but the Gift of *Prophecy*, being an Afflatus in manner of a Revelation, could be only uſed when the Afflatus came upon them; ſo that the firſt Gift might at any time be uſed without any freſh Operation of the *Holy Ghoſt*, whereas the ſecond Gift always required that *Afflatus*.

b Ver. 4. Ἑαυτὸν οἰκοδομεῖ, *edifieth himſelf.*] He therefore underſtood himſelf as the Church did him that propheſied. And indeed, by ſpeaking what he himſelf underſtood not, he would have been as much a *Barbarian*, and unprofitable to himſelf, as he was to others. To ſay with *Cajetan*, *The words were pious which he uttered, and he had pious Affections when he uttered them*, is unſatisfactory; for what if the matter of them was ſo, ſince if he underſtood them no more than a Parrot, his Piety in ſpeaking of them could be no more than that of a Parrot; he neither could know they were pious, nor receive any Benefit by them, ſuppoſing they were ſo, whilſt he underſtood nothing of them; nor could any pious Affections be raiſed in him by words not underſtood. To ſay with *Grotius*, *Sentit in ſe vim Chriſti*, he perceives the Gift of Chriſt operating in him, if he perceived not the meaning of his own words, is to talk as unintelligibly as he ſpake; for that can only ſignifie, he knew he had the Gift of Tongues, which ſure could not much edifie him who formerly had uſed that Gift, and ſo could not be ignorant he had the Gift. Moreover, doth not the *Apoſtle* bid him, who ſpeaks with Tongues, not interpreted, *ſpeak only to himſelf, and to God*, v. 28. and can he ſpeak to himſelf more than to others, who underſtandeth not himſelf? or is it fit that he ſhould ſpeak to God he knows not what? However, it is certain that the *Apoſtle* not only diſlikes, but plainly forbids this way of ſpeaking in the Church, *v.* 28. and ſo, by parity of Reaſon, forbids the like way of ſpeaking to others in the Church of *Rome*.

c Ver. 5. Ἵνα ἡ Ἐκκλησία οἰκοδομὴν λάβῃ, *that the Church may receive Edification.*] Hence I gather, that in this unknown Tongue he uttered ſomething tending to, and by God deſigned for the Edification of the Church, though by uttering his Myſtery, *v.* 2. in an unknown Tongue, he fruſtrated that Deſign.

Ver. 6. Ἢ ἐν προφητείᾳ, *or in propheſying.*] d Though Propheſying in this Verſe, being diſtinguiſhed from Revelation, Knowledge, Doctrine, ſeems only to import, the foretelling of ſomething to come, yet doth the *Apoſtle* in this, and the foregoing Chapter, manifeſtly ſpeak of it in the whole Latitude of the word, as comprehending all theſe other things; as *v. g.* Revelation; ſo *v.* 24. *If all propheſie, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and ſo the ſecrets of his heart ſhall be made manifeſt:* According to that other ſenſe we have given of this Gift, *Chap.* 12. that it was that which enabled them to manifeſt the ſecret things of Men. Hence to the *Prophet* is aſſigned *his Revelation*, v. 30. 2*ly*, Γνῶσις here rendred *knowledge*, *viz.* of the Mind and Will of God. So *Chap.* 13. 2. *If I have propheſy, and know all Myſteries,* καὶ πᾶσαν γνῶσιν *and all knowledge.* Whence to the *Prophet* belongs the λόγος γνώσεως *the word of knowledge*, mentioned *Chap.* 12. 8. And this is the ordinary Notion of it, *viz.* that it imports a Gift by which the Mind of God, or his Will, is by the Divine Afflatus diſcovered, for the good of others. And 3*ly Doctrine*; whence the Prophet is ſaid to ſpeak to the Edifying of the Church, *v.* 3. ſo that *all may learn* of him, be *exhorted* and *comforted* by him, *v.* 3, 31. And *Prophecy* in the *Old Teſtament* doth often ſignifie a Divine Afflatus, enabling him who had it to compoſe Hymns or Pſalms of praiſe to God, 1 *Sam.* 10. 5. 1 *Chron.* 25. 1. Accordingly the Pſalm here mentioned, *v.* 26. and the ſinging with the Spirit, *v.* 15, 16. are the Effects of the *Prophetical Afflatus* by which the *Chriſtians* of thoſe times *taught and admoniſhed one another in Pſalms, and Hymns, and Spiritual Songs*, Col. 3. 16. Eph. 5. 20. And the praying in the *Spirit*, v. 15. or in the *Holy Ghoſt*, Jude 20. ſeems to be praying by a like Afflatus of the Holy Ghoſt, helping their Infirmities, and teaching them what was proper to be asked for the good of the Church; See Note on *Rom.* 8. 26, 27. And therefore though when they came together, *every man had a Pſalm, a Doctrine, a Tongue, a Revelation, and Interpretation* for the Correcting their Miſcarriages in all theſe Things, the *Apoſtle* gives only Rules concerning Tongues, and Propheſying.

Ver. 11. Βάρβαρος, *a Barbarian.*] e It was not only the *Greeks* that called all other Nations *Barbarians*, according to that of the *Apoſtle*, *I am a Debtor to the Greek, and the Barbarian:* In which ſenſe

Julius

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(a) *Julius Pollux* reckons up γλῶτται Ἑλλάδι, καὶ βαρβάροις, *the Tongue of the Greeks and of the Barbarians*; but almost every other Nation called Strangers, who understood not their Language, by that Name, as the same (b) *Pollux* noteth in these words, τὰς δὲ Βαρβάρους καὶ ξένους ἐκάλουν. So the *Jews* (upon those words, *when Israel came out of Egypt, and the house of Jacob* מֵעַם לֹעֵז λαοῦ βαρβάρου *from a strange People*) say, *all Language that is not the Holy Language is barbarous*. So the (c) *Chaldæans* stiled those who spake not *Chaldee*, and the *Romans* those who spake not *Latin*. Hence (d) *Verres* is in *Cicero*'s stile, *Linguâ & Natione barbarus*, by Language and by Nation a Barbarian.

f Ver. 13. Προσευχέσθω ἵνα διερμηνεύῃ, *let him pray that he may interpret*.] Seeing it is evident from the 4th and 28th *verses*, that he who spake with Tongues, understood the meaning of his own Tongue; nor can he be said to have the Gift of Tongues, who only hath the Gift of Talking he knows not what; as the *Phanatici* did among the *Heathens*; nor can it be supposed the Spirit of God should assist Men in that useless manner; these words cannot be here understood as an Exhortation to this Linguist, that he should pray that he might understand, and so be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain ostentation of his Gift, than the Edification of the Church. Some therefore give the sense of the words thus: *Let him rather pray that he may have the Gift of Interpretation, than that of Tongues*; for *covet*, saith the *Apostle*, *the best Gifts*, Chap. 12. 31. *Seek to excel* in those which tend *to the Edification of the Church*, v. 12. Now this doth the Gift of Interpretation more than that of Tongues. But I rather chuse to interpret them thus, 'Let him (*so*) pray (*with* 'his *Gift*, *as*) that he may (*by the words* 'used *in his prayer, or by explaining it in a* 'known *language*) interpret, and impart to 'others, what the Afflatus hath imparted to 'him, and not out of vain ostentation ut-'ter it in a Tongue unknown. To strengthen this sense, let it be observed first, that the *Apostle* here plainly discourseth of speaking with an unknown Tongue in Prayer, and of praying also by the Afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown Tongue, my Spirit prayeth*, &c. (2*ly*,) Observe from *Budæus*, that the Particle ὅπως is sometimes elegantly deficient, of which he gives two Instances from *Aristotle*, to which add these from the *New Testament*, *as in Heaven* καὶ (*pro* ὅπω, καὶ) ὅπι ἐπὶ γῆς, *so also upon Earth*, Matth. 6. 10. Luke 11. 2. καὶ εἰ ὁ Σατανᾶς, for καὶ ὅπω εἰ, *and so if Satan*, Mark 3. 26. *As my Father sent me*, κἀγὼ for ὅπω ἐγὼ, *so send I you*; and with this Ellipsis the word runs thus ὅπω προσευχέσθω ἵνα καὶ, *let him so pray, as that he also may interpret*. Or observe from *Noldius* and *Pasor* that ἵνα signifies *adeo ut*, *so as that*: So the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτὸ, *so as that they perceived it not*, Luke 9. 45. *He will do greater works than these*, ἵνα ὑμεῖς θαυμάζητε, *so that you may marvel* at the greatness of them, *John* 5. 20. *Did I purpose according to the flesh* ἵνα ᾖ παρ' ἐμοὶ *so as that there should be with me yea, yea, nay, nay*, 2 Cor. 1. 17. *I rejoyced that you sorrowed according to God*, ἵνα *so as that you might be damaged by us in nothing*; So *Rev.* 8. 12. & 9. 20. & 13. 13. and then the words may be rendred thus, *Let him pray*, ἵνα διερμηνεύῃ, *so as that he may interpret*.

Ver. 14. Τὸ πνεῦμά μου προσεύχεται, *my Spirit* g *prayeth*.] Here Mr. *Cl.* asks, *What Mortal would have rendred* τὸ πνεῦμά μου *by my Gift?* I answer, every one who knows the *Apostle* is here speaking of Spiritual Gifts: And (2*ly*,) he not only warrants, but constrains them to do so, by saying, *v.* 12. seeing you are ζηλωταὶ πνευμάτων, *zealous of Spiritual Gifts*, and *v.* 32. πνεύματα προφητῶν, *the Spiritual Afflatusses of the Prophets are subject to the Prophets*: and v. 2. πνεύματι, *he by the Spirit speaketh Mysteries*. And (3*ly*,) the word πνεῦμα never signifies the *Mind* in all this Discourse, or the Understanding, that being in the very next Verse νοῦς, the word opposed to πνεῦμα *Spirit*: He adds, *What intolerable language is it to say, my Gift prays?* I answer, Just such intolerable language as the *Spirit intercedeth*, Rom. 8. 26. for that is only *the Gift of the Spirit intercedeth*; and though that may pass for a *Catachresis*, yet to say *my Gift is exercised in Prayer*, or as *v.* 15. *I pray with my Gift*, is to give the true meaning of St. *Paul*'s words; When he adds, that *nothing is more ordinary than for the Spirit and the Body to be opposed to one another*; This is (1.) impertinent; here being no opposition betwixt the Spirit and the Body, but only betwixt the Spirit and the Mind, *i. e.* according to Mr. *Cl.* betwixt *my mind* and *my mind*, and what Mortal would have so interpreted τὸ πνεῦμά μου? 2*ly*, The thing it self is not proved by him; See, saith he, *Rom.* 8. 23. where yet there is no such opposition at all, but only an assertion, that they who *have the first fruits of the Spirit wait for the Redemption of the Body*. Now what Mortal would have interpreted these words thus, *We that have the first fruits of the Mind groan, waiting for the Body opposed to it?* See, says he, *Gal.* 6. 15. where

(a) L. 2. c. 4. p. 96. (b) L. 1. c. 10. p. 43. (c) *Buxt. Lex. Talm.* p. 1151. (d) *Orat.* 6. *in Ver.* n. 12.

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again is no opposition betwixt the Spirit and the Body, but only betwixt *the Spirit and the Flesh*, or rather betwixt *walking in the Spirit*, that is, according to the Conduct of the Holy Spirit and *fulfilling the Lusts of the Flesh*. See 1 *Cor.* 3. 1, 3. *Rom.* 8 1, 4, 5, 13, 14, 15. He might more pertinently have cited 1 *Cor.* 7. 34. *James* 2. 26.

h Ver. 15. Τῷ πνεύματι, *with the Spirit.*] I do not think that this Phrase, *with the Spirit*, relates here to the Gift of Tongues, but to an Afflatus enabling them to pray and sing by the Impulse of the Holy Ghost; the uttering what this Afflatus suggested in an unknown Tongue they had before received, was the great Fault the *Apostle* in this Chapter endeavours to correct, the Person speaking with an unknown Tongue, is ὁ λαλῶν γλώσσῃ; the Person speaking with an Afflatus, whether Mysteries, *v.* 2. Prayer or Psalmody, is, ὁ λαλῶν πνεύματι, He that speaketh by the Spirit.

i Ver. 16. Ὁ ἀναπληρῶν τὸ τόπον τοῦ ἰδιώτου, *who fills up the place of the Idiot.*] That is, ὁ λαϊκὸς, *the Laick*, say *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*. (e) *Buxtorf* informs us this is a Phrase frequent among the *Jews*. And (f) *Maimonides* teacheth, that the word *place* is used to denote the dignity or estimation of any Man, it being frequent with their *Rabbins* to say, *such a one fills up the Place of his Fathers* in such a thing, that is, he resembles them. So (g) *Epictetus* in his *Enchiridion* saith, Ἢ φιλοσόφου τάξιν ἐπέχειν δεῖ, ἢ ἰδιώτου, *Thou must either hold the Place of a Philosopher, or of one Unlearned.* So that to fill up the place of an Idiot or unlearned Person, is to be one of them, or to be like them in want of understanding of strange Tongues. Ridiculous therefore are those *Popish Commentators*, who interpret this of the *Clerk of the Congregation*, there being no such Office then, either among *Jews* or *Christians*: But when the (h) *Minister of the Synagogue said Prayers, all the People of the Synagogue answered Amen after him. It was the Custom in the Jewish Church*, saith (i) *Buxtorf*, *to say Amen to the Blessings or Cursings of the Priest.* To his Curses; so the Woman suspected of Adultery, was to confirm his Imprecations by saying, *Amen*, *Amen*, Numb. 5. 22. So all the People answered *Amen* to the Curses pronounced from *Mount Ebal*, Deut. 7. 15—26. And to the Oath and Imprecation imposed upon them by *Nehemiah*, Neh. 5. 12, 13. To his Blessings; So when *Ezra* blessed the Congregation, *all the People answered Amen, Amen*, Neh. 8. 6. And this Practice was from them translated to the *Primitive Church*.

Ver. 21. Ἐν τῷ νόμῳ γέγραπται, *in the Law it is written.*] All *Interpreters* I have met with refer this to the saying of the *Prophet Isaiah*, Chap. 28 11. telling us, it is there mentioned as a Miracle shew'd to the People, that God would send Prophets to them *in a Language they understood not*; but I find no mention of any Miracle there; wherefore it may be noted that in the Law, properly so called, among the Curses threatned to them (k) *for a sign and a wonder*, this is one, *that the Lord shall bring against them a Nation whose Tongue they understood not*; and then 'tis intimated that *yet they would not hear*; To both these Places the *Apostle* may here refer. k

Ver. 23. Ἢ ἄπιστοι.] Here *Grotius* notes that *Heathens* and *Unbelievers* then used to come to the Assemblies of the *Christians*; and so we read they did, *Acts* 13. 44, 48. and whilst they Assembled in the *Jewish Synagogue* it could not be otherwise. l

Ver. 25. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *the secrets of his heart are made manifest.*] For as *Theophylact* notes, ἡ ἀποκάλυψις εἶδός ἐστι προφητείας, *Revelation is one Species of Prophesie*; and though it be taken in a restrained sense, and so distinguished from Prophesie, *v.* 6. yet *v.* 30. 'tis supposed that *Revelation* belongeth to a *Prophet*; and *the Doctrine, the Revelation, the Psalm*, v. 26. do all seem to belong to the *Prophet*; the *Speaker* with Tongues, the *Interpreter* of them, and the *Prophet*, being the only Persons mentioned in the ensuing words, and in this whole Chapter; so that what cannot be ascribed to the one, must belong to the other. See Note on *Chap.* 12. *v.* 10. m

Ver. 28. Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς σιγάτω, *but if there be not an Interpreter, let him be silent.*] The *Apostle* permits him to use his Tongue in the Presence of one who had the Gift of Interpretation of Tongues, because then the Church was not only edified by the Interpretation, but the Faith of the Hearers was confirmed by the Exercise of two Miraculous Gifts; but the *Apostle* permits him not to be his own Interpreter, though he could do it; because his speaking that first in an unknown Tongue, which he himself must afterward interpret in a known Language, served only for Ostentation, not for Edification; nor could it be known whether his Tongue was *supernatural*, or acquired only. n

Ver. 29. Καὶ οἱ ἄλλοι διακρινέτωσαν, *and let the rest discern.*] Since 'tis impossible that the Afflatus of the Holy Spirit should sug- o

(e) *Lex. Talm.* p. 2001. (f) *More Nevoch.* part. 1. c. 8. (g) c. 37. (h) *R. Eliez.* c. 44. p. 118.
(i) *Lex. Talm.* p. 114.
(k) Τέρατα καὶ σημεῖα, LXX. Deut. 28. 46, 49, 58.

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gest any falshood to him that had it, there can be no ground to judge him that had it, as (l) *Grotius* hath well observed upon this place. But, saith *Theodoret*, as the Devil raised up false *Apostles* to oppose the true *Apostles*, 1 Tim. 4. 1. so did he also false *Prophets*, 2 Pet. 2. 1. 1 John 4. 1. in opposition to those who truly were inspired, and of these, say the *Greek Interpreters*, the true *Prophets* were to judge. Or else διακρινέτωσαν, *let them discern* the Agreement of what they utter, with the dictates of the same Spirit in the Old Testament, *comparing spiritual things with spiritual*, 1 Cor. 2. 13. So in the Conference *Acts* 15. when *Peter* had given his Judgment in that matter, St. *James* adds, *with this agree the words of the Prophets, as it is written*, v. 15.

p Ver. 32. Πνεύματα προφητῶν, *the Spirits of the Prophets are subject to the Prophets.*] The common interpretation of these words, that the Spirits of the true Prophets are subject to the Judgment, Examination and Regulation of other Prophets, seems not agreeable to the *Apostle's* Affirmation, that *he that is spiritual is judged of none*, 1 Cor. 2. 13, 15. nor is there any ground for judging his Doctrine, who speaks by the Impulse of the Holy Ghost; nor doth the *Apostle* say, *the Spirits of the Prophets ought to be*, but ὑποτάσσεται it actually *is subject to the Prophets*. I prefer therefore the Interpretation of (m) *Oecumenius* and *Theophylact*, that this is spoken in opposition to the *Heathen Prophets*; for the *Prophets* among the *Greeks* receiving an Afflatus from the Evil Spirit, could not be silent if they would; but it was not so with the Holy Prophets; *they had it in their power to speak, or to be silent: and to this the Apostle refers, by saying the Spirits of the Prophets, that is, their spiritual Gifts are subject to the Prophets*; that is, *'tis in their power to restrain them*, and consequently they may Prophesie the one after the other. And upon this account the Church rejected the *Extatic Prophets* of the *Montanists*, that they had an ungovernable *impetus*; for, say they, (n) *they can shew no truly inspired Prophet in the Old or New Testament who was moved after this manner*. Moreover, it is the opinion of Persons eminently Learned and Judicious, that in *Corinth*, and some other *Churches*, there were then no settled Pastors to perform the Publick Offices, but they were all performed by *Prophets*, and by gifted Men, excited to that work in the Assembly, Christ being thus *in the midst of them*, Matth. 18. 20. according to his Promise. And this they judge more probable touching the Church of *Corinth*, because there seems no order to be observed among them, and no Subjection of their *Prophets* to any Ruler of the Church, no direction of the Sentence to them when the Incestuous Person was to be *delivered up to Satan*, or when he was to be Absolved; but all seems to be done by the immediate Authority of St. *Paul*. They also from this Chapter do observe, that whereas all the Publick Offices then performed in the Church were Prayer and Psalmody, Expounding or Preaching the Word, and Thanksgiving, all these are here ascribed to Men endowed with these Spiritual Gifts; for that when they came together, some of them *prayed*, others composed *Sacred Hymns* by their *Spiritual Gifts*, we plainly read, *v.* 15. that their *Prophets* did then teach for *Edification*, *Instruction*, and *Comfort*, v. 3, 31. That they did also εὐλογεῖν *bless*, and εὐχαριστεῖν *give thanks*, we learn from *v.* 16, 17. that all, or any of these things, were done by stated *Pastors*, we never read in these Epistles: Now if this were so, the occasional *Prophets* might be subject to the standing *Prophets* mentioned *Chap.* 12. And thus these words may be interpreted by them, who like not the Exposition given in the *Paraphrase*.

Ver. 33. Ἀκαταστασίας, *of Confusion.*] This also confirms the Interpretation given of the preceding words; for the prophesying of many together would necessarily breed Confusion; whereas the neglect of judging of their *Prophesies*, could only be supposed to breed Error. q

Ver. 34. Αἱ γυναῖκες ὑμῶν, *Let your Women be silent in the Church*] In that of *Corinth* the Women not only prophesied in the Church, but they did it with the Head uncovered, 1 *Cor.* 11. 5. The latter Indecency he corrects there, and the first here; See 1 *Tim.* 2. 12. r

Ver. 35. Ἐν ἐκκλησίᾳ λαλεῖν, *to speak in the Church.*] So the (o) *Hebrew Canon* saith, a Woman must not read in the Synagogue for the Honour due to that Assembly. s

Ver. 40. Εὐσχημόνως καὶ κατὰ τάξιν, *decently* t

(l) *Multum aberrant qui putant dona prophetica aliis prophetis esse subjecta, non pugnant inter se Dei dona, nec sententia exquirenda sunt, ubi Deum loqui constat.*

(m) Οἱ μὲν παρ' ἕλλησι μάντεις ἐπειδὰν ἅπαξ καταχέωνται ὑπὸ τοῦ Δαίμονος, κἂν μὴ βάλλοντο, οὐκ ἠσύχαζον σηκῶν, οἱ δὲ παρ' ἡμῖν ἅγιοι Προφῆται οὐχ ὕτως, ἀλλὰ παρ' αὐτοῖς φησὶν, ὅτι τὸ σιγᾶν ἢ λαλεῖν, καὶ τοῦτο ἔστιν ὅπερ φησὶν ὅτι τὰ πνεύματα τῶν Προφητῶν, τουτέστι τὰ χαρίσματα τῶν Προφητῶν, ὑποτάσσεται αὐτοῖς.

(n) Τοῦτον δὲ τὸν τρόπον οὔτε παρὰ τῶν κατὰ τὴν παλαιὰν, οὔτε τῶν κατὰ τὴν καινὴν (διαθήκην,) πνευματοφορηθέντα ἀνεφήτευτον δεῖξαι δυνήσονται. Euseb. Hist. Eccl. l. 5. c. 17.

(o) Dr. *Lightfoot in Locum.*

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and in order.] This order, ſaith *Theodoret*, he had taught in the words foregoing, *Let all things be done decently*; not like Children, *v.* 20. not ſo as to give occaſion to others, to ſay you are mad, *v.* 23. not ſo as to breed Confuſion, *v.* 33. not indecently, by Women ſpeaking in the Church, *v.* 34, 35. in order, that is, one after another; or by Courſe, *v.* 27, 31. See *Chryſoſtom*, *Oecumenius*, and *Theophylact* deſcanting upon theſe words to this effect.

CHAPTER XV.

Verſe 1. MOreover, Brethren, I declare to you the Goſpel which I preached to you, which alſo ye have received, and wherein ye ſtand, [Gr. *have ſtood.*]

a 2. [a] By which alſo ye are [*in the way to be*] ſaved, if ye keep in memory what, [i.e. *retain the Goſpel as,*] I preached [*it*] to you; [*which you will do*] unleſs ye have believed in vain.

3. [*I declare, I ſay, the Goſpel which I preached;*] For I delivered to you firſt of all, [*or among the Principal Doctrines of Faith,*] that which I alſo received, how that Chriſt died for our Sins according to the Scripture.

4. And that he was buried, and that he roſe again the third day according to the Scriptures;

b 5. And that he was ſeen [*after his Reſurrection*] of Cephas, [*Luke* 24. 34.] then [b] of the twelve, [*v.* 36. *John* 20. 19, 26.]

6. [*And that you may not depend upon their Teſtimony only;*] After that he was

c ſeen of above [c] five hundred Brethren at once, of whom the greater part remain unto this preſent [*day to teſtifie it,*] but ſome are fallen aſleep.

d 7. After that he was ſeen [d] of James, then of all the Apoſtles [*at his Aſcenſion.*]

8. And laſt of all he was ſeen of me alſo

e [*Acts* 9. 17.] [e] as of one born out of due time [*or ſhape.*]

9. For I am the leaſt of the Apoſtles, [*and one*] that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.

10. But by the grace [*and favour*] of God [*notwithſtanding*] I am what [*now*] I am, and his grace which was beſtowed upon me was not in vain; but I laboured more abundantly than they all; yet [*it is it*] not I, but the grace of God that was with me, [*to which the fruit of all my labour is to be aſcribed.*]

11. Therefore whether it were I, or they [*who preach the Goſpel,*] ſo we preach, and ſo ye [*alſo*] believed.

12. Now if Chriſt be [*ſo*] preached, that [*all, who do ſo, unanimouſly affirm*] he roſe

f from the dead, [f] how ſay ſome among you, that there is no Reſurrection of the dead?

13. But [or *for*] if [*it be ſo that*] there be no Reſurrection of the Dead, then is Chriſt not riſen.

14. And if Chriſt be not riſen, then is our preaching [*in*] vain, and your faith is alſo vain.

15. Yea, and we are [*then*] found falſe witneſſes of God, becauſe g we have teſti- g
fied of, [*or by,*] God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not [*at all.*]

16. For if the dead riſe not, then is not Chriſt raiſed.

17. And if Chriſt be not raiſed, your faith is vain, you are yet in your ſins, [*not juſtified, not abſolved from them, ſeeing he died for our ſins, and roſe again for our juſtification,* Rom. 4. 21.]

18. Then they alſo who have fallen aſleep in Chriſt, [*and ſuffered for his Name,*] are periſhed, [*ſo as never to riſe up out of that ſleep, and ſo were truly miſerable.*]

19. [*For*] h if in this life only we have hope h
in Chriſt, we [*Chriſtian Sufferers*] are of all men moſt miſerable.

20. But now is Chriſt riſen from the dead, and become the firſt-fruits of them that ſlept, [*who therefore ſhall follow after him thus riſen, as the whole Harveſt follows the firſt-fruits,* v. 23.]

Ver. 21. For ſince by man came death, by man came alſo the Reſurrection of the dead, [*the wiſdom of God ſo ordering it, that the ſame Nature which had loſt life and immortality, ſhould regain it.*]

22. For as in [*the Man*] Adam, [*and for his ſin in eating the forbidden fuit,*] all [*men proceeding naturally from him*] dye, even ſo

i in, [*and by, the Man*] Chriſt, ſhall all i
[*partakers of his Nature and Spirit*] be made alive.

23. But every man in his own order, Chriſt the firſt-fruits, afterwards they that are Chriſt's k at his coming [*to judgment.*] k

24. Then cometh the end, when he ſhall have delivered up, [Gr. *deliver up,*] the [*Mediatory*] Kingdom to God, even the Father, when he ſhall have put down all [*other*] Rule, and all Authority and Power, [*both of Men and Devils which oppoſed his Church.*]

25. [*Which Kingdom till then he cannot deliver up,*] For he muſt reign [*according to the*

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the Promise, Psal. 110. 1.] till he [*who made this Promise*] hath put all Enemies under his feet.

26. The last Enemy which shall be destroyed [*by him*] is Death.

27 For he [*namely the Father,*] hath, [*saith the Psalmist,*] put all things under his feet: but when he saith all things are put under him, it is manifest that he is excepted [*from this subjection*] who did put all things under him. [*See Note on* Heb. 2. 8.]

28. And when all things shall be subdued unto him, then shall the Son also himself [*lay down his Kingly Office in governing his Church, and as Man*] be subject to him that
l put all things under him, l that God, [*the Father, Son, and Holy Ghost,*] may be [*immediately*] all in all, [*by a full Communication of himself to, and an intimate Union with all his Saints.*]

29. [*I say, in opposition to them among you who say, there is no Resurrection from the Dead, that Christ is risen, and become the first-fruits of them that slept;*] Else what
m shall [*will*] they do m who are baptized for the dead, [*as they must be, if he in whose name they are baptized be still dead,*] if the dead rise not at all? [*and so Christ himself is not risen,*] why are they then [*who hold this Doctrine*] baptized for the dead?

30. And why stand we in jeopardy every hour [*for a dead Jesus?*]

31. I protest by your rejoycing, [i. e. *by that rejoycing,*] which I have [*common with you under all our Sufferings*, Rom. 5. 3.] in Christ Jesus our Lord, I [*run the hazard to*] dye daily; [*or by that rejoycing I have in you, as my Children, and the fruits of my labours in Christ,* 1 Cor. 9. 16. 2 Cor. 1. 14. & 7. 4. & 9. 2. Phil. 2. 16. 1 Thess. 2. 19.]

n 32. If n after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? [*it will be then more reasonable to say,*] Let us eat and drink, for to morrow we dye, [*Isa. 22. 13.*]

33. [*But*] be not deceived [*with such Discourses, rather avoid them, for*] evil Communications corrupt good Manners.

34. Awake to righteousness, and sin not, [*which Advertisement is very needful,*] for some [*among you*] have not the knowledge of [*that Righteousness of*] God, [*which doth oblige him to render to men according to their works*; 2 Thess. 1. 6. 7. Heb. 6. 10.] I speak this to your shame.

35. But some men will [*yet*] say, How
o are the dead raised up [*again?*] o and with what [*kind of*] Body do they come?

36. Thou fool, [*who makest an enquiry about a matter of which thou hast an instance in the very seed thou sowest, for*] that which thou sowest is not quickned except [*first*] it dye, [*and lie buried in the Earth.*]

37. And [*again,*] that which thou sowest, [*when,*] thou sowest [*it, is*] not that Body which shall be [*again produced,*] but p bare, p
[*or naked,*] grain, it may chance of wheat, or of some other grain.

38. But God giveth it a body [*cloathed*] as it hath pleased him, and [*yet*] to every seed [*he giveth, with the cloathing,*] his own [*kind of*] body.

39. [*And as*] all flesh is not the same [*kind of*] flesh, but there is one kind of flesh of men, another [*kind of*] flesh of beasts, another of fishes, and another of birds;

40. [*And as there is like difference in the qualities of Bodies; for*] there are also Celestial Bodies, and Bodies Terrestrial; but the glory of the Celestial is one, and the glory of the Terrestrial is another;

41. [*And as in the Celestial Bodies*] there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory;

42. So also is [*it as to*] the Resurrection of the dead, [*the Body raised being in quality much different from the earthly Body, we at present have, for*] it is sown in corruption, [*frail, mortal, subject to death and putrefaction,*] it is raised in incorruption, [*not subject any more to death or dissolution.*]

43. It is sown in dishonour, [*with some dishonourable parts,* 1 Cor. 12. 23. *a vile Body,* Philip. 3. 21. *subject to filth and deformity,*] it is raised in glory, [*in clarity and splendor, shining like the Sun,* Matth. 13. 43. *and like Christ's glorious Body,* Philip. 3. 21. *free from all defect, or deformity of its Members, or from any dishonourable parts*; 1 Cor. 6. 13.] it is sown in weakness, [*subject to weakness by labour, to decays by age, to impotency and wasting by diseases,*] it is raised in power, [*nimble, strong, active, and that without venitency, or molestation, grief, pain, or lassitude.*]

44. It is sown a q natural, [Gr. *an Animal,*] body, [*having multiplicity of Organs, Muscles, Tendons, Arteries, Veins, Nerves, by which, by the Assistance of the Animal and Vital Spirits, it perceives, moves, and conveys nourishment to all its parts, and so wanting continual Recruits of Meat and Drink;*] it is raised a spiritual Body, [*possessed and acted by the Holy Spirit, and advanced so far to the perfection of Spirits, as to be free from grosness, ponderosity, from needing rest, sleep, or sustenance;*] there is a natural [Gr. *animal*] body, and there is a spiritual body. q

45. And so it is written, The first Man Adam, [*from whom we all derive our Bodies, and our Animal Life,*] was made a living Soul; [*Gen. 2. 7. whereas*] the last Adam, [i. e. *Christ,*] was made r a quickning spirit; r
[*as having power to quicken, and confer eter-*

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nal life on all his Members; or, as being the Giver of that quickning Spirit, by which we ſhall be raiſed from the dead, and made ſpiritual as his Body is.]

46. [*I ſay there is an Animal Body, and there is a ſpiritual Body,*] Howbeit that [*Body*] was not firſt which is ſpiritual, but that which is natural, [Gr. *animal,*] and afterwards that which is ſpiritual.

47. [*For*] the firſt man [*Adam*] is, [*was,*] of the Earth, earthy, [*having a Body formed of it; and ſo the Animal Body derived from him muſt be earthy;*] the ſecond Man is the
s Lord [*deſcending*] s from Heaven [*to raiſe our Bodies, and advance them to that place.*]

48. As is [*was*] the earthy, ſuch are they alſo that are earthy, [*and live in the Animal Body as he did,*] and as is the heavenly, ſuch are they [*to be*] alſo that are [*to have*] heavenly, [*immortal, and ſhining Bodies.*]

49. And as we have born the image of the earthy [*Adam, being begotten, after his fall, in his own likeneſs, with earthy mortal Bo-*
t *dies,* Gen. 5. 3.] ſo we ſhall alſo t bear the image of the heavenly, [*partaking in our Bodies of his heavenly glory, he changing our vile Bodies into the likeneſs of his glorious Body,* Philip. 3. 21.]

u 50. Now this I ſay, Brethren, that u fleſh and blood, [*ſuch as ours is,*] cannot inherit the Kingdom of God, neither doth, [*or can,*] corruption inherit incorruption.

51. Behold, I ſhew you a myſtery, [i. e.
x *a thing not known to you before,*] x we ſhall not all ſleep, but we ſhall all be changed, [*in our Bodies, before they enter into this Kingdom.*]

y 52. y In a moment, in the twinkling of an eye, at the laſt trump; for the Trumpet ſhall ſound, and the dead [*in Chriſt*] ſhall be raiſed incorruptible, and we [*Chriſtians that are then alive*] ſhall be changed, [*as to this mortal Body.*]

53. For this corruptible [*Body*] muſt put on incorruption, and this mortal [*body*] muſt put on immortality.

54. So when this corruptible ſhall have
z put on incorruption, and this mortal ſhall z have put on immortality, then ſhall be brought to paſs the ſaying that is written,
aa Death is ſwallowed up in victory; [i. e. aa *is overcome for ever, ſo as never to have any ſtrength or power over our bodies any more.*]

55. [*So that Chriſtians may ſing triumphantly in the words of the Prophet* Hoſea, *Chap.* 13. 14.] O Death, bb where is thy bb ſting? O Grave, where is [*now*] thy victory? [*it is for ever ſwallowed up of life,* 2 Cor. 5. 4.]

56. The ſting of death, [*or that which cauſed death,*] is, [*was,*] ſin, and the ſtrength of ſin [*to ſubject us to it*] is, [*was*] the the Law [*threatning death for it.*]

57. But thanks be to God, who giveth us the victory [*over it*] through [*the death, and reſurrection of*] our Lord Jeſus Chriſt.

58. Wherefore, my beloved Brethren, be ye ſtedfaſt [*and*] unmoveable, [*by any temptations from this Faith, and be ye*] always abounding in the work of the Lord, foraſmuch as ye know, that your labour is not in vain in the Lord, [*but ſhall be plentifully recompenced by him at the Reſurrection of the Juſt.*]

Annotations on Chap. XV.

a Verſe 2. Δι' ὃ καὶ σώζεσθε, *by which alſo ye are ſaved.*] They who by imbracing the Chriſtian Faith were brought into that way, which leadeth to Salvation, and in which, if they perſevered, they would aſſuredly be ſaved, are ſtiled in Scripture, οἱ σωζόμενοι, *the ſaved,* Acts 2. 47. 1 Cor. 1. 28. and are ſaid σωζεσθαι, *to be ſaved,* Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21. See Note on *Eph.* 2. 5, 8. and on *Tit.* 3. 5. So here it ſignifies, you are at preſent in a ſtate of Salvation, and will aſſuredly enjoy it, if you retain, and live ſuitably to the Faith delivered to you.

b Ver. 5. Τοῖς δώδεκα, *of the twelve.*] i. e. Of the Society of the *Apoſtles*, conſiſting formerly of twelve Perſons, and therefore ſo called ſtill, *John* 20. 24. though in ſtrictneſs of ſpeech they were but eleven when *Thomas* was with them, and ten in his abſence, *Matth.* 28. 16. *Luke* 24. 33.

c Ver. 6. Πενταχοσίοις ἐφάπαξ, *to five hundred Brethren.*] Of whom he was ſeen in *Galilee*, where he had many *Diſciples*; for before his Reſurrection he told his *Diſciples*, that being riſen, *he would go before them into Galilee*, Matth. 26. 32. After his Reſurrection the *Angel* ſent this Meſſage to them, *Behold, he goes before you into Galilee, there you ſhall ſee him, as he ſaid unto you*, Mark 16. 7. Now it may reaſonably be thought that the eleven, who went themſelves into *Galilee*, to the Mountain which *Jeſus* had appointed, even after they had ſeen him at *Jeruſalem*, Luke 24. 33, 36. would acquaint the *Seventy*, and others who believed in *Jeſus*, where it was he appointed to be ſeen of them; and then, no doubt, their Curioſity, as well as their Affection to him, would induce them to repair to the place. Now that they who had believed in *Jeſus* were very many, will be evident, if we conſider how often it is ſaid in the Goſpels, that *many believed on his Name*, John 2. 23. & 7. 31. & 8. 30.

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8. 30. & 10. 42. and that *great multitudes believed on him*, John 12. 42. & 4. 1. That *many of the Rulers believed on him*, that *he baptized more Disciples than John*, and that the *Pharisees* complained that *the World was gone after him*. If you say we only read of the eleven going to *Galilee*, Matth. 28. 16. I answer, that others might go with them, though no mention be made of them; or that the rest might be Inhabitants of *Galilee*, where most of Christ's *Disciples* dwelt. If you still object, that *the number of the Names* of *Christ*'s Disciples after his Ascension, are reckon'd only *one hundred and twenty*, Acts 1. 15. it is answered by Dr. *Lightfoot*, that the number of one hundred and twenty are not to be accounted the whole number of Believers at that time, but only the number of those who had followed *Christ* continually, *v.* 21. to be sure they were not all the Disciples in *Judea*, but only in *Jerusalem*.

That this Appearance of *Christ* to them was before his Ascension, is evident, because this was in *Galilee*, Luke 24. 50. and saith Tradition, on Mount *Tabor*; his Ascension was nigh to *Jerusalem* from the Mount of *Olives*, Acts 1. 12. And *Christ* and his *Angel* giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his Ascension.

As for the Note of some, That Christ was seen of these *five hundred Brethren* in the Air, because the Greek word is ἐπάνω, *upwards*, it seems very light; for that word joyned with Numbers still signifies *plusquam*, or *more than*, as doth our *English* word *upwards*, and the Hebrew מעלה so *Mark* 14. 5. ἐπάνω τριακοσίων δηναρίων, is *more than three hundred pieces of silver*; ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω, *from five and twenty years and upwards*, Numb. 4. 3, 23, 30, 35, 39, 43, 47. Chap. 8. 25. ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, *from twenty years and upwards*, Numb. 1. 3, 20, 22, 24, 26, 28. Chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezra 3. 8. ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards*, Numb. 3. 15, 22, 28, 34, 39, 43. Chap. 26. 62.

d Ver. 7. Ἰακώβῳ, *of James*] the Just, the Brother of the *Lord*, saith the Tradition of the Church, and the Gospel of the *Nazarens*. See Dr. *Hammond*, and *Jerom in Catal. Script. Eccles.*

e Ver. 8. Ὡσπερεὶ τῷ ἐκτρώματι, *as of one born out of due time.*] Ἔκτρωμα, say *Hesychius*, *Phrynicus* and *Phavorinus*, is παιδίον νεκρὸν ἄωρον, *a dead Child born out of due time*, ἐκβολὴ γυναικὸς, *one whom the Woman casts forth.* St. *Paul* therefore having not seen Christ, of whom he was to testifie, till after his Conversion, and our *Lord*'s Ascension, as the rest of the *Apostles* had, *John* 15. 27. *Acts* 1. 21, 22. speaks of himself as a Witness *born out of due time.*

Ver. 12. Πῶς λέγουσί τινες ἐν ὑμῖν, *how say some among you?*] That there were some in the *Apostles* time, who taught that the Resurrection was past already, we learn from 2 *Tim.* 2. 18. but that they were *Jews*, who of *Sadducees* had embraced the Christian Religion, as (a) Mr. *le Clerc* asserts, I find no reason to believe. The (b) *Gnosticks* taught not that the Resurrection was past already, but only that the *flesh was not fit to rise, and that it was incapable of Salvation, and incorruption*, and therefore they are generally said by the *Ancients* to deny the Resurrection, but none of them insinuate that it was past already. The (c) *Marcionites* are by *Clemens Alexandr.* said to have held this Doctrine, and to have renounced Matrimony, because *in the Resurrection*, saith *Christ*, *they do not marry.* But *Marcion* began his *Heresie* in the Second *Century*, and therefore could not infect the Church of *Corinth* with it in St. *Paul*'s time. *Menander* indeed taught that they *who received his Baptism were made partakers of the Resurrection by it, and that they should not dye*; And he, according to many of the *Ancients*, was contemporary with St. *Paul*; See Note on 2 *Tim.* 2. 18. But haply St. *Paul* refers here to none of these, but only to the *Philosophers* among them, as St. *Chrysostom* thinks: For *Corinth* being an eminent City of *Achaia*, where the *Philosophers* and Wise men of the World abounded, who look'd upon the Resurrection of the Flesh as a thing both impossible, and absurd, (See here Note on *v.* 35.) and placed their future happiness in their Exemption from the Clog, and Prison of the Body, they might put a new Construction on the Doctrine of the Resurrection, saying, it only did import a Renovation of our Manners, or a Resurrection from the Death of Sin unto a Life of Righteousness, and so it was performed already in that Baptism in which we are raised with Christ from the dead, *Coloss.* 2. 12.

Ver. 15. Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *we have testified of God.*] It being very rare that κατὰ with a Genitive Case signifies *de*, i. e. *of*, these words may be rendred *per Deum*, by God; as, *because he could swear* καθ' ἑαυτοῦ *by himself*, Heb. 6. 13. & *v.* 16. *Men swear* κατὰ τοῦ μείζονος, *by a greater.* So *Matth.* 26. 63. *I adjure thee* κατὰ Θεοῦ, *by God.* So in the *Old Testament*, *the Lord hath sworn*

g

(a) *Suppl. to Dr. Hammond.* p. 363. (b) See Note on 2 *Tim.* 2. 18.
(c) Τὴν ἀνάστασιν ἀπαναίσθητον, ὡς αὐτοὶ λέγουσι, καὶ διὰ τοῦτο ἀθάνατον ἔσεσθαι. Strom. 3. p. 446. B.

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καθ' ἑαυτὸν *by himſelf*, or, *I have ſworn* καθ' ἐμαυτὸν *by my ſelf*, Iſa. 45. 23. Jer. 49. 13. Amos 6. 6. See *Iſa.* 62. 8. *Amos* 4. 2. & 8. 7, 14. And then the ſenſe runs thus; We have pretended to be μάρτυρες ἀυτῦ, *God's witneſſes* in this matter, *Acts* 5. 32. and by the power of Miracles, and of the Holy Ghoſt, derived from him, to bear witneſs to the Reſurrection of Chriſt, and ſo muſt be falſe Witneſſes of God, if he hath not raiſed him from the dead.

h Ver. 19. Εἰ ἐν τῇ ζωῇ ταύτῃ, *if in this life only we have hope.*] The *Apoſtle* ſeems not here to ſay, That if there ſhould be no Reſurrection of the Body, the Chriſtian could have only hope in this Life; for if the Soul be immortal, and may be happy after it's ſeparation from the Body, this ſeems not to follow: But he argues thus, If Chriſt is not riſen for our Juſtification, we are yet under the guilt of Sin, *v.* 17. and if ſo, both Soul and Body muſt periſh after death, *v.* 18. and then the hope of *Chriſtians* muſt terminate with this life, which being more eſpecially to them a Life of Miſery, by reaſon of the Sufferings to which their Faith doth here expoſe them, they would of all Men be moſt miſerable.

i Ver. 22. Ἐν τῷ Χριστῷ, *in Chriſt.*] The Opinion of the *Jews* was this, That the *Meſſias* was *the ſecond* Adam *who ſhould raiſe the dead:* (d) His name, ſay they, is called *Finnon*, Pſal. 72. 17. for *he ſhall raiſe them that ſleep in the duſt.* And the laſt Man, or *Adam*, is the (e) *Meſſiah*, who *ſhall be above* Moſes, *and above the miniſtring Angels: He ſhall take away the old Sin from whence Death came, and in his days ſhall be the Reſurrection of the Dead; and this God intended in the Creation of* Adam, *that he ſhould be immortal, but Sin brought Death upon him, therefore the Divine Intention, which was not fulfilled in the firſt* Adam, *was fulfilled in the King Meſſiah.* Thus is the Doctrine of the Church delivered by (f) *Irenæus*, That Chriſt took our Nature upon him, and ſuffered Death in it; That *as by Man vanquiſhed, Death fell upon all Mankind, ſo by Man conquering, we may aſcend to Life: That whereas we were all dead in the Animal* Adam, *we may be quickned in the Spiritual.*

k Ver. 23. Ἐν τῇ παρουσίᾳ ἀυτῦ, *at his coming.*] This Chapter contains many Arguments againſt the Doctrine of the Reſurrection of ſome Saints before the reſt, to reign with Chriſt on Earth a Thouſand years: For, (1.) from theſe words, *Every man in his own order*, it might have reaſonably been expected that ſome mention ſhould have been made, as of *Chriſt the firſt-fruits*, ſo of the firſt, and ſecond Reſurrection; but yet we ſee, that when the *Apoſtle* is profeſſedly ſpeaking of the Order in which we ſhall ariſe, he hath nothing to ſay of this firſt Reſurrection, which it ſeems is to happen *a thouſand years* before the General Reſurrection; and nothing of a firſt or ſecond Advent of our Lord; one to reign on Earth a thouſand years, a ſecond to judge all the World; and yet this double Advent is as neceſſary, as is Chriſt's reign on Earth.

Moreover the end, and the delivery up of his Kingdom, are here made contemporary with his Advent; and the Reſurrection of all that are *Chriſt's*, is to be at this very Advent: But how can he deliver up his Kingdom, and yet reign on Earth a thouſand years? In a word, if all that are his muſt be raiſed at *his coming* to the final Judgment, then none before that coming, and then they muſt be all raiſed together, not ſome a thouſand years before the reſt.

l Ver. 28. Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσι, *that God may be all in all.*] He ſaith not that the *Father*, mentioned *v.* 24. but that *God may be all in all*, and ſo he ſeems to lead us to this Interpretation of the Godhead, which comprehends *Father*, *Son*, *and Holy Ghoſt*; and then the import of the Phraſe, *That God may be all in all*, will be this; That the *Godhead* may govern all things immediately by himſelf, without the intervention of a *Mediator* between him and us, to exact our obedience in his Name, and convey to us his Favours and Rewards, we being then to tender all our Duty immediately to him, and derive all our Happineſs immediately from him. So that as now Chriſt, *Theanthropos*, God-Man is *all in all*, Coloſſ. 3. 11. becauſe the *Father* hath put all things into his hands, does all things, and governs all things by him, when this *Oeconomy* ceaſes, the *Godhead* alone will be all in all, as governing, and influencing all things by himſelf immediately.

Moreover, the *Jews* ſay that (g) *the Kingdom of the Meſſiah ſhall return to its firſt Author*, and ſo ſaith the *Apoſtle* here; for, though it ſhall have no ſuch end as the preceding *Monarchies* had, *Luke* 1. 32, 33. by giving place to a ſucceeding Kingdom; for till the World laſts, ἡ παραλύσεται, *it ſhall not paſs away, or be diſſolved by any other Kingdom*, Dan. 7. 14. but ſhall be an eternal Kingdom in the ſenſe in which he is *a Prieſt for ever*, and hath ✝ Ἱερωσύνην ἀπαράβατον, *a*

(d) *Buxt. Lex. Talm.* p. 961. (e) *Neve Shallom* l. 9. c. 5, 8.

(f) *Ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur*, L. 5. c. 1. *Ut quemadmodum per hominem victum deſcendit in mortem genus humanum, ſic etiam per hominem victorem aſcendamus in vitam.* Cap. 11.

(g) *Pirk. Eliezer* c. 12. p. 26.

Prieſt-

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Priesthood that doth not pass away, Heb.7.17, 24,25. and so he is able to intercede *for ever* for us; Yet as that *Priesthood* must needs cease, when the Subject of it ceaseth, and he hath none to intercede for, so must his *Kingly* Office cease, when all his Friends have that Eternal Life conferred upon them, for which this Power was committed to him, *John* 17. 2. and all his Enemies are *become his foot stool*, Psal. 110.1. when there is no more *an House of Jacob to reign over*, or *a Throne of David to sit on*, Luke 1. 32, 33. Rev. 11. 15. And the whole Office of a *Mediator* must then cease, when God and Man are made completely and indissolubly one.

For farther Explication of this matter, let it be observed,

1*st*, That this *Mediatory* Kingdom was given to our Lord by the *Father*; for *he hath put all things in subjection to him*, v.27. and that after his Resurrection; for it was given as the Reward of his Sufferings, and so could not be given till they were accomplished; *He humbled himself, and became obedient to the death, even the death of the Cross; Wherefore God hath highly exalted him, and given him a Name, which is above every name, that at the name of Jesus every knee should bow of things in Heaven, and on Earth, and under the Earth; And that every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father*, Philip. 2. 8, 10, 11. Accordingly after his Resurrection, he speaks to his Disciples thus, *All Power is given me in Heaven and in Earth*, Matth. 28.18. But why this Reward should not cease when the work is done; Why, *v.g.* his Dominion over Death should not cease, when Death is destroyed; his power of giving Eternal Life, or Judging, when all are judged, and none are left to be crown'd, I confess I do not understand.

2. Seeing the Humane Nature only suffered, and seeing the Divine Nature is capable of no such Exaltation, or new Dominion, 'tis certain that this Kingdom could be given to Christ only according to his Humane Nature; for though the Godhead could alone enable him to execute his Kingly Office, yet was he thus exalted, this Power and Judgment was conferred upon him, *because he was the Son of Man*, John 5. 27. He intercedeth still in Heaven by virtue of his Blood, all Favours are granted to the Church through him, *and God will judge the World by the Man Christ Jesus.*

3. During this Reign of Christ, God the *Father* immediately *judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son,* (by owning his Authority,) *even as they honoured the Father*, John 5. 22,23. (by owning his Authority over them.) He made him Lord of all things, to punish and Reward according to his Wisdom, Will, and Pleasure; And so his Humane Nature, or *Christ* as Man, though subject to the *Father*, as his Vice-Roy, acting by the Authority of him who *put all things into his hands*, and set him *over the works of his hands*, Heb. 2.7,8. and doing all *to the glory of God the Father*, yet seems not now to be in the same order of Subjection to the *Father*, as are other Creatures; *i. e.* so as to act by his immediate Command in all particular Transactions, as the holy *Angels* do, *obeying his Commands, and hearkning to the voice of his Word*, Psal. 103. 20. They are all *ministring Spirits*, Heb. 1. 13, 14. but he is *set down at the right hand of God* in full possession of his *mediatory* Kingdom. Whilst he continued on Earth, and acted only as a *Prophet sent from God*, he always owned, that he could *do nothing of himself, but as the Father gave him commandment, so he did, and so he spake*, John 5. 30. & 8. 38. & 12. 49. But being once exalted to be *Lord of all things*, he acteth as a Lord in all things, which relate to his Kingly Office, over his Church, giving Laws to all, as being Lord of all, and rewarding, and punishing according to his Will.

4. The Exercise of this Authority he shall then lay down *when all things are subdued to him*, no other Kingdom or Dominion being to be exercised in the Celestial state, but what is essential to the whole *Godhead*. And though he shall ever so far reign, as to be still *at the right hand of God*, highly exalted in Honour, Dignity, and Beatitude, and to have still religious Respect, and Veneration from all Saints, who then are to reign with him, 2 *Tim.* 2. 12. and be owned by them as their *King*; and though the effects of this Kingly Power shall continue for ever, his Enemies being destroyed, and his Saints reigning in bliss for ever, yet the Exercise of that Kingly Power shall then cease, and he as Man shall be then subject to the *Father*, as other Saints and *Angels* will be, that so as *Christ* before was *all in all*, Col.3.13. with reference to his Church, and from *his fulness did they all receive*, so now the *Godhead* may be all in all, and fill all things immediately by himself. This is only my Conjecture of the Sense of this obscure place, from which, upon better Information, I shall willingly recede.

Ver. 29. Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *who are baptized for the dead.*] For that Jesus, who, according to their Doctrine, must be still dead. To strengthen this Exposition, let it be noted, m

1*st*, That it is absolutely certain, that all who received *Christian Baptism* were baptized in the Name of *Jesus*; but it is very uncertain whether any in the *Apostle*'s time were

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were baptized for them who died without Baptiſm, or to fill up the place of thoſe *Chriſtians* who died after Baptiſm? There is no intimation of any ſuch thing in Scripture, or in *Primitive Antiquity*.

2*ly*, That the *Apoſtle* doth not ſay, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι, *what will they do who are baptized already*, if the dead riſe not again? τί καὶ βαπτίζονται, *why are they alſo baptized for the dead?* we who believe otherwiſe of him, and preach ἐν τῷ Ἰησοῦ by this raiſed Jeſus the Reſurrection from the dead, *Acts* 4. 2. may well be baptized in the Name of *Chriſt*; but why are they ſo, who believe him dead? what will they do? what motive can they have to ſtand to their Baptiſmal Covenant, and own a dead Man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, That *if they ſuffer, they ſhall alſo reign together with him?* What will they do for comfort againſt the fear of death, if when they fall aſleep they periſh, and ſhall not riſe again? Muſt they not be as well the worſt of Fools, as the moſt miſerable of Men, to ſuffer thus for a dead Man, who could not help himſelf, and therefore is not likely to give them any help in Life, or hope in Death. *Note*

3*ly*, That ὑπὲρ often ſignifies *in gratiam, on the account*, or *for the ſake*: So *Rom.* 1. 5. *We have received Grace and Apoſtleſhip*, &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his Name's ſake*, Eph. 3. 13. *I deſire that you faint not at my Tribulations*, ὑπὲρ ὑμῶν, *which I ſuffer for your ſake*, Col. 3. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the ſake of his Body*, 2 Theſſ. 1. 5. *That you may be accounted worthy of the Kingdom of God*, ὑπὲρ ἧς καὶ πάσχετε, *for the ſake of which ye alſo ſuffer*. See more Examples, both Sacred and Prophane, in *Scmidius* on the place, and Dr. *Edwards* in his Preface to the *Authority*, &c. *of the Holy Scripture*.

4*ly*, Obſerve that οἱ νεκροὶ is uſed in Scripture, when ſpeaking of one ſingle Perſon. Thus when *Chriſt* had raiſed the Widow's Son, he bids *John*'s *Diſciples* tell him, that νεκροὶ *the dead are raiſed*, Luke 7. 15, 22. And ſo here *v.* 12, 13. *If there be no* ἀνάστασις νεκρῶν *reſurrection of* one ſingle Perſon from *the dead*, then is not Chriſt riſen; yea, the Reſurrection νεκρῶν of the *dead* in general, is thrice mentioned by this *Apoſtle*, when ſpeaking of the Reſurrection of Chriſt alone; thus, when he ſaith, *God will judge the World by Chriſt, of which he hath given us a demonſtration, having raiſed him* ἐκ νεκρῶν *from the dead*, Acts 17. 30, 31. It follows, *that when they heard him aſſerting the Reſurrection of the dead* ἀνάστασιν νεκρῶν *they mocked*; whereas he only had aſſerted the Reſurrection of *Chriſt* from the dead. Thus St. *Paul* ſaith twice, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *for the hope and reſurrection of the dead, I am called in queſtion*, Acts 23. 7. & 24. 21. and yet he was not called in queſtion, about the Reſurrection of the Dead in general, for that the *Phariſees* believed as well as he, but only *concerning one Jeſus who was dead, whom Paul affirmed to be alive*, Acts 25. 19. or riſen from the dead. And ſo the *Apoſtle* ſaith *Chriſt* was declared to be the Son of God with power, ἐξ ἀναστάσεως νεκρῶν, *by his riſing from the dead*, Rom. 1. 4. And here, if Chriſt be riſen, how ſay ſome among you, that ἀνάστασις νεκρῶν οὐκ ἔστιν, *there is no reſurrection of the dead?* And this import of the Phraſe ſeems to be confirmed by the word ὅλως, *viz.* if it be wholly, and entirely true of all that are dead, that they riſe not, and ſo Chriſt is not riſen, what avails it any, that they are baptized for the dead?

Ver. 32. Κατ' ἄνθρωπον, *after the manner of men.*] i. e. After the uſual manner of *Heathens*; that St. *Paul* thus fought with Beaſts indeed, and they would not touch him; they, ſaith (h) *Nicephorus*, who writ the Life of this *Apoſtle*, do affirm. *Theodoret* ſeems plainly to hint the ſame thing in theſe words, (i) *In humane opinion I was made the food of Beaſts, but I was wonderfully preſerved from them*: And this ſenſe will appear the more probable, n

1. From the Phraſe κατ' ἄνθρωπον, which ſignifies, *as Men uſe to do*, but never, *according to men's purpoſes*; or, to *ſpeak after the manner of men*. See the Note on 1 *Cor.* 9. 8.

2. From the place here particularly mentioned, *Epheſus*, which cannot refer to the Tumult there cauſed by *Demetrius*, for the *Apoſtle* ſuffered nothing in it: Had he intended a Combat with Metaphorical Beaſts, or *Savage* Men, that at *Lyſtra*, where he was ſtoned, and left for dead, *Acts* 14. 19. had been more properly mentioned; See the Note on 2 *Cor.* 1. 8, 9, 10. where he ſpeaks of ſuch Troubles that befel him in *Aſia*, as made him *to deſpair even of Life*; though as we read nothing in the *Acts* of this fight with Beaſts, ſo we read nothing of that trouble. 'Tis therefore no Objection againſt this Interpretation, that this fight with Beaſts is not recorded by St. *Luke*, or that St. *Paul* ſpeaks not expreſly of it in the Catalogue of his Afflictions, 2 *Cor.* 11. it is ſufficient that there he tells us, he was in *Deaths often*, v. 23.

(h) *Hiſt. Eccleſ.* l. 2. c. 25.

(i) Καὶ ἀνθρώπων λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλὰ θεοδόξως ἐσώθην. **In locum.**

Ver.

o Ver. 35. Ποίῳ σώματι, *with what kind of Body?*] This was the Question of the (k) *Philosophers*, whose chief Objection against the Resurrection of the Flesh, and of the Body, was this; That the Body was (l) *the Prison and Sepulchre of the Soul*; and that it was *her Punishment* to be tyed to it; that the Body was *the great hindrance to the knowledge of the Truth*, and that *we could not be truly happy, till by death we were delivered from it*: It was therefore judged by them not only an impossible thing, but even an unjust, unworthy thing, for God to raise these Bodies, to be united to those Souls, whose happiness consisted in being delivered from the Body, and whose punishment it was to be confined to it; that being according to their (m) *Philosophy*, not to make them live, but *dye again*. And therefore *Celsus* saith, *The Hope of the Resurrection of the Flesh, is the Hope of Worms, a filthy, an abominable and impossible thing, which God neither will, nor can do.* Hence probably it was that the *Valentinians*, *Marcionites*, *Basilidians*, the Followers of *Saturninus*, and other *Primitive Hereticks*, denied so stifly τὴ σαρκὸς ἀνάστασιν, *the Resurrection of the Flesh*, Just. Mart. Dial. p. 307=253. and said, *non esse capacem carnem vitæ*, that the Flesh was not capable of Life, *Iren. l. 5. c. 41.* because they held with the *Philosophers*, Corpus esse carcerem, *the Body was the Prison of the Soul*; Idem. l. 1. c. 24. Now to this Objection the *Apostle* here returns a full and satisfactory Answer, by shewing the happy Change which shall then pass upon the raised Body; and this he seems to do with some resemblance to the *Ancient Philosophy* of the *Pythagoreans* and *Platonists*, and to the Sentiments of the *Jews*.

p Ver. 37. Γυμνὸν κόκκον, *naked grain.*] Note here, that the (n) *Jewish Rabbins* use the same similitude of Grain in the Affair of the Resurrection, and speak also of *a Cloathing of the Body raised*, from the Example of Grain raised with a *Covering*. See the Note on 2 *Cor.* 5. 2, 3, 4. Note also that St. *Paul* is not discoursing of the Identity of the raised Body, but only of the Qualities with which it is raised.

Ver. 44. Σῶμα ψυχικὸν, *an animal body.*] q It seems hence probable that the word *sown* doth not relate to the Bodies being laid in the Earth, but rather to its Production into the World; for when it is interred, it is no more an *animal* Body, but a Body void of life; it is not only weak, but wholly destitute of power: And this appears yet further, from the following proof of these words, *It is sown an animal body*, for so it is written, *The first man Adam was made a living Soul.* The *Apostle* doth indeed, *v.* 36, 37. speak of Seed sown in the Earth, but then he speaks of it as still alive, and having its Seminal virtue, or animal Spirit in it, and after dying there; whereas our Bodies first dye, and then are cast into the Earth.

2*ly*, Hence it is also probable, that the *Apostle* discourseth not here of the different degrees of Glory which the Saints hereafter shall enjoy; for he speaks only of what is raised, that is, the Body, and of the Qualities belonging to all Bodies that are raised.

3*ly*, Certain it is that the *Apostle* in this Chapter discourseth only of the Resurrection of the Just, since 'tis alone their Bodies that shall undergo this happy Change.

4*ly*, Observe that there is another Sense of the 44th Verse, as good as that which I have given in the Paraphrase, *viz. There is an Animal Body*, i. e. *a Body fitted for this lower sensible state in which we live at present; and there is a spiritual Body, that is, a Body fitted for our Spiritual and Celestial State; in this state we are forced to serve our Bodies, and to attend their leisure, and mightily depend upon them in the Operations of the Mind; in the other, our Bodies shall wholly serve our Spirits, and minister to them, and depend upon them, and therefore may be stiled spiritual.* But

5*ly*, That our Bodies shall be then *spiritual*, *thin* and *aerial*, is neither a new Doctrine, nor proper to the followers of *Origen*, for so both St. *Chrysostom* and *Theophy-*

(k) *Utrum sine corpore, an cum corporibus, & corporibus quibus, ipsisne, an innovatis resurgatur?* Cecil. apud Minut. p. 11.

(l) Καὶ ἡμεῖς τῷ ὄντι τεθνᾶμεν, καὶ τὸ μὲν σῶμα ὄζιν ἡμῶν σῆμα. Jambl. Protrept. adh. c. 17.
Καὶ γὰρ σῶμα πνὲς φασὶν αὐτὸ εἶναι ἡ ψυχὴ ὡς τεθαμμένον ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275. E.
Corpus hoc animi pondus & pœna est, permanente illo urgetur, in vinculis est. Sen. Ep. 65.
Ἄλλοις ἔθος——ὥσπερ ἐκ δεσμῶν τὰ σώματα ἀπαλλάττεσθαι. Jambl. de vitâ Pythag. p. 220.
Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ἡ ἡμῶν ἡ ψυχὴ μετὰ τοιούτου κακοῦ, οὐ μὴ ποτὲ κτησόμεθα ἱκανῶς ἃ ἐπιθυμοῦμεν. Jambl. Protrept. c. 13. p. 73. Plat. Phæd. p. 49, 50.

(m) *Ut semel defuncti denuo existerent* εἰ δίκαιον ἦν, ὡς ἂν καὶ δυνατόν. M. Anton. l. 12. § 5. Τὰς πάλαι ποτὲ ἀποθανούσας αὐτοῖς σαρκίνας ἐκείνας ἀπὸ τῆς γῆς ἀπολύναι——σκωλήκων ἢ ἐλπὶς, καὶ σφόδρα μισεῖν, καὶ ἀπόπλυτον εἶμα, καὶ ἀδύνατον——εἴπερ γὲ αὐτὸν ὁ Θεὸς δύναται, οὐδὲ τὰ ἀδύνατα φύσιν ἔχειν——σάρκα ὑ μεταὶ ὧν οὐδὲ εἰπεῖν καλῶν, αἰώνιον ἀποφῆναι ἀθλιότητος ἔστε βουλήσεται ὁ Θεὸς, ἔστε δυνήσεται. Apud. Origen. l. 5. p. 240.

(n) *Pirk. Eliezer.* c. 33. p. 80.

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laſt upon the place allow it to be. *What incredible thing aſſert we*, ſaith *Iſidore* (o) *Peleuſiot, if we ſay the Body is ſmall and aerial? for by this we do not deny it to be the ſame body.* And again, the *Apoſtle calls our Bodies ſpiritual, διὰ τὸ κοῦφα καὶ αἰθέρια μέλλειν ἔσεσθαι,* (p) *becauſe they ſhall hereafter be light and etherial.* And this which the *Apoſtle* here ſays, is ſuitable to the *Philoſophy* of the *Pythagoreans* and *Platoniſts*, who taught that good and pure Souls were by death delivered from thoſe groſs and earthly Bodies which preſs down the Soul, *Wiſd.* 9.15. and were *after the diſſolution of the Body*, ſaid they, will be *at the Reſurrection of the Body*, ſaith he, (q) *inveſted with thin and aerial, with active and ſpiritual, with bright and ſhining*, and laſtly, *with celeſtial and eternal Bodies.* Now to this plainly anſwers the Deſcription of our raiſed Bodies here given by St. *Paul*, in anſwer to the ſecond Queſtion of the *Philoſophers* at *Corinth*, *With what Bodies do they come forth out of the Grave?* declaring in their very terms, that this Body will be σῶμα πνευματικὸν καὶ ἐπουράνιον, *a ſpiritual and celeſtial Body*, v. 44, 46, 48, 49. 2 *Cor.* 5. 1. that it will be οἰκία αἰώνιος, *an eternal Houſe*, σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal Body*, v. 53, 54. that it will be raiſed ἐν δόξῃ *in glory*, and ſo be αὐγοειδὲς *a ſhining Body. The juſt*, ſaith *Chriſt*, *ſhall then ſhine as the Sun, and as the brightneſs of the Firmament*, Matth. 13.43. and *as the Stars*, ſaith *Daniel*, Dan. 12. 3. And this anſwers to the σῶμα ἀεροειδὲς, which theſe *Philoſophers* mention as the ſame with their αὐγοειδὲς, *ſhining Body.* Laſtly, it is raiſed in power, and this is in ſenſe the ſame with their σῶμα εὐκίνητον, *agile Body*, and of quick motion. Indeed the Parallel is ſo exact, that ſeeing I find nothing of this Nature in the Life of *Pythagoras*, writ by *Diogenes Laertius*, or in *Plato*, but only in thoſe Writers who lived ſince *Chriſt*'s time, and were profeſſed Enemies of *Chriſtianity*, *Hierocles*, *Porphyry*, *Proclus* and *Jamblicus*, I am apt to ſuſpect, that as in other things they apparently dreſſed up their *Philoſophy* and *Morality* anew, to accommodate it the better to the *Chriſtian Philoſophy*, that ſo there might ſeem leſs need of *Chriſtianity*; and particularly made the Felicity of Souls hereafter much like the *Chriſtian Doctrine*, that ſo they might deſtroy, or render needleſs the Doctrine of the *Reſurrection*; ſo they gave to the dying Souls of good Men this ὄχημα ψυχῆς, or *vehicle of a ſpiritual, immortal, ſhining, heavenly Body alſo*, from the *Chriſtian* Notion of the Change our raiſed Bodies ſhould then undergo.

Ver. 45. Πνεῦμα ζωοποιοῦν, *a quickning Spirit.*] All the *Ancients*, till St. *Auſtin*, by a *Spiritual Body*, ſeem to underſtand a Body poſſeſſed and acted by the Holy Spirit, as the Natural Body is by the Animal and Vital Spirits, and ſay that *Chriſt* was made a quickning Spirit, *by the Seed of the Holy Spirit, which unites him to all his Members*, and confers on them a new Life and Immortality. (r) *Irenæus* is very expreſs and copious in this matter, ſaying, That, *as from the beginning of our frame in* Adam, *that inſpiration of Life, which proceeded from God, united to the Body, animated Man, and made him a reaſonable Creature; ſo in the end, the Word of the Father, and the Spirit of God united to the old ſubſtance of the frame of* Adam, *make a living and a perfect Man, receiving the perfect Father; that as we all died in the Animal, we may be all quickned in the Spiritual* Adam; *and that by the Spirit the Bodies riſing are made ſpiritual, as by the Spirit they have life eternal: It is called ſpiritual, as putting on the Spirit*, ſaith (s) *Tertullian. As receiving the whole Energy and Communion of the Spirit*, ſaith (t) *Methodius.* And that the Reſurrection of the Juſt ſhall be effected by the Spirit of God, ſeems to be plainly taught by the *Apoſtle* in theſe words, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8.10 And this agrees with the Opinion of the *Jews*, who aſcribe the Reſurrection to the Spirit, from *Ezek.* 37.10. and in particular to the Spirit of the *Meſſiah.* And from this differs not much the Opinion of *Theodoret*, and others, That Chriſt is made a *quickning Spirit*, becauſe he himſelf being quickned by the Spirit,

(o) L. 2. Ep 42. (p) L. 3. Ep. 77.

(q) Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη περὶ τῶν ἐντῶν σωμάτων αἰδίοις, καὶ εὐκινήτοις ποὶ χρῆσθαι σώμασιν, ὡς καὶ ἰσίαν ἔχουσαν τὸ κινεῖν. Procl. in Tim. l. 5. p. 250. Σῶμα αὐγοειδὲς καὶ ἄϊδιον. Hier. in Carm. Pyth. p. 306, 313. Σῶμα ἀεροειδὲς ἄϊδιον αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. vide Teſtimonia Galeni, Pſelli, Suidæ, &c. apud D. Cudw. Syſt. Intellect. l. 1. c. 5. p. 783.—806.

(r) *Sic in fine verbum Patris & Spiritus Dei adunitus antiqua ſubſtantiæ pſalmationis Adæ, viventem & perfectum efficit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur.* Lib. 5. cap. 1. *Per Spiritum ſunt corpora Spiritualia, uti per Spiritum ſemper manentem habent vitem.* Ibid. cap. 7. & cap. 12.

(s) *Sicut ergo ante animale corpus caro recipiens animam, ita & poſtea ſpirituale induens Spiritum.*

(t) Πνευματικὸν λέγεται τὸ χωρῆσαν πᾶσαν τὴν ἁγίου πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Oecum. vid. Chryſoſt. Hilarium Diacon. Oecumenium & Theophyl. in locum.

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1 *Pet.* 3. 18. hath in himself the power to quicken, and raise the Bodies of his Servants to eternal Life; For *as the Father raiseth up the dead, and quickneth them, so the Son quickneth whom he will*, John 5. 21. and *as the Father hath life in himself, so hath he given to the Son to have life in himself*, v. 26.

s 47. Ἐξ οὐρανοῦ, *from Heaven.*] Not as some phancy, because *Christ*'s Body was from Heaven, and not from the *Virgin Mary*; for the Scripture expresly teacheth, that he was begotten ἐξ αὐτῆς from her Body, *Matth.* 1. 16. *Luke* 1. 35. and was the *fruit of her Womb*, Luke 1. 42. that he was made ἐκ γυναικὸς, *out of a Woman*, and came from the Fathers τὸ κατὰ σάρκα, *according to the flesh*, Rom. 9. 5. And had his Body been derived from Heaven, it must have been immortal, as our Bodies will be when we bear the Image of the *Heavenly Adam*; both which things make it necessary to interpret *the Lord from Heaven*, as I have done in the *Paraphrase*.

t Ver. 49. Φορέσομεν, *we shall bear.*] *Irenæus l.* 5. *c.* 9. *Tertullian de Resur. carnis cap.* 49. *& adversus Marcion l.* 5. *c.* 10. *Cyprian adv. Jud. l.* 2. § 10. *& l.* 3. § 11. *De Habitu Virg. Ed. Ox. p.* 103. *de Zelo & Livore, p.* 226. *Hilar. Dial. in locum. Hieron. in Isa.* 52. F. 24. 1. read *Portemus*, which answers to the *Greek* φορέσωμεν, as reads St. *Chrysostom*, and as the *Alexandrian* and other Copies read. The other reading is owned by *Origen* against *Celsus* twice, *l.* 5. *p.* 243. and also by *Methodius*; and *Theodoret* and *Theophylact* well note that the words are not to be read by way of *Exhortation*, φορέσωμεν, *let us bear*, but φορέσομεν, as a Prediction of what we shall be; for the *Apostle*, from *v.* 42. to this *verse*, still passeth on from what we were, to what we shall be; and having said, *as is the heavenly, such are* (i. e. shall be) *they that are heavenly*; he proves this, because *as we have born the image of the earthy* Adam, *so shall we bear the image of the heavenly.*

Note also that *Philo* speaks much like the *Apostle*; for he saith (u) *there are two kinds of Men, one made after the Image of God, and another made out of the Earth.* The last he proves from the very words the *Apostle* useth to prove there is a Natural or Animal Body; the first from this, That *God made Man after his own Image*; *which Image he stiles the Divine Word*; and says he is the ἀστέρι θείῳ ἀρχὴ, *the Heavenly Star, the Fountain of all sensible Stars.* The last he calls *the earthy and corruptible* Adam; *the first, the* Adam *made after the Image which is not*, saith he, (x) *earthy, but heavenly. The one is heavenly, as being made after the Image of God*; *and so uncapable of any corruptible, or earthy substance*; *the other out of Seminal Matter, which the Scripture calleth Earth.* But then he saith, That *the heavenly Man was formed first, and after him the earthy*; and perhaps for the Correction of that Error, the *Apostle* might here say, *That was not first which is spiritual, but that which was natural.*

Ver. 50. Σὰρξ καὶ αἷμα, *flesh and blood*, &c.] u Most of the *Fathers* interpret these words of Flesh and Blood, not naturally, but morally taken for the corrupt Affections of the Flesh. But,

1. Though Flesh it self in Scripture sometimes bears this sense, yet Flesh and Blood joyntly, never seems to have this import in the Scripture.

2. It is plain, and confessed by (y) St. *Austin*, that the *Apostle* is not here speaking of the Requisites to make our Souls meet to inherit this Kingdom, but of the manner of the Resurrection of the Body.

3. The *Apostle* speaks of Flesh and Blood as subject to Corruption here, *v.* 52. or of such Flesh and Blood, as must be changed, and put on Incorruption, and so of Flesh and Blood naturally taken.

4. 'Tis evident to Sense that Flesh may be cut, and divided, and Blood let out, and so must, whilst they continue such, be subject to Corruption; and also that an *heavenly*, and a *spiritual* Body, *an House from Heaven*, cannot consist of such Flesh and Blood as we have at present.

It therefore must be said, that though the same Flesh and Blood may rise from the Grave, it will then, or afterwards, receive such a Change as will render it *spiritual* or *incorruptible*, and so perhaps, when it comes to Heaven, will not be Flesh and Blood; or that it will be cloathed with such an heavenly Body, as will keep it from a possibility of Corruption; and so the import of these words may be this; *That Flesh and Blood unchanged, and uncloathed with its heavenly Body, cannot inherit the kingdom of God.*

(u) Δύο γὰρ ἀνθρώπων γένη, τὸν μὲν καλὲ τὴν εἰκόνα γεγονὸς, καὶ τὸν πεπλασμένον ἐκ γῆς. Lib. 3. Alleg. ab initio. Θεῖον λόγον καὶ Θεῦ, λόγον εἰκόνα λέγει Θεοῦ. De Mundi Opif. p. 5.

(x) Ὥστε ἂν εἰ ἀκούσεις Ἀδὰμ τὸν γήϊνον, καὶ φθαρτὸν εἶναι νόμιζε· ὁ γὰρ κατ' εἰκόνα, οὐ γήϊνος, ἀλλ' οὐράνιος. Leg. Alleg. l. 1. p. 43. Δύο ἀνθρώπων γένη· ὁ μὲν γὰρ ἔστιν οὐρανιος ἄνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν ἦν οὐράνιος, ἅτε κατ' εἰκόνα Θεοῦ γεγονὼς φθαρτὸς, καὶ σωμάτων ἀΰλων καὶ ἀσώματος ἰδέας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σποράδος ὕλης ἦν χὴν κεκλημένην ἐπάγη. Ibid. p. 35. Διαφορὰ παμμεγέθης ὅτι τῷ τὲ νῦν πλασθέντι ἀνθρώπῳ, καὶ τῷ κατὰ τὴν εἰκόνα Θεοῦ γεγονότι πρότερον. De Opif. Mundi, p. 23.

(y) *Non de Operibus, sed de modo resurrectionis.* Ep. 146. ad Consent.

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x Ver. 51. Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *we shall not all sleep*, &c.] This reading is much to be preferred before either of the other two, *viz. we shall all rise*, or, *we shall all sleep, but shall not all be changed*. As being

1. Not only the reading of *Chrysostom*, *Theodoret*, and *Theophylact* on the place, but also of (z) *Origen*, *Theodotus*, *Apollinarius*, St. *Jerom*, and of *Pseudo Justin*, qu. 61. and 109.

2. As being inforced from the next words repeated thus, *and we shall be changed*, from the like words, 1 *Thess.* 4. 17. and from the observation of almost all the *Commentators* on the place, that the *Apostle* in this Chapter speaks only of the Resurrection of the Just; and from the falshood of the other words, *we shall not all be changed*, seeing the Bodies of the wicked will certainly be changed by the Fire they go into; and lastly from the Sense, for what sense is it to say, *we shall not be changed in a moment*, and to add this reason of that saying, *viz. for the dead shall be raised incorruptible, and we shall be changed?*

Note also that it cannot be hence concluded, that he, and the rest of the *Apostles* should live to the General Resurrection; No, he elsewhere discovers his Expectation, That the same God who raised up Jesus, *should raise them also from the dead*, 2 Cor. 4. 14. He speaks this therefore, not in his own, but in the Person of all pious *Christians* that should then live; See the Note on 1 *Thess.* 4. 15, 17.

y Ver. 52. Ἐν ἀτόμῳ, *in a moment*.] It is the observation of (a) St. *Jerom*, that by these words the *Apostle*, *cunctam primæ, & secundæ resurrectionis, excludit fabulam*, destroys the Fable of the first and second Resurrection. He doth it sufficiently in the description of the state of all the raised Bodies of the Just. For though the Patrons of this Opinion would avoid it, 'tis certain that the old Assertors of it held, that they should be raised to enjoy the Pleasures of Meat and Drink, as (b) *Irenæus* speaks. Now can thin, spiritual, glorious, heavenly bodies, and such as are made like to *Christ's glorious Body*, eat and drink, and enjoy these sensual Pleasures? Moreover, who shall be changed? those that already have been raised a thousand years? if not, they must not be alive, for *Christians* then alive shall be changed; but if they must be changed, then must their Bodies be raised corruptible, and they must twice *bear the image of the earthy*, or the animal *Adam*.

Ver. 54. Ἐνδύσασθαι ἀφθαρσίαν, *shall put on incorruption*.] The Scripture, and all the *Ancients*, speak of a cloathing which our raised Bodies shall put on. Thus (c) *Psellus* in his Commentary on the *Chaldaick Oracles*, saith, the *Chaldees give the Soul two Cloathings; one of the spiritual Body, weaved out of that which is subject to sense; the other a shining, thin body, not subject to the Touch, which they call the Superficies*; and the Conjecture of the *Jews* is this, that it shall be a *Cloathing of Light*, or of *a pure flame*. So the ancient Book (d) *Zohar* saith, that *the Bodies of the just shall be cloathed with the light of glory*. R. *Phineas* saith, the blessed God will give to the Bodies of the Just עדיות *an Ornament*, according to that of *Isaiah*, ch. 58. 11. he shall satisfie the Soul בצחצחות *with white or splendid things*; and R. *Levi*, that *the Soul, in the state of its glory, sustains it self by the superiour light*, and when it returns to the Body, *it shall come with this light, and then the Body shall shine as with the brightness of the Heavens*. And this agrees with the Transfiguration of our Lord's Body, *Matth.* 17. 2. and with his appearance to St. *Paul*, Acts 9. 3. and to St. *John*, Rev. 1. 14, 15. and to the Descriptions made in the *Old Testament*, of the Just rising from their Graves, that *they shall shine as the brightness of the Firmament, and as the Stars for ever*, Dan. 12. 3. Wisd. 3. 7. And in the New, that *they shall shine as the Sun in the Kingdom of the Father*, Matth. 13. 43. and thus may they be *salted*, and preserved from Corruption by *Fire*, Matth. 9. 49.

z Ibid. Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is swallowed up in victory*.] Or, *for ever*, as εἰς νῖκος often signifies; So, *shall the Sword devour* εἰς νῖκος *for ever?* 2 Sam. 2. 26. Job 36. 7. *He will set them upon the Throne* εἰς νῖκος *for ever*, Jer. 3. 5. *Will he keep his anger* εἰς νῖκος *for ever?* Lam. 3. 20. *Why dost thou forget us* εἰς νῖκος *for ever?* Amos 1. 11. *His anger did tear for ever*, εἰς νῖκος. And Chap. 8. 7. *He will not forget their works* εἰς νῖκος *for ever*: Nor is the Phrase εἰς νῖκος used in any other sense in the *Septuagint*. Though therefore Death is represented as the last Enemy to be vanquished, *v.* 26. and the *Apostle* asks, *O Grave where is thy victory!* and gives thanks to God, *who giveth us the victory*, v. 55, 57. yet seeing he hath given us this victory by *swallowing Death up for ever, by swallowing up Death of Life Eternal*, 2 Cor. 5. 4. I see no reason why we should think the *Apostle* had not here respect to the constant use of this

(z) *Contra Marcion.* § 5. p. 143. (a) Ep. 20. To. 3. F. 66. A.

(b) *Et adjacentem habebunt paratam mensam à Deo pascentem eos Epulis.* L. 5. c. 33.

(c) Δύο χιτῶνας ἐπένδυσι ἡ ψυχὴν οἱ χαλδαῖοι, ἧς ἡ μὲν πνευματικὸν ὠνόμασαν, ἀπὸ τῆς αἰσθητῆς ἐξυφανθέντα αὐτῇ, ἡ δὲ αἰσθητὴ, λεπτὸν, καὶ ἀναφῆ, ὄνπερ ὀπτεσίαν.

(d) *Voisin in pug. fid. part.* 3. c. 8. p. 491.

Phrase

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Phrase in the Septuagint; it be taken from *Isa.* 25. 8.

b b Ver. 55. *Where is thy sting?*] What is by the *Apostle* rendred πῦ, *where*, is in the Hebrew אהיה *I will be*; but that word is thought by a Metathesis to signifie the same as איה *where*; accordingly it is so rendred *Hosea* 13. 10. by the *Septuagint*, the *Chaldee*, the *Syriack*, the *Arabick*, and in this 14th Verse by the *Seventy*, the *Syriack*, *Arabick*, and by many *Jews*, which is sufficient to justifie the *Apostle* here. See *Dr. Pocock* on *Hos.* 13. 10, 14.

CHAPTER XVI.

Verse 1. NOW concerning the Collection for the Saints, [i.e. *the suffering Christians in Judea,*] as I have given order to the Churches of Galatia, even so do ye.

a 2. a Upon the first day of the week, [*the day of your Christian Assemblies,*] let every one of you lay by him in store [*on this account, according*] as God hath prospered him, that there be no [*farther need of*] gatherings when I come.

3. And when I come, whosoever you shall approve by Letters, them will I send, [*or them will I with my Letters send,*] to bring your liberality to Jerusalem.

4. And if it be [*thought*] meet that I go also, they shall go with me, [*to be witnesses of the distribution of your Charity.*]

b 5. Now I will come unto you when b I shall pass, [*or, shall have passed,*] through Macedonia; for I do [*intend shortly to remove hence, and to*] pass through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7. For I will not see you now by the way, but I trust [*hereafter*] to tarry a while with you, if the Lord permit.

c 8. But I will tarry [*still*] at Ephesus c till Pentecost.

9. For a great door, and effectual, is opened to me, [*for propagation of the Gospel there,*] and there are many Adversaries [*of the Truth, especially those of the Circumcision, which makes my stay there necessary.*]

d 10. Now d if Timotheus come [*to you,*] see that he may be with you without fear [*of disturbance from the Factious;*] for he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him [*because of his youth,* 1 Tim. 4. 12.] but e conduct [*ye*] him forth in peace, that he may come to me, for I look for him with the Brethren, [*or, I, and the Brethren, look for him.*]

12. As touching our brother Apollos, I greatly desired him to come to you with the Brethren, but f his will was not at all to come at this time: but he will come when he shall have a convenient time. f

13. Watch ye, stand fast in the Faith, quit ye [*your selves*] like men, be strong.

14. Let all your things be done with Charity, [*or a sincere desire of your Brother's weal.*]

15. I beseech you Brethren, [*seeing*] ye know the house of Stephanas, that it is the first-fruits of [*the Gospel in*] Achaia, and that they have [*ever since*] addicted themselves to the ministry of the Saints;

16. That you submit your selves to such, [*giving reverence and honour to them,*] and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, [*whom you sent with your Letters of Enquiry to me,*] for that [*account of your Affairs,*] which was lacking on your part [*in your Letter,*] they have supplied.

18. [*I am glad, I say,*] For they have refreshed my spirit [*with their presence and discourse,*] and [*will, at their return, refresh*] yours; therefore acknowledge ye them that are such.

19. The Churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, g with the Church that is in their house, [i. e. *their Christian Family.*] g

20. All the Brethren greet you; greet ye one another with an holy kiss. [*See Note on* Rom. 16. 16.]

21. The Salutation of me Paul h with my own hand. h

22. If any man love not the Lord Jesus Christ, let him be i Anathema Maranatha; [i. e. *accursed when the Lord comes to judgment.*] i

23. The Grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

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Annotations on Chap. XVI.

a Verſe 2. Κατὰ μίαν Σαββάτων, *upon the firſt day of the week.*] So we read in St. *Matthew*, that our Lord roſe from the dead τῇ μιᾷ τῶν Σαββάτων *upon the firſt day of the week*, Matth. 28. 1. in St. *Mark*, that *the Sabbath being over, Mary Magdalen and others came early* τῇ μιᾷ τῶν Σαββάτων, *the firſt day of the week*, Mark 16. 9. and found *Chriſt* riſen from the dead; and in St. *Luke*, that *they reſted on the Sabbath day, according to the Commandment*, and that they came to the Sepulchre τῇ μιᾷ τῶν Σαββάτων, *on the firſt day of the week*, Luke 23. 56. & 24. 1. and ſo accordingly ſaith St. *John*, John 20. 1. So that this Phraſe doth certainly import *the firſt day of the week*, the day of our Lord's Reſurrection from the dead; and this the word μία uſually ſignifies in the *Septuagint*, when it is joyned with days, weeks, and months; as *the evening and the morning* were ἡμέρα μία *the firſt day*; So ἡμέρα μία τοῦ μηνὸς, *is the firſt day of the month*, Exod. 40. 2. Ezra 3. 6. & 10. 17. and μία τοῦ μηνὸς is *the firſt day of the month*, Lev. 23. 24. Numb. 1. 1, 18. & 19. 1. & 33. 38. Deut. 1. 3. Ezek. 26. 1. & 32. 1. & 45. 18. *Hag.* 1. 1. & 2. 2.

Moreover κατὰ μίαν may be rendred, *every firſt day*, as (a) κατὰ πόλιν, *in every City*; κατ' οἶκον *in every Family*; κατ' ἄνδρα viritim, *man by man*; κατὰ μῆνα *every month*; and κατὰ μίαν *ſigillatim.*

2*ly*, Obſerve that the *Jews* in every City where they dwelt had their (*b*) Collectors of *Alms*, who in the week days went about the City collecting Alms, according to the quality and wealth of every *Jew*; and *in the evening of the Sabbath* diſtributed to the Poor among the *Jews*, as much as was needful for the following week: And after this Example the *Apoſtle* ſeems to have ordained, that the *Chriſtians* ſhould lay up for the Poor, or make proviſions for them on the Lord's day.

3*ly*, Obſerve, That from the beginning the *Chriſtians* did aſſemble on the firſt day of the week, called by them the *Lord's day*, to perform their Religious Worſhip, (c) *to read the Scriptures, to preach and celebrate the Lord's Supper. This day being the Lord's day, we keep it holy*, ſaith (d) *Dionyſius* Biſhop of *Corinth*. *On Sunday*, ſaith (e) *Juſtin, all Chriſtians in the City or Country meet together, becauſe that is the day of our Lord's Reſurrection, and then we read the Writings of the Prophets and Apoſtles; this being done, the Preſident makes an Oration to the Aſſembly, to exhort them to imitate; and do the things they heard; then we all joyn in prayer, and after that we celebrate the Sacrament.*

4*ly*, Obſerve, That the *Apoſtle* gave order that here, and in the Churches of *Galatia*, Collections ſhould be made for the Poor on that day; and that all *Chriſtians*, in compliance with that Precept, ſtill offered their Alms upon that day. So (f) *Juſtin Martyr*; *Then they that are able and willing give what they think fit, and what is thus collected is laid up in the hands of the Preſident, who diſtributes it to Orphans and Widows, and other Chriſtians, as their wants require.*

5*ly*, Obſerve, That no good reaſon can be given why the *Apoſtle* ſhould limit the Collections of the Churches of *Corinth* and *Galatia* to the *firſt day of the week*, but this, that this day was appointed for the worſhip of our Lord, and ſo more fit for the Performance of thoſe Duties which concerned his diſtreſſed Members in thoſe times; for as the Works of Charity and Mercy are proper Duties of this day, ſo doth the Day contain a ſpecial Motive in it to enlarge their Charity, as being the day in which they were *begotten to a lively hope, through the Reſurrection of Chriſt Jeſus from the dead, of an Inheritance incorruptible*, 1 Pet. 1. 3. and in which they conſtantly participated of his precious Body and Blood, and therefore having received Spiritual things ſo plentifully from Chriſt, muſt be more ready to impart ſomewhat of their Temporals to his needy Servants.

Ver. 5. Μακεδονίαν διέρχομαι, *I do paſs through Macedonia.*] Not preſently, but after I have finiſhed my ſtay at *Epheſus*, v. 8. For that St. *Paul* writ this *Epiſtle* from *Epheſus*, and not from *Philippi*, may be gathered from the Salutation in the cloſe of it, not from the Churches of *Macedonia*, but of *Epheſus*. And b

(a) *Lex. Conſtant.* (b) *Buxt. Lex. Talmud.* voce גבאי p. 375. voce קופה p. 2096.

(c) Τῇ σήμερον ἣν καλοῦσιν ἡλίου ἡμέραν πάντων τὰ κατὰ πόλεις ἢ ἀγροὺς μένοντα συνέρχεται εἰς τὸν αὐτὸν τόπον, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, ἕως ἐπιτρέπει ὁ καιρός· εἶτα παυσαμένου τοῦ ἀναγνώστου ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν ποιεῖται πρὸς μίμησιν τῶν καλῶν τούτων. Ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Apud Euſeb. Hiſt. Eccleſ. l. 4. c. 23.

(d) Τῇ δὲ τοῦ ἡλίου ἡμέρᾳ κοινῇ πάντες ἐν συνελεύσει ποιούμεθα· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.

(e) *Juſt. Mart. Apol.* 2. p. 96, 99. *Vide Ignat. Epiſt. ad Magneſ.* § 9. *Clem. Alex. Strom.* 7. p. 744. *Orig. cont. Celſum* l. 8. p. 392. *Melito Sard. apud Euſeb.* l. 4. c. 26. *Iren. apud Author. qu. & Reſp. qu.* 115.

(f) Οἱ εὐποροῦντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος ἑαυτοῦ, ὃ βούλεται δίδωσι. Ibid.

in

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in this second *Epistle* he saith, *He passed from Troas to Macedonia, and that there Titus came to him*, 2 Cor. 2. 13. & 7. 5, 6. who was not come to him when he writ his first Epistle.

c Ver. 8. Ἕως τῆς Πεντηκοστῆς, *till Pentecost.*] It therefore was the following *Pentecost* that he hastned to be at *Jerusalem*, Acts 20. 16.

d Ver. 10. Ἐὰν ὁ ἔλθῃ Τιμόθεος, *if Timothy come to you.*] Hence it appears that this Epistle was not sent by *Timothy*, for then he must have come to them.

e Ver. 11. Προπέμψατε αὐτὸν, *conduct him forth.*] It is the observation of the *Reverend* and *Learned* Dr. *Hammond*, that the word προπέμπειν signifies not only to accompany one, and bring him on his way, as *v.* 6. but also to provide for the Necessaries of his Journey. But this seems not suitable to the Enquiry of the *Apostle*, *Did I make a gain of you by any of them whom I sent to you? Did Titus make a gain of you?* 2 Cor. 12. 17.

f Ver. 12. Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *he was not willing to come now.*] Perhaps because he would not countenance a Faction that was begun under his name, by his presence with them; which, saith *Aquinas*, shews he was not their *Bishop*, as some of the *Ancients* have represented him; for then he ought not to have left his Flock under so great disorders.

g Ver. 19. Σὺν τῇ κατ' οἶκον αὐτῶν Ἐκκλησίᾳ, *with the Church in their House.*] This Phrase doth not import that the whole Church of *Corinth*, &c. met in such a Family; for then this Salutation would be the Salutation of all the Christians in that place; but that this is not so, is evident from so many Salutations directed to other Persons and Families in the same place. So *Rom.* 16. 5. *Salute Aquila and Priscilla, and the Church in their House.* See the Note there. And then follow *Salutations* to many other Persons, and Brethren of the Church. So *Coloss.* 4. 15. *Salute the Brethren in Laodicea, and Nymphas, with the Church in his house.* See the Note there. So *Philemon* 2. we read thus, *Paul a prisoner to Philemon — to Appio, to Archippus our fellow Souldier, and to the Church in thy house:* And here, after this Salutation, follow the words, *All the Brethren greet you.*

It rather seems to signifie, as all the *Greek Scholiasts*, and *Grotius* say, *a Family consisting wholly of Christian Converts*, as was the *Jaylor*'s house, *Acts* 16. 31, 32. and that of *Crispus* the *chief Ruler* of the *Synagogue* at *Corinth*, *Acts* 18. 8. For when it was otherwise, and the Family was not entirely converted, the *Apostle* alters his stile, and saith only, *Salute them which are of Aristobulus's household, and of the household of Narcissus in the Lord*, Rom. 16. 10, 11. *Salute Asyncritus, Phlegon*, &c. *and the Brethren that are with them*, v. 14, 15. *The Saints that are with them; They of the house of Cæsar salute you*, Coloss. 4. 22.

Ver. 21. Τῇ ἐμῇ χειρὶ, *with my own hand.*] h He writing by an *Amanuensis*, Rom. 16. 22. still closed his Epistle with his own hand, as a Token that it came from him, 2 *Thess.* 3. 17.

Ver. 22. Ἀνάθεμα Μάραν ἀθά.] That *Maranatha* is a *Syriack* word, and signifies, (g) *the Lord comes*, most of the *Ancient Interpreters* inform us. *Buxtorf* gives us the full sense of it, saying, *It is a Syrian word, by which they signified the utmost Anathema, by which a man, being excluded from all Humane Society, and obnoxious to greater Punishments than Man could inflict, was committed to the severest Judgment of the Divine Anathema, and to Eternal Destruction. As if those pious Men of old would have said, Let the Lord come, and smite him with Eternal Perdition; Let him be Reserved to the Coming of the Judge of the whole World, that he may perish by his Everlasting Curse.* i

(g) *Maran Atha magis Syrum est quam Hebræum, & interpretatur, Dominus venit.* Hieron. Epist. 137. ad Marcel. Pseud. Amb. in loc. Μαραναθὰ τοῦτό ἐστ Ἑβραϊκὸν, ὃς τινες ὑπέλαβον, ἀλλὰ τῆ Σύρων ὀφὶ φωνῆς, ἐρμηνεύεται ὁ, ὁ Κύριος ἦλθε. Theod in locum. *Ita Philo, Carabas quidam insanus ab Alexandrinis in ludibrium Agrippæ Maian vocabatur, ὅπερ ὁ φάσαν ὁ Κύριον ὀνομάζεσθαι παρὰ Σύροις.* Contra Flaccum. p 751. F. *Vox ista Syra in Novo Testamento* מרן אתא *Dominus venit, occurrit* 1 Cor. 16. 22. *quâ extremum Anathema indicabant, quo ex omni societate homo excluſus, & omnibus pœnis humanis major, committebatur judicio severissimo Anathematis Divini, & exitio æterno, quasi dicere voluissent prisci illi pii, veniat Dominus, & eum exitio æterno feriat; commissus sit Christi totius mundi Judicis adventui, & æternâ ipsius maledictione pereat.* In voce Maran p. 1248.)

THE

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THE PREFACE TO THE Second Epiſtle to the *Corinthians.*

THAT *this* Epiſtle *was writ a year after the firſt, is probably collected from theſe words,* Chap. 9. 2. Achaia was ready a year ago; *for he having given Inſtructions for that Collection, he in theſe words refers to, only at the Cloſe of his firſt Epiſtle, they could not have the forwardneſs there mentioned before that time. Now that the firſt Epiſtle was written early in the Year* 55, *or* 57. *appears from theſe words in it,* I will ſtay at Epheſus till Pentecoſt, *Chap.* 16. 8. *For he ſtaid ſome conſiderable time in* Aſia, *after his purpoſe to leave* Epheſus, *and go to* Macedonia, Act. 19. 21, 22. *and yet making here his Apology for not wintering at* Corinth, *as he thought to do,* 1 Cor. 16. 6. *this* Epiſtle *muſt be writ after Winter, and ſo when a new Year was begun. It therefore ſeems to be written after his ſecond coming to* Macedonia, *mentioned* Acts 20. 3. *For* (1.) *it was written after he had been at* Troas, *and had left that place to return to* Macedonia; *now that was at his ſecond going thither; See Note on* Chap. 2. 12. (2.) *'Twas written when* Timothy *was with him; now when he left* Epheſus *to go into* Macedonia, Timothy *went not with him, but was ſent before him,* Acts 19. 22. *but at his ſecond going through* Macedonia, Timothy *was with him,* Acts 20. 4. (3.) *He ſpeaks of ſome* Macedonians *that were like to come with him,* Chap. 9. 4. *Now at his ſecond going from* Macedonia, *there accompanied him* Ariſtarchus, Secundus, *and* Gaius *of* Theſſalonica, *the* Metropolis *of* Macedonia, *Acts* 20. 4. *And* (4.) *the Poſtſcript ſaith this Epiſtle was written from* Philippi, *as we find it in* Theodoret *and* Oecumenius, *where St.* Paul *was till the days of Unleavened Bread,* Acts 20. 6. *It therefore ſeems to be ſent from thence to them by* Titus, *and ſome other Perſon, not long before* Paul's *coming to them, which he ſpeaks of as inſtant,* Ch. 13. 1. *and that which he was now ready to do,* Ch. 12. 14. *and did, ſaith Dr.* Lightfoot, *in his Journey from* Philippi *to* Troas; *he ſailing about from* Philippi *to* Corinth, *to make good his promiſe; whilſt the reſt that were with him,* Acts 20. 4. *went directly the next Cut to* Troas, *and there waited for him.*

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A PARAPHRASE WITH ANNOTATIONS ON THE SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

Verse 1. PAUL an Apostle of Jesus Christ, by the will of God, and Timothy our Brother, to the Church of God which is at Corinth, with all the Saints which are in all Achaia. [*See Note on* 1 Cor. 1. 1.]

a 2. a Grace be [*given*] to you, and peace from God our Father, and from the Lord Jesus Christ.

b 3. Blessed be God, even [*our God, and*] b the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort;

4. Who comforteth us in all our Tribulations, [*by that inward peace, and earnest of the Spirit, he gives under them;*] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God; [*God's Servants never wanting his Comforts under all their Sufferings.*]

c d 5. For as c the Sufferings of Christ abound in us, so d our Consolation also aboundeth by Christ.

6. And whether we be afflicted, it is for your consolation and salvation, which is effectual, [Gr. *wrought,*] in, [*or by,*] the enduring the same Sufferings which we also suffer, [*and which by our Example you are encouraged to endure*;] or whether we be comforted, it is for your consolation and salvation, [*which is accomplished by your patient perseverance under all your Sufferings, to which patience you are animated by the experience of that Consolation God affords his Servants under all their Sufferings,* Matth. 5. 12. & 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11, 12. James 1. 12.]

7. And our hope of you is stedfast, knowing, that as you are partakers of the Sufferings [*we endure*, 1 Cor. 10. 13.] so shall ye be also of the Consolation [*we enjoy, in all our Sufferings.*]

8. [*Our Sufferings, I say,*] For we would not, Brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.

9. But we [*therefore*] had the Sentence of Death in our selves, that we should not trust in our selves, but in God that raiseth the dead.

e 10. Who [*then*] delivered us e from so great a death, and [*daily*] doth deliver [*us,*] in whom we trust that he will yet deliver us.

f g 11. f You also helping together by Prayer for us; that for g the gift bestowed upon us, [*or the favour conferr'd on us*,] by the means of many persons, thanks may be given by many on our behalf.

12. For [*in all our afflictions*] our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not

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h not with fleſhly wiſdom, but h by the grace of God, we have had our converſation in the world, and more abundantly to you wards.

13. [*And of the truth of this you may reſt aſſured*;] For we write no other things unto you [*of it*,] than what you read, [Gr. *know, remember*,] or i acknowledge; and I truſt you ſhall acknowledge, even to the end.

14. As alſo you have acknowledged us in part, [i. e. *as to the ſounder part of the Church*; *See Note on* Chap. 2. 5. *Though ſome have repreſented us as walking according to the Fleſh*, Chap. 10. 2.] that we are [*juſt matter of*] your rejoycing, even as ye alſo are [*at preſent, and much more will be*] ours, in the day of the Lord Jeſus.

15. And in this confidence [*of you*] I was minded to come to you before [*this time*,] k that you might have k a ſecond benefit, [*or grace*.]

l 16. l And to paſs by you, [*though not ſo as to ſee you in that paſſage*, 1 Cor. 16. 7.] into Macedonia, and to come again, [Gr. *and again to come*,] out of Macedonia to you, and of you to be brought on my way toward Judea.

17. When I therefore was thus minded, [*or reſolved thus*,] did I [*afterwards*] uſe lightneſs [*in changing this Reſolution?*] or things that I purpoſe, do I purpoſe [*them*] m m according to the Fleſh, [*or carnal Intereſts*,] that with me there ſhould be yea, yea, and [*again*] nay, nay? [i. e. *inconſtancy and mutability to ſerve my Carnal Intereſts, ſo that you ſhould hence gather, that in preaching the Goſpel of Chriſt, I walk according to the Fleſh*, Chap. 10. 2.]

18. [*No ſurely*,] But n as [*ſure as*] God n is true, our word towards you o was not o yea, and nay, [i. e. *our preaching was not variable, we now ſaying one thing, anon another.*]

19. For the Son of God, Jeſus Chriſt, who was preached among you by us, [*even*] by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20. p For all the promiſes of God in him p are yea, and in him amen, [i. e. *are true and certain through him*,] to the glory of God [*demonſtrated in the confirmation of them*] by us.

21. Now he that ſtabliſheth us with you in [*the Doctrine of*] Chriſt, and [*who*] hath anointed us [*with the Holy Ghoſt*] is God.

22. q Who hath alſo [*thus*] ſealed us [*up to the day of Redemption*, Eph. 4. 30.] and q given the earneſt of the Spirit [*to be the pledge and aſſurance of it*, 2 Cor. 5. 5. Eph. 1. 13, 14.] in our hearts. [*See Note on* 1 Cor. 1. 5, 6, 7, 8.]

23. Moreover [*it was not therefore out of lightneſs, but*] r I call God for a record upon r my ſoul, that [*it was merely*] to ſpare you, [*that*] I came not as yet unto Corinth.

24. [*Yet this I ſay*,] not for that we have dominion over your faith, but are helpers of your Joy, s for by Faith you ſtand, [τῇ πίστει ἑστήκατε, *for ye have ſtood in the faith.*] s

Annotations on Chap. I.

a Verſe 2. Χάρις καὶ εἰρήνη, *Grace and Peace.*] May that Grace and Favour of God, on which your Salvation and Happineſs depends, *Tit.* 2. 11. and that Peace which paſſeth underſtanding, *Philip.* 4. 7. and is the Effect of the Divine Favour, be continually with you, and derived from God the Father the Fountain of all Bleſſings, and from Jeſus Chriſt the Procurer, and Diſpenſer of them, 1 Cor. 1. 4. Eph. 1. 3. on you.

And from our Lord Jeſus Chriſt.] See Note on 1 *Cor.* 1. 3.

b Ver. 3. Καὶ Πατὴρ, *the Father of our Lord Jeſus Chriſt.*] Why, ſaith *Schlictingius*, ſhould God be ſtiled thus, the Father of our *Lord Jeſus Chriſt*, if Chriſt be God equally with the *Father*, ſeeing by being thus diſtinguiſhed from, he ſeems to be denied to be God?

I anſwer, He is by theſe words denied to be *God the Father*, ſince that would render him *Father* to himſelf; but his being thus diſtinguiſhed from *God the Father*, hinders not his being *God of God* the Father, who by way of Eminency is ſometimes abſolutely ſtiled God, becauſe he is the Fountain of the Deity. For as the words, *our Lord*, aſcribed here to Chriſt, do not exclude the *Father* from being *our Lord*, ſo the word *God* aſcribed to *God* the *Father*, excludes not *Chriſt* from being what St. *Thomas* ſtiles him, *our Lord, and our God*, John 20. 28. And as God was under the *Old Teſtament* ſtiled *the God of Abraham, Iſaac, and Jacob*, to confirm the Faith of the *Jews* in the Promiſes made to them, and their Seed; ſo is he uſually in the *New Teſtament* ſtiled *the Father of our Lord Jeſus Chriſt*, to confirm to us his love in *Chriſt Jeſus, his beloved Son, in whom he is well pleaſed*; and to aſſure us that he is, as here it follows, *the Father of Mercies* in the Plural, to ſignifie according to the *Hebrew* way of ſpeaking, the greatneſs, and multitude of his Mercies; and *the God of all Conſolation*, as being the giver of that *Paraclete*, or Holy Spirit, whence all our Comforts are derived.

Ver. 5. Τὰ παθήματα τοῦ Χριστοῦ, *the Sufferings of Chriſt.*] The Sufferings of Chriſt's Members for his ſake are ſtiled *his Sufferings*, becauſe they are Evils inflicted on his Members out of Enmity to him, and by reaſon of c their

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their Myſtical Union to him, and the Sympathy he has with them in their Sufferings, *Luke* 10. 16. *Acts* 9. 4. *Iſa.* 63. 9. Hence is he ſaid συμπαθῆσαι *to ſuffer with us* in our Infirmities, *Heb.* 4. 15. But when the *Greek Fathers* add here, that (a) *Chriſt ſuffered more in his Members than he did in his own Perſon*; this ſounds harſh in the Ears of moſt *Divines*, and ſhews they had not thoſe thoughts of our Lord's Sufferings and Satisfaction which we have.

d Ibid. Ἡ παράκλησις ἡμῶν, *our Conſolation*] Abounds by *Chriſt*, becauſe as he promiſed, ſo he conferred the Spirit of Conſolation on thoſe who ſuffered for his ſake; ſo that though they received the Word with much Affliction, they did it alſo with *joy in the Holy Ghoſt*, 1 Theſſ. 1. 6. having *the Spirit of Faith*, 2 Cor. 4. 13. *of Glory, and of God, reſting on them*, 2 Tim. 1. 7. 1 Pet. 4. 14. See here *v.* 21, 22.

e Ver. 10. Ἐκ τηλικούτου θανάτου, *from ſo great a death.*] Moſt *Interpreters* refer what is ſaid in theſe three laſt Verſes to the Commotion raiſed againſt *Paul* by *Demetrius* at *Epheſus*, Acts 19. from *v.* 26. to the end of that Chapter. But we read not that in that Commotion any Hands were laid upon St. *Paul*, or that he ſuffered any thing. He therefore had no occaſion from it to ſay, that he was *preſſed above meaſure, and above ſtrength, ſo as to deſpair of life*; that he had *the Sentence of Death within him*; and that he was *delivered from ſo great a Death*, and as it were raiſed from the Dead: Theſe high Expreſſions rather ſeem to ſignifie that he indeed was put to fight with Beaſts at *Epheſus*, (as he ſpeaks 1 *Cor.* 15. 32. See the Note there,) and was by God delivered from them.

f Ver. 11. Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *you alſo helping together by prayer for us.*] Hence note, that the more publick Prayers are, the more prevailing they will be; and alſo that God will be more glorified by the Thankſgivings rendred for the Succeſs of them. But whereas *Eſthius* hence pleads for Prayers to the Souls of Saints departed, the practice of the *Apoſtle* here, and elſewhere, is a ſtrong Argument againſt them: For he paſſionately intreats the *Chriſtians* living at *Rome*, to *ſtrive together with him in their Prayers to God*, Rom. 15. 30. the *Corinthians to help together with him in Prayer*, 2 Cor. 1. 11. the *Epheſians* to *pray for him with all perſeverance*, Eph. 6. 18, 19, the *Coloſſians* to *continue in prayer for him*, Coloſſ. 4. 1, 2, 3. the *Theſſalonians* to *pray for him that the Word of the Lord might have free courſe, and be glorified*, 1 Theſſ. 5. 25. and that he may be *delivered from unreaſonable and wicked men*, 2 Theſſ. 3. 1, 2. and the believing *Jews* to *pray for him that he might ſooner be reſtored to them*, Heb 13. 18, 19. But in all his *Epiſtles*, we have not one Petition of like nature directed to any *Saint* departed; whereas had he thought them capable of hearing him, and their Addreſſes more effectual for the ſame ends, we may reaſonably think his Zeal would have prompted him to put up his Requeſts to them, and leave us ſome Examples of this Nature.

Ibid. Τὸ εἰς ἡμᾶς χάρισμα, *the gift beſtowed upon us.*] The word χάρισμα in the *New Teſtament* always importing a Spiritual Gift, muſt be interpreted here of the Gifts beſtowed on St. *Paul* for the diſcharge of his *Apoſtolical* Function; and if the right reading here be ὑπὲρ ἡμῶν *on our behalf*, the ſenſe of this Verſe may run thus, *We truſt that he will ſtill deliver us for the furtherance of the Goſpel, through the Aſſiſtance of your Prayers, that ſo the Gift being exerciſed by us through the joynt ſuffrage of many Perſons for the benefit of many, thanks may be returned by many for us.* If ὑπὲρ ὑμῶν, *on your behalf*, as other Copies have it, be the right reading, the ſenſe runs thus; *I hope to be ſtill preſerved by your prayers for the benefit of the Church, that ſo the Gift beſtowed upon us, being made uſeful to the Benefit of others by the prayers of ſo many, thanks may be given to God by many on your behalf.* Which ſoever be the true reading, that he ſpeaks of the Spiritual Gift conferred upon him, will be evident from the following words, *v.* 12. g

Ver. 12. Ἐν χάριτι Θεοῦ, *in the grace of God.*] h Τέρασι σημείοις καὶ τεράσιν, ἅπινα χαρίσματα ὧν Θεοῦ, i. e. (b) by *Signs and Miracles*; that is, according to the Wiſdom of the Spirit, and the Miraculous Power given us by the Grace of God for the Propagation of the Goſpel; So St. *Chryſoſtom.* Which Expoſition, ſaith he, is confirmed from theſe words, *and more abundantly to you ward*; for the *Apoſtle*'s ſincerity and care to walk according to the Rules of the *Goſpel*, was every where the ſame, but the powerful Operations and Gifts of the *Holy Ghoſt* ſeem to have been more abundantly exerciſed by him in, and vouchſafed by him to that *Church* in which he ſtaid ſo long, and of which he had ſo particular a Promiſe, that Chriſt would be with him in his preaching to them, *Acts* 18. 10, 11.

Ver. 13. Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς ἴστε,

(a) Ὅτι οὐ μόνον τὰ ἐκείνου, ἀλλὰ καὶ πλείονα ἐπεμψώσατο πάθη. Chryſoſt. Πλείονα, ὧν ἔπαθεν ὁ Χριστός, πάσχομεν. Oecumen. Theoph.

(b) *Cum multis donis ſpiritualibus.* Grot.

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which you your ſelves know, Chryſ. Τυτέστιν, ὑπομιμνήσκεσθε, *which you remember*, Oecum. Theophylact.

k Ver. 15. Δευτέραν χάριν, *a ſecond benefit or grace.*] I coming to *eſtabliſh you*, Rom. 1. 11. and to *promote your joy*, v. 24 Hence it appears that the *Apoſtle* had been only once with them, when he writ this.

l Ver. 16. Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *and to paſs by you into Macedonia.*] *Interpreters* Ancient and Modern, are much troubled how to reconcile theſe words with what the *Apoſtle* had ſaid in his former Epiſtle, *I will come unto you when I have paſſed through Macedonia*, 1 Cor. 16. 5. For there he expreſly declares, his purpoſe was to go firſt into *Macedonia*, and then to come to *Corinth* from thence. Here, ſay they, he declares he purpoſed firſt to come to *Corinth*, and then to *Macedonia*, and return again from *Macedonia* to *Corinth*; but the *Apoſtle* ſeems to ſay no more here, than he did there. There he declares that he would firſt go to *Macedonia*; but he adds alſo, that he would go from *Epheſus*, paſſing by them into *Macedonia*; ſaying alſo, that he would not then ſee them ἐν παρόδῳ, *in his paſſage by them*, *v.* 7. and here he only ſaith, he purpoſed διελθεῖν *to paſs by them into Macedonia*; but ſaith not, that he would call upon them in that Paſſage, but only when he came again from *Macedonia*, and intended to go to *Syria*; which he did not, partly by reaſon of *Titus* his abſence, who was not yet returned to him to give an account of their Affairs, but went again from *Troas* to *Macedonia*, 2 *Cor.* 2. 12. where he met *Titus*, Chap. 7. 5. 6. and partly by reaſon of the *Jews*, who way-laid him in his Paſſage to *Syria*, Acts 20. 3. And for this delay and non-performance of his purpoſe, that he came not from *Macedonia* the firſt time he went thither, to winter with them, he makes this Apology. See the *Preface* to this *Epiſtle*.

m Ver. 17. Κατὰ σάρκα, *according to the fleſh.*] Perhaps the *Judaizers* might object this, becauſe being in *Greece*, Acts 20. 2. and ſo near to *Corinth*, and having paſſed through *Macedonia*, he came not to go by them into *Syria*, becauſe the *Jews* laid wait for him by the way, but returned back to *Macedonia* without ſeeing them, *v.* 3. This, I ſay, they might interpret a Conſulting of his Carnal Intereſts.

Ver. 18. Πιστὸς ὁ Θεὸς, *but as God is true.*] The Phraſe πιστὸς ὁ Θεὸς, *God is faithful*, is uſed where there is no Oath intended; as 1 Cor. 1. 9. *God is faithful by whom we are called*; and Chap. 10. 13. πιστὸς ὁ Θεὸς, *but God is faithful, who will not ſuffer you to be tempted above what you are able.* But here the Phraſe being uſed abſolutely, ſeems rather to be a form of Swearing.

Ibid. Οὐκ ἐγένετο καὶ οὒ, *was not yea, and nay.*] i. e. It was not with any variance, but by his aſſiſtance we all ſaid ſtill the ſame thing, and promiſed the ſame advantages to thoſe that ſhould believe in Chriſt; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of this Phraſe, *yea, yea, nay, nay*, we learn from the *Jews* from whom it is taken; for they ſay (c), *There is a yea which is as nay, and a nay which is as yea*; viz. when a Man aſſerts or denies a thing *ironically*; but (d) *the juſt man's yea is yea, and his nay is nay*; that is, whatever he affirms or denies is true and certain: When a man gives a Bill of Divorce to his wife, we try him, ſay they, three times (e) *whether his nay be nay, and his yea, yea*; that is, whether he continue firm in his Reſolution to divorce her. And whereas the *Hebrew* ſaith, when *Elijah* ſaid to the *Jews*, *How long will you halt betwixt two Opinions? If God be God, follow him; if Baal, follow him; the People anſwered him not a word*, 1 Kings 18. 21. the *Jewiſh Gloſs* runs thus, *They would not ſay unto him, yea or nay, becauſe they were doubtful.* And whereas *Exod.* 20. 1. we read thus, *And God ſpake all the words ſaying*, R. *Solomon* notes that the word לאמר teacheth that *they anſwered to every yea, yea, and to every no, no*; i. e. they engaged to do the Affirmative, and not to do the Negative Precepts. n

Ver. 20. Or, all the Promiſes of God made to you are true and certain, through Chriſt the Author of the New Covenant, eſtabliſhed upon better Promiſes, to the Glory of that God who made them by us. o

Ver. 22. Ὁ καὶ σφραγισάμενος ἡμᾶς, *who hath ſealed us.*] Sealing was uſed not only as a Mark of Diſtinction of what belongs to us, from what is others, but alſo for Confirmation; as when we ſet our Seal to a Bond, Indenture, Will, Covenant, or Ordinance, to a *Covenant*, *Neh.* 9. 38. to an *Evidence*, Jer. 32. 10. to an *Ordinance*, that it may not be reverſed, 1 *Kings* 21. 8. *Eſth.* 8. 8. *Iſai.* 8. 16. In which ſenſe the Circumciſion of *Abraham* is ſtiled, *a Seal of the Righteouſneſs of Faith*, Rom. 4. 11. and the *Corinthians*, *the Seal of St. Paul's Apoſtleſhip.* For Preſervation and Security, as when we Seal up our Treaſures, *Deut.* 32. 34. So the Servants of God were *ſealed in their Foreheads*, Rev. 7. 3. & 9. 4. ſo *the Foundation of God ſtandeth ſure, having* p

(c) *Buxt. Lex. Talm. in voce* דן p. 642. *& hunc locum. in hunc locum.*

(d) *Florileg.* p. 329.

(e) *Cartwright Melliſ. Hebr.*

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this Seal; *the Lord knoweth who are his*, 2 Tim. 2. 19. and ſo the *Jews* made the Sepulchre ſecure, *ſealing the Stone*, Mat. 27. 66. In all which Senſes was the Holy Spirit given to Believers, as a Mark that they belonged to Chriſt, *Rom.* 8. 9. and were the Sons of God, *Gal.* 4. 6. as a Confirmation of the Covenant God had made with them, and of the Bleſſings promiſed, he being the Earneſt and Pledge of them, and ſo a Security to them againſt doubting of them; and alſo a Preſerver of them in the Faith againſt all Temptations, 2 *Tim.* 1. 7. 1 *Pet.* 4. 14.

1 Ver. 23. Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, *I call God to record upon my Soul.*] The *Apoſtle* uſeth this form of Speech ſo oft in this *Epiſtle*, that I think it not amiſs to give an account of the reaſon of his doing ſo; which may be beſt done from the Conſideration of the Occaſion, the Reaſon, and the End of Aſſertory Oaths, which are the only Oaths he uſeth.

1*ſt*, Then, there muſt be ſome ἀνθιλογία, *i. e.* ſome doubting of, or contradiction to the thing aſſerted, which muſt give an occaſion to an Aſſertory Oath, *Heb.* 6. 16. there being no need to confirm, in this ſolemn manner, what no body doubts of. Now in the Church of *Corinth*, the Authority and the Sincerity of the *Apoſtle* was much doubted of, he being acknowledged of them *but in part*, v. 14. ſome ſeeking ſtill *a proof of Chriſt ſpeaking by him*, Chap. 13. 3. and others looking on him, as one that *walked after the fleſh*, Chap. 10. 2. this therefore gave Occaſion to the Aſſertory Oaths ſo frequent in this Epiſtle.

2*ly*, The end of an Oath is εἰς βεβαίωσιν *for confirmation* of the thing aſſerted, *Heb.* 6. 16. and if Oaths were allowed, and thought neceſſary in Civil Matters for this End, they muſt be more allowable in Sacred and Spiritual Matters, which concerned the Truth of the Goſpel, and the Salvation of Souls for the ſame end, which manifeſtly was here the Caſe.

3*ly*, The Matter thus confirmed by an Oath muſt be ſuch, as could not be ſufficiently confirmed by other Witneſſes of the Fact, he being only privy to them who doth thus confirm them; for where ſufficient Teſtimonies of the Matter of Fact can be produced, an Oath ſeems the leſs needful in the Caſe. And that this was ſo, in all the Inſtances in which the *Apoſtle* thus confirms his ſayings, will be eaſily diſcerned from the peruſal of the places in which the Apoſtle thus aſſerts the Truth of what he had affirmed, *viz.* Chap. 1. 18, 23. & 11. 10, 11, 31. & 12, 19.

Ver. 24. Τῇ γὰρ πίστει ἑστήκατε, *for you have* 5
ſtood in the Faith.] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιμέμφομαι, ἢ γὰρ ταύτης ὑγίειαν ὠφείλετε, *Theodoret*; that is, *I do not by this Threat challenge to my ſelf a power to exerciſe any Dominion over you on the account of your Faith*, as I did upon *Hymeneus* and *Alexander*, 1 Tim. 1. 10. and intend to do upon ſome of your falſe *Teachers*, when your *Obedience is fulfilled*, Chap. 10. 6. for I acknowledge you have generally ſtood firm in the Profeſſion of the *Chriſtian* Faith, (though ſome among you once queſtioned the Great Article of the Reſurrection of the Body, 1 *Cor.* 15. 12.) but I deſire by it to excite you to Cure your Diviſions and Contentions, and reform your groſs Miſcarriages, *Chap.* 12, 20, 21. that ſo I might not be found towards you *ſuch as you would not*, nor create to you any further trouble, but may be a promoter of that joy, which you will find in ſuch a Reformation of your ſelves.

CHAPTER II.

Verſe 1. [AND *indeed a helper of your joy I would gladly be*,] but I determined this with my ſelf, that I would not come again to you in heavineſs; [i. e. *ſo as to make you ſad, if poſſibly I could avoid it.*]

a 2. For if I [*be conſtrained by your Diſorders to*] make you ſorry, a who is he then that maketh me glad, but the ſame that is made ſorry by me? [i. e. *whan can make me glad but the Reformation, and ſo the Joy of the ſame Perſons, the Apoſtle's chiefeſt joy being in the welfare of his Converts?* Chap. 1. 14. Philip. 2. 2, 16. & 4. 1. 1 *Theſſ.* 2. 19, 20.]

3. And I wrote the ſame to you, [*or this very thing have I written to you before my coming, to excite you to this Reformation,*] leſt when I came I ſhould have ſorrow from them, of whom I ought to rejoyce, having confidence in you all, that [*you ſtand ſo affected to me, that*] my joy is the joy of you all.

4. [*I ſay, leſt I ſhould have ſorrow*;] For out b of much affliction and anguiſh of heart, b
I wrote unto you [*my former Epiſtle*] with many tears, [*which yet I ſay,*] not that you ſhould be grieved, [*or made ſorry,*] but that you might know the love which I have more abundantly to you.

5. But if any hath cauſed grief, [*as the inceſtuous Perſon hath already done,*] he hath

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c not grieved me *(only)* c but in part, that I may not over-charge, [*or be too heavy upon him,*] you all.

d 6. Sufficient to ſuch a man is d this puniſhment which was inflicted by many.

e 7. e So that contrariwiſe, you ought rather [*now*] to forgive him, and comfort him, [*by receiving him again into the Church, which is the proper Conſolation of one caſt out, than continue your averſation to him,*] leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow, [*and ſo fall into deſpair.*]

8. Wherefore I [*who commanded the inflicting this cenſure on him, do now*] beſeech you that you would conform your love towards him, [*by re-admitting him thus penitent, to your Society, for the Church ought, after the Example of God, to do ſo.*]

9. For to this end alſo did I write, [ἔγραψα, *have I written this,*] that I might know the proof of you, whether ye be obedient [*to me*] in all things.

10. [*And be aſſured of this, that*] To whom you forgive any thing, I forgive alſo [*it,*] for if I forgive any thing [Gr. *have forgiven heretofore,*] to whom I forgive it, for your ſakes I forgave it, [*though I did it*]

f f in the perſon [i. e. *by the Authority*] of Chriſt.

g 11. g [*And this forgiveneſs of the inceſtuous perſon I therefore preſs*] leſt Satan ſhould get an advantage of us, [*by hurrying him into deſpair, or repreſenting the Church Diſcipline as that which tendeth to mens ruine, and ſo tempting him to Apoſtacy,*] for we are not ignorant of his Devices.

12. Furthermore, [*that ye may know my great concernment for you*] h when I came h
to Troas to preach Chriſt's Goſpel, and a door was opened to me of the Lord [*for the propagation of it there,*]

13. I had [*notwithſtanding*] no reſt in my Spirit, becauſe I found not Titus my brother, [*whom I had ſent to know the ſtate of your Affairs, returned*] but taking my leave of them, I went from thence into Macedonia [*hoping to find him there, where he arrived, and gave me a very comfortable account of you.*]

14. Now thanks [*therefore*] be to God who always cauſeth us to triumph in, [*and through,*] Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place [*where we come.*]

15. For we are unto God a ſweet ſavour [*in our preaching*] of Chriſt, [*both*] in them that are ſaved, and in them that periſh.

16. To the one [*viz. to them that periſh for rejecting Chriſt preached to them*] we are i
i the ſavour of death unto death, and to the other [*who believe in him*] the ſavour of life unto life; and who is ſufficient for theſe [*great and weighty*] things?

17. [*We are, I ſay, very acceptable to God in this work;*] For we are not as many, k
k who corrupt the Word of God, but [*act*] as [*men*] of ſincerity, but, as [*commiſſionated*] of God [*and as*] in the ſight of God ſpeak we [*in preaching*] Chriſt [*unto you.*]

Annotations on Chap. II.

a Verſe 2. Καὶ τίς ἐστιν, *who is it then.*] The Hebrew *Vau*, rendred by καὶ, is very often in our Tranſlation *then*. See *Gen.*13.16. & 24.41. & 28.21. & 31.8. & 42. 34,38. *Exod.*6.1. & 7.9,11. *Lev.*4. 3, 14, 23, 28. & 5.5. & 6.4. *Numb.* 5.15,21. *Deut.*6. 21. & 8.10. *Joſh.*1.15. & 24.12. 1 *Sam.*1.11. & 6.9. And thus alſo is καὶ tranſlated by us in the *New Teſtament*, Matth. 23.32. Mark 7.1. Matth.25.27. John 4.35. & 7. 33. & 14. 9. *Acts* 26.20. Rom.8.17. & 11.5. 1 Cor. 15. 29. James 2. 4. Rev. 22. 9.

b Ver. 4. Ἐκ πολλῆς θλίψεως, *with much affliction*, &c.] As the *Apoſtle*'s zeal for the Good of Souls made him rejoyce at their welfare, *v.* 2. ſo alſo did it cauſe him to weep for their Miſcarriages, *Acts* 20. 19,31. 2 *Cor.*12.21. *Philip.*3.18.

c Ver. 5. Ἀπὸ μέρους, *in part.*] This Phraſe is commonly uſed by St. *Paul* for the diſtinction of one ſort of Perſons from another. So *Rom.* 11. 25. *Blindneſs hath hapned to Iſrael* ἀπὸ μέρους *in part*, as to the unbelieving *part* of them, *Rom.* 15. 15. *I have written the more boldly to you in part* ἀπὸ μέρους, i. e. as to that part of you who are *Gentiles*, declaring that I was called by *Jeſus Chriſt to be the Apoſtle of the Gentiles*, 2 Cor.1.14. *You have acknowledged me* ἀπὸ μέρους *in part*, i. e. as to the ſound part of you, and according to this uſe of the Phraſe, the words may be paraphraſed thus, *He hath not only grieved me, but as to the ſound part you all*; for there were ſome among them who grieved not for this Crime, but were *puffed up*, 1 Cor. 5.2. *I therefore ſay in part, that I may not too much load that miſerable Perſon.*

Ver. 6. Ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, d
this puniſhment, &c.] Some learned Perſons, who exclude the Laity from having any ſhare in the Excommunication, or Abſolution of Publick Offenders, tell us this Puniſhment was inflicted only by the *Clergy*, or the *Presbytery* of *Corinth* in the Preſence of the Laity. But it ſeems clear in both theſe Epiſtles that the *Apoſtle* writes to the Church of *Corinth* in the general; For when he commands

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mands that the Inceſtuous Perſon ſhould be excluded from their Society, and be *delivered up to Satan*, he ſpeaks to all that were to aſſemble together, 1 *Cor.* 5. 4. to all that ought to have *mourned* for that fact, *v.* 2. to all that were obliged to abſtain from eating with him, *v.* 11. and aſſerts the Power they had of judging thoſe that were within the Church, *v.* 12. And here, ſpeaking of the Execution of that Sentence, he ſaith *it was* ἐπιτιμία *a puniſhment inflicted*, not ὑπὸ *before* only, but ὑπὸ τῶν πλειόνων *by the Community:* Hence he exhorts them all to forgive and comfort him, *v.* 8. adding *v.* 10. *to whomſoever you forgive any thing, I forgive alſo*, but there is not in this whole affair the leaſt mention of any of the *Clergy* ſeparately from the Church either executing, or relaxing this Cenſure. Indeed St. *Paul* here carries the matter ſo high, that he alone, by his *Apoſtolical Authority*, paſſeth the Sentence, ſaying ἤδη κέκρικα, *I have already judged him*, 1 Cor. 5. 3. and alſo that of Abſolution, ſaying here, *v.* 10. ἐγὼ κεχάρισμαι, *I have forgiven him*, committing only the Execution of each Senteuce to them; So that this Inſtance gives no colour to the Pretences of the *Independants* and other *Sectaries*, eſpecially if we add, what is highly probable, that the *Corinthian Church* had then no ordinary or ſettled Governours or *Paſtors*, but all their Offices were performed by *Prophets*, or Men enabled to perform them by the Gift of Propheſie; See Note on 1 *Cor.* 14. 29. And if ſo, it cannot be expected that the ſame practiſe ſhould continue when theſe extraordinary *Prophets* ceaſed, and Biſhops and *Paſtors* were every where appointed to Rule over their reſpective Flocks. In the *Primitive Church*, when any Perſon was to be Excommunicated, the Laity were firſt conſulted about the Fact, the Guilty Perſon pleaded in their Preſence, they judged of the Matter of Fact, as do our Juries in Criminal Cauſes, and by their Suffrage they conſented to his Condemnation, as (*a*) St. *Cyprian* doth oft inform us; but then he ſtill aſſerts, that neither they, nor the inferiour Clergy, could pronounce Sentence of Excommunication without the (b) *Biſhop*, who as the Preſident of the Aſſembly, ſtill pronounced the Sentence. They alſo conſented to the Re-admiſſion of them into Favour, and to the Communion of the Church, but then their actual admiſſion was performed by the (*c*) Impoſition of the Hands of the *Biſhop* and *Clergy*, the Power of the Keys, ſaith he, being given to them by Chriſt, ſaying, *Thou art Peter*, &c.

Ver. 7. *Note.* Hence it appears that in notorious Crimes, which give great cauſe of Scandal to the Church, and to Chriſtianity, the Conſolation of the Offender depends not only on his inward Grief, and Repentance towards God, but alſo on the Relaxation of his Cenſures by the Church; for it is certain that the *Apoſtle* is here ſpeaking, not as *Grotius* thinks, of the taking off the Diſeaſe which Satan had inflicted on the inceſtuous Perſon, but of reſtoring him to Communion by Relaxation of the Churches Cenſures: For (1.) the word ἐπιτιμία *puniſhment*, *v.* 6. refers to the Canonical Cenſures of the Church. (2.) He commands them not only χαρίζεσθαι *to forgive*, v. 7, 10. but alſo *to confirm their love to him*; both which Expreſſions plainly ſeem to intimate that he would have him reſtored to Communion, and this he would have performed according to the Diſcipline, now mentioned from St. *Cyprian*, with the conſent of the Pious Laity. e

Ver. 10. Ἐν προσώπῳ Χριστοῦ, *in the Perſon of Chriſt.*] That is, ſaith *Theodoret*, Chriſt beholding, and approving what was done, for as he delivered the inceſtuous Perſon to Satan *in the Name of the Lord Chriſt*, 1 Cor. 5. 4. ſo in his Perſon and by his Authority he relaxes the Sentence. This place teaches us, ſaith *Slictingius*, *That the Providence of Chriſt reacheth to, and inſpecteth not only our Actions, but even our Minds and Thoughts.* Hence then I argue for his Godhead, God alone being the Searcher of the Heart, and of the Secrets of it, 1 *Kings* 8. 39. f

Ver. 11. *Note.* Vain here is all the Diſcourſe of *Eſthius* concerning Indulgences, or the Remiſſion of the *Satisfaction* required by the Church; for the *Apoſtle* here ſpeaks only of the Remiſſion of his Excommunication, and hath not one word of any *Satisfaction* the inceſtuous Perſon had voluntarily undertaken on the account of his Offence, or any thing impoſed on him to do on that account, but only of a delivery of him to *Satan*, and an Excluſion of him from the *Church*, in both which he was Paſſive. g

Ver. 12. Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *but coming to Troas.*] That this was not the firſt time of St. *Paul*'s coming to *Troas* is plain, ſeeing we find him there long before, *Acts* 16. 8. h

(a) *Præſentibus & judicantibus Laicis*, Ed. Ox. Ep. 14. p. 33. Ep. 16. p. 34. Ep. 17. p. 39. Ep. 30. p. 59. Ep. 31. p. 63. Ep. 43. p. 82. Ep. 52. p. 97. Ep. 55. p. 102. *Vide Albaſpin. obſerv. l. 2. c. 22. Du Pin. de Antiq. Eccleſ. Diſcipl. p. 247. Dodwell de Jure Laicorum Sacerd. p.* 130.

(b) *Inde per temporum, & ſucceſſionum vices Epiſcoporum Ordinatio & Eccleſiæ ratio decurrit, ut Eccleſia per eoſdem præpoſitos gubernetur.* Ep. 33.

(c) *Per manus impoſitionem Epiſcopi & Cleri jus communionis accipiunt*, Ep. 16. p. 37. *Nec ad communionem quis venire poſſit niſi prius illi ab Epiſcopo & Clero manus fuerit impoſita.* Ep. 17. p. 39.

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though then he ſeems to have ſtaid there but a night; it was not the time mentioned *Acts* 20. 6. for then he came from *Macedonia* to *Troas*, here he goes from *Troas* to *Macedonia*. It remains then that it was ſome intermediate time which all *Interpreters* I meet with, think was in his way from *Epheſus* to *Macedonia*, Acts 20. 1. but at his firſt journey from *Epheſus* to *Macedonia* he ſailed not by *Troas*, but by *Corinth*, though not touching there; See Note on *Chap.* 1. 16. It was then after, paſſing through thoſe Parts he came by *Troas* into *Greece*, and if ſo, this Epiſtle could not be written till after St. *Paul's* coming the ſecond time to *Macedonia*; See the *Preface*.

i Ver. 16. Ὀσμὴ ζωῆς, καὶ θανάτου, *a ſavour of life and death.*] Here is a continual Alluſion to the *Phraſeology* of the *Jews*, who ſpeak from the *Prophets* of סם המות (d) *a mortal ſavour*, or as the *Chaldee* ſaith דמתוא סמא Eſth. 1. 21. Jer. 11. 19. and of סם החיים *a ſavour of life*, or *a vital unguent*, and ſaying of the Law, that *it is to Iſrael a ſavour of life, but to the Nations of the World a ſavour of death*, of which the *Apoſtle* ſeemeth here to give the Reverſe, ſaying the *Goſpel* was to them, as being the Rejecters of it, the ſavour of Death, but to the *Gentiles*, who embraced it, the ſavour of Life.

k Ver. 17. Καπηλεύοντες τὸν λόγον, *who corrupt the word.*] Here is an Alluſion to thoſe Huckſters of whom the Prophet *Iſaiah* ſpeaks, ſaying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *thy Vintners mix wine with water*, Iſa. 1. 22. and ſo the meaning of the words is this, We do not adulterate the ſincerity of the Word as your falſe *Apoſtles* do.

Who theſe Corrupters of the Word of God were, we learn from *Chap.* 11. 22. where it is evident that they were not *Samaritans*, but *Jews*, not pretenders to be the Chriſt, or Miniſters of *Simon Magus*, but *Miniſters of Chriſt*, or ſuch as owned our *Jeſus*, not *Simon Magus* or *Doſitheus*, to be *Chriſt*; notwithſtanding a *Reverend Perſon* aſſerts that they were *Gnoſticks*; and to this Opinion he is inclined by two Paſſages in the Epiſtles of *Ignatius*: The firſt is in the Epiſtle to the *Magneſians*, where, ſaith he, *ſpeaking of the Gnoſtick Judaizers, as Enemies of the Croſs of Chriſt, whoſe God is their Belly, who mind earthly things*, Philp. 3. 18, 19. *who were lovers of pleaſure, and not lovers of God, having a form of godlineſs, but denying the power of it*, he adds, *that they were* οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *Merchants of Chriſt, huckſtering the Word, ſelling Jeſus.* But

1. The *Gnoſticks* were ſo far from being *Judaizers*, that they denied the God of the *Jews*, declared that he was not of the Supreme God; and taught Men to deſpiſe the *Law* and the *Prophets*; See Note on *Coloſſ.* 2. 12.

2. All theſe *Epithets* or *Characteriſticks* agree perfectly to the Jewiſh falſe Teachers, they were the Men of whom the *Apoſtle* ſaith, *their God is their belly*, &c. as both (e) St. *Chryſoſtom* and *Theodoret* inform us. They were the Men who were *lovers of Pleaſure more than lovers of God*, and who had *a form of Godlineſs*, which the impure *Gnoſticks* had not; See Note on 2 *Tim.* 3. 5. The *Jews* alſo were the Perſons who bought Chriſt for thirty pieces of Silver; they corrupted the Word here, by mixing the Law and their Traditions with the Goſpel, and they made a Gain of Chriſt; See Note on 1 Tim. 6. 5. So that what is here cited from the Ninth Section of this *Epiſtle*, agrees exactly to them.

3. It chiefly is to be obſerved, That theſe words are not in the true *Ignatius*, but are the Additions of his *Interpolator*. And (2.) there is not a word in this place to ſhew that they belonged to the *Gnoſticks*, or to any other Perſons, who owning the Profeſſion of the *Chriſtian Faith*, corrupted it; but are expreſly ſaid to belong (f) *to ſuch Enemies of Chriſt as denied him*. Whereas the true *Ignatius* is plainly in this place ſpeaking of the (g) *Jews*, of whom we interpret this, and the ſame is alſo evident from the *Interpolator*.

The ſecond Paſſage is cited from the Epiſtle *ad Trallianos*, where he ſaith, *there are ſome vain Speakers and Impoſtors, not Chriſtians, but Merchants of Chriſt*, Ἀπάτῃ φερόμενοι τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, *carrying the Name of Chriſt for deceit, and huckſtering the Word of the Goſpel.* 'And who theſe were, he ſpecifies in 'the Proceſs of the *Epiſtle*, *viz. Simon* the 'firſt-born of *Satan*, *Menander*, *Baſilides*, 'the unclean *Nicolaitans*, τοὺς ψευδωνύμους, '*thoſe that are falſly named*, that is, the 'Gnoſticks. But here again

1. We have not the true *Ignatius*, but his *Interpolator* impoſed upon us.

(d) Buxtorf in voce סם p. 1494.

(e) Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φήσιν, οὐδὲ γὰρ αὐτῶν παρημαρτίας κατηγορεῖ, καὶ ἀλλαχοῦ φησὶν ὧν θεὸς ἡ κοιλία. Theod. & Chryſoſt. in Rom. 16. 17. *Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Chriſto benè docebant.* Pſeud. Ambr. hic.

(f) Οὐ τὰ τέκνα τῆς ἀπωλείας ἀρνεῖσθαι—οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. § 9.

(g) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. § 8. Ep. ad Magneſ. § 8, 9.

2. This

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2. This *Interpolator* doth not ſay thoſe Perſons falſly named were the *Gnoſticks*; No, that is the *Doctor's* Interpretation, againſt the true ſenſe of the *Greek*; and the manifeſt words of the old *Interpreter*, who ſays they were the (h) *Nicolaitans*, ſo called becauſe they falſly bore his Name, he being no ſuch Perſon as they repreſented him: And indeed this is the common Epithet of the (i) *Nicolaitans*; he himſelf, by (k) *Clemens Alexandrinus* and others, being declared free from the Doctrines theſe *Hereticks* vented in his Name. And,

3*ly*, This *Interpolator* plainly inſinuates, that in the Section cited by the *Doctor*, he meant the (l) *Judaizers*, as uſing the ſame words which he had uſed in the Epiſtle to the *Magneſians* concerning them.

(h) *Fugite quoque illos immundiſſimos falſi nominis Nicolaitas, amatores libidinis, malos calumniatores, nec enim talis fuit Apoſtolorum miniſter Nicolaus.* § 11.

(i) Οἱ τῶν ψευδωνύμων Νικολαϊτῶν. Conſt.Apoſt.l.6.c.8. Vide Ep.interp.ad Philadelph.§ 6. Theodoret. Hær. Fab.l.3 c.1. Euſeb.Hiſt.Eccleſ.l.3.c.29.

(k) Clem.Strom.3.p.436. Steph.Gobar.apud Phot.p.902,903.

(l) *Ita & Judaizantes* χρησιμπόρους, *idem Interpolator in Epiſtola ad Magneſianos nominaverat & à λόγου κερδαλεότητος.* Uſſher.ib.n.26.

CHAPTER III.

Verſe 1. DO we [*by ſpeaking thus of our Sincerity*, Chap.2.17.] begin
a again to commend our ſelves, or a need we,
b as ſome others [*have*,] b Epiſtles of Commendation to you, or Letters of Commendation from you [*to others?*]

c 2. Ye are our Epiſtle c written in our hearts, [*you being always in our minds, and evidently appearing to us ſo to be, and*] known and read of all men, [*who have heard the fame of your Converſion.*]

3. Foraſmuch as ye are [*by this Converſi-*
d *on*] manifeſtly declared to be d the Epiſtle of Chriſt, miniſtred, [*or penn'd*] by us, written not with Ink, but with the Spirit of the living God; not in Tables of Stone, [*as were the Ten Commandments,*] but in the fleſhly Tables of the Heart.

4. And ſuch [*confidence, or*] truſt have we through [*the grace and favour of*] Chriſt to God-ward, [*viz. that he will ſtill thus efficaciouſly aſſiſt our Miniſtry.*]

5. Not [*having any confidence in our ſelves*] that we are ſufficient of our ſelves
e e to think any thing as of our ſelves, [*to bring men to the faith of Chriſt by our own reaſonings, without the power and aſſiſtance of the Spirit of God,*] but our ſufficiency [*as to this matter*] is of God [*alone.*]

6. Who alſo hath made us able Miniſters of the New Teſtament, [*promiſed in oppoſition to the Old*, Jer. 31. 33. *and ſo*] not of the Letter [*only as was that of Moſes,*] but of the Spirit [*promiſed* Ezek. 36. 27.] for
f f the Letter [*of the Law condemns the diſobedient, and ſo*] killeth, but the Spirit [*miniſtred by the Goſpel*] giveth life: [*for if the Spirit of him that raiſed Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you*, Rom. 8.11.]

g 7. g But [*then*] if [*that Law which is*] the miniſtration of death, [*and was*] written, and engraven in ſtones was glorious, [*in the miniſter of it,*] ſo that the Children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his Countenance, which glory [*yet was only ſuch as*] was to be done away, [*or vaniſh, as the Law was to do;*]

8. How ſhall not [*that Goſpel which is*] the miniſtration of the Spirit, be rather glorious [*both in its ſelf, and its Ambaſſadors?*]

9. For if [*that Law which was*] the miniſtration of Condemnation, [*by pronouncing the Sentence of Death upon all that did not perfectly obey it,*] be, [*or was attended with*] glory, much more doth [*the Goſpel, which is*] the miniſtration of Righteouſneſs, [*or of Juſtification to Life*, Rom. 5. 18.] exceed in glory.

10. For even that [*Law*] which was made glorious [*at the firſt adminiſtration of it, may be ſaid to have*] had no glory in this reſpect, by reaſon of the glory [*of the Goſpel*] which excelleth, [*and ſo eclipſeth it.*]

11. For if that which is [*now*] done away, [*and aboliſhed,*] were glorious, much more that which remaineth [*for ever*] is [*to be*] glorious.

12. Seeing then that we have ſuch hope [*of the glorious efficacy of our Miniſtry, and of the power of God ſo illuſtriouſly ſhining forth in it,*] we uſe great h plainneſs [*or bold-* h
neſs] of ſpeech.

13. And [*act*] not as Moſes [*the Miniſter of the Law,*] who put a vail over his face, [*even that of Types and Shadows, ſo*] that the Children of Iſrael could i not ſtedfaſtly i
look to the end, [*or the accompliſhment,*] of that which is [*now*] aboliſhed.

14. But their minds were [*then, and ſtill are*] blinded; for until this day remaineth the ſame vail untaken away in the reading of

of the Old Teſtament, which vail is [*only*] done away [*by faith*] in Chriſt.

Ver. 15. But [*or whereas they not believing in him*] even to this day, when Moſes is read, the vail is [*ſtill*] upon their heart.

16. Nevertheleſs [*as when Moſes turned to the Lord, the vail was taken from his face,* Exod. 34. 34. *ſo*] when k it, [*the Jewiſh Nation,*] ſhall turn to the Lord [*Jeſus,*] the vail ſhall be taken away [*from them.*]

l 17. l Now the Lord is [*the giver of*] that Spirit, and where the Spirit of the Lord is, there is Liberty, [*and ſo the Law, which is as a yoke of bondage*, Acts 15. 10. Gal. 5. 1. *is taken away, and we obtain our Chriſtian liberty.*]

m 18. m [*And it is not with us as it was with the Jews, for they only ſaw the face of Moſes ſhining through the vail, but received no impreſſion from, or derivation of his glory upon themſelves;*] But we all [*under the Goſpel*] with open [*and unvailed*] face, beholding as in a glaſs the Glory of the Lord [*Jeſus,*] are changed into the ſame Image [*with him*] from [*his*] glory to glory [*derived on us,*] as by the Spirit of the Lord, [*or, as receiving it from the Lord and giver of the Spirit.*]

Annotations on Chap. III.

a Verſe 1. Εἰ μὴ χρήζομεν, *do we need?*] Theſe Particles εἰ μὴ often ſignifie *num* in the *Old Teſtament*; εἰ μὴ ἔφαγες, *haſt thou eaten of the Tree?* Gen. 3. 11. See *Gen.* 4. 9. & 18. 4, 17, 23, 27, 38. & 30. 15. & 31. 14. & 41. 38. & 43. 7. So μὴ alſo ſignifies, 1 *Cor.* 9. 4. μὴ οὐκ ἐξουσίαν ἔχομεν, *have we no power?* and *v.* 8.

b Ibid. Συστατικῶν ἐπιστολῶν, *Letters of Commendation.*] That Commendatory Epiſtles were ancient in the Church we learn from (a) *Tertullian*, and (b) St. *Cyprian*. And that they had their riſe from the *Teſſeræ hoſpitalitatis* among the *Heathens*, is the Opinion of the Reverend Dr. *Hammond* on the place.

c Ver. 2. Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *written in our hearts.*] This is a frequent Phraſe in the *Old Teſtament*, and among the *Jewiſh Doctors*, importing (1.) the clearneſs and perſpicuity of what is ſaid to be thus in our hearts, *Deut.* 30. 11, 14, 15. *Rom.* 10. 8, 9. And (2.) our care to have it continually in our Minds, and upon our Spirits, *Deut.* 6. 6. *Prov.* 3. 3. & 7. 2. See this proved Note on *Heb.* 8. 10.

And thus the Phraſe is commonly uſed in *Prophane* Authors, both *Greek* and *Latin*. Thus *Antiſthenes* ſaith to one who had loſt his *Regiſter*, or *Note-Book*, Thou ſhouldſt (c) ἐν τῇ ψυχῇ ταῦτα γράφειν μὴ ἐν ταῖς χάρταις γράφων, *write theſe things in thy Soul, and not in thy Papers.* So (d) *Seneca* ſaith of *Portius Latro*, who made uſe of no Books or Notes, *Aiebat ſe ſcribere animo*, he ſaid he wrote all things in his Mind. So (e) *Terence*, *Scripta illa dicta ſunt in animo Chryſidis*; which in (f) *Pindar* is πόθι φρενὸς ἐμᾶς γέγραπται, *it is written in my mind.*

So that theſe words may be thus paraphraſed, We need no Letters of Commendation to you, for we well know, and have continually in remembrance, how powerfully God wrought with us for your Converſion, ſo that *the Seal of our Apoſtleſhip are you in the Lord*, 1 Cor. 9. 2. *The Signs of an Apoſtle being wrought among you in all Patience, in Signs, Wonders, and in mighty Deeds*, 2 Cor. 12. 12. So that you are our beſt Letters Commendatory to your ſelves. Nor need we Letters of Commendation from you to others, the Fame of your Converſion by us, and of the Gifts we, with the Goſpel, have imparted to you, being ſpread throughout the World.

Ver. 3. Ἐπιστολὴ Χριστοῦ, *the Epiſtle of Chriſt.*] His Commendatory Epiſtle declaring and commending his Power in your Converſion by ſuch Signs and Gifts of the *Holy Ghoſt* imparted to you, and exerciſed by us among you, as he enabled us to do. And this Epiſtle is written in the fleſhly Tables of your Hearts, *i. e.* in your Hearts made ſoft, pliable, and ready to obey the Word by the Operation of the *Holy Spirit*, according to the Promiſe, *I will take away the ſtony heart from you, and give you an heart of fleſh*, Ezek. 11. 19. & 36. 26. d

Ver. 5. Λογίσασθαί τι, *to reaſon any thing as of our ſelves.*] The *Apoſtle* in the ſecond Chapter of his firſt Epiſtle, contends that there was a Neceſſity of a Divine Revelation to enable them to make known to us the Truths contained in the Goſpel, becauſe Humane Reaſon without it, was not able to know, or to diſcern them, and therefore here alſo he diſclaims this Sufficiency as of themſelves without Divine Aſſiſtance for this Work; that is, without thoſe Illuminations and Powerful Operations of the *Holy Spirit*, which made them *able Miniſters of the* e

(a) *Hæretici nullum jus capiunt Chriſtianarum literarum.* Præſcript. c. 37. Vide c. 20.
(b) *Cyprian.* Ep. 4. § 1. Vide *Dodw. Diſſ. Cypr.* 2.
(c) *Apud Laert.* l. 6. p. 139. (d) *Præfat. libri prim. Controverſ.* (e) *Andr. Act.* 1. *Sc.* 5. (f) 10 *Olym.* V. 2.

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New Teſtament. This Text therefore is impertinently cited, to ſhew that no Man is ſufficient of himſelf to think a good thought, and might as well have been produced to prove him not ſufficient of himſelf to think at all.

f Ver. 6. Γράμμα ἀποκτέινει, *the Letter killeth.*] From the Expoſition of theſe words given in the Paraphraſe, it appears how vain are the Imaginations of thoſe Men who by the *killing Letter* underſtand, not the Law condemning to death, but the Literal and Hiſtorical Senſe of the Scriptures in general; and by the Life-giving Spirit, the Myſtical and Spiritual Senſe of them. Vain alſo are they who by the *Letter* underſtand the Law, as it was underſtood by the *Jewiſh Doctors* in a Literal or Grammatical Senſe; by the *Spirit*, the Mind of the Law giver; it being evident from the whole Chapter, that by the Letter the *Apoſtle* underſtands the Law engraved in Stones, *v.* 3, 7. the Law as delivered by *Moſes*, and as at firſt adminiſtred with an appearance of the Glory of the Lord; and by the Spirit, the Spirit of Chriſt, *v.* 17. or the Holy Spirit given to the *Apoſtles* to enable them to preach the Goſpel, and conferr'd on thoſe that believed it.

g Ver. 7—11. That the Alluſion here from *v.* 7. to the 11th, may be the better underſtood, let it be noted,

1*ſt*, That the Glory of God, or of the Lord, in the *Old Teſtament*, imports a bright Light, or Flame included in a Cloud, ſtiled *the Cloud of Glory*; and becauſe this, whenever it appeared, was a Symbol of God's glorious Preſence, it is ſtiled by the *Jews* (g) *Schechinah*, *the Habitation*; So *Exod.* 16. 7. *In the morning ye ſhall ſee the Glory of God*; and *v.* 10. *The Glory of God abode upon Mount Sinai, and the Cloud covered it ſix days, and the light of the Glory of the Lord was like devouring fire*, Exod. 40. 34. *A Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*, המשכן *the Habitation of God.* This Glory, ſaith the Author of (h) *Coſri*, *is the Divine Light which God vouchſafeth to his People. By the Schechinah*, ſaith *Elias*, *we underſtand the Holy Spirit*, as it is evident they do in theſe ſayings, *The Schechinah will not dwell with ſorrowful or melancholy men. The Schechinah will only dwell with a ſtrong, rich, wiſe, and humble man. The Schechinah dwells with the meek. When ten ſit, and ſtudy the Law, the Schechinah dwells among them.* See many other Inſtances in *Buxtorf*'s Lexicon, *p.* 2396, &c.

2*ly*, Obſerve, That after the Covenant made with God at Mount *Sinai*, Exod. 24. 7, 8. was broken, and the Law given from Mount *Sinai* violated by the Idolatry of the *Jews*, in making and worſhipping the *Golden Calf*, Exod. 32. *Moſes* is again called up into Mount *Sinai* to renew it, *Exod.* 34. 27. and God there deſcends to him again in the Cloud of Glory, *v.* 5. and then was it that *the ſkin of his face ſhone*, to the terror of thoſe that ſaw him, ſo that he was forc'd to *put a vail over his face*, *v.* 29, 30. And the Alluſion here is chiefly to this Glory, or ſhining Brightneſs of the Face of *Moſes*, when he received the Law the ſecond time, as is evident from *v.* 7. and from the words here uſed by St. *Paul*, οὐ δεδόξασται τὸ δεδοξασμένον, *that which was made glorious was not glorious*; for they are the very words uſed by the *Septuagint*, concerning the ſhining of the face of *Moſes*, Δεδόξασται ἡ ὄψις τοῦ προσώπου αὐτοῦ, Exod. 34. 29. καὶ ἰδοὺ δεδοξασμένη ἦν ὄψις, v. 30.

3*ly*, Obſerve, That as the Glory of the Lord deſcended on the Mount at the delivery of the Law, ſo to enable the *Apoſtles* to be able *Miniſters of the New Teſtament*, the Spirit of God deſcended on the *Apoſtles* at the Day of *Pentecoſt*, in the likeneſs of Cloven Tongues, or Tongues of Fire, ſitting upon them, *Acts* 2. 3. and as the *Tabernacle* and *Temple* were filled with the Glory of God, ſo were they all filled with the *Holy Ghoſt*, v. 4. And as the ſhining of the Face of *Moſes* ſignified the Glory of that Law which he delivered to the *Jews*, ſo the Gifts of the *Holy Ghoſt* ſhining forth in theſe *Ambaſſadors* of Chriſt, ſignified the Glory of the Goſpel. Now, ſaith the *Apoſtle*, this Glory is more excellent than that which attended the Law given by *Moſes*.

1. Becauſe the Glory appearing on Mount *Sinai* made the People afraid of Death, ſaying, *Let not God ſpeak to us any more leſt we die*, Exod. 20. 19. *Neither let us ſee this great fire any more, that we die not*, Deut. 18. 16. And when the face of *Moſes* ſhone, the People were afraid to come nigh him, *Exod.* 34. 30. for the Law being the Miniſtration of Death and Condemnation, even the Glory of it ſtruck a terror into their hearts, and left a fear of Death upon their Spirits, and thus received they *the ſpirit of bondage unto fear*, Rom. 8. 15. whilſt we have given to us *the ſpirit of power and love*, 2 Tim. 1. 7. and the Spirit of Adoption *whereby we cry Abba, Father*; And to this difference the Author to the *Hebrews* alludes, Chap. 12. 18—24.

2. *Moſes* with all his glory was only the *Miniſter* of the Law, written in Tables of Stone; the *Apoſtles* of the Goſpel, written in the Hearts of *Believers*: He only gave to the *Jews* the killing Letter of the Law,

(g) Vide Buxt. Lex. p. 2398. (h) Part. 2. § 8.

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they with the Goſpel gave the quickning the Spirit.

3. The Glory which *Moſes* received at the giving of the Law, did more and more diminiſh, becauſe his Law was to vaniſh away; but the Glory which they received from Chriſt did increaſe *from Glory to Glory*, v.18. the Doctrine they delivered by it being to remain for ever.

h Ver. 12. Παῤῥησίᾳ.] This word ſeems to import openneſs and plainneſs of Speech. So, *he ſpake this ſaying* παῤῥησίᾳ *openly*, Mark 8. 32. *If thou art the Chriſt tell us* παῤῥησίᾳ *plainly*, John 10. 24. *Having ſpoiled principalities and powers, he triumphed over them* ἐν παῤῥησίᾳ *openly*, Coloſſ. 2. 15. See John 7. 4, 13. & 11. 14. & 16. 25, 29. & 18.20. And to this ſenſe the oppoſition in theſe words, *We uſe great plainneſs of ſpeech, and do not put a vail before our face, as Moſes did*, ſeems to lead.

i Ver. 13. Εἰς τὸ τέλος τοῦ καταργουμένου, *to the end of that which was to be aboliſhed.*] i. e. Either to Chriſt and his Goſpel, as the Body vail'd under theſe Types and Shadows, *Col.* 2. 16, 17. or they could not look unto that Chriſt, who is the end of the Law for Juſtification, *Rom.* 10. 4. that being only *our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24, 25. And here is the

Fourth Excellency of the *Goſpel* above the *Law*, that whereas that was vailed under Types and Shadows, the Goſpel was delivered with great perſpicuity and plainneſs of Speech; which is a great confirmation of the perſpicuity of the *New Teſtament* in all things neceſſary.

k Ver. 16. Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *when it ſhall turn to the Lord.*] The *Apoſtle* diſcourſing, *v.* 13. of the Sons of *Iſrael*, of thoſe to whom belonged the *Old Covenant*, and to whom the Law of *Moſes* was read, *v.* 14, 15. muſt be ſuppoſed to ſpeak here of the ſame Perſons; and then the *Apoſtle* here plainly taketh it for granted, that there will come a time when the *Jewiſh Nation* ſhall turn unto the Lord, or be converted to the *Chriſtian Faith*, and ſo looking on *Chriſt* as the End of the Law, and being enlightned by his Spirit, ſhall clearly diſcern the Spiritual Senſe of the Law, and the true meaning of their own *Propheſies* concerning the *Meſſiah*. Nor is it any Objection againſt this Expoſition that the word is ἐπιστρέψῃ in the ſingular, for as that anſwers well to *Iſrael*, or the *Jewiſh Nation*, ſo is it a known (*i*) Rule, that in the *Hebrew* Tongue a Verb of the ſingular Number is joyned to a Noun or a Participle plural.

l Ver. 17. Ὁ δὲ Κύριος τὸ πνεῦμα ἐστὶν, *now the Lord is that Spirit.*] The *Æthiopian Verſion* reads not ὁ δὲ, but ὅπου Κύριος, *where the Lord is, there is the Spirit*, which makes the ſenſe of theſe words clear; but this Reading hath no Authority from any Ancient Copy, or Chriſtian Writer. (k) *Origen* cites the words according to the common Reading, thrice; nor is it ſuitable to the *Greek*, which ſhould have been, according to that Reading, ὅπου Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other Interpretation, which ſaith, *The Lord is the Spirit*, as he is *the Way, the Life*, John 14.6. *the Reſurrection and the Life*, John 11. 15. as being the Author and the Giver of them. He it is who *baptizeth with the Spirit and Fire*, Matth. 3. 11. who giveth this good Spirit to all Believers, and ſends him to them from the *Father*, John 7. 38, 39. & 15. 26. & 16. 7. He is ὁ Κύριος, the Lord who miniſters to his Church all the Gifts and Operations of the Spirit, 1 *Cor.* 12. 5. *Eph.* 4. 8. And this Interpretation is favoured by the laſt words of the Chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit*, for through the *New Teſtament* wherever the Spirit of the Lord is mentioned, τὸ πνεῦμα is put before, but never follows the word Κύριος, as according to the common Interpretation here it doth.

Ver. 18. Here are two farther Excellencies m of the Glory of the Goſpel above that of the Law, *viz.*

5. That the *Jews* only ſaw the ſhining of the Face of *Moſes* through a vail; but we beheld the Glory of the Goſpel of Chriſt in the Perſon of *Chriſt* our Law-giver with open face.

6. They ſaw it through a Vail, which hindred the reflexion or ſhining of it upon them, and ſo this Glory ſhone only on the Face of *Moſes*, but not at all upon them; whereas the Glory of God, in the Face of *Jeſus Chriſt*, ſhines as in a Glaſs, which reflects the Image upon us *Chriſtians*, ſo that we all are transformed into the ſame Image, deriving the glorious Gifts and Graces of the Spirit, with the Goſpel, from Chriſt the Lord, and great Diſtributer of them, 1 *Cor.* 12. 5. and ſo the Glory which the *Father* gave to him, *he hath given us*, John 17. 22. It is therefore rather with us, as it was with *Moſes* himſelf, concerning whom God ſpeaketh thus; *To whom will I ſpeak mouth to mouth, even apparently, and not in dark Speeches, and the Similitude* τὴν δόξαν Κυρίου *the Glory of the Lord ſhall he behold*, Num. 12. 8. For as he ſaw the Glory of God apparently, ſo *we with open face behold the Glory of the Lord*; as he by ſeeing of this Glory was changed into the likeneſs of it, and his Face ſhone, or was δεδοξασμένη *made glorious*, ſo we *beholding the Glory of God*

(i) *Glaſſius* l. 3. tr. 3 Can. 52. p. 397. (k) *Contr. Celſum* l. 5. p. 271. *in Matth. Ed. Huet.* p. 219. & p. 253.

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in the Face of Jeſus Chriſt, Chap. 4. 6. are *changed into the ſame Glory.* But then, though this may in ſome meaſure be enlarged to the Church in general, in which theſe Gifts were exerciſed, I think it chiefly, and more eminently refers to the *Apoſtles* mentioned *v.* 12.

CHAPTER IV.

Verſe 1. THerefore ſeeing we have this [*glorious*] Miniſtry, as we have received mercy [*from God in committing it to us*, 1 Tim. 11,12. *ſo*] we [a] faint not [*under the preſſures to which it doth expoſe us.*]

2. But have renounced [b] the hidden things of diſhoneſty [*or ſhame,*] not walking in craftineſs [*and guile,*] nor handling the Word of God deceitfully, [*as do your falſe Apoſtles and deceitful Workers*, 2 Cor. 11. 13.] but by manifeſtation of the Truth commending our ſelves to every man's Conſcience, [*as perſons acting*] in the ſight of God.

3. [c] But if, [*notwithſtanding this manifeſtation of the Truth,*] our Goſpel be hid [*from any to whom it is preached,*] it is hid [*only*] to them that are loſt.

4. In, [*or, among*] whom [d] the God of this World hath blinded the minds of them that believe not, leſt the light of the glorious [e] Goſpel of Chriſt, who is the e Image of God, ſhould ſhine into them.

5. [*I ſay the Goſpel of Chriſt;*] For we preach not our ſelves, [*as aiming at our own glory, or profit in this work,*] but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake.

6. [*And this Goſpel I ſtile the Goſpel of the Glory of Chriſt;*] For God, who [*by ſaying, Let there be light, and there was light,*] commanded the light to ſhine out of darkneſs, hath [*alſo*] ſhined in our hearts, to give [f] [*us*] the light of the knowledge of the glory of God in the face [*or perſon*] of Jeſus Chriſt; [*or into the hearts of us Apoſtles, to give us, and enable us to give to others, the light of the knowledge of God through Chriſt, whoſe Ambaſſadors we are. See* v. 7.]

7. But we have this [*glorious*] Treaſure in earthen Veſſels, [i. e. *in Bodies ſubject to be broken with continual preſſures,*] that the excellency of the power [*which preſerves ſuch frail Creatures under them, and enables them to do ſuch great things in them,*] may [*appear to*] be of God, and not of us.

8. [*For though*] we are troubled, [*and gripped,*] ~~on every~~ ſide, yet [*are we*] not [*ſo*] diſtreſſed [*as to be brought unto Extremities;*] we are perplexed, but not [*brought*] in [*to*] deſpair [*of help from God.*]

9. [*We are*] perſecuted, [*or purſued,*] but not forſaken, [*or caſt behind, ſo as to loſe the Crown we run for;*] caſt down, but not deſtroyed [*or killed by the fall. See theſe* Agoniſtical *Terms explained by Dr.* Hammond.]

10. Always bearing about in the Body [*a reſemblance to*] the dying of the Lord Jeſus, that [g] the life alſo of Jeſus might be made manifeſt in our Body.

11. For we who [*yet*] live, are always delivered up to death for Jeſus ſake, [*dying daily, or ſtanding in jeopardy of it every hour, whilſt we are miniſtring the Goſpel to you*, 1 Cor. 15. 30, 31.] That the Life alſo of Jeſus might be made manifeſt in our mortal fleſh, [*ſtill expoſed to death by our Enemies, but ſtill preſerved in life by the power of Chriſt.*]

12. So then [*the*] death [*of Chriſt*] worketh, [Gr. *is wrought,*] in us, [*who fill up that which is behind of the Sufferings of Chriſt in our fleſh*, 1 Coloſſ. 1. 24.] but [*the*] life [*of Chriſt only*] [h] in you.

13. [*Yet*] we having the ſame Spirit of Faith, [i. e. *the ſame Faith wrought by the Spirit,*] according as it is written [*in the Pſalms, viz.*] [i] I believed and therefore have I ſpoken; we alſo believe, and therefore [*continue ſtill under all theſe Sufferings, to*] ſpeak [*and preach the Goſpel of Chriſt.*]

14. Knowing that he who [k] raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you, [*to enjoy his heavenly Kingdom together.*]

15. For, [*or, and*] all [*theſe*] things [*we preach, and ſuffer*] are for your ſakes, that the abundant grace [*conferr'd upon you by our Miniſtry,*] might, through the thankſgiving of many, redound to the glory of God.

16. For which cauſe we faint not [*under the Tribulations we thus ſuffer,*] but though our outward man periſh, yet the [l] inward man is renewed [*with vigour and alacrity, in the performance of our duty,*] day by day.

17. For [*we know that*] our light affliction which is but for a moment, worketh for us a far more exceeding and eternal [m] weight of glory.

18. [n] [*We faint not, I ſay,*] while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.

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Annotations on Chap. IV.

a Verſe 1. Μὴ ἐκκακεῖν] Is not to *ſlacken* in, or ceaſe from the performance of an Enterprize, *Luke* 18. 1. *Gal.* 6. 9. 2 *Theſſ.* 3. 13. particularly μὴ ἐκκακεῖν ἐν θλίψεσι, *not to faint under Tribulations*, Eph. 3. 13. and here *v.* 16. And this ſenſe is confirmed by the words following from *v.* 7. to the 16th.

b Ver. 2. Τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of ſhame.*] The *Apoſtle* often ſpeaks of ſome Deceivers crept into the Church, *whoſe glory was in their ſhame*, Philip. 3. 19. whoſe *Exhortation was attended with Uncleanneſs, Deceit and Guile*, 1 Theſſ. 2. 3. and here, who did *the hidden things of ſhame.* Now theſe, ſay all the *Greek Scholiaſts*, were the *falſe Apoſtles*, τῇ τῶν νόμων ἐπιμιξίᾳ τὸ θεῖον κήρυγμα διαφθείροντες, *who corrupted the Goſpel, by mixing it with the Law*, as is apparent from the *Apoſtle's* words; for ſpeaking of theſe *falſe Apoſtles, and deceitful Workers*, Chap. 11. 13. he ſaith *v.* 20. *Are they Hebrews? So am I; Are they Iſraelites? ſo am I; Are they the Seed of Abraham? ſo am I.* And that the *Jewiſh Doctors* were prone to Fornication, Uncleanneſs and Adultery, we learn from the *Apoſtle's* queſtion, *Thou that ſayeſt a man ſhould not commit Adultery, doſt thou commit Adultery?* Rom. 2. 22. and from the Teſtimony of their *Joſephus* concerning their *Zealots*, who profeſſed great Sanctity, but were indeed guilty (a) *of Theft, Treachery, Adultery, the hidden things of Sin.* From the Exhortation of St. *Paul* to them to look diligently, *leſt there be among them any Fornicator, or Prophane Perſon*, Heb. 12. 16. And again, *Let Marriage be honourable among all, and the Bed undefiled; for Whoremongers and Adulterers God will judge*, Heb. 13. 4. See the Note there. But this is ſtill more evident from theſe *Epiſtles* to the *Corinthians*, among whom theſe Deceivers had taught that Fornication was a thing lawful, 1 *Cor.* 6. 12. and ſo had taught them to *corrupt the Temple of God*, 1 Cor. 3. 16, 17. whence he ſays to them, *Let no man deceive you*, v. 18. and demonſtrates to them by many Arguments, that Fornication was a Sin inconſiſtent with the Profeſſion of *Chriſtianity*, 1 Cor. 6. 13=20. that it excluded Perſons *from the Kingdom of God*, v. 9, 10. and ſhould exclude them from the Society of Chriſtians, *Chap.* 5. 11. Upon all which accounts he ſaith, *Neither let us commit Fornication as ſome* of the *Jews* did, 1 *Cor.* 10. 8. And in his ſecond *Epiſtle*, and *twelfth* Chapter, he expreſſes his Fears, leſt when he came among them, *he ſhould find many, who* through the Seduction of thoſe Men, *had ſinned, and had not repented of the Uncleanneſs, Fornication, and Laſciviouſneſs, which they had committed.* That theſe Men might be followers of *Cerinthus*, or of the *Ebionites*; See Note on *Chap.* 11. 22. But theſe things do more plainly agree to the Sect of *Nicholas*, one of the ſeven *Deacons* reſident at *Jeruſalem*, Acts 6. 5. they being, ſaith St. *Peter*, *Men walking after the fleſh, in the luſts of the fleſh*, 2 Pet. 2. 10. and *alluring others through the luſts of the fleſh*, v. 18. and ſaith St. *Jude*, *Men walking after their own luſts, and foaming out their own ſhame*, v. 13. That theſe Men were at *Pergamus*, *teaching men to commit Fornication*, we learn from *Rev.* 2. 14, 15. that they were alſo at *Epheſus*, and ſo near to *Corinth*, from *Rev.* 2. 6. and ſo might probably be the Perſons noted by St. *Paul*, ſaying, *Eph.* 5. 11, 12. *It is a ſhame to ſpeak of* τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, *the things done by them in ſecret*; and that they were at *Corinth*; See Note on 1 *Cor.* 6. 13, 14, 15.

c Ver. 3. Εἰ δὲ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *if our Goſpel be hid.*] Hence we learn that the *Apoſtles* delivered the *Goſpel*, in all things neceſſary to be believed, or done, with ſufficient plainneſs and perſpicuity, for otherwiſe they could not truly be ſaid to *have manifeſted the truth to every man's Conſcience.* The *Apoſtle* alſo, by declaring that if this Goſpel was hid from any to whom it was preached, it was only hid to them *whoſe minds the God of this World had blinded, leſt the light of the glorious Goſpel ſhould ſhine in upon them*, doth plainly teach that the Goſpel was not hid from them for want of clearneſs on the part of them who preached it, but only by reaſon of that blindneſs which *Satan* had wrought in them that heard it: So that if it were not manifeſt to all, (b) *the fault is not in us, or in the obſcurity of the Goſpel, but in their own blindneſs, for we hide nothing from them:* So the *Fathers.*

But here, ſaith *Eſthius*, the *Apoſtle* ſpeaks not of the Scriptures to be read, or underſtood by us, but of the Goſpel preached by him.

(a) Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἀνδροκήλεψ, κλοπὰς λέγω, καὶ ἀνέδρας καὶ μοιχείας. De Bell. Jud. l. 6. c. 26. p. 930. C.

(b) Οὐδὲν κρυπτὸν παρ' ἡμῖν. Oecum. Οὐκ ἡμῶν τὸ ἔγκλημα, ἀλλ' ἐκ ἀσαφείας τοῦ εὐαγγελίου, ἀλλὰ ἐκ ἰδίων τυφλώσεως. Theoph. in locum.

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Anſw. To this I anſwer, That the *Scriptures* writ and read to them, contain the ſame Goſpel of Chriſt which they preached; and as the reading of the Law of *Moſes*, is ſtiled the *Preaching Moſes every Sabbath-day*, Acts 15. 21. ſo is the publick Reading the *Scriptures* of the *New Teſtament*, the preaching Chriſt, and his Goſpel; what reaſon then can be aſſigned why they, who confeſſedly preached the Goſpel plainly, ſhould write the ſame things to the ſame Perſons obſcurely; eſpecially if we conſider that they did τὰ αὐτὰ γράφειν *write the ſame things to them for their ſafety*, Philip. 3. 1. to *put them in remembrance of thoſe things which they knew, and in which they were eſtabliſhed*, by their preaching, 2 Pet. 1. 13, 14. and to *ſtir up their pure minds by way of remembrance, that they might be mindful of the Commandments of the Apoſtles of our Lord*, Chap. 3. 1, 2. that by *reading them they might underſtand their knowledge in the Myſtery of Chriſt*, Eph. 3. 4. And were theſe ends beſt proſecuted, or to be obtained by writing that obſcurely which they had plainly preached to them? Moreover *whatſoever things were written aforetime*, ſaith the *Apoſtle*, *were written for our learning*, Rom. 15. 4. And ſurely they who writ after by the ſame Spirit, writ to the ſame end, that they to whom they wrote might be *wiſe to that which is good*, Rom. 16. 19. that they might *underſtand what the will of the Lord is*, Eph. 5. 17. or might prove *what is the good and acceptable, and perfect will of God*, Rom. 12. 2. And if they writ *for our Learning and Inſtruction* in theſe things, to be ſure they writ plainly and clearly as to them, ſince otherwiſe they writ not ſo as to inſtruct and teach, but to confound the Reader. Seeing therefore the great end of writing the *Scripture* was to inſtruct the World in the Will and Mind of God, and the great things of *Chriſtian* Faith, either we muſt ſay that both the Writers of the *Scripture*, and the *Holy Ghoſt* that inſpired them, were defective in Skill, or in Care, ſo to write as to obtain this End, or that their Writings are an effectual Means to obtain it, which yet they cannot be unleſs they are plain and clear, as to the great things of Religion.

In ſhort, every wiſe Agent purſues his End by the moſt proper and effectual Means: Now ſurely to write plainly and not obſcurely, is the moſt proper means to inſtruct Men by Writing, and ſo the *Apoſtles* muſt have uſed this Means of Inſtructing in their Writings, or elſe they cannot be eſteemed wiſe Agents.

Ver. 4. ὁ θεὸς τοῦ αἰῶνος τούτου, *the God of this World*, &c.] Here obſerve, (1.) an *Hyperbaton*, the true ſenſe, and poſition of the words being thus, *Among whom are the Unbelievers, whoſe Eyes the God of this World hath blinded*, &c. Note (2.) that *Satan* here is called by St. *Paul* the God of this World, and *Epheſ. 6. 12. The Ruler of the Darkneſs of this World*, agreeably both to the *Jewiſh* and *Chriſtian* Notion; the firſt aſcribing to him the Dominion over all that were not of the Religion of the *Jews*, and introducing God ſpeaking to the Angel of Death or *Satan*, thus, (c) *Though I have made thee* κοσμοκράτορα *a Ruler among the Creatures of the Nations, thou ſhalt have nothing to do with this People, becauſe they are my Sons*; where alſo it preſently follows, *This is the Angel of Death, which is called Darkneſs.* And the *Chriſtians* allowing him to be Ruler over all that were not converted to *Chriſtianity*, and ſpeaking of that, as of the Diſpenſation which *delivered them from the power of Darkneſs into the Kingdom of Chriſt*, Col. 1. 13. 1 Pet. 2. 9. and *turned them from Satan unto God*, Acts 26. 18. And of the *Gentile* World, as walking before *according to the Prince of the Power of the Air, the Spirit that worketh in the Children of Diſobedience*, Eph. 2. 2. which had the *Fathers* conſidered, they would not have contended ſo ſtifly againſt the *Marcionites* and *Manichees*, that the God of the World here mentioned was the true God, as both (d) *Irenæus*, and (e) *Tertullian*, and as (f) St. *Auſtin* teſtifies, *almoſt all the Ancients did*; whereas indeed the true God is never repreſented in *Scripture* as the God of this World, but as the God of them who are called out of the World; nor is it the deſign of God, but of the Devil, to hide the glorious Light of the Goſpel from the World. d

Ibid. Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *who is the Image of God.*] Chriſt ſeems here to be ſtiled the Image of God, not in the ſenſe of *Theodoret*, as *being God of God*, but rather, as the Text inſinuates, with relation to the Goſpel, and his Mediatory Office, in which he hath given us many glorious Demonſtrations of the Power, Wiſdom, the Holineſs, Purity and Juſtice, the Mercy, Goodneſs and Philanthropy of God, *Tit.* 3. 4. e

Ver. 6. Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *the light of the knowledge of the glory of God.*] Here ſeems to be an Alluſion to the f

(c) *Buxtorf's Lexicon*, p. 2007.
(d) *Deus excæcavit mentes infidelium hujus ſeculi*, Iren. l. 3. c. 7.
(e) *Tertull. contr. Marcion.* l. 5. c. 11.
(f) *Quam quidem ſententiam plerique noſtrum ita diſtinguunt, ut Deum verum dicant excæcaſſe infidelium mentes.* Contra Fauſt. Manich. l. 21. c. 2.

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ſhining of the Face of *Moſes* after he had obtained his deſire of ſeeing the Glory of God, *Exod.* 33. 16, 19. upon which δεδόξασται ἡ ὄψις, *his face was made glorious*, Exod. 34. 29, 30. by reaſon of the Glory of God that he had ſeen. This now, ſaith St. *Paul*, belongs to us *Apoſtles*, the Glory of God ſhining more glorioufly in the Face or Perſon of Jeſus Chriſt, than ever it did in *Moſes*, and we *beholding with open face the glory of the Lord*, Chap. 3. 10. whereas the Children of *Iſrael could not ſtedfaſtly behold the glory of the face of Moſes*. Note alſo, that ἐν προσώπῳ is the conſtant reading of the *Greek Scholiaſts*.

g Ver. 10. Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, *that the life of Jeſus might be made manifeſt.*] It being a certain demonſtration that Chriſt is riſen and ſtill lives, that we who perſwade others to believe this, are enabled to do ſuch mighty wonders in his Name, and patiently and conſtantly to ſuffer ſuch fiery Trials by his Grace.

h Ver. 12. Ἐν ὑμῖν, *in you.*] As being made partakers of the vital efficacy of Chriſt in his Spiritual Gifts, and of an Aſſimulation to his Reſurrection by a Life of Holineſs, but not of the like Sufferings with us, 1 *Cor.* 4. 8, 10.

i Ver. 13. Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I ſpoken.*] Theſe words of *David* were ſpoken when *the ſorrows of death compaſſed him round about, and the pangs of Sheol caught hold upon him*, and yet he *believed he ſhould walk before God in the land of the Living*, Pſal. 116. 3, 9, 10. and therefore are applied by the *Apoſtle* in the Spiritual ſenſe of them to the Reſurrection, thus, That as *David* notwithſtanding all the Perſecutions which he ſuffered from the Hands of *Saul*, firmly believed he ſhould be preſerved, and raiſed to a Temporal Kingdom, ſo we *Apoſtles* believe that, after all our Sufferings for the Goſpel, we ſhall be raiſed and advanced to an Heavenly Kingdom.

k Ver. 14. Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *he that raiſed up the Lord Jeſus.*] Here *Schlictingius* obſerves two things, (1.) That our Lord *Jeſus* did not raiſe up himſelf, but was raiſed from the dead by the *Father*. (2.) That though *Chriſt Jeſus* ſhall raiſe us up, yet ſhall he do this not by his own power, but by the power received from the *Father*. Now here

1*ſt*, I acknowledge that the Reſurrection of our Lord is frequently aſcribed in Scripture to God the *Father*, Acts 3.26. & 13.32. & 17.31. *Rom.* 4.24. & 10. 9. 1 *Cor.* 6. 14. & 15. 15. *Gal.* 1. 1. *Eph.* 1.20. *Col.* 2.12. 1 *Theſſ.* 1. 9, 10. *Heb.* 13.20. 1 *Pet.* 1.3,21. And the reaſon of the *Chriſtian* Diſpenſation requires it ſhould be ſo, this being a Demonſtration that God the *Father* was ſatisfied with his Performances and Sufferings for us, and that he owned him as a true *Prophet*, and his beloved Son, in that he raiſed him from the dead; but then this is not ſo to be underſtood, as to exclude *Chriſt* wholly from the ſame Action, for he himſelf promiſed to do this, when he ſaid of the Temple of his Body, *Deſtroy this Temple, and in three days I will raiſe it up*, John 2. 19, 22. And that he did ſo, we learn from this, that after his Reſurrection *the Diſciples believed the word which Jeſus ſpake*, whereas, had he not raiſed up himſelf, they could not have believed his word.

Let it then be noted, That our Lord was *quickned by the Spirit*, 1 Pet. 3. 18. even by the Spirit by which he offered up himſelf, *Heb.* 9. 15. Since then this Spirit of God dwelt in Chriſt, and is by him communicated to all Believers, it is eaſie to be underſtood how Chriſt raiſed up himſelf, and yet was raiſed up *by the power of God*, as the *Holy Ghoſt* is ſtiled, *Luke* 1. 35. Thus alſo the Reſurrection of the Juſt is aſcribed to God the *Father*, Acts 26. 8. 1 *Cor.* 6. 14. *Heb.* 11. 19. 2 *Pet.* 1. 3. and yet the ſame Reſurrection is frequently aſcribed to Chriſt, *John* 5. 28. & 6. 39, 40. & 11. 27. 1 *Cor.* 15. 21, 22, 25, 26. *Rom.* 14. 19. *Rev.* 3. 18. and this he will effect *by the power he hath in himſelf*, John 5. 26. *by himſelf*, John 6.47,54. *I will raiſe him up at the laſt day*; by his word, *The dead ſhall hear the voice of the Son of God and live*, John 5. 28. by the *power by which he is able to ſubdue all things to himſelf*, Philip. 3. 21. Now to raiſe the dead being a thing proper to God himſelf, *Rom.* 4. 7. *Acts* 26. 8. an inſtance of the power of God, *Matth.* 22. 29. and the belief of it being *faith in God*, Heb. 11. 19. 1 Pet. 1.3. whoſoever hath the power of raiſing all Men from the dead, muſt have the power of God; The Godhead, *the energy of the power of the might of God*, Eph. 1. 19. and the wholefulneſs of the Godhead dwelling in him; and if Chriſt did receive this power from the *Father*, he muſt receive it from him by the Communication of the Godhead to him.

Ver. 16. Ὁ ἔσω ἄνθρωπος, *the inward man.*] l Hence we learn, That the diſtinction betwixt the outward and inward Man, is not of the ſame import with that of the Old and the New Man, *Rom.* 6. 6. *which is renewed after the Image of God in Righteouſneſs and Holineſs*, Eph. 4. 22. Col. 3. 9, 10. but the *outward man that periſheth* ſignifies only the Body, the *inward* is only the Mind or Spirit which is in Man; ſo that when the *Apoſtle* ſaith in the Perſon of a Man under the Law, *I delight in the Law of God after the inward Man*, Rom. 7. 22. he ſaith nothing which intimates that the Perſon ſpeaking was *renewed in the ſpirit of his mind*, but only that his Mind was inclined to obey the Law

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Law of God, though through *the Law in his Members warring againſt it*, he was *led captive to the Law of Sin.*

m Ver. 27. Βάρος δόξης, *weight of glory.*] The Hebrew word כבד which anſwers to βάρος, *weight*, ſignifies not only Multitude, but Greatneſs, and in the *Rabbins*, as well as Scripture, *honourable.* So Gen. 18. 20. *Their ſin was* כבדה מאד *very great.* See *Gen.* 50. 11. *Exod.* 9. 3. Honourable, ſo *Exod.* 20. 12. כבד *Honour thy Father and thy Mother.* See *Deut.* 28. 58. So that this word may ſignifie the Magnificence, the Abundance, and the Honour of the Future Glory which is prepared for the Chriſtian Sufferer.

Ver. 18. Note hence, That it is not only lawful, but even laudable, after the Example of the *Apoſtles*, in our Actions and Sufferings, to have reſpect to the Recompence of Reward, that being by the Wiſdom of the *Holy Ghoſt* propounded as our Encouragement to do and ſuffer theſe things. n

CHAPTER V.

Verſe 1. FOR we know, that if our earthly houſe of this Tabernacle were diſſolved, we have [*provided for us,*
a *at the reſtoring of it,*] a building of God, an Houſe not made with hands, eternal in the Heavens.

2. For in this [*Tabernacle*] we groan earneſtly, deſiring
b b to be cloathed upon with our houſe, which is from Heaven.

c 3. [*We are, I ſay, deſirous of this,*] c If ſo be that, [*or ſeeing that, at the Reſurrection*]
d being cloathed, we ſhould not be found d naked, [*or with a Body uncloathed, as we have here.*]

4. For we that are in this Tabernacle do groan, being burthened, not for that [*through impatience under our Sufferings*] we would be uncloathed, [*by putting off the Body,*] but [*as deſiring v. 2. to be*] cloathed upon [*with our Celeſtial Body,*] that mortality might be ſwallowed up of life.

e 5. e Now he that hath wrought us for the ſelf ſame thing, [i. e. *hath wrought in us this earneſt deſire,*] is God, who hath alſo given to us the earneſt of the Spirit, [*whereby we are ſealed up to the day of Redemption*, Eph. 4. 30. *and wait for the Redemption of the Body*, Rom. 8. 23.]

6. Therefore [*having this earneſt of the Spirit,*] we are always confident, knowing, [Gr. *being therefore always confident and knowing*] that whilſt we are at home in the body, we are abſent from the Lord.

7. [For [*whilſt it is thus with us*] we walk by faith [*only,*] not by ſight.]

f 8. f We are confident, I ſay, and willing, [*we in this confidence are willing,*] rather to be abſent from, [*or travel out of,*] the Body, and to be preſent with the Lord, [*or at home with him.*]

9. Wherefore we labour that whether [*we be*] preſent [*in,*] or abſent [*from the body,*] we may be accepted of him [*at his Appearance.*]

10. For we muſt all appear before the Judgment Seat of Chriſt, that every one may
g [*then*] receive the things done g in his body, [*or by the body,*] according to what he hath done, whether it be good, or bad.

11. Knowing therefore the terror of the Lord, we perſwade men [*to believe we act in all ſincerity and truth, when we propound theſe things to them,*] but [*in this*] we are made manifeſt to God, and I truſt alſo [*we*] are made manifeſt in your Conſciences, *and have given you good aſſurance that we act ſincerely.*]

12. For we commend not our ſelves again unto you, [*as if we doubted of your good opinion of us,*] but [*we ſay theſe things to*] give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them which glory in appearance, and not in heart, [*or truth and ſincerity, but either of other men's labours*, 2 Cor. 10. 15. *or of things not really done by them*, 2 Cor. 11. 12——21.]

13. For whether we be beſides our ſelves, [*tranſported in ſpeaking of our Raptures, Extaſies, and Viſions,*] it is to [*do ſervice to*] God; or whether we be ſober [*in our Diſcourſes, not deſiring that other ſhould think of us above what they ſee in us*, 2 Cor. 12. 6.] it is for your ſakes.

14. For the love of Chriſt conſtraineth us, [*thus to promote his glory, and to ſeek your good,*] becauſe we thus judge, that if one died for all, then were all dead; [i. e. *obnoxious to death, and condemned to it for ſin.*]

15. And that h he died for all, that they h
who live [*by his death*] ſhould not henceforth live unto themſelves, but unto him that died for them, [i. e. *for their ſins,*] and roſe again [*for their juſtification*, Rom. 4. 24, 25.]

16. Wherefore henceforth know we no man after the fleſh, [i. e. *according to carnal intereſts, the Riches, Honours, Pleaſures, and Advantages of this World*, 2 Cor. 1. 17. & 10. 2.] yea, though we have known Chriſt after the fleſh, [*expecting him as a Temporal King, and hoping for great Advancements in his Kingdom, as being his Diſciples,*] yet now henceforth i know we him [*ſo*] no i
more.

17. [*And*

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17. [*And so it is with all his sincere Votaries*;] Therefore if any man be in Christ, he is [*become*] a new Creature, old things are passed away, [*his affection to all temporal and carnal things*;] behold all things are become new [*in him.*]

18. And all [*these*] things [*belonging to the new Creation, this change of our Affections, this constraining Love,*] are of God who hath reconciled us to himself by Jesus Christ, and hath given, [*or committed*] to us the ministry of Reconciliation.

19. To wit, that God was in Christ reconciling the World to himself, [*and*] not imputing their [*former*] trespasses unto them, and hath committed to us the Word of Reconciliation.

20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye k reconciled to God. k

21. For he hath l made him to be [*a*] sin [*offering*] for us, who [*himself*] knew no sin, that we might be made [*righteous with*] the righteousness of God in him. l

Annotations on Chap. V.

a Verse 1. Οἰκοδομὴν τῆ Θεῦ ἔχομεν, *we have a building of God.*] It was the Doctrine of the (a) *Platonists*, That the Soul was a kind of Being which could not well subsist, or act without a Body, and therefore after her Separation from the Body, wanted some *Vehicle* or *Cloathing*, by which she might subsist, and act; and this *Notion was embraced* by *Origen*, and this Text was accordingly interpreted by him; See the Note on 1 *Cor.* 15. 44,45. And according to this Notion good *Christians*, assoon as they depart this life, are not found naked, but *cloathed with their house from Heaven*, which at the Resurrection shall be the ἐπένδυμα, or *cloathing* of their raised Bodies, which renders them immortal. But the *Apostle* cannot here be supposed to mean, that assoon as ever good *Christians* die, they shall be cloathed upon with this House, which is from Heaven, but only that they shall be so at the Resurrection. For (1.) we *Christians*, saith he, *groan earnestly, desiring to be cloathed upon with this house*, v. 2. Now, saith the same *Apostle*, *we our selves groan within our selves, waiting for the Adoption, that is, the Redemption of the Body*, Rom. 8. 23. (2ly,) They *groaned to be cloathed upon, that mortality might be swallowed up of life*, v. 4. Now *when this corruptible shall have put on incorruption, and this mortal immortality, then* only *shall be brought to pass the saying that is written, Death is swallowed up of victory*, 1 Cor. 15. 54.

b Ver. 2. Ἐπενδύσασθαι, *to be cloathed upon.*] By putting over this mortal Body, an incorruptible and eternal House. The *Jews* say, that *Adam* in his first Creation, being made ἐν' ἀφθαρσίᾳ *for incorruption*, Wisdom 1. 23. his Body was covered from Corruption *Veste Onychina*, with a cloathing like in colour to the Nail of the Hand. Accordingly the *Apostle* represents the future Bodies raised incorruptible, as cloathed with an immortal Covering, 1 *Cor.* 15. 53, 54.

Ver. 3. Εἴγε καὶ, *if so be.*] That these c words may be also rendred *since*, and *seeing that*, is evident from Scripture, and good Authors. Thus here v. 4. εἰ signifies *quandoquidem*, so εἴγε ἠκούσατε, *seeing ye have heard*, Eph. 3. 2. See the Note there. And again, *Eph.* 4. 1. Or else retaining our own Version, we may give this sense to the words, *If so be that* [then] *we shall be found cloathed* [with our Celestial Bodies, and so fitted for a blessed immortality,] *and not* [as the wicked] *naked*, [and without this heavenly building.]

Ib. Γυμνοὶ, *naked.*] i.e. not cloathed upon with d another Body. So 1 *Cor.* 15. 37. thou sowest γυμνὸν κόκκον *naked grain*, not covered with a Blade, or cover of Chaff, as when it riseth up out of the Earth it is, or with a Cod, as in Beans, Pease, and Lintels. And accordingly the (b) *Rabbins* introduce a *Samaritan* or *Gentile*, enquiring of *R. Meir*, *Whether the dead rise naked or cloathed?* and him answering thus, That *Pease which are sown naked, arise cloathed, or covered with a Cod, and much more the dead:* But then they seem to restrain this to the Just, saying, that *the Just shall rise cloathed.*

Ver. 5. Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦ- e το, *he that hath wrought us for the self same thing.*] Hence it appears there is no ground for that dangerous Opinion, that the *Apostle* here speaks as one that believed the General Resurrection and Advent of our Lord to Judgment would be suddenly; for this Perswasion being false, the *Apostle* could not in this sense say, *We know that if this earthly Tabernacle were dissolved, we have* [immediately]

(a) Σχῆμα ἄλλο ὁμοειδὲς τῷ αἰδίῳ τότε μετὰ τῆς ἐνδεδυμένην ἐκδημίαν ἔχειν ἐκδεδεμένον καὶ ψυχὴν ἀσώματον ἀπὸ παλαιονικῶς ἀποφαίνεται αὐτῶν. τὸ δὲ γυμνὰ καὶ ἀπὸ τοῦ κόσμου ἀποίκησιν ὀχήματος αὐτὴν δεῖσθαι, καὶ περιβολῆς λέγειν ὡς ἐπὶ δυνάμεθα καλαχθῆναι γυμνῶν. Method. ap. Phot. p. 930.

(b) *Pirk. Eliezer.* c. 30. p. 80. *Midrash Coheleth.* c. 5, 11.

diately] *a building of God*, i. e. an heavenly Body to put on. God could not *work them up* to this deſire, that they might not be uncloathed, *i. e.* not die, but live to the Reſurrection to be then cloathed upon; nor could the *Apoſtle*, conſiſtently with this Perſwaſion, introduce the ſame Chriſtians willing to be *abſent from the Body, that they might be preſent with the Lord.* Moreover, in the preceding Chapter, *v.* 14. he plainly ſays that they expected *to be raiſed up by Jeſus* from the dead, and therefore muſt expect to die. See the Note on 1 *Theſſ.* 4. 15.

f Ver. 8. Θαῤῥοῦμεν δέ, *we are confident.*] i. e. We have not only confidence at his appearance, *John* 2. 28. but always even in death it ſelf, that though it renders us abſent from the Body, it will bring us home to *Chriſt*, and to a nearer fruition of him. Only here note, That according to the Doctrine of all the *Ancients*, the Souls of pious Men are not aſſumed into the higheſt Heavens, or the immediate Preſence of God and Chriſt, inſtantly upon their departure hence, for thus only we ſhall be *ever preſent with the Lord*, 1 *Theſſ.* 4. 16, 17. when by the power of God, at the laſt Trump, we ſhall be raiſed up *to meet him in the Air*; this Promiſe being made at his ſecond Coming to receive his Diſciples to himſelf, that *where he is, they may be alſo*, John 14. 3. But yet, according to all Antiquity, the Souls of pious Men, in the mean time, are *in the place appointed for them* Ἐνδημεῖν πρὸς τὸν Κύριον *with the Lord*, that is, with him *in Paradiſe*, where they enjoy the ſight and converſation of their Saviour by way of Viſion: For *Paul, and the reſt of the Apoſtles*, ſaith (c) *Polycarp, are in the place appointed for them with the Lord. Not only in Heaven*, ſaith (d) *Irenæus, but in Paradiſe alſo our Saviour ſhall be ſeen, as Men are worthy to behold him*: And this doth (e) *Pſeudo-Juſtin* gather from this very place, That *the Souls of the Juſt go to Paradiſe, and converſe there with Chriſt by viſion.*

g Ver. 10. Τὰ διὰ τοῦ σώματος, *the things done by the Body.*] Some Manuſcripts read τὰ ἴδια τοῦ σώματος, propria corporis, *the things proper to the Body*; ſo the Vulgar *Latin*: both Readings do ſufficiently confute the Doctrine of the Roman *Purgatory*, and their Prayers for the Dead, as teaching Men ſhall receive hereafter, not according to the Prayers of others for them, when they are out of the Body, but according to what they themſelves have done in the Body. Now it is ſure, that what the Living do of this kind for them after death, they themſelves do not in the Body, and ſo no account will be had of it in the great Day. And why ſhould they ſuffer before ſuch dreadful Pains in Purgatory, who afterwards muſt receive Rewards or Puniſhments, according, not to what they have ſuffered there, but according to what they have done in the Fleſh? The *Fathers* here do farther note,

1*ſt*, That the ſame Body which was diſſolved, ſhall be raiſed again, and not another; it being abſurd to think that one Body ſhould ſin, and yet another ſhould be puniſhed for it; one Body ſuffer, another ſhould be crowned for it: So *Methodius*, *Chryſoſtom*, and *Theophylact.*

2*ly*, That the Soul is to receive its Retributions with the Body, and not without it, according to (f) *Methodius*, (g) *Theodoret*, and (h) *Hilary the Deacon*, who paſſeth under the Name of St. *Ambroſe.*

Ver. 15. Καὶ ὑπὲρ πάντων ἀπέθανεν, *and he died for all.*] Here obſerve, g

1*ſt*, That Chriſt died for all, all that were dead, all who are by his Death engaged to live to him; as all to whom the knowledge of the Goſpel is vouchſafed, are.

2*ly*, That they do certainly miſtake the meaning of theſe words, *then were all dead*, who thus interpret them, (i) *then were all obliged to be dead to ſin*: For (1.) in theſe two Verſes, the word ἀπέθανον, *dead*, is four times uſed, once before, and twice after theſe words, *then were all dead*, and both before, and after, it undeniably ſignifies Death in the proper acceptation of the word: who then can think that the ſecond time in the ſame Sentence, it ſhould import only an obligation to die to ſin, or to our ſelves? Whenſoever in the *Scripture* it bears a *Metaphorical* ſenſe, ſome other word is joyned to it, which doth inforce that ſenſe; as when we are ſaid to *die to ſin*, Rom. 6. 2. *to die with Chriſt*, Rom. 6. 8. Col. 2. 20. *to die to the Law*, Gal. 2. 19. *to die to the World*, Gal. 6. 14. Col. 3. 3. Here therefore nothing being added to it to inforce

(c) Εἰς τὸ ὀφειλόμενον αὐτοῖς τόπον εἶναι ἐνδημεῖν τῷ Κυρίῳ. Ep. § 9.

(d) Παλαχοῦ γὰρ ὁ Σωτὴρ ὀφθήσεται καθὼς ἄξιοί ἐσμεν οἱ ὁρῶντες. Iren. l. 5. c. 36.

(e) Ἔνθα σωτηρία τε καὶ θέα ἀγγέλων τε καὶ Ἀρχαγγέλων· καὶ ὁπλασίαν ἡ καὶ τοῦ Σωτῆρος χεῖσε κατὰ τὸ εἰρημένον, ἐνδημοῦντες ἐκ τοῦ σώματος, καὶ ἐνδημοῦντες πρὸς τὸν Κύριον. Pſeud. Juſtin. Qu. & Reſp. 75.

(f) Οὐδὲ γὰρ γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τοῦ σώματος νομίζει ταῦτα. Method. apud Oecumen. in loc.

(g) Ἔδειξε δὲ καὶ τὰς πλανώμενας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων ἀναχωρούσας τὰς ἀνταδόσεις. Theodoret.

(h) *Si judicante Chriſto unuſquiſque noſtrum facta corporis recipiet, non utique ſine corpore adjudicabitur bono aut malo.* Hilar. (i) *Eſthius, Schlichting.*

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that sense, it must be deemed alien from the Text.

i Ver. 16. Οὐκ ἔτι γινώσκομεν, *we know him so no more.*] It is manifest that the *Disciples*, whilst *Christ* was with them, were much addicted to those Temporal Interests, still *striving*, and *contending who among them should be the greatest in Christ's Kingdom*, Luk. 9. 46. & 22. 24. asking *to sit one at his right hand, the other on his left hand in his Kingdom*, Mark 10. 37. and saying, *We have left all, and followed thee, what shall we have therefore?* Matth. 19. 27. and presently after his Resurrection enquiring, *Wilt thou now Lord restore the Kingdom to Israel*, Acts 1. 6. These Expectations, saith the *Apostle*, we have now laid aside, and serve Christ only for Spiritual and Eternal Advantages. Or we may interpret these words thus: We know, (i.e. *respect*) no Man according to the Flesh, (i.e. *according to his Circumcision, or his Nation,*) as being an *Israelite*, or *of the stock of Abraham*, as knowing that *in Christ Jesus neither Circumcision availeth any thing* ——— *but a new Creature*, Gal. 6. 15. and though we *Jews* at first knew Christ according to the Flesh, adhering to Circumcision and the Law, even after Faith in Christ, yet now we do not so; but all these *old things are now passed away*, we being *dead to the Law, that we might live to God*, Gal. 2. 20. and serving him now *in newness of Spirit, not in the oldness of the Letter*, Rom. 7. 5.

k Ver. 20. Δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ, *be ye reconciled to God.*] Here is observable, against the *Socinians*, a double Reconciliation; 1*st*, a Reconciliation of God to us; for *God was in Christ reconciling the World to himself* through him; and that not by renewing our Natures, but by *not imputing our Trespasses to us.* This Reconciliation was affected, saith the next Verse, by making Christ a Sin-offering for us, *that we might be made the Righteousness of God in him*, and this Reconciliation is followed with an Exhortation on our parts *to be reconciled to God.*

Object. But *Crellius* objects, That the Reconciliation here mentioned is ascribed to God, and so it cannot be the appeasing of his Anger by making any Satisfaction to him; for can it be supposed, saith he, that God, being angry, should appease himself, and that by making Satisfaction by another to himself.

Answ. I answer, That the Text doth not barely say, *God reconciled us to himself*, but that he was reconciling the World to himself in Christ, that is by Christ, as the Means of our Reconciliation, or as the Sin-offering by which this Reconciliation was procured. It therefore is not necessary that these words should import, that God being angry, should appease himself, but only that he should declare himself so far appeased by Christ's Sufferings for us, and so well satisfied with his Blood shed for the Remission of our Sins, that he would not impute those Sins to any that believed in him. The Blood of Christ made a Sin-offering, making Atonement for us, as the Blood of the Sin-offering under the Law made Atonement for the Sinner, and procured the forgiveness of his Sins; and if under the Law Satisfaction was made by the Sinner to God, by a Beast of his own appointing, why may it not be made under the Gospel by a *Saviour* of his own sending?

Ver. 21. Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *he made him sin for us.*] The words here being *sacrifical*, must be explained by their use in the old Law, when applied to Legal Sacrifices. Now the word ἁμαρτία, which we render *sin*, is used there customarily for *a Sin offering*: So the Law of *the Sin offering* is ὁ νόμος τῆς ἁμαρτίας, Lev. 6. 25. the Bullock appointed for a Sin offering is, τὸ μοσχάριον τὸ περὶ ἁμαρτίας, ὁ μόσχος ὁ περὶ ἁμαρτίας, *the Bullock of Sin*, Exod. 29. 36. Lev. 4. 8, 20. The Goat to be sacrificed for Sin is ὁ χίμαρος ὑπὲρ ἁμαρτίας, *the Goat of Sin*, Lev. 4. 29. To make such a Beast a Sin offering for the People, is in the Sacrifical Phrase ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it sin*, Lev. 4. 20. & 9. 7. & 14. 18. & 15. 19. Numb. 6. 11, 16. & 8. 12. It cannot therefore be doubted, but that ποιεῖν γὰρ ἡμῶν ἁμαρτίαν τὸν Χριστὸν, doth signifie here *to make Christ a Sin-offering, or Sacrifice for sin for us.* The end for which he was thus made a Sacrifice is this, *that we might be made the Righteousness of God in him*; i. e. that we might be justified by God, or might obtain forgiveness of sins, through faith in the blood of this Sin offering. For δικαιοσύνη Θεοῦ, *the Righteousness*, or *the Justification of God*, in St. *Paul's* stile, still signifies the Righteousness of Faith, in Christ dying, or shedding his Blood for us; as in these words, δικαιοσύνη γὰρ Θεοῦ, *for the Righteousness of God in him is revealed from faith to faith, as it is written, the just shall live by his faith*, Rom. 1. 17. Again, δικαιοσύνη Θεοῦ, *the Righteousness of God without the Law is manifest—to wit, the Righteousness of God through faith of Jesus Christ*, Rom. 3. 20, 21. And Chap. 10. 3, 4. *For they not knowing τὴν δικαιοσύνην τοῦ Θεοῦ, the Righteousness of God, and going about to establish their own Righteousness, have not submitted τῇ δικαιοσύνῃ τοῦ Θεοῦ to the Righteousness of God. For Christ is the end of the Law for Righteousness*, that is, Justification, *to every one that believeth*, Philip. 3. 9. *That I may be found in him, not having my own Righteousness, which is of the Law, but that which is by the Faith of Christ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, the Righteousness*

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neſs of God by faith. The Interpretation therefore given in the Paraphraſe is very agreeable to *Scripture*, whereas the Gloſs of the *Socinians* puts a continual force upon the words: for where in *Scripture* doth ποιῶν ἁμαρτίαν ſignifie *to treat an innocent perſon as a ſinner?* where is it that *to be made the Righteouſneſs of God in Chriſt*, doth ſignifie our being made new Creatures, or our being ſanctified? where doth God's *reconciling us to Jeſus Chriſt*, import his converting the World to himſelf by Chriſt as his *Ambaſſador?* why is God ſaid *not to impute to Men their Treſpaſſes* by the preaching of Chriſt, who preached *only to the loſt Sheep of the Houſe of Iſrael*, rather than by the preaching of the *Apoſtles* to the whole *Gentile* World? How was he *made ſin* more than they, if he were only treated as a Sinner on the account of the ſame Doctrine, which they equally preached, and ſuffered for? And why may not Men be ſaid to be *made the Righteouſneſs of God* in the *Apoſtles*, as well as in *Chriſt*, if this only imports our being converted, and ſo made righteous by the Doctrine they, as well as he, deliver'd?

CHAPTER VI.

Verſe 2. WE then, as workers together with him, [1 *Cor.* 3. 9. *and his Ambaſſadors*, 2 Cor. 5. 20.] beſeech
a you alſo that ye receive not the a grace of
b God in b vain.
c 2. For he ſaith, [*Iſa.* 49. 8.] c I have heard thee in a time accepted, [i. e. *of favour and acceptance*,] and in the day of Salvation have I ſuccoured thee: behold, now is the [*well*] accepted time, now is the day of ſalvation, [*when God ſends his Miniſters to preach, and offer it to you*, 2 Cor. 5. 20.]

3. [*Which we are careful ſo to preach as becomes workers with God*, v. 1.] giving no [*juſt*] offence in any thing, that the Miniſtry be not blamed.

4. But in all things approving our ſelves as the Miniſters of God, in much patience,
d d in afflictions, in neceſſities, in diſtreſſes.

5. In ſtripes, in impriſonments, in tumults [*raiſed againſt us for preaching the Goſpel*,] in labours, in watchings, in faſtings, [i. e. *in conſtant enduring all ſorts of Sufferings, and exerciſing all kinds of Self-denial, for the Goſpel's ſake.*]

6. By pureneſs [*of converſation*,] by knowledge [*of the Divine Myſteries*,] by long ſuffering [*under all Provocations*,] by kindneſs [*towards all men*], by the [*various gifts of the*] Holy Ghoſt, by love unfeigned.

7. By the Word of Truth [*preached*,] by the power of God [*confirming it*, Rom. 15. 19.] by the Armour of Righteouſneſs [*which covers and protects us, when aſſaulted*;] on the right hand [*by proſperous*,] and on the left [*by adverſe Events.*]

8. By [*going through the various Conditions of*] honour and diſhonour; by [*going through*] evil report, and good report, [*being looked upon by the wiſe men of the world*] as deceivers, and yet [*being*] true [*diſpenſers of the word of life to them.*]

9. As unknown [*and obſcure Perſons*,] and yet well known [*by the powerful works we perform*;] as dying daily [*by our continual Perſecutions*,] and [*yet*] behold we live; as chaſtned, and [*yet*] not killed.

10. As ſorrowful [*in outward appearance*,] yet always [*inwardly*] rejoycing; as poor [*in the concernments of the world*,] yet making many [*truly, and ſpiritually*] rich; as having nothing, and yet poſſeſſing all things [*in contentedneſs of mind*, Philip. 4. 18. *in the favour of that God who giveth all things richly to enjoy*, 1 Tim. 6. 17. *in Chriſt Jeſus who is all in all*, Col. 3. 11. *and in whom we are bleſſed with all ſpiritual bleſſings*, Eph. 1. 3. *and in the promiſe to inherit all things*, Rev. 21. 7.]

11. O ye Corinthians, our mouth is [*freely*] open to you [*in ſpeaking well of you*, Chap. 7. 4.] our heart [*and our affection*] is enlarged [*to you.*]

12. Ye are not ſtraitned in us, [*you have a large room in our hearts*,] but you are ſtraitned [*rather*] in your own bowels [*of affection to us.*]

13. Now for a recompence in the ſame [*kind*,] I ſpeak as to my Children, be ye alſo enlarged [*in your affections to me your ſpiritual Father.*]

14. e Be ye not unequally yoked together with unbelievers, [*do not joyn with them in their Idol Feaſts, and Heatheniſh Rites, or in the Matrimonial yoke:*] for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? e

15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an Infidel?

16. And what Agreement hath the Temple of God with Idols? [*you therefore muſt have none with them*,] for ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in [i. e. *among*] them, and I will be their God, and they ſhall be my People.

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17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive [*and accept*] you.

18. And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.

Annotations on Chap. VI.

a Verſe 1. Χάριν τοῦ Θεοῦ, *the Grace of God.*] The Grace of God in *the O. Teſtament* imports his Favour and kind Affection to us; and in this ſenſe it is ſaid in general, *a good man obtaineth*, Ratzon, רָצוֹן יְהוָה, *favour of the Lord*, Prov. 3. 34. & 12. 2. or in particular, that ſuch a pious man found חֵן χάριν *grace in the ſight of God*, 2 Sam. 15. 25. Gen. 25. Exod. 3. 6. 8. for as when it is ſaid, that *Joſeph found grace in his Maſter's ſight*, the meaning is, his Maſter ſhew'd favour to him; and when 'tis added, that *the Ægyptians found grace in the ſight of Joſeph*, the meaning is, he was inclined to ſhew favour to them, and grant them Corn for their ſubſiſtence; So when the Scripture ſaith, that pious Perſons *found grace in the ſight of God*, the Phraſe muſt ſignifie God's inclination to ſhew Mercy, and bear a kind Affection to them. The Grace of God in the *New Teſtament*, when it is not uſed to ſignifie the miraculous Gifts of the *Holy Ghoſt*, bears generally the ſame ſenſe; as when the *Angel* ſaith to *Mary*, *Thou haſt found grace with God*, Luke 1. 30. St. *Stephen* of King *David*, that *he found grace with God*, Acts 7. 46. St. *Luke*, that *Jeſus encreaſed* χάριν *in grace with God and Man*, Luke 2. 52. when *Paul* and *Silas* are ſaid to be *commended to the grace of God for the work of the Miniſtry*, Acts 13. 3. & 14. 26. & 15. 40. this being done by their Prayers to God for his favour and aſſiſtance in that work. When Men are ſaid to be *juſtified by the grace of God*, Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and ſo have forgiveneſs of their ſins, *according to the riches of his grace*, it muſt import the ſame; for Juſtification and Forgiveneſs of Sin are Acts of God's free Grace and Favour to the Sinner. When it is ſaid that *we are ſaved by the grace of our Lord Jeſus*, Acts 15. 11. *by grace ye are ſaved, not of works, by grace we are ſaved through faith*, Eph. 2. 8, 9. Seeing this is ſpoken to Men yet alive, and ſo oblig'd *to work out their ſalvation with fear and trembling*, it cannot mean they were actually ſaved, but only that they were called to a ſtate of Salvation, enjoy'd the means, and were put in the way of Salvation by Grace, according to thoſe words of the ſame *Apoſtle*, *He hath ſaved us, and called us with an holy Calling, not according to our works, but the grace given us in Chriſt Jeſus*, 2 Tim. 1. 9. and to be thus ſaved by grace, is to be ſaved by the mercy and favour of God to us, according to thoſe words of the *Apoſtle*, *When the kindneſs and love of God our Saviour to man appeared, not by works of righteouſneſs which we have done, but by his mercy he ſaved us*, Tit. 3. 4, 5. it being purely of the mercy, and the grace of God that any *Nation* is called to the Knowledge of Salvation by Chriſt. When the Grace of God is ſaid to have *abounded towards us*, Rom. 5. 15, 20. & 15. 16. that Grace is ſtiled *the free Gift of God*. When St. *Paul* ſaith, *by the grace of God I am what I am*, 1 Cor. 15. 10. that he was *called by his grace*, Gal. 1. 15. and that *the grace of God was abundant to him*, 1 Tim. 1. 13, 14. he himſelf interprets this of God's great Mercy to ſo great a Sinner. When he ſaith, *I do not fruſtrate the grace of God*, Gal. 2. 21. this he interprets to be God's favour to Mankind, in ſending his Son to die for us. *The exceeding riches of his grace*, Eph. 2. 7. is God's great kindneſs to us in Chriſt Jeſus; and *by the grace of God* it is that *Chriſt taſted death for every man*, 2 Tim. 1. 9. Hebr. 2. 9. Hence is this Goſpel ſtiled, *the grace of God which brings ſalvation*, Tit. 2. 11. *the grace of God which is able to build us up*, and procure us *an inheritance among them that are ſanctified*, Acts 20. 32. This alſo muſt be the import of the word, when the *Apoſtles* exhort their Converts to *continue in the grace of God*, Acts 13. 43. and when they inform us, that *God confirmed the word of his grace by doing ſigns and wonders*, Acts 14. 3. and that *the law came by Moſes, but grace by Jeſus Chriſt*, John 1. 17. See the Notes on *Heb.* 12. 28. & 13. 9. *James* 4. 6.

Ibid. Μὴ εἰς κένον τ χάριν δέξασθαι, *not to receive this grace in vain.*] This we do, (1.) when we do not obtain the end for which it was deſigned, *viz. to teach us, denying all ungodlineſs and worldly luſts, to live righteouſly, ſoberly, and godly in this preſent world*, Thus thoſe Oblations, which are not acceptable to God, are ſtiled *vain Oblations*, Iſai. 1. 13. and the Worſhip which is not according to his will, *vain Worſhip*, Matth. 15. 9. becauſe this Worſhip, and theſe Oblations, though deſigned to procure God's favour, will not do it. (2.) When we receive no benefit by the Grace received, and it conveys no Pardon or Salvation to us; ſo upon ſuppoſition, that there will be no Reſurrection b

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ſurrection, *your faith is in vain*, 1 Cor. 15. 17. and if you retain it not, *ye have believed in vain*, v. 2. So to *labour in vain*, and *run in vain*, Gal. 2. 2. & 4. 11. is to do theſe things without profit to them, for whoſe ſakes they are done: And thoſe are called *vain queſtions* and *vain words*, Tit. 3. 9. and Matth. 12. 36. which are unprofitable.

c Ver. 2. Καιρῷ δεκτῷ ἐπήκουσά σου, *I have heard thee in a time acceptable.*] Theſe are the words of God the *Father* to Chriſt, ſignifying that he had accepted his Interceſſion for the Converſion of the *Gentiles*, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, *for a Covenant to the Nations, a Light to the Gentiles, and his Salvation to the ends of the Earth*, Iſa. 49. 6, 8. And ſo the (a) *Jews* interpret them. That Salvation either in the *Prophet* ſpeaking of Chriſt, *as the Salvation of the ends of the Earth*, or in the *Apoſtle* ſpeaking *of the Day of Salvation*, ſhould mean the deliverance of the *Chriſtians* from the perſecuting *Jews*, is very improbable in it ſelf, and is confuted by thoſe words, *Now is the day of Salvation*; for *Chriſtians* then groaned under Perſecution both from *Jew* and *Gentile*; and the deſtruction of *Jeruſalem*, which is ſuppoſed to have brought this deliverance to the *Chriſtians* from the perſecuting *Jews*, was fourteen years after the writing this *Epiſtle*.

d Ver. 4. Θλίψεσι] Say ſome, imports Afflictions in the general; Ἀνάγκαις more grievous Troubles; Στενοχωρίαις ſuch Preſſures as reduce us to the greateſt ſtraits. See *Chap.* 4. 8, 9.

e Ver. 14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις, *be not unequally yoked with unbelievers.*] Here note that theſe words cannot be duly brought to prove that *Chriſtians* muſt not communicate with vicious Perſons at the Table of the Lord, though they be *Chriſtians* in Profeſſion, ſince the *Apoſtle* only ſpeaks of *unbelievers*. (2.) The *Apoſtle* here uſeth the very words by which the Prophet *Iſaiah*, Chap. 52. 11. exhorts the *Jews* to preſerve themſelves in *Babylon*, from the contagion of their Idolatry, and by which St. *John* exhorts all *Chriſtians* not to partake of the Sins, or the Spiritual Whoredoms of the *Beaſt*, Rev. 18. 4. He therefore cannot be ſuppoſed to forbid all *Chriſtians*, all converſe even with the Unbeliever, for he permits the believing Husband to live with the unbelieving Wife, and will not ſuffer the believing Wife to depart from her unbelieving Husband, 1 Cor. 7. 12, 13. he therefore only doth forbid communion with them in actions proper to them as *Heathens*, and alien from the Profeſſion of *Chriſtianity*, viz. their Feaſtings and Sacrifices in the *Idol Temples*, 1 Cor. 8. 10. & 10. 21. And by Analogy, he alſo may be ſuppoſed to forbid *Chriſtians* to marry with an Unbeliever, for this was always held unlawful for the *Jews* to marry with an (b) *Heathen*, till they became *Proſelytes* to their Religion: For they looking upon themſelves as *the pure ſervants of God*, Neh. 2. 20. See Note on 1 *Cor.* 7. 14. thought it a Corruption of the Holy Seed to marry *with the People of the Earth*; and hence, when this was done, *Ezra* complains παρήχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τῆς γῆς, *the holy Seed was mixed with the People of the Earth*, Ezra 9. 9. Now the *Chriſtians* being made an *holy Nation*, a *peculiar People*, the holy Temple in which God by his Spirit dwelt, it ſeemeth as unfit that they ſhould marry with *Heatheniſh Idolaters*; and therefore to ſuch of them as were free, the *Apoſtle* ſpeaks thus, *Let them marry only in the Lord*, 1 Cor. 7. 39. *i. e.* to one of their own Religion: the marriage with an *Infidel* being the cloſeſt Conjunction with them, ſubjecting them many times to a neceſſary abſtinence from *Chriſtian* Aſſemblies, and to continual Temptations to *Apoſtacy*, or compliance with their evil Manners.

Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a Father.*] Theſe words are not to be found in *Jer.* 31. 1, 9. but they are the words of God to *Solomon* the Ruler of his People, Δικαστὴν υἱῶν σου καὶ θυγατέρων, *a Judge over his Sons and Daughters*, Wiſd. 9. 7. and they begin thus, τὸ δὴ λέγει Κύριος παντοκράτωρ, *thus ſaith the Lord Almighty*, 2 Sam. 7. 8. & *v.* 14. ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα καὶ αὐτὸς ἔσαι μοὶ εἰς υἱόν, *I will be to him a Father, and he ſhall be to me a Son*, which words are by the *Apoſtle* aſcribed to Chriſt, *Heb.* 1. 4, 5. and here to all *Chriſtians*, as being Members of his Body, and Joint-heirs with him. Moreover, the (c) *Jews* boaſted that *the Divine Majeſty dwelt among them. After the days of Jacob*, ſaith the Book (d) *Coſri*, *holy Men increaſed into a great Aſſembly, and the Schechinah, or Divine Majeſty, reſted upon them by love to be their God.* This favour God here promiſes to pious *Chriſtians*, as being the true *Iſraelites*. Again, They alſo thought that Purity from Uncleanneſs was a neceſſary Requiſite to obtain this Preſence of God: (e) *For God*, ſay they, *doth not appropriate his Name to Iſrael to be called their God, but when their Camps are holy*; *but at that very moment, that they are ſo, he makes his Preſence to dwell among them, and becomes their God*; and theſe things the *Apoſtle*, according to the Scripture Language, here applies to the Society of *Chriſtians*. And oh! what a power-

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(a) *Pug. fid. part* 2. c. 11. § 21. (b) *Buxt. Lex.* p. 403. (c) *Targ. in Cant.* 1. 4, 5. (d) *Part* 3. § 17. p. 179. (e) *Coſri. ibid.* p. 178. *Bamidbar Rab.* § 8. in Deut. 23. 14.

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ful Argument do they miniſter to all *Chriſtians, to cleanſe themſelves from all filthineſs of Fleſh and Spirit, perfecting holineſs in the fear of God*, as they deſire this Almighty Lord and Protector to be ſtill preſent with them, and would not be obnoxious to the dreadful woe which will certainly follow upon his departure, *Hoſea 9. 12.* as they would have this God to be *their God*, which is a ſtate of preſent Bliſs; *for bleſſed are the People who have the Lord for their God*, as they would have him related to them as an heavenly Father, which Relation ſecures the enjoyment of all Bleſſings to them, which they daily ask, *Matth. 7. 12.* Laſtly, As they deſire to be *his Sons and Daughters*, and by that glorious Relation to be made *Heirs of God, Joint-heirs with Chriſt*, Rom. 8. 17. and to have *the Spirit of his Son in their hearts, crying Abba, Father*, Gal. 4. 6.

See the Appendix to this Chapter at the End of this Epiſtle.

CHAPTER VII.

Verſe 1. HAving therefore theſe Promiſes, dearly beloved, [*of a God thus related to, and dwelling with us,*] let us cleanſe our ſelves a from all filthineſs of fleſh, [*all uncleanneſs, and intemperance;*] and ſpirit, [*all idolatry,*] perfecting [*or ſtill making progreſs in*] holineſs, in the fear of [*that holy*] God [*who dwelleth in, and ſtands ſo near related to us.*]

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2. [*And*] receive us [*into your kind Affections, for*] we have wronged no man, we have corrupted no man [*from the truth*] we have defrauded no man, [*as your falſe Apoſtles have done*, 2 Cor. 11. 3, 20.]

3. I ſpeak not this [*with an evil mind*] to condemn you, [*as ſuſpecting ſuch things of us,*] for I have ſaid before that you are in our hearts [Chap. 3. 2. *ſo that we are ready*] to die, and live with you, [i.e. *we love you ſo affectionately, that we could even die for the promotion of your welfare.*]

4. [*And therefore*] great is my boldneſs [*or freedom*] of ſpeech toward you; great [*alſo*] is my glorying of you; I am filled with comfort [*for your obedience*, v. 14. *and your liberality*, 2 Cor. 9. 2.] I am exceeding joyful [*on that account*] b in all our Tribulations.

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5. [*I ſay, our Tribulations;*] For when we were come into Macedonia, our fleſh had no reſt [*for them,*] but we were troubled [*and preſſed*] on every ſide; without were fightings [*with the oppoſers of the Goſpel,*] within were fears [*leſt the falſe Apoſtles ſhould have perverted you from the ſimplicity which is in Chriſt*, 2 Cor. 11. 3.]

6. Nevertheleſs [*that*] God that comforteth thoſe that are caſt down, comforted us [*alſo*] by the coming of Titus [*with good tidings from you*, v. 13.]

7. And not by his coming only, but by the conſolation wherewith he was comforted in you, [*which he diſcovered to us,*] when he told us your earneſt deſire [*to rectifie what was amiſs in the matter of the inceſtuous Perſon,*] your mourning [*for your miſcarriage in it,*] your fervent mind towards me, [*and zeal againſt my Adverſaries,*] ſo that I rejoyced the more [*for his conſolation, than for his coming.*]

8. For [*therefore*] though I made you ſorry with a Letter, c I do not repent, [Gr. *I am not ſorry,*] though I did repent, [Gr. *though I was ſorry*, viz. *that I was forced to make you ſo*, Chap. 2. 4.] for I perceive that the ſame Epiſtle made you ſorry, though it were but for a *little*] ſeaſon.

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9. Now I rejoyce, not [*barely*] that ye were made ſorry, but that ye ſorrowed to repentance; for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly ſorrow worketh repentance to ſalvation d not to be repented of, [Gr. *not repented of*] but the ſorrow of the world worketh death.

d

11. For behold, this ſelf ſame thing that he ſorrowed after a godly ſort, what carefulneſs it wrought in you [*of obeying my directions*, v. 15.] yea, what clearing of your ſelves [*from guilt, by inflicting Cenſures on the guilty Perſon, and putting away evil from among you*, 1 Cor. 15. 13.] yea, what indignation, [*againſt him who had ſo diſhonoured his Profeſſion, and defiled the Church,*] yea, what fear [*of my diſpleaſure, or the Rod I threatned*, 1 Cor. 4. 21.] yea, what vehement deſire [*to rectifie what was amiſs in this matter*, v. 7.] yea, what zeal [*for me,*] yea, what revenge [*in puniſhing the delinquent, ſo that*] in all things [*by this deportment*] you have approved your ſelves e to be clear [*from guilt*] in this matter.

e

12. Wherefore though I write [*ſo ſeverely*] to you, I did it not for his cauſe that had done the wrong, [*as delighting in his puniſhment,*] nor for his cauſe that ſuffered wrong, [i. e. *out of particular kindneſs to the Father of the inceſtuous Perſon,*] but [*chiefly*] that our care for you in the ſight of God might appear to you.

13. Therefore we are comforted in your comfort

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comfort, [i. e. *in the comfort we received from your deportment in this matter,*] yea, and exceedingly the more joyed we for the joy of Titus [*in you,*] becauſe his ſpirit was refreſhed by you all.

14. For [*now*] if I have boaſted any thing to him of you, I am not aſhamed, but as we ſpeak all things to you in truth, [*and ſincerity,*] even ſo our boaſting which I have made before Titus is found a truth.

15. And his inward affection, [Gr. *his bowels,*] is more abundant towards you, whilſt he remembreth the obedience of you all, how with fear and trembling you received him, [*leſt there ſhould be any thing found in you that might offend him, or require my rod.*]

16. I rejoyce therefore that I [*can*] have [*this*] confidence in you in all things.

Annotations on Chap. VII.

a Verſe 1. Ἀπὸ πάσης μολυσμοῦ, *from all filthineſs of fleſh and ſpirit.*] The ſins of the *Corinthians* being Uncleanneſs and Idolatry, [See the *Preface* to the firſt *Epiſtle*, and the Notes on *Chap.* 10.] they ſeem to be here more eſpecially intended.

b Ver. 4. Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *under all our Tribulations.*] As ἐπὶ ſignifies, *Mark* 2. 26. *Luke* 3. 2. & 4. 17. *Acts* 11. 28. 1 *Cor.* 6.1.6. or *amidſt them*, as *Luke* 12. 14. or, *after them*, as *Philip.* 2. 27. *Heb.* 9. 15.

c Ver. 8. Οὐ μεταμέλομαι, *I do not repent.*] It ſeems incongruous that the *Apoſtle* ſhould repent of what he writ by the direction of the *Holy Ghoſt*, and to this very end to ſtir up a godly ſorrow in them; and therefore it ſeems better to render the Original, εἰ μεταμέλομαι, εἰ καὶ μετεμελόμην, with *Grotius* and others, *Non doleo quanquam doluit mihi, I am not ſorry now, though I was ſorry when I writ this Epiſtle*, doing it with many tears, *Chap.* 2. 4. Or thus, *I do not repent, though I ſhould have repented*, viz. if it had not found this good effect upon you.

d Ver. 10. Ἀμεταμέλητον, *not repented of.*] That is, Such a change from the Service of Sin, to the Service of God, as we do not revoke, or repent of by relapſing again into the Sins once left off. Note alſo, That godly Sorrow is not it ſelf Repentunce, but that which tends to work it in us by preſerving us from relapſing into that offence, which created ſo much bitterneſs and anguiſh to us: *The ſorrow of the World worketh Death*, it dries up the moiſture of the Body, *Prov.* 17. 22. and hath killed many, *Eccluſ.* 30. 23.

c Ver. 11. Ἁγνοὺς εἶναι, *to be clear.*] Note here that true Repentance from Sin clears us from the Guilt of it, not only in the ſight of God, but Man, ſo that it is both uncharitable and unchriſtian to ſtigmatize, or reproach any Perſon for the Sin we know, or believe he truly hath repented of.

CHAPTER VIII.

Verſe 1. MOreover, Brethren, we do you to wit of, [Gr. *we make*
a *known to you,*] a the grace of God beſtowed on the Churches of Macedonia, [*Philippi, Theſſalonica, Beræa,* &c.]

2. How that in a great trial of Affliction, the abundance of their Joy [*in the Holy Ghoſt appeared*, 1 Theſſ. 1. 6.] and their
b deep poverty abounded b to the riches of their liberality; [*or how they being very poor, and much afflicted*, Acts 16. 20. & 17. 5, 13. *did notwithſtanding with great cheerfulneſs and joy, make a rich Contribution towards the Relief of their poor Brethren in Judæa.*]

3. For to their power I bear record, yea,
c and c beyond their power, [*or abilities,*] they, [*unſolicited by us,*] were willing of themſelves [*to contribute to the neceſſities of the poor Saints in Judæa.*]

4. [*Not being intreated by us, but*] praying us with much intreaty that we would receive the gift, and take upon us the fellowſhip of miniſtring to the Saints; [*or be one of thoſe who ſhould take care for the adminiſtration and conveyance of it to them*, v. 19, 20, 21. Chap. 9. 12, 13. 1 Cor. 16. 4. Acts 24. 17.]

5. And this they did d not as we hoped, d
[*or thought the event would be, who could expect only a ſmall Collection from Men ſo poor, and ſo exhauſted,*] but firſt [*they*] gave themſelves unto the Lord, [i. e. *to his ſervice in it,*] and unto us [*to be employed in the promotion of this Charity, or the diſtribution of it to others,*] by the will of God [*moving them ſo to do, or according to his will*, 2 Cor. 9. 4.]

6. Inſomuch that [*ſeeing this forwardneſs in others*] we deſired Titus, that as he had [*in his laſt viſit of you*] begun, ſo he would [*now*] finiſh in you the ſame grace [*or Charity*] alſo, [*and ſee that ye be not defective in it.*]

7. Therefore [Gr. ἀλλ', *but*] as ye abound

in

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in every [*other*] thing [*or gift*] in faith, in utterance, and knowledge, [1 *Cor.* 1. 5.] and in all diligence [*to amend what I had blamed you for*, 2 Cor. 7. 11.] and in your love to us, [*ibid.* v. 7. *ſo*] ſee that ye abound, [*or, I pray that ye would abound*] in this grace alſo.

e 8. I ſpeak e not [*this*] by [*way of*] commandment, but [*of advice only*, v. 10.] by occaſion of the forwardneſs of others, and to prove the ſincerity of your love [*to Chriſt, and his Saints* *.]

9. [*And command you I need not*;] For ye know the grace [*or kindneſs*] of our Lord
f Jeſus Chriſt, that f though he was rich, [Gr. *that being rich*,] yet for your ſakes he became poor, that [ὑμᾶς] ye through his poverty might be rich; [*or as* Chryſoſtom *and* Oecumenius *read, that* [ἡμᾶς] *we through his poverty might be rich; which is the ſame in ſenſe with the other Reading.*]

10. And herein I give my advice; for this is expedient for you, who have begun
g before g not only to do, but alſo to be for-
h ward h a year ago.

11. Now therefore perform [*or compleat*,] the doing of it, that as there was a readineſs to will, ſo there may be a performance [*of that will*] alſo, out of that which ye have.

12. For if there be firſt a willing mind, [*whatſoever is given*] it is accepted, accord-
i ing to that a man hath, i and not [*expected he ſhould give*] according to that he hath not.

13. For I mean not that other men be eaſed, [*or by your Charity ſhould live at eaſe*,] and you [*in the mean time*] burthened [*with want.*]

14. But [*that Chriſtian Charity ſhould be*
k *managed*] by k an equality, that now at this time your abundance may be a ſupply for their want, that [*another time*] their abundance alſo may be a ſupply for your want, that there may be equality.

15. [*That in your Peregrination it may be*] as it is written [*of the Jews travelling into the wilderneſs, where*] he that had gathered much [*Manna*] had nothing over, and and he that had gathered little had no lack, [*Exod.* 16. 18.]

16. But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17. For indeed he [*not only*] accepted the Exhortation [*I made to him concerning this Employment*,] but being more forward [*than I thought to find him*,] l of his own l
accord, he went unto you.

18. And we have ſent with him the Brother, m whoſe praiſe is in the Goſpel m
throughout all the Churches.

19. And not that [*or ſo*] only, but who was alſo choſen of the Churches to travel with us with this grace, [*or Charity*,] which is adminiſtred, [*or diſpenſed*,] by us to the glory of the ſame Lord, and [*to the*] declaration of your ready mind [*to relieve your poor Brethren, or of our ready mind to perform this charitable office*; Theodor. *and* Oecumenius *read* ἡμῶν.]

20. [*We by taking ſuch faithful Companions with us*,] avoiding [*or taking care of*] this, that no man ſhould blame us, [*or charge us with inſincerity*,] in this abundance [*of your liberality*] which is adminiſtred by us.

21. [*And ſo*] providing for honeſt, [Gr *creditable*] things, not only in the ſight of the Lord, but alſo in the ſight of Men.

22. And we have ſent with them n our n
Brother, whom we have often times proved diligent in many things, but now much more diligent [*in this Employment*] upon the great confidence that I have in you.

23. Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you [*in promoting your welfare and reformation*, 2 Cor. 2. 13. & 7. 6, 7.] or [*whether*] our Brethren be enquired of, they are the Meſſengers of the Churches, and [*the Promoters of*] the glory of Chriſt.

24. Wherefore ſhew ye to them, and before the Churches, [the proof of your love [*to me*,] and of our boaſting on your behalf; [i. e. *that we did not vainly boaſt of your readineſs to perform ſuch works of Charity.*]

* All the Greek Scholiaſts here read ὑμετέρας.

Annotations

Annotations on Chap. VIII.

a Verſe 1. Τὴν χάριν Θεοῦ τὴν δεδομένην ἐν, *the grace of God beſtowed on,*] Or the charitable Contribution given in the Churches of *Macedonia*, to which they were excited by God's rich grace towards them; for that χάρις ſignifies liberality appears from *v.* 6. *I exhorted Titus to finiſh in you* χάριν ταύτην *this charitable Contribution*; And *v.* 7. that ye alſo may abound ἐν τῇ χάριτι ταύτῃ *in this liberal Contribution.* And *v.* 19. *who was choſen of the Churches to travel with us* σὺν τῇ χάριτι ταύτῃ *with this Charity* to be diſpenſed by us. So Chap. 9. 8. *God is able to make* πᾶσαν χάριν *all liberality* abound among you. And 1 *Cor.* 16. 3. *to bring* τὴν χάριν *your liberality to the poor Chriſtians.* Hence χάρις is by *Heſychius* and *Phavorinus* interpreted *a Gift*, as it is here by the *Apoſtle* ſaying of this abounding Charity, *Thanks be to God for this unſpeakable gift*, Chap. 9. 14, 15. This Charity is ſtiled *the grace of God*, either for its exceeding greatneſs, as *Cedars of God, and Mountains of God*, ſignifie great *Mountains* and *Cedars*, Pſal. 36. 7. & 80. 11. See Note on *Acts* 7. 20. *Gen.* 23. 6. & 30. 5. *Jon.* 3. 3. or rather as proceeding from God as the Giver of this Diſpoſition, and the Motive to this Charity, as *the zeal of God*, 2 Cor. 11. 2. *the love of God*, 2 Cor. 5. 14. *the grace of God*, Tit. 2. 11.

b Ver. 2. Εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν, *to the riches of their liberality.*] So the word ἁπλότης uſually ſignifies both in the *Old* and *New Teſtament*. So *Prov.* 11. 25. ψυχὴ ἁπλῆ, *the liberal Soul ſhall be made fat*, Rom. 12. 8. *He that giveth, let him do it* ἐν ἁπλότητι *with liberality*, 2 Cor. 9. 11. *being enriched in all things* εἰς πᾶσαν ἁπλότητα *to all liberality.* And again *v.* 13. James 1. 5. *If any man lack wiſdom, let him ask it of God, who giveth* ἁπλῶς *liberally.*

c Ver. 3. Ὑπὲρ δύναμιν, *beyond their power.*] Thus (a) *Philo*) notes it as the Excellency of a Servant to engage in his Maſter's Service, not only readily and laboriouſly, but even ὑπὲρ δύναμιν *beyond his ſtrength.*

d Ver. 5. Οὐ καθὼς ἠλπίσαμεν, *not as we hoped.*] The word ἐλπίσας, *hoping*, is uſed by the (b) *Atticks*, ſay *Grammarians*, *not only touching good things, but ſimply touching the event of what is future*,

e Ver. 8. Οὐ κατ' ἐπιταγὴν, *not by way of commandment, or injunction.*] i. e. The *Apoſtle* commands not how much they ſhould confer, much leſs that they ſhould give all their Subſtance, and live upon a Common Stock, leaving nothing to themſelves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

f Ver. 9. Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, *being rich, he became poor for you.*] Theſe words the *Socinians* interpret thus, That Chriſt being the only Son of God, conceived by the *Holy Ghoſt*, and endued with the power of the *Holy Ghoſt*, and being one to whoſe power all things in the Earth did yield, was therefore ſtiled rich; and that he became poor when he was bound, led away, expoſed to contempt, ſpit upon, ſmitten on the face, whip'd, crucified. But this Interpretation ſeems not well conſiſtent with the words of the *Apoſtle*. For,

1. All theſe Sufferings are indeed proper Indications of Infamy caſt upon him, and ſeeming Infirmity in him, but not of Poverty, ſeeing the richeſt Man may be expoſed to all, or any of theſe things.

2. The words ſeem to imply ſome change in the Perſon of whom it is here ſaid, that *being rich, he became poor*; whereas Chriſt was not leſs the Son of God, or leſs indued with power, when he thus ſuffered, as appears by the great Miracles he then did. Others of them ſay, that he became poor *by leading a poor life on Earth*: But (1.) it is not by his Poverty on Earth that we *are made rich*, but by the Humiliation of himſelf. And (2.) he was thus poor from his Birth and Cradle, even before the *Holy Spirit* deſcended on him at his Baptiſm. How much more naturally therefore are theſe words interpreted by that of the ſame *Apoſtle*, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himſelf of all his glory*, when he came to take our Nature on him, taking together with it *the form of a Servant, and humbling himſelf to the death, even the death of the Croſs?* Phil. 2. 7, 8. See the Note there. Which death, ſaith *Irenæus*, he could only ſuffer ἡσυχάσαντι τῷ λόγῳ, *the Divine Nature being then quieſcent*, and not active in him, this is that *glory which he had with the Father before the world was*, and which he, after his Aſcenſion, re-aſſumed, *John* 17. 5. Now if Chriſt thus emptied himſelf of his glory, that we might be ſpiritually rich, it becomes us in imitation of his great Example, to part with our Temporals, to ſupply the Exigencies of his needy and afflicted Members.

(a) *L. quis Rer. Div. Heres.* p. 377. B. C.

(b) Ἐλπίσας, ὁ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς ἐπὶ τῷ τῶν μέλλοντος ἐκβάσει λέγεται παρ' Ἀττικοῖς, Suidas.

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g Ver. 10. Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν, *not only to do, but to be willing, or forward.*] It is known that the will goes before the deed, and therefore τὸ θέλειν here cannot barely signifie to will, but either to do it μετὰ προθυμίας with readiness and zeal, as the following Verse interprets it, or, with delight, as the word often signifies; So 1 *Sam.* 18. 22. θέλει ἐν σοὶ βασιλεύς, *the King delights in thee.* See 2 *Sam.* 15. 26. *Psal.* 5. 4. & 21. 8. & 40. 12. *Esth.* 6. 6, 7. & 8. 11. *Mal.* 3. 1. *Matth.* 37. 43. in all which places it answers to the Hebrew word *Chaphetz.*

h Ibid. Ἀπὸ πέρυσι, *a year ago.*] The *Apostle* had exhorted them in his Epistle writ a year ago, to this Contribution, 1 *Cor.* 16. 2. and they, in obedience to his Directions, had begun to lay up in store willingly, this Charity he now exhorts them to consummate; and this he says to shew they were not only moved to it by the Example of the *Macedonians*, but rather were Examples to them, *Chap.* 9. 2.

i Ver. 12. Οὐ καθὸ οὐκ ἔχει, *not according to what he hath not.*] What is due to another, either by Debt, or Duty of making Provision for those of his own Family, cannot be charitably given, as being not our own.

k Ver. 14. Ἰσότης, *an equality.*] So far *Christianity* seems to require this Equality, as that we should not suffer others to lack the Necessities of this present Life, whilst we abound in them.

l Ver. 17. Αὐθαίρετος, *of his own accord.*] Here we see the sweet *Harmony* there is betwixt the Gifts of God, and our Perswasion and Free-will. *Titus* was moved to this work by St. *Paul*'s Exhortation, and was also *willing of his own accord*, and yet *God*, saith the *Apostle*, *put this earnest care into his heart.*

m Ver. 18. Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *whose praise is in the Gospel.*] Who this Brother was is much contested; Antiquity hath carried it for St. *Luke*, worthy of praise in all *Churches* for the Gospel he writ. The Authority of this Assertion seems to rest upon the words of (c) *Origen*, the interpolated (d) *Ignatius*, and (e) St. *Jerom.* And this Difficulty lies against it, that this Brother is sent before St. *Paul* to *Corinth* with *Titus*, whereas St. *Luke* went with him to *Troas*, and from thence to *Corinth*, Acts 20. 4, 6. So Dr. *Lightfoot.* To which it may be answered, That it is not certain that St. *Paul* went from *Troas* to *Corinth*; perhaps he rather went from *Philippi* to *Corinth*, and so to *Troas.* See the *Preface.* And so this Person being chosen by the *Churches* to travel with this Charity, *v.* 19. might be both sent before to prepare it, and being returned to give notice to St. *Paul*, that it was ready, might go back with him to receive it.

n Ver. 22. Τὸν ἀδελφὸν ἡμῶν, *Our Brother,*] *Apollo*, say some of the *Ancients*, viz. *Theodoret* and *Oecumenius*, who before doubted of them, and so was not disposed to come to them, 1 *Cor.* 16. 12. but now, upon St. *Paul*'s confidence of their readiness to obey his Precepts, was prevailed upon to come.

(c) *Orig. apud Euseb. H. Ecc.* l. 6. c. 25.
(d) Ὡς μαρτυρεῖ Λουκᾶς οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph. § 15.
(e) *Scripsit Evangelium de quo idem Paulus, misimus cum illo Fratrem cujus laus est in Evangelio per omnes Ecclesias*; Verbo Lucas. Ita Titus Bostrensis in Luc. 1. p. 763.

CHAPTER IX.

Verse 1. [TO *me, I say, and to these Messengers of the Church*;] For as touching the ministring to the Saints [*in Judæa,*] it is superfluous for me to write to you [*again.*]

a 2. For I know the a forwardness of your minds [*in that affair,*] for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and [*the fame and example of*] your zeal, hath provoked very many.

3. Yet have I sent the Brethren, [*mentioned* Chap. 8. 17, 18.] lest our boasting of you should be in vain in this behalf, that as I said [*Chap.* 8. 11.] you may be [*found*] ready.

4. Lest haply if they of Macedonia [*who gave themselves up to us*, Chap. 8. 5.] come with me, and find you unprepared, we, that we say not you, should be ashamed in this same confident boasting.

5. Therefore I thought it necessary to exhort the [*aforesaid*] Brethren, that they would go before unto you, and make up before hand your Bounty, whereof you had notice [*or declared*] before, that the same might be ready as a matter of [*free*] bounty, and not [*extorted from you with difficulty,*] b as [*a matter*] of covetousness.

6. But [*to preserve you from this temper*] this I say, he which soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully [*from God again*, Prov. 11. 24, 25.]

7. Every man [*then*] according as he purposeth in his heart, so let him give, not grudgingly, or [*as*] c of necessity [*to avoid* c *shame,*

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ſhame, or only to comply with the Example, or Importunity of others,] for God loveth a chearful giver.

8. And [*to this end conſider that*] d [d] God is able to make all grace abound towards you, that ye always, having all ſufficiency in all things, may abound in every good [*and charitable*] work.

9. [*According*] as it is written [*Pſal.* 112. 9.] He hath diſperſed abroad; he hath given e to the poor; [e] his righteouſneſs, [i. e. *his liberality,*] remaineth for ever [*in remembrance before God.*]

10. Now [*may*] he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and in- f creaſe the fruits of your [f] righteouſneſs.

11. [*That you may ſtill make progreſs in them,*] being enrich'd in every thing to all bountifulneſs, which cauſeth through us [*who diſpenſe it*] thankſgiving to God.

12. For the adminiſtration of this Service, not only ſupplieth the want of the Saints, but is abundant alſo by many Thankſgivings to [*the glory of*] God.

13. Whilſt by the experiment of this miniſtration, they [*men*] glorifie God for your g profeſſed ſubjection to the Goſpel of g Chriſt, and for your liberal diſtribution to them, and to all men.

14. And [*you alſo will receive advantage*] by their prayers for you, which long after you, [*and earneſtly deſire your welfare,*] for the exceeding grace of God [*they ſee*] in you.

15. Thanks be to God for his unſpeakable Gift, [i. e. *this admirable Charity, by which God is ſo much glorified, the Goſpel receives ſuch credit, others are ſo much benefited, and you will be ſo plentifully by God rewarded.*]

Annotations on Chap. IX.

a Verſe 2. Τὴν προθυμίαν ὑμῶν, *your forwardneſs.*] Some tell us that St. *Paul* preached the Goſpel at *Corinth* freely for two Reaſons: (1.) *Becauſe he obſerved in them ſuch a ſaving temper, as would hinder the progreſs of the Goſpel, if it ſhould prove matter of charge to them.* But this cannot be a true account of the matter: 1. Becauſe he doth the ſame at *Theſſalonica* the *Metropolis* of *Macedonia, labouring night and day, becauſe he would not become chargeable to any of them,* 1 Theſſ. 2. 6, 9. 2 Theſſ. 3. 8. and throughout all *Aſia*, ſaying thus to them, *You know that theſe hands have miniſtred to my neceſſities, and to thoſe that are with me,* Acts 20. 33. And it ſeems plain from his own words, that *no Church communicated* any thing to him, *but that of Philippi,* Philip. 4. 15, 16. (2.) Becauſe he commends them for their *readineſs*, and *willing mind* here, and *Chap.* 8. 11, 19. and mentions the liberality of their Contribution, and their *unſpeakable Gift*, with thanks to God, *v.* 13, 14, 15. in this Chapter, in which he doth exhort them to compleat it. (3.) Becauſe they contributed to others who were *falſe Apoſtles*, and ſuffered them to *take of them*; ſo he inſinuates in theſe words, *If others are partakers of this power over you, are not we much more?* This he ſpeaks, ſay Chryſoſtom and the *Greek Scholiaſts*, not of *Peter*, or the other *Apoſtles*; for then he would not have ſaid, *Are not we much more* partakers of this power than they? ἀλλ' ἑτέρων τινῶν ψευδῶν, *but of ſome falſe Apoſtles*, and Corrupters of them, of whom he ſaith, 2 *Cor.* 11. 20. *You ſuffer if a man devour you, if he take of you*; which alſo is a Confutation of the ſecond pretended Reaſon of this Abſtinence, that the *Apoſtle* did this to diſappoint the arts of theſe *falſe Teachers*, who preached the Goſpel freely, and gloried in ſo doing. See the Note on 2 *Cor.* 11. 12, 13. The *Apoſtle* himſelf gives another Reaſon of the doing this, both here, and elſewhere, *viz.* not becauſe we have not power, but *to make our ſelves an example to you to follow us*, 2 Theſſ. 3. 9. And again, *Acts* 20. 34. *I have ſhewed you all things; how that ſo doing you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is better to give than to receive.*

Ver. 5. Καὶ μὴ ὡσεὶ πλεονεξίαν, *and not as a* b *matter of covetouſneſs.*] The *Corinthians* abounded, ſaith (a) St. *Chryſoſtom*, πρὸς τὸν ἅπαντα τῆς γῆς χρημάτων ἐμπόριον, *in wealth above all other Cities, as being a very famous Mart*, and ſo the *Apoſtle* is concerned to ſtir them up to an abundant Charity, as he did *v.* 14. and becauſe Riches begat Covetouſneſs, he here arms them againſt that Vice. Note alſo, That to give Alms out of ſhame, or to ſatisfie the importunity of others, rather than out of love and good will, is a ſymptom of a covetous temper.

Ver. 7. Μὴ ἐξ ἀνάγκης, *not of neceſſity.*] c Note that Neceſſity in *Scripture* ſtands oppoſed, not to Co-action, but to the free Election of the Will. See the Note on *Philem.* 14. and on 1 *Pet.* 5. 2.

(a) *Præface in Epiſt. prim.*

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d Ver. 8. Δυνατὸς ὁ Θεὸς, *God is able.*] Here note, That not only the Promise, but the Power of that God, who is good to all, is a Motive to expect his Grace and Favour; See the Note on *Rom.* 11. 23. *Heb.* 2. 18. Note, 2*ly*, That περισσεύσαι here signifies *to make*, or *cause to abound*, so *Matth.* 13. 22. & 25. 29. Whosoever hath, to him shall be given, καὶ περισσευθήσεται, *and he shall be made to abound*, 1 Thess. 3. 12. *The Lord make you to encrease*, καὶ περισσεύσαι, *and to abound in love.*

e Ver. 9. Ἡ δικαιοσύνη αὐτῆς, *his righteousness.*] That is, his Liberality, as the word often signifies in the *Septuagint*; So *Gen.* 19. 19. Thou hast magnified τὸ δικαιοσύνῳ σου, *thy mercy*, or *kindness to me*, Chap. 20. 13. ταύτῳ τὸ δικαιοσύνῳ, *This kindness shalt thou shew me*, Chap. 24. 27. He hath not left τὸ δικαιοσύνῳ αὐτῆς, *his kindness to Abraham*, See *v.* 49. *Chap.* 32. 10. *Exod.* 15. 13. & 34. 7. *Prov.* 20. 28. & 31. 21. *Isa.* 63. 7. Hence צדקה is ten times by the Septuagint rendred ἐλεημοσύνη *Alms.*

Ver. 10. Note that all the *Greek Scholia* f read δικαιοσύνης, not διακονίας, *ministry.*

Ver. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in g the *New Testament* still signifies the Confession of Faith, 1 *Tim.* 6. 12, 13. *Heb.* 3. 1. & 4. 14. & 10. 23. ὑποταγὴ subjection to the Precepts of that Faith. So the *Apostle* signifies, that men seeing in them, by this Charity, the sincerity of their love, *Chap.* 8. 8. and so of their obedience to the Gospel, will be induced to glorifie God, and own the Excellency of that Religion which produceth such Fruits of Righteousness.

CHAPTER X.

Verse 1. NOw I Paul my self, [*who would not deal severely with you,*] beseech you by the meekness and gentleness of Christ, [*which I desire to imitate, even I*] who in, [*or, as to my*] presence am [*esteemed*] base among you, but being absent am [*accounted*] bold towards you, [*v.* 10.]

2. But [*whatsoever you esteem me,*] I beseech you that I may not [*find reason to*] be bold when I am present, with that confidence wherewith I think [*meet*] to be bold against some, who think of us as if we walked according to the flesh; [*now saying one thing, and then another, according to our Carnal Interests*, 2 Cor. 1. 17.]

3. For though we walk in the flesh, we do not war after the flesh. [*exercising our Authority in weakness;*]

a 4. For a the weapons of our warfare are not [*weak*, Isa. 31. 3. *and*] carnal, but mighty through God, to the pulling down of [*the*] strong holds [*of the Gentiles.*]

5. Casting down [*their*] imaginations [*and reasonings,*] and every high thing that exalteth it self against the knowledge of God, and

b b bringing into captivity every thought to the obedience of [*the Gospel of*] Christ; [i.e. *making the Gentiles obedient to it, in word and deed, by mighty signs and wonders, and by the power of the Spirit of God*, Rom. 15. 18, 19.]

6. And having in a readiness to revenge all [*the*] disobedience [*of your dissolute Members*, Chap. 12. 20, 21. *and of these deceitful workers, by punishing them with our Spiritual*

c *Rod*, 1 Cor. 4. 21.] c when your obedience is [*or shall have been*] fulfilled.

7. Do ye look on things after the outward appearance, [*judging of me from my outward person, and the infirmities of my body*, v. 1, 2. *and not from the power of Christ resting upon me*, 2 Cor. 12. 9. *and working by me?*] if any man [*on the account of his Gifts*] trust to himself that he is Christ's, [*a Minister of Christ*, 2 Cor. 11. 23. *an Apostle of Christ*, v. 13.] let him of himself think, [*or conclude*] this again, that as he is Christ's, even so are we Christ's; [*For the proofs of Christ speaking in me are not weak, but mighty*, 2 Cor. 13. 3. *and in nothing are we behind the very chiefest Apostles*, Chap. 12. 11.]

8. For though I should boast somewhat more [*than I do, or they can do*] d of our d Authority, which the Lord hath given us for edification, and not for [*your*] destruction, I should not be ashamed.

9. [*And this I say*] That I may not seem as if I would terrifie you by Letters, [*as you say I do.*]

10. e For his Letters, say they, are weigh- e
ty and powerful, but f his bodily presence is f
weak, and his speech contemptible.

11. [*But*] let such a one think [*or conclude*] this, that such as we are in word by Letters, when we are absent, such will we be also in deed when we are present, [*for if I come again I will not spare*, Chap. 13. 2. *but punish all disobedience.*]

12. [*This I say only,*] For we dare not make our selves of the number, or compare our selves with some [*among you*] who commend themselves, [*for their own performances, above measure, not considering how much they fall short of the performances of them they vilifie;*] but they [*thus*] measuring themselves [*only*] by themselves, and comparing themselves [*only*] among themselves, [*one false Apostle with another,*] are not wise.

13. g But we will not boast, [Gr. *neither will we boast,*] of things without measure, [*or*

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[*or the Commiſſion given us by Chriſt to go to the Gentiles*, Rom. 15. 16. Gal. 2. 7, 9.] but according to the meaſure of the Rule, which God hath diſtributed to us, a meaſure to reach even to you [*Gentiles, we having preached through all the interjacent Provinces from Judæa to you of Corinth*, Rom. 15. 19.]

14. For we ſtretch not our ſelves beyond our meaſure, as though we reached not to you, for we are come [*before any others*] as far as to you alſo, in preaching the Goſpel of Chriſt.

15. Not boaſting of things without our meaſure, that is, of other men's labours, but having hope, when your faith is encreaſed, that we ſhall be enlarged by you, [*giving teſtimony to our labours*] according to our Rule, [Gr. *in reſpect of our line*,] abundantly,

16. To preach the Goſpel in the Regions beyond you, and not to boaſt in another man's line, of things made ready to our hand.

17. But he [*of us*] that glorieth [*of our Apoſtleſhip, or Miniſtry*,] let him glory in the [*power or aſſiſtance the*] Lord [*affordeth to render it ſucceſsful.*]

18. For not he who commendeth himſelf is [*an*] approved [*Miniſter, or Apoſtle of Chriſt*,] but [*he*] whom the Lord commendeth [*by his Gifts vouchſafed to, and by the power of Chriſt attending on him in that Miniſtry.*]

Annotations on Chap. X.

a Verſe 4. Τὰ ὅπλα τ στρατείας ἡμῶν, *the weapons of our warfare.*] That theſe include the Cenſures of the *Apoſtolical Authority* is certain; but that they are to be reſtrained to them, I do not think; but rather that they chiefly do refer to the miraculous Powers God had given them for the Converſion of the *Gentiles* to the *Chriſtian* Faith. Moreover, the *Apoſtolical* Rod ſeems not to relate to the power of Excommunication, but of inflicting Corporal Diſeaſes on Perſons refractory, and diſorderly, and ſeemeth not to have been continued after the death of the *Apoſtles*.

b Ver. 5. Αἰχμαλωτίζοντες πᾶν νόημα, *captivating every thought.*] The *Apoſtle* ſpeaks not here of *captivating* the reaſon of a *Chriſtian* to the Articles of Faith, by his belief of any thing propoſed as ſuch, though never ſo abſurd, or contrary to the reaſon of all Mankind, as ſome *Popiſh Doctors* lewdly talk; but of captivating the Reaſonings of *Jew* and *Gentile*, againſt the *Chriſtian* Faith, by the Demonſtration of the Spirit and Power, 1 *Cor.* 2. 4. *Captivat intellectum, dum contradicentem ratione vincit*, Ambr.

c Ver. 6. Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή, *when your obedience is fulfilled.*] His love to the *Corinthians*, whom he deſired to ſpare, and the infirm ſtate of their Church at preſent, made him chuſe to defer the Puniſhment of theſe Offenders, till he had wrought off the Affections of the *Corinthians* from their falſe *Apoſtles*, and made them more unanimous in their regards to him; and this is the beſt Excuſe that can be made for the neglect of *Chriſtian* Diſcipline in any Church, *viz.* That (a) *there is no place for ſevere Remedies, when the Diſeaſe hath infected the whole Church*; the *Apoſtle* being here forced to yield to this Neceſſity, becauſe the Offenders in the Church of *Corinth* being many, they could not eaſily be puniſhed. Accordingly the *Primitive Church* relaxed the Severity of its Diſcipline, when great Multitudes were concerned, or ſuch as were like to draw great Multitudes after them.

d Ver. 8. Περὶ τ ἐξουσίας ἡμῶν, *of our Authority.*] The *Apoſtle* ſeems to refer to the Authority peculiar to the *Apoſtles*, of inflicting Corporal Puniſhments, on refractory Perſons, and delivering them up to *Satan*; See Note on 1 *Cor.* 4. 21. & 5. 5. which Power none of theſe *falſe Teachers* could pretend to, 1 *Cor.* 4. 19, 20. And this, ſaith he, the Lord hath given me for Edification, and not for Deſtruction, it being deſigned for *revenging mens Diſobedience*, v. 6. for the *ſaving of the ſpirit*, 1 Cor. 5. 5. and to teach Men, by what they ſuffer, *not to blaſpheme* the Truth, 1 *Tim.* 1. 20.

e Ver. 10. Ἐπιστολαί, *Letters.*] It cannot be hence concluded, That St. *Paul* writ more than one Epiſtle to them, for nothing is more common than this Enallage of Number. So *Polycarp* writing to the *Philippians*, ſaith, That St. *Paul* being abſent ἔγραψεν ὑμῖν ἐπιστολάς, *writ Epiſtles to you.* See *Cotelerius* there.

f Ibid. Παρουσία τ σώματος ἀσθενὴς, *his bodily preſence is mean.*] Seems plainly to refer to that which (b) *Chryſoſtom, Nicephorus* and *Lucian* relate of St. *Paul*, that *his ſtature*

(a) *Neque enim duris remediis locus eſt, ubi tota Eccleſia in morbo cubat.* Grot. *Neque poteſt eſſe ſalutaris correptio, niſi cum ille corripitur qui non habet ſociam multitudinem. Cum autem idem morbus plurimos occupaverit, nihil aliud bonis reſtat quam dolor, & gemitus.* Auguſt. contr. Epiſt. Parmen. l. 3. p. 61. B. D. *neceſſitate temporum ſuccubuit*, Cypr. Ed. Ox. Ep. 55. § 3, 6, 9, 10.

(b) Ὁ πτίλιχος ἀνθρωπος. Chryſ. Tom. 5. p. 992. lin. 40.

was

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was low, his body crooked, and his head bald; and so he was literally κατὰ σῶμα ταπεινὸς; *low in person*, v. 1. when it is added that his Speech was contemptible, this cannot be understood as if it were so for want of Eloquence, or the floridness of the *Greeks*, for that was as much wanting in his Letters, as his Speech, or Sermons; it therefore seemeth to refer to some Infirmity of his Speech in Teaching. See Note on 2 *Cor.* 12. 7.

g Ver. 13, &c. In these four Verses the *Apostle* seems to advance himself above the false *Apostles* in these things: (1.) That whereas they could shew no Commission to preach to the *Corinthians*, no measure by which God had distributed the *Corinthians* to them as their Province, he could do so, *v.* 13. (2.) That whereas they went out of their Line, leaping from one Church to another, he went on orderly in conversion of Churches to the Faith, from *Judæa* through all the interjacent Provinces till he came to *Corinth*. (3.) Whereas they only came to, and perverted those Churches where the Faith had been already preached, and so could only *boast of things made ready to their hands*, v. 16. he had still striven *to preach the Gospel, where Christ was not named, lest he should build upon another man's foundation*, Rom. 15. 20.

CHAPTER XI.

Verse 1. WOuld to God you could bear with me a little in [*this*]
a a my [*seeming*] folly [*in boasting of my own performances,*] and indeed bear with me.

2. For [*I therefore do it because*] I am jealous over you with a godly jealousie;
b for I have espoused you to one husband, [*and desire*] that I may present you as b a chast Virgin unto Christ [*your Husband.*]

3. But I fear, lest by any means, as the
c Serpent beguiled c Eve through his subtilty, so your minds should, [*by the subtilty of deceitful workers,*] be corrupted from the simplicity [*of the Faith*] that is in Christ; [*by mixing the observation of the Law with the Gospel, as these Judaizers did, and so returning as it were to your former husband.* See Note on *Rom.* 7. 3.]

4. For if he that cometh [*after me*] preacheth another Jesus, [i. e. *hath another Saviour to propound to you,*] whom we have not preached; or if ye receive [*from him*] another Spirit [*affording such Spiritual Gifts*] which ye have not received [*from us,*] or another Gospel which ye have not accepted [*or received already,*] ye might well bear with him [*in his pretensions to exceed us, but this cannot be said.*]

5. For I suppose [*in these things*] I was not a whit behind the very chiefest Apostles, [*Peter, James, and John, from whom these false Teachers from Judæa may pretend to come,* 1 Cor. 1. 12.]

d 6. [*But*] though I be d rude in speech, yet [*am I*] not [*so*] in knowledge [*of Christ and his Gospel,*] but we have been throughly made manifest among you in all things [*of this nature,* Chap. 12. 11, 12.]

7. Have I committed an offence in abasing my self [*so far, as to labour with mine*
e *own hands*] e that you might be exalted [*by the Spiritual Riches and Advantages of the Gospel; and in being an Apostle more regardful of you, than of other Churches?*] because [*being chargeable to some of them,*] I have preached to you the Gospel of God freely.

8. f I robbed [i. e. *made naked*] other f
Churches, taking wages [*or a stipend*] of them to do you service.

9. And when I was present with you, and wanted, g I was chargeable to no man; for g
that which was lacking to me, the Brethren which came from [*Philippi,* Philip. 4. 15, 16. *in*] Macedonia supplied; and in all things I have kept my self from being burthensome to you, and so will I keep my self.

10. As the truth of Christ is in me, no man shall stop me of this boasting in the Regions of Achaia.

11. [*And*] wherefore [*do I thus resolve? Is it*] because I love you not? God knows [*the contrary.*]

12. But what I do [*of this kind*] that I will [*still*] do, that I may cut off occasion [*of boasting*] from them which desire occasion,
h that wherein they glory, they may be found h
even as we.

13. For such are [*your*] false Apostles, deceitful workers, transforming themselves into the Apostles of Christ, [*seeming to do as we do, or desiring to be thought equal to us in all things.*]

14. And no marvel, for Satan himself is [*sometimes*] transformed into an Angel of Light, [*pretending to do their work, and be a ministring Spirit to them whom he intendeth to destroy.*]

15. Therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, whose end shall be according, [*not to their specious, and hypocritical pretences, but*] to their works, [*Philip.* 3. 18.]

16. I

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16. I ſay again, let no man think me a fool [*in boaſting thus of my ſelf,*] if otherwiſe, yet as a fool receive [i. e. *ſuffer*] me, that I may boaſt my ſelf a little.

17. That which I ſpeak [*thus*] I ſpeak it not after the Lord, [*as commanded by him ſo to ſpeak,*] but as it were fooliſhly, in this confidence of boaſting, [*though the falſe Apoſtles have made it neceſſary, and ſo a part of Chriſtian Wiſdom ſo to do,* Chap. 12. 11. *to vindicate my Apoſtleſhip, and to confirm you in the Truth.*]

18. Seeing that many glory after the fleſh, [*as being the Seed of Abraham according to the fleſh,*] I will glory [*as to that*] alſo.

19. [*Nor can my ſeeming folly offend you, if you be indeed what you pretend,*] for you [*will*] ſuffer fools gladly, ſeeing you your ſelves are wiſe [*in your own conceits; or being wiſe, you muſt ſuffer fools gladly.*]

20. [*And ſure I am you can bear with greater matters;*] For ye ſuffer, if a man bring you into bondage [*to the Jewiſh Rites,* Gal. 4. 9. & 5. 1.] if a man devour you, [*as did the Phariſees widows houſes, living deliciouſly upon your Subſtance,*] if a man take of you, [*if he take away what is yours,*] i if a man exalt himſelf [*above you,*] if a man ſmite you on the face, [*or uſe you contumelioufly.*]

21. [*That which I ſaid of ſmiting you upon the face,*] I ſpeak as concerning [*the*] reproach [*they caſt upon you as prophane, uncircumciſed, whereas they are an holy Nation,*] as though we had been weak, [i. e. *inferiour to them in theſe things, not able to aſcribe to our ſelves theſe advantages as well as they;*] howbeit, whereinſoever any is bold [*in this kind,*] I ſpeak fooliſhly, I am bold alſo.

k 22. [*For*] k Are they Hebrews [*ſpeaking the Jewiſh Language?* Philip. 3. 5.] ſo am I. Are they Iſraelites? [*deſcended from beloved Jacob,* Mal. 1. 2. *not from Eſau?*] ſo am I. Are they the Seed of Abraham [*and not Proſelytes?*] ſo am I.

l 23. l Are they Miniſters of Chriſt? I ſpeak as a fool, I am more [*ſo,*] in labours more abundant [*than any of them,*] in ſtripes above meaſure, [*Acts 16. 22, 23.*] in priſons more frequent, [*v.* 24.] in deaths oft, [1 *Cor.* 15. 31. 2 *Cor.* 4. 11.]

24. Of the Jews five times received I forty ſtripes m ſave one. m

25. Thrice [*by the Gentiles*] was I beaten with rods; [*Acts 16. 23.*] once was I ſtoned, [*Acts 14. 19.*] thrice I ſuffered ſhipwrack, a night and a day I have been n in the deep: n

26. In journeying often, in perils of waters, in perils of Robbers, in perils by my own Country-men, [*Acts 20. 3.*] in perils by the Heathen, in perils in the City [*Damaſcus, Jeruſalem, Epheſus,*] in perils in the Wilderneſs, in perils in the Sea, in perils among falſe Brethren.

27. In wearineſs and painfulneſs, in watchings often, [2 *Theſſ.* 3. 8.] in hunger and thirſt, in faſtings often, in cold, and nakedneſs, [1 *Cor.* 4. 11. 2 *Cor.* 6. 5.]

28. [*And*] beſides thoſe things which are without, that which cometh upon me daily [*is*] the care of all the Churches, [*planted by me,* 2 Cor. 7. 5.] *or by others among the Gentiles,* Coloſſ. 2. 1.]

29. [*For*] who [*of them*] is weak, and I am not [*as*] weak [*in compaſſionating them, and complying with their weakneſs?* 1 Cor. 9. 22.] who is offended, [*or ready to fall from his Profeſſion,*] and I burn not [*with zeal to recover him?*]

30. If I needs muſt glory, I will glory of the things which concern my Infirmities, [i. e. *rather in my Sufferings for Chriſt, than in the great things he hath done by me.*]

31. The God, and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not [*in any thing I have now ſaid of my Sufferings.*]

32. In Damaſcus the Governour under Aretas the King kept the City of the Damaſens with a Gariſon, deſirous to apprehend me [*in compliance with the Jews.*]

33. And through the Window in a baſket, was I let down by the wall, o and eſcaped his hands. o

Annotations on Chap. XI.

a Verſe 1. Τῆς ἀφροσύνης μου, *my folly.*] Though the neceſſity which lay on the *Apoſtle* thus to commend himſelf for vindication of his Apoſtleſhip, made him free from folly in this matter, yet becauſe Self-condemnation uſually proceeds from Vanity, and Folly, and they who know not the neceſſity which lay upon him ſo to ſpeak, would be apt to impute this to him, he uſeth this word here, though ſaying, *v.* 16. *Let no man think me a fool in this my boaſting.* And Chap. 12. 6. *Though I did glory, I ſhould not be a fool.*

b Ver. 2. Παρθένον ἁγνὴν, *a chaſt Virgin.*] Here is thought to be an Alluſion to the ἁρμόσασθαι of the *Lacedæmonians,* who formed the Lives and Manners of the Virgins, and made them Regular, and ſo prepared them for their Husbands. But the *Greek Commentators* agree with our Tranſlation, rendring

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dring the word ἁρμοσάμην, by ἐμνησάμην, *I have eſpouſed you:* So (a) *Phavorinus* doth interpret theſe very words. And ſo the word is uſed frequently by (b) *Herodotus*, and it bears the ſame ſenſe in the *Septuagint*, ὃς ἁρμόζεται γυνὴ ἀνδρὶ, *the wife is eſpouſed to the husband of the Lord*, Prov. 19.14. As therefore the *Jews* ſay, that (c) *Moſes eſpouſed Iſrael to God in Mount Sinai*, when he made them enter into Covenant with him; ſo ſaith the *Apoſtle* here, by converting you to the *Chriſtian* Faith, *I have eſpouſed you to one husband, even Chriſt.*

c Ver. 3. Εὔαν, *Eve.*] He mentions *Eve*, not *Adam*, becauſe ſhe only was perſonally deceived by the Serpent, and was *firſt in the tranſgreſſion*, 1 Tim. 2. 14.

d Ver. 6. Ἰδιώτης τῷ λόγῳ, *rude in ſpeech.*] This cannot refer to his want of Eloquence, or *Rhetorical* Artifice in his Compoſitions, for this ſeems equally wanting in the Epiſtles of St. *Peter* and St. *James*; it therefore muſt refer to ſome imperfection in his Speech, which they had not.

e Ver. 7. Ἵνα ὑμεῖς ὑψωθῆτε, *that you might be exalted.*] So St. *James* uſeth the word, ſaying, *Let the brother of low degree rejoyce* ἐν τῷ ὑψει αὐτοῦ *in his exaltation* to the Riches, and Privileges of the *Chriſtian* Faith, *Chap.* 1. 9. So the Song of the *Virgin Mother* ſaith, that God by ſending the *Meſſiah* ὕψωσε ταπεινοὺς *hath exalted them that were low*, Luke 1. 52. And *Capernaum* is ſaid to be ὑψωθεῖσα *exalted to Heaven* by our *Saviour*'s frequent preaching to them, *Luke* 10. 15.

f Ver. 8. Ἐσύλησα, *I robbed.*] Συλᾶν, γυμνᾶν, the word ſignifies *to make naked*, ſaith *Phavorinus*; *to ſpoil*, ſay others: For the Churches of *Macedonia*, from whom he received his Gifts, being poorer than that of *Corinth*, 2 Cor. 8. 2. might comparatively ſeem by this to be ſpoiled of what was neceſſary for them.

g Ver. 9. Οὐ κατενάρκησα ὑμῶν, *I ſtunn'd no body with complaints*;] I importuned none of them to ſupply my wants.

h Ver. 12. Ἵνα ἐν ᾧ καυχῶνται, *that in what they glory.*] This moſt *Interpreters* thus gloſs, That whereas the *falſe Apoſtles* glory in preaching the Goſpel freely, they may be found even in that to do only what we have ſtill done among you: And true it is that the *Jewiſh* Writers tell us, that their wiſe men of old would not be nouriſhed ſo from the *Church*, but rather choſe to get their living by their own labour, and therefore uſed to ſay, *It is better to skin dead Beaſts, than to ſay to the People, I am a wiſe Man, or a Prieſt, therefore nouriſh me*; and that the moſt excellent and perfect of them clave wood, and carried timber, and drew water, and wrought in Iron and Coals, and neither asked, nor would receive any thing of the *Church*; and therefore to make himſelf equal with the beſt of theſe wiſe men of the *Jews*, St. *Paul* might refuſe Maintenance from the Churches of *Achaia*. See *Campegius Vitranga de Synag. Vet. l.* 3. *part.* 1. *c.* 18. *p.* 884, 885. But this Expoſition is liable to this great Objection, That the *Apoſtle* ſpeaking to the *Corinthians* of the ſame Perſons, ſaith, *Ye ſuffer if a man devour you, if a man take of you*, v. 20. and 1 *Cor.* 9. 12 *If others are partakers of this power, are not we much more?* And elſewhere he repreſents theſe *Jewiſh Teachers*, as *counting gain godlineſs*, and doing all things for *filthy lucre*, Phil. 3. 19 1 *Tim.* 6. 5. 2 Tim. 3. 2. Tit. 1. 11. Others therefore interpret the words thus, This I will do, that I may cut off occaſion of glory from them who ſeek occaſion, that they may be found even as us. In which thing they would glory, but now they cannot do it, becauſe they are known to receive of you.

Ver. 20. Εἴ τις ἐπαίρεται, *if a man exalts himſelf.*] The *Jews* had a very high opinion of themſelves, as being *the Seed of Abraham*, and ſo of noble birth; (See Note on 1 *Cor.* 1. 26.) the People of God, and ſo holy and beloved of him; his *firſt born* and *only begotten, for whom the world was made*, 2 Eſd. 6. 59, 60. Hence in their Prayers to God they ſay, *Populus tuus ſumus, Fœderati tui, progenies Abrahami, amici tui, cui ſacramento fidem tuam obſtrinxiſti in monte Moriæ, ſemen Iſaachi dilecti tui, qui ligatus fuit ſuper Altari tuo, cœtus Jacobi filii tui, Primogeniti tui*, &c. And they had as mean and deſpicable thoughts of all other Men, whom therefore they inſulted over, calling them (d) *the People of the Earth, the Prophane*, yea, likening them *to Dogs*, (See Note on *Philip.* 3. 2.) and *ſpittle*; 2 Eſdr. 6. 56, 57. And from this Opinion, that *the world was made for them*, (See Note on 1 *Cor.* 3. 22.) they might eaſily conclude, that it was lawful for them to take it away from others, as being uſurpers of it. Hence (e) *Buxtorf* cites this Paſſage from the *Talmud*, That *all the Poſſeſſions of the Gentiles are as Common, he that firſt ſeizes on them is Lord of them.*

i

(a) Ἁρμοσάμην, ἐμνησάμην· ὡς ὁ Ἀπόστολος, ἁρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνησάμην ὑμᾶς.

(b) Ἁρμόσαι τὸν Μίλωνος θυγατέρα Δημοκήδης γυναῖκα. Herod. l. 3. c. 138. Ἁρμοσάμενος τὴν Τήλυος θυγατέρα. 5. 47. Παυσανίης ἁρμόσασθαι θυγατέρα. Ibid.

(c) *Devorim Rabba*, c. 7. col. 4. (d) *See Buxt. Lex.* voce עם הארץ p. 1626. (e) *Voce* גוי p. 1345.

Ver. 22.

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k Ver. 22. Ἑβραῖοί εἰσι, Ἰσραηλῖται; *Are they Hebrews, are they Iſraelites?*] Here is a certain Indication that theſe *falſe Apoſtles* and *deceitful Workers* were not originally *Samaritans*, as *S. Magus*, *Doſitheus*, and their Followers were, but of the *Jewiſh* Extract. *2ly*, That they were *Jews* converted to, and ſtill owning, and preaching up the Faith of Chriſt, as is evident from the words following, *Are they Miniſters of Chriſt? ſo am I*; as alſo from *Chap.* 10. 7. It therefore ſeems that they muſt be of the Sect of (f) *Cerinthus*, that great Stickler againſt St. *Paul* for the neceſſity of Circumciſing the *Gentiles*, and for their Obſervation of the Law of *Moſes*; or the *Nazarens* or *Ebionites*; For theſe are not the Names of Perſons who were the Authors of any Sects, but of the (g) *Jews* which believed in *Jeſus*, and yet were zealous obſervers of the Law of *Moſes*. Now theſe *Jews*, before they believed, were of two ſorts; ſuch as admitted other *Nations* to live quietly among them, and even to embrace their Religion *without Circumciſion*; and ſuch as by no means would permit them ſo to do. Thus when *Izates* the Son of *Helen* Queen of *Adiabene*, embraced the *Jewiſh* Religion, (h) *Ananias* declared, he might do it without Circumciſion; but (i) *Eleazar* maintained that it was ἀσέβεια great impiety to remain uncircumciſed. And when two eminent Perſons of *Traconitis* fled to *Joſephus*, the (k) Zealots among the *Jews*, were urgent for their Circumciſion, if they would abide with them, but *Joſephus* perſwaded the Multitude againſt it. And this Controverſie continued after they embraced *Chriſtianity*, ſome allowing them to embrace *Chriſtianity* without ſubmitting to Circumciſion and the *Jewiſh* Law, others contending that without Circumciſion, and the Obſervance of the Law, they could not be ſaved. And theſe were the *falſe Apoſtles* which troubled the Churches of *Corinth*, *Galatia*, *Philippi*, and were great Enemies to St. *Paul*, who taught the contrary. So *Epiphanius* informs us of the (l) *Cerinthians*, adding alſo of the *Nazarens*, that they in all things accorded with the Doctrines of the *Cerinthians*. And certain it is, that ſuch Perſons went from *Judæa*, and gave great diſturbance to all *Chriſtian* Churches, eſpecially to thoſe which had been planted by St. *Paul*; for in the firſt Epiſtle to *Timothy*, and that to *Titus*, we have mention of thoſe of the Circumciſion who were *vain Talkers* and *Deceivers*, *Tit.* 1. 10, 11. 1 *Tim.* 1.4,6. *Chap.* 6.4,5. See *Gal.* 4. 9, 10. & 6. 12, 13. *Philip.* 3. 2. *Col.* 2. 16, 20.

Ver. 23. Note here that the *Apoſtle* proves the truth of his Miniſtry and *Apoſtleſhip*, not, as elſewhere, from the Miracles and Gifts of the *Holy Ghoſt*, which accompanied his preaching, but from his Sufferings, as being the things theſe *falſe Apoſtles* could not pretend to, *Gal.* 5. 11. & 6. 12. and ſo could not glory that they were like unto him in them, *v.* 13. l

Ver. 24. Παρὰ μίαν, *ſave one.*] The Law aſſigned *forty ſtripes* to them that were worthy to be beaten, but forbad them to exceed that number, *Deut.* 25. 3. But it being their Cuſtom to beat them with a Whip that had three Cords, and ſo every ſtroke with it going for three, they could only give them *thirty nine*, or *forty two*, which would have exceeded the number appointed by the Law; and therefore (m) *Joſephus* ſays, *he that did contrary to the Law received by a publick Whip forty ſtripes ſave one.* m

Ver. 25. Ἐν τῷ βυθῷ, *in the deep.*] This cannot well be underſtood of the Priſon at *Cyzicum*; for we never read that St. *Paul* preached there; nor of the Shipwrack, mentioned *Acts* 27. for that hapned after the writing of this *Epiſtle*; but probably of ſome of the other Shipwracks mentioned here, in which he might be ſo long toſſed to and fro in the Sea, upon ſome broken piece of Ship, before he got to Land, as (n) *Joſephus* ſaith he was. n

Ver. 33. Ἐξέφυγον.] Of ſuch a flight as o

(f) *Iren.* l.3.c.11. *Euſeb.* l.3.c.28. *Epiph. Hær.* 28.§ 2. *Theodor. Hær. fab.* l.2.c.3.

(g) Οἱ ἀπὸ Ἰουδαίων, εἰς τ' Ἰησοῦν πιστεύσαντες, ὑ κατὰ κολουθοῦσι τ' πάτριον νόμον. Βιῶσι γὰ καθ' αὐτὸν, ὑπερευσεβεῖ τ' καθ' ὑπερβολὴ τ' ἐκδοχὴν πολιτείας τῷ νόμῳ γεγενημένοι. Ἐθίων τε γὰ ὁ πολιτὴς οὐδὲ Ἰουδαίοις καλεῖται, ἀ ἰδιωτικοῖς χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τ' Ἰησοῦν ὡς χρεὼν οὐδαμῶς ἐξαιρέμενοι. Origen. in Celſum. l.2.p.56.

(h) Ananias ἔφη ἀ χρεὼν τ' θεοσεβῆ τὸ θεῖον σέβειν, εἰ μὴ πάντως κρεῖττον ζηλῶν τὰ πάτρια τῶν Ἰουδαίων· τοῦτο γὰ κυριώτερον τῷ ἀφετέρεσθαι. Joſ. Ant. Jud. l.20. c.2. p. 685. E. (i) Ibid.

(k) Τότε πολέμεσθαι τῶν Ἰουδαίων ἀναζωζόντων, εἰ θέλουσιν ἐν μετ' αὐτῶν. Vit. Joſeph. p. 1007. B. Οὐκ ὀφείλειν ζῶν λέγοντες μὴ μιαίνειν θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p.1010.C.

(l) Ἀποστάντων γὰ τότων, ἀ εἰς ψευδαποστόλους πεπτώντων, ἀ ἄλλους ψευδαποστόλους ἀποσταλέντων εἰς τ' Ἀντιόχειαν, ἀ εἰς ἄλλους τόπους, λέγοντας, ὅτι ἐὰν μὴ περιτμηθῆτε, &c. ἐκ ἂ τυχοῦσα τότε ταραχὰ ἐγένετο, ἀ ὅτι εἰσὶν οἱ ἀπὸ τ' παύλου εἰρημένοι ψευδαποστόλοι. Hær. 28. § 4. Συνῆχθησαν ἦσαν ἀλλήλοις, ἀ ὁμοια κάκεινοι τὰ φρονήματα. Hær. 29. § 1. p. 117.

(m) Ὁ δὲ ταῦτα ποιήσας, πληγὰς μιᾷ λειπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβὼν, πληγὰν ταύτην αἰρήσει ἐλαττούμενος. Antiq. l. 4. c. 8. p. 124. E.

(n) Βαπτιζόμενος γὰ ἡμῶν τῷ πλοίῳ καθ' μέσον Ἀδρίαν δι' ὅλης τ' νυκτὸς ἐπλέομεν. Joſeph. de Vitâ ſuâ, p. 999.

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only is deſigned to preſerve us ſtill in a capacity of preaching the Goſpel, eſpecially where our Charge is not any ſettled Church, but the Church in general, or as St. *Paul*'s was, the whole *Gentile* world,(o) St. *Auſtin* ſpeaks well thus, *Quicunque iſto modo fugit, ut Eccleſiæ neceſſarium miniſterium, eo fugiente, non deſit, facit quod Dominus præcepit, ſive permiſit; qui autem ſic fugit ut gregi Chriſti ea, quibus ſpiritualiter vivit, alimenta ſubtrahantur, Mercenarius ille eſt, qui vidit Lupum venientem & fugit, quoniam non eſt ei cura de ovibus.*

(o) *Ep.* 80. *ad Honoratum.*

CHAPTER XII.

a Verſe 1. [a] IT is not expedient for me, doubtleſs, to glory, [*but ſince it may be ſo to you,*] I will come to Viſions and Revelations of the Lord.

2. I knew a man in Chriſt above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth, [*I ſay, I knew*] ſuch a one caught up to the third Heavens, [*the Habitation of the bleſſed Angels, and of the Majeſty of God.*]

3. And [*again*] I knew ſuch a man, whether in the body, or out of the body, I cannot tell, God knoweth,

4. How that he was [*at another time*] b [b] caught up into Paradiſe, and [*there*] heard unſpeakable words, which it is not lawful, [*or poſſible,*] for a man to utter.

5. Of ſuch a one, [*thus rapt out of himſelf,*] will I glory, yet [*or but*] of my ſelf, [*as I appear to you in my own perſon,*] I will not glory [*willingly*] but in mine infirmities.

6. [*Not that I really eſteem it a folly ſo to do; though in compliance with you I do ſtile it fooliſhneſs*, 2 Cor. 11. 1, 16, 17. & 12. 11.] for though I could deſire to glory [*of theſe things*] I ſhall not be a fool; for I will [*ſhall only*] ſay the truth; but now I forbear [*even to ſpeak of that,*] leſt any man ſhould think of me above that which he ſees me to be, or he heareth of me; [*above what my conſtant words and actions teſtifie of me.*]

7. And leſt I ſhould be exalted above meaſure through the abundance of the Revelations [*vouchſafed to me,*] there was given c to me a thorn in the fleſh, [c] the Meſſenger of Satan to buffet me, [*or, that a Meſſenger of Satan might buffet me,*] leſt I ſhould be exalted above meaſure.

d 8. For this thing [d] I beſought the Lord [*Chriſt*, v. 9.] thrice that it might depart from me, [i. e. *that I might be delivered from this thorn in my fleſh*;]

9. And he ſaid unto me, My grace, [*or favour,*] is ſufficient for thee; for my ſtrength is made perfect, [*and ſhewed more illuſtriouſly*] in [*this thy*] weakneſs; moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may [*more conſpicuouſly appear to*] reſt upon me.

10. Therefore I take pleaſure in [*theſe*] infirmities [*of the fleſh,*] in [*the*] reproaches [*I ſuffer upon that account,*] in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake; for when I am [*thus*] weak [*in my ſelf,*] then am I ſtrong [*in the power of Chriſt. This latter Clauſe is in all the Greek Scholiaſts.*]

11. I am become [*as*] a fool in glorying [*thus, but*] ye have compelled me [*to it,*] for I ought [*rather*] to have been commended of you; for in nothing am I behind the very chiefeſt Apoſtles, though I be nothing [*of my ſelf, but through the grace of God I am what I am*, 1 Cor. 15. 10.]

12. Truly the ſigns of an Apoſtle were wrought among you [*by me*] in all patience, in ſigns and wonders, and [*in*] mighty deeds. [*See the Note on* Heb. 2. 4.]

13. For what is it wherein you were inferiour to other Churches, except [*it were in this*] that I my ſelf was not burthenſome to you? forgive me this wrong.

14. Behold the e third time I am ready to e come to you, and I will [*ſtill continue*] not [*to*] be burthenſome to you, for I ſeek not yours, but you; f for the Children ought f not to lay up for the Parents, but the Parents for the Children.

15. And I [*like a good ſpiritual Father*] will very gladly ſpend [*my ſpiritual Treaſures on you,*] and be [*ſpent my ſelf*] for you, though the more abundantly I love you, the leſs I be loved.

16. But be it ſo; I did not burthen you [*my ſelf:*] Nevertheleſs [*it may be ſuggeſted by ſome, that*] being crafty, I caught you with guile, [*getting much from you by the means of others.*]

17. [*I ask therefore,*] Did I make a gain of you by any of them whom I ſent to you?

18. I deſired Titus [*to go to you*] and with him I ſent a Brother: Did Titus make a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps?

19. Again, think you that we excuſe our ſelves

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ſelves unto you [*by ſpecious pretences, when we ſay that we deferred our coming that we might ſpare you, and be helpers of your joy?* 2 Cor. 2. 23, 24.] we ſpeak [*as*] before God in Chriſt, [*calling him again to record that we uſe no ſuch Arts,*] but we do all things, dearly beloved, [*as we did that,*] for your edifying.

20. [*And too much reaſon had we ſo to do;*] For [*yet*] I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you [*by inflicting neceſſary Cenſures, and Puniſhments upon you,*] ſuch as you would not, leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults, [*the uſual, and almoſt neceſſary conſequence of Schiſms and Factions in a Church.*]

21. And leſt when I come again, my God will humble me among you, and that I ſhall [*find reaſon to*] bewail many who have ſinned already, g and have not repented g
of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed, [*after the Example, and by the Inſtigation of their falſe Teachers, who themſelves practice the hidden things of ſhame,* 2 Cor. 4. 2. *and whoſe exhortation is of uncleanneſs,* 1 Theſſ. 2. 3.]

Annotations on Chap. XII.

a Verſe 1. Καυχᾶσθαι δ᾽ ὐ συμφέρει.] All the *Greek Scholiaſts* own our reading of theſe words, which may from the *Greek* be rendred, *Surely it profiteth* (or it advantageth) *not me to glory, for I ſhall come to viſions*; and then the ſenſe may be ſupplied thus, *But it may be ſo to you,* for I ſhall come to Viſions and Revelations of the Lord, in which I ſhall give ſuch an Evidence of the favour of Chriſt to me, ſuch a Teſtimony of my Miſſion from Heaven, as none of theſe *falſe Apoſtles*, or *deceitful Workers* can pretend to.

b Ver. 4. Ἁρπαγέντα.] Here (1.) it is enquired, Whether St. *Paul* was either, as to Soul only, or as to Soul and Body jointly, rapt into Heaven, or Paradiſe, as the Spirit ἥρπασεν *caught up* Philip, *Acts* 8. 39. or whether he only had a Viſion of theſe things on Earth, as the Spirit took up *Ezekiel* in a Viſion, *Ezek.* 11. 24. and as St. *John* was *carried away into the Wilderneſs*. I encline to the Opinion that this was a Real Rapture, as being moſt agreeable *(firſt)* to the words ἡρπάγη ἕως, *he was ſnatcht as far as to the third Heaven*, and ἡρπάγη εἰς Παράδεισον, *he was ſnatcht up into Paradiſe*; for theſe words do not well agree to a Viſion, or to an Extaſie. As for the ſeeming Raptures of *Ezekiel* and St. *John*, the Text plainly informs us, that they were not real, by ſaying, *The Spirit took me up, and brought me in a Viſion by the Spirit of God into Chaldæa*, Ezek. 11. 24. And again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the Valley that was full of Bones*, Chap. 37. 1. And of St. *John*, *He carried me away in the Spirit into the Wilderneſs*, Rev. 17. 3. And Chap. 21. 10. *He carried me in the Spirit to a great, and high Mountain.* In theſe two Inſtances all is expreſly ſaid to be done ἐν πνεύματι *in the Spirit*; but nothing of this nature is intimated in St. *Paul*'s Rapture. If you ſay he owns that this was done ἐν ὁπτασίᾳ *in a Viſion*; I anſwer, He ſeems not to ſay ſo, but only that in this Rapture he had a Viſion of the Lord. (2.) He ſays, He cannot tell whether he was then in the Body, or out of the Body; whereas in all imaginary Viſions the Soul continues in the Body. (3.) He adds, That he *heard there unſpeakable words*, which intimates that he was really in *Paradiſe*.

Q. 2. A ſecond Enquiry is, Whether St. *Paul* here ſpeaks of one Viſion or Rapture only, or of more. I *anſwer*, The Opinion of all the *Ancients* ſeem to have been this, that he was rapt at ſeveral times, into ſeveral places, and conſequently that he ſpeaks of more Raptures than one. (a) *Irenæus* ſaith that *he was caught up into the third Heavens, and again was carried into Paradiſe.* So alſo ſay (b) *Tertullian* and *Pſeud-Ambroſius*; (c) *Epiphanius* ſpeaks thus, *Who can hear the Opinion of* Origen, *which placeth Paradiſe in the third Heaven?* And this appears highly probable: 1. From theſe words, *I will proceed to Viſions and Revelations of the Lord*; which intimates that he would ſpeak of more than one: And from *v.* 7. *leſt he ſhould be exalted* τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, *with this multitude of Revelations.* 2ly, *Methodius* of old did well infer this, from the Repetition of thoſe words, *Whether in the Body*, &c. for ſuch a Repetition muſt have been need-

(a) *Uſque ad tertium Cœlum raptum ſe eſſe ſignificans, & rurſum delatum eſſe in Paradiſum —— quid illi prodeſt aut in Paradiſum introitus, aut in tertium cœlum aſſumptio.* L. 2. c. 54.
(b) Tertull. de Præſcript. c. 24. Ambroſ. in locum.
(c) *Quis audiat in tertio cœlo donantem nobis Originem Paradiſum?* Ep. ad. Joh. Hieroſ. c. 3.

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leſs concerning one and the ſame Viſion. *For* (d) *hence*, ſaith he, *he intimates that he had ſeen two great Viſions, being twice aſſumed, firſt into the third Heaven, and then into Paradiſe.* Hence therefore it doth not follow that *Paradiſe* is in the third Heaven, as later Writers have hence gathered againſt the Opinion of all the *Ancient Chriſtians:* And therefore (e) *Epiphanius* anſwers to this Text produced by *Origen, by ſaying he was rapt up into the third Heaven, and after adding into Paradiſe, he ſhews Heaven to be in one place, and Paradiſe in another.* Though therefore the third Heaven here, according to the Language and Diſtinction of the *Jews*, doth ſignifie the *Angelick* Heaven; it doth not follow hence that *Paradiſe*, into which the *Apoſtle* was caught up, at another time, and in another Viſion, muſt ſignifie the third Heaven.

3*ly*, Hence we may ſtrongly argue for the Diſtinction of the Soul from the Body, and its Capacity to receive and underſtand *Cæleſtial* Things in Separation from the Body; for if the Soul be not diſtinguiſhed from the Body, nor is capable of any Viſion or Revelation when out of the Body, there remains no foundation for the *Apoſtle*'s doubt, whether he had theſe Viſions in the Body, or out of the Body, there being a neceſſity, upon that Suppoſition, to have them in the Body, or not at all.

c Ver. 7. Ἄγγελος Σατᾶν.] They who interpret this *Meſſenger of Satan*, and *Thorn in the Fleſh*, of the Motions of Concupiſcence, and the Suggeſtions of Luſt ariſing in *Paul*, are guilty of a great Miſtake; For this *Thorn in the Fleſh* was given him of God, who raiſeth in us no impure luſtings, *James* 1. 13, 14, 15. and never cures one Sin by another; nor would St. *Paul* have wiſhed that all Men ſhould have been as he, if he had felt theſe burnings, nor would he have refuſed that Remedy againſt them he preſcribed to others, 1 *Cor.* 7.7,9. nor could he have *gloried*, much leſs *took pleaſure* in theſe Infirmities, as here, *v.* 9, 10. he doth in this *Thorn in the Fleſh*. In a word, by confeſſing ſuch impure Motions lodged in his Breaſt, he would not have defended his Reputation againſt his *Adverſaries*, but rather given them freſh occaſion to reproach him, and would have rendred his Threats againſt the unclean, *Chap.* 12. 21. leſs prevalent. Let it be then obſerved,

1. That this *Thorn in the Fleſh* was ſurely ſome Infirmity in the Fleſh, or Body of St. *Paul*. So doth St. *Paul* himſelf inform us, by ſaying, ὁ πειρασμὸν μου ὁ ἐν τῇ σαρκί μου, οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, *You did not count me as nothing, nor ſpit upon me, becauſe of my Temptation which was in my Fleſh*, Gal. 4. 14. *but received me* (notwithſtanding) *as an Angel or Meſſenger of God.* Whence two things are obſervable, (1.) That this Thorn, or this Temptation, was in his Fleſh, or in his Body. And (2.) that it was ſuch as rendred him in his Preaching obnoxious to great Contempt, and made him deſpicable in the Eyes of others.

2. 'Tis highly probable that this Infirmity in the Fleſh hapned to him after theſe Viſions, and Revelations of which he here ſpeaks; for he ſaith, it was ſent to, or befel him, *that he might not be exalted through the multitude of his Revelations*; and therefore muſt be given him after he had that Temptation they afforded to exalt himſelf.

3. 'Tis certain that it was ſome Infirmity of the Fleſh which naturally tended to obſtruct the Efficacy of his Preaching, and rendred his Miniſtry leſs grateful and acceptable to others, and made him ſubject to reproach, and to contempt in the diſcharge of this his Function. This is extreamly evident from the place cited from *Gal.* 4. 14. where, ſaith *Theodoret*, καίτοι πολλὴν ἔφερον ἐπὶ τῷ σώματι ἀτιμίαν, *though I brought with me great Ignominy in my Body*, you did not reject me; and alſo from Chriſt's anſwer to him, That his power was perfected in St. *Paul*'s weakneſs, *i. e.* the greater is thy Infirmity in preaching the Goſpel, the greater is my Power in rendring it efficacious when preached by one ſubject to ſo great Infirmity.

4. 'Tis alſo certain that this was objected by the *Corinthians*, and the *falſe Apoſtles* to the diſparagement of St. *Paul*, and rendred him contemptible in their Eyes, that he was ἰδιώτης τῷ λόγῳ *rude in Speech*, 2 Cor. 10. 10. (which, as I have obſerved upon that place, cannot refer to his want of Eloquence, that being as much wanting in his *Epiſtles*, which they allowed to be *powerful and weighty*, as in his Sermons to them,) that *in preſence he was baſe among them*, ibid. v. 1. that *the preſence of his Body was weak, and mean*, καὶ ὁ λόγος ἐξουθενημένος, *his ſpeech*, ſuch as rendred him, *contemptible*, where the *Apoſtle* uſeth that very word which he had applied to the Infirmity of his Fleſh, *Gal.* 4. 14.

5. It cannot be denied but that an ἰλιγροφωνία, *a ſtammering in ſpeech*, or *a ſqueeking ſhrilneſs* in the voice, joyn'd with a low deformed ſtature, do naturally tend to render a Man contemptible in his preaching;

(d) Διὸς ἀναληφθεὶς ἐναργῶς, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. Apud Epiph. Hær. 64. § 47. p. 572. C. D.

(e) *Ubi ſupra apud Hieron.* Tom. 2. F. 57. E.

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and therefore *Moſes* declines the Meſſage God ſent him upon to *Pharaoh*, becauſe *he was ſlow of ſpeech, and of a ſtammering tongue*, Exod. 4. 10. ἰσχνόφωνος, καὶ βραδύγλωσσος.

6. Theſe words, *a Thorn in the Fleſh, a Meſſenger of Satan*, being here put by way of appoſition, muſt ſignifie the ſame thing, and ſo he muſt be buffeted by *Satan*, when by theſe *falſe Apoſtles* and Miniſters of *Satan*, 2 Cor. 11. 15. he was contemned, and made the Subject of their Scorn and Laughter, for this Infirmity in his Speech. But 'tis obſervable, that theſe words may be rendred thus, *There was given me a Thorn in the Fleſh*, Ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, *that the Angel of Satan might buffet me.* Since then he calls the *falſe Apoſtles* Miniſters of *Satan*, it is not to be wondred that he here ſtiles them, or the chief of them, who thus reviled, and contemned him for this Infirmity, and therefore laboured to take off the Affections of the *Corinthians* from him, *an Angel of Satan buffeting him.*

d Ver. 8. Παρεκάλεσα, *I beſought the Lord.*] *Here*, ſaith *Slictingius*, *is an inſtance of prayer directed to Chriſt*; *Ergo*, ſay I, here is an inſtance of his *Divinity*: Prayer made to Chriſt by all *Chriſtians*, in all times and places, and for all things, being an evidence of his Omniſcience, Omnipotence, and Omnipreſence.

Note alſo, That though this *Thorn in the Fleſh* was not removed upon the prayer of the *Apoſtle*, yet was that granted for which he deſired that it might be removed, *viz.* that he ſhould preach the Goſpel more effectually, and to the honour of his Lord; and therefore he not only reſts ſatisfied under this Infirmity, but even glories in it on this account, that it tended to demonſtrate the Power of Chriſt reſiding in him. Thus doth God truly anſwer our Requeſts, when he gives, not what we would, but what he ſees to be more for his Glory, and our Good.

Ver. 14. Τρίτον, *the third time.*] Moſt *Interpreters* ſay that St. *Paul* had made two Reſolutions before to come to them, for proof of which they cite 1 *Cor.* 16. 5. 2 *Cor.* 1. 16. But both theſe Texts ſeem plainly to refer to one, and the ſame Reſolution, and the laſt to be only an *Apology* for Non-performance of the firſt: His meaning therefore may be this; I have once actually been with you, I was ready once more to come, though your diſorders unreformed hindred the performing that intended Journey, 2 *Cor.* 1. 23. and I am now ready the third time. e

Ibid. *For the Children ought not to lay up for the Fathers, but*, &c.] *i. e.* If Fathers of the Fleſh, they ought to lay up for them Temporals; if Spiritual Fathers, as St. *Paul* was, 1 *Cor.* 4. 15. to provide Spirituals for them, good Inſtructions, and Advice for the welfare of their Souls. f

Ver. 24. Μεμανοπαϊντων.] Hence it is evident, againſt *Novatian*, that the *Chriſtian* Diſpenſation admits Sinners to Repentance, though they have, after Baptiſm, committed great Offences, and lapſed into the ſins of the fleſh, mentioned *Gal.* 5. 19, 20, 21. g

CHAPTER XIII.

a Verſe 1. a THIS is the third time I am coming to you; in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2. I told you before [*in my firſt Epiſtle*, Chap. 4. 19, 20, 21. *being then abſent in Body, but preſent in Spirit*, Chap. 5. 3.] and [*I ſtill continue in my Reſolution*,] foretel[*ling*] you as if I were preſent the ſecond time, [*or, I foretel you as preſent in Spirit the ſecond time*,] and being abſent [*in Body*,] I now write to them which heretofore have ſinned, [*and have not repented*, Chap. 12. 21.] and to all others [*who ſhall fall into the like ſins*,] that if I come again, [*which I now fully am reſolved upon*,] I will not ſpare [*you.*]

3. Since ye ſeek a proof of Chriſt ſpeaking in [*and by*] me, [*even that Chriſt*] who to you ward is not weak, but is mighty b b in [*and among*] you, [*you ſhall find it in the exerting the power he hath given us to chaſtiſe ſuch Offenders.*]

4. For though he was crucified through [*the*] weakneſs [*of that Humane Nature which he took upon him, and in that appeared to others as weak,*] yet he liveth [*and diſcovers efficaciouſly that he doth ſo,*] by the power of God [*ſo glorioufly attending the invocation of his name, and faith in him;*] c for c we alſo [Gr. *and ſo we alſo*] are [*as yet in your apprehenſions*] weak in him, but we ſhall [*appear to*] live with him by the power of God, [*exerting it ſelf by us*] towards you.

5. [*And for a further Evidence that Chriſt preached by me hath not been weak, but mighty towards you:*] Examine your ſelves, whether ye be in the faith, prove your own ſelves, Know ye not [*of*] your own ſelves [*by the Miracles done among you, and the Variety of Gifts conferred upon you,*] how that Jeſus d Chriſt is in [*among*] you, e except ye be d e

Reprobates,

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Reprobates, [i.e. *diſapproved by God, and ſo he hath withdrawn theſe Gifts from you.*]

6. But [*however it may be with you,*] I truſt that you ſhall know we are not Reprobates, [i. e. *not diſapproved of, but owned by God, and Chriſt*]

7. Now I pray to God, that ye do no evil [*which may force us to exerciſe and ſhew our power among you, as deſiring*] not that we ſhould appear approved, [*by our power in puniſhing your offences,*] but [*rather*] that you ſhould do that which is honeſt, though
f we be [*in ſhew*] f as Reprobates, [i.e. *as deſtitute of the power of Chriſt in your eyes.*]

8. [*And then you will be ſecure from our Chaſtiſements,*] for we can do nothing againſt the truth, but [*only*] for the truth, [*having our power given for edification only, and not for deſtruction,* v. 10.]

9. [*Nor have we any deſire to uſe our power thus*;] for we are [*rather*] glad, when we are weak, [*as having no occaſion to manifeſt our power,*] and ye are ſtrong [*in faith, and good works,*] and this alſo we wiſh, even your perfection [*in them.*]

10. [*And*] therefore I write theſe things being abſent, [*to warn and reform you,*] leſt being preſent I ſhould [*be conſtrained to*] uſe ſharpneſs [*towards the unreformed among you,*] according to the power which the Lord hath given me to edification, and not to deſtruction.

11. Finally, Brethren, farewel; be perfect [*ly knit together,*] be of good comfort [*under all Calamities,*] be of one mind, live in peace, and the God of love and peace ſhall be with you.

12. Greet one another with g an holy kiſs. g

13. All the Saints [*here*] ſalute you.

14. h The grace of the Lord Jeſus Chriſt, and the love of God [*the Father,*] and the Communion of the Holy Ghoſt, be with you all. Amen. h

Annotations on Chap. XIII.

a Verſe 1. Τρίτον τοῦτο, *this is the third time.*] Of his coming the third time, ſee Note on *Chap.* 12. 14. Theſe Witneſſes, ſaith Dr. *Lightfoot*, were *Stephanus*, *Fortunatus*, and *Achaicus*, ſent to aſſure them of his coming; Say others, his own reiterated Teſtimony to them by Letters, that if theſe Admonitions did not prevail on them who had ſinned to reform, he would not ſpare them.

b Ver. 3. Ἐν ὑμῖν, *among you.*] Chriſt ſhewed his power among them, by enabling St. *Paul* to preach the Goſpel to them in *demonſtration of the Spirit and Power* ſo efficaciouſly, as to convert them to the Faith, 1 *Cor.* 2. 4. In that variety of Gifts conferred on them, together with the Goſpel, by which their *Teſtimony of Chriſt was confirmed*, 1 Cor 1. 6. By his Power, conſpicuous in ſeconding St. *Paul*'s delivery of the inceſtuous Perſon up to *Satan*, 1 Cor. 5. 4, 5. By the Chaſtiſements they ſuffered for communicating in the Lord's Supper unworthily.

c Ver. 4. Καὶ γὰρ ἡμεῖς, *and ſo we alſo.*] Theſe Particles ſignifie *atque ita, even ſo, and ſo,* and *in like manner*, and accordingly are rendred by *Paſor*, *ſic & nos*, as in this Paraphaſe. Again, It is evident from *Scripture*, that though Chriſt appeared to the World, as weak, and unable to eſcape his Sufferings, by permitting himſelf to be taken, and carried bound before the *High-Prieſt*, and *Pilate*, and at laſt to be lifted up upon the Croſs, and there die, yet was he only in appearance then weak; for he permitted not himſelf to be taken, till he had with a word ſtruck them to the ground who came to apprehend him, *John* 18. 6. and had declared that he was able to deliver himſelf out of their hands, *Matth.* 26. 53. Even ſo (ſaith the *Apoſtle*) we ſeem weak to you *Corinthians*, becauſe we do not exerciſe that Power among you which God hath given us, 2 *Cor.* 10. 10. & 11. 21. and here *v.* 9. But we ſhall ſhew our ſelves to live by the power of God exerciſed upon the Offenders in your Church.

Ver. 5. Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *that Chriſt is in you.*] i. e. With, or among you. The words ſeem to allude to thoſe ſpoken by the tempting, contumacious *Iſraelites*, who after all the ſigns and wonders God had ſhewed to them, remained ſtill doubtful of his Preſence with them, enquiring εἰ Κύριος ἐν ἡμῖν; *is the Lord among us, or not?* Exod. 17. 7. So ſaith the *Apoſtle*, ſeeing after all the Miracles done among you, and the miraculous Gifts received by you, you ſtill ſeek a proof of Chriſt ſpeaking in or by me, ask your own ſelves? Know ye not by the Gifts ſtill exerciſed among you, except ye be rejected of God, that his Spirit, conveyed by my Miniſtry is ſtill among you? But then let it be noted here, that this place ſpeaks not of their being in Chriſt, but of Chriſt's being in them; not of his being in, but among them; not of his being in them, by their Faith in him, but his miraculous Preſence with them; not of his being in any private Perſon, but in the Church of *Corinth* in general. d

Ibid. Εἰ μήτι ἀδόκιμοί ἐστε, *if ye be not Reprobates.*] i. e. *Chriſtians* in name only, and *not in deeds*, ſo *Grotius*; *ſtupid and hardned*, Dr. *Hammond*; *wicked and unfit for the faith*, Vorſtius; *unworthy of the Name of Chriſtians*, e

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Christians, Dicton; *deprived of Faith, light, grace, and knowledge*, Menochius; *unless you by your Crimes have cast off Christ*, Calvin.

f Ver. 7. Ὡς ἀδόκιμοι, *as Reprobates.*] It is to be observed, that the word ἀδόκιμος, which we render *reprobate*, hath no relation in *Scripture* to any decree of God, either *absolutely* excluding Men from a capacity of Salvation, or doing it *conditionally* on the account of the Sin of *Adam*, but only doth denote such Men as have made themselves unworthy, by the Corruption of their Faith or Manners, to be approved and owned by God. Thus they, *who when they knew God, did not glorifie him as God, neither were thankful, but changed the truth of God into a lie, and worshipped the Creature more than the Creator, and liked not to retain God in their hearts*, Rom. 1. from *v.* 21—28. are the Men *given up* by God εἰς νοῦν ἀδόκιμον *to a reprobate mind* which prompted them to do those things God could not approve of, but abhor; And they who resisted the Truth through the Corruption of their Minds, are stiled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *Reprobates concerning the Faith*, 2 Tim. 3. 8. *i. e.* Men whose Faith cannot be owned, or approved of. They also are in *Scripture*, as to their Manners, stiled *Reprobates*, whose *Mind and Conscience is defiled*, so that though *in words they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work* ἀδόκιμοι *reprobate*; i. e. void, not of Judgment only to discern, but of Affection to approve of it. Thus that Earth is stiled ἀδόκιμος *reprobate*, or rejected, which after all the Showers, which fall upon it, *brings forth only Thorns, and Briars*, Heb. 6. 8. and that Silver, ἀργύριον ἀδόκιμον, *reprobate Silver*, which being false stamp'd, or coyn'd, will not be receiv'd, but rejected, *Prov.* 25. 4. *Isai.* 1. 22. And in this sense St. *Paul* saith, he kept under his Body, *lest whilst he preached to others, he himself should be* ἀδόκιμος disowned and rejected by God, 1 *Cor.* 9. 27.

Ver. 12. Ἐν ἁγίῳ φιλήματι, *with an holy kiss.*] g As Brethren; for this seems to be the *Ferus osculum propinquitatis*, of which see *Buxtorf's Lexicon*, p. 1404, 1405.

Ver. 14. Note that here plainly, as in the h Form of Baptism, *Matth.* 28. 19. we have the names of the Sacred *Trinity*; and the *Father* and *Son* in both places being mentioned as distinct Persons, we have no reason to doubt of the *personality* of the *Holy Ghost* thus mentioned with them.

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A N
APPENDIX
TO THE
Sixth Chapter of the Second Epiſtle
TO THE
CORINTHIANS.

MOnſieur *le Clerc* hath obſerv'd in his *Ars Critica*, *part* 1. *c.* 8. *p.* 110. That *ſince the time of St.* Auſtin, *ſcarce any word hath been uſed more frequently in ſpeaking concerning the Converſion of a Sinner, than is that of Grace; and yet if you ask them that uſe it what they mean by it, they can give you no clear Anſwer: So that a Jeſuite ſaid, not unpleaſantly, That it was nothing but a* Neſcio quid, *and that the Grace of God in Scripture doth always ſignifie not any ſecret Afflatus, but his Mercy and his Kindneſs to us.* Now that I may not ſeem, with his *witty Jeſuite*, to ridicule, or with the *Pelagians* to deny that Grace, becauſe my Note in this Chapter, partly accordeth with his Criticks, I ſhall here briefly ſhew two things:

1*ſt*, That it ſeems neceſſary to aſſert that God vouchſafes to Men, not only the outward Diſpenſations of his Word to be the ordinary means of their Converſion and Sanctification, but alſo ſome inward Aſſiſtances and Operations of his Holy Spirit.

2*ly*, I ſhall endeavour to ſhew that theſe Aſſiſtances may be ſo explained, as to be no more unintelligible than are all the Influences of God upon the Soul, or the Temptations of the Evil Spirit.

Firſt, That it is neceſſary to aſſert that God vouchſafes to Men ſome inward Operations or Aſſiſtances of his Holy Spirit, to encline them to what is good, convert, and ſanctifie them. For

1. Why elſe is it expreſly ſaid, That *God works in us both to will and to do of his good pleaſure*, Philip. 2. 13. and *doth within us what is acceptable in his ſight*, Hebr. 13. 21. for ſure he cannot properly be ſaid ἐνεργεῖν, καὶ ποιεῖν ἐν ἡμῖν, *to act, and work within us*, who does, and worketh nothing in us? Yea, how doth the Word of God it ſelf, when heard, or read, work on us but by making impreſſions on our Minds? and ſhall that be deny'd to God himſelf which we allow to his Word? or ſhall he not be believed, when he ſaith, *He doth work in us both to will and do*, *He doth in us what is acceptable in his ſight?*

Again, Does it not ſeem unreaſonable to deny that influence to God, and the Good Spirit to excite Men to goodneſs, which generally is, and muſt according to the Scripture, be allowed to the Evil Spirit tempting Men to wickedneſs? Now, though this Evil Spirit cannot lay us under a neceſſity of doing wickedly, yet is he frequently in Scripture repreſented as a *Tempter* to Sin, which he can only be immediately by raiſing ſome Idea's in our Brain which do excite, diſpoſe, and move us, as our own Thoughts, or inward Sentiments, at other times, were wont to do, to what is evil. He alſo is in Scripture ſtiled that Spirit which ἐνεργεῖ *works inwardly in the Children of Diſobedience*, Eph. 2. 2. and *leads them captive* εἰς τὸ ἐκείνου θέλημα, *to do his will*, 2 Tim. 2. 26. which words ſeem plainly to import ſome inward energy of *Satan* to excite them to this Diſobedience to the Will of God, and this compliance with his own will, ſince then *ſtronger is he that is in us*, *than he that is in the world*, 1 John 4. 4. *i.e.* that good Spirit which dwells in pious Men, is more powerful in them than *Satan* is in wicked Men, we muſt allow this good Spirit ἐνεργεῖν *to work* in the Children of Obedience, as *Satan* is allowed to work in his own Children.

Moreover, The evil Spirit is repreſented as *a lying Spirit in the mouth of Ahab's Prophets*, 1 *Kings* 22. 21. He *moved David to number the*

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the people, 1 Chron. 21. 1. He *entred into Judas*, Luke 22. 3. He *fill'd the heart of Ananias to lie to the Holy Ghoſt*, Acts 5. 3. All which Expreſſions can never be accounted for without allowing him ſome power to work upon the ſpirits of theſe perſons, ſo as to raiſe within them ſome ſuch Ideas as would excite and ſtir them up to the performance of thoſe actions. Nor can we otherwiſe give any rational account of the *Snares*, *Methods*, *Wiles*, and *Deviſes* of *Satan*, mentioned 2 *Cor.* 2. 11. *Eph.* 6. 11. or tell how he comes, and takes *away the Word out of the heart*, Luke 8. 12. or how he takes *advantage over us* when we are overwhelm'd with grief, 2 *Cor.* 2. 10.

When therefore, on the other hand, God is ſaid to *put his fear, and his law in our hearts*, Jer. 32. 40. Hebr. 8. 10. and *his ſpirit within us*, Ezek. 36. 27. to *create in us a clean heart, and renew in us a right ſpirit*, ibid. to *give us a new heart*, Ezek. 11. 9. to *circumciſe*, and to *convert the heart*, Deut. 30. 6. Jer. 31. 18. If he by his good Spirit raiſeth no good Motions, or Ideas in us, which may diſpoſe us to his fear, and by attention to them may convert and cleanſe our hearts, if he vouchſafes unto us no inward Illuminations, by attending to which we may diſcern *the wondrous things of his law*, what can theſe Words or Metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? yea, why are we ſaid to be *ſtrengthned with might through the Spirit in the inward man to do his will*? Eph. 3. 16. to be enabled *through the Spirit to mortifie the deeds of the fleſh*? Rom. 8. 13. Why is this Spirit ſaid to *help our infirmities*, v. 26. to *purifie our hearts*, 1 Pet. 1. 22. to be unto us a Spirit of *Sanctification*, 1 Cor. 6. 11. the *Comforter*, the Spirit of *Power*, *Love*, and of a *ſound Mind*? 2 Tim. 1. 7. For how is it poſſible he ſhould be all, or any of theſe things to us, or ſhould do all, or any of theſe things for us, by doing nothing in us? And ſeeing Conſolation ariſeth only from the inward teſtimony of the Conſcience; ſeeing Sanctification conſiſts in the renewing of the inward Man, and hath the Soul for its Subject; ſeeing the Heart is purified by an inward change, and temper, which renders it averſe from ſin, and ſets the Affections, Deſires, and Inclinations of the Soul againſt it; ſeeing the deeds of the fleſh are only mortified by ſuch a Renovation of the Mind as makes us to diſcern the pernicious Effects and dreadful Conſequences of living ſtill according to our fleſhly Appetites, and ſo begetteth a dread and hatred of them, a Reſolution to forſake them, a vehement Deſire to be freed from them, a ſincere Endeavour to reſiſt the motions of the fleſh, and a care that we do not for the future yield obedience to it in the luſtings of it; if there be no Renovation wrought in us by the Spirit, no Teſtimony of him *with our ſpirits that we are the Sons of God*, how can a Man conceive that all this ſhould be done by the Spirit without any energy in the Mind, and the Affections of a Man, and by that conſequently on the Will?

Moreover, If the holy Spirit hath no hand in producing, and carrying on the new Life, why is he ſtiled Πνεῦμα ζωοποιὸν, *a quickning* or *life giving Spirit*? ſeeing all Vital Operations iſſue from a Spirit acting in us, why are we ſaid *to live in the Spirit*, Gal. 5. 15. and to *walk in the Spirit* Rom. 8. 14. and ἄγεσθαι *to be lead*, or conducted *by the Spirit* of God? For as in natural and moral actions, we cannot be ſaid to live, or walk, without an inward principle of life and motion, or to be led or guided in thoſe Actions, but by the Light of Reaſon, ſo neither can we properly be ſaid to live, and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of Piety, no inward motions to excite us to walk in them, no inward ſtrength or vital efficacy for the performance of them. And were it otherwiſe, why are all thoſe inward habits and diſpoſitions which adorn the Soul, and make it *meet for the inheritance of Saints in light*, ſtiled *the fruits*, not of the preaching of the Word, or of our own Conſideration, but *of the Holy Spirit*? For how are they his Fruits, if he doth nothing to produce them? why are they ſtill aſcribed, according to this Doctrine never to that which only doth, but to that only which doth not produce them?

To ſay theſe things, and theſe expreſſions concern only the times in which the extraordinary Gifts and Operations of the Holy Spirit were vouchſafed, is to make future Ages ſince the ceaſing of theſe Gifts, deſpair of being quickned, ſanctified, or comforted, or even enabled to purifie the heart, or to mortifie the deeds of the fleſh, to live or walk in the Spirit, and conſequently to deſpair of being now the Sons of God, united to Chriſt Jeſus, or having any of the Fruits of the Spirit wrought within them. And were it only then that no Man could be regenerate or born again without Water and the Holy Ghoſt, by what are we now regenerated? Why are we now baptized? or why is Baptiſm adminiſtred ſtill in the Name of the Holy Ghoſt?

In fine, it ſeems not poſſible, according to this Hypotheſis, to explain how, or to what end the Holy Spirit is ſo often ſaid to *dwell*, or to *abide* within us; how we are *made an habitation of God through the Spirit*; How we are made *the Temples of God through the Holy Ghoſt which is in us*, or united to Chriſt by the Spirit, or to what end the Holy Ghoſt thus dwells, or takes up his abode in them, in whom he acteth nothing, or reſts upon thoſe *Chriſtian Sufferers* whom he doth not inſpire with inward courage. And yet this abode of the good Spirit with us, is repreſented not only as the higheſt Privilege, but as the ineſtimable advantage of the *Chriſtian*. By this Chriſt,

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doth encourage his Disciples to demonstrate their love to him by keeping his Commandments, that then *the Father will love them, and we*, saith he, *will take up our abode with them*, John 14. 23. By this, saith the *Apostle*, God becomes *our God, and we his People; our Father, we his Sons and Daughters*, 2 Cor. 6. 16. And from our union by this Spirit to our Head Christ Jesus, such an ἐνέργεια, or *inward working*, is said to be diffused through every part of his mystical Body, as causeth *the whole Body to encrease, and edifie it self in love*, Eph. 4. 16. Colos. 2. 19. Now what account can be offered of these things, without allowing some inward Operations of the holy Spirit, as the consequence of this Spiritual Union, and this inhabitation of the holy Spirit in us? yea, who can tell what is the advantage of these Promises, *I will put my Spirit in you*, or *pour him upon you*, Prov. 1. 23. Jer. 36. 27. & 37. 14. Zach. 12. 10. John 7. 37, 38. if we receive no influx from him thus put into our hearts? What, lastly, is it for the holy Spirit *to depart*, or to be *taken* from us? or what can be the dreadful misery and *woe* denounced upon us *when he doth so?* For if he did nothing in us whilst he continued to be with us, what can we lose by his departure? or why did *David* so importunately beg God would *not take his holy Spirit from him?* Psal. 51. 12.

To say here the holy Spirit only dwelt in *Christians*, whilst the extraordinary Gifts and Afflatus of the holy Spirit were continued to the Church, and they lay under Persecution from the *Heathen Emperours*, is not only to contradict the tenor of the Scriptures, which declare that all Christ's living Members are thus united by the Spirit to their Head, 1 *Cor.* 12. 13. and that *if any man have not the Spirit of Christ*, dwelling in him, *he is none of his*, Rom. 8. 9. He cannot be the Son of God, for *as many as are led by the Spirit of God, they are the Sons of God*, v. 14. He hath no right to call God Father, *v.* 15. no interest in the *adoption*, and in the inheritance of Sons, *v.* 17. but it is also to enervate the virtue of the Promises of Christ, and the consolation of *Christians* of all future Ages under their Sufferings for the sake of Christ; yea, it is in effect to make the dispensation of the Gospel cease, the difference betwixt that, and the Law, being by the *Apostle* placed in this, that the one is *the ministration of the letter* only, the other also *of the Spirit*. And if this were so only whilst these extraordinary Operations of the holy Spirit lasted, then from the time that they have ceased, the Gospel doth not in this differ from the Law, or deserve to be preferr'd above it on that *account*.

Argument 2. This Doctrine seems to take off from the energy of Prayer in general, and from the virtue of Prayer for the holy Spirit in particular, and so to make men slight and neglect that Duty of which the Scripture speaketh so magnificently, and to which it so frequently exhorts us, at least, it seems not well consistent with the tenor of those inspired Prayers, or those Prescriptions for it recorded in the Holy Scripture. For who can reconcile it with those Expressions in which holy men of God so often beg God would *encline their hearts unto him*, since this he cannot do without some Operation on their hearts, that he would *draw them, that they might run after him*, that he would *open their eyes*, and *give them understanding to discern his Law*, that he would *lead them in the right way, in the way everlasting*, and *guide them by his eye?* For if God by his Spirit hath no influence upon the Heart, or Soul, how doth he encline, or draw it? if none upon the understanding, how doth he enlighten or instruct it? if this be done only by the Word read, preach'd, and pondered in the heart, we may as well apply our selves to that work without, as with Prayer, unless we in these cases pray for some new external Revelations, or for some Motives not contain'd in Scripture.

Moreover, according to this Doctrine, it seems both fruitless and absurd to pray for the assistance of the holy Spirit, or to expect we should enjoy it. And so that passage of St. *Luke*, *Ask and ye shall receive, seek and you shall find, knock and it shall be opened to you; for if evil parents give good gifts to their children, how much more will your heavenly Father give his holy Spirit to them that ask him*, Luke 11. 9, 13. must be of no use or virtue to us. For what in these Expressions can we pray for, but the assistance of the holy Spirit? and what assistance can he afford us, if he doth not operate at all upon our Souls?

To say this Promise is to be confined to the *Apostles* days, seems not agreeable to reason; for why then do we hear of it in the Sermon on the Mount, which certainly was spoken εἰς ἀκοὰς τῦ λαῦ, *in the audience of the multitude?* Why doth it run in words so general πᾶς γάρ, *for every one that asks receives?* Moreover, those spiritual and ordinary Effects for which the holy Spirit was then given, those Fruits of the Spirit they produced in them, are as needful, and as spiritually good for *Christians* now, as when our *Saviour* spake these words; for as the *holy Spirit* was needful then to strengthen Christ's Servants *in the inward man to do his will*, Eph. 3. 16. to comfort them in Tribulations, and support them under fiery Trials, and to preserve them from the Subtilties of *Satan*, and the Temptations of the wicked World, so is there the same need of his assistance now for all these gracious ends, and therefore the same reason to expect him still to all these purposes. Moreover, the Conditions of this Promise may be performed by us now, as well as then; we may be now sincerely desirous to obey the holy Will

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Will of God, and with true fervency and importunity may beg the holy Spirit to this end. And if we may acceptably perform theſe duties to which this Promiſe is annexed, why may we not as confidently expect the bleſſing promiſed from the God of Truth? For the encouragement here given to expect the aſſiſtance of the holy Spirit is this, that we ask him of our heavenly Father; Now this moſt comfortable relation God bears to all his children of what age ſoever, he is *the ſame yeſterday, to day, and for ever*; and therefore there is now, and ever will be, the ſame benignity in God, the ſame good will and readineſs in him to give his holy Spirit now unto his children for all needful purpoſes, as in all former ages. If therefore in like manner we do ask, we muſt have equal reaſon to expect we ſhould receive him. To proceed therefore

2*ly*, To explain, as far as I am able, and think it needful ſo to do, how thoſe *Fruits of the Spirit*, which the *Schools* call *Graces*, are wrought in us by the Spirit of God;

1*ſt*, I aſſert, that the manner in which the holy Spirit acts upon the minds and hearts of men, for the production of theſe Fruits or Graces, and the preparatory Diſpoſitions of the Soul towards them, may reaſonably be conceived to be ſuch as is ſutable to the Reaſon and Faculties of Men, *viz.* the Underſtanding and the Will. Now it is certain, that what naturally makes the Underſtanding to perceive, is Evidence propoſed and apprehended, conſidered or adverted to, for nothing further can be requiſite to make me *come to the knowledge of the truth, and underſtand what the will of the Lord is*, and ſo be *wiſe unto ſalvation*. Hence the *Apoſtle* prays that his *Philippians* might *abound more and more in knowledge, and in all wiſdom*, ἐν πάσῃ αἰσθήσει, in all perception, that ſo they may *approve the things that are moſt excellent*, Philip. 1.9,10. Hence he ſpeaks to the *Romans* thus, *Be ye transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may diſcern and approve what is* according to *the good, and acceptable, and perfect will of God*, Rom. 12.2. and ſaith to the *Epheſians*, *Be ye not unwiſe, but underſtanding what the will of the Lord is*, Eph. 5.17. and *v.* 8, 10. *Walk as children of the light, approving what is acceptable to the Lord.* Again, what makes the Will chuſe, is ſomething approv'd by the Underſtanding, and conſequently appearing to the Soul as good, and whatſoever it refuſeth is ſomething repreſented by the Underſtanding, and ſo appearing to the Will as evil, whence all that God requires of us is, and can be only this, *to refuſe the evil, and to chuſe the good.* Wherefore to ſay that Evidence propoſed, apprehended, and conſidered is not ſufficient to make the Underſtanding to approve; or that the greateſt Good propoſed, the greateſt Evil threatned, when equally believed, and reflected on, is not ſufficient to engage the Will to chuſe that Good, and to refuſe that Evil, is in effect to ſay, that which alone doth move the Will to chuſe, or to refuſe, is not ſufficient to engage it ſo to do; that which alone is requiſite to make me underſtand and approve, is not ſufficient ſo to do. Now this being contradictory to it ſelf, muſt of neceſſity be falſe.

Be it then that we have naturally an averſion to the Truths propoſed to us in the Goſpel, that only can make us indiſpoſed to attend to them, but cannot hinder our conviction when we apprehend them, and attend to them. Whence for removal of it, the *Apoſtle* only prays that *the eyes of our underſtanding may be enlightned, that we may know them*, Eph. 18. adding, *that where the light of the knowledge of the glory of God in Chriſt Jeſus* was revealed, if after this *their Goſpel was hid* from any, it was only ſo, *becauſe the God of this world had blinded the conceptions of their minds, that the light of the Goſpel might not ſhine into them*, 2 Cor. 4.3,4. Be it that there is in us a renitency to the Good we are to chuſe; that only can indiſpoſe us to believe, and to approve it as our chiefeſt Good. Be it that we are prone to the Evil which we ſhould decline; that only can render it the more difficult for us to believe it is the worſt of Evils. But yet, what we do really conceive to be our chiefeſt Good will ſtill be choſen, and what we apprehend to be the worſt of Evils, will, whilſt we do continue under that conviction, be refuſed by us. It therefore can be only requiſite, in order to theſe ends, that the good Spirit ſhould ſo illuminate our Underſtandings, that we attending to, and conſidering what lies before us, ſhould apprehend, and be convinced of our Duty, and that the Bleſſings of the Goſpel ſhould be ſo propounded to us, as that we may diſcern them to be our chiefeſt Good, and the Miſeries it threatens, ſo as we may be convinced they are the worſt of Evils, that we may chuſe the one, and refuſe the other. Now to conſider in order to approbation and conviction, to chuſe in order to our good, and refuſe that we may avoid miſery, muſt be the actions not of God, but Man, though the Light that do convince, and the Motives which engage him thus to chuſe, and to refuſe, are certainly from God.

To illuſtrate this more familiarly by an Inſtance taken from our ſelves, or our deportment towards others: When a man, in words plain and intelligible, ſpeaks to another, if he will hearken to what he ſays, he muſt underſtand his mind; for by that very impreſſion the words make upon his brain, he immediately perceives his meaning. And cannot the divine impreſſion on the brain, which is God's ſpeaking inwardly to man, do the ſame thing? This action is indeed ſo neceſſary, that as it is not virtuous, or praiſe-worthy in any man

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to understand the mind of him who doth thus speak to him, so neither seemeth it praise worthy in us, purely to understand the mind of God thus speaking to us. Again, these words of man contain some exhortation to me to do what he desires I would do, backt with incouragements to do so, taken from the proposal of some advantage, the promise of some good I shall receive by complying with his Exhortation; or they contain some dehortation from doing what he would not have me do, because it will be hurtful to me, or will be certainly attended with some evil consequences: is not this the method used by all the World in dealing with one another? and do they not do all this with hopes and expectation of success? And is it not a great disparagement to the Word of God to think that his Perswasions, Admonitions, Exhortations, Promises, and Threats should be all insufficient to prevail with us to turn from our sinful Courses, and turn to him, when all Men who do use these methods towards their Children, Servants, Friends, or Relations do it in hopes that they shall be successful by these means? Moreover, If the Person they address to be slow of understanding, do they not hope to overcome that difficulty by the clearness of their discourse, and by reiterating the same thing by such variety of Expressions as he is best able to perceive? if he be averse from doing that which is desired, do they not hope to overcome that aversion by repeated exhortations, and vigorous impressions of those incouragements they tender to prevail upon him to comply with their desire? If he strongly be inclin'd to that from which they vehemently dehort him; do they not endeavour to turn the bent and current of his Inclinations by the like repeated Exhortations, and lively Representations of the Evils he will be certainly exposed to by so doing? All men are therefore of this opinion in their practise, that acting with Men by convincing Reason, and by Motives, and Perswasions, is acting with them suitably to their Faculties? And is not God himself of the same mind? hath he not reveal'd his will on purpose that we may know it? hath he not directed his Letters and Epistles to us, that by reading we may understand them, and *know the things which do belong to our peace?* Did not our Saviour utter all his discourses to the same end? why else doth he enquire so oft, *Why is it that ye do not understand my speech?* John 8. 43. *How is it that ye do not understand?* Mark 8.21. why doth he preface them with this instruction, *hear and understand*, Matth. 15.10. Doth not God call upon us to *consider of our ways*, & *lay to heart* his sayings, and his dispensations, *Hag.* 1.5,7. Doth he not prescribe this as the Remedy for preventing his Judgments, when he says, *Oh consider this ye that forget God*, Psal. 50. 21. and of being wise, by saying, *Oh that they were wise, that they would consider their latter end*, Deut. 32.29. doth he not represent this as the source of all the wickedness and idolatry of his own People, that *they would not consider in their heart?* Isa. 1.3. & 44.19. Doth he not make Conversion the Effect of this Consideration, when he saith, *Because he considereth and turneth away from all the transgressions that he hath committed, he shall surely live*, Ezek. 18.29. Psal. 119.59. Yea, doth he not represent this as a just ground of hope, that even the most stubborn sinners may be reform'd, when he saith to the Prophet, *Remove by day in their sight, it may be they will consider, though they be a rebellious people*, Ezek. 12. 3. Does not the *Apostle* pray that his *Colossians may be filled with the knowledge of his will in all wisdom, that* (so) *they might walk worthy of the Lord to all well pleasing, being fruitful in every good work?* Coloss. 1. 9, 10. that his *Philippians* might *discern* and *approve the things that are most excellent, that they might be sincere, and without offence, being filled with all the fruits of righteousness*, &c. Philip. 1. 10, 11. And must not then this knowledge and approbation of his Will be a means of rendring us fruitful in all works of righteousness? Does not God require his people to *chuse life*, Deut. 30.19. pronouncing a blessing on them that *chuse the things that please him*, Isa. 56.4. and threatning destruction to them that *would not chuse the fear of the Lord*, Prov. 1.29. but *chose the things in which he delighted not*, Isa. 56.4. Now doth he any thing more to prevail with them who do *not chuse the fear of the Lord, do not the things that please him*, to engage them so to do, or not to do the contrary, but teach them his ways, and perswade them to walk in them? Must it not then be certain, that either he transacts with them, as Men who might by these things be induced to chuse to fear him, and do the things that please him, and abstain from the contrary, or threatens to destroy them for doing what they could not help, and had no means sufficient to avoid, and for not doing what it was impossible for them to do? Again, doth he not exhort men to be *willing and obedient*, promising a full pardon, and a blessing to them that do so? *Isa.* 1.18,19. Doth not Christ resolve the destruction of the *Jews* into this, *You will not come unto me that you may have life*, Joh. 5.40. declaring this to be the reason why they were not gathered, because *he often would have gathered them, but they would not be gathered*, Luk. 13.34. because being so graciously invited to the Marriage Feast, *they would not come?* Matth. 22. 3. Now what did he to engage them to come unto him to gather them, to prevail upon them to come unto the Marriage Feast, but shew them the way of Life, exhort and invite them to come unto the Feast? Either then he transacted with them,

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as one who knew this was ſufficient for theſe ends, and that theſe things might have prevail'd upon them to be willing, or elſe he reſolv'd on their Excluſion from the Marriage Feaſt, and their not taſting his Supper, for not doing what they could not do, and condemn'd them for not coming when they could not, becauſe *the Father did not draw them*, or *give them* to him, *Joh.6.37,44.* and for not being gathered when indeed he would not, whatever he ſaid to the contrary, ſeeing he would not do that for them without which they could not be gathered. Moreover, doth he not earneſtly exhort and perſwade men to repent, and turn from the evil of their ways? doth he not ſay. *Oh that my people would have hearkned to me, that Iſrael would have walked in my ways?* Pſal.81.13. *Oh that they were wiſe, that they would underſtand this!* Deut.32.29. *Oh Jeruſalem, wilt thou not be made clean, when ſhall it once be?* Jer.13.27. *Oh that thou hadſt known in this thy day the things which belong unto thy peace!* Luke 19.42. Now either in theſe Exhortations and Perſwaſions he acts with Men ſuitably to their Faculties, exhorting them to do, and pathetically wiſhing they had done, what they might have done, though they did it not; or called them to repent that they did not do what they never could do, that they did not avoid what it was impoſſible they ſhould avoid, and even to repent that God had not irreſiſtibly done this for them, and ſeriouſly wiſhed they themſelves would have done what, if it ever had been done, muſt have been done by himſelf, and therefore was not done, becauſe he would not irreſiſtibly work the change in them.

In fine, Doth not God encourage Men to repent and believe, to be *willing* and *obedient*, by great and precious Promiſes of the moſt excellent and laſting Bleſſings? Hath he not threatned eternal Damnation to them that do not believe? *Mark* 16.15,16. hath not he ſaid *He will come in flaming fire, taking vengeance on all that obey not the Goſpel?* 2 Theſſ. 1.7. And muſt not all theſe things ſufficiently convince us, that God acts with Men as one who doth indeed ſuppoſe that Men may hearken to his Exhortations, and comply with his Perſwaſions to believe, and to obey his Goſpel? may be prevail'd on by his Promiſes to the performance of their Duty, and terrified by the conſideration of the Judgment threatned from their Diſobedience? Why elſe is it ſaid, that God hath *given us* theſe *great and precious promiſes, that by them we may be made partakers of a Divine Nature?* 2 Pet. 1.2. or why are we exhorted, *having theſe promiſes, to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God?* 2 Cor. 7. 1. or why doth the *Apoſtle* ſay, *Knowing then the terror of the Lord, we perſwade men?* 2 Cor.5.11. If beyond all this, there be ſome phyſical and irreſiſtible operation on God's part, neceſſary to make Men know, and knowing chuſe the Good, and refuſe the Evil, this being not wrought in them who are born anew, why is the want of this New Birth, and this Spiritual Regeneration, ſo oft imputed to the want of their Conſideration, and their not laying to heart the things propounded to them, to their not *enclining their heart to wiſdom*, and *not applying their hearts to underſtanding*; and their not *framing their doings to turn unto the Lord?* Prov.1.14=30. Hoſ.5.4. If it be ſaid, this may be done becauſe they had grace and ſtrength ſufficient in their firſt Parents ſo to do; I anſwer, Admit that vain imagination that we had, what never we indeed had, or could have, becauſe 'twas loſt long before we had a being, yea, what *Adam* never had, becauſe then he muſt have had power to repent after his Fall, and then we muſt have it ſtill, for what power he had to repent after his fall, he could not loſe by his fall; I ſay, admit this Suppoſition, what is it to the import of all the Exhortations, Perſwaſions, and Motives contained in the Goſpel, which are all directed to fallen Man, and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen Man ſhould periſh, his paſſionate deſire that he ſhould be ſaved, and if he ſpeaketh in them ſuitably to the Capacities and Faculties of fallen Man, plainly ſuppoſe him ſtill in a Capacity by the Aſſiſtances and Motives to underſtand his Duty, and to chuſe the Good, and refuſe the Evil?

*Prop.*2. I add, That *this is not ordinarily, and needs not at all to be done now, by propounding to the Underſtanding any Truths, or to the Will any Motives or Inducements which are not contain'd in Holy Scripture.* For if the Word of God be a perſpicuous and perfect Rule, *able to make us wiſe to ſalvation, and furniſhed for every good work*, ſure the good Spirit may, by ſuggeſting the Truths contained in it, and bringing them to our remembrance, and *opening our underſtandings to perceive the Scriptures*, ſufficiently remove the darkneſs that is in our minds; if it be *a light ſhining in darkneſs*, 2 Pet.1.19. and πάντα τὰ ἐλεγχόμενα, *all Errors* to be corrected, all Vices to be reproved, *are made manifeſt by the light*, Eph. 5. 13. then muſt it be ſufficient to illuminate our Underſtandings, and direct our Paths, or *lead our feet into the way of truth.* Again, Seeing the Motives contained in the Scripture, to engage us to turn from thoſe evil ways which tend to our diſquiet, torment, and miſery at preſent, and will hereafter ſubject us to eternal Miſeries, muſt be ſufficient to turn us from the evil of our ways, or elſe the higheſt Motives that can be offered muſt be inſufficient to that end, all other Motives to deter us from any action as pernicious and diſadvantagious to us, being as nothing, when compared to that, *Depart from me ye wicked into*

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into eternal fire; all evils we can dread, or ſuffer from the hand of man, as little in reſpect of what we muſt have cauſe to fear from him who *can deſtroy both ſoul and body in hell fire.* Since, on the other hand, the promiſe of everlaſting Happineſs, recorded in the ſame Scriptures, as the reſult of our ſincere Obedience, muſt be ſufficient to engage us in a ſincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be ſufficient to that end, ſeeing this Motive eminently contains all other Motives in it, there being more in thoſe two words, *the enjoyment of God, and everlaſting Happineſs*, than Kingdoms, Thrones, and Treaſures, Joy, Pleaſures, Honours, and all that can expreſs the good things of this World, import, and therefore a more vehement conſtraining power in them, to the performance of our Duty, than in the united ſtrength of worldly Greatneſs, Honour, Pleaſures, and that which repreſenteth to our hopes and our deſires, that which incomparably excels all we can hope for, or deſire beſides; I ſay, this being ſo, the holy Spirit, by making deep impreſſions on the Mind of the advantages and rewards promiſed to our converſion and ſincere obedience, and of the dreadful evils threatned to the diſobedient, and bringing theſe things oft to our remembrance, which in the Scripture phraſe is *putting theſe laws in our minds, and writing them upon our hearts*, ſee Note on *Hebr.* 8. 10. muſt do what is ſufficient to work in us Converſion and ſincere Obedience. For what reaſon can be given why the Spirit of Wiſdom, having *enlightned the eyes of our underſtanding to know what is the hope of our calling, and the glorious riches of the inheritance of the Saints*, Eph. 1. 18 And theſe things being thus made preſent to our minds, ſhould not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? 'Tis certain, *Satan* can only tempt us by ſuggeſting ſome temporal allurements and advantages, or ſome temporal loſſes or affrightments to us; Since then the Scripture doth aſſure us, *this is our victory over the world, even our faith*, 1 Joh. 5. 4. *i. e.* our *expectation of things hoped for, our evidence of things not ſeen*, Hebr. 11. 1. theſe Objects of our Faith contained in the *Scriptures*, being preſented to us, and impreſſed upon us by the holy Spirit, muſt be ſufficient to baffle all the Temptations of Sin, Satan, and the World. In fine, of this we may be ſufficiently convinced from the Experience of Mankind: For ſince the apprehenſion of Good or Evil is the ſole Motive to make us undertake, or decline any Action, the greater the Good or Evil is, the ſtronger Motive it muſt be. Now, do not many millions in the world forego their preſent eaſe and pleaſure, encounter Difficulties, adventure upon Dangers, and undergo moſt toilſome Labours, in expectation of ſome finite temporal advantage, of which they cannot have aſſurance? do they not oft abſtain from what they paſſionately love, only for fear of dangers which poſſibly might not enſue upon the ſatisfaction of their Appetites? do they not ſow, and plant, and trade only in hopes of an increaſe? and ſhould not then the hopes of infinite eternal Happineſs, and the dread of endleſs Miſeries, more powerfully engage us to enjoy God's Precepts, and to reſiſt all the Temptations which Fleſh and Blood ſuggeſts againſt them?

But then, becauſe the Bleſſings and Miſeries of another World are things inviſible, and only are diſcerned by the Eye of Faith, they being only moral and ſpiritual Motives, which only work upon us as they are preſent to our minds by actual conſideration and reflection on them, and this they are not always, when the Temptations of the World, the Devil, and the Fleſh, by ſenſual Objects, are thus preſent with us; 'tis therefore neceſſary that at all times, when they are not thus preſent with us, and therefore cannot operate upon us, the holy Spirit ſhould either, by repreſenting to us from the *Scriptures* thoſe Divine Truths with which our Underſtandings have not been ſufficiently enlightned, inſtruct and guide us; or elſe by reviving, and impreſſing on our Spirits thoſe Motives and Inducements to reſiſt thoſe Temptations, and to perform thoſe Duties which are required at our hands, aſſiſt us ſo to do.

Prop. 3. I therefore humbly conceive this inward operation of the holy Spirit to conſiſt in theſe two things:

1ſt, *In repreſenting Divine Truths more clearly to our Underſtandings*, that we may have a fuller Evidence, ſtronger Conviction and Aſſurance of them, which is in Scripture ſtiled *the illumination of the mind.*

2ly, *In bringing theſe Truths to our remembrance*, that ſo they may be preſent with us, when this is requiſite to enable us to reſiſt Temptations, and to encourage us to the performance of our Duty. And upon ſuppoſition of theſe two things, that God acts with us ſutably to the nature of our faculties; (on our Underſtanding, by repreſenting the Light to it, and on our Wills by Motives to chuſe the Good and refuſe the Evil, and that the higheſt Motives and Inducements poſſible, when firmly believed, and preſent to the Mind, muſt be ſufficient to produce their ends;) it can be only requiſite to our Converſion and ſincere Obedience, that the good Spirit ſhould aſſiſt us in this work, by that illumination which is ſufficient to produce this ſtrong Conviction and Plerophory of Faith, and ſhould preſent thoſe Motives to our Memories, and make a deep impreſſion of them there, which being preſent, will move our Wills and our Affections to proſecute the ends for which they are ſufficient.

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I am not ignorant that there be many, who beyond all this, require a phyſical and irreſiſtible Motion of the holy Spirit, in which we are wholly paſſive, to the Converſion of a Sinner, and I ſhall not diſpute with them, that Controverſie being ſo fully handled by Dr. *Claget*, but ſhall endeavour briefly to compound and ſtate the matter.

Firſt then, I ſay it muſt be granted, that in raiſing an Idea in my Brain by the holy Spirit, and the impreſſion made upon it there, the action is properly phyſical.

2*ly*, That in theſe Actions I am purely paſſive; that is, I my ſelf do nothing formally to produce theſe Ideas, but the good Spirit, without any Operation, doth produce them in me. And

3*ly*, That theſe Operations muſt be irreſiſtible in their production, becauſe they are immediately produced in me without my knowledge of them, and without my will, and ſo without thoſe Faculties by which I am enabled to act.

But then I add, that as far as they are ſo, they cannot be imputable to me, *i. e.* it cannot be praiſe-worthy in me, or rewardable, that I have ſuch Ideas raiſed in me; but only that, when they are thus raiſed in me, I attend to them, comply with, and improve them to the ends for which they were deſigned by the holy Spirit. To make this evident by an Example; It is on all hands granted, that *Satan* can ſo work upon the Brain, as to raiſe up in it impure and blaſphemous Ideas, but then it is as generally held, that the Thoughts they immediately produce, will never be imputed to us as our ſins, nor will God be diſpleaſed with us for them, if we do not after ſhew any good liking of them, or conſent to them, but manfully reſiſt, and riſe up into deteſtation and abhorrence of them; and that becauſe the raiſing theſe Ideas is the Devil's action, not our own; we are purely paſſive in them till we conſent to, or ſhew ſome liking of them; and they are alſo inevitable and irreſiſtible, it being in the power of no man to prevent or reſiſt them; *i. e.* to hinder them from being raiſed in his Brain, or any ways to ſuppreſs them, till he doth firſt perceive them raiſed there. And therefore for the ſame reaſons thoſe Ideas which are objectively good, being thus raiſed in us, cannot be imputed to us for reward, nor can God be well pleaſed with us for them, till we co-operate with them; becauſe the raiſing of them is properly God's, not our own action, and we are purely paſſive in it; nor is it in our power to prevent, or to reſiſt them; but then, God having planted in us a Principle of Reaſon and Diſcretion, we can attend to them being raiſed, and ſo improve them to the illumination of our Underſtandings, and to the Approbation of them in our Minds. He alſo having given us a will to chuſe the Good, and refuſe the Evil, we may conſent to the good Suggeſtions, and purſue the good Motions raiſed thus in us; for to what other ends can they be raiſed in us by the holy Spirit? As therefore our attendance and conſent to the Suggeſtions of the evil Spirit being free, and what we may avoid, is culpable, ſo our attendance to, and compliance with theſe Motions and Ideas of the holy Spirit, being things in which we are free and active, and that upon deliberation, and ſo in them we do perform the proper and free actions of a Man, doing that which we might not do, and refuſing to do that we have both power and temptations to perform, therefore theſe things muſt be praiſe worthy and acceptable in the ſight of God.

I alſo add, that theſe Ideas being thus raiſed up in us by God alone, and even the power of attending and conſenting to them, being, together with our Nature, entirely derived from God, and all the Inducements which we have to attend to them, and comply with them, being properly of Divine external Revelation, or ſuch Divine internal operation as if they had not intervened, we ſhould have had none of theſe good Effects produced upon us, theſe Effects are properly to be aſcribed to God, and all the Praiſe and Glory of them muſt be due to him alone, becauſe the Principle of acting, and the Inducement thus to act is ſolely from him.

To conclude, The greateſt Inſtance of powerful Converſion I can call to mind, is, that of perſecuting *Saul*. He is confounded by a *light ſhining round about him brighter than the Sun*; by this he is *ſtruck down to the earth*, and hears a dreadful voice from Heaven, ſaying, *Saul, Saul, why perſeſecuteſt thou me?* Now in all this he was purely paſſive, and the Action done upon him was phyſical and irreſiſtible; and therefore this Action being wholly Chriſt's, not his, there could be nothing in it on his part praiſe-worthy, or rendring him a better Man. But then, when he enquires of the holy Jeſus, *Lord, what wouldſt thou have me to do?* when *he prays* earneſtly for the forgiveneſs of his ſins, *Acts* 9. 11. when he ſubmits to that Baptiſm which was appointed by the Holy Jeſus for that end, and for the dedication of himſelf to his Service, when, being told what grievous things he was to ſuffer for the Name of Jeſus, he notwithſtanding *was not diſobedient to the heavenly Viſion*, but *went, and preached up that Faith which he had formerly oppoſed*; theſe being Actions of deliberation and free choice, proceeding from Reflections on the heavenly Viſion, and the Conviction it had wrought upon him, muſt be praiſe-worthy and acceptable in the ſight of God.

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God; Though, being the Results of what our Lord had done upon him, he very properly aſcribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, ſay St. *Chryſoſtom* and *Oecumenius*, he doth ſo magnifie the Grace of God in this matter, as μὴ λυμήνασθαι τὸ αὐτεξούσιον, *not to invalidate man's free-will.* See Note on 1 *Tim.* 1. 12. And that there is a perfect Harmony betwixt the Operation of God's Grace, and the Co-operation of our Wills, we learn from two Examples recorded in one Chapter, *viz.* 2 Cor. 8. 1,3. where the *Apoſtle* advertiſeth the *Corinthians of the Grace of God given to them of Macedonia*; for, ſaith the *Apoſtle*, they were *according to their power*, yea, and *above their power* αὐθαίρετοι *of themſelves willing* to contribute to the Neceſſities of the Saints, *viz.* the Contribution was an act of their own free-wills, proceeding from their choice; but the Grace and Favour of God given to them, was the Spring and Motive of it. So again, *v.*16,17. *Thanks be to God* τῷ διδόντι, *to him that gave this care in the heart of Titus, for he accepted the exhortation, and being more forward* αὐθαίρετος ἐξῆλθε, *he went to you of his own accord*; i.e. the Exhortation was from St. *Paul*, that which gave the weight and vigour to it, and rendred him more forward in it, was the Grace and Favour of God to him; the reflection on both made this Journey the matter of his own choice, and ſo he became *willing of his own accord:* yea, this is evident even from the very words, by ſome thought to aſſert the contrary, *Philip.* 2. 12,13. *Wherefore, beloved—not only as in my preſence*, (when you had me to be your Monitor) *but much more now in my abſence*, (which God by the workings and inward teachings of his Spirit ſupplies,) *work out your ſalvation with fear and trembling*, v. 13. *For it is God that worketh in you, both to will and to do of his own pleaſure*; (i.e. ſometimes by outward, and ſometimes by inward means;) for if beyond theſe inward Suggeſtions and Perſwaſions, ſome phyſical and irreſiſtible Operations be required on God's part, which make it neceſſary for us, both to will and do, why are we then commanded to *work out our own ſalvation*; for can we act where we are purely paſſive? or can that be a reaſon why we our ſelves ſhould work, that another will effectually do that very thing without our co-operation? Is it not rather a manifeſt reaſon why we ſhould neither will, or work at all, ſince both is, and will be irreſiſtibly performed without us? Why, 2*ly*, are we ſaid to *work out our Salvation with fear and trembling*; for can there be any cauſe of *fear and trembling* leſt that Salvation ſhould not be wrought out, which God works in us irreſiſtibly? Surely if God works in us irreſiſtibly both to will and do, there can be no poſſibility of Miſcarrying, and ſo no ground *for fear and trembling.* Why 3*ly*, are the *Philippians* exhorted to do this *much more* in St. *Paul*'s *abſence*, than *in his preſence*, if when he was preſent, God wrought in them irreſiſtibly to will and do, and could do no more in his abſence? 'Tis therefore evident from theſe Conſiderations, that God works in us both to will and do, by giving us our Wills and Faculties, and then ſtirring them up to put forth their own Acts.

THE

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THE PREFACE TO THE Epistle to the GALATIANS.

§ 1. *THough in the Pure and* Primitive Ages *of the* Church *I find no Controverſie touching the Nature of Faith, or of Juſtification, they ſaying nothing of Juſtification, but as it is included in the Article of* Remiſſion of Sins, *yet ſeeing both this Faith, and the Juſtification which is aſcribed to it, have, in theſe latter Ages, miniſtred occaſion to many Queſtions and Diſputes, canvaſed with much Contention, and proſecuted with the greateſt Zeal, as being judged Matters of very high importance, and the* Epiſtles *to the* Romans *and* Galatians *are the* Epiſtles *which treat chiefly of this Subject, I therefore ſhall, by way of Preface to this* Epiſtle, *endeavour to ſhew*

1. *What is the import of the word* Faith *in* Scripture, *eſpecially as it relates to the Matter of Juſtification, or what the* Scripture *repreſenteth as true* Chriſtian Faith.

2. *What it is to be* juſtified *in St.* Paul's *acceptation of that word.*

3. *That this Juſtification is by St.* Paul *aſcribed* to Faith alone, *in oppoſition to Works of Righteouſneſs done either by the* Jew *or* Gentile.

4. *That it ſeems neceſſary, from the nature of the thing, and the ſtate and condition of the Perſons to whom the* Goſpel *was then preached, that it ſhould be ſo.*

5. *That though this Faith doth not include ſincere Obedience, and much leſs Perſeverance in it to the end, which yet are neceſſary and eſſential Conditions, even of the New Covenant; Yet*

1. *It lays the higheſt Obligations on us to perform them, under the penalty of forfeiting the Bleſſings of it. And*

2. *It tendreth ſufficient Motives to this Obedience, and, where it is ſincere and laſting, it will moſt certainly produce it.*

§ 2. *And* (1.) *as for the import of the word* Faith *in Scripture, I think ſcarce any thing is more evident throughout the whole* New Teſtament, *than that the Faith there mentioned is only a cordial and firm belief that* Jeſus is the Chriſt, *the* Lord, *the true* Meſſiah *or* Prophet, ſent from God to reveal his Will *to the World, the* Son of God, *the* Saviour of the World. *To make this manifeſt,*

Conſider (1.) *That Divine Faith in general is only a firm aſſent to, or full perſwaſion of mind concerning the truth of what is teſtified, revealed, or reported by God himſelf, or Perſons commiſſionated by God to reveal, or to bear record to it. For ſeeing Humane Faith is only a perſwaſion of the truth of what is told us, or teſtified by Man, Divine Faith muſt be a firm perſwaſion of the truth of what is teſtified, or revealed to us by God. And this deſcription of Faith is clearly taught us by St.* John, 1 *Joh.* 5. *who having declared* v. 4, 5. *that the Faith by which we* overcome the World, *is the belief that* Jeſus is the Son of God, *proceeds to ſhew we have great reaſon to believe this Propoſition, that Jeſus is* the Son of God; 1. *Becauſe the* Holy Spirit beareth witneſs to it, and he is the Spirit of Truth, *v.* 6. 2. *Becauſe* there are three that bear record in Heaven to it, *viz.* the Father, the Word, and the Holy Ghoſt, *v.* 7. *Now, ſaith he,* if we receive the witneſs of Men; *if we rely upon their teſtimony in any Courts of Judicature; if by the mouth of two or three humane witneſſes our weightieſt matters are determined, ſhall not the* witneſs of God *be greater?* i. e. *ſhall it not be of more validity for confirmation of our Faith in this particular, that* Jeſus is the Son of God? v 9. *Surely we cannot disbelieve this truth, but we muſt give the lie to him, ſaith the Apoſtle,* v. 10. Becauſe we believe not the record which God hath given of his Son; *but if we do receive this teſtimony on his authority,* we ſet to our Seal that God is true, *John* 3.33.

This being then the nature of Divine Faith in general, Faith in our Lord Jeſus Chriſt, *muſt be a full aſſent to, or firm perſwaſion of mind concerning the truth of what is teſtified, revealed, or reported by God himſelf, or by Perſons commiſſionated by him to reveal his Will, concerning our* Lord Jeſus Chriſt. *Or briefly thus; It is a firm perſwaſion that he who ſuffered at* Jeruſalem *was the true* Meſſiah, *the* Saviour of the World, *the* Prophet *who was*

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for to come, that Perſon who was conſtituted Lord of all things; *or, which amounts to the ſame thing, that he was* Chriſt the Son of God. *For Explication of this Propoſition,*

Conſider (1.) *That the Scripture mentions this as the great thing teſtified concerning him, by all the Witneſſes of the* Meſſiah; *as* v. g.

1. *By St.* John *the* Baptiſt, *who came* for a Witneſs to teſtifie of the Light, *John.*1.7. *and who* ſaw, and bare record that this is the Son of God, *v.*34. *Hence do St.* John's *Diſciples ſay,* He to whom thou bareſt witneſs baptizeth, *John* 3.25. *And Chriſt ſpeaks thus to the Jews,* You ſent to John, and he bare witneſs to the truth, John 5. 33.

2. *God the Father bare him record, and teſtified by divers methods, that he was* the Son of God; *ſo do we read expreſly,* John 5. 32. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true, the Father himſelf who hath ſent me, beareth witneſs of me. *And again,* Chap. 8. 17, 18. It is written in your Law, that the teſtimony of two men is true; i.e. *it is to be received as ſuch:* I am one that bear witneſs of my ſelf, and the Father which ſent me beareth witneſs of me. *Now God the Father bore witneſs to his Son,* 1. *By a voice from Heaven, ſaying,* Thou art my beloved Son, in whom I am well pleaſed, *Mark* 1. 11. *This voice was perſonally directed to* Chriſt *himſelf, as being that Commiſſion which was ſent him from Heaven to exerciſe the Office of God's Supreme Miniſter, or* Legate *in the World; but it was alſo prefaced with an* ἰδὲ, *Behold, directing the People to attend to it,* Matth. 3. 17. 2*ly, By giving him the power of working Miracles for confirmation of his Doctrine, and his own teſtimony; and therefore he ſpeaks thus to the People,* I have a greater teſtimony than that of John, the works which my Father hath given me to do, they bear witneſs of me that the Father hath ſent me, *John* 5. 36.

3*ly,* The Holy Spirit *beareth witneſs that* Jeſus is the Son of God, 1 *John* 5.6. *and this he did not only by his deſcent upon our* Saviour *at his Baptiſm, and by raiſing him from the dead, he being* put to death in the Fleſh, but quickned by the Spirit, 1 *Pet.* 3. 18. *but by enabling him to caſt out* Devils, *and to perform ſuch works as never any other perſon did, or could do. Whence he thus argues,* If by the Spirit of God I caſt out Devils, then is the Kingdom of God come to you; i. e. *then is it clear that I am the* Meſſiah *ſent from God to preach the Doctrine of his Kingdom to you,* Matth. 12.28. *Since my Commiſſion is confirmed by theſe Operations of his Spirit, and teſtified to* by the Finger of God, *as the phraſe is varied,* Luke 11.20. *and this, after our Lord's Aſcenſion, this Spirit was to do more fully:* For when, *ſaith Chriſt,* the Comforter is come even the Spirit of Truth, he ſhall teſtifie of me, *Joh.* 15.26. *and this he actually did; whence* Chriſt *is ſaid to be* juſtified by the Spirit, 1 *Tim.* 3. 16. i. e. *freed by his teſtimony from the ſuſpicion of being an* Impoſtor, *or falſe Pretender, when he declared he was* Chriſt the Son of God.

4*ly, The* Apoſtles *were Men choſen for this very end,* Ye ſhall bear witneſs of me, *ſaith Chriſt,* becauſe ye have been with me from the beginning, *John* 15.27. Ye ſhall be witneſſes to me both in Jeruſalem and Judea, and in Samaria, and to the uttermoſt parts of the earth. *Hence are they ſtiled* Witneſſes choſen of God, *Acts* 10.41. Eye-witneſſes *of what he did and ſuffered,* Luke 1.2. Eye-witneſſes of his glory, 2 *Pet.* 1. 16. That which we have heard, and ſeen, and looked upon μαρτυρῦμεν we witneſs, and declare unto you, *ſaith St.* John, 1 *John* 1. 2.

5*ly,* Moſes *alſo, and the* Prophets, *are produced as his Witneſſes, for* unto him give all the Prophets witneſs, *Acts* 10. 43. *All the Scriptures,* Search the Scriptures, *ſaith Chriſt,* for they are they which teſtifie of me, *John* 5. 39. *And* Moſes *in particular; For if you believed Moſes you would believe me, for he wrote of me,* v. 46.

Conſider 2*ly, The things for which theſe Witneſſes are produced, the Evidence they give in concerning the* Meſſiah, *and that will teach us what is Faith in Chriſt. Sometimes 'tis ſaid that they bare record that he is* the Son of God, *John* 1. 34. 1 *John* 5.5=10. *Sometimes they teſtifie that he was* the Chriſt. *Thus St.* Paul confounded the Jews, teſtifying that he was the Chriſt, *Acts* 9.20,22. *St.* Peter *teſtifying to all the Houſe of Iſrael,* that God had made him Lord and Chriſt, *Acts* 2. 36. *Sometimes they teſtifie that he was* the Saviour of the World. *So* 1 John 4.14. We have ſeen, and do teſtifie that God hath ſent his Son to be the Saviour of the World; *or that he was* the Lamb of God that taketh away the ſins of the World, *John* 1. 29. *that him* God hath exalted to be a Saviour, to give repentance and remiſſion of ſins to them that believed in his Name, *Acts* 5. 31. & 13.38. *Sometimes they teſtifie that he is* Lord of all things, *Acts* 10. 36. *and as a conſequent of this, that he by God's appointment was to be Judge of all Men; for* he commanded us, *ſaith* Peter, to preach to the People, and to teſtifie that it was he who was ordained to be the Judge of the quick and the dead, *Acts* 10.42. *Sometimes they are ſaid to bear witneſs of his Reſurrection, Acts* 1. 22. *ſaying,* This Jeſus hath God raiſed up, whereof we are Witneſſes, *Acts* 23.2. *for* we have teſtified of God that he raiſed up Chriſt, 1 *Cor.* 15.15.

3*ly, Obſerve that all theſe ſeveral Teſtimonies, though they differ in Expreſſions, they differ little in reality, and in effect do only ſignifie that he is* Jeſus Chriſt our Lord. *For* 1. *to ſay he is* the Son of God, *is in effect to ſay*

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say he is the Christ, *that Person by God anointed to be our* Prophet. *St.* Matthew *gives us the Confession of St.* Peter *thus*, Thou art the Christ the Son of the living God, *Matth.* 16.16. *St.* Mark *thus*, Thou art the Christ, *Chap.*8.29. *St.* Luke, Thou art the Christ of God, *Chap.* 9. 10. *And when our Lord forbids them to divulge this to the World, be only saith*, Tell no man that I am Jesus the Christ, *Matth.* 16. 20. Art thou the Christ, the Son of God? *saith the* High-Priest *to him*, Matth. 26. 63. *whereas St.* Luke *relates the question only thus*, Art thou the Christ? *Chap.* 22 67. 2*ly*, *To be* the Son of God, *is in effect to be* the Lord of all things, *the Person to whom all Power is given in Heaven and Earth*; *that* every Knee should bow unto him, *as their Soveraign Lord and King*; *And therefore, whereas* Pilate *is, in the other Evangelists, said only to ask*, Art thou the Christ, the Son of God? *St.* John *relates the question thus*, Art thou the King of the Jews? 3*ly*, *To be* the Son of God, *must also signifie to be* the Saviour of the World; *the Testimony of the* Apostles *being this, that* God had sent his Son to be the Saviour of the World, 1 *John* 4. 14. *to testifie that he* was risen from the dead, *was in effect to testifie he was* the Son of God; *for he was* declared to be the Son of God with power by the Resurrection from the dead, *Rom.* 1.4. *'Twas in effect to testifie that he was made* both Lord and Christ; *and therefore* Peter *having proved* Christ's *Resurrection and Exaltation to the right hand of God, infers that we may all be hence assured, that* God hath made him Lord, *Acts* 2. 36. *and St.* Paul *tells us, it was a demonstration that* God by him would judge the World, *Acts* 17.31. *And since his Resurrection was performed by the Almighty power of God, it must be a sufficient demonstration of the truth of what Christ testified of himself*, viz. *that he was* Christ, the Saviour of the World, *and that he should hereafter* sit at the right hand of Power, *it being impossible that God should have employ'd so great power in raising him from the dead, had he not been his well-beloved Son, or that* Messiah *he declared himself to be.*

This being then the thing which all these Witnesses were so concerned to attest, and to engage Men to believe, we may be sure this is, according to the tenor of the Holy Scripture, *Faith in* Christ; *and that by heartily believing that Christ is the* Messiah *sent into the World to instruct us in the Will of God, the* Saviour of the World, *sent to redeem us by his Death from Death and Misery, and give Salvation to all his faithful Servants*; *that he is our* Lord *and* King, *by whose Laws we are to be govern'd, and by whose Laws we shall be judged and rewarded at the last day*; *We truly do believe in Christ*; *which yet will farther be apparent,*

1*st*, *From plain Texts which seem expressly to assert the same. We find* Nathaniel *saying*, Rabbi, Thou art the Son of God, Thou art the King of Israel, *John* 1. 49. *And Christ thus answering to him*, Because I saw thee under the Fig-tree, believest thou? *Whence it is evident, that to acknowledge* Jesus *to be the* Son of God, the King of Israel, *was to believe in him. This was the Faith of the* Samaritan *Woman, and her fellow Citizens*, John 4. 26. *for to this Woman our* Saviour *testifies he was the true* Messiah, *saying*, I that speak unto thee am he, *v.* 29. *Then the Woman goes into the City, and saith to the Men of it*, Come, see a man that told me all things that ever I did, is not this the Christ? *This being said*, many of the Samaritans believed on him, because of the saying of the woman; *and many more believed*, because of his own words, *v.* 39. *that is, they were perswaded, partly by what they heard her testifie, partly by what they heard our* Saviour *speak, to acknowledge he was the true* Messiah, *or the* Saviour *of the World*; *for so they do themselves explain the meaning of believing on him, saying to the Woman*, Now we believe not because of thy word; for we our selves have heard, and know, that this is verily the Christ, the Saviour of the World, *v.* 42. *This was the Faith of* Martha, *for Jesus having said to her*, I am the Resurrection and the Life, he that believeth on me, though he were dead, yet shall he live; Believest thou this? *She answers*, Yea Lord, I believe thou art the Christ, the Son of God, who wast to come into the World, *Joh.* 11.25, 26. *To believe this, was therefore to believe in Christ, if* Martha *did so. We find St.* Paul opening and alledging that Christ must needs have suffered, and risen again from the dead, *Acts* 17.3. *and that* this Jesus, *whom he preached*, was the Christ; *and then it follows, that* some of them believed, *v.* 4. *i. e. they were perswaded of the truth of what St.* Paul *had testified. Again it follows, that those of* Berea *searching the Scriptures, and finding that these things were so*, believed, *v.* 11. i. e. *they were perswaded of the truth of what St.* Paul *had taught, that* Jesus was the Christ; *that he had suffered, and was risen from the dead: This therefore must be to believe. Again, St.* Paul *was* prest in spirit, and testifies to the Jews that Jesus was the Christ; *Acts* 18. 5. *whereupon* Crispus *a* chief Ruler of the Synagogue, and many of the Corinthians believed; i. e. *they acknowledged the truth of St.* Paul's *testimony, that* Jesus was the Christ. The word of faith which we preach, *saith the same* Paul, *is this, that* if thou confess with thy mouth the Lord Jesus, and in thy heart believest that God hath raised him from the dead, thou shalt be saved; *Rom.* 10.8, 9. *And this he proves, because the Scripture saith*, Whosoever believeth in him shall not be ashamed, *v.* 10. *To confess therefore, and*

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acknowledge that Jeſus is the Lord, *and that God raiſed him from the dead, is to believe on him. Laſtly*, This, *ſaith St.* John, is the victory over the World, even our Faith, 1 *John* 5.4. *and then it follows*, Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? *to believe therefore that* Jeſus is the Son of God, *is* Chriſtian *Faith.*

3*ly*, *This was the Faith which the* Apoſtles *did require in order to Baptiſm*; *and where there was a due appearance of it, there Perſons were admitted into the number of* Believers. *For inſtance*; *St.* Peter *ſaith to the* Jews. Let all the houſe of Iſrael know that God hath made this Jeſus, whom ye crucified, Lord, and Chriſt, *Acts* 2.36. *This pricks them to the heart, and makes them to enquire*, what ſhall we do? *St.* Peter *anſwers*, Repent you, and believe every one of you in the Name of the Lord Jeſus Chriſt, for the remiſſion of ſins, *v.*38. *and then it follows, that* they who gladly received his word, were baptized; and there were added to the Church three thouſand ſouls, *v.*41. *and* v.47. The Lord daily added to the Church τὺς σωζομένους the ſaved, i. e. *ſuch who were by this faith put into the way of ſalvation*; *and, if they perſevered in it, would obtain it. Again*, Philip *went down to the City of* Samaria, *and* preached to them Chriſt, *Acts* 8.5. *and* when they believed Philip preaching the things concerning the Kingdom of God, *v.*12. i. e. *when they did heartily aſſent to them*, they were baptized, both Men and Women. *And when the* Eunuch *puts the queſtion to him*, What hindreth me to be baptized? Philip *returns this anſwer*, If thou believeſt with all thy heart, thou mayeſt, *v.*37. *And when the* Eunuch *anſwered*, I believe that Jeſus Chriſt is the Son of God, *then was he inſtantly* baptized; *ſo that the Faith required to Baptiſm, was only an hearty acknowledgment that* Jeſus Chriſt was the Son of God.

§ 3. *And becauſe there be many falſe, and in my apprehenſion dangerous deſcriptions of true* Faith, *which have obtained in theſe latter Ages*, I *will here briefly lay them down, and then proceed to other Confirmations of the Scripture notion of true* Faith, *by which we may abundantly diſcern the falſhood of them. Now they are ſuch as theſe*, viz.

1. *That* (a) Faith is a firm aſſent, by which every true Believer is perſwaded, not only that Remiſſion of ſins is promiſed in the general, but to him in particular. So *Calvin*; *and after him the generality of the* French *and* Dutch Divines.

2*ly*, *That Faith conſiſts* in (b) application of Chriſt's Merits to our ſelves, in caſting our ſelves upon the Merits of Chriſt, in apprehending, relying, or laying hold upon Chriſt for Salvation; *or, as others ſay*, 'tis a recumbency on Chriſt for Salvation. *Of all which Notions of juſtifying, or true Chriſtian* Faith, *this is a full confutation, that they are perfectly* unſcriptural: *For the firſt cannot be contained in Scripture, it being certain to a demonſtration, that* Scripture *no where ſaith, that* Daniel, John, *or* Thomas, &c. *have remiſſion of ſins. This therefore cannot be Divine* Faith, *or* Faith *built immediately on a Divine Revelation, or Record, but reſts upon our own Experience, or Knowledge of our ſelves*; *for the Argument muſt run thus, He that repenteth and believeth ſhall be ſaved*, I Daniel *and* Thomas *have done this*; *which may indeed be matter of their knowledge, but not of divine faith, as being not revealed in* Scripture.

Nor are the other Opinions leſs unſcriptural, *for we do not once read in Scripture any command to* apply Chriſt's Merits to our ſelves, *or to* apprehend his Merits, *or* to lean and roll our ſelves upon him for Salvation; *we find no Exhortation in* Scripture ſo to do; *no Reprehenſion of any Perſon for not reſting on, or not* applying Chriſt's Merits *to themſelves*; *no Promiſe made to any upon the application of Chriſt's Merits: In a word, the* Scripture *is wholly unacquainted with theſe* Phraſes. *And is that likely to be the duty on which our* Juſtification, Adoption, *and all our Happineſs depends, which hath no Precept, Promiſe, or Example in the* Holy Scripture? *But I ſhall add ſome farther Confirmations of the Scripture Notion of true* Faith, *by which all theſe unſcriptural Opinions will be at once confuted. And therefore*

4*ly*, *The* Scripture *frequently inform us, that the Miracles done by* Chriſt *are propounded as the great Motive to believe on him, and as the aggravation of their ſin, who ſtill continued in their infidelity, and alſo that the conſideration of them cauſed many to believe. On this account he requires to be believed*; If you believe not me, believe the works, *Joh.*10.38. 14. 11. for the works that I do bear witneſs of me, that the Father hath ſent me, *Joh.*5.36. & 10. 25. *On this account he pronounces the Infidelity of the* Jews *inexcuſable, ſaying*, If I had not done among them the works that no other man did, they had had no ſin; but

(a) Synopſ. purior. Theol. Diſp. 31. § 1. *Hanc fidem juſtificantem ſic definimus*; *nempe eſſe firmum aſſenſum promiſſionibus Evangelij, quo fidelis non tantum credit ea eſſe vera, ſed etiam ad ſe peculiariter pertinere.* Theſ. Sedan. vol. 1. p. 633. § 12. *Nunc juſta fidei definitio nobis conſtabit, ſi dicamus eſſe divinæ erga nos benevolentiæ firmam certamque cognitionem*, Calv. Inſtit. l. 3. c. 2. § 7, & 28.

(b) The principal Acts of Saving Faith are accepting, receiving, and reſting upon Chriſt alone for Juſtification. *Aſſembl. Catech.* c. 14. q. 2.

Quo homo electus promiſſiones gratuitas de Chriſto ſibi applicat iiſque ſuaviſſimè acquieſcit. Wolleb. Chriſt. Theol. l. 1. c. 29. *Fides igitur iſta propriè dicitur juſtificans, quâ incumbimus in Chriſtum ad remiſſionem peccatorum ad ſalutem.* Amef. Theol. l. 1. c. 27. § 17.

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now they have no cloak for their sin, *Joh.* 15. 22,24. *'Twas this Consideration which induced many of them to believe; for* many believed on his Name when they saw the Miracles which he did, *John* 2.23.& 7.30. *Now what were all his Miracles designed to produce in them, but a firm belief that he was* Christ the Son of God? *so doth St.* John *expressly teach us, saying,* There be many other Miracles which Jesus did, that are not written in this Book; but these are written that ye might believe that Jesus is the Son of God, *John* 20. 30. *If you imagine that Faith is a* firm assent that Christ died for you in particular, *and that you have remission of sins by him, that 'tis* an application of Christ, *or of* his Merits to your selves, *or a* rolling your selves upon him for Salvation, *How do his Miracles convince you that you should thus believe on him? But if you say it is a firm perswasion that he is the Christ,* the Son of God, *nothing can be more proper to convince us of the truth of what he thus declared, than these Miracles; then may you say with* Nicodemus, We know thou art a Teacher sent from God, for no man can do such Miracles as thou dost, except God were with him, *John* 3. 2.

5*ly, This will be yet more evident from all those places which ascribe our Justification and Salvation to Faith in God, or in him that sent this Jesus into the World. So doth our Lord himself in these words,* Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life, *John* 5.24. & 12.44. *The Faith of* Abraham *is thus described,* Abraham believed God, and it was imputed to him for Righteousness, *Rom.*4.3. i.e. *this Faith in God was imputed to him for righteousness; when therefore the* Apostle *adds, that* he is the Father of them that believe, that righteousness might be imputed to them also, *v. 9. must it not be imputed upon their believing in God, as he did? Doth not the* Apostle *hence infer, that* unto him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for righteousness, *v.* 5. *Now to believe in him that* justifieth the ungodly, *is certainly to believe in God the* Father, *for it is* God that justifieth, *Rom.*8.33. *To be justified by this Faith, must therefore signifie to be justified by Faith in God the Father, according to those words of St.*Peter, We through him believe in God, that our faith and hope might be in God, 1 *Pet.*1. 21. *Now if Faith be supposed to consist in believing that* our own sins are pardoned, in application of Christ's Merits to our selves, *or in* rolling our selves upon the Person of Christ, *what affinity or connexion is there betwixt believing in God, believing the truth of his Promises, as* Abraham *did, and was justified, and believing that* our own sins are pardoned, applying the Merits of Christ to our selves *or* rolling our selves upon him for Salvation? *But then if justifying Faith doth primarily consist in a firm perswasion that* Jesus is the Son of God, the Saviour of the World, the Prophet sent of God *to shew us the way of Salvation, the* Lord and King, *by whose Laws we are to be governed if we would obtain it, then Faith in Christ, and Faith in God are one thing; for God having testified all this concerning his Son* Jesus Christ, *and also promised that* every one that hath seen the Son, and believed on him, shall have eternal life, *John* 6.40. *By thus believing we receive his* Testimony, *and* set to our Seal that God is true.

6*ly, This may be argued from all those places which ascribe our Justification and Salvation to the belief of the Resurrection of* Jesus Christ, *or of God's power exercised in raising him from the dead. Thus doth St.*Paul *in that very Chapter in which he professedly disputes of Justification by Faith; for he expressly declares, that to them that* believe in him who raised Jesus from the dead, that Faith shall be imputed to Righteousness, *Rom.* 4. 24. *as* Abraham's *Faith in him that quickned the dead, was imputed unto him for Righteousness. And again,* If we believe with the heart, that God hath raised up the Lord Jesus from the dead we shall be saved, for with the heart man believeth to justification, *Rom.* 10. 9. *Now what agreement is there betwixt my believing* my own sins are pardoned, *or* my applying Christ's Merits *to my self, or* rolling my self upon him, *and Christ's resurrection from the dead by the power of God? But then if we say that Faith is a firm perswasion that Jesus was the* Son of God, *the* Saviour of the World, *the* Prophet *that was to come into the World, the* Lord and Ruler *over all, this, as he testified of himself whilst living, and God the Father also testified, so was he* declared to be the Son of God with power by this resurrection from the dead, *Rom.* 1.4. *By this all* Israel *might* know that God had made him Lord, and Christ, *Acts* 2.24—36. *and that* God had exalted him to the right hand, to be a Prince and a Saviour, to give repentance to Israel, and remission of sins, *Acts* 5.31. *Hence the* Apostle *teacheth that Christ* died for our sins, and rose again for our justification, *Rom.* 4. 25. *and puts the question,* Who is he that condemneth us? it is Christ that died, yea rather that is risen again, *Chap.* 8. 34.

7*ly, This appears farther from this consideration, that in all the* Scriptures *of the* New Testament *there is not to be found one Exhortation to any* Christian *to believe in* Christ, *or to all Faith on Christ. When the* Apostles *preached to* Jews, *or* Gentiles, *Men not converted to the* Christian *Faith, they still exhort them to believe that* Jesus was the Christ, the Son of God, *the* Saviour *of the World, or to* believe in the Lord Jesus. *And this was necessary*

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ceſſary to be preached to them, to perſwade them to believe in, and to obey him; for till they did believe he was a Perſon ſent from God, and that they ſhould receive ſome benefit by doing ſo, they could have no inducement to own, and no encouragement to obey him. It was therefore neceſſary that this ſhould be firſt preached to Jew *and* Gentile, *that Chriſt was a Perſon ſent from God to preach the Doctrine which he taught, and that remiſſion of ſins, and everlaſting life was to be obtained by his Name, and by obedience to this* Teacher. *But then, I ſay, the ſame* Apoſtles *in their* Epiſtles *directed to thoſe Perſons who are already* Chriſtians, *and who had teſtified their Faith by being baptized in the Name of* Jeſus, *have not one Exhortation to any of them to believe in* Chriſt; *but only to be ſtedfaſt in the* Faith, *to encreaſe and grow in* Faith, *and to repent of what they had done contrary to the* Faith *they had received. The Exhortations of our Lord to the* ſeven Churches, *and more particularly to that of* Sardis, *in which there were but very few who had not* defiled *themſelves*, Rev. 3.1,2,3. *and that of* Laodicea *which he threatned to* ſpew out of his mouth for her luke-warmneſs, *Luke* 16.18. *is only* to repent, and renew their firſt works, *not to believe in him, or to apply his Merits to themſelves. Now what account can be given of this thing by thoſe who are ſo zealous in their Sermons to exhort* Chriſtians *to believe in Chriſt, to* roll themſelves upon him, *and* apply his Merits to themſelves, *and are ſo full of Motives to perſwade them ſo to do? I ſay, what reaſon can they give why men, aſſiſted by the Holy Ghoſt, never exhorted any* Chriſtian *to believe, but only to* ſhew forth their faith by their works, *James* 2.18. *and to* add unto their faith vertue? 2 Pet. 1.5,6,&c. *But then if* Chriſtian *Faith be only a firm perſwaſion that* Jeſus is the Chriſt, *the* Son of God, *the* Saviour *of the World, the reaſon is exceeding manifeſt why no* Chriſtian *ſhould be exhorted to believe, becauſe whoſoever is a* Chriſtian, *and only doth believe all this already, but hath profeſſed his belief of it by being* baptized *in the Name of Jeſus. There therefore needs no Exhortation to any* Chriſtian *to believe in Chriſt, but only to walk anſwerable to that Faith, to be ſtedfaſt in it, and to add* to his faith vertue, knowledge, temperance, godlineſs, brotherly kindneſs, charity, 2 Pet. 1.5—8. *that they may not be* ſlothful, and unfruitful in the knowledge of our Lord Jeſus Chriſt.

Object. *If it be here objected that St.* John *ſaith*, Theſe things have I written to you that believe on the Name of the Son of God, that ye may know ye have eternal life (ἵνα πιστεύητε) and that ye may believe in the Name of the Son of God, 1 *John* 5. 13. *I anſwer*,

1. *That the* Alexandrian, *and other Greek* Manuſcripts, *read not* καὶ ἵνα πιστεύσητε, *but* οἱ πιστεύοντες, *that* ye may know ye have eternal life who believe in the Name of the Son of God. *And this reading is confirmed by the* Vulgar, *the* Syriac, *and* Æthiopick *Verſions.*

2*ly*, *They who retain our Verſion interpret the words thus*, That ye *may* continue to believe in the Name of the Son of God; *or that ye may* (c) more firmly, and certainly believe. *Nor will the words bear any other meaning, unleſs you will ſuppoſe St.* John *ſhould ſeriouſly exhort Believers to begin to do, what he had told them in the immediate preceding words, was ſo effectually done by them already, that they might* know they had eternal life.

In a word, Either it is true before we actually believe it, that our ſins are pardoned, that we have a right to apply Chriſt's Merits to us, and to roll our ſelves upon his Perſon for Salvation, or it is not: If it be true before we have believed, we muſt have Faith before, ſince nothing can procure this pardon of our ſins, or give us any right to apply his Merits to our ſelves, or depend on him for Salvation, but Faith in Chriſt: If it be not true, we muſt obtain the pardon of our ſins, and an intereſt in Chriſt's merits by believing a lie? And ſo much for the firſt Particular. To the next Enquiry,

§ 4. 2*ly*, What is it to be juſtified in St. *Paul's* acceptation of the word? *I anſwer*,

1. *That this Juſtification which St.* Paul *ſpeaks of, is an act of God terminated upon Man. This the Apoſtle expreſly doth deliver in theſe words*, Who ſhall lay any thing to the charge of God's elect? it is God that juſtifies, *Rom.* 8. 33. *And again*, It is one God who juſtifies the circumciſion by faith, and the uncircumciſion through faith, *Rom.* 3.30. It is God that juſtifieth the ungodly, *Rom.* 4. 5. He is juſt, and the Juſtifier of him that believeth in Jeſus, *Rom.* 3.26. *Now according to the clear tenor of the Scripture*,

2*ly*, *God juſtifies the ſinner by abſolving him from the guilt of his paſt ſins, by a free act of grace, in pardoning his iniquities, or not imputing his ſins to him, and ſo his juſtification muſt import his abſolution from the guilt of ſin, and as a neceſſary and immediate conſequence of that, our being reconciled to God, and received into favour with him. This will be event if we conſider*,

1. *What the* Baptiſt *teſtified concerning him that all men might believe*, viz. *that he was* the Lamb of God that taketh away the ſins of the world, *John* 1.29. *and what Chriſt teſtified of himſelf*, viz. *that* he that believeth in

(c) *Ut certius, & firmius credant.* Calv. *Ut in fide perſeveretis.* Vorſt. Epiſcop. That ye may be encouraged to continue in the Faith. Dr. *Hammond*, Ἵνα διὰ τούτων ἐδραιωθῆτε. Oecum.

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him ſhould not come into condemnation, *Joh.* 3.36. *that his blood was* the blood of the new Covenant, which was ſhed for the remiſſion of ſins, *Matth.* 26.28. *even of that Covenant in which God promiſes* to be merciful to our unrighteouſneſs, *and to* remember our iniquities no more, *Hebr.* 8.13.& 10.17. *As alſo from what his* Apoſtles *promiſed to win Men to the Faith of* Jeſus, *viz. remiſſion of ſins. Thus when the* Jews *were pricked to the heart, and ſaid,* What ſhall we do? *St.* Peter *anſwers,* Repent ye, and be baptized in the Name of Jeſus Chriſt, for the remiſſion of ſins, *Acts* 2. 37. *And again,* Repent you, and be converted, that your ſins may be blotted out, *Acts* 3. 19. For him hath God exalted to be a Prince and a Saviour to give repentance, and remiſſion of ſins, *Acts* 5 31. *St.* Peter *begins his Sermon to* Cornelius *thus,* The Word which God hath ſent us to preach *is* Peace by Jeſus Chriſt, *Acts* 10. 36 To him give all the Prophets witneſs, that through his Name whoſoever believeth on him ſhall receive remiſſion of ſins, *Acts* 13.23. *St.* Paul *declares, that* God had raiſed up to Iſrael a Saviour Jeſus; *and then he adds,* Known therefore be it to you, that through this Man is preached to you remiſſion of ſins; and in him every believer on him ſhall be juſtified from all things, from which they could not be juſtified by the Law of Moſes, *Hebr.* 10.1,4. *that Law being not able to take away ſins,* Rom. 3.23. i.e. *to free Men from the guilt of ſin. Seeing then the benefit propoſed to the Believer is the remiſſion of ſins to be obtained through Chriſt, through his Name, ſeeing we are ſaid to be juſtified through Chriſt,* Chap. 5.9. *through Faith in his Blood,* Eph. 1.7. *that Blood which is ſo often ſaid to be* ſhed for the remiſſion of our ſins, *Col.* 1.14,20. *and to procure our* Peace, *and our* Redemption; *Since, laſtly, we are ſaid by believing in Chriſt to be juſtified from ſin,* Acts 13. 39. *which Phraſe can only ſignifie exemption from the condemnation of it; I ſay, from theſe expreſſions it appears, that God's juſtification of a ſinner by Faith, or through Faith in the Blood of* Jeſus, *is chiefly the remiſſion of the Believer's ſins, and the exemption of him from the condemnation of the Law by virtue of Chriſt's Blood ſhed for the remiſſion of ſins.*

2*ly*, *This we may learn from the Reaſonings by which the* Apoſtle *confirms his Concluſion, or the Arguments by which he proves, that both* Jew *and* Gentile *are to be juſtified by Faith, without the works of the Law, or without works. His Concluſion is laid down* Chap. 1.17. *thus,* The righteouſneſs of God *(which proceeds)* from faith, is revealed in the Goſpel, to *(beget)* faith in Jew and Gentile, *v.* 16. *(See the Note there.) And this way of obtaining Righteouſneſs or Juſtification, he proves to be abſolutely neceſſary to them both, beginning firſt with the* Gentiles, *whom he pronounces ſubject to the wrath of God, for* holding the truth *(they by the Light of Nature knew)* in unrighteouſneſs, *v.* 18. *And this he proves to the end of that Chapter, which concludes thus,* That they knowing the judgment of God, that they who did ſuch things were worthy of death, not only did the ſame, but had pleaſure in them that did them. *In the ſecond Chapter he declares the* Jews *guilty of the ſame things the* Heathens *did, and ſo obnoxious to the ſame Condemnation, and alſo guilty of violating the Law of* Moſes; *and thence concludes, that as to this matter there was no difference between them, he having proved both* Jews and Gentiles to be all under ſin, *Chap.* 3.9. *and ſo both equally needing to be juſtified by Faith, or to be juſtified freely by an Act of Grace, pardoning their ſins through faith in* Chriſt, v. 24. *His Argument then is plainly this, both* Jew *and* Gentile *lie under the guilt of ſin, there being* none of them that is righteous, *Rom* 3.9. i. e. *free from ſin,* no not one, *v.* 10. *Neither of them can be juſtified by the Law, becauſe they by the Sentence of it are* ὑπόδικοι τῷ Θεῷ, guilty before God, *v.* 19,20. *and obnoxious to puniſhment, as being both Tranſgreſſors of it,* Therefore, *ſaith he,* by the Law can no fleſh be juſtified, for by the Law is the knowledge of ſin, *rendring us obnoxious to condemnation; where then there remains the guilt of ſin, there can be no juſtification; where therefore there is remiſſion of ſin, and ſo a freedom from being guilty of it before God, there is juſtification. Again,* All have ſinned, *ſaith he,* and fallen ſhort of the glory of God, *v.* 23. *that is, either of his approbation, as that phraſe ſignifies* Joh. 12.43. *or of the* fruition of the glory of God, *as it imports* Rom. 5.1,2. *Therefore abſolution from this ſin muſt be ſufficient to make us obtain this glory of God.* We who have thus ſinned, *ſaith he,* are juſtified freely by his Grace through the redemption that is in Chriſt Jeſus, *v.* 24. *Now what is this Redemption? it is, ſaith the ſame* Apoſtle *twice,* Remiſſion of our ſins, *Eph.* 1.7. *Col.* 1. 14. *The* Apoſtle *argues to the ſame effect in the* Epiſtle *to the* Galatians, *That Juſtification cannot be by the Law, becauſe the Law cannot give life; and this it cannot do, becauſe* the Scripture hath concluded all under ſin, *Gal.* 3. 21, 22. *and ſo ſhut out that way of being juſtified. Our freedom therefore from the guilt of ſin, muſt be ſufficient for our juſtification to life. In his fourth Chapter to the* Romans *he deſcribes juſtification by the not imputing ſin, and the forgiveneſs of it, in theſe words,* To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs, *v.* 4. As *David* ſpeaks of the bleſſedneſs of the man to whom the Lord imputeth righteouſneſs without works, *v.* 5, 6. ſaying, Bleſſed are they whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered, *v.* 7. Bleſſed is the man to whom the Lord imputeth not ſin, *v.* 8. *Since then the bleſſedneſs*

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of which the Apostle *was discoursing, was that of justification, the justification of the* ungodly, *and since this blessedness is said to consist in the* remission, covering, *the* not imputing *his sins to him, it cannot reasonably be denied that the blessedness of a justified person is here described by the Blessedness of a pardoned person, as being one and the same thing.*

3*ly*. *This will be farther evident from the consideration of the phrases the* Apostle *useth as equivalent to justification, and interpretative of it. As*

1. Reconciliation to God, *that this is the same with justification, appears by these words,* Much more being justified by his blood, we shall be saved from wrath by him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, *Rom.* 5. 9, 10. *where to be* justified by his blood, and reconciled by his death, *seem plainly the same thing. Now that reconciliation is effected by the remission of sins, is evident from these words*, God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, 2 *Cor.* 5.19. *and therefore justification also must be so obtained; for if upon the not imputing sin to us, God did not account us as righteous, he could not be reconciled to us, because he cannot be reconciled to any man continuing unrighteous, or under the notion of a sinner.*

2*ly*, *Justification stands directly opposed to condemnation, in these words,* Who shall lay any thing to the charge of God's Elect, *or to Believers*; τὶς ἐγκαλέσει κατὰ, who shall object *a crime against them*, it is God *that justifieth, who is he that condemneth them?* Rom. 8.33,34. *And again*, If the ministration of condemnation, *i. e. the Law which chargeth us with guilt, and so rendreth us obnoxious to condemnation*, was glorious, much more the ministration, ἡ δικαιοσύνης of justification doth exceed in glory, 2 *Cor.* 3. 9. *Now what is it that mankind is accused of, and charged with by the Law, but sin? What is it that they stand condemned for at God's Bar, but the transgression of his Law? Justification therefore, which stands opposed to it, must be a clearing and discharging them from the guilt, or the condemning power of sin.*

3*ly*, *Justification is said to be from sin*; By him all that believe are justified ἐκ πάντων from all those sins from which they could not be justified by the Law of Moses, *Acts* 13. 39. *And again*, The judgment was from one sin to condemnation, but the free gift to justification ἐκ πολλῶν ἁμαρτημάτων from many sins, *Rom.* 5.16. *Now what can justification from sin signifie, besides our absolution from the guilt of sin?*

4*ly*, *The justifying the Believer, and the remission of his sins, are divers expressions of the same thing, as is apparent from these words,* God hath set forth Christ Jesus to be a propitiation through faith in his blood: *This he hath done, saith the* Apostle, to declare his righteousness in the remission of sins, *Rom.* 3.25. viz. *to those that have this faith*, i.e. *to manifest the way of justification by faith, which he alone admits of for the remission of sins. He did this, saith the next verse*, to declare his righteousness, that he might be just, *in requiring this propitiation for our sins*, and the justifier of him that believeth in Jesus, *v.* 26. *Is it not therefore manifest, that to justifie the Believer, and to remit his sins, must be the same thing?*

5*ly*, *We are justified, saith the* Apostle, through the redemption that is in Jesus, through Faith in his Blood, *Rom.* 3. 24, 25. through his Blood, *Rom.* 5.9. *Now what doth this Blood procure* for us? forgiveness of sins, *Eph.* 1.7. *Col.* 1. 14. *saith the* Apostle, *it being* shed for the remission of sins, *Matth.* 26. 28. *He appearing* in the end of the world to put away sin by the sacrifice of himself, *Heb.* 9.26. *What benefit have Believers by it?* He hath loved them, and washed them from their sins in his blood, *Rev.* 1.5. *He hath* made peace *for them* by the blood of his Cross, *Col.* 1.20. with a God only angry for sin; *He hath* obtained eternal redemption *from transgressions by it*, Heb. 9.12, 15. *By all these equivalent expressions it appears, that God's justifying the sinner, in St.* Paul's *sense of the expression, is his absolving him from the guilt of his past sins, from punishment, and condemnation by the law for them, by an act of grace and free pardon of them through the blood of* Jesus, *his being as fully reconciled to us, as if we never had offended against the former Covenant we were all under, till the new Covenant was established in the blood of* Jesus.

§ 5. 3*ly*, *I add, that this justification is, by St.* Paul *ascribed to faith alone, in opposition to works of righteousness done, either by the* Jew *or* Gentile. *This plainly follows from that notion of Justification which I have established as the true sense of the expression in St.* Paul; *for how could* Jew *or* Gentile *be justified by the works of that Law, whether* Mosaical *or* Natural, *which rendred them both obnoxious to condemnation for sin, and guilty before God? Could they receive remission of sins by compliance with that law which left them under condemnation for it? Can any man imagine, after the charge he lays against the* Gentiles, *Ch.* 1. *and against the* Jews, *Chap.* 2 & 3. *He could have any inclination to assert they should be justified, or absolved from the guilt of those offences by their Works, and not by Faith only? The mistake in this matter seems to lie here, that men look upon justification, not as looking backward only, and procuring an absolution from our past sins, but as looking forward to our whole* Christian *conversation, and importing our absolution from all our sins committed against the tenor of the Covenant of Grace, or*

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the New Covenant; *whereas it only doth consist* ἐν τῇ πάρεσι τῶν γεγενημένων ἁμαρτημάτων, *in* the remission of our past sins, *Rom.*3.25. *in the* redemption of us from τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, the sins committed against our former Covenant, *Hebr.*9.15. *in the* purgation of the Believer τῶν πάλαι αὐτοῦ ἁμαρτιῶν from his old sins, 2 *Pet.*1.9. *And leaves us afterward to be absolved or condemned, as we obey, perform, or violate the Conditions of the New Covenant, and so to be judged hereafter, not according to our Faith, but Works. See the Note on* Rom.3.25.

2*ly*, *This is exceeding evident from the plain words of the* Apostle, *and by the Arguments by which he proves we must be justified by Faith, and not by Works.* For, *saith he*, by the deeds of the Law shall no flesh be justified in his sight, for by the Law is the knowledge of (*that*) sin, (*which renders us obnoxious to condemnation.*) *Now this knowledge of sin, being chiefly produced by the* Moral Law, *Rom.*7.7. *shews the* Apostle *excludes as well that, as the Ceremonial Law, from justification. And evident it is, that the* Antithesis *runs all along not between* Ceremonial *and* Moral *Works, or between Works done by the Law of* Moses, *or by the tenor of the Law of* Nature, *but between* Works *in general, and Faith*, the Law of Works, *and the* Law of Faith. *Again*, We are, *saith he*, justified freely by his Grace, *Rom.*3.24. i. e. *by a free act of Grace in pardoning our past sins, by which we had* fallen short of the glory of God: *Now a free act of Grace is still opposed to Works. Thus if our Election or Calling to the Faith of Christ*, be of Grace, then is it not of Works, *Rom.* 11. 6. By Grace ye are saved through Faith, not of Works, 2 *Eph.* 8.9. *See the Note there.* Not by works of righteousness which he had done (before the goodness and loving-kindness of God our Saviour appeared to us,) but according to his mercy he saved us, *Tit.*3.5. *See the note there. Moreover* we reckon, *saith he*, that a man is justified by faith without the works of the Law, *v.*28. *where 'tis on all sides granted, that the works of the Law of* Moses *are entirely excluded from justification by Faith, and then much more the works of the* Gentiles; *it being* the same God who justifies the Circumcision by Faith, and the Uncircumcision through Faith, *v.*30. *In the next Chapter he saith*, To him that worketh not, but believeth in him that justifieth the ungodly, his faith is reckoned for righteousness, *Rom.*4.5. *Now how can the* ungodly *be justified by Works, and by what words can Works be more entirely excluded, than by* not working?

3*ly*, *That Evangelical Obedience, or Works of Righteousness done by us after faith in Christ, are excluded from that faith which justifies, is evident, because they follow the faith which justifies*, i. e. *procures the pardon of our past sins.* For, *saith the* Apostle, we are saved (*from the wrath due unto us for our past sins*, Rom. 5.9. *or we are put into the way or state of salvation*) by grace through faith, not of works; for we are created in Christ Jesus to good works, which God hath ordained that we should walk in, *Eph.*2.8,9,10. *So that we must be first in Christ by virtue of this faith, before we can be fitted to do works of Evangelical Righteousness. And this Argument may be confirmed from many instances of Persons who believed, and were immediately baptized the same day; for being baptized* for the remission of sins, *they must be justified. Thus at St.* Peter's *Sermon, three thousand believed, and were* baptized the same day, *Acts* 2.41. *Thus the* Samaritans *upon the hearing* Philip *preach* concerning the Kingdom of God, and the Name of the Lord Jesus, *were immediately baptized*, Acts 8.12. *So also was the* Eunuch *upon his preaching to him*, v.38. *So was* Cornelius, *and all that heard St.* Peter's *Sermon*, Acts 10. 48. *So was the* Jaylor, *and* all his house straitway, *Acts* 16.33. *See* Acts 9.35,42. & 11.21. & 13.12,48,49. & 14.1. & 17.4,12,34. & 19. 18. *Now what Evangelical Obedience could these men perform to render them justified by works?*

4*ly*, *This may be fairly argued from the example of* Abraham's *justification, and the passage whence St.* Paul *concludes it*; Abraham believed God, and it was imputed to him for righteousness: *For it deserves to be observed, that* Abraham *had faith, or was a Believer before this was said unto him, for* by faith Abraham being called obeyed, and went forth, *Hebr.*11.8. *And after by a strong faith he offered up his Son* Isaac, believing that God was able to raise him from the dead, *v.*17. *but neither of these instances are pitcht upon by the* Apostle, *as fit for his purpose, because in both* Obedience *was joyned with Faith, whereas here was a pure act of faith without works*; *and of this act of faith it is said, what is not said of either of the other*, It was imputed to him for righteousness. *If therefore thus it was in the example of the* Father of the faithful, *we may hence conclude, it was so also in the Children of* faithful Abraham.

Lastly, *The Scripture is express and frequent in this assertion, That* Believers are justified by Faith; *in which expression either Faith must include Works, or Evangelical Obedience, or it doth not*; *if it doth not, we must be justified by Faith alone. And that it doth not formally include Works of Evangelical Righteousness, appears*

1. *From the plain distinction which the Scripture puts between them, when it, informs us that* Faith works by love; acts with our works, and is made perfect by them; *when it calls upon us to* shew forth our faith by our works; *and to* add to our faith vertue, knowledge, *Gal.*5. 6. *Jam.* 2.18, 22. 2 *Pet.*1. 5, 6. *Rom.* 16. 26. 1 *Thess.*1.3.

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godlineſs, temperance, patience, brotherly kindneſs, charity; *and when it ſpeaks of the* work of faith, *and the* obedience of faith.

2*ly*, *Faith in the nature of it is only an aſſent to a Teſtimony, Divine Faith an aſſent to a Divine Teſtimony, Faith in Chriſt an aſſent to the Teſtimony given by God of Chriſt. Now 'tis not reaſonable to conceive that Chriſt, and his* Apoſtles, *making uſe of a word which had this known and fixed import, ſhould mean more by the word, than what it ſignified in common uſe, as ſure they muſt have done, had they included in the meaning of the word the whole of our Evangelical Righteouſneſs; Though therefore Faith is the ſpring, and the foundation of that righteouſneſs, and, where 'tis cordial and laſting, will moſt aſſuredly produce it; yet is not that righteouſneſs included in the very nature, or contained in the import of it.*

Object. *But doth not St.* James *ſay expreſly, That* a man is juſtified by works, *and* not by faith only? *Chap.* 2.24.

Anſw. *In anſwer to this capital Objection, I ſhall firſt produce the words of the Apoſtle* James, *with a ſhort Paraphraſe, and then return a poſitive Anſwer to the Objection. The words I paraphraſe thus:*

Ver. 14. [*And let not any Jew or Chriſtian think his faith ſufficient to juſtifie and ſave him without thoſe works of charity and mercy here ſpoken of*, v. 8——13. *for*] what doth it profit, my Brethren, if a man ſay he hath faith, [i.e. *in words profeſs to have faith in God*, v. 19. *or in Chriſt*, v. 1.] and have no works [*to evidence the truth of that profeſſion*,] can [*ſuch a naked, fruitleſs*] faith ſave him?

Ver. 15. If a brother or ſiſter be naked, or deſtitute of daily food,

Ver. 16. And one of you ſay unto them, depart in peace, be you warmed and filled, [*making profeſſion of compaſſion for, and good will to them in your words, but*] notwithſtanding ye give them not thoſe things which be needful for [*the cloathing or feeding of*] the body, what doth it profit [*them to hear your kind words?*]

Ver. 17. Even ſo faith [*profeſſed with the mouth,*] if it hath not works [*anſwerable to that profeſſion, or conſequent upon it,*] is dead [*and fruitleſs as thoſe words,*] being alone, [i.e. *without works ſhewing the truth of it.*]

Ver. 18. Yea, a man may ſay [*to ſuch a Soliſidian,*] thou haſt [*in profeſſion*] faith, and I have [*real*] works, ſhew me thy faith [*which thou profeſſeſt*] without thy works, [*which thou canſt never do, faith being ſeated in the heart, and only diſcoverable by its effects,*] and I will ſhew thee by my works my faith, [*as the cauſe is demonſtrated by the effect.*]

Ver. 19. Thou [*being a Jew*] believeſt there is one God, thou [*in this*] doſt well, [*but doſt no more than the very devils, for*] the Devils alſo believe and tremble, [*and if thou haſt no better faith than they, thou haſt the ſame reaſon to tremble which they have.*]

Ver. 20. But wilt thou know, oh vain man, [*who makeſt profeſſion of ſuch a naked faith,*] that faith without works is dead. [*and ſo unable to juſtifie or ſave thee; ſee it in the example of that very* Abraham, *in thy Relation to whom thou ſo confideſt:*]

Ver. 21. [*For*] was not Abraham [*whom we ſtile*] our Father, juſtified by works [*proceeding from his faith,*] when he had offered his ſon Iſaac upon the Altar? [*counting that God was able to raiſe him from the dead*, Hebr. 11. 17, 19.]

Ver. 22. Seeſt thou how [Gr. *thou ſeeſt by this example that*] faith wrought with his works [*to produce them?*] and by works was faith made perfect, [*and advanced in him to the greateſt height.*]

Ver. 23. And the Scripture was [*again*] fulfilled which ſaith, Abraham believed in God, and it [viz. *that faith which produced theſe works,*] was accounted to him for righteouſneſs, and [*upon that account*] he was called the friend of God.

Ver. 24. Ye ſee then how that by works [*proceeding from faith*] a man is juſtified, and not by faith only, [i.e. *being alone, and without them.*

Now in anſwer to the Objection from theſe words, I ſay,

That when St. Paul *ſaith, we are juſtified* by faith without the works of the Law, *and that* to him that worketh not, but believeth in him that juſtifieth the ungodly, faith is imputed for righteouſneſs, *or to juſtification; Juſtification there aſcribed to faith without works, imports only our abſolution from condemnation by reaſon of our paſt ſins committed before faith in Chriſt, and our reconciliation to God by the pardon of them, or the not imputing them to thoſe who believe in him. This I have ſhewed already, and 'tis apparent from the chief Argument the Apoſtle uſeth to prove, that both* Jew *and* Gentile *ſhould be juſtified freely by his grace, and not by works, becauſe they were all under ſin, all become guilty before God, all* having ſinned, and come ſhort of the glory of God, *Rom.* 3. 9, 19, 23. *whereas faith be,* being juſtified by faith, we have peace with God, and rejoice in the hope of the glory of God, *Rom.* 5. 1, 2. *Therefore, Chap.* 3. *he muſt be ſpeaking of the condition both of* Jew *and* Gentile *before faith in Chriſt. So again, when the Apoſtle ſaith,* The Scripture hath concluded all under ſin, that the promiſe [*of juſtification*] by [*the*] faith of Jeſus Chriſt might be given to them that believe [*in him*]. Wherefore the Law was [*then*] our School-maſter to bring us to Chriſt, that we might be juſtified by faith [*in him.*] But now, after that Faith is come we are no longer under a School maſter, [i. e. *under the pædagogy of the Law;*] For ye are all the Children of God through Faith in Chriſt Jeſus, *Gal.* 3. 22, 23, 24, 25, 26. *He plainly he inſinuates that we cannot be juſtified by*

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by the works of the Law, because the Law leads us to Christ for justification. And again, We are justified by grace, not of works; for we are God's workmanship, created in Christ Jesus to good works, *Eph.* 2.10. *Where the Argument seems plainly to run thus, we cannot be justified by works preceding faith, because we do no good works till by faith we are interested in Christ Jesus. Whereas St.* James *speaks plainly of those works which follow faith, are wrought by it, and are the effects of it, and of their necessity in order to our continuance in a state of justification, and our freedom from final condemnation. St.* James *speaks of a mere profession of faith with the mouth, St.* Paul *of* believing from the heart, *St.* James *of a faith* dead *and* fruitless, *when we have it, St.* Paul *of a faith working by love when we have it, and of a person only justified without works, because he had no faith to produce them.*

§ 6. *4ly, It seemeth necessary from the nature of the thing, and the state and condition of the persons to whom the Gospel was first preached, that they should be justified, or absolved from the guilt of their past sins, without new obedience, or without actual obedience to all the Commandments of Christ; though not without that faith which did engage them to it, and was sufficient to produce it. For*

1. *This was all that could be done by the convinced* Jews *or* Gentiles, *who at one Sermon or Discourse believed, and were baptized for the remission of sins.* 'Tis *manifest they then knew but little of the Commandments of Christ, and so could not be doers of them. Either then they were not justified, and then* faith is not imputed to them for righteousness, *nor did Baptism consign to them* remission of sins; *or they were justified by that faith which did not include actual obedience to all the Commandments of Christ, as the condition of that justification. And seeing perseverance to the end, and being* faithful to the death, *are by our Lord himself made the Conditions of Salvation, and of receiving from his hands* the Crown of Life; *if these be also the Conditions of the Justification promised to faith in Christ, no person is, or can be justified by faith till he dies. This faith therefore in* Jew *and* Gentile, *thus converted, could only import three things: (1.) By way of preparation for it, an owning the true God who gave this testimony to his Son, and so a* turning from dumb Idols to serve the living God, *and a sorrow for the sins committed against him in the time of their ignorance; and in the* Jews, *a sorrow for their past sins, and in particular for having* crucified the Lord of Life; *and in this sense repentance goes before faith: And Christ's* Apostles *preached to the* Jews repentance for the remission of sins through faith in his Name, *Acts* 14.15. *and to the* Gentiles, to turn from these vain things to the living God, who made Heaven and Earth; *and to both,* repentance towards God, and faith in our Lord Jesus Christ, *Acts* 20.21. (2.) *As a means to obtain this remission of sins, faith in our Lord Jesus Christ.* (3.) *An engagement for the future to cease from sin, and to give up themselves to the Service of God, according to the Rules and Precepts delivered to them by his Son. Now this engagement was virtually contained in their repentance, and their faith in Christ, and was solemnly made by them at their* Baptism, *as will be proved hereafter. Now this being all that they could then do, it must be all they were obliged to do in order to their justification; and yet 'tis certain that a promise of obedience, is not obedience; and that even the New Covenant requires, in order to salvation, a sincere and constant performance of the obedience thus promised. So that the Conditions of Salvation, and of Justification from our past offences, can never be the same.*

2ly, *This will be farther evident, if we consider that no man can enter into Covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to serve him acceptably, till his sins be pardoned; for God cannot be reconciled to sinners whilst they continue under the guilt of sin unpardoned; nor can he enter into Covenant with them, or receive them to his grace and favour, or accept their services, till he be reconciled to them. When God entred into Covenant with his own People, a Sacrifice was first offered to make atonement for their sins, and the Blood of it was sprinkled upon all the People,* Hebr. 9.19. *And the new Covenant, in which he promised to* be merciful to our iniquities, and to remember our sins no more, *was stablished in the Blood of Jesus shed for the remission of our sins. So that the sins of a Believer must be immediately pardoned upon his faith in Christ, or he can have no peace with God, no reconcilement to him, no interest in the New Covenant, and be in no capacity to do him any acceptable service. This is the import of those words* Christ suffered for our sins, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, that he might bring us to God, 1 Pet. 3.18. For to bring us to God *in all other places of the New Testament, in which this phrase is used, with respect to Christ, is to give us freedom of access to God, who by our sins were formerly excluded from it, and banished from his gracious presence;* By him, *saith the* Apostle, we have προσαγωγὴν εἰς τὸν πατέρα admission to the Father, *Eph.* 2.18. *by him we do obtain* a freedom εἰς τὴν προσαγωγὴν of access to God with confidence, *Eph.* 3.12. *This is obtained, saith the same* Apostle, *by virtue of Christ's Blood; for* we who sometimes were afar off, are by the Blood of Christ brought nigh unto him, for he is our peace, *v.* 13, 14. *and he hath reconciled both* Jew *and* Gentile *to God by his Cross. If then the Blood of Christ procured this freedom of access to God, 'tis certain we had no freedom of access to him without it; and 'tis as certain we must have it by that*

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faith which giveth us an intereſt in the propitiation purchaſed by it.

To ſet this matter in the cleareſt light, and ſhew the reaſon why it was neceſſary that ſuch an act of grace in pardoning our paſt ſins upon our faith in Chriſt ſhould be vouchſafed, that ſo we might be reconciled to God, capacitated for his friendſhip, and fitted for his ſervice, let it be obſerved,

1. *That* to come to God, *is to approach him in the way of worſhip, as in thoſe words,* He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him, *Hebr.* 11. 6.

See Pſal. 42. 2. & 65. 2. 86. 9. 95. 26. Iſa. 1. 12.

2*ly*, *That God being an holy God, none were to come into his preſence who had any pollution or defilement upon them, upon pain of death, till they were ſanctified, or cleanſed from it, by ſome purification or atonement made for them to God. He dwelt in the whole Camp of* Iſrael, *and ſo thoſe* Lepers, *who were ſo unclean as to pollute the Camp, were drawn from it,* Lev. 13. 46. Numb. 5. 2, 3. 2 Kings 15. 5. *And thoſe Sin-offerings which were polluted with the ſins of the whole Congregation, were carried out of the Camp,* Lev. 16. 21, 22, 27. Hebr. 13. 11. *God dwelt more eſpecially in the* Temple, *and therefore they who had leſſer impurities,* i. e. *who were defiled by the dead, or by an iſſue, and all menſtruous women, were not to come thither till they were cleanſed from thoſe defilements,* Lev. 12. 4. & 15. 31. *Moreover, he being a God* of purer eyes than to behold iniquity, *they who had committed any ſin of ignorance, or lay under the guilt of it, were not permitted to come into the Court of the Men of* Iſrael, *till they had brought their Offering of Atonement. See* Ainſworth *on* Numb. 5. 3.

3*ly*, *They who had no Ceremonial Defilement to be purged away, and no known ſin to make atonement for, were admitted to come near to God, as being holy, they had* προσαγωγὴν τῷ Θεῷ, a freedom of acceſs to God *in his* Tabernacle, *and in his* Temple; *whence they are ſtiled* ὁ λαὸς ἐγγίζων αὐτῷ, the people that draw near to God, *Pſal.* 65. 4. & 148. 14. Lev. 10. 3. *And God is ſaid to be* ὁ Θεὸς ἐγγίζων αὐτοῖς, a God near to them, *Deut.* 7. 4. *both by relation, as having owned them as his Children, and entred into Covenant to be their God, and by his more eſpecial preſence with them; for the* Shechinah, *or the glorious Preſence dwelt among them in the holy place, and ſo to them belonged* ἡ λατρεία *the privilege of coming to his Court to worſhip him, and a promiſe of his bleſſing if they ſincerely did it: Whereas the* Heathens *who by reaſon of their* Idolatry *were not permitted to ſerve him, are ſaid to be* afar off, *and ſo far without God in the World, as to have no freedom of acceſs to his Service, no ſuch converſe with him, or relation to him,* Eph. 1. 12, 13, 17, 19.

Now God being ſtill as holy a God as ever, and ſtill of purer eyes than to behold iniquity, *the* Scriptures *of the New Teſtament ſeem as plainly to make our freedom of acceſs to God to depend upon our being ſanctified in the* ſacrifical *ſenſe,* i. e. *our being purged, and delivered from the guilt of ſin by an atonement made for us by the Blood of Chriſt, that our ſins being thus pardoned through faith in his Blood, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of thoſe words,* If the blood of Bulls and Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, (and by ſo doing procureth an admiſſion of the perſon cleanſed to ſerve God in the Sanctuary,) How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without Spot to God [*for us,*] purge your Conſcience from dead works, *Hebr.* 9. 12. [*or works expoſing you to death, the puniſhment of the perſon who came unclean into God's preſence, that ſo you may be admitted*] to ſerve the living God? *See the Notes there. So again, the* Apoſtle *having ſaid that the Covenant eſtabliſhed in the Blood of Chriſt, was this, that* he would be merciful to our iniquities, and remember our ſins no more; *and having thence inferr'd, that having thus obtain'd remiſſion for us, there was no need that he ſhould make himſelf again* an offering for ſin, *he adds, that* therefore we may draw near to God with full aſſurance of Faith, *that we ſhall be accepted through the beloved,* as having our hearts ſprinkled *by his Blood, and therefore cleanſed from all guilt of Conſcience,* and our Bodies waſhed [*by Baptiſm*] with pure water, *Hebr.* 10. 16, 17, 18, 19, 20, 21, 22.

Two things obſerved by the judicious Dr. Barrow, *ſeem here conſiderable,*

1. 'That *the* Apoſtle *in this diſcourſe implies, that no precedent diſpenſation had exhibited any manifeſt overture, or promiſe of pardon, and upon that account were in a main point defective; for the Light of Nature doth only direct to duty, condemning every man in his own judgment, and conſcience, who tranſgreſſeth; but as to pardon, in caſe of tranſgreſſion, it is blind, and ſilent; and the Law of* Moſes *rigorouſly exacteth punctual obedience, denouncing in expreſs terms a condemnation, and curſe to the tranſgreſſors of it in any part; and ſo it was a Law* ὁ δυνάμενος ζωοποιῆσαι, not able to give Life, *Gal.* 3. 21. *or ſave us from death. Hence doth the* Apoſtle *lay down this as the foundation of this whole Diſpute, that the Goſpel alone was the* power of God through Faith to the Salvation *both of* Jew *and* Gentile, *Rom.* 1. 16, 17. *becauſe in that alone was* the righteouſneſs of God by faith revealed *to beget faith in them, even the faith by which* the juſt ſhall live, *declaring that no precedent diſpenſation could*

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'*justifie any man, and that a man is justified by* 'faith, *or hath an absolute need of such a justi-* 'fication *as that which the Gospel tendereth.* 'Λογιζόμεθα γὰρ, We therefore collect, *saith he,* 'that a man is justified by faith without the 'works of the Law, *whether* Natural *or* Mosaical, *which justification must therefore* 'import *their receiving that free pardon which* 'the *criminal and guilty world did stand in* 'need *of, and without which no man could have* 'any *comfort in his mind, or peace with God:* 'For *if the state of Man was a state of Rebel-* 'lion, *and so of heinous guilt, of having for-* 'feited *God's favour, and of obnoxiousness to* 'his *wrath, then that justification which he* 'needed *must be a dispensation of Mercy re-* 'moving *that Guilt, and restoring him to the* 'favour *of God.*

And this may also strongly be argued from the Objections *which the* Jew *and* Gentile *made against this Doctrine of Justification by a free Act of Grace, that it seemed to render it unjust in God to take vengeance on those sins which tended so highly to the glory of God's grace; see the Note on* Rom. 3.5. *and to encourage us to do* evil that good may come. *See the Note on* v. 8. *And more especially from the Objections which he answers,* Chap. 6.1, 15. *For thus they run,* τί οὖν ἐροῦμεν; what do we say then? *do we say this,* Let us [*who have received this grace*] continue [*still*] in sin, that grace may abound [*towards us?*] *And* v. 15. What then shall we [*go on in*] sin, because we are not under the Law, [*which condemns us to death for every transgression,*] but under [*that Covenant of*] Grace [*which allows the pardon, and promises the forgiveness of it?*] *That is, do we by declaring that* we are justified freely by his grace, through the redemption that is in Christ Jesus, *Chap.* 3.24. *and that* as sin abounded grace did more abound, *give just occasion for these Inferences? Now if the faith to which St.* Paul, *in this Discourse ascribed our Justification, did not only oblige us to, but even comprehend and include Evangelical and constant Obedience, what colour could there be for these Objections? And therefore*

2*ly*, The Doctor (p. 83.) *proposes it as his Conjecture, That the* Apostle *in this Discourse designedly sets himself to answer this Objection of the* Jew *and* Gentile *against this Doctrine of* Christianity, *viz. that it did upon so slender a Condition or Performance as that of Faith, tender to all Persons indifferently, howsoever culpable their former lives had been, a plenary remission of their sins, and reception into God's favour. The* Jews *could not conceive or relish that any man so easily should be translated into a state equal, or superiour to that which they supposed they did enjoy. The* Gentiles *themselves could hardly digest it, that the* Christians *said,* Believe, and ἡ πίστις σε σώσει σε, thy faith shall save thee; *this is one of the Exceptions which* Celsus *makes against it. And* (d) Zozimus *having said, that the* Heathen Priests *having told* Constantine *that their Religion afforded no purgation for his Crimes, he was perswaded to embrace* Christianity, *as being told the Christian Doctrine would take away all sin; and had this promise annexed to it, That* the ungodly, who would embrace it, should presently be absolved from all sins, *intimates that he looked on this as a just Exception against the* Christian Faith. *This prejudice against the Gospel, saith he, St.* Paul *removes, by shewing that* 'because *of all mens guilt and* 'sinfulness, *such an exhibition of mercy, such* 'an *overture of acceptance and remission of* 'sins *was necessary in order to salvation, so* 'that *without it no man could be exempted* 'from *wrath and misery, and that consequently* 'all *other Religions, as not exhibiting such a* 'remission, *must be esteemed in a main point* 'defective.

§ 7. Object. 1. *But against this it may be objected, That our Justification seems to be connected with our Glorification, for* whom he justifies them he also glorifies, *Rom.* 8. 30. *Now it is certain that our future state of Glory, depends not only on our* Faith, *but Works; And by the same* Apostle, *in the same Epistle, is promised to him that* worketh good, *Rom.* 2. 6, 7, 10. *we being all to be hereafter recompensed* according to our works.

Answ. 1. *To this it may be answered in the words of the Reverend Dr.* Hammond, (*Pr. Catech. p.* 89.) *That* whom God justifies, if they pass out of this Life in a justified state, them he will certainly glorifie. *Or as in his Paraphrase,* Whom he called to suffer after the example of his Son, them upon patience and perseverance under those Sufferings, he justifies, *i. e.* he approves of as sincere, and worthy, as they suffer for, so to be glorified with him, *Rom.* 8.17. 2 *Tim.* 2 11, 12. 1 *Pet.* 4. 13. *and* whom he thus justifies, them he will also glorifie. *And according to this import of the words, Justification doth not signifie, as in the great dispute of the* Apostle, *the remission of our past sins committed before Faith in Christ, but rather our Justification at the great Day of our Accounts, as his sincere and faithful Servants. As it seems to import most clearly in those words of the same* Apostle, I know nothing of my self (*whereby to condemn my self of unfaithfulness in the discharge of my office*)

(d) Πεισθεὶς τοῖς Ἱερεῦσι καθάρσια τῶν ἡμαρτημένων αὐτῷ, εἰπόντων ὡς ὁ Χριστιανῶν θεὸς καθαρμὸν πᾶσιν ὑπισχνεῖται τοῖς ἁπιοῦσιν αὐτῷ καθήκει δυνάμενος. Hist. l. 2. p. 161.

(e) Πάσης ἁμαρτίας ἀπαραίτητον εἶναι τὴν τῶν Χριστιανῶν δόξαν, καὶ τοῦτο ἔχειν ἐπάγγελμα τὸ τὰς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς, πάσης ἁμαρτίας ἔξω ἀδεκάχρηστα καθίστασθαι. Ibid.

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yet am I not thereby juſtified, but he that judgeth me is the Lord, 1 *Cor.* 4. 4. *And in thoſe words of the Epiſtle to the* Romans, Not the hearers of the Law *only* ſhall be δίκαιοι juſt before God, but the doers of the Law δικαιωθήσονται ſhall be juſtified, *Rom.* 2. 13. *And ſo St.* James, Abraham was juſtified by works, and he was called the Friend of God.

Anſw. 2. But 2*ly*, *there is another* ancient *Interpretation of theſe words, which cuts off the whole force of this Argument*, viz. Thoſe he glorified, by giving them that Spirit of Glory, *and of God, who is the earneſt of their future Inheritance.* He glorified them, ſay (f) *St.* Chryſoſtom, Theodoret, Oecumenius, *and* Theophylact, *by* the Spirit of Adoption, calling them Sons, and giving them the Grace of the Holy Spirit. *To ſtrengthen this Interpretation, let it be conſidered that our Saviour is ſaid, whil'ſt he was on Earth, to have wrought his Miracles by the Spirit of God; and by theſe Miracles he is ſaid ſometimes to be* δοξαζόμενος glorified, Luke 4. 15. *ſometimes to* ſhew forth τὴν δόξαν αὐτοῦ his glory, *John* 2. 11. *and ſometimes it is ſaid that* God ἐδόξασε glorified him, *Joh.* 8. 54. & 11. 4. & 13. 31, 32. & 16. 14. *And when Chriſt gave to his Apoſtles and Believers the Holy Spirit to enable them to work the like Miracles, he expreſſes himſelf thus to his Father,* The glory which thou gaveſt me I have given them, that the World may know that thou haſt ſent me, *Joh.* 17. 22, 23. *Moreover, by reaſon of this Spirit given with the Goſpel, the miniſtration of Juſtification is ſaid to be* ἐν δόξῃ *with or* in glory, 2 *Cor.* 3. 8, 9, 10, 11. *as being the miniſtration of the Spirit; and Believers, by participation of this Spirit of the Lord, are ſaid not only to* behold the glory of the Lord, *but alſo* to be changed into the ſame Image with him, from glory to glory, *v.* 18. *and ſo to be* conformed to the Image of his Son. *And thus, ſaith* Origen *on this place* (g), they may be ſaid to be glorified in this Life. *Note alſo that when the* Apoſtle *ſpeaks of our final Glorification in this Chapter, he ſtill ſpeaks of it as a thing future, ſaying,* We ſhall be glorified with him, *v.* 17, 18, 21. *whereas here he ſpeaks of it as a thing paſt already, ſaying,* οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε, whom he hath juſtified, them he hath alſo glorified; *which confirms this Interpretation. And laſtly, Thus it connects well with the foregoing words, The* Spirit *which* helpeth our infirmities, *intercedeth* according to the mind of God *for the Saints;* Οἴδαμεν δὲ, we know therefore that all things ſhall work together for good to them who love God, who are called according to his purpoſe [*of making them the Sons of God by adoption, and giving them the Spirit of his Son in their hearts,* Gal. 4. 6. Eph. 1. 5, 13.] For whom he [*thus*] foreknew, them he predeſtinated [*or appointed*] to be thus conformed to the image of his Son, and whom he [*thus*] predeſtinated, them he alſo called [*to the Chriſtian Faith,*] and whom he called, [*upon their cordial embracing of that faith*] he juſtified, [*we being made the Sons of God through faith in Chriſt Jeſus,* Gal. 3. 26.] and whom he [*hath thus*] juſtified, them he hath alſo glorified.

§ 8. Object. 2*ly*, *It may be ſaid, that not only our Juſtification, but Salvation is by the* Apoſtle *aſcribed to Faith: As when he ſays,* By grace ye are ſaved through faith, *Eph.* 2. 8, 9. *and* if thou believeſt with the heart, thou ſhalt be ſaved, *Rom.* 10. 9. *Tit.* 3. 5. *whereas doubtleſs Salvation dependeth on our Works, which therefore muſt be included in this Faith.*

Anſw. *To this Objection I anſwer, That Salvation may very well in Scripture be aſcribed to Faith, upon theſe two accounts:*

1. *Becauſe Faith puts us in the way of Salvation; that way of owning the Saviour of the World, and ſubjecting our ſelves to his Government, which gives us a preſent right to Salvation, ſhould God take us hence ſoon after Baptiſm into this* Faith, *or a ſincere belief in Chriſt, as in the caſe of thoſe many* Martyrs *who believed, and ſuffered the ſame day; and if we live by, and ſuitably to this* Faith, *ſtill owning the* Lord Jeſus, *and ſtill ſubjecting our ſelves to his Laws and Government, will keep us in the ſtate of Salvation; for* he that *thus* believeth in the Son hath Eternal Life, *Joh.* 3. 36: *See* v. 16. i. e. *he hath a preſent right to it, and may* rejoyce in the hope of the glory of God, *and by continuing ſo to do, he ſhall receive* the end of his faith in the ſalvation *of his ſoul. It puts us in a preſent ſtate of freedom from condemnation, by procuring the pardon of all our paſt ſins; for he that thus* believeth, ſhall not come into condemnation, but is paſſed from death to life, *John* 5. 24. & 3. 18. *It doth at preſent ſave us from the wrath of God, he being only angry with us on the account of ſin unpardoned; for* being juſtified, *ſaith the* Apoſtle, by faith in his blood, we ſhall be ſaved from wrath by him, *Rom.* 5. 9. *Now this is all which very frequently is ſignified by the words* Saved *and* Salvation: *As when it is ſaid of* Zachæus, This day is Salvation come unto this Houſe; *and* the Lord daily added to the Church τοὺς σωζομένους the ſaved, *Acts* 2. 47. *And again,* The word of the Croſs is τοῖς σωζομένοις ἡμῖν to us the ſaved, the power of God, 2 *Cor.* 1. 18. *See this farther pro-*

(f) Ἐδόξασε διὰ χαρισμάτων, διὰ τῆς ὑιοθεσίας, διὰ τῶν χαρισμάτων τῆς ὑιοθεσίας. Chryſ. Oecum. Ἐδόξασεν ὡς ὀνομαζόμενος, καὶ Πνεύματος ἁγίου δωρησάμενος χάριν. Theodor. Theoph.

(g) *De glorificatione in præſenti ſeculo poſſumus illud intelligere quod dicit Apoſtolus, nos autem omnes revelatâ facie gloriam Domini ſpeculantes eadem imagine transformamur à Gloria in Gloriam.*

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ved in the Notes on Eph. 2. 8. Tit. 3. 5.

2*ly*, *Salvation may be well aſcribed to Faith, not indeed in oppoſition to, or excluſion of works, but rather as the cauſe, and the producer of all Works of Piety and Righteouſneſs: And both the Wiſdom and the Excellency of this method for the procuring the great ends of Chriſtian Piety, of purity of Life, and of ſincere Obedience to the whole will of God, will be extreamly evident from theſe Conſiderations:*

1. *That this Faith, conſigned by Baptiſm, doth lay the higheſt Obligations on us to a Life of Holineſs and Obedience, under the pain of forfeiting all the Bleſſings of the New Covenant, or all the Privileges of Chriſtianity. For* (1.) *Faith in him as the true* Meſſiah, *the* Prophet *ſent from God to declare his Will, and make known his Precepts, and to lay down the terms on which we may expect ſalvation from him, muſt ſurely oblige us to perform that Will, and to ſubmit to the terms on which alone ſalvation is thus tendred to us, not only that we may not miſs of that ſalvation, but that we may not be condemned as Deſpiſers of ſo great Salvation.*

Again, Faith in him as our Saviour, *one who hath by his death purchaſed deliverance to us from death, and from the wrath to come, muſt ſure oblige us, as well in point of Duty, as of Gratitude, to* live to him who died for us, 2 *Cor.* 5. 15. *and being bought with ſuch a* price, to glorifie him with our Souls and Bodies which are his, 1 *Cor.* 6. 20. *eſpecially when we conſider that this was one great end of theſe his Sufferings; he having* died for all, that they who live ſhould not henceforth live to themſelves, but to him that died for them, *that he might* redeem us from this preſent evil world, *Gal.* 1. 4. and purifie us to himſelf a people zealous of good Works, *Eph.* 5. 25, 26. *and that we* being dead to ſin, might live to righteouſneſs, 1 *Pet.* 2. 24. *And ſurely, they cannot expect the Bleſſings of his Salutary Paſſion, who defeat the deſign, and fruſtrate the purpoſe of it.*

Faith in him as our Lord *and* King, *as it doth preſuppoſe his right to require Service from, and preſcribe Laws to us, ſo muſt it engage us to the honour and ſervice of this Lord; (for why, ſaith he,* call ye me Lord, Lord, and do not the things that I ſay? *Luke* 6. 46.) *to fear and to obey this* King *of Saints, as knowing he will ſay to all his diſobedient Subjects,* Bring theſe mine enemies, which would not I ſhould reign over them, and ſlay them before me, *Luke* 19. 27.

Faith, laſtly, in him as our Judge *and our* Rewarder, *muſt cauſe us herein* to exerciſe our ſelves always to have Conſciences void of offence towards God and Man, *Acts* 24. 16. *as we deſire to be found blameleſs at that day, and to be ſtedfaſt and abounding in the work of the Lord, which will ſo plentifully be rewarded,* 1 Cor. 15. 58.

In a word, to what other end can we think an holy God was ſo concerned that we ſhould firmly be perſwaded of, and yield a free aſſent to theſe things? Can it be only this, that he ſhould fill our heads with Notions, but leave us ſtill at liberty to diſobey the Meſſage ſent us from Heaven by his only Son? why then ſaid he, This is my beloved Son, hear him? *Matth.* 17. 5. *Can he ſuffer us to ſlight the terms on which alone ſalvation is thus tendred to us? Why then were they at all propounded? can he permit us to be diſobedient to this Lord, or rebels to this King of Saints? why then was this Authority conferred upon him? Hath he made him the Judge, and the Rewarder of all Men at the great Day? and will he not reward them all according to their works?*

But then if we conſider further, this Faith, as it hath Baptiſm annexed to it, according to thoſe words of Chriſt, He that believeth and is baptized ſhall be ſaved; *our obligation to Obedience by it will be ſtill more evident. For is not our Baptiſm in the Name* of the Father, Son, and Holy Ghoſt, *an entire dedication of our ſelves to the ſervice of the* bleſſed Trinity, *a ſolemn entrance into Covenant that we will own no other God, will ſerve no other Lord, will not be led by the unclean, but by the conduct of the good and holy Spirit? Did not Chriſt command his* Diſciples *to teach them whom they baptized,* to obſerve all things which he commanded? *Matth.* 28. 20. *and muſt they not be obliged to obey what they were to be taught in his Name? What is it to baptize, but* μαθητεύειν *to* make Diſciples *to the* holy Jeſus; *and hath he not ſaid,* Then only are you my Diſciples indeed, when you continue in my word? *John* 8. 31. *What is it to be baptized, but to make the* ſtipulation of a good Conſcience towards God? 1 *Pet.* 3. 21. *and are not we obliged to be true to this ſolemn Promiſe made to God? or can we neglect to do ſo without mocking him, and taking his ſacred Name in vain? Are we not baptized into the Name of* Chriſt? *and are not they who name that Name engaged* to depart from all iniquity? 2 *Tim.* 2. 19. *Hath not St.* Paul *informed us, that* as many as are baptized into Chriſt, are baptized into his death, *Rom.* 6. 3 *and ſo are by that baptiſm obliged* to die to ſin, *v.* 6. 11. not to obey it in the luſts thereof, not to yield their Members inſtruments of ſin to righteouſneſs, *but to* walk in newneſs of life, *v.* 12, 13. to live to God, *and* to preſent their Members inſtruments of righteouſneſs to God, *v.* 4. 10, 13. *and to* have their fruit to holineſs, that the end may be eternal life, *v.* 22. *And that upon this conformity to Chriſts death and reſurrection depends our hope that* we ſhall live with him? *v.* 8. *So that 'tis evident to a demonſtration, that both our Faith and Baptiſm do lay upon us the ſtricteſt Obligations to depart from all iniquity, and yield ſincere Obedience to the Laws of God and Chriſt, as we expect the Bleſſings purchaſed*

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purchased by him for, or promised to Believers. As then St. Peter *saith on this account, that* Baptism now saveth us, 1 *Pet.* 3. 21. *so may salvation be on the same account ascribed to our* Faith *in Christ.*

2*ly*, *Faith is the Spring and the* Foundation *of all the Obedience we afterwards perform, and therefore may be well said to save as many as obtain Salvation, because it worketh in them that Obedience by which they are saved, and moves them to perform those Conditions on which their actual Salvation doth depend. Thus of* Faith *in God, the* Apostle *teacheth that it must be necessarily laid as the foundation of all the service we perform unto him; for* he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek [*to please*] him, *Hebr.* 11.6. *And thus he shews it was with all the* Patriarchs *and holy People of God before the Revelation of the Gospel; they by that Faith, which was* the expectation of things hoped for, the evidence of things not seen, obtained testimony that they were righteous, *Hebr.* 11.4. *and that they* pleased God, *v.* 5, 8, 18, 19. obeyed his call *in the most difficult instances*; chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; wrought righteousness, and suffered death, not accepting a deliverance, *v.* 25, 26, 33, 35. *And so it is with Faith in Christ, 'tis the foundation of all our Obedience, which therefore is in Scripture stiled* the obedience of faith, *Rom.* 1.5. & 16.26. *and of all our good works, they being all* the work of faith, 2 *Thess.* 1. 11. *It is by virtue of this Faith that we are enabled*

1 *John* 5.5. to overcome the world, *to* resist
1 *Pet.* 5.9. the Devil, *and to* quench all the
Eph. 6. 16. fiery darts of Satan. *'Tis faith* that works by love *to God, and to our Brother, which love we testifie to God* by keeping his Commandments, *and to our Neighbour* by fulfilling the Laws of Justice and Charity. *And this is very evident even from the nature of Faith; for can any man obey the Precepts this* Prophet *hath delivered in his* Father's *name, unless he believes he was that* Prophet *which was sent by him to reveal his will? and that* King *by whose Laws we must be governed? Can he submit to the terms of Salvation propounded by him, till he believes* he is the Author of Salvation to all that obey him? *Can he herein* exercise himself to have always a Conscience void of offence towards God and Man, *but by that Faith which doth assure him, that* he will judge all men *by these Laws, awarding* glory and immortality to every man that worketh righteousness, *Rom.* 2.8. and punishing them with everlasting destruction from his presence that obey not his Gospel? 2 *Thess.* 1.8. *And is not then this Faith the true Foundation of all Christian Piety? Thus doth the* just man live by his faith, *and doing so* believeth to the salvation of his soul. *As therefore we are said to be* saved by hope, *Rom.* 8. 24. *because it is the motive to stedfastness in our obedience, so may we be said to be saved by faith upon the same account. And*

3*ly*, *We may be well said to be saved by* Faith, *because where faith is hearty and constant, it will produce sincere Obedience, and Holiness will follow in the* Life; *And when it doth not follow, this is to be ascribed to the want of faith. This will be evident if we consider the material Objects of our* Faith, *the Blessings promised to the obedient, and the Evils threatned to the Disobedient; for it is certain, that the Blessings promised in the Gospel, do far exceed all other Blessings that we can enjoy; and that the Evils threatned there are far more lasting and intolerable than any other Evils we can suffer; and it is no less certain that these Blessings are by our Lord confined to the obedient; for* not every one that saith unto me, Lord, Lord, shall enter, *saith he*, into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven, *Matth.* 7.21. *And 'tis as sure that these tremendous Evils are entailed upon the wicked, Christ having solemnly declared he will say to them at the great day,* Depart from me, I know ye not, ye workers of iniquity, *v.* 23. *And if we do believe our Saviour was a* Prophet *sent from God, we must believe those Revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained, & the other is to be avoided. Now can a man at the same time believe these are the greatest Blessings which he can enjoy, and yet prefer a lesser Good before them? if not, whenever he doth this, he ceases in effect to have this faith. Can a Man fully be perswaded, that what he is about to do will render him obnoxious to the worst of Evils, and yet be mov'd to do it to avoid a lesser evil? if not, whenever he doth chuse to do what renders him obnoxious to the worst of evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain, and to secure our Eternal Interests, and venture upon that to which he threatneth everlasting Misery, 'tis certain that we have no lively, full perswasion of these Truths then present to our Minds, and therefore do not actually believe them then. So that although we may have still such an habitual assent to all that this great* Prophet *hath delivered, as that we do not doubt the truth of what he taught, yet doth not* Christ dwell in our hearts by faith, *nor have we any living sense, or permanent perswasion of these Truths on our Souls, but faith is at the present dead, and so no more deserves the name of faith, then a dead man can properly be called a man. Thus for example, when* Christ *saith to his Disciples, fearing to perish in the storm,* how is it that ye have not faith? *Mark* 4.40. *He lays this to their charge, not that they disbelieved his power to save*

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ſave them, for this they teſtifie, by ſaying, Maſter, ſave us; *but that they did not actually exert this Truſt by an entire Commiſſion of themſelves to the protection of his Providence. As therefore when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love, and hope, and truſt in God; ſo when we do what is oppoſite to the great Objects of our faith, there muſt be in us a like want of faith, and ſo when this is cuſtomarily done, there muſt be a defect as to the habit, or the grace of faith.*

2*ly*, *This will be ſtill more evident, if we conſider all the glorious things which are aſcribed in Scripture to this faith, and do compare them with other paſſages of the ſame Scripture: For inſtance,* Whoſoever believeth that Jeſus is the Chriſt, is born of God, 1 *John* 5.1. *ſaith the* Apoſtle John; *But then he adds in the ſame Chapter,* Whoſoever is born of God overcometh the world, *v.*5. *by virtue of this faith: And again,* We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and the wicked one toucheth him not, *v.*18. *chap.* 3.9. *Whence it muſt follow, that he believeth not in the* Apoſtle's *ſenſe, that* Jeſus is the Chriſt, *who overcometh not by virtue of that faith, the temptations of the World, the Fleſh, and the Devil.* Whoſoever confeſſeth, *ſaith the ſame* Apoſtle, that Jeſus is the Son of God, God dwelleth in him, and he in God, 1 *John* 4.15. *But then he alſo ſaith,* He that abideth in him, ought alſo to walk as he walked, 1 *Joh.*2.6. *that we do hereby* know that we are in him, by keeping of his word, *v.* 5. *that* whoſoever abideth in him ſinneth not, and he that ſinneth hath not ſeen him, neither known him; that if we ſay we have fellowſhip with him, and walk in darkneſs, we lie. *So that if this faith doth not preſerve us from ſin, and engage us to walk in the light, and as he walked, 'tis not that faith in the Son of God the* Apoſtle *ſpeaks of. We are not* juſtified by the Works of the Law, but by the Faith of Jeſus, *ſaith St.* Paul *to the* Galatians, *Gal.*5.6.& 6.15. *But then it is, ſaith he, that* Faith which works by love, *and renders us* New Creatures. *The ſame he ſaith in the* Epiſtle *to the* Romans, *declaring that his Goſpel was* the power of God through faith unto ſalvation, *Rom.*1.16. *v.*5. *But then 'tis* the obedience of faith *in the ſame Chapter,* Obedience in word and deed, *Chap.*15.18. Obeying from the heart the Form of Doctrine delivered to them, *Chap.* 6.16. *which makes this faith become the power of God to ſalvation. Whence it is evident that he eſteemed that alone true faith which was productive of Obedience, and ſo doth virtually, although not formally, include Obedience, as the effect is virtually contained in the cauſe. So that the difference between men of judgment, as to ſaving faith, is more in words than ſenſe, they all deſigning the ſame thing, that we cannot be ſaved by that faith which doth not produce in us a ſincere Obedience to the Laws of Chriſt.*

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A PARAPHRASE WITH ANNOTATIONS ON THE Epistle to the *GALATIANS.*

CHAPTER I.

Verse 1. [I] Paul [*who am*] an Apostle, a not of man, neither by man, [*for I received not my Call, or my Commission to that Office from Man, nor was I chosen to it by Man, as Matthias was,*] but by Jesus Christ [*appearing to me in Person for that end, that he might send me to the Gentiles,* Acts 22. 21. & 26. 16, 17.] and God the Father [*who chose me that I should know his will, and see that just One, and be his Witness to all Men, of what I had seen and heard,* Acts 22. 14, 15. *and revealed his Son to me,* v. 13. *even that God*] who raised him from the dead;

2. b And all the Brethren which are with me, [*and own the Doctrine which I preach, send greeting*] to the Churches of Galatia;

3. [*Wishing that*] Grace [*may be*] to you, and peace from God the Father, and from our Lord Jesus Christ,

4. Who gave himself [*an expiatory Sacrifice*] for our Sins, that he might deliver us from [*the wrath and condemnation of*] this c present evil world, c according to the will of God, and our Father [Gr. *of our God, and Father.*]

5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are so soon removed d e d from him that called you to e the grace of Christ, to another Gospel.

7. Which, [*whatsoever some may suggest, who preach another thing under the specious title of the Gospel,*] is not [*indeed*] another [*Gospel, nor would be so esteemed by any of you,*] but [*that*] there be some who trouble you [*with false stories,*] and would pervert the Gospel of Christ [*by mixing with it the necessary observance of the Law of Moses.*]

8. But [*whatsoever they suggest to you of another Gospel, taught by Peter, James and John,*] though we [*Apostles,*] or [*even*] an Angel from Heaven, [*should*] preach any other Gospel to you, than that which we [*Paul, and Barnabas,*] have preached to you, let him be accursed.

9. [*And that ye may not think this proceeds rashly from me, but may the more regard it,*] As we said before, so say I now again, if any man preach any other Gospel to you, than that ye have received [*from us*] f let him be accursed. f

10. [*But this you cannot reasonably suspect concerning me,*] For do I now [*in the execution of my Apostleship,*] g persuade [*obey, or seek to appease*] men, or God? Or do I seek to please men? [*no sure,*] for if I yet pleased men, [*if I made that my business,*] h I should not be the servant of Christ [*in that work of the Gospel which creates me so much hazard from them.*] g h

11. But [*however others may lessen my Gospel,*] I certifie you Brethren, that the Gospel which was preached of me [i. e. *by me to you, and others,*] is not after man.

12. i For I neither received it of man, [*as the Jews do their Traditions from their Fathers,*] neither was I taught it, but by the [*immediate*] k revelation of Jesus Christ. i k

13. [*And of this you may be further satisfied from my former Conversation, and my Deportment, since I began to preach the Faith of Christ;*] For [*doubtless*] ye have heard of my

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my Converſation in times paſt in the Jews Religion, [*which was ſuch*] that beyond meaſure I perſecuted the Church of God, and waſted it. [*Acts* 8. 3. & 9. 1, 13, 14. & 22. 4. & 26. 10, 11.]

14. And profited in the Jews Religion above many my equals in mine own Nation, [*or above many Jews of the ſame age with me,*] being more exceedingly zealous [*than they were*] l of the Traditions of my Fathers.

15. [*Thus, I ſay, was my Converſation in times paſt*;] But when it pleaſed God, who ſeparated me from my mother's womb, [*as he had formerly done Jeremiah, to be a Prophet of the Nations*, Chap. 1. 5.] and [*after*] called me by his grace [*to preach the Goſpel*, Acts 22. 14.]

16. To reveal his Son m [*to*] me, that I might preach him among the Heathen, immediately I conferred not n with fleſh and blood, [i. e. *with any man, ſo as to receive any Miſſion from them to that work, or any Inſtructions how to perform it.*]

17. Neither went I up to Jeruſalem to them that were Apoſtles before me, [*as, if I had wanted either Authority, or Inſtruction, I ſhould have done,*] but I went from Damaſcus, [*the place of my Converſion,*] to o Arabia, and returned again to Damaſcus, [*preaching the Goſpel there.*]

18. Then after three years [*of my Converſion,*] I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

19. But p other of the Apoſtles ſaw I none, ſave James the Lord's Brother, [*and therefore could not learn my Goſpel from them.*]

20. Now [*of the truth of*] the things which I write to you, [*you may reſt aſſured, for*] q behold, before God I lie not.

21. Afterwards I came into the Regions of Syria, [i. e. *to Cæſarea*, Acts 22. 17, 18.] and [*to Troas*, Acts 9. 30. & 22. 3. *in*] Cilicia.

22. And was [*all the while*] unknown by face to the Churches of Judæa which were in Chriſt.

23. But they had heard only, that he which perſecuted us [*Chriſtians*] in times paſt, now preacheth the faith which once he deſtroyed.

24. r And they glorified God, [*for the Converſion he had wrought*] in me.

Annotations on Chap. I.

a Verſe 1. Ὅτι ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *not of man, neither by man.*] It is no objection againſt the truth of theſe words, that the *Holy Ghoſt*, ſaying by the *Prophets* at *Antioch*, *Separate me Barnabas and Saul to the work of the Miniſtry to which I have called them*, they faſted, and prayed, and laid their hands on them, and ſent them away, *Acts* 13. 2, 3. for that this was not a Miſſion to the *Apoſtolical Office*, appears, becauſe St. *Paul*, at leaſt nine years before, was immediately called to it by God, and ſent to exerciſe it by *Jeſus Chriſt*; and becauſe *Barnabas* is here equally ſeparated to this Office, and ſent with him, who yet was never an Apoſtle properly ſo called. This Separation, and Miſſion therefore of them was only by way of Prayer, and Benediction of them in their Miniſtry; or by way of ſpecial Commiſſion to preach in the Synagogues of the *Jews*, v. 5. And this Miſſion they preſently compleated, and then returned to *Antioch*, declaring to them what they had done in purſuance of it, *Acts* 14. 26, 27.

b Ver. 2. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the Brethren that are with me.*] It is the Conjecture of the Reverend Dr. *Hammond*, that the word *Brethren* here denotes, thoſe that accompanied St. *Paul* in his Travels, and aſſiſted him in preaching the *Goſpel*; in which ſenſe *Soſthenes* is called, *a Brother*, 1 Cor. 1. 1. as alſo *Apollo*, 1 Cor. 16. 12. *Timothy*, 2 Cor. 1. 1. *Titus*, Chap. 2. 12. *Tychicus*, Eph. 6. 23. *Epaphroditus*, Philip. 2. 25. *Oneſimus*, Col. 4. 9. *Sylvanus*, 1 Pet. 5. 12. St. *Paul*, 2 Pet. 3. 15. And in this ſenſe the word *Brethren* ſeems to be diſtinguiſhed from that of *Saints*, Philip. 4. 21. and mention is made of the *Brother whoſe praiſe is in the Goſpel*, 2 Cor. 8. 18. of *Titus*, *Paul's fellow worker*, of the Brethren, who are the *Apoſtles* of the *Church*, v. 25. and of the Brethren, who for his Name's ſake, went forth to preach the Goſpel, *taking nothing of the Gentiles*, 3 John 3—7. Or elſe it may be ſaid that the *Apoſtle* writes according to the form of *Epiſtles* uſed in the beginning of *Chriſtianity*, when *Biſhops* ſent to other Churches, not in their own names only, but in the name of the whole Church where they reſided: So (a) *Clemens* begins his Epiſtle to the Church of *Corinth* thus, *The Church of God in Rome, to the Church of God at Corinth*; and ſo this *Epiſtle* being writ from *Rome*, ſhews the conſent of that Church with him in his Doctrine.

Ver. 4. Κατὰ τὸ θέλημα τοῦ Θεοῦ, *according to the will of God.*] Theſe words may refer to our deliverance from the evil manners of this world, this being *the will of God, even our* c

(a) Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην, τῇ Ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

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Sanctification, 1 Theſſ. 4. 3. and the great end of our Lord's Salutary Paſſion, *who gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works, and bare our ſins in his body on the Tree, that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2. 24. 2 Cor. 5. 15. Eph. 5. 25, 26. whence it is evident that Chriſt's inherent Righteouſneſs is not imputed to us; for ſure he died not to this end, that we might do our ſelves what he already had done for us, and ſo what he had made it needful for us to do. Or elſe theſe words may be connected thus, Chriſt gave himſelf for us according to the will of God, *viz.* that he ſhould die for our ſins; and then the *Apoſtle* here aſſerts, in oppoſition to the *Judaizing Chriſtians*, that our Juſtification by Faith in Chriſt's Death is according to the will of God, and that he died in purſuance of his Decree to eſtabliſh that New Covenant in his Blood by Faith, by which we are tranſlated from that Wrath, and ſtate of Alienation from God, in which the World lies, and have obtain'd Peace with God, and are become his Church and People.

d Ver. 6. Ἀπὸ τῦ καλέσαν]Θ ὑμᾶς, *from him that called you*;] i. e. from God: For the *Apoſtle* ſcarce ever aſcribes this work to himſelf, but conſtantly to *God* the Father. See *Rom.* 9. 24. 1 *Cor.* 7. 15. *Gal.* 1. 15. 1 *Theſſ.* 2. 12. & 4. 7. & 5. 24. 2 *Theſſ.* 2. 14. 2 *Tim.* 1. 9.

e Ibid. Ἐν χάριτι Χριτῦ, *to the grace of Chriſt.*] Or rather, by, or through the grace of Chriſt offered you in the Goſpel. For though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elſewhere uſed, doth either ſignifie, in the grace, or through the grace, as *Rom.* 5. 15. 2 *Cor.* 1. 12. 2 *Theſſ.* 2. 16. 2 *Tim.* 2. 1. nor do I find where it is ever uſed in the *Epiſtles* for εἰς χάριν.

f Ver. 9. Ἀνάθεμα ἔτω, *let him be Anathema.*] Hence it follows (1.) That the Doctrine of Juſtification by Faith, as it ſtands oppoſed to the contrary Doctrine of the Neceſſity of the obſervance of the *Moſaical* Law to Juſtification, is a Fundamental Doctrine, to which he that oppoſeth himſelf, maintaining the Neceſſity of obſerving the Law of *Moſes* to that end, deſerveth an *Anathema*, as introducing another *Goſpel*. Whence *Commentators* here obſerve, that the *Apoſtle* calls not the *Galatians*, *Saints*, becauſe they had begun to decline from the *Goſpel*, by ſeeking thus to be juſtified by the *Law*; but ſpeaks of them as thoſe who had Chriſt yet to be formed in them; and who were to be *born again*, Chap. 4. 19.

2*ly*, Hence it appears that a man may err fundamentally, not only by rejecting a fundamental Article of Faith, but alſo by maintaining, and teaching in the Name of *Chriſt*, things unneceſſary to be neceſſary, ſo as to ſay Salvation cannot be obtained without them: And herein conſiſts the great Guilt of the Church of *Rome*, and particularly of the *Trent Council*, that they have added many unneceſſary Articles to the true *Chriſtian Creed*, and have defined them to be ſo neceſſary to be believed by all *Chriſtians*, that no Salvation can be obtained without the belief of them: And ſo they ſeem plainly to have fallen under the *Anathema* of St. *Paul*, more dreadful than all the vain *Anathema*'s they have thundred out againſt the *Proteſtants*.

Mr. *Walker*, and *Grotius* note, that the *Apoſtle* ſpeaks here only of Doctrines contrary to his Goſpel. But this Expoſition is (1.) contrary to the very words of the *Apoſtle*, who ſaith not, againſt, but παρ' ὅ, *beſides what* I have delivered. And it is contrary to the Expoſition of the (*b*) Fathers, St. *Chryſoſtom*, *Oecumenius*, among the *Greeks*, and St. *Auſtin* among the *Latins*, whoſe note is this, *He ſaith not, if they preach things contrary, but if they preach things never ſo little different from the Goſpel which I have preached to you.* 'Tis very true, as *Eſthius* ſuggeſts, that the *Apoſtle* doth not pretend to propound an *Anathema* againſt any man who ſhall ſuggeſt any thing farther in confirmation of *Chriſt*'s Goſpel, as St. *John* after did, or give any further Rules purſuant to the Precepts of it, by the ſuggeſtion of that Spirit by which the Goſpel was endited, for then he would have pronounced an *Anathema* upon all that writ after him, and even upon himſelf who writ many *Epiſtles* after this; but yet he pronounceth an *Anathema* upon all thoſe who preach a Goſpel which differed from the Goſpel which they preached, to whom alone it was by *Chriſt* committed to propound the terms of Salvation, and this is that of which we do accuſe the *Church* of *Rome*, that they propound terms of Salvation no where delivered by *Chriſt*, or his *Apoſtles*.

2*ly*, This Expoſition of Mr. *Walker* will not free them from the *Anathema* of the *Apoſtle*; for by this very thing, that they add any thing to the Goſpel of *Chriſt* as neceſſary

(b) Καὶ ἂν εἴπῃ ἐὰν ἐναντία κηρύττῃ εὐαγγέλιον, ἀλλὰ κἂν μικρὸν τὸ ἐυαγγελίζον παρ' ὃ ἐυηγγελισάμεθα. *Reſtat ergo, ut non ex divinis Scripturis, ſed ex vobis iſta dicatis. Proinde digniſſimè reſpondebitur anathema ſitis. Tenent enim Eccleſiæ Apoſtolico labore fundatæ, cum quantâ curâ ſibi prædictum ſit; ſi quis vobis Evangelizaverit præterquam quod accepiſtis, Anathema ſit.* De unitate Eccl. contr. Epiſt. Petil. To. 7. c. 15. p. 542. *Sive de Chriſto, ſive de ejus Eccleſiâ, ſive de quacunque aliâ re quæ pertinet ad fidem, vitamque noſtram, ſi Angelus de Cœlo nobis Evangelizaverit præterquam quod in Scripturis legalibus & Evangelicis accepiſtis, Anathema ſit.* L. 3. contr. Lit. Petil. c. 6. p. 167.

ceſſary

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ceſſary to be believed, or done to Salvation, they do no leſs oppoſe the Doctrine of the *Apoſtle*, than they did who joyned the obſervation of the Law of *Moſes*, as neceſſary to the Faith of *Chriſt*; for therefore did they oppoſe his Doctrine, becauſe they teaching this was needful to Salvation, did thereby teach that what the *Apoſtle* had taught as ſufficient to Salvation, was not ſo without their Additions, which is the very thing the *Papiſts* do by their *New Articles*, and *Traditionary* Doctrines; for if they be indeed neceſſary to Salvation, what is delivered in the Goſpel, in which confeſſedly ſome of their Doctrines are not, cannot be ſufficient to Salvation. Moreover, it is extreamly evident, that *Prayer in an unknown Tongue* is plainly contrary to the *Apoſtle*'s Doctrine, 1 *Cor.* 14. and that *Communion in one kind* is oppoſite both to *Chriſt*'s Inſtitution, and to St. *Paul*'s Diſcourſe upon the Sacrament, 1 *Cor.* 11.

g Ver. 10. Πείθειν, *to perſwade.*] The *Criticks* here obſerve, that the word πείθειν ſignifies to *pacifie*, and *appeaſe* any one incenſed againſt us. So when *David*'s Soldiers, hunted and haraſſed by *Saul*, were earneſt, when they found *Saul* in the Cave, that they might have liberty to ſlay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. 24. 7. So to induce the Soldiers to own that Chriſt's Body was ſtoln away by his Diſciples from the Sepulchre whilſt they ſlept, the chief *Prieſts* and *Elders* promiſe, that if this come to the Governour's ear, πείσομεν αὐτὸν, we will appeaſe him, *Matth.* 28. 14. And *Menelaus* promiſed *Ptolomy* to give him much Money, ὡς τὸ πεῖσαι τὸν Βασιλέα, if he would pacifie the King towards him, 2 *Macc.* 4. 5. Or (2.) the word may ſignifie to obey; for ſo the word is uſed by St. *Paul* in this Epiſtle, when he ſays, *Who hath bewitched you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* Chap. 3. 1. and, *ye did run well, who hindred you* τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* Chap. 5. 7. and elſewhere: So τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to thoſe who obey not the truth, but obey unrighteouſneſs*, Rom. 2. 8. πείθεσθε τοῖς ἡγουμένοις, *obey your Governours?* Heb. 13. 17. See alſo *Acts* 5. 36, 37. *James* 3. 3. And ſo is the word often uſed by *Heathen* Authors when they treat of *Moral* Subjects: So (c) *Plato* ſaith, Philoſophy compels *the Irrational Affections to obey Reaſon*, and introduceth (d) *Socrates* ſaying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* (e) *Plutarch* ſaith, *It is the ſame thing* ἕπεσθαι Θεῷ, καὶ τὸ πείθεσθαι λόγῳ, *to follow God, and obey reaſon.* So (f) *Arian*; *This is to be placed among the higheſt pleaſures*, ὅτι πείθῃ τῷ Θεῷ, *that thou obeyeſt God*; *I am free, and the friend of God*, ἵν' ἐκὼν πείθωμαι αὐτῷ, *that I might willingly obey him. I know to whom I ought to be ſubject* τίνι πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey God, and thoſe that are next to him.* So then the import of theſe words is this, Do I in preaching the Goſpel act in obedience to Men, who every where perſecute me, and oppoſe me for it, or in obedience to that God who called me to be an *Apoſtle* of the *Gentiles?* v. 15, 16. And this ſenſe is confirmed by the Verſe following.

Mr. *Cl.* here is poſitive that πείθω ſignifies only to perſwade; whereas the (g) Lexicographers ſay expreſly, *tria ſignificat, pareo, morem gero ſuadeo, perſuadeo.* So *Heſychius*, πείθω σε τὸ ὑπακῦσμα, *I obey thee in this thing*; and πείθομαί σοι τῦτο, ſaith *Stephanus*, ought to be rendred, *pareo tibi in hac re*, or *pareo conſilio tuo in hac re.* And whereas he fancies an *Ellipſis* of μὴ ἀγανακτῆν μοι, *not to be diſpleaſed with me*, making the ſenſe to run thus, For do I now perſwade Men, or God, not to be diſpleaſed with me? he is ſtill out; for who can ſee either any Connection of theſe with the former words, or any force in the *Apoſtle*'s reaſon, according to this ſtrained ſenſe? *If any man*, ſaith he, *preach any other Goſpel than that which ye have* received from us, *let him be Anathema*, v. 9. for do I in preaching this Goſpel obey Men, or God? ſaith our Interpretation, making both the Connection clear, and the Reaſon ſtrong; ſeeing God could not command him to preach one *Goſpel*, and others another; let him be *Anathema*, ſaith Mr. *Cl.* for do I now perſwade God, not to be diſpleaſed with me? where, let him that can, ſhew either Reaſon, or Connection. 2*ly*, How could St. *Paul* ſay, he did not perſwade Men not to be diſpleaſed with him, when in this *Epiſtle* he ſo often doth it? ſaying, *Brethren, I beſeech you be as I am*, Chap. 4. 12. *am I therefore become your Enemy, becauſe I tell you the truth?* v. 16. *From henceforth let no man trouble me*, Chap. 6. 17. See *Chap.* 5. 11. And 3*ly*, why ſhould he tell the *Galatians*, he perſwaded God not to be diſpleaſed with him, when he was ſo honeſtly diſcharging his Office, that he knew nothing of inſincerity by himſelf in the execution of it, 1 *Cor.* 4. 4. and ſurely had no mind to give them any reaſon to ſuſpect he had diſpleaſed him.

h

Ibid. Χριστῦ δοῦλος οὐκ ἂν ἤμην, *I ſhould not be the ſervant of Chriſt.*] That is, ſay the *Greek Commentators*, I ſhould not have left

(c) Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. loct. p. 1096. C.
(d) *Apol.* p. 23. B. (e) *De audit.* p. 37. F. (f) *Arian.* l. 3. c. 4. p. 343. l. 4. c. 3, 12. (g) *Conſtantine.*

Judaiſm

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Judaiſm to embrace *Chriſtianity*; i.e. I ſhould not have quitted Honour, Friends and Kindred, for Dangers, Perſecutions, and Diſhonours, which I continually ſuffer for the Cauſe of *Chriſt*. And this Expoſition is confirmed from thoſe words, *If I preach Circumciſion, why do I yet ſuffer Perſecution, ſince then is the offence of the Croſs ceaſed?* Chap.5.11. and from his account that others preached up Circumciſion only, *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12.

i Ver. 12. Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the firſt Verſe he ſaith, He was not an Apoſtle by Man, *but by Jeſus Chriſt*; Here, that he was not taught his Goſpel by Man, *but by Jeſus Chriſt*; whence *Chryſoſtom*, *Theodoret*, St. *Jerom*, *Oecumenius*, and *Theophylact* conclude that our Lord was not only Man, but God; and ſo *Novatian* (*cap.* 13.) argued before the *Nicene Council*, *if St.* Paul *was not conſtituted an Apoſtle of, or by Man, and yet was conſtituted ſuch by Jeſus Chriſt*, Meritò Chriſtus eſt Deus, *Chriſt muſt be God*; for though the *Scripture* ſometimes calleth Magiſtrates, and Judges Gods, as *Crellius* here notes, it never ſaith that what was done by them, was not done by Man. *Crellius* adds further, That our Lord being the only begotten Son of God, and having now obtained his Celeſtial Kingdom, was exempted from the common rank of Men; and *from the ſtate of mortal Men*, ſaith *Grotius*; And ſo the *Apoſtle* might ſpeak of him not as a Man, as *Sampſon* ſaith of himſelf, *If they bind me with Wreaths, I ſhall be as a Man*, Judges 16.7,11,17. But there it is not ſaid, *I ſhall be as a Man*, but באחד האדם *as one Man*, i.e. as weak as one Man only, or having no more ſtrength than another Man. *Crellius* therefore hath not ſaid any thing appoſite in anſwer to this Argument. Nor doth the *Apoſtle* here oppoſe Man to Man, or Mortal Man to thoſe Bleſſed Spirits who are Immortal, but only to *Jeſus Chriſt*, and *God the Father*.

k Ibid. Δι' ἀποκαλύψεως, *by Revelation.*] At what time this Revelation was made to him is uncertain, but it is probable it muſt be before he went to preach the Goſpel to the *Gentiles*; for the words following, *I conſulted not with fleſh and blood, but preached at Damaſcus*, ſeem plainly to imply this Revelation was made to him before he preached there, or went to *Jeruſalem*.

l Ver. 14. Τῶν πατρικῶν παραδόσεων, *of the Traditions of my Fathers.*] He being a *Phariſee*, and ſpeaking of the Traditions not of the *Law*, but of the *Fathers*, ſeems to mean the *Oral Traditions*, that Sect ſo highly magnified even above the *Law*, and the *Prophets*. See Note on *Mark* 7. 3. *Acts* 28.17. Now there is reaſon to believe, that a Man ſo exceeding zealous for the Religion of the *Jews*, and ſo full of hatred to that of *Chriſtians*, would not have renounced the Religion he had ſo great a Reverence for, to embrace that he was ſo incenſed againſt, without ſome more than Humane Motive.

Ver. 16. Ἐν ἐμοὶ, *to me.*] So ὁ λαλῶν ἐν ἐμοὶ, *He that ſpeaketh to me ſhall be a Barbarian*, 1 Cor.14.11. See *Mark* 1. 15. *Acts* 4.12. 1 *Cor.*9.15. 2 *Cor.*4.3. & 8.1. m

Ibid. Σαρκὶ καὶ αἵματι, *with fleſh and blood.*] This Phraſe in *Scripture*, and among *Jewiſh Writers*, is only a *Periphraſis* for Man, as *Matth.*16.17. 1 *Cor.* 15.20. *Eph.*6.12. *Hebr.* 2.14. *Eccluſ.*14.18. and ſo all other Interpretations of it muſt be alien from the Scope of the *Apoſtle*. n

Ver. 17. Εἰς Ἀραβίαν, *into Arabia.*] Of this Journey into *Arabia*, St. *Luke*, not being with him, ſaith nothing. o

Ver. 19. Ἕτερον τῶν Ἀποστόλων, *other of the Apoſtles.*] Hence it appears, p

1*ſt*, That only *Peter* and *James* were then at *Jeruſalem*, for *Barnabas* brought him to the *Apoſtles* that were there, *Acts* 9.27.

2*ly*, That *James* the *Lord*'s Brother was an *Apoſtle* in the ſtrict and proper ſenſe of the word, ſince *Peter*, who is mentioned with him, was doubtleſs ſo, and *Barnabas* who brought him to *Peter* and *James*, is ſaid to bring him to the *Apoſtles*; and *Peter*, *James*, and *John*, who are here called *the Men of Reputation*, and *Pillars of the Church*, Chap.2. 6, 9. ſeem plainly to be the ſame Perſons, who in his ſecond Epiſtle to the *Corinthians*, are called λίαν Ἀπόστολοι, *the chief of the Apoſtles*; And (h) *Origen* ſaith expreſly of *James* the Juſt, *This is that James, whom Paul in his Epiſtle to the Galatians ſaith he ſaw*, citing thoſe very words for the proof of it. See this confirmed in the Preface to the Epiſtle of St. *James*. Note

3*ly*, That the *Apoſtle*'s Argument is to this effect, Having therefore preached the Goſpel ſo long before I ſaw them, and ſtaying ſo little while with them, and going then only to ſee, not to learn of them, it cannot be conceived I ſhould receive my Inſtructions how to preach the Goſpel from them.

Ver. 20. Ἰδοὺ ἐνώπιον τοῦ Θεοῦ, *behold before God.*] Hence it is evident that the *Apoſtle*, when it was neceſſary to confirm the truth of the Goſpel, or of his Commiſſion to, or his Sincerity in preaching it, *i. e.* when the q

(h) Ἰάκωβος ὃν ἔστιν ἕτερος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ, εἰπὼν ἕτερον δὲ τῶν Ἀποστόλων, &c. Hom.13.in Matth.Ed.Huet.p.223.C. & l.1. contra Celſum.p.35.

benefit

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benefit of Souls required him thus to atteſt to Men, what otherwiſe they could not be aſſured of, refuſed not to ſwear, and ſo eſteemed not our *Saviour*'s Prohibition of an Oath to be abſolute. See *Rom.* 1. 2. *&* 9. 1. 2 *Cor.*1.23. *&* 11.31. 1 *Theſſ.* 2. 5. See the Note on 2 *Cor.* 1. 23.

Ver. 24. This Teſtimony of the *Jewiſh Chriſtians* was a Confirmation of his Doctrine; for if they could have found any juſt Exceptions againſt it, they would not have glorified God for his preaching of it. t

CHAPTER II.

a Verſe 1. THen a fourteen years after my [*firſt journey thither,*] I went up again to Jeruſalem with Barnabas, and took Titus with me alſo [*though uncircumciſed, to ſhew the liberty I took of converſing with Perſons not circumciſed.*]

b 2. And I b went up by Revelation, and communicated to them [*at Jeruſalem,*] that Goſpel which I preach [*every where*] among c the Gentiles, but [*this I did*] c privately to them which were of reputation, [*or the chief Men there, not that I diſtruſted my Doctrine, or needed their Inſtructions, but*] leſt by any means, [*or falſe ſuggeſtions of the Judaizers, that my Doctrine was contrary to what they who were called before me, preached, and ſuch as they would not own,*] I ſhould run [*hereafter,*] or had run [*hitherto,*] in vain.

3. But [*even then was nothing done by me which ſhewed any change in my Doctrine or Practice, or any oppoſition made by them to it, for,*] neither Titus who was [*then*] with me, being a Greek, was [*upon that account*] compelled to be circumciſed, [*as they would have contended he ſhould, had they thought Circumciſion neceſſary to the Gentiles.*]

4. And that [*which concerns the bringing, and retaining Titus with me uncircumciſed,* d *was done*] d becauſe of falſe Brethren, [*who came down to Antioch,* Acts 15.1.] unawares brought in [Gr. *introduced into the Aſſembly,* Acts 15.5. *or inſinuating themſelves into the Church of Antioch,* v. 1.] who came in privily to ſpy out, [Gr. *to enſnare us in*] our liberty [*from the obſervance of the Jewiſh Law,*] which we have in [*and through*] Chriſt Jeſus, that they might bring us into bondage [*to it, they pleading for the neceſſity of circumciſing the Gentiles, and commanding them to keep the Law,* Acts 15.1.]

5. To whom we gave place by ſubjection, no not for an hour, [*by ſubmiſſion to their Demands, but continued firm to our Reſolution, not to ſubject the Gentiles to this yoke of bondage,*] that the truth of the Goſpel [*of Chriſt, which frees the Gentiles from the Obligation of the Law,*] might continue with [*or among*] you.

6. But of thoſe who ſeemed to be ſomewhat, whatſoever they were, [*or, but whatſoever they were who ſeemed to be ſomewhat,*] it maketh no matter to me, [*their ſeeming, or their real greatneſs affects not my Doctrine,*] God accepteth no man's perſon; for they who ſeemed to be ſomewhat, in conference added nothing to me, [*or to my Doctrine, nor corrected any thing in it, and ſo neither am I concerned for their greatneſs, nor doth God reſpect them the more upon that account.*]

7. [*They added, I ſay, nothing to my Doctrine,*] but contrariwiſe [*they approved of it, for*] for when they ſaw that the Goſpel of the Uncircumciſion was committed to me, [*and I was authorized to preach to the Gentiles,*] as the Goſpel of the Circumciſion was to Peter, [*he being appointed to preach to the Jews:*]

8. [*As evidently it was,*] For he who wrought effectually in [*with*] Peter, the Apoſtleſhip of the Circumciſion, the ſame was mighty in me, [Gr. *wrought alſo with me*] towards the Gentiles, [*Rom.*15.19.]

9. e And when James, Cephas and John, e who ſeemed to be Pillars [*of the Church,*] perceived the grace [*of God*] that was given to me [*for the Apoſtolick Office,*] they gave to me, and Barnabas the right hand of fellowſhip, [*concluding*] that we ſhould [*ſtill*] go [*on to preach*] to the Heathen, and they [*ſhould ſtill continue preaching*] to the Circumciſion.

10. f Only they would that we ſhould re- f member the poor [*Chriſtians in Judea,*] the ſame which [Gr. *which ſame thing*] I alſo was forward to do.

11. But when Peter was come to Antioch, g I withſtood him to the face, becauſe he was g to be blamed.

12. For before that certain [*Brethren of the Jews*] came from James, he did [*freely*] eat with the Gentiles, but when they were come, he withdrew, and ſeparated himſelf [*from them,*] fearing [*to exaſperate, or ſcandalize*] them which were of the Circumciſion.

13. And the other Jews diſſembled likewiſe with him, inſomuch that [*even*] Barnabas alſo was carried away with their diſſimulation.

14. But when I ſaw that [*in this matter*] h they walked not uprightly, according to h the truth of the Goſpel, I ſaid to Peter before them all, If thou being a Jew, [*one of*

that

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that Nation to which alone the Law of Moſes was given,] liveſt after the manner of the Gentiles, [*converſing freely with them, and eating of their Meats, as , ſince the Viſion which thou ſaweſt , thou haſt done,*] and not as do the Jews, [*abſtaining from their Meats, and Perſons as unclean,*] why [*now*] compelleſt thou the Gentiles, [*by thy Example,*] to live as do the Jews ?

i 15. We who are Jews by [*birth, or*] nature, and not i ſinners of the Gentiles, [*not idolatrous Heathens,*]

16. Knowing that a man is not juſtified by the works of the Law, but [*only*] by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and [*thereby have teſtified our own Conviction, that we could*] not [*be juſtified*] by the works of the Law, [*as indeed we cannot be,*] for by the works of the Law ſhall no fleſh be juſtified.

k 17. k But if while we [*thus*] ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, [*as we muſt be , if we be ſtill obliged to obſerve that Law we have renounced as unable to juſtifie us*] is therefore Chriſt [*who taught us thus to renounce the Law, and to ſeek Juſtification by Faith in him,*] the miniſter of ſin ? God forbid [*that we ſhould charge this on him.*]

18. [*And yet we by aſſerting the neceſſity that the Gentiles ſhould obſerve the Law, and ſo much more the Jews, do in effect ſay that Chriſt hath taught us to be ſinners,*] for if I [*thus*] build again the things that I deſtroyed, [*urging the neceſſity of obſerving that Law to Juſtification, which I declared unable to juſtifie, and therefore renounced for faith in Chriſt,*] I make myſelf a Tranſgreſſor [*by not obſerving it to that end.*]

19. [*But whatſoever others may think fit to do, far be it from me to imitate them ;*] for I through the Law, [*teaching me that it condemns all men to death, and bearing witneſs to the Juſtification which is of God by Faith,* Rom. 3. 21.] am [*become*] dead to [*the obſervance of*] the Law, that I might [*for the future*] live to God, [*Rom.* 7. 4.]

20. I am crucified with Chriſt, [*and ſo dead to the Law,* Rom. 6. 4.] nevertheleſs I live, yet not I [*as formerly a Jew, and an obſerver of the Law,*] but Chriſt liveth in me, [*and I am acted by his Spirit,* Rom. 7. 6.] and the life that I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21. I do not fruſtrate the grace of God, [*as I ſhould do, did I ſeek for Righteouſneſs by the Law ;*] for if Righteouſneſs come by the Law, then Chriſt is dead in vain, [*there being then no neceſſity that he ſhould die to purchaſe Juſtification for us, and no ſufficient Virtue in his Death to procure it.*]

Annotations on Chap. II.

a Verſe 1. Διὰ δεκατεσσάρων ἐτῶν, *fourteen years after.*] I cannot aſſent to thoſe *Criticks*, who for δεκατεσσάρων, *fourteen*, would read τεσσάρων, *four years after* ; for not only all the Manuſcript Copies and Verſions read *fourteen*, but *Irenæus l.* 3. *c.* 13. doth confirm this reading in theſe words, *Then after fourteen years I went up to Jeruſalem* , &c. *if any man carefully examine by the Acts of the Apoſtles, the time mentioned of his aſcent to Jeruſalem for the queſtion aforeſaid, he will find the years agreeing with thoſe mentioned by St.* Paul. Now theſe years muſt be reckoned from the time of his Converſion mentioned here *Chap.* 1. 18. which hapned in the year of our Lord 35. and then between that and the Council of *Jeruſalem*, aſſembled *Anno Chriſti* 49. will be *fourteen* intervening years ; for whereas ſome reckon theſe *fourteen years* from the third year of his Converſion to the *Council* met at *Jeruſalem*, and ſo make that *Council* meet *Anno Domini* 52. becauſe it is ſaid here ἔπειτα, *afterwards*, and πάλιν ἀνέβην, *I went up again* ; it may be anſwer'd that the word ἔπειτα, *afterwards*, doth not connect theſe words with the three years mentioned *Chap.* 1. 18. as is evident, becauſe there follows another ἔπειτα, *afterwards*, v. 21. nor doth πάλιν ἀνέβην, *I went up again*, relate to his firſt Journey to *Jeruſalem*, mentioned *Chap.* 1. 18. for he had been twice at *Jeruſalem* ; three years after his Converſion, to ſee *Peter*, and nine years after that, to carry Alms to the Brethren at *Jeruſalem*, Acts 11. 30. though, ſeeing then none of the *Apoſtles*, he makes no mention of that Journey here, as being nothing to his purpoſe ; See Dr. *Pearſon Annal. Paulin. p.* 8, 9. So that whereas he had ſaid, *Chap.* 1. 18. that *three years after* my Converſion, *I went up to Jeruſalem, to ſee Peter*, he ſaith here, *and fourteen years after it, I went up again.* Now that the *Apoſtle* here ſpeaks of the Journey to *Jeruſalem* mentioned *Acts* 15. will appear,

1. From the agreement of what he here relates, with what then hapned, as that *he communicated to them the Goſpel, which he preached among the Gentiles*, v. 2. as he then did *Acts* 15. 4. That Circumciſion was not then judged neceſſary to the *Gentiles*, v. 3. as we find *Acts* 15. 24. That *when they ſaw the Goſpel of Uncircumciſion was committed to him, they gave to him and Barnabas the right hand of fellowſhip*, v. 9. as then they did, ſending their very Decree, with one conſent to the Gentiles, *by the hands of Paul and Barnabas*, Acts 15. 22, 25. who were received by the *whole Church*, v. 4. and ſtiled *beloved*, v. 25.

2*ly*, It

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2*ly*, It ſeems not likely that the *Apoſtle* writing this Epiſtle about nine years after the decree of that *Council*, ſhould make no mention of a thing ſo advantagious to the Cauſe he is pleading here, and ſo proper to confute the Pretences of the Adverſaries he diſputes againſt: And

3*ly*, *James*, *Peter*, and *John* being all the *Apoſtles* that were preſent at the *Council* then held at *Jeruſalem*, the mention of their Conſent to his Doctrine and Practice, was all that was neceſſary to his Purpoſe to be mentioned concerning that *Council*. It is no objection againſt this Opinion that we find no mention *Acts* 15. of *Titus*'s being with him, for he is not mentioned in the whole Book of the *Acts*, during which interval this journey muſt have hapned.

b Ver. 2. Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by Revelation.*] Made to the *Apoſtle*, ſaith Dr. *Hammond*, to comply with this Determination of the Church of *Antioch*; made to the Prophets of the Church of *Antioch*, to ſend them, ſaith Dr. *Lightfoot*, which I do not gainſay. But the *Apoſtle* doth not ſay he went up δι' ἀποκαλύψεως *by Revelation*, but κατὰ ἀποκάλυψιν *according to Revelation*. Now he had ſaid before, he received not his Doctrine or Goſpel by Men, or of Men, *but by the Revelation of Jeſus Chriſt*; and here he may be ſuppoſed to add, that in his journey he acted ſuitably to the Revelation which conſtituted him the *Apoſtle* of the *Gentiles*, telling the Church of *Jeruſalem* what things he had done among the *Gentiles* in purſuance of it, not enquiring what they did, but declaring what God did by him; not permitting *Titus* a *Greek* to be circumciſed; *not giving place for an hour to the falſe Brethren*, &c.

c Ibid. Κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *privately to them of Reputation.*] Not that his Doctrine might be confirmed by the Concurrence of St. *Peter*. or others with him in it, as *Eſthius* from St. *Jerom*, and St. *Auſtin*, here ſuggeſts; for ſure that Doctrine which he received by immediate Revelation from *Jeſus Chriſt*, and God the *Father*, needed no farther confirmation from the Authority of Man; but only to obviate the Cavils of thoſe who laboured to hinder the effect of his Goſpel, by ſuggeſting that it was contrary to, or diſowned by thoſe *Apoſtles* who were called before him.

d Ver. 4. Διὰ τοὺς ψευδαδέλφους, *becauſe of falſe Brethren.*] Theſe falſe Brethren, ſaith (a) *Epiphanius*, were *Cerinthus*, and thoſe of his Party.

Ver. 9. Note, That the beginning of this e
Verſe from the *Greek* runs thus, *And James, Cephas and John, who ſeemed to be Pillars of the Church, knowing the grace*, &c.

Ver. 10. Note, That from theſe four Ver- f
ſes, the Supremacy of *Peter* over the reſt of the *Apoſtles*, and the whole Church, may be by many Arguments refuted. For

1. *James* is here mentioned firſt among the *Apoſtles* of the Circumciſion, according to the common Doctrine of the *Ancients*, who ſtile him, (b) *the firſt Biſhop, Archbiſhop, Prince, and Biſhop of Biſhops*, τὸν τῆς νέας Ἱερουσαλὴμ Ἀρχιεπίσκοπον, καὶ τῶν Ἱερέων ἡγεμόνα, καὶ τῶν Ἀποστόλων τὸν ἔξαρχον, καὶ ἐν κεφαλαῖς κορυφὴν, *the Chiefſtain of the New Jeruſalem, the Leader of the Prieſts, the Prince of the Apoſtles, the Top of the Heads.* And this agrees with the *Eccleſiaſtical Tradition* mentioned by (c) *Euſebius*, That the Brethren and Kinſmen of our Lord, whilſt they lived, were preferred before other *Apoſtles*, and *Biſhops*, and that therefore *Peter* and *John* contended not with *James* the Lord's Brother, but *choſe him Biſhop of Jeruſalem*, and after his death judged *Simeon his Coſin German worthy of that See*, ὡς ἀπὸ γένους ὄντα τοῦ Κυρίου, *as being of the Kindred of our Lord.*

2*ly*, He puts no difference betwixt theſe *Pillars*, or *chief of the Apoſtles*; which no more agrees with the ſuppoſed Supremacy of *Peter*, than it would with the *Pope*'s Supremacy to be reckoned among, or after ſome of the *Cardinals*, which as it is never done by them, who own the *Pope*'s Supremacy, ſo neither would this have been done by St. *Paul*, had he owned the Supremacy of *Peter*.

3*ly*, He ſays the Goſpel of the Uncircumciſion was committed to him, as was that of the Circumciſion to *Peter*, by which words (d) *he ſhews himſelf equal to Peter*, ſay the *Scholiaſts*. By theſe words, ſaith *Hilary the Deacon*, *Plena authoritas Petri in prædicatione Judaiſmi data dignoſcitur, & Pauli perfecta authoritas in prædicatione Gentilium invenitur.*

Laſtly, *It makes no matter to me*, ſaith he, *what they were*; which ſure could not fitly be ſaid of him whom *Chriſt* had conſtituted to be his Head and Judge.

Ver. 11. Αὐτῷ ἀντέστην, *I withſtood him*, &c.] g
(e) *Quis ergo auderet Petro, primo Apoſtolo— reſiſtere, niſi alius talis qui fiduciâ ſuæ electionis ſciens ſe non eſſe imparem, conſtanter*

(a) Καὶ ἄλλοις τισὶν ὁ Κήρινθος, καὶ οἱ μετ' αὐτὸν εἰρήκασιν, ὡς αὐτῇ τῇ Ἱερουσαλὴμ, ὅπου καὶ Παῦλος ἀνῆλθε μετὰ Πέτρου—διὸ καὶ Παῦλος λέγει, ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. 28. § 4. p. 112.

(b) *Heſych. apud Phot.* Cod. 275. p. 1525. See *Cotel. Not. in Barnab.* p. 6. (c) *Eccleſ. Hiſt. l.* 2. *c.* 1. *l.* 3. *c.* 11. *l.* 4. *c.* 20. *&* 32.

(d) Δείκνυσιν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν ἐξισοῦ τῷ Πέτρῳ. Chryſoſt. Oecum. Theophylact.

(e) *Hilar. in locum.*

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improbaret, quod ille ſine conſilio fecerat?

h Ver. 14. Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *they walked not uprightly.*] By this action *Peter* is charged with a ſinful fear, *v.* 13. *not walking uprightly according to the truth of the Goſpel*, v. 14. with hypocriſie and *diſſimulation* againſt his own knowledge, and practice elſewhere, *v.* 13. with *building again what he had pull'd down*, v. 18. and with *compelling the Gentiles to live as do the Jews*, v. 14. where obſerve, that he is ſaid *to compel*, in *Scripture*, not only who doth violently force, but, who being of Authority, provokes by his Example, as here: As alſo they who lay a neceſſity on others to do any thing, either by their Deportment, as the *Corinthians* who *compelled* St. *Paul* to glory, 2 *Cor.* 12. 11. or by their Doctrine, as did the *Judaizers*, *compelling the Gentiles to be circumciſed*, Gal. 6. 12. and in this ſenſe our *Saviour* ſays to his *Diſciples*, *Compel them to come in*, Luke 14. 23.

i Ver. 15. Ἁμαρτωλοὶ, *ſinners of the Gentiles.*] This word in the *Scripture* phraſe ſignifies a great and habitual ſinner; and becauſe the *Gentiles* were by the *Jewiſh* Nation ſtil'd eſteemed ſuch, and generally were ſo, therefore the word is uſed to denote the *Gentiles* that knew not God. So what is ἐθνικοὶ, the the *Heathens*, in many Copies, *Matth.* 5. 46, 47. is ἁμαρτωλοὶ, *ſinners*, Luke 6. 32, 33, 34. And to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, *into the hands of ſinners*, Matth. 26. 45. Mark 14. 41. is to be delivered τοῖς ἔθνεσι, *to the Gentiles*, Matth. 20. 19. Mark 10. 33. Luke 18. 32.

Ver. 17, 18. This Expoſition of theſe two Verſes, which I have taken from *Hilary*, and all the *Greek Scholiaſts*, ſeems much better than that of *late Commentators*, who make the *Seventeenth Verſe* to be an Objection againſt St. *Paul*'s Doctrine of Juſtification by Faith, and the *Eighteenth* an Anſwer to it; for which I ſee no ground in the *Apoſtle*'s words. k

CHAPTER III.

a b Verſe 1. a O Fooliſh Galatians, b who hath bewitched you, [*or envied your happineſs, and ſo endeavoured*] c that you ſhould not obey the truth, c before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

2. This only would I learn of you, Received you the Spirit [*in his gifts and powerful operations*] by [*obedience to*] the works of the Law, or by the hearing of Faith? [i. e. *the belief of the Goſpel*; *if by the latter, this is a manifeſt token, that your juſtification and acceptance with God, was the fruit of your faith, and not of your obedience to the Law, ſince God by giving you his Spirit whilſt uncircumciſed, as well as to believing Jews, bare witneſs to this very thing, that he put no difference betwixt you and them, on that account*, Acts 15. 8, 9.]

3. Are ye [*then*] ſo fooliſh? having [*thus*] begun in the Spirit, [*as to receive his miraculous Gifts by Faith, without the Works of the Law,*] are ye now [*ſeeking to be*] made perfect by the fleſh [*by Circumciſion, and obſerving the Carnal Ordinances of the Law?*]

4. Have ye ſuffered ſo many things [*from the perſecuting Jews*, Acts 17. 5.] in d vain? d if it be yet [*or even*] in vain.

5. [*To re-aſſume my Argument,*] He therefore that miniſtreth the Spirit to you [*in his* c *extraordinary Gifts*] and c worketh Miracles among you, doth he it by [*virtue of your obedience to*] the works of the Law, or by the hearing of Faith? [i. e. *that Faith which taught you to believe in a crucified Saviour.*]

6. [*For we muſt be juſtified,*] Even as Abraham [*the Father of the faithful was, who*] f believed in God, and it was accounted to him for righteouſneſs. f

7. Know ye therefore, that they who are of Faith [*and ſeek juſtification by it,*] the ſame are the [*true*] Children of [*faithful*] Abraham.

8. And the [*Holy Ghoſt in*] Scripture foreſeeing that God would juſtifie the Heathen through Faith, preached before [*the giving of the Law, and before his Circumciſion,*] the Goſpel to Abraham, [*by*] ſaying [*Gen* 12. 3] g in thee ſhall all Nations be g bleſſed.

9. So then they which are of faith, [*and ſeek juſtification by it,* Rom. 9. 32.] are bleſſed with faithful Abraham, [*and as he was,*]

10. [*And not by the works of the Law;*] For as many as are of the works of the Law, [*and ſeek to be juſtified by them,*] are under the curſe [*of it, and ſo uncapable of juſtification by it;*] for it is written [*there,*] Curſed is every one that continueth not in all things that are written in the Book of the Law to do them, [*Deut.* 27. 26. *Now this being perfectly done by none, all that are under the Law are under the Curſe of it.*]

11. But that no man is juſtified by [*obſervance of*] the Law in the ſight of God, it is [*farther*] evident, for [*the Prophet Habakkuk ſaith*, Chap. 2. 4.] h the juſt ſhall live by h faith.

12. And [*now, or whereas*] the Law is not

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not of faith, but [*ſaith,*] the man that doth them, [i.e. *that perfectly obſerves what is required by the Law,*] ſhall live in [*or by*] them.

13. [*This being ſo,*] Chriſt hath redeemed us from the curſe of the Law, [*by*] being made [*according to the Sentence of the Law,* a curſe for us; for [*there*] it is written, i i Curſed is every one that hangeth on a tree, [*as you know he did upon the Croſs.*]

14. [*And this he ſuffered,*] That the bleſſing of Abraham might come on the Gentiles through [*faith in*] Jeſus Chriſt, that we [*Gentiles believing in him*] might receive the k promiſe of the Spirit k through Faith, [*for we are all the Sons of God through faith in Chriſt Jeſus; and becauſe we are Sons, God hath ſent forth the Spirit of his Son into our hearts,* Gal.4.5.]

15. Brethren, I ſpeak after the manner of men, [*uſing an Example taken from the common practice of all men, and ſpeaking what is owned in all civilized Nations;* See Note on 1 *Cor.*9.8.] though it be but a man's covenant [*that is made,*] yet if it be [*legally*] confirmed, no man diſanulleth [*it,*] or addeth any thing thereto.

l 16. Now to Abraham, and his l Seed were the promiſes made; He [*God*] ſaith not, And to Seeds, as of many; but as [*ſpeak-*m *ing*] of one, and m to thy Seed, which is Chriſt.

17. And this I [*farther*] ſay, that the Covenant which was confirmed before of God in Chriſt, [i. e. *the Covenant made in Chriſt the promiſed Seed, and confirmed by God to Abraham before the Law was given,*] the Law n which was [*given*] n four hundred and thirty years after, cannot diſanul, [*ſo*] that it ſhould make the promiſe [*be*] of none effect, [*as it muſt have done, were juſtification to be obtained by the Law, for then none could be bleſſed in, and by, the promiſed Seed only, or without the Law.*]

18. For if the Inheritance [*of the bleſſing promiſed to Abraham,*] be [*to be obtained by obſervance*] of the Law, it is no more [*the effect*] of [*the*] promiſe; but [*that cannot be ſaid, for*] God gave it to Abraham by promiſe.

19. [*But you will enquire,*] Wherefore then ſerveth the Law? [*I anſwer,*] it was o added [*after the promiſe made,*] o becauſe of tranſgreſſions, until the Seed ſhould come to whom the promiſe was made, and it was ordained, [*or delivered, not as the Promiſe, immediately by God himſelf to Abraham, but*] by Angels, [*it being the word ſpoken by Angels,* Heb.2.2. *not as the Promiſe, without a Mediator betwixt God giving, and Abraham receiving it, but*] in the hand of a Mediator, [*even Moſes, who ſtood between them, and the Lord at that time, to ſhew them the word of the Lord,* Deut. 5. 5. *and ratifie the Covenant on the Peoples part.*]

20. Now [*But the Promiſe required no Mediator, for*] p a Mediator is not of one p [*party only,*] but God [*who made the Promiſe to Abraham*] is one [*only.*]

21. Is the Law then againſt the Promiſes of God? [*as it muſt be, if it condemns them to whom the promiſe doth aſſign a bleſſing: Or is it againſt thoſe Promiſes, which ſay the juſt ſhall live by faith, and the Bleſſing of Abraham ſhall come upon us by faith? as it muſt be, provided we are to be juſtified not by faith, but by the works of the Law: But*] God forbid [*it ſhould be thought he had given a Law which diſanulled his Promiſes; as it muſt have done, had juſtification to life depended on the obſervance of it:*] For if there had been [*ſuch*] a Law given which could have given life, verily righteouſneſs [i. e. *juſtification to life,* Rom.5.18.] ſhould have been by the Law, [*whereas it ſubjecting us to death, we may be ſure God never did intend it for that end.*

22. But the Scripture hath concluded all [*men of all Nations*] under ſin, [*and ſo under condemnation by the Law Moral, and Ceremonial, and ſentenced not to life, but death by it, and thereby ſhew'd the neceſſity*] that the promiſe [*of juſtification*] by faith of Jeſus Chriſt, [*the promiſed Seed,*] might be given to them that believe [*in him; and thus the Law is not contrary, but ſubſervient to the Promiſes of living by Faith.*]

23. But before faith came [*to be revealed,*] we were kept under [*the Diſcipline of*] the Law, q ſhut up unto the Faith which ſhould q afterwards be revealed.

24. r Wherefore the Law was [*then*] our r School-maſter to bring us to Chriſt, [*and cauſe us, thus condemned by the Law, to fly to him who is the end of the Law for Righteouſneſs,* Rom.10.3.] that we might be juſtified by faith [*in him.*]

25. But [*now*] after that faith is come, we are no longer under a School-maſter, [*being no longer Children in minority,* Rom. 7.3.]

26. For ye are all the [*adult*] s Children of s God, [*and ſo heirs of God*] by faith in Chriſt Jeſus.

27. For as many of you as have [*believed in Chriſt, and upon that faith have*] been baptized into Chriſt, have put on Chriſt, [*and ſo are become Sons of God; for to as many as believed in him, he gave power to be the Sons of God,* John 1.12.]

28. There is [*under the Goſpel Diſpenſation,*] neither [*diſtinction made of*] Jew, nor Greek; there is neither [*of*] bond, nor free; there is neither [*of*] male, nor female; [*as under the Jewiſh Oeconomy, the Male only bearing the ſign of the Covenant,*] for ye are all one, [*as to the privileges of the Goſpel*] in Chriſt Jeſus.

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29. And if ye be Chriſt's, then are ye [*indeed*] Abraham's Seed, [*not from Iſmael, but Iſaac,*] and [*therefore*] heirs t according to the promiſe. t

Annotations on Chap. III.

a Verſe 1. Ὦ ἀνόητοι, *O fooliſh*, &c.] The *Apoſtle* by calling the *Galatians*, *fooliſh*, doth not contradict our *Saviour*'s Precept, becauſe he doth it not εἰκῇ *raſhly*, and *without cauſe*, ſaith *Theophylact*, nor out of anger, and ill will to them, but from an ardent deſire to make them ſenſible of their folly.

b Ibid. Τὶς ὑμᾶς ἐβάσκανε, *who hath bewitched you?*] Τὶς ἐφθόνησε, *who hath looked upon you with an evil, or envious eye*, as envying you the Bleſſings of the Goſpel? ſo the *Greek Scholiaſts*. The word alſo ſignifies, *oculis præſtigia imponere*, to put Deluſions, or as we ſay, *Miſts before the Eyes*, which import ſuits beſt with the following words. The Reverend Dr. *Hammond* obſerves here, that this Seduction may refer to the *Ebionites*, if the time would permit, as doubtleſs it will, for they were only a Branch of the *Nazarens*, or *Cerinthians*, who were contemporary with St. *Paul*; and all his *Epiſtles* ſhew that then there were many who maintained, and eagerly promoted among the *Gentile* Converts the chief Doctrine of thoſe Sects, *viz. that they were obliged to obſerve the Legal Conſtitutions*, (a) *as being not capable of Salvation only by Faith in Chriſt, and a Life agreeable to it.* And if this once be granted, there will be no need of his *Gnoſticks* in this, and perhaps not in any other of St. *Paul*'s Epiſtles.

I cannot ſufficiently wonder at Mr. *le Clerc*'s wild Conjecture, That the *Ebionites* were *Samaritans*, eſpecially after he had given us the words of *Origen*, in which he twice ſaith, they were οἱ ἀπὸ Ἰουδαίων εἰς τὸν Ἰησοῦν πεπιστευκότες, *thoſe of the Jews that believed in Jeſus*, l. 2. contr. Celſ. p. 56. Had he not read in *Irenæus* that they did *Prophetica curioſius exponere, & Judaico charactere vitæ uti, & Hieroſolymam adorare, quaſi domus ſit Dei*, lib. 1. c. 26. And could the *Samaritans* do this? Doth not St. *Jerom* ſay of them, *Dum volunt Judæi eſſe, & Chriſtiani, nec Judæi ſunt, nec Chriſtiani?* Ep. ad Auguſt. yea, even his own *Epiphanius* informs us, (*Hær.* 10. *Anaceph. p.* 240.) that Ἰουδαῖοι ὄντες *being Jews*, they uſed the *Goſpel*.

c Ibid. Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.] Theſe words may bear this Conſtruction, *Before whoſe eyes Jeſus Chriſt crucified, hath been evidently ſet forth to, or among you*, viz. in, and from the Scriptures of the *Old Teſtament*; for the words ἐν ὑμῖν, are not in the *Alexandrian Manuſcript*, and ſo may be here omitted, or conſtrued with the word προεγράφη, and ſo they accord both with the Context, and with the way of preaching uſed by the *Apoſtles*, whoſe cuſtom it was to prove out of the *Old Teſtament*, that *Jeſus was the Chriſt*, and that *Chriſt ought to have ſuffered for us according to the Scriptures*, Acts 17. 3. And then the Argument runs thus, If he died to procure the pardon of our ſins, and ſo our Juſtification, why do we render his Death upon the Croſs vain, by ſeeking to be juſtified by the Law? He having by his Sufferings *blotted out the hand-writing which was againſt us, and nailed* theſe Ordinances *to the Croſs*, why is it that you *who are dead with Chriſt*, from *theſe Elements of the World, are ſtill ſubject to Ordinances?* Eph. 2. 15, 16. Col. 2. 14, 20,

Ver. 4. Εἰγε καὶ εἰκῇ, *if it be in vain.*] As d it muſt be upon your *Hypotheſis* of the Neceſſity of the obſervance of the Law, for *then is the ſcandal of the Croſs ceaſed*, Chap. 5. 11. and all neceſſity of ſuffering Perſecution is removed; theſe Deceivers themſelves doing, and urging others to theſe things only, *leſt they ſhould ſuffer Perſecution for the Croſs of Chriſt*, Chap. 6. 12. For the firſt Perſecutions which the Church ſuffered, were either from the *Jews* in Perſon, or by the incitation of the *Jews*, who being every where diſperſed, *ſent choſen men from Jeruſalem to all places, where they, and the Chriſtians were, to ſtir up the Heathen Governours againſt them*, as (b) *Juſtin Martyr* teſtifies. Note alſo, That they were chiefly ſcandalized at the Doctrine of the Croſs, 1 *Cor.* 1. 23. not only as it contradicted their pleaſant Dream of a Temporal Meſſiah, under whom they ſhould live gloriouſly, and triumphantly, but as being that which put an end to the *Jewiſh* Ceremonies, and taught Men to expect Juſtification, not by obſervance of the Law, but by Faith in the Blood of Chriſt ſhed for us, upon which account they were incenſed againſt all who thus taught, or thus believed it.

Acts 8. 1. 1 *Theſſ.* 2. 14, 15, 16. *Acts* 13. 15. & 14. 19. & 17. 5, 13.

(a) Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως, καὶ τῆς κατ' αὐτὸν βίου συνησομένους. Euſeb. Eccl. Hiſt. l. 3. c. 27.
(b) *Dial. cum Tryph.* p. 234.

Note

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Note alſo hence, That all the good Actions we have done, will be done in vain, if we perſevere not in well-doing to the end.

e Ver. 5. Ἐνεργῶν δυνάμεις, *he that worketh Miracles among you.*] This is the Obſervation of all the (c) *Ancients* that comment upon this and the ſecond Verſe, That *to commend the beginnings of the Chriſtian Faith, the Gift of Tongues, Prophecy, and working of Miracles, were vouchſafed to Believers, as to the Apoſtles at the beginning, according to our Lord's prediction*, Mark 16. 17, 18.

And let thoſe that queſtion the truth of *Chriſtianity* obſerve, that this was the chief Argument which carried the Cauſe in the Council at *Jeruſalem*, that the miraculous Gifts of the *Holy Ghoſt*, were equally vouchſafed, to the uncircumciſed *Gentile*, and to *Jews*, Acts 15. 8, 9. and that this is here urged by St. *Paul*, as a thing undeniable to confirm the *Galatians*, and to confute thoſe who endeavoured to prevail on them to admit of Circumciſion, and the obſervance of other Legal Rites. This Confirmation therefore of the Truth of *Chriſtian* Faith, was ſuch as none, concerned to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

f Ver. 6. Ἐπίστευσε τῷ Θεῷ, *believed God.*] Hence it is evident, that 'tis the Act of Faith, and not the Object of it, which doth juſtifie, for *Abraham* believed God וַיַּחְשְׁבֶהָ & imputavit eam fidem, *and he imputed that faith to him for righteouſneſs*, Gen. 15. 6. *The bleſſed God*, ſaith R. *Salom*, *imputed this to Abraham for Righteouſneſs, for the Faith by which he believed in him.*

g Ver. 8. Ἐν σοὶ, *in thee.*] That is, *in thy Seed*, v. 16. So *Acts* 3. 25. *Ye are the Sons of the Prophets, and of the Covenant which God made with your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed*; that is, *in Chriſt*; for ſo it follows, *v. 26. To you firſt, God having raiſed up his Child Jeſus, ſent him to bleſs you.* And this confutes them who, with the *Jews*, interpret theſe words as a Form of Benediction thus, *God make thee like to Abraham.*

h Ver. 11. Ὁ δίκαιος, &c. *the juſt ſhall live by faith.*] Thus do the *Jews* themſelves expound theſe words of *Habakkuk*, *Faith is the cauſe of bleſſedneſs, as it is the cauſe of eternal life, according to theſe words, The juſt ſhall live by his faith*, Sepher Ikkarim l. 1. c. 21.

i Ver. 13. Ἐπικατάρατος πᾶς, *curſed is every one.*] When all were obnoxious to the Curſe of the Law, ſaith *Theodoret*, he undertook that Death which by the Law was accurſed, to free us from the Curſe. To reſtrain the words, *he redeemed us from the curſe of the Law*, to the *Jews* only, is in effect to ſay, Chriſt only ſuffered for the *Jews*, ſeeing he only ſuffered by hanging on the Croſs, the Tree on which he did expire. The *Gentiles* were not indeed ſubject to the particular Maledictions contained in the Law of *Moſes*, becauſe that Law was not given to them, but only to the *Jews*; But they were ſubject to that Death which was the general Puniſhment threatned to the Violaters of the Law, and was the Curſe denounced againſt *Adam*, and his Seed. And ſince it was by virtue of *Chriſt*'s hanging on the Croſs, that *the bleſſing of Abraham came upon the Gentiles*, he muſt have been thus made a Curſe for them alſo, and not for the *Jews* only.

Now here ſeems to be a plain Evidence that our Lord ſuffered in our ſtead, by way of Surrogation, the Puniſhment the Law denounced againſt us for ſin, for we were obnoxious by the Law to a Curſe, he, that he might redeem us from it, did for our ſakes, and in our ſtead, willingly ſubmit himſelf to that Death which by the Sentence of the Law did render any Man accurſed, for *he bare our ſins, in his own body on the tree.* Now the Law expreſly ſaith, *Curſed is every one that hangeth on a Tree*; and *Crellius* here is forced to own a double Commutation, both of the Perſon ſuffering, and of the Evils ſuffered; for whereas we ought to have ſuffered, *Chriſt*, ſaith he, ſuffered for us; and whereas we ought to have ſuffered a Curſe, *Chriſt* ſuffered a Curſe for us. But then he adds, that we ought to have ſuffered a real Curſe, *Chriſt* only ſuffered a Curſe improperly ſo called for us. The Curſe threatned by the Law to us was Death eternal, the Curſe *Chriſt* ſuffered for us was only Temporal Death. But

1*ſt*, If the Curſe threatned to us was only the Curſe of the Law, and *Chriſt* ſuffered the Curſe of the Law, both which things the *Apoſtle* here affirms, what ground hath *Crellius* to put theſe differences betwixt the Curſe *Chriſt* ſuffered, and the Curſe threatned by the Law? Or does he not hereby ſeem to make the *Apoſtle*'s Argument ſophiſtical, and unconcluding?

2*ly*, The ſins to which the Curſe is threatned, *Deut.* 27. were either ſuch to which God elſewhere threatned death, or cutting off, or ſuch as he required them to abſtain from, that they *might live*, and *not die.* Now ſeeing the *Socinians* ſo ſtifly do contend that the Life promiſed to the obſervers

(c) *Ad rudimenta fidei commendanda.* Hilar. in locum. Καθ' ἑαυτὸν ἡ καιρὸν οἱ ἀνδραλικῆς χάριτος ἀξιώμενοι, καὶ γλώσσαις διαφόροις ἐλάλουν, καὶ προεφήτευον, καὶ ἐθαυματούργουν, ἀπὸ τῶν θαυμάτων λαμβάνουσες τὸ πνεύματος βεβαίωσιν. Theodoret, Chryſoſt. Oecum. Theophylact.

of

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of the Law, was only *Temporal*, why ſhould they ſay that the Death threatned to the Violation of it is *Eternal Death*? 'Tis true, all Death muſt be Eternal to them that cannot raiſe themſelves, and have no promiſe of a Reſurrection; upon which two accounts our *Saviour*'s Death was not Eternal, becauſe he had power to revive himſelf, and had a Promiſe that *he ſhould not ſee Corruption*; but the Death threatned by the Law, in its own Nature, being only the Separation of the Soul and Body, this our Lord did as truly ſuffer, as they could do who ſhould never live again.

The diſtinction therefore which the Caſe requires, is only that which reſults neceſſarily from the difference of the Perſon; *i. e.* we ſhould have ſuffered the Curſe of the Law for our own ſins, and conſequently ſhould alſo have been accurſed, in the ſight of God; *Chriſt* actually ſuffered the Legal Curſe to obtain Pardon for the Sins of others, and therefore only was accurſed in the Eye of the Law, and in the ſight of Men; but being in his own Perſon wholly innocent, he could not be accurſed in the ſight of God. And thus it is, and muſt be in all Vicarial Sufferings, the Perſon ſinning, and he that undertakes to ſuffer for him, are both guilty in the Eye of the Law, and ſuffer the Puniſhment the Law requires, but one of them alone is guilty in the ſight of God. *Chriſt* therefore was ſo made a Curſe, as he was *made ſin for us*, 2 Cor. 5. 20. not by contracting the Guilt, but by ſuffering the Puniſhment of our Sins, by being *numbred with Tranſgreſſors*, and condemned with them to the Death which the Law ſtiles *accurſed*.

k Ver. 14. Διὰ τῆς πίστεως, *through Faith*.] It ſeems to follow from theſe words, and from 2 *Cor.* 2. 7, 8. that the miniſtration of the Spirit belonged not to the Law, but to the Goſpel, the Law being rather the miniſtration of Death; hence the *Apoſtle* here oppoſes to the Curſe of the Law, *the bleſſing of Abraham, which*, ſaith he, *is the promiſe of the Spirit through faith*.

l Ver. 16. Αἱ ἐπαγγελίαι, *the Promiſes*] Made to *Abraham*, Gen. 12. 3. and repeated *Gen.* 22. 18. and to *Iſaac*, Gen. 26. 4.

m Ibid. Καὶ τῷ σπέρματί σου, *and to thy Seed, which is Chriſt*.] This Interpretation is owned by the (d) *Jews*, who obſerve that *it is not written here, thy Son, but thy Seed, that is, the King Meſſiah*. And, as *Theodoret* obſerves, the words are capable of no other ſenſe; for by *Chriſt* only was the Promiſe fulfilled, and in him alone did the *Gentiles* receive this bleſſing. He therefore in whom alone this Promiſe was verified, muſt be the Perſon of whom it was chiefly, if not only intended. And ſo St. *Peter*, aſſiſted by the Holy Ghoſt, interprets theſe words, ſaying, *You are the Children of the Prophets, and of the Covenant which God hath made to your Fathers, ſaying, And in thy Seed ſhall all the Families of the Earth be bleſſed; To you firſt God having raiſed up his Child Jeſus, ſent him to bleſs you*; This Child therefore is the Seed: We need not the Gloſs of Mr. *Cl.* that St. *Paul* here argues according to the *Allegorical Interpretation of that Age*; *but if it be conſidered in it ſelf, it cannot be thought of any force by thoſe who have other Sentiments, becauſe the Hebrew Zerah is a collective Name*; for this is the very Objection of R. *Iſaac*, that great Enemy of the *Chriſtian* Faith, and is anſwered by the Reverend *Biſhop* of *Bath* and *Wells*, by ſhewing that the *Hebrew* word is uſed of one, *Gen.* 3. 15. & 4. 25. & 15. 3. & 38. 8, 9. and that the *Jews* themſelves ſo expound it. *Demonſtrat. of the Meſſias, part* 2. *p.* 256. Nor his other corrupt Gloſs, that *by Chriſt is meant Chriſt's Diſciples*; for is this ſenſe, *In thy Seed*, i. e. *in Chriſt's Diſciples, ſhall all the Families of the Earth be bleſſed?* Is not this to aſcribe that to *Chriſt's Diſciples* which belongs to him alone? and to make them the Saviours of the World? And why does he ſay that *nothing was promiſed to Chriſt*, when the *Apoſtle* tells us, that *in thee*, and *in thy Seed*, ſignifies *Chriſt*, who was to be the Bleſſing both of *Jew* and *Gentile*? For though indeed the Promiſe was to *Abraham*, the firſt ſubject of it was *Chriſt*, which is all the *Apoſtle* here intends.

Ver. 17. Μετὰ ἔτη τετρακόσια καὶ τριάκοντα, *four* n
hundred and thirty years after.] Hence it is evident, that the *Apoſtle* here refers primarily to the Promiſe made, *Gen.* 12. 3. ſince from that only are the four hundred and thirty years to be computed, for then *Abraham* was *ſeventy five years old*, Gen. 12. 4. from thence to the birth of *Iſaac*, which happened when *Abraham* was *a hundred years old*, Gen. 21. 5. is five and twenty years; from his birth to the birth of *Jacob* was ſixty years, for *Iſaac was ſixty years old when Rebeccah bare him*, Gen. 25. 26. from *Jacob*'s birth to his deſcent into *Egypt*, were one hundred and thirty years, as he ſaith to *Pharaoh*, Gen. 47. 9. the abode of him, and his Poſterity in *Egypt*, was two hundred and fifteen years; for that, with their ſojourning in *Canaan*, was four hundred and thirty years, *Exod.* 12. 40. according to the *Septuagint*.

Ver. 19. Τῶν παραβάσεων χάριν, *becauſe of* o
Tranſgreſſions.] (e) *Maimonides* in his *More Nevochim*, acknowledges, that the Ceremonial Law was given for the Extirpation of *Idolatry*: 'For, ſaith he, when God ſent

(d) *Moſes Haddarſan ad Gen.* 19. 34. (e) *Part.* 2. *c.* 32. *p.* 432, 433.

Moſes

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'*Moſes* to redeem his People out of *Egypt*, 'it was the uſual Cuſtom of the World, 'and the Worſhip in which all *Nations* were 'bred up, to build Temples in Honour of 'the Sun, Moon and Stars, and to offer di-'vers kinds of Animals to them, and to have '*Prieſts* appointed for that end, therefore 'God knowing it is beyond the ſtrength of 'Humane Nature, inſtantly to quit that 'which it hath been long accuſtomed to, and 'ſo is powerfully inclined to, would not 'command that all that worſhip ſhould be 'aboliſhed, and he ſhould be *Exod.* 20. 24. 'worſhipped only in Spirit, &25 24. *Lev.* 'but that he only ſhould be 1.2. *Exod.* 22. 'the Object of this outward 19 & 34. 14. 'Worſhip, that theſe Tem-*Exod.* 22.41. 'ples, and Altars, ſhould be 'built to him alone, theſe Sa-'crifices offered to him only, and theſe Prieſts 'ſhould be conſecrated to his Service. And the like is ſaid, by (f) *Cedrenus*, of their Feſtivals, Separations, Purgations, Oblations, Decimations, that God enjoyned them, that τὸ πολυθέϊ πλάνης ἐκκόπτοι, *being employed in doing theſe things to the true God, they might abſtain from Idolatry.* And thus, ſaith Dr. *Spencer*, were they kept, or guarded under the Diſcipline of the Law, and ſhut up from the Idolatrous Rites and Cuſtoms of the *Heathen* World, by the ſtrictneſs of theſe Legal Obſervations, and the Penalties denounced againſt the Violaters of them. And it is well known that all the *Ancient Fathers* were of this Opinion, That God gave the *Jews* only the *Decalogue*, till they had made the *golden Calf*, and that afterwards he laid this yoke of Ceremonies upon them to reſtrain them from *Idolatry*. Thus when God firſt brought them out of *Egypt*, and commanded them not to *defile themſelves with the Idols of Egypt*, Ezek. 20.7. he is ſaid to have *given them his Statutes, and ſhewed them his Judgments, which if a man do, he ſhall live in them*, v.11. But, ſaith he, ſtill their hearts were after their Father's *Idols*, the *Egyptian Apis*, &c. *wherefore I gave them Statutes which were not good, and Judgments whereby they ſhould not live*, v.24,25. that is, that Law of *Carnal Commandments*, which, ſaith the *Apoſtle*, was aboliſhed for *the weakneſs and unprofitableneſs of it*, Heb. 7. 16, 18. And thoſe words of *Maimonides* give us a clear Reaſon why theſe Rituals were called by St. *Paul* στοιχεῖα τοῦ κόσμου, *the Rudiments of the World*, Gal. 4.3. Col. 2. 28. namely, becauſe for Matter they were the ſame which *Heathens* uſed before to their falſe Gods. This is a very ancient Expoſition, and is partly true, but it containeth not the whole truth. For the *Apoſtle*, in the Epiſtle to the *Romans*, which is the beſt Expoſitor of this, informs us that *the Law entred that Sin might abound*, Rom. 5. 20. i. e. that it might appear to abound unto Death, that *Sin might appear, ſin worketh death in us*, Chap.7.13. and that *the Law worketh wrath*, Chap.4.15. & 3.20. by giving us the knowledge of that Sin which deſerveth it: And this anſwers to that which the *Apoſtle* here ſaith, That *the Law was added becauſe of Tranſgreſſions*, viz. to diſcover them, and their Puniſhment; that the *Scripture hath concluded all men under ſin*, viz. by virtue of the Law, that *as many as are under the Law, are under the Curſe*, v. 10. and that upon theſe accounts, *the Law is our Schoolmaſter to bring us to Chriſt, that we may be juſtified through faith in him*, who are condemned by the Law, *v.* 24. *Chriſt being the end of the Law for juſtification to every one that believeth*, Rom.10.3.

Ver.20. Ὁ δὲ μεσίτης.] Perhaps theſe words may better be expounded thus, (g) *But this Mediator*, (viz. Moſes) *was only the Mediator of the Jews, and was only the Mediator of one Party, to whom belonged the Bleſſing of Abraham*, v.8,14. *But God who made the Promiſe, That in one ſhould all the Families of the Earth be bleſſed, is One*, the God of the one Party, the *Gentiles* as well as of the *Jews*, and ſo as ready to juſtifie the one as the other, ἐπείπερ εἷς ὁ Θεὸς, *ſeeing he is one God who will juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith*, Rom. 3.30. To ſtrengthen this Expoſition, let it be noted that the *ancient Jews* thought, that in thoſe words, *The Lord thy God is one God*, Deut.6.4. was contained this Myſtery, That God ſhould be owned and celebrated not by the *Jews* only, but by all the *Gentiles*, that he ſhould be King over all the Earth, and in that day, the Lord ſhould be One and his Name One. So *Jarchius* on theſe words, the *Lord our God is one God*, ſays, *it is intimated that Jehovah, who is now our God, and not the God of the Gentiles, ſhall hereafter be one God, as it is written* Zeph.3.9. *then will I turn to the Nations a pure lip, that they may all call upon the name of the Lord*; and *Zech.*14.9. *The Lord ſhall be King over all the Earth, and in that day ſhall the Lord be One, and his name One.* See *Campegius Vitringa de Synag. Vet. l.3. part.2. c.17. p.*1084,1085.

Ver. 23. Συγκεκλεισμένοι.] The *Apoſtle* ha-

(f) *Comp. Hiſt. p.* 239.

(g) Λέγε τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὸ δόσιν τῷ νόμῳ, ἀλλ' ἑνὶ μόνον ἐμεσίτευσεν ἔθνει, διὸ ὁ τοιοῦτος οὐκ ἀληθῶς μέλλοντα μεσιτεύειν πρὸς τὸν τῶν ἁπάντων ἐθνῶν ἕνα Θεὸν, ἐπεὶ οὐχ ἑνὸς ἔθνους ἀλλ' οὗτος πάντων κοινὸς ὁ μεσίτης ποιήσασθαι, ἐπειδὴ καὶ πάντων ἐθνῶν εἷς ἐστι Θεός. Gennadius in locum.

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ving ſaid in the foregoing Verſe, συνέκλεισεν, *the Scripture hath ſhut up all, both Jew and Gentile, under ſin*, it ſeems moſt reaſonable to interpret the word here, of Men ſhut up as *Priſoners*, condemned by the Law to death, the puniſhment of ſin, till that Faith came to be revealed, by which we obtain an happy freedom from Condemnation to Death.

And having thus explained the *Apoſtle*'s Argument, it ſeemeth neceſſary a little to conſider what Mr. *le Clerc* here offers in his Notes upon this Chapter, from *v.* 10. to the end.

1. Therefore when he ſays, *It was very difficult indeed to obſerve all the Rites of Moſes, yet he ſuppoſes his Law might be obſerved, and that it did not require a degree of Holineſs above humane ſtrength.* I anſwer with the diſtinction mentioned, Note on *v.* 24. This is all true, as to ſuch a ſincere performance of it as God would accept of; but 'tis not true as to the moſt exact, perfect, and unſinning obſervation of it in the higheſt import of the words.

Object. But doth then God command what is impoſſible? Is it not abſurd to make Laws that cannot be kept, and to puniſh men for what they cannot do?

Anſw. God never commands what is naturally impoſſible, and which when we offend againſt, we can juſtly plead, that had we uſed our utmoſt ſtrength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is ſo impoſſible no man can rationally repent, nor can his Conſcience condemn him for it; but he may require what, through the weakneſs of the fleſh, is morally impoſſible to be always done or avoided; *v. g.* an infinitely holy God cannot but command, that we ſhould not ſin againſt him, *ſin being a trangreſſion of his Law:* But though there be no particular ſin of which we can truly ſay it is impoſſible we ſhould have avoided it, yet, through the Infirmity of Humane Nature, we have too much cauſe to ſay, that it is morally impoſſible we ſhould live without, or always free from ſin.

2*ly*, When he ſays, *The Laws of Moſes are not ſo ſevere, as not to pardon the leaſt ſin, God having inſtituted Sacrifices for ſome ſins.* This alſo I grant, according to the diſtinction mentioned, *viz.* That God for the ſake of thoſe Sacrifices cleanſed them from Ceremonial Defilements, and freed them from the Civil and Eccleſiaſtical Puniſhments, which by the Law of *Moſes* they would have been ſubject to, had no ſuch Sacrifice been offered for them. God alſo fully pardoned the ſins of the upright *Jews*, and freed them from the puniſhments of the other life, but not by virtue *of the blood of Bulls and Goats*, for the Reaſons there alledged, but by virtue of their Faith in the *Meſſiah*, owned by them to be *Meſſiah their Righteouſneſs.*

3*ly*, When he ſays, That *the Jews in St.* Paul's *time had got quite another Notion of it, than the Law of* Moſes, *as it is ſet down in the Pentateuch had, and boaſted it to be the moſt complete and perfect Pattern of Sanctity imaginable, as appears by ſeveral places in* Joſephus, *and particularly in his Books againſt* Appio.

Anſw. I *anſwer*, That neither is *Joſephus* in this matter of much credit; neither ſaith he more than *Moſes* had ſaid before him in theſe words, *What Nation is there ſo great that hath Statutes and Judgments ſo righteous as all the Law which I ſet before you this day?* Deut. 4. 8. and much leſs *than* David, when he ſaith, *the Law of the Lord is perfect*, Pſal. 19. 8. Beſides, our *Saviour* ſeems to give us a contrary account of this matter in his Sermon on the Mount, where, though it be diſputed whether he added to the Law it ſelf, yet no man queſtions but that he added to the *groſs* Senſes the *Jews* had then of it, and had put upon it.

4*ly*, When he adds, That *the Rabbins uſed (as appears by the Verſion of the Septuagint, and the Citations of St.* Paul *in this place,) to interpret* Deut. 27. 26. *as if the meaning of* Moſes *was there, that God required of them the moſt perfect holineſs, which if they did not perform, they muſt expect to be curſed by him; but in reality, all that* Moſes *ſays, is only, that the People were to curſe him that did not confirm the words of the Law to do them.*

Anſw. In all this there is ſcarce one word of truth; For 1. The *Rabbins* were ſo far from expounding this, or any other Text of *Moſes* in ſo high a ſenſe, that they thought it ſufficient to exempt them from God's curſe, that they were *of the Seed of Abraham*, and had him *for their Father*, Matth. 3. 8, 9. that they ſhould be accepted for *the Merit of Circumciſion*, and that 'twas enough *to be hearers of the Law, though they were not doers of it*, James 1. 22. and *that the obſervation of ſome Precepts of the Law*, would excuſe their neglect of the reſt. See Note on *Rom.* 2. 13. and *James* 2. 10, 11. and the Note there.

(2.) Whereas he ſaith, *This appears by the Verſion of the Septuagint*; if that way of arguing be of any force, then the contrary appears from the *Targum of Onkelos*, and *B. Uziel*, who have added nothing to the words. Moreover, What hath the *Septuagint* here added, which is not neceſſarily contained in the ſenſe of the words as they lie in the Hebrew? For (1.) whereas they add, πᾶς ἄνθρωπος, *every man*, do not all Interpreters add, *he*, and is not that the ſame in ſenſe? ought

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ought not every man, who committed the ſins againſt which any of theſe Curſes were denounced, to think himſelf ſubject to theſe Curſes? 2*ly*, Whereas they add ἐν πᾶσι to the *Hebrew*, doth noth the Context plainly lead them to that addition? when it ſaith, *v.* 3. and *v.* 8. *Thou ſhalt write* כל דברי *all the words* of this Law, were not the *Jews*, obliged to *do all the words of the Law*, i. e. all things commanded by the Law of *Moſes*? Deut. 19.9. Yea, are not the Bleſſings in the next Chapter, promiſed to them only who *obſerve to do all the Commandments*, v.1. and the Curſes denounced againſt them who *do not obſerve to do all his Commandments, and Statutes?* v.15. Doth not the Holy Ghoſt, aſſiſting the Sacred Pen-men, warrant this Addition in other places? *See that thou make according to the Pattern*, ſaith the *Hebrew* and the *Septuagint*, Exod. 25.43. See that thou make πάντα *all things according to the Pattern*, ſaith St. *Paul*, Heb. 8.5. *At the mouth of two or three Witneſſes ſhall a word be eſtabliſhed*, ſaith the *Hebrew*, תקום כל דבר, *ſhall every word be eſtabliſhed*, ſay the *Septuagint* and St. *Paul*. Nor (3*dly*,) hath St. *Paul* added any thing to the ſenſe of the words; for all the words of the Law being written by *Moſes* in the Book of the Law, it is plainly the ſame thing to ſay, *All the words of the Law*, and all the words *written in the Book of the Law*.

4*ly*, When he ſaith, Doubtleſs St. *Paul* would never have altered any thing in the words of *Moſes*, nor followed the *Septuagint* at all, but rendred the *Hebrew* himſelf exactly, if he had reaſoned from the bare Authority of the *Prophet*, and not from the Opinion of the *Jews*. I anſwer,

1*ſt*, That he caſts the vileſt imputation on St. *Paul*, by ſaying here, that he argues only upon the falſe Suppoſition of the *Jews*: For St. *Paul* lays down this general Propoſition, *As many as are under the Law are under the Curſe*; this is falſe, ſaith Mr. *Cl.* *For in reality all that* Moſes *ſays is only, that the People were to curſe him that did not confirm the words of the Law to do them.* It is ſo, ſaith St. *Paul*, γέγραπται, *for it is written*; By your good leave, St. *Paul*, you are out again, there is no ſuch thing; but you are guilty of adding to the Word of God; if you underſtand your ſelf, you do not, and if you underſtand the words of *Moſes*, you cannot in this Argument depend upon what is written, but only on the falſe and rotten Notion of the *Jews* touching theſe words: So *le Clerc*.

2*ly*, Through the ſides of St. *Paul* here he wounds our bleſſed *Saviour*, and all the *Sacred Penmen*; for if it be true of St. *Paul*, it muſt be alſo true of them; that if they had reaſoned from the bare Authority of the *Prophets*, and not from the Opinion of the *Jews*, (not grounded on the true ſenſe of the *Prophets*,) they would have rendred the *Hebrew* exactly, and never have altered any thing in the words of *Moſes*, nor followed the *Septuagint* at all; which ſeeing Ocular Demonſtration ſhews, that both our *Lord*, and his *Apoſtles* have often done, *you muſt not think*, ſaith Mr. *Cl.* *that they have given us the true ſenſe of the Prophets*, but only ſome corrupt Opinions which the *Jews* had of them. And let Mr. *Cl.* ſay as dogmatically as he pleaſes, that *it is common with St.* Paul *to cite the old Teſtament*, ſo as it was uſually alledged by the *Doctors* of the *Jews*, whom they call *Darſchanim*, that is to ſay, *with little regard to the Circumſtances of the Place, or the proper ſignification of the words, and to argue from them ſo alledged*, I cannot but look upon it as a very bad ſuggeſtion.

Ver. 24. Note, for the right Explication of theſe words from *v.* 21. to this Verſe,

1*ſt*, That it cannot be denied that good and holy Men under the Law were juſtified, and obtained the pardon of their ſins; ſince otherwiſe they could not be accepted by God here, or ſaved hereafter.

2*ly*, It alſo ſeemeth evident from the Diſcourſe of the *Apoſtle* in this, and the Epiſtle to the *Romans*, that they could not be juſtified by the Obſervance of the Law; for he lays down this as the foundation of his Diſcourſe, that *by the works of the Law no man is juſtified*, Rom. 3.20. and *no fleſh ſhall be juſtified*, Gal. 2. 16. The Proofs he offers to confirm this Poſition do equally concern all Times and Perſons, from the giving of the Law to the revealing of the Goſpel: As *v. g.* (1.) Becauſe *by the Law is the knowledge of ſin* condemning us to death, *Rom.* 3.20. & 7. 9,10,11,13. Gal. 3.22. (2.) *Becauſe the juſt*, ſaith the Prophet *Habakkuk*, *ſhall live by his faith*, Rom. 1.17. *whereas the Law is not of faith*; whence he infers, that *no man is juſtified in the ſight of God by the works of the Law*, Gal. 3. 11. (3.) Becauſe *as many as are under the Law are under the Curſe*, v.10. (4.) Becauſe it was impoſſible, through the weakneſs of the fleſh, that the Law ſhould juſtifie, *Rom.* 8.3. or that it ſhould give life, *Gal.* 3. 21. and ſo it never was deſigned for that end. It had indeed its Expiatory Sacrifices, but they procured only pardon of that Guilt which rendred them obnoxious to the violent Death threatned by the Law to ſuch and ſuch Offenders, but gave no remedy againſt Natural Death by the Promiſe of a Reſurrection to Eternal Life, and ſo exempted no Man from the Puniſhment of *Adam*'s Sin: Or they only releaſed Offenders from the Obligation to Civil and Eccleſiaſtical Puniſhments, but could not free them from the Puniſhments of the other Life; for the *Apoſtle* aſſures us, that *the blood of Bulls and Goats could not take away*

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ſin, Heb 10 4. and that they did only *ſanctifie to the puriſying of the fleſh*, Heb. 7. 13. See the Note there.

Now (3.) hence it follows, That they alſo muſt be juſtified by faith, from all thoſe ſins by which they could not be juſtified by the Law of *Moſes*, Acts 13.39.

Object. But are not the *Jews* ſtiled Righteous before God, by virtue of their Obedience to the Law of *Moſes?* as in theſe words of *David*, *The Lord rewarded me according to my righteouſneſs*, Pſal. 18. 20. *for I have kept the ways of the Lord, and have not wickedly departed from my God*, v. 21. *For all his judgments were before me, and I did not put away his ſtatutes from me*, v. 22. *I was alſo upright before him, and kept my ſelf from mine iniquity*, v.23. *Therefore hath the Lord recompenſed me, according to my righteouſneſs*, v. 24. Is it not ſaid of *Zachariah* and *Elizabeth*, that *they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs?* Luke 1. 6. Yea, doth not our *Apoſtle* ſay, *Not the hearers of the Law are δίκαιοι juſt before God, but the doers of the Law δικαιωθήσονται ſhall be juſtified?* Rom.2.13.

Anſw. Now to this I anſwer, That there is a double Juſtification of which the Scripture ſpeaks: (1*ſt*,) That which conſiſts in the Abſolution of a Sinner from the Guilt of Sin, by God's free Pardon or Remiſſion of it, or his not imputing it to the Sinner. And thus no Man is, or can be juſtified by the Law, either Ceremonial, or Moral, ſince neither of them do contain any Promiſe of the Pardon of it. Now all Men being Sinners, this Juſtification muſt be neceſſary to all Men, to put and keep them in a ſtate of Favour with God. And this is that Juſtification which St. *Paul* aſcribes to Faith, and which, ſaith he, could never be obtained from the Works of the Law. But

2*ly*, There is a Juſtification to be undergone by all Men at the great Day of their Accounts, and this is only the Pronouncing them ſincere in the performance of their Covenants, *Legal*, or *Evangelical*, or in compliance with the Laws of *Nature*, *Moſes*, or of *Grace*, the Providence of God had placed them under; and in this ſenſe we find mention of Men *working Righteouſneſs* under the Law of *Nature*, Job 1. 1. Acts 10.35. under the Law of *Moſes*, Luke 1.6. Pſal.18.20=24. and under the Law of *Grace*, 1 John 3. 7. Rev.22.11. And thus all pious Perſons, who made it their ſincere endeavour to obey the Law of *Moſes*, were righteous before God; though ſtill the Imperfections which cleaved to their Obedience were pardoned through Faith. To explain this, note,

1*ſt*, That the whole Nation of the *Jews* believed in the promiſed *Meſſias*, or the *Meſſiah* that was to come, and that *in the Seed of Abraham ſhould all the Families of the Earth be bleſſed*; this being one of their fundamental Articles.

2*ly*, They believed that this *Meſſiah* ſhould confer upon them not only Temporal, but Spiritual, yea Eternal Bleſſings; they expected Spiritual Bleſſings from him, even Remiſſion of Sins. So *Zacharias* ſpeaks of the *Baptiſt*, that *he ſhould go before the Lord to prepare his way, to give knowledge to his People of ſalvation through the remiſſion of ſins*, Luke 1.76,77. *To him*, ſaith *Peter*, *give all the Prophets witneſs, that through his Name all that believe in him ſhould receive remiſſion of ſins*, Acts 10. 43. So the *Jews* ſay, that the (h) *Meſſias* was to remove הרע כולל *the general ſin of mankind*, or *the ſin of the firſt man*. 2*ly*, They expected by him Juſtification, he being ſtiled by the *Prophet*, *The Lord our Righteouſneſs*, and by the *Jews* משיח צדקנו *Meſſiah our Juſtification*. Now this, ſay the Ancient *Fathers*, might be a juſtifying Faith in them without explicitly believing that *Chriſt* ſhould die for their ſins; though we have no reaſon to think that they who were ſo plainly taught this by the *Prophet Iſaiah*, by the Type of *Iſaac*, the lifting up of the *Serpent*, and by their *Sacrifices*, ſhould be wholly ignorant of it.

Ver. 26. Υἱοὶ διὰ τ πίστως, *the Sons of God through faith.*] Hence, ſaith the *Antipædobaptiſt*, it appears that *Infants* cannot be made the Sons of God by Baptiſm, becauſe we are all made the Sons of God *by faith in Chriſt Jeſus*; Now Infants have no Faith. *Anſ.* They might as well argue thus, *By grace you are ſaved through faith*, Eph.2.7. but Infants have no faith, therefore they cannot be ſaved. Or thus, *He that believeth not ſhall be damned*, Mark 16.16. No Infants do believe, *ergo* all Infants ſhall be damned. The *Apoſtle* plainly ſpeaks here of Perſons converted from *Heatheniſm* to *Chriſtianity*, who were therefore baptized being adult Perſons, as he doth in the Goſpel of St. *Mark*, and the Epiſtle to the *Epheſians*. This place can therefore, with no more reaſon be applied to the caſe of Infants, than the places cited from St. *Mark*, and that *Epiſtle*.

Ver. 29. Κατ' ἐπαγγελίαν κληρόνομοι, *Heirs according to the Promiſe.*] It is to be obſerved for the Explication of many places in theſe *Epiſtles*, that there is frequent mention in the *New Teſtament* of the Promiſes in the Plural Number, To the *Iſralites belong the Promiſes*, Rom.9.4. *Jeſus Chriſt was a Miniſter of the Circumciſion to confirm the Promiſes*, Rom. 15.8. *To Abraham and his Seed*

(h) *Voiſin de leg. Div. l.1. c.8. p.6, 66,66,68.*

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were the Promiſes made, Gal. 3. 16. & *v.* 21. *Is the Law then againſt the Promiſes? Thoſe all died in faith, not having received the Promiſes*, Heb. 11. 13, 17. & *v.* 39. *They all having obtained a good report through faith, received not the Promiſes.*

Now there is mention made in the *New Teſtament* of three ſorts of Promiſes:

1*ſt*, The Promiſe of a Seed *in which all the Families of the Earth ſhould be bleſſed*, viz. *in Chriſt*, Acts 3.25. & 12.23,33. & 26. 6. *Rom.* 4.13,14,20. & 9.9. *Gal.* 3.21,22. See the Note there.

2*ly*, The Promiſe of the *Holy Spirit* in his Extraordinary Gifts and Operations, *Acts* 2. 33,39. by which Believers were then *ſealed up to the day of redemption*, Eph. 1. 13. and this is called *the Promiſe of the Father*, Luke 24.49. *Acts* 1.4. And this Promiſe was not immediately made to *Abraham*, but was the conſequent of the Bleſſing which God had promiſed to his Seed; *the Bleſſing of Abraham* being firſt to come upon the *Gentiles*, that they might receive the promiſe of the Spirit, *i. e.* that being made *the Sons of God through faith in Chriſt Jeſus*, the Seed promiſed, *God might ſend the Spirit of his Son into their hearts, crying, Abba, Father*, Chap. 4. 6.

3*ly*, The Promiſe of a Future Reſt, and an Eternal Inheritance; there being *a Promiſe made of entring into reſt*, Heb. 4. 3, 9. (See the Note there) peculiar to Believers, and to the People of God, after the Reſt which God had given them in *Canaan*, and a Promiſe of an *Eternal Inheritance*, Heb. 9. 15. & 10. 36. For that the *Patriarchs* did by Faith expect a *City having foundations whoſe builder and maker was God*, and *an heavenly Country*, we learn from *Hebr.* 11.9, 14,15. yea, they expected to obtain *a better Reſurrection*, v. 35. *viz.* by virtue of their *Meſſiah*, this being their common ſaying, (i) *The Meſſiah ſhall raiſe up thoſe that ſleep in the duſt*; and one of their fundamental Articles is this, That the *Meſſiah* will come ויחיי אמותא and *will raiſe the dead*, and bring them into *Paradiſe*. This Faith generally obtained among them before our Saviour's Advent, as we learn, not only from the Book of the *Maccabees*, but from St. *Paul*'s plain words, *Acts* 24. 15. & 26.7,8. If you enquire where any ſuch Promiſe was made to *Abraham* or others? I anſwer, That ſuch a Promiſe was made to him and to the Patriarchs, we are aſſured from this, that they by Faith expected ſuch things, all Faith being built upon a Promiſe; this Promiſe therefore might be made to *Abraham*, Gen. 17. 7. where God ſaith, *I will eſtabliſh my Covenant betwixt thee and thy Seed after thee in their generations, for an everlaſting Covenant, to be thy God, and the God of thy Seed after thee*; for that to be *the God of Abraham, Iſaac, and Jacob, is to be* the God that will raiſe them up from the dead, we learn from our *Saviour*'s Argument, *Matth.* 22.32. See the Note there. And that he therefore was *called their God, becauſe he had prepared for them a City*, from *Heb.* 11:15. And in reference to this future Recompence it is that the *Apoſtle* ſaith, *Theſe all died in faith, not having receiv'd the Promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Heb. 11.39,40. See the Note there. Now this ſeems to be the promiſe mentioned here, of which *Chriſtians* are ſaid to be the Heirs, *they being heirs of God, joint-heirs with Chriſt*, Rom. 8.15. Gal. 4.7.

(i) *Maim. Expl. c.* 10. *Tract. Sanhed. p.* 136. *Pocock. Not. p.* 109,110.

CHAPTER IV.

Verſe 1. NOW I ſay, [*to ſhew how you, who are Heirs of the Promiſes, ſhould be kept in bondage under a Schoolmaſter*, Chap. 3.23,25.] that the Heir, as long as he is a Child, differeth nothing [*as to the poſſeſſion, and free uſe of his Eſtate*,] from a Servant, though he be [*by right of Inheritance*] Lord of all [*his Father left*:]

2. But is under Tutors and Governors until the time appointed by the Father [*in his laſt Will and Teſtament.*]

3. Even ſo we [*the Seed of Abraham*,] when we were Children, [*as till Faith came we were*,] were in bondage under the a Elements of the World.

4. But when the fulneſs of the time [*appointed for the appearance of the Meſſiah for the benefit of Jew and Gentile, that they might be made Sons by him*,] was come, God ſent forth his Son made of a Woman, made under [*ſubjection to*] the Law.

5. To redeem them that were under the Law [*from the bondage of it*,] that we [*together with them*,] might receive the Adoption of Sons.

6. And becauſe ye are [*now made*] Sons [*of God by faith*, Chap. 3.25.] God hath ſent forth the Spirit of his Son into your hearts crying, Abba, Father, [i.e. *witneſſing to your ſpirits that ye are the Sons of God, and that he is your Father*, Rom. 8.15,16. *and enabling you to uſe the language, not of Servants, but of Sons.*

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7. Wherefore thou art [*after this redemption wrought,*] no more a Servant [b] but a Son, and if a Son, then an Heir of God through Chriſt.

8. [*I ſay thou art no more a Servant,*] Howbeit, then when ye knew not God, [c] ye did ſervice [d] to them which by nature are no Gods:

9. But now after that ye have known God, or rather are known of God, [*being made his Sons by Adoption,*] how [*after this freedom purchaſed by Chriſt,*] turn ye [e] again to the weak and beggerly Elements [*of the Law,*] whereunto you deſire again to be in bondage?

10. [*For*] ye obſerve [*the Jewiſh Sabbath*] [f] days and months, [*the new Moons,*] and times [*of their ſolemn Feſtivals*] and [*Sabbatical*] years.

11. [g] I am afraid of you, leſt I have beſtowed on you labour in vain, [*in preaching the Goſpel to you.*]

12. Brethren, I beſeech you, be as I am, for [h] I am as you are, ye have not injured me at all.

13. Ye know how [*that*] through infirmity of the fleſh I preached the Goſpel to you at the firſt.

14. And [*notwithſtanding*] [i] my temptation which was in my fleſh, ye deſpiſed [*me*] not, nor rejected [*me,*] but received me [*rather*] as an Angel of God, even as Chriſt Jeſus, [*thinking your ſelves very happy in having ſuch an Apoſtle.*]

15. Where is then the bleſſedneſs ye ſpake of? [*in having me for your Apoſtle, who taught you no ſuch thing as this, that you were to be juſtified by the obſervance of the Law;*] for I bear you record [*you had once ſuch a great affection to me,*] that, if it had been poſſible, you would have pluckt out your own eyes, and have given them to me.

16. [*And after this*] am I therefore become your Enemy, [*or look'd upon as ſuch,*] becauſe I tell you the truth?

17. They [*who ſeduce you, do indeed*] zealouſly affect you, but not well, [*and in a due manner,*] yea, they would exclude us [*from your affection,*] that you might affect them [*only.*]

18. But it is good [*for you*] to be zealouſly affected always in a good thing, [*as your affection to me, and to the truth I preached, is,*] and not only when I am preſent with you.

19. My little Children, of whom I travail in birth again, [*to renew you in the faith from whence ye are fallen,*] till Chriſt be [*fully*] formed in you, [*as the Child is in the Womb.*]

20. I deſire to be preſent with you now, and to [k] change my voice, for I ſtand in doubt of you.

21. Tell me ye that deſire to be under the [l] Law, do ye not hear [*what is contained in the Pentateuch, the Book of*] the Law?

22. For it is [*there*] written, That Abraham had two Sons, the one [*to wit, Iſmael*] by [*Hagar*] a Bondmaid, the other [*to wit Iſaac,* by [*Sarah*] a Free woman, [*a Lady or Princeſs,*] *as her name imports,* ſaith *Philo.*]

23. But he that was of the Bond-woman [m] was born after the fleſh, [*and ſo was not to be accounted for the Seed,*] but [*whereas*] he of the Free-woman was by promiſe, [*and ſo was only to be accounted for the promiſed Seed,* Rom. 9. 8.]

24. Which things are an Allegory, [*expreſſing one thing, and by that hinting another to us,*] for theſe [*two, Hagar and Sarah*] are [*intended typically to repreſent to us*] the two Covenants, the one [*viz. that of the Law given*] from Mount Sinai, [*is that Covenant*] which gendereth to bondage, [i.e. *ſubjects its Children to bondage, and is the Covenant*] which is [*typified by*] Hagar [*the Bond-woman.*]

25. [n] For this Hagar, [*whoſe name ſignifies a Rock,*] is [*in the Allegory*] Mount Sinai in Arabia, [*whence the Law was given,*] and [*ſo ſhe*] anſwereth to [*that*] Jeruſalem which now is, [*they living long in that Wilderneſs, and receiving the Law from Mount Sinai in Arabia,*] and is in bondage with her Children [*to the Law given there.*]

26. [*Thus it was, and is with the Terreſtrial Jeruſalem,*] but [*the*] [o] Jeruſalem which is [*from*] above, [*and is ſignified by Sarah, the Type of the Second Covenant*] is free, [*is the Free-woman, and ſo her Children cannot be in bondage to the Law, as the Jews were, and it is this Jeruſalem*] which is the Mother of us all.

27. For [*of this Jeruſalem,* Iſa. 54. 1.] it is written, Rejoice thou barren which bear-eſt not, break forth, and cry, thou that travaileſt not, [*and ſo in this art like to Sarah,*] for [*now*] the deſolate hath many more Children than ſhe that hath an Husband, [*the Gentile, than the Jewiſh Church.*]

28. Now [*to apply theſe things to us,*] we Brethren, as Iſaac was, are the Children of the Promiſe, [*as being born, not of the fleſh, but of the ſpirit by virtue of the Promiſe, in thy Seed ſhall all the Families of the Earth be bleſſed.*]

29. But as then he that was born after the fleſh, [i.e. *Iſmael,*] [p] perſecuted him that was born after the Spirit, [i.e. *Iſaac, the Seed produced by the Spirit of God, and the Repreſentative of us who are born of the ſpirit,* John 3. 3,5.] even ſo it is now, [*the Jews, the Seed of Abraham according to the fleſh, every where perſecuting us Chriſtians,* 1 Theſſ. 2. 14, 15, 16.]

30. Nevertheleſs, what ſaith the Scripture? [i.e. *What is contained in the Scripture, even*

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even theſe words approved by God, Gen. 21. 12.] caſt out the Bond-woman and her Son; for q the Son of the Bond-woman q ſhall not be Heir with the Son of the Free woman.

31. So then Brethren, we [*being Children of the Promiſe*, v. 28.] are not Children of the Bond-woman, [*and ſo in ſubjection to the Law,*] but of the Free [*woman, and therefore at liberty from the obligation, or bondage of it.*]

Annotations on Chap. IV.

a Verſe 3. Στοιχεῖα τῦ κόσμυ, *the Elements of the World.*] i. e. The *Jewiſh* Rites ſo called; becauſe, as was obſerved *Chap.* 3. 19. they were for matter moſtly the ſame which had before obtained in the World, only they were directed to a better object, and a better end.

b Ver. 7. Ἀλλ' υἱὸς, *but a Son.*] That the Notion of Adoption includes a ſtate of Immortality, and that the Sons of God were to be *Sons of the Reſurrection*, I have ſhewed upon the parallel place, *Rom.* 8. 16——23. And that the *Jews* were not ignorant of this import of the Phraſe, we learn from the Author of the Book of *Wiſdom*, Chap. 2. 12. who introduceth the wicked *Atheiſts* ſpeaking thus, *Let us lay in wait for the righteous, for he calleth himſelf a Child of God. He maketh his boaſt that God is his Father. Let us ſee if his words be true —— for if the juſt man be the Son of God, he will help him—— Let us condemn him to a ſhameful Death, for by his own ſaying he ſhall be reſpected. Thus,* ſaith he, *were they deceived, neither hoped they for the wages of Righteouſneſs, nor diſcerned a Reward for blameleſs Souls. For God created man to be immortal, and made him an Image of his own Eternity.——The Souls of the Righteous are in the hands of God, and their hope is full of immortality. Having been a little chaſtiſed, they ſhall be greatly rewarded, for God tried them, and found them worthy of himſelf.* And Chap. 5. he introduceth the ſame wicked perſons, ſaying, *We fools counted his life madneſs, and his end to be without honour; how is he numbred among the Children of God, and his lot is among the Saints?* Where

1. The Righteous are repreſented as the *Sons* and *Children of God*; And it is farther ſaid

2. That as ſuch they are to be rewarded in their Souls, which are to be received into *the hands of God*, and to be at reſt; and in their Bodies, which are to be *immortal.*

3. That, at the Day of Recompence, they ſhall *ſtand in great boldneſs*, and ſhall, as being *the Sons of God*, have their *Lot and Portion with the Saints*, ἐν ἁγίοις ὁ κλῆρος αὐτῦ, that is, he ſhall be ὁ κληρονόμος, *an Heir* with the Saints.

Ver. 8. Ἐδουλεύσατε, *ye did Service.*] Hence c we learn how frivolous is the diſtinction of the *Papiſts*, that *Latria* is indeed Service proper to God, but *Dulia* is ſuch Worſhip, as may be paid to Saints and Angels; for ſeeing *Saints* and *Angels* are by Nature no Gods, the giving *Dulia* to them muſt be the thing condemned here in the *Heathens*, that being only this, that they did δουλεύειν, give *Dulia to them which by Nature were no Gods.*

Ibid. Τοῖς μὴ φύσει οὖσι Θεοῖς, *to them which* d *are not Gods by nature.*] Hence we learn the Conſequence of the *Socinian Hypotheſis*, That *Jeſus Chriſt is not by Nature God*, and yet is to be honoured with the ſame Worſhip which all *Chriſtians* give to him who is by Nature God, ſeeing it teacheth us to do what St. *Paul* here condemneth in the very *Heathens*: And ſurely it muſt be abſurd to make that an Article of *Chriſtian* Faith, and a part of *Chriſtian* Worſhip, which the *Apoſtle* here makes a great Crime of the *Heathen* World, and a certain Evidence of their Ignorance of the true God. That the *Socinians* cannot anſwer this Objection, appears from what they here return to it, *viz.* That (a) *Gods by Nature, is not here oppoſed to Gods by Grace, or to thoſe who have received their Divinity from the one true God; for to ſerve and worſhip ſuch a God, by reaſon of the Empire which he hath received from God, is not prophane and wicked, but pious and neceſſary.* Now in anſwer to this, I ſay,

1ſt, That it is very evident from the Text, that thoſe who *are not God's by Nature*, are oppoſed to him who is God by Nature, *viz.* to him whom the *Heathens* knew not, and to him whom the *Galatians*, being *Chriſtians*, knew, and by whom they were known. Since then the *Socinian's God by Grace* is not *a God by Nature*; ſince he is not the God intended in theſe words, *ye know not God*; he muſt be ranked among thoſe which are here oppoſed to him.

2ly, I have elſewhere ſhewn that the *Heathens* had the very ſame Sentiments with

(a) *Naturâ Dii non opponuntur Diis ex Gratiâ, qui Divinitatem habent ab illo uno Deo acceptam, Tali enim Deo, pro ratione imperii quod à Deo accepit, ſervire, eumque colere, non eſt profanum & impium, ſed pium, & neceſſarium.* Crellius in locum.

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the *Socinians*, as to the Worſhip of their Inferior *Deities*; and it is wonderful to ſee how they concur in ſenſe, and almoſt in words.

Sociniani.

1. *Qui Divinitatem habet ab illo uno Deo acceptam.* Crell.

2. *Chriſtum pro ratione Imperii quod à Deo accepit colendum ſentiunt.* Crell.

3. *Eum ſic colere pium & neceſſarium eſt.* Crell. *Chriſti enim honor & adoratio ſpectat ad Gloriam Dei Patris.* Wolf.

Ethnici.

1. *Dii minores ab uno illo facti, & ſublimiter collocati.* Apud Auguſt. de Civ. Dei. l. 6. cap. 1.

2. Τέτου ἕν, τ ἐκεῖθεν ἐξουσίας τέλυχηκότα, ὑ θεραπεύει δικαίως ὁ σέβων τ Θεὸν; Celſ. apud Orig. l. 7. p. 377.

3. Τὸν θεραπεύοντα θεὸς πλείονας πρὸ ἓν π τῶν τῆ μεγάλη θεραπείαν φίλον ϗ ἐν τύτῳ ἐκεῖνῳ ποιεῖν. Celſ. ibid. l. 8. p. 381.

Indeed, there is ſcarce any Plea they uſe for the Worſhip of *Jeſus Chriſt*, as a *made God*, which was not before uſed by the (*b*) *Philoſophers* for the Worſhip of their *inferiour Deities*.

2*ly*, Hence alſo it appears to be a miſtake to ſay that the *Galatians*, to whom the *Apoſtle* here writes, before they received the Goſpel, were, as to the greateſt part of them, *Proſelytes* of the Gate, or alſo of Righteouſneſs: ſeeing 'tis plain that they were *Heathens*, not knowing the true God, but ſerving them which *by nature were no Gods*, Chap. 4. 8,9. and by the Goſpel were to be delivered ἐκ τῦ ἐνεςῶτ⊙ αἰῶν⊙ πονηρῦ, *from the preſent evil Age*, Chap. 1. 4. from which they who were made *Proſelytes of the Gate*, and worſhipped the true God, were in a great meaſure delivered. (2*ly*,) The great endeavour of the *Judaizers* that crept in among them, was to perſwade them to be circumciſed, *Gal.* 5. 2. & 6. 12. whereas all the *Proſelytes* of Righteouſneſs, all the *Gentiles* which had before been ſubject to the *Jewiſh* Rites, muſt be circumciſed when they were admitted to be *Proſelytes of Righteouſneſs*, they being made ſuch by Circumciſion, and a Promiſe of Obedience to the Law of *Moſes*.

Object. It is the Jewiſh Law which is ſtiled *the Elements of the World to which they were in bondage*, Chap. 4. 3.

Anſw. The *Jewiſh* Law is indeed ſo called, but it was for this reaſon, that it was made up of Ceremonies, which for the Matter were the ſame with thoſe which had been uſed by other *Nations* of the World, the Object of them only being changed. See the Note on *Chap.* 3. 19. and they are no where called *Elements of Piety*, as Mr. *Clerc* ſuppoſes.

c Ver. 9. Πάλιν ἐπὶ τὰ ἀσθενῆ ϗ πτωχὰ στοιχεῖα, *again to weak and beggerly Elements.*] Here *Interpreters* find great difficulty to ſhew, how the *Galatians*, who were never under the Law, can be ſaid to be *again, and anew, in bondage to theſe Elements.* But the Obſervation made on *Chap.* 3. 19. that the Rites of the *Jews* and *Heathens* were for the matter moſtly the ſame; removes that difficulty, and ſhews that they are ſaid to return to theſe Elements, not becauſe they before obſerved the *Jewiſh* Ceremonies, but becauſe the Ceremonies of the Law, being for the matter moſtly the ſame with thoſe the *Gentiles* uſed to their *Heathen Deities*, by returning to them, they returned to thoſe Elements. Theſe Rites are alſo weak and beggerly Elements in compariſon of the Riches of the *Holy Goſpel*, and the Power of the *Holy Ghoſt*; they are weak, as having no power to cleanſe the Soul; and beggerly, as not being able to confer upon us the Spiritual Riches of the Goſpel, Pardon of Sins, Adoption, the Gifts and Graces of the Spirit, Eternal Redemption.

Ver. 10. Ἡμέρας ϗ μῆνας, *days and months.*] f That this Verſe is to be interpreted of the *Jewiſh* Solemn Times, and the *Feſtivals* obſerved by them, as far as they could be obſerved out of *Judæa*, the whole driſt of this *Epiſtle* ſhews, which is to bring off the *Galatians* from thinking they were obliged to obſerve the Rites and Ceremonies of the Law. For that the *Jews* did ἑορτάζειν *keep their Feaſts* in *Egypt* and *Alexandria*, and wherever they were ſetled among the *Heathens*, we learn from (c) *Philo*, in his Oration againſt *Flaccus*. That they were very numerous in *Aſia minor*, of which *Galatia* was a part, ſee the Note on *James* 1. 1. That in thoſe places where they dwelt they had converted a great many to the *Jewiſh* Worſhip, and made them as it were a part of themſelves, *Joſephus* teſtifies; See Note on 1 *Pet.* 1. 1. and if it were ſo at *Galatia*, this might make them ſo ready to relapſe to their old *Jewiſh* Rites.

Ver. 11. Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] g As well he might, for by this practice they muſt revolt again from Chriſt to the *Jewiſh Synagogues*, for it belonged only to their great (d) *Sanhedrim* to ſtate the certain times of their *New Moons*, and other *Feſtivals*; ſo

(b) *Vide Tract. de vera Chriſti Deitate.* (c) P. 760. A. B. (c) *Mechilta Paraſch* בא

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that for the due Obſervation of them they muſt entirely depend upon the *Jewiſh Sanhedrim*.

h Ver. 12. Ὅτι κἀγὼ ὡς ὑμεῖς, *I am as you are.*] That is, ſay the *Fathers*, I was once zealous for the Law as you are; but now I live as do the *Gentiles*, and not as do the *Jews*; do you who are not *Jews* but *Gentiles*, live in like manner, as Men exempted from the Law: But this Expoſition ſeems not to cohere with theſe words, *Ye have not injured me at all.* They may therefore be thus interpreted; Brethren, be ſtill as affectionate to me as I am to you, *and count me not your enemy, becauſe I tell you the truth*; for I am ſtill as affectionate to you, as ever you were to me, *v.* 14. I do not look upon you as Perſons who have done any thing with an intent to injure me; And though your falſe Teachers have done you this Injury by their pernicious Doctrines, yet have they not prevailed on you to ſpeak evil of me, or act injuriouſly towards me.

i Ver. 14. Τὸν πειρασμόν μου ὃ ἐν τῇ σαρκί, *my temptation which was in the fleſh.*] It is the Opinion of the *Greek Commentators*, and of the Reverend Dr. *Hammond*, that the ἀσθένεια ἡ σαρκὸς, *the infirmity of the fleſh*, v. 13. *and the temptation in the fleſh*, here, only ſignifie the Perſecutions the *Apoſtle* ſuffered for preaching the Goſpel; But that this cannot be the full import of the words, is evident from theſe Conſiderations, (1.) That the Perſecutions which he ſuffered for the Cauſe of Chriſt could miniſter no reaſon to the *Galatians* ἐξουθενῆσαι καὶ ἐκπτύσαι, *to contemn, vilifie, deſpiſe* him as nothing, and even *to ſpit upon him* who preached the Goſpel with ſuch great demonſtration of the Spirit, and ſuch power of Miracles under all his Perſecutions. Moreover, the *Apoſtle* in the *Epiſtles* to the *Corinthians* repreſents theſe Sufferings as a Vindication of the Truth of his *Apoſtleſhip*; yea, as an Argument of the *Life* and *Power of that Jeſus* who did ſuch mighty things by his *Apoſtles* under all their Sufferings, and as that which ſhould create the greater Reſpect to him; and gives them a large Catalogue of them, confirming it with an Oath, 2 *Cor.* 11.31. which ſhews, that though he ſometimes feared the greatneſs of his Tribulations might make them faint, or ſhake them who were taught that they muſt alſo be Partakers of the like Sufferings, yet did he not conceive himſelf more contemptible, or vile in his own Perſon for his Perſecutions: And therefore as he mentions this to the *Theſſalonians* as a proof of his ſincerity, that *having before ſuffered, and been ſhamefully entreated at Philippi, he was ſtill bold to preach the Goſpel to them*, 1 Theſſ. 2. 2. As he mentions his Sufferings to the *Epheſians*, as *their glory*, Chap. 3. 13. ſo here he declares to his *Galatians*, that he ſtill ſuffered Perſecution; and he concludes his Epiſtle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*, Gal. 5. 11. inſinuating that theſe Sufferings were ſo far from giving any perſon a juſt reaſon to deſpiſe him, that they were rather an inducement to a more honourable treatment of him.

2*ly*, Though ἀσθένεια and πειρασμὸς, *infirmity* and *temptation*, abſolutely put, do ſometimes ſignifie Afflictions or Perſecutions; yet do we never elſewhere read that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an *infirmity*, *temptation*, or *thorn in the fleſh*, is uſed in that ſenſe. Nor was it only the Sufferings he endured in his Body, but the very Preſence of his Body, which was *weak*; See Note on 2 *Cor.* 12. 7, 8, 9. having therefore in that place proved, that beſides his Perſecutions, he had a Weakneſs, and Imperfection in his Body, which rendred both his Perſon, and his Speech contemptible, I think it reaſonable to refer theſe words to it.

Ver. 20. Ἀλλάξαι δὲ φωνῶ.] To temper my Voice to you as your Affairs require, lamenting the fall of ſome, and ſtriving to recover them, and commending the ſtedfaſtneſs of others in the Faith. k

Ver. 21. Τὸν νόμον οὐκ ἀκούετε, *Do not you hear the Law?*] i. e. Do not you, *Chriſtians*, to whom the *Law* and the *Prophets* are read every *Lord's* day, and which you have the liberty to read at all times, hear what the Law ſpeaks? Here, ſaith Mr. *Cl. it is to be noted, that St.* Paul *argues from ſome received Midraſch vulgarly known; for if that Allegory whereof he here ſpeaks, had not been before heard of, he would have had no reaſon to wonder that the Galatians had never collected any ſuch thing from the ſtory which he refers to.* l

Anſw. 1. To this I anſwer; That no ſuch Interpretation of this Paſſage was vulgarly known among the *Jews*, is apparent from the Silence of all the *Jewiſh Paraphraſts* upon the place, and of all thoſe *Interpreters* who have converſed moſt in the Writings of the *Jewiſh Rabbins*, and yet produce not the leaſt hint of any ſuch thing, nor can Mr. *Clerc* do it. It is true indeed that the *Jews* had this Canon, that *Proles ſequitur Matrem*, and ſo allowed that the Off-ſpring of a Bond-woman muſt be born in Bondage, the Off-ſpring of a Free-woman muſt be free, but it is not true that they ever deemed *Hagar* the Repreſentative of thoſe under the firſt, or *Legal* Covenant, and *Sarah* only of thoſe who were under the new, and *Goſpel* Covenant.

2*ly*, This ſuppoſed *Midraſch* is contrary to their known and avowed Principle, That *their Law was to be Eternal*, and ſo that there was no New Covenant to ſucceed for the aboliſhing of it, as is plain from the *Apoſtle's* diſpute

diſpute againſt them, both here, and in the Epiſtle to the *Romans*, and in that to the *Hebrews*. Moreover, doth not Mr. *Clerc* tell us in his *Annotations* on the former Chapter, that *the Law, and a perfect Pattern of Holineſs, was the ſame in the Opinion of the Jews?* and muſt this *perfect Pattern of Holineſs* here, in the Opinion of the ſame *Jews*, be only a *Covenant gendring to Bondage*, and repreſented by *Hagar* a Bond-woman?

3*ly*, The *Apoſtle* doth not wonder that the *Galatians* had collected no ſuch *Allegory* from the ſtory referred to, but only asks if they had not heard the words he doth thus *allegorically* expound to them. He proceeds thus:

Object. *Farther, Seeing this Interpretation could not be urged againſt thoſe who might deny that the Scripture ought to be ſo underſtood, and the Apoſtle doth not make uſe of his Authority to confirm it, it is evident, that he argues here from what was generally allowed, which kind of things it is not material ſhould be true, or well grounded, as long as they contain nothing prejudicial to true Piety, and are believed by thoſe againſt whom we diſpute. So that from St.* Paul's *uſing ſuch an Allegory againſt the Judaizing Galatians, it does not follow that we in this Age are bound to admit it as a Secret revealed from Heaven to the Apoſtle.*

Anſw. To this I anſwer, (1.) That it is too confidently ſaid that *the Apoſtle doth not make uſe of his Authority to confirm this Interpretation*, for is it not, *Paul an Apoſtle, not of Man, but of Jeſus Chriſt, and of God the Father*, Chap. 1. 1. who writes thus to the *Galatians?* and had not the *Apoſtles* from the Holy Ghoſt *the Word of Wiſdom, and of knowledge* to direct them in underſtanding the Myſteries of the Old Teſtament? Does he not declare they ſpake *the Wiſdom of God in a Myſtery?* 1 Cor. 2. 7. that Wiſdom *which God had revealed to them by his Spirit*, v. 10. that they had *received the Spirit which is of God, that they might know the things which are freely given us of God, which things they alſo ſpake not in the words which Man's wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*; See the Note on *v.* 12, 13. there. And is not this a ſufficient Confirmation of all which they declared they writ as the *Apoſtles of Jeſus Chriſt?*

2*ly*, I add, That it cannot reaſonably be ſaid *he argues here from what was generally allowed*, not only becauſe I have proved, that nothing of this nature either was, or could be allowed by the *Jews*, but alſo becauſe no one Inſtance can be produced where the *Apoſtle* uſeth any ſuch Argument *ad hominem*, or from their own miſtaken Principles, but where it is evident from his own words and declarations that he doth ſo. Had the *Apoſtle* ſaid, as he is forced in his *Paraphraſe* to make him ſpeak, *Theſe things uſe to be allegorically explained by the Jews, and may be interpreted ſo as to ſignifie what I a little before ſaid*; or as he begins his *Chriſtian Allegoriſt, We take you at your word, O Jews*: there might have been ſome probability in this phanſie, but the *Apoſtle* having not given us the leaſt hint of any thing of this Nature, it muſt paſs for mere *Romance*. And the other things he adds, can be no better than a Reflection on the *Authority*, and Writings of the *Apoſtles*; for *do you not hear the Law?* ſaith the *Apoſtle*: No, ſaith Mr. *Cl.* that they do not, yea, they cannot in this caſe, *it being not at all neceſſary that the words of Scripture ſhould have any ſuch allegorical Interpretation, as that which is ſuppoſed* (here) *to belong to them. Do you not hear the Law, For it is written?* ſaith the *Apoſtle*: What then ſaith Mr. *Cl.* you groſly impoſe upon us in theſe words, connecting them to the former by a γὰρ for, and ſaying gravely, *It is written*, when indeed you argue not from what is written, but from ſome Whimſeys of the Jews, perhaps neither *true*, nor *well grounded*. Theſe things *are an Allegory*, ſaith the *Apoſtle*; ſo you ſay, St *Paul*, quoth this *Critick*; but *if we throughly conſider it, we ſhall find that moſt that hath been ſaid by learned Men againſt this way of interpreting Scripture in the general, may be objected againſt this particular Allegory. Theſe are the two Teſtaments*, ſaith St. *Paul*; *You are very dogmatical St.* Paul, ſaith Mr. *Cl. but we of this Age are not bound to admit this as a Secret revealed from Heaven to you*; and by your good leave, *this Interpretation cannot be urged againſt thoſe who deny that the Scripture ought to be ſo underſtood.*

To conclude, What ſhall we ſay to the unbelieving *Jew* objecting thus from this Interpretation? 'Finding that your *Apoſtle* 'hath produced againſt us a weak Argu-'ment, falſe and ill-grounded, you pretend 'to help him out by ſaying, 'tis a *Jewiſh* '*Midraſh* vulgarly known: This we muſt 'take for an officious lie, till you can ſhew 'that either we, or our Fathers, or *Philo* 'the *Allegoriſt*, who ſpeaks of *Hagar* and '*Sarah* in a quite different way of *Allegory*, 'had any ſuch Sentiments. And if your *A-*'*poſtle* hath impoſed upon you here with 'ſuch ill-grounded Arguments and Interpre-'tations, without giving you the leaſt hint 'that he was arguing only from our Con-'ceſſions, how know you that he hath not 'often done the like in all his other Wri-'tings?

Ver. 23. Καὶ ὰ σὰρκα γεγέννη, *was born after the fleſh.*] i. e. By natural Generation, and the ſtrength of the Fleſh, before *Abraham*'s Body became dead, *Rom.* 4. 19. The other by virtue of the Promiſe made to him by God, when m

when *his Body* and *Sarah*'s Womb were both dead, *v.* 20. and only quickned by that Spirit which is the Power of God.

n Ver. 25. Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν, *for this Hagar is Mount Sinai in Arabia.*] i. e. She repreſents it (1.) in her Name; for הגר in the *Arabian* Language ſignifies a *Rock*, as Mount *Sinai* is called. (2.) By her Flight, ſhe flying twice into *Arabia* from her Miſtreſs, *Gen.*16.7. into the Wilderneſs of *Shur*, called by the Chaldee *Chagra*, there, and *Gen.* 25. 18. and after flying again into the ſame Wilderneſs. And (3.) by her Station, for there dwelt the Poſterity of *Iſmael*, called from her name *Hagarens*, as the *Oriental* Writers witneſs; See *Bochart. Georg. Sacr. l.*4.*c.*11.*p.*255.*cap.*27.*p.*312. and *Grotius* here.

o Ver. 26. Ἡ ἄνω Ἰερουσαλὴμ, *the Jeruſalem which is above.*] As the ſtate of the Church under the Goſpel is ſtiled by the *Evangeliſts*, *the Kingdom of Heaven*, ſo here the *Jeruſalem* which is from above, the Goſpel State, or New Kingdom being erected by the *Holy Ghoſt* ſent down from *Heaven*, and leading us to it, is ſtiled the *heavenly Jeruſalem.* Note alſo that the (e) *Jews* tell us, that *the inferiour Jeruſalem is a type of that which is above.*

Ver. 27. Note that the *Jews* themſelves interpret theſe words, cited from *Iſa.*54.1. of the times of the *Meſſiah. Midraſh ſhir Haſhirim ad Cant.*1.5.

Ver. 29. Ἐδίωκε, *perſecuted.*] St. *Jerom* here ſaith *Iſmael ſtruck Iſaac*, but the Text, *Gen.*21.9. ſaith only, that he mocked him. This Deriſion therefore muſt be reputed as a perſecuting him with the Tongue. p

Ver. 30. Οὐ κληρονομήσει, *ſhall not be Heir.*] Hence we may learn what that Perſecution mentioned *v.* 29. was, even a deriſion of *Iſaac*'s Pretenſions to be the Heir of *Abraham*, (So among the *Jews*, *Rabbi Salom* cited by *Cartwright* on *Gen.* 21. 9. and St. *Jerom* in his *Queſtions and Traditions upon Geneſis.*) even as the Carnal *Jews* contended with the believing *Gentiles*, that they muſt be the true Heirs of the Promiſe made to *Abraham*, who were his Seed according to the Fleſh. q

(e) *Voiſin de Lege* p.369.

(f) *R. Sal. nit*; *Iſmaelem cum Iſaaco de Hæreditate contendiſſe, dicentem, ego ſum primogenitus, & duplex Portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, ſive quod Idola ludo fecerit, ſive quod adverſum Iſaac quaſi majoris ætatis joco ſibi & ludo primogenita vendicaret.* Tom.ult.F.73.L.

CHAPTER V.

Verſe 1. STand faſt therefore in the liberty wherewith Chriſt hath made us [*Chriſtians*] free, and be not entangled again with the yoke of bondage [*to the Law*, Acts 15.10.]

2. Behold, I Paul ſay unto you [*Galatians*,] that if ye be circumciſed [*in order to your juſtification*,] Chriſt ſhall profit you nothing, [*Chap.*2. 1,3,4.]

a 3. For a I teſtifie again to every man that is circumciſed, that he is a debtor [*by virtue of that Circumciſion*,] to do the whole Law.

4. Chriſt is become of none effect to you, whoſoever of you are [*ſeeking to be*] juſtified by the Law, [*and not by faith in him only*,] ye are fallen from [*juſtification by*] Grace.

5. For we [*Chriſtians*] through the Spirit b [*which we have received*,] wait for b the hope of righteouſneſs by faith.

6. [*We expect it, I ſay, by that Faith which miniſters this Spirit, and not by Circumciſion*;] For in [*the Oeconomy of*] Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, [*as to our acceptance with God,* c *and our reward from him*,] but c faith which worketh by love.

7. Ye did run well, [*in the beginning of your Chriſtian race*,] who did hinder you that ye ſhould not [*continue to*] obey the truth?

8. This perſwaſion [*of the neceſſity of your being circumciſed, and obeying the Law of Moſes*,] cometh not of him, [i. e. *that God*] that calleth [Gr. *called*] you [*to the faith of Chriſt.*]

9. [*Nor ought this Circumciſion to ſeem a little thing to you, nor are theſe Judaizers to be diſregarded, becauſe they are few, for they are like to leaven; now ye know*] a little leaven leaveneth, [*and ſo corrupteth*] the whole lump; [See the Note on 1 *Cor.* 5. 6.]

10. [*But*] I have confidence in you through the Lord, that [*after conſideration of what I have written*,] you will be no otherwiſe minded [*than I exhort you to be*,] but he that troubleth you ſhall bear his judgment, [τὸ κρῖμα, *the condemnation due to him on that account*] whoſoever he be.

11. And [*whereas ſome of theſe Judaizers have ſuggeſted that*] I [*elſewhere preach up that Circumciſion I oppoſe in you*,] Brethren, [*you may learn the falſhood of that ſuggeſtion from my Sufferings, for*] d if I yet preach d Circumciſion, why do I yet ſuffer Perſecution [*from the Jews, ſince*] then is the offence [*they take at preaching*] of the Croſs ceaſed?

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e 12. e I would they were even cut off [*from the Communion of the Church*] that [*do thus*] trouble [*and unſettle*] you.

13. For, Brethren, ye have been called [*by Chriſtianity*] to liberty [*from the Jewiſh yoke,*] only [*be careful that ye*] uſe not [*your*]
f liberty f for an occaſion to the fleſh, but by love ſerve one another.

14. For all the [*Moral*] Law [*reſpecting our Neighbour*] is fulfilled in one word, even in this, Thou ſhalt love thy Neighbour as thy ſelf.

g 15. But g if you [*in contradiction to this Law,*] bite [*calumniate*] and devour one another, [*as the falſe Teachers did thoſe they ſeduced,* 2 Cor 11.12] take heed that ye be not [*in the iſſue*] conſumed one of another.

h 16. h This I ſay then [*to prevent theſe Miſcarriages,*] walk in the Spirit, [i. e. *according to the Motions of the Holy Spirit,* Rom. 8.1,2,9,12,13,14.] and ye ſhall not fulfil the luſts of the fleſh, [i. e. *theſe Carnal Motions,* v. 13. *and theſe uncharitable Contentions,* v. 15.]

17. For the fleſh [*indeed*] luſteth againſt the ſpirit, [*and ſo incites you to theſe things,*] and [*but*] the ſpirit [*luſteth*] againſt the fleſh, and theſe [*two Principles*] are contrary one to the other; ſo that ye [*who are led by the ſpirit,*] cannot do the things ye would [*according to the fleſh, nor ye who are led by the fleſh, the things that you would according to the ſpirit.*]

18. But if ye are led by the [*conduct of the holy*] Spirit, ye are not under the Law, [*and ſo ſin ſhall not have dominion over you,* Rom. 6. 14.]

19. i Now the works of the Fleſh are ma- i
nifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,

20. Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Hereſie,

21. Envyings, Murthers, Drunkenneſs, Revellings, and ſuch like; of the which I tell you before, as I have alſo told you in times paſt, that they who do ſuch things, ſhall not inherit the Kingdom of God.

22. But the fruit of the Spirit is Love, Joy, Peace, Long ſuffering, Gentleneſs, Goodneſs, Faith.

23. Meekneſs, Temperance; againſt ſuch
k there is no Law, [*that can condemn, or ren-* k
der them obnoxious to the wrath of God.]

24. And they that are Chriſt's have crucified the Fleſh, with the Affections and Luſts [*of it.*]

25. If [*then*] we [*pretend to*] live in [*and by*] the Spirit, let us alſo walk in the Spirit, [*according to the Motions, not of the Fleſh, but of the Spirit.*]

26. Let us not be deſirous of vain-
glory, [Gr. *vain-glorious,*] l provoking one l
another, envying one another.

Annotations on Chap. V.

a Verſe 3. Μαρτύρομαι πάλιν, *I teſtifie again.*] These words muſt not be thought to import that he had teſtified this before in this *Epiſtle*, and now did it again, there being nothing ſaid before of this matter, but thus, *I Paul ſay to you, that if ye be circumciſed Chriſt ſhall profit you nothing*; And again, *I teſtifie that you are debtors, by admitting this Circumciſion, to yield obedience to the whole Law of Moſes*: For as by Baptiſm we *Chriſtians* do oblige our ſelves to obſerve all the Inſtitutions of the *Chriſtian Faith*, ſo did the *Jews* by Circumciſion oblige themſelves to yield Obedience to the whole Law of *Moſes*. This the *Apoſtle* elſewhere intimates, by ſaying to the *Jew*, *Circumciſion verily profiteth if thou keep the Law*, Rom. 2.25. to which thou art obliged by it; and by objecting to them, who were ſo zealous for the Circumciſion of others, that they acted inſincerely in that Zeal, becauſe they themſelves did *not keep the Law*, Gal. 6.13. When any one became *a Proſelyte of* Juſtice, or turned from *Heatheniſm* to *Judaiſm*, they firſt inſtructed him in the Law of *Moſes*, and when he declared himſelf reſolved to obey it, then they circumciſed him, and ſo admitted him into the Congregation, and he became as one of them. For Circumciſion being the Sign by which they entred into Covenant with God when the *Moſaical* Law became the Covenant betwixt God, and the Seed of *Abraham*, that Circumciſion by which they entred into Covenant with him, muſt lay an Obligation on them to obſerve the Law of *Moſes*. And hence the *Judaizing Chriſtians*, who held that the Law of *Moſes* was an Everlaſting Covenant, thought that the believing *Gentiles* were to be dealt with as their *Proſelytes*, that is, unleſs they were circumciſed, and obſerved the Law, they could not be ſaved, *Acts* 15.1.

But ſtill it remains a great Enquiry, Whether the words contained in the ſecond, third, and fourth Verſes are to be taken generally, ſo as to exclude all believing *Jews* from any Benefit by *Chriſt*, or by the Covenant of Grace, who ſought for Juſtification by the Works of the Law? or whether they are to be reſtrained only to the believing *Gentiles*?

Now

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Now in anſwer to this Queſtion, let it be noted,

1. That it is not the being Circumciſed which is here ſaid to exclude from Grace and Salvation, but the being circumciſed *to obtain Juſtification and Salvation by it*, as is apparent from theſe words, *Chriſt is become of none effect to you, whoſoever of you are juſtified by the Law.* Had the bare uſe of Circumciſion rendred *Chriſt* unprofitable to the *Jew* and *Gentile*, or put them under the Curſe of the *Law*, St. *Paul* would not have circumciſed *Timothy*, nor have owned the believing *Jews* as *Chriſtian Brethren*, who were ſtill zealous for the Law.

2*ly*, Obſerve that the Law of *Moſes* being given to the *Jews*, and ſome of its Precepts being ſtiled *Everlaſting Covenants*, and *Commandments*, and they having all engaged to obſerve it, might think themſelves obliged ſtill to be circumciſed, and obſerve the Law by virtue of God's Precept, till it was more ſolemnly by God declared to be abrogated, though they expected not to be juſtified by it; for ſo we find it was with the believing *Jews*, they all continued *zealous of the Law*, Acts 21.20. and thought all *Jews* obliged to obſerve it, *v.* 24. but then they thought to be ſaved, not by the Law, *but by the Grace of our Lord Jeſus Chriſt*, Acts 15.11. as the believing *Gentiles* were, and they *believed in Chriſt*, that they *might be juſtified by faith in Chriſt, and not by the Works of the Law*, Gal. 2. 16. But now the *Gentiles* being not under the Obligation of the Law of *Moſes*, they having firſt believed in Chriſt, and received upon that Faith, the *Holy Ghoſt*, they could not afterwards ſubmit to the obſervance of the Law, but by ſo doing, they muſt teſtifie they thought not Faith in Chriſt ſufficient to Juſtification, or Acceptance with God, without the obſervation of the Law, and therefore muſt ſubmit to it for theſe ends, and ſo muſt in effect deny that Faith in Chriſt would juſtifie them; or that the Giving of the Holy Ghoſt was a ſufficient Evidence of their Acceptance with God, which was a tempting, or diſtruſting of God, after ſo full a demonſtration of his Grace, and Favour of them, *Acts* 15. 8, 9, 10.

I therefore think theſe words concern as well thoſe *Jews* as *Gentiles*, who ſought for Juſtification ſtill not by their Faith in *Chriſt*, but through the Works of the Law, *Rom.*9.31,32. and held Circumciſion neceſſary to all, not by way of Precept only, but *as a neceſſary means of Salvation*; for by theſe things, ſaith the *Apoſtle*, they in effect declared that *Chriſt was dead in vain*, and *fruſtrated the Grace of Chriſt*, Gal.2.21. and ſo fell from it. Nor is it eaſie to perceive how they ſhould have Juſtification and Salvation from him, from whom, after the Revelation of him, they did not expect it, or have Faith in him to Juſtification, by whom they thought not that they ſhould be juſtified.

Ver. 5. Ἐλπίδα δικαιοσύνης, *the hope of Righteouſneſs.*] Or Juſtification, *i. e.* the hope of Glory, the conſequent of our Juſtification; for *being juſtified by faith we have peace with God, and rejoyce in hope of the glory of God:* Tis through this Spirit that we wait for, and expect this glory, for he is the *pledge* and *earneſt* of it, *by him we are ſealed up to the day of Redemption, and wrought up to the expectation of it*, and therefore are not aſhamed of our hope, *becauſe the love of God is ſhed abroad into our hearts by the Spirit that he hath given us*; and thus do we, *who have the firſt fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the Sons of God*, Rom.8.21,23. b

*Rom.*5. 1,2. *Eph.*1.14.2 *Cor.* 1.22. *Eph.*4.33. 2 *Cor.*5.5. *Rom.* 5. 5.

Ver. 6. Πίστις δι' ἀγάπης ἐνεργουμένη, *faith working by love.*] There be great Diſputes about, and divers Interpretations of theſe words, which I think may be rendred, Faith working, or made active by love, or excited to perform our Duty to God, and to our Neighbour for his ſake, by that love which we bear to him, or from Conſiderations of his great love to us, according to thoſe words of the *Apoſtle*, *the love of Chriſt conſtraineth us*, 2 Cor.5.14. And here, *the life I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal.2.20. c

Ver. 11. Εἰ περιτομὴν ἔτι κηρύσσω, *If I yet preach Circumciſion*] All the *Greek Interpreters* ſay this Verſe returns an Anſwer to the Suggeſtions of the Patrons of the *Law, viz.* That (a) *he was an Hypocrite, in ſome places preaching up Circumciſion, in others not.* See the Note on *Chap.*3.4. d

Ver. 12. Ὄφελον καὶ ἀποκόψονται, *I wiſh they were even cut off.*] The Interpretation of all *the Greek Fathers*, and of St. *Ambroſe*, *Auſtin*, and *Jerom* on this place is this, *Utinam non ſolum circumcidantur, ſed etiam abſcindantur*, I wiſh not only they were circumciſed, but even made like the *Prieſts of the Mother of the Gods*, worſhipped formerly by you of *Galatia*, who had that Member cut off. But if this Interpretation ſeem too light to be affixed to the words of the *Apoſtle*, I rather chuſe to interpret them as a wiſh, that they were cut off from the Communion of the Church, becauſe this e

(a) Ὑποκείτης ἐστιν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ ἰ. Theodoret.

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ſeems agreeable to a like paſſage, 1 *Cor.* 5. 6,7. where having ſaid, as here, *a little leaven leavens the whole lump*, he adds, *purge out therefore the old leaven*, i.e. *put away from your ſelves the wicked Perſon*, which he himſelf here would not do alone, becauſe he ſaw his Authority among them was impaired, and he feared this rather might exaſperate, than cure their Diſtemper. See Note on 2 *Cor.* 10. 16. That ὄφελον is ſometimes joined with an *Aoriſt*, and ſometimes with an *Imperfect* of the Indicative Mood, we learn from theſe Examples, ὄφελον ἐν ᾅδῃ μὲ ἐφύλαξας, *I wiſh thou wouldſt hide me in the grave*, Job 14.13. ὄφελον γὲ ἐβασιλεύσατε, *I wiſh you did reign*, 1 Cor. 4.8.

f Ver. 13. Εἰς ἀφορμὴν τῇ σαρκὶ, *for an occaſion to the fleſh.*] This is done, (1.) by a Carnal uſe of it to gratifie the motions of the Fleſh, as they who *turned the grace of God into laſciviouſneſs*; and thought they might ſin more freely, *becauſe they were not under the Law, but under Grace*, Rom. 6. 1, 15. Or, (2.) by an uncharitable uſe of it, to the Scandal of their weak Brethren, or the Contempt of thoſe who did not fully underſtand their Liberty, or by contending with, or biting one another, *v.* 16. which was an Evidence that they were Carnal, 1 *Cor.* 3.3. Or laſtly, by refuſing Obedience to their Maſters, (See Note on 1 *Tim.* 6.1,2.) and Subjection to Superiors; See Note on 1 *Pet.* 2. 16. the Remedy of which Diſtempers is true *Chriſtian* Love; for (b) *he that loves ſincerely, will not refuſe to ſerve him whom he loves.*

g Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *if ye bite*, &c.] *Theodoret* here notes, That the Contentions and Quarrels which aroſe betwixt them that ſtood firm, and thoſe who warped to the Legal Obſervances, gave occaſion to theſe words: And as I have obſerved, that the Zeal of the *Jews* would not ſuffer an uncircumciſed Perſon to live among them, ſo might it be alſo with theſe zealous *Judaizers.*

h Ver. 16, 17. Note that I have interpreted theſe Verſes, as moſt *Commentators* do, but I conceive they may be beſt interpreted from *Romans* 7. thus:

Ver. 16. *But this I ſay* [to take you off from this Bondage to the Law,] *walk in the Spirit*, [in newneſs of the Spirit, and not in the oldneſs of the Letter, *Rom.* 7. 6.] *and ye ſhall not fulfil the luſts of the Fleſh*, [i. e. the Motions of the Fleſh ſhall not have Dominion over you, and bring you captive to the Law of Sin, as it doth in them, becauſe ye are not under the Law, but under Grace, *Rom.* 6.14.]

Ver. 17. *For* [in them] *the fleſh luſteth againſt the ſpirit*, [or the inward man not renewed, *v.* 23, 25.] *and the ſpirit luſteth againſt the fleſh*, [v. 19—22.] *and theſe two are contrary; ſo that ye* [who are under the Law, and walk not in newneſs of ſpirit,] *cannot do the things that ye would*; [for the good that ye would ye do not, *v.* 19.]

Ver. 19. Τὰ ἔργα τῆ σαρκὸς, *the works of the fleſh.*] That ſome of theſe may very properly be called Works of the Fleſh, cannot be doubted; but ſeeing ſome of theſe Sins ſeem chiefly to conſiſt in Errors of the Mind, as *Hereſie* and *Idolatry*, and others of them to derive from evil diſpoſitions of the Spirit, as Envy, Malice, Witchcraft, it ſeems not eaſie to perceive with what propriety they are here called Works of the Fleſh. But i

1. That *Striſe*, *Contentions*, *bitter Zeal*, are indeed Works of the Fleſh, we may diſcern from a Reflection on the uſual Objects of them; for we do not uſe to contend with, or envy Men on the account of things truly Spiritual, becauſe they bring forth the Fruits of the Spirit, or have the Pleaſures of an upright Conſcience; but our Contentions generally are about Worldly, Carnal Things, the Pleaſures, Honours, or Enjoyments of the preſent World: For *whence come Zeal and Envy*, ſaith St. *James*, *come they not from your luſts which are in your Members?* James 4.1,2.

Moreover, *Murther* and *Witchcrafts*, or φαρμακεῖαι, as that word imports, thoſe poiſonous Ingredients which are uſed to deſtroy Humane Life, are the Fruits of Hatred, Envy, Malice, and ſo muſt have their riſe from the ſame Senſual Luſts.

The *Idolatry* of the *Heathens*, not only as it was attended with Revellings and Uncleanneſs, but as it repreſented God to Corporeal Eyes in *Images*, and brought him down unto the Senſes, may well be deemed a Senſual Crime.

And laſtly, *Hereſie*, according to the *Scripture* Notion, being not a pure miſtake of Judgment, but an eſpouſing a falſe Doctrine out of Diſguſt, Pride, or Envy, or from worldly Principles, or to avoid Perſecution or Trouble in the Fleſh, may well be ranked among Carnal Luſts. Hence are ſuch men ſaid, *not to ſerve God, but their own belly*, Rom. 16.17,18. *to teach what they ought not for filthy lucres ſake*, Tit. 1.11. to account *Gain* for *Godlineſs*, 1 Tim. 6.5. and *through Covetouſneſs, with feigned words, to make merchandize of others*, 2 Pet. 2.3. And therefore the *Apoſtle* doth not adviſe us to convince, but only to admoniſh, and reject the *Heretick*, as knowing that *he ſins, being convinced of his own Conſcience.* See Note on *Tit.* 3.10.

(b) Ὁ γὰρ εἰλικρινῶς ἀγαπῶν, οὐδὲ δύναται παραίνεσιν παρασῆται τὸ φιλουμένῳ. Theophylact.

Ver.

k Ver. 23. Οὐκ ἔστι νόμος, *there is no Law.*] The Expoſition of thoſe who ſay *ſuch Perſons had no Law*, is not to be approved, becauſe it ſuits not with the words κατὰ τούτων *againſt ſuch there is no law.* Moreover, the Law of Liberty they are under, was given to oblige them to the practice of theſe Virtues, and ſo was needful to the end.

l Ver. 26. Ἀλλήλους προκαλούμενοι, *provoking one another*, &c.] *Theodoret* here obſerves, that they who ſtood firm in the Faith, and ſo enjoyed their Spiritual Gifts, might be apt to contemn, and glory over the Weak on that account, and others might envy their Gifts; and this ſhews the ſeaſonableneſs of this Exhortation, and Connects theſe words with the beginning of the following Chapter, where the *Apoſtle* condemns them who had high Thoughts of themſelves, and upon that account were apt to overlook, and to neglect their fallen Brother.

CHAPTER VI.

Verſe 1. BRethren, if any man be overtaken with a a fault, b you that are ſpiritual, [*endowed with thoſe Spiritual Gifts which enable you for the Publick Miniſtrations in the Church,*] reſtore ſuch a one c in the ſpirit of meekneſs [*to a right underſtanding of his duty, and a ſuitable practice,*] d conſidering thy ſelf, d leſt thou alſo be tempted, [*and ſo fall as he did.*]

2. Bear ye one anothers burthens, [*infirmities in Judgment or in Manners,*] and ſo fulfil the Law of Chriſt, [*which requires you by love to ſerve one another*, Chap. 5. 13.].

e 3. e For if a man think himſelf to be ſomething, when [*wanting Charity*, 1 Cor. 13. 2, 3.] he is nothing, he deceiveth himſelf.

f 4. But [*to avoid this deceit*] f let every man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not [*only*] in [*comparing himſelf with*] another.

g 5. For every man ſhall bear g his own burthen.

[*The Apoſtle having thus inſtructed their Teachers, or Spiritual Men, not to deſpiſe, or under-value their Chriſtian Brethren, proceeds now to inſtruct theſe Brethren how to behave themſelves towards their Teachers; ſaying,*]

6. Let him that is taught in the word, h communicate to him that teacheth in all good things [*he ſtands in need of, as God's bleſſing may enable him.*]

7. Be not deceived [*by your falſe Teachers;*] God is not mocked, for whatſoever a man ſoweth, [*of*] that [*kind*] ſhall he alſo reap.

8. For he that ſoweth to the fleſh, [*by denying the works of the fleſh*, Chap. 5. 20, 21.] ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, [*by bringing forth the fruits of the ſpirit, mentioned* v. 22, 23. ſhall of the ſpirit, [*raiſing him up to it*, Rom. 8. 11.] reap life everlaſting.

9. And [*but then*] let us not be weary of well-doing, [*or of exerciſing theſe fruits of*] i *the ſpirit,*] for i in due ſeaſon we ſhall reap [*the rewards of them*] if we faint not, [*but hold out unto the end.*]

10. As we have therefore opportunity [*and ability,*] let us do good [*and charitable offices*] to all men, eſpecially to them who are of the houſhold of faith.

11. k Ye ſee how large a Letter I have k written unto you with my own hand.

12. As many as deſire to make a fair ſhew in [*things concerning*] the fleſh, [*endeavouring to gratifie men, and avoid their diſpleaſure,*] they [*would*] conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution [*from their hands*] l for the Croſs l of Chriſt.

13. [*I ſay, 'tis upon this account, and not out of regard to the Law, that they ſo zealouſly plead for Circumciſion, and the Obſervation of it;*] m for neither do they themm- ſelves who are circumciſed, keep the Law, but deſire to have you circumciſed, n that n they may glory in your fleſh.

14. But [*whatſoever they may glory in,*] God forbid that I ſhould glory, ſave in the [*knowledge, and in the profeſſion of the*] Croſs of our Lord Jeſus Chriſt, by whom the world is crucified to me, and I unto the world, [*Chap. 2. 20. as being dead to ſin*, Rom. 6. 3, 4. *to the fleſh*, Gal. 5 24. *to the Law by the Body of Chriſt, and ſeparated from the World to live unto God.*]

15. For in [*the Oeconomy of*] Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new Creature, [*one dead to ſin, the fleſh, and the world, but living unto God.*]

16. And as many as walk according to this Rule, [*being chiefly concerned that the new Creature may be formed in them,*] Peace [*ſhall*] be upon them, and Mercy, and upon the Iſrael [*not of the Fleſh, but*] of God.

17. From henceforth let no man trouble me [*with their Contentions againſt my Office, becauſe I renounce Circumciſion, and my Legal Righteouſneſs,*] for I bear in my body the marks of [*a Servant, not of the Law, but of*] the Lord Jeſus, [*theſe wounds and ſtripes which teſtifie me to be a faithful*

Servant

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Servant of that Jeſus for whoſe ſake I ſuffer them.

18. Brethren, the Grace, [*Favour and Good-will*] of our Lord Chriſt Jeſus be o with your Spirit, Amen. o

Annotations on Chap. VI.

a Verſe 3. Παραπτώμαλι, *with a fault.*] They ſeem not well to have conſidered the uſe of this word *in Scripture*, who ſay it is *Lapſus hominis ex improviſo impingentis*, a fault committed unawares, or for want of circumſpection, ſince the *Apoſtle* applies it to all the ſins of the *Heathen* world, ſtyling them νεκροὶ ἐν τοῖς παραπτώμασι, *dead in treſpaſſes*, Eph. 2.1,5. Coloſſ. 2.13. and to all the ſins forgiven us through Faith in Chriſt, *Rom.* 4.25. & 5.16. 2 *Cor.* 5.19. *Eph.* 1.7. the word προλημφθῇ ſeems rather to import ſuch a ſurprize.

b Ibid. Ὑμεῖς οἱ πνευματικοὶ, *you that are ſpiritual.*] I have noted on 1 *Cor.* 14.32. that in the beginnings of *Chriſtianity*, when Churches were firſt converted, they had for a time no ſettled *Church Governours*, but all their Church Offices were performed by Men who had Spiritual Gifts, and by them are ſaid to *Propheſie* in the Church to their *Edification*, *Exhortation*, and *Comfort*, v. 2. So I conceive it was when St. *Paul* writ to the *Galatians*, for here is no direction of this Epiſtle to any ſtated Church Governours, no Salutation of any in the cloſe, no Charge againſt any for ſuffering theſe great Miſcarriages in the *Church*; No Exhortation to them to take heed of their Miniſtry, and to oppoſe themſelves to theſe *Deceivers*; and then the Spiritual Men here mentioned, muſt be the *Prophets* who then performed all Spiritual Offices among them.

c Ibid. Ἐν πνεύματι πραΰτητος, *in the ſpirit of meekneſs.*] 2 Tim. 2. 24. That ſo they may not provoke them to fly off to *Judaiſm*, Chap. 5.26. whom they ſhould reſtore to a right underſtanding of their *Chriſtian* Liberty, and to a freedom from that yoke of Bondage.

d Ibid. Μὴ καὶ σὺ πειρασθῇς, *leſt thou alſo be tempted.*] i. e. Leſt thou fall by Temptation; for to ſtand firm againſt Temptation, when it aſſaults us, is not a proper conſideration to engage us to pity thoſe that fall by it. This is the import of the word, when we are taught to pray, that we enter not into Temptation, *Matth.* 6. 13. when the *Apoſtle* bids the married Perſons live together, that *Satan tempt them not for their incontinence*, 1 Cor. 7.5. when he is ſolicitous for the *Theſſalonians*, *leſt the Tempter ſhould have tempted them, and rendred his labours vain*, 1 Theſſ. 3. 3. and when S. *James* ſaith, *Every man is tempted when he is led away by his own luſts*, James 1.14.

e Ver. 3 Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, *if a man thinks himſelf ſomething, being nothing,*] Of himſelf, but *by the grace of God being what he is*, 1 Cor. 15.10. 2 Cor. 12.11. So ſome truly, but not ſo pertinently to the ſcope of the Text; ſay others, *Being nothing in the ſight of God*; who regards him not for his Knowledge but his Charity, 1 *Cor.* 13.2, 3. *i. e.* If upon this account he overlooks, and deſpiſeth his weak offending Brother, not ſympathiſing with him, *v.* 2. or endeavouring to reſtore him, *v.* 1. but rather glorying in this, that he is a ſtrong *Chriſtian*, in compariſon of others, he is then nothing in the ſight of God.

f Ver. 4. Δοκιμαζέτω ἕκαστος, *let every man prove.*] i. e. Let him approve his actions to God, and his own Conſcience, and then he may take comfort ſimply in himſelf, that he is a Good Man, and not in this only, that he is better than others. So the word ſignifies, *Rom.* 1. 28. οὐκ ἐδοκίμασαν *they approved not* of God, *Rom.* 2. 18. Δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 12.2. *Be transformed by the renewing of your mind*, εἰς τὸ δοκιμάζειν, *that you may approve the good, and acceptable, and perfect*, will of God. And *Chap.* 14. 22. *Happy is the man who doth not condemn*, or act againſt his Conſcience, ἐν ᾧ δοκιμάζει, *in that which by his actions he approves of.* See *Eph.* 5.10. *Philip.* 1.10. 1 *Theſſ.* 2.4. 1 *Tim.* 3. 10. and Note on 1 *Cor.* 11.28.

g Ver. 5. Τὸ ἴδιον φορτίον, *his own Burthen.*] i. e. This every man is concerned to do, *viz.* to make his own work good, and approved in the ſight of God; for another man's greater ſins, will not excuſe thee from bearing the burthen of thy own.

h Ver. 6. Κοινωνείτω, *let him communicate.*] This he elſewhere ſtiles *Communication*, εἰς λόγον δόσεως καὶ λήψεως, *by giving their good things*, and *receiving* his good inſtructions, *Philip.* 4.15. by *ſowing ſpirituals*, and *reaping* of them *carnal* things, 1 *Cor.* 9.11. And if this was their duty towards ſuch *Teachers* as had no need of Books or Study to fit themſelves for the work, they being enabled for it by the immediate Aſſiſtance and Gifts of the *Holy Ghoſt*, how much more towards them who ſpend much time and money to fit themſelves for that work, and muſt be ſtill employed in ſtudying and reading to make themſelves ſuch *Workmen as need not to be aſhamed?*

The following words, *v.* 7. are by moſt *Interpreters* referr'd to the ſame ſubject thus, Make

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Make no vain Excuſes in this caſe, God will not be mocked with falſe Pretences. But I rather think the *Apoſtle* proceeds to a new general Exhortation againſt the Carnal Doctrines of their *Deceivers*, *the hidden things of Diſhoneſty* which he charges them with, 2 *Cor.*4.2. & 7.1,2. & 12.21. whoſe *Exhortation* was attended with *Uncleanneſs*, 1 Theſſ. 2. 3. See Note on 2 *Cor.*4.2. Againſt which Doctrines this is his uſual Preface, *Let no man deceive you with vain words*, Eph. 5. 6. 1 Cor.6.9. James 1.16.

i Ver.9. Καιρῷ ἰδίῳ, *in due ſeaſon.*] i.e.In the proper time of Recompence; for the incouragement Chriſt gives unto the Works of Charity is this, *Thou ſhalt be recompenſed at the reſurrection of the juſt*, Luke 14. 14.

k Ver. 11. Ἴδετε πηλίκοις γράμμασιν ἔγραψα τῇ ἐμῇ χειρί, *See how large a letter I have written to you with my own hand.*] It is true that γράμματα ſometimes ſignifies *Epiſtles*, as when the *Jews* ſay to *Paul* ὅτε γράμματα περὶ σοῦ ἐδεξάμεθα, *we have received no Letters concerning thee*, Acts 28. 21. but then it is alſo true that St. *Paul* elſewhere uſes ſeventeen times the word ἐπιστολαὶ, but never the word γράμματα, when he ſpeaks of his *Epiſtles*. Though therefore it be true that St. *Paul* wrote his other Epiſtles by an *Amanuenſis*, Rom.16.22. adding only in the cloſe of them the Salutation with his own hand, as an Indication that he indited the *Epiſtle*, ſee Note on 2 *Theſſ.* 3. 17. whereas this whole *Epiſtle* was written with his own hand for their greater Aſſurance, and as a Teſtimony of his great Affection and Concernment for them, yet πηλίκα γράμματα what kind of Letters may not refer to that, but as the *Greek Scholiaſt* conceives, to the largeneſs or inelegancy of the Characters in which it was written, this accurateneſs in writing, or forming the Greek Characters being the moſt probable account why all his other Epiſtles were written by another hand.

Ver.12.Τῷ σταυρῷ, &c. *for the Croſs of Chriſt.*] l I have ſhewed, Note on *Chap.*5.11. that this was the great ſtumbling block of the *Jews*, partly becauſe their Law pronounced a Curſe on thoſe that *hanged on a Tree*; See Note on 1 *Cor.* 1. 23. partly becauſe the Croſs, and Sufferings of Chriſt on it, was the Foundation of the Doctrine of Juſtification by Faith in his Blood, of the Ceſſation of the Ceremonial Law, and the Removal of the Partition *Wall* betwixt the *Jew* and *Gentile*, Col. 2.14,16. on which account chiefly they were ſcandalized at it, and perſecuted thoſe who thought that this was the Reſult of our Lord's Death, and Sufferings.

Ver. 13. Οὐδὲ γὰρ οἱ περιτεμνόμενοι φυλάσσουσιν, *for neither do they keep the Law.*] m This was unqueſtionably true of theſe *Judaizing Chriſtians*: For how, ſaith *Theodoret*, could they in *Galatia* regularly obſerve the *Jewiſh* Feaſts, or offer Sacrifice, or cleanſe themſelves from their Defilements, by touching any thing that was unclean?

Ibid. Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, *that they might glory in your fleſh.*] i. e. Might boaſt of this among the *Jews*, that they promoted Circumciſion even among the *Gentiles*, and by that pretence might avoid Perſecution from them. n

Ver. 18. Μετὰ τοῦ πνεύματος ὑμῶν, *with your ſpirit.*] That is, *with you*; for in *other Epiſtles* it is μετ' ὑμῶν, *with you*, 1 Cor. 16. 23. Col.4.18. 1 Theſſ.5. 28. or μετὰ πάντων ὑμῶν, *with you all*, Rom.16.24. 2 Cor.13.13. Philip. 4.23. 2 Theſſ.3.18. Tit.3.15. Heb.13.25. o

THE

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THE PREFACE TO THE Epistle of *PAUL* the Apostle TO THE EPHESIANS.

§ 1. THAT *this Epistle to the* Ephesians *was indeed written by St.* Paul, *and directed to them, and not to any other Church, we cannot doubt, if we believe either the* Epistle, *or St.* Paul *himself.* For

1. *It begins thus*, Paul an Apostle (*writeth these things*) to the Saints that are at Ephesus. *And in this Reading all the Versions and all the Manuscripts agree.*

2. *In the Close of this* Epistle *he speaks thus to them*, That you may know my Affairs, and how I do, Tychicus a beloved Brother, and faithful Minister in the Lord, shall make known to you all things, whom I have sent unto you, *Chap.* 6. 21, 22. *And in the second Epistle to* Timothy, *he saith*, Tychicus have I sent to Ephesus, 2 *Tim.* 4. 12.

Moreover, *all* Antiquity *agrees in this, that this* Epistle *was written by St.* Paul: (a) Ignatius *is express for it in his Epistle to the* Ephesians. (b) Irenæus, Clemens *of* Alexandria, (c) Tertullian, *and* (d) Origen *in divers places of their Works. We learn indeed from the Argument of this Epistle in* Oecumenius, *and more fully from* (e) Theodoret, *that some of the* Ancients *thought this Epistle was writ by St.* Paul *before he had seen the* Ephesians, *or at least before his three years converse with them: But not any of the* Ancients, *excepting* Marcion, *ever thought that this Epistle was not written, among other Churches, to that of* Ephesus, *but of* Laodicea; *and therefore* (f) Tertullian *takes notice of it, as a thing proper to those* Hereticks; *though indeed both might be true; for this* Epistle *being writ, not only to the Saints at* Ephesus, *but also* to the Faithful in Christ Jesus, *might be writ also to the* Colossians, *the* Laodiceans, *and others, who had not seen his Face,* Colos. 2. 1. *See Note on* Colos. 4. 16. *And this Observation gives a sufficient Answer to the Arguments, from* Chap. 1. 15. chap. 3. 2. *from which some have conjectured, that this* Epistle *could not be writ to them after St.* Paul *had staid* Three *years in* Asia, *though they more fully are considered in their respective places.*

§ 2. *That this* Epistle *was written when*

(a) Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν. Ep. ad Eph. § 12.

(b) *Apostolus Ephesiis ait*, Lib. 5. c. 8, 14. *Quemadmodum Beatus Apostolus in ea quæ est ad Ephesios Epistolâ*, c. 2. *Paulus* l. 1. p. 16. A. p. 37. A. D. l. 3. c. 20. *Apostolus Paulus*, l. 4. c. 55.

(c) *Percurre Ecclesias Apostolicas—apud quas ipsæ adhuc Authenticæ literæ eorum recitantur—si potes in Asiam tendere habes Ephesum.* De præscript. c. 36.

(d) Ὁ Ἀπόστολος Ἐφεσίοις γράφων. Clem. Alex. pædag. l. 1. c. 5. p. 88. C. Paulus Strom. l. 3. p. 466. Φησὶ δὴ ὁ τοῦ Ἰησοῦ Ἀπόστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστίν. Orig. adv. Cels. l. 4. p. 197. & p. 211.

(e) Τὸν θειότατον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθεαμένον, ἢ Ἐπιστολῇ πρὸς αὐτοὺς γεγραφέναι.

(f) *In Epistolâ quam nos ad Ephesios præscriptam habemus, Hæretici vero ad Laodicenos.* Adv. Marc. l. 5. c. 11.

St.

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St. Paul *was Priſoner at* Rome, *is evident from* Chap. 3. 1. *where he is ſtiled,* Paul the Priſoner of Jeſus Chriſt; *and* Chap. 4. 1. *a* Priſoner in the Lord. *Now it muſt be at ſooneſt in the Third year of* Nero *that he was ſent Priſoner to* Rome: *For* Felix *was made* Procurator *of* Judea *by* Nero *in his Firſt year, ſaith* (g) Joſephus; *and after Two years, he left* Paul *Priſoner at* Cæſarea, *Acts* 24. 27. Portius Feſtus *ſucceeds him, and after ſome time hears him twice at* Cæſarea, *and ſends him afterwards to* Rome, *which interval if we conſider how long it was e're he reached* Rome, *may very well be ſuppoſed to take up another year. He therefore could not write this Epiſtle till the Fourth or Fifth of* Nero. *He did not write it, ſaith Biſhop* Pearſon, *till the Eighth of* Nero, *A.D.* 62.

§ 3. *That this Epiſtle was writ againſt* Simon Magus *and his Followers, as* Eſthius *hints, none of the* Ancients *ſay. More probable is the Conjecture of* Grotius, *That the* Apoſtle *rather deſign'd by it to arm them againſt the Doctrines of the* Philoſophers, *and of thoſe* Jews *who endeavoured to bring them to the obſervation of their Rites; for that there were then many* Jews *at* Epheſus, *and throughout* Aſia, *we learn both from the* Acts *of the* Apoſtles, *which inform us that* Paul *being at* Epheſus, entred into a Synagogue of the Jews, *Acts* 18. 19. *& 19.* 8, 9, 10. *and diſcourſed with them, till by their perverſneſs he was forced to ſeparate from them; and that by his preaching,* all that were in Aſia heard the Word of the Lord, both Jews and Greeks. *As alſo from* (h) Philo, *who informs us that the* Jews inhabited the moſt and beſt Cities in the Provinces and Iſlands both of *Europe* and *Aſia. And that theſe* Jews *were diſturbers of the* Churches *of* Aſia, *and of* Epheſus *in particular, and ſticklers to introduce a mixture of* Judaiſm *with* Chriſtianity, *we learn from both the* Epiſtles *to St.* Timothy. *Againſt their Doctrine of the Neceſſity of the Obſervance of the Law of* Moſes *to Juſtification and Salvation, he ſeemeth to oppoſe theſe words,* By Grace ye are ſaved, not of Works, leſt any man ſhould boaſt, *Chap.* 2. 8, 9. *which manifeſtly anſwer to his Diſcourſe upon that Subject,* Rom. 3. *where he aſſerts, that* we are juſtified freely by his Grace, *v.* 24. and not by the Works of the Law, *v.* 20. *and that all* boaſting is excluded, not by the Law of Works, but of Faith (i). *Againſt that other Notion of theirs depending on the former, That the* Gentiles *ſhould be admitted into the Church only as* Proſelytes, *and not aſſumed to the ſame Privileges with the* Jews, *he declares himſelf more largely* Chap. 2. *from* v. 12. *to the* 20*th.* Chap. 3. 6——10.

(g) Εἰς ὃ τὰ λοιπὰ Ἰουδαίαν φύλακα καθίστησιν ἐπίτροπον. De Bello Jud. l. 2. c. 22. Τῷ αὐτῷ τὰ Νέρωνος ἀρχῆς ἔτει. Antiq. l. 20. c. 5. vel 11. p. 694. F.

(h) Ἰουδαίους γὰρ χώρα μία διὰ πολυανθρωπείαν ἀ χαίρει, ἧς αἰτίας ἕνεκα τὰς πλείστας, καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, καὶ ἐπὶ τὰ νήσους, καὶ ἠπείρους ἐνῴκισεν. In Flaccum p. 752. & Leg. ad Cajum. p. 798. C.

(i) See alſo the Note on Chap. 3. 15, 16.

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A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle to the *EPHESIANS.*

CHAPTER I.

Verſe 1. PAUL an Apoſtle of Jeſus Chriſt, by the will of God,
a [*calling me to that Office,*] a to the Saints
b that are at Epheſus, b and [*that is*] to the faithful in Chriſt Jeſus [*throughout all Aſia.*]
c 2. c Grace be [*given*] to you, and Peace from God our Father, and [*from*] the Lord Jeſus Chriſt.

3. Bleſſed be [*that*] God and [*who is*] the Father of our Lord Jeſus Chriſt, who hath
d bleſſed us with d all ſpiritual bleſſings in heavenly places [*or things,*] in [*and through*] Chriſt.
e 4. According as he hath e choſen us [*Gentiles,* Chap. 3. 6.] in him before the foundation of the World, [Chap. 3. 11. *deſigning*] that we [*thus choſen*] ſhould be holy, and without blame before him in love, [*by virtue of our faith in Chriſt, and love to one another,* Chap. 3.17. Gal.5.6.]

5. Having predeſtinated [*or fore-appointed*]
f us to the f adoption of Children by [*through*] Jeſus Chriſt unto himſelf, [Gr. εἰς ὑοθεσίαν εἰς αὐτὸν, *unto the adoption of Sons to him through Chriſt Jeſus, we being all the Sons of God, through Faith in Chriſt Jeſus,* Gal. 3. 26. John 1.12.] according to the good pleaſure of his will.

6. [*And this he hath done*] To the praiſe of the glory of his grace, wherein he hath made us accepted, [*or, with which he hath favoured us,* ἐχαρίτωσεν ἡμᾶς] in [*and through*] the beloved.

g 7. In whom we have g redemption [*from the Curſe of the Law,* Gal.3.13. *and from the condemnation due to us for ſin,* Rom.3.24,25.] through his blood, [*the Blood of Atonement ſhed for*] the forgiveneſs of ſins, according to the riches of his grace.

8. Wherein [*or in which diſpenſation*] he hath abounded to us in h all wiſdom, and h
prudence.

9. Having made known to us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf, [viz. *his ſecret purpoſe to chuſe us Gentiles to be fellow-heirs of the ſame body,* Chap. 3.6.]

10. That [*ſo*] in the diſpenſation [*which was to be accompliſhed by ſending of Chriſt*] in the fulneſs of time, he might i gather i
together in one all things in Chriſt, both which are in Heaven, and which are in Earth, even in him.

11. In whom alſo we [*believing Jews*] have k obtained an Inheritance, [*or, are be-* k
come his Portion,] being predeſtinated [*or fore-ordained to it,*] according to the purpoſe of him who worketh all things after the counſel of his own will.

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt, [*the glorious gifts he hath beſtowed upon us, and the eminent graces he hath wrought in us, tending highly to the glory of his grace,* v. 6. *and* Philip.1.11.]

13. In whom ye alſo [*truſted*] after that ye heard [*or hearing*] the Word of Truth, the Goſpel of Salvation, in whom alſo, after that ye believed, [*or believing,*] were ſealed with that holy Spirit of Promiſe, [i.e. *the Spirit promiſed to the Sons of God; for becauſe ye are Sons, God hath ſent the Spirit of his Son into your hearts,* Gal.4.6.]

14. Who is the earneſt of our Inheritance, until

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until the 1 redemption of the purchaſed Poſſeſſion, [*for the procuring this ſalutary Redemption*] to the praiſe of his glory.

m 15. Wherefore I alſo, m after I heard [Gr. *having heard*] of your [*ſtedfaſt*] faith in the Lord Jeſus, and [*your increaſing*] love to all the Saints, [i. e. *that the faith and love wrought in you continues ſtedfaſt, and aboundeth*;]

16. Ceaſe not to give thanks for you, making mention of you in my prayers,

17. [*Praying*] That the God of our Lord Jeſus Chriſt, the Father of Glory, may give

n unto you [*in greater meaſures*] n the Spirit of Wiſdom and Revelation in the Knowledge, [*or to the farther acknowledgment*] of him.

18. The eyes of your underſtanding being enlightned, [*or that he would give you underſtandings enlightned,*] that you may know what [i. e. *how glorious*] is the hope of his Calling, [i. e. *to which he hath called you*,] and what the riches of the glory of his inheritance in the Saints, [i. e. *how great is the Inheritance he hath deſigned for the Saints.*]

19. And what is o the exceeding greatneſs of his power [*which he will exert*] towards us who believe, [*by raiſing us up to the enjoyment of this Inheritance.*] according to the working of his mighty power. o

20. Which [*power*] he [*hath already*] wrought in Chriſt [*our Head,*] when he raiſed [Gr. *raiſing*] him from the dead, and ſet him [*whom he hath ſet*] at his own right hand in heavenly places.

21. Far above all Principalities and Powers, and Might and Dominion, and every Name that is named, p not only in this p world, but alſo in that which is to come.

22. And [*he*] hath put all things under his feet, and hath given him to be the Head over all things to [*the benefit of*] the Church.

23. Which is his Body, [*and ſo*] the fulneſs of him, [*even that Jeſus,*] who filleth q all in all. q

Annotations on Chap. I.

a Verſe 1. Τοῖς ἁγίοις, *to the Saints.*] See the Note on 1 *Cor.* 1.1.

b Ibid. Καὶ, *and, that is.*] See Note on *Coloſſ.* 1.3.

c Ver. Χάρις, *Grace.*] This Grace is given by the Communication of the *Holy Ghoſt* from the *Father*, and the *Son*, to the Church, *John* 14.23. which is the Reaſon that the *Holy Ghoſt* is not mention'd in theſe Salutations.

d Ver. 3. Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] Theſe words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the Gifts of the *Holy Ghoſt* then conferred upon the Church, and ſtiled by the Prophet εὐλογίαι Θεοῦ, *the bleſſings of God*; *Fear not Jacob my Servant, and Iſrael whom I have choſen, for I will put my Spirit on thy Seed,* καὶ τὰς εὐλογίας μου, *and my bleſſings on thy Children*, Iſai. 44.2,3. where the word in the Hebrew and Chaldee is וברכתו *and my Benedictions*, and ſo well correſpondeth with the words of the *Apoſtle*, *God hath bleſſed us with all Spiritual Bleſſings.* The ſame *Apoſtle* ſtiles theſe Gifts εὐλογία τοῦ εὐαγγελίου, *the Bleſſing of the Goſpel*; for having ſaid to the *Romans*, *I long to ſee you that I may impart unto you* χάρισμά τι πνευματικόν, *ſome ſpiritual Gift to the end you may be eſtabliſhed*, Chap. 1. 11. he adds, *when I come to ſee you, I ſhall come in the fulneſs* τῆς εὐλογίας *of the bleſſing of the Goſpel*, Chap. 15.29. And the Promiſe of the Spirit is ſtiled εὐλογία τοῦ Ἀβραάμ, *the bleſſing of that Abraham in whom all the Families of the Earth were to be bleſſed*, in theſe words, *That the bleſſing of Abraham might come upon the Gentiles through Jeſus Chriſt, that we might receive the Promiſe of the Spirit through Faith*, Gal. 3. 14. Theſe Gifts are alſo called ἐπουράνια *heavenly things*; thus when our Saviour had diſcourſed of the Spirit to be received in *Baptiſm*, he ſaith, he had told them τὰ ἐπουράνια *heavenly things*, John 3.12. and they who were made partakers of theſe Gifts, were ſaid to have taſted τῆς δωρεᾶς τῆς ἐπουρανίου, *of the heavenly Gift*, Heb. 6.4. Or, (2.) God's bleſſing us ἐν ἐπουρανίοις, *with heavenly things in Chriſt Jeſus*, may ſignifie his exalting us to a bleſſed ſtate of Immortality in the Heavens through him; his giving us *an houſe not made with hands eternal in the Heavens*, 2 Cor. 5. 1, 2. and *cloathing us with an houſe from Heaven*, his giving us *an Inheritance incorruptible, undefiled, reſerved in the Heavens for us*, on the account of which incorruptible, and immortal Bodies, we are ſtiled ἐπουράνιοι *heavenly*, as Chriſt is, 1 *Cor.* 15. 48. and the *Apoſtle* ſaith, that as we have born the Image of the Earthy *Adam* by our Mortal Bodies, ſo by our Bodies made immortal *we ſhall bear* εἰκόνα τοῦ ἐπουρανίου, *the Image of the Heavenly Adam*, v. 49. and hence we are ſaid to be partakers κλήσεως ἐπουρανίου *of our heavenly Calling.* In a word, Chriſt having delivered us from that Death and Mortality which came upon us by the Sin of *Adam*, hath bleſſed us with this heavenly Bleſſing, *having made us ſit together with him in heavenly places*, Eph. 2.6. And this is the hope of our Calling, *v.* 18. of this Chapter.

e Ver. 4. Ἐξελέξατο ἡμᾶς.] It was the opini-

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on of the *Jews*, that God in framing the World had a particular regard for them, and that the World was made for their ſakes, *Eſdr.* 2.55,59. and that the *Meſſiah* being created before the World, God entred into Covenant with him that he ſhould redeem the World, and them eſpecially, (a) *The holy bleſſed God*, ſay they, *began to covenant with the Meſſiah when he created him, and ſaid unto him, The ſins of thoſe who are laid up in ſecret with thee, will make thee to come under an Iron Yoke, and make thee like to this young Heifer, whoſe Eyes are dim, and fill thy Spirit with Anguiſh; and becauſe of their Iniquity, thy Tongue ſhall cleave to the roof of thy Mouth; Wilt thou undergo their Condition for them? The Meſſiah ſaid, I undertake it with joy, and exultation of heart, on this Condition, that not one of Iſrael may periſh; and that not only they may be ſaved who live in my days, but alſo they who are dead from the days of the firſt Man to this very day.* And again, (b) *When God created the World, he held forth his hand under the Throne of Glory, and created the Soul of the Meſſiah and his Company, and ſaid to him, Wilt thou heal, and redeem my Sons after ſix thouſand years? He anſwered, Yes; God ſaid to him, If ſo, wilt thou bear Chaſtiſement to expiate their Iniquities? According to what is written* Iſa.53.4. *Surely he bare our griefs. He anſwered, I will endure them with Joy.* Now becauſe the *Jews* held that God thus elected them from the beginning of the World, and ſent the *Meſſiah* that *none of them ſhould periſh*, the *Apoſtle* to take from them all cauſe of boaſting againſt the *Gentiles* upon that account, declares the *Gentiles* were thus elected in Chriſt Jeſus, even before the Foundations of the World, *i. e.* that he deſigned then to chuſe them to be his Church and People, *i. e.* an holy People to the Lord.

f Ver. 5. Εἰς υἱοθεσίαν, *to the Adoption of Children.*] This in the Scripture Phraſe imports Adoption to a bleſſed Reſurrection, and a ſtate of Immortality both of Soul and Body; for being Sons of God, ſaith St. *Luke*, Chap. 20.36. we are *Sons of the Reſurrection*, and if Sons, ſaith the *Apoſtle*, then *Heirs of God, Joynt heirs of Chriſt*, Rom. 8, 16, 17. The *Revelation of the Sons of God* is their future Glory to be revealed at Chriſt's appearing, *v.*18,19. See *Col.*3.4. Their *Adoption* is *the Redemption of their Bodies* from Corruption, *v.*23. This being ſo, God's *electing us in Chriſt before the foundation of the World*, is his purpoſe before the World was made, or from the fall, to give to thoſe that ſhould believe in Chriſt, this Adoption, (*i. e.*) the Redemption of their Bodies from that Mortality to which the Fall of *Adam* had ſubjected them, *Gen.* 3. 15. whence he is here ſaid to have elected us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, *fore-ordaining us to this Adoption*, κατὰ τὴν εὐδοκίαν, *according to the good pleaſure of his will*, or his free grace and favour, there being nothing in us, or even in our Faith, that could deſerve this glorious Adoption.

Ver. 7. Τὴν ἀπολύτρωσιν, *Redemption.*] All g Mankind lying under a Sentence of Condemnation on the account of Sin, *all having ſinned, and fallen ſhort of the glory of God* upon that account, *Rom.* 3. 23. 'twas neceſſary that ſomething ſhould be done to take away the Guilt of Sin, and Reconcile us to a God diſpleaſed with us for it, that ſo we, as to our Perſons and Performances, might find acceptance with him: This could not be done by any Righteouſneſs of our own before Faith in Chriſt, *we being in Chriſt Jeſus created to good works*, Eph. 2. 10. and therefore was neceſſary to be done by an Act of Grace on God's part, accepting us as Righteous through Faith in Chriſt, and juſtifying us freely through Faith in his Blood. Hence do the Scriptures of the *New Teſtament* ſeem plainly to make our Reconciliation, and ſo our Acceſs to God, depend on our being purged from the Guilt of Sin by an Atonement made by the Blood of Chriſt for our Iniquities, that ſo, they being pardoned, we may have peace with God, and freedom of acceſs to him; *Chriſt ſuffered*, ſaith St. *Peter*, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might bring us to God*, 1 Pet. 3. 18. *i. e.* to give us freedom of acceſs to God, *for by him we have* προσαγωγὴν *admiſſion to the Father*, Eph. 2. 18. See the Note there. And *God was in Chriſt reconciling the World to himſelf, not imputing their Treſpaſſes to them*, 2 Cor. 5. 18,21. and this Reconciliation was effected by making Chriſt ἁμαρτίαν *a Sin-offering for us, though he knew no ſin, that we might be made the Righteouſneſs of God*, (or Righteous with that Righteouſneſs which God only will accept through Faith) *in him*; See the Note on that Verſe; And the Author to the *Hebrews* having ſaid, that the Covenant eſtabliſhed in the Blood of Chriſt was this, that *he would be merciful to our Iniquities, and remember our Sins no more*, Heb. 10. 16,17. and having thence inferred, that having thus obtained Remiſſion for us by his Blood, there was no need that he ſhould again make himſelf an Offering for ſin, *v.* 18. he adds, that therefore *we may draw near with full aſſurance of faith*, that we ſhall be accepted through this beloved, *as having our hearts ſprinkled by his blood*, v. 19, 20, 21,22. and therefore cleanſed from any Guilt of Conſcience on that account. And this Remiſſion

(a) *Cartw. Mell.* l. 1. *Crit. Sac.* Tom. 9. p. 2974. (b) *Cartw.* ibid. p. 2975. *Hulſ. de Jud. Meſſ.* Part. 2. p. 309.

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was alſo neceſſary that we might obtain that Adoption of Sons to which Believers were afore apointed, becauſe into the *New Jeruſalem can nothing enter that is defiled, or unclean:* nor can there be any enjoyment of God till *the blood of Chriſt hath cleanſed us from all ſin*, and therefore, ſaith the *Apoſtle*, *he became the Mediator of the New Covenant*, that having ſuffered Death for the Redemption of us from the Sins we formerly had committed under the Old Covenant, *they that were called might receive the Promiſe of an eternal Inheritance*, Heb. 9. 15.

h Ver. 8. Ἐν πάσῃ σοφίᾳ καὶ φρονήσει, *in all wiſdom and prudence*] That is, ſay ſome, in the Spiritual Gifts of Wiſdom and Prudence; but though σοφία be reckoned among Spiritual Gifts, I find not that φρόνησις is ſo. Moreover he hath thus *abounded towards us in all wiſdom and prudence*, ſaith the *Apoſtle*, *by making known to us the myſtery of his will*, which leads to the other Expoſition, which refers this to the manifold Wiſdom of God, ſhewed in contriving this Diſpenſation, *Chap.* 3. 10. and his Prudence in executing the Counſel of his Will by this means, *viz.* by ſending of his Son to be our Saviour. And whereas the *Deiſts* ſeem to ſide with the *Socinians*, in denying the Wiſdom of this Diſpenſation of God in ſending his Son into the World to ſuffer for our Sins, and by his Sufferings to make an Atonement for them, it ſeemeth eaſie to demonſtrate, as well the manifold Wiſdom, as the rich Grace and Favour of God to us in this Diſpenſation. For,

1. It ſeemeth abſolutely requiſite, either that the ſubſtitution of another to ſuffer in our ſtead ſhould be admitted, or that we our ſelves ſhould ſuffer the Reward of our Iniquities, or that a full Remiſſion, and free Pardon of our Sins ſhould be vouchſafed us without any Suffering: Now the admiſſion of another to ſuffer in our ſtead, is the thing pleaded for; if therefore that be granted, the Wiſdom of that God who acteth all things *according to the counſel of his Will*, muſt alſo be acknowledged in this Diſpenſation: If we our ſelves muſt ſuffer the Reward of our Iniquity, that being Death eternal, or Death without recovery from it by a bleſſed Reſurrection, all Mankind muſt inevitably be ſubject to that Puniſhment, *all having ſinned, and fallen ſhort of the Glory of God*, Rom 3. 23. And 3*ly*, ſhould God have iſſued out a free Pardon, and given us a full Remiſſion of our Sin, without any thing required by way of Reparation for the Violation of his Law, he muſt have pardoned Sinners without any thing required to ſhew his hatred of Sin, and his Reſolution not to let it go unpuniſhed, and ſo without ſufficient Motive to deter us from it for the future, which ſeems not well conſiſtent with his Holineſs and Juſtice, and the Relation of a Governour, which ſeemeth plainly to require the Vindication of his Honour, and the Preſervation of the Laws he hath eſtabliſhed from Contempt: 'Twas then an Act of Grace not to require we ſhould perſonally ſuffer the Reward of our Iniquities: It was an Act of Wiſdom not to afford a full Remiſſion of our Sin, without requiring any thing by way of Reparation for the Violation of his Law; It muſt be therefore an Act of Wiſdom alſo to admit another to ſuffer in our ſtead, eſpecially if we conſider

2*ly*, That by the Obedience of our Lord Chriſt to the Death in our ſtead, all the great Ends of Puniſhment deſigned by Governours were very ſignally obtained, and that with more advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us, and ſo God by it may be truly ſaid to have been ſatisfied; ſeeing that Juſtice, which conſiſts in puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the puniſhment of the Offenders could be deſired are obtained. Now the Ends of Puniſhment are,

1. Παράδειγμα, *that they who ſuffer may be exemplary to others*; and may by what they do endure, deter others from the Commiſſion of the Offences for which they ſuffer.

2. Νουθεσία, *that the Offender may learn Wiſdom by the Rod*; that the Remembrance of what he ſuffered for it, might prevent the Repetition of his Sin, and that he may be fitted to embrace the Counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3. Τιμωρία, *The vindication of the Prince's Honour*, and the Preſervation of the Laws he hath eſtabliſht from Contempt.

Now (1.) God by this Diſpenſation hath given us the moſt effectual Example to deter us from Sin. For 1. by what our Saviour ſuffered in our ſtead, we ſee that God is certainly in earneſt when he threatneth Death to Sinners; that he is thorowly reſolved upon the Puniſhment of Sin, ſince he inflicted ſo great Puniſhment on *the beloved* of his Soul, when he became our Surety; for if on this account *God ſpared not his only Son*, Rom. 8. 32. we may be ſure he will not ſpare his ſtubborn Enemies. But let us ſay with the *Socinians*, that Chriſt ſuffered all his bitter Agonies, his ignominious and painful Death, not as the Puniſhment of Sin, or to make an Atonement for it, but from a pure Act of God's Dominion, how will it follow hence that God will ſurely puniſh Sin, and with Severity avenge the Tranſgreſſions of his Law, if he laid none of theſe Sufferings on Chriſt for the Puniſhment of Sin? Seems it not ſtrange to ſay that Severities

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rities laid on Chriſt without reſpect to ſin, ſhould be deſigned as an Inſtance of God's Severity againſt Sin; *This ſhews*, ſaith (c) *Crellius*, *that he who laid ſuch bitter Sufferings on his innocent and well beloved Son, will inflict the ſevereſt Puniſhments on wicked men.*

I anſwer; This will indeed follow in reſpect to Sufferings for the ſame cauſe; for *if the Righteous be recompenſed upon Earth, much more the Sinner, and the Wicked*, Prov. 11. 31. If good *Eli*, and holy *David*, ſuffered ſo great Puniſhments for their Sins, much more ſhall a wicked *Cain*, and prophane *Eſau*. But will it follow, that becauſe holy *Job* ſuffered ſo much by way of Trial, or St. *Paul* for propagation of the *Chriſtian* Faith, that therefore Sinners ſhall be obnoxious to greater Puniſhments? (d) *Crellius* himſelf ſaith Chriſt's Sufferings cannot be an exemplary Puniſhment, becauſe *abundè fuerint à Deo compenſatæ*, they were ſo abundantly rewarded by God; and doth not the ſame reaſon ſhew they could not be a warning to us, if he only ſuffered with reſpect to the *Recompence of Reward?* for are the light Afflictions which *Chriſtians* ſuffer here in proſpect of an Eternal Recompence, ever made an inſtance of God's Severity againſt Sin? Moreover, this Example ſhews how inſupportable the Puniſhment will be which Juſtice will inflict upon the Sinner; for if the Apprehenſion of it produced ſuch Agonies, and Conſternations in the Soul of Chriſt, that God ſaw need to ſend an *Angel* to ſupport him, *Luke* 22. 43. how muſt the Sinner ſink under the Burthen when it is laid upon his Shoulders? If he, who was the well-beloved Son of God, found it ſo dreadful to lie under the Burthen for ſome hours, to lie expoſed for ever to it muſt be far more intolerable.

2*ly*, Whereas inevitable Ruine muſt have followed upon the Execution of the deſerved Puniſhment on the offending Perſon, God by this Method hath taken a fit way for the Reformation of the Sinner which was the ſecond End of Puniſhment; for what can be a more effectual Motive to abſtain from Sin than this Example, which repreſents the greatneſs of the Provocation in the greatneſs of the Puniſhment, and ſhews it is impoſſible the guilty Perſon ſhould avoid the ſtroke of God's vindictive Juſtice, or bear the weight of his Almighty Arm. But the *Socinian* Tenet which denies that God was angry with us on the account of Sin, or that he did require any Puniſhment, or Satisfaction in order to the pardon of it, ſo far obſtructs this Reformation, as it affords the Sinner hopes that he may not hereafter be angry with him on that account, or require any Puniſhment or Satisfaction in order to the pardon of his future ſins.

3*ly*, God by this Diſpenſation hath ſufficiently conſulted the Preſervation of his Honour, and ſecured the Reverence and Obſervation of his Laws; which was the third great End of Puniſhment: He by declaring that he would not pardon our Offences without a Satisfaction made for the Violations of his Law, hath fully vindicated his Inſtitutions fron contempt, ſeeing by this Example, he hath let all Men know, That though he be a God of Mercy and Long-ſuffering, he will by no means *clear the Guilty*, or let the Tranſgreſſor of them go unpuniſhed.

Again, God by this Diſpenſation hath vindicated his Honour more than if he had deſtroyed the Sinner, having more evidently ſhew'd his hatred of, and great diſpleaſure againſt Sin, by puniſhing it ſo ſeverely in his own Son; for the greater is the Inducement to remit the puniſhment of Sin, the greater muſt be his hatred of it who inflicts it; that therefore this Conſideration, that he who ſuffered was his only beloved Son, would not induce him to remit the Puniſhment, muſt be the ſtrongeſt Demonſtration of his moſt perfect hatred of all Iniquity.

But now remove this Suppoſition, and ſay, with the *Socinians*, That God pardoned all Mens ſins againſt him without any valuable Conſiderations, and with an abſolute freedom forgave Men all the Puniſhments his Law had threatned to them, and ceaſed from all his Anger and Diſpleaſure againſt Sinners, without any Atonement made unto, or required by him, and how will it appear God was at all concerned to vindicate the Honour of his Laws, or ſhew his hatred againſt Sin? Hence (e) *Crellius* ſaw it neceſſary to own that *the Sufferings of Chriſt are a demonſtration of God's hatred of Iniquity, becauſe our Sins were the cauſe of them*; but then he means not that they were the *meritorious*, but only that they were the *final cauſe* of his Sufferings; not that he ſuffered to prevail with God to pardon Sinners, but only to prevail with Sinners to break off their ſins. Now hence indeed we may conclude, that God is very deſirous that Sinners ſhould deſiſt from ſin; but it follows not hence, that they muſt certainly expect the moſt heavy Puniſhments if they do not; for if God could freely pardon the ſins of the

(c) *Nam ſi Deus Chriſto licet innocentiſſimo, & unigenito filio ſuo non pepercit, ſed tam diræ, tamque ignominioſæ Morti eum ſubjecit, quanta cenſemus, quamque acerba ſupplicia Deum ſumpturum de hominibus impiis?* Reſp. ad Grot. cap. 1: part 57. (d) Ibid.

(e) *Hinc enim manifeſtiſſimè apparet ſummum Dei adverſus peccatum Odium, ſiquidem Deus, ut ab illis nos penitus abſtraheret, unigenito filio ſuo non pepercit.* Ibid.

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whole World without any Satisfaction made to his offended Juſtice, if there be nothing in God, as *Rector* of the Univerſe, that requires he ſhould puniſh ſin, or ſhew his diſpleaſure againſt it, if the puniſhment of ſin depends purely upon his Arbitrary Will, why may not ſinners hope, notwithſtanding all that Chriſt had ſuffered for their good, for a like act of his free Grace hereafter in the remiſſion of their ſins without a reformation, and that God may be reconciled to them again whilſt they continue in their ſins?

Since then no Laws require the puniſhment of the Offender himſelf, rather than of another who is willing to be his Surety, and ſuffer for him, on any other account than this, that the puniſhment of the Offender, and not another for him, will only anſwer the forementioned Ends of puniſhment, when that can equally be done by what another ſuffers, the Law it ſelf muſt equally be ſatisfied, becauſe the Ends of the Law are equally obtained.

i Ver. 10. Ἀνακεφαλαιώσασθαι, *to gather together in one.*] i. e. God hath now by the Goſpel accompliſhed the ſecret purpoſe of his Will, to make the *Gentiles fellow-heirs of the ſame Body*, and Privileges with the *Jews*, having reconciled both *Jew* and *Gentile* to him in one Body on the Croſs, *Eph.*2.14,16. and ſo *gathered together in one all things on Earth*, and by procuring for us that Adoption which is the Redemption of the Body from Mortality, *Rom.*8.23. and making us like to the Angels by being *Children of the Reſurrection*, he hath *ſumm'd up in one all things in Heaven*; for they being ſtiled the Sons of God, *Job* 1. 6. & 2. 1. & 38. 7. becauſe they live already in their *Father*'s houſe, and are an *Image of his Immortality*, when the Reſurrection hath put us into that happy ſtate that *we can die no more, but are equal to the Angels, and are the Children of God, being the Children of the Reſurrection*, Luke 20.35,36. then ſhall we be made one with them. The Interpretation of the *Ancient Fathers* ſeems to give this ſenſe, That God hath by this Diſpenſation gathered under one Head, *viz. Chriſt*, the Head of the Church, *all things on Earth*, i. e. *Jews* and *Gentiles*; and *all things in Heaven*, Chriſt being the Head over *Angels* and *Principalities*, they being all miniſtring Spirits to him. And this ſenſe ſeems agreeable to the like words, *Coloſſ.*1.20. See the Note there.

k Ver. 11. Ἐκληρώθημεν, *we have obtained an inheritance.*] The *Jews* were before choſen of God to be a People of Inheritance, *Deut.* 4. 20. and *a Peculiar People*, Exod.19.5. and as ſuch, God provided for them an Habitation and Inheritance in the Land of *Canaan*; but the *Jewiſh* Church being now to be diſſolv'd, the *Jews* being to be baniſh'd from their own Land, and the unbelieving *Jews* cut off from their Relation to God as his People, the believing *Jews* were through Faith in Chriſt to be choſen again to be God's Portion, and Inheritance, and his peculiar People, 1 *Pet.* 2. 9. *Tit.* 2. 14. and to be admitted to a better Inheritance, εἰς μερίδος τὸν κλῆρον τῶν ἁγίων ἐν τῷ φωτί, viz. *to the Portion of the inheritance of Saints in light*, Coloſſ. 1. 12. And to this, ſaith the *Apoſtle*, they believing were appointed, God having foreordained that this Inheritance ſhould be the Portion of Believers, and the Conſequent of Faith in Chriſt, by virtue of which we become the Sons of God.

Ver. 14. Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the* l
redemption of life.] There is a twofold ἀπολύτρωσις, *redemption*, mentioned here, and in other places of the *New Teſtament*. The firſt conſiſts in the Remiſſion of Sin, or our Redemption from the Guilt of it; and of this we have mention, *v.*7. *Rom.* 3.24. *Col.* 1. 14. The ſecond in the Redemption of the Body from Corruption, that it may be partaker of Eternal Life; And of this the *Apoſtle* ſpeaks *Rom.*8.23. calling it *the Adoption*, and ἀπολύτρωσιν τοῦ σώματος, *the Redemption of the Body*, or *the glorious deliverance of the Sons of God from the Bondage of Corruption*, v. 21. Thus 1 *Cor.*1.30. *Chriſt is made to us Juſtification,* καὶ ἀπολύτρωσις, *and Redemption*; where Redemption being diſtinguiſhed from, and following Juſtification, and Sanctification, it muſt import the Redemption of the Body from Corruption. And *Epheſ.* 4. 30. where we are ſaid to be *ſealed by the Spirit* εἰς ἡμέραν ἀπολυτρώσεως, *to the day of Redemption*; the firſt delivers us from the Guilt which condemns us to death; the ſecond confers the Promiſe of Eternal Life on them who are thus delivered. *Heb.* 9. 15. περιποιεῖν is *to ſave alive*, and περιποίησις is *Preſervation*. So *Gen.*12.12. *they will kill me*, σὲ δὲ περιποιήσονται, *but they will ſave thee alive.* Numb. 22. 33. *I had killed thee*, ἐκείνην δὲ περιεποιησάμην, *but him I had ſaved alive.* Joſh. 6. 17. *As for Raab* περιποιήσασθε αὐτὴν *ye ſhall ſave her alive. Go ſlay Amalek,* καὶ περιποιήσεσθε ἐξ αὐτῶν, *you ſhall ſave none of them alive*, 1 Sam. 15. 3. *but Saul* περιεποιήσατο *ſaved Agag alive*, v.9,15. 2 Chron. 14. 13. *The Æthiopians were overthrown* ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, *ſo that none of them were left alive.* So *Phavorinus* περιποιήσασθαι ἀντὶ τοῦ διασώσασθαι. See alſo *Pſal.*79.11. *Exod.* 1.16. Whence it appears that ἀπολύτρωσις τῆς περιποιήσεως is fitly rendred, *the Redemption of Life*, or the Redemption of thoſe who are to be preſerved from Death.

Ver. 15. Ἀκούσας, *having heard.*] Hence m
ſome infer that St. *Paul* could not write this to the Church of *Epheſus*, where he abode about three years, *Acts* 20. 31. and had converted many to the Faith throughout moſt parts of *Aſia*, Acts 19. 26. He there-

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fore could not need to hear of their Faith.

To this it is anſwered by the Reverend Dr. *Hammond*, that the word ἀκήκοα, as the Hebrew שָׁמַע not only ſignifies *to hear*, but to *underſtand* and *know*, and therefore ſhould be rendred here *cum ſciverim*, *knowing*, or *having known your faith*. And indeed the word bears this ſenſe undoubtedly in thoſe words, 1 *Cor.* 14.2. *He that ſpeaketh in an unknown Tongue, ſpeaketh not to man,* οὐδεὶς γὰρ ἀκούει, *for no man underſtands him.* So *Gen.* 11.7. *Let us confound their Language,* ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one anothers ſpeech.* And Chap. 42.23. *They knew not* ὅτι ἀκούει *that Joſeph underſtood them, for he ſpake to them by an Interpreter*; See *Deut.* 28.49. 2 *Kings* 18.26. *Jer.* 5.15. *Ezek.* 3.6. But

2*ly*, I anſwer that this Epiſtle was writ not only to the *Metropolis* of *Epheſus*, but to *the faithful in Chriſt Jeſus* in the general, and more eſpecially to thoſe of the leſſer *Aſia*, among whom many might have been converted by *Apollo*, and others, and St. *Paul* might have only heard of it; yea, he inſinuates that this *Epiſtle* was read at *Laodicea*, and gives order for the Reading of it at *Coloſs*, Coloſſ. 4.16. See the Note there; at both which places he had never been, *Coloſſ.* 2.1. And

3*ly*, From the Epiſtle of St. *Paul* to *Timothy* it appears, that a dangerous and almoſt *Epidemical Apoſtacy* from the Purity of the *Chriſtian* Faith hapned among the *Jewiſh* Churches in *Aſia*, which verified St. *Paul*'s Prediction concerning them, that *after his Departure*, not only *grievous Wolves ſhould enter in among them*, but that *among themſelves ſhould ariſe men ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20.29,30. and made it proper for him to give thanks to God for the ſtedfaſtneſs in the Faith which he had heard of in the reſt. See 1 *Theſſ.* 3.6.

n Ver. 17. Πνεῦμα σοφίας, *the Spirit of Wiſdom.*] St. *Paul* having aſſerted the Neceſſity of the Revelation of the Spirit, *that we may know the things that are freely given us of God*, they being not naturally to be perceived, 1 *Cor.* 6.2 —— 12. doth therefore pray that the Spirit of Wiſdom, Knowledge, and Revelation may be imparted to *Chriſtians* for that end.

Ver. 19. Τὸ ὑπερβάλλον μέγεθος ἡ δύναμις αὐτοῦ, *the exceeding greatneſs of his power.*] o Some interpret theſe two Verſes of the Power of God working Faith in Believers, making it equal to that which effected the Reſurrection of our Lord, and thence concluding that we are merely Paſſive in the whole Work of our Converſion; but as this Power is not conſiſtent with Perſwaſion, and a rational Choice, and if it were exerted, would not render it praiſe-worthy in us to turn to God, nor could it truly, and properly be ſaid that we turned, but only that we were turned to God, ſo is not this Expoſition agreeable to the words; for the *Apoſtle* ſpeaks not of the Power exerciſed on us, to render us Believers, but of the Power which ſhall be exerciſed on us who believe already; not of the Power exerciſed upon our Souls to raiſe them from a Death in Sin, but of the Power to be exerciſed upon our Bodies to give them a glorious Reſurrection to Eternal Life.

Ver. 21. Οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *not only in this World.*] p By comparing theſe words with *Coloſſ.* 2.10. where Chriſt is ſaid to be *the Head of all Principality and Power*; and with *Philip.* 2.9. where God is ſaid to have *given him a Name above every Name*; I am inclined to think theſe words only ſignifie that our Lord Chriſt is exalted above all Power that is, or ever ſhall be; for not to be done *in this World, nor in the World to come*, Matth. 12.32. is never to be done, *Luke* 12.32. See Note on *Matth.* 12.32.

Ver. 22. Πάντα ἐν πᾶσι, *all in all.*] q For he aſcended up on high, that he might fill the Members of his Church with all Gifts neceſſary for the Edification of his Saints, till they came *to the fulneſs of the meaſure of the ſtature of Chriſt*, Chap. 4.10, 11, 12. In him all fulneſs dwells, and we are πεπληρωμένοι *filled full in him who is the Head of Principalities and Powers*, Coloſſ. 2.9,10.

CHAPTER II.

Verſe 1. AND you [*alſo*] hath he [*raiſed, and*] quickned [*with, and by Chriſt*, Chap. 1.20. & 2.5.] who were a [a] dead in treſpaſſes and ſins.

2. Wherein [*in which ſins*] in time paſt b ye walked, [*living*] [b] according to the courſe c [*and faſhion*] of this [*evil*] world, [c] according to [*the ſuggeſtions of*] the Prince of the power of the Air, the Spirit which [*even*] now worketh in the Children of Diſobedience, [*the Heathen World.*]

3. Among whom alſo we all [*who are Gentiles*] had our Converſation in times paſt in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind, [*or of our hearts,*] and were by [d] nature [*indeed, by birth among Heathens, and in our natural eſtate before Chriſt,*] the Children of Wrath, even d

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as others *of the Gentiles were.*]

4. [*This, I ſay, was our former ſtate,*] But God, who is rich in mercy, for his great love, wherewith he loved us [*Gentiles;*]

5. Even when we were [*thus*] dead in ſins, e hath quickned us together with Chriſt, [*through his rich grace, for*] by grace ye are ſaved, [i. e. *are brought into a ſtate of Salvation.*]

6. And hath raiſed us up together, [*not only by a ſpiritual conformity to his Reſurrection,* Rom. 6. 5, 11. *but alſo by an Aſſurance of a like Reſurrection,* 1 Pet. 1. 3. *he being riſen as the firſt-fruits,* 1 Cor. 15. 20. *and the firſt-born from the dead,* Coloſſ. 1. 18.] and made us ſit together in heavenly places in Chriſt Jeſus [*our Head thus raiſed and exalted, and thus aſcended into Heaven as our Fore-runner,* Heb. 6. 20. & 10. 13, 14.]

7. That in [*and through*] the Ages to come he might [*by this means*] ſhew the exceeding riches of his grace, in [*this*] his kindneſs to us through Chriſt Jeſus.

8. [*I ſay, the riches of his grace,*] For f by grace are ye ſaved through faith [*in Chriſt,*] and that [*faith is*] not of [*and from*] your ſelves, it is the gift of God, [*the objects of our faith being only made known by Divine Revelation,* 1 Cor. 2. *and only confirmed, and ſo made credible to us by the Teſtimony which God hath given to them.*]

9. Not of works [*done before faith by us,*] leſt any man ſhould boaſt, [*as doing any thing which might antecedently deſerve, or make him meet to be acquainted with, and made partaker of this ſaving grace.*]

10. [*Not of works, for this Reaſon alſo,*] For we are his Workmanſhip, created in Chriſt Jeſus to good works, which God g hath before ordained [οἷς προητοίμασεν (ſub ἡμᾶς) ὁ Θεὸς,) *to which God hath before prepared us,*] that we ſhould walk in them.

11. Wherefore, remember that ye being [*were*] in times paſt Gentiles in the fleſh, who are called the uncircumciſion, by that [*Nation of the Jews*] which is called the Circumciſion, [*by reaſon of their Circumciſion*] made with hands.

12. [*And*] That at that time ye were without [*the knowledge of*] Chriſt, being Aliens from the Commonwealth of Iſrael, [*to whom the Meſſiah primarily belonged,*] and ſtrangers from the Covenants of Promiſe, [*made to their Fore-fathers,*] h having no [*firm and lively*] hope [*of ſpiritual, and future bleſſings,*] and [*being*] i without [*the knowledge of the true*] God in the world.

13. But now in Chriſt Jeſus, ye who ſometimes were afar off [*from God, and from the bleſſings imparted to the Jews,*] are made k nigh [*to God, as they were*] by the blood of Chriſt.

14. For he is our peace [*maker,*] who hath made both [*Jew and Gentile*] one [*as to the Privilege of the Goſpel,* John 10. 16. Gal. 4. 28.] and hath broken down the l middle wall of Partition betwixt us, [i. e. *aboliſhed the Ceremonial Law, which was a Partition-wall betwixt Jew and Gentile.*]

15. Having aboliſhed in [*or by*] his [*own*] fleſh [*that which made*] the enmity [*betwixt Jew and Gentile,*] even the Law of Commandments [*conſiſting*] in Ordinances [*peculiar to the Jews,*] for to make in himſelf [*or create*] of two, m one new man, [*to whom as their Head, they are both united into one body, thus*] making n peace [*betwixt both.*]

16. And that he might reconcile both unto God in one Body by the Croſs, having ſlain the enmity [*betwixt both to God*] thereby, [*or upon it; for when we were enemies, we were reconciled to God by the death of his Son,* Rom. 5. 10. 2 Cor. 5. 18. Col. 1. 21. *Or, having ſlain, that is, aboliſhed by his Croſs thoſe Ordinances which were* ἐναντία ἡμῖν, *contrary to us,* Coloſſ. 2. 14. *as excluding us from the Society of God's People, and cauſing the Enmity betwixt the Jews and Gentiles,* v. 15.]

17. And [*having procured this Reconciliation, he*] came, and [ἐλθὼν εὐηγγελίσατο, *he coming by his Apoſtles*] preached peace to you [*Gentiles*] which were afar off, and to them that were near [i. e. *the Jews.*]

18. For through him [*thus reconciling us to God*] o we both [*Jew, and Gentile,*] have acceſs by one Spirit [*of Adoption conferred upon us*] to the Father, [*and are enabled to come unto him as our Father,* Rom. 8. 15.]

19. Now therefore ye [*Gentiles*] are no more [*to be reckoned as*] p ſtrangers and foreigners, but [*as*] fellow-Citizens with the Saints, and of the houſhold of God.

20. And are built upon the foundation of the Apoſtles [*of the New,*] and the Prophets [*of the old Covenant,*] Jeſus Chriſt himſelf being the chief Corner-ſtone [*who ſupports, and cements the whole Building, both of Believing, Jews and Gentiles, and unites both into one Body by his Spirit,* Pſal. 117. 22.]

21. In whom all the building [*being thus*] fitly framed together, [*or compacted,*] groweth into one holy Temple in the Lord. [*They then belong not to this building, whoſe Bodies are not an holy Temple to the Lord.*]

22. In whom ye [*Epheſians*] alſo are builded together for q an habitation of God through the Spirit.

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Annotations on Chap II.

a Verſe 1. Νεκρὸς τοῖς ἁμαρτίαις, *dead in ſins.*] They who interpret this Phraſe thus, *You who are dead to ſins by baptiſm*, ſeem not to have looked to the *fifth* verſe, where they who are here ſaid to be *dead in treſpaſſes and ſins*, are ſaid to be *quickned*; or to the parallel place, *Col.* 2.13. where it is ſaid, *you who were dead in ſins, and the circumciſion of the fleſh he hath quickned*; nor indeed to the Phtaſe which is never uſed in the Plural Number in that ſenſe, but only in the Singular, *viz.* Rom 6. 2. & & 10.11.

b Ver. 2. Κατὰ τὸν αἰῶνα, *according to the courſe of this world.*] That is, according to the Life which Men of this World, deſtitute of Faith in Chriſt, do live; for as *Phavorinus* ſaith αἰων, the word *Age*, is ἡ ζωὴ, καὶ ὁ βίος, *the life of man*, or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, *the meaſure of humane life.* Thus τὸν αἰῶνα διάγειν in *Iſocrates* and *Zenophon*, is *to paſs the time of life*, τελευτῆσαι τὸν αἰῶνα in *Herodotus* and *Sophocles*, is *to end this life*, or to die.

c Ibid. Κατὰ τὸν Ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *according to the Prince of the Power of the Air.*] It was the Opinion both of *Jews* and *Heathens*, τὸν ἀέρα ψυχῶν ἔμπλεων, *that the Air was full of Spirits*, called *Demons*, as (a) *Diogenes* ſaith in the Life of *Pythagoras*; and the *Jews* in the *Pirk Avoth* teach, *à terrâ uſque ad firmamentum omnia eſſe plena turmis, & præfectis*, that from the Earth to the Firmament all things were full of theſe Companies, and Rulers; and that there was a Prince over them who was called ὁ Κοσμοκράτωρ, *the Governor of the World*, as of the Darkneſs of it; See Note on *Chap. 6. v.* 12. This Evil Spirit is here ſaid ἐνεργεῖν, *inwardly to work in the Children of Diſobedience*, and elſewhere, to *lead them captive at his will*, 2 Tim. 2. 26. and their Converſion is ſtiled a Recovery of them *from the power of Satan*, Acts 26.18. And hence we may rationally conclude, that the good Spirit doth alſo inwardly work in pious Perſons, enabling them to will and to do, it being unreaſonable to conceive the evil Spirit ſhould have more power over thoſe wicked men in whom he dwells, than the good Spirit hath in thoſe pious Perſons in whoſe hearts he is ſaid to dwell.

d Ver. 3. Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were by nature Children of Wrath.*] The *Ancient Fathers* generally affirm, That Sin cannot owe its Original purely to that Nature in which we were born, but only τῇ αὐτεξουσίῳ, *i. e.* to the choice or conſent of the Will, and that they who make us to be Sinners, merely by the Derivation of our Natures from our *Progenitors*, do make God, the Author of our Nature, to be the Author of our Sin. The ſame they ſeem to do, who ſay that Sin is propagated by Generation, and that an Infant is therefore properly by Birth a Sinner, it being God who hath eſtabliſhed that Order in the Generation of Mankind, which neither he that begets, nor he that is begotten can correct; and by whoſe Benediction Mankind encreaſe and multiply, and reaſon will inſtruct us, that to be born or not, is not in our power; and that what is not in our power to avoid can never be our Crime, nor render us obnoxious to the Eternal Wrath of God.

Moreover, The Circumſtances of the Text demonſtrate that the *Apoſtle* here intendeth no ſuch thing, becauſe he ſpeaks of Perſons *dead in* [actual] *treſpaſſes and ſins, in which in times paſt they had walked, according to the courſe of the* [Heathen] *World*, and the Suggeſtions of *Satan*; of Men, *who had their converſation in times paſt in the fleſh, fulfilling the deſires of the fleſh, and of the mind, and were*, on that account, *the Children of Wrath, as well as other* Heathens. And therefore *Suidas*, agreeable to the Context, ſaith, That *Nature is here put for cuſtomary Practice*, according to the frequent import of that word in Prophane Authors; in (b) *Philo*, in whom Cuſtom is ἐγθρὰ φύσις ἀληθείας, *a Nature oppoſite to Truth*; and in our common Proverb, That *Cuſtom is a ſecond Nature.* His words are theſe; (c) *When the Apoſtle ſaith, We are by Nature the Children of Wrath, he ſaith not this according to the proper acceptation of the word* Nature, *for then he had caſt the blame on the Author of Nature; but he underſtands by it a long, and evil Cuſtom.* And (d) *Didymus Alexandrinus* ſaith, the *Apoſtle* intends by it τὸ παρεπόμενον τῇ φύσει, καὶ τὸ κατὰ φύσιν, *not that which is according to Nature, but that which is acceſſory to it.*

2. The *Fathers* do more generally ſay, That to be by Nature the Children of Wrath, is

(a) *Lib.* 8 *p.* 221. (b) *De Temul. p.* 205. *C.*

(c) Ὅταν ὁ λέγῃ ὁ Ἀπόστολος, καὶ ἦμεν τέκνα φύσει ὀργῆς, οὐ κατὰ τοῦτο τὸ σημαινόμενον φύσεως λέγῃ, ἐπεὶ τῷ ποιήσαντι αὐτῷ τὸ ἔγκλημα, ἀλλὰ τὴν ἔμπροσθεν καὶ κακίστην διάθεσιν, καὶ χρονίαν, καὶ πονηρὰν συνηθείαν intelligit.

(d) *Apud Combef.*

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here the ſame as to be (e) *truly and indeed* ſo; And that the *Epheſians*, and other Nations are ſtiled ſuch here, becauſe in that eſtate they continually provoked God to Wrath by their *Idolatries*, and fleſhly Luſts; and ſo they are here ſtiled, ſay they, *Children of Wrath*, partly as being born in *Heatheniſm*, and therefore *indole Idololatræ*, (f) and ſo out of Covenant with God, (in which eſtate the whole Body of the *Heathens* are repreſented as having no hope of the Bleſſings promiſed to thoſe who were in Covenant with God,) and *without* (the favour and protection of) *God in the world*. And Perſons ſo abandoned by him, are in Scripture ſtiled, the Objects of his hatred, comparatively to thoſe who are in covenant with him; as in theſe words, *Jacob have I loved, and Eſau have I hated*, Mal. 1. 2. And when God determined to reject, and to forſake his People, he ſtiles them, *the Generation of his Wrath*, Jer. 7. 29. as being worthy of his Wrath, as wicked Perſons are ſtiled *Sons of Death, and of Perdition*, as having done thoſe things which rendred them worthy of Death and Deſtruction, *i. e.* not for Original Sin, but for a long Series of Actual and Habitual Tranſgreſſions. And whereas *Eſthius* ſaith that the word τέκνα, *Children*, ſhews that this Phraſe relates to what they were from their Nativity, this may be eaſily confuted from theſe following Expreſſions, ſome of them frequent in the *Holy Scripture*; *viz.* τέκνα Θεῦ, *the Children of God*, Joh. 1. 12. τέκνα σοφίας, *the Children of Wiſdom*, Matth. 11. 19. τέκνα ὑπακοῆς, *Children of Obedience*, 1 Pet. 1. 14. τέκνα τῆς ἐπαγγελίας, *Children of the Promiſe*, oppoſed to Children of the Fleſh, *Rom.* 9. 8. *Gal.* 4. 28. κατάρας τέκνα, *accurſed Children*, 2 Pet. 2. 14. for we are not *Sons of God*, of *Wiſdom*, of *Obedience*, of the *Promiſe*, or *Curſe*, by Nativity, but by our own good or evil Actions. And whereas he adds, that the *Apoſtle* writes this in the Perſon of the *Jews*, this is moſt plainly falſe, the *Jews* being not *under the Prince of the Power of the Air*, i. e. the Conduct and Government of *Satan*, as were thoſe *Heathens*, whoſe Gods were *Demons*, and who ſacrificed to *Devils, and not to God*. Moreover, they who are here ſaid to be *quickned*, when they were *dead in treſpaſſes*, are ſaid *Coloſſ.* 2. 13. to be quickned when *dead in treſpaſſes, and the uncircumciſion of the fleſh*, which cannot poſſibly agree to the *Jews*. *We all*, here therefore, is only all the *Gentiles*, whatſoever Mr. *Cl.* ſays to the contrary; nor is there any thing more common than for St. *Paul* to ſpeak thus. So *Tit.* 3. 3. *We our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another*; not we *Apoſtles*, or we *Jews*, but *we Gentiles*. And this is here evident to a Demonſtration; for what is here *we*, v. 2. & 5. is *ye* v. 8. what is *we* v. 10. is again *ye*, v. 11, 12, 13. what is *we* v. 18. is *ye* v. 19.

Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *hath quickned us together with Chriſt.*] Not only by giving us a new Birth, or Renovation of Life, but an Aſſurance alſo of Eternal Life; for *becauſe I live*, ſaith *Chriſt*, *you ſhall live alſo*, John 14. 19. *we ſhall be ſaved by his life*, Rom. 5. 10. e

Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *for by grace ye are ſaved.*] That we may underſtand aright how we are here, and in other places, ſaid to be ſaved by *grace* and *mercy*, and not by *works*, it may deſerve to be obſerved, f

1. That though the *Apoſtle* here ſaith, *by grace ye are ſaved, not of works*, yet leſt any man ſhould hence be tempted to infer, that Chriſtians may be ſaved without doing Works of Righteouſneſs, when they have time and opportunity to do them, he expreſly adds, and that by way of Reaſon of what he had aſſerted, that, *We are his workmanſhip, created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in them.* Since then to *walk in Righteouſneſs* according to the import of that Phraſe in Scripture, implies, that the Tenor of our Lives be ſpent in Works of Righteouſneſs, ſurely we cannot reaſonably hope to be accepted by God, if we neglect the very End for which we are created in Chriſt Jeſus, or decline that way in which God hath ordained us to walk. Hence the *Apoſtle* tells the ſame *Epheſians*, that if they had been taught the Chriſtian Faith, *as the truth was in Jeſus*, they knew themſelves obliged *to put off the old man, and to put on the new, which after God is created in righteouſneſs and true holineſs*, and that it was their duty *to walk as Children of Light, proving what is acceptable to the Lord*, and bringing forth thoſe Fruits of the Spirit, which *are in all goodneſs, righteouſneſs and truth*, Chap. 4. 21, 22. Chap. 5. 8, 9.

Note 2*ly*, That when the *Apoſtle* ſaith we are ſaved *not by works*, his meaning is not to exclude all Works from having any Influence on our Salvation, but only to exclude thoſe Works which are done antecedently to Faith, and to the Renovation of the *Holy Ghoſt*, or antecedently to their being called by the Goſpel to Salvation; this is apparent from the Reaſon here aſſigned, why we are not ſaved by Works, *viz.* becauſe we were not fitted or prepared to do good Works till

(e) Τὸ γὰρ φύσει, ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Oecum. Theoph. *proꝛſus & omnino* apud. Hieron. vel τὸ δὲ ὀργῆς ἄξια πεπόνθασι. Chryſoſt. Theodoret. Hieron.

(f) See Cl. *Art. Crit.* part. 2. c. 7. § 6, p. 104.

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we were firſt in Chriſt; which as it does exclude Good Works performed before Faith in Chriſt, ſo doth it as effectually eſtabliſh thoſe which are afterwards to be performed by virtue of the New Nature given to us, and the Renewing of the *Holy Ghoſt*.

Object. And whereas ſome object againſt this Anſwer, That the *Apoſtle* ſaith *we are ſaved by grace, not of works, leſt any man ſhould boaſt*, which boaſting doth not ſeem to be excluded, if our Salvation doth any way depend on Works done by us, whether they be *Legal*, or *Evangelical*, done before, or after Faith.

Anſw. To this I anſwer, That though Salvation doth depend upon Good Works, or on ſincere Obedience to be performed by us after Faith, yet is all boaſting utterly excluded, (1.) Becauſe the good Works we do, proceed not from our ſelves, but purely from the Grace and Spirit of God; for *it is God that worketh in us both to will, and to do of his good pleaſure.* As therefore the *Apoſtle* ſaith of the Gift of Tongues, and Healing, and the like, which were ſo frequent in the Church of *Corinth*, and were occaſions of their boaſting, *who maketh thee to differ in theſe things from others? or what gift haſt thou which thou haſt not received? and if thou haſt received it, wherefore doſt thou boaſt, as if it were thine own, and thou hadſt not received it?* 1 Cor. 4.7. So may we here: What good work doſt thou which thou haſt not received grace, and the good Spirit to perform? and if thou haſt received ſtrength from God for the Performance of them, wherefore doſt thou boaſt? This being the *Apoſtle*'s Rule, that we can boaſt of nothing, but that which we have not received, or which is purely from our ſelves.

2*ly*, Though God is pleaſed to make the doing good Works a neceſſary Condition of Salvation, ſo that without them we ſhall not obtain it, yet is all boaſting utterly excluded, becauſe it is of grace that our imperfect Works are counted good, and that they are at all rewarded by God. For 'tis alone through that New Covenant which God hath ſtabliſhed in *Chriſt Jeſus*, that all the Imperfections which adhere to our beſt Performances are pardoned, ſeeing the Covenant of Works requires perfect Obedience, and tendreth no pardon to the leaſt offence. Now upon what account can any of us boaſt of doing that which in it ſelf deſerveth condemnation, though through grace it finds acceptance? Boaſting, ſaith the *Apoſtle*, is not excluded by the Law of Works, *Rom.* 3. 27. & 4.4. becauſe *to him that worketh the reward is not reckoned of grace, but of debt*, Rom. 11.6. Grace and Works that deſerve Juſtification and Salvation, being perfectly oppoſite one to another. Where therefore the Reward is ſtill of Grace, and not of Debt; where it is given on the account of Works imperfect, which deſerve nothing from God, there boaſting is excluded. Note

3*ly*, That when the *Apoſtle* ſaith, *we are ſaved by grace*, there the word *ſaved* doth not ſignifie the final and compleat Salvation which we ſhall enjoy in Heaven, but only our being placed in the way of Salvation, and put into that eſtate, in which *if we continue grounded and ſettled in the Faith, and be not moved from the hope of the Goſpel*, Col. 1.23. we ſhall undoubtedly be ſaved. That this may be the ſenſe of theſe Expreſſions, *We are ſaved by grace*, and *according to his mercy he ſaved us*, Tit. 3. 5. cannot be doubted, if we conſider that this is frequently the import of this Phraſe in other Places, as when 'tis ſaid at the Converſion of *Zachæus*, *This day ſalvation is come to this houſe*, Luke 19.3. that *Baptiſm doth ſave us*, 1 Pet. 3.21. that *there were added to the Church* οἱ σωζομένοι *the ſaved*, Acts 2.47. See *John* 4.22. *Rom.* 8.24. 1 *Cor.* 1. 18. that this muſt be the proper import of it in theſe places, is evident from this Conſideration, That the Perſons to whom the *Apoſtle* here ſpeaks, were not actually and completely ſaved, but only by embracing the Goſpel, which is ſtiled *the Word, the Goſpel of Salvation, the Power of God through Faith to Salvation*, were placed in that way which leadeth to Eternal Life, and which is called the Way of Salvation. It being therefore of God's free grace and mercy that any Church, or Nation, is called to the Knowledge of Salvation, and hath the Word of Life revealed to them, it being by that Faith, which is the gift of God, that they are juſtified, and ſo placed in the way of Salvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their Salvation, they may well be ſaid to be ſaved by Grace through Faith, according to thoſe words of the ſame *Apoſtle*, 2 Tim. 1. 9. *He hath ſaved us, and called us with an holy Calling, not according to our works, but according to his purpoſe, and grace which was given us in Chriſt.* But then this hinders not our complete Salvation at the great day from being conferred upon us, with reſpect to our works, by him who hath declared *he will render to every one according to his works: Glory, honour and immortality to every one that worketh good, and that by patient continuance in well-doing ſeeketh for it*, Rom. 2.6,7.

Ver. 10. προητοίμασεν, *he hath before prepared us.*] i. e. Before we do them, by giving us the knowledge of his Will, and the aſſiſtance of his Spirit to perform them, *i. e.* our intire Renovation, or new Creation, by which alone we are enabled to do works good and acceptable in his ſight, is from God, who by *Chriſt Jeſus* hath given us the knowledge of our duty, and by his Grace g

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and Spirit hath enabled us for the performance of it. They miſlead men who extend this to our whole Salvation, from the beginning to the end, which though it be ſo of grace, as to be carried on from the beginning of the New Nature, to the end of our life, by the aſſiſtance of God's Grace and Holy Spirit, yet is not ſo of Grace, as to exclude thoſe Works of Righteouſneſs God hath prepared us to walk in, they being the Conditions requiſite to make Faith ſaving, the Terms on which alone we are to enter into Life, *Matth.* 7.21. *Luke* 10. 25,28. *Rom.* 2. 6, 7,10. 2 *Pet.* 1. 5——11. *Rev.* 22. 14. and according to which we ſhall receive our future Recompence, *Rom.* 2. 6. 1 *Cor.* 3. 8. 2 *Cor.* 5.10. *Gal.* 6. 4,5.

h Ver. 12. Ἐλπίδα μὴ ἔχοντες, *having no hope.*] After this life, 1 *Theſſ.* 4.13. *I would not have you ſorrowful for them that ſleep, as* οἱ λοιποὶ, *the reſidue of the world, who have no hope.* See Note on 2 *Tim.* 1.10.

i Ibid. Ἄθεοι, *without the true God.*] For then not knowing God, they ſerved τοῖς μὴ φύσει οὖσι Θεοῖς, *thoſe which by nature were not Gods*, Gal. 4. 8. even their Wiſe-men *changed the truth of God into a lie*, and worſhipped the Vulgar Deities, *Rom.* 1.25. they were *Heathens, carried about to dumb Idols*, 1 Cor. 12. 2. Hence at their Converſion they are ſaid *to turn from Idols to ſerve the living and true God*, 1 Theſſ. 1. 9.

k Ver. 13. Ἐγγὺς, *nigh.*] Thoſe *Jews* who had no Ceremonial Defilement to be purged away, and who had made an Atonement for their known ſins, were admitted to come near to God, as being holy; they had a freedom of acceſs to God, in his Tabernacle and Temple, whence they are ſtiled ὁ λαὸς ἐγγίζων αὐτῷ, *the People that draw near to God*, Lev. 10.3. Pſal. 65.4. & 148.14. and God is ſaid to be ὁ Θεὸς ἐγγίζων αὐτοῖς, *a God near to them*, Deut. 7.4. both by Relation, as having owned them as his Children, and Family, and entred into Covenant to be their God, and by his more eſpecial Preſence with them, for the *Schechinah*, or the glorious Preſence, dwelt among them in the Holy Place. Now all theſe Privileges, ſaith the *Apoſtle*, are equally conferred upon the *Gentiles*, they are now made *near to God*, v. 13. have *acceſs to him*, v. 18. are *fellow Citizens of the Saints, and of the Family of God*, v. 19. The *Schechinah* dwells in them as in a *Temple*, and they *are made an habitation of God through the Spirit*, v. 21,22.

l Ver. 14. Τὸ μεσότοιχον, *the middle-wall.*] This refers to that Partition-wall in the Temple, which ſeparated the Court of the *Gentiles* from that into which the *Jews* entred, on which was written *that no Alien might go in to it*, it being, ſaith (g) *Joſephus*, a Sanction of *Antiochus*, μὴ δεῖν ἀλλόφυλον ἐνδὸς τῆς ἁγίας περιέναι, *that no Alien ſhould enter into the Court of the Sanctuary, which was encloſed with the Sept*; And this Inſcription was writ in *Greek* and *Latin*.

Ver. 15. Εἰς ἕνα καινὸν ἄνθρωπον, *into one new Man.*] As being both to walk in newneſs of life, and by the new Law of Chriſtianity, and by Chriſt's new Commandment of Love. m

Ibid. Εἰρήνην, *Peace.*] This Peace Chriſt hath made between *Jew* and *Gentile*, by aboliſhing the Ceremonial Law which made the Enmity; and with God, by Reconciling both to him by his Death. n

Ver. 18. Οἱ ἀμφότεροι, *we both.*] Hence we learn, (1.) That Chriſt not only reconciled *Jews* and *Gentile* to one another, but that he reconciled both to God, *for by him we have* προσαγωγὴν *acceſs to the Father*, a freedom of acceſs to God, *v.* 18. and *Chap.* 3.12. Now where this Phraſe in the *New Teſtament* is uſed, with reſpect to Chriſt, it ſtill imports the freedom of Acceſs vouchſafed to them who formerly were by their ſins excluded from God's gracious Preſence; this is obtained, ſay theſe words, by virtue of *his blood* making our Peace by him, reconciling us to God by his Croſs, and bringing them near to God who were afar off. How is he our Peace? becauſe the *Chaſtiſement* which procured *our Peace was upon him*, Iſa. 53.5. How did he reconcile us to God? but *by the Croſs*; i. e. *by bearing our ſins in his body on the Croſs*, 1 Pet. 2.24. By virtue of this Blood the *Gentiles*, who formerly were Aliens, are made near to God; they who were Strangers, were made God's Domeſticks; they who emphatically were *Sinners*, Gal. 2.15. were made *fellow Citizens of the Saints*, they who were *Children of Wrath*, v. 2. to them is God *reconciled*; and after all this, can it be reaſonably denied, that Chriſt hath pacified God to the *Gentiles* by his blood? Or doth not all this import a Reconciliation on God's part to them? o

To ſhew the Reaſon of this Reconciliation, let it be noted, That God being an holy God, none were to come into his Preſence who had any Pollution or Defilement on them upon pain of Death, till they were ſanctified or cleanſed from it by ſome Purification, or Atonement made for them to God. He dwelt in the Camp of *Iſrael*; and ſo thoſe Lepers which were ſo unclean as to pollute the Camp, were driven from it, *Lev.* 13.46. *Numb.* 5.2,3. 2 *Kings* 15.5. and thoſe Sin-offerings which were polluted with the ſins of the whole Congregation, were *car-*

(g) *Antiq. l.* 12. *c.* 3. *de Bello Jud. l.* 5. *c.* 14.

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ried out of the Camp, Lev. 16. 21, 22. Heb. 13. 11.

God dwelt more eſpecially in the Temple, and therefore they who had leſſer Impurities, *i. e.* who were defiled by the Dead, or by an Iſſue, or a Menſtruous Woman, were not to come thither, till they were cleanſed from thoſe Defilements, *Lev.* 12.4. 15. 31.

Moreover he being a God of *purer Eyes than to behold Iniquity*; they who had committed any Sin of Ignorance, and lay under the guilt of it, were not permitted to come into the Court of the Men of *Iſrael*, till they had brought their Offering of Atonement. *Ainſworth* on *Numb.* 5. 3.

Now God being ſtill the ſame holy God, of purer Eyes than to behold Iniquity, the Scriptures of the *New Teſtament* ſeem as plainly to make our freedom of acceſs to God, to depend upon our being ſanctified, or purg'd from our defilement, and our being delivered from the guilt of Sin by an Atonement made by the Blood of Chriſt for our Iniquities, that ſo they being pardoned, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of theſe words, *Heb.* 9. 13. *If the Blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the Fleſh*, and by ſo doing procureth an Admiſſion of the Perſon cleanſed to ſerve God in the Sanctuary, *Numb.* 19. 9, 12, 17. *How much more ſhall the Blood of Chriſt, who thro' the Eternal Spirit offered himſelf without ſpot to God, purge your Conſcience from dead Works* [or Works expoſing you to Death, the Puniſhment of the Perſon who came unclean into God's Preſence, that ſo you may be admitted] *to ſerve the living God?*

Ver. 19. Ξένοι, *Strangers.*] The Proſelytes p
who joined themſelves to the God of *Iſrael*, were by the *Jews*, and by the *Scriptures*, ſtiled *Strangers*. He that only took upon him to worſhip the true God, and obſerve the Precepts of *Noah*, was *Ger Toſhab*, a Stranger permitted to dwell among them and to worſhip in the Court of the *Gentiles*, He that was circumciſed, and became obedient to the Law of *Moſes*, was *Ger Tzedek a Proſelite of Righteouſneſs*, but both were called Strangers, according to that Maxim of the *Jews*, *All the Nations of the World are called* נכרים *Strangers before the God of Iſrael*; but the *Jews* are ſaid to be קריבים *near to him*. But now, ſaith the *Apoſtle* there is no ſuch difference, the believing *Gentile* being equally admitted with believing *Jews*, to the Privileges of the *New Jeruſalem*, and equally related to God as part of his Family.

Ver. 22. Thus (h) *Philo* ſaith, That good q
Men are Θεοῦ οἶκος, καὶ ἱερὸν, *God's Houſe and holy Temple.* See Note on 1 *Cor.* 6. 20.

(h) *L. de Somniis*, p. 456. E.

CHAPTER III.

a Verſe 1. [a] FOR this cauſe I Paul [*am*] the Priſoner of Jeſus Chriſt for you Gentiles.

2. [*I am, I ſay, a Priſoner for you Gentiles,*
b *as you muſt know,*] [b] If [*ſince*] ye have heard of the Diſpenſation of the Grace of God, which is given me to you-ward, [*or, for you Gentiles.*]

3. How that he, [ὅτι, *for he, or that he*] by [*particular*] Revelation, made known to me the Myſtery [*of the calling of the Gentiles*, Gal. 1. 16. Acts 9. 15. 22. 21.] as I wrote before in few words, [viz. *ch.* 1. 9, 10, 11, 12. 2. 19.]

4. Whereby, when you read [εἰς ὃ ἀναγινώσκοντες, *to which attending,*] you may underſtand my knowledge in the Myſtery of Chriſt, [*touching the calling of the Gentiles*]

5. Which in other Ages was not made
c known to the Sons of Men, [c] as it is now re-
d vealed to his holy Apoſtles, and [d] Prophets, by the Spirit [*of wiſdom and of knowledge, given them to diſcern all Myſteries*, 1 Cor. 12. 8. 13. 2.]

6. [*It being not before revealed as now it is,*] That the Gentiles ſhould be Fellow-heirs [*of God with the believing Jews,*] and of the ſame Body [*with them,*] and Partakers of his Promiſe, [*the Promiſe of the Spirit*, Gal. 3. 14.] in [*and through*] Chriſt, [*only*] by [*virtue of*] the Goſpel [*preached to them, and believed by them.*]

7. Of which [*Goſpel*] I was made a Mi-
e niſter, [e] according to the Gift of the Grace of God given to me, [*to be the Apoſtle of the Gentiles, for which work I was enabled,*] by the effectual working of his power, [*in ſigns and wonders*, &c. Rom. 15. 19.]

8. Unto me, [*I ſay,*] who [*by reaſon of my former Perſecutions of the Church of Chriſt*, 1 Cor. 15. 9.] am leſs than the leaſt of all Saints, is this Grace given, that I ſhould preach among the Gentiles, the unſearchable Riches of Chriſt, [i.e. *the exceeding Bleſſings to be obtained by Faith in him.*]

9. And

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9. And to make all Men [*Jews and Gentiles*] ſee, what is the Fellowſhip of the Myſtery, [*of the calling of the Gentiles, to be thus Fellow-heirs with the Jews,*] which from the beginning of the World hath been hid, [ἀπὸ τῶν αἰώνων, *from former Ages*] in [*the purpoſe of*] God f, who created all things, [*belonging to the old and new Creation,*] by Jeſus Chriſt.

10. To the intent that [Gr. ἵνα, *that*] now to the g Principalities and Powers in heavenly places might be known, by the [*things done in, and for the*] Church, the manifold Wiſdom of God.

11. h According to the eternal purpoſe which he purpoſed [*or made,*] in Chriſt Jeſus our Lord.

12. In whom we have boldneſs, [*or freedom,*] and acceſs, with confidence [*to God the Father,*] by the Faith of him [i. e. *the Faith we have in him as our Mediator.* See Note on *ch.* 2. *v.* 18.]

13. Wherefore I [*Paul the Priſoner of Jeſus Chriſt for you Gentiles,* v. 1.] deſire that you faint not, [*that you be not diſheartned,*] at my Tribulations for you, which is [*rather matter of*] your Glory, [*you having cauſe to glory, that I your Apoſtle ſuffer ſo much for the Goſpel I preach to you, this being to you a confirmation of the truth of it.*]

14. [*And*] for this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, [*praying to him,*]

15. Of whom i the whole Family in Heaven and Earth is named, [*the Angels in Heaven, and Saints on Earth, being ſtiled the Sons of God.*]

16. That he would grant you, according to the Riches of his Glory, [i. e. *according to his glorious Riches,*] to be [*ſtill more*] ſtrengthned with might by his [*Holy*] Spirit in the inward Man.

17. That Chriſt may dwell in your Hearts by Faith, that you being [*firmly*] rooted, and grounded in love [*to him, who ſent his Son to die for you;*]

18. May be able to comprehend [*together*] with all Saints, what is k the breadth, and length, and depth, and height [*of this myſterious love towards you.*]

19. And may [*be able to*] know the love of Chriſt, which [*in its full extent, even*] paſſeth knowledge, that you may be filled with all the l fulneſs of God.

20. Now to him that is able to do exceeding abundantly, above all that we ask or think, according to the power [*of the Holy Ghoſt,*] that worketh in us, [*and ſo miraculouſly confirms his Doctrine to the World.*]

21. Unto him [*I ſay*] be [*aſcribed all*] Glory in the [*Aſſemblies of the*] Church, by [*and through*] Chriſt Jeſus, [*through whom we offer up all our Prayers and Praiſes,* Heb. 13. 15. Eph. 5. 20.] throughout all Ages, world without end. Amen.

Annotations on Chap. III.

a Verſe 1. Τούτου χάριν, *for this cauſe.*] *i. e.* Becauſe I aſſert that theſe Privileges belong equally to the believing *Gentile,* tho' they be not circumciſed, this being the reaſon why the *Jews* ſo fiercely perſecuted him, and forced him to appeal to *Cæſar,* Acts 22. 22. & 25. 11, 12. & 26. 17. And why, after he came to *Rome,* the Jews preached Chriſt not ſincerely, but out of envy to him, *to add affliction to his bonds,* Philip. 1. 15, 16.

b Ver. 2. Εἴγε ἠκούσατε, *if ye have heard.*] Hence ſome raiſe a ſecond Objection againſt this Epiſtle's being written by St. *Paul* to the *Epheſians*; for, ſay they, to them with whom he had ſo long converſed, there could be no doubt, whether they had heard *of the Diſpenſation of the Grace of God given him towards them.* But indeed this is no Objection to them who will conſider, that this Epiſtle was not written to the *Epheſians* only, but alſo to *all the faithful in Chriſt Jeſus,* many of whom had never ſeen his Face, nor heard his Voice. And 2ly, If we conſider, that he ſpeaks here particularly of the manner of his receiving this Diſpenſation, viz. *by immediate Revelation from Chriſt Jeſus*; of which the *Galatians,* among whom he had alſo preached, were ignorant; and therefore the *Apoſtle,* in his *Epiſtle* to them, ſaith, γνωρίζω ὑμῖν, *of this I certifie you,* confirming his Aſſertion with an Oath, *Gal.* 1. 11, 12, 16. Add to this, 3ly, That the Particle εἴγε, is not here a Particle of doubting, but of affirmation, and is to be rendred as *Theophylact* doth ἐπειδή, ſince; ſo the *Hebrew,* אם is often rendred *quandoquidem*; and ſo *Philo* uſes this Particle in theſe words, (a) Εἴγε τὰ ἀκούσια, ἢ τὰ κατ' ἄγνοιαν ἐπὶ ἀδικημάτων λόγον ἔχειν φασί τινες, *ſeeing ſome ſay of things done involuntarily, and out of ignorance, that they are not to be accounted Sins*; and when he ſays, *Abel yet lives* (b), εἴγε ἔτι ἐκείνης ἦν Θεῷ ἡ φωνὴ χρώμενος ἀνειστικὴ, *Seeing that he had ſtill a Voice to cry to God.* And that *Sarah* is repreſented by *Moſes,* both as barren and very fruitful (c), Εἴγε τὸ πολυανθρωποτάτων ἐθνῶν ἐξ ἀτεκνίας ὁμολογεῖ γένεσθαι. *ſince*

(a) *Alleg.* l. 1. p. 35. G. (b) *Quod Deter.* p. 230. E. (c) *De congreſſu quær.* p. 332. B.

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be confeſſes, that from her ſhould proceed the moſt populous of Nations; See alſo the Note on Chap. 1. 15.

c Ver. 5. Ὡς νῦν ἀπεκαλύφθη, *As it hath been now revealed.*] It was in the general made known, that in *Abraham* ſhould *all the Families of the Earth be bleſſed*; and that Chriſt ſhould be *a Light to the Gentiles*; of which ſee *Note* on *v.* 10. But it was not made known to the *Jews*, that the *Gentiles* ſhould be *Fellow heirs with them* of the ſame Salvation, and Celeſtial Inheritance. For that this was matter of admiration to the firſt *Jewiſh* Converts, we learn from theſe words, *Then hath God alſo given to the Gentiles repentance unto life*, Acts 11. 18. They did not know, or believe, that the *Gentiles* ſhould be made Members of the ſame Body, and admitted to the ſame Privileges, and made Partakers of the ſame Spirit with them. Hence the believing Jews, ἐξέστησαν, *were in an Extaſie*, when they ſaw that the Gift of the Holy Ghoſt was poured on the *Gentiles*, Acts 10. 45. Gal. 3. 14. and much leſs did they know, that the Partition-Wall, which made the diſtance and enmity between them, ſhould be taken away by the *Meſſiah*, as the *Apoſtle* here teacheth, *v.* 14, 15. that *the hand-writing of Ordinances* was to be blotted out on this account, *Coloſſ.* 2. 14. and that theſe Privileges were to be conferr'd upon them without Circumciſion, or Obſervation of the Law of *Moſes*. They rather thought they were either firſt to be made *Jews*, and then *Chriſtians*, or only were to come as Slaves and Drudges to them who were the Children of the Kingdom. And hence the *Apoſtle* ſpends a great part of the *Epiſtles* to the *Romans*, and *Galatians*, to aſſert this Privilege of the *Gentiles*, againſt the *Judaizing Chriſtians*. In a word, to the *Jews* anciently belonged υἱοθεσία, *the Sonſhip*, and ſo the Inheritance, (for *if Sons, then Heirs*, Rom. 8. 17.) and *Promiſes*, Rom. 9. 4. and they conceived that none were even to be admitted into their Body, or to partake of thoſe Privileges, unleſs they were circumciſed, and became obedient to the Law of *Moſes*, Acts 15. 1. which they thought never was to ceaſe, or to be antiquated. And therefore, ſay the *Greek Fathers*, the *Apoſtle* here declares, that God now under the Goſpel-Diſpenſation, equally admitted the believing *Gentiles* to theſe Privileges by Faith, without Circumciſion, or Obedience to the Law of *Moſes*.

d Ibid. Καὶ προφήταις, *And to the Prophets.*] That the *Apoſtle* here underſtands the *Prophets* of the *New Teſtament*, or thoſe who in the firſt Ages of the Church received the Prophetical Grace, and by it underſtood *all Myſteries*, 1 *Cor.* 13. 2. the words ὡς νῦν, *as now it is revealed* under the Goſpel to the *Prophets*, will not ſuffer us to doubt. And this fully anſwers all the Objections of *Eſthius*, againſt the Expoſition I have given of the former words.

Ver. 7. Κατὰ τὴν δωρεὰν τ χάριτ⊖, *According to the Gift of Grace.*] That the *Apoſtolate* is by St. *Paul* oft ſtiled Grace; See the Note on *Rom.* 1. 5. And that in this ſenſe he underſtands the Gift of Grace here, is evident from the following words. e

Ver. 9. Τῷ πάντα κτίσαντι, *Who created all things.*] The *Ancients* commonly ſay, that God the Father is, ὁ πρώτ⊖ δημιουργὸς, *the prime, and chief Creator of the World*, as being the Original of all creating Power, and he as it were commanding, and the Son executing his Command, who is hence ſtiled (d) ὁ μεσοτάτος δημιουργὸς, *the immediate Creator*, or αὐτουργὸς τ κόσμ, *the Artificer of the World.* Hence (e) *Irenæus* ſo often ſaith, *Patrem omnia feciſſe per verbum*, or *verbo virtutis*, and that the Son and Holy Spirit are (f) *quaſi manus*, as it were *the Hands of God, by which he made all things*, and to both which all the Angels are ſubject. f

Ver. 10. Ταῖς ἀρχαῖς κ ταῖς ἐξουσίαις, *To the Principalities and Powers.*] This Phraſe, tho' uſed of evil Spirits, *ch.* 6. 12. may be underſtood of good Angels, the Myſtery of Godlineſs, being then *ſeen of Angels*, 1 *Tim.* 3. 16. and the things which the *Apoſtles* preached by the Holy Ghoſt, being ſuch as *the Angels deſired to look into*, 1 Pet. 1. 12. But whereas from thoſe words, *v.* 6. *Was not made known*, &c. Mr. *Le Clerc* ſaith thus, *The ſame thing which is there ſaid in other Ages, not to have been made known to the Sons of Men, is ſaid here to have been unknown alſo to Angels; which being ſo, I confeſs I do not well underſtand, how they who are neither Prophets, nor Angels, can find out ſo many places in the Prophets, in which the calling of the Gentiles is manifeſtly and directly foretold; for certainly if it was revealed to the Prophets, they underſtood it; and if it could be gathered from the literal ſenſe of any Prophecies, the Angels might have underſtood it by thoſe Prophecies.* Whereas, I ſay, he deſcants thus: What would he have? Would he deny, againſt the plain and frequent Sayings of St. *Paul*, That the Calling of the *Gentiles* was revealed to, and plainly foretold by the *Prophets*, as his words do import? Let him, if he can, confute St. *Paul* proving it againſt him, That the Lord had commanded the *Gentiles* ſhould be called in theſe words of the Prophet *Iſaiah*, *I have ſet thee to be a Light to the Gentiles, and to be for Salvation to the* g

(d) *Orig. in Celſ.* l. 6. p. 317. (e) L. 2. c. 2. l. 3. c. 8, 11. (f) L. 3. *Præf.* & c. 17.

end.

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Ends of the Earth, Acts 13.46,47. And his four other Proofs from the *Prophets*, *Moſes*, *David*, and *Eſaias*, that the *Gentiles were to glorifie God for his mercy to them* in Chriſt Jeſus, that *Root of Jeſſe*, who was to *riſe up to govern the Gentiles, and in whom the Gentiles were to truſt*, Rom.15. 9,10,11,12. Yea, let him confute the Apoſtle *James*, ſaying, *Simeon hath declared how God at firſt did viſit the Gentiles, to take out of them a People for his Name, and to this agree the words of the Prophets; After this I will build again the Tabernacle of David*, &c. *that the reſidue of men might ſeek after the Lord, and all the Nations upon whom my name is called*, Acts 15. 14——17. Nor doth the *Apoſtle* any where hint, that the Calling of the *Gentiles* was not revealed to, or by the *Prophets*, but only that it was not ſo made known in all the Particularities of it, ὡς νῦν, *as it is now diſcovered* by the *Apoſtles* and *Prophets* of the *New Teſtament*; See the Note on *v. 6. 2ly*, It was alſo known to, and preached by the *Angels*, declaring the glad tydings of great Joy *which ſhould be to all Nations* through Chriſt, *Luke* 2. 10, 11. he being as well *a light to lighten the Gentiles, as the glory of his People Iſrael.* Nor does the *Apoſtle* here ſay, as he ſuggeſts, rhat this was unknown to the *Angels*, but only that what was before made known to them by *Prophecies*, was now made known to them by the Church, *i. e.* the *Gentiles* actually called; though all the Circumſtances mentioned Note on *v. 6.* might not be fully known before even to them.

h Ver. 11. Κατὰ πρόθεσιν τῶν αἰώνων, *according to the fore-diſpoſing of the Ages.*] In the firſt of the Ages his Wiſdom ſeeing fit to give the Promiſe of a Saviour to a fall'n *Adam*; in the ſecond Age to typifie, and repreſent him to the *Jews* in Sacred Perſons, Rites, and Sacrifices, and in the Age of the *Meſſiah*, or the laſt Age, to reveal him to the *Jews*, and preach him to the *Gentiles.*

i Ver. 15. Πᾶσα πατριὰ, *the whole Family.*] It is frequent with the *Jews* to make mention of the Angels as *the Family in Heaven*, and of Men, eſpecially thoſe that are in covenant with God, as *his Family on Earth*; as when they ſay, *God doth nothing but he firſt conſults with his Family* שלמעלה *above*, that is, with the Angels. And that *he that addicts himſelf to the ſtudy of the Divine Law for the ſake of the Law, conciliates to himſelf Peace with the Family above, and with the Family below*, that is, with Angels in Heaven, and Men on Earth. They are alſo called קדישי עלאי *the Saints above*, Targ. in *Job* 15.15. and the *Sons of God*, as in theſe words of *Job* 1.6. & 2.1. *And on a day came* Ἄγγελοι Θεῦ, *the Sons of God*, and *Chap.*38.7. *Where waſt thou when* ἄγγελοί μου, *all the Sons of God ſhouted for joy?* and ſo are all true Believers ſtiled, for *to as many as believed, he gave power to be the Sons of God*, 1 John 1.12. and they at the Reſurrection ſhall *be like the Angels, and be the Sons of God*, Luke 20.36.

Ver. 18. Τὸ πλάτος καὶ μῆκος, *the breadth, length, depth, and height.*] By the *breadth* of this love ſome of the *Fathers* underſtand the great extent, and generality of Chriſt's Affection, his Death being deſigned for the Benefit of all Perſons, *Jew* and *Gentile*, through all Ages from *Adam* to the end of the World, and in all places, he having by it *reconciled things in Heaven, and things in the Earth*, Chap.1.10. By the *depth* of it, ſay they, is ſignified the greatneſs of his Humiliation; Love to Mankind having induced him to change *the form of God*, for that of a *Servant*, humbled the Lord of Life to an ignominious and painful Death, and brought him from the higheſt Heavens to the loweſt Hell, into which, they conceive, he deſcended for our ſakes. The *length* of it imports, ſay they, his love to us from the beginning of the World, we being *choſen in Chriſt from the beginning*, Chap.1.4. & 3.11. The *height* of his Affection is manifeſted, ſay they, in that being now exalted to the right hand of Majeſty, he is ſtill there imployed in Acts of greateſt Kindneſs to us, uſing his whole Power in Heaven and Earth for the Benefit of his Church. But it ſeems more natural to ſay, that the *Apoſtle* by enumerating theſe Dimenſions, only intends to ſignifie the exceeding greatneſs of the Love of Chriſt, which *paſſeth knowledge.* Thus *Job* ſpeaking of the unſearchable Wiſdom of God, and his unfathomable Perfections, puts theſe Enquiries; *Canſt thou ſearch him out to perfection? It is higher than the Heaven, what canſt thou do? deeper than Hell, what canſt thou know? The Meaſure of it is longer than the Earth, and the breadth of it than the Sea*, Job 11. 7, 8. And the Son of *Syrac* ſaith, *The height of Heaven, and the breadth of the Earth, the Abyſs and Wiſdom who can ſearch out?* Eccluſ.1.3. And the *Apoſtle* cries out, *O the depth of the Wiſdom and Knowledge of God, how unſearchable are his Judgments*, &c. Rom. 11. 33. And in this ſenſe theſe four Dimenſions will chiefly be deſigned to import what the *Apoſtle* ſtiles, *v.*8. *the unſearchable riches of the love of Chriſt.* It therefore ſeems unreaſonable to think, that the *love of Chriſt paſſing knowledge*, ſhould import only the love of Chriſt paſſing, *i. e.* excelling *the knowledge* or *skill in myſtical Interpretations*, *which the Gnoſticks pretended to.* For as the word γνῶσις put abſolutely, hath no ſuch import, that I know of, in the Holy Scripture; ſo after the mention of all theſe Dimenſions, and the *unſearchable riches* of it, *v.* 8. it ſeems a very faint expreſſion, to ſay it ſurpaſſed that vain

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and insignificant knowledge to which the *Gnosticks* pretended, their mystical Interpretations, recorded by *Irenæus*, being above measure vain and impious, even a Mystery of Iniquity. And as for the Phrase ὑπερέλλοσα ἡ γνῶσις, it is justified by (g) *Aristotle*, who hath it twice in one Chapter, *viz.* ὑπερέλλειν ἡ συμμετρίας, *to exceed the measure*, ὑπερέλλειν τῶν πλωτήρων, *to excel other Navigators.*

l Ver. 19. Εἰς πᾶν τὸ πλήρωμα τῦ Θεῦ, *with all the fulness of God.*] Εἰς *pro* ἐν, see Note on 1 *Colos.*20. that is, say some, with the highest degrees of Faith and Love; or with all fulness of Spiritual Gifts, especially those of Knowledge and Wisdom, which might inable them to comprehend the greatness of his love. Thus *Chap.* 4. 10. *He ascended up on high, that he might fill all things* with Spiritual Gifts, mentioned *v.* 10. that he might *give gifts unto Men*, v. 1. and *Chap.*1. 23. his Church is stiled, *the fulness of him that filleth all in all*, i. e. who filleth all his Members with those Gifts.

(g) *Polit.l.*3.c.13. p.447,448.

CHAPTER IV.

Verse 1. I Therefore the Prisoner of the Lord, [ἐν Κυρίῳ, *in bonds for Christ*,] beseech you that you would walk worthy of the Vocation wherewith ye are called.

a 2. a With all lowliness and meekness, with long suffering, [*and so*] forbearing one another in love.

3. Endeavouring [*thus*] to keep the unity of the Spirit in the bond of peace.

4. [*For you know that*] there is one body b [*of the whole Church*,] and b one Spirit [*which animates the whole Body*,] even as you are called in one hope of your Calling, [i.e. *and you know also, that you are all called to the same hope of eternal life.*]

5. [*There is also to us Christians*] one c Lord, c one Faith [*in this Lord*,] one Baptism [*by which we do profess this Faith.*]

d 6. d One God and Father of all, who is above all [*by his Essence*,] and through all [*by his Providence*,] and in you all [*by his Spirit.*]

7. But [*though the Body is but one, yet*] unto every one of us [*who are Members of* e *this Body*,] e is given grace [*enabling us to serve this Body*,] according to the measure of the Gift of Christ.

f 8. f Wherefore [*to manifest this*] he [*the Psalmist*] saith, when he [*Christ*] ascended up on high, he led captivity [*Satan, and Death*,] captive, [*Heb.*2.14. *Judg.*5.12.] and g g gave gifts unto men, [i. e. *received them*, Psal.68.19. *to give to them.*]

9. Now that he ascended, what is it but [*a demonstration*] that he also descended first h into the lower parts of the Earth?

10. He that descended [*thus into the lower parts of the Earth*,] is the same also who [*after his Resurrection*,] ascended up i far above all Heavens, that he might fill all things, [*with his Gifts, according to his Promise, that when he was ascended, he would send the Spirit upon his Apostles and Disciples*, John 14. 17. & 15. 26. & 16. 7. *Luke* 24.49.]

11. And [*accordingly*] he gave some Apostles [*to reveal his Will*,] and some Prophets [*to explain the Mysteries of Faith*,] and some Evangelists [*to propagate this Faith to other Nations*,] and k some Pastors, and Teachers k [*to instruct others in it.*]

12. l [*And this variety of Gifts was conferred upon them*] for the perfecting [Gr. *compacting*] of the Saints [*into one Body*,] for the work of the Ministry, [*that they who had them might minister to the Temporal Necessity, as did the Deacons; and the Spiritual Concerns of others, as did the Apostles, Prophets, Evangelists, Pastors and Doctors.*] for the edifying of the Body of Christ [*in faith and love.*] l

13. Till we all come in the unity of the Faith, and of the knowledge [*or acknowledgment*] of the Son of God unto a perfect man, [i. e. *to perfection in knowledge of the Faith, and of the Will of God*, Coloss. 1.28.] unto the measure of the stature of the fulness of Christ; [i.e. *so as to be Christians of a full maturity, and ripeness in all the Graces derived from Christ Jesus to the Body.*]

14. That [*so arriving to this Perfection in Faith and Knowledge*] we henceforth [*may*] be no more children tossed to and fro, and carried about with every wind of Doctrine by the slight of Men, and cunning craftiness, whereby they lie in wait to deceive, [Gr. *by the subtilty of Men, through their craftiness for the managing of deceit.*]

15. But speaking [*or keeping*] the truth in love, may grow up into, [*or increase in,*] him in all things, who is the Head, even [*into*] Christ.

16. m From whom the whole Body fitly m joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, [Gr. *compacted and cemented together*

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gether by every joint of ſupply, according to its power in proportion of every part,) maketh increaſe of the Body to the edifying of it ſelf in love.

17. This I ſay therefore, and teſtifie in the Lord, that ye [*who have theſe aſſiſtances in Faith and Piety,*] walk not henceforth, as
n other [*unconverted*] Gentiles, n in the vanity of their [*own*] mind;

18. Having the underſtanding darkned,
o [*and*] being o alienated from the life of
p God, p through the ignorance that is in them, becauſe of the blindneſs of their heart;

19. Who being paſt feeling, [*inſenſible of the vileneſs of their actions,*] have given
r themſelves up to work all uncleanneſs r with greedineſs;

20. But ye have not ſo learned [*the Doctrine of*] Chriſt;

21. If ſo be [*or ſince*] that ye have heard him [*by our preaching,*] and have been taught by him, [Gr. *inſtructed in him,*] as the truth is in Jeſus.

22. [*To wit,*] That ye put off concerning the former Converſation [*in Heatheniſm*]
s s the old man, [i. e. *the Luſts which deceive you, promiſing that Pleaſure and Satisfaction which they cannot yield; or which you practiſed whilſt Heathens, being deceived by your Heathen Prieſts, declaring they were acceptable to the Gods, and the Philoſophy and vain Deceit of thoſe Men who allowed them.*]

23. And be renewed in the Spirit of your Mind.

24. And that ye *may*] put on the new man, which after [*the image of*] God is created in righteouſneſs, and true holineſs.

25. Wherefore putting away t lying, [*a vice too common among Heathens, and oppoſite to Truth, and Righteouſneſs,*] ſpeak every man truth with his Neighbour; for we are Members one of another; [*Now lying tends to diſſolve Societies, and hurt the Members of the ſame Body.*]

26. [*If you*] u be angry, [*take heed,*] and
ſin not, w let not the Sun go down upon your wrath.

27. x Neither give place to the [*temptation of the*] Devil.

28. y Let him that ſtole, [*before his Converſion,*] ſteal no more, but rather let him labour, working with his hands the thing which is good, that he z may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouths, but that which is good to the uſe of edifying, a a that it may miniſter grace unto the hearers.

30. b b And grieve not the Holy Spirit of God, whereby ye are ſealed to the day of Redemption, [*Chap.* 1.13,14.]

31. [*And to this end,*] let all bitterneſs and wrath, and anger and clamour, and evil ſpeaking, be put away from you, with all malice.

32. And be ye kind one towards another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Annotations on Chap. IV.

a Verſe 2,3. NOte here from the *Fathers*, That ἐὰν ἡ ἀγάπω ἔχωμεν ἀνεξόμεθα ἀλλήλων, *where love is retained there will be mutual forbearance*; And from *Zanchy*, That Peace cannot be preſerved without that mutual Forbearance, and that Humility which excludes, and that Meekneſs which is oppoſite to Anger and Contention.

b Ver. 4. Ἓν Πνεῦμα, *one Spirit.*] From theſe, and the former words, *the unity of the Spirit*, it ſeems plain to me that the Union of the Myſtical Body of the *Church Catholick* conſiſts in this, that they all have the ſame Spirit communicated to them from their Head *Chriſt Jeſus*. For the whole Body of *Chriſtians* is here ſaid to have *one Spirit*, and their Unity is ſtiled *the Unity of the Spirit*. *The Body is one*, ſaith the *Apoſtle* 1 Cor. 12. 12. *for by one Spirit we are all baptized into one Body*, v. 13. And to the whole Body of the Church of *Corinth* he ſpeaks thus, *Know ye not that you are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. *Know ye not that your Body is the Temple of the Holy Ghoſt that is in you?* Chap. 6. 19. Chriſt, ſaith the *Apoſtle* here, *Chap.* 2. 16, 17, 18. hath reconciled both *Jew* and *Gentile* into one Body unto God, and hath made Peace between them, *for by him we have both acceſs by one Spirit to the Father*; ἄρα ἕν, and therefore having thus one Spirit, by which we are made one Body, and Sons of the ſame Father, *we are all fellow-Citizens of the Saints, and of the Family of God:* and are built up all together *into an habitation of God through the Spirit.* Now hence it follows,

1ſt, *That only ſincere Chriſtians are truly Members of that Church Catholick of which Chriſt Jeſus is the Head*, ſince the whole Body is united to him by the Communication of the Holy Spirit, whom the wicked of the World *cannot receive*, John 14.17. they being *Senſual, having not the Spirit*, Jude 19.

2ly, *That nothing can unite any Profeſſor of Chriſtianity to this one Body, but the participation of the Spirit of Chriſt*; and therefore nothing elſe can make him a true Mem-

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ber of that Church which is his Body. Hence the *Apostle* doth inform us negatively, *That if any Man have not the Spirit of Christ* dwelling in him, *he is none of his*, Rom. 8. 9, 11. and affirmatively, That *by this we know that he abideth in us, by the Spirit that he hath given us*, 1 John 3. 24. And again, *by this we know that he abideth in us, and we in him, because he hath given us of his Spirit*, chap. 4. 13. For *as many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14. and *because we are Sons, God hath sent the Spirit of his Son into our hearts*, Gal. 4. 6. It therefore must be owned as a certain truth, that nothing can unite us to that Church and Body, of which Christ Jesus is the Head, but the participation of the Spirit.

3ly, *That no Error in Judgment, or Mistake in Practice, which doth not tend to deprive a Christian of the Spirit of Christ, can separate him from the Church of Christ.*

4ly, Hence it demonstratively follows, That *no Church-Governours jointly, or severally, can be by God appointed to be the living Judges, or the infallible Directors of our Faith.* For since in Matters of Faith we must have a Judgment of Certainty, we cannot own them as such by virtue of that assistance of the Holy Ghost, which alone can make them such, till we are certain they belong to that Church of which Christ Jesus is the Head, and to which only the Promise of the Spirit doth belong, *i. e.* till we are certain they are sincere and upright Christians. Since therefore God hath given us no certain Rule to know this by, we may rest satisfied, that he designed no such *Magisterial Guides* should be continued in his Church.

c Ver. 5. Μία πίστις, *One Faith.*] It plainly is asserted in the Holy Scriptures, that there is one *common Faith*, Tit. 1. 4. one *like precious Faith*, 2 Pet. 1. 1. of all that bear the Name of *Christians*. An *Unity of Faith*, and *of the Knowledge of the Son of God*, to which we must all arrive, *Eph.* 4. 13. A Faith *once delivered to the Saints*, Jude 3. for which we must *strive earnestly*, and in which we must *build up our selves*; a *Faith of the Gospel*, for which we are exhorted *to contend as for one Soul*, Philip. 1. 27. But in vain is hence the Inference of the *Papists*, That *this one Faith must be either theirs, and then we cannot be saved without it; or ours, and then they cannot be saved*; for this *one Faith*, into which all *Christians* were baptized, contains neither the Doctrines in which they differ from us, nor we from them, but only the *Apostles Creed*, which the whole *Church of Christ*, for many Centuries, received as a perfect System of all things necessarily to be believed in order to Salvation; as I have fully proved, *Treatise of Tradition*, Part. II. Chap. 7. § 4, 5, 6, 7, 8.

Ver. 6. Εἷς θεὸς, *One God.*] Here, say the d *Socinians*, that God who is stiled *One*, is also stiled the *Father*, and to him is ascribed this *Epithete* so common among the *Philosophers*, to denote the Supreme Deity, that he is, ὁ ἐπὶ πᾶσι, *God over all.* But to this it is answered,

1*st*, That we deny not that God the *Father* is *One God over all*, or that there is one who is both One God, and the Father, only we add, that there is also One, who is One God of the same Essence, and the Son, and so also say we of the Holy Spirit: And that as the One Lord, and the one Spirit here, do not exclude the *Father* from being both Lord, and Spirit, so neither doth the *One God, and Father*, exclude the Son, or Holy Spirit, from being God, but only from being God the *Father.* It also is to be noted, that the *Primitive Fathers* before the *Nicene Council*, did not scruple to distinguish Christ from God the Father, by stiling him another God from the Maker of all things, ὑπὲρ ὃν ἄλλος θεὸς οὐκ ἔστι, *above whom there is no other God.* (a) *Justin Martyr* twice describes the Father by this distinctive Character, that he is God, ὑπὲρ ὃν ἄλλος θεὸς οὐκ ἔστι, *above whom there is no other God*; saying, that Christ did nothing but what, ὁ τοῦ κόσμου ποιήσας ὑπὲρ ὃν ἄλλος οὐκ ἔστι θεὸς, *the Maker of the World, above whom there is no other God, would have him do*; and yet he at least twenty times asserts, that Christ *is God* and *Lord*, and that he is the Person, (b) δι' οὗ ἐποίησε τὸν οὐρανὸν καὶ γῆν, *by whom he made the Heaven and Earth*, and by whom he will renew them; the Word of God, δι' οὗ ἐγένετο οὐρανὸς καὶ γῆ, καὶ ἡ πᾶσα κτίσις ἐγένετο, *by whom the Heaven and the Earth, and the whole Creation was made.* So (c) *Irenæus* often saith, that the *Father is only to be called God and Lord*; and yet he adds, that this is not said to exclude the Son, *who is in the Father, and hath the Father in him, and hath his Principality in all things.*

Ver. 7. Ἐδόθη ἡ χάρις, *Is given Grace.*] These Graces therefore being the Gift of Christ,

(a) *Dial. cum Tryph.* p. 275. c. 276. D. (b) *Pag.* 340.

(c) *Nemo igitur alius Deus nominatur, aut Dominus appellatur nisi qui est omnium Deus & Dominus ——— Et hujus Filius J. Christus Dominus noster*, l. 3. c. 6. *——Qui & solus Deus super quem alius Deus non est*, &c. 9. *Ipsum Dominum sequi nos oportet, Patrem tantum Deum & Dominum eum qui solus est Deus, & Dominator omnium, tradentem Discipulis, & tamen hæc dicta esse pronuntiat de Prophetis quidem, & Apostolis Patrem, & Filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus*, l. 3. c. 6. *Filius est in Patre, & habet in se Patrem, & in omnibus Principatum ejus habet.*

and

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and not our own, no one ſhould be puffed up, or deſpiſe others on the account of them; nor ſhould envy any others to whom he thinks fit to give them in an higher meaſure.

f Ver. 8. Διὸ λέγει, *Wherefore he ſaith.*] That this *Pſalm* relates to the *Meſſiah*, we learn from the *Jews* themſelves, who interpret this *Pſalm* of him, for the words, *v.* 32. are by them thus Paraphraſed, *All Nations ſhall bring Gifts to the King Meſſiah*, Schemoth Rabbah. § 15. Let it be alſo noted, that Chriſt triumphed over *Death, and Satan, on the Croſs*, Coloſſ. 2. 15. but he led Satan Captive more gloriouſly, when, after his Aſcenſion, he poured his Holy Spirit on his Apoſtles and Diſciples, and by that Spirit enabled them to caſt out *Devils* in his Name, and turn Men from the Power of *Satan* to God, *Acts* 26. 18. He alſo then triumphed over Death moſt ſignally, when thus aſcending he became Lord over the Dead, and had *the Keys of Death, and Hades, in his hands*, Rom. 14. 9. Rev. 1. 18. Note alſo, that *to lead Captivity captive*, is a Phraſe common in the *Old Teſtament*, to ſignifie a Conqueſt over Enemies, eſpecially over ſuch as formerly had led them captive; ſo *Judg.* 5. 12. *Ariſe Barak,* αἰχμαλώτευον αἰχμαλωσίαν, *Lead Captivity captive.* See 1 *Kings* 8. 46. 2 Chron. 28. 5, 11, 17.

g Ibid. Καὶ ἔδωκε δόματα, *And gave Gifts.*] That is, ſaith Dr. *Hammond*, *He received Gifts to give to Men*, from the nature of the Hebrew לקח which ſignifies both to *give*, and to *receive*, and thus it is rendred by the *Targum*, *Syriac*, and *Arabic*. But ſaith Mr. *Cl. When the word ſignifies to give, there follows a Dative Caſe*, Exod. 25. 2. *whereas the Hebrew here hath* באדם *which has made learned Men conjecture, that St.* Paul *read* לאדם *to Man.* But firſt this is not always true, for *Hoſ.* 14. 2. we read thus, *take away iniquity,* וקח טוב *and give good*; and where a Dative Caſe is added, an Accuſative either goes before it, as, *thou haſt received* מתנות *Gifts for Men*; and *Judges* 14. 2. קחו אותה לי *Gave her to me*; and *v.* 3. or elſe follows after it, as 1 *Kings* 3. חרב קחו לי *Give me a Sword*; See *Chap.* 17. 10. *Exod.* 18. 12. & 25. 2. and as for ב in באדם who knows not that it ſometimes ſignifies *pro, for*, and ſometimes only is the ſign of the Dative Caſe? See *Naldius de Partic. Hebr.* p. 158, 163.

h Ver. 9. Εἰς τὰ κατώτερα μέρη τῆς γῆς, *Into the lower parts of the Earth.*] That is, into the Grave. So *Pſal.* 63. 9. *They that ſeek my Soul to deſtroy it, ſhall go into the lower parts of the Earth*, i. e. They ſhall fall by the Sword, *v.* 10. *Iſa.* 44. 23. *Sing O Heavens, ſhout the lower parts of the Earth.*

Ver. 10. Ὑπεράνω πάντων τῶν οὐρανῶν, *Far above all Heavens.*] He being made *higher than the Heavens*, Heb. 7. 26. that is, than the Airy and the Starry Heavens, and aſcending above them into the Preſence of God, who hath *ſet his Glory above the Heavens*, Pſal. 8. 1. and is exalted above them, *Pſal.* 57. 5, 11. & 108. 4, 5. i

Ver. 11. Τοὺς δὲ ποιμένας καὶ διδασκάλους, *And ſome Paſtors and Teachers.*] That theſe *Paſtors* and *Teachers* were in the firſt Ages, Men of extraordinary Gifts, is evident from this very place; for the preceding words, *He gave Gifts unto Men, ſome Apoſtles, ſome Prophets*, &c. ſhew that all the Perſons mentioned here were Partakers of the Gifts which Chriſt, aſcending up on high, and ſending down the Holy Spirit, gave to Men. Hence, among the different χαρίσματα, Gifts of the Holy Ghoſt, are reckoned διδασκαλία, *teaching*, Rom. 12. 6, 7. and among the Gifts exerciſed in their Aſſemblies διδαχὴ, *Doctrine*, 1 Cor. 14. 6, 26. among the Perſons who had received the διαιρέσεις χαρισμάτων, *Diverſities of Gifts*, are reckoned after Prophets διδάσκαλοι, *Teachers*, 1 *Cor.* 12. 28. *Rom.* 12. 6, 7. and here. And ſo (d) *Tertullian* makes mention of them, as Perſons *endued with the Grace of Knowledge.* The *Paſtors* ſeem probably the ſame with the κυβερνήσεις, *Governments*, 1 Cor. 12. 28. and the προϊστάμενος, *Rom.* 12. 8. And it is evident from both thoſe places, that they were alſo Men endued with thoſe Spiritual Gifts there mentioned. Hence it is obſervable of theſe Doctors, that when the extraordinary Gifts of the Church ceaſed, their very Names grew out of uſe, they being very rarely mentioned in the ſucceeding Ages of the Church. k

Ver. 12—15. Note, from theſe five Verſes the *Papiſts* argue for an infallible Guide thus, 'Chriſt gave *Apoſtles, Paſtors*, and 'Teachers, that Chriſtians might not be toſſed to and fro with every Wind of Doctrine; this end could not be compaſſed 'by giving us ſuch Guides and Inſtructors 'in Belief, as were merely fallible, and 'who might lead us into Circumvention of 'Error. Moreover, God gave ſuch Paſtors 'to his Church, till we all come to the Unity of the Faith, which will not be till 'the laſt Days of all; wherefore, till the 'end of the World, the World ſhall be provided of them, and by them be ſecured 'from being *like Children toſſed to and* 'fro. l

(d) *Eſt itaque frater aliquis Doctor Gratiâ Scientiæ donatus.* De Præſcript. c. 3.

Anſwer

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Anſwer. I anſwer, That this Text is ſo far from proving a Succeſſion of infallible Guides, in Matters of Faith to the World's end, that it ſeems rather to eſtabliſh the Doctrine of the *Proteſtants*, touching the fulneſs and perſpicuity of the Holy Scripture, in all neceſſary Articles of Chriſtian Faith, and to overthrow the pretended neceſſity of Infallible Guides in order to that end: For,

1ſt, *To come to a perfect Man*, as to the Unity of Faith, and Knowledge of the Son of God, is, in the *Scripture* Language, to be ſufficiently inſtructed in the Articles of the *Chriſtian* Faith and Knowledge. Thus when our Lord ſaith to the young Man, *If thou wilt be perfect, ſell all that thou haſt*, Matth. 19. 21. by comparing theſe words with thoſe in St. *Mark* and St. *Luke*, Mark 10. 21. *One thing is lacking*, or is wanting to thee, *Luke* 18. 22. it is evident, that to be perfect there, is, not to be wanting in the Knowledge or Practice of any thing to be done, that this young Man might have Eternal Life.

When St. *Paul* ſaith, *We ſpeak Wiſdom*, ἐν τοῖς τελείοις, *among them that are perfect*, 1 Cor. 2. 6. the meaning is, ſay the *Greek Commentators* (e), παρὰ τοῖς τελείαν παραδεξαμένοις πίστιν, *among thoſe who are perfectly inſtructed in the Faith*; and when he ſaith, *As many as are perfect let us mind the ſame thing*, he ſpeaks of Perſons fully inſtructed in their Chriſtian Liberty; and when he ſaith, *Leaving the Principles of the Oracles of Chriſt, let us go on to perfection*, he calls us to advance to a more full Inſtruction in the Faith and Knowledge of Chriſt; See Note on 1 *Cor.* 2. 6.

2ly, Note, That the *Apoſtles*, and firſt Preachers of the Goſpel, were made Miniſters of his Church, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, *to teach fully the Word of God*, Col. 1. 25, 26. *To teach every man in all wiſdom, that they might preſent every man perfect in Chriſt Jeſus*, *v.* 28. and accordingly, departing from the Churches planted by them, they commended them only to *the Word of Grace, which was able to build them up, and give them an Inheritance among all that are ſanctified*, Acts 20. 32.

3ly, Obſerve that the *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors*, and *Teachers*, here named, were given at our Lord's Aſcenſion for theſe ends; for *when he aſcended up on high*, ἔδωκε, he actually *gave ſome Apoſtles*, &c. and that even thoſe *Paſtors* and *Teachers* had their χαρίσματα, or ſupernatural Gifts of the Holy Spirit, to fit them for that end. Whence it demonſtratively follows, that theſe Gifts ceaſing ſoon after, a Succeſſion of ſuch Perſons was neither promiſed, nor was neceſſary to this end; for if ſo, *Chriſt* muſt be charged with Breach of Promiſe, and being wanting to the Church in what was neceſſary for the obtainment of thoſe ends.

4ly, Obſerve that theſe *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors*, and *Teachers*, endued with theſe ſupernatural Gifts *for the Work of the Miniſtry, for the edifying of the Body of Chriſt into a perfect Man*, not doing all, or any of theſe things in Perſon ſince their Death, and yet being given for the accompliſhing theſe ends, muſt be acknowledged to have done all theſe things, as far as they were needful, by ſome other way. Now there being no other way in which they could do it, but by their Writings left behind them as a Rule of Faith, and by which, *they being dead, yet ſpeak*; it follows, that theſe Writings duly attended to, muſt be ſufficient for theſe Ends, and conſequently they muſt, both with ſufficient fulneſs, and perſpicuity, inſtruct us in all the neceſſary Articles of Chriſtian Faith and Knowledge. Hence (f) *Chryſoſtom* informs us, that they writ the Goſpel, πρὸς καταρτισμὸν τῶν ἁγίων, *for the perfecting the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt.* In a word, 'tis evident this Text doth as much prove a neceſſity of *Apoſtles*, *Prophets*, and *Evangeliſts*, in all future Ages of the Church, to keep her Members fixed in the Truth, as of Paſtors and Doctors, theſe Apoſtles, Prophets, and Evangeliſts, being here placed in the firſt rank of thoſe whom God hath given for this end: Since therefore theſe *Apoſtles*, *Prophets*, and *Evangeliſts*, were only given in the firſt Ages of the Church, it evidently follows, that the Perſons mentioned in this Text, were not given them to do this perſonally to the World's end, but only to do it by the Doctrine they then taught.

Ver. 16. Ἐξ οὗ, *From whom.*] That is, from m which Head, the whole Body of Chriſtians duly compacted together, ſome ſuſtaining the Office of an inferiour Head, ſome of an Eye, ſome of an Hand, ſome of a Foot, 1 *Cor.* 12. 15, 16, 17. by the aſſiſtance which every of theſe Parts thus united together gives to the whole, according to the particular proportion of its Gifts, increaſeth, or grows in love, and ſo each Member edifies one another.

Ver. 17. Ἐν ματαιότητι τοῦ νοὸς, *In the Vanity* n *of the Mind.*] The *Heathen Idols* are frequently in the *Old Teſtament* ſtiled μάταια, *vain things*, and the Apoſtles preached to the Gentiles to abſtain, and turn ἀπὸ τῶν ματαίων τούτων, *from thoſe vain things*, Acts 14. 15. by compliance with which they became *vain in their Imaginations, and their fooliſh*

(e) *Theodoret.* (f) *In locum.*

Hearts

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Hearts were darkned, Rom. 1. 22. And this ſeems to be the *vain Converſation*, from which, ſaith St. *Peter*, they were redeemed, 1 *Pet.* 1. 18. and the *Vanity of the Mind* here mentioned.

o Ver. 18. Ἀπηλλοτριωμένοι, *Alienated from the Life of God.*] i. e. Not only from that way of Life which God approves of, but which reſembles him in Purity, Righteouſneſs, Truth, and Goodneſs.

p Ibid. Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *By the Ignorance that is in them.*] This ſeems to refer to their Ignorance of the Nature, the Attributes, and the Providence of God, and of a future State of Happineſs and Miſery.

The hardneſs of their Hearts here mentioned, they had contracted by wicked Habits and Cuſtoms, the frequency of vile Examples, and by thoſe corrupt Principles which made them inſenſible of their Impurity and Laſciviouſneſs; for they committed Whoredom and Adultery, ſaith (g) *Origen*, Διδάσκοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι, *Teaching that in theſe things they did nothing contrary to Good Manners.*

r Ver. 19. Ἐν πλεονεξίᾳ, *With Greedineſs.*] *Hoc totum fecerunt in avaritiâ, dum nunquam luxuriando ſaturantur, nec eorum terminum habet voluptas.* Hieronymus in Locum.

ſ Ver. 22. Τὸν παλαιὸν ἄνθρωπον, *The Old Man,*] ſignifies thoſe evil Habits they ſo long practiſed in the State of *Heatheniſm*; the *New Man*, that Divine Life, that Life of Righteouſneſs and Holineſs which *Chriſtianity* requires; and it is called *Holineſs of Truth*, or Inward Holineſs, in oppoſition to the Outward and Ceremonial Holineſs of the *Jews*.

t Ver. 25. Τὸ ψεῦδος, *Lying.*] Which the *Heathen Philoſophers* thought lawful, when it was good, or profitable for them; as owning that Rule of *Menander*, Κρεῖττον ἢ ἑλέσθαι ψεῦδος, ἢ ἀληθὲς κακόν, *A Lie is better than an hurtful Truth*: And that of *Proclus*, Τὸ γὰρ ἀγαθὸν κρεῖττον ὂν τῆς ἀληθείας, *Good is better than Truth*: And that of *Darius* in (h) *Herodotus*, Ἔνθα γάρ τι δεῖ καὶ ψεύδος λέγεσθαι, λεκτέον, *When a Lye will profit, let it be uſed*: And that of (i) *Plato*, He may lye who knows how to do it, ἐν δέοντι καιρῷ, *in a fit Seaſon*: For *there is nothing decorous in Truth*, ſaith (k) *Maximus Tyrius*, *but when it is profitable*: *Yea*, *ſometimes*, ſaith he, καὶ ψεῦδος ὄνησιν ἀνθρώπῳ, καὶ τ' ἀληθὲς βλάψειν, *Truth hurts, and a Lye profits Men.* And to countenance this Practice, both (l) *Plato*, and the (m) *Stoicks*, ſeem to have framed a Jeſuitical Diſtinction, between lying in words, and with aſſent to an Untruth, which they called, *Lying in the Soul*: The firſt they allowed τὸ *an Enemy in proſpect of advantage*; *and for many other Diſpenſations of this Life*; That is their Wiſe Men may tell a Lye craftily, and for gain, but he muſt not embrace a Falſhood, through Ignorance, or aſſent to an Untruth.

u 26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry and ſin not.*] Theſe words, tho' ſpoken imperatively, are not a Command to be angry, but a Caution to avoid ſinful Anger; as when the *Prophet* ſaith to *Nineveh*, *Fortifie thy Strong-holds*, *the Sword ſhall cut thee off*, Nah. 3. 14. *i. e.* tho' thou doſt fortifie them it ſhall do ſo. And the Son of *Syrach*, *Cocker thy Child*, *and he ſhall make thee afraid*, Chap. 30. 9. *i. e.* this will be the iſſue of it So *Iſa.* 8. 9, 10.

w *Ibid.* Ὁ ἥλιος μὴ ἐπιδυέτω, *Let not the Sun go down upon thy Wrath.*] This Precept, ſaith (n) *Plutarch*, the Scholars of *Pythagoras* obſerved, who when they had been angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, *Before the Sun went down*, *they ſhook Hands*, *and embraced one another.* This muſt the *Chriſtian* do, before he offers up to God his Evening Sacrifice, that ſo he may lift up to God *pure hands without wrath*, 1 Tim. 2. 8.

x Ver. 27. Note, Let a Man be always careful that he be not angry, ſay the (o) *Jews*; for whoſo is angry, omnes ſpecies Gehennæ ei dominantur, *is ſubject to the Dominion of the infernal Fiends.*

y Ver. 28. Ὁ κλέπτων, *Let him that ſtole*, &c.] This Exhortation was needful, becauſe *in many Nations it was not counted a Sin to ſteal*, ſaith (p) *Sextus Empyricus*; *nor were they much aſhamed at it*, *when it was* objected to them, ſaith (q) *Bardeſanes.*

(g) *Contr. Celſum*, l. 4. p. 177. & *Hom.* 5. *in Joh.* p. 79.
(h) *L.* 3. *p.* 191. (i) *Apud Stob. Serm.* 12. (k) *Diſſ.* 3. p. 29.
(l) Τῇ ψυχῇ δεῖ τὰ ὄντα ψεύδεσθαι πάντες μισοῦσι, τὸ δ' ἐν τοῖς λόγοις ψεῦδος ποτὲ καὶ τί χρήσιμον, ὥστε μὴ ἄξιον εἶναι μίσους. Plato de Repub. l. 2. p. 607.
(m) Τῷ μὲν τοὺς ψεύδεσθαι ποτὲ συγχωρεῖσθαι νομίζουσιν αὐτὸν κατὰ πολλὰς τέχνας ἄνευ σύγκαταθέσεως, καὶ δὲ κατὰ στρατήγημα ἀνταπατῶν, καὶ κατὰ τὰ συμφέροντα προάρασιν, καὶ κατ' ἄλλας οἰκονομίας τοῦ βίου πολλάς, ψεῦδος δ' ὑπολαμβάνειν οὐδέποτε φασὶ τὸν Σοφόν. Stob. de Stoicis. To. 1. L. 2. Tit. 4. § 4.
(n) *De Fratr. Amor.* p. 488. (o) *Buxt. floril.* p. 135.
(p) Τὸ κλέπτειν παρὰ πολλοῖς τῶν Βαρβάρων οὐκ ἄτοπον. Nyr. Hypot. l. 3. c. 24. Beſſi, Coralli, Medi quidam ac Danthelitæ πάντα ταῦτα λῃστικώτατα ἔθνη. Strabo l. 7.
(q) Ἀπὸ εὐφεσίτου πολεμοῦ, καὶ μέχρι τοῦ ἀκεανοῦ, ὡς ὑπ' ἀνατολὰς, ὁ λοιδορούμενος ὡς κλέπτης ἐ πάνυ ἀγανακτῶ. Apud Euſeb. Præpar. Evan. l. 6. c. 10..

Ibid.

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z Ibid. Ἵνα ἔχῃ μεταδιδόναι, *that he may have to give.*] This *Charity* the *Primitive Chriſtians* expected even from them that laboured with their own hands. So (1) *Hermas* ſaith, *It is good to give liberally to all that are in need, out of the labours of our own hands.*

a a Ver. 29. Ἵνα δῷ χάριν, *that it may miniſter Grace.*] That is, ſaith *Theodoret*, that it may be acceptable to, as well as good for the Hearers; See the Note on *Coloſſ.* 3. 16.

b b Ver. 30. Καὶ μὴ λυπεῖτε, *and grieve not the Holy Spirit.*] The *Holy Spirit* being a Divine Perſon, it is certain that he cannot properly be grieved, or vexed as we are. We therefore muſt remove from this Expreſſion, when it is applied to him, all turbulent Motions, all real Pain, Diſquiet, Diſcontent, and look upon it as ſpoken ἀνθρωποπαθῶς, *i. e.* ſo as to intimate we do that to him, which when 'tis done to Men, creates Grief to them. As (1.) when we refuſe to hearken to his Counſels, rebel againſt his Government, and do that which is oppoſite to his Holy Nature. (2.) He is ſaid to be grieved by a *Metonymy* of the Effect, when he acts ſo towards us, as Men are wont to do when they are grieved by us, and diſpleaſed at us, withdrawing their wonted Kindneſs, flying our Company, and abandoning us to our Enemies.

(1) Καλὸν ἔν ἐστιν, ἐκ τῶν ἰδίων κόπων, ὧν ὁ Θεὸς ἐπιχορηγεῖ πᾶσιν ὑστερουμένοις παρέχειν ἁπλῶς. Lib. 2. Mand. 2. p. 45.

CHAPTER V.

Verſe 1. BE ye therefore followers of [*this love of*] God, as [*becomes his*] dear Children.

2. And walk in love, as Chriſt alſo [*hath given an example, who*] hath loved us, and
a hath given himſelf for us a an Offering and a Sacrifice to God, for a ſweet ſmelling ſavour.

3. But Fornication and all Uncleanneſs, or Covetouſneſs, [*inordinate deſire,*] let it not be once named among you, [*that you may*
b *walk*] b as becometh Saints.

c 4. Neither [Gr. καὶ, *and let not*] c filthineſs, nor [*and*] fooliſh talking, nor jeſting, which are [*things*] not convenient [*to your calling, be uſed among you,*] but rather [*let your employment be that of*] giving of Thanks.

5. For this ye know that no Whoremonger, nor unclean Perſon, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt, and of God [*the Father.*]

d 6. d Let no man deceive you with vain words, [*as if theſe things might be conſiſtent with the favour of God,*] for becauſe of theſe things cometh the wrath of God upon the Children of Diſobedience.

7. Be not ye therefore partakers with them [*in thoſe ſins.*]

e 8. For ye were e ſometimes [*Children of*] darkneſs, [*being ſubject to thoſe deeds of darkneſs,* Chap. 2. 1, 2, 3. Chap. 4. 18, 19.] but now are ye [*Children of the*] light [*by your faith*] in the Lord; walk [*therefore*] as children of the light.

f 9. For the fruit f of the [*Holy*] Spirit, [*by which you are enlightned,*] is in all goodneſs, righteouſneſs, and truth, [*and ſo inſtructs you to avoid thoſe deeds of wickedneſs.*]

10. [*Walk then as Children of the Light,*] proving [δοκιμάζοντες, *approving*] what is acceptable to the Lord.

11. And have no fellowſhip with the unfruitful works of darkneſs, [*committed by the Heathens,*] but g rather reprove them. g

12. [*They being ſuch as deſerve to be refuted;*] For it is a ſhame even to ſpeak of thoſe things which are h done of them in h ſecret.

13. But all things that are reproved, are made manifeſt by the light, [*or being diſcovered by the light, are made manifeſt,*] for whatſoever doth make [*any thing*] manifeſt, is light.

14. Wherefore [*to ſhew that Chriſtians are light, and ſo obliged to avoid theſe deeds of darkneſs,*] i he [*the Lord*] ſaith, Awake i thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

15. See then that ye walk Circumſpectly, [*or how exactly you walk,*] not as fools, [*running your ſelves into unneceſſary dangers by an indiſcreet zeal,*] but as wiſe, [*to manage your affairs ſo as to avoid them by all lawful means.*]

16. k Redeeming the time, [i. e. *uſing all* k *prudent means to prolong your lives,*] becauſe the days [*in which you live*] are evil, [*and therefore perillous, and ſuch as will require much wiſdom to preſerve you from dangers.*]

17. Wherefore be ye not unwiſe, [*in managing this, and other affairs,*] but [*act as*] underſtanding what the will of the Lord is, [viz. *that in ſuch Caſes he requires you to be wiſe as Serpents, and not to caſt Pearls before Swine, who will tear you for them; and ſemblably not to ſacrifice your lives by an indiſcreet Zeal in diſcovering thoſe Myſteries, but to ſhew the vileneſs of them with ſuch Pru-*

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Prudence as may preſerve you from periſhing by the diſcovery.]

l 18. l And be not drunk with wine, [*as the Heathens uſe to be in the Feſtivals of their Gods, and eſpecially in their Bacchanalia,*] m wherein is exceſs, [Gr ἀσωτία, *diſſoluteneſs,*] but be [*ye*] filled with [*the Holy*] Spirit, [*as Chriſtians uſe to be in their Aſſemblies. See Prov.*23.30. & 20.1.]

n 19. Speaking to your ſelves n in Pſalms, and Hymns, and Spiritual Songs, [*with which the Chriſtians were inſpired in their Aſſemblies,* 1 Cor. 14. 15, 26.] ſinging [*them with the mouth,*] and [*alſo*] making melody in your hearts to the Lord.

o 20. Giving thanks o always for all things unto God, and [*or, who is*] the Father [*of us all,* Chap.4.6.] in the Name of our Lord Jeſus Chriſt.

21. Submitting your ſelves one to another, [*according to the Divine Ordinance,*] in the fear of God, [*who is the Author of that Order.*]

22. [*And therefore*] Wives ſubmit your ſelves to your own Husbands, as unto the [*Ordinance of the*] Lord, [*the Husband of his Spouſe the Church.*]

23. For the Husband is the Head of the Wife, even as Chriſt is the Head of the Church; and [*this*] he is [*as being*] the Saviour of the Body.

24. Therefore, as the Church is ſubject to Chriſt, ſo let the Wives be to their own Husbands in every [*lawful*] thing.

25. [*And ye*] Husbands [*alſo, ſee that you*] love your Wives, even as Chriſt alſo loved the Church, and gave himſelf [*up to the death*] for it.

26. That he might ſanctifie [*or conſecrate, and fit it for his Service,*] and cleanſe it, [Gr. *having cleanſed it,*] by the waſhing of water, [i. e. *by that Baptiſm which is the Laver of Regeneration,* Tit.3.5.] and [*by*] the Word [*of his Grace, which is able to ſanctifie us,* Acts 20. 32. John 17.17.]

27. That [*ſo*] he might preſent it to himſelf a glorious Church, p not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh. p

28. So ought Men to love their Wives q as their own Bodies, [*they two being made one fleſh, ſo that*] he that loveth his Wife, loveth himſelf. q

29. For no Man ever yet hated his own fleſh, but nouriſheth it, and cheriſheth it, even as [*doth*] the Lord the Church, [*which is his Spouſe.*]

30. For we are Members of his Body, r of his Fleſh, and of his Bones. r

31. For this cauſe [*was it ſaid at the Production of Eve, and her being given for a meet-help to Adam,* Gen. 2. 24. *that*] ſhall a Man leave his Father and Mother, and ſhall cleave to his Wife, and they two ſhall be one Fleſh.

32. s This is a great Myſtery, but [*when I repreſent it as ſuch,*] I ſpeak [*chiefly of the myſtical ſenſe of it*] concerning Chriſt, and the Church. s

33. Nevertheleſs [*on the other account alſo*] let every one of you in particular ſo love his Wife even as himſelf, and [*let*] the Wife ſee that ſhe reverence her Husband.

Annotations on Chap. V.

a Verſe 2. Προσφορὰν καὶ θυσίαν, *an Offering, an Oblation.*] That the Death of Chriſt is here ſtiled an Oblation offered up to God for us, cannot be denied: But *Crellius* ſaith, That the *Apoſtle* ſpeaks not here of an Expiatory Oblation, becauſe the Oblation here mentioned is ſaid to be offered for a ſweet ſmelling Savour, which Phraſe is ſcarce ever uſed concerning Expiatory Sacrifices, but chiefly of Burnt-offerings, which were not of themſelves Expiatory, and are by *Moſes* diſtinguiſhed from Sacrifices for Sin.

But (1.) That Sacrifices of a ſweet ſmelling Savour were uſed to make Atonement for, and to Expiate the Sin of Men, is proved from the Sacrifices of *Noah:* For whereas in the *Greek* we read, that when that Sacrifice was offered God ſmell'd ὀσμὴν εὐωδίας, *a Sacrifice of a ſweet Savour,* in the Hebrew he is ſaid to ſmell *Eth Ruach Hannicha, a Savour of Reſt,* that is, which made God's Anger to reſt, ſay the *Jewiſh Writers.* (a) *Joſephus* informs us, that *Noah* by this Sacrifice *entreated that God would now be atoned, and would no more conceive ſuch diſpleaſure againſt the Earth,* i. e. the Inhabitants of it. And by the *Syriac* Verſion it is rendred an *Odor of Placability,* becauſe, as *Vatablus* and *Munſter* on the place obſerve, God then ceaſed from his Anger, and was appeaſed: So that the firſt time this Phraſe is uſed, it is taken for an Expiatory Sacrifice, and is deſigned to appeaſe the Wrath

(a) Εὐιλάτως ἔν αὐτὸν διεσκέψατο ἡ θυσία παρεχόμη, καὶ μηδεμίαν ὀργὴν ἔτι ἡ γῆν ἐμοίας λαβεῖν. Antiq. Jud.l.1.c.4.

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of God. The Sacrifices which *Job* offered for his Sons and Daughters, and for his three Friends, were Burnt offerings, as the Phraſe והעלה עלות ſhews, and yet they were offered, the one to Expiate for the Sin of his Children, *Job* 1.5. the other to Appeaſe the Wrath of God kindled againſt his three Friends, *Chap.* 42.7. Moreover, it is evident from Scripture, that this Phraſe ὀσμὴ εὐωδίας, *a ſweet Savour*, is uſed, not only of Burnt-offerings, but of Sacrifices for Sin; thus, *If any People of the Land ſin through ignorance—when his ſin comes to his knowledge*, the Text ſaith, *he ſhall bring his Offering, a Kid of the Goats, a Female without blemiſh*, περὶ τ ἁμαρτίας, *a Sacrifice for the Sin he hath ſinned, and the Prieſt ſhall burn it upon the Altar*, εἰς ὀσμὴν εὐωδίας, *for a ſweet Savour to the Lord; and the Prieſt ſhall make Atonement for him, and it ſhall be forgiven him.* To this importance of the Phraſe doth *David* manifeſtly allude, when he ſaith to *Saul*, If the Lord hath ſtirred thee up againſt me, ὀσφραν-θείη ἡ θυσία, *let him ſmell an Offering*. And when this ὀσμὴ εὐωδίας, *Sacrifice of a ſweet ſmelling Savour* is applied to Burnt-offerings, they are declared to be *favourably accepted to make Atonement for him that offers them.* This the Son of *Syrac* ſeems plainly to ſay of their Sacrifices of ſweet Savour in the General, when he ſpake thus of *Aaron*, (b) *He choſe him out of all the People to offer Sacrifices to the Lord, Incenſe and a ſweet Savour, for a Memorial, to make Reconciliation for his People.* Thus of the Burnt-offerings in *Leviticus* it is ſaid, That *he that brings them ſhall put his hand upon the head of the Burnt-offering, and it ſhall be accepted for him to make atonement for him*, Lev. 1.4. Now as the (c) *Hebrew Doctors* tell us, That this Impoſition of Hands was always joined with Confeſſion of Sins over the Sacrifice, which Confeſſion ſtill concluded with a Prayer, That the Sacrifice might be an Expiation for them; ſo the Phraſe, *It ſhall be accepted to make atonement for him.* Lev. 14. 20. uſed here, and elſewhere, concerning Holy Things, is as much as is ever ſaid of Expiatory Sacrifices. Nor is it any Objection to the contrary, that Burnt-offerings are uſually diſtinguiſhed from Sin-offerings; the reaſon of that being this, ſaith (d) *Ainſworth*, that Burnt-offerings were for the Atonement of general Sins, and ſuch as often were unknown to Men, whereas for ſpecial Sins there was appointed a ſpecial Sacrifice, and Sin-offering. This, ſaith (e) Dr. *Outram*, was the Opinion of the *Jews*, that Burnt offerings were intended for the Expiation of Sin. And this, ſaith (f) Mr. *Selden*, was their Practice, to offer theſe as Expiatory Sacrifices for Strangers.

Ver. 3. Καθὼς πρέπει ἁγίοις, *as becometh Saints.*] Worthy of obſervation is the Note of St. *Jerom* here, *Ex quo Sanctus non poteſt appellari quicunque, extra Fornicationem, in aliquâ immunditiâ, & avaritiâ voluptatum quâ ſe delectaverit, invenitur.* b

Ver. 4. That the words μωρολογία and εὐτραπελία, are to be interpreted to an impure ſenſe, may probably be gathered from the words join'd with them, Fornication, Uncleanneſs, Filthineſs, and more probably from the reaſon rendred for the abandoning them all, *viz. That no fornicator or unclean perſon, hath any inheritance in the Kingdom of God or of Chriſt.* Μωρολογία is in the *Rabbinical* Phraſe נבול פה *turpitudo oris*, of which they (g) proverbially ſay בל המנבל פיו *quicunque fœdè loquitur, perinde eſt, ac ſi introduceret Porcum in Sanctuarium.* To commit נבלה *folly in Iſrael*, is to commit Whoredom, or Adultery: And the word by the *Septuagint* is ſometimes rendred τὸ ἀσχημον, *indecency*, ſometimes ἀφροσύνη, ſometimes μωρία, *folly*, and ſometimes ἀκαθαρσία, *filthineſs.* And the ſoliciting a Woman to Fornication by filthy words, is in the *Targum* expreſſed thus לא תנבל *non deturbabis verbum oris, Thou ſhalt not ſpeak impurely with thy mouth, to cauſe thy fleſh to ſin*, Eccleſ. 5.5. c

Εὐτραπελία is by *Suidas* rendred μωρολογία, ῥᾳθύμης, *ſcurrility, levity*, by *Phavorinus* Βωμολοχία. Now Βωμολόχος is a filthy, ſcurrillous Man; and in *Ariſtophanes* Βωμολόχοις ἔπεσι χαίρειν, is *to be pleaſed with filthy ſcurrillous words.* Hence *Oecumenius* and *Theophylact* reckon them both as ὀχήματα τ πορνείας, *the forerunners or incentives to Fornication.*

As for the word πλεονεξία, that it hath ſometimes an impure ſenſe, ſee Note on 1 *Theſſ.* 4.6. though being here ſtiled *Idolatry*, it ſeems more naturally to relate to the love of Riches, which renders us moſt truly guilty of that ſin. Though it be alſo true, that he who loveth Pleaſures more than God, is guilty of that ſin, and this Impurity was a frequent, and almoſt general *Appendix* of Idol-worſhip.

That the *Epheſians* ſtood in need of theſe Inſtructions we learn from (h) *Democritus Epheſius*, who ſpeaking of the Temple of the *Epheſian Diana*, hath much περὶ τ χλιδῆς αὐτῶν *of the ſoftneſs and luxury of the Epheſians*;

(b) Καὶ εὐωδίαν εἰς μνημόσυνον ἐξιλάσκωσθαι περὶ τ λαῦ συ. Ecclus. 45.16.
(c) Vide *Outram* l.1.c.15.§ 8,9,10,11. (d) *In* Lev.1.4. (e) *Ibid.*
(f) *De Jure Nat. & Gent.* l.3. c.2,6. (g) *Buxt. Lex. in Voce* נבל
(h) *Athenæus* l.12.p.585.

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and from (i) *Eualces* in his Book *de Epheſiacis*, who ſaith, ἐν ἐφέσῳ ἱερὸς ἱδρύσασθαι ἑταίρᾳ Ἀφροδίτῃ, *in Epheſus they built Temples to Venus the Miſtreſs of the Whores*; and from *Strabo*, who inform us, *That in their ancient Temples there were Old Images, but in their New* σκολιὰ ἔργα, *vile Works were done*, L.14.p.640.

d Ver. 6. Μηδεὶς ἀπατάτω, *let no man deceive you*] Among the *Heathens*, ſimple Fornication was held a thing indifferent, the Laws allowed, and provided for it in many Nations; whence the grave *Epictetus* counſels his Scholars, only *to whore* ὡς νόμιμον ἔστι, *according to Law*: And in all places they connived at it. *He that blames young Men for their meritricious Amours*, ſaith (l) *Cicero*, *does what's repugnant to the Cuſtom and Conceſſions of our Anceſtors, for when was not this done? when was it not permitted?* This was ſuitable both to the Principles and Practiſes of many of their grave *Philoſophers*, eſpecially of the (m) *Stoicks*, who held it *lawful for others to uſe Whores, and for them to get their living by ſuch Practiſes.* Hence even in the Church of *Corinth*, ſome had taught this Doctrine. See Note on 1 *Cor.*6.13.

e Ver. 8. Ποτὲ σκότος, *ſometimes Darkneſs.*] That the ſtate of the *Gentile* World, both in the *Old* and the *New Teſtament*, is repreſented by a ſtate of Darkneſs, and that of *Chriſtians* by a ſtate of Light, ſee Note on *Rom.*13.12.

f Ver. 9. Τῦ πνεύματος, *of the Spirit.*] Many *Greek* Copies, and all the *Latin*, and the *Syriac* read τῦ φωτὸς, *the fruits of the Light*, with which you are enlightned; And ſo doth St. *Jerom* here, taking no notice of the other Reading.

g Ver. 11. Ἐλέγχετε.] Refute them, make them aſhamed of them, by bringing them to the light, ἐλέγχειν γὰρ ἀντὶ τῦ αἰσχύνειν, ἐλέγχω τὸ κεκρυμμένον ἀτόπημά τινος εἰς φῶς ἄγω. *Phavorinus.*

h Ver. 12. Τὰ κρυφῆ γινόμενα, *done of them in ſecret.*] In their Myſteries, which therefore were ſtiled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of Death. Hence even the word μυστήριον hath its name, ſay *Grammarians*, from μύειν τὸ στόμα, *to ſtop the mouth.* The *Eleuſinia Sacra* were performed in the Night, agreeably to the Deeds of Darkneſs committed in them; ſo were the *Bacchanalia*, hence called *Nyctelia*; and they were both full of dereſtable Iniquity; and upon that account ſaith (n) *Livy*, were baniſhed by the *Roman Senate* out of *Rome* and *Italy*; * ἀκόλυθα γὰρ τὰ Διονυσιακῶ, πόλῳ τὰ Ἀφροδίσια.

i Ver. 14. Λέγει, *he ſaith.*] (o) *Epiphanius* ſaith theſe words were ſpoken by *Elias*; and *Georgius Syncellus*, that they were taken from the *Apocryphal* Books of *Jeremiah*; others think they are cited from *Iſai.*60.1,19,20.

k Ver. 16. Ἐξαγοραζόμενοι τὸν καιρὸν, *Redeeming the time.*] Here note

1*ſt*, That the Times of Peril and Sadneſs are ſtiled *evil days*; In this ſenſe *Jacob* ſaith *his days were evil*, πονηραὶ ἡμέραι, by reaſon of the Troubles he met with from *Laban* and his brother *Eſau*, Gen. 47.9. The *Pſalmiſt*, that the Righteous ſhall not be aſhamed ἐν καιρῷ πονηρῷ, *in the evil day*, Pſal.77.19. The *wiſe Man* ſhall be ſilent, ſaith *Amos*, in that time, for it is καιρὸς πονηρὸν, *an evil time*, Amos 5.13. *i. e.* a time of *Lamentation*, v. 16. of *Darkneſs*, v.18. and that is by the Prophet *Micah* ſtiled ὁ καιρὸς πονηρὸς, *an evil time*, Micah 2.2. which brought thoſe Judgments on them which they could not eſcape. And in the cloſe of this *Epiſtle*, to ſtand ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to ſtand in the times of fiery Trials, and ſevere Perſecutions, by the Inſtruments of *Satan*, Chap.6.13.

Ἐξαγοράζειν τὸν καιρὸν, *to redeem the time.*] Is by all honeſt ways, and prudent methods to endeavour to avoid the Dangers, and to eſcape the Perſecutions to which theſe perillous Times may render us obnoxious. So when King *Nebuchadnezzar* had threatned that the *Chaldæans* and *Magicians* ſhould be cut in pieces, if they declared not his Dream, and they ſtill put him off with this Anſwer, *Let the King tell the Dream, and we will tell him the Interpretation*; the King replies, *Of a truth I know*, ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *that you would gain the time*, i. e. you hope by theſe Anſwers to delay the time of your Puniſhment, and to contrive ſome way to eſcape it. So the *Scholiaſt* upon the place expounds it, καιρὸν ὑμεῖς ἐξαγοράζετε, τοῦτέστιν, ζητεῖτε διατρίβειν, διατείνοντες τῇ ἀναβολῇ τὸν καιρὸν σκοπεῖτε τὸ παρ' ὑμῶν ζητούμενον, *You hunt after delays, ſeeking by the protracting of the time to make me forget what I asked of you.* And *Theodoret* expounds it thus, *You prolong the time,* ἐν ἐλπίσιν τοῦ καιρὸν ἀναμένοντες, *hoping for time to eſcape.* So alſo *Col.*4.5. *Walk in wiſdom towards thoſe that are without*, i. e. *your Heathen* Gover-

(i) *Idem.*l.13.p.573. (k) *Enchir.*c.47.

(l) *Abhorret non modo à licentiâ hujus ſæculi, verum etiam à majorum conſuetudine atque conceſſis; quando enim hæc non factum eſt? quando non permiſſum; quando reprehenſum? quando denique fuit ut quod licet non liceret?* Orat.pro Cœlio.p.503.n.37.

(m) Καὶ τὸς Στωϊκὸς ἡ ὁρᾶμεν, ἐν ἀτόποις τοῖς λόγοις τὸ ἑταίρᾳ συνοικεῖν, ἢ τὸ ἐξ ἑταίρας ἐργαζίας διαζῆν. Sext.Empr.Pyr.Hypot.l.3.c.24.

(n) *Lib.*39.*Dec.*4. * *Ariſtoph.*p.384. (o) *Hær.*42.p.372.

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nours and Magiſtrates, *redeeming the time*, i. e. endeavouring by all *Chriſtian* Prudence to avoid the Calamities they are ſtill ready to bring upon you, anſwering them with as much wiſdom and gentleneſs of Speech as you are able; for walking among *Wolves*, it concerns you to be *wiſe as Serpents*.

l Ver. 18. Μὴ μεθύσκεσθε οἴνῳ, *Be not drunk with Wine.*] The *Heathens*, who held Drunkenneſs unlawful at other times, thought it a Duty at the Solemnity of *Bacchus*, and of other *Gods*. (p) *Plato* ſaith, *That no Man ſhould be allowed to be drunk, but at the Solemnities of the God that gave them Wine.* And when *Megillus* the *Lacedemonian* had told the *Athenians*, That he ſaw their whole Cities drunk at the Solemnities of *Bacchus*, and that the Inhabitants of *Terentum* did the ſame, *Marvel not at that*, ſaith the *Athenian*, *for the Law with us requires it.* And (q) *Plutarch* ſaith, That ὀργιάζοντες ἢ θυσίαις πάρουσι, ἢ τελεταῖς, *When they celebrated the* Orgia *of* Bacchus, *or were preſent at their Sacrifices, or Sacred Myſteries, they allowed themſelves to be delighted, μέχρι μέθης, even to Drunkenneſs.* This was the uſual Appendix of their Sacrifices, they thinking this a Duty, ſaith (r) *Athenæus*, in the Service of their Gods. Hence *Ariſtotle*, and others ſay, that Drunkenneſs had its Name from the Intemperance they uſed after they had offered Sacrifice.

m Ibid. Ἐν ᾧ ἐστιν ἀσωτία, *In which is exceſs.*] That ἀσωτία ſignifies *Luxury*, is proved from the Prodigal, of whom it being ſaid, that he lived ἀσώτως, *Luke* 15. 13. this is interpreted, *v.* 30. by *devouring his Living with Harlots*; and from *Heſychius*, who interprets ἀσώτως by the word ἀσχρῶς, *filthily*. *Phavorinus* ſaith the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, *luſtful*, and *unchaſt Perſon*, and hence ἀσώτιον ſignifies a *Stew* or *Brothel-Houſe*. Now that this Drunkenneſs miniſters to this Laſciviouſneſs, as the *Poets* often teach, ſo the Practice and Experience of the *Heathens* found it true, their Compotation and Banquetings, ſeldom concluding without the Introduction of lewd Women, and their *Bacchanalia* ending in Whoredom and Adultery, ἀκόλαστον οἶνος, *Prov.* 20. 1.

n Ver. 19. Ψαλμοῖς καὶ Ὕμνοις, *In Pſalms and Hymns*, &c.] In their *Bacchanalia* they ſung their drunken Hymns to *Bacchus*, ſaying, Εὐοῖ Σαβοῖ, Εὐοὶ Βάκχε, and had their φαλλικὰ ἄσματα: In oppoſition to which drunken and impure Songs, the *Apoſtle* here exhorts the *Chriſtians* to ſing the *Pſalms* of *David*, or the *Hymns* compoſed by Spiritual Men, ſuch as *Zacharias*, and *Simeon*, or by the Afflatus of the Spirit vouchſafed to them, 1 *Cor.* 14. 15.

Ver. 20. Πάντοτε, *Always.*] See Note on o
1 *Theſſ.* 5. 17. ὑπὲρ πάντων, *for all things*; for his ſparing Mercies, *Pſal.* 103. 3, 4. his preventing Mercies, *Eph.* 1. 4. *Tit.* 1. 2. his diſtinguiſhing and peculiar Mercies, *Heb.* 2. 16. for his common Mercies and Benefits beſtowed daily upon us, as well as his extraordinary Favours; for paſt Mercies to be celebrated by Annual Feſtivals, *Exod.* 12. 14, 17, 24. *Lev.* 23. 21. for the Mercies we hope for, 1 *Pet.* 1. 3, 4. for adverſe as well as proſperous Events, bleſſing him *who doth thus give us warning*, Pſal. 16. 7. but chiefly for ſpiritual Bleſſings.

Ver. 27. Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *Not having ſpot or wrinkle.*] This ſeems to refer p
to the accuracy of the *Jewiſh* Baptiſm, who thought not the Perſon well baptized, if there were any wrinkle which kept the Fleſh from the Water, or any ſpot, or dirt, which was not thoroughly waſhed by it. And thus the Church is cleanſed at preſent from the Guilt of Sin by the Blood of Chriſt, 1 *John* 1. 7. 2 *Cor.* 11. 2. *Coloſſ.* 1. 22.

Ver. 28. Ὡς ἑαυτῶν σώματα, *As their own* q
Bodies.] The *Jews* ſay, *He that loveth his Wife as his own Body, and honoureth her more than his own Body, of him the Scripture ſaith, Peace ſhall be in his Tabernacle, and he ſhall viſit his Tabernacle, and ſhall not ſin.* Talmud Sanh. Fol. 76. 2.

Ver. 30. Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, r
Of his Fleſh, and of his Bones.] This Phraſe being not only uſed to expreſs an intimate relation, *Gen.* 29. 14. *Judg.* 9. 2. but being the very words which *Adam* uſed concerning *Eve*, *made out of his Rib*, Gen. 2. 23. ſhews that the *Apoſtle* had his Eye upon the *myſtical* ſence of the Production of the Woman from the Man, of which the *Jews* ſpeak.

Ver. 32. Τὸ μυστήριον τοῦτο μέγα ἐστὶν, *This is a* f
great Myſtery.] He doth not ſay as Mr. *Cl.* interprets the words, *But I ſpeak concerning the Love of Chriſt to his Church*; nor was that any Myſtery at all, as being long ago revealed, and a thing known to all *Chriſtians*. But this was indeed a Myſtery, till the *Apoſtle* here revealed it to the *Epheſians*,

(p) Πίνειν δὲ εἰς μέθην ὅτε ἄλλοσί που πρέπει πλὴν ἐν ταῖς τοῦ διόνου δόντος θεοῦ ἑορταῖς. De Leg. l. 6. p. 870. F. Μὴ θαύμαζε, ὦ ξένε, νόμος ἐστὶν ἡμῖν οὕτως. Ibid. l. 1. p. 777.

(q) Non poſſe ſuaviter vivi. Secund. Epic. p. 1101. F.

(r) Σέλδικος ἱστορεῖ τὸ παλαιὸν οὐκ εἶναι οὕτω τὸν οἶνον, ὡς ἕλλησιν ἡδυπάθειαν παρασκευάζεσθαι, μὴ θεῶν ἕνεκα τοῦτο δρᾶσαι δόξας, καὶ θύσας, καὶ θαλίας, καὶ μέθας ἐπόμασζον, τὰς μὲν διὰ θεοὺς δοθῆναι δεῖν ἀποδεχόμενον—τὸ δὲ μεθύειν φησὶν Ἀριστοτέλης τὸ μετὰ βύειν χρῆσθαι. Athen. l. 2. p. 40. C.

that

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that as the Learned Dr. (s) *Alix* ſaith, The firſt Match between *Adam* and *Eve*, was a Type of that between *Chriſt* and his *Church*; and in this, ſaith he, the *Apoſtle* followed the *Jewiſh Notions*; for the (t) *Jews* ſay, according to *Voiſin*, ומשר ארם הוא סוד משיה *And the Myſtery of Adam is the Myſtery of the Meſſiah*, who is the Bridegroom of the Church. Theſe two great Perſons therefore confirm the Obſervation of *Munſter*, That *the Creation of the Woman from the Rib of the Man, was made by the Jews to ſignifie the Marriage of the Celeſtial Man, who is bleſſed, or of the Meſſiah with the Church*; whence the *Apoſtle* applies the very words which *Adam* ſaid concerning *Eve* his Spouſe, to thoſe *Chriſtians* who are the Spouſe of Chriſt, ſaying, *We are Members of his Body, and of his Fleſh, and of his Bones*, v. 30.

(s) *The Judgment of the Jewiſh Church.* (t) *Tzeror Hamor.* 88. *Beriſchitz.*

CHAPTER VI.

a Verſe 1. CHildren, obey your Parents a in [*compliance with the Command-ment of*] the Lord, for this is right, [*that you ſhould yield Obedience to them who gave you Life.*]

2. [*For*] Honour thy Father and thy Mother [*with Reverence, Obedience, and Maintenance, ſaith the fifth Commandment,*] which is the firſt Commandment [*in the Decalogue*] b with [*a*] Promiſe [*annexed to it.*]

c 3. c [*And the Promiſe is this,*] That it may be well with thee, and [*that*] thou may'ſt live long upon the Earth.

4. And ye Fathers provoke not your Children to wrath [*by ſevere Treatments and rigid Injunctions*; See *Col.* 3. 21.] but [*rather*] d bring them up in the nurture and admonition of the Lord, [*inſtructing them in the Principles of Piety towards God, and Faith in our Lord Jeſus.*]

5. Servants be obedient to them that are Maſters, [*though they be only ſo*] according to the Fleſh, [*the Spirit being immediately ſubject to God alone,*] with fear [*of diſpleaſing them,*] and trembling [*leſt you juſtly ſhould incur their Anger, ſerving them*] in ſingleneſs of your Heart, as [*knowing that in thus ſerving them, you do Service*] to Chriſt, [*who requires this of you, whoſe Goſpel you will credit by your ſincere Obedience to your Maſters for his ſake,* Tit. 2. 2. *and whoſe Doctrine you will blaſpheme by your Diſobedience, under pretence of any Chriſtian liberty from the obſervance of your Duty to them,* 1 Tim. 6. 1, 2.]

6. [*Serve them therefore*] not with eye-ſervice, [*and whilſt they behold you,*] as men-pleaſers [*uſe to do,*] but as [*becomes*] the Servants of Chriſt [*in this relation,*] doing the will of God, [*who requires this Obedience to them,* 1 Pet. 2. 18, 19, 20.] from the Heart.

7. With good will doing [*them*] Service, as [*conſidering you do it*] to the Lord [*himſelf,*] and not to Men [*only.*]

8. [*And*] knowing that whatever good any man doth, [*out of obedience to the Lord, a reward of*] the ſame he ſhall receive of the Lord, whether he be [*a*] bond [*-man*] or free.

9. And ye Maſters do the ſame things to them, [*ſhew the like good will to, and concern for them,*] forbearing threatnings [Gr. ἀνιέντες, *remitting oft the evils which you threaten to them,*] e knowing that your Maſter alſo e is in Heaven, neither is there reſpect of Perſons, [*or Conditions*] with him:

10. Finally my Brethren, be ſtrong in the Lord, and in the power of his might.

11. [*And to this end*] put on the whole armour of God, that ye may be able to ſtand [*your ground,*] againſt f the wiles of the f Devil.

12. For we wreſtle not [*only*] againſt fleſh and blood, [i. e. *Men who are compounded of them*; See Note on *Gal.* 1. 16.] but [*alſo*] againſt [*evil*] principalities and againſt powers, [*ſuch as Chriſt triumph'd over,* Col. 2. 15.] againſt the rulers of the darkneſs of this world, [i. e. *thoſe evil Spirits, which ſtill rule in thoſe Heathen Nations which are yet in darkneſs,* ch. 5. 8. 1 *Theſ.* 5. 5. See Note on *Rom.* 13. 12.] and againſt ſpiritual wickedneſſes in high places, [i. e. *againſt thoſe evil Spirits which have their ſtations in the Regions of the Air*; See Note on *Ch.* 2. 2.]

13. Wherefore [*I again exhort you to*] take unto you g the whole Armour of God, that g ye may be able to withſtand [*theſe dangerous Enemies*] in the evil day [*of trial, perſecution, and temptation,*] and having done all, to ſtand [*firm againſt them.*]

14. Stand therefore, having your loyns girt about h with truth, and having on the h breaſt-plate of righteouſneſs;

15. i And your feet ſhod with the prepa- i ration of the Goſpel of Peace.

16. Above all [*the reſt*] taking k the Shield k of Faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked [*one.*]

17. And take the l Helmet of Salvation, l [*for an Helmet the hope of Salvation,* 1 Theſ. 5. 8.] and the Sword of the Spirit, which is the Word of God, [*by hiding which in your Hearts*

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Hearts you will be preſerved from ſin, Pſal. 119. 11.]

18. Praying always, [See 1 *Theſ.* 5. 17.] with all Prayer and Supplication, [1 *Tim.* 2. 1.] in the Spirit, [See Note on 1 *Cor.* 14. 6.] and watching thereunto with all perſeverance, and [*with*] ſupplication, [*not for your ſelves only, but*] for all Saints, [*your Charity to others being a means to procure God's favour to your ſelves.*]

m 19. And for me [*in particular,*] m that [*a door of*] utterance may be given to me, that I may open my mouth boldly, to make known the Myſtery of the Goſpel;

20. For which I am an Embaſſador in Bonds, that therein I may ſpeak boldly as I ought to ſpeak.

21. But [*and*] that ye alſo may know my affairs, and how I do [*at Rome,*] Tychicus a beloved Brother, and faithful Miniſter in [*the things of*] the Lord, ſhall make known to you all things.

22. Whom I have ſent to you, for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the Brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24. Grace be with all them that love the Lord Jeſus Chriſt n in ſincerity. Amen. n

Annotations on Chap. VI.

a Verſe 1. Ἐν Κυρίῳ, *In the Lord.*] That is, ſay *Oecumenius* and *Theophylact*, as far as their Commandments are conſiſtent with the Will of God.

b Ver. 2. Ἐν ἐπαγγελίᾳ, *With Promiſe.*] *i.e.* A ſpecial Promiſe; for that which is annexed to the Second Commandment, is rather a general Aſſertion, than a ſpecial Promiſe.

c Ver. 3. The *Apoſtle* doth not add theſe words, *Which the Lord giveth thee*; becauſe they particularly belonged to the *Iſraelites*, who were to be excluded from their own Land, and he would give them no ground to think they ſhould continue in it. Note alſo hence, that the Goſpel hath its temporal Promiſes, as well as ſpiritual, *Matth.* 6. 33. 1 *Tim.* 4. 8. 1 *Pet.* 3. 10, 11, 12. That this Promiſe did not at all concern the *Epheſians*, is Mr. *Cl.*'s miſtake; for God is not the God of the *Jews* only, but alſo of the *Gentiles*, and will reward Moral Duties performed by them, as well as by the *Jews.*

d Ver. 4. Ἐκτρέφετε, *Bring them up in the nurture.*] This, ſaith *Oecumenius*, is the way to make them obedient; and if you furniſh them with Spirituals, temporal Things will follow: *Make them read the Scriptures*, ſaith *Theophylact*, *which is the Duty of all Chriſtians; for is it not a ſhame to inſtruct them in Heathen Authors, whence they may learn bad things, and not to inſtruct them in the Oracles of God?*

e Ver. 9. Εἰδότες, *Knowing*;] (1.) That you with reſpect to God, are Servants, and that as you mete to your Servants, he will mete to you. (2ly.) That his Compaſſion and readineſs to forgive your Treſpaſſes, ſhould make you alſo ready to remit the Treſpaſſes of your Servants. (3ly.) That the Relation of Servants doth not make God leſs ready to ſhew kindneſs to them, and own them as his Children, and therefore ſhould not induce us to deſpiſe, and deal ſeverely with them.

Ver. 11. Τὰς μεθοδείας, *The Wiles.*] That f is, ſaith *Phavorinus*, ἐπιβουλὰς, ἐνέδρας, δόλους, the Deceits he puts upon us, the Snares he lays for us, the Machinations he contrives againſt us.

Ver. 13. Τὴν πανοπλίαν τῆς Θεοῦ, *The whole* g *Armour of God,*] here, & *v.* 10, 11. which makes us *ſtrong in the Lord, and in the power of his might*, conſiſts of ſuch things as either are in us, as Truth, Faith, Righteouſneſs, Peace, the hopes of Salvation; or are to be uſed by us, as Prayer, and Attendance on the Word of God, and not in any immediate influx of the Power of God without the uſe of theſe. Yea, this is here ſtiled, *the whole Armour of God*, nothing more being requiſite to enable us to come off Victors in this Combat; ſo that in theſe things doth conſiſt the Power of his Might; or by theſe it is certainly to be obtained.

That the *Evil Day*, is the Day of Trial and Perſecution, ſee Note on *Chap.* 5. 16.

Ver. 14. Ἐν ἀληθείᾳ, *With Truth.*] That h the Goſpel is throughout the *Epiſtles* emphatically ſtiled *the Truth*, ſee Note on *Rom.* 2. 8. And this ſeems to be the truth here mentioned, *viz.* a full perſwaſion of the truth of that Religion we profeſs, or that ſtedfaſtneſs in the Faith, by which we are enabled to reſiſt the roaring Lion, 1 *Pet.* 5. 8, 9. See 1 *Theſ.* 3. 5. *James* 1. 6. The *Breaſt-plate of Righteouſneſs* is an exact obſervance of our Duty to God, and a righteous deportment towards Men, in all the Offices of Juſtice, Truth, and Charity, which will beget in us that good Conſcience which will ſupport us in the Day of Temptation, and procure Honour, and Eſteem, Love, and Compaſſion from Men. The Phraſe is taken from *Iſa.* 59. 18.

Ver. 15. Ὑποδησάμενοι τοὺς πόδας, *And your* i *Feet ſhod,* &c.] For explication of this Phraſe, obſerve firſt, That Shoes were anciently a part of Military Armour; for in the Story of

of Goliah, there is mention of his *Greaves of Braſs upon his Legs*, 1 Sam. 17. 6. and in the Story of the *Trojan* Wars, χαλκοκνημίδες ἀχαιοὶ, *the Græcians which were ſhod with Greaves of Braſs*, are the armed *Græcians*. Note, Secondly, That *to be ſhod* doth ſignifie our being ready for the Work we go about, thus the *Iſraelites* were commanded to eat the Paſſover *ſhod*, *i. e.* ready for their Journey out of *Egypt*; and the *Apoſtles* are required to be *ſhod with Sandals*, that they might be ready to go whither their Maſter ſhould be pleaſed to ſend them, *Mark* 6. 8. *The Goſpel of Peace* is either that Goſpel which proclaims Peace with God through Faith in Chriſt, or which lays upon us the higheſt Obligations to live peaceably with all Men: So that the meaning of theſe words ſeems to be this, That ye may be ready for the Combat, be ye ſhod with the Goſpel of Peace, *i. e.* endeavour after that peaceable and quiet Mind the Goſpel calls for, be not eaſily provoked or prone to quarrel, but ſhew all gentleneſs, and all long-ſuffering to all Men, and this will as certainly preſerve you from many great Temptations and Perſecutions, as did thoſe Shoes of Braſs the Soldiers from thoſe ſharp Sticks and Gall-traps, which were wont to be laid privily in the Ways, to obſtruct the marching of the Enemy.

k Ver. 16. Τὸν θυρεὸν τῆς πίστεως, *The Shield of Faith.*] That Faith which is *the* confident *expectation of things hoped for, the evidence of things not ſeen*, Heb. 11. 1. for *this is the Victory over the World, even our Faith*, 1 Joh. 5. 4.

l Ver. 17. Τὴν περικεφαλαίαν τοῦ σωτηρίου, *The Helmet of Salvation.*] *i. e.* We muſt be well aſſured, that if we *fight the good fight of faith, there will be laid up for us an immortal Crown of Glory, which God the righteous Judge will give us*, 2 Tim. 4. 8. That he who cannot lie, hath promiſed *to him that overcometh to eat of the Tree of Life*, Rev. 2. 7. *To taſt the hidden Manna*, v. 17. *To be a Pillar in the new Jeruſalem*, Rev. 3. 12. That you ſtrive and fight for an *incorruptible Crown* that fadeth not away, 1 *Cor.* 9. 25. And this Hope will be as an Helmet to defend your Heads from all the Strokes of a Temptation: This in *Iſa.* 59. 18. is περικεφαλία σωτηρίου, the Helmet of Salvation upon the Head.

m Ver. 19. Λόγου ἐν ἀνοίξει στόματός, *That utterance may be given to me.*] *A door of utterance*, Coloſ. 4. 6. This is a (u) *Rabbinical* Phraſe, פתחון פה *the opening of the mouth, ſignifying an occaſion of ſpeaking, and confidence of ſpeaking, and confidence in ſpeaking:* So that the *Apoſtle* here requeſts their Prayers, that he, being looſed from his Bonds, may have again an opportunity of preaching the Goſpel, and alſo that he may do it publickly and plainly, μετὰ παῤῥησίας, with due confidence and *boldneſs.*

n Ver. 24. Ἐν ἀφθαρσίᾳ, *In Sincerity:*] *i. e.* Not only with a ſincere Love, uncorrupted by the oppoſite Love of any Luſt forbidden by him, but with a conſtant and perpetual Love, which no Temptation can abate, or cauſe to ceaſe, or to wax cold.

(u) *Buxt. Lex. Talm.* p. 1872.

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THE PREFACE TO THE Epistle of St. *Paul* the Apostle TO THE PHILIPPIANS.

IT *is the observation of* Theodoret, Oecumenius, *and others, that* Philippi *was a City of* Macedonia, *under the* Metropolis *of* Thessalonica, *which is confirmed Note on Verse the first.*

This Epistle is by the same Greek Scholiasts *said to be written by St.* Paul *when he was in bonds at* Rome. *That he had been in bonds some time before, we may gather from* Ch. 1. 12,14. *from the* Philippians *sending* Epaphroditus *to him with relief, and his return to them with this Epistle, after a dangerous sickness, and from his hopes to come quickly to them,* Chap. 2. 24. *and therefore he is supposed by the most exact Chronologers to have writ this Epistle in the eighth year of* Nero, *and the sixty second of our* Lord.

That the Apostle *here warns them against the* Gnosticks, *or that these* Gnosticks joined with the Judaizing Christians to persuade the Gentiles to Judaize, *I have not read in any of the* Ancients; *but the* Greek Scholiasts *agree in this, that he warns them against* (a) ἡ ἐξαπάτην τῶν ἐξ Ἰουδαίων καὶ φαρισαίων, the deceit of the believing Jews, *who endeavoured to corrupt them* πείθοντες ἡμᾶς τῷ νόμῳ, καὶ περιτομῇ, by imposing on them Circumcision, and the Shadows of the Law, and saying that without these they could not be justified, *Chap.* 3. 18, 19. *And this is abundantly confirmed from the whole third Chapter, where the* Apostle *declares he judges it for their safety to write to them to* beware of Dogs, of evil Workers, and of the Concision, *and by his stiling them* the Enemies of the Cross of Christ, *v.* 18,19. *See Note on Chap.* 3. *v.* 2,3,15,16.

And lastly, It is noted by Theodoret, *and others of the* Fathers, *that* Epaphroditus *mentioned in this Epistle as* their Messenger, *Chap.* 2.15. & 4. 18. *was also their* Bishop, (b) ὃς τῶν ψυχῶν αὐτῶν ὅπερ δὴ ὁ ἐπίσκοπος, *or the Person* to whom the Care of their Souls had been committed; *though, I confess, the words* ὑμῶν ἀπόστολον, your Apostle, *do not prove it.*

(a) Theodoret. Chrys. Theoph.

(b) Theod. Chrysost. Theoph.

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A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle to the *PHILIPPIANS.*

CHAPTER I.

Verſe 1. [a] PAUL and Timotheus the Servants of Jeſus Chriſt, to all the Saints in Chriſt Jeſus, which are at [Gr. *in*] Philippi, [b] with the Biſhops and Deacons [*there.*]

2. [*I wiſh*] Grace to you, and Peace from God the Father, and from the Lord Jeſus Chriſt.

3. [*And*] I [*Paul*] thank my God upon every remembrance of you [*in my Prayers.*]

4. Always in every prayer of mine for you all, making requeſt with joy.

5. [*Which joy I have*] For your [c] fellowſhip in the Goſpel, from the firſt day until now: [i.e. *for your continuance in the Faith, and the profeſſion of the Goſpel.*]

6. [d] Being confident of this very thing, that he who hath begun a good work, [*the good work of faith*] in [*or among*] you, will perform it to the day of Jeſus Chriſt.

7. Even as it is meet for me to think this of you all, [Gr. τοῦτο φρονεῖν, *to have this care for you all, which I ſhew in my prayers, and my continual remembrance of you,* v. 4.] [e] becauſe I have you in my heart, [*or you have me in your heart,*] inaſmuch as in my bonds, and in the defence, and confirmation of the Goſpel, you all are partakers of my grace, [Gr. *as thoſe who are all my Copartners of grace in my bonds,* &c.].

8. [*And of this my care for you I can call God to witneſs;*] For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt, [*or the moſt paſſionate degree of Chriſtian love.*]

9. And this I pray [*for you*] that your love abound yet more and more, in knowledge, and all [f] judgment.

10. That ye may approve [*the*] things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt.

11. [g] Being filled with the fruits of Righteouſneſs, which are [*taught*] by Jeſus Chriſt to the glory and praiſe of God.

12. But [*to proceed to my own affairs, about which you have been ſo ſolicitous,* v. 7.] I would ye ſhould underſtand, Brethren, that the things which have hapned to me, [*thro' the malice of my Adverſaries,*] have fallen out rather to the furtherance, [*than the hindrance*] of the Goſpel.

13. So that my bonds in [*and for the cauſe of*] Chriſt, are manifeſt in the Palace, and in all other places, [i.e. *'tis manifeſt not only in the Palace, but throughout all Rome, that I am in bonds for the Faith of Chriſt.*]

14. [h] And many of the Brethren of the Lord waxing confident by my [*patience, and courage in my*] bonds, are [*become*] much more bold to ſpeak the word [*of God*] without fear.

15. Some indeed [*there are who*] preach Chriſt even of envy and ſtrife, and ſome alſo of good will, [*and kind affection to me, and to the Goſpel.*]

16. The one [*party*] preach Chriſt of contention, not ſincerely, [*not from love to him, but diſaffection towards me,*] ſuppoſing [*by this means*] to add affliction to my bonds, [*or to bring further tribulation on me now in bonds.*]

17. But the other [*party preach Chriſt*

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ont] of love [*to him, and me his Servant.*] knowing that I am ſet up [*or lie in bonds*] for the defence of the Goſpel.

18. What then [*ſhall this afflict me? no, ſince*] notwithſtanding every way, whether in pretence, or in truth, Chriſt is [*ſtill*] preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this ſhall [*be ſo far from accompliſhing their end of adding tribulation to my bonds, that it ſhall*] turn to my ſalvation, [i. e. *my deliverance*] through your prayers [*for me,*] and the ſupply of the Spirit of Jeſus Chriſt, [*enabling me to plead ſo as ſhall tend to my enlargement*, v. 25.]

20. According to my earneſt expectation, and my hope, that [*through the aſſiſtance of the Spirit of Courage which God hath promiſed, and given to us*, 2 Tim. 1. 7.] in nothing I ſhall be aſhamed, but [*that*] with all boldneſs, as always [*hitherto,*] ſo now alſo, i Chriſt ſhall be magnified in my body, whether it be by [*my*] life [*now,*] or by [*my*] death [*hereafter.*]

21. For [*the motive*] to me to live is [*the ſervice of*] Chriſt, and to die [*for him*] is [*my greateſt*] gain.

22. But if [*it happen that*] I live in the fleſh, this is the fruit of my labour, [Gr. *is worth my labour,*] yet what I ſhall chuſe I know not, [i. e. *were it left to my choice, I ſhould be in a ſtrait, which of the two Conditions to chuſe.*]

23. For I am in a ſtrait between [*theſe*] k two, having a deſire k to depart, and to be with Chriſt, which is far better [*for me than continuing here, were I only to reſpect my own Intereſt.*]

24. Nevertheleſs [*for me*] to abide in the fleſh is more needful for you.

25. And having this confidence, [*that you will receive this advantage, by my abiding in the fleſh,*] I know that I ſhall abide, and continue with you all for your furtherance [*in*] and joy of Faith.

26. That your rejoycing may be more abundant in Jeſus Chriſt, by [*or through*] my coming to you again.

27. Only let [*this be your care, that*] your converſation be as becometh the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear [*a comfortable account*] of your affairs, that you ſtand faſt l in one ſpirit, with one mind ſtriving together for the faith of the Goſpel. l

28. And [*being*] in nothing terrified by [*the threats, or perſecutions of*] your adverſaries, which is to them an evident token of [*your*] Perdition, [viz. *that you are an obſtinate people, bent on your own ruine,*] but to you [*it is a token*] of Salvation, and that of God, [*it being righteous with God to recompence tribulation to them that trouble you, but to you reſt*, 2 Theſſ. 1. 5.]

29. For unto you it is given [*by God as an eſſential favour,*] in the behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his ſake.

30. Having the ſame conflict [*with the Enemies of the Faith,*] which you ſaw in me, [*when I was among you*, Acts 16. 23. 1 Theſſ. 2. 2.] and now hear to be in me, [*v. 16.*]

Annotations on Chap. I.

a Verſe 1. NOte that *Timothy* is here joined with *Paul* in the Salutation, not in the Writing this Epiſtle; See *v.* 3.

b Ibid. Σὺν Ἐπισκόποις καὶ Διακόνοις, *with the Biſhops and Deacons.*] Various are the Expoſitions of theſe words, and great are the Contentions about the true import of them. For,

1. Some, with the *Pſeud-Ambroſius*, interpret theſe words thus, *Paul and Timothy the Servants of Jeſus Chriſt, with the Biſhops and Deacons that are with us, to the Saints in Philippi.* But as none of the *Greek Fathers* thought fit to take any notice of this ſtrain'd Expoſition, ſo may the harſhneſs of it appear by comparing it with the like Prefaces to ſome of the other Epiſtles; *v. g.* 1 *Cor.* 1. 1, 2. *Paul an Apoſtle of Jeſus Chriſt to the Church of God that is in Corinth,* σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with all that call upon the Name of the Lord.* 2 Cor. 1. 1. *Paul an Apoſtle of Jeſus Chriſt, to the Church of God that is at Corinth,* σὺν τοῖς ἁγίοις τοῖς οὖσι ὅλῃ τῇ Ἀχαΐᾳ, *with all the Saints that are in all Achaia;* are places exactly parallel to theſe words, *Paul and Timothy the Servants of Jeſus Chriſt to all the Saints that are in Philippi, with the Biſhops and Deacons:* and yet can any Man think that *Paul* the *Apoſtle*, with all that called upon the Name of the Lord Chriſt, or with all the Saints that were in all *Achaia*, writ to the Church of *Corinth*, which was part of that *Achaia?* (2.) When the *Apoſtle* takes in thoſe that were with him, as Copartners in writing to another Church, he doth it thus, *Paul an Apoſtle,* καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, *and all the Brethren that are with me* write to the Churches of *Galatia*, Gal. 1. 1, 3. Had he then intended to greet the *Philippians* in the like manner, he would have writ in the like ſtile, *Paul and Timothy,* καὶ οἱ σὺν ἐμοὶ Ἐπίσκοποι καὶ Διάκονοι, *and the Biſhops and Deacons that are with me,* to the Church in *Philippi.*

The learned Dr. *Hammond* ſaith, That *Philippi*

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lippi was a *Metropolis* which had many *Bishops* under it, on which account it is stiled Πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, *the chief City of that part of Macedonia*, Acts 16.12. and by *Photius* τῆς Μακεδόνων ἐπαρχίας Μητρόπολις, *the Metropolis of the Province of the Macedonians*. And *by this*, saith he, *it appears that in Philippi there might be more Bishops than one, even as many as there were Cities under that Metropolis*. But this Solution was

First, Unknown to the ancient *Fathers*, *Chrysostom*, *Theodoret*, St. *Jerom*, who all contend that *Bishops* here must signifie *Presbyters*, *because there could not be more Bishops than one, properly so called, in one City*; whereas had they known this to have been a *Metropolis*, they must have known that this had been a satisfactory Answer to that Objection.

2*ly*, They tell us that *Philippi* was then under the *Metropolis* of *Thessalonica*, which was the *Metropolis* of all *Macedonia*. Thus (a) *Theodoret* in his Preface to this *Epistle*, saith, Φιλιππήσιοι τῆς Μακεδονίας ὄντες ὑπὸ Μητρόπολιν Θεσσαλονίκην, *the Philippians were Inhabitants of Macedonia under the Metropolis of Thessalonica*: And *Theophylact*, that they were, ὑπὸ Μητρόπολιν τότε Θεσσαλονίκην τελοῦντες *then*, when the *Apostle* writ this to them, *under the Metropolis of Thessalonica*. That *Thessalonica* was then the *Metropolis* of *Macedonia*, is plain from *Antipater* the *Thessalonian Poet*, who flourished in the times of *Augustus Cæsar*, and calleth *Thessalonica* (b) *the Mother of all Macedonia*. It is called also *the Metropolis of Macedonia*, by *Socrates*; And in the *Ecclesiastical* sense it is so called by (c) *Ætius*, the *Bishop* thereof in the Council of *Sardica*. And so say all the *Notitiæ Antiquæ* at the end of *Carolus Paulus*, who saith that *Philippi* was no *Metropolis* for the first six Centuries, but after that *Macedonia* was divided into *prima* and *secunda*, it came to have the Honorary Title of the *Metropolitan City*, and therefore might be stiled so by *Photius* who lived in the ninth Century; but by St. *Luke* 'tis not stiled the first City τῆς ἐπαρχίας *of the Province*, but τῆς μερίδος *of that part of Macedonia*, which they that came from *Thrace* thither, touch'd at, as appears by (d) *Dion*'s Description of it, and chiefly from (e) *Diodorus Siculus*, who saith ἦν πόλις αὕτη πεμπόντων καὶ τῶν Θρᾳκίων, that *this City* being taken by *Philip*, was very serviceable to him, as *lying near Thrace*, and other places very conveniently.

3*ly*, The *Greek* and *Latin Fathers* do with one consent declare, that τοὺς πρεσβυτέρους ὅτους ἐκάλεσεν, *The Apostle here calls their Presbyters their Bishops*. So *Chrysostom*, *Theodoret*, *Oecumenius* and *Theophylact* among the *Greeks*, and among the *Latins* (f) St. *Jerom*, (g) *Pseud-Ambrosius*, *Pelagius* and *Primasius*; and that not only for the forementioned reason, that *there could be but one Bishop, properly so called, in one City*; but for another alledged by them all, that τότε ἐκοινώνουν τοῖς ὀνόμασι, *then the names were common to both orders*, the *Bishops* being called *Presbyters*; and the *Presbyters*, *Bishops*. And this saith *Theodoret*, is manifest in this place, because he adds here (h) *Deacons to the Bishops*, *making no mention of their Presbyters*. The Learned Dr. *Pearson* therefore seems δικαίως τῇ ἀληθείᾳ too much to favour his own *Hypothesis*, when against all these Testimonies both of *Greek* and *Latin Fathers* he saith, 'tis not yet proved that there were then at *Philippi* any *Presbyters* of the second order, for surely this is proved from the Authority of all these *Fathers*. He therefore saith, (1.) That before the converted *Jews* and *Gentiles* did unite into one Church, there were two *Bishops* of the same Church. This he proves from those words of (i) *Epiphanius*, *Alexandria never had two Bishops at a time*, ὡς αἱ ἄλλαι Ἐκκλησίαι, *as other Churches had*, but if I am not much mistaken, this relates not to the *Primitive* and *Apostolick* times, but to the Times of the *Meletians*, who founded *Bishops*, *Presbyters* and *Deacons*, and by them Ἐκκλησίας ἰδίας, *private Churches*, calling them *Churches of the Martyrs*; whereas those of *Peter*'s party called theirs *Catholick Churches*. But though this Schism continued long, and even in the time of *Theodoret* prevailed in *Egypt*, and, as *Daneus* notes, infected almost all *Christian Regions*; yet, saith *Epiphanius*, it never so prevailed in *Alexandria* as in other Churches, there being never there two Bishops, one of the *Catholick*, another of the *Meletian* Churches, as there were in many other places: And if this be the true import of these words, 'tis easie to discern how impertinent they are to the true Expositon of this place. He adds also from the same *Epiphanius*, that *Paul* and *Peter* were both *Apostles* and *Bishops* of *Rome*, as doubtless they also were at *Antioch*, and wherever they met, but they were only *Bishops* there, because *Apostles* there, one of the *Jews*, the other of the *Gentiles*, and in this they had no Successors. St. (k) *Jerom* indeed takes notice of this Evasion, but then he lays the

(a) *Apud Oecum.* (b) Σοὶ μὲν Θρηϊκίης σκυλήφορε Θεσσαλονίκη, μήτηρ ἣ πάσης πέπλατο Μακεδονίης. Anthol. l. 1. (c) Cap. 16.

(d) *L.* 47. p. 397. (e) *L.* 16. p. 514. n. 412. (f) *Ep.* 89. *ad Evagr.* & *Ep. ad Tit.* 1. 9. (g) *Com. in Ep. ad Eph.*

(h) Καὶ ἰδοὺ ὃ ἄλλον μέν πω ποιοῦσιν· τοῖς γὰρ Ἐπισκόποις Διακόνους συνιζάνει· τῶν Πρεσβυτέρων δὲ πανταχοῦ μνήμην. (i) *Hær.* 68. § 6. p. 722.

(k) *Ac ne quis in una Ecclesia contentiose plures Episcopos fuisse contendat.* Epist. *ad Evagrium.*

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Cenſure of contentious Perſons upon them that made it.

The ſame Learned *Biſhop* adds, That were it true that there were but one *Biſhop* in one City, it would not follow, that the word *Biſhops* here could not be taken in the proper ſenſe, becauſe the *Apoſtle* doth not here call them *Biſhops* of the Church, or City of *Philippi*, but only ſaith they were then at *Philippi*, he might write therefore to them whom he knew to be then at *Philippi*, tho' they were *Biſhops* of other Churches. But, (1.) As none of the Ancients have ever ſaid one word of any other *Biſhops* then met at *Philippi*, ſo the Words ſeem not well conſiſtent with this Evaſion; for writing τοῖς ὖσιν ἐν Φιλίπποις, he doubtleſs writes to *the Saints dwelling in Philippi*, writing therefore to them with the *Biſhops* and *Deacons*, he muſt be ſuppoſed to write alſo to the *Biſhops* and *Deacons* dwelling at *Philippi*.

I therefore acquieſce in the Opinion of *Theodoret*, who ſays that St. *Paul* then writ to the *Presbyters* and *Deacons* of that City, becauſe their Biſhop *Epaphroditus*, whom he ſtiles his Brother and Companion in Labour, and Fellow-Soldier, and their *Apoſtle*, was then with him at *Rome*, chap. 2. 25. and that he therefore mentions them becauſe they were ſo inſtrumental in ſending the Contributions to him, mentioned *Chap.* 4. 15.

c Ver. 5. Κοινωνία.] That *Fellowſhip*, or κοινωνία here, doth not ſignifie their Liberality towards the Propagation of the Goſpel, but their Communion with the *Apoſtles* in the Goſpel, as it doth 1 *John* 1. 3, 7. I gather (1.) From the Phraſe ἔργον ἀγαθὸν, which is emphatically put to ſignifie τὸ ἔργον πίστεως, *the Work of Faith*; as when we are ſaid, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *By patient continuance in the good work to ſeek for Glory*, Rom. 2. 7. that *being the Work of God that we ſhould believe in his Son*, John 6. 29. (2ly.) From the Phraſe, *He that hath begun the good work in you, will perform it to the Day of the Lord Jeſus Chriſt*, that being ſtill uſed by the *Apoſtle* to teſtifie his hopes, that they would continue ſtedfaſt in Faith and Obedience, till they received their Crown, 1 *Cor.* 1. 8. 1 *Theſ.* 3. 13. & 5. 23.

d Ver. 6. Πεποιθὼς αὐτὸ τοῦτο, *Being confident*, &c.] This the *Apoſtle* ſpeaks, not out of any Opinion of the Election of all the *Philippians* to Eternal Life, or of the Certainty of their Perſeverance to the end by virtue of that Election, for why then doth he exhort them to *work out their Salvation with fear and trembling*, ch. 2. 12. *To ſtand faſt in the Lord*, ch. 4. 1. And to *retain the Word of Life, that he might have joy in the day of Chriſt, that he had not run in vain, or laboured in vain among them*? Chap. 2. 16. He ſpeaks this therefore from a Judgment of Charity, becauſe, ſaith he, it ſeems juſt, or fit for me to conceive this good hope of you, by reaſon of that great Affection you retain to me, and your Patience in enduring the like Afflictions: Now he that only gives theſe Reaſons of his Confidence, gives us juſt Reaſons to conceive, he knew nothing of the neceſſity of their Perſeverance by virtue of any abſolute Election to Salvation.

Ver. 7. *i. e.* Becauſe you have had your e
Hearts upon me in my Bonds, ſending *Epaphroditus* to miniſter to me in my Neceſſities, *ch.* 2. 25. and contributing of your own Subſtance to me, *ch.* 4. 14. ſending once and again to me, whilſt I was in Bonds for the defence of the Faith, *v.* 15, 16. thoſe things, which being *a ſweet Savour, a Sacrifice acceptable and well pleaſing to God*, v. 18. confirm my hope concerning you; eſpecially when I find you yet ſtanding firm under the like Afflictions, *having the ſame conflict which you ſaw in me*, when I was among you, *Acts* 16. *And now hear to be in me*, ch. 1. 30.

Ver. 9. Ἐν πάσῃ αἰσθήσει.] The outward Senſes being the Inſtruments by which we diſcern and diſtinguiſh material Objects; the word αἴσθησις, which is here rendred *Judgment*, is from them derived to the Mind, diſcerning and paſſing Judgment on Spiritual things; and is by *Phavorinus* ſtiled ἡ νοὸς γνῶσις ἀκριβὴς τῶν διαφερομένων, *The exact taſt of things that differ, or are to be diſcerned by the mind*; in which ſence the word is often uſed by the *Seventy*, eſpecially in the Book of *Proverbs*, where it is twenty times ſo uſed; and hence it bears the like ſenſe in the *Apoſtle*; and they who have this exactneſs of Judgment, are ſaid to have αἰσθητήρια, *Senſes exerciſed*, to diſcern betwixt good and evil, *Heb* 5. 14. f

Ver. 11. For all that Chriſt does as a *Pro-* g
phet ſent from God, or as aſſuming the Perſon of a *Mediator*, muſt refer ultimately to the Glory of the Father, *chap.* 2. 11.

Ver. 14.—18. For Explication of theſe h
four Verſes, let it be noted in the general, that they who preached Chriſt, ἐξ ἐριθείας, *out of contention*, did not preach Chriſt, or the Goſpel in truth, and out of love to it, *v.* 17, 18. but only in pretence, or upon this occaſion, *from ſtrife and envy againſt St. Paul*, being grieved that he had free liberty of preaching Chriſt to all that came to him for two Years, *Acts* 28. 30. and alſo, that they did not acknowledge St. *Paul* to be *ſet up*, or by God appointed for the *defence* and propagation of the *Goſpel*. Whence it appears, that they could not be Perſons, who only did contend with St. *Paul* for the Glory of being the moſt diligent and ſucceſsful Promoters of the Goſpel, or as ſuch, envying the *Apoſtle*'s Glory, ſet up for themſelves, boaſting as if they were the only Publiſhers of the Goſpel. But yet 'tis difficult to aſ-

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ſign the Perſons here intended by St. *Paul*; *Oecumenius* and *Theophylact* ſay, they were the unbelieving *Jews*, who by divulging every-where about *Rome*, what was the Doctrine of *Chriſtianity* which *Paul* preached; how oppoſite it was to the *Roman Gods*, and their Worſhip; what Tumults it had cauſed; how many it had turn'd from their *Old Religion* to the Faith of Chriſt; and who he was in whom the *Chriſtians* did believe; thought to enrage the *Emperor* againſt St. *Paul*, the great Promoter of this Doctrine. And in this, ſay they, might St. *Paul* rejoyce, as giving occaſion to others to enquire into the *Chriſtian* Faith, and ſo to come unto it; for ſaith *Tertullian*, *Deſinunt odiſſe, quod deſinunt ignorare*; when they once know, they ceaſe to hate it; but ſuch cannot be ſaid to preach Chriſt without an intolerable *Catachreſis*; nor can St. *Paul* be ſuppoſed to rejoice in ſuch a repreſentation of the Chriſtian Faith, as they made. Others therefore ſay, with a greater likelihood, theſe were the Judaizing *Chriſtians*, who with the Goſpel taught the obſervation of the Law, for from theſe aroſe ἔριδες καὶ διχοστασίαι, *ſtrife and diſſenſions*, 1 Cor. 1. 11. & 3. 3. *Zeal, animoſities, and contentions*, 2 Cor. 12. 20. and that on the account of this *Apoſtle*, whom they would ſcarce own as an *Apoſtle* of Chriſt, 2 *Cor.* 7. 2. but rather look'd upon as one that *walked according to the Fleſh*, chap. 10. 2. and would have *excluded him from the Churches*, Gal. 4. 16, 17. And yet at their preaching Chriſt, tho' not ſincerely, the *Apoſtle* may be ſuppoſed to rejoyce, becauſe he knew the time was near, when the *Hay and Stubble* they built *on the Foundation* ſhould be revealed, and the Deſtruction of the *Temple* and City of *Jeruſalem*, would ſufficiently confute their vain Additions to the Faith.

i Ver. 20. Ἐν τῷ σώματί μου, *Chriſt ſhall be magnified by me in my Body.*] For if I live in the Body, the Power of Chriſt will be magnified in delivering me out of ſo great danger: But if I be put to Death for his ſake, that Power will be magnified, which enables me ſo chearfully to die for the Faith, as I am ready to do.

l Ver. 23. Πολλῷ μᾶλλον κρεῖσσον, *To depart, and to be with Chriſt, which is much better.*] *Becauſe*, ſaith *Crellius*, *the time betwixt Death and the Reſurrection is not to be reckoned, therefore the Apoſtle might ſpeak thus, tho' the Soul hath no ſenſe of any thing after Death.* But could St. *Paul* think a State of Inſenſibility much better than a Life tending ſo much, as his did, to the Glory of God, to the Propagation of the Goſpel, and the Furtherance of the Joy of Chriſtians? Could he call ſuch an inſenſate State, *a being with Chriſt*, and *a walking by ſight*, in oppoſition to the Life of Faith? 2 *Cor.* 5. 7, 8. Others ſay, The *Apoſtle* ſpeaketh thus, becauſe he expected that the general Reſurrection, and the Day of Judgment ſhould be in his time: But the words will not bear this ſenſe; for the *Apoſtle* ſaith, he is in a Conſtraint betwixt theſe two, whether he ſhould chuſe that Life which would enable him to gain many to Chriſt, and miniſter greatly to the Neceſſities of his Church, or that which would cauſe him to live with Chriſt, *viz.* as to his better part, *i.e.* whether his Body and Soul ſhould be diſſolved, or he ſhould ſtill live in the Fleſh? Now 'tis impoſſible that the ſame Man, at the ſame time, ſhould expect the Reſurrection, and the Day of Judgment, and yet expect to live in the Fleſh, and to abide with the Church in the Fleſh, and yet expect that none of the Members of the Church ſhould abide in the Fleſh, but ſhould enjoy that Reſurrection, which would place them with Chriſt, as well as himſelf; that he ſhould deſire his Soul ſhould be diſſolved, or ſeparated from the Body, that he might be preſent with the Lord, and yet at the ſame time expect that Day, when he ſhould be clothed upon with his Celeſtial Body. Moreover, he himſelf informs us, that the *Apoſtles* expected only the Reſurrection, when other *Chriſtians* ſhould ariſe at the Great Day; for thus he ſpeaks, *He that raiſed up the Lord Jeſus from the dead, will raiſe us alſo by him, and will preſent us with you*, 2 Cor. 4. 14. And this confutes their Gloſs, who ſay the *Apoſtle* expected to be with Chriſt as an eſpecial Privilege belonging to him as an *Apoſtle*, or a *Martyr* for Chriſt; See the Note on 2 *Cor.* 5. 8.

Ver. 27. *In one Spirit, with one Mind.*] That is, with Love and Concord, ſaith *Oecumenius*; See Note on 1 *Cor.* 1. 10, 11. or with full conſent; ſo ψυχῇ μιᾷ, 1 *Chron.* 12. 38. l

CHAP.

CHAPTER II.

Verſe 1. IF there be therefore any Conſolation [παράκλησις, *any force of Exhortation,*] in [*beſeeching you in the Name of*] Chriſt; if [*there be*] any comfort of [*mutual*] Love; if [*there be*] any Fellowſhip of the Spirit [*of Love exciting you to it;*] if [*ye have*] any Bowels and Mercies [*for me the Priſoner of Chriſt;*]

2. Fulfil ye my joy [*in this,*] that ye be [*all*] like minded, having the ſame Love [*one to another,*] being of one accord, of one mind, [*or minding the ſame thing.*]

3. Let nothing be done [*among you*] thro' ſtrife, [*who ſhall be the greateſt,*] or [*thro' deſire of*] vain glory, but in lowlineſs of
a mind, [a] let each eſteem [*an*] other better than himſelf.

4. Look not every man on his own things, [*or concernments only,*] but every Man alſo on the things of others, [*being concerned for their welfare.*]

5. Let this mind be in you, [*with reſpect to theſe matters,*] which was alſo in Chriſt Jeſus.

b 6. Who being [b] in the form of God, [*when*
c *he appeared to the Patriarchs,*] [c] thought it
d no robbery to be [d] equal with God, [Gr. *did not covet to appear as God.*]

7. But [*diveſting himſelf of his former glory,*] made himſelf of no reputation, and
e took upon him the [e] form of a ſervant, [*by*
f *miniſtring to others,*] and [f] was made in the likeneſs of Man, [Gr. *being in the likeneſs of man.*]

8. And being found in faſhion as a [*an ordinary*] man, he humbled himſelf [*yet more,*] and became obedient to death, even the death of the Croſs.

g 9. Wherefore [g] God alſo hath highly exalted him, [*even as to his Manhood,*] and given him a Name, [*a Dignity and Majeſty*] which is above every Name [*of Majeſty,* Eph. 1. 21. Heb. 1. 4.]

10. That at the Name of Jeſus every knee ſhould bow, [*humbly acknowledging his Authority; even thoſe*] of things in Heaven, [*i. e. the holy Angels,*] and things in Earth, (i. e. *Men,*] and things under the Earth [*the dead, who being raiſed by him, ſhall acknowledge his power; for to them the Apoſtle doth apply theſe very words of the Prophet Iſaiah,* Rom. 14. 11, 12. Rev. 5. 13. Iſa. 45. 23.]

11. And that every Tongue, [i. e. *Men of all Nations and Languages,* Rev. 7. 13.] ſhould
h confeſs that Jeſus Chriſt is Lord, [h] to the Glory of God the Father.

12. Wherefore my Beloved, [*remembring the dignity of Chriſt, and your ſubjection to him,*] as ye have always obeyed, not as in my preſence only, [*when you had me to be your Monitor;*] but now much more in my abſence, [*which God by the workings of his* i
holy Spirit ſupplies,] work out your own ſalvation with fear and trembling.

13. For it is God who [*in my abſence, by his inward teachings,*] worketh in you, both to will, and to do of his own good pleaſure.

14. [*And*] do all things without murmurings and diſputings; [*i.e. obey the Precepts of the Chriſtian Faith, and of your Spiritual Monitors cheerfully, and without grudging, and readily, without exacting a reaſon of every Command they lay upon you*]

15. That ye may be blameleſs and harmleſs [*as becomes*] the Sons of God, [*being*] without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World.

16. Holding forth [ἐπέχοντες *holding faſt*] the Word of Life, [*under all Perſecutions and Temptations,*] that I may rejoyce in the Day of Chriſt, that I have not run in vain, neither laboured in vain.

17. [*And as for me a Priſoner, if I not only ſhould continue abſent from,* ἀλλ' εἰ καὶ] But if I be [*alſo*] [k] offered upon the Sacri- k
fice, and Service of your Faith, [i. e. *that I may preſent you Gentiles an acceptable Sacrifice to God through Faith, and the Sanctification of the holy Spirit,* Rom. 15. 16.] I joy and rejoyce with you all, [*I count theſe ſufferings the matter, not of my ſorrow, but my joy.*]

18. [*And if this come to paſs,*] For the ſame cauſe, [*or in the like manner,*] alſo do ye joy and rejoyce with me.

19. But [*though I ſpeak thus.*] I truſt in the Lord Jeſus, [*that he will work ſuch a deliverance for me,* ch. 1. 19, 25. *As that not needing him ſo much here, I may be able*] to ſend Timotheus ſhortly to you, that [*whatever be my condition here,*] I alſo may [*or I may yet*] be of good comfort, when I know your State, [i.e. *your ſtedfaſtneſs in the Faith, and your Charity to one another.*]

20. [*To ſend Timothy, I ſay.*] For I have no Man [*with me*] like-minded, who will [*ſo*] naturally, [*and with like affection*] care for your Eſtate.

21. For all [*here*] ſeek their own [*intereſts and ſafety, and*] not the things which are Jeſus Chriſt's; [*that is, comparatively to Timothy and Epaphroditus, mentioned* v. 25. *for I find others too generally more concerned for their own ſafety, than for advancing the Kingdom of Chriſt with the hazard of their own Lives and Fortunes.*]

22. But ye know the Proof, [*ye have had experience*] of him, that as a Son with the Father, he hath ſerved with me in the Goſpel;

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ſpel; [*yielding honour and obedience to me, and with the like Spirit labouring to promote the Affairs of the Goſpel.*]

23. Him therefore I hope to ſend [*to you*] preſently, ſo ſoon as I ſhall ſee how it will go with me, [i. e. *what will be the iſſue of my bonds.*]

24. But I truſt [*or I truſt alſo*] in the Lord, that I alſo my ſelf, [*being ſet at liberty*] ſhall come ſhortly [*to you.*]

25. Yet [*being not hitherto able to come my ſelf, or to ſend* Timothy,] I ſuppoſed it neceſſary to ſend to you Epaphroditus my Brother and Companion in Labour, and Fellow-Soldier, but your Meſſenger, and he that miniſtred to my wants.

26. For he longed after you all, [i. e. *deſired much to ſee you,*] and was full of heavineſs, becauſe that ye had heard that he had been ſick, [*as knowing your Affection to him would render you full of Sorrow upon his account.*]

27. m For [*and*] indeed he was ſick, nigh unto death, but God had mercy upon him, and not on him only, but on me alſo, leſt [*by his death,*] I ſhould have ſorrow upon ſorrow. m

28. I ſent him therefore the more carefully, that when you ſee him again [*recovered,*] ye may rejoyce [*on the account of it,*] and that I may be the leſs ſorrowful, [*finding your ſorrow for him turned into joy.*

29. Receive him therefore in the Lord, [*and for his ſake,*] with great gladneſs, and hold ſuch [*as ſtand thus affected to his Service*] in Reputation.

30. Becauſe for the Work of Chriſt, [*i. e. the promotion of his Goſpel, and the miniſtration to me the Priſoner of the Lord,*] he was nigh unto death, n not regarding [*but freely hazarding*] his [*own*] Life, to ſupply your lack of ſervice towards me. n

Annotations on Chap. II.

a Verſe 3. LET *each eſteem*, &c.] This refers not to Judgment, it being not in our power always thus to eſteem of others; but to practice; as if he ſhould have ſaid, Be as ready to aſſiſt and help others, as if you were their Subjects and Inferiours, ſo the Example of Chriſt requires, and ſo the Precept runs, That *he who is the greateſt ſhould be as a Servant* to others.

b Ver. 6. Ἐν μορφῇ Θεοῦ, *In the form of God.*] By this Expreſſion moſt Interpreters do underſtand, that the *Apoſtle* doth intend Chriſt was eſſentially and truly God; but tho' this be a certain truth, yet I conceive this cannot be the import of this Expreſſion in this place.

1*ſt*, Becauſe the *Apoſtle* exhorteth his *Philippians* to Humility, after the Example of our Lord; now Humility conſiſts not in the change of Nature, but of Condition; and therefore this Exinanition of the Form of God, ſeems rather to reſpect our Lord's Condition, than his Nature.

2*ly*, There is no more Reaſon to ſay, *the Form of God* ſignifies the Eſſence of God, than that *the Form of a Servant* ſignifies the Eſſence of a Servant; but evident it is, that *the Form of a Servant* doth not ſignifie the *Eſſence*, but the State, and the Condition of a Servant, which is a mere Relation; nor doth his *Manumiſſion* change his Nature, but his State.

3*ly*, According to this import of the Phraſe, it cannot well be ſhewed how he did *empty himſelf* of, or lay aſide this Form; for tho' by taking of a Body, he conceal'd, yet could he not be ſaid to empty himſelf of, or lay aſide the Godhead, eſpecially when in that Body he gave ſuch numerous and ſignal Demonſtrations of Divine Power and Wiſdom, both in his Miracles, his Doctrine, and Knowledge of the Hearts of Men.

4*ly*, This word μορφὴ, *Form*, both in the *Old* and *New Teſtament*, doth often ſignifie the external ſhape: As when 'tis ſaid of (a) *Belteſhaſar*, Dan. 5. 6, 10. and of *Daniel*, *ch.* 7.28. That their (*b*) *Forms were changed*: Of *Nebuchadnezzar*, That (c) *his Form returned to him*, Dan. 4. 36. Of Chriſt, that he appeared to two of his Diſciples, Ἐν ἑτέρᾳ μορφῇ, *in another Form*, Mark 16. 12. and that μετεμορφώθη, *he was transfigured* before three of them, *Mat.* 17. 2. but it no where ſeems to ſignifie the Eſſence of a Man either in the *Old* or the *New Teſtament*.

Grotius, and the *Socinians* ſay, That *Chriſt* is ſaid to be *in the Form of God*, by reaſon of the Miracles he wrought on Earth, they being Indications of the Power of God reſiding in him. But this Interpretation cannot ſtand. For,

1*ſt*, *Chriſt* is here plainly ſaid to have been *in the Form of God*, before he took upon him *the Form of a Servant*, or the Similitude of Man; for as theſe words, *Being found in the faſhion of a Man, he humbled himſelf, and became obedient to the Death*, do ſhew, that he was *found in the faſhion of a Man, before he humbled himſelf to become obedient to the Death*; ſo, by parity of Reaſon, theſe words, *Being in the Form of God*, &c. *he emptied himſelf, and took upon him*

(a) Τῦ Βασιλέως ἡ μορφὴ ἠλλοιώθη. (b) Ἡ μορφὴ μου ἠλλοιώθη. (c) Ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ.

the

the Form of a Servant, being found in the Likeneſs of Man, do ſhew that he was firſt in the Form of God, before that being found in the Likeneſs of Man, he took upon him the Form of a Servant.

2*ly*, 'Tis plainly here aſſerted, that *Chriſt* emptied *himſelf of this Form of God* at his Humiliation; whereas he never laid aſide his Power of working Miracles, but did continue to exert it to his Death.

3*ly*, This Power of Miracles is never in the Scripture ſtiled *the Form of God*; and were this all that was intended by that Phraſe, both *Moſes* and *Elias*, and our Lord's *Apoſtles*, might upon that account be ſaid to have been in *the Form of God*, ſeeing both *Moſes* and *Elias* wrought many Miracles on Earth, and Chriſt declared concerning his *Diſciples*, that they ſhould work *greater Miracles than thoſe which he had done*, Joh. 14. 12.

I therefore by this Form of God, do underſtand that glorious Form in which God on his Throne is repreſented, that *Majeſty* in which he is ſaid to appear in *Scripture*, and in which the Λόγος, or the Word, did ſhew himſelf of old to *Moſes*, and the *Patriarchs*. For Explication of this ſenſe, I ſhall ſhew, (1.) How God in the *Old Teſtament* is repreſented as appearing, ſhewing his Form and Glory to the Sons of Men. (2*ly*,) That Chriſt did in this Form appear to *Moſes* and the *Patriarchs* of old. (3*ly*,) That ſince our Lord's Aſcenſion he hath been inveſted with this Form of God, he hath appeared in it, and hath declared it belongs to him, tho' for the time of his Humiliation, he was pleaſed to depoſe, or put it off. And,

1*ſt*, The Appearance, or Similitude of God is repreſented in the *Old Teſtament* in a bright ſhining Cloud, or Light, a Flame of Fire, or the Attendance of an Hoſt of Angels. Thus in that Viſion of the Prophet *Daniel*, *The Ancient of Days did ſit; his Throne was like the fiery Flame, and his Wheels as burning Fire, a Stream of Fire did iſſue from before him, thouſands of thouſands miniſtred unto him; and ten thouſand times ten thouſand ſtood before him*, Dan. 7. 9, 10. Thus God appeared on Mount *Sinai*, where his Preſence was attended with an Hoſt of Angels, according to that Saying of the *Pſalmiſt*, *The Chariots of God are twenty thouſand, even thouſands of Angels, and the Lord is among them as in Sinai*, Pſal. 68. 18. where the Targum adds, *The Word of the Lord deſired to place his Majeſty upon it*, Jehovah dwelleth לחוד only in the Heaven of Heavens for ever. He appeared there alſo in a bright ſhining Cloud, or Flame of Fire; for *the Glory abode upon Mount Sinai, and the Cloud covered it ſix days, and the ſight of the Glory of the Lord, was like devouring Fire*, Exod. 24. 16, 17. And ſeeing of theſe *Majeſtick Symbols* is to ſee God, *v.* 12. to *ſee the God of Iſrael*, v. 10. that is, ſay *Onkelos* and *Jonathan*, *the Glory of God*. And when *Moſes* doth again repeat the Decalogue, he adds theſe words, *Deut.* 5. 22, 24. *The Lord ſpake to all your Aſſembly in the Mount, out of the midſt of the Fire of the Cloud: And you ſaid, Behold, the Lord God hath ſhewed us his Glory, and we have heard his Voice out of the midſt of the Fire. We have ſeen this day that God doth talk with man, and he liveth.* *The Word of the Lord our God ſhew'd the Divine Majeſty of his Glory*, ſaith the *Targum* of *Jonathan*; and *we heard the Voice of his Word*, ſaith *Onkelos*. And the Prophet *Habakkuk* in his Song of God, ſaith thus, *His Glory covered the Heavens, his Brightneſs was as the Light, and bright Beams came out of his ſide*, Hab. 3. 3, 4. There he diſcovered שבנחוה his *Shecinah*, i. e. his *glorious Majeſty*, ſaith the *Targum*. When *Jacob* had a Viſion of Angels aſcending and deſcending, he preſently cries out, *This is no other than the Houſe of God, this is the Gate of Heaven, ſurely Jehovah is in the place, and I knew it not*, Gen. 28. 17. שכינתא דיי *The Glory of the Lord is here*, ſay the *Targums*. And when God ſhewed himſelf to the People in the Cloud, then did the Glory or Similitude of God appear, as the Expreſſion is, *Numb.* 12. 8. Τῶ δόξα Κυρίε, *The Glory of the Lord*, ſaith the *Septuagint*, ſo 1 *Kings* 8. 11. Thus doth the Scripture repreſent, that God who dwelleth in Light inacceſſible, before whoſe Face the Angels do continually ſtand as miniſtring Spirits: And this alſo is the *Rabbinical* Expoſition of the כבוד יי (d) *the Glory of the Lord*; that is, either a Ray of Divine Light, or a Guard of Angels.

2*ly*, That Chriſt was in the Form of God, even before he took upon him Humane Nature, will be apparent, if we conſider that even before he purged our Sins, he was *the Brightneſs of his Father's Glory, Light of Light*, Heb. 1. 3. and in the Language of the Book of *Wiſdom*, *A pure Stream flowing from the Glory of the Almighty, the Brightneſs of the everlaſting Light*, Wiſd. 7. 25-26. And that he at the Concluſion of his Humiliation prays, that God would *glorifie him with the Glory, which he had with him, before the Foundation of the World*, John 17. 3. 2. That it was the Opinion, both of the ancient *Jews*, and of the *Chriſtians* from the beginning,

(d) *Coſri*, Part II. § 2. p. 81. Part IV. p. 277, 278.

that

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that it was the λόγος, or the *Meſſiah*, who appeared to the *Patriarchs* of old in Light and Splendor, and ſometimes with the Attendance of Holy Angels. And 3. that we have great Evidence of this Matter, both in the *Old and New Teſtament*: In the Books of *Exodus* and *Numbers* we read, that the Children of *Iſrael* tempted the Lord, ſaying, *Is the Lord among us, or not?* Exod. 17. 7. Numb. 21. 6. and that the Lord ſent therefore fiery Serpents among them; but in the 10th Chapter of the firſt Epiſtle to the *Corinthians*, we are informed that *they tempted Chriſt, and were deſtroyed of Serpents.* See this Reading juſtified, Note on 1 *Cor.* 10 9. Chriſt therefore, as to his Divine Nature, was then preſent with, and tempted by them. God alſo ſaith to his People thus, *Exod.* 23. 20, 23. *Behold, I ſend an Angel before thee, to keep thee in thy way, and to bring thee to the place which I prepared; beware of him, and obey his voice, provoke him not; he will not pardon your Tranſgreſſions, for my name is in him.* Now the ancient (e) *Rabbins* ſay, this was *the Angel, the Redeemer*; or an uncreated Angel, in whom was *Jehovah*: And the words plainly ſeem to intimate this to us, ſeeing the Power of Remitting Sins, aſcribed here to him, belongeth only to that God againſt whom they are committed. Moreover, when God being incenſed againſt *Iſrael* for making the Golden Calf, had threatned to withdraw himſelf, and only ſend an Angel before them to drive out the Inhabitants of *Canaan* before them, *Exod.* 33. 2. this ſeems an evil word to the People, and they mourn becauſe of it, *viz.* of thoſe words, *I will not go up in the midſt of thee*; that is, ſay *Onkelos* and *Jonathan*, I will not cauſe שכינתי my glorious Preſence to go up with thee. Nor doth *Moſes* himſelf reſt in this Anſwer, but ſpeaks thus to God, *If thy Preſence go not with me, carry us not up hence*, v. 15. If the *Schechinah* go not with us, ſaith *Onkelos*; εἰ μὴ αὐτός σου, If thou thy ſelf go not with us, ſay the *Septuagint*, *R. Salomon* and *Eben Ezra*: which ſenſe the following words require, *viz. For wherein ſhall it be known that I and thy People have found grace in thy ſight, is it not in that thou goeſt with us?* v. 16. Whence it is evident, that they were not contented with the Promiſe of a created Angel, but required God's Preſence to go with them; and that God granted this Requeſt, v. 17. Thus (f) *Philo Judæus* often informs us, That the *Angel* who went before them, was no created Angel, but the Divine Word, or God himſelf; *for*, ſaith he, *Moſes prays to God himſelf to be his Governour in the way that leadeth to himſelf, ſaying, If thou go not with us, carry us not up hence.* And again, *He uſes the Divine Word for a Guide, for ſo ſpeaks the Oracle, Behold, I will ſend my Angel before thy face to lead thee in the way*, Exod. 23. 20, &c.

3*ly*, That after his Aſcenſion to the Right Hand of Majeſty and Glory, the Lord Chriſt did again reaſſume this Form, and appear in this *Majeſtick* Splendor, is evident from the *New Teſtament*: Thus he appeared to *Stephen*, who looking up ſtedfaſtly to Heaven, *ſaw the Glory of God, and the Son of Man ſtanding at the Right Hand of God*, Acts 7. 55. Thus he appeared to a perſecuting *Saul*, in *a Light from Heaven above the brightneſs of the Sun*, ſaying to him, *I am Jeſus whom thou perſecuteſt*, Acts 26. 13. Thus in the Viſion of St. *John*, Rev. 1. 14, 16. *His eyes were as a flaming fire, and his countenance as the Sun ſhining in his ſtrength.* Thus he declared he would appear at the Deſtruction of *Jeruſalem* to puniſh that rebellious People; *The Son of Man*, ſaith he, *will come in the glory of his Father with his holy Angels*, Mat. 16 27. Luke 9 26, 28. And his ſecond Advent ſhall be with the ſame tremendous Glory, for *he ſhall be then revealed from Heaven, with his mighty Angels in flaming fire*, 2 Theſſ. 1. 7, 8.

4*ly*, Seeing then this Splendor, and this Attendance of *Holy Angels*, is repreſented in Scripture as the *Similitude*, the *Shape*, the *Face*, and *Majeſtick Preſence* of God, ſeeing it is evident, that before the Incarnation the λόγος, or Divine Word, had this Glory, and in it did appear to *Moſes* and the *Patriarchs*, and that in order to the exerciſe of a Regal Power over his Church; ſeeing it is certain from the *New Teſtament*, that after his Aſcenſion he again reaſſumed this form and power, 'tis highly probable this was the form of God here mentioned; this was the likeneſs to God in which, at his Humiliation, he did *not covet to appear*, but rather choſe to lay aſide, that ſo he might appear amongſt us, not as the Lord of Heaven, attended with an Hoſt of Angels, or in the dazling brightneſs of his Father's Glory; but in the faſhion of a Man.

Ibid. Οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *he thought it no robbery to be equal with God.*] This *Greek* Phraſe is only to be met with in *Plutarch*, ſaith *Grotius*, though I cannot find it there, and in *Heliodorus*; in which c

(e) *See Ambr. in locum & Cartw.*

(f) Διόπερ ἔυχε Μωϋσῆς αὐτῷ τῷ Θεῷ χρῆσθαι ἡγεμόνι ὁδοῦ τὸν αὐτὸν ἄγουσαν ὁδὸν, λέγων δὴ, εἰ μὴ αὐτὸς σὺ συμπορεύσῃ, μή με ἀνάγῃς ἐνθένδε. De Migrat. Abrah. p. 324. C. Ἡγεμόνι τῆς ὁδοῦ χρῆσθαι λόγῳ θείῳ· χρησιμώτατος γὰρ ὅδε, ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Ibid. lit. F.

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Writer it plainly ſignifies, *to covet earneſtly*, or look upon a thing as much to be deſired, and ſnatched at. Thus when *Cybele* went about to allure *Theagenes* to the luſtful Embraces of *Arſace*, finding him out of the Temple, in a by Apartment, ſhe did (g) ἁρπαγμα ποιεῖν ἢ ξωῆυχίαν, i.e. *ſhe ſnatched at the occaſion*, or lookt upon it as a thing deſirable for her purpoſe; and when none of her Propoſals or Allurements would prevail with *Theagenes* to gratifie the *Queen's* deſires, ſhe brake forth into this admiration, (h) *What averſneſs from Love is this! A young man in the flower of his Age thruſts from him, or refuſes a Woman like unto himſelf, and deſirous of him,* ᾗ οὐκ ἁρπαγμα ἐδὲ ἴρμαιον ἡγεῖται τὸ φεῦγμα, *and does not look upon this as a great offer, and a thing very deſirable*: And when ſhe had found out that his Affection to *Chariclea* was the cauſe of this averſneſs, ſhe propoſes to *Arſace* the death of *Chariclea*, as an Expedient to gain his Affection, and (i) ἁρπαγμα τὸ βίαιον ἐποιήσατο ἡ Ἀρσάκη, *Arſace embraces the motion as a thing very deſirable, or to be coveted.* So that ἁρπαγμα ἡγεῖσθαι, ſaith *Scvidius*, is, *rem optatam perſequi, & ſtudioſiſſimè occupare.*

d Ibid. Τὸ εἶναι ἴσα θεῷ,] Is to be, or to appear as God, or in the likeneſs of God: So the word ἴσα is adverbially uſed frequently in the *Septuagint*, anſwering to the Hebrew *Caph*, Job 5. 14. *They grope in the noon-day,* ἴσα νυκτὶ, *as in the night*, Chap. 10. 10. *Haſt thou not cruddled me* ἴσα τυρῷ *as Cheeſe*, Chap. 11. 12. *Man is born* ἴσα ὄνῳ ἐρημίτῃ *like a wild aſſes colt*, Chap. 13. 12. *your remembrance is* ἴσα κονδῷ *like unto aſhes*, and v. 20. *he conſumeth* ἴσα ἀσκῷ *as a bottle*, Chap. 15. 16. *Man drinketh in iniquity* ἴσα πόσει *as drink*, Chap 24. 20. *Wickedneſs ſhall be broken* ἴσα ξύλῳ *as a Tree*, Chap. 27. 16. *He prepareth Raiment* ἴσα πηλῷ *as the Clay*, Chap. 28. 2. *Braſs is molten out of the Stone* ἴσα λίθῳ *as the Stone*, Chap. 29. 14. *I put on judgment* ἴσα διπλοΐδι *as a Robe*, Chap. 40. 15. *He eateth Graſs* ἴσα βοῒ *as an Ox*, Iſa. 51. 23. *Thou haſt laid thy Body* ἴσα τῇ γῇ *as the Earth*, Wiſd. 7. 1. *I my ſelf am a mortal man* ἴσον πᾶσι *like to all men*; *And the firſt voice I uttered was* πᾶσιν ἴσα κλαίων, *weeping as all others do*, v. 3. So that the ſenſe of theſe words ſeems to me to be this, That though Chriſt in his former Appearances ſtill repreſented himſelf in the form, and likeneſs of God, yet coming now into the World for the Salvation of Mankind, he did not covet or deſire to appear in that *Majeſtick* Splendor and Authority, but rather choſe to come in the ſimilitude of a Man, and in the form of a Servant. Nor doth this Expoſition give any advantage to the *Socinians*, but equally confutes their *Hereſie*, and gives a better Anſwer to their Arguments than the uſual Expoſition can give. For,

1. Hence the Præ-exiſtence of Chriſt, before his being born of the Bleſſed Virgin, is proved to a Demonſtration.

2. Hence alſo it is evident that there muſt be two Natures in Chriſt; that of the Λόγος which appeared from the beginning to the *Patriarchs*; and that which he received, when as Man he was conceived in the Virgin's Womb.

3. Hence it appears that this Nature, in which he appeared before his Conception in the Virgin's Womb muſt be Divine. For what other Nature could appear in the form of God, and challenge to it ſelf the Glory which by the *Jews* was ſtill eſteemed a certain Indication of the Divine Preſence, and in the *New Teſtament* is ſtiled *the Glory of the Father*? Eſpecially if we conſider, that he who thus appeared hath the incommunicable Name *Jehovah* ſo oft aſcribed to him, is ſtiled *the Judge of the whole Earth*, and either challengeth to himſelf the Divine Attributes, and Offices, or never doth refuſe them when they are offered to him by Men. Moreover, where is the Humiliation, or the Exinanition here mentioned, in that Chriſt would not be, or appear as God in the World, if, having only an Human Nature, he could not do ſo without being guilty of the Blaſphemy the *Jews* laid to his charge, *that he being a Man made himſelf God*? whereas he differed in nothing from an ordinary Man, but only in the extraordinary Gifts conferred by God upon him. And if his Nature was Divine, it of neceſſity muſt be Eternal, ſince the Divine Nature can have no beginning of Exiſtence.

Ibid. Μορφὴν δούλου λαβὼν, *he took upon him* e *the form of a Servant.*] This Phraſe cannot import only his taking of the Humane Nature, that being ſufficiently expreſſed, by ſaying that *he was made in the likeneſs of Man*; beſides, he ſtill retains the Humane Nature, but doth not now retain the form of a Servant, but of *the Lord of all things*. Nor are we to underſtand by it *his outward Poverty, which equall'd him to Servants*, ſaith the Learned *Grotius*, *as having nothing of his own*; for that is not the ſtate of a Servant only, but of a Son in his Minority, and of many unfortunate Perſons who were never Servants. Nor (3*ly*,) muſt we underſtand by it, as the *Socinians* do, his Submiſſion to be uſed as a Slave or Servant, by being whipt, and bound, and crucified; for that is the Humiliation which he ſuffered after he had taken upon him the form of a Servant, as thoſe words plainly ſhew, *He took*

(g) *Heliodor.* l. 7. p. 322. (h) P. 340. (i) P. 337.

upon

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upon him the form of a Servant, and being found in the faſhion of a Man, he became obedient to the death. Nor is this proper to a Servant, but to a *Malefactor*; for a Servant is not leſs a Servant when he is not whip'd, or ſcourged: He therefore may be rather ſaid to have taken upon him the form of a Servant by miniſtring to Men, and being among them *as one that ſerved*, for as the buſineſs of a Servant is to do nothing for himſelf, but for the good of others, and to ſpend himſelf in miniſtring to their Advantage; ſo the Son of Man *came not to be miniſtred to, but to miniſter*; and at the cloſe of that Miniſtry, *to give his Life a Ranſom for many.*

f Ver. 7. Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *and being in the likeneſs of Man.*] That our Lord had the Real Nature, and not only the outward Shape or Reſemblance of a Man; that he had a Body conſiſting of Fleſh, Blood and Bones; a Soul and Spirit; and ſo all the conſtituent parts of a Man, the *Scripture* plainly teſtifies. Nor doth this Phraſe ἐν ὁμοιώματι, *in the likeneſs of Man*, contradict it, it being uſed of a real likeneſs by the Participation of the ſame Nature as to kind. Thus *Adam* is ſaid to beget a Son, ἐν ὁμοιώματι ἰδίῳ, *in his own likeneſs*, who yet was certainly of the ſame Nature with him. And Chriſt is ſaid ὁμοιωθῆναι *to be made like to his Brethren* by the participation of the Nature of *Abraham*, and his Communion with them in the ſame Fleſh and Blood, *Heb.* 2.14, 16, 17. And 'twas both proper and elegant for the *Apoſtle* to uſe this Expreſſion here, by reaſon of the Oppoſition he deſigned to ſhew, betwixt Chriſt's former glorious, and his then preſent humble ſtate, he being then ἐν μορφῇ θεοῦ, *in the form of God*, now ἐν ὁμοιώματι ἀνθρώπου *in the likeneſs of a Man.*

g Ver. 9. Αὐτὸν ὑπερύψωσε, *God hath exalted him.*] The *Fathers* on this place adviſe us, εἰς τὸν ἄνθρωπον, καὶ μὴ εἰς τὸ θεῖον ταῦτα διανοεῖν, *to refer theſe things, not to the Divine, but to the Humane Nature*, the *Apoſtle* not ſpeaking here of the Exaltation of the Divine Nature of Chriſt by the Manifeſtation of his concealed Glory and Power, but of the Exaltation of that Nature which had ſuffered; for this Exaltation is in Scripture repreſented as the Reward of our Lord's Salutary Paſſion; for *we ſee him*, ſaith the *Apoſtle*, *who was made a little lower than the Angels for the ſuffering of death, crowned with glory, and honour*, Heb. 2.9. And again, the *Elders* about the Throne ſay, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory*, Rev. 5.12. & 4.11. Moreover, St. *John* declares that this Dominion and Power was given to the Son of Man, becauſe he was ſo, *John* 5.17. though it was given to the Man Chriſt Jeſus, becauſe the fulneſs of the Godhead dwelled in him.

Ver. 11. Εἰς δόξαν, *to the Glory.*] He does h not ſay, as the *Socinians* contend, that Chriſt is exalted to the Glory of God the Father, though that be true of the Advancement of his Humane Nature; but he ſaith, that being thus exalted, he is to be acknowledged of all Tongues and Nations as their Lord, to the Glory of the Father; nothing more tending to his Glory, than that all Perſons owning Chriſt as their Lord, and yielding Obedience to him, ſhould abound in theſe Works of Righteouſneſs *which are through Jeſus Chriſt to the Glory of God the Father*, Chap. 1.11. Eph. 1.12. Moreover, ſeeing the Father thus exalted the Humanity of Chriſt, ſince he united the Λόγος to the Humane Nature, for *it pleaſed the Father, that in him ſhould all fulneſs dwell*, what hinders that this Exaltation ſhould be ſaid to be to the Glory of God the Father, from whom he received even the Divine Nature?

Ver. 12. Ἐν τῇ ἀπουσίᾳ μου, *in my abſence.*] i i. e. When I was preſent with you, I by my Counſels and Exhortations ſtirred you up to deſire, and do what was according to the Mind of God: He, in my abſence, is more immediately preſent with you by the inward Motions of his Holy Spirit, to excite you both to will, and do what is well pleaſing to him. Having therefore now all things adminiſtred more immediately by God, which are requiſite to make you willing, and able to perform your Duty, it doth more highly concern you to work out your Salvation. Thus (k) *Ignatius* ſaith, That he being now in Chains, and going to *Rome* to receive the Crown of Martyrdom, the Church of *Syria had God, inſtead of him, to be her Paſtor*, and that *Chriſt alone was Biſhop over her*: This Senſe I gather from theſe words, *much more in my abſence*, for what other Reaſon can be offer'd of theſe words than that which this Interpretation gives?

Hence it is evident that God worketh in us to will and to do, not by a Phyſical Operation, which makes it neceſſary for us to will, and to do what he would have us do; for why then doth the *Apoſtle* admoniſh his *Philippians to work out their Salvation with fear and trembling?* for what is more abſurd than to exhort another to do himſelf, what God doth for him without his concurrence; or to require him to will, what he cannot but will and do, for this reaſon, becauſe another renders it neceſſary for him ſo to will? and what ground of fear can there be, leſt God ſhould fail in his work? That the word ἐνεργεῖν doth not require this

(k) Ἀντὶ ἐμοῦ σοιμένι τὸν Θεὸν χρῆναι, μόνον αὐτὸν Ἰησοῦν Χριστὸν ἐπισκοπεῖσθαι. Ep. ad Rom. § 9.

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ſenſe, is evident, becauſe in *Scripture* it occurs very often, where it muſt be underſtood, not of a *Phyſical*, but only of a *Moral* Operation; as when *Satan* is ſaid ἐνεργεῖν *to work in the Children of Diſobedience*, Eph. 2. 2. and of the Myſtery of Iniquity, that ἐνεργεῖται *it now works*, 2 Theſſ. 2.7. (2*ly*,) When it is attributed to thoſe Cauſes which produce not their Effects by any *Phyſical*, but only by a *Moral* Operation, as when the word is ſaid to be ἐνεργὴς, *powerful*, Heb. 4. 12. *The Word*, ὁ ἐνεργεῖ, *which effectually works in them that believe*, 1 Theſſ. 2.13. that *Faith worketh by Love*, Gal. 5. 6. that Charity is ἐνεργὴς, *effectual*, Philem 6. and of Concupiſcence, that ἐνεργεῖτο, it *worketh in our Members*, Rom. 7. 5. (3*ly*,) When it is aſcribed to God ſending upon Men ἐνέργειαν πλάνης *the Efficacy of Deceit*; for ſurely God worketh no Evil *Phyſically*. In a word, did God thus work in us to will and do, the Work could no more be aſcribed to us, than the Motion which was impreſſed on the Body of *Lazarus*, when he came out of the Grave, or upon *Paul* when wrapt up to the third Heavens, could be aſcribed to them; and the Will, would not deſerve that Name, as being neither free, nor praiſe-worthy.

k Ver. 17. Εἰ σπένδομαι, *If I be offered.*] The *Apoſtle* here hath an elegant Alluſion to the *Jewiſh* Sacrifices: They were prepared for the Altar on which they were to be offered, by the *Levites* and the *Prieſts*, and this was their λειτουργία *Service*, and there was poured upon the Sacrifice *Oil* or *Wine*, which was the σπονδὴ, or *libation*; if then, ſaith the *Apoſtle*, whilſt I am thus λειτουργῶν, wholly employed in rendring you *Gentiles* an acceptable Sacrifice to the Lord, my blood ſhould be the *libation* to be poured out upon this Sacrifice; I ſhould rejoice even thus to die in your Service, and for the confirmation of your Faith; See *Rom.* 15.16.

l Ver. 25. Ὑμῶν δὲ Ἀπόστολον, *your Apoſtle.*] So they were uſually ſtiled who gathered Sacred Money, and carried it up to *Jeruſalem*. And ſo, ſay ſome, he calls *Epaphroditus*, becauſe he brought the Contributions of the *Philippians* to him at *Rome*. But the word *Apoſtle* is never uſed in the *New Teſtament*, but either of thoſe who were in the ſtrict ſenſe *Apoſtles of the Lord*, or elſe were eminent Miniſters and Preachers of the Goſpel: Thus *Titus*, and the Brother of St. *Paul*, (which is the uſual Appellation of St. *Timothy*, ſee Note on *Heb.* 13.23.) are ἀπόστολοι, *the Apoſtles of the Churches*, 2 Cor. 8. 22, 23. and *Andronicus* and *Junia*, who had long preached the Goſpel, are ſtiled ἐπίσημοι ἐν τοῖς Ἀποστόλοις, *eminent among the Apoſtles of Chriſt*. I therefore conclude with (l) *Theodoret* upon the place, and upon *Chap.* 1. 1. That *the Epiſcopal care of this Church was committed to him*: And that this is the import of the word *Apoſtle* here.

Ver. 27. Note. Here we find that *Epaphroditus* was not recovered by the Gift of Healing, then frequent in the Church, that Gift being not exerciſed, by them to whom it was imparted, at their own pleaſure; but as God was pleaſed by a ſpecial Inſtinct, and a ſtrong Faith to incite them to the Exerciſe of it: Theſe Gifts being therefore given for the ſake of Unbelievers, to convince them of the truth of the Chriſtian Faith, God thought not fit that it ſhould be ordinarily exerciſed upon Believers, leſt it ſhould be look'd upon, not as a Gift, but as the Effect of Art or Skill, or a thing done among them by Confederacy. m

Ver. 30. Παραβολευσάμενος, *not regarding his life.*] Or, as others read, παραβολευσάμενος, or παραβολησάμενος, *hazarding his life*; that is, ſay the *Greek Commentators*, εἰς κίνδυνον ἔρριψεν ἑαυτὸν, *he brought himſelf in danger of death*; not by venturing on the *Emperor*'s Diſpleaſure, but by labouring ſo as to contract a dangerous Diſeaſe, (which he did, ſaith the *Apoſtle*, *to ſupply your lack of ſervice towards me*,) which is not ſo to be underſtood, as if he charged them with any want of Service, or Affection to him, (See *Chap.* 4. 10.) but thus, that *Epaphroditus* did this, being preſent with him, to ſupply that Service, which they, being abſent, were not in a capacity to perform. n

(l) Σαφῶς τοίνυν ἐδίδαξεν, ὡς τὴν διακονικὴν οἰκονομίαν αὐτὸς ἐπίστευτο, ἔχων Ἀποστόλου θεσπεσίαν.

CHAPTER

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CHAPTER III.

Verſe 1. FInally [τὸ λοιπὸν, *henceforth*] my Brethren, rejoyce in the Lord: To write the ſame things [*which I have delivered*] to you [*by word of mouth,*] to me
a is not grievous, but [*for*] to you a it is ſafe.

2. [*I therefore exhort you again, to*] be-
b ware b of dogs, beware of c evil workers,
c beware of the d Conciſion.
d 3. For we are the [*true and ſpiritual*] Circumciſion, which worſhip God in the Spirit [*of our Mind*, Eph. 4. 23.] and rejoyce in
e Chriſt Jeſus, and have e no confidence in the [*Circumciſion of the*] Fleſh, [*as if that would commend us to God.*]

4. Though [*were this any proper ground of confidence,*] I might alſo have confidence in the Fleſh, [*as well as they who boaſt of this*; *for*] if any other Man think that he hath whereof he might truſt in the Fleſh, I [*have*] more [*reaſon ſo to do.*]

f 5. [*For I was*] f circumciſed the eighth day, [*the very day preſcribed by the Law*, Gen. 17. 12.] of the Stock of Iſrael, [*my Parents and Anceſtors being all of Iſrael,*] of the Tribe of Benjamin, [*that Tribe which cleaved to Judah, and revolted not with Jeroboam to the worſhip of the Calves*, 1 Kings 12. 21.] an Hebrew of the Hebrews, [*both by Nation and Language*, 2 Cor. 11. 22. Acts 21. 40.] as touching [*the obſervance of*] the Law, a Phariſee, [*one of the ſtricteſt Sects of our Religion*, Acts 26. 5.]

6. Concerning zeal [*for the Jewiſh Religion, I have ſhew'd that above others, in*] perſecuting the Church [*of Chriſt*, Acts 22. 3, 4. & 26. 11.] touching the Righteouſneſs which is in [*and by*] the Law, [*I have lived*] blameleſs [*as to that*, Acts 23. 1.]

7. But what things [*of this nature*] were [*then reputed*] gain to me, thoſe I [*have*] accounted [*as*] loſs, for Chriſt['*s ſake.*]

8. Yea doubtleſs, and I count all things [*of this World,*] but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, [i. e. *obtain an Intereſt in him, and the Bleſſings purchaſed by him.*]

9. And be found in him, not having my own Righteouſneſs, which is of the Law, [*which cannot juſtifie me, but leave me ſtill under the Curſe of it*, Rom. 3. 20. Gal. 3. 10.] but that which is thro' the Faith of Chriſt,
g [*viz.*] g the Righteouſneſs which is [*approved*] of God, [i. e. *the Righteouſneſs which is*] by Faith [*in Chriſt.*]

10. That I may know him [*to be the Meſſiah and the Saviour of the World, which knowledge is neceſſary to life eternal*, John 17. 3. 1 Cor. 2. 2.] and the h Power of his Reſur- h
rection, and the i Fellowſhip of his Suf- i
ferings, being made conformable to his Death.

11. If by [*theſe, or*] any [*other*] means, I might attain to the Reſurrection of the dead, [*promiſed by him to all his faithful Servants and Sufferers.*]

12. k [*For I can*] not [*look upon my ſelf,*] k
as tho' I had already attained, [*or caught hold of the prize of my high calling*, v. 14. *the reſurrection of the dead*, v. 11.] or were already perfect, [*i. e. crowned with it,*] but I follow after [*or purſue it,*] if that I may appprehend, [*or reach*] that [*prize*] for [*the obtaining of*] which alſo I am apprehended of Chriſt Jeſus. [*For when I fled from him he caught hold on me, converted me to the Faith, that believing in him I might obtain life everlaſting*, 1 Tim. 1. 15, 16. εἰ καὶ, *if that, or that alſo*; See Note on 1 *Tim.* 5. 10.]

13. Brethren, I count not my ſelf to have apprehended, [*i. e. caught hold of the prize,*] but this one thing I do, forgetting [*not looking after*] thoſe things which are behind, and reaching forth to thoſe things which are before.

14. I preſs toward the mark [*the Goal,*] for the [*obtaining the*] prize of the high calling of God in Chriſt Jeſus.

15. Let us therefore, as many as be l per- l
fect [*or throughly inſtructed in our Chriſtian Duty,*] be thus minded [*as I have told you I am*, i. e. *ſo as to believe the circumciſion of the Spirit, not that of the fleſh, and the righteouſneſs which is of God by faith, are the things eſpecially to be regarded for the obtaining of this prize.*] And if in any thing ye be otherwiſe minded, [*imagining the Judaical performances may alſo commend you to God,*] God ſhall [*in due time*] reveal even this unto you. (i. e. *He will convince you of the no neceſſity of theſe things in order to his favour.*]

16. Nevertheleſs, [*in the mean time*] whereto we have already attained [i. e. *as far as we have attained to the knowledge of it,*] let us walk by the ſame Rule, [viz. *that circumciſion availeth nothing, but a new creature*, Gal. 6. 15, 16.] let us mind the ſame thing.

17. Brethren, be [*ye*] followers together of me, [*in this matter, who have renounced all my Jewiſh Privileges,*] and mark them [*for your patterns,*] who walk ſo as ye have us for an example, [*of the ſpiritual circumciſion, and of minding the prize of our high calling.*]

18. For

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18. For many [*Zealots for the Law, ſo*] walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Croſs of Chriſt.

m 19. m Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.

n 21. [*Imitate us, I ſay,*] For n our Converſation, [*or our City*] is in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.

21. Who ſhall change o our vile body, o [*now ſubject to corruption, paſſions, and ſorrows,*] that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things to himſelf.

Annotations on Chap. III.

a Verſe 1. Ἀσφαλὲς, *It is ſafe.*] *viz.* Becauſe things only delivered by word of mouth, may ſlip out of memory, *Litera ſcripta manet.* Here is St. *Paul*'s Judgment againſt Oral Tradition.

b Ver. 2. Τὺς κύνας, *Dogs.*] It is the Obſervation of the (a) Fathers, that the Name of *Dogs* was anciently given to the *Gentiles*, as being without the Covenant, according to thoſe Words of Chriſt, *It is not meet to take the Childrens Bread, and give it to Dogs:* But with the Things, the Names are now changed, they being now without the Covenant, *Rev.* 22. 15. and the believing *Gentiles* admitted to it, and therefore they are called the Children, but the *Jews* Dogs. And 'tis well noted by Dr. (b) *Lightfoot*, that our Lord uſed this Language, *Mat.* 15. 26. *Not to expreſs his own Sentiments of the Gentiles, but in compliance with the common Language of the Jews, who proverbially ſaid, the Gentiles are likened to Dogs, whereas we are God's peculiar People, even his Sons and Daughters.* Where alſo is obſerved by the ſame worthy Perſon, That even the *Talmudiſts* ſay of the Generation in which the *Meſſiah*, or the Son of *David* ſhould come, that *the Synagogues ſhould become Stews, and the Faces of that Generation ſhall be as Dogs.*

c Ibid. *Evil Workers.*] For they labour only to pull down God's Building, and to deſtroy the Church of Chriſt. Elſewhere he ſtiles them *deceitful Workers*, 2 Cor. 11. 13. not ſpeaking of the *Gnoſticks*, as ſome imagine, but of the *Jews*; for ſo it follows, *Are they Hebrews? Are they Iſraelites? So am I*, v. 22.

d Ibid. Τὴν κατατομὴν, *The Conciſion.*] For Circumciſion being no longer a Rite of entring into Covenant with God, it is no better than a cutting off the Fleſh; and they who ſtill inſiſted on it as a thing neceſſary to Juſtification and Salvation, cut themſelves off from Chriſt, *Gal.* 5. 2, 3.

e 3. *No confidence in the Fleſh.*] That the *Jews* had a great confidence in the Merit of Circumciſion, ſee Note on *Rom.* 2. 13.

f Ver. 5. Περιτμηθὲις ὀκταήμερος, *Circumciſed the eighth day.*] The *Jews* themſelves ſay, that Circumciſion before that time was no Circumciſion, and after that time it was of leſſer value; See *Buxtorf. Synag. Jud. cap.* 4. *p.* 109. And (c) *Origen* informs us, That *the Jews held that the Circumciſion performed on the eighth day was that which was chiefly intended, and that the performing it on any other day, was only allowed in caſe of ſickneſs.* Hence they thought it neceſſary to circumciſe a Child on the Sabbath-day, tho' all manner of Work was forbidden on that day, rather than defer Circumciſion a day beyond the time, *John* 7. 22. and made it a Rule, That (d) *the Reſt of the Sabbath gives place to Circumciſion.* And this Opinion, as it agrees with the Text, *Gen.* 17. 12. ſo it ſeems to have obtained long before our Saviour's time, for the *Septuagint*, and the *Samaritan* Verſion, read thus, *The uncircumciſed Male, who is not circumciſed,* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, ſhall be cut off, he hath broken my Covenant*, Gen. 17. 14.

h Ver. 9. Τὴν ἐκ Θεοῦ δικαιοσύνην, *The Righteouſneſs of God.*] That the Righteouſneſs of God, in St. *Paul*'s Stile, doth always ſignifie the Righteouſneſs by Faith in Chriſt Jeſus dying for us, ſee Note on *Rom.* 1. 17. And hence it is evident, that the *Apoſtle* cannot here ſpeak of the Righteouſneſs of Chriſt *imputed* to us: For, (1.) He does not oppoſe to his own Righteouſneſs, which is of the Law, the Righteouſneſs of Chriſt, *imputed* to him, but his own Faith in Chriſt *imputed unto him for Righteouſneſs*, Rom. 4. 5. (2*ly*, He ſpeaks of his Faith in Chriſt

(a) Τοῦτο πάλαι τῶν ἐθνῶν ἦν ὄνομα, ἐκ ὄζι γὰ, φήσιν ὁ Κύριος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἄλλα μεταβὰς μετὰ μὴν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη ἡμᾶς, Ἰουδαίους δὲ προσαγορεύων κύνας. Theod. Chryſoſt. Oecum. Theophylact. (b) *Harm.* p. 136.

(c) Λέγουσι δὲ οἱ Ἰουδαῖοι τὸ μὲν ὀκταήμερον περιτομὴν εἶναι τὴν προσηκούσαν, τὸ δὲ μὴ τοιαύτην ἐκ περιτάττειν. Contr. Celſum. l. 5. p. 263. (d) *Buxt.* c. 16. p. 366.

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dying and ſhedding his Blood for him, and therefore not of his Active Obedience, conſtituting us righteous as Chriſt was, but of his Paſſive Obedience, procuring for us Juſtification, or the Remiſſion of Sins.

h Ver. 10. Καὶ τὴν δύναμιν, &c. *The Power of his Reſurrection.*] i. e. The Power exerciſed in his Reſurrection, *by which we are begotten to a lively hope of an Inheritance incorruptible*, 1 Pet. 1. 3, 4. and are aſſured of our own Reſurrection, 2 *Cor.* 4. 14. *Col.* 2. 12. this being that Knowledge he ſo earneſtly requeſts for his *Epheſians*, *ch.* 1. 19, 20. and alſo the Power of it, to aſſure us of our Juſtification through Faith in him, *Rom.* 4. 24, 25. and of our freedom from Condemnation, *Rom.* 8. 34.

i Ibid. Τὴν κοινωνίαν, &c. *The Fellowſhip of his Sufferings.*] By being conformed to his Death: (1.) Spiritually, by dying unto Sin, as knowing that *if we be* thus *conformed to him in the likeneſs of his Death, we ſhall be* like unto him *in his Reſurrection*, and ſhall live with him, *Rom.* 6. 5, 8. And (2*ly*,) By ſuffering and taking up the Croſs for his ſake, as knowing that *if we thus ſuffer with him, we ſhall be alſo glorified with him*, Rom. 8. 17. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13.

k Ver. 12, 13, 14. Ὡς ἐπὶ δρόμου τὰ πάντα λέγει, *He in theſe Verſes makes a continual alluſion to the Race run in the Olympian Games*, where he that ran was ſtill ἐπεκτεινόμενος, *upon the ſtretch and preſſing forwards*, without looking back to thoſe whom he had left behind, and purſuing the Goal, that coming firſt to it, he might catch hold of the Prize, and ſo be crowned with it. And two things are here noted by the *Fathers* worthy of our obſervation:

(1.) That if this great *Apoſtle* who had ſuffered ſo many things, and was in *Deaths oftен*, and who had laboured ſo abundantly, ὅτου ἐλπίδα ἔχει ἡ ἀναστάσεως ἐκείνης, *was not yet confident of a bleſſed Reſurrection, but only ſtriving, if ſo be he might attain unto it*, ſuch as we muſt have leſs ground of confidence.

(2.) What continual diligence and labour this purſuit requires; for your know, ſaith *Chryſoſtom*, with what great ſtretch the Purſuer runs, he looks upon no Man, he throws out of the way every thing that might hinder him; he employs his Body, Eye, Strength, Soul, and Mind upon the Work, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς ἓν δὲ τὸ βραβεῖον μόνον, *looking to nothing elſe, but only to the Prize.*

l Ver. 15. Τέλειοι, *Perfect.*] That to be perfect, is to be ſufficiently inſtructed in the true Grounds and Principles of Chriſtian Faith, hath been ſhewed, Note on 1 *Cor.* 2. 6. and on *Matth.* 19. 21. And by comparing this Paſſage with the Diſcourſe of the ſame *Apoſtle* in his fifth and ſixth Chapters to the *Galatians*, we may learn what it is, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule*; for as there he ſharply inveighs againſt the *Galatians*, for hearkning to the Teachers of the neceſſity of Circumciſion, ſo here he warns his *Philippians* to beware of them and their Doctrine, from *v.* 2. to the 7th; as there he oppoſeth to Circumciſion the *Croſs of Chriſt*, in which alone he gloried, *Gal.* 6. 14. ſo here he oppoſeth to it *the fellowſhip of his ſufferings*, v. 8, 9. As there he ſays he is perſwaded of his *Galatians*, that οὐδὲν ἄλλο φρονήσουσιν, *they will be no otherwiſe minded*, Gal. 5. 10. ſo here he exhorts his *Philippians*, τὸ αὐτὸ φρονεῖν, *to mind the ſame thing*, v. 16. As there he teaches them by his own Example, not to yield to thoſe who urged on them Circumciſion, *Gal.* 2. 14, 20. ſo here he exhorts the *Philippians*, *to walk* in this caſe, *as they had him for an Example*, v. 17. which Example he had laid before them, *v.* 4, 9. And as there he promiſeth Mercy and Peace, τῷ κανόνι τούτῳ στοιχήσουσιν, *to them that walked by the Rule* or *Canon* he had laid there down, *Gal.* 6. 15, 16. ſo here he admoniſheth the *Philippians*, τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame Rule*: This Rule muſt therefore be that which he there lays down, That *in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* Thoſe who are fully perſwaded of this, he ſtiles *the perfect*, requiring of them a Life exactly conformed to this Rule, from others only as far as they had attained to the knowledge of it, informing them that the time was at hand, when God, by deſtroying the *Jewiſh Temple*, and diſſolving the *Jewiſh Church* and *Oeconomy*, would farther reveal this Truth to them, and convince them of the Vanity of theſe Judaical Performances.

Ver. 19. Ὧν τὸ τέλος, *Whoſe end is deſtruction.*] That the Deſcription here given of theſe Men, agrees well with the Manners of the *Gnoſticks*, cannot be denied; but yet that the *Apoſtle* ſpeaketh not of them, but of the *Jews*, moſt ancient and modern Commentators do aſſert. And there ſeems reaſon to prefer this latter Expoſition, (1.) Becauſe he ſaith, he had told his *Philippians* often of theſe Men; now *v.* 1. he informs them, that he then writ to them of the ſame things which he had before ſpoken to them by word of mouth, *viz.* that they ſhould beware of thoſe Jews whom he there ſtiles *Dogs*, *Evil Workers*, *the Conciſion.* (2.) He oppoſes his own Example, who had renounced all his *Jewiſh Privileges*, and the Example of thoſe who *worſhipped God in the Spirit*, and *rejoyced in Chriſt Jeſus*, and *had no confidence in the Fleſh*, v. 3, 17. to the Example of theſe Men. And, (3.) The Deſcription he gives of them is agreeable to what he elſewhere ſaith of the ſame *Jews*. For,

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1*ſt*, They

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1*ſt*, They were *Enemies to the Croſs of Chriſt*; That being not only a Stumbling-block to the unbelieving *Jews*, 1 Cor. 1. 23. but being alſo overthrown by them who preached up the neceſſity of Circumciſion, and of Legal Obſervations to Salvation; for hence, ſaith the *Apoſtle* it follows, that *Chriſt is dead in vain*, Gal. 2. 21. and that then *the Scandal of the Croſs is ceaſed*, Gal. 5. 10. and that *Chriſt would profit them nothing, who were upon this account circumciſed*, Gal. 5. 2. and that *they were faln from grace*, v. 4. And from the *Apoſtle*'s Diſcourſe in the beginning of this Chapter, it appears, ſaith *Eſtbius*, that he here ſpeaketh of theſe Men.

2*ly*, That *their end was* to be *deſtruction*, the *Apoſtle* teacheth in theſe words, *Such are falſe Apoſtles, deceitful Workers, whoſe end ſhall be according to their Works*, 2 Cor. 11. 13, 15. and this he ſpeaks of them who were *Hebrews* and *Iſraelites*, *v.* 22. as alſo here, *v.* 4.

3*ly*, That *their God was their Belly*; i. e. That they chiefly had regard to that, as we learn from the ſame *Apoſtle* ſaying, *Theſe ſerve not the Lord, but their own Belly*; which, ſaith *Theodoret*, he ſpeaks of the evil Defenders of the Law. See Note on *Rom.* 16. 18. and that they were γαστέρες ἀργαὶ, *ſlow Bellies*, or luxurious People, *Tit.* 1. 12. See Note there; and that they devoured thoſe they perverted, 2 *Cor.* 11. 20. Their *Glory was in their Shame*; that is, ſay the *ancient Fathers*, in the Circumciſion of the ſhameful Member: Say others, in thoſe evil Works, *v.* 2. which ought to be the matter of their Shame, they being ſuch as *blaſphemed the Name of God among the Gentiles*, Rom. 2. 24. they minded earthly things, *counting gain godlineſs*, 1 Tim. 6. 5. Tit. 1. 11.

n Ver. 20. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our Converſation is in Heaven.*] So (e) *Philo* repreſents God's Prieſts and Prophets; for having ſaid of Men, οἱ μὲν γῆς, οἱ δ' οὐρανῦ, *ſome are of the Earth, ſome of Heaven*, he adds, that of the latter ſort are *Prieſts* and *Prophets*, who tranſcending all ſenſual things, would not be called κοσμοπολῖται, *Citizens of the World*; but tranſlating themſelves into the Intellectual World, dwell there, ἐγγραφέντες ἀφθάρτων ἀσωμάτων ἰδεῶν πολίτευμα, *being enrolled in the Polity of incorporeal and incorruptible Beings.* They, ſaith the *Apoſtle*, *mind earthly things*, and ſo are κοσμοπολῖται, Men who have this World for their City, *Nos autem Civitatem Cœlum habemus*; but we have Heaven for our City, (as *Budæus* renders the Words) as living in expectation *of a City whoſe Builder and Maker is God*, Heb. 11. 10.

Ver. 21. Τὸ Σῶμα τῆς ταπεινώσεως ἡμῶν, *Our vile Body.*] *The Body of our Humiliation*; o that is, ſaith *Methodius*, our Body which ταπεινῶται ἀπὸ σφάλματος, *is humbled by the Fall, and become mortal. That Body*, ſaith (f) *Irenæus*, *which is humbled by falling into the Earth, and which ſhall be transform'd from a mortal and corruptible, into an immortal and incorruptible Body.*

Note here, (1.) What a Value is put upon the Reſurrection, and Redemption of the Body from Corruption, as if it were the chief thing which *Chriſtians* waited for, and expected from our Saviour at his coming, *Rom.* 8. 23.

2*ly*, Note the Divine Power in Chriſt, to whom is here aſcribed that Reſurrection, which is frequently made an Indication of the Godhead, it being *God who raiſeth from the dead*, Rom. 4. 17. Acts 26. 8. and which is aſcribed to the exceeding greatneſs, and to the energy of his mighty Power, *Eph.* 1. 19. and yet is here aſcribed to the energy of Chriſt. And,

3*ly*, Note the pious Obſervation of the *Fathers*, That their Folly can never be ſufficiently lamented, who deprive themſelves of ſuch a glorious Reſurrection. So *Oecumenius* and *Theophylact.*

Note, (4.) That (g) *Philo* and the *Platoniſts* ſo call theſe Bodies, ὡς ταπεινοῦσιν ἐπάρσεις τὴν ψυχήν, becauſe theſe earthly Tabernacles do *humble and depreſs the Soul.*

(e) *Lib. de Gigant.* p. 227. E.

(f) *Quid eſt humilitatis corpus manifeſtum eſt, quod eſt corpus, quod eſt caro; quod & humiliatur cadens in terram, transfiguratio autem ejus, quoniam cum ſit mortalis & corruptibilis, immortalis fit, & incorruptibilis*, Lib. 5. Cap. 13.

(g) *Quis Rer. Div. Hæres*, p. 405. C.

CHAP.

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CHAPTER IV.

Verſe 1. THerefore my Brethren, dearly beloved, and longed for, my joy, and crown, ſo ſtand faſt in the Lord, my dearly beloved, [*as thoſe who do expect his coming to confer theſe bleſſings on you*, 1 Cor. 15. 58. *or ſo ſtand faſt in the liberty wherewith Chriſt hath made you free, as I have taught you*, Gal. 5. 1.]

2. I beſeech Euodius, and beſeech Syntache, that they be of the ſame mind a in [*the concerns of*] the Lord.

b 3. And I entreat thee alſo, true b yokefellow, help thoſe Women who laboured with me in the [*promotion of the*] Goſpel, with Clemens alſo, and others my fellow-
c labourers, c whoſe names are written in the Book of Life.

4. Rejoice in the Lord always, and again, I ſay, rejoice.

d 5. Let d your Moderation be known unto all men, [*for*] the
e Lord is at hand.

6. Be careful [*anxiouſly ſolicitous*] for nothing, but in every thing by Prayer and Supplication [Gr. *deprecation*] with Thankſgiving, let your Requeſts be made known [i. e. *preſented*] unto God.

f 7. And f the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds [*ſtedfaſt*] in Chriſt Jeſus.

g 8. g Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, if there be any [*thing*] praiſe [*worthy*,] think on theſe things [*to do them.*]

9. Thoſe things which you have both learned, and received and heard [*from me*,] and ſeen in me, do; and the God of peace, [*the giver of internal peace*,] ſhall be with you.

h 10. But h I rejoiced [ἐχάρην δὲ, *for this cauſe I rejoiced*] in the Lord greatly, that now at the laſt your care of me [i. e. *to ſupply my wants*] hath flouriſhed again, i wherein you were alſo careful, but you lacked opportunity.

11. Not that I ſpeak [*this*] in reſpect of [*any deſire in me that you, or others ſhould ſupply my*] wants, for I have learnt in whatſoever ſtate I am, therewith to be content.

12. I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.

13. k I can do all [*theſe, and other*] k
things [*required by Chriſtianity*,] through Chriſt that ſtrengthens me.

14. [*But*] notwithſtanding [*this my proficiency*,] ye have well done, that ye did [*thus*] communicate with [*me in*] my affliction;

15. Now, ye Philippians, know alſo [*for your honour*,] that in the beginning of [*my preaching*] the Goſpel, when I departed from Macedonia, no Church communicated with me, as concerning giving, and receiving, but you only, [i. e. *I have received Supplies from no other Church but yours.*]

16. [*You indeed kindly did it;*] For even [*when I was*] in Theſſalonica, ye ſent once, and again to [*ſupply*] my neceſſities.

17. [*And of this I remind you,*] not that I deſire a [*further*] Gift [*for my own benefit*,] but [*becauſe*] I deſire fruit that may abound to your account [*in the day of the Lord, who will not then forget your labour of love, in miniſtring to his Saints*; Heb. 6. 10.]

18. [*I ſay, not that I deſire more,*] For I have [*received*] all [*that can be needful for me,*] and abound, I am full, having received of Epaphroditus the things which were ſent from you, [*which are*] an odor of a ſweet ſmell, l a Sacrifice acceptable, well l
pleaſing to God.

19. But [*and*] my God ſhall ſupply all your need, according to his riches in glory, [i. e. *his glorious Riches*,] by Chriſt Jeſus, [i. e. *he ſhall return you a ſupply of your ſpiritual wants, for your Charity to me in Temporals.*]

20. Now unto God, and [i. e. *who is*] our Father, be glory for ever and ever. Amen.

21. Salute every Saint in Chriſt Jeſus; the Brethren which are with me, greet you.

22. All the Saints ſalute you, chiefly they that are of Cæſar's houſhold.

23. The Grace of our Lord Jeſus Chriſt, be with you all. Amen.

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Annotations on Chap. IV.

a Verſe 2. Τὸ αὐτὸ φρονεῖν, *to mind the ſame thing,*] Here, is not to be of the ſame Judgment in all things, for no Man can become of the ſame Judgment with another by intreaty, but only by conviction: The Exhortation therefore is, (1.) to have the ſame love to one another, *Chap.* 2. 2. with the ſame ſoul and ſpirit to promote the Goſpel of Chriſt, *Chap.* 1. 27. to walk by the ſame Rule, as far they have attained to the knowledge of it, *Chap.* 3. 16.

b Ver. 3. Σύζυγε, *yoke-fellow.*] That this Yoke-fellow cannot be St. *Paul*'s Wife, is certain; Becauſe he declares himſelf an unmarried Man, 1 *Cor.* 7. 7. i. e. either a Virgin, or a Widower. (2*ly*,) Becauſe a Woman cannot be ſtiled γνήσιε, but γνησία σύζυγε. It is unlikely he ſhould mean *Epaphroditus*, he being not then at *Philippi*, but with him at *Rome*, v. 18. It may be therefore one of the Rulers of the Church whom he ſaluted in the front of this Epiſtle.

c Ibid. Ἐν βίβλῳ ζωῆς, *whoſe names are written in the Book of Life.*] This is a *Judaical* Phraſe, *viz. they are written for life*, Iſa. 4. 3. See the *Targum* there; And *they ſhall not be written in the Book of Eternal Life, which is written for the Juſt of the Houſe of Iſrael*, Targum in *Ezek.* 13. 9. and it doth not ſignifie the abſolute Election of any to Eternal Life, but only their preſent Right to that Inheritance by virtue of the Obedience of Faith, *Rev.* 20. 15. & 21. 7. For (1.) the *Apoſtle* declares of all the *Jews* to whom he writ, that they were come to the general Aſſembly of the Firſt-born, who *were written in Heaven*, Heb. 12. 23. and yet he in the following Verſe ſaith to them, *See that ye refuſe not him that ſpeaketh.* (2.) Chriſt threatneth to ſome, that he *would blot out their Names out of the Book of Life*, Rev. 22. 19. and promiſeth to him that overcometh, that he *would not blot his Name out of the Book of Life*, Rev. 3. 5. And God himſelf ſaith to *Moſes*, *Whoſoever hath ſinned againſt me, him will I blot out of the Book which I have written*, Exod. 32. 32, 33. that is, *out of the Book of the Juſt*, ſaith the *Targum* of *Jonathan*.

d Ver. 5. Τὸ ἐπιεικὲς, *your Moderation.*] Your Meekneſs and Patience under all your Trials. *Be ye patient*, ſaith St. *James*, *for the coming of the Lord is at hand*, Chap. 5. 8. See *Heb.* 10. 36, 37. This is almoſt the conſtant ſenſe of the *Greek* word in the *Septuagint*, where it anſwers to חנן and סלח and ſignifies to be *gracious* and *propitious*, 1 Sam. 12. 22. Ezra 9. 4. Pſal. 85. 4. Ἐποίησας εἰς ἡμᾶς κατὰ πᾶσαν ἐπιείκειαν σου, *Thou haſt dealt with us according to all thy goodneſs and thy great mercy.* So Cant. puer. v. 18. *Let us torture the juſt man, that we may know* τὴν ἐπιείκειαν αὐτοῦ, *his meekneſs*, Wiſd. 2. 19. *Thou judgeſt* ἐν ἐπιεικείᾳ, *with mildneſs*, Chap. 12. 18. *He will yield to your deſires* ἐπιεικῶς καὶ φιλανθρώπως, *favourably and kindly*, 2 Macc. 9. 27. So the *Syriac* and *Arabick*, who render it, *manſuetudo veſtra.* So *Phavorinus*, ἐπιείκεια, πραότης, καθὸ τὸ εἴκειν, τὸ συγχωρεῖν.

Ibid. Ὁ Κύριος ἐγγύς, *the Lord is at hand.*] e *So the Apoſtles thought*, ſaith *Grotius* upon the place; tacitly inſinuating that they were miſtaken in this matter: But this Expoſition reflecting very injuriouſly upon the Authority of the *Apoſtles*, and the Spirit by which they ſpake; and that of the *Fathers* ἡ κρίσις ἤδη ἐπίσης, *the Day of Judgment is at hand*, being found by Experience falſe, we of neceſſity muſt have recourſe to ſome other Expoſition of their words, when they ſo often tell the Chriſtians to whom they write, *That the Lord is at hand*; that *he ſtands even at the door*, James 5. 9. that *the coming of the Lord draweth nigh*, v. 8. that *the end of all things is at hand*, 1 Pet. 4. 7. that *the Day of the Lord is near*, Heb. 10. 25. that *it is but a little while, and* ὁ ἐρχόμενος, *he that is coming will come, and will not tarry.* I ſay, we muſt of neceſſity, for expoſition of theſe places, have recourſe to ſome *other* Advent of our Lord, for it is by no means to be granted, that the *Apoſtles* were miſtaken in their Apprehenſions of this Matter, and that they confidently aſſerted that the great Day of Judgment was then at hand, when after Sixteen hundred years it is yet far off, the Deſtruction of *Antichriſt*, the Calling of the *Jews*, and the *Millennium*, ſucceeding theſe great *Epochas*, being to precede that Day. For this bold Conjecture ſhakes the Foundations of the *Chriſtian* Faith, it imputes not only fallibility, but actual falſhood to the Writers of theſe *Epiſtles*, and makes them guilty of Falſhood in the Promiſes of the *New Teſtament*, and in the Motives which they uſed to encourage Believers to a Chriſtian Patience under the Preſſures they endured, and renders them Deceivers of their Hopes. Let it be therefore noted,

1*ſt*, That theſe Expreſſions are chiefly uſed in the *Catholick Epiſtles*, and the *Epiſtle*

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piſtle to the *Hebrews*, that is, in the Epiſtles directed to the *Jewiſh Churches*, who were no Strangers to theſe Phraſes, and who were well acquainted with a tremendous advent of the Lord to puniſh the Rebellions and Infidelity of that Nation: So for Inſtance, *Joel* 2. 1. *All the Inhabitants of the Land* (of Judah) *ſhall be confounded*, ὅτι πάρεστιν ἡμέρα Κυρίου ὅτι ἐγγύς, *becauſe the Day of the Lord is at hand, a Day of Darkneſs and Gloomineſs; a Day of Clouds and of thick Darkneſs.* And v. 11. *The Day of the Lord is great and very terrible, who can abide it?* and v. 31. *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come*, Zach. 14. 1, 2. *Behold the Day of the Lord cometh, and I will gather all Nations againſt Jeruſalem to Battle.* Mal. 3. 2. *Who may abide in the Day of his coming, and who ſhall ſtand when he appeareth?* And Chap. 4. 1. *Behold, the Day cometh that ſhall burn as an oven.*

2*ly*, There is alſo frequent mention of this Time and Day in the *New Teſtament*, when the Lord would come to deſtroy the unbelieving *Jews*, and alſo of the nearneſs of that Time; for the *Baptiſt* calls them to Repentance from this very Motive, that the *Ax was then laid to the Root of the Tree*, Matth. 3. 10. That *one was coming whoſe fan was in his hand*, v. 12. Our Saviour ſpends a whole Chapter in ſpeaking περὶ ἡμέρας ταύτης *of that Day*, Matth. 24. 36. and *of the Coming of the Son of Man* to the deſtruction of that Nation, *v.* 27, 37. *of the coming of the Lord*, v. 42. *of the Age in which he would thus come*, v. 34. *of the Signs when his coming was* ἐγγὺς *near at hand*, καὶ ἐπὶ θύραις, *at the door*, (which are the very words, both of St. *Paul*, and St. *James*) when there would be a τέλος, *an end of all things* belonging to the *Jewiſh* Temple and Conſtitution, *v.* 14. Now to this Coming of the Lord, foretold by his own ſelf in the very Expreſſions of the *Prophets*, and in the words uſed here by the *Apoſtles* in their Writings to the *Jewiſh* Converts, we may very well refer the words forecited, and if there be any other of like nature.

And the fitneſs of theſe Exhortations to Meekneſs and Patience, on the account of the nearneſs of this Day, and the Advent of the Lord to puniſh the unbelieving *Jews*, will be apparent from this Conſideration, that they were the chief Perſecutors of thoſe of their own Nation, who embraced the *Chriſtian* Faith, *Rom.* 15. 31. 1 *Theſſ.* 2. 14. And they alſo ſent out their Meſſengers to other Nations to repreſent the *Chriſtians* to them as the worſt of Men, and to excite them to join with them in the Perſecution of them, as *Juſtin Martyr* doth inform us, and therefore it muſt be very acceptable to the poor perſecuted *Chriſtian Jews*, to hear that theſe Enemies of the Croſs of Chriſt, theſe Inſtigators of the *Heathen* to perſecute them, ſhould by the coming of the Lord to deſtroy their Church and Nation, be diſabled from doing them any farther miſchief; and alſo that thoſe deceitful Workers of the ſame Nation, who troubled the Churches with preaching the Neceſſity of Circumciſion, and the Obſervation of the Law of *Moſes*, ſhould not be able long to inſtil thoſe Doctrines, their *Church* and *Temple* being to be ſhortly ruined, and they themſelves being no longer able to obſerve the Law.

Ver. 7. Εἰρήνη Θεοῦ, *the peace of God.*] As ἀγάπη Θεοῦ, and χάρις Θεοῦ, do generally ſignifie the Love and Favour of God to us, ſo εἰρήνη Θεοῦ, *the Peace of God*, moſt naturally imports the Peace and Reconciliation which we have with God through Faith in Chriſt, for *being juſtified by Faith, we have peace with God.* Hence is the Goſpel, which proclaims this Pardon and Juſtification to Believers, ſtiled *the Goſpel of Peace*, Eph. 6. 15. *the preaching Peace by Jeſus Chriſt*, Acts 10. 36. Eph. 2. 17. *who is our peace*, v. 14. and in the Preface to all the Epiſtles, the *Apoſtle* wiſheth to the *Chriſtians* χάριν καὶ εἰρήνην *Grace and Peace through God the Father, and our Lord Jeſus Chriſt*; And this Peace is ſtiled εἰρήνη ψυχῆς, *the Peace of the Soul*, Hag. 2. 9. So that the ſenſe of theſe words ſeemeth to be this, the Senſe and Experience of the Divine Favour, and the inward Peace and Security which ariſeth from it, ſhall be ſufficient to keep you ſtedfaſt in the Faith of Chriſt. He promiſeth not deliverance from Calamities, but inward Peace and Tranquility of Mind under them, and that, as the effect of conſtant Prayer, and a ſenſe of the Divine Favour to them. f

Ver. 8. Hence two things may be noted; 1. That there are things naturally honeſt, juſt, lovely, and praiſe-worthy. 2. That there is no vertue, nothing praiſe-worthy, but what falls under the compaſs of this general Precept. g

Ver. 10. *I rejoiced in the Lord.*] i. e. in your Liberality, not as a thing tending only to ſupply my wants, but as a thing highly acceptable to the Lord, *v.* 8. and as a fruit of your affection to him, which he will reward, *v.* 17. h

Ibid. Ἐφ' ᾧ ἐφρονεῖτε ἠκαιρεῖσθε δέ, *of which thing you were ſtill mindful, but you wanted ability.*] Οὐκ εἴχετε ἐν χερσὶν, οὐκ ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, you were not in a Condition to help me*, Theodoret, Chryſoſtom, i

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ſtom, Theophylact, though *Oecumenius* and *Phavorinus* render it, with our Tranſlation, καιρὸν οὐκ εἴχετε, *you lacked opportunity.*

k Ver. 13. Hence the *Fathers* obſerve three things; (1.) That the Art of Contentment requires much Learning, Exerciſe, and Meditation. (2.) That it is as difficult to learn how to be full, as to be hungry; Abundance having deſtroyed more than Penury; and expoſed them to more pernicious Luſts. (3.) That our Proficience in this, or any other Vertue, is to be aſcribed, not to our ſelves, but to the Divine Aſſiſtance.

Ver. 18. Θυμίαν εὐωδίας, *a Sacrifice acceptable.*] There were two Altars, ſaith Dr. *Hammond*, in the Temple of the *Jews*, the Altar of Incenſe within the *Temple*, and that of Sacrifice without in the *Court*; on theſe two were offered all things that were offered to God, and under theſe two Heads, an *Odor of Incenſe*, and *a Sacrifice*, are Works of Charity here repreſented, as being the prime things now under the Goſpel to obtain God's Favour and Acceptation. 1

THE

THE PREFACE TO THE Epistle to the *COLOSSIANS.*

THAT *St.* Paul *writ this Epistle to the* Colossians, *when he had not yet seen them, is the Opinion of most of the* Ancient Scholiasts; *This is confessed even by* Theodoret, *though he saith this doth not follow from the words cited to confirm this Opinion, but the contrary. The words are these:* I would have you know what great solicitude I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh, *Col.* 2. 1. *which he renders thus,* Not for you only, and for them of Laodicea, but also for them that have not seen my face in the flesh: *But the connective Particle being not* ἀλλὰ, or ἀλλα γε, but also, *but only* γε, and, *seems to favour our Translation, and the Opinion of the* (a) Ancients. *He adds, that the* Apostle *went from* Phrygia, *of which* Coloss *was the* Metropolis, *whence he collects he must have preached there. But this will not follow; since the first time he only went through* Phrygia en passant, *Acts* 16. 6. *and the second time,* Chap. 18. 23. *he only staid to confirm the Brethren already converted, but that he came to* Coloss *is not said. The Arguments offered to prove he had not then seen them, seem stronger, as appears not only from the words now cited, but from other Expressions in the same* Epistle; *for he intimates,* Chap. 1. 4. *that he had only* heard of their Faith in Christ; *and* v. 7. *that they had learned the Faith, not from him, but* Epaphras, *whom he stiles* to them a faithful Minister of Jesus Christ.

Note also, That this Epistle *was writ at the same time with that to the* Philippians, *and so* A. D. 62.

As for the occasion of it (b) Theodoret *informs us, that it was writ against those* Jewish Christians *who endeavoured to impose the Observation of the Law upon the* Gentile *Converts, as is apparent from his Caution to them, to beware of them who* spoiled them after the Rudiments of the World, *chap.* 2. *v.* 8. *and that because they were* circumcised in Christ, *v.* 11. *and he had* blotted out the hand-writing of ordinances which was against them, *v.* 14. *and from the Inference thence made,* Let no Man judge you therefore in Meat, or in Drink, or in respect of an Holy-day, or of the New Moons, or of the Sabbath-days, which are a shadow, *v.* 16, 17. *The rest say that it was written against them who sow'd among them* (c) Jewish *and* Heathenish *Doctrines; and in particular against them who endeavoured to bring in* (d) *the Worship of* Angels; *of the* Gnosticks *here mentioned by* Esthius *they have not one word to say.*

(a) Chrysost. Oecum. Theoph. Οὐκ ἑωρακὼς μὲν αὐτὸς, his *quos in Carne minimè vidit.* Ambros.

(b) Ἡ δὲ ὑποθεσις τῆς ἐπιστολῆς ὅδε αὐτη, ὅτι τῶν Ἰουδαίων τινες ἐπεισελήλυθασιν, καὶ παρεισδύσεως τύτυς φυλάττειν τὴν νόμιμα τὰ ἀσπιλα.

(c) Παρεμπήσεις εἶχον Πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικὰς. Chrys. Τὰς Κολοσσαεῖς ἐπέλοιπόν τινες, ἀπατῆσαι σοφίσμασιν ἑλληνικοῖς καὶ τοῖς Χειρὸν πίστως, καὶ σκιὰ τῶν ἐν νόμῳ βρωμάτων, καὶ σελήνης. Oecum.

(d) Ποτηρὸν τὸ δόγμα αὐτοῖς ἐνεπολίδιλο ἄσπλο γὰ, ἐ δὲ τῦ ὑῦ, ἀλλὰ δὶ ἀγγέλων σεσυχθῆναι τῷ Θεῷ, ἕτοιμον οἰομένοι τὸν ὑὸν τῦ Θεῦ πεδίον ἐν ἐσχάτοις καιροῖς φανῆναι, ὅτι γε ἐν τῇ παλαιᾷ πίστει δὶ ἀγγέλων ἐλάλησεν. Theoph.

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A PARAPHRASE WITH ANNOTATIONS ON THE Epistle to the *COLOSSIANS*.

CHAPTER I.

Verse 1. PAUL an Apostle of Jesus Christ, by the will of God, and Timotheus our Brother.

a 2. [a] To the Saints and faithful Brethren in Christ, which are at Colosse [*writeth thus,*] Grace be unto you, and Peace from God our Father, and the Lord Jesus Christ.

b 3. We give thanks to God, [b] and [*who is*] the Father of our Lord Jesus Christ, praying always for you.

c 4. Since [c] we heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints, [*which Love is still the fruit of a true Faith,* 1 Cor. 13. 2. Gal. 5. 6.]

5. [*We give thanks, I say*] for the hope [*of an eternal Inheritance,* 1 Pet. 1. 3.) which is laid up for you in Heaven, whereof ye heard before [*from Epaphras,*] in the Word, of the truth of the Gospel, [*preached by him.*]

6. Which [*Gospel*] is come to you, as it d is [*also heard of*] [d] in all the World, and bringeth forth fruit [*in them,*] as it doth also in you, since the day ye [*first*] heard of it, and knew [ἐπιγνῶτε, *acknowledged*] the Grace [*and Favour*] of God [*to you*] in truth [*and sincerity.*]

7. As ye [*have*] also learned of Epaphras our dear Fellow-Servant, who is for you a faithful Minister of Christ.

8. Who also declared to us your love [*to me*] in the Spirit, [*your spiritual and affectionate Love to me, wrought in you by that Spirit, whose fruit is Love.*]

9. For this cause we also, since the day we heard of it, [i. e. *this your affection to us,*] do not cease to pray for you, and to desire [*of God,*] that ye might be filled with the knowledge of his will, [*advancing*], [e] in e all [*the gifts of*] wisdom, and spiritual understanding.

10. That [*having thus attain'd to the knowledge of the things of God.*] ye might walk worthy of the Lord, to all pleasing [*i. e. so as to please him in all things.*] being fruitful in every good work, and increasing [*still more*] in the knowledge of God.

11. [*That knowing the hope of your calling, and the riches of the glory of the inheritance of the Saints,* Eph. 1. 19. Rom. 15. 13. *ye may be*] strengthned with all might, according to his glorious Power, unto all patience, and long suffering with joyfulness, [Eph. 3. 16. i. e. *That through the Spirit of glory and power,* 1 Pet. 4. 14. 2 Tim. 1. 7. *given to you, you may be enabled constantly to suffer all afflictions you endure for the sake of Christ, and of the glory he hath promised, with patience and joy.*]

12. Giving thanks to the Father, [f] who f hath [*thus prepared and*] made us meet to be partakers of the inheritance of the Saints in light, [*for which we suffer,* 2 Thess. 1. 5.]

13. Who hath delivered us from the [g] power g of darkness, and hath translated us into the Kingdom of his dear Son, [*or the Son of his Love.*]

14. In whom we have redemption thro' his Blood, even the forgiveness of [*our*] sins. [See Note on *Eph.* 1. 7.]

15. [h] Who h

h 15 h Who is the image, [*and repreſentation to us*] of the inviſible God, i the firſt-
i born [*or Lord*] of every Creature.

k 16. For k by him [*who is the firſt-born of every Creature,*] were all things created that are in Heaven, and that are in Earth, viſible [*the Sun, Moon, and Stars,*] and inviſible [*the whole Hoſt of Angels,*] whether they be [*named*] Thrones or Dominions, Principalities, or Powers, all things were created by him [*as the cauſe,*] and for him [*as the end of their Creation.*]

17. And he is before all things, [*as to his being,*] and by him all things conſiſt.

18. And he is the Head of the Body the Church, [Gr. *of the Church, as to Government and cauſal Influence,*] who is the beginning [*of the Chriſtian Church,*] the Firſt-born from the Dead, that in all things he might have the Pre-eminence.

l 19. l For it pleaſed the Father, that in him ſhould all fulneſs [*of Divine Power*] dwell, [*all fulneſs of power to create, redeem, preſerve, and raiſe the Church, which is his Body.*]

20. And having made peace through the
m Blood of his Croſs by him to m reconcile
n all things n to himſelf, [Gr. *and by him to make all things friendly in him, making peace betwixt them by the Blood of his Croſs.*] By him, I ſay, [*did he thus reconcile all things,*] whether they be things in Earth, or things in Heaven.

21. And you [*Gentiles,*] that were ſometimes alienated [*from the life of God,* Eph. 4. 18.) and Enemies in your Mind [*to him*] by wicked Works, yet now hath he reconciled [*to the Father.*]

22. In the Body of his Fleſh thro' death, to preſent you [*to the Father*] holy and unblameable, and unreprovable in his ſight, [*Eph.* 1. 4. & 5. 7.]

o 23 o [*As you will be,*] if you continue in the Faith grounded and ſetled [*in it.*] and be not moved away [*by the floods of affliction, or by the blaſts of perſecution which may come upon you,* Mat. 7. 24, 25.] from the hope of the Goſpel, [i. e. *the hope laid up for you in heaven,* v. 5.] which you have heard [*of from Epaphras,* viz. *the hope*] which was preached to every Creature under Heaven, [i.e. *Gentile as well as Jew,*] whereof I Paul am made a Miniſter.

24. Who now rejoyce in my ſufferings for you, and fill up that which is behind of the p afflictions of Chriſt in my fleſh, for p
his body's ſake, which is the Church.

25. Whereof I am made a Miniſter according to the Diſpenſation of God, which is given to me for you [*Gentiles,*] to fulfil [πληρῶσαι, *fully to preach*] the Word of God.

26. Even the myſtery [*of the calling of the Gentiles to the ſame hopes and privileges with the believing Jews,* Eph. 3. 3, 4, 5, 6] which hath been hid from [*paſt*] Ages, and from [*former*] Generations, [*v.* 5.] but now is made manifeſt [*by the Apoſtles, and Prophets*] to his Saints.

27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, [*Eph.* 3. 8 9.] which is Chriſt [*preached to, and received*] in [i. e. *among*] you [*as*] the hope of glory.

28. Whom we preach, warning every Man, and teaching every Man in all [*ſpiritual*] Wiſdom, that [*ſo*] we may preſent every Man perfect, [i. e. *fully inſtructed*; See Note on *Epheſ.* 4. 13.] in Chriſt Jeſus.

29. Whereunto [εἰς ὅ, *for which thing*] I alſo labour [*earneſtly,*] ſtriving according to his working, who worketh in me mightily, [i. e. *according to the mighty power of God aſſiſting me, to confirm the Doctrine of Chriſt by Signs and miracles, and mighty deeds,* Rom. 15. 19.)

Annotations on Chap. I.

Verſe 2. a *TO the Saints.*] See Note on 1 *Cor.* 1. 1. Note alſo, that the Holy Ghoſt is not mention'd in theſe places, becauſe he is the Fountain of this Grace, and by him God the Father, and the Son dwell in us, *John* 14. 23. So that praying for this Grace, is praying for the Communion of the *Holy Ghoſt.*

Ver. 3. Καὶ.] As the Hebrew ו, hath oft
b the import of *id eſt* in the *Old Teſtament*; See *Noldius,* p. 280. 27. So *Mat.* 23. 5. *Thy King cometh ſitting upon an aſs,* καὶ πῶλον, i. e. *A Colt, the Foal of an Aſs*; See *Mat.* 11. 2, 7. *Luke* 19. 30, 35. *John* 12. 14, 15. and frequently it ſignifies *nempe,* to wit; ſo that Mountain והלבנן *to wit, Lebanon,* Deut. 3. 26. So *Judg.* 6. 25. 2 *Sam.* 20. 14. *Jer.* 21. 7. ſo *John* 12. 23. We ſtone thee for Blaſphemy, καὶ ὅτι, to wit, *Becauſe thou being a Man, makeſt thy ſelf God,* 1 Cor. 15. 24. *That with one mouth ye may glorifie God,* καὶ πατέρα, *who is the Father of our Lord Jeſus Chriſt.* So *Gal.* 1. 4. *Phil.* 4. 20. *Coloſ.* 2. 2. *James* 7. 3. 9. As therefore God, who is *the God of Iſrael,* was the *Characteriſtick* of the true God to the *Jewiſh* Nation; ſo *God, who is the Father of our Lord Jeſus Chriſt,* is the *Characteriſtic* of the ſame God to the *Chriſtians,* who worſhip him under that Title, as being the *Father of our Lord Jeſus Chriſt,* and in him, *our Father,* we being the Sons of God through Faith in him, and deriving all

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our Bleſſings from the Father, through him.

c Ver. 4. Ἀκούσαντες, *Hearing.*] From this *Verſe*, and from *Chap.* 2. 1. it is evident that St. *Paul* did not in Perſon preach to the *Coloſſians*, and indeed that he never had ſeen them, they being converted by *Epaphras*, Chap. 1. 7, 23. and perhaps alſo by the means of *Timothy*, who therefore is mentioned in the beginning of this *Epiſtle*, as ſaluting them together with *Paul*.

d Ver. 6. Ἐν πάντι τῷ κόσμῳ, *In all the World.*] And *which is preached to every Creature under Heaven*, v. 23. This by an uſual *Hyperbole* is to be underſtood of the moſt noted parts of the World, from which the reſt might hear of it. In which ſenſe *Cyrus* ſaith, that God had given him *all the Kingdoms of the Earth*, Ezra 1. 2. And God, ſaith *Jeremiah*, will call for a Sword upon *all the Inhabitants of the Earth*, Jer. 25. 29. *i. e.* of the whole Kingdom of *Babylon*, *and the ſlain of the Lord ſhall be from one end of the Earth to the other, over all the Kingdoms of the World*, v. 26. And the *Romans*, *Aſiaticks*, and *Egyptians*, &c. are ſtiled *devout Men of every Nation under Heaven*, Acts 2. 5.

e Ver. 9. Ἐν πάσῃ σοφίᾳ, *In all Wiſdom.*] Among the Spiritual Gifts vouchſafed for the edification of the Church, are reckoned *the Word of Wiſdom*, *and of Knowledge*, 1 Cor. 12. 8. whereby they were enabled through *the Spirit, to know the things which were given them of God*, 1 Cor. 2. 12. and to compare *ſpiritual things with ſpiritual*, v. 13. For the abundance of theſe Gifts vouchſafed to the Churches he ſometimes give thanks, as 1 *Cor.* 1. 4, 5, 7. *Eph.* 1. 3. And for the increaſe of them he ſometimes prays, as *here*, and *Eph.* 1. 17.

f Ver. 12. Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτί, *Who has made us meet to be Partakers of the Inheritance of the Saints in light.*] The other Reading, *viz.* καλέσαντι, *who hath called you*, for ἱκανώσαντι, *who hath made you meet*, is contrary to all the old Verſions, the *Syriack*, *Arabick*, and *Vulgar*, and all the *Greek Scholiaſts*, and therefore not to be admitted as a various Lection, but only as the miſtake of ſome *Copyiſt*. Note alſo, that here is an alluſion to the Inheritance of the *Jews* in *Canaan*, ſtiled ſo of the *Land of their Inheritance*; for it was divided into ſo many μερίδες, or places meaſured out by Line, to be poſſeſſed by the ſeveral Tribes, excepting that of *Levi*, and then by Lot aſſign'd to every reſpective Tribe, *Joſh.* 13. according to God's Commandment, *Numb.* 26. 55. & 33. 54. and that Diviſion which thus came to any of them by Lot, was his μερὶς κλήρου, *The Portion which by Lot befel him*; but ſaith the *Apoſtle*, we are made meet not for an earthly Inheritance, as that was in *Canaan*, but for that heavenly Portion God hath allotted us in Heaven, the Region of Light and Happineſs, we being already tranſlated into the Kingdom of his Son *Chriſt*, become his Subjects, and ſo under his Care and Conduct, and Protection, ruled by his Word, which is *the Word of Life*, and by his Spirit, the Earneſt of this Inheritance, and ſhall hereafter be advanced by him into his heavenly Kingdom.

Ver. 13. Ἐκ τῆς ἐξουσίας τοῦ σκότους, *The Power of Darkneſs.*] That Darkneſs ſignifies the State of *Heathen* Ignorance, ſee Note on *Rom.* 12. 2. The Power of it is that Power which *Satan* the Prince of Darkneſs had over the *Heathen* World to keep them in *Idolatry*, and brutiſh Luſts, *Eph.* 2. 2. Hence the *Apoſtle* ſaith he was ſent unto the *Gentiles*, *to turn them from Darkneſs to Light, and from the Power of Satan unto God*, Acts 26. 17. See *Luke* 22. 53. g

Ver. 15. Εἰκὼν τοῦ Θεοῦ, *The Image of the inviſible God.*] The *Socinians* contend that Chriſt is here ſtiled the Image of the inviſible God, becauſe he by his Goſpel hath made known the Will of God unto us; in this ſenſe, ſay they, he is ſtiled the Image of God, 2 *Cor.* 4. 3. and in this ſenſe he ſaith to *Philip*, *He that hath ſeen me, hath ſeen the Father. Schlichtingius* notes, that he is called the Image of God, now that he is in Heaven, and ſo not according to any thing appertaining to him, which is inviſible, but according to ſomething by which he may be ſeen and known, *i. e.* ſaith he, as he hath made himſelf known to us in the Goſpel. h

But the more natural import of the Phraſe ſeems to be this, That Chriſt is *the Image of God*, as making him who is inviſible in his Eſſence, conſpicuous to us by the Divine Works he wrought, they being ſuch as plainly ſhewed, that in him *dwelt the fulneſs of the Godhead bodily*; for an inviſible God can only be ſeen by his Effects of Power, Wiſdom, and Goodneſs, by which, ſaith the *Apoſtle*, *from the Creation of the World, the inviſible things of God*, to wit, *his Power and Godhead, have been made known by the things that are made*, Rom. 1. 20. He therefore who in the Works both of the Old and New Creation, hath given us ſuch clear Declarations of the Divine Power, Wiſdom, and Goodneſs, is upon this account as much an *Image* of God as any thing can be; to this ſenſe the Image of God here ſeems neceſſarily reſtrained by the connective Particle ὅτι, he is the Image of God, *for by him all things were created.* Moreover, that this place is paralliel to that in the *Epiſtle* to the *Hebrews*, the words ſufficiently declare; here he is *the Image of God*, there *the Brightneſs of his Glory, and the expreſs Image of his Perſon*; here he is the Firſt-born, or

Lord

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Lord of every Creature, there, *the Heir of all things*; here it is ſaid, that *all things were created by him*, there, that he *made the World*; here, *that by him all things do conſiſt*, and there, that *he ſupporteth all things by the Word of his Power*; now that there he is ſtiled, *the Image of God's Glory*, and *the Character of his Perſon*, by reaſon of that Divine Power, Wiſdom, and Majeſty, which ſhined forth in his Actions, *Schlictingius* is forced to confeſs It is not therefore to be doubted, that he is here ſtiled *the Image of God* in the ſame ſenſe; and it is highly probable, that he is called the Image of the inviſible God, as appearing to the *Patriarchs*, and repreſenting to them that God, who lives *in Light inacceſſible, to which no mortal Eye can approach*, according to theſe frequent Deſcants of the (a) *Ante Nicene Fathers*, That *God the Father being inviſible, one whom no Man hath ſeen, or can ſee, he appeared to the Patriarchs by his Son.* And that in this ſenſe Chriſt ſaith to *Philip*, *He that hath ſeen me, hath ſeen the Father*, he himſelf intimates by adding, That the *Father abiding in him, did the Works he performed*, John 14. 9, 10, 11. and that they ought to believe *he was in the Father, and the Father in him for the Work's ſake.* And in the *Epiſtle* to the *Corinthians* he is plainly ſtiled, *the Image of God*, for the like Reaſon, *viz.* becauſe that *God, who at firſt created Light out of Darkneſs, had ſhined upon the Gentiles, to make known to them the Glory of God, in the Perſon of Jeſus Chriſt.* Now this Glory of God is *Chap.* 3. thoſe miraculous Gifts of the Holy Ghoſt, by which the Goſpel was confirm'd, and *Chap.* 4. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *The Excellency of the Power of God.*

Ibid. Πρωτότοκος πάσης κτίσεως, *The Firſt-born of every Creature.*] Since, ſay the *Socinians*, the Firſt-born is of the order and number of thoſe things of which he is the Firſt-born, Chriſt therefore being here ſtiled *the Firſt-born of every Creature*, muſt be in the order, and of the number of Creatures. But this Inference is neither conſiſtent with their own Principles, nor with the Words of the *Apoſtle.* Not with their own Principles, for in what Rank of Creatures will they place *Chriſt?* If among the Old, then they muſt allow him an Exiſtence before the beginning of the World, which yet they peremptorily deny; if among the New, they muſt confeſs he had a Nature which wanted to be renewed, chang'd, and reformed; that in him, as well as in us, tho' in him before us, *all old things paſſed away, and all things became new*; ſince otherwiſe he cannot be of the order and number of them, who underwent this change.

2*ly*, This Opinion cannot conſiſt with the Words of the *Apoſtle*, who ſtiles Chriſt *the Firſt-born of every Creature, becauſe by him all things were created*, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα: Now he who is therefore the Firſt-born of the whole Creation, becauſe he created all things, cannot himſelf be any part of the Creation, either in Heaven or Earth, or be numbred amongſt his Creatures: Chriſt therefore, ſaith our excellent *Primate*, is here ſtiled ὁ πρωτότοκος, the Firſt-born, as being the Lord of all things. For firſt, 'tis reaſonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, *The Firſt-born of every Creature*, ſhould be the ſame in ſenſe with that of the ſame *Apoſtle* in the parallel place, where he is ſtiled, ὁ κληρονόμος πάντων, *Heir of all things.* Now thus it will ſignifie in this ſenſe, according to that of *Juſtinian*, *To act as an Heir is to act as Lord; for the Ancients uſed the word Heir for a Lord.* Pro Hærede ſe gerere, eſt pro Domino gerere; veteres enim Hæredes pro Dominis appellabant. *Inſtit. L. 2. Tit. 19. § 6.*

In this ſenſe alſo is the word *primogenitus* uſed in the Scriptures, for becauſe the Dominion and Principality, anciently followed the *Primogeniture*, according to thoſe words, *He gave the Dominion to Joram*, ὅτι αὐτὸς ὁ πρωτότοκος, *Becauſe he was the Firſt-born*, 2 Chron. 21. 5. it came in common uſe to ſignifie that Dominion. So of *David*, ſaith God, *I will give him to be* בכור, πρωτότοκον, *the Firſt-born, high above the Kings of the Earth, I will give him*, τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, *Power over all Kings*, ſaith (b) *Aquilas*, I will ſet him, ἀνώτατον τῶν βασιλέων τῆς γῆς, *the Supreme over the Kings of the Earth*; ſo *Symmachus.* No, ſaith Mr. *Cl. this doth not ſignifie a Lord over other Kings, but a moſt excellent and glorious King.* But for this we ſhall not acquieſce in his bare word againſt the Opinion of all the ancient Commentators on the place, ſeeing the foregoing words, *v.* 26. *I will ſet his Hand in the Sea, and his Right Hand in the River*, are equivalent to theſe, *I will give him power over the Kings of the Philiſtines*, on the one hand; See 2 *Sam.* 8. 12. and over the *Syrians* on the other, *v.* 6, *He ſhall have*, ſaith the *Chaldee* שול מנוהי *his Empire over the Kings of the Earth, I will elevate him over them*, ſaith the *Syriack*; and ſo accordingly we find he did; exalting him over the *Syrians*, who were *Tributaries* to him, 2 *Sam.* 8. 6. *and over all the Kings*, which were Servants to *Hadareſer*, 2 Sam. 10. 19. And this was neceſſary to be done, to render him a fit Type of that *Son of David*,

(a) *Iren. L.4.c.37.p.372.* Vide *c.* 26. *Tertull. adv. Prax.c.*16. *Novatian c.*26. *Euſeb. demonſtr. Evang. l.*1,*c.*5. *p.*11.D.
(b) Vide *Theodor in locum.*

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who was to be *King of Kings*, and *Lord of Lords*. And thus he is alſo πρωτότοκος ἐκ τῶν νεκρῶν, *the Firſt-born from the Dead*, v. 18. as being *Lord over the Dead*, ſince *for this cauſe he died, and roſe again*, ἵνα κυριεύσῃ, *that he might be Lord over the Dead, and over the Living*, Rom. 14. 9. and ſo might be ἐν πᾶσιν πρωτεύων, *primas tenens, imperium habens in omnibus*, præ-eminent in all things. Since then the Firſt-born is naturally the Heir, and ſo the Lord of the Family, and therefore the word *Heir*, amongſt the *Ancients* did ſignifie Lord; ſeeing St. *Paul*, who here ſtiles him *the Firſt-born*, doth in a place parallel to this, ſtile him *the Heir of all things*, why may we not conceive the Perſon of whom *David* was a Type, may be alſo here ſtiled *the Firſt born*, as being *Prince* over, and high above all Creatures, they being all the Work of his hands? For ſo the Reaſon follows.

k Ver. 16. Ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *All things were created by him, that are in Heaven, and that are in the Earth.*] The Gloſs of (e) *Grotius*, and the *Socinians*, (d) runs thus: That *to Chriſt is here aſcribed, not the Creation of the old World, and all things that are in it, but only the Creation; that is, the Renovation of all things under the Goſpel State, or the Reformation of Mankind by Jeſus Chriſt*, and the Goſpel preached to them, and the Reconciliation of Angels to Men. But this Interpretation is ſo forced, and remote from the moſt uſual ſenſe of the words, and 'tis ſo flat and mean to ſay, that *Jeſus Chriſt was before every new Creature*, that is to ſay, before the Renovation made by himſelf, or rather by his *Apoſtles*, after his Exaltation, and to prove this by that very Renovation, that even Mr. *Cl.* is forced to reject it as evidently falſe, which it will certainly appear to be from theſe Conſiderations.

1*ſt*, That the *Apoſtle* ſpeaks here of the Creation of ſuch things as are not capable of this Moral Creation, *viz.* the Creation, πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, *Of all things viſible upon Earth.* Now the τὰ ὁρατὰ, *Rom.* 1. 20. and τὰ βλεπόμενα, *Heb.* 11. 31. i.e. *The things which are made and ſeen*, compriſe the whole viſible Creation, all things without Life, Metals, Stones, Elements, all Vegetables, and all Beaſts, and did the Goſpel come to make a Moral Renovation among theſe? Did *Chriſt*, and his *Apoſtles* preach to Stones and Trees? 2*ly*, Under all things in Heaven, and all things inviſible, muſt be compriſed all the good *Angels*, which are therefore elſewhere ſtiled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, *Eph.* 1. 21. & 3. 10. 1 *Pet.* 3. 22. Now they cannot be proper Subjects of this New Creation, or *Moral* Renovation; for of this New Creation the Scripture never ſpeaks, but in relation to an Old, which was to be aboliſhed, changed, and done away by it; for in them who are made καινὴ κτίσις, a New Creation, *all old things are paſt away, and all things are become new in them*, 2 Cor. 5. 17. They *put off the old man, and put on the new, which is created after God in righteouſneſs and holineſs*, Eph. 4. 22, 24. Col. 3. 9, 10. Now it is manifeſt, that nothing of all this can agree to the good *Angels*, and much leſs to the evil *Angels*, who are ſtill Creatures, and therefore not to be excluded from Expreſſions ſo general as theſe are.

2*ly*, The words in this ſenſe were far from being true when the *Apoſtle* ſpake them, for a very ſmall Remnant of the *Jews* were then converted to the *Chriſtian* Faith, and of the *Gentiles* few, in compariſon of thoſe multitudes which afterwards embraced the Faith, and yet the *Apoſtle* plainly ſpeaks of a Creation wholly paſt already, uſing the *Aoriſt* in theſe words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created*; and the *Perfect Tenſe* in theſe words, δι' αὐτοῦ πάντα ἔκτισται, *by him all things were created.*

3*ly*, Tho' the *Socinians* may be able to produce ſome few Inſtances where the word κτίσις and κτίζειν, are to be taken in a moral ſenſe, yet cannot they ſhew one inſtance, where the *Creation of all things in Heaven, and in Earth, viſible, and inviſible*, is ever uſed in a moral ſenſe, or concerning any other Creation than that of which *Moſes* ſpeaks, ſaying, *Thus the Heaven and the Earth were made, and all the Hoſt of them*, Gen. 2. 1.

4*ly*, The *Apoſtle* afterwards begins his Diſcourſe of this Moral Creation or Reconciliation of the World to God by Chriſt, and the Renovation of his Church in theſe words, *v.* 18, 19, 20. *And he is the Head of the Body the Church*, &c. *For it pleaſed the Father —by him to reconcile all things to himſelf, whether they be things in Earth, or things in Heaven*, v. 21. *And you that were ſometimes alienated, and Enemies in your Minds by wicked Works, yet now hath he reconciled you in the Body of his Fleſh by Death, to preſent you holy and unblamable, and unreprovable in his ſight.* Now theſe things being thus connected, by the Particle γὰρ, to what he had before ſaid of the Creation of all things by

(c) *Rectius eſt* ἐκτίσθη *interpretari, ordinata ſunt, novum quendam ſtatum ſunt conſecuta, Angeli hominibus, homines inter ſe reconciliati ſunt ſub Chriſto.* Grotius.

(d) *Quia ex Chriſti exaltatione, & divino quod accepit imperio, conſecuta eſt hæc Angelorum hominumque reformatio, ac renovatio, per illum, & in illo facta eſſe Dicitur, ſeu illi creati, id eſt, renovati dicuntur.* Crellius in locum.

Chriſt,

Christ, demonstratively shew that he was not then speaking of that Renovation, which he begins to speak of in these following words.

5*ly*, This Exposition of this place touching a true and proper Creation of all Things by *Jesus Christ*, is by the (e) *Fathers*, from the beginning, laid down as *a Rule, to which the Orthodox keeping close, might easily shew that the* Heretieks *who held the World was created by Angels, deviated from the Truth.* Now this was the Heresie of (f) *Simon Magus*, and *Cerinthus*; as *Irenæus* there informs us.

Ver. 19. For Explication of these words it is to be noted, That the great End of our *Saviour*'s Sufferings was to rescue our Bodies, condemned for Sin unto Death, from that Mortality, and to bestow on all, whom God should give him, Eternal Life, by raising of their Bodies to a State of Incorruption; for *because the Children were partakers of Flesh and Blood*, and thereby subject to Mortality, *he also took part of the same, that through Death, he might destroy him, that had the Power of Death, that is, the Devil, and might deliver them, who through the fear of Death, were all their lives time subject to Bondage*, Heb. 2. 14, 15.

That therefore the Church, which is his Body, is represented as the Church *of the First-born, enrolled in the Heavens*, Heb. 12. 23. a Church against which *the Gates of Hades*, or of Death, *shall not prevail* to hinder their Enjoyment of this Resurrection to a Life of Happiness; they are the Sons of God, and therefore *Children of the Resurrection*, Luke 21. 36. therefore *Heirs of God, Joint-heirs with Christ*, who shall be glorified with him, Rom. 8. 17. shall be *delivered from the Bondage of Corruption, into the glorious Liberty of the Sons of God*, v. 21. shall have the *Adoption, to wit, the Redemption of the Body*, v. 23. and they are also represented as Persons fore-ordained to be conformed to the Image of Christ, by having *their vile Bodies changed into the likeness of Christ's glorious Body*, v. 29.

Note 2*ly*, That to this end was Christ raised, that he *the First-born from the dead*, might raise up his whole Body from the dead, he being raised from the dead as *the first fruits of them that slept*, 1 Cor. 15. 20. for to this end *Christ both died and rose again, that he might be Lord both of the dead, and of the living*, Rom. 14. 9. and God hath therefore exalted him, That *at the Name* (i. e. the Power) *of Jesus every knee should bow, of things in Heaven, in the Earth, and under the Earth*, Phil. 2. 10. that is, the Bodies of the dead; for by this Argument, and from these very words, the *Apostle* proves the Resurrection, and a future Judgment, *Rom.* 14. 10, 11, 12. He is therefore so *the first-born of the dead*, as to be the *Lord* of them, according to our former Interpretation of the word *first-born*, and as to have power *to raise them up who sleep in him, and bring them with him*, 1 Thess. 4. 14 to *give Eternal Life unto them, and raise them up at the last day*, John 5. 28, 29. & 17. 2. And thus hath he the Preheminence in all things, being *Lord* of all Creatures dead and living, and giving both their First and their New Being to them, and rendring his Members conformable to his glorious Image, that so they may be Joint-heirs with him in Glory. And this is the constant Doctrine of (g) *Irenæus*, who informs us that *Christ died, that he might be the first-born from the dead, and the Prince of Life.* (h) *That the Death of this just Man gave him the Principality of Things under the Earth; he having before the Principality in Heavenly Things; that they who denied the Resurrection of the Flesh, contradicted the Salvation of that for which the whole Dispensation of the Son of God was designed, that he died that exiled Man might be delivered from Condemnation, and might return without fear to his Inheritane.*

Ver. 20. Ἀποκαταλλάξαι, *to reconcile.*] This word, say *Hesychius*, *Suidas*, and *Phavorinus*, signifies φιλοποιῆσαι, *to make friends*; or *to reduce Persons to their former Amity.* This by the (i) *Fathers* is thus explained, That whilst Man continued in his Obedience to God, Angels and Men were in a perfect Friendship; but when became Men

(e) *Cùm teneamus autem nos Regulam veritatis, id est quia sit unus Deus Omnipotens, qui omnia condidit per verbum suum, nam omnia per ipsum facta sunt, & sine ipso factum est nihil, ex omnibus autem nihil substractum est, sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia propter quandam dispositionem, sive æterna, & ea omnia non per Angelos — Sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus esse præstans — hanc ergo tenentes Regulam, licet valdè varia & multa dicant, facilè eos à veritate deviasse arguimus.* Iren. l. 1. c. 19.

(f) *A quibus & mundum hunc factum dicit.* c. 26. de Cerinth. c. 25. v. l. 2. c. 9.

(g) *Usque ad mortem pervenit ut sit primogenitus ex mortuis; ipse primatum tenens in omnibus, princeps vitæ, prior omnium, & præcedens omnes.* Lib. 2. c. 39.

(h) *Verbum Caro factum est, ut quemadmodum in Cœlis Principatum habuit Verbum Dei, sic & in terrâ haberet Principatum, quoniam homo justus, qui peccatum non fecit, principatum autem habeat eorum quæ sunt sub terrâ, ipse primogenitus mortuorum factus.* L. 4. 37. *Quæcunque enim cum gravitate summâ dixerunt Hæretici, in ultimum ad hoc deveniunt, ut blasphemient Fabricatorem, & contradicant saluti Plasmatis Dei, quòd quidem est Caro, propter quam omnem dispositionem fecisse filium Dei multis modis ostendimus.* Lib. 4 Præfat. *Ipse moriens ut exiliatus homo exiret de condemnatione & reverteretur intrepidè ad suam Hæreditatem.* Ibid. cap. 19.

(i) Ἀποστάφορτο γὰρ ἡμᾶς ἀπὸ τῶν Ἀγγέλων οἱ ἄνθρωποι διὰ τὸ ὑπεξελθεῖν τὴν αὐτῶν ἀκοὴν ὑπὸ τῶν ἀνθρώπων. Theod.

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Diſobedient to their Soveraign Lord, the Angels became averſe to them, becauſe their Lord was diſhonoured by them. But God being reconciled to us by the Death of his Son, they alſo became Friends and miniſtring Spirits to us, and we became of the ſame Church and Body with them, under the ſame Head Chriſt Jeſus, *Heb.* 12. 22. *And ſo all things in Heaven and Earth were gathered into one in Chriſt*, Eph. 1.10.

n Ibid. Εἰς ἑαυτὸν, *to himſelf.*] This I would render, *in him*, for ſo the parallel place requires, where it is ſaid, that *God did recapitulate all things* ἐν Χριστῷ *in Chriſt*, Eph. 1.10. and ſo εἰς frequently imports, it being uſually put with an Accuſative Caſe, inſtead of ἐν with a Dative; So *Pſal.* 16.10. *Thou wilt not leave my Soul* εἰς Ἅιδου *in Hell*, Matth. 2. 23. *He dwelt* εἰς πόλιν *in a City*, Chap. 10.14. εἰς ὄνομα προφήτου, *in the name of a Prophet.* So εἰς τὸ ἄγρον ὄν *he that is in the field*, Mark 13. 16. is *Matth.* 24. 18. *Luke* 17. 31. ἐν τῷ ἀγρῷ. So *Luke* 11.7. *My Children are with me* εἰς τὴν κοίτην *in the bed.* John 1.18. *He that is* εἰς τὸν κόλπον *in the boſom of the Father.* Acts 23. 11. *As thou haſt been witneſs of me* εἰς Ἱερουσαλὴμ *in Jeruſalem, ſo muſt thou do alſo* εἰς Ῥώμην *in Rome.*

o Ver. 23. Note. Hence it follows, That they who have true Faith, and juſt ground of Hope, may fall away from them.

Ver. 24. Τῶν θλίψεων τοῦ Χριστοῦ, *the Afflictions of Chriſt.*] Chriſt having told us, that what was done to his Members is done to him, *Matth.* 25. 40, 45. the Afflictions of his Members are ſtiled the *Perſecutions* and *Afflictions* of Chriſt, *Acts* 9. 4, 5. Now the *Jews* ſpeak much of the Afflictions of Chriſt and his Diſciples, comprehending both under the name of חבלי משיח (k) *the Afflictions of the Meſſiah*, dividing them into three parts, of which, ſay they, the *Fathers*, and the preceding Generation ſuffered one part; another part was ſuffered by the Generation of Deſtruction, or by the *Jews* deſtroy'd by *Titus*; and a third by the Generation of the *Meſſiah*, or by his Diſciples. Of theſe Afflictions of Chriſt, I, ſaith the *Apoſtle*, have already had a ſhare, and I go on to fill up the reſidue of theſe my Sufferings in the Fleſh, which I am to bear in the Diſcharge of my Miniſtry, for the benefit of his Church. And ſuitable to this Interpretation is that of *Lyranus* on the place, *Paſſiones Chriſti dupliciter accipiuntur, uno modo pro illis, quas ſuſtinuit in corpore proprio, & ſic nihil ibi reſtat adimplendum, alio modo quas in finem uſque ſeculi patietur in corpore myſtico, & ſic reſtant multarum paſſionum reliquiæ adimplendæ.* p

(k) *Midraſh Tehillim in* Pſal. 2. 7. & *Sanhedrin* c. 10. Vide *Buxtorf. Lex. Talm.* p. 700.

CHAPTER II.

Verſe 1. [*I Say, I labour* ἀγωνιζόμενος *& ſtriving to make every Man perfect in Chriſt Jeſus*;] For I would that you knew what great conflict [ἡλίκον ἀγῶνα, *what contention in Prayer*, Chap. 4. 2.] I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh.

2. [*Praying*] that their hearts might be comforted, being knit together in [*mutual*] love, and [*that they may advance*] unto all riches of full aſſurance of underſtanding,
a b a to the acknowledgment of the b myſtery of God, and [*i. e.*] of the Father, and of Chriſt.

c 3. c In whom are hid all the Treaſures of Wiſdom and Knowledge.

4. And this, I ſay, leſt any man ſhould beguile you with inticing words. [*See Note on* v. 8.]

5. For though I be abſent [*from you*] in the fleſh, yet am I [*preſent*] with you in the Spirit, [*by which I diſcern your Affairs, as Eliſha did his Servant*, 2 Kings 5. 26. *See* 1 Cor. 5. 3.] joining, and beholding [*beholding with joy*] d your order, and the ſtedfaſtneſs of your faith in Chriſt. d

6. As ye have therefore received Chriſt Jeſus the Lord, [*by the teaching of Epaphras*, Chap. 1. 7.] ſo walk ye [*ſtedfaſtly*] in him.

7. Rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving [*to him who called you to it.*]

8. Beware leſt any Man ſpoil you, [*or make a prey of you*] through [*Heathen*] e Philoſophy, and vain deceit, [*leading you*] after the Traditions of Men, [*or*] after the Rudiments of the World, [*the Jewiſh Rudiments and Traditions*, Gal. 4. 3.] and not after [*the Doctrine of*] Chriſt. e

9. [*Of which Philoſophy you can have no need;*] For in him dwelleth f all the fulneſs of the Godhead bodily. f

10. And ye are compleat in him, [*as to all ſaving knowledge, and vertue*, 1 Cor. 1. 30.] who is g the Head of all Principality and Power, [*Eph.* 1. 20.] g

11. In whom alſo ye are circumciſed with the Circumciſion made without hands, [*as that*

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that of the Jews is, but conſiſting] in h putting off the body of the ſins of the fleſh, [*which is done*] by the [*ſpiritual*] Circumciſion of Chriſt, [*and ſo ye need not any legal Rites, to make you compleat Chriſtians.*]

12. [*We being*] buried with him in Baptiſm, [*the outward Symbol of our Spiritual Circumciſion, and ſo dead unto ſin*, Rom. 6.2, 3, 4.] wherein alſo you are riſen with him, [*to newneſs of life*, Rom. 6. 4. *and to the expectation of a future life with him*, v. 8.] • through the faith of the operation of God, who raiſed him from the dead, [*by which faith we believe that he will raiſe us alſo from the dead*, Eph. 1. 19, 20. 1 *Theſſ.* 4. 14. 1 *Pet.* 1. 3.]

13. And you [*Gentiles*] being dead [*before*] in your ſins, and [*by reaſon of*] the i i Uncircumciſion of your fleſh, hath he [*God*, v. 12.] quickned together with him [*by his Spirit*,] having forgiven you [*through Faith*,] all [*your former*] Treſpaſſes.

k 14. [*And*] blotting out the k hand-writing of [*Legal*] Ordinances that was againſt us, which was contrary to us, and [*doing this ſo that he*] took it out of the way, nailing it to his Croſs.

l 15. And having ſpoiled l Principalities and Powers, he made a ſhew of them openly [*thus deſpoiled of their Authority*,] triumph-
m ing over them m in it, [i. e. *by virtue of the ſame Croſs*]

16. Let no Man therefore judge [*or condemn*] you in [*not obſerving a diſtinction in*] meat, or in drink, or in reſpect of [*your neglect of*] a [*Jewiſh*] holy day, or of the New-moons, or of the Sabbath-days [*obſerved by them.*]

n 17. Which are [*all only*] n a ſhadow of things to come, but the body [*and ſubſtance of thoſe ſhadows*] is of Chriſt, [*and exhibited by him.*]

18. o Let no man beguile you of, [*damnifie you as to*] your reward p in a voluntary humility, [Gr. *pleaſing himſelf in, or affecting humility*,] and [*upon that account*] worſhipping of Angels, q intruding [*or ſearching*] into thoſe things, [*by the ſtrength of his natural reaſon*,] which he hath not ſeen, [*being*] vainly puffed up by his fleſhly mind, [*as if he were able by it it to know the nature, and the offices of Angels.*]

19. And [*ſo*] r not holding the Head [*Chriſt*] from which all the Body s by joints and bands having nouriſhment miniſtred, and [*being*] knit together, increaſeth with the increaſe of God.

20. Wherefore if ye [*by your profeſſion*] be dead with Chriſt from the t Rudiments of the World, [*which he hath nailed to his Croſs, and took out of the way*, v. 14] why, as though living [*yet*] in [*conformity to*] the world, u are ye ſubject to [*the*] Ordinances [*and Decrees of Men?*]

21. [*Such as thoſe are*] x touch not [*what is offered to an Idol, or a Woman*, 1 Cor. 7. 1.] y taſt not [*forbidden meats*,] z handle not [*an unclean thing.*]

22. a a Which all are to periſh with the uſing, [*or tend to corruption by the uſing, or abuſing them*,] after the Doctrines and Commandments of Men:

23. Which [*are*] b b things that have indeed a ſhew of wiſdom in will-worſhip, and humility, [*v.* 8.] and neglecting the body, [*v.* 21.] [*and*] not in [*giving*] any honour [*to it*] to the ſatisfying of the fleſh.

Annotations on Chap. II.

a Verſe 2. Ἐις ἐπιγνώσιν, for ἐν ἐπιγνώσει, *in the knowledge.*] See Note on *Chap.* 1. 20.]

b Ibid. Τὸ μυστήριον τὸ Θεοῦ, *the myſtery of God, even the Father, and of Chriſt.*] i. e. The Diſpenſation of the Divine Grace of God in offering Salvation to the *Gentiles* by Chriſt, and conferring on them, equally with the *Jews*, the Bleſſings of the Goſpel. This is the Myſtery which, ſaith he, *in the former Ages was hid, but now is manifeſted to the Saints, to whom God would make known what was the riches of the glory of this Myſtery among the Gentiles, which is Chriſt* (preached) *among you* (as) *the hope of glory*, v. 26. 27. Thus, ſaith he, *is the Myſtery which from the beginning hath been hid in God*, Eph. 3. 9. *the Myſtery of God, and of Chriſt*, v. 3, 4, 5. *That the Gentiles ſhould be fellow-heirs* (with the believing Jews,) *and of the ſame body, and partakers* (with them) *of his promiſes in Chriſt by the Goſpel*, v. 6. See alſo *Rom.* 16. 25, 26. *Col.* 4. 3. And that the *Gentiles* might have a perfect knowledge of this Myſtery, and of the Riches of Divine Grace, and love to them in it, is the *Apoſtle's* Prayer, Eph. 3. 16, 17, 18, 19. But whereas *Crellius*, and *Schlichtingius* here note, that the Particle καὶ, *and*, added to the word *Chriſt*, diſtinguiſhes him as well from God, as from the Father: It doth no ſuch matter, but only diſtinguiſheth the Myſtery of the *Father* ſending his Son into the World to be a Saviour to the *Gentiles*, from the Myſtery of *Chriſt*, procuring this Salvation for them by his Blood. The *Eccleſiaſtical Tradition*, ſaith (a) *Irenæus, teaches us to believe in God the Father Omnipotent, who made*

(a) Τὸν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τὴν ἡμετέραν σωτηρίαν—ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ, καὶ Θεῷ ἡμῶν, καὶ Βασιλεῖ—πᾶν γόνυ κάμψῃ. L. 1. c. 2.

Heaven

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Heaven and Earth, and in one Jeſus Chriſt the Son of God, incarnate for our Salvation, our Lord, God, Saviour, and King. And ſo theſe words may be conſtrued the Myſtery of both the Father and Chriſt. See Note on *Chap.* 1. 3.

c Ver. 3. Ἐν ᾧ, *in whom.*] Some make theſe words relate to the Myſtery mentioned in the foregoing Verſe. But it ſeems rather to reſpect the Perſon of *Chriſt* as Mediator, the knowledge of whom, ſaith the *Apoſtle*, hath an excellency beyond all other knowledge, *Philip.* 3. 8. for ἐν ᾧ καὶ κατηλλάγητε, *in whom you are reconciled*, v. 11. and ἐν ᾧ, *in whom you are riſen again*, v. 12. plainly relate to *Chriſt*'s Perſon and his Performances as *Mediator*; and the whole following Chapter ſpeaketh of him, and of the Benefits we have received ἐν αὐτῷ *by him.* The *Apoſtle* alſo doth apply this to him by ſaying, *v.* 8. *as you have received the Lord Jeſus Chriſt ſo walk in him*; and by warning us againſt the deceit of vain Philoſophy, becauſe *in him dwelleth all the fulneſs of the Godhead.* But yet ſeeing theſe hid Treaſures of Chriſt's Wiſdom are revealed to us by his Goſpel only, and thence alone we obtain all our knowledge of him as *Mediator*, and of all the Offices he ſuſtains as ſuch, there ſeemeth to be no great difference betwixt referring this to his Perſon, and referring it to his Doctrine.

d Ver. 5. Τὴν τάξιν ὑμῶν, *your order.*] As *to walk diſorderly*, in the *Apoſtle*'s ſtile, is not to walk according to the Traditions they had received from the *Apoſtles*, or Preachers of the Goſpel, 2 *Theſſ.* 3. 6. So their order may import their compliance with them in Manners, Diſcipline and Union.

e Ver. 8. Διὰ τῆς φιλοσοφίας, *by Philoſophy*, &c.] What is the πλάνη λογία, *the enticing ſpeech*, v. 4. and *the Philoſophy and vain Deceit*, which the *Apoſtle* warns them againſt, is not ſo eaſie to determine. Some good Interpreters refer what follows in this Chapter to the *Hereſie* of *Simon Magus* and the *Gnoſticks*, to which many paſſages in this Chapter may be well applied. Others refer them to the *Jewiſh Doctors*, who had then mixed the *Philoſophy* of the *Heathens* with their Ceremonial Worſhip, and had thence learned to allegorize it, and others divide the matter betwixt *Jew* and *Gentile*. And that the *Jewiſh Doctors* are very much concerned in this Chapter, we learn from *v.* 14, 15, 16. and *the Rudiments of the World* relate to their Legal Obſervations, as being common to them with the *Gentile* World; See Note on *Gal.* 4. 8 *The Commandments of Men*, or their Traditions, may alſo have reſpect to them who were the zealous Aſſertors of them, *Matth.* 15. *Acts* 21. 21. And indeed this Verſe ſeems to be the Key to, or the Foundation of all that follows in this Chapter, ranking the Diſcourſe of the *Apoſtle* under theſe two Heads, *viz.* Cautions againſt the Seductions of the *Jews*, zealous for obſervation of their Rites and Ceremonies, and againſt the Seductions of *Heathens* by their *vain Philoſophy* dreſs'd up by them anew, both as to its Doctrines and Morals, and ſet off with the moſt ſpecious Pretences, ſtiled here πλάνη λογία, *enticing Speech.*

Ver. 9. Πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulneſs of the Godhead.*] This fulneſs, according to the *Gnoſticks*, was made up of their *thirty Æones.* The *Heathens*, beſides the Supreme God, owned many other *local Gods* preſiding over *Nations*, and ſo made up the Plenitude of the Godhead of them all, as of ſo many partial *Deities.* Againſt ſuch Opinions the *Apoſtle* here aſſerts, that the whole *fulneſs of the Godhead* dwelt in Chriſt, and that bodily, *i. e.* in his Body, as its *Temple*; And, ſay the *Fathers*, as the Soul dwelleth in the Body, ſay others, bodily, that is, eſſentially. The *Apoſtle* doth not roundly ſay, that *Chriſt is God*, but expreſſes his Divine Nature thus, partly to repreſent to the *Jews* the Divinity of Chriſt, with alluſion to the God of *Iſrael* dwelling in the Temple; partly to oppoſe him to the πλήρωμα of the *Gnoſticks*, and to the partial Deities of the *Heathens.* Here therefore it is to be obſerved, f

1*ſt*, That the *Apoſtle* doth not here ſay that the Divinity is aſſiſtant to Chriſt, but that the fulneſs of it doth κατοικεῖν *reſide in him*, which is never ſaid in *Scripture*, of any other Perſon, but of him alone, who having ſtiled his body *a Temple*, John 2. 19, 21. *the fulneſs of the Deity* may be properly ſaid to dwell in him bodily, as it dwelt *ſymbolically* in the Ark.

Note 2*ly*, That Chriſt is not here ſaid to be *filled with the fulneſs of God*, as the Church is, by reaſon of the Gifts with which ſhe was repleniſhed, and the Doctrine ſhe had received from God, *Eph.* 1. 23. But the *whole fulneſs of the Godhead* is here ſaid to reſide in him. Now θεότης and τὸ θεῖον do never ſignifie the Gifts of God, or the Doctrine of the Goſpel, but the Divine Nature only; nor can the Will, or Revelation of God, be ſaid *to dwell bodily* in any Perſon. I conclude therefore, that (b) *the Body born of the Virgin, receiving the whole fulneſs of the Godhead bodily, was immutably united to the Divinity, and Deified, which made the ſame Perſon, Jeſus Chriſt, both God and Man.*

(b) Τὸ ἐκ τῆς παρθένου σῶμα χρησάμενον κατὰ τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀκινήτως ἡνωμένῃ, καὶ τελειωθείσῃ, ἕνα καὶ αὐτὸν εἶναι καὶ ἄνθρωπον Ἰησοῦν Χριστόν. Conc. Antioch. ad Paul. Samoſ. Tom. 1. p. 848.

Ver.

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g Ver. 10. Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *The Head of all Principality and Power.*] (c) *Epiphanius* informs us, that *Simon Magus* deviſed ſome Names of Principalities and Powers, ſaying, That *none could be ſaved who learn'd not the Sacred Diſcipline, and how to offer his Sacrifice to the Father of all things, by theſe Principalities and Powers:* In oppoſition to theſe things, ſay ſome, the *Apoſtle* aſſerts that Chriſt created all theſe Principalities and Powers, *ch.* 1.15. and was the Head and Lord of them, and ſo in him, without their aſſiſtance, the *Coloſſians* were complete, and fully inſtructed to Salvation.

Or elſe theſe things may be referred to *Cerinthus* and his Followers. For,

1*ſt*, He lived in the *Apoſtles* times, and was a great Oppoſer of the Truth of the Goſpel, and particularly an Enemy to St. (d) *Paul*, becauſe he contended it was not neceſſary for the *Jews*, nor lawful for the *Gentiles* to obſerve the Law of *Moſes*, for which *Cerinthus* was a Zealot. And he, ſaith the ſame (e) *Epiphanius*, *reproved St.* Peter *for going into the Uncircumciſed, and raiſed the Tumult in* Antioch *about Circumciſion.*

2*ly*, He lived long in (f) *Egypt*, and was inſtructed in *Philoſophical* Sciences, and from thence went and ſet up his Sect in *Aſia* the Leſs, and *Syria*, ſay (g) *Theodoret* and *Epiphanius*. Being therefore skilled in Philoſophy, and ſetting up his Hereſie in *Aſia Minor*, where *Coloſs* was, he may well be here reflected on by St. *Paul*, eſpecially if we conſider how much his Opinions agreed with thoſe which are here cenſured by him. For,

3*ly*, He was zealous for Circumciſion, and other Obſervances of the Law of *Moſes*, and ſo concern'd in what is here ſaid, *v.* 11, 14, 15, 16, 17. (2*ly*,) He ſaid (h) *the World was made by Angels, or inferiour Vertues, and not by the Supreme God; and that he himſelf received his Doctrine by the Revelation of Angels.* (3*ly*,) He held *Jeſus* to be born of *Joſeph* and *Mary*, as other Men, and Chriſt to have *deſcended upon him, and at his Paſſion to have return'd to his Pleroma.*

And St. *John* refuted him, ſaith *Irenæus*, *by eſtabliſhing the Principle of one God Omnipotent, who made all things viſible and inviſible by his Word*; which is the very thing the *Apoſtle* in this Chapter doth aſſert.

h Ver. 11. Τῇ ἀπεκδύσει, &c. *The putting off the Body of the Sins of the Fleſh.*] Thus (i) *Philo* informs us, that Circumciſion imports *the cutting off our ſinful Pleaſures and Paſſions, and our impious Opinions.* See *Rom.* 2. 28, 29.

The *Apoſtle* here plainly diſcourſeth againſt thoſe *Hereticks*, or falſe *Apoſtles*, who laboured to introduce the neceſſity of Circumciſion. Now that *Cerinthus* was one who pleaded for the neceſſity of it, *Epiphanius*, St. *Auſtin*, and others do inform us, but that *Simon Magus* did ſo, I find not in *Church Hiſtory*. (k) The *Apoſtolical Conſtitutions* ſpeak of ſome falſe *Apoſtles*, who held it neceſſary περιτμηθῆναι νομίμως, *to circumciſe Men according to the Law*; but then they are diſtinguiſhed from the impure Hereſie of *Simon Magus*, who was ſo far from contending for the Obſervation of the Law and *Prophets*, that he taught his Followers, (l) νόμῳ καὶ Προφήταις μὴ χρῆσθαι, *not to regard them*, (m) μηδὲ φρίττειν, *nor to fear the Threats of the Law*, as being not the Law of God, ἀλλ' ἀσεβεῖς δυνάμεως, *but of ſome evil Power*, ſaith *Theodoret*; and declaring,

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(c) Ὀνόματα δέ τινα ὁ αὐτὸς ἐπιτίθησι ἀρχῶν τε καὶ ἐξουσιῶν —— μὴ ἀλλέως δύνασθαι σώζεσθαί τινα, εἰ μὴ τις μάθοι ταύτην τὴν μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ Πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων, καὶ ἐξουσιῶν προσφερεῖν. Hær. 21. § 4. p. 58.

(d) Τὸν δὲ Παῦλον ἀθετῆσαι διὰ τὸ μὴ πεῖσθαι τὴν περιτομήν. Hær. 28. § 4, 5, 8.

(e) Οὗτος δέ ἐστιν, εἷς τῶν ἐπὶ τῶν Ἀποστόλων, ὁ παρὼν ἐρασιτεχνῶν, ὅτι οἱ περὶ Ἰάκωβον γεγράφασιν εἰς τὴν Ἀντιόχειαν ἐπιστολὴν ἔστος παρεκίνησε τὸν τῆς Πέτρου ἀναβάσεως εἰς Ἱεροσόλυμα, τὸ πλῆθος τῶν ἐκ περιτομῆς λέγων ὅτι εἰσῆλθε εἰς ἄνδρας ἀκροβυστίαν ἔχοντας. Hær. 28. 62. § 2.

(f) Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ἐπιστήμας ὕστερον εἰς τὴν Ἀσίαν ἐφοίτησε. Hær. Fab. l. 2. c. 3.

(g) Ἐγένετο δ' ἔστος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων κηρύττων τὸν κηρύγματος τὴν ἀρχὴν ποιησάμενος. Hær. 28.

(h) *Cerinthiani à Cerintho mundum ab Angelis factum eſſe dicentes, & carne circumcidi oportere, atque alia hujuſmodi legis præcepta obſervare.* Auguſt. de Hær. Cap. 8. Epiph. Hær. 28. § 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ Ἀποστόλου μεγάλου γεγραμμένων τεραστολογίας ἡμῖν, ὡς δι' Ἀγγέλων αὐτῷ δεδεῖσθαι, φιλόμυθος ἐπιτάγη. Caius apud Euſeb. Hiſt. Eccl. l. 3. c. 22.

Ille dicunt alterum quidem Fabricatorem mundi, alium autem Patrem Domini, & alium quidem fabricatoris filium, alterum vero de ſuperioribus Chriſtum, quem & impaſſibilem perſeverâſſe deſcendentem in Jeſum filium Fabricatoris, & iterum revolaſſe in ſuum pleroma, & eam conditionem quæ eſt ſecundum nos non à primo Deo factam, ſed à virtute aliquâ valdè deorſum ſubjectâ & abſciſſâ ab eorum communicatione, quæ ſunt inviſibilia & innominabilia. Iren. L. 1. C. 25. L. 3. C. 11. P. 257.

(i) Ὅτι τὸ περιτέμνεσθαι ἡδονῶν, καὶ παθῶν πάντων ἐκτομήν, καὶ δόξης ἀναίρεσιν ἀσεβοῦς ἐμφαίνει. De Migrat. Abr. 315. A. B. de Circumciſ. p. 626.

(k) L. 6. c. 10. (l) Ibid. (m) *Hær. Fab.* L. 1. c. 1.

faith

ſaith (n) *Epiphanius*, that *whoſoever believed the Old Teſtament incurred Death.* Note,

2*ly*, That the *Apoſtle* ſpeaking here of the Circumciſion made without hands, and of the Circumciſion made in Baptiſm, and conſiſting in the putting off the Sins of the Fleſh, cannot, by the Circumciſion of *Chriſt*, mean his own perſonal Circumciſion which was made with Hands, but that which he hath inſtituted in the room of it, *viz.* Baptiſm. Note,

3*ly*, That Baptiſm therefore is a Rite of Initiation to *Chriſtians*, as Circumciſion was to the *Jews*; for by Virtue of our Spiritual Circumciſion in Baptiſm, he proves we have no need of the outward Circumciſion to be a Type of the Purity obtained by Baptiſm.

4*ly*, Hence I infer, that Baptiſm is *Chriſt*'s Ordinance for Infants of believing Parents, as Circumciſion was of old for the Infants of the *Jews*; for if it had been otherwiſe, and *Infants* under *Chriſtianity*, had not been received by any Fœderal Rite into Covenant with God, the Objection of the neceſſity of Circumciſion as to them, would have ſtill held, they entring into Covenant by no other Rite, and ſo remaining Strangers from the Church, and as much Aliens from the *Adoption*, the *Covenant*, and *Promiſes*, as the *Gentiles* were; which ſure the *Jews* would have objected, if truly they could have done it to the Reproach of *Chriſtianity*. That Inſtitution therefore muſt, for the Comfort and Satisfaction of their Parents, afford ſome way of ſanctifying theſe *Infants*, or of admitting them among the number of God's Children, which being confeſſedly no other than that of Baptiſm, it muſt be ſuppoſed to allow that to them, that by it, in the Phraſe of (o) *Irenæus*, *Infantes & parvuli renaſcantur in Deum*, Infants and little Children may be regenerated.

i Ver. 13. Καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς, *And the Uncircumciſion of the Fleſh.*] By the defect of Circumciſion, they being, ſaith the *Parallel* place, on that account without Chriſt, being *Aliens from the Commonwealth of Iſrael, and Strangers from the Covenant of Promiſe*, Eph. 2. 11, 12.

k Ver. 14. Χειρόγραφον τοῖς δόγμασιν, *The Handwriting of Ordinances.*] Δόγμα is a Reſcript, or Ordinance, concerning any thing, a Royal or Imperial Decree, *Dan.* 2. 13: & 3. 10, 12, 29. & 6. 8, 10, 13, 15, 26. *Luke* 2. 1. *Acts* 17. 7. Hence Ritual Preſcriptions are called δόγματα, *Ezek.* 20. 26. *The Handwriting of Ordinances*, in the parallel *Epiſtle*, Eph. 2. 15. is *the Law of Commandments*, ἐν δόγμασι, *in Ritual Ordinances*, or the Ceremonial Law; and it is ſaid here to be againſt, and contrary to the *Gentiles*, as being *a Middle-wall of Partition*, hindring them from coming to God, and putting an Enmity betwixt them and God's People, *v.* 14, 15. which Chriſt hath taken away by aboliſhing and diſſolving the Obligation of it, and admitting the *Gentiles Fellow Heirs of the ſame Promiſes*, and Bleſſings with the *Jews* without it; or it is contrary to us, as being the Miniſtration of Death and Condemnation, 2 *Cor.* 3. 7, 9.

l Ver. 15. Τὰς ἀρχὰς καὶ ἐξουσίας.] The *Principalities* and *Powers* here mentioned, are the Powers of Wickedneſs, the Spirits of Satan, who is ſtiled ἡ ἐξουσία τοῦ σκότους, *the Power of Darkneſs*, Luke 22. 53. and *of the Air*, Eph. 2. 2. ὁ ἀρχὼν, *the Prince of this World*, John 12. 31. & 14. 30. whoſe Emiſſaries are *the Principalities and Powers, the Rulers of the Darkneſs of this World, the Spiritual Wickedneſſes in high places*, againſt which we wreſtle, *Eph.* 6. 12. Theſe Powers *Chriſt* deſtroyed by his Croſs, becauſe as the *Apoſtle* ſaith, *Thro' Death he deſtroyed him that had the Power of Death, that is, the Devil, and delivered them who thro' the fear of Death were all their Lives ſubject to Bondage*, Heb. 2. 14, 15. Moreover, the *Heathens* lay under two great Infelicities, (1.) That they were *Aliens from the Commonwealth of Iſrael, and Strangers from the Covenant of Promiſe, and without God in the World*; the Remedy which Divine Wiſdom found out, and our Lord's Salutary Paſſion effected with reſpect to this, is diſcourſed of in the preceding Verſe. (2*ly*,) That they were Subject to the Power and Deluſions of Evil and *Apoſtate* Spirits, *walking according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.* Theſe Principalities and Powers Chriſt diſpoiled on the Croſs, by the Name of a crucified *Jeſus*, and by the very Sign of the *Croſs*, caſting out the Prince of the World from his Dominions, *Temples*, and *Oracles*, and from thoſe Human Bodies he poſſeſſed, and ſo openly convincing the *Heathens*, that the *Deities* they ſo long had worſhipped, were evil Spirits, and by the Miracles wrought in his Name, drawing them from their *Heathen* Worſhip to him: And this Expoſition is confirm'd from theſe words, *He made a ſhew of them openly*, which plainly ſeemeth to refer to this Conqueſt over them. Moreover, it may be noted, that *Simon*, and *Cerinthus* held (q) τὸν δὲ αἰῶνα ὑπὸ ἀρχόντων, τόπων καὶ ἐξουσιῶν τῆς κακίας κατασκευασμένον, *That the World was made by theſe evil Spirits*, and Men were ſubject to the Power of them;

(n) *Hær.* 21. § 4. (o) *L.* 2. *c.* 39.

and

and were (p) per eum & Helenam ſuam ex illis Angelicis poteſtatibus liberandos, *to be delivered by Simon and his Hellen from them.* This, ſaith the *Apoſtle*, our Lord hath fully done upon the Croſs, and ſo we need no aſſiſtance of *Simon*, or *Cerinthus*, to perform this work; and much leſs need we the aſſiſtance of thoſe *Dæmons*, which the *Heathens* worſhipped as good *Angels*, who had the Government of the inferiour World committed to them, *Chriſt* having triumphed over them, and wholly ſpoiled them of that Power. And from theſe Heathen *Deities* he paſſes on again to the Rudiments of the *Jews*, making that Inference from what had been diſcourſed from *v.* 11. to the 14th, which we ſee in the following Verſes.

m Ibid. Ἐν αὐτῷ, *In it.*] 'Tis certain that (r) *Origen*, and others of the *Ancients* read, ἐν ξύλῳ, *on the Wood*; ſo did the *Arabick* Verſion; others read, ἐν ἑαυτῷ, *in himſelf*; but ſeeing that Reading, as St. *Jerom* teſtifies, is only of the *Latin* Copies, and ſince *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, read as we, and moſt Copies do, without taking notice of any other Reading, we may rely ſecurely on it.

n Ver. 17. Σκιὰ τῶν μελλόντων, *A ſhadow of things to come.*] Dr. *Spencer* well obſerves, that there is no neceſſity from theſe words, of aſſerting that theſe, and all the Ritual Conſtitutions of the Law of *Moſes*, ſhadowed forth ſome Chriſtian Myſtery, but only that they were but as mere ſhadows, compared to that ſolid and ſubſtantial Truth Chriſt by his Goſpel hath diſcovered to us; as *Joſephus* ſpeaking of *Archelaus*, who exerciſed the Kingly Power without the Title of it, ſaith, ἦκει παρὰ τὸν Δεσπότην σκιὰν αἰτησόμενος βασιλείας, ἧς ἥρπασεν ἑαυτῷ τὸ Σῶμα, *He came to requeſt of* Cæſar *the Shadow of that Kingdom, the Body of which he had uſurped, or ſnatch'd to himſelf before.* De Bello Jud. L. 2. C. 4. p. 777.

Note 2*ly*, That ἐν μέρει ἑορτῆς, is well rendred *in reſpect*, or *on account* of a Feaſt; as when the *Apoſtle* ſaith, *That which was made glorious, was not glorious,* ἐν μέρει τούτῳ *in this reſpect*, 2 Cor. 3. 10. and, *I have ſent the Brethren, leſt our boaſting of you ſhould be found vain,* ἐν τούτῳ μέρει, *in this reſpect*, chap. 9. 3. And when St. *Peter* ſaith, *If any Man ſuffer as a Chriſtian, let him glorifie God,* ἐν τούτῳ μέρει, *on this account.* So 2 Mac. 15. 18. *The care they took for their Wives and Children, was* ἐν ἥττονι μέρει, *of no account with them, their chief care being for the Temple.* Now hence to make out the Argument againſt the *Sabbatarians*, Note,

1*ſt*, That the Hand-writing of Ordinances here mentioned reſpecteth Ceremonial Ordinances; for of them only can it be truly ſaid, they were *againſt us*, and were *contrary to us*, they were blotted out, and *nailed to the Croſs* of Chriſt, and were *Shadows of*, or in reſpect of things to come.

2*ly*, That when it is ſaid, *Let no Man judge you in reſpect of thoſe things*; the meaning is, let no Man cenſure, or condemn the Chriſtian, for not obſerving theſe *New Moons*, *Feaſts*, *or Sabbaths.*

3*ly*, That the *Apoſtle* here by *Sabbaths* does not mean the firſt and laſt Days of the great *Jewiſh* Feaſts, which were by them obſerved as Sabbaths, or the Sabbath of the Seventh Year, or of the Year of *Jubilee*, but only, or chiefly, the Weekly Sabbaths of the *Jews.*

1*ſt*, Becauſe the *Apoſtle* having ſaid before, *Let no Man condemn you* for not obſerving the *Jewiſh* Feſtivals, or any part of them, cannot be rationally ſuppoſed in the words following, to condemn only the ſame thing.

2*ly*, In the *New Teſtament* the word *Sabbath*, or *Sabbaths*, is uſed above ſixty times, and in fifty ſix of thoſe places, it doth unqueſtionably ſignifie the *Jewiſh Weekly Sabbaths*, and in the other the *whole Week*; ſince then the Sabbath in the *New Teſtament* is never uſed for the firſt or laſt Days of the *Jewiſh* Feaſts, but is there ordinarily uſed for their Weekly Sabbath, we ought in reaſon to conclude, it here imports that *Seventh-day Sabbath*, which it doth uſually import in other places, and not thoſe Solemn Days of the *Jewiſh* Feaſts, thoſe *Jubilees*, or Seven Years Sabbaths, which it doth never elſewhere ſignifie in the *New Teſtament.*

3*ly*, Where-ever the word *Sabbath* is mentioned in the *Old Teſtament*, in conjunction with *New Moons*, or *Jewiſh Feaſts*, it doth import the Seventh-day Sabbath diſtinctly from all others, as will appear from the peruſal of all the places where theſe things are jointly mentioned, as 2 *Kings* 4. 23. *Iſai.* 1. 13. & 66. 23. *Lam.* 2. 6. *Ezek.* 45. 17. & 46. 1. *Hoſ.* 2. 2. *Amos* 8. 5. being then here mentioned with New Moons and *Jewiſh* Feaſts, it is reaſonable to conceive it ſignifies the *Seventh-day Sabbath.*

4*ly*, The Sabbath-day in the *Old Teſtament* is often contra-diſtinguiſhed to all other Solemn Feaſts, and more particularly to *New Moons*, and *Anniverſary Feaſts*, and therefore being here mentioned with them, we may preſume it cannot ſignifie them, or any Portion of them, but rather that it doth import, that *Jewiſh* Sabbath, which in other places is put in oppoſition to them, as 1 *Chron.*

(p) *Iren.* l. 1. c. 20. *Tert. de an.* c. 34. *Theod. Her. fab.* l. 1. c. 1.
(r) *Hom. in Mat.* p. 282, 288, 289. *in Job.* p. 144.

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23. 31. 2 *Chron.* 2. 4. & 31. 3. *Neh.* 10. 32, 33. Seeing then the word *Sabbath*, wherever it is uſed in conjunction with *New Moons*, or *Feaſts* in Scripture, ſtill ſignifies the *Jewiſh* Weekly Sabbath, we cannot doubt, but in conjunction with them here, it ſignifies the ſame thing; ſeeing the word is often put in oppoſition to *New Moons* and *Solemn Feaſts* indefinitely taken, what Reaſon have we to conceive, that in this place it ſhould be taken for any part or portion of them? Hence then I argue thus:

No Man ought to condemn the *Chriſtian* for not obſerving the *Jewiſh* Sabbath, becauſe Chriſt hath *blotted out the Hand writing of Ceremonial Ordinances which was againſt them*; *therefore* the *Jewiſh* Sabbath was a Ceremonial Ordinance, therefore 'tis *blotted out*, therefore the *Chriſtian* is not obliged to obſerve it. Again that which is joyned with Meats and Drinks, and with New Moons, which are things confeſſedly Ceremonial, no difference at all being obſerved by the *Apoſtle*, as to their being named *Hand-writings*, things *cancell'd*, *ſhadows*, and the like, that muſt be Ceremonial: Laſtly, That which is a *ſhadow* of, or in reſpect of *things to come*, of which *Chriſt* by his Advent exhibited the Body, that muſt be *ceremonial*, that muſt be *cancell'd*, and aboliſhed by Chriſt, and then the *Jewiſh Sabbath* muſt be ſo.

o Ver. 18. Καταβραβεύετω, *Let no Man beguile you of your Reward.*] So *Suidas*, Παραλογιζέτω, *Let no Man put a Cheat upon you.* So *Phavorinus*, Ἐπηρεαζέτω, *Let no Man damage you*; So *Chryſoſt.* and *Theophylact.*

p Ibid. Θέλων ἐν ταπεινοφροσύνῃ, *Pleaſing himſelf in his Humility.*] Or affecting it, and ſo not addreſſing to God immediately, but by *Angels*; for ſo the word θέλειν anſwers to the Hebrew *Chaphetz*, which imports pleaſing or delighting our ſelves in any thing. So 1 *Sam.* 18. 12. Θέλει ἐν σοὶ ὁ Βασιλεὺς, *The King is pleaſed with thee*, 2 Sam. 15. 26. *If he ſay*, οὐκ ἐθέλησα ἐν σοὶ, *I am not pleaſed with thee*, Mat. 20. 26, 27. ὃς ἂν θέλῃ ἐν ὑμῖν, *Who among you affects to be great, or firſt?* And Chap 27. 43. *Let him deliver him*, εἰ θέλει αὐτὸν. *if he delighteth in him.* As for the Perſons here referred to, Note,

1ſt, That the *Greek Commentators* affirm generally, that the *Apoſtle* doth through this whole Epiſtle oppoſe himſelf to ſome falſe Chriſtians, who held, δεῖν σωίζεσθαι ἡμᾶς πρὸς τὸν Πατέρα διὰ τῶν ἁγίων Ἀγγέλων, *That we ought to addreſs to the Father by the Holy Angels.* But then ſome of them add, That the Pretence of Humility was this, (f) *That it was too much for us to come to God immediately by Chriſt, this being above our Infirmity.* But this, tho' it agrees well with the Humility here mentioned, it ſeems not to accord either with the Principles of *Simon Magus*, who held himſelf to be both the *Father* and the *Son*; or of *Cerinthus*, who held Chriſt was only a Man, born after the common way of Generation, and ſo could not exalt himſelf thus above the *Angels*; and much leſs doth it accord with the Sentiments of the *Heathens*. *Oecumenius* ſaith, The Apoſtle ſpeaketh here of them who did, τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, *Mix legal Obſervances with the Goſpel*; and *Theophylact*, that he ſpeaks, περὶ τῶν Ἰουδαιζόντων, *of the Judaizers.* And (t) *Theodoret* explains this more fully thus, *They who were zealous for the Law, perſwaded Men to worſhip Angels, becauſe, ſay they, the Law was given by them; this they adviſed Men to do, pretending Humility, and ſaying, that the God of all things was inviſible, and inacceſſible, and incomprehenſible, and that it was fit we ſhould procure the Divine Favour by the means of Angels.* Now if this be ſo, this paſſage cannot well agree to *Simon Magus*, and his Followers, for tho' they worſhipped *Angels*, as (u) *Irenæus*, (x) *Tertullian*, (y) *Epiphanius*, and (z) *Theodoret* note, and held, that their *Proarche*, or *Propater*, was ſo *inacceſſible*, and *incomprehenſible*, yet did they not ſeem to worſhip God by *Angels*, but rather to perform their Magical Operations by invoking them. He alſo, and his Followers, as hath been ſhewn, were great Enemies to the Law, and ſo could not introduce the Worſhip of good Angels upon this account, that the Law was given by them.

But then as for *Cerinthus*, and other falſe *Apoſtles* of the *Jews*, they owned Chriſt Jeſus as the *Meſſiah*, and yet were ſtiff Aſſertors of the Obligation of the Law, and they by their Philoſophy had introduced the Worſhip of Angels, after the *Heathen* manner. For *Epiphanius* informs us of *Cerinthus*,

(f) Ἦσαν τινες οἱ λέγοντες, ὡς δεῖ ἡμᾶς διὰ τῦ χριτῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν Ἀγγέλων, ἐκεῖνο γὰ μεῖζον ἔστιν ἢ καθ' ἡμᾶς. Chryſoſt. Photius Oecum. Theoph. in locum.

(t) Οἱ τῷ νόμῳ συνεχρεῶντες καὶ τὰς Ἀγγέλους, σέβειν αὐτοῖς εἰσηγρεῦντο, διὰ τῦτο λέγοντες δίδοσθαι τὸν νόμον, τῦτο τοίνυν συνεβάλοντο ἐκεῖνοι γίνεσθαι ταπεινοφροσύνη δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε, καὶ ἀνακατάληπτος, καὶ ἄφρασος διὰ τῶν Ἀγγέλων τὴν θείαν συμπνοίαν πραγματεύεσθαι. In locum.

(u) *Simonianæ Diſciplinæ Magia Angelis inſerviens.* Tertull. de Præſcript. cap. 33. p. 214.

(x) *Iren.* l. 1. c. 23. l. 2. c. 57. (y) *Epiphan. Hær.* 21. § 4.

(z) *Theodoret. Hær. Fab.* l. 1. c. 5. p. 12. Ἀχώρητος, ἀνεξιχνίαστος ἀκαλάληπτος, Iren. l. 1. p. 10, 12, 14.

rinthus,

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rinthus, that he ſaid, (a) *The Law and the Prophets came from the Angels, and that he who gave the Law was one of the Angels that made the World.* They had imbibed the Philoſophy of (b) *Plato*, which ſaith, *The Demons are of a middle Nature betwixt Gods and Mortals, that they brought our Prayers and Offerings to them, and their Commands to us, and were to be worſhipped and invoked upon that account.* That God had no immediate commerce with Men, but all his Converſe with us was by the Mediation of theſe *Dæmons*. And ſuitably to this Philoſophy, we find the Angel, *Tobit.* 12. 12, 15. ſaying, that he was one of the ſeven Angels οἱ προσαναφέρουσι τὰς προσδυχὰς τῶν ἁγίων, *who offered up the Prayers of the Saints.* And that when *Tobit* and *Sarah* prayed, *he brought the Memorial of their Prayer before the Holy One.* And (c) *Philo* in ſeveral places declares, that as the *Philoſophers* ſaid of their *Demons* and *Heroes*, ſo *Moſes* introduces the *Angels* πρεσβευομένας, *doing the Office of Ambaſſadors*, καὶ διαγγέλλοντας τὰ τε ἀγαθὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ βασιλεῖ ὧν εἰσιν ὑπήκοοι χρεῶν, *and being Meſſengers of good things from God to his Subjects, and carrying back to God their needs.* In his Book of the (d) *Gyants*, he ſtiles them *Ambaſſadors of good Communications of Men to God, and of God again to Men.* And in his Book (e) *de Somniis*, he repreſents them as *the Ears and Eyes of the great King, ſeeing and hearing all things; for*, ſaith he, *they bring the Commands of the Father to his Children, and the Needs of the Children to the Father; not that God needs their Miniſtry, but that it is very needful and beneficial for us frail Men, to have ſuch Mediators, as being unable, not only to receive God's Chaſtiſements, but even his very Benefits, ſhould he immediately confer them on us by himſelf.* If *Cerinthus* had imbibed this Philoſophy which had then obtained among the *Jews*, and was ſo well known in the World, that one ſo much inſtructed in it, as *Theodoret* ſaith he was, could not well be ignorant of it, here is a ſufficient Foundation for his introducing the Worſhip of thoſe *Angels* which gave the Law under pretence of Humility, (f) *Philo* declaring that when the Law was firſt given, *the People deſired it might be ſo, and requeſted of God theſe Mediators; ſaying, Speak thou to us, and let not God ſpeak to us, leſt we die.*

Ibid. ἃ μὴ ἑώρακεν ἐμβατεύων, *intruding into thoſe things he hath not ſeen.*] This did the *Philoſophers*, and thoſe *Chriſtians* which embraced their Sentiments, in all their Inducements to worſhip theſe *Angels*, and inferiour Spirits; As *v. g.*

1ſt, In their pretence that (g) *the Divine Nature could not immediately be converſed with, but that all the intercourſe betwixt God and Men was by the intermediation of theſe Dæmons, it being a debaſing of the Divine Nature to think we could converſe with him without their intervention.*

2ly, In ſaying that they were to be worſhipped χάριν τῆς εὐφήμου διαπορείας, *for their laudable Interceſſion*, and διὰ τὴν ἐνεργασίας *for the* (h) *Benefits of common life we receive from them.*

3ly, As having from the Supreme Deity their Power and Authority, and preſiding over us, καθὰ τάξιν ἣν ἕκαστος ἐτάχθη, *according to the order appointed to them*, and being therefore worſhipped θείῳ νόμῳ καὶ θείᾳ βουλήσει *by the Divine Law and Counſel*; and only, ſaith *Celſus*, as he will have them to be honoured; *Plato in Phædro* p. 246. *Hierocles in Carm. Pythag.* p. 9, 18. *Celſus apud Orig.* l. 8. p. 381.

4ly, Becauſe by worſhipping theſe Miniſters of his, we do a thing φίλον ἐκείνῳ *grateful to him*, ſaith (i) *Celſus*. Now in all theſe things they did manifeſtly ἐμβατεύειν *intrude into things* of which they neither had,

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(a) Φάσκει γὰρ ἕτερος τὸν νόμον καὶ προφήτας ὑπὸ Ἀγγέλων δέδοσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν Ἀγγέλων τὸν κόσμον πεποιηκότων. Hær. 28. § 1. p. 110.

(b) Πᾶν γὰρ τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ——ἑρμηνεῦον καὶ διακονοῦν θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1194. A. B.

Θεὸς δὲ καὶ ἀνθρώπου οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἔστιν ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους. Ibid.

Δαίμονας τὸ ἑρμηνείας αἴτιον εὐχαῖς τιμαῖς μαλερὰ χρεῶν χάριν τὸ εὐφήμου διαπορείας. Epin. p. 1010, 1011.

(c) *Lib. de Plant. No.* p. 168. (d) *P.* 222. F.

(e) Καὶ γὰρ τὰς τοῦ Πατρὸς ἐπιταγὰς τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ Πατρὶ διαγγέλλουσι. P. 455, 456.

(f) Οὗ λάβοιμεν ἔννοιαν ἐδεήθημεν πού τινος τῶν μέσων λεγόντες, λάλησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς, ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibidem.

(g) Τὸν Θεὸν αὐτὸν καταμιγνύς ἀνθρωπίναις χρείαις ὁ φείδεται τοῦ σεμνοτέρου καὶ πρέπει τὸ ἀξίωμα αὐτοῦ τῆς ἀρετῆς. Plutarch. de Orat. Defect. p. 414.

Οἱ Δαιμόνων γένος μὴ ἀπολείποντες ἀνεπίμικτα τὰ τῶν θεῶν καὶ ἀνθρώπων ποιοῦσι, καὶ ἀσυγκέρατα τῇ ἑρμηνευτικῇ ὡς πλάτων ἔλεγεν, καὶ διακονικῇ ἀναμεμιγμένοι φύσιν. P. 416. E.

(h) *Euſeb. Præp. Evang.* l. 5. c. 3. p. 128. D. (i) *Ibid.* p. 381, 321.

nor could have any knowledge from the Light of Nature. And ſo do alſo the *Romaniſts*, in ſaying, That *Saints* and *Angels* ſee all things, or perceive our Prayers by ſeeing him who ſeeth all things; that they are worſhipped by the Divine Law and Counſel; and that by invoking them, we do a thing grateful to him, it being certain that nothing of this Nature can be proved from *Scripture*, or from *Primitive Tradition*.

Moreover *Theodoret* and *Oecumenius* here obſerve, that this Worſhip of *Angels* continued long in *Piſidia*, *Phrygia*, and *Laodicea* near to *Coloſs*, where they had (k) εὐκτήρια τῦ ἁγίυ Μιχαὴλ, *Oratories of St. Michael, the Captain of the Lord's Hoſt*, as he is called *Joſh.* 5.14. which leads us to the very riſe of this Worſhip, both among *Jews* and *Chriſtians*. For the *Jews* generally held, that he who is ſtiled *the Captain of the Lord's Hoſt*, was the Angel *Michael*. See Note on *Heb.* 2. 5. and his Office, ſaith (l) *Origen*, is, *Mortalium preces, ſupplicationeſque curare*, to preſent the Prayers of Men, and in the Book of the *Paſtor* we read, ſaith he, that Chriſtians ἅμα τὸ πιςεῦσαι ὑπὸ τὴν Μιχαὴλ γίνονται, *as ſoon as they believe, are under the Government of Michael.* (m) *The good Meſſenger*, ſaith *Hermes*, *being Michael*, qui Populi hujus habet Poteſtatem, & gubernat eos, *who hath the government over this People*. Whence by (n) *Nicephorus* he is ſtiled, ὁ τῶν χριςιανῶν πίςεως ἔφορος, *the Preſident or Overſeer of the Chriſtian Faith.*

r Ver. 19. Καὶ ὐ κρατῶν τὴν κεφαλὴν, *and not holding the head.*] Hence it appeareth, (1.) That the *Apoſtle* here ſpeaks of ſuch Perſons as had embraced *Chriſtianity*, owning *Chriſt Jeſus* to be the Head of the Church, and being by Profeſſion *dead with Chriſt from the Rudiments of the World*, v. 20.

2*ly*, That the fault they were guilty of was not the worſhipping of *Angels*, as *Mediators of Redemption*, but of *Interceſſion* only, *i. e.* as Mediators to bring us to God, and to preſent our Prayers to him, as appears from the foregoing Note.

3*ly*, That *Jeſus Chriſt* is repreſented in the *Holy Scripture*, as he by whom we have προσαγωγὴν πρὸς τὸν θεὸν *acceſs to God* in Prayer with confidence, *Eph.* 2. 18. & 3. 12. *Heb.* 10. 19—22. And ſo having acceſs to him by Prayer through any other *Mediator of Interceſſion*, muſt be intrenching on the Office of the Head of the Church, and ſo not holding the Head: And that the Practice of the Church of *Rome* in praying to *Angels*, is here condemned, I have fully proved in a full *Diſcourſe of the Idolatry of the Church of Rome*, Chap 11.

Ibid. Ἐπιχορηγούμενον, *by joints and bands having nouriſhment miniſtred*;] i.e. From which Head communicating the Gifts of the Spirit to his Myſtical, as the Head doth its Spirits to the Natural Body, the whole Body of *Chriſtians* duly compacted together by the Aſſiſtance which every part of it gives to the whole; ſome ſuſtaining the Office of inferiour Heads, ſome of an Eye, ſome of an Hand or Foot, 1 *Cor.* 12. 15, 16, 17. increaſeth in that love which proceedeth from the God of Love, which he requires and approves, and which tends to his Glory, and is therefore ſtiled the Increaſe of God, as that Righteouſneſs which he approves, and accepts of, is ſtiled *the Righteouſneſs of God*, Rom. 1. 17. 2 Cor. 5. 21. Philip. 3. 9. Jam. 1. 20. See the Note on *Eph.* 4. 15, 16. s

Ver. 20. Ἀπὸ τῶν ςοιχείων τῦ κόσμυ, *from the Rudiments of the World.*] That theſe Rudiments ſignifie the *Moſaical* Inſtitutions, as being for Matter moſtly the ſame with the Rites uſed by the *Heathens*, is proved Note on *Gal.* 4. 3. And this is alſo evident from the Argument here uſed to reſtrain the *Coloſſians* from being ſtill in Bondage to them, *viz.* that they are blotted out, cancell'd, and done away by the *death* of Chriſt, to which we profeſs to be conformed, *v.* 14. to *live in the world*, is to live after the Preſcripts of the Men of the World, by whom theſe Rites were uſed. t

Ibid. Δογματίζεσθε, *are ye ſubject to Ordinances.*] Δογματίζεσθαι, is to make Rules and Conſtitutions concerning theſe things. Thus of the Feaſt of Dedication of the *Temple* purged from Defilement, ἐδογμάτισαν μετὰ κοινῦ πρωτάγματος, *they ordained by a common Statute and Decree, that every year thoſe days ſhould be kept*, 2 Macc. 10. 8. So when *Judas* had ſlain *Nicanor*, ἐδογμάτισαν πάντες μετὰ κοινῦ ψηφίσματος, *they ordained all with a common Decree, in no caſe to let that day paſs without Solemnity*, Chap. 15. 36. See *Eſth.* 3. 9. 3 *Eſdr.* 6. 34. And ſo it may be rendred here, *why, as living yet in conformity to the World*, are ye ſubject to the Decrees and Conſtitutions about them? Such as are u

Ver. 21. Μὴ ἅψῃ, *touch not.*] This may refer either to what is mentioned by St. *Paul*, as the Aphoriſm of ſome *Philoſophers* or *Hereticks*, *It is good for a Man*, μὴ ἅπτεσθαι, *not to touch a Woman.* Or it may be referr'd to things ſuffocated, or dead of themſelves, or offered to *Idols*, which as (o) *Clemens* of *A-* x

(k) *Oecum. apud Hſchel. Not. in Orig.* p. 233.

(l) Περὶ ἀρχῶν l. 1. c. 8. in Matth. Ed. Huet. p. 361. D.

(m) *Lib.* 3. *Sim.* 8. § 3. (n) *Hiſt.* l. 7. c. 50.

(o) Ὧν δὲ ἐφῶκεν ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θνησιμαῖα, τὰ τε εἰδωλόθυτα, τὰ τε ἀποπεπνιγμένα, ἐξ ὧν δὲ τούτων φαγεῖν φησι. Pædag. l. 2. c. 1. p. 149.

lexandria

lexandria ſaith, the *Jews* were not allowed to touch.

y Ibid. Μηδὲ γεύσῃ, *taſt not.*] This doubtleſs refers to Meats and Drinks, either Fleſh and Wine, which ſome of the *Philoſophers*, particularly the *Pythagoreans*, would not taſt of. And ſome falſe *Apoſtles*, mentioned by the (p) *Apoſtolical Conſtitutions*, forbad Marriage, and *required Men to abſtain from Fleſh, and Wine, repreſenting Marriage, and the Procreation of Children, and the eating of Fleſh, as things abominable.*

x Ibid. Μηδὲ θίγῃς, *handle not*] Any thing which may pollute you by touching it.

aa Ibid. Ἅ ἐστι πάντα εἰς φθόραν τῇ ἀποχρήσει, *all which things periſh in the uſing.*] The word φθόρα is uſed often by St. *Peter* ſpeaking of ſuch Men, not for a Natural, but a Moral Corruption; as when he ſaith, they were partakers of the Divine Nature, *who have eſcaped τὴν φθορὰν the pollution which is in the world through luſt*, 2 Pet. 1. 4. and that *they as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh ἐν τῇ φθορᾷ αὐτῶν in their own Corruption*, 2 Pet. 2. 12. and *v.* 19. *whilſt they promiſe them liberty, they themſelves are the Servants τῆς φθορᾶς, of Corruption.* And ſo the meaning of theſe words may be, that when theſe things are obſerved in compliance with the Commands and Doctrines of Men, as things neceſſary, they corrupt Men who uſe them thus. But I prefer the other ſenſe, which ſaith, that theſe Meats periſh in the uſing, according to that (q) *Aphoriſm* of the *Civil Law*, *We uſe thoſe things which remain after the uſe of them*, his verò abutimur quæ nobis utentibus pereunt.

bb Ver. 23. Ἅτινά ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *which things have a ſhew of wiſdom.*] Theſe words plainly refer to the former Verſes; the ἐθελοθρησκεία, *will-worſhip*, to the θέλων ἐν θρησκίᾳ τῶν Ἀγγέλων, *pleaſing themſelves in the worſhipping of Angels*; and ſo it muſt be as bad as that; *the ſhew of Humility*, to the doing this from a pretence of Humility, *v.* 18. *the neglecting of the Body, and making no proviſions for it, to the ſatisfying of the fleſh*, to the abſtinence from Fleſh, Wine, and Women, and from things offered to *Idols*.

It remains only to conſider who were the Perſons here intended; That they were not the *Gnoſticks*, or followers of *Simon Magus*, is evident; *for they*, ſaith (r) *Irenæus*, *were Men who indulged to the Fleſh, and who privily corrupted the Women whom they taught; they were carefully to meditate upon the Myſtery of Wedlock, and upon that account enticed other mens wives to themſelves:* And (s) *Epiphanius* adds, That *they participated of all manner of Fleſh, that they indulged to Drunkenneſs and Venery, execrating them who were uſed to Faſtings*; they therefore could not be the Men who neglected the Body by abſtaining from Meats, and made no proviſion for the Fleſh. They therefore ſeem to me to have been partly the *Eſſens*, and partly the *Pythagorean Philoſophers*. For,

1. Of the *Eſſens*, *Joſephus* ſaith, That οὔτε γαμετὰς εἰσάγονται, &c. (t) *they neither would have Wives nor Servants*, as thinking Servitude an Injury to our common Nature, or tending to Injuſtice, and Marriage to Sedition. And again, (u) γάμου μὲν ὑπεροψία παρ' αὐτοῖς, *they contemn Marriage, not becauſe they would have Marriage taken away, or the Succeſſion of Mankind to ceaſe; but to avoid the intemperance of Women, and becauſe they think none of them can keep their Faith to one.* (x) *Philo* ſays, *they have Women with them, but they are only ſuch as are* γηραιαὶ *old Women*, or παρθένοι τῆς ἁγνείας, *Virgins as to their Chaſtity, not out of Neceſſity, but* διὰ ζῆλον καὶ πόθον σοφίας, *from their zeal to, and deſire of Wiſdom.* He adds, σιτεῖσθαι δὲ πολυτελὲς οὐδὲν ἄλλα ἅλα ἕως ἐυτελῆ καὶ ὄψον ἅλες, &c? (y) *They eat nothing that is delicate, having only mean bread, and ſalt for their Meat; and if they be delicate, and hyſſop for their ſauce, and river water for their drink.* (z) *They uſe no Wine in their Feaſts*, οἶνον μὲν καὶ ἀφροσύνης φάρμακον, *for Wine*, ſay they, *is the incentive to madneſs.* He goes on, τραπέζα καθαρὰ τῶν ἐναίμων, *Their Table is pure from all things that have blood in them, or from the Fleſh of living Creatures; for ſuch things*, ſay they, *irritate Concupiſcence.* And of this Abſtinence from certain Meats they are ſo tenacious, ſaith (a) *Joſephus*, that *they will rather endure all ſorts of Torments*, ἢ φαγεῖν τι τῶν ἀθεμίτων, *than eat any thing they were not accuſtomed to eat.* Moreover, there were ſome things they muſt not touch, as (b) *Oil*, *for*

(p) Καὶ οἱ μὲν αὐτῶν ἀγαμίαν διδάσκουσι, καὶ βρεῶν ἀποχὴν καὶ οἴνου, βδελυκτὰ λέγοντες εἶναι, καὶ γάμον, καὶ παίδων γένεσιν, καὶ βιωμάτων μελέτην. Conſt. Apoſt. lib. 6. cap. 10.

(q) *Cicero Top.* n. 8. *Pandect.* l. 7. Tit. 5.

(r) Ταῖς τε σαρκὸς ἡδοναῖς καλακόρως δουλεύοντες, καὶ λάθρᾳ τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. l. 1. c. 1. p. 28. A.

Διὰ παντὸς τρόπου δεῖν αὐτὸς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποσπάσαντες ἰδίας γαμετὰς ἠγήσαντο. Ibid.

(s) Καὶ πάντων μεταλαμβάνουσι κρεῶν ——— κοίταις καὶ μέθαις σχολάζοντες, καὶ καταφῶντες τῆς ἡσυχίας. Epiph. Hær. 26. § 4, 5, 9.

(t) *Antiq.* l. 18. c. 2. p. 618. *A.B.* (u) *De Bell. Jud.* l. 2. c. 12. p. 785. (x) *De Vita Contemp.* p. 695. F.

(y) *P.* 692. B. (z) *P.* 696. D. (a) *De Bell. Jud.* l. 2. c. 12. p. 787. F. (b) P. 785. C.

κηλίδα

κηλίδα ὑπολαμβάνουσιν τὸ ἔλαιον, *They look on Oil as a defilement; ſo that if any of them be unwillingly anointed with it, he muſt waſh it off from his Body. The younger amongſt them muſt not touch the Elders,* (c) ὥστε εἰ ψαύσειαν αὐτῶν ἐκείνους ἀπολούεσθαι καθάπερ ἀλλοφύλῳ συμφέρηται, *And if they touched them the Elders waſhed themſelves, as if they had touched an Alien.* They were ſuch ſtrict Obſervers of the Sabbath, that they would provide no Meat for themſelves, nor go to ſtool on that Day. They had alſo (d) τὰ τῶν Ἀγγέλων ὀνόματα, *certain Names of Angels which they held in Veneration*; and alſo proper δόγματα, *Opinions or Decrees, which they ſwore never to deliver to others, otherwiſe than as they had received them.* And thus they dogmatized. And laſtly, All this was the effect, τῆς περὶ φιλοσοφίας ὁρμῆς, *of their Paſſion for Philoſophy*, of which (e) *Philo* ſo often ſpeaks in his Deſcription of them. So great Reaſon is there to conceive they may be concerned in this Chapter.

2*ly*, Theſe things being introduced as the Rudiments of the World, and living according to theſe δόγματα, *Preſcriptions*, being living as in the World, I chiefly incline to refer theſe things to the Abſtinence from touching and taſting Fleſh and Wine, and handling Women, and from all the Objects which gratifie the Senſes, the Taſte, the Eye, the Touch, taught by the Followers of *Pythagoras* and *Empedocles*, and defended with ſuch variety of Learning by *Porphyry*, the very Title of whoſe Book is, *De abſtinentia ab eſu Animalium*, Of Abſtinence from eating the Fleſh of any living Creature. This he founds upon this Principle, that τὸ ζῆν κατὰ τὸν, (f) *To live the Intellectual Life, and to enjoy the Contemplation of the moſt perfect Being, it is neceſſary we ſhould abſtract our Minds as much as is poſſible, from all ſenſual Objects*; from the Pleaſures which ariſe διὰ γεύσεως, *from the Taſt*, particularly of Wine; and from the Touch; for, ſaith he, ἁφαὶ *the ſenſual Objects which we touch, are not only* σωματῶσαι τὴν ψυχὴν *ſuch as transform the Soul into the Body, but alſo ſuch as ſtir up Swarms of Luſts and Paſſions in it.* Hence he infers, that all theſe things are τὰ ἀισχρὰ, *filthy* and *polluting*, and ſuch as hinder, τὰς ψυχῆς καθαρὰς ἐνεργείας, *the pure Operations of the Soul*, therefore he that would live the intellectual Life, muſt abſtain (g), *not only from the uſe of Women, but from all ſenſual things, they being ſuch as do defile the Soul.* Moreover, what the *Apoſtle* ſpeaks of the Deceit of *Philoſophy*, exactly agrees with the Sentiments of thoſe Men. Doth he ſay that it is καλὰ τὴν παράδοσιν ἀνθρώπων, i. e. *according to the Tradition of Men?* This Abſtinence is ſtiled by *Porphyry*, (h) νόμον ἄγραφον καὶ θεῖον, *a divine, but unwritten Law.* Doth he ſay of them, δογματίζονται, *they make Decrees and Ordinances?* This Opinion is by *Porphyry* ſtiled, (i) δόγμα παλαιὸν καὶ θεοῖς φίλον, *an ancient Decree, and acceptable to the Gods*; and τὸ διορίζόμενον, *a Conſtitution*, or a thing defined. Doth the *Apoſtle* ſtile it ἐθελοθρησκεία, *Will-worſhip?* 'Tis alſo by (k) *Heraclides Ponticus* ſtiled, δεισιδαιμονία, *Superſtition*, and ſaid by *Porphyry* eſpecially to be done on the account of Wiſdom, and the ſubduing of the Body; ſo full an agreement is there betwixt this *Philoſophy*, and that which the *Apoſtle* hath here ſaid concerning it.

(c) *P.* 787. D. (d) *P.* 786. F. G. (e) *De Vita Contemp.* p. 695. F. 698. D.

(f) Οὐκ ὄξιν ἀλλῶς τυχεῖν τὸ τέλος μὴ προσπλασθέντα μᾶλλον εἰ χρὴ φᾶναι τῷ Θεῷ ἀφιλωδήντα ὡς ἐν σώματι, καὶ τῶν διὰ τύτε τῆς ψυχῆς ἡδυπαθειῶν. L. 1. § 57.

(g) Ἀισχρὰ γὰρ πάντα ὡς πρὸς γε τὴν κατὰ νῦν ζωὴν, καὶ πάντων ἐφεκτέον, καθάπερ τῶν ἀφροδισίων. L. 1. § 41. Διὰ καὶ τὰ ἀφροδίσια μιαίνει. P. 173, 174. & l. 1. p. 44. § 52.

(h) *L.* 1. § 28. (i) *L.* 1. § 3. (k) *L.* 1. § 6.

CHAP.

CHAPTER III.

Verſe 1. IF ye then be riſen with Chriſt [*through Faith*, chap. 2. 12. *and by newneſs of life*, Rom. 6. 4, 5.] [a] ſeek thoſe things which are above, where Chriſt [*now raiſed from the dead*,] ſitteth on the right hand of God.

2. Set your Affections on things above, not on things on the earth.

3. For ye are dead [*to Sin*, Rom. 6. 6, 7, 8. *and to the World*, Gal. 6. 14. *and from the Rudiments of it*, chap. 2. 20.] [b] and your [*future*] Life is hid with Chriſt in God.

4. [c] When Chriſt, who is [*the Author and Purchaſer of*] our Life ſhall appear, then ſhall ye alſo appear with him in Glory.

5. [d] Mortifie therefore [*in order to the enjoyment of this Life with God*,] your Members that are upon the Earth, [i. e. *your earthly, carnal Members*,] Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and [e] Covetouſneſs, which is Idolatry.

6. For which things ſake [*done by them*,] the Wrath of God cometh upon [*Men, as being*] the Children of Diſobedience [*or, upon thoſe who obey not the Commands of God, to abſtain from them.*]

7. [f] In the which you [*of Coloſs*] alſo walked ſometimes, when ye lived in them.

8. But now alſo put off all theſe [*following Vices, viz.*] Anger, Wrath, Malice, Blaſphemy, [i.e. *Evil ſpeaking*,] [g] filthy Communication [*or reproachful Words, which ariſe from Wrath*,] out of your mouth.

9. [*And*] [h] lie not one to another, ſeeing ye have put off the old Man with his deeds. [See Note on *Eph.* 4 21.]

10. And have put on the new Man, which is renewed [i] in knowledge, [*or by the acknowledgment of the truth*, Eph. 4. 22.] after the Image of him that created him, [*in righteouſneſs, and holineſs of truth*, Eph. 4. 24.]

11. Where [*or under which Oeconomy*,] there is neither [*reſpect had to any Man, as being*] Greek, nor Jew, [*of the*] Circumciſion, nor Uncircumciſion, [*as being*] Barbarian, Scythian, Bond, or Free, but [*his belonging to*] Chriſt is all in all.

12. Put on therefore, as [*becometh new Creatures, and*] [k] the Elect of God, [*or Perſons choſen to be his Church and People*,] holy and beloved [*of him*,] Bowels of Mercy, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering.

13. Forbearing one another, and forgiving one another, if any Man have [*ground of*] quarrel againſt any, even as Chriſt [*freely*] forgave you [*the greateſt Sins out of mere Grace and Mercy*,] ſo alſo do ye [*to others.*]

14. And above all theſe things put on Charity, which is the bond of perfectneſs, [i. e. *the moſt perfect bond of union among Chriſtians*, Eph. 4. 15, 16. *the end, and the perfection of the Commandment*, 1 Tit. 1. 5. *that which fulfils the reſt*, Rom. 13. 8. Gal. 5. 14. *And that which renders us perfect, and unblameable in Holineſs before God*, 1 Theſſ. 2. 12, 13.]

15. And let the Peace of God, rule [*or be the Umpire*] in your hearts to which you are called in one Body, [*by being all made Members of one Body*, Eph. 4. 4.] [l] and be ye thankful [*unto him that hath called you to peace*, 1 Cor. 7. 15.

16. [m] Let the word of Chriſt dwell in you richly, in all wiſdom, [*ſo that you may be employed in your Aſſemblies by virtue of this gift of wiſdom, in*] teaching and admoniſhing one another, in Pſalms and Hymns, and Spiritual Songs, [n] ſinging with grace in your Hearts to the Lord.

17. And whatſoever you do in word or deed, do all [o] in the Name of the Lord Jeſus, giving thanks to God, and [*or, who is*] [p] the Father by him.

18. Wives ſubmit your ſelves, [*or be ſubject*] to your own Husbands, [*in the offices belonging to that relation*,] as it is fit [*for them to do that are*] in the Lord, [*that the name of the Lord may not be blaſphemed by your pretending a Chriſtian liberty from the obſervances of the Duty of a Wife*, Tit. 2. 5. *But that by your greater exactneſs in it, you may commend Chriſtianity to others*, 1 Pet. 3. 5. [*or, in obedience to the Lord requiring this ſubmiſſion*, Eph. 6. 6.]

19. Husbands [q] love your Wives, and be not [r] bitter againſt them, [*in the aſperity of words, the ſeverity of your actions, to the alienations of your affections from them.*]

20. Children obey your Parents in all [*lawful*] things, for this is well pleaſing to the Lord, [*And in all things to which the power of the Parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his Paternal Authority.*]

21. Fathers [*whoſe names ſpeak clemency and kindneſs*,] provoke not your Children to anger, [*irritate them not with ſowerneſs, and hard uſage, immoderate, or undeſerved ſtripes*,] leſt they be diſcouraged, [i. e. *deſpair of pleaſing you.*]

22. [s] Servants obey in all [*lawful*] things [*thoſe who are*] your Maſters according to the Fleſh, not only [*as thoſe who do buſineſs*] with eye-ſervice, as [*being*] Men-pleaſers, but

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but in ſingleneſs of heart, [*as perſons*] fearing God. [See the Reaſon of this Precept, Note on *v.* 25.]

23. And whatſoever you do, do it heartily, as to the Lord, and not unto Men, [*having reſpect to his glory, and his recompence.*] [See the Notes on *Eph.6.* from *v.*1. to *v. 9.*]

24. t Knowing that of the Lord you ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt. t

25. But he [*of you*] that doth wrong [*to his Maſter,*] ſhall receive [*of the Lord puniſhment*] for the wrong which he hath done, and [ἐν, *for*] there is no u reſpect of Perſons with him. u

Annotations on Chap. III.

a Verſe 1, 2. Τὰ ἄνω ζητεῖτε, *v.* 1. φρονεῖτε, *v.* 2.] Theſe Phraſes ſeem to import, (1.) That we ſhould put the higheſt eſtimate and value on things above. (2) That we ſhould have them fixed on our Spirits, and familiarly occurring to our Thoughts by fervent Meditations, and ſerious Reflections on them. (3.) That we ſhould have our Wills inclined to them, and our Affections poſſeſs'd with frequent Love, and paſſionate Deſires of them; for φρονεῖν is, ſaith *Phavorinus*, λογίζεσθαι, ἐνθυμεῖσθαι, σέβειν καὶ ἀποδέχεσθαι. (4.) That we ſhould employ our Faculties and Members in purſuit of them with diligence and conſtancy; for ζητεῖν is *niti, curare, ſummo ſtudio quærere*, as ζητῶ ποιῆσαι, in *Demoſthenes*, ζητῶ ἀφελεῖσθαι, *niter auferre. Plutarch*, ζητεῖν δὲ πολυπραγμονεῖν. Schol. Ariſtoph. p. 289.

b Ver. 3. Ἡ ζωὴ ὑμῶν ἐν τῷ Θεῷ.] *i. e.* Your true Life, which conſiſts in fruition of God, and which you ſhall live for ever with him, is hid with Chriſt, who is now removed from your ſight, and placed at the right hand of God; for *it doth not yet appear what we ſhall be*, 1 John 3. 2.

c Ver.4. *Note*, Hence we learn that *Chriſtians* are not to expect to Reign with Chriſt on Earth a thouſand Years, becauſe they are not to mind or ſeek, τὰ ἐπὶ γῆς, *the things upon Earth*, but only *thoſe above, where Chriſt ſitteth at the right hand of God.* Whereas, were this Life on Earth a Bleſſing and Reward which God had promiſed to them for their Sufferings, they might mind it, and ſet their Affection on it; as alſo from all thoſe places where the Hope, Reward, Inheritance of Chriſtians, is ſaid to be reſerved in the Heavens, for them; for, as *Oecumenius* notes, εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιόετης ἀποκατάστασις, *if our Inheritance be in Heaven, the ſuppoſed Millennium on Earth muſt be but a Fable*; *Great is your Reward in Heaven*, ſaith Chriſt to the Chriſtian Sufferer, *Mat.* 5. 12. *Luke* 6. 23. *Your hope is laid up for you in Heaven*, Coloſſ. 1. 5. See 1 *Pet.* 1. 4.

d Ver. 5. Νεκρώσατε οὖν, *Mortifie therefore your earthly Members.*] There being in us naturally *the old Man*, v. 9. Eph. 4. 22. and the *Body of Sin*; the inordinate Affections and Luſtings of it, are ſtiled the Members of that Body; partly becauſe they exert themſelves by the Members of the Natural Body; and partly, becauſe, as the Members of the Body are employed to fulfil, and accompliſh the Deſires of the Natural Body, ſo theſe Affections are employed to gratifie the Deſires of the Body of Sin; theſe Members are ſtiled earthly Members, becauſe they reſpect only earthly things; they fix our Hearts upon, and employ our Minds about them; to mortifie them is to reſiſt, and to ſuppreſs their Motions that we do not obey them, or gratifie them in their inordinate Deſires and Affections, but carefully ſhun all the occaſions of ſin, and uſe thoſe means which tend to the ſubduing of it. And this Exhortation being directed to Believers ſhews, that as they are by Profeſſion, and by Baptiſmal Obligation, dead to Sin, ſo have they continual need to proceed in the Practice of this Duty, that they be not overcome by the deceitfulneſs of Sin, by their fleſhly Luſts, which tend to Fornication and Uncleanneſs; their Deſires of Worldly Honours, and Vain-Glory, which are evil Concupiſcences, and by the inordinate Love of the World, which is ſtiled Covetouſneſs.

Ibid. Ἥτις ἐστὶν εἰδωλολατρεία, *Covetouſneſs, which is Idolatry.*] Becauſe as *Heathens* place their Confidence in Idols, even ſo the avaricious Man doth place his Confidence in Gold and Silver, which are the Matter of their Idols, he chiefly doth purſue them, and for their ſakes only doth other Matters. And that ſuch Actions do partake of the true Nature of Idolatry, Reaſon as well as Scripture will evince; for Reaſon ſhews, that Love, Hope, Truſt, Obedience, are parts of that internal Worſhip which we owe to God in the moſt excellent degrees, and which he more regards than building *Temples*, or erecting *Altars*, the bending of the Knee or Body, or any Act of outward Worſhip, and therefore in thoſe Acts doth more eſpecially conſiſt God's Worſhip; wherefore he that confers them upon any Creature in that degree, or in thoſe Actions in which they only ought to be aſcribed to God, muſt be as truly an Idolater, as he that payeth to a e

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Creature, any outward Act of Religious and Divine Worſhip; and as the Covetous Perſon, tho' he doth not indeed believe his Riches or his Money to be a God, yet by ſo loving, and ſo truſting in them, as God only ought to be loved, and truſted in, he is as truly guilty of Idolatry, as if he ſo believ'd. So tho' the *Roman Catholicks* do not believe their *Saints* and *Angels* to be God, yet by addreſſing to them even (a) mental Prayers, and giving to them the inward Worſhip of the Soul, which, as St. (b) *Auſtin* well obſerves, *The Catholick Church always reſerved to God*, they are as guilty of Idolatry, as if they did believe them to be Gods, ſince thereby they aſcribe to them the knowledge of the Heart, and of the inward Motions of the Soul, which only doth belong to God.

f Ver. 7. The *Coloſſians* dwelling in *Phrygia* celebrated the *Sacra* of (c) *Bacchus*, and of the Mother of the Gods, called therefore *Phrygia Mater*, and doubtleſs complied with all the Luxury of *Aſia Minor*, of which they were a part.

g Ver. 8. Αἰσχρολογίαν, *Filthy Communication.*] This is uſually referr'd to obſcene and impure words. But *Heſychius*, *Phavorinus*, and *J. Pollux*, l. 2. c. 4. have informed us, that the word ſignifies *reproachful Words*, ſuch as tend to put a Man to ſhame; and to this ſenſe the words preceding make it moſt proper to refer it, *Wrath*, *Anger*, *Malice*, or evil Machinations of the Heart, being the inward Diſpoſitions which render us diſaffected to, and prone to do evil to others; Railing, and opprobrious Speeches, which tend to render our Brother infamous to others, being the uſual Effects of theſe evil Diſpoſitions.

h Ver. 9. Hence it appears, that to be addicted to Lying, is an Evidence that we have not yet put off the Old Man.

i Ver. 10. Εἰς ἐπίγνωσιν, *In Knowledge.*] The *Chriſtian* Faith being *the knowledge of the truth which is after godlineſs*, Tit. 1. 1. it being that by which *we eſcape the pollutions of the world thro' luſt*, 2 Pet. 2. 20. and *recover out of the ſnare of Satan*, 2 Tim. 2. 25, 26. that by which we have *all things given us which appertain to life and godlineſs*, 2 Pet. 1. 3. and that, ſaith the *Apoſtle* here, by which we are enabled to walk *worthy of the Lord unto all well-pleaſing*, *being fruitful in every good work*, *and increaſing in them*, as we increaſe εἰς ἐπίγνωσιν τοῦ Θεοῦ, in the knowledge of God; The being renewed in this knowledge, may well import our being *renewed in righteouſneſs and true holineſs*, as the *Apoſtle* ſpeaks, *Eph.* 4. 24. eſpecially if we conſider, that whilſt the Judgment ſtill continues to *approve the things which are moſt excellent*, the Will ſtill chuſes, and the inferiour Faculties will be employ'd in proſecution of them.

Ver. 12. Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *As the Elect of God.*] That the *Apoſtle* ſpeaks not here of any abſolute Election of ſome particular Perſons to Eternal Life, but of their being choſen out of the *Heathen* World to be his Church and People, is evident, becauſe he ſpeaks to the Church in general; and yet to theſe Elect he promiſeth the Bleſſings of *Chriſtianity*, only if they *continue in the Faith rooted and grounded, and be not moved away from the hope of the Goſpel*, chap. 1. 23. chap. 2. 2, 4, 18. expreſſing his care and fear, leſt they ſhould *be deceived, and robb'd of their Rewards.* k

Ver. 15. Βραβεύετω, *Rule.*] Μεσιτεύετω ἰθυνέτω, ſaith *Phavorinus*, i. e. Let that peaceable Diſpoſition, which God requires from all *Chriſtians*, be the Umpire and Director to compoſe all Differences among you, for Peace hath God for its Author. He hath called us to it, he hath made us all one Body, and nothing is more unſeemly or pernicious, than that the Members ſhould be at diſcord with each other. In (d) *Joſephus* it ſignifies, *Let him have the chief place*; thus of *Jehoſaphat* he ſaith, he did, βραβεύειν, ἅπασι ἴσοις, *excel, as being equal to them all.* l

Ver. 16. Ὁ λόγος τοῦ χριστοῦ, *The Word of Chriſt.*] The Word dictated by the Holy Spirit is therefore the Word of *Chriſt*, becauſe the Spirit is the Spirit of *Chriſt*, 1 *Pet.* 1. 11. as proceeding both from the *Father*, and the Son. m

Ibid. Ἐν χάριτι, *Singing with Grace.*] That is, ſay ſome Interpreters, χαριέντως, בחן, ſo as that their Hymns may be grateful to others, and be received by them with Spiritual Delight; which is, ſay they, the import of the Phraſe, *Eph.* 4. 29. *Col.* 4. 6. But this ſeems rather to depend on others than our ſelves: Say others, he exhorts them to ſing with a grateful Mind, full of the ſenſe of Divine Goodneſs, in which ſenſe χάρις τῷ Θεῷ is often uſed; See 1 *Cor.* 15. 27. 2 *Cor.* 2. 14. But according to the *Ancients*, he exhorts them, ἀπὸ χαρίσματος δόσεν, *to ſing by the Gifts given them by the Holy Ghoſt*, n

(a) *Qui dicit ſtultum eſſe* (Sanctis) *in Cœlo regnantibus voce vel mente ſupplicare, Anathema ſit.* Concil. Trid. Seſſ. 25.

(b) *Divinè & ſingulariter in Eccleſiâ Catholicâ traditur nullam creaturam colendam eſſe animæ* (*libentius enim loquor his verbis, quibus hæc mihi inſinuata ſunt*) *ſed ipſum tantummodo rerum quæ ſunt omnium Creatorem.* De Quantit. Animæ. Cap. 34.

(c) *Strabo*, l. 10. p. 469, 479, 471.

(d) *Arch.* l. 9. c. 1.

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of which one is the Word of Wiſdom; and this Expoſition is confirmed by the parallel place, *Eph.* 5. 18, 19. *Be ye filled with the Spirit, ſpeaking to one another in Pſalms and Hymns and Spiritual Songs.* Now theſe Gifts being chiefly exerciſed in their Aſſemblies, where eſpecially they did ψάλλειν τῷ πνεύματι, *ſing in the Spirit*, 1 Cor. 14. 15, 16. and every one had his Pſalm, and his διδαχὴ, Doctrine, *v.* 26. I conceive theſe Spiritual Songs, in which they were to teach, and to admoniſh one another, may refer chiefly to their Aſſemblies, then managed by their *Prophets*, in which they met together for that end. So *Pliny* doth inform us, that the Chriſtians uſed to meet together on a certain Day, *Carmenque Chriſto quaſi Deo dicere ſecum invicem*, and ſing an Hymn to Chriſt as God. *Lib.* 10. *Ep.* 97.

o Ver. 17. Ἐν ὀνόματι Κυρίου, *In the Name of the Lord.*] To do all in the Name of the Lord, is, 1ſt, To have reſpect in all things to his Will, as knowing we are obliged to live to him, 2 *Cor.* 5. 14. to the Honour of his Name and Doctrine. 2*ly*, To be deſirous that our Actions may be well pleaſing to him, 2 *Cor.* 5. 8, 9. 3*ly*, To expect acceptance of our Actions, *Prayers*, John 14. 13, 14, 15, 16. and *Praiſes* through him, *Heb.* 13. 15. and a Recompence of them from him hereafter, *Eph.* 6. 8. Here *ver.* 24.

p Ibid. Πατρὶ δι' αὐτοῦ, *To the Father by him.*] *It is the manner of the Scriptures*, ſaith Biſhop *Davenant*, *to refer our Prayers and Praiſes to the Perſon of the Father, becauſe he is the Fountain of the Deity*, add, and becauſe they are to find acceptance thro' the Interceſſion of, and the preſenting of them by the Son, *Rev.* 8. 3, 4. Our Prayers muſt be offered to the Father in his Name, *John* 16. 23. and yet the Bleſſing asked is to be given by him, *John* 15. 16. that the Father may be glorified in the Son, *John* 14. 13, 14. Our Praiſes muſt be offered up to the *Father* in the Name of the Lord *Jeſus Chriſt*, *Eph.* 5. 20. by him we muſt *offer the Sacrifice of Praiſe to God continually*, Heb. 13. 15. Theſe Spiritual Sacrifices being *acceptable to God through Jeſus Chriſt*, 1 Pet. 2. 5. And yet 'tis very frequent in theſe *Epiſtles*, to pray as well to our *Lord Jeſus Chriſt*, as to God the *Father*; See Note on *Rom.* 10. 13. and in the *Revelations* to give Praiſe and Glory to him, *Chap.* 4. 9, 11. & 5. 12. 13. But 'tis eſpecially to be noted, that all the *Greek Interpreters* here obſerve, that this is ſpoken againſt the Worſhip of *Angels*, or *Dæmons*, which the *Philoſophers*, and eſpecially the *Platoniſts*, had introduced, as thinking them the Perſons who carried up all our Prayers and Praiſes to God, and conveyed down all his Bleſſings to us. *Becauſe they*, ſaith *Theodoret*, *commanded us to worſhip Angels; he on the contrary commands us to adorn all our Words and Actions with the Memory of our Lord Chriſt, and to offer up our* (e) *Thankſgivings by him to God the Father, and not by the Angels. It is the Devil that brought in the Worſhip of Angels*, ſaith (f) St. *Chryſoſtom.*

Ver. 19. Ἀγαπᾶτε, *Love your Wives.*] Delighting in their Converſation, *Prov.* 5. 18, 19. deſiring to promote their Welfare both Temporal and Eternal; for this is ſurely comprehended in loving her as we do our ſelves, *Eph.* 5. 33. providing for her all things neceſſary to the Happineſs and Comfort of her Life; for this is loving her as Chriſt did love his Church, *v.* 25. This, ſay the very *Heathens*, is the Property of a (g) ſincere Affection in the general, and therefore much more of that Affection, which we are to bear to our own Fleſh and Body, as the Wife is to be eſteemed, *Eph.* 5. 28, 29. q

Ibid. Καὶ μὴ πικραίνεσθε πρὸς αὐτάς, *And be not bitter againſt them.*] For as St. *Ambroſe* ſaith, *Non es Dominus, ſed Maritus, non Ancillam ſortitus es, ſed uxorem, Gubernatorem voluit te eſſe Deus ſexus inferioris, non Tyrannum.* Hexam. 5. 7. Hence they who ſacrificed to *Juno Nuptialis*, ſaith (h) *Plutarch*, *did ſeparate the Gall from the Sacrifice, and throw it away*, ſignifying τὸ μηδὲν πρέπειν δεῖν χόλῳ μηδὲ ὀργῇ γάμῳ παρεῖναι, *that there ſhould be no bitterneſs, or wrath, betwixt thoſe that were married.* r

Ver. 22. *Servants obey*, &c.] *In omnibus ad quæ jus Domini quod in ſervum habet extenditur, & in quibus Dominus carnis Domino ſpiritus contrarius non eſt.* Hieron. f

Ver. 24. *Note, We are*, ſaith *Schlictingius* a *Socinian*, *to ſerve Chriſt as our heavenly Lord, which*, ſaith he, (i) *comprehends Faith in him, Obedience to him, and Worſhip and Adoration of him, the giving him the Honour which agrees to him, and the Invocation of* t

(e) Καὶ τῷ Θεῷ δὲ καὶ Πατρὶ εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν Ἀγγέλων. Theod. Τὸ δὲ ἐν τῷ περιέχεσθαι αὐτῷ ἀνθρώπους, καὶ μὴ δι' Ἀγγέλων. Oecumen.

(f) *In Col. Hom.* 9.

(g) Τὸ φιλεῖν ἔστι βούλεσθαί τινι ἃ δίεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν ἐν τούτων. Arist. Rhetor. l. 2. c. 8.

(h) *Præcepta Conjugalia*, p. 141.

(i) *Quod ſervitutem & fidem in ipſum, & obedientiam & cultum, adorationem, honorem ei convenientem, & invocationem complectitur.*

him.

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him. Now, ſaith Chriſt, *thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Mat. 4. 10. and God alone is worthy of *Religious Invocation* from all *Chriſtians*, as being only Omniſcient, Omnipreſent, and the Searcher of all Hearts, *Chriſt* therefore muſt be truly God. Moreover, the *Apoſtle* reckons it part of the *Idolatry* of the *Heathen*, that they *ſerved* or paid Religious Worſhip *to them which by Nature were no Gods*, Gal. 4. 8. The *Socinians* therefore either muſt confeſs *Chriſt* is by Nature, as well as by Office, God, or elſe acknowledge that they are guilty of *Idolatry*, in giving this Religious Worſhip to him.

u Ver. 25. Προσωποληψία, *Reſpect of Perſons.*] Chriſt in judging Men at the laſt Day, will have no reſpect to the Quality, or external Condition of any Man's Perſon; but whether he be *bond or free*, he ſhall receive recompence *for the good that he hath done* in obedience to him; whether he be Maſter or Servant, he ſhall be puniſhed *for the wrong that he doth* in thoſe relations. It being certain from the Second Chapter, that the *Judaizers* were got into the Church of *Coloſs*; and that many of them denied that the *Jews* ought to be Servants to any, and the *Eſſenes* judging all Servitude unlawful; [See Note on 1 *Pet.* 2. 15. 1 *Tim.* 6. 1, 2.] This might be the Reaſon why here, and *Titus* 2. the *Apoſtle* is ſo large in charging this Duty upon Servants.

CHAPTER IV.

Verſe 1. MAſters give unto your Ser-
a vants that which is a juſt and equal, knowing that you alſo have a Maſter in Heaven, [*who with what meaſure you mete to others, will mete to you again*, Matth. 7. 2. *And deal with you his Servants as you deal with yours.*]

2. Continue [*inſtant*] in Prayer, and watch in the ſame [γρηγορῦντες, *being vigilant in it*] with thankſgiving, [*for the Mercies you have already received.*]

b 3. Withal b praying alſo for us, that God would open to us a door of utterance, [*by enabling us*] to ſpeak [*with freedom*] the Myſtery of Chriſt, for which I am alſo [*now*] in bonds. [See Note on *Epheſ.* 6. 19, 20.]

4. That I may make it manifeſt, as I ought to ſpeak [*it.*]

5. Walk in wiſdom [*or diſcretion*] towards them that are without [*the Church, that is, the Heathens*, 1 Theſſ. 4. 12.] redeeming the time, [i. e. *endeavouring to avoid as much as you are able, by careful circumſpection, and inoffenſive carriage, the dangers you may be expoſed to from them*; See Note on *Eph.* 5. 15.]

c 6. Let your ſpeech be always c with grace, [*mild and courteous*,] ſeaſoned with ſalt, [*wiſe and diſcreet*,] that ye may know how ye ought to anſwer every man, [*ſo as conduceth to the Credit of Chriſtianity*, 1 *Pet.* 3. 15. *and to your own ſafety in theſe evil times*, Eph. 5. 16, 17.]

7. [*And as for what concerns me*,] All my
d ſtate ſhall d Tychicus declare to you, who is a beloved Brother, and faithful Miniſter, and Fellow-Servant in the [*Work of the*] Lord.

8. Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and comfort your hearts, [*under your preſſures.*]

9. [*And*] with [*him I have ſent*] e Oneſi- e
mus, a faithful and beloved Brother, who is one of you, [*being Servant to Philemon, a chief Man in Coloſs*,] they ſhall make known unto you all things that are done here [*at Rome.*]

10. Ariſtarchus my Fellow-Priſoner ſalu- f
teth you, and f Marcus Siſter's Son to Barnabas, concerning whom [i. e. *which Marcus*] you received Commands, if he come to you [*to*] receive him [*kindly.*].

11. And Jeſus, who is called Juſtus [*Acts* 18. 5, 6, 7.] who are of the Circumciſion. Theſe only [*of the Jews,*] are my Fellow-Workers to [*the promotion of*] the Kingdom of God, which have been a comfort to me.

12. g Epaphras, who is one of you, [*a Ci-* g
tizen of Coloſs, ſee *v.* 9.] a Servant of Chriſt, ſaluteth you, always labouring fervently for you in Prayers, that ye may ſtand perfect and complete in all the Will of God.

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hieropolis, [*two other Cities of Phrygia.*]

14. Luke the beloved Phyſitian, and Demas greet you.

15. Salute the Brethren which are in Laodicea, and Nymphas, and h the Church h
which is in his Houſe, [i. e. *his Chriſtian Houſhold*;]

16. And when this Epiſtle is read amongſt you, cauſe that it be read alſo in the Church of the Laodiceans; and [*ſee*] that ye likewiſe read i the Epiſtle from Laodicea. i

17. And ſay to k Archippus, Take heed

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to the Ministry which thou hast received in the Lord, that thou fulfil it.

18. The Salutation [*written*] by the hand of me Paul, [*is in token that this is my Epistle*, 2 Thess. 3. 17.] remember my [*being in*] Bonds, [*so as to pray for my deliverance*, v. 3. *and to prepare for patient suffering by my example.*] Grace be with you. Amen.

Annotations on Chap. IV.

a Verse 1. Τὸ δίκαιον, *What is just and equal.*] Hence it is evident, that Justice is to be observed towards Servants, and that there be Offices of Humanity and Charity due to them: As, (1.) That we do not look upon them as vile Persons, but as Partakers of the same Grace and Nature with us; and so not only as Servants, but as Brethren, *Philem.* 16. (2.) That we do not always punish all their Miscarriages, but sometimes do remit the Punishments which in Anger we threatned to inflict, *Eph.* 6. 9. (3.) That we do not make them serve with rigour, ἐ κατ]αλεγεῖς αὐτὸν ἐν τῷ μόχθῳ, *Thou shalt not oppress, afflict, or wear him out with Labour, but shalt fear the Lord*, Lev. 25. 43. (4.) That we permit them to plead their Cause, and to defend their Right, provided they do it with humility, not contradicting or speaking against the Commands of their Masters, *Tit.* 2. 9. *If I did despise the Cause of my Man-servant, or Maid-servant, when they contended with me, what then shall I do when God riseth up, and when he visiteth, what shall I answer him?* Job 31. 13, 14. (5.) That to well deserving Servants we give something even above their Wages, and after a long and profitable Service, we do not suffer them to go empty from us: *When thou sendest him out from thee, thou shalt not let him go away empty; thou shalt furnish him liberally out of thy Flock; and out of thy Floor, and out of thy Wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him*, Deut. 15. 13, 14. These things the Lord commanded under the *Old Testament*, because their Servants were his Servants also, redeemed by him out of *Egypt*, Lev. 25. 15. Deut. 15. 15. And therefore they seem as strongly to oblige under that *Oeconomy* where we are all the Servants of Christ, our common Lord, and redeemed by his precious Blood, *Eph.* 6. 6. 1 *Cor.* 7. 22, 23.

b Ver. 3. Προσευχόμενοι ἅμα καὶ ἡμῶν, *Praying for us.*] That this Apostle who so passionately writes to *Christians*, desiring that they would *strive together with him in their Prayers to God*, Rom. 15. 30, 31. *That they would always with all perseverance pray for him*; that they would *continue in Prayer, that God would open to him a door of utterance to speak the mystery of Christ*, Eph. 6. 18, 19. Col. 4. 2, 3. and that he might be delivered from *unreasonable and wicked Men*, 1 Thess. 5. 25. 2 Thess. 3. 1, 2. should never pray to the *Virgin Mary*, and to *Angels*, or to *Saints departed*, for any of these things, is an Evidence that he approved not of those Prayers.

c Ver. 6. Ἐν χάριτι, *With Grace.*] i. e. With *sweetness and courteousness*, saith *Theodoret*, that it may be acceptable to the Hearers, ἵνα αὐτοὺς καταφιλοφρονουμένους ἐργάζητο, *that it may render you gracious to, and favoured by them*; so *Theophylact*; *seasoned with Salt*; Salt is the Symbol of Wisdom, and in this sense the word is used, *Mat.* 5. 13. *Mark* 9. 15. *Have*, saith *Theodoret*, σύνεσιν πνευματικὴν, *spiritual Wisdom, that ye may know*, &c.

d Ver. 7. Τυχικὸς.] That this *Epistle* was written at the same time with that to the *Ephesians*, is pleaded from this, that it was sent by the same Person *Tychicus*, with the very same words contained in this, and the following Verse, *Eph.* 6. 21, 22.

e Ver. 9. *Onesimus.*] Of whom St. *Jerom* saith, *we read, that of a Servant he was made a Deacon.*

f Ver. 10. Μάρκῳ.] It seems evident hence, that St. *Paul*'s Displeasure against him, mentioned *Acts* 15. 38. lasted not long; for he desires *Timothy* to bring him with him, as being *profitable to him for the Ministry*, 2 *Tim.* 4. 11. and stiles him his Fellow-Labourer, *Philem.* 24.

g Ver. 12. Ἐπαφρᾶς.] That *Epaphras* was about this time Prisoner at *Rome*, is concluded very probably from *Philemon* 23. where he is stiled by St. *Paul*, his *Fellow-Prisoner*; for that the *Epistle* to *Philemon*, and this were written at the same time, may be conjectured by the naming *Timothy* at the beginning, and all the same Persons, save only *Justus*, viz. *Epaphras*, *Marcus*, *Aristarchus*, *Demas*, *Lucas*, at the end of both of them; but that he was Bishop of *Colosse*, is not said by any of the *Greek* Commentators on the place; he might have this Zeal for them mentioned in these two Verses, either as being one of them, *v.* 12. or as being employed in preaching the Gospel to them.

h Ver. 15. *The Church which is in his House.*] *i. e.* His *Christian* Houshold, for all the Brethren are mentioned before. So *Theodoret*,

(a) *Legimus Onesimum inter Pauli vinctum vincula, Diaconum esse coepisse a servo.* Contr. Error. Joh. Hieros.

Oecume-

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Oecumenius, St. *Chryſoſtom*, and *Theophylact* note, that ἡ ὅλον πάντα πιστὸς εἶχεν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, *He had made his whole Family Chriſtians, ſo as to be called a Church.*

i Ver. 16. Καὶ τὴν ἐκ Λαοδικείας. *And that from Laodicea.*] Some ſay, that the *Epiſtle* here mentioned, as from *Laodicea*, was the firſt Epiſtle of St. *Paul* to *Timothy*, becauſe the *Poſtſcript* ſaith it was written from *Laodicea*; but that Subſcription is eaſily confuted, both from this Conſideration, that the firſt Epiſtle to *Timothy* was written two or three Years after this, (ſee the Preface to it,) and from this very *Epiſtle*, in which the *Apoſtle* mentions them of *Laodicea* among thoſe who had not ſeen his Face in the Fleſh, *chap.* 2. 1. St. *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, underſtood by it ſome *Epiſtle* writ by them of *Laodicea* to St. *Paul*; but the *Apoſtle* doth not ſay, read the Epiſtle ſent to me from *Laodicea*; nor doth he mention one word of ſuch an *Epiſtle* ſent from them to him here, or elſewhere; nor is it to be doubted, but he would have anſwered their *Epiſtle*, had they ſent any, as he did that which the Church of *Corinth* ſent to him. Others underſtand this of an *Epiſtle* ſent by St. *Paul* to them, which is now loſt; but all the *Ancients* are not only ſilent in this matter, but ſome of them expreſly do explode this Imagination, obſerving that the *Apoſtle* propoſes to their reading, not τὴν πρὸς Λαοδικέας, ἀλλὰ τὴν ἐκ Λαοδικείας γενομένην, *An Epiſtle writ to the Laodiceans, but only from Laodicea to be ſent to Coloſs.* I therefore acquieſce in their Opinion, who underſtand this of the Epiſtle to the *Epheſians*, ſent by the Admonition of St. *Paul*, from *Epheſus*, the Metropolis of *Laodicea* ſubject to it, as the *Epiſtles* to the Church of *Corinth*, belonged to all the Churches of *Achaia*, 2 Cor. 1. 1. For (*b*) *Tertullian* witneſſeth, that this Epiſtle to the *Epheſians* was by *Marcion* ſtiled the Epiſtle to the *Laodiceans*; and the place which *Marcion* cites in (c) *Epiphanius*, as from the *Epiſtle* to the *Laodiceans*, is in the *Epiſtle* to the *Epheſians*, chap. 4, 5, 6. *viz. There is one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the Epiſtle to the *Coloſſians*, as I have ſhewed, and as *Theodoret* notes, was writ ſoon after that to the *Epheſians*, and ſent to them both by the hands of *Tychicus*; and there is a great reſemblance obſervable betwixt them, both in the Doctrines and Exhortations, and in the very Expreſſions, ſo that it is not to be wondred that the *Apoſtle* would have that *Epiſtle* alſo read to the *Coloſſians*, to let them ſee that he writ the ſame Doctrine, and gave the ſame Inſtructions to other *Churches* of the Saints.

Ver. 17. Ἀρχίππῳ, *Archippus.*] That this k *Archippus* ſhould be then *Biſhop* of *Coloſs*, as St. *Jerom* on the Epiſtle to *Philemon* thinks, and that St. *Paul* ſhould not write one Word, or ſend one Salutation to him, but ſend to the People of *Coloſs* to admoniſh him of his Duty, is not very credible in it ſelf, nor do the *Ancients* teſtifie that he bore that Character.

(b) *Præterea hîc de aliâ Epiſtolâ quam nos ad Epheſios præſcriptam habemus, Hæretici verò ad Laodicenos*, Adv. Marcion, *l.* 5. *c.* 11. *p.* 476. & *c.* 17. *p.* 481. *Eccleſiæ veritate Epiſtolam iſtam ad Epheſios habemus emiſſam, ſed Marcion ei titulum interpolare geſſit.*

(c) Περιέχετο δὲ ἐν τῷ ἰδίῳ Ἀποστολικῷ κανόνι, καὶ ἡ καλουμένη πρὸς Λαοδικείας, ἣν Κύριος, μία πίστις, &c. Epiph. Hær. 42. p. 374. B.

THE

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THE PREFACE TO THE First Epiſtle of St. PAUL TO THE THESSALONIANS.

THAT St. Paul *laid the Foundation of the Goſpel among the* Theſſalonians, (a) ἀντιλεγόντων μὲν Ἰουδαίων, the Jews contradicting, and openly contending againſt it, *we learn from the Hiſtory of the Acts*; *and this Church conſiſting, as* (b) Oecumenius *notes*, partly of Jews, and partly of Gentiles, *they were perſecuted both by the unbelieving* Jews *and* Gentiles; *the* Jews *exciting the* Gentiles *to this Perſecution*, Act. 17. 5. *The* Apoſtle *therefore writes to confirm them in the Faith, and to prevent their being ſhaken by theſe Perſecutions, informing them that it was nothing ſtrange they ſhould thus ſuffer from thoſe* Jews, *who* had killed the Lord Jeſus, and had perſecuted both the Apoſtles, and their own Prophets, *or that they ſhould ſuffer from their own Country-men, as the* Jews *in* Judea *did from theirs*, chap. 2. 14.

Moreover, concerning this Epiſtle, *the firſt note of the* Fathers *is this*, (c) Theſſalonica was the Metropolis of *Macedonia*, whence we may certainly conclude that *Philippi* was not ſo.

This Epiſtle *muſt be written after the Council held at* Jeruſalem, *A. D. 49. from thence* Paul *goes to* Antioch, *Acts* 15. 30. *ſtays there ſome conſiderable time*, v. 35. *from thence goes thro'* Syria *and* Cilicia, *confirming the Brethren*, v. 41. *thence to* Derbe *and* Lyſtra, *chap.* 16. 1. *thro'* Phrygia *and* Galatia, *v.* 6. *then to* Troas, *v.* 8. *to* Samothracia *and* Neapolis, *v.* 11. *and ſo to* Philippi, *v.* 12. *then to* Amphipolis *and* Apollonia, *and ſo to* Theſſalonica, *chap.* 17. 1. *there planting the Goſpel*; *thence they are expell'd by the* Jews *and* Gentiles, *and go to* Beræa, *v.* 10. *thence to* Athens, *v.* 15. *and from thence to* Corinth, *chap.* 18. 1. *where* Timotheus *coming to him, and giving him a comfortable account of their Faith and Conſtancy, he writes this Epiſtle to them*, Chap. 3. 6. *Whence it appears that it could not be written in leſs time than a Year or two after that* Council, *and that the Inſcription of it running thus*, Paul *and* Sylvanus, and Timotheus, to the Church of the Theſſalonians, *it muſt be written after their return to him, and ſo not from* Athens, *as the Subſcription hath it, but from* Corinth, *Acts* 18. 1, 5. *A. D.* 51. or 52. *for it was written after he had been* ſeparated from them but a little while, *chap.* 1. 17.

(a) Theodoret in Act. 17. 5.
(b) Ἕλλησι καὶ Ἰουδαίοις τῆς Ἐκκλησίας, *in* c. 1. v. 1.
(c) Θεσσαλονίκη πρωτεύει μὲν τῆς Μακεδονίας.

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A PARAPHRASE WITH ANNOTATIONS ON THE First Epistle of St. PAUL TO THE THESSALONIANS.

CHAPTER I.

Verse 1. [1] Paul [*the Apostle of Jesus Christ,*] and Sylvanus and Timotheus, [*my Fellow-labourers, write*] a to the Church of the Thessalonians, [*established*] in [*the knowledge and worship of*] God the Father and the Lord Jesus Christ: [*Wishing*] Grace be to you, and Peace from God our Father, and [*from*] the Lord Jesus Christ;

2. [*And advertising you, that*] we give thanks to God always for you all, making mention of you in our Prayers.

3. b Remembring without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, [v. 10. *when we appear*] c in the sight of God, and [*even*] our Father.

4. [*As*] knowing Brethren, beloved [*by your proficiency in these Christian Vertues,*] d your election of God.

5. For our Gospel came not to you in word only, but also in [*the*] power [*of Miracles,*] and in, [*or with*] the [*distributions of*] the Holy Ghost, and in much assurance, [*or full conviction both to you of the truth of our Doctrine and to us, that God hath chosen you to be his Church and People,*] as you know what manner of men we were among you for your sake, [*or how we were enabled by these things to give full proof of our Ministry.*]

6. And ye became followers of us, and of the Lord, [*in your sufferings for his sake*] having received the word in much affliction, [*Acts 17. 5. and yet*] e with joy of the Holy Ghost.

7. So that ye were examples [*of Faith and patience*] to all that believe in Macedonia, and Achaia.

8. For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, [*and so they could not be ignorant of your good works,*] but also in every place [*the Fame of*] your Faith to God-ward is spread abroad, [*or hath gone forth,*] so that we need not to speak any thing, [*to others of the Grace of God given us towards you,* Eph. 3. 7. Col. 1. 25.]

9. f For they themselves shew of us what manner of entring in we had unto you, [i.e. *with what power, and assistance of the Holy Ghost we preached the Gospel to you,* v. 5.] and how [*thereupon*] ye turned to God from Idols, to serve the living and true God.

10. And to wait for [*the coming of*] his Son from Heaven [*to be glorified in his Saints,* 2 *Thess.* 1. 10.] whom he [*hath already*] raised from the dead, even Jesus, who [*by his death hath*] delivered us from the wrath to come.

Annotations

Annotations on Chap. I.

a Verſe 1. Τῇ Ἐκκλησίᾳ Θεσσαλονικέων, *To the Church of the Theſſalonians.*] *He names not the Presbyters and Deacons,* ſaith *Grotius*, *becauſe the Church was newly planted, and had not received its full form.* And yet in his Note on thoſe words, Chap. 5. 12. *I entreat you, Brethren, know them that labour among you, and are over you in the Lord,* he ſaith, οἱ κοπιῶντες, *the Labourers, are the Princes of the Aſſembly called Biſhops*; οἱ προϊσάμενοι, *they that are over you, are the Presbyters*; but againſt this, ſee the Note there.

b Ver. 3. Ἀδιαλείπτως μνημονεύοντες, *Remembring without ceaſing.*] i. e. As often as we appear before God our Father, thankfully remembring your Faith, fruitful in Good Works, your love to the Saints making you laborious to promote their good, and your hope in the Lord Jeſus, *v.* 10. rendring you patient in all Tribulations for his ſake, *chap.* 5. 17. See the Note there.

c Ibid. Ἀπὸ Θεῷ Πατρὸς, *From God the Father,* v. 1. and *before God even our Father,* v. 3.] The Spirit of God vouchſafed under the Goſpel, enables us to cry *Abba Father,* i. e. to come to God with the aſſurance of his Fatherly Affection to us, as being now the Sons of God through Faith in *Jeſus Chriſt*, on which account is *God our Father*, or the Father of us *Chriſtians*, Eph. 3. 15. ſo often mentioned for their Conſolation in thoſe times of peril.

d Ver. 4. Τὴν ἐκλογὴν ὑμῶν, *Your Election of God.*] The Goſpel came to ſome in word only, *i. e.* they heard the Sound of it, but did not believe and obey it, and ſo *the Word did not profit them, not being mixed with Faith in them that heard it*, Heb. 4. 2. and theſe were only κλητοὶ called, but not ἐκλεκτοὶ choſen, *Mat.* 22. 14. To others the preaching of the *Apoſtles* was attended with a greater Power of Miracles, and extraordinary Effuſions of the Holy Ghoſt, prevailing on many to embrace it as the Word of God; ſo that from hence the *Apoſtles* had full aſſurance, that it was the good pleaſure of God to gather a Church of Believers, and faithful People there; and theſe were called the Elect, ἐκλογὴ Θεῦ, *the Election of God, the Election of Grace, i. e.* Men choſen to be Partakers of the Bleſſings of the Goſpel, and to be God's peculiar Church and People. For the *Apoſtle* doth not here ſpeak of any abſolute Election of the whole Church of the *Theſſalonians* to eternal Life, becauſe he could have no certain knowledge of it; or if he had, he could not have been under any juſt grounds of fear, as we find he was, *leſt by ſome means the Tempter ſhould have tempted them, and his labour be in vain among them*, chap. 3. 5. Moreover, the Reaſon of his Knowledge here aſſigned, *viz.* the Miracles, and Gifts of the Holy Ghoſt, with which his preaching was attended, gave him a certain knowledge that God deſigned to gather there a Church of *Chriſtians*; but 'twas no certain Indication of their Election to Eternal Life, ſeeing the *Apoſtle* informs us, that they who had *taſted of theſe Powers of the World to come*, and received theſe Gifts of the Holy Ghoſt, might *fall away*, ſo as not to be *renewed to Repentance*, Heb. 6. 4, 5, 6. and many of the converted *Jews* actually did ſo afterwards.

e Ver. 6. Μετὰ χαρᾶς, *With Joy of the Holy Ghoſt.*] In the foregoing Verſe he lays before them the outward Teſtimonies of the Truth of *Chriſtianity* from the Miracles wrought, and the Gifts of the Holy Ghoſt exerciſed among them; here he appeals alſo to the inward Teſtimonies they had received of it, even a ſtrong ſpiritual Joy wrought in them by the Holy Ghoſt, under the ſharpeſt Sufferings, according to thoſe words of St. *Peter, If ye ſuffer for the ſake of Righteouſneſs, and be reproached for Chriſt's ſake, happy are ye, for the Spirit of Glory and of God, reſts upon you*, 1 Pet. 4. 14.

f Ver. 9. Theſe words, ſaith (a) *Theodoret*, inſtruct us how to expound our Saviour's Words, *This is Life eternal, to know thee the only true God*, teaching us that he is ſo ſtiled, in oppoſition not to *Jeſus Chriſt*, but to *Idols* only.

(a) Οὐ γὰρ τῷ υἱῷ συγκείναν, ἀλλὰ πῶς ἂν ἦσι Θεοὶς, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν αὐτὸν ἀποκηρύττει.

CHAPTER

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CHAPTER II.

Verse 1. [*WE need not, I say, speak any thing farther of the effectual working of God with us in our entrance in unto you*;] For your selves, Brethren, know our entrance into you, that it
a was not a in vain, [*i. e. not without demonstration of divine assistance*, chap. 1. 5.]

2. But [*we had such assurance of God's call to preach to you, that*] even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, [*Acts 16.23.*] we were [*still*] bold in [*the strength of*] our God to speak unto you the Gospel of God, [*though this we did*] with much contention, [*and opposition from the unbelieving Jews*, Acts 17. 5.]

3. For our Exhortation [*made to you to embrace the Gospel*] was not of deceit, nor of uncleanness, nor in guile, [*as are the Exhortations of the Philosophers among you, and the deceitful workers of the Jewish Nation, who endeavour to corrupt you.*]

4. But as we were allowed [Gr. *have been approved*] of God [*as Persons fit*] to be put in trust with the Gospel, even so we speak [*the truth sincerely,*] not as pleasing Men, but [*as approving our selves to that*] God who trieth our Hearts, [*Gal.* 1. 10.]

b 5. For neither at any time used we b flattering words, as ye know, nor a Cloak of Covetousness, God is witness, [2 *Cor.* 2. 17.]

6. Nor of men sought we glory, [*or high estimation,*] neither of you, nor yet of others
c [*provisions,*] c when we might [*not only with a fair pretence, but with just reason*] have been [*thus*] c burthensome, as being the Apostles of Christ.

7. [*I say, we sought not high esteem, or*
d *rich provisions,*] But we were d gentle [*meek, and unburthensome*] among you, even as a Nurse cherisheth her Children, [*bearing her self the burthen of them, and giving them her milk, as we dispence to you the sincere milk of the word freely.*]

8. So [*and*] being [*thus*] affectionately desirous of you [*r good,*] we were willing to have imparted to you, not the Gospel of
e God only, but also our e own Souls [i. e. *to have spent our Lives in your Service*] because ye were dear to us.

9. [*And of this affection you cannot well be*
f *ignorant,*] f For ye remember, Brethren, our labour and travel; for labouring night and day, because we would not be chargeable to any of you, we preached to you [*freely the*] Gospel of God.

10. Ye are witnesses, and God also, how holily [*towards God,*] and justly and unblameable we behaved our selves [*whilst we conversed*] among you that believe.

11. As [*and likewise*] you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children, [Gr. *how we loved every one of you as a Father doth his Children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying,*]

12. That ye would [*ought to*] walk g worthy of God, who hath called you to his g
Kingdom and Glory.

13. For this cause also [*or, and for this thing,*] thank we God without ceasing, because when you received the word of God, which you heard from us, ye received it not as the word of men, [*speaking from their own humane wisdom,*] but, as it is in truth, the word of God h which effectually work- h
eth also in you that believe [*the fruits of Christian patience.*]

14. For ye, Brethren [*in this*] became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered [*patiently*] like things of your own Country-men, even as they have of the Jews, [*their Country-men.*]

15. Who both killed the Lord Jesus, and [*before him*] their own Prophets, and have [*since*] persecuted us [*his Apostles,*] and they please not God, and are i contrary to all i
Men, [*who are not of their own Nation, or Religion.*]

16. [*And this they shew in*] forbidding us to speak to the Gentiles, that they might be saved [*by the preaching of the Gospel,*] k to k
fill up their sins always [i. e. *which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do*;] for [*the*] wrath [*of God*] is come upon them to the uttermost.

17. But we, Brethren, being [*by their impatient malice*] taken from you for a short time, [*Acts 17. 5, 10. and this*] in presence [*only,*] not in Heart, endeavoured the more abundantly to see your face [*again*] with great desire.

18. Wherefore we would have come to you [*even I Paul,*] once and again, but l Sa- l
tan [*by his Ministers still*] hindred us.

19. For what is our hope, or joy, and crown of rejoycing, are not even ye [Gr. ἢ οὐχὶ καὶ ὑμεῖς, *will it not among others be you also, when we stand*] in the presence of our Lord Jesus Christ at his coming?

20. For ye are [*even at present*] our glory and joy.

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Annotations on Chap. II.

a Verſe 1. Ὅτι κενὴ, *Not vain.*] I grant that the *Apoſtle* doth not intend to ſignifie by this Phraſe only, that his word was not ineffectual among them, but alſo to declare the reaſon why it was not ſo, *to wit*, becauſe it wanted not a Demonſtration of Divine Authority, and Power to confirm them in the Faith that heard it, and thoſe that preached it in their Expectations of ſucceſs, and their aſſurance that the *Theſſalonians* were by God deſigned to receive the Faith; as it would have been, had it come to them in word only, and not *in power, and the Holy Ghoſt, and much aſſurance.* For the word *vain*, when it is applied to God's Meſſage, ſignifies the not accompliſhing the great ends for which it was deſigned; ſo *Iſa.* 55. 11. *The word that goeth out of my mouth ſhall not return to me in vain, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the things whereto I ſent it:* And *Jer.* 8. 8. *How do ye ſay, we are wiſe, and the Law of the Lord is with us? No certainly, in vain made he it, the Pen of the Scribes is in vain.* And *Jer.* 2. 30. *In vain have I ſmitten your Children, they have received no correction. Our entrance* therefore *to you was not in vain*; that is, it was not without ſuch Divine Aſſiſtance as was ſufficient to work Conviction in you, and to engage you to embrace the Truth delivered to you.

b Ver. 5. Ὁ λόγῳ κολακείας,] Here ſignifies *flattering Words*, or Words that are Flattery, as λόγῳ ἀκοῆς, v. 13. is *the Word heard*, and λόγῳ ἀληθείας, *the Word which is the truth*, 2 Cor. 6. 7. Col. 1. 5. and προφάσει πλεονεξίας, is *a pretence to gratifie their Covetouſneſs*; for that the *Apoſtles* never were under a Defamation, or Accuſation of theſe things, neither could the *Theſſalonians* know, nor was it a thing proper to call God to witneſs to; but that no ſuch Guilt could truly be charged upon them, the *Theſſalonians* might know, and that they inwardly deſigned no ſuch thing, God only could be witneſs, as being alone the Searcher of the Heart.

c Ver. 6. Ἐν βάρει εἶναι, *Be burthenſome.*] This ſeems not to refer to the Cenſures of the Church, but to the *Apoſtles* living at the Charge of their Converts; for he ſaith, *v.* 9. That he, and his Companions, *laboured night and day*, πρὸς τὸ μὴ ἐπιβαρῆσαι, *that they might burthen none of them.* So 2 Cor. 11. 9. *Other Churches ſupplied my wants, ſo that in all things I have kept my ſelf*, ἀβαρῆ, *unburthenſome to you.* And 1 *Tim.* 5. 16. *If any Man or Woman that believeth hath Widows, let them relieve them,* καὶ μὴ βαρείσθω ἡ Ἐκκλησία, *and let not the Church be burth'ned with them.*

Ver. 7. Ἤπιοι, *Meek.*] If the various Lection noted by *Theodoret*, *Oecumenius*, and *Theophylact*, who here read νήπιοι, *Children*, were the *Original*, the ſenſe would run thus, *But we, O Children, were among you as a Nurſe that cheriſheth her Children.* See *v.* 11. d

Ver. 8. Τὰς ἑαυτῶν ψυχὰς, *Our own Souls.*] *i. e.* Our own Lives; as when *Chriſt* is ſaid to give, τὴν ψυχὴν αὐτοῦ, *his Life a Ranſome for many*, Mat. 20. 28. *To lay down*, τὴν ψυχὴν αὐτοῦ, *his Life for the Sheep*, John 10, 11, 15, 17. & 15. 13. 1 John 3. 16. And when we are bid *to lay down*, τὰς ψυχὰς, *Our Lives for the Brethren*, 1 John 3. 16. or ſaid to *loſe*, or *gain*, τὴν ψυχὴν, *our Life*, Luke 9. 24. John 12. 25. See *Acts* 20. 10. *Rom.* 11. 3. & 16. 4. 2 *Cor.* 12. 15. *Philip.* 2. 13. 1 *Pet.* 4. 19. e

Ver. 9. It is the Opinion of Dr. *Hammond*, that the *Apoſtle* here from the third to the fourth Verſe, refers to the *Gnoſticks*, and clears himſelf from the vile Arts they uſed, and ill Deſigns they had in promoting their Deluſions. But this *Epiſtle* being writ ſaith the ſame Reverend Perſon, about the Year Fifty, and whilſt *Simon Magus* was yet living, it cannot be proved that theſe *Gnoſticks* were then in being, much leſs that they ever were at *Theſſalonica.* f

We read in Scripture of ſome Teachers of the Law, who *gave heed to Fables*, 1 Tim. 1. 4, 7. and who *counted gain godlineſs*, chap. 6. 5. of ſome *Jews* who were *deceitful Workers*, 2 Cor. 11. 13, 22. 1 Cor. 4. 2. and had their πανουργίαι, *Subtilties*, 2 Cor. 11. 3. and who were given to uncleanneſs, *Rom.* 2. 22. and taught unclean Doctrines, 1 *Cor.* 3. 16, 17. 8. *Chap.* 6. 13—19. 2 *Cor.* 12. 21. See the *Note* there. And it is likely the *Apoſtle* might in theſe words reſpect thoſe Deceivers.

Or we may refer theſe things to the *Philoſophers* of thoſe times, who did συλαγωγεῖν, *make a prey of Men by Philoſophy, and vain deceit*, Coloſſ. 2. 8. who were ſaith the *Poet* in (a) *Athenæus*, μισηδονιεξαπάται, *deceivers of young Men*, and φιλοδοξοσοφοι, *deſirous of vain glory*, whoſe buſineſs it was (b) χαριτογωνεῖν, *to ſpeak to pleaſe Men*, who taught only *for Stipends*, or ἐργολαβίας ἕνεκεν, as

(a) *L.* 4. p. 162.

(b) *P.* 165.

Diodorus

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(c) *Diodorus Siculus* saith of the *Grecian Philosophers*, and τὸ καλὸ τ' ἐργολαβίαν πέρδος φιλοσοφῆσαι, *Philosophized*, saith (d) *Plato*, *out of love of gain*, and who are every where represented as (e) *given to impurity*, and exercising the vilest Practices, with those they taught their vain Philosophy. Whence they were sometimes banished from the Places of their Abodes, saith (f) *Athenæus*, ὡς διαφθείροντες τοὺς νέους, *as Corrupters of the Youth*, and did κυνικῶς ζῆν, *lead the Lives of Cynicks*. And (g) *Plato* himself confesseth, that one Reason why they were so generally decried, was this, that most of them were πανπόνηροι, *the worst of Men*.

g Ver. 12. Ἀξίως τοῦ Θεοῦ, *worthy of God*.] i.e. That you would walk, 1. So as is best pleasing to him. 2. As becomes them who are called to enjoy a glorious Kingdom. 3. As most conduceth to his Glory. And, 4. So as to resemble his imitable Perfections in your Conversation.

h Ver. 13. Ὃς ἐνεργεῖται, *which effectually worketh in you*.] For, saith *Theodoret*, Περιπτικῆς μετέσχον χάριτος ἀπολαύσαντες, καὶ προφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ δυνάμεσιν ἐπετέλουν παραδόξοις, *They partaking of the Prophetical Grace, both prophesied and spake with Tongues, and did great Miracles*; for to those who in those times embraced the Gospel were granted χαρίσματα καὶ ἐνεργήματα, *The Gifts and Operations of the Holy Ghost*, 1 Cor. 12. 6, 10, 11. Eph. 3. 20. So that as *Satan* was πνεῦμα ἐνεργοῦν, *a Spirit working in the Children of Disobedience*, Eph. 2. 2. and they that were possessed by him were stiled ἐνεργούμενοι; so they who had the *Afflatus* of the Holy Spirit found him effectually working in them, *James* 5. 16. And as the *Antichrists*, or Adversaries of the Truth, wrought *lying Wonders*, κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the deceitful working* of Satan in, and by them, 2 *Thess.* 2. 9, 11. so had the *Christians* from *the Holy Spirit*, their ἐνεργήματα δυνάμεων, *miraculous Operations*, by which they were enabled to confirm the Faith; and these Spiritual Gifts were to them strong Confirmations of the Faith, the *Seals* and *Earnest* of the Blessings promised, and that which did enable them not only to suffer patiently, but also *to rejoyce in Tribulations*, Rom. 5. 3, 4, 5. 1 Thess. 1. 6. 2 Tim. 1. 7, 8. 1 *Pet.* 4. 14.

i Ver. 15. *Contrary to all Men.*] (h) Thus *Tacitus* saith of them, *Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium: They have great fidelity and kindness towards Men of their own Nation, but as great hatred to all others.* But that which the *Apostle* chiefly here respects, was their fond Imagination, that God would grant no Salvation to the *Gentiles*, upon any other Terms than their being circumcised, and obedient to the Law of *Moses*; Acts 15. 1. on which account they became Enemies to the Gospel, and the Preachers of it; because they offered Salvation to the *Gentiles* thro' Faith in Christ, without observation of their Law, *Rom.* 11. 28. *Gal.* 4. 16. Hence also note, That none are greater Enemies to the Good of Mankind, than they who do obstruct the preaching, and the propagating of the Gospel thro' the World.

k Ver. 16. Ἀναπληρῶσαι, *To fill up the measure of their Sins.*] Our Lord had said to them, *Fill ye up the measure of your Fathers*, by adding to the Murther of the *Prophets*, the Murther of me, and of those *Prophets* and *Wise Men* I shall send to you, *Mat.* 23. 32—35. *that upon you of this Generation may come all the Blood shed from Abel to this present time*, Luke 11. 49, 51. This Prediction, saith the *Apostle*, is now fulfilled, and they by fulfilling it, have filled up the measure of their Sins, and God's Wrath is so incensed against them, that it will now destroy their Church and Nation, εἰς τέλος, *to the uttermost*; so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their Enemies; sometimes were Captives, and then returned again after Seventy Years to their own Land; found God for a while angry, and anon reconciled to them; but this Wrath shall now remain upon them to the uttermost, *till the times of the Gentiles are come in*, Luke 21. 24. See Note on *Rom.* 11. 25. or εἰς τέλος, *till they be consumed*; so the *Phrase* is used often in the *Old Testament*, as εἰς τέλος ἀποθανώμεθα, *shall we be consumed with dying?* Numb. 17. 13. *They fell by the Sword*, εἰς τέλος, *till they were consumed* Jos. 8. 24. *slaying them*, εἰς τέλος, *till they were consumed*; and *Chap.* 10. 20. *i.e.* God's Wrath hath begun to fall upon them, and they will still continue under it, till they be consumed by it.

Ver. 18. Ὁ Σατανᾶς, *Satan.*] Hence *note*, That they who obstruct the progress of the Gospel, and persecute the Promoters of it, are the Ministers of *Satan*, and therefore bear his Name. So *Chap.* 3. 5. 2 *Cor.* 11. 15. *Rev.* 2. 10.

(e) *Hist. l.* 2. p. 115, 116. (d) *Men.* p. 422. *Phædr.* p. 1245, 1246. (e) *Plutarch* de Lib. Educ. p. 11.
(f) *L.* 13. p. 610, 611. *l.* 4 p. 162. (g) *De Repub. l.* 6. p. 675. B. (h) *Hist. l.* 5. p. 616.

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CHAPTER III.

Verſe 1. WHerefore when we could no longer forbear, [μηκέτι στέγον-τες, *no longer enduring to want the certain knowledge of your affairs, tho' we had given commandment to Timothy to come quickly to us to Athens*, Acts 17. 15. *yet as for me, and Silas*,] we thought it good to be left at Athens alone, [*rather than to continue ignorant of the ſtate of your Faith*, v. 5.]

2. And [*therefore*] ſent Timotheus our Brother [*in Chriſt*, Philem. 16. Heb. 13. 23.] and [*the*] Miniſter of God, and our Fellow-labourer in [*advancing*] the Goſpel of Chriſt,
a to a ſtabliſh you [*in*,] and to comfort you concerning your Faith.

3. That [*ſo*] no Man ſhould [*might*] be moved [*from his ſtedfaſtneſs in the Faith*] by theſe Afflictions, [*and not you eſpecially*,] for your ſelves know [*from us*,] that we [*Chriſtians*] are appointed thereunto, [*for hereunto are we called*, 1 Pet. 2. 21.]

4. For verily, when we were with you, we told you before [*it came to paſs*,] that we ſhould ſuffer tribulation, even as it [*ſhortly after*] came to paſs, [*Acts* 17. 5—10.] and ye know [*it did ſo.*]

5. For this cauſe, when I could no longer forbear, I ſent [διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα, *I alſo not bearing longer the uncertainty of your affairs, have ſent*] to know [*the ſtedfaſtneſs of*] your Faith, leſt by ſome means
b the b Tempter [*may*] have tempted you, and [*ſo*] our labour [*among you ſhould*] be in vain.

6. But now when Timotheus came from you to us, and brought us good tidings of your Faith and Charity, and [*in particular*] that you have [*ſtill a*] good remembrance of us always, deſiring greatly to ſee us, as we alſo [*do to ſee*] you;

7. Therefore [διὰ τοῦτο, *by this*] Brethren, we were comforted over you, [ἐφ' ὑμῖν, *concerning you, or in you*] in all our affliction and diſtreſs, by [*reaſon of*] your [*conſtancy in the*] Faith.

Ver. 8. For c now we live [*joyfully*,] if c
ye ſtand faſt in the Lord.

Ver. 9. d For what [*ſufficient*] thanks can d
we render to God again for you, for all the joy wherewith we joy for your ſakes before our God.

10. Night and day [*alſo*] praying exceedingly that we might ſee your Face, and might perfect that which is [*yet*] lacking in your Faith, [*by reaſon of our very ſmall ſtay with you*, Acts 17. 1—10.]

11. e Now God himſelf, and [*or, who is*] e
our Father, and our Lord Jeſus Chriſt, direct our way unto you.

12. f And the Lord make you to increaſe, f
and abound in love one towards another, and g towards all Men, even as we do [*a-* g
bound in love] towards you.

13. To the end he may eſtabliſh your hearts unblameable in holineſs before God, h
even our Father, [τῷ Θεῷ καὶ Πατρὶ ἡμῶν, *our God and Father*,] at the [*glorious*] coming of our Lord Jeſus Chriſt, with all his Saints.

Annotations on Chap. III.

a Verſe 2. Στηρίξαι ὑμᾶς, *To ſtabliſh you*] In it, by conſideration of that miraculous Power, and thoſe Gifts of the *Holy Ghoſt* which accompanied our preaching, and your receiving of it, 1 *Theſſ.* 1. 5, 6. and which are ſtill exerciſed among you, *chap.* 5. 19, 20. to comfort you concerning it, by conſideration of the Joys of the Holy Ghoſt, which you have found already under your Afflictions, *chap.* 1. 6. by the Salvation you are to obtain by Chriſt, the Life you ſhall for ever live with him in Glory, *chap.* 4. 17, 18. *chap.* 5. 9, 10, 11. the eternal Reſt you ſhall have, when the Lord *Jeſus Chriſt* ſhall come to be *glorified in his Saints*, and of which your Conſtancy in the Faith under theſe Sufferings will make you to be *accounted worthy*, 2 Theſſ. 1. 5, 6, 7, 10.

b Ver. 5. ὁ πειράζων.] Here note, 1. That the Perſecutions of the Saints are aſcribed to *Satan* the Tempter, who by his Miniſters endeavours to hinder the progreſs of the Goſpel, *chap.* 2. 18. and by their Perſecutions to terrifie Men, and ſeduce them from the Profeſſion of it. See *Rev.* 2. 10.

2*ly*, That πειράζειν here doth ſignifie not barely *to tempt*, but to ſucceed in his Temptation, for otherwiſe the labour of the *Apoſtle* could not be rendred vain among them. See Note on *Gal.* 6. 1.

3*ly*, Note, That it is hence evident that the *Apoſtle* did not think them ſecure, (by the election of them mentioned, *chap.* 1. 4.) from falling ſo, as that his Labour might have been in vain among them.

Note, 4*ly*, From *Eſthius*, That a faithful Perſon truly juſtified, may ſo fall from the Faith, as that it ſhall become in vain to him.

Ver.

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c Ver. 8. Νῦν ζῶμεν, *Now we live.*] Ζῆν, saith *Suidas*, is to live μετὰ τρυφῆς καὶ πολυτελείας, *with delight and magnificence*, according to that of *Horace*, *Vivendum hodie*, which is the frequent import of the Hebrew word *Chajah*; as in that Wish, *Let the King live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. *i. e.* let him have a prosperous and happy Reign: And in the words of the *Psalmist*, Psal. 16. 11. *Thou wilt shew me the way of life, in thy presence is fulness of joy*, Psal. 34. 13. *He that would live*, i. e. *see good days.* So Psal. 22. 26. & 38. 19. Eccles. 6. 8. & 7. 12. *Our Masters teach*, saith (a) *Maimonides*, *that the just are called living even in their death, the wicked dead while they live, because the first are happy in their death, the second miserable in their life.*

d Ver. 9. *Estbius* observes from the Ninth Verse, that both the *Apostle's* Joy, and their Faith and Constancy, were the Gift of God, *Nam gratiarum actio non est nisi de beneficiis acceptis*: He might also have observed with others the excellent Pattern the *Apostle* here gives to all the *Bishops* and *Pastors* of the Church, to be continually solicitous to know of the welfare of their Flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very Felicity of their own Lives.

e Ver. 11. Here the Note of *Slictingius* runs thus, *You see that our Lord Jesus takes care of our Affairs and Actions, and therefore we deservedly invoke him in our Necessities*, as the *Apostle* again doth, *v.* 12. But since this Invocation of him by all *Christians*, in all places, must suppose him Omniscient, Omnipresent, and the Searcher of the Heart, and these are the Properties of God alone; it also must suppose him to be truly God.

Ver. 12. Τμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] These are *Optative Aorists*, which signifie transitively; μεταβατικῶς, say the *Grammarians*; and therefore are well rendred by our Translation, *The Lord make you to increase, and make you to abound.* See Note on 2 *Cor.* 9. 8. *Ecclus.* 45. 5. f

Ibid. *And towards all Men.*] *This*, saith (b) *Theophylact*, *is the Character of Divine Love to comprehend all, whereas Humane Love hath respect to one Man, and not to another.* g

Ver. 13. Ἀμέμπτους, *That he may stablish your Hearts unblameable in holiness.*] Hence note, That a general, and abounding Charity to all Men, being that by which we become most like to God, and that which tends to cover our own Sins, 1 *Pet.* 4. 8. especially if it be Charity to the Souls of Men, *James* 5. 20. tends to *stablish our Hearts unblameable before God in Love*, and to procure our acceptance with him at the Great Day of our Accounts, *Mat.* 25. 35, 36. h

Note also, That to establish our Hearts unblameable at Christ's coming, is so to confirm us in holy Living, that we may be found unblameable by him at that Day. See Note on 1 *Cor.* 1. 8. 1 *Thess.* 5. 23. 2 *Pet.* 3. 14.

(a) *More Nevoch. l.* 1. *c.* 42.

(b) Τοῦτο δὲ τῆς ἀγάπης ἴδιον, τὸ πάντας περιλαμβάνειν· ἐπεὶ δὲ ἡ φιλία μέρος, ἡ δὲ ἀγάπη ὅλη ἐστί, κατ' ἀνθρώπου ἡ φιλία.

CHAPTER IV.

Verse 1. FUrthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as you have received of us [*Directions*] how ye ought to walk, and to please God, so ye would abound more and more [*in your care to conform your selves to them.*]

2. [*In which thing you need no farther Instructions,*] For ye know what [*holy*] Commandments we gave you a by the Lord Jesus. a

3. For [*we have already told you, that*] this is the Will of God, even your Sanctification, [*and this Sanctification requires,*] that ye should abstain from Fornication.

b 4. b [*And*] that every one of you should know, how [*much it is your duty*] to possess his [*Body, which is the*] Vessel [*of the Holy Spirit,*] in sanctification, and in honour, [i. e. *free from those Lusts which are* πάθη ἀτιμίας, Rom. 1. 26. *Dishonourable Passions.*]

c 5. Not in the lusts of concupiscence, c even as the Gentiles [*do*] which know not God:

d 6. That d no man go beyond [*the bounds of Matrimony,*] or defraud his Brother in any matter, [Gr. *or exceed towards his Brother in this matter,*] because the Lord is the avenger of all such, as we have also forewarned you, and testified.

7. [*He is, I say, the avenger of all such Christians, as acting oppositely to their holy calling,*] for God hath not called us [*Christians*] to uncleanness, but unto holiness.

8. He

8. He therefore that deſpiſeth [*this Command,*] deſpiſeth not Man [*only*] but God,
e who hath alſo given e to us his Holy Spirit.

9. [*This I thought neceſſary to ſay to warn you againſt that uncleanneſs, which ſo reigneth in the Heathen World, and to which you ſo ſtrongly were addicted, whilſt you were without the knowledge of God in the World.*] But as touching brotherly love, ye need not that I write [*ſo fully*] to you, for ye your
f ſelves are f taught of God to love one another.

10. And indeed ye do it to all the Brethren which are in all Macedonia; but we beſeech you Brethren, that ye increaſe more and more [*in this Chriſtian Vertue.*]

g 11. And that ye ſtudy to be quiet, and g to do your own buſineſs, [*not medling with other men's matters,*] and to work with your own hands, as we commanded you.

12. That [*ſo*] ye may walk honeſtly, [εὐσχημόνως, *decently, and in good behaviour*] towards them that are without, and that ye
h may have h lack of nothing.

13. But [*eſpecially*] I would not have you to be ignorant, Brethren, concerning [*the ſtate of*] them that are aſleep, that ye ſor-
i row not [*for them*] i even as others [*other Gentiles do,*] which have no hope [*of a Reſurrection of the Body.*]

14. For if we believe that Jeſus died, and roſe again, [*as the firſt fruits of them that ſlept,* 1 Cor. 15. 20.] even ſo [*are we to believe, that*] k them alſo which ſleep in Jeſus k
will God bring with him, [*when he comes to judge the world, and reward all his faithful ſervants.*]

15. For this we ſay unto you, [*not from our ſelves, but*] by the word of the Lord, that l we who are [*then*] alive, and remain l
unto the coming of the Lord, ſhall not prevent them which are aſleep, [*ſo as to receive our happy change before their Reſurrection.*]

16. For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and [*then*] the Dead in Chriſt ſhall riſe firſt.

17. Then we which are alive, and remain [*on the earth,*] ſhall be caught up together with them in the Clouds, to meet the Lord in the Air, and ſo ſhall we ever be m with m
the Lord.

18. Wherefore comfort one another [*concerning your deceaſed Friends,*] with theſe words.

Annotations on Chap. IV.

a Ver. 2. Διὰ τῦ Κυρίυ, *By the Lord.*] Note hence, That the Inſtructions and Commandments which the *Apoſtles* gave to the Churches, are to be looked upon as the Commandments of the Lord, and as the Will of God, they being dictated by his Spirit, *v.* 8. and delivered by his Authority, who ſaid, *He that heareth you, heareth me, and he that heareth me, heareth him that ſent me,* Luke 10. 16.

b Ver. 4, 5. Here note, 1. That theſe Inſtructions were very neceſſary for the *Theſſalonians,* ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία; for there was *all manner of diſorder and impurity,* ſaith (a) *Socrates.* And (b) *Athenæus* informs us, ἐκ τύτων τρυφῶν, that *their Luxury invited the Perſians into Greece*; that it was their Cuſtom in their Banquets to bring in their (c) *Wenches dancing naked,* and afterwards *they enjoyed them at their pleaſure.*

2*ly*, Note alſo, that having mentioned Fornication, *v.* 3. he ſeems *v.* 4. & the 5th to advance to other *Heatheniſh* Luſts, deſiring them to keep their Veſſels in Sanctification and Honour: 1. By preſerving their Bodies from unnatural Luſts, which are by the *Apoſtle* ſtiled πάθη ἀτιμίας, *diſhonourable Paſſions*; and their *Matrimonial Bed* from defilement by the uſe of other Women, *Heb.* 13. 4. Accordingly theſe things in Scripture are expreſſed by ignominy and vileneſs; by the *Septuagint* by τὸ ἄσχημα, *things indecorous and diſhonourable*; which word the *Apoſtle* applies to unnatural Luſts, *Rom.* 1. 26. and in the Language of the *Targum,* and the *Rabbins,* they are ſtiled קלנא *ignominy* and *vileneſs.* Thus *Sychem* is ſaid to have wrought קלנא ſaith the *Chaldee,* τὸ ἄσχημον, the *Septuagint,* i. e. *Ignominy in Iſrael,* by knowing *Dinah.* This is the Name the *Chaldee* gives to the Adultery committed by the Men of *Benjamin* upon the *Levite*'s Concubine, *Judg.* 19. 24. the Inceſt committed by *Amnon,* on his Siſter *Thamar,* 2 Sam. 13. 12. and in the (d) *Rabbinical* Language, *to abuſe Boys* בקלון is to uſe them to the ſatiſfying of unnatural Luſts.

Ibid. Καθάπερ καὶ τὰ ἔθνη, *Even as the Gentiles.*] Among whom theſe Luſts abounded, c

(a) *Apud Plat.* (b) *L.* 14. *p.* 663. *vid. eundem, l.* 12. *p.* 527. (c) *L.* 13. *p.* 607. *l.* 6. *p.* 206.
(d) *Buxtorf in voce* קלן *p.* 2035.

and

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and by whom they were allowed. For Whoredom was esteemed no Crime, (e) they taught, μὴ πάνυ παρὰ τὸ καθῆκον τοῦτο γίνεσθαι. Their (f) *Orator* speaks thus, *Si quis est qui etiam meretriciis amoribus interdictum juventuti putet——abhorret non modo ab hujus seculi licentiâ, verum etiam à majorum consuetudine atque concessis, quando enim hoc non factum est? Quando reprehensum? Quando non permissum, quando denique fuit, ut quod licet, non liceret?* (g) *Epictetus* advises them who cannot abstain, to use it only ὡς νομιμὸν ἔστι, *as the Laws allowed it.* Now that, saith (h) *Plato*, was τῶν ἐλευθέρων γυναικῶν μὴ ἅπτειν, not to meddle with free Women, but only *Libertines* and *Servants*, and those that sold themselves to it. And (i) *Demosthenes* declares of all the *Grecians* thus: Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίως.

The τὸ παρὰ φύσιν πλημμα, as *Plato* stiles it, obtain'd in *Greece* without blame, saith (k) *Bardesanes*; amongst the *Grecians*, and many *Barbarians*, saith (l) *Plato*; amongst the *Cretians* and *Lacedemonians*, saith the same *Plato*. How prone the *Romans*, and other Nations were to it, *Plautus*, *Petronius Arbiter*, *Aristophanes*, and (m) *Athenæus* sufficiently inform us, as also that it was the Sin of the *Philosophers* especially.

d Ver. 6. Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *Not to go beyond or defraud.*] It is the Opinion of all the *Greek Scholiasts*, that this Verse contains a Prohibition of Adultery, Πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε, By the word πλεονεξία, he denotes *Adultery*, say *Theodoret* and *Theophylact*. God hath put bounds to this Appetite, say *Oecumenius* and *Theophylact*, by tying us to one Wife, ὥστε ἡ πρὸς ἑτέραν μίξις παράβασίς τις, καὶ πλεονεξία ἔστιν, *so that to be familiar with another is Excess and Covetousness*; and when this is done to another Man's Wife, it is to exceed to the Injury of his Brother. And as (n) St. *Jerom* hath observed, the words preceding, which speak of abstaining *from Fornication, and keeping our Vessels in Sanctification and Honour, and not in the Lusts of Concupiscence*; and the words following, which give this Reason of the Precept, that *God hath not called us to Uncleanness, but to Holiness*, seem also plainly to inforce this sense, which the *Greek*, in the Judgment of the fore-cited *Fathers*, will bear. For,

1. The words ὑπερβαίνειν, and ἐπιβαίνειν, bear this sense in other Authors. Thus (o) *Philo* speaking of unnatural Lusts committed by Men, saith, ἄνδρες ὄντες ἄῤῥητον ἐπιβαίνουσι. And (p) *Plutarch* saith of the *Egyptians*, that they call *that Land which* Nile *ascends, mixing and engendring with it, the Body of* Isis. And when *Nile* is thus ὑπερβαλὼν καὶ πλεονάσας, *filling and ascending, they call this the joyning of* Osiris *with* Nephthe. So the Hebrew word בוא from which Βῶ and Βάω, and from them βαίνω is derived, hath this signification, as *Josh.* 23. 12. *If you contract Affinity with the Heathens,* ובאתם בהם *and go in unto them,* Ἐὰν δὲ γαμίας ποιήσητε, καὶ συγκαταμιγῆτε αὐτοῖς, *If you marry and mix with them*, saith the *Septuagint*, the Lord will not drive them out. And in the *Misnah* הבא על אחותו is, He that *reveals the Nakedness of his Sister*, and may be rendred ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ.

2. The word πλεονεξία bears the same sense in that Verse, in which *Venus* promises to him that finds, and brings her *Cupid* to her, *not a bare Kiss, but something more*; saying, ἐὰν γυμνὸν τὸ φίλαμά τοι ξένῃς, καὶ πλέον ἕξεις. And when (q) *Socrates* tells *Callicles* pleading for those pleasures, That Men ought not to be ἀπλήστους ἀκολάστους, *of unbounded Lusts*, σὺ δὲ πλεονεξίαν οἶει δεῖν ἀσκεῖν, *But thou*, saith he, *thinkest that a Man may exceed in these matters.* And in the *Scholiast* of (r) *Aristophanes* these are put as words equivalent, ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas against this Interpretation it is objected, That the words following, *viz. in any matter*, being general, will not admit of this restrained sense.

I answer, That in the *Greek* the words are ἐν τῷ πράγματι, and may be rendred *in this matter*; or in *the matter*, *viz.* forementioned; or absolutely in the matter; it being observed by (s) *Phavorinus* and *Suidas*, that the word πρᾶγμα is used by the *Ancients* in an evil sense. And the *Apostolical Constitutions* complain, that the younger Widows marrying again, under pretence that

(e) *Orig. in Celsum*, p. 177. (f) *Orat. pro Cœlio.* (g) *Cap.* 47. (h) *Conv. p.* 1180. *de Leg. l.* 8. *p.* 914. A.B.
(i) *Orat. contra Neæram apud Athen. p.* 573. (k) *Apud Euseb. Præpar. Evang. l.* 6. *c.* 10. *p.* 276. B.
(l) *De Leg. l.* 8. *p.* 913. D. *Ibid. p.* 910. D. E. *l.* 1. *p.* 776. E. (m) *Athenæus, l.* 13. *p.* 605.
(n) *Diligenter observa quia ad castitatem nos provocans, & volens uxoribus tantum esse contentos, dixerit, ne quis supergrediatur, & circumscribat in negotio fratrem suum, id est, ne suam conjugem derelinquens, alterius polluere queat uxorem. In Eph.* 4. 19. (o) *De Abrahamo, p.* 285. B.
(p) Ἴσιδι δὲ σῶμα γῆ ἔχουσι καὶ νομίζουσιν ἅπασαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίων καὶ μιγνύμενος——τοῦτο μίξιν Ὀσίριδος πρὸς Νέφθυν καλοῦσιν. De Iside & Osir. p. 366. A. B. Ita ἐπιβαίνειν, Aristoph. Βάτραχ. p. 211.
(q) *Apud Platon. Gregor. p.* 346. C. D.
(r) Ἐκκλης. p. 757.
(s) Πρᾶγμα ἐπὶ τοῦ κακοῦ χρῶνται τῇ λέξει οἱ παλαιοί. Phav.

they

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they (u) could not contain, were *engaged in an evil matter*. So that I hope I have sufficiently vindicated this Interpretation of Dr. *Hammond*, and the *Ancients*, from the Exceptions of Mr. *Le Cl.*

e Ver. 8. Εἰς ἡμᾶς, *To us.*] To us *Apostles*, to enable us to give you these Commandments; and to us *Christians*, to render us the Temples of the Holy Ghost, which Temples we corrupt by our uncleanness, 1 *Cor.* 3. 15, 16. *ch.* 6. 15, 16, 17. & 11. 19. 2 *Cor.* 6. 16.

f Ver. 9 Θεοδίδακτοι, *Taught of God.*] By this new Commandment, that we *love one another*, 1 John 3. 11, 23. & 4. 21. *Matth.* 22. 39. Θεοδίδακτοι γὰρ ἡμεῖς ἐσμεν ἐκ ὄντως γράμματα παρὰ τοῦ ἁγίου τοῦ Θεοῦ παιδαγόμενοι, saith (x) *Clemens of Alexandria, We are taught by God having the holy Scriptures*; and by the Example of that God *who loved us, and gave his Son for us*, Eph. 5. 2. Hence they who are taught of God, are said to hear (*his Commands*, and learn (*by his Example*,) John 6. 45.

g Ver. 11. Τὰ ἴδια, *To do your own business.*] I follow here the sense of Dr. *Hammond*, and other *Interpreters*; tho' the following words *to work with your own hands*, seem to lead to the doing their own business themselves, and not to leave all to Slaves and Servants, as the idle and luxurious of old were wont to do. See *Athenæus*, l. 12.

h Ver. 12. Καὶ μηδενὸς χρείαν ἔχητε, *And that ye may have lack of nothing.*] i. e. From the *Heathens*. So the *Greek Scholiasts*: For, say they, if *Christians*, seeing a *Christian* beg when he is able to live by his Work, are scandalized, how much more will *Heathens* be so? And indeed, this was one Objection of the *Heathens* against *Christians*, that they were (y) *infructuosi in negotiis*, useless Creatures. The *Apostle* therefore doth exhort them so to provide for their Necessities by their honest Labour, that they may not need the help of *Infidels*, and never may be forced by their Wants to ask it of them.

i Ver. 13. Καθὼς οἱ λοιποὶ, *As do others.*] Tho' many *Heathens* believed the Immortality of the Soul, none of them had any expectation of the Resurrection of the Body. This the *Philosophers*, who stiled the *Body the Prison of the Soul*, and thought it the great hindrance of Knowledge and of Vertue, represented as a very despicable thing, (z) τὸ σφόδρα μιαρὸν, καὶ ἀποπλυσον ἅμα καὶ ἀδύνατον. So *Celsus*; 'Tis *vile*, saith he, *abominable and impossible*, σκωλήκων ἢ ἐλπὶς, *a hope fitter for Worms than Men.* And he confutes the possibility of it, not only from the repugnancy of the thing to Nature, but also from the vileness of it, declaring God therefore cannot do it. (a) *because as he will not do what is against Nature, so he cannot do what is vile.* *Plotinus* saith, that such a Resurrection would only be ἀνάστασις εἰς ἄλλον ὕπνον, *a Resurrection to another Sleep.* And all the other *Heathens* held it a thing impossible, and without Example, and therefore made it matter of their sport; *It being*, saith *Origen*, μυθικὸν γελώμενον ὑπὸ τῶν ἀπίστων. See *Justin M. Apol.* 2. *p.* 57. C. D. *Theophilus ad Autol.* l. *p.* 77. *D. Minuc. p.* 11. *Arnob. l.* 2. *p.* 51. *Lact. l.* 7. *c.* 22.

Ver. 14. Τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, *Those that sleep in, or thro' Jesus.*] That the *Martyrs* are not here excluded, is certain; but I see no reason to grant, that this Expression should peculiarly respect them. All the *Greek Scholiasts* interpret the words generally; *Chrysostom* and *Theophylact* say, That they who sleep in Jesus are *the Faithful* in general: *Oecumenius*, *Those that sleep in the Faith of Jesus.* The *Apostle* treating of this Subject, calls all the Dead, τοὺς κοιμηθέντας ἐν τῷ Χριστῷ, *those that sleep in Christ*, 1 Cor. 15. 18. and the Context here requires this sense; for the *Apostle* speaks, *v.* 13. of them that sleep in general, and of the hope of the Resurrection in the general. And when Christ comes to Judgment, he will not bring the *Martyrs* only, but all the faithful with him. See *v.* 15, 16. where the same Persons are *the Dead with Christ.* k

Ver. 15. Ἡμεῖς οἱ ζῶντες, *We who are alive.*] 'Tis well observ'd by the *Greek Scholiasts*, that the *Apostle* speaks these words, οὐκ ὑπὲρ ἑαυτοῦ προσώπου, ἀλλ' ὑπὲρ τῶν κατ' ἐκεῖνον τὸν καιρὸν ἀθανάτων ἀνθρώπων, *not of himself, but of the Christians that were to remain alive at the Day of Judgment*: So *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*; for he well knew he was not personally to live till the Resurrection; yea, he himself expected a Resurrection; saying to the *Corinthians*, *He that raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you*, 2 Cor. 4. 14. He laboured, that he might attain *to the Resurrection of the dead*, Philip. 3. 11. Yet there are some Divines who from this, and some other places in the *Epistles*, conceive that the *Apostles* sometimes thought, and declared to other *Christians*, that they themselves might live until the Resurrection; and that St. *Paul* afterward changed this k

(u) Μήποτε προφάσει τοῦ μὴ δύνασθαι κρατεῖν τὰ ἀκμῆς, ὅτι δι' ἀκρασίαν ἐλήθησαν, ἐν πράγματι γένωνται — ἐν πράγματι ἀπρεπεῖ ἐνσχεθῶσι. Lib. 3. Cap. 2.

(x) *Strom.* 1. *p.* 318. L. D. (y) *Tertul. Apol. c.* 42. (z) *Apud Orig. p.* 240.

(a) Ἀλλ' ὅπερ γὲ τὰ αἰσχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται. Ibid.

Opinion,

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Opinion, and admonished the *Thessalonians* of it, 2 *Thess.* 2. This I conceive to be a dangerous mistake, and highly prejudicial to the Christian Faith, and the Authority of the *Apostles*; for if the Churches of *Christ* had once received this Doctrine from them, and afterwards had understood, even from their own Confession, that it was a mistake, this would have naturally led them to conceive, that they might have been mistaken also in any other Doctrine contained in their Epistles, and to suspect the Certainty and Truth of all that was contained in them. And this the Apostle seemeth to insinuate in these words, 2 *Thess.* 2. 1, 2. *I beseech you, Brethren, that you be not soon shaken in mind, or troubled either by word, or letter, as from us, as that the day of Christ is at hand:* For these words seem plainly to import, that in the *Apostle*'s own Judgment, the belief that the *Apostles* had taught by Word, or by Epistle, this Doctrine, would tend to the unsetling of their Minds in the Faith.

But that St. *Paul* taught no such Doctrine in any of his *Epistles* to the *Thessalonians*, will be exceeding evident,

1. From the following words in that Chapter: For there, saith he, *v.* 3. *Let no man deceive you by any means*; declaring them Deceivers, who either taught this Doctrine, or imposed it on them, as spoken or indited by them; there also having said in opposition to that vain imagination, that Day was not to come till there was *a falling away first, and the man of sin was revealed*; He adds, *Remember you not that when I was yet with you, I told you these things*, v. 5. He therefore had taught them the contrary, before he had indited either of these *Epistles*, and therefore in them cannot rationally be supposed to contradict himself.

2*ly*, From the very words used for proof of this Opinion; for they are introduced with this Solemnity, *This we say unto you by the Word of the Lord, that we that are alive*; in which words he most plainly voucheth the Authority of *Christ Jesus* for the truth of what he saith; and therefore if he were mistaken, either our Lord himself must err with him, or the *Apostle* must vouch *Christ*'s Word, and his Authority, when *Christ* had spoken no such Word, and given him no Authority to speak this Doctrine in his Name; both which Assertions overthrow the certainty and truth of all St. *Paul*'s *Epistles*. Now hence it follows, that the *Apostle* could not deliver this Assertion in any other of his *Epistles*; for all the Learned do agree in this, that these *Epistles* to the *Thessalonians* were the first Epistles St. *Paul* wrote; whence it must follow, that he could not deliver in his following Writings to that Church, or any other Churches, that Doctrine which he had so industriously before confuted, and declared very dangerous, in his *Epistle* to the Church of *Thessalonica*.

The truth seems therefore to be this: That as our Lord had told them, it *was not for them to know the Times, and Seasons*, Acts 1. 7. so were they left still in the dark, touching the time of the General Judgment; and therefore they continually speak of it as a Day that was to come upon Men, *as a Thief in the Night, Ipsis insciis*, as here, *Chap.* 5. 1. They perhaps did not know the contrary, but it might happen in an Age or two; but they say nothing at any time dogmatically, but only ἐνδοιαστως, and disjunctly, *if we shall be found cloathed, and not naked*; and here, *Chap.* 5. 10. *Whether we sleep or wake.* Nor are these Sayings to be taken personally, as meant of the *Apostles*, but rather as spoken by them in the Person of *Christians* in the general, some of which would be then surviving.

Ver. 17. Σὺν Κυρίῳ, *With the Lord.*] From which words it may be probably collected, that even the Souls of the Faithful were not ever with the Lord, or in his Cœlestial Presence, before the Resurrection. m

CHAPTER V.

Verse 1. a But of the [*exact*] times, and [*critical*] Seasons, Brethren, [*when the coming of the Lord shall happen*] you have no need that I should write unto you. a

2. For [*you*] your selves know perfectly, [*from what I taught when present with you,*] that the day of the Lord so cometh as a thief in the night, [*of the time of whose coming the master of the house can have no certain knowledge*, Matth. 24. 42, 43. & 25. 13. Mark. 13. 33. Luke 12. 39, 40. & 21. 36.]

3. b For when they [*they of the Jewish Nation then, and the wicked at the great day of wrath,*] shall say peace and safety, [*expecting no such thing as wrath and judgment,*] then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape [*it.*] b

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4. But ye, Brethren, are not [*as formerly*] in [*a ſtate of*] darkneſs, that that day ſhould overtake you as a Thief, [*or come upon you unexpected, or unprepared for it.*]

5. Ye are all [*by virtue of your faith, and knowledge, and your profeſſion of Chriſtianity,*] the Children of light, [*as having the light and believing in it*, John 12. 36. Eph. 5. 8.] and the children of the day [*of Grace*, Rom. 13. 12, 13. *and of Salvation*, 2 Cor. 6. 2.] we are not of the night, nor of darkneſs, [*as the Jewiſh Nation at preſent is, upon whom the darkneſs is come*, John 12. 35. *and who are caſt out into utter darkneſs*; See Note on *Matth.* 8. 12. *and as the Heathens always were*; See Note on *Rom.* 13. 12.]

6. Therefore let us not ſleep as do others, [*ſecurely in their ſin, without expecting Judgment, or preparing for it*, Matth. 28. 38. Luke 17. 26—30.] but let us watch, and be ſober, [*that that day do not come upon us unawares, nor finding us overcharged with ſurfeiting and drunkenneſs*, Luke 21. 34, 36. *this being only proper to them who are of the night.*]

7. For they that ſleep, ſleep in the night,
c and they that are drunken [c] are drunken in the night.

8. But let us, who are [*Children*] of the day be ſober, [*and vigilant*, 1 *Pet.* 4. 7. &
d 5. 8.] putting on the [d] breaſt-plate of faith and love, [*that firm aſſurance of faith, which will not ſuffer us to doubt of the Divine aſſiſtance, and that love which caſts out fear of any thing we may ſuffer for the Cauſe of Chriſt,*] and for an helmet [*to your head,*] the hope of ſalvation.

9. [*Which hope of ſalvation we Chriſtians have,*] for God hath not appointed us unto wrath, [*as he hath done the Heathen World, who are Children of wrath*, Eph. 2. 3. *and the unbelieving Jews, who are veſſels of wrath fitted for deſtruction*, Rom. 9. 22. *and upon whom wrath is coming to the end*, 1 Theſſ. 2. 16.] but to obtain ſalvation through our Lord Jeſus Chriſt.

10. Who died for us, that whether we
e [e] wake or ſleep, [i. e. *whether he come in the night, and ſo find us taking our natural reſt; or in the day, when we are waking,*] we may live together with him, [*when he comes.*]

11. Wherefore comfort your ſelves toge-
f ther [*with this hope,*] and [f] edifie one another, even as alſo you do.

12. And we beſeech you Brethren, to know [*and reverence*] them which labour among you, and [g] are over you in the Lord, g
and admoniſh you.

13. And to eſteem them very highly in love for their work's ſake, and be at peace among your ſelves.

14. Now [παρακαλοῦμεν δὲ, *and*] we exhort you, Brethren, warn them that are unruly, [*as walking not according to the Doctrine they have received from us*, 2 Theſſ. 3. 6, 14.] comfort the feeble-minded, [*who are of a wounded ſpirit under afflictions*, ὀλιγόψυχοι, Prov. 18. 14. *that are of a fearful ſpirit under them*, Iſa. 35. 4. *of a grieved ſpirit*, Iſa. 54. 6. *whoſe ſpirit fails under them*, Iſa. 57. 16. *whoſe hands hang down, and whoſe knees are feeble*, Heb. 12. 12.] ſupport the weak [*in faith, who are ſoon ſcandalized, and apt to periſh by it*, Rom. 14. 1, 2, 21. 1 Cor. 8. 7. & 9. 10, 11, 12.] be patient toward all men.

15. See that none render evil for evil unto any man, [*whatever the provocation may be*, Rom. 12. 27.] but ever follow that which is good, both among your ſelves, and to all Men, [*even them that hate you*, Matth. 5. 44.

16. [h] Rejoice evermore. h

17. Pray [i] without ceaſing. i

18. [k] In every thing give thanks, for this k
is the will of God in Chriſt Jeſus concerning you.

19. [l] Quench not the Spirit. l

20. [m] Deſpiſe not Propheſies. m

21. [n] Prove all things [*by the Spirit of Diſcretion which is in the Church, and the conſonancy of their pretended Propheſies and Interpretations, with what we have delivered to you, and then hold faſt that which is good*;] n

22. [*And*] [o] abſtain from all appearance of o
evil.

23. And the very God of peace ſanctifie you wholly; and I pray God [*that*] your
p [p] whole Spirit, and Soul, and Body, be preſerved blameleſs to the coming of our Lord Jeſus Chriſt. p

24. [q] Faithful is he who calleth you [*to q
this holineſs,*] who alſo will do [*his part towards*] it.

25. Brethren, pray for us. [See Note on *Coloſſ.* 4. 4.]

26 Greet all the Brethren with an holy kiſs.

27. [r] I charge you by the Lord, that this r
Epiſtle be read to all the holy Brethren.

28. The Grace of our Lord Jeſus Chriſt be with you. Amen.

Annota-

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Annotations on Chap. V.

a Verse 1, 2. THat all this to the 12th Verse, doth evidently belong only to the destruction of the persecuting *Jews* and *Gnosticks*, at the time of Christ's coming to destroy the *Jewish* Church and Nation, is confidently asserted by a *Reverend* and *Learned Commentator* on this place, but is not once hinted by the *Ancients*, who all interpret these words περὶ τ κοινῆς σωτηρίας *of Christ's general Advent*. Nor do his Arguments prove his Assertion. For,

Arg. 1. First, Whereas he saith ἡμέρα Χριστοῦ, *the day of Christ*, here mentioned, *is without question the same which is so often called the coming of Christ for the destroying of the Enemies of Christianity.*

Answ. 'Tis certain that *this day of Christ* in the *Epistles*, doth almost generally signifie the Day of our Lord's coming to the final Judgment; as in the following words; *He shall confirm you to the end, that you may be blameless in the Day of our Lord Jesus Christ*, 1 Cor. 1. 8. That *the spirit may be saved in the Day of the Lord Jesus Christ*, 1 Cor. 5. 5. *You are our rejoycing in the Day of the Lord Jesus*, 2 Cor. 1. 14. *He that hath begun a good work in you, shall perfect it to the Day of the Lord Jesus*, Philip. 1. 6. That *ye may be sincere, and blameless, until the Day of Jesus Christ*, v. 10. *That I may rejoice in the Day of Christ*, Philip. 2. 16. See 2 *Tim.* 1. 12, 18. & 4. 8.

Arg. 2. Secondly, whereas he adds, *That this cannot belong to the last coming of Christ to Judgment, because the Apostle had made that the subject of his former Discourse*, Chap. 4. *and enters upon this as a distinct matter*, with a περὶ δὲ, &c.

Answ. It is granted that the time when this Judgment shall be, is a distinct matter from the Judgment it self, which is all that this Argument proves.

Arg. 3. Thirdly, Whereas he argues this *from the end of this Discourse, which is to comfort the Christians which were under Persecution, and give them Patience and Constancy, for which this was a fit Consideration, that this Judgment of God would come suddenly, and when it was least expected, and so would surprize them if they were not watchful, all which belong'd peculiarly to this doom upon the Jews, and not to the General Judgment which those who then lived were not concerned in.*

Answ. First, It is certain that the *Apostle*, both in this *Epistle*, Chap. 4. 18. and in his other *Epistle*, Chap. 1. doth comfort his *Thessalonians* under their Persecutions from the Consideration of *Christ's coming to reward them at the Day of Judgment.*

Secondly, It is also certain, that Christ, and his *Apostles*, exhort Christians to be watchful, that they may not be *surprized at the Day of Judgment*; so doth Christ *Matth.* 25. 13. *Luke* 12. 35=40. so doth St. *Paul*, 2 Cor. 5. 9, 10. So doth St. *Peter*, 2 Pet. 3. 11, 12, 14. as being that which all Men, who must die, and after that be judged *according to what they have done in the flesh*, must be as well concerned to prepare for by watchfulness, as if it were to come while they were living, and upon this account it is that the *Apostle* in this Chapter, *v.* 23. and in the forecited places, prays so oft that Christians *may be confirm'd, and kept blameless to the Day of the Lord Jesus.*

Let it be then observed, That the *Apostle* had spoken, *Chap.* 1. 10. of their *waiting for the coming of the Lord from Heaven*, Chap. 3. 13. *Of his coming with all his Saints*, Ch. 4. 16. *Of his coming with the voice of the Archangel, and of the Trump of God.* He had also hinted, *Chap.* 2. 16. that the unbelieving *Jews* were, by their opposition to the Gospel preached to the *Gentiles*, and by their Persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that Day of Wrath upon them, which is mentioned, *Matth* 24. I therefore shall descant on these words, as relating to both these Days of Judgments.

b Ver. 3. (a) *Josephus* informs us, that when the Tumults foretold by our Saviour were begun, the *Jews* were expecting σημεῖα ἐλευθερίας *signs from God of their liberty*; and that *after all the clear signs God had given them of their approaching Ruine, and when it was even accomplished, they were confidently expecting* (b) ἀπὸ Θεοῦ βοήθειαν, *the Divine Aid:* And which is more remarkable, that the Promise of a *Messiah*, which their Sacred Books declared, was to come κατὰ τ καιρὸν ἐκεῖνον, *about that time, was* (c) τὸ ἐπάρατον αὐτοὺς μάλιστα πρὸς πόλεμον *that which chiefly incited them to the war.*

c Ver. 7. *Note.* O the sad dissoluteness of the manners of the *Christians* of our Age, who frequently are guilty of that drunkenness in the day time, which *Heathens* only practised in the night.

d Ver. 8. Θώρακα, *the breast-plate of faith*, &c.] This Metaphor, relating to our *Christian* warfare, is taken from *Soldiers* who

(a) *De Bell. Jud.* l. 2. c. 22. p. 796. (b) L. 7. c. 30. p. 960. (c) Cap. 61. p. 961. F.

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anciently watched, or kept ſentinel in their Armour, having eſpecially their Helmet and Breaſt plate on; for as (d) *Livy* notes, *Scuto præ ſe erecto ſtabant Galeati*, they ſtood with their Shield before them, and their Helmet on their heads. Whence he ſays of *Paulus Æmilius*, that *Milites novo more ſcutum in vigiliam ferre vetuit*, after a new manner he forbad the Soldiers to wear their Shield when they watched. Now the Head and Heart being the two chief Fountains of Life and Senſation, the preſerving them ſafe, is in effect the preſerving the whole Man.

e Ver. 10. Εἴτε γρηγορῶμεν εἴτε καθεύδωμεν.] That is, ſay ſome, *whether we live or die*. And true it is, that Chriſtians dying are ſaid *to fall aſleep*: So 1 *Cor.* 11. 30. κοιμῶνται ἱκανοὶ, *ſome are fallen aſleep*, Chap. 15. 51. πάντες μὲν οὐ κοιμηθησόμεθα, *we ſhall not all ſleep*. So here Chap. 4. 13. *I would not have you ignorant* περὶ τῶν κεκοιμημένων, *concerning them that are fallen aſleep*; and v. 14. τοὺς κοιμηθέντας, *them that ſleep in Jeſus will God bring with him*. But becauſe in all theſe places the *Greek* word is never καθεύδω, but always κοιμάομαι, I prefer the Expoſition of the *Paraphraſe*.

But then that the *hope of Salvation*, v. 8. the περιποίησις σωτηρίας, *the obtainment of Salvation by Chriſt Jeſus*, v. 9. *the living with him*, v. 10. ſhould refer chiefly to the Purchaſe of Deliverance from *Jewiſh* Perſecutions, and the Enjoyment of this preſent Life, I can by no means grant; for the Chriſtians hope is *the hope of the glory of God*, Rom. 5. 3. *the hope of the Redemption of the Body from Corruption*, Chap. 8. 23, 24. *the hope which is laid up for us in Heaven*, Col. 1. 5. *the hope of glory*, v. 27. *a bleſſed hope*, Tit. 2. 13. *the hope of eternal life*, Chap. 3. 7.

The Salvation purchaſed for us by Chriſt's death, is not Deliverance from Perſecutions, for *all that will live godly in Chriſt Jeſus muſt ſuffer Perſecutions*, 2 Tim. 3. 12. In theſe we are to be *conformed to his death*, Rom. 8. 17. 2 Tim. 2. 12. *he having ſuffered, leaving us an example that we ſhould follow his ſteps*, 1 Pet. 2. 21.

And to *live with Chriſt* is to live in a ſtate of Glory with him, and be conformed to his Reſurrection, *Rom.* 6. 8. 2 *Tim.* 2. 12. *Col.* 3. 3, 4. 1 *Pet.* 4. 13. And this is the Comfort which the *Apoſtle* had given them, Chap. 4. 18. and to which he now proceeds.

f Ver. 11. Οἰκοδομεῖτε εἷς τὸ ἕνα, *Edifie your ſelves into one body*,] By your mutual love to one another, as being Members of the ſame body, *Eph.* 4. 16. and by your ſtrict Union, and peaceable Converſation with one another, which is the Edification of one of us unto another, commanded, *Rom.* 14. 19. See Note on *Rom.* 15. 2.

Ver. 12. Καὶ προϊσταμένους ὑμῶν.] That the g Perſons here mentioned as labouring among them, as being over them, in the Plural, ſhould be the *Biſhops* of the *Metropolis* of *Theſſalonica*, ſeems very improbable, there being ſcarcely any ordinary fixed Officers then placed in the Church, *Anno Chriſti* 49 or 51. when this Epiſtle was written; and therefore the Learned (e) Mr. *Dodwell*, notwithſtanding theſe words ſaith, *Quod nulla ſit Rectorum mentio in utravis Epiſtolâ ad Theſſalonicenſes*, That there is no mention of any fixed Rulers in either of the Epiſtles to the *Theſſalonians*. And (1.) we find no notice taken of them in the front of theſe Epiſtles, as there is of the *Biſhops* and *Deacons*, Philip. 1. 1. No Salutation of them in the cloſe of theſe Epiſtles, the words of Salutation being only theſe, *Salute all the Brethren with an holy kiſs*. (2.) We find no Directions given to them in particular, but only to the Brethren in general, touching ſuch Matters as muſt have related to their Office only, or chiefly, had they been ſettled Rulers in the Church. The Charge in the very next Verſe runs thus, *We exhort you, Brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak*. In the ſecond Epiſtle, Chap 3. 6. thus, *We command you, Brethren in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walks diſorderly, and not according to the Tradition which ye received from us*. And *v.* 13 and 14. *And ye, Brethren,—if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed; yet count him not as an enemy, but admoniſh him as a Brother*. And laſtly, to theſe Brethren the Adjuration is here directed, *v.* 27. charging them by the Lord, that *this Epiſtle be read to all the holy Brethren*. 'Tis therefore to be noted, that the *Apoſtles*, *Prophets*, *Preachers*, *Evangeliſts*, who were all extraordinary Offices, are reckoned among thoſe whom God had ſettled in the Church, 1 *Cor.* 12. 24. and Chriſt aſcending up on high, had given for the Edification of his Body, *Eph.* 4. 11, 12. Some of theſe *Prophets*, and *Teachers*, were in moſt Churches, as at *Antioch*, Acts 13. 1. and officiated in them, *v.* 3. at *Rome*, Chap. 12. 6, 7. at *Corinth*, 1 Cor. 14. at *Galatia*; See Note on *Chap.* 6. 1. Some of them were *Itinerants*, ſent by the *Apoſtles*, or *Prophets*, to teach other Churches, and by the Holy Spirit ſeparated to that work, *Acts* 13. 2, 3, 4. Exhorting and confirming the *Chriſtians* where they came, as being *Prophets* authorized ſo to do, *Acts* 16. 32. and travelling up and down for the Converting and Eſtabliſhing of the *Gentiles*, 3 Epiſt. of St. *John*,

(d) *Lib.* 44. (e) *Lib. de Jure Laic. Sacerdotali*, cap. 3. § 18. p. 232.

v. 7, 8.

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v. 7, 8. See Note on 1 *Cor.* 12. 28. Of one of these two kinds of *Prophets*, and *Teachers*, and *Spiritual Men*, the *Apostle* may here be understood.

h Ver. 16. Κὰν εἰς πειρασμὸς, κὰν εἰς λύπας ἐμπέσητε, *Oecumenius, tho' you fall into manifold Temptations and Afflictions*, James 1. 2. and be brought into a very low Condition in this World, yet *rejoice in the Lord always*, Philip. 4. 4. *Rejoice in the hope of the glory of God*, Rom. 5. 3. and of that great Reward you shall receive for all your Sufferings, *Mat.* 5. 11, 12. *Heb.* 10. 34. and in the spiritual fruits they work in you, *Rom.* 5. 4. *James* 1. 3.

i Ver. 17. Ἀδιαλείπτως, *Without ceasing.*] To give once for all the true sense of those Injunctions, so frequent in the Scripture, *to pray*, and *to give thanks always*, and without ceasing, observe,

1. That these Phrases do in the mildest sense import, that these should be the Employment of every Day, our Morning and Evening Sacrifice, that so beginning and ending the Day with them, we may be, in the Scripture Language, said to do them always. Thus St. *Luke* tells us, *chap.* 24. 53. That the *Apostles* were *continually in the Temple*, διαπαντὸς, *praising God*; that is, they were καθ' ἡμέραν, *daily in the Temple*, Acts 2. 46, 47. resorting thither at the third Hour of the Morning, and at the ninth of the Evening Sacrifice, *Acts* 3. 1. The Sacrifice which was appointed to be thus offered daily at Morning and Evening, is in the Hebrew התמיד *the continual Sacrifice*, Dan. 8. 11. and accordingly is rendred by the *Septuagint*, ἡ θυσία διαπαντὸς. Thus the *Minchah*, which the *High-Priest* offered every Day, half of it in the Morning, and half in the Evening, is stiled by them ἡ θυσία διαπαντὸς, *the continual Sacrifice*, Lev. 6. 20. The Burnt-offering which was offered without intermission twice a Day, is in the Hebrew עולת תמיד and in the *Seventy* ὁλοκαύτωμα τὸ διαπαντὸς, *the continual Sacrifice*, Numb. 28. 24, 31. And in allusion to it, the Author to the *Hebrews* saith of our High-Priest, *By him let us offer up the Sacrifice of Praise to God continually.* This therefore is the prime import of the Phrase.

2*ly*, These Phrases do import, that we should be employed in the performance of these Duties, as Providence doth minister occasion for them. In this sense is the word *always* used twice, when our Lord saith, *I was always in the Temple, whether the Jews always resort*, John 18. 20. for neither did the *Jews* always resort unto the Temple, but only at the Hours of Prayer; nor did *Christ* always teach in it, but only when he went up to *Jerusalem.* And thus the Holy Ghost in Scripture leads us to expound these Phrases, enjoyning us *to abound always to every good work*, 2 Cor. 9. 8. and elsewhere to do good, ὡς καιρὸν ἔχομεν, *as we have occasion*, Gal. 6. 10. So *to pray always*, Luke 18. 1. is to pray ἐν παντὶ καιρῷ, *in every Season*, chap. 21. 36. and to *pray without ceasing* here, is to pray ἐν παντὶ καιρῷ, *in every opportunity*, Eph. 6. 18. So 1 *Maccab.* 12. 11. ἡμεῖς ἐν παντὶ καιρῷ ἀδιαλείπτως, *we at all times, without ceasing, both in our Feasts, and other convenient Days, do remember you in the Sacrifices which we offer*, i. e. we do it as oft as we have occasion to offer Sacrifice.

3*ly*, In reference to our Prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the Blessing we implore, *Luke* 18. 1. but should still, προσμένειν, *abide in supplication*, 1 Tim. 5. 5. and ἀγρυπνεῖν, *watch unto it with all perseverance*, Ephes. 6. 18.

Ver. 18. Ἐν παντὶ, *In every thing.*] For sparing and preventing, for common and extraordinary, general and special, past and present, temporary and spiritual Mercies; not only for prosperous and grateful, but also for afflicting Providences, for Chastisements, and seasonable Corrections, πάντα γὰρ ὁρᾷς τὸ συμφέρον ποιεῖ ὁ Θεὸς, κὰν ἡμεῖς ἀγνοῶμεν ἀκριβῶς τὰς οἰκονομίας, *for God designs them all for our good, tho' we at present see not how they tend unto it.* k

Ver. 19. *Quench not the Spirit*, Τοῦτο, χάρισμα μὴ ἐκφεύγετε καὶ κωλύετε, τῷ ἀποτρέφεσθαι καὶ μὴ ἐᾶν λαλεῖν, that is, *Hinder not the Gifts of the Spirit, by turning away from them that have them, and not suffering them to speak.* These Gifts were quenched by Strife, Emulation, Schisms, and Contention about them, 1 *Cor.* 3. 1, 3. 2*ly*, By a disorderly use of them, not to the Edification of the Church, but to vain Ostentation, Confusion in the Church, and the Scandal of *Heathens*, 1 Cor. 14. by a neglect to exercise them, 1 *Tim.* 4. 14. and by the Prohibition of them; *Forbid not to speak with Tongues*, 1 Cor. 15. 39. l

Ver. 20. Προφάσει τῶν ψευδοπροφητῶν, καὶ τῆς ἀληθοῦς διάπτυον, *Oecumenius.* Some of these *false Prophets* had crept into the Church of *Thessalonica*, as is hinted in those words, *Be not troubled by* (them who pretend a Revelation from the) *Spirit, as if the day of Christ were at hand*, 2 Thess. 2. 2. which made them less regardful of what was delivered by Men pretending to this Gift, and made it necessary for St. *John* to say, *Believe not every Spirit, but try the Spirits, whether they be of God, for many false Prophets are gone out into the World*, 1 John 4. 1. And to prevent the mischief the *Thessalonians* might receive from them, the Apostle here adds, *Try all things*, &c. *v.* 21. m

Ver. 21.

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n Ver. 21. Δοκιμάζετε, *Try.*] Note, That the *Apoſtle* doth not here bid the *Guides* of the *Church* try all things, and the People hold faſt that which they delivered to them; but gives an Injunction common to all *Chriſtians*, having *their Senſes exerciſed to diſcern betwixt good and evil*; to all who are obliged to hold faſt that which is good, and not to believe *falſe Prophets*; which is a ſtrong Argument for the perſpicuity and the ſufficiency of holy Scripture for this work, and againſt the neceſſity of a living Judge; for he that muſt try all things, muſt alſo try the Doctrine of this living Judge; and therefore till he hath made this Trial, muſt not admit his Doctrine as an Article of *Chriſtian Faith*; for theſe words plainly teach, that what we muſt hold faſt muſt firſt be tried. *Hearers*, ſaith St. *Baſil*, *who are inſtructed in the Scriptures, ought to try the things ſpoken by their Teachers*, Καὶ τὸ μὴ σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δ' ἀλλότρια ἐκβάλλειν, *and receive thoſe Doctrines which are conſonant, and reject thoſe which are alien from the holy Scriptures, becauſe St.* Paul *hath ſaid, Try all things, hold faſt that which is good.* See *Clem. Alex. Strom.* 1. p. 354. *Strom.* 6. p. 655. *Orig. in Joh. Tom.* 19. *Ed. Huet.* p. 268, & *Hom.* 2. in *Ezek.* F. 135. G. *St. Jerom in Ep. ad Eph.* l. 3. c. 5. p. 101. *Cyril of Alex. in Joh.* l. 4. p. 374, 407. & l. 1. *Adv. Neſtor.* p. 2.

o Ver. 22. Ἀπὸ παντὸς εἴδους πονηροῦ, *From all kinds, or ſorts of evil.*] So the *Syriack* doth render theſe words. So *Chryſoſtom* and *Theophylact* upon this place. St. *Baſil* and *Leontius*, cited by Dr. *Hammond*, who deſcant thus upon the words. *Fly not from this, or that only, but from every Sin.* Or, 2*ly*, If the *Apoſtle* here exhorts us to abſtain from *all appearance of evil*, his meaning cannot be this, that we ſhould abſtain from what appears evil to others, it being in many Caſes impoſſible to know what appears ſo, and impracticable to act by ſuch a Rule, becauſe it would deſtroy our Chriſtian Liberty in things indifferent, and create in our Minds continual Perplexities, there being ſcarcely any thing which may not appear evil to ſome or other of thoſe numerous Sects which ſwarm among us; he therefore only muſt enjoyn us to abſtain from that, which, after trial, ſeems evil to our ſelves, and is judged by us ſo to be; for the *Apoſtle* makes theſe two things *the holding that which is good, and the abſtaining from all appearance of evil*, the Conſequent of trying all things. Now we try all things, that after trial we may hold that which ſeemeth to us good, and abſtain from that which ſeemeth to us evil, not to abſtain from that which ſeemeth ſo to others only.

Ver. 23. Ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα, *Your whole Spirit, and Soul, and Body.*] Here the *Apoſtle* juſtifies the *ancient* and *true Philoſophy*; That Man is, as *Nemeſius* ſtiles him, τριμερὴς ὑπόστασις, *a compound of three differing parts.* This was the Doctrine of the *Pythagoreans*, as we learn from (f) *Iamblicus*, who having told us, that Man conſiſts of Soul and Body, adds, *That the Soul conſiſts of two parts, one endued with Reaſon, and one without Reaſon.* This alſo was the Philoſophy of the *Platoniſts*, as we learn from *Nemeſius* and (g) *Saluſt*, who informs us, That *there is in Man a Soul irrational, which follows the Affections of the Body, and a Mind which uſeth the Body as its Inſtrument, and fights againſt it.* This alſo was the Doctrine of the *Stoicks*, whence *Antoninus* ſaith, The three conſtituent Parts of Man are σῶμα, ψυχὴ, νοῦς, *the Body, Soul, and Mind.* And (i) *Clemens* of *Alexandria*, and (k) *Origen*, ſay the ſame. Mr. *Cl.* here is very poſitive that this Philoſophy *is falſe*, and *that there is nothing in Man but his Body, and his reaſonable Soul.* But he ſaith nothing to ſuſtain this Confidence againſt thoſe two excellent Philoſophers, (l) *Gaſſendus* and (m) Dr. *Willis*, who have eſtabliſhed this Philoſophy beyond all reaſonable contradiction: Nor can the Conflict betwixt the Mind and Spirit, and the Fleſh, mentioned *Rom.* 7. from *v.* 14, to the 25th, and *Gal.* 5. 16, 17. be explained; nor can any Man tell what the τὸ ἡγεμονικὸν, or ruling Principle in us, is to govern, without admitting this inferiour Soul, as the Fountain of all our ſenſual Appetites, or even tell us what it is to die, unleſs it be to make this inferiour Soul, which conſiſts in the Motion of the Animal Spirits, and the Senſitive Appetites they produce in us, to ceaſe to act, or move as formerly. He will have ψυχὴ here to ſignifie Life, as indeed it doth in other places, but never where the conſtituent Parts of a Man are enumerated, as here they are; and ſeeing the Spirit and the p

(f) Ψυχῆς δ' τὸ μὲν λόγου ἔχον λόγον, τὸ δ' οὐκ ἔχον. Protrept. p. 34, 35.

(g) Καὶ ἡ μὲν ἀλογος πρὸς σωματικοῖς ἔπεται πάθεσιν· ἡ δὲ λογικὴ αἰσθήσεως, καὶ φαντασίας ἄρχουσα—τῷ δὲ σώματι μετὰ λόγου καταφρονεῖ. De Diis, &c. c, 8.

(h) *Perfectus homo conſtat carne, anima & Spiritu, Iren.* l. 5. c. 9. p. 446.

(i) Οἱ μὲν τρεῖς σάρξ δ', καὶ ψυχὴ, καὶ πνεῦμα. Strom. 3. p. 454.

(k) Ὁ Ἄνθρωπος συνίσταται ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Origen. Philocal. p. 8.

(l) *Phyſ.* l. 9. c. 11. § 3. (m) *De Anima Brut. cap.* 7.

Body,

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Body, are unquestionably the constituent Parts of a Man, 'tis reasonable to conceive, that the ψυχὴ mentioned here must be so also, especially since 'tis divided from the Spirit and the Body by the Particle καὶ. Moreover, by following the Motions of this Brutish Appetite is a Man stiled ψυχικὸς, the Animal Man, and by being animated and informed by this ψυχὴ is the Body called σῶμα ψυχικὸν, an Animal Body, 1 *Cor.* 15. 44, 45. and by conveying of this ψυχὴ, or inferiour Soul, to his Posterity, is the first *Adam* said to be made εἰς ψυχὴν ζῶσαν, to convey this Animal Life to his Posterity; tho' this at last may be only a strife about words, the Animal Spirits being included in the Body.

Ver. 24. Πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he* q *that calleth you.*] Who therefore will not be wanting in what is requisite on his part towards it; I say his part, for if the Fidelity of God required that he should sanctifie and preserve us blameless to the end, and without our Care and Industry should work in us absolutely and certainly that care, and the *Apostle* believed this, how could he fear lest the *Thessalonians* should be so overcome by Satan's Temptations, as that his Labour with them might have been in vain, 1 *Thess.* 3. 5. this being in effect to fear that God might be unfaithful to his Promise?

r Ver. 27. Ὁρκίζω ὑμᾶς. *I adjure you by the Lord.* In Judicial Oaths the Custom among the *Jews* was, not for the Person, who came under the Obligation of an Oath, to pronounce the Words of Swearing with his own Mouth, but an Oath was exacted from him by the *Magistrate*, or Superior, and so he became bound to answer upon Oath, by *hearing the Voice of Adjuration*, φωνῇ ὁρκισμοῦ, so the *Septuagint*, Lev. 5. 1. So *Gen.* 50. 15 thy Father ὥρκισεν, *made us swear before he died*, Josh. 6. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joshua adjured them, saying, Cursed be the Man before the Lord, that riseth up and buildeth Jericho*; 1 Sam. 14. 24. *Saul had adjured the People,* ὁρκίσας ὥρκισεν ὁ Λαὸν, *saying, Cursed be the Man that eateth any Food*; that is, he charged the People with an Oath; 1 *Kings* 22. 16. Ποσάκις ὁρκίζω σε, *How oft shall I adjure thee?* So in the *New Testament*, the High-Priest saith to Christ, ὁρκίζω σε κατὰ τοῦ Θεοῦ ζῶντος, *I adjure thee by the living God.* Now hence two things are evident, 1. That St. *Paul* did not judge all Judicial Oaths unlawful, for then he would not have laid this Oath upon his *Thessalonians.* (2.) That Christ did not forbid Judicial, but only Voluntary Oaths, because it was not in the power of the *Jews*, to whom he spake, to avoid Judicial Oaths; nor would he then have answer'd to the Adjuration of the *High-Priest.*

THE

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THE PREFACE TO THE Second Epiſtle of St. PAUL TO THE THESSALONIANS.

HAving *offered a new Interpretation of the Second Chapter of this Epiſtle, which treateth of* the Man of Sin, *commonly called* Antichriſt, *there mentioned, I ſhall here give the Reaſons why I could not acquieſce in any of the Expoſitions already given either by* Proteſtants *or* Papiſts, *and anſwer ſome Objections againſt the Expoſition I have put upon the words of the* Apoſtle *in that* Chapter. *And*

§ 1. *Firſt, Whereas Mr.* Obadiah Walker *hath taken a great deal of pains to apply all that the* Apoſtle *ſaith to* Mahomet *and his Followers, that vain Conceit will be demonſtratively confuted from theſe Conſiderations.*

1. *That the* Apoſtle *here exhorts the* Theſſalonians, Not to be ſhaken in Mind, or troubled either by Spirit, or by Letter, or by Word, as from us, *(the Apoſtles,)* as if the Day of the Lord were at hand, *v.* 2. *Now what day doth the* Apoſtle *mean? Surely that Day* when the Lord ſhall conſume the wicked one by the breath of his mouth, and by the brightneſs of his coming, *v.* 8. *Now ſure it is that* Mahomet *came not till* 567. *years after the writing this Epiſtle,* viz. A.D. 608. *nor is our Lord yet come to* conſume him with the breath of his mouth, *nor know we when he will do ſo. How therefore could it be, that they who were foretold ſo punctually of the* Apoſtacy *which ſhould introduce* the Man of Sin, *and what yet hindred the Revelation of him in his Seaſon, as the* Theſſalonians *were,* v. 5, 6. *ſhould think the Day of the Lord's coming to deſtroy* Mahomet *and his Followers was at hand? or that they ſhould be led into this apprehenſion by any* Word, Epiſtle, *or* Revelation, *made, ſpoken, or written by the* Apoſtles *or* Prophetick *Men concerning him? Could they then know from the mouth of St.* Paul, *that this Man of Sin was one* Mahomet, *who was not to appear till* 567 *years after his ſpeaking of him, and when he did appear was to continue above a thouſand years before the coming of our Lord to conſume him, and yet by any of his words be induced to conceive* the Day of the Lord was at hand?

Moreover, If the coming of our Lord, here mentioned, was to conſume the Beaſt or Roman Antichriſt, *ſeeing this Beaſt was to ariſe out of the Ruins of the* Roman Empire, *and if St.* Paul *had told them any thing from* Daniel *of this matter, he muſt have let them know that this was ſo; and alſo that this* Antichriſt, *when riſen out of the Ruins of the* Empire, *was to continue for* a time and times, and half a time, *that is,* 1260 *years before the coming of our* Saviour *to deſtroy him; It is as difficult to conceive how, after this, the* Theſſalonians *could think Chriſt's coming to conſume the Beaſt could be then inſtant when this Epiſtle was indited.*

§ 2. Arg. 2. *I argue, ſecondly, againſt this Opinion, from thoſe words,* Remember ye not that when I was with you, I told you of theſe things, *v.* 5, 6, 7. *that is, I told you of the* Apoſtacy *that was to precede the Man of Sin; how he ſhould* exalt himſelf above all that is called God, *&c. and what it was* that hindred his being revealed in his Seaſon? *Now can any one believe that the* Apoſtle, *who was not with the* Theſſalonians *long enough to* perfect what was lacking in their Faith, 1 *Theſſ.* 3. 10. *ſhould yet employ his time in telling them a long ſtory of the Apoſtacy of the* Arians *and* Neſtorians, *ſaith Mr.* W. *and of one* Mahomet *who ſhould thus exalt himſelf, and what then hindred his being revealed? Could he ſay that very* Myſtery of Iniquity, *this* Mahomet *was to bring into the World, then* wrought, *only becauſe there were ſome* Hereticks *already*

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already come, who confeſſed not that Jeſus Chriſt was come in the Fleſh, *though* Mahomet *confeſſed this very freely? As well may it be ſaid, That* the Myſtery of Quakeriſm *wrought in the ſecond and third* Centuries, *becauſe ſome* Hereticks *of thoſe times taught Doctrines like thoſe they now profeſs.*

And ſince 'tis equally improbable the Apoſtle, *in that little time, ſhould ſpeak to them of the* Apoſtacy *of the Church of* Rome *from the Faith, and how the* Biſhop *of* Rome *ſhould Lord it over* Chriſtian Emperours, *and over the Laws of God and Chriſt, and* wear out the Saints of the moſt High *for* 1260 *years; and is ſtill more improbable, that he ſhould ſay all this then to them, and here again bring the ſame thing to their remembrance, and yet that not the leaſt intimation of any thing of this nature ſhould appear in any* Chriſtian *Writers, on this Subject, for ſix following Centuries: Since, I ſay, this is ſo, this Argument muſt be of equal ſtrength againſt thoſe who conceive the* Papal Antichriſt *ſhould primarily and chiefly be intended here.*

§ 3. Arg. 3. *Thirdly, I argue againſt this Opinion from thoſe words,* And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the breath of his mouth, &c. v. 8. *For hence it ſeems plain, this wicked one was to be deſtroyed by the coming of our Lord ſoon after the time of his Revelation, and not above a thouſand years after; as both the Opinion of thoſe* Papiſts, *who ſay that he is* Mahomet, *and of thoſe* Proteſtants *who ſay he is the* Pope *and his* Clergy, *muſt make the interval betwixt his Revelation, and Deſtruction be; for the ſame thing that hindred his Revelation, hindred the coming of our Lord to deſtroy him thus revealed; and theſe two things ſeem to be thus connected,* The Day of the Lord will not come, *till there come firſt an* Apoſtacy, *and by that a Revelation of* the Man of Sin; *when therefore this* Apoſtacy, *and this Revelation of* the Man of Sin *happeneth, then will Chriſt come to conſume him. And otherwiſe the* Chriſtians *of after Ages might have been ſubject, from the* Apoſtle's *words, to a like Miſtake to that here mentioned, ſeeing, to tell them they had no reaſon yet to expect this Day of the Lord, becauſe it was not to come till* the Man of Sin was revealed, *and to add, when that which hindred the* Revelation of him in his Seaſon, *was once taken away, then ſhould he alſo be revealed,* whom the Lord ſhould conſume with the brightneſs of his coming, *muſt fairly lead them to expect this Day ſoon after his Revelation, and not after he had been thus revealed above a thouſand years.*

§ 4. *Theſe Arguments are ſuch as equally confute the Opinion of thoſe* Proteſtants *who conceive the* Apoſtle *primarily to characteriſe the* Pope *and his* Clergy, *and of thoſe who apply theſe words to* Mahomet.

Arg. 4. *But fourthly, I argue againſt them who ſuppoſe* Mahomet *to be the Man here intended, from theſe words of the* Apoſtle, *That the coming of this wicked one ſhall be* according to the working of Satan in all power, ſigns, and lying wonders, *v. 9. for the words* δυνάμεις, σημεῖα, τέρατα, powers, ſigns, *and* wonders, *are never uſed in* Scripture *for any wonderful things done by God upon Men, or any Extaſies or Conferences of* Angels *with them, but always for outward ſigns done by them upon other Things, or Perſons; ſuch as were the healing of the Sick, and Lame, the caſting out of Devils, the raiſing the Dead. See Note on* Hebr. 2. 4. *Now* Mahomet *every where profeſſeth that he came not with any ſuch Miracles, and therefore he could not be the Perſon here deſigned. For his Oppoſers demanded of him ſuch Miracles, ſaying,* 'Moſes *and* Jeſus, *according to thy own Doctrine, wrought Miracles to prove their* 'Miſſion *from God; and therefore if thou be a* 'Prophet, *and greater than any that were ever* 'ſent before thee, *as thou boaſteſt thy ſelf to* 'be, *do thou the like Miracles to manifeſt it* 'to us; *do thou make the Dead to riſe, the* 'Deaf to ſpeak, *the Dumb to hear,* &c. *and* 'then we will believe in thy Word. 'This Ob'jection, ſaith (a) Dr. *Prideaux, he endeavoured* 'to evade by ſeveral Anſwers; *One while he* 'tells them, *he is only a Man ſent to preach* 'to them the Rewards of Paradiſe, *and the* 'Puniſhments of Hell: *At another time, that* 'their Predeceſſors contemned the Miracles 'of Saleh, *and the other* Prophets, *and that* 'for this Reaſon God would work no more a'mong them: *And a while after, that thoſe* 'whom God had ordained to believe, *ſhould* 'believe without Miracles; *and thoſe whom* 'he had not ordained to believe, *ſhould not be* 'convinced, *though all theſe Miracles ſhould* 'be wrought in their ſight; *which they required. But this not ſatisfying, as being a* 'plain Confeſſion that he wanted that power of 'Miracles which all other Prophets *had to* 'prove their Miſſion, *ſeveral of thoſe that* 'were his Followers departed from him. *Having therefore got the Sword into his Hand,* 'and an Army to back his Cauſe, his Doctrine 'then was, that God had ſent Moſes *and Jeſus with Miracles, and yet Men would not* 'be obedient to their Word, *and therefore he* 'had now ſent him in the laſt place without 'Miracles, *to force them by the power of the* 'Sword to do his Will.

'However, ſaith he, it is not to be denied, 'that there are ſeveral Miracles reckon'd up 'which Mahomet *is ſaid to have wrought; as*

(a) *Life of Mahomet*, p. 30, 31, 32.

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'that he did cleave the Moon in two; that 'the Trees went forth to meet him; and that 'the Stones saluted him; which are the Miracles here mentioned by Mr. Walker. But then he adds, That 'they who relate them are 'only such as are reckoned among their fabu'lous, and legendary Writers; their learned 'Doctors renounce them all, as doth Maho'met himself, who in several places of his 'Alchoran, owns that he wrought no Mira'cles.

§ 5. *Against the Opinion of* Grotius, *that* Caius Caligula *was the Man of Sin, it is superfluous to say much, it being grounded upon an Error in* Chronology, *that St.* Paul *writ this Epistle* A. D. 40. *when* Cajus *appeared; whereas 'tis certain from* 1 Thess. 1. 5. *that* Paul *had been at* Thessalonica *before this Epistle was writ; for St.* Paul *went up to* Jerusalem, *say the best* Chronologers, A.D. 49. *and it is evident that then he had not been at* Thessalonica, *and so had writ no Epistle to them, it being writ* after his entrance in to them, *v.* 9. after he had spoken to them the Gospel of God, *Chap.* 2. 2. *after* he had been taken from them for a short time, *v.* 17. *Now that he had not been at* Thessalonica *before his going up to the Council at* Jerusalem, *appears from the* History *of the* Acts, *which saith, that after this Council he went to* Antioch, *Chap.* 15. 30. *then through* Syria *and* Cilicia, v. 41. *then to* Derbe *and* Lystra, *Chap.* 16. 1, 2. *then through* Phrygia, Galatia, *and* Mysia, *and so to* Troas, *v.* 6, 7, 8. *then to* Samothracia, Neapolis, *and* Philippi, *v.* 11, 12. *and having passed through* Amphipolis *and* Apollonia, *he came to* Thessalonica, *Chap.* 17. 1. *He therefore coming only thither eight years after the death of* Cajus, *and not writing this Epistle till after he had left them, could not then write of* Cajus *as* the Man of Sin *to be yet revealed.*

§ 6. *I pass on to the Interpretation of* Dr. Hammond, *which is this,*

1. 'That *the Man of Sin, the Son of Perdi'tion, was* Simon Magus, *together with his* 'Followers *the* Gnosticks, *designed for destruction*; Paraph. on v. 3.

2. 'That Simon Magus *setting himself in* 'the head *of them, Christ should destroy him* 'by extraordinary means, *the Preaching, and* 'the *Miracles of St.* Peter, *and the* Gno'sticks *that adhered to him at the destruction of the unbelieving Jews*; Paraph. on v. 8.

3. 'That *the falling away first, must be a* 'great departure, *or defection from the Faith* 'to the *Heresie of the* Gnosticks, *or the* Christians *breaking off their compliance with the* 'impenitent Jews, *leaving them as obdurate,* 'and *departing avowedly to the* Gentiles; Paraph. on v. 3.

4. 'That *which with-holdeth, and he that let'teth, was the* Apostles *not giving over* 'preaching *to the* Jews *as hopeless and refra'ctory, and going to the* Gentiles, Paraph. on 'v. 6. *and the* Christians *walking warily, and* 'doing *nothing contrary to the* Mosaical *Law.*

5. 'That *the Mystery already working was* 'this *sort of Men already formed into a Sect,* 'under *their Ring-leaders* Simon *and* Carpo'crates, Paraph. on v. 7.

Now against this Opinion I argue,

1. *From* the Day of the Lord *here mentioned* v. 1, 2. *for that indeed doth often signifie in Scripture the Day of the Lord's coming to the destruction of the Temple, City, and Nation of the* Jews, *which, saith the* Reverend Dr. Hammond, *is the true import of the Phrase here, but it never signifies his coming to destroy* Simon Magus. *Moreover, it's plain from the eighth Verse, that this coming of the Lord is to destroy* the Man of Sin, *he being to be destroyed* by the brightness of his coming; *how then can this Day be the time appointed for the destruction of* Simon Magus, *who perished some years before Christ's coming to the destruction of* Jerusalem? *For according to (b)* Valesius, Eusebius, *and* Symeon Metaphrastes, Simon *perished in the Reign of* Claudius; *he coming then to* Rome, *and St.* Peter *then also coming after him, to detect his Frauds, whence he well argues, that (c)* it it is not probable he should long there insult over the Christian Faith, St. *Peter* being then present to oppose him. *Now if this be true, he perished at the least 16 years before the destruction of* Jerusalem, *and Christ came to destroy him within four years after the writing this Epistle. If he perished, as others will have it, in the fourth of* Nero, *he must die twelve years before Christ came to destroy* Jerusalem; *or if he continued till the twelfth of* Nero, *opposing Christianity twelve years at* Rome, *under the very Nose of the two chief* Apostles, *which is not very probable, yet must he die four years before Christ's coming to the destruction of* Jerusalem, *and therefore could not be destroyed* by the brightness of his coming.

Must we refer this then only to the destruction of his Followers the Gnosticks? *That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of* Jerusalem. *I know the*

(b) *Eusebium secutus Symeon Metaphrastes Symonis interitum Claudij temporibus accidisse scribit.* Not. in Euseb. l. 2. c. 15.

(c) *Ego Eusebij sententiam veriorem esse puto cum enim constet ex* Justiano (Apol. 2. p. 69 E. & p. 91. B.) & Irenæo (l. 1. c. 20.) *Simonem sub Claudio Romam venisse, & fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudij temporibus Romam se contulisse, ad Simonis fraudes confutandas, verisimile non est Simonem tam diu presente, & adstante Petro, insultasse fidei Christianæ.* Ibid.

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Doctor cites (d) Eusebius, *as saying that the* Gnosticks, λέγε διὰπαν εἰς τὸ παντελὲς ἀπισβήκαιν, in a moment were utterly extinct; *whereas it is manifest* Eusebius *says this, not of the* Gnosticks, *but the* Nicolaitans; *nor could he say it of them who flourished chiefly in the second Century, whence it is stiled* Sæculum Gnosticum. *Moreover, It is a plain flaw in this, or any like Interpretation, to make the Head of any Party, with his Followers, to be* the Man of Sin *to be consumed by the coming of our Lord, and yet to make the* Ante-signanus *perish before his coming, and his Followers only at it.*

Add to this, that the whole Foundation of this Opinion depends upon the (e) *Tale of* Simon Magus's *flying in the Air at* Rome, *and his falling down and breaking his Bones at the Prayer of* (f) *St.* Peter, *which is a thing not only uncertain, but in the judgment of many learned Persons, absolutely false.* Cotelerius, *a Romanist, is forced* ἐπίχειν, *to suspend his judgment about it:* 1. *By reason of the Original of the Story, which, saith he, had its rise* è libris Apocryphis & Pseudepigraphis, *from* (g) *Apocryphal and Spurious Authors.*

2ly, *By reason of the great discrepancy to be found among them in their Relations of divers Circumstances of this Story. Some of them saying, that* Simon Magus *made himself* (h) Wings to fly; *some, that he was* held up by (i) two Devils; *others, that he* made himself a (k) Chariot, *or ascended in a fiery Chariot, drawn by four Horses; and all, that he did this* by the Art of Magick.

Again, They differ equally as to the Effects this Fall had upon this Magician; *some saying that he died by it, and was* (l) *seen dead upon the spot, that it* (m) *dasht out his Brains,* (n) *broke his whole Body; yea, brake it into* (o) *four parts. Others, that* (p) Peter *prayed he might not die, and so he only broke his Thigh, say some; or his Hands and Feet, as others.*

Some tell us this was done in the Reign of Claudius; *and others, that it was done in the Reign of* Nero; *some, that it was done by* (q) Peter *only; others, that it was done by* (r) Peter *and St.* Paul; *some, that it was done by* (r) Prayer; *and others, that they added* Fasting *to their Prayers; so little Agreement is there amongst them in any Circumstance of this Action. And*

3ly, *The Story may deserve to be suspected, by reason of the Silence of all the* Ancients *of the three first Centuries, who speak much of his being at* Rome, *and of his being honoured with a Statue there, but say nothing of his Flight, or Fall by virtue of the Prayers of St.* Peter, *though they had just occasion to speak of it, had they believed the Story. For* (s) Justin Martyr, *in his Apology, speaks twice of this Statue, and desires the* Emperor *and* Senate, *that, learning the truth, they would abolish that Statue; but he saith not one word of this illustrious Combat, which was so admirable a Conviction of his Fraud.* Clemens *of* (t) Alexandria, *saith, That* Simon *heard St.* Peter *preach a little while, but addeth not one word of what*

(d) Lib. 3. Cap. 29.

(e) *Hæc fabula ab Scriptoribus Ecclesiasticis passim inculcatur.* Heraldus ad Arnob. l. 2. p. 50.

(f) *Viderant enim carrum Simonis Magi & quadrigas igneas, Petri ore difflatas, & nominato Christo evanuisse, viderant inquam fidentem diis falsis, & ab eisdem metuentibus proditum, pondere præcipitatum suo, cruribus jacuisse perfractis.* Arnob. p. 50. *Tum illustris illa adversus Simonem Petri ac Pauli congressio fuit, qui cum Magicis artibus, ut se Deum probaret, duobus suffultus Dæmoniis evolasset, Orationibus Apostolorum fugatis Dæmonibus, delapsus in Terram populo inspectante disruptus est.* Sulp. l. 2. c. 41. *Petrus Simonem, alta Cœli magico volatu petentem, dissoluta carminum potestate dejecit & stravit.*

(g) Constit. Apost. l. 6. c. 9. Abdias Hist. Apost. l. 1. c. 15. Hegesip. de Bello Jud. l. 3. c. 2. *Author Actorum Petri & Pauli.*

(h) Hegesippus, Abdias. Patres 6 Syn. Act. 18.

(i) Μεθεωρισθεὶς ὑπὸ δαιμόνων, ὑπ' αὐτῶ μεθέροις εἰς ἀέρα. Const. Apost. Ἐπ' ὀχήματος δαιμόνων ἐπ' ἀέρος φερομένω. Cyril. Cat. 6. p. 54. A. Sulpitius.

(k) Arnobius. *Magicis Artibus volare, capit.* August. Tom. 10. Serm. 3. de Petro & Paulo Apostolis.

(l) Νεκρὸν εὐθὺς ἀπέδειξαν. Cyril. Hieros. ib.

(m) *In caput collapsus cerebro viam disperfit.* Nicet, Thes. l. 4. c. 1.

(n) Συντριβεὶς ὅλον τὸ δύσμορον σῶμα. Metaphrast.

(o) Τέσσαρα μέρη γεγόμενον. Act. Petri & Pauli apud Cotel. Not. in Lib. 6. Const. Apost. p. 269.

(p) Ῥήξασα ὄ, μὴ σκανδαλῶσαι, ἀλλὰ σωτηρίαν—σωτηρίαν τὸ ἰσχίον, καὶ τῶν πεδῶν τὰς ταρσούς. Const. Apost.

(q) Arnobius. Constit. Apost. St. Ambros. St. Austin.

(r) Sulpitius. Sev. Cyrillus. Hieros.
Pridie cum ejusdem urbis Ecclesiâ jejunaverit. August. Ep. ad Casul.
Διὰ τὴν παρασκευήν. Cyril. Hieros. &c.

(s) Τῶ τε ἱερεῖ συγκλήτου, καὶ τῶ δήμου τῶ ὑμετέρου, σωσπουδάσαντας, ταύτης ἡμῖν τῆς ἀξιώσεως ἐπιτυχεῖν αἰτησάμην· ἵν' εἰ πεῖν τοῖς ἐπ' ἐκείνω διδάγμασι καλεχόμενοι, τ' ἀληθὲς μαθὼν, καὶ πλάνης φυγὼν δυσθῆ, καὶ τῆς ἀνδείας, εἰ βέλεσθε, καθαιρήσεσθε. P. 91. B. C.

(t) Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου, ἐπήκουσεν. Strom. 7. p. 764. D.

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he suffered by St. Peter's *Prayers.* (u) Tertullian *having noted, that after the coming of the Gospel* Magicians *were always punish'd, speaks only of* Simon Magus, *as ejected out of the Church, though he observes that* Elymas *was struck blind. And that in the* Acts *of the* Apostles (x) *he received a just Sentence, and worthy of himself, from the Apostle* Peter, *but addeth not one word of what he suffered from St.* Peter *at* Rome. (y) Origen *proves that there was* οὐδὲν θεῖον. nothing Divine in Simon *from the Nature of his Doctrine, which made* Idolatry a thing indifferent, *and from the Success of it, it being in his time almost extinct, and that he perished with his Silver; but adds not a hint of his perishing by the Prayers of the* Apostles, *which was the strongest proof against his pretensions that he was* the power of God. (z) Eusebius *declares how the* Devil *raised up* Simon *as the great Adversary to the* Apostles, *and how the Divine Grace, by their appearance and presence, extinguished that flame; and how the Providence of God sent* Peter *after him to* Rome *in the days of* Claudius, *to set himself against him, and how he prevailed by causing the Light of the Gospel to shine there; but gives not the least hint of his being thus overcome, or thrown down by the Prayers of* Peter. *The* Bishops *of* Rome, *who, saith* Cotelerius, *sua tacere non solent,* use not to be silent in matters relating to themselves, *say nothing of it. Nor is it credible, saith* (a) Hornius, *Scriptores Romanos tam memorabilem rem præterituros fuisse,* that all the *Roman* Writers of those times, *Suetonius, Tacitus, Pliny,* &c. should pass over so memorable a thing in silence; *especially if* Simon *was so honoured by* Claudius, *and beloved by* Nero, *as some Authors of this Story say he was. It seems inconsistent, saith* Valesius, *with that other Story of* Simon's *being honoured at Rome* as a God by the Emperor, Senate, and the People, and the continuance of his Statue there in *Justin Martyr's* days; *which sure it would not have done, had he been so remarkably defeated, or destroyed, before their Eyes. And lastly,* (b) *St.* Austin *freely owns, that at* Rome this Story was by most People deemed false. *And is such a Tale fit to be laid as the Foundation of the Interpretation of this Chapter?*

§ 7. Arg. 2. *This Opinion may also be confuted from those words,* This day shall not come unless there be an Apostacy first, and the Man of Sin be revealed. *For,*

1. *It is intolerable to think that Act, which was so necessary for the promotion of the Gospel among the* Gentiles, viz. *the not imposing on them Circumcision, and the* Jewish *Yoke, and the ceasing to preach in the* Synagogues *of the* Jews, *was the* Apostacy *intended by the* Apostle *in these words. The Zealots among the* Jews *might say of* Paul, Thou teachest Apostacy from the Law of Moses; *for afterwards the* (c) Ebionites *rejected all his Epistles,* Ἀποστάτην αὐτὸν τοῦ νόμου, calling him an Apostate from the Law; *but that St.* Paul *himself, speaking to the* Gentiles, *should call this his own practice an* Apostacy, *is incredible.*

Moreover, What advantage would it do them in this matter, to tell them of an Apostacy *which had happened before their Conversion,* Acts 13. 46. Lo we turn unto the Gentiles, for so hath the Lord commanded us, *and happened again about the time of writing this Epistle,* Acts 19. 9. *and finally, saith the* Doctor, *was completed when St.* Paul *came to* Rome, *about five or seven years after at the most? Might not the coming of the Lord be at hand, though an* Apostacy *so near to be compleated, were to go before it? See* James 5. 8, 9. 1 Pet. 4. 7.

2ly, *As for the* Apostacy *of a considerable part of* Christians *to the abominable impiety of the* Gnosticks, *I have all along in the Interpretation of these* Epistles *considered that, and find no reason to assert it, nor any thing that favours it, till we come to the* 2 Pet. 2. 20, 21. *'Tis true indeed, as* (d) Justin Martyr *and* Eusebius *testifie, that most of the* Samaritans *worshipped* Simon as the chief God; *but* ὀλίγοι ἐν ἄλλοις ἔθνεσιν, few in other Nations, *say they,* did it; *but that one single Person fell off from Christianity to him they say not.*

(u) *Post Evangelium nusquam invenies Magos nisi planè punitos, Simon M. jam fidelis——maledictus ab Apostolis de fide ejectus est, alter Magus qui cum Sergio Paulo, quoniam iisdem adversatur Apostolis, luminum amissione multatus est.* De Idol. cap. 9.

(x) *Ex quibus est primus S. Magus qui in Actis Apostolorum, condignam meruit ab Apostolo Petro justamque Sententiam.* De Præscript. Adv. Hær. c. 46.

(y) Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. L. 1. contr. Celsum, *p.* 45. Οὐδαμοῦ γὰρ τὴν οἰκειότητα Σιμωνιανοί. L. 6. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν ἀναγορεύοντα δύναμιν Θεοῦ ἴσμεν ἅμα τῷ ἀρνεῖσθαι αὐτὸν, εἰς ὄλεθρον, καὶ ἀπώλειαν κεχωρηκέναι. Com. in Johan. p. 36. D.

(z) Ὡσπερεὶ μέγαν, καὶ μεγάλων ἀνθιστάμενον τῶν θεοσεβείαν τῷ Σωτῆρι καὶ Κυρίῳ ἡμῶν Ἀποστόλων—ὅμως δ' ἐν ᾗ θεία καὶ ἀφθόρῳ χάριτι τῶν αὐτοῖς συναιρομένων διακόνοις, δι' ὀπτασίας αὐτῶν καὶ παρουσίας ἀναπλομένη, τὸν πονηρὸν τοῦ φλόγα ἢ τάχος ἐσβέννυ, &c. Hist. Eccl. l. 2. cap. 14.

(a) Not. in Sulpitium. p. 369.

(b) *Est quidem hæc opinio plurimorum, quamvis eam perhibeant esse falsam plerique Romani.* Ep. 86. ad Casulanum. p. 387.

(c) Euseb. Hist. Eccl. l. 3. cap. 27.

(d) Just. Mart. Ap. 2. p. 69. E.

(e) Eusebius

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(e) Eusebius *is expreſs, that neither the* Hereſie of *Simon Magus*, nor of others, had any prevalency *in* the times of the Apoſtles. *The great* Apoſtacy *which after the writing this* Epiſtle *firſt appeared, and againſt which the* Catholick Epiſtles *of St.* James, Peter, *and St.* John, *and eſpecially the Epiſtle to the* Hebrews, *was written, was that of the converted* Jews *to* Judaiſm *again*; *and to this Dr.* Lightfoot *probably refers the* Apoſtacy *here mentioned*; *our Lord having foretold* that *the* Devil once caſt out of them by the Goſpel, ſhould return to them with ſeven more evil Spirits than himſelf; *and concluding that Parable with thoſe words*, ſo ſhall it be with this preſent Generation, *Mat.* 12.43,44,45. *Which Opinion is well conſiſtent with my Interpretation of this Chapter, and may be embraced by them who like not my Notion of this Apoſtacy.*

2ly, *This Man of Sin was yet to be revealed*, v. 3. *and there was yet a ſeaſon to come, in which he was to be revealed*, v. 6, 8. *whereas by the Confeſſion of Dr.* Hammond, Simon Magus *was revealed as an Oppoſer of Chriſt, and an* Ἀντίπαλος, *or* Antagoniſt, *to the* Apoſtles *long before: For, he ſaith, that* (f) being denied the power of working Miracles, which he would have bought of the Apoſtles, ſoon after he ſet up, and oppoſed himſelf againſt Chriſt, and accordingly is here called ὁ Ἀντικείμενος, the Adverſary, or he that oppoſeth himſelf. *Now the time when he would have bought of them this power of working Miracles was* A.D. 35. *that is, fourteen years before* S. Paul *wrote this* Epiſtle; *if then ſoon after he ſet up, and oppoſed himſelf againſt Chriſt, he muſt diſcover himſelf ſoon after the Year* 35, *and ſo before the writing this Epiſtle. He adds in the ſame Note, That* Simon Magus came to *Rome* in the beginning of *Claudius* his Reign, and there did ſuch Miracles by the help of the Devils, that he was taken for a God, and accordingly had a Statue erected to him with this Inſcription, *Simoni Deo Sancto.* Euſebius *there adds, That the Devil had ſet him up as the Great and Equal Antagoniſt of the Divine* Apoſtles. (g) *St.* Jerom *alſo ſaith, That* in the ſecond year of *Claudius* St. *Peter* came to *Rome* to oppoſe him. *He therefore who was then ſet up as the great Adverſary of the Apoſtles, and as ſuch oppoſed by them in the ſecond Year of* Claudius, *that is* A.D. 42. *muſt be diſcovered then, that is*, 9 *Years before the writing this Epiſtle.* Euſebius *there adds, that the flame he had there raiſed, by the appearance and preſence of the Apoſtles*, i. e. *of* Peter, *as the words following ſhew,* ὃ τάχ' ἐσβέννυ, was ſoon extinguiſhed; *which ſeems to prove that* Simon Magus's *oppoſition to Chriſt was not only diſcovered, but even extinguiſhed with his Perſon before the writing this Epiſtle. And indeed* Irenæus, *and almoſt all the* Ancients *agree in this, with Dr.* Hammond, *that* Simon Magus *having ſuffered this repulſe from* Peter *at* Samaria, *began* (h) to ſearch ſtill more into the depths of Magick, that he might be more able to contend with the Apoſtles; and *that by this means he aſtoniſhed many, was honoured by* Claudius *with a Statue, and glorified by many as a God:* He ſoon returned, *ſaith* Theodoret, to his former Arts. *Now, can we think that a Man, who deſigned to be reckoned* μέγάς τις, ſome great one, *and to ſeem glorious in the World, ſhould purſue that deſign, by hiding, and not diſcovering himſelf about fifteen Years?*

In a word, It cannot reaſonably be thought that almoſt all Samaria *ſhould worſhip him; that he ſhould be honoured in the days of* Claudius *as a God at* Rome, *by the* Emperor, *the* Senate, *and the People; and that the Devil ſhould ſet him up as the Great Adverſary of the* Apoſtles *long before this time; and that the ſeaſon of his being revealed ſhould be yet to come.*

§ 8. Arg. 3. 3ly, I *argue againſt this Opinion from theſe words*, he ſitteth in the Temple of God, v. 4. *for whether we interpret this of the Temple of* Jeruſalem, *or of the Church of God, which are all the Interpretations known to the* Ancient Fathers, *or applied by them to theſe words, it is certain that neither* Simon Magus, *nor his* Followers, *ſat in any of them. The* (k) Doctor *therefore is forced to ſay, this agrees to* Simon, *as being worſhipped at* Samaria, *in thoſe places which had been ſet apart to the worſhip of the True God, they worſhipping him there* θυμιάμασι καὶ θυσίαις, καὶ σπονδαῖς, *with all ſorts of Sacrifices. But would St.* Paul *ſtile the* Samaritan Temple, *had it been then ſtanding, as it was not, the Temple of God? Would he have done this after our Lord's declaration made againſt them that they* worſhipped they knew not what? *The truth is, that the Temple built upon their*

(e) Διὸ δὴ ὅτε Σίμωνος, ὅτε ἄλλαι τῶν τότε φυέντων συστάσεις τινές, καθ' αὑτὰς ἐκείνας Ἀποστολικὰς ἔσβεσαν χρόνους. Hiſt. Eccl. l. 2. c. 14.

(f) Note E.

(g) Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον, τῇ Ῥώμῃ ἐφίσταται. In Petro.

(h) *Cupidius intendit contendere adverſus Apoſtolos, uti & ipſe glorioſus videretur eſſe, & univerſam Magiam adhuc amplius inſcrutans, ita ut in ſtuporem cogeret multos hominum, quippe cum eſſet ſub Claudio Cæſare, à quo etiam ſtatua honoratus eſſe dicitur propter Magiam, hic igitur à multis quaſi Deus glorificatus eſt.* Lib. 1. Cap. 20.

(i) Εὐθὺς ἐκεῖνος πρὸς τὸ προσέχειν ἑαυτῷ παρεσκεύασε κακοήθειαν. Hær. Fab. l. 1. c. 1.

(k) Note E. and G.

holy

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holy Mountain, was long before deſtroyed by Hircanus, *and that which* Herod *built them, they regarded not, as ſtanding not upon that Mountain. Where therefore was the Temple in which they offered all kind of Sacrifices to this Magician? Indeed, the* Doctor *uſeth too much Artifice in thus connecting theſe things; for that almoſt all the* Samaritans *did worſhip* Simon Magus *as the firſt or principal God,* Euſebius *doth ſay from* Juſtin Martyr Hiſt. Eccl. 2. 13. *but that they then worſhipped him with any kind of Sacrifices, he doth not ſay: But only that ſome of his Followers, who* (l) pretended to embrace the Chriſtian Religion, (*which* Simon Magus *then profeſſedly oppoſed,*) fell back to the worſhip of Dæmons, and had got Images of *Simon* and *Helen*, which they thus worſhipped with Sacrifices.

§ 9. Arg. 4. Remember you not, *ſaith the Apoſtle*, that I told you of theſe things? *Now is it probable, that in the ſhort time he ſtayed with them, he ſhould tell them how* Simon Magus *ſat in the Temple of God, and that Chriſt's coming was to deſtroy him; and that ſo ſoon as S.* Paul *ſhould leave off preaching in the* Jewiſh Synagogues, S Magus *and his Followers would be revealed?* Credat Judæus Apella: *For* the Myſtery of Iniquity doth already work, *v.*7. *that is, ſaith* Dr. H. *this ſort of Men are already formed into a Sect under their Ring-leaders,* Simon *and* Carpocrates. *Wonderful that* Carpocrates, *who, ſay* (m) Clemens *of* Alexandria, Euſebius, *and* Theodoret, *appeared only in the time of* Hadrian, *that is,* A. D. 107. *at the ſooneſt, ſhould be the Ring-leader of a Sect at the writing of this Epiſtle, that is, at leaſt,* 56 *Years before he began his Hereſie.*

It follows, v.8. And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, *&c. that is, ſaith* D. Hammond, then immediately ſhall ye ſee the Sect of the *Gnoſticks* ſhew it ſelf, joyn with, and ſtir up the Jews, and bring heavy Perſecutions upon the Chriſtians, and having this opportunity to calumniate them to the Jews, behave themſelves as their profeſſed Oppoſers. And *Simon Magus* ſhall ſet himſelf forth in the Head of them, whom, as a profeſs'd Enemy of Chriſt, Chriſt ſhall deſtroy by extraordinary means, by the Preaching and Miracles of St. *Peter*; and for all the Apoſtatizing *Gnoſticks* that adhere to him, they ſhall be involved in the deſtruction of the Unbelieving Jews, with whom they have joyned againſt the Chriſtians. *In which long* Paraphraſe *there is nothing certain, and nothing which can be confirmed, either from Scripture or Antiquity. That there were then any* Gnoſticks *in being, that they ever then did, or were in a capacity to perſecute the Chriſtians, that any ſingle Perſon of them periſhed at the fatal time of the deſtruction of the unbelieving* Jews, *I never yet ſaw proved. That* Simon Magus *ſhould ſet himſelf in the Head of theſe* Gnoſticks, *or of any other of his Followers, who was extinct before they bore that name, 'tis not credible. That his Followers, who pretended that* Simon *himſelf was the chief, or principal God, who worſhipped him, and the very Images of* Simon *and* Helena, *with all kind of Sacrifices, who held the* Law and Prophets were not to be regarded, *ſhould ingratiate themſelves, and joyn with the* Jews, *is ſtill more incredible. And laſtly, that* Simon Magus *periſhed by the Miracles of St.* Peter, *I have ſhewed to be improbable. And this I think ſufficient to be offered againſt this Interpretation.*

§ 10. *I ſhould proceed to thoſe Conſiderations which ſeem to lie againſt that Opinion, which holds that the Apoſtle primarily intends the Papal* Antichriſt, *but I have already done this, both in this Preface, and in the following Annotations; and therefore ſhall at preſent only add, that this* Man of Sin *is to ſit* in the Temple of God, *and probably to do it then when the* Apoſtle *writ; for he gives it as a Character, by which the* Theſſalonians, *to whom he writ, might know him, and then he could be no other than the* Jewiſh Doctors. *Moreover, this* Temple of God *muſt either be the Temple of God, properly ſo called, which was deſtroyed by* Titus, A. D. 70. *and then again,* The Man of Sin, *who was to ſit in it, muſt denote the ſame Perſons, or as ſome of the moſt Ancient Fathers,* (n) Irenæus, (o) Hippolitus, (p) *St.* Cyril, and (q) *St.* Ambroſe *thought, either the Ruins of that* Temple, *or another to be built by* Antichriſt *in behalf of the* Jews, *and then as it is not reaſonable to think the* Apoſtle *would abſolutely ſtile that the* Temple of God *which had never been ſo, and which was only built by one who* magnified himſelf againſt, *and openly blaſphemed the true God; ſo is it more unreaſonable to think the* Pope *and his* Clergy *ſhould ſit in it. They therefore who think that they are here eſpecially intended, embrace the*

(l) Χειριανῶν φιλοσοφίαν ὑποκενούμενοι, ἧς μὴ ἔδοξαν ἀπαλλάτεσθαι περὶ τὰ εἴδωλα θεσιθαι μονίας, ἀδὲν ἧττον αὖθις ἐπλαμβάνον), καταπίπτοντες ὅτι γραφὰς, καὶ εἰκόνας αὐτῆ τε τῆ Σίμωνος, καὶ τῆ Ἑλένης συμμάμαί τε, καὶ θυσίαις, καὶ σπονδαῖς τότως θρησκεῦειν ὑπηχεῖσθαι. Ibid.

(m) Ἀδελφὸς Βασιλείδου. Theod. Hær. Fab. l. 1. c. 6. Περὶ τῆς Ἀδελφῆς τῆ Βασιλέως Κρόνος. Clem. Strom. 7. p. 764. Euſeb. Hiſt. Eccl. l. 4. c. 7.

(n) *In Templo Dei ſedebit, ſeducens eos qui adorant eum, quaſi ſit Chriſtus.* L. 5. p. 475.

(o) *Templum conſtruet Hieroſolymis, quod confeſtim excitatum tradet Judæis.* P. 27. & 33.

(p) Ποῖον ἄρα ναὸν; ἢ καταλελυμένον τῶν Ἰουδαίων φησί. Catech. 15. p. 164, 165.

(q) *Ergo ſedebit in Templo interiori Judæorum, qui Chriſtum negant.* In Luc. 21.

Sentiments

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Sentiments *of the Fathers of the Fifth, and the following Centuries*, viz. *of* (r) Chryſoſtom, Theodoret, *St.* Auſtin, *and St.* Jerom, *that by the* Temple of God, *we are to underſtand the* Chriſtian Church. *But this Interpretation is liable to this Objection, That 'tis not reaſonable to conceive the Holy Spirit, without any mark of diſtinction, would give that name to the* Apoſtate Church, *in which the* Beaſt *and the* falſe Prophet *did preſide, ſhe being by the ſame Spirit, when he ſpeaks more unqueſtionably of her, ſtill repreſented as* Spiritual Sodom *and* Ægypt, Myſtical Babylon, *and the* Mother of Fornications and Abominations, *Rev.* 11. 8. 17. 5. *Hence* (s) Bellarmine *makes this Inference from the Interpretation of the* Proteſtants, *That, if it be true, the* Roman Church, *in which the* Pope *preſides, muſt be the Church of God. To this our Writers* anſwer, *That this Name was given to the* Church *of* Rome *becauſe ſhe once was ſo. But when was that? Was it not before* the Man of Sin *ſat in her, and exalted himſelf above God and Chriſt? and can he properly be ſaid to ſit in the Church of God, who whilſt he ſitteth in it, is not* the Man of Sin, *nor does thoſe things which belong to him; and when he is* the Man of Sin, *ſitteth no longer in the Church of God, but in* Spiritual Egypt, *the Oppreſſor of God's People, in* Myſtical Babylon *the* Mother of Idolatry, *and the Great Enemy of the Church of God, and in the* Synagogue of Satan?

But that I may not wholly differ from my Brethren in this matter, I grant theſe words may, in a ſecondary ſenſe, be attributed to the Papal Antichriſt, *or Man of Sin, and may be ſignally fulfilled in him, in the deſtruction of him by* the Spirit of Chriſt's Mouth, *he being the Succeſſor to the* Apoſtate Jewiſh Church, *to whom theſe Characters agree, as well as to her; and therefore in the Annotations I have ſtill given a place to this Interpretation alſo.*

§ 11. *Laſtly, As for the Objections which may be raiſed againſt the ſenſe which I have put upon theſe words, I have already anſwered moſt of them in the Annotations, only two ſtill remain to be more fully anſwered,* viz.

Object. 1. *That all the* Fathers *and ancient* Interpreters, *ſeem not only ſilent as to this import of theſe words, but generally ſeem to refer the* τὸ κατέχον, that which with-held *this Revelation of the Man of Sin to the* Roman Empire.

Anſw. *To this I anſwer,* (1.) *That this Objection may be retorted upon all the other Opinions with equal ſtrength; for what is there ſaid by any of the* Fathers, *or* Eccleſiaſtical Writers, *for ſix hundred Years, whence it may be concluded that either* Mahomet, *or the* Pope *of* Rome, *were the Man of Sin here mentioned? What hint hath any Commentator,* Greek *or* Latin, *in his Notes upon this Chapter, for a thouſand Years, given, that the* Pope *and his* Clergy *were the Perſons here intended?*

If it be here replied, That they do conſequentially *overthrow this Opinion, by making the* Roman Empire *to be the* τὸ κατέχον, that which with-held. *I anſwer, That they more fully overthrow the Opinion, which ſaith the* Papal Government *is* Antichriſt, *or the Man of Sin.*

1. *By ſaying that* (t) Antichriſt *was coming, and at hand, long before the appearance of* the little Horn, *which ſprung up only from the Ruines of the* Roman Empire, *which happed* A. D. 475.

2ly, *By teaching, ſo generally as they did, that* Antichriſt *being once revealed, was to continue not* 1260 *Years, but only* three Years and an half. *See Note on* v. 8.

3ly, *That he was to be of the* Jewiſh *Extract, one* (u) of the Tribe of Dan, *who alſo was to be* circumciſed. *And*

4ly, *That he ſhould be an Enemy to* (x) Idolatry *and* Image-Worſhip, *as* Irenæus, Hippolytus, Cyrillus Hieroſ. *St.* Chryſoſtom, *and* Theodoret *ſay.*

In a word, they generally held, as I have ſhewed Note on v. 10. *that* Antichriſt *was to come with Signs and Wonders to deceive the* Jews, *that they might be puniſhed for their Infidelity. All which things muſt be manifeſtly inconſiſtent with the common Notion, that the* Pope's Hierarchy *muſt be the Man of Sin here primarily intended by St.* Paul.

3ly, *I anſwer, That though the* Fathers *do not expreſſly ſay the* Jewiſh Nation *was* the Man of Sin *which the* Apoſtle *here intended, yet many of them have ſaid thoſe things on*

(r) Ναὸν ὁ Θεῦ τὰς Ἐκκλησίας ἐκάλεσεν. Theod. Τὰς παλαιᾶς Ἐκκλησίας. Chryſ. *Hieroſolymis ut quidam putant, vel in Eccleſia, quod verius Arbitramur.* Hieron. ad Algaſ. qu. 11. F. 60. D. Auguſt. de Civ. Dei. l. 20. c. 19.

(s) Lib. 3. de R. Pont. cap. 13.

(t) *Antichriſto jam inſtante.* Tertul. de fuga, &c. *Antichriſti tempus infeſtum appropinquare nunc cæpit.* Cyprian. Exhort. ad Martyr. *Scire debitis, & pro certo tenere, & credere Antichriſti tempus appropinquaſſe.* Ep. 58. p. 120. 59. p. 139. Et de Judâ Euſeb.

Ὃς καὶ ἐν Θρυλλουμένῳ τῇ Ἀντιχείσῃ παρουσίᾳ ἤδη τότε πλησιάζειν ὤετο. Hiſt. Eccl. l. 6. c. 7.

(u) *Hieremias tribum ex quâ veniet manifeſtavit dicens ex Dan, &c.* Iren. l. 5. c. 30, Hippol. p. 24, 25. Ambroſ. de Benedict. Patriarch. c. 7. Aug. Tom. 4. qu. 22. in Joſ. p. 294. Proſper. dimid. Temp. c. 9. Theodor. in Gen. qu. 110. p. 75.

(x) *Idola quidem ſeponens.* Iren. l. 5. c. 25. *Idolatriam non admittet.* Hippolyt. p. 33. Μέλλει ὅθεν τὰ εἴδωλα μισεῖν ὁ Ἀντίχειστος. p. 164. Chryſoſt. in 2 Theſſ. 2. 4. Theod. ibid. & Com. in Dan. 11. 36.

which

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which this our Interpretation doth depend; *as* v. g. *that* this Man of Sin *was to be of* Jewish Extract, *that he was* to sit in the Temple of Jerusalem, *and that he was to come chiefly to* deceive the unbelieving Jews, *that so they might be punished for their Infidelity. And*

Lastly, As to the τὸ κατέχον, *or rather* ὁ κατέχων, he that letteth, *I only in this differ from them, that whereas they refer this to the* Roman Empire, *I do refer it to a* Roman Emperor; *and as some of them held that* (y) Nero *was this* Antichrist, *and Man of Sin, and others that he was* (z) Domitian, *so do I hold that* Claudius, *the Predecessor of that* Nero, *was the Person that with-held.*

§ 12. Object. 2. *It farther is objected, That the* Jews *were long before revealed to be the great Opposers of* Christianity, *and the* Scribes *and* Pharisees *had long sat in the Temple of God; wherefore the Revelation of the Man of Sin, being only to take place for some considerable time after the writing this* Epistle, *the* Jewish Nation *cannot be reasonably deemed* the Man of Sin.

Answ. *I have already answered this Objection in the* Paraphrase, *by shewing that these are the Descriptions of the Man of Sin, by which the* Thessalonians, *and others, might then know him; and that they were all spoken in the Present Tense, shewing what he already did; and that he was yet more fully to be revealed, either by his actual* Apostacy *from the* Roman Government, *which happened in the Twelfth of* Nero, *or by the great* Apostacy *of the Believers of that Nation from the Faith.*

2ly, *I add, That the* Jewish Nation *not only had a great Opinion of their dearness to the God of Heaven, but were also look'd upon by their* Proselytes, *and others, as God's peculiar and beloved People, and therefore such a change of Providence as made it appear to all Men, they were become* the Generation of his Wrath, *must also be a Revelation of them as the greatest of Sinners. And since this came upon them after they had rejected our* Messiah, *and crucified the Lord of Life, it must be a discovery that they became* Sons of Perdition *upon this account; and in this sense the removing that which letted, must make way for the Revelation of* that wicked one whom the Lord would consume with the breath of his Mouth. *As then the* Roman Church, *though she is thought by us to be the* Antichrist *here spoken of, and the* Beast *mentioned in the* Revelations, *is yet by many other* Christian Churches *in the West, thought to be the true* Catholick Church *of Christ, and her* Bishop *to be the* Vicar of Christ, *the* Successor of Peter, *and the* Head of the Universal Church, *and so will only be revealed to them to be what we now deem her, when she shall* go into destruction, *and be destroyed* by the Sword of Christ, and by the breath of his Mouth, *so was the* Church of Jerusalem *then only fully revealed to* Jew *and* Gentile, *and to the* Judaizing Christians, *to be not what they did erroniously think her, but what the* Apostle *here doth represent her, when our Lord did* thus consume her by the breath of his Mouth, *and God so signally demonstrated she was* a Vessel of his Wrath fitted for destruction.

This Epistle *seems to be written soon after the first, and as* Bishop Pearson *probably conjectures, in the same Year,* Sylvanus *and* Timotheus *being still with him when he writ it, as they were at the writing of the first* Epistle, 2 *Thess.* 1. 1. *Now St.* Paul *staid at* Corinth *only* a Year and six Months, *Acts* 18. 11. *and there he had preached a considerable time,* every Sabbath day, *before they came to him,* Acts 18. 45. *and so before he writ his first* Epistle, *it being written after that* Timothy *was come to him,* 1 Thess. 3. 6. *and they seem to be gone from him before he left* Corinth, *to go to* Syria, *for then he had only with him* Priscilla *and* Aquila, *Acts* 18. 18. *so that the Interval betwixt these two* Epistles *could not be above a Year.*

(y) *Opinione multorum receptum est ipsum Antichristum venturum.* Sulp. Hist. S. l. 2. c. 40.
(z) *Multi nostrorum putant ob sævitiæ ac turpitudinis magnitudinem Domitianum Neronem Antichristum fore.* Hieron. in Dan. 11. F. 267. M.

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A PARAPHRASE WITH ANNOTATIONS ON THE Second Epistle of St. PAUL TO THE THESSALONIANS.

CHAPTER I.

Verse 1. PAUL and Sylvanus and Timotheus [*write*] to the Church of the Thessalonians [*established*] in [*the knowledge and worship of*] God the Father, and our Lord Jesus Christ.

2. [*Wishing*] grace to you, and peace from God our Father, and the Lord Jesus Christ.

3. We are bound to thank God always for you, Brethren, as it is meet [*for us to do,*] because that your Faith groweth exceedingly, and the Charity of every one of you all towards each other aboundeth.

4. So that we our selves glory in you, [*or boast of you*] in the Churches of God, for your patience, and [*for your*] faith [*which produceth this patience*] in all your persecutions, and tribulations which you endure.

5. Which [*Dispensation of Divine Wisdom appointing you to suffer,* 1 Thess. 3. 3. *and permitting others thus to persecute you,*] is a manifest token of the [a] righteous judgment of God, [*these Sufferings befalling you*] that you may be accounted worthy of the [*Celestial*] Kingdom of God, for which you also suffer, [*and so are an assurance of a day when God will thus reward you.*]

6. Seeing it is a righteous thing with [*that*] God [*to whom belongeth recompence,* Rom. 12. 19. *and who will avenge his Elect that cry unto him day and night,* Luke 18. 7.] to recompence tribulation to them that trouble you.

7. And to you who are troubled [*as we are,*] rest with us, [*which rest we both compleatly shall enjoy*] when the Lord Jesus shall be revealed from Heaven, [*attended*] with his mighty Angels, [*as he shall be at the last day,* 1 Thess. 4. 16. *when he will come to give every one according to his works,* Matth. 16. 27. Mark 8. 38. *and gather all the Nations of the World before him,* Matth. 25. 32. Jude 14, 15.]

8. [*When he shall come, I say,*] in flaming fire, taking vengeance on them [*among the Heathens*] who know not God, and [*of those Jews and Gentiles*] who [*having heard*] obey not the Gospel of our Lord Jesus Christ.

9. Who shall be punished with everlasting destruction from the presence of the Lord, [*from whose blissful Presence they shall for ever be excluded,* Matth. 25. 41, 46.] and [*shall find that destruction inflicted on them*] [b] by the glory of his power, [*that being the time when God will make known his power, on the vessels of wrath fitted for destruction,* Rom. 1. 23.]

10. [*And it is also a righteous thing with him, then to recompence to you eternal rest*] when he shall come to be glorified in [*his*

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dealings with] his Saints, and to be admired [*for his great love*] in [*and by*] all them that believe, [*and particularly by you,*] becauſe our teſtimony among you was believed in that day.

11. Wherefore alſo we pray always for you, that our God would count you worthy [ἀξιώσῃ ὑμᾶς κλήσεως, *would make you worthy*, v. 5.] of this calling [*to his Kingdom and Glory,*] and fulfil all the good pleaſure of his goodneſs [*in you,*] and the work of faith with power.

12. That the name of our Lord Jeſus Chriſt may be glorified in you, [*by your continuance in your faith,*] and ye in him, [*or by him,*] according to the grace of our God, and the Lord Jeſus Chriſt, [*by which you are enabled to continue in the faith, and fulfil the good pleaſure of his will.*]

Annotations on Chap. I.

a Verſe 5. Τῆς δικαίας κρίσεως, *of the righteous judgment of God*, &c.] *This place*, ſaith (a) *Eſthius*, *proves againſt the Hereticks, that Life Eternal is not ſo to be aſcribed to the grace of God, as not to be attributed alſo to the worth and merits of men, proceeding from the grace of God.*

But the true import of theſe words will be ſufficiently contained in theſe following particulars:

1. That the Juſtice of God obligeth him to recompence the Obedience, and Sufferings of his faithful Servants, either in this, or in the world to come; ſince were it otherwiſe, we could have no ſufficient Motive to Perſeverance in Obedience to him, or ſuffering for his ſake; and therefore this, by the *Apoſtle*, is laid as the foundation of all the Service which we pay unto him, even the firm belief that *God is*, and that *he is a rewarder of them that diligently ſeek him*, Heb. 11. 6.

2*ly*, That ſince God doth not, and according to the nature of the thing he cannot recompence them in this Life, who ſuffer all Calamities and Loſſes they can endure here, and even Death it ſelf for his ſake, his Juſtice will oblige him to do it in the next. Hence the *Apoſtle* ſaith of himſelf, and all his Fellow-ſufferers, *If in this life only we have hope in Chriſt, we are of all men the moſt miſerable*, 1 Cor. 15. 19. and puts the queſtion thus, *If the dead riſe not at all—— why ſtand we in jeopardy every hour?* v. 29, 30. But

3*ly*, That this Reward ſhould be for kind ſo excellent, as is the Beatifick Viſion, the being *heirs of God, joint-heirs with Chriſt*, the being *like to him in glory*; and for duration ſhould be eternal; can never be on the account of that ſtrict Juſtice which *rendreth to every one his due*, ſeeing there can be no Proportion betwixt a finite Action, or Paſſion, and an infinite Reward; and therefore the ſame *Apoſtle* who ſaith here, ἀξιωθῆναι ὑμᾶς, we for theſe Sufferings *are accounted worthy of this Kingdom*, doth elſewhere poſitively declare *the Sufferings of this preſent Life*, οὐκ ἄξια, *not worthy of the Glory which ſhall hereafter be revealed*, Rom. 8. 18. Nor can the Grace of God, vouchſafed to enable us thus to perſeverance in Sufferings, enhance the Merit of thoſe Sufferings, or make the Reward in Juſtice due unto us; ſince *if it be of Grace* that we thus ſuffer, *then it is not of Debt* that we are thus rewarded; God being not in ſtrict Juſtice obliged to reward his own free Gifts and Graces he confers upon us. But

4*ly*, Even this Eternal Recompence being promiſed to thoſe who ſuffer for the ſake of Chriſt, by him who hath ſaid, *Be thou faithful to the death, and I will give thee a Crown of Life*, Rev. 2. 10. and propounded this as the chief Encouragement, thus to endure with Patience to the end, *that great is our reward in Heaven*, Matth. 5. 12. it may be ſaid, by virtue of that Promiſe to be in juſtice due to them, who do thus ſuffer for it, it being a part of juſtice to perform our Promiſes, and be faithful to our Words. This therefore is a faithful ſaying, *If we ſuffer with him, if we endure, we ſhall live, and reign with him*, 2 Tim. 2. 11, 12. And we may reſt aſſured, That *God the righteous Judge will give this Crown of Righteouſneſs to us at that day*, 2 Tim. 4. 8. that being approved, *we ſhall receive that Crown of Life which the Lord hath promiſed to them that love him*, James 1. 12. But then God being not obliged in ſtrict juſtice to promiſe ſo great a Recompence, he cannot be ſaid to confer it, *ex dignitate, merito, aut æqualitate Rei*, by reaſon of the dignity or worth of theſe our Sufferings, or becauſe the Reward is only to equal the Merit of them, but only *ex juſtitia pacti*, becauſe his Promiſe hath made it juſt and equal for him ſo to do.

b Ver. 9. This Phraſe, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, *and from the glory of his power*, is taken from *Iſaiah* 2. 19, 21.

(a) *Monſtrare hic locus contra Hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiâ Dei tribuendam eſſe, ut non etiam dignitati, & meritis hominum à gratiâ Dei perfectis, retribuatur.*

CHAPTER

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CHAPTER II.

Verſe 1. NOW we beſeech you, Brethren, by [*or concerning*] [a] the coming of our Lord Jeſus Chriſt, and by our gathering together to him, [*mentioned*, Mat. 24. 31.]

2. That ye be not ſoon ſhaken in mind, [ἀπὸ τῆς φωνῆς *from the Sentence you formerly received from me*,] or be troubled neither by ſpirit, [i. e. *by any pretended Revelation*,] nor by word [*ſpoken by us, and by others miſunderſtood*, 2 Pet. 3. 15, 16.] nor by letter, as from us, [i. e. *by any thing contained in our former Epiſtle*, Chap. 4. 15. & 5. 2. *or rather in thoſe words*, Chap. 2. 16. *Wrath is come upon them* εἰς τέλος *to the uttermoſt, ſo*] as [*to conceive*] that the day of Chriſt [b] is at hand.

3. Let no man deceive you [*by theſe pretences*] by any means, for that day ſhall not come, except there come [c] a falling away firſt [*of the Jews from the Roman Empire, or from the Faith*,] and [*by that means*] the [d] Man of Sin be revealed, [*who is*] the Son of Perdition.

4. Who [e] oppoſeth [*himſelf now to the Chriſtian Church*,] and [f] exalteth himſelf above all that is called God, or that is worſhipped [Gr. ἢ σέβασμα, *or worſhip*;) ſo that he, as God, [g] ſitteth in the Temple of God, ſhewing himſelf that he is God.

5. Remember ye not, that when I was yet with you, [h] I told you [*of*] theſe things, [viz. *of the man of ſin to be revealed, and of theſe Characters of him.*]

6. And now ye know [i] what witholdeth, that he might be revealed [k] in his time.

7. For the [l] myſtery of iniquity doth already work, (i. e. *the Jews are already making ſome efforts towards this Apoſtacy*,] only he [m] who now letteth will let, [or, *only there is that witholdeth as yet, and will continue ſo to do*] [n] until he [*or it*] be taken out of the way.

8. And then ſhall [o] that wicked one be [p] revealed, whom the Lord ſhall [q] conſume with the ſpirit [*or breath*] of his mouth, and ſhall [r] deſtroy with the brightneſs of his coming.

9. Even him whoſe coming is after the working of Satan, with [s] all power, and ſigns, and lying wonders.

10. And with all deceivableneſs of unrighteouſneſs in them that periſh, [t] becauſe they received not the love of the truth that they might be ſaved.

11. And for this cauſe [u] God ſhall ſend [*among*] them ſtrong deluſions [*which will have this effect upon them*,] that they ſhould [*ſhall*] believe a lie.

12. That they all might be damned, [Gr. *judged and condemned*] who believed not the truth, [*the Goſpel preached to them*; See Note on Rom. 2. 8.] but had pleaſure in unrighteouſneſs, [*or Falſhood*; See Note on 1 *Cor.* 13. 6.]

13. But we are bound to give thanks always to God for the Brethren beloved of the Lord, becauſe God hath from the beginning [*of our preaching to you ſhew'd*, 1 Theſſ. 1. 4, 5. *that he had*,] choſen you to Salvation through Sanctification of the Spirit, [*which gives the earneſt of it, and makes us meet for it*,] and belief of the truth, [*which promiſeth it.*]

14. [x] Whereunto [i. e. *to which Faith, and Sanctification*,] he hath called you by [*the preaching of*] our Goſpel [y] to the obtaining of the Glory, [Gr. *to the glorious Salvation*] of our Lord Jeſus Chriſt.

15. Therefore, Brethren, ſtand faſt [*in the Faith*,] and [z] hold the Traditions which you have been taught, whether by Word, [*v.* 5, 6.] or [*by this*] our Epiſtle.

16. Now our Lord Jeſus Chriſt himſelf, and God, even our Father [*through him*] who hath loved us, and hath given us everlaſting Conſolation, and good hope, through Grace;

17. Comfort your hearts, and ſtabliſh you in every good word and work.

Annotations on Chap. II.

[a] Verſe 1. Ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *By the coming of the Lord.*] That ὑπὲρ with a Genitive Caſe ſignifies *de*, or *circa*, about, or concerning, cannot be doubted. It is rendred *concerning* Rom. 9. 27. See 2 *Cor.* 12. 5, 8. It is thrice rendred, *of*, in the ſame import, as 2 *Cor.* 1. 8. our hope ὑπὲρ ὑμῶν, of you is certain; *Chap.* 8. 23. Whether any enquire, ὑπὲρ Τίτου, of *Titus*; and *v.* 24. our boaſting ὑπὲρ ὑμῶν, *i. e.* concerning you. *Philip.* 1. 7. It is meet for me to think thus, ὑπὲρ πάντων ὑμῶν, of you all. Hence *Phavorinus* ſaith 'tis uſed, ὑμῶν τῆς σῆς. See 2 *Cor.* 7. 4. & 9. 3.

The coming of Chriſt is by the *Reverend Dr. Hammond*, referred to Chriſt's coming to deſtroy the unbelieving *Jews*, and throw down their Temple, and their Worſhip which

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depended on it. This is the παρουσία τῦ υἱῦ τῦ ἀνθρώπυ, the *coming* of Chriſt, or of *the Son of Man*, ſo often mentioned in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and of the Temple, *Mat.* 24. 3, 27, 37, 39. This is moſt certainly the import of the Phraſe in St. *James* twice, when he exhorts the Brethren *to be patient*, ἕως τ῀ παρουσίας τῦ Κυρίυ, *till the coming of the Lord*; adding that this παρουσία τῦ Κυρίυ, *coming of our Lord was at hand*, and *the Judge ſtood before the door*, James 5. 7, 8, 9.

As for the Phraſe, *Our gathering together to him*, it ſeems parallel to the Words of Chriſt, *Mat.* 24. 31. ἐπισυνάξυσι τὺς ἐκλεκτὺς αὐτῦ, *his Angels ſhall then gather his Elect.* And to apply it to the *Theſſalonians*, let it be noted, that they were partly Converts of the *Jews* and *Proſelytes*. For the Converts made by St. *Paul*'s preaching to them, were of the believing *Jews*, and *the devout Greeks*, Acts 17. 4. who, in expectation of our Lord's Prediction, as well as from their Obſervation of the Jewiſh Feſtivals, might be inclined to go up to *Jeruſalem*. Moreover, till the writing of this *Epiſtle*, if not long after, even till the Deſtruction of *Jeruſalem*, the Jewiſh Converts kept up their *Synagogue*-Worſhip, and many *Proſelites*, and other *Chriſtians*, did not ſcruple to aſſemble with them; the Jewiſh Converts thought themſelves obliged to do it, they being all *zealous of the Law*, Acts 21. 20. and many of the *Gentile Chriſtians* complied with it at *Corinth*, *Galatia*, and *Philippi*; but after the Deſtruction of *Jeruſalem*, there was an end of this *Synagogue*-Worſhip, the Day having revealed that God was no longer pleaſed with it, and then they met together ſtill as Churches of Chriſt; and this might be their ἐπισυναγωγὴ πρὸς αὐτὸν, *the gathering together to him* here ſpoken of.

But yet, conſidering that this παρουσία, or *coming of Chriſt* in the former *Epiſtle* is uſed four times, with relation to Chriſt's coming at the Day of Judgment, *viz. Chap.* 2. 19. & 3. 13. & 4. 15. & 5. 23. it may be thought more reaſonable to refer this paſſage to the ſame Advent, and Paraphraſe it thus, *I beſeech you Brethren, by* (the Bleſſing you expect at) *the coming of our Lord Jeſus Chriſt, and at our gathering together to him.*

b Ver. 2. Ἐνέστηκε is, or *hath been inſtant.*] To conceive that ſignal Day of the Deſtruction of their Enemies the *Jews*, and the Deliverance of the *Chriſtians* mentioned, *Joel* 2. 31, 32. *Mal.* 4. 1, 2. come, and find themſelves deceived in that Conception, might cauſe great trouble to them, and even ſhake their ſtedfaſtneſs in the Faith.

Ver. 3. Ἀποστασία πρῶτον, *a falling away firſt.*] c The Rebellion of the *Jews* againſt the *Chaldeans* was always ſtiled *Apoſtacy*, and the *Jews* upon that account *Apoſtates*. So *Jeruſalem* is repreſented as πόλις ἀποστάτις, *a City that rebell'd againſt Kings*; and in which ἀποστάσεις γίνονται, *Rebellions were found*, Ezra 4. 12, 15, 19. Thus *Ezra* 3. 2, 18, 22. they are ſtiled Ἰουδαῖοι ἀποστάται, *rebellious Jews*; and *v.* 27. it is ſaid that they were given to Rebellion and War. See *Neh.* 2. 19. & 6. 6. 1 *Mac.* 13. 16. 2 *Mac.* 5. 11. And in like manner their Revolt from the *Roman* Government, is by *Joſephus* generally expreſſed by the ſame word, (a) *Coming from Rome*, ſaith he, *in the time of Nero, when Felix was Procurator of Judæa, I found then the beginnings of Innovations,* οἱ πολλοὶ ἐπὶ τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, *and many much addicted to Apoſtacy from the Roman Government.* (b) *One Juſtus*, ſaith he, *provoked the People,* εἰς ἀποστασίαν, *to Rebellion*; *but John the Son of Levi ſeeing ſome of them,* διὰ τὴν ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦντας, *prone to Apoſtacy from the Roman Government, endeavoured to keep them to their Duty.*

But if any like not this Notion of *Apoſtacy*, they may underſtand theſe words, of the great *Apoſtacy* of the *Jews* foretold by *Chriſt*, Mat. 24. 11, 12. and which hapned not only in *Judea*, and *Paleſtine*, but throughout *Aſia*, 2 Tim. 1. 15. and in all other places where they had embraced the Goſpel. Of which *Apoſtacy*, note,

1ſt, That when the *Apoſtle* writ this *Epiſtle* it was yet to come; for tho' the *Myſtery of Iniquity was already working* in the Seductions of the *falſe Apoſtles*, and *deceitful Workers* of the *Jewiſh* Nation, endeavouring to corrupt the Minds of the *Gentile Converts*, *from the ſimplicity that was in Chriſt*, 2 Cor. 11. 3. and to bring them into Bondage to the Jewiſh Law, *Gal.* 2. 4. and ſo deprive them of that *liberty wherewith Chriſt had made them free*; yet the great defection of the Jewiſh Converts to their old *Judaiſm*, ſeems to have had its riſe about ten Years after the writing this *Epiſtle*. For it is certain, that *A. D.* 63. when the *Apoſtle* writ the *Epiſtle* to the *Hebrews*, it was begun already, and many of the *Jewiſh Converts* then were in great danger of falling back unto Perdition, as appears from the vehement Admonitions, and Exhortations of the *Apoſtle* to them to *beware, leſt there ſhould be in any of them an evil heart of unbelief, in departing from the living God*, and *to exhort one another daily to this ſtedfaſtneſs*, as knowing we are only *partakers of Chriſt, if we hold the beginning of our confidence*

(a) De Vitâ ſuâ, p. 999. E.

(b) P. 1001. B.

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firm to the end, chap. 3. 12, 13, 14. To *labour to enter into that reſt* Chriſt had prepared for them, *leſt any Man fall after the ſame example of unbelief*, chap. 4. 11. *Not to forſake the aſſembling of themſelves together, as the manner of ſome was*, chap. 10. 25. Nor *to caſt away their confidence*, v. 35. *To lift up the hands which hang down, and the feeble knees, and make ſtrait paths for their feet, leſt that which is lame be turned out of the way*, and *to look diligently leſt any Man fall from the Grace of God*, chap. 12. 12, 13, 15. As alſo from the Repreſentation of the dreadful State of all who ſhould Apoſtatize after this manner, that 'twas *impoſſible to renew them to Repentance*, chap. 6. 4, 6. that they were *nigh to Curſing*, and *their end was to be burned*, v. 8. that there was *no more ſacrifice for their ſin, but a fearful looking for of deſtruction*, and *fiery indignation*, chap. 10. 26, 27. and Vengeance from the living God, *v.* 30, 31. that it would certainly be a *falling back to perdition*, v. 38, 39. that there would be no eſcaping for them who *turned away from him who ſpake to them from Heaven*, ch. 12. 25. The ſame we learn from the like Exhortations of St. *James* to Joy, and Patience, under their Afflictions, *chap.* 1. 1, to the 12th, *chap.* 5. 7, to the 12th: Of St. *Peter*, 1 *Pet.* 3. 14, 15. chap. 4. 12. to the 19th, chap. 5. 8, 9, 10. And from St. *John*'s frequent Exhortation, to *hold to that which they had received from the beginning*, and to continue walking in the truth. Now the Occaſions of this great *Apoſtacy* ſeem to have been theſe three.

1*ſt*, Their Zeal for the Obſervation of the Law, which they conceived to be of Eternal Obligation, eſpecially to the *Jews* to whom particularly it was given; and for the Covenant of Circumciſion, which they eſteemed highly meritorious, (See Note on *Rom.* 2. 13) that which made them perfect, gave them Life, and delivered them from Hell, according to theſe Sayings of theirs, (c) *He that is circumciſed is perfect: He that is circumciſed ſhall not go to Gehinnom: And I ſaid unto thee in thy Blood, live*, Ezek. 16. 6. *This is the Blood of the Circumciſion.* This they endeavoured to impoſe upon the *Gentile* Converts. And all the Myriads of Jewiſh Converts were all *zealous for the obſervation of it* by *the Jews*, and look'd upon it as downright *Apoſtacy* for them *to forſake Moſes*, and not *to circumciſe their Children, and walk according to their Cuſtoms* received from *Moſes*, or from their *Traditions*, ἐξουσίαν διδάσκειν ἀπὸ Μωσέως, Acts 21. 21. And this ſeems to be the reaſon why St. *Paul*, in the *Epiſtle* to the *Hebrews*, diſcourſeth ſo largely of the *neceſſity of the change of the Law*, *viz.* that by eſtabliſhing that Truth, he might put a ſtop to the *Apoſtacy* occaſioned by their contrary Perſwaſion.

2*ly*, Their beloved Dream of a *Temporal Kingdom* to be erected by their *Meſſiah* at his coming, the Halcyon Days that were then expected by them, and the Dominion they ſhould then have over the *Nations*, who were not, according to their Sentiments, to come into the *Meſſiah*, otherwiſe than as their Slaves or Servants. How deeply this Imagination was fixed even in the Hearts of *Chriſt's Apoſtles*, we learn, as from many other things, ſo eſpecially from their Queſtion to him after his Reſurrection, *Lord, wilt thou at this time reſtore the Kingdom unto Iſrael?* Acts 1. 7. And becauſe our Lord gave this Anſwer to it, *viz. It is not for you to know the times and ſeaſons which the Father hath put in his own hands, but ye ſhall receive power, the Holy Spirit coming upon you, and ye ſhall be my Witneſſes in Jeruſalem, and all Judea, and Samaria, and to the ends of the Earth*, v. 7, 8. They were prone to think that at leaſt, after the *Apoſtles* had done this, they might expect our Lord ſhould come *in the Clouds of Heaven*, to ſet up this Kingdom, they therefore believed in him rather as a Temporal, than a Spiritual *King*; they own'd him rather as a true *Prophet*, to perſwade them to be righteous, than as a *Saviour* to procure to them Remiſſion of Sins, and a New Covenant eſtabliſhed in his Blood. Hence *Origen* ſpeaking of thoſe words of Chriſt, *If I ſay the truth, why do you not believe?* Which he conceives were ſpoken to thoſe *Jews* which believed, he ſaith, *they might be ſaid to believe in one ſenſe, and not to believe in another.* So, v. g. (d) *they that believe in Jeſus Chriſt crucified in the Days of* Pontius Pilate, *but believe him not to be born of the Virgin* Mary, (i. e. the *Ebionites*] *believe in him, and do not believe in him.* And again, (e) *They who believe in Jeſus, who did in* Judæa *the Signs and Wonders which were written of him*, but *believe him not to be the Son of that God who*

(c) Tanchum in Gen. 17. 18.

(d) Οἱ πιστεύοντες μὲν εἰς τὸν ὑπὸ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγεννημένον ἐκ τῆς Μαρίας τῆς Παρθένου, ὅτου εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. Vide Euſeb. l. 3. c. 24. Orig. contr. Celſum, l. 5. p. 272.

(e) Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὸ ποιήσαντα ἐν τῇ Ἰουδαίᾳ, τὰ διαγεγραμμένα τέρατα καὶ σημεῖα, Ἰησοῦν, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, ὑὸν τοῦ ποιήσαντος τὰ ἔργα, καὶ τοῦ γοῦ, εἰς τὸν αὐτὸν πιστεύουσι, καὶ οὐ πιστεύουσι. To. 2. in Joh. p. 322. A. B.

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made Heaven and Earth, believe in him, and believe not in him; and this relateth to others of the *Jews*. And hence it ſeems to be, that the *Apoſtle* is ſo large in treating of the *Sacerdotal* Office of our Lord, and of the new Covenant eſtabliſhed in his Blood. Moreover, the *Jews* were generally poſſeſs'd with this Opinion, that (f) *about that time their Meſſiah ſhould ſet up this Temporal Kingdom*, and they generally expected, not a *Meſſiah* to ſuffer for their Sins, of whom they ſeem then to have had no Notion, *Joh.* 12. 34. but a great *King to ſubdue their Enemies under them.* And this was their great Stumbling-block, that (g) our Jeſus appeared not to be ſuch a one; and this was the great thing that animated them to the War. When therefore the Goſpel had been preached to the World, and there was no appearance of Chriſt's coming in the Clouds to be their *King*, and their Deliverer, but rather to deſtroy their Temple and their Nation, they began to fall off from him, as not anſwering their Expectation, or the Predictions of their *Prophets*, and to give Ear to their *falſe Prophets*, ſaying to them, *Lo here is Chriſt, and there is Chriſt*, according to our Lord's Prediction, *Mat.* 24. 22. and promiſing freedom and deliverance, ſaith (h) *Joſephus*, to as many as ſhould follow them.

And, Laſtly, The great cauſe of this *Apoſtacy*, of which the Scriptures takes a more ſpecial notice, was the grievous Perſecutions they ſuffered in all places from their Fellow-*Jews*, and from thoſe *Heathens* they had inſtigated againſt them; this by St. *Paul* is ſtiled *a great Fight of Afflictions*, againſt which he deſires them to arm themſelves by Faith and Patience, and the Conſideration of the coming of their Lord, and by the Example of that *Cloud of Witneſſes* which he had ſet before them, *Heb.* 10. 11, 12. By St. *Peter* it is ſtiled, The *fiery Trial which was come to try them*, 1 Pet. 4. 12. and by which they were *in heavineſs through manifold Tribulations*, 1 Pet. 1. 6. And againſt which St. *James* endeavours to ſtrengthen them by the conſideration of the bleſſed Fruits, and glorious Recompence, their Patience under them would produce, *chap.* 1. and of the Preſence of their Lord, who would ſhortly come to reſcue them, and give an happy iſſue of them, *chap.* 5. by reaſon of which Perſecutions ſome began to uſe great compliances with the *Jews* to avoid their Rage; others to fall away from the *Chriſtian* Faith, hoping perhaps, that they might ſtill obtain Salvation in that Religion in which they expected to find it before they embraced *Chriſtianity*.

Others who refer this to the *Church of Rome*, underſtand by this *Apoſtacy*, a falling away from the Doctrine, and the true Worſhip of God and Chriſt, by Idolatry in the Worſhip of a *conſecrated Wafer*, of *Angels*, *Saints*, *Images*, and *Relicks*, on which account that Church is repreſented under the Characters of *Spiritual Egypt*, of *Myſtical Babylon*, and *the Mother of Fornications*, Rev. 11. 8. & 17, 5.

Ibid. ὁ ἀνθρωπος τ ἁμαρτίας, *The Man of Sin.*] If you read here, ὁ ἀνθρωπος ἀνομίας, *the Man of Diſobedience*, who will not ſubmit to Law and Government, as do the Manuſcripts of *Stephanus* and *Lincoln*, nothing can more exactly agree to the Jewiſh Nation, which in the times of (i) *Joſephus* had this Character, that it was, ἔθνος δυσάρεσον κ δυσπειθὲς φύσ πρὸς τὰς βασιλέας, *a Nation naturally averſe from Subjection to Kings.* If we retain the common Reading, no Nation under Heaven more deſerved to be ſtiled the *Man of Sin* than did the Jewiſh Nation, after the Spirit of Slumber and Blindneſs was come upon them, *Rom.* 11. 8. for the Rejection of the promiſed *Meſſiah*. Their own *Joſephus* ſaith, It is impoſſible to recount ſeverally the Particulars of their Wickedneſs; but in the general it may be ſaid, *that never any City ſuffered ſuch Calamities*, μήτε γενεὰν ἐξ ἀιῶνος γενέσθαι κακίας γονιμωτέραν, *nor was ever any Generation ſince the Memory of Man, more fruitful in Iniquity.* See this more fully proved, Note on *Rom.* 2.1. Then therefore more eſpecially was this Man of Sin revealed to be ſo. This Character doth alſo very well agree to the Beaſt mentioned

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(f) Τὸ δ' ἐπάραν αὐτὸς μάλιστα πρὸς τ πόλεμον ἦν χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τ χώρας τις αὐτῶν ἄρξει τ οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31.

(g) Ὦ Ἄνθρωπε, οὗτοι ἡμᾶς οἱ γραφαὶ, κ τοιαῦται ἔνδοξον κ μέγαν ἀναμένουσι τ περὶ τὸ παλαιὸν τῶν ἡμερῶν, ὡς ἰδὸν ἀνθρώπε παραλαμβάνοντα τὴν ἀιώνιον βασιλείαν, ἀναστήσειν. Tryph. ad Juſt. p. 249. B.

Ὅταν ἐμφανὴς κ ἔνδοξος γένηται, τότε γνωσθήσεται ὅς ἐστι. φασὶ. P. 336. C.

Οὐκ ἐπ χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τῶ Ἰουδαίω, ὅτι μίαν, κ δυωδεκα, κ πάσης τ γῆς κ πάντων τῶν ἐθνῶν, κ στρατοπέδων Κύριον, φασὶν οἱ Προφῆται ἐληλυθέναι τὸν ἐπιδημήσαντα. Orig. contr. Celſum, l. 2. p. 78.

(h) Τὰ σημεῖα τ Σωτηρίας, κ τλω ἀπὸ τῶ Θεῶ βοήθειαν. De Bell. Jud. l. 7. c. 30. p. 960. & l. 2. c. 23.

(i) *De Bello Jud. l. 2. c. 8. p. 782. F.*

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in the Revelations, which being Spiritual *Sodom* and *Egypt*, Rev. 11. 8. the Mother of Fornications, and the Abominations of the Earth, *chap.* 17. 5. may very well deſerve the Title of *the Man of Sin.*

Object. If here it be objected againſt the application of this Character to the Jewiſh Nation, that *the Man of Sin* ſeems to relate to ſome ſingle Perſon, and therefore cannot be interpreted of a whole Nation, eſpecially if they act not under ſome Head, or other.

Anſw. I anſwer, that I have for this the Authority of the Prophet cited here, *v.* 8. who ſaith, *He ſhall ſmite the Land*, (Chald. the Sinners of the Land) *with the Word of his Mouth*, and *with the Breath of his Lips*, ימות רשע ἀνελεῖ ἀσεβῆ, *He ſhall conſume the wicked one.* Which Wicked One, whether we underſtand it with the Fathers, of *Antichriſt*, or with the Jews of *Armillus*, i. e. the *Romans*, or with the Proteſtants of the Papal Polity, under the Name of one, muſt comprehend all his Aſſociates and Followers, tho' they be many Nations. Thus alſo doth the Prophet *Iſaiah* introduce God ſpeaking to all the Inhabitants of *Jeruſalem* and *Judah*, and now יושב *Inhabiter of Jeruſalem* ואיש ἀνθρωπος τῆς Ἰούδα, *and Man of Juda*, ch. 5. 3. & *v.* 7. ἀνθρωπος, *the Man of Judah* is my pleaſant Plant. And *Jeremiah* ſpeaks in the Perſon of the whole *Jewiſh* Nation, ſaying, *I am the Man that have ſeen affliction*, Lam. 3. 1. and ſo on to *v.* 22. So in the *Parable*, Mat. 22. 11. our Saviour repreſents the *Jewiſh* Nation from whom the Kingdom of God was to be taken away, and who were to be caſt out into outer darkneſs, *v.* 13. by the Man that had not on his Wedding-Garment. So the *two Witneſſes*, Rev. 11. 3. and the *Woman cloathed with the Sun*, Rev. 12. 1. repreſent the whole Body of true *Chriſtians.* And *the Beaſt*, chap. 13. 1. *the Woman arayed in Purple and Scarlet*, chap. 17. 4. and *the great Whore*, chap. 19. 2. include all the Members of the *Roman Church.* And therefore it is evident, that this Objection of a ſingle Perſon ſeems equally to lie againſt all the other Hypotheſes. And as they had their Heads in which they were united, ſo had the *Jewiſh* Nation their *High-Prieſt* and *Sanhedrim*, their *Rulers* of the People, their *Scribes* and *Phariſees*, the Heads of this Man of Sin, as the *Pope* and his *Clergy*, are the Head of the Beaſt.

e Ibid. Ὁ υἱὸς τῆς ἀπωλείας, *The Son of Perdition.*] This alſo perfectly agrees to the *Jews*, not only becauſe *Chriſt* was *to ſmite them with the Breath of his Mouth*; See Note on *v.* 8. and to *ſmite the Land with a Curſe*, Mal. 4. 6. but becauſe they are ſet forth as *Veſſels of Wrath fitted* εἰς ἀπώλειαν, *for deſtruction*, Rom. 9. 22. as Men *appointed to Wrath*, 1 Theſſ. 5. 9. to *ſudden Deſtruction*, *v.* 4. as Men whoſe end is ἀπώλεια, *deſtruction*, Philip. 3. 19. Note alſo, that this agrees exactly to the great Whore, who is to go εἰς ἀπώλειαν, *into deſtruction*, Rev. 17. 8, 11.

Ver. 4. Ὁ Ἀντικείμενος, *Who oppoſeth himſelf.*] This word in the Old *Teſtament* repreſents the Adverſaries of God and his *Church.* So *Iſa.* 66. 6. *The Voice of the Lord rendring recompenſe*, τοῖς ἀντικειμένοις, *to his Enemies.* And *Eſth.* 9. 2. *They who ſought the hurt of the Jews are*, οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the *New Teſtament*, ὁ ἀντικείμενος, is in the general the Adverſary of *Chriſt*, and of *Chriſtianity*; as in thoſe words, *Give no occaſion*, τῷ ἀντικειμένῳ, *to the Adverſary to blaſpheme*, 1 Tim. 5. 14. In particular the *Jews*, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, the *Adverſaries of Chriſt*, Luke 13. 17. So in our Lord's Diſcourſe on the Deſtruction of *Jeruſalem*, they are ſtiled the Adverſaries of the *Apoſtles* in theſe words, *I will give you a Mouth and Wiſdom*, which οἱ ἀντικείμενοι ὑμῶν, *your Adverſaries ſhall not be able to reſiſt*, or *gainſay*, Luke 21. 15. They are the ἀντικείμενοι πολλοί, of which St. *Paul* ſpeaks, ſaying, *a great door, and effectual is opened to me in Epheſus*; and and *there be many Adverſaries*, 1 Cor. 16. 9. as you may learn from *Acts* 19. 9. where we find them ſpeaking evil of the way of *Chriſtianity* before the multitude, and St. *Paul* ſeparating from them upon that account. And in thoſe words of St. *Paul* to the *Philippians*, chap. 1. 28. In nothing be ye terrified by (the Malice and Perſecution of) *your Adverſaries*, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, *which* Malice and Perſecution, *is to them, an evident Token of Perdition, but to you of Salvation*; See 2 *Theſſ.* 1. 5. And with good reaſon is this name given to them eſpecially, they being the Men *who killed the Lord Jeſus*, and *perſecuted his Apoſtles*; *who pleaſed not God, and were Adverſaries to all Men*; *forbidding the Apoſtles to preach to* the *Gentiles that they might be ſaved*, 2 Theſſ. 2. 15, 16. When they began to preach the Word of Life, the *High-Prieſt*, the *Captain of the Temple*, and *the Sadduces*, Acts 4. 1. and the whole Order of the *Prieſthood*, *v.* 6. ſtiled τὸ συνέδριον, *the Sanhedrim.* v. 15. command them *not to ſpeak at all in the Name of Jeſus*, v. 18. on which account theſe Rulers are ſaid to be *aſſembled againſt the Lord*, and *againſt his Chriſt*, v. 26. And the Anſwer of the *Apoſtles* to them is, That God was rather to be obeyed than Man. After this, the *High-Prieſt*, and all his Aſſociates, place the *Apoſtles* ἐν τῷ συνεδρίῳ, *in the Sanhedrim*, Acts 5. 17, 27. calling them to an acconnt for diſobeying their Commands; and having received this Anſwer from the *Apoſtles*, That God *muſt be obeyed rather than Man*, they f

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they beat them in the *Sanhedrim*, and again command them *not to ſpeak in the Name of Jeſus*, v. 40, 41. Soon after we find *Stephen* brought before the *Scribes* and *Elders*, εἰς τὸ Συνέδριον, *into the Sanhedrim*, chap. 6. 12. and the *High-Prieſt*, chap. 7. 1. and they who ſat ἐν τῷ συνεδρίῳ, *in the Sanhedrim*, having examined him, and the Witneſſes againſt him, *they ſtoned Stephen*, v. 59. which Death could only be inflicted on him by the *Sanhedrim*. After this, *Saul* receives *Letters from the High Prieſt*, chap. 9. 1. and from *all the Elders*, chap. 22. 5, to bind all Chriſtians he could find in any of their *Synagogues*, and bring them to *Jeruſalem*, Acts 9. 2, 14. Yea in the ſecond, or as *Biſhop Pearſon* ſaith, in the fourth Year of *Nero*, the *High-Prieſts*, καὶ ὅλον τὸ συνέδριον, *and the whole Sanhedrim* meet, *Acts* 22. 30. and *Paul* is brought before them, *chap.* 23. 1. By all which paſſages, as we ſee how they are ſtill ſhewing themſelves Adverſaries to *Chriſt*, and his Diſciples, ſo we learn the falſhood of that *Jewiſh* Story, That forty Years before the Deſtruction of *Jeruſalem*, the *Jewiſh Sanhedrim* removed from thence to *Joppa*; which, ſaith (k) Mr. *Selden*, as I have never read any ſuch thing in the Ancients, ſo may it be confuted from the Life of *Joſephus*. It was this *Sanhedrim* that admitted that Publick Prayer againſt the *Chriſtians*, called *Berachoth Haminnim, the Curſing of the Hereticks*. They therefore called *Jeſus* accurſed, 1 *Cor.* 12. 2. and ſo, as (l) *Juſtin M.* ſaith, they diſhonoured Chriſt as much as they could, καταρώμενοι ἐν ταῖς Συναγωγαῖς ὑμῶν τοὺς πεδώντας ἐπὶ τῷ χριστῷ, *curſing in their Synagogues thoſe that believe in him.* Thus did they *crucifie afreſh the Son of God, and put him to an open ſhame*; yea, ſaith the ſame (m) *Juſtin*, ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, *they ſent choſen Men from Jeruſalem throughout the whole Earth, repreſenting the Chriſtian Faith as an Atheiſtical Hereſie.* Now this could be done only by the *Sanhedrim*. It was laſtly by the *High-Prieſt*, and his *Sanhedrim* aſſembled at *Jeruſalem*, that (n) *James the Brother of our Lord, with ſome other Chriſtians, is condemned to be ſtoned for Blaſphemy againſt the Law.* Yea, when the War was begun, Affairs ſeem ſtill to be ordered by the *High-Prieſt*, and *Sanhedrim*: For it was after the Flight of *Ceſtius Gallus* from *Jeruſalem*, that (o) *Joſephus* was made Governour of *Galilee*, and (p) thence he writes τῷ Συνεδρίῳ τῶν Ἱεροσολυμιτῶν, *to the Sanhedrim of Jeruſalem* for Inſtruction. And (r) *Ananias* the High-Prieſt acknowledges that they had engaged in the War againſt the *Romans* only for their Liberty. So that things ſeem to have been managed to that time by the *High-Prieſt* and *Sanhedrim*, who appearing thus upon all occaſions with the utmoſt Rage againſt *Chriſt*, and *Chriſtians*, might well be deemed not only ἀντικείμενοι, *their Adverſaries*, but *Antichriſts*. But then the *Roman Antichriſt* being alſo to *wear out the Saints of the moſt High*, Dan. 7. 25. and *caſt down ſome of the Hoſt of Heaven*, Dan. 8. 10. the *Beaſt* being to *ſlay the Witneſſes*, Rev. 11. 7. to *make War with the Saints*, and *overcome them*, chap. 13 7. and even to *be drunk with the Blood of the Saints, and of the Martyrs of Jeſus*, chap 17. 6, 18, 24. She doubtleſs muſt emphatically deſerve this Title.

Ibid. Ὑπεραιρόμενος ἐπὶ πᾶν τὸ λεγόμενον θεὸν ἢ σέβασμα, *Exalting himſelf above all that is called God, or is worſhipped.*] The word λεγόμενος, *called*, ſhews the *Apoſtle* here ſpeaks of Magiſtrates who are called Gods in *Scripture*, Pſal. 82. 6. and particularly of the *Roman Emperor*, whoſe Title was σεβαστὸς, *Auguſtus*, and who are here ſignified by σέβασμα, as God is by the Word θεὸν. And how the *Jews* exalted themſelves againſt *every thing* that is *called* God, or the Magiſtracy, we may obſerve, ſaith Dr. *Lightfoot*, in ſuch paſſages as theſe, 2 *Pet.* 2. 10. *They deſpiſe Government*, Jude 8. *They deſpiſe Dominion, and ſpeak evil of Dignities*, and *in their own Stories, to endleſs Examples.* How they ſtood affected to them, we may learn from the Queſtion they put to our *Saviour*, *Shall we pay Tribute to Cæſar, or not?* Mat. 22. 17. For had he anſwered No, they then thought they ſhould have ground to repreſent him as an Enemy to *Cæſar*; if, Yea, to repreſent him to the People as a Betrayer of his Country's Liberty and Freedom, (s) ἢ ὀλίγιμον ὑδὲν ἀλλὰ ἢ ἀντικρὺς δουλείαν ἐπιφέρειν λέγοντες, *they looking on the Payment of this Tribute-Money as a Sign of Slavery*: And from their *Talmudical* Saying, *We have no King but God*, and from their imagination, that it was a wicked thing, (t) μετὰ ἢ Θεὸν φέρειν ἀνητὸς δεσπότας, *to own any mortal* g

(k) Seld. de Syn. l. 2. c. 15. p. 629. Non ejuſmodi quid apud Veteres legi, p. 745.
(l) Dial. cum Tryph. p. 234. & p. 323. C. (m) P. 234. D.
(n) Ὁ Ἅγιος καθίζει Συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ ἢ ἀδελφὸν Ἰησοῦ τὸ λεγόμενον Χριστὸν, καὶ πάντας ἕτερους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους. Joſeph. Antiq. l. 20. c. 8. p. 698. B.
(o) De Bello Jud. l. 2. c. 32. (p) De Vitâ ſuâ, p. 1003. B.
(r) Τίνα δ' ἂν ἔχοι πρόφασιν, ἢ ἢ ἐλευθερίαν. De Bell. Jud. l. 4. c. 13. p. 874.
(s) Joſeph. Antiq. l. 18. c. 1. (t) De Bello Jud. l. 2. c. 12. & 32.

Gover-

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Governour under God; See Note on 1 *Pet.* 2. 16. And that the *Pope*, and his Church have thus exalted themselves above *Kings*, and *Emperors*, Church-History, and their own *Canon Law*, will not suffer us to doubt; See *Downham de Antichristo*, Lib. 4. c. 2, 3.

h Ibid. Ὥστε αὐτὸν εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that* he *sitteth in the Temple of God, as God, shewing himself that he is God.*] Only the *Jewish Sanhedrim*, their *Priests*, *High-Priests*, and *Doctors*, or Expounders of the Law, sat in the *Temple* of God, then properly so called, and there the *High-Priest*, and the *Sanhedrim* took upon them the power of judging in Capital Causes. Thus they stoned *Stephen*, thus also they stoned *James* the Brother of our Lord, and others with him; and St. *Paul* persecuted the *Christians* even to Death, by their Authority, *Acts* 22. 4, 5. and thus *they sat in the Temple of God, as Gods.* The *Scribes*, and *Pharisees*, also shewed themselves *as God*, by setting up their Traditions above the Commandments of God, pretending to dispense with them, and by so doing, saith our *Saviour*, ἀκυροῦν, ἀθετεῖν, ἀφιέναι, *to lay aside, reject*, and *to make void the Commandments of God*, Mat. 15. 16. Mark 7. 8, 9, 10, 13. to stablish their Traditions. And Secondly, By preferring them to, and requiring greater Reverence to be given to their Traditions, and their Doctrines, than to the written Word of God; saying, That *the Words of the Scribes are more amiable than the Words of the Law, and more weighty; that a Prophet was not to be believed without a Sign or a Miracle; but they were to be believed without them*; with other blasphemous Sayings cited by (v) Dr. *Lightfoot*, on *Mat.* 15. 2. and by Dr. *Pocock*, who shews that they held their Vows so sacred, that they were obliged to violate the Laws of God to keep them, and that in such Cases they could not observe God's Precepts without great Sin. And Thirdly, This they did by taking to themselves the Titles of Guide and Father, which in our Saviour's Interpretation, belonged only to God and Christ, *Mat.* 23. 8, 9, 10. See the Note there. And Fourthly, As being by their own Confession θεομάχοι, *Fighters against God*, by their opposition to the *Apostles*, commissionated by God, *Acts* 5. 39. & 23. 9. Here then let it be noted,

1*st*, That these are the Descriptions of *the Man of Sin*, by which the *Thessalonians* might then know him, and they run all in the Present Tense, shewing what he already did, and therefore it is no Objection against my Interpretation of these words, that the *Sanhedrim*, the *Scribes* and *Pharisees*, had long sat in the Temple of God, and done the things here attributed to *the Man of Sin.*

2*ly*, Let it be noted, that it is prophesied, *Dan.* 11. 35, 36. That *a King shall do according to his Will, and shall exalt himself, and shall magnifie himself above every God*; and that this, by St. *Jerom* and *Theodoret* upon the place, is interpreted concerning *Antichrist*. And that the *Pope* of *Rome* hath manifestly not only thus *exalted himself above all that is called God*, by usurping a Power over *Kings* and *Emperors*, as in the former Note; but also shewed himself in the Church *as God*, by claiming that Infallibility which is the Property of God, and by dispensing with his Laws, and also by equalling himself to *Christ*, who is God, see *Downham de Antichristo*, l. 4. c. 5. And therefore according to the Sentiments of all those *Fathers*, who by the *Temple* do understand the Church of God, he hath by these things shew'd himself *that he is God.* i

Ver. 5. Ταῦτα ἔλεγον ὑμῖν, *I told you of these things.*] These are the words which seem to me to settle my Interpretation of this Chapter. For of the *Jews*, and their opposing of themselves to the Doctrine of *Christianity*, and the Professors of it, he told them in his first *Epistle*, chap. 2. 15, 16. and when he was with them, the Persecutions that both he and they suffered from them, *Acts* 17. 15, 16. gave him a just occasion to speak both of their opposition to the Gospel, and of the Deliverance they shortly might expect from such enraged Persecutors; this being hinted, for the encouragement of *Christians*, in most of his *Epistles*; but that he should tell them any thing of *Mahomet*, or of the *Papal Antichrist*, who were not then in being, or to be known then to the *Thessalonians* by any of the Characters here mentioned, is not so easie to conceive. Though since the Characters here referr'd to are partly to be found, *Dan.* 11. 35, 36. and that place by the (x) *Ancients* is thought to relate to *Antichrist*, and to be here referr'd to by St. *Paul*, this is by some Expositors thought to refer to something the *Apostle* might have taught them from the Prophet *Daniel*, touching *Antichrist*; See the Preface, § 1, 2, 3.

Ver. 6. Καὶ νῦν τὸ κατέχον οἴδατε, *And now ye know what with-holdeth.*] Or rather, and *ye*

(v) *P.* 415.

(x) *Ab hoc loco Judæi dici de Antichristo putant——quod quidem & nos de Antichristo intelligimus.* Hieron. in locum & Theodoret.

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know what now with-holdeth; and according to this ſenſe of the words, that which hindred the full Revelation of this Man of Sin muſt be in being, and actually with-holding when this *Epiſtle* was indited. Some of the (y) *Fathers* have conjectured, that the τὸ κατέχον, or that which hindred, was *the Gifts of the Holy Spirit*, then given to Believers, and exerciſed in the Aſſemblies of *Chriſtians*; but they more generally do refer this to the (z) *Roman Empire*, ſaying, That the *Apoſtle* here teacheth that, *till that be taken away Antichriſt ſhall not come. This*, ſay they, *the Apoſtle here expreſſeth ſo covertly and obſcurely*, (a) *that he might not incenſe the* Roman *Emperors againſt the Chriſtians*, as he muſt have done, had he openly and boldly ſaid, *Antichriſt ſhall not come till the* Roman *Empire be deſtroyed.* See Note on 1 *Pet.* 5. 13. What I conceive to be the τὸ κατέχον, ſee Note on the Verſe following.

I Ibid. Ἐν τῷ ἑαυτοῦ καιρῷ, *In his Seaſon.*] i. e. In the time prefixed for the *falſe Chriſts*, and *Antichriſts* to come. *Mat.* 24. 5, 24. in the *laſt Hour of the Jewiſh Church* and *Oeconomy*, according to theſe words of St. *John*, 1 John 2. 18. *Little Children, it is the laſt Hour, and as ye have heard* (from Chriſt) *that Antichriſt ſhall come, ſo now are there many Antichriſts, by which ye may know that this is the laſt Hour.*

They who refer this to the *Papal Antichriſt*, ſay that this Seaſon relates to the *Tempus Statutum*, the *time prefixed*, Dan. 11. 35. For *Antichriſt*, ſaith he, ſhall proſper *till the Indignation* be *accompliſhed*, or till God's Indignation againſt the Jewiſh Nation ceaſeth. And *to the time, times, and half a time*, mentioned *Dan.* 7. 25. during which time the *little Horn* was *to wear out the Saints of the moſt High*; and to the 1260 Days in which the *Beaſt* ſhould triumph; and the *Witneſſes ſhould be cloathed in Sackcloth*, Rev. 11. 3. or to *the time, times*, and *half a time*, mentioned *Rev.* 12. 6, 14.

m Ver. 7. Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται ἀνομίας, *For the Myſtery of Iniquity doth already work.*] That is, the *Jews* have already imbibed their pernicious Principles, that 'tis not lawful to pay Tribute to *Cæſar*, or to be ſubject to any other Government under God: They have already made ſome Seditious Attempts not only in *Babylon*, but in *Judæa*, under *Theudas Gaulonites*; and alſo have been incited farther ſo to do by one *Dortus*, and his Aſſociates, who perſwaded the Multitude ἐπὶ τῇ Ῥωμαίων ἀποστάσει, *to revolt from the* Romans. *Joſephus* alſo doth inform us, That before that time there were many Tumults in *Judæa*, καὶ συχνὸς βασιλείαν ὁ καιρὸς ἀνέπεθε, and *that the time prevailed with many to uſurp the Kingdom.* This Myſtery was alſo working by the *falſe Apoſtles*, and *deceitful Workers* of the *Jews*, cauſing ſome of the *Gentile Chriſtians* to warp from the Simplicity of the Faith, to the Jewiſh Rites, to mix Judaiſm with *Chriſtianity*, and ſo to *turn from him that called them, to another Goſpel.* The *Fathers*, *Theodoret* only excepted, ſay this Myſtery of Iniquity was already working, (d) *in Nero, the Fore-runner of Antichriſt*, and the Calamities he brought upon the *Chriſtians.* On which account ſome of them taught that he was *Antichriſt*; and others, that he was to be raiſed again to be ſo. But this is an Extravagancy ſufficiently confuted from this one Obſervation, That theſe words were written in the Reign of *Claudius*, whereas the Perſecution of the *Chriſtians* happened only twelve Years after, in the Reign of *Nero.* Others, who ſay this Myſtery was working in the *falſe Prophets* then in being, till they can ſhew us any *falſe Prophets* then in being, which were not of the *Jewiſh Nation*, do not contradict, but eſtabliſh our Aſſertion. And Laſtly, others tho' they do zealouſly contend againſt Dr. *Hammond*, that *Simon Magus* could not be the *Man of Sin* here mentioned, yet ſay 'tis probable he was the *Myſtery of Iniquity then working*, and the Fore-runner of *Antichriſt*, becauſe he did *ſet up himſelf as the Supreme God, brought in the Invocation of Angels, and the Worſhip of Images, and taught Idolatry to be a thing indifferent, and was the Father*, as the Beaſt is ſtiled *the Mother of*

(y) Τινὲς τὸ κατέχον τὴν Ῥωμαϊκὴν διόησαν βασιλείαν, τινὲς δὲ τὴν χάριν τῶν πνευμάτων· οἱ μὲν τῶν πνευμάτων τὴν χάριν φασιν, οἱ δὲ τὴν Ῥωμαϊκὴν ἀρχὴν, ὅτις ἐμοὶ μάλιστα πίθεται. Theod. Chryſoſt.

(z) *Niſi inquit fuerit Romanum Imperium ante deſolatum, & Antichriſtus præceſſerit, Chriſtus non veniet. Hieron. Ep. ad Algaſ. Qu.* 11. *F.* 60. *Poſt defectum regni Romani apparaturum Antichriſtum dicit. Ambroſ. in locum. Ita Chryſoſt. Oecum. Theoph. in locum. Severianus apud Oecum. Iren. l.* 5. *c.* 26.

(a) *Si enim aperte & audaciter dixiſſet, non veniet Antichriſtus niſi prius Romanum deleatur Imperium, juſta cauſa Perſecutionis in Orientem tunc Eccleſiam conſurgere videbatur. Hieron. ibid. Chryſoſt. in locum.*

(b) *Joſeph. Antiq. l.* 20. *c.* 5. *p.* 692. (c) *De Bello Jud. l.* 2. *c.* 6.

(d) *Multis malis——quibus Nero impuriſſimus Cæſarum mundum premit. Antichriſti parturitur adventus, & quod ille operatus eſt poſtea, in iſto ex parte completur. Hieron. Ep. ad Algaſ. Ibid. Myſterium iniquitatis à Nerone inceptum eſt, qui zelo Idolorum Apoſtolos interfecit, &c. Ambroſ.*

Νέρωνα, ἐνταῦθα φησιν, ὡσανεὶ τύπον ὄντα τοῦ Ἀντιχείστου. Chryſ. Oecum. Theoph.

Dignus extitit qui perſecutionem in Chriſtianos primus inciperet, neſcio an & poſtremus expleret. Siquidem Opinione multorum receptum ſit, ipſum Antichriſtum venturum. Sulpitius de Nerone, l. 2. *c.* 40.

Abomina-

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Abominations; but thus they ſeem to me to build up again, what they had ſo induſtriouſly pulled down. For it is highly reaſonable to conceive *the Myſtery of Iniquity then working*, ſhould be that very Myſtery which after was to be compleated by a more full appearance of the Man of Sin, as will appear from the Connexion of the Words, *Remember ye not, that when I was with you, I told you theſe things*, (who was the Man of Sin to be revealed, and what were his Characters, *v.* 3, 4. and what it was that hindred at preſent the revealing of him:) *For the Myſtery of Iniquity is already working*, (*i. e.* he is doing that covertly, which when he is revealed he will do more openly) *only he that hinders* (his full appearance) *will do ſo till he be taken away, and then ſhall this wicked one be revealed:* Who ſees not now that all thoſe Interpretations muſt be falſe, which make the *Myſtery* of *Iniquity* to be one Perſon, or one kind of Perſons, and the *Man of Sin*, or *Antichriſt* another, as they muſt do who make the Myſtery of Iniquity to be *Simon Magus*, or the *falſe Prophets*, or *Hereticks* in being when this *Epiſtle* was indited; and the Man of Sin, the *Pope of Rome, and his Clergy?* This Myſtery of Iniquity, ſaith Dr. *Lightfoot*, cannot be underſtood but of the *Jewiſh* Nation, and ſo it is explained again, and again, by St. *John*, ſaying, *This is the laſt hour, and as you have heard that Antichriſt cometh, ſo now are there many Antichriſts, by which we know this is the laſt hour*, 1 John 2. 18. and Chap. 4. 3. *Every Spirit that confeſſeth not Jeſus Chriſt, who is come in the Fleſh, is not of God, and this is the Spirit of Antichriſt; this is the Deceiver, and the Antichriſt*, Epiſt. 2. 7. Here therefore is a plain account of the working of the Myſtery of *Iniquity* in the *falſe Chriſts*, and *Prophets* of the *Jewiſh Nation*, who alſo were the great Incendiaries to, and Agents in the *Apoſtacy* of that Nation from the *Roman Government*; See Note on *v.* 10.

n Ibid. Ὁ κατέχων, *He that letteth.*] Quis niſi Romanus ſtatus? *Who but the Roman* State, ſaith (c) *Tertullian*; So many of the *Fathers*, as hath been noted on the foregoing Verſe. And whereas it may be objected againſt this ſenſe, that it ſeems plainly from the word ὁ κατέχων, that he muſt be *a Perſon*, rather than *a State*; they who are of this Opinion anſwer, He is here ſpoken of as one ſingle Perſon, tho' the Government conſiſted of a Succeſſion of *Emperors*, becauſe one of them only reigned at a time, and the Government was diſſolved by taking away the laſt Governour. My Conjecture is this, *He who now letteth*, i. e. *the Emperor* Claudius, *will let till he be taken away*, *i. e.* he will hinder the *Jews* from breaking out into an open Rebellion in his time, they being ſo ſignally and particularly obliged by him, that they cannot for ſhame think of revolting from his Government; for he had made two Edicts in their favour, the one concerning the *Alexandrian Jews* to this effect, (f) *That the juſt Jews ſhould ſuffer nothing, becauſe of the Madneſs of* Caius, *who would be worſhipped as a God, and that they ſhould have liberty to obſerve their own Laws and Cuſtoms.* And that other (g) Edict, in which he gives them *Liberty over his whole Empire without moleſtation, to obſerve their own Laws and Cuſtoms*, declaring that he did it *becauſe he judged them worthy of that Favour, for their Affection and Fidelity to the* Roman *Government.*

After his Death the Affairs of the *Jews*, ſaith *Joſephus*, became worſe and worſe, not only by reaſon (h) γοήτων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of thoſe Magicians who deceived the People*, and of thoſe Thieves who ſtirred them up to the War againſt the *Romans*, (i) μηδὲν ὑπακούειν αὐτοῖς λέγοντες, perſwading them not to be ſubject to them, but becauſe *Nero* in his third Year ſends a Letter to *Portius Feſtus*, Governour of *Judæa*, by which the *Jews* are deprived of their ἰσοπολιτεία, *equal ſhare of Government* in *Cæſarea*, whence ſaith *Joſephus*, was the riſe of all our Calamities, the Jews perſiſting ſtill in Sedition, μέχρι δὴ τοῦ πολέμου ἐξῆψαν, *till they broke out into the War.* In the ſeventh of *Nero*, *Albinus* ſucceeds *Feſtus*, then dead; who, ſaith *Joſephus*, was ὁ μάλιστα λυμαινόμενος τῷ χώρᾳ, (k) *one who exceedingly waſted the Country*, and laid the Seeds of their future Captivity. In the tenth of *Nero*, *Geſſius Florus* ſucceeds him, who (l) πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, brought many Calamities upon the Jews, ſaith *Joſephus*, which having tragically repreſented, he concludes thus, *What ſhall I ſay more?* τὸ δὴ πρὸς Ῥωμαίους πόλεμον ὁ καταναγκάσας ἡμᾶς ἄρασθαι Φλῶρος, *for it was this* Florus *who compell'd us to the War againſt the*

(c) *De Reſurr. Carnis*, c. 24.

(f) Βούλομαι μηδὲν διὰ τὴν Γαΐου ὠμότητα τῶν δικαίων τοῦ Ἰουδαίων ἔθνους παραπεπλωκέναι, φυλάττεσθαι δ' αὐτοῖς πρότερον δικαώματα, ἐμμόνως τοῖς Ἰουδαίων ἔθεσι. Joſeph. Antiq. l. 19. c. 4. p. 678.

(g) Καλῶς ἂν ἔχειν, καὶ Ἰουδαίους τοὺς ἐν παντὶ τῷ ὑφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεμποδίστως φυλάσσειν— ἀλλὰ καὶ αὐτούς, ὡσὰν ὧν παρεκλήθημεν, ἀξίους κεῖνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν. Joſeph. ibid.

(h) *Joſeph. Antiq. l.* 20. *c.* 6. *p.* 690.

(i) *Ibid.*

(k) *Ibid. c.* 7. *p.* 696, 697.

(l) *L.* 2. *c.* 24.

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Romans, *which began in the Twelfth of* Nero.

o Ibid. Ἕως ἐκ μέσου γένηται, *Till he be taken away.*] i. e. Say ſome, till the *Roman* Government be taken away, as it was by the Exile of *Auguſtulus*, A. D. 475. ſay I, till *Claudius* be taken away, as he was by Poyſon, ſaith *Suetonius*; for as *tolli de medio*, among the *Latins*, ſo in the *Greek*, ἐκ μέσου γίνεσθαι imports, *one to be taken away by Death*, and oft-times by a violent Death; ſo ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς, is *to deſtroy them out of the middle of the Camp*, till they were conſumed: So of *Core* and his Company, it is ſaid ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were deſtroyed from the midſt of the Congregation*, Numb. 16. 33. Thus of the Righteous, ſaith the *Prophet*, ἦρται ἐκ μέσου, *he is taken away*, he reſts in his Grave, *Iſa.* 57. 2. So *Jeremiah* ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my* mighty *Men from the midſt of me*, Lam. 1. 15. And ſo God ſaith of the *falſe Prophet*, Ezek. 14. 8, 9. ἐξαρῶ αὐτὸν, ἀφανιῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midſt of my People.*

p Ver. 8. Ὁ ἄνομος, *The Wicked.*] Who will not be ſubject to the Laws to which their Forefathers from the time of *Pompey* have ſubmitted.

q Ibid. Ἀποκαλυφθῆναι, *Shall be revealed.*] Either by his actual Apoſtacy from the *Roman* Government, or by the great *Apoſtacy* of the Believers of that Nation; of which ſee Note on *v.* 3.

r Ibid. Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *Whom the Lord ſhall conſume by the Spirit of his Mouth.*] That the *Apoſtle* here refers to *Iſaiah* 10. 4. appears by his uſing the very words of that *Prophet*, which run thus, *He ſhall ſmite the Land* with *the Rod of his Mouth, and with the Breath of his Lips ſhall he ſlay the wicked one.* Now what is the Land there, is well expounded by *Malachy* in theſe words, *ch.* 4. 6. *Leſt he ſmite the Earth with a Curſe.* Where both the *Hebrew*, and the *Greek* uſe the ſame words. Now in *Malachy* it is evident, and confeſſed, that by *the Earth*, the *Land of Judæa* muſt be meant, as it is uſually in the Book of *Pſalms*, Pſal. 16. 3. & 25. 13. & 37. 3, 9, 11, 22, 29, 34. Seeing to them alone the *Prophet* was then ſent to *propheſie*, 'tis therefore reaſonable to conceive, that the ſame Phraſe ſhould have the ſame import in the *Prophet Iſaiah*; to ſmite this Land with the Breath, or Spirit of his Mouth, is to ſmite in his Wrath and Indignation. So *Job* 4. 9. *by the Blaſt of God*, by the Breath of his *Noſtrils*, ἀπὸ πνεύματος ὀργῆς αὐτοῦ, or *of his Anger* are they conſumed; and to *conſume with his fiery Indignation.* Thus *Tophet is ordained of old, the Pile thereof is Fire and much Wood, the Breath of the Lord*, πνεῦμα Κυρίου, the Indignation of the Lord, *like a Stream of Brimſtone doth kindle it.* So *Pſal.* 18. 8. *A Smoke aſcended in his Anger, and Fire out of his Mouth devoured.* And *v.* 15. *At thy rebuke, O Lord, at the Blaſt of the Breath of thy Noſtrils*, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *By the Breath of the Wind of thine Anger.* This therefore again anſwers to the Words of *Malachy*, chap. 4. 1. *Behold the day cometh that ſhall burn as an Oven, and all the proud, and all that do wickedly ſhall be as ſtubble, and the day that cometh ſhall burn them up.* And to that of the *Baptiſt*, Mat. 3. 10. *And now the Ax is laid to the Root of the Trees, every Tree therefore that bringeth not forth good Fruit, ſhall be hewn down, and caſt into the Fire*, which alſo evidently belongs to the *Jewiſh* Nation, which ſaid, *We have Abraham for our Father*, v. 9. and to whom alone the *Baptiſt* is there ſpeaking. And again, *v.* 12. he ſaith of Chriſt, *His Fan is in his Hand, and he will throughly cleanſe his Floor—and burn the Chaff with unquenchable Fire*, plainly alluding to the words of *Malachy*, that *all* the Wicked *ſhould be as Chaff*, or *Stubble.* This being ſo, the Earth to be ſmitten with the Rod of his Mouth, muſt be the People, or Inhabitants of the Land, or as the *Chaldee* the *Sinners of the Earth*; the Unbelievers, and Wicked of *Judæa*, to be conſumed by that Indignation and Fire of the Lord, *Mal.* 4. 1. So ſaith *Procopius* on the place, Doth the Lord threaten to *Judæa*, ὅτι τῇ κατ' αὐτοῦ παρανομίᾳ, *for her contumely againſt him, ſaying, Thy Houſe is left unto thee deſolate*, and ἐγκαταλειφθεῖσα πολέμῳ καὶ πυρὶ διαπάντων, *being left deſolate is conſumed by Sword and Fire.*

That theſe words may have a more full completion in the Deſtruction of the *Beaſt*, or *Myſtical Babylon*, which is alſo to be *ſlain by the Sword* proceeding from the Mouth of *Chriſt*, and deſtroyed by the fierceneſs of his Wrath, and, with the *falſe Prophet*, *to be caſt alive into the Lake of Fire and Brimſtone*, I deny not; but that this ſhould be the primary intent of the Words of *Iſaiah*, and that he ſhould be there propheſying of the Deſtruction of the Church of *Rome*, ſeems to me a *Rabbinical* Gloſs, not much to be inſiſted on, eſpecially ſince the *Apoſtle*, Rom. 15. 12. applies the tenth Verſe of this Chapter to the firſt calling of the *Gentiles.*

Ibid. Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, *And ſhall conſume with the brightneſs of his coming.*] The Day of the Lord's coming to deſtroy *Jeruſalem*, is ſtiled by *Joel*, ch. 2. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and bright Day of the Lord*; and *Mal.* 4. 5. *Behold I ſend you Elias the Prophet*, (i. e. the *Baptiſt*, in the Spirit and Power of *Elias*, Luk. 1. 17.) πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright Day of the Lord.* And that our Lord's s coming

coming in his Day, after he had ſuffered and been rejected of that Age, or Generation, in which he ſuffered, ſhould be as *Lightning ſhining from one end of the Heaven to the other*, he expreſly tells his Diſciples, *Luke* 17. 24, 25. And when this ἐπιφάνεια καὶ παρουσία, *brightneſs*, and *appearance of the Son of Man* was to happen, he ſufficiently inſtructs them in theſe words, *As the Lightning*, φαίνεται, *ſhineth from the Eaſt to the Weſt*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *ſo ſhall the coming of the Son of Man be*, ὅπου γάρ, *for wherefoever the Carcaſe is, there ſhall the Eagles be gathered together*, Luke 17. 24, 37. which ſenſibly applies this matter to the deſtruction of the *Jews* by the *Roman* Army, whoſe Enſign was the *Eagle*. This therefore is a farther Confirmation of our Expoſition.

Laſtly, Obſerve the Connexion of theſe Verſes, there is a τὸ κατέχον νῦν, *ſome Thing, or Perſon, that with-holdeth now*; and ὁ κατέχων ἄρτι, *He that now with-holdeth will do ſo till he be taken away*, καὶ τότε, *and then ſhall the wicked one be revealed, whom the Lord ſhall deſtroy*. Now would not any one here think, that if the *Roman* Government were that which with-held, *Antichriſt* ſhould preſently be revealed, and appear to the World to be ſo, (as all the (m) *Fathers*, who were of that Opinion, held) ſoon after the diſſolution of that Government, according to thoſe words of (n) St. *Jerom*, *Qui tenebat, de medio fit, & non intelligimus Antichriſtum appropinquare, quem Dominus Jeſus Chriſtus interficiet Spiritu oris ſui: He that with-held is taken away, and do we not underſtand that Antichriſt is at hand?* And again, would not any one hence be prone to think, that the Lord ſhould be as quick to conſume him, when he was revealed, as all the (o) *Fathers* thought, allowing but *three Years and an half for the whole Reign of Antichriſt*, and declaring they had this not from (p) *Apocryphal* Writings, but from the Holy *Scriptures*? And were it otherwiſe, thoſe *Chriſtians* which ſaw the Diſſolution of the *Roman* Empire, *A. D.* 475. might lie under the ſame Doubts as did the *Theſſalonians* here, touching the Man of Sin; for then they ſaw no *Roman Antichriſt* appearing, nor that *Myſtery of Iniquity* yet working, for the *Pope* and Clergy of *Rome* were then Orthodox, free from *exalting themſelves above all that is called God*, or from *wearing out the Saints* with Perſecution, till ſome hundred Years after. And if after his appearing thus, he were to continue 1260 Years before our *Saviour*'s coming to deſtroy him, as he muſt do according to that *Hypotheſis*, might not the *Chriſtians* be tempted in that long interval, to ſay, *Where is the Promiſe of his coming?* This therefore ſeems to lie as a ſtrong barr againſt that, as the primary ſenſe and meaning of theſe words.

Ver. 9. Ἐν πάσῃ δυνάμει καὶ σημείοις, *With all Power and Signs.*] This our Lord foretold, that before his Advent to deſtroy *Jeruſalem*, there ſhould appear *falſe Prophets, and falſe Chriſts, who ſhould deceive many*, Mat. 24. 11. who *ſhould ſhew Signs and Wonders, to deceive, if it were poſſible, the very Elect*, v. 24. Now that theſe *falſe Prophets*, v. 11. & 24. were the ſame, we learn from St. *Luke*, who ſums both up in one, *chap.* 21. 8. and from the Work of both, which was *to deceive many*; that they were all to appear in the ſame Age, in which his Diſciples, to whom he ſpake theſe words, lived, is alſo evident from *Chriſt*'s Caution to them, in reſpect of both, *See to it, leſt any Man deceive you*, Mat. 24. 4. *See to it, behold, I have foretold you all things*, Mark 13. 23. Mat. 24. 25. It cannot then be doubted, but that there were ſuch Perſons as are here mentioned, which then aroſe among the *Jews*. Such were the *Jews* of whom St. *Paul* ſpeaks, comparing them to *Jannes* and *Jambres*, the celebrated *Magicians* of *Egypt*, becauſe of their Reſiſtance of the Truth of the Goſpel, as thoſe *Magicians* reſiſted *Moſes*, and whom he ſtiles πονηροὶ ἄνθρωποι καὶ γόητες, *wicked Men, and Jugglers*, 2 Tim. 3. 8, 13. or thoſe who did ſtrange things by the Invocation of *Devils*, as the word imports, ſay *Phavorinus*, and *Suidas*; the *Magicians* were Men of the ſame Art, and Tricks. Now to theſe *Joſephus* doth aſcribe the beginning of the *Apoſtacy* from the *Roman Government*, and by them he informs us, that it was carried on to the laſt: The Affairs of the Jews, ſaith he, became worſe t

(m) Ἔρχεται ὁ Ἀντίχριστος ὅταν πληρωθῶσιν αἱ πλευραὶ τῶν Ῥωμαίων βασιλείας. Cyril. Catech. 15. p. 163. Ambroſ. & Chryſoſt. in 2 Theſſ. 2. Hieron. Qu. 11. ad Algaſ. Auguſt. de Civ. C. l. 20. c. 19.

(n) *Epiſt. ad Geront. F. 33. L. H.*

(o) *Uſque ad Tempus Temporum & dimidium temporis, hoc eſt Triennium & ſex menſes, in quibus veniens regnabit ſuper Terram, Iren. l. 5. c. 25. Dimidium Hebdomadæ, hoc eſt, tres Annos cum dimidio regnabit Antichriſtus ſuper terram, poſt auferetur regnum illius & gloria. Hippol. de conſum. Mundi, p. 36.*

(p) Βασιλεύσει δὲ ὁ Ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λόγιά φησι, ἀλλ' ἐκ τῆς Δανιήλ, Cyril. Hieroſ. Catech. 15. p. 163. & p. 163. D. Hieron. & Theodoret in Dan. c. 7. 25. Auguſt. de Civ. l. 20. c. 23.

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daily, by reaſon (q) γόητων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of theſe Impoſtors who deceived the People*, of which he immediately gives an Inſtance in the *Egyptian*, who ſet up for a Prophet. He adds, That in the beginning of the Reign of *Nero* (r) *Impoſtors and Deceivers, under a pretence of Divine Impulſe, endeavouring Innovations, and Changes, made the People mad, and led them into the Wilderneſs, promiſing there to them Signs of Liberty from God.* And that (s) γόητες πολλοὺς εἰς ἀπόστασιν ἐνῆγον, *the Impoſtors prevailed with many to revolt.* And even when their Temple was in Flames, he ſaith, There were many (t) *Prophets* who encouraged them to expect τὴν ἀπὸ Θεοῦ βοήθειαν, help from God, and that they gave Credit to them. Accordingly of the *Dragon* it is ſaid, that the *unclean Spirits which went out of his Mouth, were the Spirits of Devils working Miracles*, Rev. 16. 13, 14. That the *falſe Prophet* wrought *Signs before the Beaſt*, Rev. 19. 20. and that the Beaſt wrought *great Signs*, ſo as *to make Fire deſcend from Heaven*, Rev. 13. 13. and that by theſe things they did πλανᾶν *deceive the Inhabitants of the Earth*, Rev. 13. 13. 19. 20. 20. 10. Of which *Miracles* done by the Members of the *Roman Church*, to ſtabliſh their Idolatry, and Superſtition, See *Downham de Antichriſto*, lib. 6. cap. 1.

u Ver. 10. Τὴν ἀγάπην τ ἀληθείας οὐκ ἐδέξαντο, *They received not the Love of the Truth.*] From theſe words ſome conceive, that *Antichriſt*, or *the Man of Sin*, muſt in Profeſſion be a *Chriſtian*, becauſe he is ſaid *not to receive the Love of the Truth* only. But all the (u) Fathers, and many others ſay, *not to receive* the *Love of the Truth*, is, *not to receive the Truth, which is worthy to be loved*, and which would have taught them Charity to thoſe they perſecuted, it being the ſame with *not believing the Truth*, v. 12. And this emphatically belonged to thoſe unbelieving *Jews*, to whom St. *Paul* ſpeaks thus, *It was neceſſary that the Word of God ſhould be firſt ſpoken to you; but ſince you thruſt it from you, and judge your ſelves unworthy of Eternal Life, lo we turn unto the Gentiles*, Acts 13. 46. and to whom he applieth that of the Prophet, *Behold ye Deſpiſers and periſh, for I will work a Work in your days which you will in no wiſe believe*, v. 41. See *Acts* 28. 27. *Heb.* 4. 2, 12. 1 *Pet.* 2. 7, 8. And all the *Fathers* which ſpeak of *Antichriſt* and *the Man of Sin*, not one of them excepted, declare that this, and the two following Verſes, belong to the unbelieving (x) Jews, that *he is thus to come with Signs and Wonders to deceive them*, and that *they who would not receive Chriſt confirming his Doctrine with true Miracles, ſhall be deceived by the lying Miracles of Antichriſt.* And if this be ſo, that theſe things are intended of the unbelieving *Jews*, they can agree in the Primary import of them, to them only.

Ver. 11. Πέμψει ὁ Θεὸς, *God ſhall ſend.*] x As he ſent a lying Spirit into the Mouths of *Ahab*'s *Prophets*, 1 Kings 22. 21, 22. by permitting the evil Spirit to go forth for that end; or as he is ſaid, *to deceive his People*, Jer. 4. 10. becauſe he ſuffered them to be deceived by *falſe Prophets*, Jer. 6. 14. And as he deceived the *falſe Prophets*, by giving them up unto a Spirit of Deluſion, *Ezek.* 14. 9. This muſt be the true Interpretation of all ſuch Paſſages as theſe; For

1*ſt*, God cannot ſecretly inſpire into us any Evil, or infuſe any evil Principle into our Hearts; for Evil can never proceed immediately from him, who hath an abſolute and entire Freedom from it; were it his Off-ſpring it muſt ceaſe to bear that Name, his Works being all very good, and *wrought in Righteouſneſs*. Nor,

2*ly*, Can he encline, excite, encourage, or entice to ſin; for then he muſt excite Men to perform *the abominable thing which his Soul hates*; to do that which is infinitely diſpleaſing to him, and muſt encline them ſecretly to that, which he openly deters all Perſons from; and then he cannot truly be offended with ſuch Perſons, he cannot puniſh them for their Iniquities; or elſe he muſt be angry with them becauſe they do

(q) *Antiq. lib.* 20. *cap.* 6.

(r) Πλάνοι ἄνθρωποι, καὶ ἀπατεῶρες, προσχήματι θειασμῶ, νεωτερισμὸς καὶ μεταβολὰς πραγματευόμενοι, ἀλιμονᾶν τὸ πλῆθος ἀνέπειθον, καὶ πρᾶγον εἰς ἐρημίαν, ὡς ἐκεῖ τῶ Θεῶ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας. De bello Jud. l. 2. c. 23.

(s) Ibid. p. 797. (t) Lib. 7. c. 30, 31.

(u) Τὴν ἀγάπην τ ἀληθείας τὸν χριστὸν λέγει. Chryſoſt. Theod. Oecum. Theop. Spiritum Dei per Chriſtum Hieron. Ep. ad Algaſ. qu. 11.

(x) *Apud eos omnes ſigna edet & horrenda miracula —— ad ſeducendos ſui ſimiles impios. Hippol. p.* 32. *&* 34. *Iren. l.* 5. *c.* 25. *Facit hæc omnia propter Judæos, ut qui noluerunt charitatem recipere Veritatis. Hieron. Ep. ad Algaſ. qu.* 11. *Auguſt. Tom.* 9. *tr.* 29. *p.* 246. *C.*

Ἰουδαίους τὰς τὸν ἠλειμμένον προσδοκῶντας ἀπιστῶντα. Cyril. Hieroſ. Catech. 15. p. 163. B. 164. D. Ἰουδαίους μάλιστα. Theod. Chryſ. Oecumen. Theoph. in locum.

Ad quem fugiet vidua oblita Dei, i. e. terrena Jeruſalem. Iren. l. 5. *c.* 25. *Cum autem alius venerit in nomine meo, illum recipietis, alium dicens Antichriſtum.* Ibid.

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obey his Motions, and ſentence them to endleſs Miſery, becauſe they do comply with his own Inclinations. Nor,

3*ly*, Can he neceſſitate any Man to ſin; for then he muſt by force compel them to it, and then the Action done by Virtue of that force cannot be theirs, but God's; nor would our Conſciences condemn us for Sin, were we aſſured we could not help it.

y Ver. 14. Εἰς ὅ.] Here *Beza* notes, that many Copies read εἰς ἣν, which agrees with πίστιν, v. 13. and that many *Latin* Copies accord with them. But 'tis common for this Pronoun to vary in Gender from the Noun, to which it relates, ſo σκέυη ἐλέους ἅ, *Rom.* 9. 23, 24. τεκνία μου ἅς, *Gal.* 4. 19. See *Philip.* 2. 15. *Coloſſ.* 2. 19. *Philem.* 10. 2 Ep. *Joh.* v. 1.

z Ibid. Εἰς περιποίησιν δόξης, *to the glorious Life, or Salvation.*] That περιποιεῖν is, *to ſave alive*, ſee Note on *Eph.* 1. 14. and περιποίησις is חַיִּה, *Life*, 2 *Chron.* 14. 13. *they fell down*, ὥστε μὴ εἶναι ἐν αὐτοῖς ἀνάπνοήν, ſo *that there was no Life in them*, Mal. 3. 17. *the Day which I make* εἰς περιποίησιν, 70.

A a Ver. 17. Κρατεῖτε τὰς παραδόσεις, *Hold the Traditions which ye have been taught.*] This Paſſage proves not in the leaſt, that in the Judgment of St. *Paul* there were any Traditions wholly *extraſcriptural*; that is, ſuch as were neither then committed, nor after to be committed to writing, by himſelf, or any other inſpired Perſon; but only, that he himſelf had not writ all things to them by *Epiſtle*, being abſent, but had preached many things to them being preſent.

Now that the Word which St. *Paul* preached orally, was after written by St. *Luke*, his *Amanuenſis* and Companion, we learn from the Tradition of the Church of *Chriſt*, recorded by (y) *Irenæus* and *Euſebius*.

2*ly*, All that the *Apoſtle* here exhorts his *Theſſalonians* to do, is to retain the Traditions they had immediately received from the Mouth of an *Apoſtle*, and which he perſonally had delivered to them; which Traditions, when we know them to be ſuch, there is no doubt, but they ought with all Reverence to be received; when therefore the *Church of Rome* hath proved, that the *Traditions* ſhe obtrudes upon us, were immediately received from the Mouth of an *Apoſtle*, then, and not till then, will this Text oblige us to receive them.

3*ly*, This Text is ſo far from being an Argument for receiving *Doctrinal Traditions* no where writ in *Scripture*, upon the ſole Authority of the Church of *Rome*, or even of the *Church Catholick*, that it is rather a Demonſtration, that ſhe is no ſure Preſerver of them, ſhe having actually loſt thoſe very Traditions touching the *Man of Sin*, which are mentioned in this Chapter, and particularly referr'd to in this Text; *I told you theſe things when I was with you*, v. 8. and *now ye know what letteth, wherefore ſtand faſt, holding the Traditions* (touching his coming, which when I was with you, I delivered by words, and now hint to you by *Epiſtle*) and which, as it appeareth by this *Epiſtle*, and his Exhortation, were of great moment to be known. Now hath this Tradition been preſerved by the *Roman*, or by the *Catholick Church*? Or muſt ſhe not confeſs with (z) *Anſelm*, and their own *Eſthius* on the place, *Truly the Theſſalonians knew what letted, but we know it not.* So that the Tradition which the Church received from the *Apoſtles*, touching this matter, is wholly loſt; how therefore can ſhe be relied on as a ſure Preſerver, and a true Teacher of Traditions, which hath confeſſedly loſt one of great moment, depoſited with the *Theſſalonians*, and the *Primitive Church*?

(y) *Lucas autem Sectator Pauli, quod ab illo prædicabatur Evangelium, in libro condidit. Iren. l. 3. c. 1.*
Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον, ἐν βιβλίῳ κατέθετο. Euſeb. Hiſt. Eccl. l. 5. c. 8.

(z) *Nos neſcimus quod illi ſciebant. Anſelm. Noverant utiq; Theſſalonicenſes, at nos neſcimus Eſth.*

CHAP.

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CHAPTER III.

Verſe 1. FInally, [τὸ λοιπὸν, *furthermore, I intreat you*] Brethren [*to*] pray for us [*Apoſtles, and Miniſters of the Goſpel,*] that the word of the Lord [*preached by us*] may have free courſe, [τρέχῃ *may run to*] and be glorified [*among other Gentiles*] even as [*it hath been*] with [*or among*] you.

2. And [*pray alſo*] that we may be delivered a from unreaſonable and wicked Men, [*ſuch as the unbelieving Jews, the great Oppoſers of our preaching to the Gentiles, are,* 1 Theſſ. 2. 15, 16.] for all Men have not Faith.

3. But [*tho' Men may prove unfaithful,*] the Lord is [*always*] faithful, [*to his Promiſes,*] who [*therefore*] ſhall [*or, will do all things requiſite on his part, to*] ſtabliſh you, and keep you from Evil.

4. And [*therefore,*] we have Confidence in the Lord, touching you, that ye [*through his Aſſiſtance,*] both do, [*at preſent*] and will [*ſtill*] do the things which we [*by his Authority*] command you.

5. And [*that we may not be miſtaken in this Confidence, we pray that*] the Lord [*would*] direct your Hearts into the Love of God, [*which will conſtrain you to this Obedience,* 2 Cor. 5. 14. *and from which nothing ſhall ſeparate you,* Rom. 8. 35, 19.] b and into the b patient waiting for [*of*] Chriſt, [*mentioned,* 1 Theſſ. 1. 10. 2 Theſſ. 1. 10. Philip. 3. 20.]

6. Now we [*being thus confident of your Obedience*] command you, Brethren, in the Name of the Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that c walketh diſorderly, and not after c the Tradition which he hath received of [i. e. *from*] us.

7. For you your ſelves know how you d ought to follow us; for we d behaved not our ſelves diſorderly among you.

8. Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel [*wearineſs, and toil*] Night and Day, that we might not be chargeable to any of you.

9. Not becauſe we have not Power, [*to live of the Goſpel, for the Labourer is worthy of his Hire,* Luke 10. 7. *and ſo hath the Lord appointed, that they that preach the Goſpel ſhould live of the Goſpel,* 1 Cor. 9. 14.] but to make our ſelves an Example for you to follow us, [*in this our Induſtry; for if we, who might lawfully live upon other Men's Labours, chuſe rather to work for our own Living, how much more ought ye to do ſo?*]

10. [*And this we have formerly taught,*] For even when we were with you, this we commanded you, that if any [*being able*] would not work, neither ſhould he eat.

11. [*And of this we have cauſe to remind you,*] For we hear that there are ſome who walk among you diſorderly, working not at all, but are Buſie-bodies, [*medling with that which belongs not to them.*]

12. Now them that are ſuch, we command and exhort by [*the Authority, and in the Name of*] the Lord Jeſus Chriſt, that with Quietneſs they work, and [*ſo*] eat their own Bread.

13. [*Thus I hear it is with them,*] But ye, Brethren, e be not weary of well-doing, e [*let not their Example make you neglect your Induſtry.*]

14. And if any Man [*among you*] obey not our word by this Epiſtle, [*in which we exhort and command them thus to work,*] f f note that Man, and have no company with him, that he may be aſhamed.

15. Yet count him not as an Enemy, but admoniſh him as a Brother.

16. Now the g Lord of Peace himſelf, g give you Peace always, by all means; the Lord be with you all.

17. The Salutation of [*me*] *Paul* with mine own hand, which is h the Token in h every Epiſtle [*that it comes from me.*] So I write.

18. The Grace of our Lord Jeſus be with you all. *Amen.*

Annotations on Chap. III.

a Verſe 2. NOte, It is well known, and hath been often obſerved, that the unbelieving *Jews* were in all places bitter Enemies to the Preachers of the Goſpel, and ſent their Emiſſaries into all Places to incite the Governours againſt them, and therefore as here, ſo *Rom.* 15. 31. the *Apoſtle* intreats *Chriſtians* to contend with him in Prayer, that he might be delivered from the Unbelievers in *Judæa*; whereas *Simon Magus*, and his Followers were a deſpicable Crew at the writing of this Epiſtle, and could have no power to perſecute the *Apoſtles* or Preachers of the Goſpel upon this account: And therefore (a) *Euſebius* informs us that his Hereſy prevailed little in the

(a) Ἡ μὲν τοῦ Σίμωνος ἀνθρωπος καὶ παρεχρῆμα σὺν καὶ τῷ ἀνδρὶ καταλέλυτο δυνάμις. Eccl. Hiſt. l. 2. c. 15. Vide c. 14.

Apoſtles

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Apoſtles Days, and that his Power preſently extinguiſhed with his Perſon.

b Ver. 5. Or, Εἰς ὑπομονὴν τοῦ Χριστοῦ, *Into the Patience of Chriſt.*] *i. e.* Into an imitation of his Patience, in ſuffering *the Contradiction of Sinners againſt himſelf*, that ye may *run with Patience the Race which is ſet before you, looking unto Jeſus*, &c. Hebr. 12. 1, 2.

c Ver. 6. Κατὰ τὴν παράδοσιν. The *Tradition* here mentioned is, ſay *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, the Tradition which he delivered διὰ τῶν ἔργων, *by his works*, in which he was an Example to them of Induſtry, and therefore he adds, as *v.* 7.

d Ver. 7. Οὐκ ἠτακτήσαμεν, *We behaved not our ſelves diſorderly.*] That is, ſaith *Theophylact*, *we were not idle*; for God having ordered Man to labour, and fitted him with Members for that end, he that will not do ſo, ἀπολείπει τὴν τάξιν, *deſerts the Order* in which God hath placed him; and ſo the *Apoſtle* expounds himſelf, *v.* 11.

e Ver. 13. Note. The Fathers interpret theſe words thus, Let not their Sloth hinder your Charity in giving them what is neceſſary to preſerve Life: But this Expoſition ſuits not with *v.* 10.

f Ver. 14. Σημειοῦσθε.] Moſt Interpreters ſay, that the *Apoſtle*, *v.* 6. and here, requires the Church-Governours to uſe the Cenſures of the Church upon theſe diſorderly Walkers; but I have ſhewed it to be highly probable, that when this *Epiſtle* was writ, there were no ſuch Governours ſetled in this Church; See Note on 1 *Theſſ.* 5. 12.

2*ly*, Theſe Exhortations plainly are directed to all the Brethren in general; if therefore they relate to Excommunication, and ſuch like Cenſures, it will hence follow that the Power of the Keys belong to all the Brethren in general.

3*ly*, The *Apoſtle* exhorts them ſtill to own them as *Chriſtian* Brethren, which they at preſent are not, who by Excommunication are excluded from the Church, and the Society of *Chriſtians*.

g Ver. 16. Ὁ Κύριος, *The Lord.*] Both here, and *chap.* 2. *v.* 16. the *Apoſtle* prays to the *Lord Jeſus Chriſt* for Peace, which in the *Hebrew* Phraſe, imports all Happineſs; and for eſtabliſhment in *every good word, and Work*, which is a ſtrong Argument for his Divinity, eſpecially conſidering that every good Work derives from God.

h Ver. 17. Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *Which is the Token in every Epiſtle.*] Hence *Grotius* concludes, that this muſt be the firſt of his Epiſtles; for had he, ſaith he, writ any Epiſtle before, this Admonition had been needleſs. I ſhould rather think that this ſuppoſes he had writ ſome Epiſtle before, becauſe he ſaith not this ſhall be, but this is the Sign in every Epiſtle. And this is evident, almoſt to a Demonſtration, from theſe words, *chap.* 2. 2. Be not troubled by Epiſtle as from us, as if the Day of the Lord were at hand; See the Note there; and from theſe words, *v.* 15. Hold the Traditions you have (formerly) received, whether by Word, or by our Epiſtle. To which words *Grotius* hath nothing to anſwer. Add to this the Note of the Learned (b) Mr. *Dodwell*, cited in the Margin.

(b) *Ex quo intelligimus, ſalutationem in Epiſtolis Apoſtoli propriâ ejus manu ſubſcribi ſolitam; eamque notam in omnibus ejus Epiſtolis (excipias forſan eam quæ ad Galatas propria manu integra ſit ſcripta, cap. 6. 11.) adhibitam, ut proinde quæ illâ notâ carerent commentitia haberentur. Diſſert. Cypr. 2. in Ep. 4.*

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A DISCOURSE BY WAY OF APPENDIX To the FIRST CHAPTER,

SHEWING,

That the Endleſs Miſeries or Torments of the Wicked are well conſiſtent, both with the Juſtice, and the Goodneſs of God.

THE *Apoſtle* in this *Chapter* ſeems plainly to aſſert, that wicked Perſons *ſhall be puniſhed with everlaſting Deſtruction*, and alſo to reſolve this Puniſhment into the δικαιοκρισία, or juſt Judgment of God.

Whereas it is pretended, That 'it is contrary to the Juſtice of God to puniſh Temporary Crimes with Eternal Puniſhments, 'becauſe Juſtice always obſerves a proportion between Offences and Puniſhments; 'but between Temporary Sins and Eternal 'Puniſhments there is no proportion. And 'if it be hard to reconcile this with Divine 'Juſtice, it will be much more ſo to ſhew 'how it comports with that great Goodneſs 'we ſuppoſe to be in God.

They who aſſert the Eternity of Future Torments inflicted on the Wicked, abiding in a State of Miſery, attempt by ſeveral ways to anſwer this Objection. I ſhall begin with thoſe Anſwers, which to me ſeem not ſatisfactory, and briefly ſhew the Reaſons why I think they are not ſo, and then return that Anſwer which I think fully clears the Juſtice and the Goodneſs of God in this Diſpenſation, from the ſtrength of this Objection. And,

§ 1. 1*ſt*, Some make out the proportion thus, That 'becauſe Sin is infinite in re'ſpect of the Object againſt which it is 'committed, therefore it deſerves an infinite 'Puniſhment, now becauſe a finite Crea'ture cannot ſuffer a Puniſhment which is 'infinite as to Intention, therefore he ſuffers 'that which is infinite as to Extenſion or 'Duration.

But to this it is replied, That if all Sins be for this Reaſon infinite as to demerit, then the demerit of all Sins muſt neceſſarily be equal, and ſo there muſt be equal Reaſon for the pardon of all Sins; for the demerit of no Sin can be more than infinite. 2. Hence it will follow, that God cannot *render unto every Man according as his Works ſhall be*, becauſe though they commit innumerable Sins, he can only lay upon them the Puniſhment due to one only, becauſe he cannot lay upon them a Puniſhment which is more than infinite.

§ 2. 2*ly*, Others ſay, That 'if wicked 'Men lived for ever in this World, they 'would ſin for ever, and therefore they de'ſerve to be puniſhed for ever. But,

1. Who can be certain of this, ſince, whilſt we live in this World, we are in a ſtate of a trial, and ſo may be in a poſſibility of repenting and growing better?

2. God hath expreſly declared, that Men ſhall be judged hereafter, not according to what they would have done had they lived longer, but according to what they actually have

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have done in this preſent Life, according to their *Works done in the Body*; and ſo he hath ſufficiently declared, he doth not puniſh them for what they would have done had they lived longer, but for what they actually had done whilſt they lived. So that this Anſwer recoils thus, Wicked Men, by God's declaration, are only to be puniſhed for what they did whilſt they lived here; now they did not live here for ever in a ſtate of Sin, therefore they are not to live for ever hereafter in a ſtate of Puniſhment.

§ 3. *3ly*, Others ſay, That 'God having 'ſet before the Sinner Life and Death; and 'having ſo expreſly forewarned him, this 'would be the certain conſequence of his Iniquity, he cannot charge God with Injuſtice 'in allotting to him the Portion which he 'choſe, and would incur after all Admonitions to the contrary.

But though this may be ſufficient to ſtop the Sinner's Mouth, it will do little to ſtop the Mouth of Infidels, becauſe it ſeemeth not to anſwer the Objection ariſing from the diſproportion between the Fault and the Puniſhment, for it renders not the Fault leſs finite, or the Puniſhment leſs infinite, and ſo it doth not render it leſs inconſiſtent with Divine Equity and Goodneſs to threaten ſo to puniſh finite Crimes, and execute that Puniſhment upon the Sinner.

§ 4. A very great and learned Perſon hath attempted a Solution to this Objection from theſe Conſiderations.

Firſt, That 'the Meaſure of Penalties is 'not to be taken from any ſtrict proportion 'betwixt Crimes and Puniſhments, but 'from one Great End and Deſign of Government, which is to ſecure the Obſervation of wholeſome and neceſſary Laws, 'and conſequently whatever Penalties are 'proper and neceſſary to this end, are not 'unjuſt.

Secondly, That 'whoſoever conſiders how 'ineffectual the threatning, even of Eternal 'Torments, is to the greateſt part of Sinners, 'will ſoon be ſatisfied that a leſs Penalty 'than that of Eternal Suffering would, to 'the far greateſt part of Mankind, have 'been, in all probability, of little or no 'force, and that if any thing more terrible 'could have been threatned to the Workers 'of Iniquity, it had not been unreaſonable, 'becauſe it would all have been little e'nough to deter Men effectually from Sin. But then he adds,

Thirdly, That 'after all, he that threat'neth, hath ſtill the power of Execution in 'his own hands; for there is this remarka'ble difference betwixt Promiſes and Threat'nings, that he who promiſeth paſſeth over 'a Right to another, and thereby ſtands 'obliged to him in Juſtice and Faithfulneſs 'to make good his Promiſe; but in Threat'nings it is quite otherwiſe, he that threa'tens keeps the Right of puniſhing in his 'own hand, and is not obliged to execute 'what he hath threatned, any farther than 'the Reaſons and Ends of Government do 'require; and that he may without any In'jury to the Party threatned, remit and a'bate as much as he pleaſeth of the Puniſh'ment that he hath threatned; and becauſe 'in ſo doing he is not worſe, but better than 'his word, no Body can find fault, or com'plain of any Wrong or Injuſtice thereby 'done to him.

'Nor is this any Impeachment of God's 'Truth and Faithfulneſs, any more than it is 'eſteemed among Men a piece of Falſhood 'not to do what they have threatned.

But here, with ſubmiſſion to better Judgments, I conceive are many things propounded which are not exactly true, or reach not the Objection, ſince that relates not to God's Threats of Puniſhment, but to his Execution of the threatned Puniſhment.

And *1ſt*, When it is ſaid that *what proportion ought to be appointed betwixt Crimes and Penalties, is not ſo properly a conſideration of Juſtice, as of Prudence in the Law-giver*; and thence inferr'd, that *whatever the diſproportion may be between Temporary Sins, and Eternal Puniſhments, Juſtice cannot be ſaid to be concerned in it*;

It is owned, That by the Sanctions annexed to his Laws, the Law-giver deſigns the preſervation of his Laws from being violated, which is an effect of Prudence, but ſtill of Prudence temper'd with Equity, not unregardleſs of it, ſince it cannot be Prudence to threaten what I know I cannot juſtly execute; for this in Human Laws doth null the Penalty; and could it be ſuppoſed in Divine, would even fruſtrate the end of all God's Threats, ſince every Body would reſt aſſured that a juſt God would never execute them.

But *2ly*, The Execution of the threatned Judgment, which is the only thing againſt which the Objection lies, is certainly an Act of diſtributive Juſtice, and is ſo repreſented in the Holy Scriptures, when it is ſaid to be done *according to our works*, and *according as our works ſhall be*, Rom. 2. 16. 2 Cor. 5. 10. Rev. 22. 12. Matth. 16. 27. And when it is declared to be δικαιοκρισία, *the juſt Judgment of God*, and δίκαιον παρὰ τῷ Θεῷ, *juſt with God to render* this *Vengeance to thoſe that obey not the Goſpel*, which conſiſts in their *everlaſting deſtruction*, 2 Theſſ. 1. 6, 8, 9. So that though Prudence was properly concerned in promulging the Penalty, becauſe 'tis Prudence which directs us to chooſe the Means moſt proper to the End we aim at, yet ſeeing the primary end of the Law-giver, *i. e.* the preventing the tranſgreſſing of his

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Law is wholly loſt, and entirely defeated before this Puniſhment comes to be executed, Juſtice alone can be concerned in the Execution of it; and if the continuance of the Sinner under Miſery for ever, be the Execution of the threatned Puniſhment, Juſtice alone can be concerned in the ſubjection of the Sinner to that Puniſhment; ſo far is it from being true, that if Prudence be requiſite for the proportioning Penalties to Crimes, Juſtice cannot be concerned in the diſproportion that may be between them, and much leſs that it cannot be concerned in executing a Penalty which bears ſo great a diſproportion to the Crime.

I confeſs alſo, that in Human Governments, Prudence may fitly be call'd in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatned Penalty; as when the Government is feeble, and the Multitude, or Power of Offenders, may render it hazardous to do Juſtice on them; but nothing of this nature can happen in Theocracy, where there can neither be a want of Wiſdom in appointing, or Equity in proportionating the Penalty to the Offences, and much leſs want of Power to execute what in his Equity and Wiſdom he ſaw fit to threaten.

2*ly*, When it is ſaid, That *a leſs Penalty than Eternal Sufferings would not have been ſufficient to deter Men from ſin, and therefore it could not be unreaſonable, but rather ſuitable to Divine Prudence to threaten theſe Eternal Miſeries*;

I am not willing to admit that God ſhould threaten what he knows he cannot, with conſiſtence to his Juſtice, or his Goodneſs, execute; this being in effect to threaten in this wiſe, *If you will do to me what you in Juſtice ought not to do, I will execute upon you what I in Juſtice ought not to do to you.* 'Tis alſo to inſinuate, that an All-wiſe God could not ſo well provide for Human Government, or carry on his great Deſigns without abuſing Men's Credulity, and ſcaring them with dreadful Expectations of what he never did intend to execute. Laſtly, This ſeemeth even to inſinuate, that Prudence in God may act without regard to Equity and Goodneſs, and even be ſeparated from them, as it muſt be in appointing, and even proportionating thoſe Penalties to Crimes, which it is not conſiſtent with his Equity or Goodneſs to inflict.

3*ly*, When it is added, That *God is not obliged to execute what he hath threatned, any further than the Reaſons and the Ends of Government do require*, and that *he may, without any Injury to the Party threatned, remit and abate as much as he pleaſeth of the Puniſhment that he hath threatned, and that without any Impeachment of his Truth and Faithfulneſs.*

This I allow of in the Caſe of Temporal Puniſhments in this World deſigned not for Exciſion, but the Amendment of the Sinner; becauſe there may be a juſt ground for the Remiſſion of ſuch threatned Penalties, even the Repentance and Reformation of the Sinner, by which the primary end of all God's Threats, in ſome good meaſure is obtained. And alſo becauſe theſe Threats, in what Expreſſions ſoever they are made, if they be only Threats, are ſtill conditional, the meaning of them being only this, I will inflict this Judgment if you repent not of your evil ways; *For at what inſtant I ſhall ſpeak*, ſaith God, *againſt a Nation, and concerning a Kingdom, to pluck up, to pull down, and to deſtroy it, if that Nation againſt which I have pronounced theſe things, turn from their evil ways, I will repent me of the evil which I thought to do unto them*, Jer. 18. 7, 8. And again, *When I ſay unto the Wicked, O wicked Man, thou ſhalt ſurely die, if he do not turn from his way he ſhall die in his iniquity. Say therefore, to them, as I live, ſaith the Lord God, I have no pleaſure in the death of him that dieth, but that the wicked turn from his way and live; wherefore turn your ſelves, and live ye*, Ezek. 18. 32. 33. 8, 9, 11. 3*ly*, Becauſe God threatneth Judgments, not that he takes any pleaſure in his Puniſhments, but rather to awaken and reform the Sinner: When therefore by his Comminations he hath wrought this good effect upon him, it is not to be wondred that he doth not proceed to execute that Judgment which hath already done its work by being threatned. And all this well comports, not only with Divine Juſtice, but alſo with his Immutability and Truth, becauſe this Reformation and Repentance changes the ſubject of the Threat; the change in every inſtance of this nature being not in God, but Man. Thus *v. g.* we cannot charge God with Mutability, becauſe he doth not execute the threatned Judgment on *repenting Nineveh*, becauſe it was impenitent, and not repenting *Nineveh* he threatned; nor with Injuſtice, becauſe 'twas only her Impenitence which rendred her the proper Object of Vindictive Juſtice.

But then this Notion ſeems to be ſtretched too far, when 'tis extended to God's Threats of Future and Eternal Puniſhments to be inflicted upon thoſe who die in an impenitent and unreformed Eſtate. For,

1*ſt*, In all theſe Caſes the Evil threatned hath entirely loſt its firſt and ſalutary end upon them, and therefore muſt be threatned to ſuch Perſons to no end, or elſe to ſhew the Juſtice of God in puniſhing *theſe Veſſels of his Wrath thus fitted for deſtruction.* Thus *v. g.* when Chriſt ſaith, *Except ye repent, ye ſhall all periſh*, Luke 13. 3, 5. that *in the Day of Wrath, and Revelation of his righteous*

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righteous Judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteousness, indignation, and wrath, Rom. 2. 5, 6, 7, 8. *to them that obey not the Gospel, everlasting destruction:* These Threats are plainly made to those who die in their Impenitence and Disobedience, by that God *who will judge every Man according to his Works*, declaring that in the Day of the Revelation of his Wrath and righteous Judgment, they shall perish everlastingly, because *through the hardness and impenitency of their hearts they have treasured up Wrath against the Day of Wrath*, and rendred themselves *Vessels of his Wrath, fitted for destruction.* Can it be reasonably said then, because God does them no injury if he do not execute this Wrath upon them, that though they do not repent, they may not perish; that Indignation and Wrath may not be the Portion of the Disobedient, and that this righteous Judge may not give to them according to their Works? May we not rather say unto them, as doth this very Person in another place, (a) *If thou continuest impenitent, however he may defer the execution of Temporal Evils, his Truth and Veracity is concerned to inflict Eternal Punishments upon thee?*

2*ly*, God's Threats of everlasting Miseries have for their Object the Impenitent, and therefore do exclude the Supposition of any change in them, which may induce God to remit, or to abate the threatned Judgment: If then this Punishment may be remitted to them, either in part, or in whole, it must be either by a change in God, or by a secret intention in him, not to inflict what he thus threatneth. That there was in God no such secret Intention, this learned Person thus declares, by saying, (b) *When God did threaten, he spake what he did really purpose and intend, if something did not intervene to prevent the Judgment threatned.* And indeed, these Threats declaring what the righteous God will do, and what they who are finally impenitent and disobedient shall suffer, such a Secret Will must plainly be repugnant to his revealed Will, and therefore must suppose in God two contrary Wills. Moreover, to say that such a Secret Intention may be in God, notwithstanding these Declarations to the contrary, is in great measure to enervate even the primary Intention of these Threats, *viz.* the deterring the Sinner, by the greatness and duration of them, from a continuance in his Sin; for this Intention, if it may be in God, it follows that it may be his Will not to inflict what he hath threatned to the Sinner; now so much hopes as you give the impenitent Sinner, that he may escape Eternal Punishment, so much encouragement you give him to continue still in his Impenitence. Now (c) *the belief of the Threatnings of God in their utmost extent, is of so great moment to a good Life, and so great a discouragement to Sin*, saith this Reverend Person, *that if Men were once set free from the fear and belief of this, the most powerful Restraint from Sin would be taken away.*

That this cannot be expected by reason of any change in God, this excellent Person thus declares, and evinceth: (d) 'Let but 'the Sinner consider what God is, and his 'unchangeable Nature must needs terrifie 'him; he is an *Holy God*, who therefore 'hateth all the Workers of Iniquity. A *just* 'God, who will *by no means clear the guilty*, 'nor let the Sinner go unpunished. He is also 'Omnipotent, and able to execute the Vengeance threatned against Sinners. And, 'which gives a sad Accent to all this, he 'that is thus Holy, and Just, and powerful, 'continues ever the same; he will never 'cease to hate Iniquity, and to be an implacable Enemy to all impenitent Sinners.— 'Let (then) all obstinate Sinners hear this, 'and tremble; you cannot be more obstinately bent to continue in your ways, than 'God is peremptorily resolved to make you 'miserable; if you be determined on a sinful Course, God is also determined how 'he will deal with you; that *he will not 'spare, but that his Anger and Jealousie shall 'smoke against you; and that all the Curses 'which are written in this Book shall light 'upon you.* 'He hath sworn in his Wrath, 'that unbelieving and impenitent Sinners 'shall not enter into his Rest; and for the 'greater assurance of the thing, and that we 'may not think that there is any Condition 'implied in these Threatnings, he hath confirmed them by an Oath, that by this *immutable* Sign, *in which it is impossible for 'God to lie*, Sinners might have strong Terrors, and not be able ro fly to any hopes of 'Refuge.

3*ly*, Either God may in Justice inflict upon the Wicked these Punishments which he hath threatned, or else it is unjust in God to execute upon them the Judgment written, *i.e.* the Punishment which he hath threatned to them in the Word of Truth. If it be said it is unjust in God to execute them on the Sinner dying in his Impenitence, either we cannot be

(a) Sermon of the Truth of God, *Vol. 6. p.* 361.
(b) Sermon on the Unchangeableness of God, *Vol. 6. p.* 110.
(c) Serm. *p.* 4.
(d) Sermon of Gods Unchangeableness, *p.* 112, 113, 114, 115.

obliged

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obliged to believe that Word in which these Threats are contained; or else an Obligation must lie upon us to believe that God will act unjustly. If, to avoid this, it be said these Threats do not discover certainly what God will do, but only what the Sinner doth deserve to suffer, read them once more, and you will find that they expresly say of those who shall be at the Great Day condemned, That *they shall go away into Eternal Punishment*, Matth. 25. 46. That *they shall be punished with Eternal Destruction from the Presence of the Lord*, 2 Thess. 1. 8. And that *they shall be tormented Day and Night for ever and ever*, Rev. 14. 10, 11. 20. 10.

Moreover, when our Saviour argues thus to induce Men *to cut off their offending Hands, and pluck out their offending Eyes*; *'tis better to enter into Life halt, and maimed, than to be cast into Eternal Fire*, or into Hell, *where the Worm dieth not, and where the Fire is not quenched*, Matth. 18. 8, 9. doth he not sufficiently inform us there is an absolute necessity of doing the one, or suffering the other? When he saith, *He that blasphemeth against the Holy Ghost, shall never be forgiven in this, or in the World to come*, but *shall be obnoxious to Eternal Judgment*, Matth. 12. 32. Mark 3. 29. doth he not insinuate, that he who never is forgiven, must be for ever subject to this Judgment? It is therefore certain, that our Judge hath expresly taught us not only that the impenitent Sinner doth deserve, but that he shall actually suffer *the Worm that never dies, the Fire that shall not be quenched.*

If God in Justice may inflict upon the Wicked these Punishments which he hath threatned, then the Objection cannot need this Answer; yea, what can move him not to inflict what he by Threatning hath engaged his Truth to do? What, I say, can move him not to do it, but an Act of Mercy exercised to them, of whom the Scripture saith, *they shall have Judgment without Mercy*, Jam. 2. 13. what but remission of that Sin, which, saith the Scripture, *shall never be remitted?* What but Mercy in the Day of Wrath and Judgment? What but Remission exercised to the impenitent, without an Interest in the Blood of our Redemption? To which Imaginations I conceive the Scripture give but little countenance.

Nor are we to conclude, That the Non-execution of these Threats lays *no Impeachment on God's Truth and Faithfulness, because it is not esteemed among Men a piece of falsehood not to do what they have threatned.* For Men may reasonably be moved to remit their Threatnings, because they oft are made in Passion, or may exceed the Rules of Justice; but these are things not incident to an All-perfect God; or because the Person threatned repents, begs pardon, and returns unto his Duty, which the Damned cannot be supposed to do.

§ 5. It is farther said, in answer to this Objection, that *macula peccati est æterna*, the Stain of them who die in their Impenitence, will be perpetual, and he that dies thus filthy, will *be filthy still*; now it seems equitable, that, *is qui nunquam desinit esse malus, nunquam desineret esse miser*, he who never ceases to be wicked, should never cease to be miserable. Now this, rightly explained, affords a clear and satisfactory Answer to the Objection, as shewing that the Sinner becomes for ever miserable, not by any positive Act of God inflicting everlasting Stripes upon him, or loading him perpetually with fresh Torments, but wholly from his own Sin, which renders him uncapable of the enjoyment of an holy God, and so perpetually excluded from his blissful Presence, which to a Soul that is immortal, and can never die, must be the Source of everlasting Torment, and, from the natural workings of its Faculties, will necessarily subject it to the *Worm that never dies.*

I own, and really believe, that positive Torments, such as the Schools call *Pœna sensus*, shall be inflicted on the Body; but then I have insinuated my present Notion of them to be this:

1st, That these positive Torments on the Body are not to begin until the raising of the Body, when Christ *shall come in flaming Fire to take Vengeance on them who would not obey his Gospel, the World that now is being reserved to* be set on *fire, for the Day of Judgment, and Perdition of ungodly Men.* At which time I conceive the righteous shall be *snatched up into the Air, and be for ever with the Lord*, 1 Thess. 4. 17. and the Wicked shall be left to the devouring Flames. See for this, the Note on 2 *Pet.* 3. 7.

2ly, I also do conjecture that this Fire may be called *Eternal*, not that the Bodies of the Wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant Miracle; but because it shall so entirely consume their Bodies, as that they never shall subsist again, but shall perish, and be destroyed for ever by it. In which sense *Sodom and Gomorrah were set forth for an Example, suffering the Vengeance of eternal Fire.* See the Note on *Jude*, *v.* 7. And if so, this Punishment being only temporary, the Objection doth not lie against it, God being no more obliged either in Justice, or in Goodness, to snatch the Wicked out of these Flames when they thus kindle on them, than he was to snatch the Wicked of the old World out of that Deluge which overwhelm'd them. These I call my Conjectures, or my private Sentiments. But then I add, as certain matter of my Faith,

1st, That

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1*ſt*. That the Soul, even from the time of its ſeparation from the Body, in its impenitency, ſhall find it ſelf in ſuch a diſmal ſtate, as ſhall then fill it with perpetual Horror, and dreadful expectation of the Puniſhment which God hath threatned to the Wicked. And thus it ſhall be like thoſe Devils *which believe and tremble*, James 2. 19. as knowing that there is reſerved for them *a time of Torment*, Matth. 8. 29.

2*ly*, That when the final Sentence ſhall be paſt upon the Wicked, and they ſhall be for ever ſeparated from the Preſence of the Lord, their Souls ſhall be perpetually ſubject to the height of Miſery, or to that *Worm which never dies*; and that this Miſery will be the natural, and the perpetual reſult of ſuch a Separation.

To explain this let it be conſidered,

1. That there is ſcarce any thing in which the *Heathen Moraliſts* ſo univerſally accord, as in this fixed Rule, μὴ καθαρῷ καθαρῶς ἐπιπλέεσθαι μὴ ἐ δεμιστὸν ἦ, *that an impure Soul can have no commerce with a pure God*; and that *it is not congruous to his Nature to admit ſuch Souls into his Preſence*. And this Aſſertion is built upon a ſure and inconteſtible Foundation; for ſeeing God is abſolute in Holineſs, he cannot but retain the greateſt hatred to, and Abhorrence of all Actions, and Perſons that are unrighteous, and impure; and ſince his Nature is immutable, his Holineſs unchangeable, he muſt for ever hate, with a moſt perfect hatred, whatſoever is unholy, and impure; and therefore to ſuppoſe an Interruption of his hatred of evil doers, is to imagine he can ceaſe to be a pure and holy God. Conſider

2. That the Soul of wicked Men being immortal, muſt abide for ever, if it be not annihilated, and that God neither is obliged to annihilate it, nor hath he any where declared that he will do ſo.

I ſay, he is not obliged to annihilate the Souls of wicked Men, for then it muſt be ſo on this account, becauſe he is obliged to put them out of that Miſery which they have brought upon themſelves by their own folly, and rebellions; and if ſo, ſince this muſt certainly be an act, not of ſtrict Juſtice, but of Grace and Favour, God muſt be bound to ſhew an Act of Grace and Favour towards Men, purely becauſe they have provoked and rebell'd againſt him, *i. e.* becauſe they have done that which renders them the proper Objects of his hatred, and his indignation, and be obliged to ſave Men from that Miſery which by their ſtubborn diſobedience to all his Calls, and Admonitions, his Exhortations, and all the gracious Methods his Providence had uſed to preſerve them from it, they wilfully have brought upon themſelves. Whereas indeed the *riches of his goodneſs* being deſigned *to lead Men to Repentance*, or to encourage them in ways of Holineſs and Piety, hath only for its proper Object ſuch as are capable of being made the better by it, it cannot therefore be the Goodneſs and Mercy of a God to ſhew kindneſs to Perſons obſtinately and incorrigibly wicked, becauſe it cannot be the Goodneſs and Mercy of a Being infinitely juſt and holy; for ſeeing all the Divine Perfections muſt agree together, that cannot be a Divine Perfection which contradicts any other Perfection.

The original of our Miſtakes in matters of this Nature, ſeems to ariſe from our own Imperfection, which naturally leads us to conſider of the Divine Attributes apart, and as it were in ſeparation from each other, and by ſo doing, to frame ſuch wide and large Notions of the one, as to exclude the other. Whereas indeed they ought to be conſidered as really they are in God himſelf, *i. e.* Goodneſs and Mercy joined with infinite Holineſs and Juſtice; and as it is the Goodneſs and Mercy of a Law-giver, Governour, and Righteous Judge, which never regularly can be exerciſed without ſome proſpect of reclaiming, or doing good unto the Object of it. And thus 'tis well conſiſtent with the Prayer of *David*, *Be not thou merciful to them that offend of malicious wickedneſs*, Pſal. 59. 5.

§. 6. I add, That God hath not declared in Scripture that he will annihilate the Souls of wicked Men, or that this is the Puniſhment which he deſigneth to inflict upon them; this is generally ſaid to be the Doctrine of the *Socinians*; though (e) *Crellius* expreſly ſays, *Animas impiorum Deum poſt judicium annihilaturum nec Scriptura aſſerit, nec ratio evincit*, That neither Reaſon doth evince, or Scripture aſſert it will be ſo. And

Object. 1. 'Tis certain that this follows not from any of thoſe places of the Old Teſtament in which the dead are ſaid to be no more, or not to be; as *v. g. Let the Sinners be conſumed out of the Earth, and let the wicked be no more*, Pſal. 104. 35. *Our Fathers have ſinned, and are not*, Lam. 5. 7. *I have made Eſau bare —— his Seed is ſpoiled, and he is not*, Jer. 49. 10. See *Chap.* 10. 20. 35. 15.

For (1.) If any of theſe places ſpeak of Annihilation, they muſt ſpeak of ſuch a one as was then paſs'd already, and ſo is inconſiſtent with the future Judgment of thoſe Perſons, becauſe it is not ſaid they *ſhall not be*, but they *are not*; they therefore cannot refer to any future Annihilation at the Day of Judgment.

2. Then muſt the Righteous be annihilated

(e) Solut. Problem. Tom. 4. p. 533.

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as well as the Wicked; for of righteous *Enoch* it is ſaid, *He walked before God, and was not*, Gen. 5. 24. of *Joſeph*, *One is not*, Gen. 42. 13. and *David* prays thus for himſelf, *O ſpare me a little that I may recover my ſtrength, before I go hence and be not*, Pſal. 39. 13. 'Tis therefore evident theſe places only were intended to import, thoſe Perſons were not in the Land of the living.

Object. 2. But 'tis objected, That the Wicked after the Reſurrection ſhall be puniſh'd with *the ſecond Death*, wherefore they cannot in any proper ſenſe be ſaid to live, and to ſubſiſt, and to have ſenſe of Pain, this being not conſiſtent with a ſtate of Death.

Anſw. I anſwer, 1. That this ſecond Death cannot conſiſt in the annihilation of the Wicked, or in their Exemption from all ſenſe of Puniſhment, becauſe 'tis promiſed that *He who overcometh ſhall not be hurt by the ſecond Death*, Rev. 2. 11. whence it is manifeſt that they who die this ſecond Death, ſhall be hurt by it; but were it to the Wicked, condemned to an Eternal Separation from God, and from all hopes of happineſs, a Concluſion of their Being, and of all ſenſe of Miſery, it would be no more hurtful, but highly beneficial to them, as being a Concluſion of that Life which they muſt otherwiſe have ſpent in endleſs Miſery. And therefore even *Hierocles* repreſents this as the Choice of wicked Men, by ſaying in his Commentary on the Verſes of *Pythagoras*, p. 164. ὁ βέλτιστος δὲ ὁ κακὸς ἀθάνατον εἶναι, τὴν ἀπὸ ψυχὴν ἵνα μὴ ὑπομένῃ πυρὰ μένων, the wicked Man would not have his Soul to be immortal, that he might not abide under Puniſhment. Moreover, thoſe very Torments which the damned ſuffer are declared to be the ſecond Death, and wicked Men are therefore ſaid to die the ſecond Death, becauſe they do endure Eternal Torments; for *the fearful and unbelievers*, &c. *ſhall have their part in that Lake of Fire and Brimſtone, which is the ſecond Death*, Rev. 21. 8. This Death then, when it is threatned as the final Puniſhment of the Wicked, cannot import a State of Non-exiſtence, or Inſenſibility, but only an unhappy miſerable State, a Separation of the Soul from him who is the Fountain of our Life, and all our Comforts; an abſolute Excluſion from that Felicity which only renders Life a Bleſſing, and a Life of Infelicity and Miſery. To make this ſtill more evident,

Conſider 2*ly*, That this is a *Jewiſh Phraſe*, uſed often by, and borrowed from the *Ancient Hebrews*, with whom it doth import the Puniſhment of damned Perſons in the Life to come. So *Deut.* 33. 6. *Let Reuben live, and not die the ſecond death*, ſaith the *Targum* of *Onkelos*; i. e. *let him not die the Death which the wicked die in the Age to come*, ſaith the *Targum* of *B. Uziel*. *Let him not die the ſecond death which the wicked die in the Age to come*, ſaith the *Jeruſalem Targum*. Now that the death of the Wicked, in the Age to come, did really ſubject them to Eternal Torments, the *Jews* ſtill thought, as is apparent not only from the plain Teſtimony of (f) *Joſephus*, who ſaith the *Phariſees* aſſigned to the wicked εἱργμὸν ἀΐδιον, *an Eternal Priſon*, in which they were to be tormented, (g) ἀϊδίῳ τιμωρίᾳ, *with Eternal Puniſhment*; and from *Philo*, who ſaith, that *ſome conceive Death to be the laſt of Puniſhments, whereas it ſcarcely deſerveth to be named the beginning of them, ſeeing the Puniſhment reſerved for the wicked Perſon is* ζῶν ἀποθνήσκοντα εἰς ἢ τρόπον τινὰ θάνατον ὑπομένειν ἀτέλευτον, *to live for ever in a dying ſtate, and ſuffer ſuch a death as hath no end*; but alſo from the *Apocryphal* Books, which ſay, κλαύσονται ἐν ἀδῆσιν ἐπ' αἰῶνος, *they ſhall feel them, and weep for ever*, Judith 16. 17. So again, *Iſa.* 22. 14. *This ſin ſhall not be forgiven till the ſecond death*; that is, ſaith *Kimchi*, *till the Soul dieth in the World to come*. And *Chap.* 65. 5, 6, 15. of the ſame Perſons it is ſaid, *God will kill them with the ſecond death*, and *he will deliver them up to the puniſhment of Hell, where the fire burneth all the day*.

Object. It further is objected, That Eternal Life is ſaid to be peculiar to the Saints in Bliſs, whereas unto the wicked it is threatned that *they ſhall not ſee Life*, John 3. 36.

Anſw. To this I anſwer, That Life in Scripture, when it is mentioned as the end of our Faith, and the Reward of our Obedience, is not intended only to ſignifie our permanence in Being, but to aſſure us of our advancement to a ſtate of Happineſs, and is equivalent to *Everlaſting Life*. So to the *Lawyer* aſking, *What good thing ſhall I do that I may inherit eternal life?* our *Saviour* anſwers, *Do this, and thou ſhalt live*, Luke 10. 25, 28. So *Chriſt* ſaith, *He that eateth me ſhall live by me*, John 6. 57. i. e. *He ſhall live for ever*, v. 58. *I came that my ſheep might have Life*, John 10. 10. *I give unto them life Eternal*, v. 28. And that this is the Life denied to the wicked, *John* 3. 36. is evident from the precedent words of the ſame Verſe, *He that believeth on the Son hath everlaſting life; but he that believeth not the Son, ſhall not ſee life*. This is a Phraſe ſo known, and this uſe of it is ſo frequent, ſaith *Maimonides*, that hence our Maſters ſay, *The juſt are ſtiled living in their death, becauſe they then are happy*. And that the Phraſe, *Not to ſee Life*, cannot import a ſtate of Non-exiſtence, or Inſenſibility, is evident, becauſe 'tis ſaid of

(f) Antiq. l. 18. c. 2. (g) De Bello Jud. l. 2, c. 12. p. 788. F. (h) De Præm. & Pœnis, p. 713. D.

them

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them who do not ſee Life, that *the Wrath of God abideth on them*, they therefore muſt abide under a Senſe of it.

Obj. 4. Laſtly, It is objected, That the wicked are in Scripture ſaid to *periſh utterly*, 2 *Pet.* 2. 12. and to be *puniſhed with everlaſting deſtruction*; now theſe Expreſſions ſeem to ſignifie a deprivation of all ſenſe and being.

Anſw. But nothing is more common, both in *Greek* and *Latin*, and in other Languages, than to ſay, when we conceive our future Life is likely to be miſerable, ὄλυμι, perij, *I am undone*, *I periſh*. See the Note of (i) *Taubman* upon thoſe words of *Plautus*, *Qui per virtutem periit, is non interit*. That only in this moral ſenſe the damned are in Scripture ſaid to periſh, *viz.* by having all their hopes of future Happineſs deſtroyed, and being ſentenced to thoſe Torments which are exceedingly more heavy than the Loſs of Being, is evident, firſt from the Scripture, which informs us, that to caſt the Soul and Body into Hell-fire, is to deſtroy them, as is apparent from theſe two Expreſſions, *Fear him who can deſtroy both Soul and Body in Hell-fire*, Matth. 10. 28. *who after he hath killed, hath power to caſt into Hell*, ſaith St. *Luke*, Chap. 12. 5. that is, into that place where the *Worm dieth not*, and *where the Fire is not quenched*. Moreover, the Devils put the Queſtion to our *Saviour* thus, ἦλθες ἀπολέσαι ἡμᾶς, *art thou come to deſtroy us before the time?* Luk 4. 34. and yet that to deſtroy is only βασανίσαι to *torment* them, is evident from the ſame Queſtion recited by St. *Matthew* thus, *Art thou come to torment us before the time?* Chap. 8. 29. And had the *Devils* thought, that at *Chriſt*'s coming they might have been reduced into the ſtate of Non-exiſtence, or Inſenſibility, they could have had no reaſon to dread, or deprecate ſo vehemently that Perdition which would ſo long ago have freed them from that Horror which they ſtill endure.

Moreover, this Opinion is ſo far from being contained in the *Holy Scripture*, that it is plainly contrary to many things contained in it: For, (1.) The Scripture plainly intimates, ſome in the other World ſhall ſuffer more, ſome leſs; for *it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for Capernaum*, Matth. 11. 21—25. that ſome ſhall be beaten with fewer, ſome with many ſtripes, *Luke* 12. 47, 48. ſome ſhall receive *greater damnation than* others, *Matth.* 23. 14. But if Annihilation only be the ſecond Death, the Puniſhment, and Perdition threatned to Sinners in the other World, they muſt all ſuffer equally, becauſe there be no degrees of Annihilation, or not Being, then all will equally not be, or loſe their Being, and nothing by Annihilation can loſe more. 2*ly*, It is ſaid of the wicked, that *they ſhall be caſt into the place where their Worm dieth not*; of them that ſhall not ſee Life, that *the Wrath of God abideth on them*; of them that are caſt out into utter Darkneſs, that *there is weeping and wailing*. Now that of the *Schools* is abſolutely true, that *non entis nullæ ſunt affectiones*, that which is not, cannot be in Miſery; that which abides not, cannot abide *under the Wrath of God*, that which ſo dieth, as to ceaſe to be, cannot be ſubject to *a Worm that dieth not*, whatever be the import of that Phraſe. Conſider

§ 7. 2*ly*, That we have two Paſſions of the Soul which are ſtill converſant about Good preſent, and to come, *viz.* deſire of the Good we want, and joy in that which we at preſent have. When therefore we are in a ſtate in which we cannot poſſibly enjoy the Good we above all things want, and naturally deſire, we muſt for ever lie under the torment of Diſſatisfaction and Deſpair; and when we fall into that ſtate in which we can enjoy no comfortable, or real Good, we never can have any Joy. Again, we have two other Paſſions which are employed about a preſent, or a future Evil; Fear that it may befal us, and Grief when it hath actually taken hold upon us. It therefore being natural to all Men to deſire to be freed from an afflictive Evil, when they lie under it without all hopes or proſpect of any end of, or deliverance from the worſt of Evils, they muſt be ſwallowed up of Grief; and when their Guilt hath rendred them ſtill obnoxious to the Divine Diſpleaſure, they muſt be ſubject to Eternal Fears. Conſider

3*ly*, That the proper Action of the Soul is *Thought*, and that whilſt ſhe continues, ſhe muſt be conſcious to her ſelf of her own Actions; when then the Soul hath nothing comfortable to imploy its Thoughts upon, but an Eternal Scene of Miſery, to which her wilful Sin and Folly hath everlaſtingly confined her, to be the doleful Subject of her continual Reflections, when ſhe hath nothing to divert her from theſe rueful Thoughts, ſhe muſt become an endleſs Torment to her ſelf. Now from theſe three Conſiderations it will demonſtrably follow, that the Soul which in this Life hath not been purged from the Dominion, or the Guilt of Sin, and therefore is excluded from a State of Happineſs, and from Enjoyment of that God in whom its Happineſs conſiſts, muſt be for ever miſerable.

(i) Captiv. Act. 3. § 5. v. 32.

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For it must be perpetually tormented with the Thoughts of its Eternal Separation from God's blissful Presence, and its Exclusion from the State of Happiness which Saints made perfect do enjoy. Now, as an Heathen (k) *Plutarch* puts the question, *Must it not be very sad to be deprived of the hope of everlasting Blessings, and be excluded from the compleatest Happiness?* Were the damned obnoxious to no other Punishments besides this loss, even this would beget in them such a Worm of Conscience, as would perpetually subject them to the worst of Miseries: As will be evident if we consider,

1. That the earnest and impetuous desire which is in all Men to be happy, is rooted in their very Nature, and therefore must continue as long as they retain that Nature, and yet it is impossible that this desire should in the least be gratified, when we are once condemned to an Eternal Separation from the Place and Object of our Happiness, there being no hopes that they should ever see his Face, who at the coming of their Judge shall be *punished with everlasting destruction from the presence of the Lord.* Now the Wiseman tells us, that even *hope deferr'd makes the heart sick*, Prov. 13. 12. Hope therefore irrecoverably disappointed must create in it an excess of torment. A wicked *Cain* accounted it an unsupportable Calamity to be excluded from God's gracious Presence here on Earth; *My punishment*, saith he, *is greater than I am able to bear, for from thy face shall I be hid*, Gen. 4. 13, 14. How dreadful therefore must that Sentence be, which doth eternally exclude us from his blissful Presence, and force us to a continual despair of that which we most ardently desire? For as it is one great Ingredient of our future Happiness, that it is that which never can be lost, so must it be a signal aggravation of our future Misery, and loss of Happiness, to know it is irreparable.

2. This loss will be enhanced from the great Change the other World will make in our Condition. The Terrors of an awakened and guilty Conscience, even in this Life, are very grievous; but here we may be able to mitigate the gripings of it by the Society of others, or by the Pleasures of the World; we may deceive it with false Opinions, and flatter it with false Hopes and Promises of Reformation and Amendment; but when we are passed hence into another World, our vain Imaginations will be all confuted, our Hopes of Reformation will be at an end, and we shall be eternally deprived of all those Enjoyments in which we once placed our Happiness, and shall have nothing to divert us from our saddest Thoughts: Now, what Condition can be more deplorable than this, *viz.* to be deprived of all those Comforts in which we placed our former Happiness, and find it utterly impossible to purchase the least glimpse of real Happiness, or to divert our Thoughts from a continual Remorse for our irreparable loss?

For 3*ly*, The Sinner's memory reflecting on this Punishment of loss, will create fresh and never ceasing Torments to him. It will torment him to remember what an inestimable Blessing he hath lost, in losing the Enjoyment of that God who is the chiefest Good, and of that Happiness which passeth Understanding; for the greater still we apprehend the Good to be, the greater will the Trouble we endure be, when we have wholly lost the hopes of its Enjoyment. Again, It will add still to the Torment of the Sinner, to consider that he hath exchanged this exceeding, and eternal weight of Glory, for things of no intrinsick value and duration; that for the Pleasures of a moment, which are now turned into Sadness, he should forego those Pleasures which *run at God's right hand for ever*; that for a little fading Earth, which he soon left behind him, he should deprive himself of an *Inheritance incorruptible, reserved in the Heavens for him.* It also will torment him to consider in what a fair Capacity he was once placed of being happy; what frequent Calls and Invitations he hath had to be for ever so; what Importunity the God of Heaven used to bring him thither; and with what stiffness he resisted all these gracious Motions; These, and such like Considerations, will fill the miserable Soul with constant Matter of most sad Reflections. *Now*, saith the (l) Heathen Orator, *suppose a Person subject to the extreamest Miseries which can be incident to Soul and Body, without all hope of the alleviation of this Misery, or expectation of any future Good, and what can be imagined farther to compleat his Misery?*

And now to answer the Objection, by removing the foundation of it: Hence it is easie to demonstrate, that all these Evils which the Soul suffers after Death, may rather be esteemed the necessary Consequents, than positive and formal Punishments of Sin by an immediate Hand of God. For instance, that Souls departed are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Presence, hapneth not merely because they are Souls separated from the

(k) Πῶς ἐκ ἀνιαρῶν αἰωνίων ἀγαθῶν ἐλπίδα τρέφειν, ἢ τ' ἀκροτάτων εὐδαιμονίαν ἀπολαύειν. L. non posse Suaviter, &c. p. 1106. D.

(l) *Statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem cadere maximi possunt, nullâ spe propositâ fore levius aliquando, nullâ præterita, nec præsenti, nec expectatâ voluptate, quid eo miserius dici aut fingi potest?* Torquat apud Cic. de finibus, L. 1. n. 33.

Body;

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Body; for pious Souls, after their Separation, are entirely exempted from these Evils; but this ariseth from the natural Purity and Holiness of God, which renders it incongruous to him to admit such Souls into his Presence, and the defilement and Impurity which these unhappy Souls lie under, and by which they are rendred unable to converse with the God of Holiness. The Worm of Conscience, the Desparation, the direful Expectations which follow from this sense of Loss, and the Divine Displeasure, are also the natural Results of the Soul's Separation in an impure and unsanctified Condition, and therefore *being filthy still.* Moreover, it being natural to all Men, say the very (m) *Heathens, to give good things to them they love, and in whom they delight, and to inflict evil things on those to whom they stand affected contrariwise*; How can it be, but that the Soul thus conscious of those abominable things which the Lord hates, and which most justly have incensed this righteous Judge, should live under most dreadful Expectations of his Wrath? Now, true is that of the *Tragedian, Pœnas dat qui expectat, qui autem meruit expectat*; He suffers whose Conscience tells him he deserves, and therefore cannot but expect to suffer. Lastly, That he is thus to be eternally a Torment to himself, ariseth from the Immortality of the Soul, which cannot cease to be without an immediate Dissolution from the Hand of God, and whilst it doth continue, cannot cease to be desirous of that Happiness from which it will for ever be excluded, or cease to be tormented with the Thoughts of that stupendious Folly which did subject it to this heavy Doom.

And now what a poor comfort is it to the Sinner to laugh at what is said touching Hell fire, and a Lake of Brimstone, as unphilosophical, and say that these are things improper to torment a Spiritual Soul, if undeniably it may be subject to the loss of all that is desirable to make it happy, to endless Grief, to remediless Remorse, and dreadful Expectations of the Wrath of God, and a perpetual Despair of being ever freed from these tormenting Evils, which, as the *Heathen* hath observed, are πνεὺς καὶ σιδήρου βεβαιότερος, more violent and insupportable than any Punishment by Fire and Sword? What if the Fire in which the Bodies of the wicked are to be tormented, should not be kindled till our *Saviour come in flaming Fire to take vengeance on them?* What Comfort will this yield the Sinner, if, from the Day of its departure from the Body, his Soul will be obnoxious to this greater Misery? What, lastly, if that Fire of the damned, in which their Bodies are to be tormented, should only be Eternal in that sense in which St. *Jude* inform us that *Sodom and Gomorrah, and the Cities round about them, have been set forth for an Example, suffering the vengeance of Eternal Fire*; If this amazing Torment of the Soul, which in propriety of Speech is only capable of feeling torment, will be eternal in the highest and most intensive import of that word?

If it be still objected, That it seems not consistent with Divine Goodness to have framed Man so, as that he should be miserable from himself, this at one blow cuts off both Heaven, and Hell; for it is to find fault with God, and represent him as less Good, for making any Beings capable of Vice, and Vertue. For all our Vertue in a state of Trial, consists in chusing well when we had freedom, and some Temptations to do otherwise; and all our Vice in chusing to do ill, when we had Laws directing us to avoid the Evil, and to chuse the Good, and had the highest Motives so to do. To say then, a good God could not create a Creature capable of Vice and Vertue, is in effect to say, 'tis inconsistent with Divine Goodness to create such Creatures as should be subject unto Government, since Government supposes Laws, and Laws must be attended with the Sanctions of Rewards and Punishments. Here then again the Mistake lies in separating the Divine Goodness from his Holiness and Justice, whereas Justice and Holiness are as essential to the Notion of a God as Goodness; for 'tis impossible that Justice should belong to the Idea of God, if it were irreconcileable with the Divine Goodness to make such Creatures as may deserve well or ill, *i. e.* to be rewarded, or punished. And seeing the Holiness of God renders it necessary for him to retain the greatest hatred to, and abhorrence of incorrigible Sinners, if it be inconsistent with Divine Goodness to make any Creature which may deserve to be the Object of his hatred, Goodness and Holiness cannot both belong to the Idea of God.

If lastly, it be still enquired why Divine Goodness and Mercy doth not still leave condemned Sinners in a Capacity of that Repentance and Reformation which might after a season fit them for the Enjoyment of himself, and thereby put an happy end to all their Misery?

I answer, That both the *Christians* and *Heathens* do accord in this, that these Eternal Pu-

(m) Πάντες γὰρ ὃς μὲν ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τούτοις δίδασι τἀγαθὰ, τοὺς δὲ ὃ ἐναντίως ἔχουσι τὰ ἐναντία. Pythag. apud Jamblyc. c. 48. p. 89.

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niſhments ſhall only be inflicted (n) ἐπὶ τὸς καταλαμβανομένους ἐν τῇ ἀνιάτῳ κακίᾳ, *on thoſe that are incurably wicked:* And they who ſhall hereafter be found thus confirmed in wickedneſs, are by the (o) *Heathens* given up to Torments without end. Yea, (p) *Celſus* dogmatically ſays, That *they judge rightly, who ſay, the juſt ſhall be happy,* οἱ δ' ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέξονται, *But the unjuſt ſhall be always ſubject to eternal Evils*; And that this was the Opinion of the Heathens, as well as of the Chriſtians, and that no Man ought ever to depart from it. Now that which haply may render their ſtate incurable; may be.

1. That their Day of Grace is paſt, and turn'd into a Day of Wrath; their Time of Trial and Probation is expired, and they are come to the time of Retribution. For as the *Chriſtians* teach that a Man cannot be truly good and holy without the aſſiſtance of the Holy Spirit, ſo did the (q) *Heathens* teach, That there was an abſolute need of a *Divine Afflatus* or Good aſſiſting *Genius* to preſerve them from Sin, and to advance them to a vertuous Life. Now, why is it unjuſt with God to ſay, his *Spirit ſhall not always ſtrive with* them who have ſo long reſiſted all his Motions, and hardened their Hearts againſt him; Whom all the Riches of his Goodneſs could not lead unto Repentance, or preſerve from *treaſuring up Wrath againſt the Day of Wrath?* Either the Day of Grace muſt never end, or there muſt be a time when they that are *filthy will be filthy ſtill.*

Moreover, To aſſert it is unjuſt with God, or inconſiſtent with his Goodneſs, to *appoint a Day in which he will judge the World in Righteouſneſs, and render to Men according to their Works*; as it ſeems plainly to border on a Contradiction in the Terms, ſo it cuts off all future Judgment, it being certain God neither will nor can do what is inconſiſtent with his Goodneſs to do; and, according to this Hypotheſis, he muſt never paſs the final and decretory Sentence upon wicked Men.

2*ly*, The Place and Company to which the damned ſhall be ſentenced, ſeems to render them incapable of growing better; for when they are once given up to the *Tormentor*, and kept in Chains of Darkneſs, what expectation can there be they ſhould grow better under this Enemy of God and Goodneſs? and yet that this is one Ingredient of their future ſtate, is not the Sentiment of *Jews* and *Chriſtians* only from the Holy Scripture, but alſo of the *Heathens* from the Tradition they had received, as is evident both (r) from their own words, and from their *Adraſtia*, *Nemeſis*, *Alaſtores*, their *Furies*, *hurtful Dæmons*, and their *Evil Genius's*.

3*ly*, The Alteration of their Condition, and their State ſeems to exclude all place for Reformation, and for the exerciſe of Piety and Vertue. For the Sentence of Condemnation and Excluſion from God's bliſsful Preſence being paſt upon them, they have no hope of being happy, or of eſcaping the Miſery to which they are expoſed, and ſo can have no Motive to be better, nor can they be in a Capacity to love that God from whom they can expect no good. There alſo ſeems to be no place for Vertue in a future State; no room for Temperance, where there is no capacity of enjoying Meats, or Drinks, or any Pleaſures of the Fleſh; no place for Juſtice, where there is no *Meum* and *Tuum*; no poſſibility to kill, or maim, or to be cruel to another, when none can be defamed to their prejudice and hurt in their Concerns. Laſtly, No place for Charity, where there is either none that can want any thing, or none that can receive advantage by us.

(n) Orig. contr. Celſ. p. 403.

(o) Οἱ δ' ἂν τὰ ἴσα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνιάτοι γένωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ ἔτι αὐτοὶ μὲν ἐκεῖ ὀδύνανται, ἄτε ἀνίατοι ὄντες. Plat. Georg. p. 357, 358.

(p) Apud Orig. l. 8. p. 409.

(q) Οὐδὲ γὰρ ἄλλως τις δυνατὸν εἰς τὸ βελτίστου αὐτὸν, καὶ κρείττονα τῆς ἰσότητος ἀναδραμεῖν, εἰ μὴ τῷ τοιούτῳ δαίμονι ἡγεμόνι χρήσαιτο. Jambl. περὶ τρετ. p. 11. See the Note on *Rom.* 2. 15.

(r) Τῶν ἁμαρτημάτων θεὸς μὲν ἡμῖν ἐκ ἑώντων ἐκλάμπειν, δαίμοσι δὲ κολαστικοῖς συναπτόντων. Saluſt. de Diis, &c. c. 14. Κολάζονται δὲ τῇ Σάμαθι ἐξελθοῦσαι ὑπὸ δαιμόνων παραπόμπων, c. 18.

THE

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THE PREFACE

TO THE

First Epistle of St. PAUL to TIMOTHY.

THAT *this Epistle was written after St.* Paul's *Departure from* Ephesus *to* Macedonia, *some gather from these Words,* When I went into Macedonia I besought thee to abide at Ephesus, *Ch.* 1. 3. *and that it was writ when he was in expectation of returning shortly thither, they conclude from these Words,* I write to thee, hoping to come unto thee quickly, *Chap.* 3. 14. *It therefore, say they, must be writ before he came to* Miletus, *Acts* 20. 17. *For then he, sending for the Bishops of* Ephesus *thither, speaks thus to them,* And now I know that all you, among whom I have gone preaching the Kingdom of God, shall see my face no more, *v.* 25. *For then he must have laid aside all Thoughts of returning any more to* Ephesus. *It therefore must, say they, be written while he was in* Macedonia, *or thereabouts; and so* A. D. 55. *and the first of* Nero, *so Dr.* Lightfoot.

Bishop Pearson *grants that it was written after St.* Paul *was gone into* Macedonia; *but then he adds, that it was writ after his enlargement from his Bonds at* Rome, A. D. 65. *that it could not be writ at any time of St.* Paul's *going to* Macedonia, *before his Journey to* Jerusalem, *he proves, because before that time, St.* Paul *could not have exhorted him to* abide at *Ephesus; for the first time he went to* Macedonia *by the Direction of the Holy Ghost,* Acts 16. 9, 10. *he had not seen* Ephesus, *for he came not thither till a long time after,* Acts 19. 1. *The second time he came to* Macedonia *was after the Tumult which forc'd him to leave* Ephesus, Acts 20. 1. *when he could not exhort him to abide at* Ephesus, *for he had sent him thence to* Macedonia *at that very time when that Tumult began,* Acts 19. 22, 23. *This Argument, I confess, is not very strong, it being plain from his first Epistle writ to* Corinth, *while he was at* Ephesus, 1 Cor. 16. 8, 10, 11. *that he expected then his Return to him: But then it appears that* Timothy *was with him when he went first from* Macedonia *to* Achaia, *and at* Corinth *writ his Epistle to the* Romans, *Chap.* 16. 21. *and also when he returned from* Achaia *to* Macedonia, *for then he accompanied him from* Achaia *to* Macedonia, *and so to* Asia, *and so he abode not then at* Ephesus, *Acts* 20. 4. *Now from thence St.* Paul *goes to* Jerusalem, *and from thence bound to* Rome, *and so he could not after go to* Macedonia *till he was set at Liberty. This therefore, saith he, was done afterwards in the* 10*th. Year of* Nero, A.D. 65. *and soon after he writ this Epistle to him.*

And whereas against this it is objected, that in this Epistle he speaks twice of his coming to Ephesus, *saying,* I write unto thee, hoping to come to thee shortly, *Chap.* 3. 14. *and* till I come, give thy diligence to reading, *Chap.* 4. 13. *whereas before his going up to* Jerusalem, *he had expresly said to them of* Ephesus, I know that all you shall see my face no more; *whence it is gathered that this* Epistle *must be writ before that time.*

To this I answer, That St. Paul *saith plainly in this Epistle, that he* purposed to come to him; *but he saith not, that he purposed to come to him to* Ephesus. *If you reply, that in this Epistle he commands him to* stay at *Ephesus, and so must be supposed to speak of coming thither to him,* Ch. 1. 3. *this I confess is true, according to our Version, which adds unto the Words* so do; *but if you read the Words thus,* As I exhorted thee to abide *(some time)* at Ephesus, when I went into Macedonia, *(so I did it)* that thou mightest admonish some to teach no other Doctrine, *it will be left uncertain whether he were at* Ephesus, *at the inditing this Epistle; for then having done the Work for which he was bid to stay at* Ephesus, *he might go on to other Places, doing the Work of an* Evangelist *and settling ordinary Church* Governors, Bishops, Presbyters, *and* Deacons, *where they were wanting, and doing all the other things mentioned in this Epistle, as things to be performed in the Church of God. For,*

1st. 'Tis

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1*st*, *'Tis certain, that when the Second* Epistle *was writ to* Timothy, *he was not at* Ephesus, *as I have there proved, Note on* Chap. 4. 12. *He therefore might have been gone thence also at the writing of this* Epistle, *to settle the Affairs of other Churches.*

2*ly*, *It is certain that this first* Epistle *was writ to him, that in St.* Paul's *Absence he might know* how to deport himself in the Church of God, *especially in reference to the Prescriptions here laid down,* chap. 3. 15. *Now there was little need that he should stay there, to do the Great Work prescribed in this Epistle, touching* Bishops *and* Deacons, *they being setled among them by St.* Paul *himself before he left* Ephesus; *and they being after, in his Journey to* Jerusalem, *summoned to* Miletus, *and taught how to demean themselves in the respective Provinces committed to their Trust, 'tis therefore highly probable, that these Directions were given him in reference to other Churches to which this* Evangelist *was to travel, and in some of which he might then be. If this Conjecture may take place, the Difficulty is fully answered; if not, I must confess my self unable to return any satisfactory Answer to it, and so leave the Reader to his Choice, whether he will follow the Opinion of Dr.* Lightfoot, *or Bishop* Pearson, *in this matter.*

But tho' there be a great Difference as to the time of writing this Epistle; the Ancient Commentators *all agree in this,* (a) That St. *Timothy* was left at *Ephesus* to preserve that Church from the Endeavours of the Judaizing Christians to introduce Circumcision, and the Observance of the Law, and to amuse them with their Talmudical Fables, and with their Genealogies from *Abraham*, and the Patriarchs. *A Reverend Person saith,* 'It is evident the *Gnosticks* were now scattered in 'Asia, and so *characterized* by the *Apostle*, 'Chap. 4. and 6. and there distinctly specified 'under the Title of ψευδώνυμος γνῶσις, *Science falsly so called*, v. 20. they being the Men 'who assumed to themselves the Names of 'Gnosticks, or *Knowing Men. And it must* 'be confessed, *that* (b) Theodoret *accords with him in this Matter, saying,* That the *Apostle* stiles the pretended Knowledge of the Gnosticks, *Science, falsly so called. And* (c) St. Chrysostom *saith*, Perhaps this was spoken by reason of some who were then called *Gnosticks. And* (d) Theophylact, I think the Apostle speaks this concerning some then called *Gnosticks. But yet there lies this strong Objection against this Exposition of this Phrase, or the ascribing of it to the* Gnosticks, *That, according to all the Accounts we receive from the* Ancients, *these* Gnosticks *were not then in being, at least under that Name; for whether, with* Irenæus, *we derive their Original from* (e) Valentinus, *or* Carpocrates; *or, with* Clemens Alexandrinus, *from* Epiphanes, *the Author of the Sect of the* Carpocratians; *or, as St.* Jerom *saith, from* (f) Basilides. *It is evident, and confess'd by all these Authors, That all these, and even* Menander, *whom* Irenæus *sometimes makes the Father of the* Gnosticks, *were long after the writing of this* Epistle. *Whereas the* Judaizing Christians *were, saith* Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, Great Boasters of their Knowledge of the Law; *and yet that their pretended Knowledge was* false Knowledge, *we learn from those Words of the* Apostle, *That these Teachers of the Law* knew not what they said, or whereof they affirmed, 1 *Tim.* 1. 7. *Hence is their Doctrine stiled,* ματαιολογία, vain talking, *v.* 6. *and here,* κενοφωνία, empty babling; *as also,* 2 Tim. 2. 16. ἄνοια, foolishness, 2 *Tim.* 3. 9. *and they are said to be* ματαιολόγοι, vain talkers, *Tit.* 1. 10. Men puffed up, and knowing nothing, but doting about questions, and strife of words, 1 *Tim.* 6. 4. *See the Note on* Chap. 6. 20. *So that I can see no Objection against that Opinion which refers this Phrase to those* Judaizers, *whom the* Apostle *elsewhere stileth* false Apostles *and* deceitful Workers.

(a) *Obsecrat Episcopus Coepiscopum suum, ne pateretur Judæos aliter populum quam ab Apostolo tradebatur docere, ne obtenderentur fabulis quas narrare consueti sunt Judæi de generatione suarum originum, de Abraham, & de circumcisione, & his quæ postea tradita sunt à Moyse,* Ambros. in locum. Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βιαζόμενοι πάλιν ὑπὸ τὸν νόμον ἕλκειν τοὺς πίστας—τοῦτο ἔστιν ἑτεροδιδασκαλεῖν. Chrysost. in Cap. 1. v. 3.

Οἱ ἐξ Ἰουδαίων πεπτωκότες ὑπὸ τῇ γνώσει τὴν παλαίας διαθήκης μέγα φρονοῦντες, ζητήματα ἄτοπα τοῖς ἐξ ἐθνῶν πεπτωκόσι προσέφερον, ἐλέγχειν μὲν αὐτοὺς ὡς ἀμυήτους τῶν θείων λογίων πειρώμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν ὑποτιθέμενοι ὑπεκρινόμενοι. Oecum. & Theoph. proleg. in locum.

(b) Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theodor.

(c) Τάχα τοῦτο φησὶ διότι τινὲς ἑαυτὸς ἐκάλουν τότε Γνωστικούς. Chrys.

(d) Οἶμαι δὲ ταῦτα λέγειν τὸν Ἀπόστολον περὶ τῶν τότε λεγομένων Γνωστικῶν.

(e) See Note on Chap. 6. 20.

(f) *Mortuus est autem Basilides, à quo Gnostici, temporibus Hadriani.* Hieron. in voce Agrippa, Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοί. Euseb. Chr. A. D. 134. *Valentinus venit Romam sub Hygino, increvit sub Pio, & prorogavit tempus usque ad Anicetum,* Iren. l. 5. c. 4. Euseb. Eccl. Hist. l. 4. c. 11. & Chron. ad An. Christi 141. de Carpocrate & Epiphane Theodoretus hæc habet, Ἀφεταῖ δὲ καὶ ἕτοι βασιλιδιανοὶ καὶ τὰς πονηρὰς αἱρέσεις εἰσήγαγον. Hær. Fab. l. 1. c. 5. De Menandro. Vide Dodwell Diss. 4. in Iren. Sect. 10. p. 308.

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A PARAPHRASE WITH ANNOTATIONS ON THE First Epistle of St. PAUL TO TIMOTHY.

CHAPTER I.

a Verse 1. PAul an a Apostle of Jesus Christ
b by the b commandment [κατ' ἐπιταγὴν, *according to the appointment*] of God our Saviour, [*who called me to this Office by his Grace*, Gal. 1. 15.] and [*by the appointment of the*] Lord Jesus Christ, who is our hope [*of glory*, Colos. 1. 27.]

c 2. To Timothy c my own Son in the Faith [*do I wish*] Grace, Mercy, and Peace, from God our Father, and [*from*] Jesus Christ our Lord.

3. [*Declaring that*] as I besought thee to abide still at Ephesus, when I went into Macedonia, [*so I did it to this end*] that thou mightest charge some, [*Judaizers there,*] that they teach no other Doctrine [*than that which is according to Godliness*, chap. 6. 3.]

4. Neither give heed [*or incline*] to [*Jewish*] Fables, and endless Genealogies, which minister Questions *(or Disquisitions*
d *into Pedigrees*] d rather than godly edifying, which is in Faith, [*so do.*]

e 5. Now [*for*] the e end of the Commandment is Charity out of a pure Heart, and of a good Conscience and Faith unfeigned.

6. From which [*Commandment*] some having swerved, have turned aside unto vain Jangling, [*vain Discourses of Talmudical Fables, and endless Genealogies.*]

f 7. f Desiring to be Teachers of the Law, [*and yet*] understanding neither what they say [*of it,*] nor whereof they affirm, [i. e. *neither the sense, scope, or the true meaning of that Law of which they speak, nor having any certainty of the Traditions of which they talk so confidently.*]

8. But [*tho' they are thus ignorant,*] we know that the Law [*in it self*] is good, if a Man use it lawfully, [*not as a means of Justification, but as a Restraint from Sin*, Gal. 3. 19. *and as a Schoolmaster to bring him to Christ, the end of the Law*, Gal. 3. 24. Rom. 10. 4.]

g 9. Knowing this, that g the Law is not made for a righteous Man, [*to condemn, or work wrath to him*, Rom. 4. 15. *as failing in the strict observance of it:*] But for [*restraining and condemning*] h the lawless and h
disobedient, for the ungodly and for sinners, for unholy and profane, for murtherers of fathers, and murtherers of mothers, for manslayers.

10. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjur'd Persons, and

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if there be any other thing that is contrary to ſound Doctrine.

11. [*That is the Doctrine which is,*] according to the glorious Goſpel of the bleſſed God, which was committed to my truſt.

12. And I thank Chriſt Jeſus our Lord, who hath enabled me [*by the aſſiſtance of the Spirit of Power and Wiſdom, who of my ſelf was inſufficient for this work,* 2 Cor. 3. 5, 6.] i for that he accounted me [*one that would be*] faithful [*in the diſcharge of it,*] putting me [*therefore*] into the Miniſtry.

13. [*Me, I ſay,*] who was before [*this gracious Call,*] a Blaſphemer [*of Chriſt,* Acts 26. 11.] and a Perſecutor [*of his Servants,* Acts 8. 3.] and injurious [*to them;*] but I k obtained Mercy [*from him,*] becauſe k I did it [*not againſt knowledge, for I verily thought I ought to do many things againſt the Name of Jeſus,* Acts 26. 9. *but*] ignorantly in unbelief.

14. And the Grace of our Lord was exceeding abundant, [*in its Power to enable me* l *to promote the Faith,* Rom. 15. 19.] l with [*that*] Faith and Love which is in Chriſt Jeſus.

15. This [*therefore*] is a faithful ſaying, and worthy of all acceptation, that Chriſt m Jeſus came into the world m to ſave Sinners, of whom n I am [*the*] chief, [*and ſo a great Example of this Truth.*] n

16. Howbeit for this cauſe [*even*] I [*the chief of Sinners*] obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern [*of it*] to them which ſhould hereafter believe on him to Life everlaſting.

17. Now to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

18. This charge [*of remaining ſometime at Epheſus, for the benefit of the Churches there, v.* 3.] I commit unto thee, Son Timothy, o according to the Prophecies that o went before of thee, that thou [*encouraged and excited*] by them p mighteſt war a good p warfare, [*even that of Faith,* chap. 6. 12. *fighting and ſuffering as a good Soldier of Jeſus Chriſt,* 2 Tim. 2. 3.]

19. Holding Faith, and a good Conſcience, which [*laſt*] ſome having put away, concerning Faith have made ſhipwreck.

20. Of whom is Hymenæus, [2 *Tim.* 2. 17.] and Alexander, [2 *Tim.* 4. 14.] q whom q I have delivered to Satan [*for the deſtruction of the Fleſh,* 1 Cor. 5. 5.] that they [*by what they ſuffer*] may learn not to blaſpheme [*or ſpeak evil of the Faith.*]

Annotations on Chap. I.

a Verſe 1. Ἀπόστολος, *An Apoſtle,* &c.] Thus he writes to *Timothy* and *Titus,* not to aſſert his *Apoſtolical* Authority to them who doubted not of it, but for their ſakes over whom they were to preſide, that they might not deſpiſe what they did, and enjoyned by ſo great Authority.

b Ibid. Κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ κυρίου, &c.] Some conſtrue theſe words thus, *According to the Commandment of Jeſus Chriſt, who is God our Saviour;* but the words ὁ ἐλπὶς ἡμῶν, *our Hope,* muſt be conſtrued with the words, *Jeſus Chriſt:* And this ſufficiently confutes that Verſion, which, as none of the *Ancients* followed, ſo is it not ſupported by the word *Saviour* added to God, that *Epithet* being twice applied to God the *Father* in this Epiſtle, *viz.* chap. 2. 3. and 4. 10. and twice in the *Epiſtle* to *Titus,* viz. *Chap.* 1. 3. and 2. 10. Moreover, ſome ancient Copies read, τοῦ Πατρὸς, *of God our Father.*

c Ver. 2. Γνησίῳ τέκνῳ ἐν πίστει, *My own Son in the Faith.*] This Phraſe compared with 1 *Cor.* 4. 14, 15. ſeems plainly to import, That *Timothy* was converted to the Chriſtian Faith by St. *Paul;* as alſo he ſeems to intimate when he ſaith, *He ſerved with him in the Goſpel as a Son with the Father,* Phil. 2. 22. and again calls him his *beloved Son,* 2 Tim. 1. 2. Nor find I any thing in *Scripture* to the contrary; for tho' it is ſaid that he had learned the *Scriptures* of the *Old Teſtament* from his Youth, 2 *Tim.* 3. 15. yet is that true alſo of St. *Paul,* when yet he was no Convert to the *Chriſtian* Faith, but a zealous Perſecutor of it. And tho' he was a *Diſciple* when *Paul* circumciſed *him,* and took him with him from *Lyſtra,* Acts 16. 1. that hinders not but that he might be made ſo by St. *Paul* himſelf.

Ver. 4. Μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει, *Rather than godly edifying which is in Faith.*] Here firſt the *Grammarians* note, that Comparative Particles, and eſpecially this of μᾶλλον, *rather,* are often in ſenſe Negative, as *Luke* 18. 14. *He went to his Houſe juſtified,* ἢ ἐκεῖνος, *rather than the other;* *i. e.* the Publican, and not the Phariſee; 1 *Pet.* 3. 17. *It is better to ſuffer for well-doing than for evil-doing;* John 3. 19. *Men loved,* μᾶλλον τὸ σκότος ἢ φῶς, *Darkneſs and not Light;* 2 Tim. 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *Lovers of Pleaſure, and not of God;* See *John* 12. 43. *Heb.* 11. 25. The Edification in the Faith here mentioned, is ſtiled the Edification of God, becauſe it hath God for its Object, and its End, as tending to the true Knowledge and right Worſhip of God; it is efficiently from him (on which account Juſtification by Faith is ſtiled the Righteouſneſs of God) and tendeth highly to his Glory. d

Ver. 5.

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e Ver. 5. Τὸ τέλος τ παραγγελίας, *The Scope of the Commandment.*] This some refer to the Law, *which*, saith the Apostle, *is fulfilled by love*, Rom. 13. 10. but ἀγγελία, 1 *Joh.* 3. 11. ἐπαγγελία, 1 *Thess.* 4. 2. and *v.* 18. of this Chapter, and ἐπαγγελία, being in the *Epistles* always used of the *Gospel*, and the latter word spoken of it in opposition to the Law, which, saith the *Apostle*, was not ἐξ ἐπαγγελίας, *of Promise*, Rom. 4. 13. Gal. 3. 18. I rather think it here refers unto the Gospel, or to that Dispensation in which *nothing availeth, but Faith working by Love*, Gal 5.6. and which requires fervent and unfeigned Love out of a pure Heart, from all that do obey the Truth, 1 *Pet.* 1. 22.

f Ver. 7. Θέλοντες εἶναι νομοδιδάσκαλοι, *Desiring to be Teachers of the Law.*] That those Persons were not *Gnosticks*, but ἐξ Ἰουδαίων, the *Jews*, is manifest, say the *Greek Commentators*, from these words. For the *Gnosticks* were the greatest Adversaries of the *Law* and the *Prophets*; and even Rejectors of that God who gave the one, and inspired the other. *Simon Magus* taught, That the (a) *Prophets* received their *Propheſies only from Angels*, and that therefore they *that believed in him, and his Selene, should not regard them.* Saturninus, *That* (b) *Christ came to destroy the God of the Jews*; *which* God *Simon* himself denied, saith the (c) *Pseud-Ignatius.* They taught Men *not to* (d) *use the Law, and the Prophets*, nor to fear their Threats. Now they who held and taught these things must be the greatest Adversaries to, and not the Teachers of the Law. Hence it follows,

1st, That the *Fables* and *Genealogies* mention'd *v.* 4. and the *vain Janglings*, v. 6. cannot relate to the *Æones* of the *Gnosticks*, which seem not then to be hatch'd; but that the Apostle rather here respects, as *Theodoret* observes, τ Ἰουδαϊκὴν ἑρμηνείαν τ ὑπ' ἐκείνων καλουμένην δευτέρωσιν, *the vain Traditions, or Talmudical Fables of the Jews*, as the Apostle explains himself, when he instructs *Titus* to teach the *Cretians*, μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, *not to give heed to the Jewish Fables of* Men, who turn from the Truth, *chap.* 1.14. especially those Traditions and Fables they had received, of a *Messiah B. Joseph* that was to suffer, and a *Messiah B. David* that was to triumph gloriously, and abide for ever, *John* 12. 34. and of the *Golden Days* they were to have at the coming of this *Messiah*, of which *Trypho* in his Dialogue with *Justin* speaks, *p.* 249. B. saying, That their *Prophets* taught them, ἔνδοξον καὶ μέγαν ἀναμένειν—παραλαμβάνοντα τ αἰώνιον βασιλείαν, *to expect a great and glorious Messiah, who should have an endless Kingdom*; and *p.* 306, 307. of the *Halcyon* Days they should enjoy in *Jerusalem* rebuilt at his coming. The endless Genealogies are, say the Fathers, Γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαβίδ, *Their Genealogies from Abraham and David*, which they were concerned for, that they might know they came from the promised Seed, or their Title to the Privileges belonging to the Children of *Abraham*; or that they might have the preference for those of the Tribe of *Judah*, and of the Family of *David*, which were held more honourable than those of other Tribes; See *Campeg. Vitringa de Syn. Vet.* l. 3. c. 17. p. 871. They were, saith Dr. *Lightfoot*, the long and intricate Pedigrees they stood upon to prove themselves *Priests* or *Levites*; for as (e) *Josephus* notes, they thought themselves obliged to be very exact in that Affair, and therefore *had Genealogies of them preserved two thousand Years.* To these we may add the *Genealogy* and *Pedigree* of their *Traditions*, which they derived from *Joshua* in a long Line of Succession to their Times. That they were *Genealogies* belonging to the *Jews*, we learn from *Tit.* 3. 9. where they are joyned with *Strifes about the Law.*

Ver. 9. Δικαίῳ νόμος οὐ κεῖται.] i. e. *The Law was not made to condemn the just Man*; g for *against such there is no Law*, condemning them, *Gal.* 5. 23. ἀντίκειται δὲ, but *it lies against the Lawless*, &c. to condemn them. h

Ibid. Ἀνόμοις, &c.] From this Enumeration of Offenders against the Law, we learn that the *Apostle* is here speaking of the Moral Law contained in the Ten Commandments; for the Sins here mentioned respect them; *the Ungodly* being Sinners against the *First Commandment*; The ἁμαρτωλοὶ, *Sinners*, (as that word signifies the Idolatrous *Gentiles*, Gal. 2. 15.) the Transgressors of the Second; the Perjured Persons, of the Third; the Unholy and Profane, of the Fourth; the Murtherers of Fathers and Mothers, of the Fifth; the Manslayers, of the Sixth; the Fornicators and Defilers of themselves with Mankind, of the Seventh; Men-stealers, of the

(a) *Prophetas autem à Mundi fabricatoribus Angelis inspiratos, dixisse Prophetias; quapropter nec ulterius curarent eos hi qui in eum, & in Selenen ejus spem habeant*, l. 1. c. 20.

(b) *Advenisse Christum ad destructionem Judæorum Dei*, c. 22.

(c) Ἀρνοῦνται δὲ τ Θεὸν τὸν νόμον καὶ τῶν Προφητῶν, Ep. ad Philadelph. § 6.

(d) Νόμῳ καὶ Προφήταις μὴ χρᾶσθαι, Constit. Apost. l. 6. c. 10. Μηδὲ φείδεσθαι τῶν νόμων τὰς ἀπειλάς. Theodoret. Hær. Fab. l. 1. c. 1.

(e) Τὸν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν. L. 1. contr. App. p. 1036. A. Τεκμήριον δὲ μέγιστον τ ἀκριβείας, οἱ γὰρ Ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ δισχιλίων ἐτῶν ὀνομαστοὶ παῖδες ἐκ πατρὸς ἐισὶν ἐν ἀναγραφαῖς. Ibid. D.

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Eighth; Liars, of the Ninth; as alſo from the following words: *If there be any other thing contrary to the ſound Doctrine of the Goſpel.* Note,

3*ly*, That Fornication is here reckoned among Sins committed againſt the Law of Nature, or the Moral Law; as it is alſo, *Rom.* 1. 29. and among the manifeſt *Works of the Fleſh*, Gal. 5. 19. yea among the things *for which the Wrath of God comes upon the Children of Diſobedience*, or Unbelief, that is the *Heathens*, Eph. 5. 5, 6. for which Men are to be excluded *from the Kingdom of God*, 1 Cor. 6. 10. Rev. 22. 15. and to be caſt into *the Lake of Fire and Brimſtone*, Rev. 21. 8. whence it is to be wondred, that this Sin ſhould be ſo generally committed by ſome, and pleaded for by others, who are called *Chriſtians*.

i Ver. 12. Ὅτι πιστὸν με ἡγήσατο, *He accounted me faithful.*] St. *Paul* was a *Veſſel of Election* to bear Chriſt's Name before the *Gentiles*, Acts 9. 15. in order thereunto he was by him to be filled with the *Holy Ghoſt*, v. 17. and ſo enabled to perform this Word with the *Power of Signs and Wonders, and of the Spirit of God*, Rom. 15. 19. Chriſt alſo appeared to him for this very end, προχειρίζεσθαι, *to conſtitute him firſt*, and ſet him apart, as it were, by laying Hands upon him, to make him a Miniſter and Witneſs of what he had ſeen and heard, *Acts* 26. 16. & 22. 14, 15. and accordingly he ſent him to the *Gentiles*, Acts 26. 17. and thus he put him into the Miniſtry. Chriſt did this, becauſe he *accounted him one that would be faithful in the diſcharge of his Duty*, 1 Cor. 4. 2. & 7. 25. *i. e.* ſuch a one, who by the Conſideration of ſo great a Mercy, and abundant Grace, vouchſafed to one ſo unworthy, would patiently ſuffer for, Acts 9. 16. and labour more abundantly in propagation of the Goſpel, when thus aſſiſted by the Grace and Spirit of Chriſt, 1 *Cor.* 15. 10. Whence 'tis obſerved by the *Fathers* here, That (f) *there was not only ſomething of God, but alſo ſomething of himſelf, for which he was choſen to this Miniſtery; and that he ſo magnifies the Grace of God, as not to invalidate Man's Free Will.*

k Ver. 13. Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *I did it ignorantly*;] Being an Unbeliever; as he might be by reaſon of thoſe many Prejudices the learned *Jews*, and zealous Aſſerters of their Traditions laboured under; for to this St. *Peter* doth aſcribe their Crucifixion of our Lord, ſaying, *I know you did it*, κατ' ἄγνοιαν, *thro' ignorance*, Acts 3. 17. and St. *Paul* ſaying they did it, τοῦτον ἀγνοήσαντες, *not knowing him*, Acts 13. 27. 1 Cor. 2. 8. and *Chriſt* himſelf when he prays thus, *Father forgive them, they know not what they do*, Luke 23. 34. giving the ſame Reaſon of his Prayer for their Forgiveneſs, as St. *Paul* here doth of his own actual Forgiveneſs; ſo that 'tis needleſs to endeavour, as ſome do, to wreſt theſe words to another ſenſe.

Ver. 14. Μετὰ πίστεως καὶ ἀγάπης, *Thro' Faith and Love.*] Love conſtraining him to labour more abundantly, 2 *Cor.* 5. 14. and his ſtrong Faith enabling him to do it in the Power of *Signs and Wonders, and of the Holy Ghoſt*, Rom. 15. 19. l

Ver. 15. Ἁμαρτωλοὺς σῶσαι, *To ſave Sinners.*] Hence Divines have well obſerved, that if Man had not ſinned, Chriſt had not come into the World. m

Ibid. Εἰμὶ ἐγὼ, *I am.*] He ſaith not, *I was*, but *I am*, becauſe even when Sin is pardoned, we ought to have the proſpect of it ſtill before our Eyes, to keep us humble and ſenſible of the great Grace of God to us. n

Ver. 18. Κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, *According to the foregoing Prophecies concerning thee.*] So *Chap.* 4. *v.* 14. *Neglect not*, τὸ χάρισμα, *the Gift of the Holy Ghoſt, which was given thee*, διὰ προφητείας, *according to Prophecy.* I have ſhewed, Note on 1 *Cor.* 12. 10. that among the Gifts of *Prophecy*, and *diſcerning of Spirits*, this was one, to foretel and chuſe out Perſons meet to do God Service in the Miniſtry. Hence St. *Paul* charges the Biſhops of *Epheſus*, to feed the Flock over which *the Holy Ghoſt had made them Overſeers*, or Biſhops, *Acts* 20. 28. And *Clemens Romanus* ſaith, the Apoſtles choſe *Biſhops and Deacons, with full aſſurance of the Holy Ghoſt*, πεφυγνωσιν πληροφορίαν τελείαν, Ep. ad Cor. § 42, 44. *Having a perfect knowledge of them, and making trial of them by the Spirit.* So was it in the Caſe of *Timothy*, ſay all the *Greek Scholiaſts* on the place. *St.* (g) *Chryſoſtom* ſaith, he was *choſen by Prophecy, that is, by the Spirit of God*; (h) *Theodoret*, that *he received Impoſition of Hands, not by Man's Calling, but by Divine Revelation*: (i) *Oecumenius*, that *by the Revelation of the Spirit he was both choſen by St.* Paul, *to be a* o

(f) Δείκνυσιν ὅτι δεῖ καὶ παρ' ἡμῶν ἐστυνεχθῆναί τινά, ἀ καὶ ἀκείπτως θεὸς ἐπιλέγει πνὰς. Oecum. Ὅρα πῶς καὶ τὸ ἀυτῦ τίθησι, καὶ τὸ τῦ Θεῦ, τὸ πλέον νέμων τῇ τῦ Θεῦ προνοίᾳ, τὸ δὲ ἀυτῦ συστέλλων, πλὴν ὅσον μὴ λυμαίνεσθαι τῷ ἀυτεξουσίῳ—χάριν ἔχω, &c. Τοῦτο τῦ Θεῦ, εἶτα πάλιν τὸ ἀυτῦ, ὅπ πιστὸν με ἡγήσαλο. Chryſoſtom.

(g) Τί ἐστιν ἀπὸ προφητείας, ἀπὸ πνεύματος ἁγίου. Chryſoſt. in locum.

(h) Οὐ καθ' ἀνθρωπίνης τετύχηκας κλήσεως ἀλλὰ κατὰ θείαν ἀποκάλυψιν ἢ χειροτονίαν ἐδέξω. Theod.

(i) Κατὰ καθ' ἀποκάλυψιν καὶ ἦλθη παρὰ τῦ Παύλε, καὶ φανεὶς μήθη, καὶ ὑπὸ τοῦ ἐχειροτονήθη. Oecum.

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Disciple and was circumcised, and ordained a Bishop; and (k) *Theophylact* affirms the same. Being thus design'd, and notified by the Spirit of Prophecy, they were by Prayer and Imposition of Hands consecrated to their Office. Thus when the Spirit in the *Prophets* had said, *Separate me Barnabas and Saul for the Work of the Ministery, to which I have called them*, Acts 13. 2, 3, 4. they *prayed and laid their Hands upon them, and sent them away*; and they are said to be *sent forth by the Holy Ghost*. And with this Imposition of Hands, they who had them not before, received χαρίσματα, Gifts answerable to their Calling. Thus St. *Paul* charges *Timothy* to stir up χάρισμα θεῦ, *the Gift of God that was in him, by the laying on of his Hands*, 2 Tim. 1. 6. and *Irenæus* saith, *l.* 4. *c.* 33. That *the Bishops who succeeded the Apostles, with their Succession into their Bishopricks, received a certain* χάρισμα *of Truth, according to the good pleasure of the Father*; See Note on 1 *Cor.* 2. 16. and on *chap.* 12. 10. Vain therefore are they, who pretending to an internal Call of the Spirit, which they cannot prove to others, think Imposition of Hands, and Consecration to the Work of the Ministry, unnecessary to the performance of the Ministerial Office.

p Ibid. Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *That thou mayst War a good Warfare.*] *i. e.* Perform the Office of an *Evangelist* well, 2 Tim. 4. 5. so as to be *a good Minister of Jesus Christ*, 1 Tim. 4. 6. Thus in the *Old Testament* the *Levite* that entred upon the Service of the *Tabernacle of the Congregation*, is in the *Hebrew*, one that enters *into the Host*, Numb. 4. 3, 23, 30, 35, 39, 43. *chap.* 8. 24. and goes לִצְבֹא צָבָא *to War the Warfare*, i. e. *to Serve the Service*, saith the *Chaldee*; and so the following words explain it; and to be superannuated, and so to cease from the Work, is to *return from the Warfare*, chap. 8. 25. Thus also in the *New Testament*, the Christian Minister is *a Soldier of Jesus Christ*, 2 Tim. 2. 3. στρατιώτης, *a Warriour*, v. 4. He hath *the Weapons of his Warfare*, 2 Cor. 10. 4. and ought to have his Wages, because *no Man goeth to Warfare at his own charge*, 1 Cor. 9. 7.

Ver. 20. Οὓς παρέδωκα τῷ Σατανᾷ, *Whom I have delivered to Satan.*] I have shewed, Note on 1 *Cor.* 5. 5. that the *Ancients* say, this Phrase signified that some Disease was to be inflicted on them by *Satan*. Thus *Theodoret*, *Chrysostom*, and *Oecumenius*, here say of these Men, (l) *That being separated from the Church, they were cruelly chastised by the Adversary, falling into Diseases and grievous Afflictions, and other Damages and Calamities*; and this in the fore-mentioned place is argued, from the Ends of this Delivery to *Satan*, viz. *for the destruction of the Flesh, that they might learn not to blaspheme* that Doctrine, which could so severely punish them that did so. Note also, that *Hymenæus*, and *Alexander*, made *Shipwreck of the Faith*; not by renouncing *Christianity*, for *what have I to do*, saith the *Apostle*, *to judge them that are without?* 1 Cor. 5. 12. but by maintaining such Doctrines as overthrew the Faith, *i. e.* by denying the Resurrection of the Body, as *Hymenæus* did, 2 *Tim.* 2. 18. q

(l) Τῷ δὲ ἐκκλησιαστικῷ σώματι χωρισθέντες, καὶ τῇ θείᾳ χάριτι γυμνωθέντες, πικρᾶς παρὰ τοῦ δυσμενοῦς ἐδέχοντο μάστιγας, καὶ νόσοις καὶ παθήμασι χαλεποῖς παραπίπτοντες, καὶ ζημίαις, καὶ συμφοραῖς ἐπίπτον. Theod.

CHAPTER II.

Verse 1. I Exhort therefore [*in pursuance of the Design of Christ's coming to save Sinners*, ch. 1. 15. *and here*, v. 3, 4.] that first of all [Gr. *first that*] a Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men. a

2. [*Particularly*] b For Kings, and for all that are in Authority, that we [*under their Government*,] may lead a quiet peaceable Life, in all Godliness and Honesty. b

3. For this [*Prayer for them, and for all Men*,] is good and acceptable in the sight of God our Saviour.

4. Who will have all Men to be saved, and to come [Gr. *who wills that all Men should be saved, and come*] to the knowledge of the Truth.

5. For there is one God, [*who is the God of the Gentiles as well as of the Jews*, Rom. 2. 29, 30. *the Creator*, Eph. 3. 9. *the Father*, Mat. 2. 10. *the Lord*, Acts 17. 24. *the Saviour of all Men*, chap. 4. 10.] and c one Mediator betwixt God and Man, the Man Christ Jesus. c

6. Who gave himself [*up to death as*] d a Ransom e for all [*Men*,] to be testified in due time, [Gr. *for a Testimony in due time of God's Love to all*, Tit. 3. 4.] d e

7. Whereunto [i. e. *for the accomplishment of which will of God*,] I am ordained [*appointed of Christ*,] a Preacher and an Apostle; f I speak the truth in Christ, and ly not, a Teacher of the Gentiles in faith and verity. f

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8. I will therefore that Men pray every
g h where, lifting up g holy hands, h without
i wrath and i doubting.

9. In like manner also [*I will*] that [*Christian*] Women adorn themselves in modest
k Apparel, with k Shamefac'dness and Sobriety, not [*setting out themselves*] with broidered Hair, or Gold, or Pearls, or costly Array.

10. But [*with that Ornament*] which [*best*] becometh Women, professing Godliness [*that is*] with good Works.

11. Let the Woman learn in silence with all subjection, [*to the better Sex.*]

l 12. But [*for*] l I suffer not a Woman to teach, [*publickly,*] or to usurp the Authority over the Man, [*to whom she was subjected by God's Precept*, Gen. 3. 16.] but [*I command her rather*] to be in silence.

13. For Adam was first formed, [*and*] then Eve [*after him, and out of him, to denote subjection to him; and for him, to shew she was to serve him,* 1 Cor. 11. 8.]

14. m And Adam was not [*immediately*] m deceived [*by the Serpent, as Eve was*] but the Woman being deceived, was [*first*] in the Transgression.

15. Notwithstanding she (i. e. *the Female Sex*] shall be saved in n Child-bearing, [διὰ n τεκνογονίας, *thro' Child-bearing*; i. e. *they shall go thro' the Sorrow threatned to her Sex for that Sin, with safety,*] if they continue in Faith, [i. e. *trusting in God,*] and Charity [*to others, especially in the like Condition,*] and Holiness, [Gr. *in Sanctification*, i. e. *in Chastity of Manners, and Freedom from Uncleanness,*] with Sobriety, [ἐν σωφροσύνῃ, *in Temperance, or Freedom from Excess.*

Annotations on Chap. II.

a Verse 1. Δεήσεις, προσευχὰς, ἐντεύξεις, *Prayers, Supplications, Intercessions.*] Δεήσεις, are Deprecations for the pardon of Sin, and the averting Divine Judgments. Προσευχαὶ, Prayers for the obtaining of all Spiritual and Temporal Blessings; and in this we have the Suffrage of the *Greek Scholiasts* and *Lexicographers*: But as for the word ἐντεύξεις, they almost unanimously say, it is a Complaint, or Accusation made to God, against those who deal injuriously with them; and a Desire that he would avenge their Injuries; to which I cannot think the *Apostle* would so passionately exhort them. I therefore prefer the other import of the word mentioned in *Phavorinus*, that it is παράκλησις ὑπὲρ τινος σεσαγμένη Θεῷ πρὸς σωτηρίας ἑτέρων, *an Address presented to God for the Salvation of others.* And by this Rule were the Devotions of the Church continually directed: *For*, saith the *Author* of the Book, *De Vocatione Gentium*, (a) *the Devotion of all the Priests, and all the Faithful, doth so unanimously observe this Rule of Prayer, that there is no part of the World, in which the Christian People do not put up such Prayers as these, praying not only for the Saints, but for Infidels, Idolaters, the Enemies of the Cross, and the Persecutors of Christ's Members, for Jews, Hereticks, and Schismaticks.* But then as these Addresses had a particular respect to Men in these Circumstances, so the other must have respect to Men in general, all these Addresses being to be made not only for our selves, but for all Men.

b Ver. 2. Ὑπὲρ Βασιλέων, &c. *For Kings, and all that are in Authority.*] So the *Jews* pray'd and offer'd Sacrifices for the *Persian* Kings, (b) and the Welfare of their Government, *Ezra* 6. 10. Thus *Jeremy* sends to them in their Captivity, *to pray for the Peace of the City, whither God had caused them to be carried captive*, chap. 29. 7. And the *Jews* in *Babylon* send to those in *Judæa*, to pray for the Life of *Nebuchodonosor*, King of *Babylon*; and *for the Life of* Balthasar *his Son, that their Days may be upon Earth as the Days of Heaven*, Baruch 1. 11. When they came under the Government of the Kings of *Egypt*, *Eleazar* their *High-Priest*, writes to *Ptolomy* thus: *We continually offer Sacrifice* (c) *for thee, thy Sister, thy Children, and Friends; and the People pray for thy happy Success in all things, and for the peace-*

(a) *Quam legem supplicationis, ita omnium Sacerdotum, & omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in quâ hujusmodi Orationes non celebrentur à populis Christianis, supplicat ergo ubique Ecclesia Deo, non solum pro sanctis, & in Christo jam regeneratis, sed etiam pro omnibus infidelibus & inimicis crucis Christi, pro omnibus Idolorum cultoribus, pro omnibus qui Christum in membris ipsius prosequuntur, pro Judæis, quorum cæcitati lumen Evangelii non refulget, pro Hæreticis, & Schismaticis, qui ab unitate fidei & charitatis alieni sunt.* L. 1. c. 4.

(b) Ὑπὲρ ἡμῶν καὶ Περσῶν εὐχόμενοι τῷ Θεῷ. Darius apud Joseph. Antiq. l. 11. c. 4.

(c) Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σου, καὶ τῶν τέκνων, καὶ φίλων ποιούμεθα θυσίας, καὶ τὸ πλῆθος εὐχὰς ἐποιήσατο γίνεσθαί σοι τὰ κατὰ νοῦν, καὶ φυλαχθῆναι σε ἐν βασιλείᾳ ἐν εἰρήνῃ. Joseph. Antiq. l. 12. c. 2. p. 392.

Τὰς θυσίας ὑπεδείκνυον ἀεὶ ὑπὲρ τοῦ βασιλέως ἔλεγον προσφέρειν τῷ Θεῷ. Ibid. c. 17.

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able State of thy Kingdom. And so when they were under the *Seleucidæ*. And lastly, when they came under the (d) *Roman* Government, this was their constant Practice, till they begun that Rebellion, under which their City, Country, Religion, and Nation was destroyed. This being, saith *Josephus*, the Cause of the War, that the Seditious did, δυσίαν τῷ καίσαρι καὶ ἀποστάσεων, *reject the Sacrifice offered for Cæsar*, tho' the *Priests* and *Nobles* earnestly intreated them, μὴ παραλιπεῖν τὸ ἐπὶ τῶν ἡγεμόνων ἔθος, *not to desert the Custom concerning their Rulers, which always had obtained among them.*

And that the *Christians*, following their Examples, thus pray'd continually from the beginning for their (e) *Kings*, we learn from (f) *Polycarp*, (g) *Justin Martyr*, (h) *Tertullian*, (i) St. *Cyprian*, (k) *Origen*, (l) *Lactantius*, and from all the ancient Liturgies. And this it became them to do, that the *Heathen Emperors* finding them thus solicitous for the Welfare and Prosperity of their Government, might permit them quietly and peaceably to enjoy their Religion.

c Ver. 5. Μεσίτης, *Mediator.*] That is, saith *Suidas*, εἰρηνοποιὸς, *a Peace-maker.* This, say the *Socinians*, is not necessary that a Mediator should appease, or reconcile Parties at variance, but only that he should deliver the Mind of one to the other, and strike a Covenant, or League betwixt them, as in the Case of *Moses*, Gal. 3. 19. To this I answer,

1. That tho' this be not necessarily contained in the signification of the word, yet is it evidently implied in that which is annexed to our *Mediator*, where-ever he is mentioned in the *New Testament, viz.* here, and in the Epistle to the *Hebrews*; for here he is such a *Mediator* as *gave himself a Ransom to God for us*, v. 6. and there he is *a Mediator of the New Covenant in his Blood*, the Covenant made by intervention of his Death, εἰς ἀπολύτρωσιν, *for Redemption of the Transgressions of the former Covenant*, chap. 9. 15. & 8. 6. & 12. 24.

2*ly*, This seemeth to have been the *Jewish* Notion both of a *Mediator* in the general, and of our Mediator, or the Divine *Logos* in particular. Thus (m) *Philo* saith, That the *Father of all things hath granted to his most ancient Word, an excellent Gift*, viz. *That standing in the Confines of both, he should put a difference betwixt the Maker and the Thing made, as being an Intercessor for mortal Man to the immortal God, and an Ambassador from the King to his Subjects, in which Gift he rejoyceth saying*, Κἀγὼ ἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν, *And I stood betwixt God and you, being neither unbegotten as God*, οὔτε γενητὸς ὡς ἡμεῖς, *nor made as we are, but a middle of the Extreams, and a Pledge to both; to the Creator, engaging that all Mankind shall not corrupt it self, and apostatize, chusing Disorder before Order; to the Creature, that he may have good hope that the merciful God will not wholly overlook his own Work; for I denounce* τὰ εἰρηνεῖα, *peaceable things to the Creature from the God of Peace.* And speaking of their *High-Priest*, who was a Type of Christ, he saith, (n) *The Law will have him raised above Human Nature, and coming near to the Divine; and if I may say the truth, a middle betwixt both, that Men may atone God by a Mediator, and God may reach forth, and distribute his Favours to Men by a certain Minister.* And again, (o) *It was necessary that he who performs the Office of a Priest to the Father of the World, should have for his Advocate his Son most perfect in Vertue, to obtain the Pardon of Sins, and the Participation of the greatest Blessings.* So that here

(d) Περὶ μὲν καίσαρος καὶ τῆς ὑπὲρ τῶν Ῥωμαίων εἰς τὴν ἡμέρας θυσίαν ἔφασαν. Joseph. de Bell. Jud. l. 2. c. 17. & c. 30. per totum.

(e) Ἐν καιρῷ μυστηρίων μίμνῃ βασιλέως πολλάκις, καὶ ἀπὸ τοῦ. Oecumen.

(f) *Orate pro Regibus & Potestatibus & Principibus.* Polyc. Sect. 12.

(g) Page 52. & 363. (h) Apol. c. 30, 31, 32. (i) *Ad Proconsulem.*

(k) *Contra Celsum*, l. 8. p. 427.

(l) *In fine Theophil. ad Autol. p.* 76. *Dionys. Alex. apud Euseb. Hist. Eccles. l.* 7. c. 11. *p.* 258. *Const. Apost. l.* 2. c. 57.

(m) Τῷ δὲ Ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ δωρεὰν ἐχαρίσατο ἴδιον ὁ τὰ ὅλα γεννήσας πατὴρ, ἵνα μεθόριον στὰς τὸ γενόμενον διακρίνῃ τὸ ποιητικὸν, ὁ δ' αὐτὸς ἱκέτης μὲν ὅτι τῷ θνητῷ κηραίνοντι, ἀεὶ πρὸς ἄφθαρτον, πρεσβευτὴς δὲ τῷ ἡμαρτηκότι πρὸς τὸ κρεῖττον——ἔστε ἀμίαντος ὡς ὁ θεὸς ὢν, οὔτε γενητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἄκρων ἀμφοτέρους ὁμαρδίων. Lib. quis Rerum Divin. Hæres. p. 397. G. 398. A.

(n) Βούλεται γὰρ αὐτὸν ὁ νόμος μείζονος μοίρας φύσεως ἢ κατὰ ἄνθρωπον, ἐγγύτερον προσιόντα τῷ θείᾳ μεθόριον, εἰ δεῖ τ' ἀληθὲς λέγειν, ἀμφοῖν, ἵνα δὲ μέσου πρὸς ἀνθρωποι μὲν ἱλάσκωνται θεὸν, θεὸς δὲ τοῖς χρείττοις ἀνθρώποις, ὑποδιακόνῳ τῇ χρωμένῳ, ὁρίζῃ καὶ χορηγῇ. L. 2. de Monarch. p. 369. E.

(o) Ἀναγκαῖον γὰρ ἦν τὸν ἱερώμενον τοῦ τοῦ κόσμου πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῳ τῷ ἀρετῇ υἱῷ πρὸς τὴν ἀμνηστείαν ἁμαρτημάτων, καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν. De Vitâ Mosis. Lib. 3. p. 521. B.

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it is made the Office of a Mediator to *procure Peace* to the Creature from God, *to make Atonement to God*, and to be an Advocate to *obtain the Pardon of Sins*; and if Chriſt our Mediator and Advocate with the Father, was, by Virtue of his Office, to do this, ſurely it muſt be part of his Office to appeaſe and reconcile God to us.

d Ver. 6. Ἀντίλυτρον ὑπὲρ πάντων, *A Ranſom for all.*] And *Mat.* 20. 28. λύτρον ἀντὶ πολλῶν, *a Ranſom in the ſtead of many.* Hence then 'tis evident beyond contradiction, that our Lord Jeſus ſuffered in our ſtead. For when the Scripture ſaith, ὑ λήψεσθε λύτρα περὶ ψυχῆς τοῦ φονεύσαντος, *ye ſhall admit no Satisfaction for the Life of the Murtherer who is worthy of Death*, Numb. 35. 31, 32. *but he ſhall ſurely be put to Death*; for οὐκ ἐξιλασθήσεται ὁ γῆ ἀπὸ τοῦ αἵματος, *the Land cannot be cleanſed, or expiated from the Blood that is ſhed therein, but by the Blood of him that ſhed it*; Is not this the plain import of theſe words, that no Price ſhall be admitted inſtead of his Life? Again, when *Ahab* paſs'd this Judgment on the diſguiſed *Prophet*, ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *thy Life ſhall go for his Life whom thou haſt let go*, 1 Kings 20. 39, 42. And when the *Prophet* thus returns upon him, *Thus ſaith the Lord, Becauſe thou haſt let go out of thy hand a Man whom I have appointed to utter deſtruction*, ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυχῆς αὐτοῦ, *therefore thy Life ſhall go for his Life.* And when *Jehu* ſaith to the Men appointed to ſlay the *Prieſts* of *Baal*, *If any of them eſcape, he that letteth him go*, ἡ ψυχὴ αὐτοῦ ἀντὶ τῆς ψυχῆς αὐτῶν, *his Life ſhall be for his Life that eſcapeth of them*, 2 Kings 10. 24. Do not all theſe Expreſſions plainly ſignifie, *thou ſhalt die inſtead of him?* When therefore Chriſt elſewhere declares, That *he would give his Fleſh for the Life of the World*; that *he gave his Life a Ranſom for many, a Ranſom for all:* Muſt he not ſignifie by theſe Expreſſions, that he would give up his Life to the Death, inſtead of them who had deſerved Death? Which ſure he could not do, but he muſt ſuffer in their ſtead. Moreover, by the *Jewiſh* Law, the Firſt-born of every Beaſt was to die, or to reſcue him from it, the Owner was to pay, λύτρον ἀντὶ ψυχῆς, *a Price to redeem his Life*, Numb. 18. 15. and the puſhing Ox, provided the Owner did not pay, τὸ λύτρον τῆς ψυχῆς αὐτοῦ, *a Price or Ranſom for his Life*, Exod. 21. 31. Every *Iſraelite* was alſo to bring in yearly his Half-ſhekel, λύτρον τῆς ψυχῆς αὐτοῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the Ranſom of his Life*, that he die not, *Exod.* 30. 12. 15, 16. And this Money was apppointed to buy the daily Sacrifice which was to expiate, or make atonement for their Lives. Moreover, among the *Jews* it was a received Opinion, that σπουδαῖος τῶν φαύλων λύτρον, *the good Man was the Redemption of the wicked*, Philo de Sacrif. Cain, p. 118. D. And hence (p) *Joſephus* brings in *Eleazar* praying thus to God, *Be thou gracious to thy Nation, being ſatisfied with the Puniſhment I ſuffer for them, make my Blood an Expiation for them,* καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν, *and take my Life inſtead of theirs.* See the Note on *Mat.* 20. 28. When therefore in alluſion to theſe things, 'tis ſaid, Chriſt gave himſelf, ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a Ranſom for many*, can we put any other ſenſe upon theſe words than this, that he gave his Life inſtead of ours, to expiate and atone for thoſe Lives which we by Sin had forfeited?

Ibid. Ὑπὲρ πάντων, *For all.*] Theſe Verſes e contain ſeveral convincing Arguments, that God wills the Salvation of all Men in particular, and that Chriſt thus died for all. For,

1. The *Apoſtle* here enjoyns us to pray for all Men, becauſe *God will have all Men to be ſaved.* Now 'tis unqueſtionably the *Chriſtian's* Duty, and was the conſtant Practice of the Church to pray for all Men in particular; and therefore the Reaſon here aſſigned of this Duty, muſt reach to all Men in particular.

2. The *Apoſtle* reaſons thus: *God will have all Men to be ſaved*, becauſe he is the God of all, the Common Father, Creator, Governour, and Preſerver of all Men: Now thus he is the God of all Men in particular, and ſo this Argument muſt ſhew, he would have all Men in particular to be ſaved. For, as the *Apoſtle* argues for God's readineſs to juſtifie the *Gentiles* by Faith, as freely as the *Jews*, by asking, *Is he the God of the Jews only, is he not alſo of the Gentiles?* Rom. 3. 30. and anſwering, that there is no difference betwixt them, *the ſame God being rich unto all that call upon him*, Rom. 10. 12. So may we argue in this Caſe by a like Enquiry, *Is he the God of a ſmall Remnant of the Jews and Gentiles only, is he not the God, and Saviour of them all?* chap. 4. 10.

3. *He would have all Men to be ſaved*, ſaith the *Apoſtle*, *for there is one Mediator betwixt God and Man, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all.* Now if the Argument from One *God* was, as we have proved, deſigned to ſhew he was the God of all Men in particular, the Argument from this One Mediator, muſt alſo prove Chriſt the Mediator of all Men in particular. Hence is he here emphatically ſtiled, *the Man Chriſt Jeſus*, to intimate unto us,

(p) *Lib. de Mac.* p. 1090. C.

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that having taken upon him the Nature common to us all, to fit him for this Office, he must design it for the good of all who were Partakers of that Nature; for as he was a Man, he surely was endued with the best of Human Affections, Universal Charity, which would excite him to promote the Welfare of all. As he was a Man, he was subject to the common Law of Humanity, which obliges us to endeavour the common Benefit of Men.

f Ver. 7. Ἀλήθειαν λέγω, *I speak the truth in Christ.*] This Oath, or vehement Affirmation, could not be necessary to confirm *Timothy* in the belief of this matter. But this Epistle being sent to *Ephesus* where there were many *Jews*, who either denied that Salvation was to be preached to the Gentiles, or only on the Terms of being also circumcised, which this *Apostle* so stoutly did oppose, it might be necessary for their sakes.

g Ver. 8. Ὁσίας χεῖρας, *Holy Hands.*] 'Tis certain that 'twas the Custom of the *Heathens* to wash sometimes their Heads, sometimes their whole Bodies, but generally their Hands, before they came to their *Temples* to pay their Homage to their Gods. And to this purpose they had their χερνίβια, or χερνίπτρα, Basons, or Lavers, placed before the *Temples*, which they were to use before they sacrificed; it being thought so great a Crime to come to the Gods with *Hands unwashed, illotis manibus libare*, that 'tis (q) Proverbial with them, to signifie by that Phrase, those who come irreverently and unprepared to their Service, say *Diogenianus*, and St. *Gregory*; and to come reverently to the Gods is, (r) διερραναμένους, ὑπορυφάμους, ὑπονιφάμους, ὡσαύτως ἔχοντας, to come cleansed and washed, and therefore holy. As for the *Jews*, the Learned Dr. *Pocock* saith, that this is a Law among them, That *every one must wash his Hands when he rises from his Bed, that he may be pure when he offers up his Prayers to God*, not thinking any Man טהור (ὅσιος, *Prov.* 22. 11.) pure, till he hath washed his Hands. This they were to do, say their (s) Rabbins, *lest God seeing his Creature defiled should be angry*; and because Prayer succeeded to those Sacrifices, which were not to be touched by the *Priest* till he had washed his Hands, *Exod.* 30. 27, 28. This they looked upon as a part of Sanctification, and therefore pray thus, *Blessed be thou, O Lord God,* אשר קדשנו *who hast sanctified us by thy Precepts, and commandest us to wash our Hands.* This washing was to signifie three things:

1. That the Hands should be innocent and pure from all Blood and Cruelty, Injustice, and Bribery, all Filthiness and Impurity, before we come to this Sacred *Majesty*, as *David* saith, *I will wash my Hands in Innocency, and so will I compass thine Altar*, Psal. 26. 6. and *Philo*, of the (t) *Essens*, that they lifted up pure Hands to Heaven; that is, Hands, καθαρὰς λημμάτων καὶ ὅλως ἀδικίας παντοίας τῶν εἰς πλεονεξίαν μιαινόμεναι, *pure from Gifts, and stain'd with no unjust gain*; and so, saith he, must the Person who lays his Hand upon his Offering, be able to say, (u) Αἱ χεῖρες αὗται οὔτε δῶρον ἔλαβον ἐπ' ἀδίκοις ἔργοις, *these Hands have received no Gift to do Injustice, are not polluted with innocent Blood; they have maimed, wounded, done violence to no Man; they have been employed in no culpable Action, but have ministred to all good and profitable things.*

2. That our Hearts should much more be purified from all Lusts, and Filthiness of Spirit, Pride, Hatred, Malice, Covetousness, &c. So *clean Hands*, and *a pure Heart*, in the *Psalmist*, go together, Psal. 24. 4. *He that offers Sacrifices*, saith (x) *Philo*, *must be* καθαρὸς σῶμα καὶ ψυχήν, *pure in Body from whatsoever defileth that; and in Soul from all evil Passions and Vices: For it is folly to think we may not come to the Temple till we have wash'd the Body, and yet may pray and offer Sacrifice, with a spotted and defiled Mind.*

3. That we be purified from all worldly and distracting Thoughts, that the Mind may be at leisure to attend purely to heavenly Things, that we may bring to God, saith *Philo*, (y) τὴν ψυχὴν τῶν τῆς αἰσθήσεως καὶ αἰσθητῶν ὄγκων παντελῶς ἐπικουφισθεῖσαν, *a Soul eased of all the weight of the Senses, and sensible Objects.* These are the things which the *Apostle* here enjoyns, when he commands us to lift up holy Hands, not that we should wash them with Water, which (z) *Tertullian* reckons among things, *vacuæ observationis*, of vain observation, superstitious, and rather curious and affected, than reasonable Devotion, when introduced by some *Christians* from the *Heathen*, or the *Jewish* Practice, as a Preface to Prayer.

Ibid. χωρὶς ὀργῆς, *Without Wrath.*] As being h contrary to that Charity and Forgiveness, and that Sedateness of Spirit we ought to have when we address to God in Prayer,

(q) *Vide Erasm. Adag.* Chil. 1. Cent. 9. p. 246.
(r) *J. Poll.* l. 1. c. 1. Sect. 24.
(s) *Buxt. Syn. Jud.* Cap. 8. p. 156, 157, 158.
(t) *De Vitâ Contemplat.* p. 695.
(u) *De Vict.* p. 649.
(x) *De Vict. Offer. ab init.*
(y) *De Vita Contempl.* p. 691. B.
(z) *De Orat.* c. 12.

and

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and being the Fore-runner of that Cruelty which defiles the Hands.

i Ibid. Καὶ διαλογισμῶν, *And doubting.*] I find not that the *Greek* ever bears the sense of Doubting, but always imports in the *New Testament*, either inward Reasonings, or tumultuating Thoughts, διαλογισμοὶ πονηροὶ, *evil Thoughts* in the Heart, *Mat.* 15. 19. *Mark* 7. 21. *James* 2. 4. διαλογισμοὶ καρδιῶν, *the Thoughts of Mens Hearts*, Luke 2. 35. & 9. 46. διαλογισμοὶ αὐτῶν, *their Thoughts*, Luke 5. 22. & 6. 8. or their Imaginations, *Rom.* 1. 21. *Luke* 24. 38. or Contention and Disceptation among them, *Luke* 9. 46. or inward Murmurings, *Phil.* 2. 14. all which are plainly opposite to that Peace, Concord, and Sedateness of Spirit we should bring to our Devotions, and apt to distract us in them, especially evil Imaginations.

k Ver. 9. Μετὰ αἰδοῦς καὶ σωφροσύνης, *With Shamefacedness, and Sobriety, or Chastity.*] It seems impossible to fix a certain Rule for the Attire of Women of all States and Conditions, at all Times, and in all Places, but from what the Apostle saith here, and 1 *Pet.* 3. 3. (See the Note there) it seems evident, 1. That περιπλοκαὶ τῶν τριχῶν ἐταιρικαὶ, all Attire which suspected Women used, either to provoke Lust in others, or to shew any inclination to it in themselves; and all Attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the Modesty and chast Behaviour of a Godly Matron. And 2*ly*, All Attire, which by the Richness and the Costliness of it, shews any Pride, or Vanity of Spirit, or an Ambition to excel others. And 3*ly*, All great concernment, care, and study, to appear in such Attire, as if it were indeed our truest Ornament, and that which made us truly to excel, and be more honourable than others: This Vanity, and Pride, this esteem of, and concern for these things, being not well consistent with Sobriety, and much less with the Profession of true Godliness. And here it is worthy to be noted by the Women, 1. That this Precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief *Apostles* of the *Jew* and *Gentile*, St. *Peter* and St. *Paul*; and the contrary is represented as a Practice opposite to Godliness. 2*ly*, Let them especially mark the Character here given of a *Christian* Woman, *viz.* that she is one who doth not only profess and declare, that she serves and worships God, but also doth ἐπαγγέλλεσθαι, *shew forth Godliness in her Life and Conversation.* And 2*ly*, Let the Men note hence that of *Esthius*, that if it be so unbecoming a Christian Woman, to be thus concerned in adorning and tricking up her Body, it must be much more unbecoming a Christian Man, and that which makes him truly to deserve the Name of Fop.

Ver. 12. Οὐκ ἐπιτρέπω, &c. *I suffer not a Woman to teach;*] i. e. *Publickly*, 1 Cor. 14. 34, 35. See the Note there. They may privately instruct, as *Priscilla* did *Apollo*, Acts 18. 26. and as a believing Wife may instruct her unbelieving Husband, when he requires a Reason of her Faith; but then she must not challenge any Authority to do this, this being to usurp an Authority not due unto her.

Ver. 14, Οὐκ ἠπατήθη, *He was not deceived;*] m *i. e.* By the Serpent, who never attempted him; but was only seduced by the Woman: She therefore was both guilty of her own, and of her Husband's Sins.

Ver. 15. Διὰ τεκνογονίας, *In Child-bearing.*] n That is, say some, by bearing the *Messiah*, the promised Seed; but there is no instance that can be produced, where this Phrase is used in this sense. Say others, *by Education of her Children:* But neither is there any Instance of this signification of the word, nor is it fit that her Salvation should depend on the Faith, and Charity, and Holiness of her Children, these being things not in her power to produce in them. And 3. What then shall become of barren Women, and those that live and die Virgins? To establish therefore the sense given in the Text, let it be noted,

1*st*, That this *Enallage Numeri*, or change of the number in words that comprehend all of the same kind, is very common both in the *Old*, and the *New Testament*, and in *profane Authors:* So *Gen.* 33. 13. *Morientur totus Grex*, Gen. 41. 57. *Universa terra venerunt*, the whole Land came into *Egypt*, *Psal.* 140. *Grant not the desires of the wicked, further not his wicked devices, lest they exalt themselves*, Prov. 2. 12, 13. *The evil Man, who leave the paths of uprightness.* See *Numb.* 10. 3. 1 *Kings* 1. 40. 1 *Chron* 10. 6. *Ezra* 10. 12. *Psal.* 68. 11. *Esd.* 25. 3. and 34. 10. *Mark* 3. 7, 8. And here *Chap.* 5. 4. χήρα—μανθανέτωσαν, *if any Widow,—let them learn.* Note,

2*ly*, That the Proposition, διὰ, doth not always signifie a Means, or a Condition, but sometimes a Term to be pass'd through, as when it is said, διὰ πολλῶν θλίψεων, *Through many Tribulations we must enter into the Kingdom of God*, Acts 14. 22. *He shall be saved*, διὰ πυρὸς, *as one passing through the Fire*, 1 Cor. 3. 15. *Let us behave our selves as the Ministers of God, passing inoffensively*, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, *thro' honour and dishonour, through good and evil report*, 2 Cor. 6. 8. in which sense we are said, *Ambulare per viam, per plateam.* But against the Interpretation given in the *Paraphrase*, it is objected, that the following words, *If they continue in the Faith*, &c. cannot be mentioned here as a Condition of their safe Deliverance in Child Bed, since that

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that Deliverance is common to the *Believer* and the *Pagan*, the Charitable and Temperate, and the Uncharitable and Intemperate, the Chaſt and the Unchaſt Women.

Anſw. Now to this I anſwer, That this Objection ſeems to be of no force againſt the ſenſe here given; for tho' Health, Riches, a good Name, and other Temporal Bleſſings, be common to the *Pagan* and *Believer*, to the Good and Bad, that hinders not but *Godlineſs may have the Promiſe of this Life*, as Health, Riches, a good Name, and other outward Bleſſings are promis'd to thoſe that fear God; it being ſufficient to make good this Promiſe, that God is pleaſed ſometimes to vouchſafe this ſafe Deliverance from the Dangers of Child-Birth, to Women by Virtue of their Truſt in God, their Charity to others, eſpecially in the like Condition, their Temperance, Sobriety, and Chaſtity, as to the Obſervation of the Matrimonial Vow, and that others ſometimes may miſcarry thro' the want or neglect of theſe Duties. In a word, ſeeing it cannot be denied, that theſe things are likely to engage God's Providence to be with them in that needful Hour, and the neglect of them may provoke him to abandon others, they muſt be deemed fit matter of a Temporal Promiſe.

CHAPTER III.

Verſe 1. [a] THis is a true ſaying, If any Man deſires the Office of a Biſhop, he deſireth a good Work, [i. e. *a Work that is honourable in its ſelf, and ſo requires ſuch Diſpoſitions, and Qualifications, in the Perſon who deſireth it, as may render him worthy of that Honour.*]

2. A Biſhop then muſt be [b] blameleſs, [i. e. *free from juſt ground of blame,*] the [c] Husband of one Wife, [i. e. *not guilty of Polygamy, or of divorcing one Woman, and marrying another, as many of the Jews and Greeks then were*;] vigilant, [*in his Function*;] ſober, [*governing his Paſſions*;] of good Behaviour, [*in Words, in Habit, or in Aſpect*;] [d] given to Hoſpitality, [*or the Entertainment of Strangers*;] apt to teach, [*not ſo much for his Eloquence, as for his Skill in Divine Things, and Knowledge of what is fitting to be taught.* So *Theodoret.*]

3. Not given to [*much*] Wine, [*v.* 9.] no Striker, not greedy of filthy Lucre, but [e] patient, not a Brawler, [*or contentious Perſon,*] not [f] covetous.

4. One that ruleth well [*in*] his own Houſe, having his Children in [*due*] ſubjection, [*and behaving himſelf in it*] with all Gravity.

5. For if a Man know not how to rule [*well in*] his own Houſe, how ſhall he [*be able to*] take care of the Church of God? [*which is a larger Family, and ſo requires greater Skill in Government.*]

6. [g] Not a Novice [*in Religion,*] leſt being lifted up with Pride, [ἐκ τῆς πεπεδείας, *by reaſon of his high advancement,*] he fall [h] into the Condemnation of the Devil.

7. Moreover, he muſt have a good report of them that are without, [i. e. *the unbelieving Jew or Gentile, with whom he formerly converſed,*] leſt he fall into reproach [*from them,*] and [*into*] the [i] ſnare of the Devil.

8. Likewiſe muſt the Deacons be grave, not double-tongu'd, [*not fraudulent and deceitful,* Chryſoſtom; *not ſaying one thing to one, another to another,* Theodoret;] not given to much Wine, not greedy of filthy Lucre, [i. e. *of Lucre gain'd by ſordid and filthy Arts.*]

9. Holding the Myſtery of the Faith in a pure Conſcience, [i. e. *in a Life ſo pure that Conſcience may not ſmite him; for when a good Conſcience is once put away, the loſs of Faith will follow,* chap. 1. 19.]

10. [k] And let theſe alſo firſt be proved, [*by the examination of the ſoundneſs of their Faith, and the purity of their former Lives,*] and then let them [*be admitted to*] uſe the Office of a Deacon, being [*thus*] found blameleſs.

11. Even ſo muſt their [l] Wives be [γυναῖκας ὡσαύτως, *the Women in like manner muſt be*] grave, not Slanderers, ſober, faithful in all things.

12. Let the Deacons be the Husbands of one Wife, [ſee *v.* 2.] ruling their Children, and their own Houſes well.

13. For they that have uſed the Office of a Deacon well, [i. e. *according to theſe Rules, do by ſo doing,*] purchaſe to themſelves [m] a good degree, [*or higher Office in the Church,*] and great [n] boldneſs in [*preaching*] the Faith [*which is*] in Chriſt Jeſus.

14. Theſe things write I [*now*] unto thee, hoping to come to thee ſhortly, [*and furniſh thee with other Inſtructions,* Chap. 4. 13.]

15. [o] But if I tarry long [*they will be the more needful,*] that thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the living God, [p] the Pillar and Ground of Truth.

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16. And without controverſie [*or confeſſedly*] great is the Myſtery of Godlineſs, q [*conſiſting in theſe Articles*;] q God was manifeſt in the Fleſh, juſtified in [*or by*] the Spirit, ſeen of Angels, preached to the Gentiles, believed on in the World, received up into Glory.

Annotations on Chap. III.

a Verſe 1. NOTE, Concerning the import of the word *Biſhop* here, I find three different Opinions among the *Ancients, viz.* that of *Theodoret*, that the *Apoſtle* here calls the (a) *Presbyter*, Biſhop, which he thus proves; becauſe, after the Rules preſcribed concerning *Biſhops*, he deſcends to thoſe concerning *Deacons*, omitting *Presbyters*; *Becauſe*, ſaith he, *anciently the ſame Perſons were ſtiled Presbyters, and Biſhops, the Name Apoſtles being then given to them who are now called Biſhops*; *but in proceſs of time they left the Name of Apoſtles to them who were Apoſtles indeed, and gave this Name of Biſhop peculiarly to them, who anciently were ſtiled Apoſtles. And tho'*, ſaith he, *theſe Rules are given to the Presbyters by Name, it is clear that they more eminently belonged to Biſhops*, ἅτε δὴ καὶ μείζονος μεταλαχόντας τιμῆς, *as being of an higher Dignity.* And this Opinion, if true, is a full Confutation of the *Presbyterian Hypotheſis*; for it declares, that there were three diſtinct Orders from the beginning of the Church, *Apoſtles*, or *Biſhops*, *Preſbyters*, and *Deacons*, and that the *Biſhops* were of an *higher Dignity* than the *Presbyters.*

2*ly*, The ſecond Opinion is that of *Epiphanius*, That the (b) *Apoſtles could not order all things at one time, there being then a neceſſity of Presbyters and Deacons, by both which Eccleſiaſtical Matters were to be adminiſtred, they plac'd no Biſhops there, where they found no Perſon worthy of that Office*; *in other places where they found Perſons worthy of it, but by reaſon of the paucity of Converts, found ſcarce any fit to be Presbyters, they conſtituted only Biſhops and Deacons. And this Account*, ſaith he, *is taken*, βασυτάτης ἱστορίας, *from the moſt ancient Hiſtories of the Church*; I ſuppoſe from the known paſſage of *Clemens Romanus* to this effect. And this alſo yields a full Confutation of the *Presbyterian Hypotheſis*; for it declares, That it was the Deſign of the *Apoſtles* to inſtitute three ſeveral Orders in the Church, *viz.* of *Biſhops*, *Presbyters*, and *Deacons*; and where this was not done, it was only through want of Perſons fit to compleat theſe Orders, and only during that defect; and this being writ in Anſwer to *Aerius* his Hereſie, That (c) *a Biſhop differed not from a Presbyter, they being both one Order, Dignity, and Honour*; ſhews that Opinion was then counted not only falſe, and novel, but heretical.

3*ly*, The third Opinion is that of (d) *Chryſoſtom*, (e) *Oecumenius*, and (f) *Hilary* the *Deacon*, on the place, that the Apoſtle includes *Presbyters* under the Name of *Biſhops*, becauſe there is no great difference between them, they being appointed as well as Biſhops to teach, and to preſide over the Church; and being only inferiour to the Biſhops, *as to the Power of Ordination, which belongs alone to Biſhops, and not to Presbyters.* Now even, according to this Opinion, *the Biſhop is above the Presbyter*; and all *Ordinations* which are not performed by the *Biſhop*, are *irregular*, and performed by them who have no Power to Ordain.

Ver. 2. Ἀνεπίλημπτος, *Blameleſs.*] For *the Life of a Biſhop*, ſaith *Chryſoſtom*, *ſhould ſhine* b

(a) Ἐπίσκοπον δὲ ἐντεῦθα τὸν πρεσβύτερον λέγει, μετὰ γὰρ τὰς ἐπισκοπικὰς νόμους τὰς τοῖς διακόνοις προσήκοντας γράφει, τὰς πρεσβυτέρους παραλιπών, τὰς αὐτὰς (γὰρ) ἐκάλουν ποτὲ πρεσβυτέρους, καὶ ἐπισκόπους, τὰς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ὠνόμαζον, τῷ δὲ χρόνῳ προϊόντος τὸ μὲν τοῦ ἀποστόλου ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τὸν δὲ τοῦ ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεσαν. In locum

(b) Οὐ γὰρ πάντα εὐθὺς ἠδυνήθησαν οἱ Ἀποστολοὶ κατασῆσαι. Πρεσβυτέρων γὰρ ἐχρῆτο χρεία καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ δύνανται πληροῦσθαι. Ὅπου δὲ οὐκ εὑρέθη εἰς ἀξίος ἐπισκοπῆς, ἔμενεν ὁ τόπος χωρὶς ἐπισκόπου, ὅπου δὲ γέγονε χρεία καὶ ὦσαν ἄξιοι ἐπισκοπῆς κατεστάθησαν ἐπίσκοποι, πλήθους δὲ μὴ ὄντος οὐχ εὑρέθησαν ἐν αὐτοῖς Πρεσβύτεροι κατεσταθῆναι, καὶ ἠρκέσθησαν ὅλῃ τῇ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι. Epiphan. Hær. 75. § 5.

(c) Τί ἐστιν ἐπίσκοπος πρὸς Πρεσβύτερον, ἐὰν διαλλάξῃς τοῦτο, τότε μία γὰρ ἡ τάξις, καὶ μία φησὶ τιμή, καὶ ἓν ἀξίωμα.

(d) Ἃ περὶ ἐπισκόπων εἶπε ταῦτα καὶ πρεσβυτέρους ἁρμόττει, τὴν γὰρ χειροτονίαν μόνην ἐπιβάλλεσθαι, καὶ τούτῳ μόνῳ δοκεῖ πλεονεκτεῖν τοὺς πρεσβυτέρους. Chryſoſt. in locum.

(e) Ὁμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τυγχάνουσι, καὶ διδασκαλίαν ἔχουσι πιστὴν μόνοι. Oecumen.

(f) *Poſt Epiſcopum tamen Diaconatus ordinationem ſubjecit, quare? Niſi quia Epiſcopi & Presbyteri una ordinatio eſt, uterque enim Sacerdos eſt, ſed Epiſcopus primus eſt.* Hilar. in locum.

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so bright, and be so free from spot, that others may not only behold it, but live by his Example.

c Ibid. Μιᾶς γυναικὸς ἄνδρα, *The Husband of one Wife*;] For *the Jews and Greeks*, saith (g) *Theodoret*, *were wont to be married to two or three Wives together.* The *Apostle* therefore doth not say this to depreciate second Marriages, which he elsewhere allows, 1 *Cor.* 7. 8, 39. and from which it may not be in a Man's power to abstain. *If then a Man,* ἢ ἀφεστίαν ἐκβαλὼν, ἑτέρᾳ συνζύγῃ, *rejecting his former Wife, be joined to another, he deserveth blame; but if Death have disjoin'd him from his former, and Nature urging, doth necessitate him to take another, 'tis otherwise.* Considering these and other things, I approve of this Interpretation of some of the *Ancients*, which is also mentioned by (h) St. *Jerom*, and by *Chrysostom*, declaring that the *Apostle* doth not here oblige the *Bishop* to be married, but only corrects the Immoderateness of some, because among the *Jews* 'twas lawful both to marry twice, καὶ δύο ἔχειν κατὰ ταυτὸν γυναῖκας, *and to have two Wives together*; and 'twas more common with them to divorce one, and take another; and whereas, against this Interpretation, it is objected, That the *Apostle* requires also, that *the Widow should be the Wife of one Husband*; whereas it never was permitted, among any but *Barbarians*, for Women to have more than one Husband at once; this Objection hath some strength against the interpreting that passage of *Polygamy*, but none against that Interpretation which relates to Marriage, after dismission of the former Husband, the Law allowing this in *Greece*, and the Practice having made it common among the *Romans*, and not unusual among the *Jews*. See Note on *Chap.* 5. 9.

d Ibid. φιλόξενον, *Given to Hospitality.*] Not in our common sense, of keeping a good Table, or an open House, for all Comers; but τὸν ξενοδεχοῦντας ξενοδοχοῦντα, *an Entertainer of Strangers*, as the *Fathers* say, and the word φιλόξενος signifies.

e Ver. 3. Ἐπιεικῆ, *Patient*, or *Gentle.*] i. e. saith *Theodoret*, in reference to Offences committed against himself; for it is no part of Meekness or Patience, when others are injured, to overlook the Injury.

Ibid. Ἀφιλάργυρον, *Not Covetous, or a Lover of Money.*] *Theodoret* here notes, that the *Apostle* doth not say he must be, ἀκτήμονα, *one who possesseth none*; for a Man may possess these things, and yet distribute them as he ought, so as not to be a Slave to them, but a Lord over them. f

Ver. 6. Μὴ Νεόφυτον, *Not a Novice.*] This, say *Chrysostom* and *Theodoret*, is not spoken with respect to Age; for *Timothy* himself to whom he writes, was a Youth, *Chap.* 4. 12. but in respect to his knowledge of the Faith. g

Ibid. Εἰς κρῖμα τῦ Διαβόλυ.] That the Devil fell by Pride, *Theodoret* here notes; but yet both he, and *Chrysostom* say, That by Condemnation here, the *Apostle* means, not his Sin, but his Punishment for it.

Ver. 8. Καὶ παγίδα διαβόλυ.] *And the Snare of the Devil.*] *i. e.* saith *Theodoret*, lest being tempted by *Satan*, he relapse into his former Sins; or lest being reproached by those he is set over, for his former Life, *Satan* tempt him to *Apostacy*, Chap. 5. 15. h

Ver. 10. Δοκιμαζέσθωσαν πρῶτον κ) ἔτοι, *And let these be first proved.*] These words κ) ἔτοι, shew, that this Trial belonged also to the *higher Orders*; and so it seems to have been from the beginning, where the *Holy Ghost* did not immediately interpose in designation of the Person. The Emperor (i) *Severus* takes notice of it, as of a *Practice observed both by Jews and Christians, in order to the Ordination of their Priests, and fit to be imitated in chusing a Rector, or Procurator of the Provinces subject to the* Roman *Government.* The Epistles of St. (k) *Cyprian* make frequent mention of this Practice observed in the Church, in imitation of the *Jews*. *This*, saith he, *was observed in the Acts of the Apostles, in the Ordination both of Bishops, Priests and Deacons: And therefore this*, saith he, *is derived from a Divine and Apostolical Tradition, observed almost throughout all Provinces, that the Bishops of that Province* i

(g) Πάλαι γὰρ ἐνόμισαν κ) ἕλληνες, κ) ἰουδαῖοι, κ) δύο κ) τρεῖς, κ) πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταυτὸν συνοικεῖν.

(h) *Com.* in 1. Tit. 1.

(i) *Ubi aliquos voluisset vel Rectores provinciis dare, vel Procuratores id est rationales ordinare, nomina eorum proponebat hortans populum ut si quis quid haberet Criminis, probaret manifestis Rebus——Dicebatque grave esse quam id Christiani & Judæi facerent in prædicandis Sacerdotibus qui ordinandi sunt, non fieri in provinciarum Rectoribus, quibus & fortunæ hominum committerentur & capita.* Lamprid. in Vitâ Severi, c. 45.

(k) *Coram omni Synagoga jubet Deus constitui Sacerdotem, id est, instruit & ostendit ordinationes Sacerdotales non nisi sub Populi assistentis conscientiâ fieri oportere, ut plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur, & sit ordinatio justa, & legitima, quæ omnium suffragio & judicio fuerit ordinata——Quod postea secundum Divina Magisteria observatur in Actis Apostolorum——Nec hoc in Episcoporum tantum, & Sacerdotum ordinibus observasse Apostolos animadvertimus, de quo & ipso in Actis eorum Scriptum est——Propter quod diligenter de Traditione divina, & Apostolica observatione, servandum est & tenendum, quod apud nos quoque, & fere per Provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpositus ordinatur Episcopi ejusdem Provinciæ proximi quique conveniant, & Episcopus delegatur, plebe præsente, quæ singulorum vitam plenissime novit, & uniuscujusque actum de ejus conversatione perspexit.* Ed. Ox. Ep. 67. § 2. p. 172.

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where the Biſhop is to be placed, ſhould come thither, and chuſe the Biſhop, the People being preſent who were acquainted with his Life and Converſation.

l Ver. 11. Γυναῖκας ὡσαύτως, *The Women alſo.*] *i.e.* that are admitted to be *Deaconeſſes*, Tit. 2. 3. Περὶ τῶν τὸ ἄξιωμα τ διακονίας ἐχουσῶν λέγει, Chryſoſtom, Theodoret.

m Ver. 13. Βαθμὸν καλὸν, *A good degree.*] It being the Cuſtom to chooſe *Presbyters* out of the *Deacons*, and *Biſhops* out of the beſt *Presbyters*, and therefore at his Ordination they prayed, That he uſing the Office of a *Deacon* unblameably, might (l) μείζονος ἀξιωθῆναι βαθμοῦ, *be held worthy of an higher degree.*

n Ibid. Παῤῥησίαν, *Boldneſs, or Freedom.*] The *Deacons* ſometimes preached and converted Men to the Faith, as St. *Stephen* and *Philip*, and this they could more freely and more ſucceſsfully perform, when they lived ſuitably to the Qualifications of their Function, and to the Rules of the Goſpel they profeſſed and taught.

o Ver. 15. Ἐὰν δὲ βραδύνω, *But if I tarry long.*] Here *Theodoret* well notes, That neither the *Holy Prophets*, nor *Apoſtles*, knew all things, the Grace of the Spirit dictating to them only the things which were expedient, as appears from theſe Expreſſions, *hoping to come ſhortly*, and, *but if I tarry.*

p Ibid. Στῦλος καὶ ἑδραίωμα τ ἀληθείας, *the Pillar and the Ground of Truth.*] Here, ſay the *Romaniſts*, the Church is ſtiled the *Pillar and the Ground of Truth*, ſurely from her Teachers being ſo, they being elſewhere ſtiled *Pillars*, Gal. 2. 9. and *Foundations*, Eph. 2. 20. Now, ſay they, may not all ſecurely rely in their Faith on the Pillar of Truth? May they not ſecurely ground their Faith upon the ground of Truth? The *Church* therefore being the Pillar, and the Ground of Truth, we may without fear of ever erring, rely upon her.

Anſw. 1. Whereas the Objection repreſents it as certain, that the Church is here ſtiled *the Pillar and Ground of Truth*, in reſpect of its Teachers, the Text ſeems clearly to intimate the contrary: For whether we ſupply the ſenſe of the words thus, πῶς δεῖ (σε) *how thou oughteſt*; or, with *Theophylact*, πῶς δεῖ τ ἐπίσκοπον, *how a Biſhop ought to behave himſelf in the Houſe of God*, which is the Church, it is evident that the (m) *Church* here mentioned is put in oppoſition to the *Biſhop* of it, and is according to *Theodoret*, on the place, σύλλογος τῶν πεδίντων, *the Collection of Believers*; and therefore not the Church Repreſentative, which is only σύλλογος τῶν ἐπισκόπων, *an Aſſembly of Biſhops*, according to the Doctrine of the Church of *Rome*; and therefore the Infallibility of the Church Repreſentative can never be concluded from theſe words, which ſo expreſly do relate to the whole Syſtem of Believers, in diſtinction from their *Biſhops*.

Anſw. 2. The Church here is *the Church of the living God*, not as it comprehends the major part of her viſible Members, but only as it comprehends the true and living Members of Chriſt's Body, they being only *the Church of the living God*; ſo that we muſt firſt know who they are, before we can be guided by them. Now, becauſe this is impoſſible to be known with any aſſurance, it is impoſſible that we ſhould be obliged to rely on her Judgment in deciding what is truth.

Anſw. 3. There is nothing more common in the Language of the Writers of the Church, than to ſtile any eminent Father of the *Church*, or Aſſertor of her Faith, *the Pillar, and the Ground of Faith.* This Title is by St. (m) *Baſil* given to *Muſonius*, Biſhop of *Ceſarea*, to *Athanaſius*, and to the *Orthodox* Biſhops baniſhed for the Truth; by (o) *Nazianzen*, to *Baſil*, to *Athanaſius*, and to *Euſebius* Biſhop of *Samoſata*; by *Lanfranc*, and *Rupertus*, *Tuitienſis*, it is given to St. *Auſtin*, and yet ſure they were far from thinking that any of theſe ſingle *Fathers* were infallible: Whence it muſt follow, that according to the Judgment of the Church, this Phraſe did not import Infallibility.

Anſw. 4. The Church cannot here be ſtiled *the Pillar, and the Ground of Truth*, as being the Foundation on which Truth is built, and which giveth it Authority; Truth being, ſaith (p) St. *Chryſoſtom*, τ ἐκκλησίας καὶ στῦλος καὶ ἑδραίωμα, *the Pillar and the Ground of the Church*, which is, ſaith the *Apoſtle*, *built on the Foundation of the Apoſtles and the Prophets*, Eph. 2. 19, 20. She therefore is the Church of Chriſt becauſe ſhe holds the Truth, as is demonſtrative from this, that purely by ceaſing ſo to do, her Members ceaſe to be the Members of the Church; ſhe therefore cannot by me be known to be the Church, until I know ſhe holds the Truth, and doth not ceaſe to make profeſſion of it: And when I firſt know this, what need have I of her infallible Direction to find out the Truth? She therefore may be rather ſaid to be *the Pillar, and the Ground of Truth*, becauſe it is eſſential to her being, to maintain and teach all neceſſary Truths; and becauſe her living Members do and will maintain them, when concealed, denied, miſrepreſented by hypocritical Profeſſors; and becauſe ſhe doth preſerve and own thoſe Oracles in which the ſaving Truth of Chriſt is fully and perſpicu-

(l) *Conſt. Apoſt.* l. 8. c. 18.
(m) *See Conſt. Apoſt.* l. 3. c. 15.
(n) *Epiſt.* 62, 67, 70, 349.
(o) *Orat.* 19, 21, 23, 29.
(p) *In locum.*

ouſly

ously maintained, and doth baptize her Children into that *Symbol* which was always held to be a perfect Summary of *Christian Faith*.

Lastly, The Church of that Age might well be said to be *the Pillar, and the Ground of Truth*, because then the Apostles presided in it, who were the Pillars, and Foundations of the Christian Faith, according to the *Scriptures*, and the *ancient Fathers*: Thus (q) *Theodoret* stiles St. *Peter*, and St. *John*, στῦλοι τῆς ἀληθείας, *the Pillars of Truth*; and (r) *Oecumenius*, στῦλοι τῆς πίστεως, i. e. *the Pillars of the Faith*. Then also did the *Apostles* and *Evangelists* deliver, and the Church receive those Scriptures which were to be the Standard of the Christian Faith, and which were written, saith (s) *Irenæus*, *by the Will of God to be hereafter*, Columnam & Fundamentum fidei nostræ, *the Pillar and Foundation of our Faith*. And which are, (t) saith *Athanasius*, τῆς πίστεως ἡμῶν ἄγκυραι καὶ ἐρείσματα, *the Anchors and Stabiliments of our Faith*. Then did her Members confirm the Christian Faith by Miracles, which, by St. (u) *Hilary* upon this place, are stiled, *the Confirmation of this Truth*; and by their Sufferings for it, on which account the Martyrs are peculiarly stiled by the *Fathers*, *the steady Pillars, and the Grounds of Christians*. Now seeing none of these Reasons can be applied to the present *Church*, it will not follow that she can in like manner claim this Title.

9 Ver. 16. Θεὸς ἐφανερώθη, *God was manifested in the Flesh.*] Here *Grotius* saith, *Suspectam nobis hanc lectionem faciunt Interpretes veteres, Latinus, Syrus, Arabs & Ambrosius, qui omnes legunt,* ὃ ἐφανερώθη, *i. e.* the *Latin*, *Syriack*, *Arabick* Versions, and St. *Ambrose* all read, *the Mystery which was revealed in the Flesh*, which gives us reason to suspect the other Reading, viz. *God manifested in the Flesh*. But 1. This is a great mistake, as to the *Arabick* Version, for that reads thus, *Quod Deus*, that God was manifested in the Flesh; and so doth the *Syriac*, according to the Version of *Tremellius*; in the *Polyglot* it runs thus, *Magnum est arcanum justitiæ quod justificatus est carne*, which cannot refer to Mystery, but must refer to God or Christ; and tho' the *Vulgar Latin*, and the *Commentator* under the Name of *Ambrose*, read, *quod manifestum est in carne*; yet he adds agreeably to the Opinion of the *Latins*, that this Mystery is, *Christus in carne, Christ manifested in the Flesh, but concealed in the Spirit*; or, as to his Godhead. See Dr. *Pearson*'s Vindication of this place against *Grotius*, *Creed*, p. 128. In a word, the Reading which our Translation follows, is owned by all the *Greek Scholiasts*, *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*, and is found in all the *Manuscripts*, excepting that of *Clermont* and *Lincoln-College*; and the Phrases here used do make it necessary to expound the words, not of the Gospel, but of *Christ* the Subject of it. For,

1. That Exposition which refers these words unto the Gospel, puts such a strained sense on some of these Expressions, of which we meet with no Example in the whole *New Testament*: For where doth *manifestation in the Flesh*, signifie the manifestation of a thing by weak and mortal Men? And where is the Gospel said to be manifested in the Flesh? Where doth ἀνελήφθη signifie the *Exaltation of the Gospel*? Or where is it said, that the *Gospel was received into Glory*?

2. It turns many of those Expressions into a *Metaphorical* sense, which are literally true of *Christ*; for according to this Exposition, *Flesh* signifies *weak Men*; to be *justified*, to be *own'd* and *approv'd*; to be *seen*, is to be *known* or *revealed*; to be *taken up*, is to be *exalted in the Minds of Men*.

3. This strained Exposition reduces three of these Articles into one; it being in effect the same to be *believed on in the World*, by reason of those glorious Miracles by which it was confirmed; and to be *owned* and *approved* by reason of the Operations of the Holy Spirit, which did assist the Preachers of it, and by that approbation, *gloriously exalted in the Minds of Men*.

These are the Inconveniences which attend that Exposition, whereas the other Interpretation which refers this Mystery to *Christ*, affords a very plain and literal Exposition of the Words, confirmed by parallel Expressions frequent in the Holy Scripture. For,

1. *The Word*, saith St. *John*, *was made Flesh, and dwelt among us*, John 1.14. *and we have seen his Glory.* Ἐφανερώθη, *he was manifested*, 1 John 3. 5. 8. 1. 4. 2. *and came in the Flesh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeness of a Man*, Phil. 2. 6, 7. *He that was God, blessed for evermore, was also of the Seed of David, according to the Flesh*, Rom. 9.5.

2. He was *justified by the Spirit*, as doing those Miracles on Earth by which he justified his Mission against all the Accusations of the *Jews*, by *the Spirit of God*, Mat. 12.28. being *declared to be the Son of God with power, by the Spirit of Holiness*, Rom. 1. 3,4. by sending that Spirit after his Ascension into Heaven, *Acts* 2. 33. which he had promised to his Disciples upon Earth, and by which the World was convinced, περὶ δικαιοσύνης, *of his Righteousness*, John 16. 10.

3. He was *seen of the Angels*, who at his entrance into the World did worship him, *Heb.* 1. 6. who celebrated his Birth, and gave Notice of it to the World, *Luke* 2. 9, 13.

(q) *Orat. de Provid.* To. 4. p. 441. (r) *In Gal.* 2. 9. (s) *L.* 3. *c.* 1. (t) *Tom.* 2. *p.* 61.
(u) *Firmamentum veritatis hujus sunt signa & Prodigia.*

who

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who miniſtred to him in the Deſart, *Mat.* 4. 11. and in his Agonies, *Luke* 22. 43. & 24. 4. who were preſent at his Reſurrection, and attended him at his Aſcenſion into Heaven, *Acts* 1. 10.

4. The whole Hiſtory of the Goſpel ſhews, that *he was preached to the Gentiles*, and *believed on in the World.*

5. And Laſtly, *He was received up into Heaven*, ἀνεφέρετο, ἀνήφθη, ἀνελήφθη, *he was taken, he was carried up into Heaven, and ſat at the right hand of Majeſty in Glory*, Mat. 16. 19. Luke 24. 51. Acts 1. 2, 11. And ſure ſo plain, ſo full, and *literal* an Expoſition of theſe Articles, deſerves to be preferred before the ſtrained, and *metaphorical* Interpretations of *Grotius*, *Eraſmus*, and the *Socinians.*

CHAPTER IV.

Verſe 1. NOW [*but tho' the Myſtery of Godlineſs be ſo fully confirmed,*] a g a the Spirit [*in the Scripture*] ſpeaketh exb ch preſly, that b in the latter times ch ſome ſhall depart from the Faith [*once embraced by* d i *them,*] d i giving heed to ſeducing Spirits, k and k Doctrines of Devils.

e l 2. Speaking Lies in e l Hypocriſie [Gr. ἐν ὑποκρίσει ψευδολόγων, *thro' the Hypocriſie of Liars, and of Men,*] having their Conſciences ſeared with an hot Iron, [i. e. *of corrupt and profligated Conſciences.*]

f m 3. [*Of Men*] f m Forbidding [*thoſe whom they have ſeduced*] to marry, and [*commandn ing them*] to n abſtain from Meats, which God hath created to be received with thankſgiving of them that believe, and know the truth, [i. e. *who are inſtructed aright in their Chriſtian Liberty; for tho' nothing be unclean of it ſelf, yet to him who through weakneſs eſteemeth any thing unclean, to him it is unclean*, Rom. 14. 14.]

4. For every Creature of God is good [*for Food,*] and nothing [*is*] to be refuſed [*as polluted,*] if it be [Gr. *being*] received with thankſgiving.

o 5. For it is o ſanctified by the Word of God, [*giving us commiſſion to eat of all things*, Gen. 9. 2, 3. *or by the Goſpel, taking off the difference betwixt things clean and unclean*, Rom. 14. 14] and [*by*] Prayer [*for a bleſſing on it, and thankſgiving for it.*]

6. If thou put the Brethren in remembrance of theſe things, [*to preſerve them from theſe Impoſtors,*] thou ſhalt be a good Miniſter of Jeſus Chriſt, nouriſhed up in the Words of Faith, and of good Doctrine, whereunto thou haſt attained, [*or which thou haſt followed hitherto.*]

7. But refuſe [*avoid*] profane and old Wives Fables, [*ſuch as the Jewiſh Doctors tell*, chap. 1. 4, 6. Tit. 1. 14. & 3. 9.] and exerciſe thy ſelf rather [*in thoſe things which tend, not as they do, to endleſs Queſtions, and Law-ſtrifes, and the Perverſion of the Faith, but*] unto Godlineſs.

8. For p bodily exerciſe profiteth little; p but Godlineſs is profitable to all things, having the Promiſe of the Life that now is, and of that which is to come.

9. This is a faithful ſaying, and worthy of all acceptation, [*a truth moſt worthy to be relied on*, viz. *That Godlineſs hath the Promiſe of that Life which is to come,*]

10. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God q who is the Saviour of all Men, eſpe- q cially of thoſe that believe.

11. Theſe things command [Gr. *exhort*] and teach [*Men to believe.*]

12. Let no Man [*have occaſion to*] deſpiſe r thy Youth, [*or thy Function, by reaſon of* r *it,*] but be thou an Example of [*and to*] Believers, in Word [*of Doctrine,*] in [*Gravity of*] Converſation, in Charity [*to all,*] in [*Fervency of*] Spirit, in Faith, in Purity [*of Life.*]

13. s Till I come [*to thee,*] give atten- s dance to Reading [*the Holy Scriptures, whence thou may'ſt learn to teach others;*] to Exhortation, [*to what they ought to do, and to avoid;*] to Doctrine, [*teaching them what to believe.*]

14. Neglect not [*to ſtir up*] the Gift that is in thee, [See Note on 2 *Tim.* 1. 6.] which was given thee by Prophecy, [*according to the foregoing Prophecies concerning thee*, See Note on 1 *Tim.* 1. 18.] t with the laying on t of the Hands of the Presbytery.

15. Meditate on theſe things, [*which thou readeſt in the Holy Scriptures, and in which thou inſtructeſt others*, v. 15.] give thy ſelf wholly to them, [*to Exhortation and Doctrine*, v. 11, 12.] that [*ſo thou may'ſt perform them with ſuch readineſs and exactneſs that*] thy profiting may appear unto all.

16. Take heed to thy ſelf, [*that thou liveſt exemplarily*, v. 12.] and to thy Doctrine, [*that it be ſound and edifying*, v. 6.] continue in them, [*in the Exerciſes mentioned*, v. 12, 13.] for in doing this, thou ſhalt both ſave thy ſelf, [*by doing faithfully thy Duty,*] and them that hear thee, [*by engaging them to perform theirs.*]

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Anno-

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Annotations on Chap. IV.

a Verse 1. Τὸ πνεῦμα ῥητῶς λέγει, *The Spirit saith expressly.*] Hence Mr. *Mede* concludes, that the *Apostle* must refer to some Prophecy of these things recorded in the *Scriptures*, (for tho' the Spirit in the *Apostles* advertized them of many things, *viz. The Spirit said to Peter, Behold three Men seek thee*, Acts 10. 19. *The Spirit said, Separate me Barnabas and Saul, for the Work of the Ministry*, Acts 13. 2. [See *Acts* 16. 6. & 21. 11.] yet he did this only, ἐν ὁράματι, *in a Vision*, Acts 10. 19. or by *secret Inspirations*, and so not, ῥητῶς, *expressly.*] But to this the *Fathers* answer, That the word ῥητῶς here, signifies only, φανερῶν, σαφῶς, *clearly*, and *perspicuously*; to which it may be added, that in those times of *Prophecy*, when the *Prophets* had the Government of the Churches, and spake still in the Publick Assemblies, it might reasonably be said, *the Spirit speaketh expressly*, what they taught expressly in the Church. And whereas hence he infers, that this *Prophecy* must be found somewhere in the *Old Testament*; the Reverend Dr. *Hammond* thinks that unnecessary, this *Apostacy* being foretold by our *Prophet*, who had the Spirit without measure, saying, Mat. 24. 11, 12. *Then many shall be scandalized, and many false Prophets shall arise,* καὶ πλανήσουσι, *and shall deceive many; and because Iniquity shall abound, the Love of many shall wax cold.* I confess, Mr. *Mede* seems to have found this Prophecy, *Dan.* 11. 36, 37, 38, 39. But to omit all other Objections against his Interpretation of the words, I can by no means think, that *Daniel*, so well acquainted with the import of *strange Gods*, both in the Law and the Prophets, should give that infamous Name, אלוה נכר *a strange God*, to our *blessed Saviour*; or that he should at the same time *prophesie*, that *Antichrist* should acknowledge and increase *Christ* with Honour, and yet divest *Christ* of his Glory and Honour, by setting up *Mahuzzims* in opposition to his Offices. But considering that this *Epistle*, according to Bishop *Pearson*, was writ in the 11th of *Nero*, A.D. 64. why may we not refer this Prediction either to the *Apostacy*, ῥητῶς, expressly mentioned, 2 *Thess.* 2. 3. 9. or to the Predictions of the *Apostles*, mentioned by St. *Jude*, v. 17, 18, 19?

b Ibid. Ἐν ὑστέροις καιροῖς, *In the latter times.*] The *Jewish Doctors* lay this down as a Rule, that where-ever we find this Phrase באחרית הימים *in the latter Days*, we are to understand it of the Age or Times of the *Messiah*; so *Gen.* 49. 1. *Gather your selves together*, saith *Jacob*, to his Sons, *that I may tell you what will befal you*, ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the last times*, i. e. the Days *when the Scepter shall depart from Judah, and Shilo the Messiah shall come*, Numb. 24. 14. *Come*, saith *Balaam, and I will tell thee what shall befal thy People*, ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the latter days*, *i. e.* when *the Star comes out of Jacob, and the Scepter ariseth out of Israel*, i. e. when the *Messiah* comes, saith the *Targum* of *Onkelos*, on *v.* 17. *Isa.* 2. 2. *In the last Days the Mountain of the Lord shall be established on the top of the Mountains, and all Nations shall flow into it*: In the times of the *Messiah*, say R. *Salomo*, and other *Jews*, Jer. 23. 20. *In the latter Days ye shall understand this*, in the Days of the *Messiah*, Targ. on *ver.* 5. *Dan.* 2. 28. *There is a God of Heaven who maketh known to the King what shall come to pass*, ἐπ' ἐσχάτων τῶν ἡμερῶν, from his times till the Kingdom of the *Messiah* be set up, *v.* 44. See also *chap.* 10. 14. *Hosea* 3. 5. *Afterwards they shall return, and shall seek the Lord, and David their King*, Targ. *Messiah their King*, the Son of *David, in the latter Days*. Micah 4. 1. *In the last Days shall the Mountain of the Lord be established upon the top of the Mountains*; Where Dr. *Pocock* saith, *that by the last Days are meant, the Days or Times of the Messiah, or Christ, is agreed on by some Jews, and most Christians.* And where ever we meet with this Phrase in the *New Testament*, it manifestly refers to the Beginnings of *Christianity*, and signifies the *last Times of the Jewish State*, or *Oeconomy*, concurring with the Times of the *Messiah*, and the erecting of his Kingdom, by calling the *Gentiles*, and setling a *Christian Church* to succeed that of the *Jews*. Thus when the Holy Ghost fell down on the *Apostles* and *Disciples*, *This is that*, saith St. *Peter*, *which was spoken of by the Prophet Joel, saying, In the last Days I will pour my Spirit upon all Flesh*, Acts 2. 17. So *Heb.* 1. 1. *God who of old spake to our Fathers by the Prophets*, ἐπ' ἐσχάτων τῶν χρόνων, *in these last days hath spoken to us by his Son*, *i. e.* by him who, saith St. *Peter*, was foreordained from the beginning of the World, but was manifested, ἐπ' ἐσχάτων τῶν χρόνων, *in the last Times*; where the times of Christ's Manifestation to the World, and of his Preaching to the *Jews*, are manifestly stiled *the last Times*. So *Jam.* 5. 3. *You have treasured up your Gold and Silver as Fire which shall eat your Flesh*, ἐν ἐσχάταις ἡμέραις, *in the last days*; 2 Pet. 3. 3. *This know ye*, ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the last Times there shall come Mockers*, &c. and that they were then come, we learn from *v.* 5. *This they are ignorant of*; and *Jude* 17, 18. *Remember the words spoken before by the Apostles of our Lord Jesus Christ, that they said unto you, that* ἐν ἐσχάτῳ χρόνῳ, *in the last time there should be Mockers, walking after their own Lusts*: And that they were then come, is evident from the following words, *These are they who separate themselves*, &c.

v. 19,

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v. 19. And 1 *John* 2. 18. *Little Children,* ἐσχάτη ὥρα ἐστὶ, *'tis now the last Hour, and as you have heard that Antichrist shall* (then) *come, so now are there many Antichrists, whereby you may know that this is the last Hour*; So 2 *Tim.* 3. 1, 2. *This know, that in the last Days,* ἐν ἐσχάταις ἡμέραις, *there shall be perilous times, for Men shall be Lovers of themselves*; and that those Times, or Days, and Persons, were then come, is evident from his Exhortation, *to turn away from them*, v. 5. and his Character of them, *v.* 6. ἐκ τούτων, *of these are they that creep into Houses*, &c. And that the *last Times* here mentioned, were already come, we learn from his Admonition to *Timothy*, *to put the Brethren in mind of these things*, v. 4. Here then is another Defect in Mr. *Mede*'s ingenious Interpretation of these words, that he hath not made it out, that the *last Times* are to be extended beyond the first Century, or the Age of the *Apostles*. Mr. *Mede* saith, These words are *not a Narration of things present, but a Prediction of what shall betide the Christian Faith in After-times.* I answer, They are indeed a Narrative of what the Spirit had foretold should happen *in the latter times*, by an *Apostasie* from the Faith; but the determination of the time, when what was thus foretold should be accomplished, depends on the fix'd import of the *latter Times*; For these *last Times*, saith Mr. *Mede*, being mention'd as the Indication when this *Apostacy* should take place, must therefore be sufficient to *determine the Time of this Apostacy*: And so they plainly do, according to my Interpretation. But if, with others, you refer these *last Times* to the *whole Times of Antichrist*, they began not till above 400 Years after the writing this *Epistle*; and why then is the *Apostle* so concerned, that *Timothy* then should *put the Brethren in remembrance of these things*? v. 6. and they contain 1260 Years, and so cannot inform us in what Period, or precise Portion of that Time this *Apostacy* should have its rise.

Ibid. Ἀποστήσονταί τινες τῆς πίστεως, *Some shall depart from the Faith.*] Here seems another defect of Mr. *Mede*'s *Hypothesis*, that he makes these words to signifie only a partial declining from the Faith, and that again only virtual and consequential, by setting up Doctrines opposite to, or inconsistent with it, tho' not owned to be so by them that embrace them; whereas *Apostasie from the Faith*, seems plainly to import a falling off from it wholly, or at least an actual and professed renouncing of some essential part of it. c

Ibid. Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, *Giving heed to seducing Spirits, and to Doctrines of Devils.*] These words by all the *ancient Commentators*, seem to be taken actively for those Doctrines which are introduced by Men, led by the Suggestions of Satan, and of evil Spirits; these Doctrines being, saith *Theodoret*, ἐκείνων κτίσματα, *the Productions of those evil* Spirits; and they who vent them are, saith *Chrysostom*, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *Men acted by them.* The false *Prophets*, and false *Apostles*, saith the Author of the *interpolated Epistle to the* Philadelphians, had λαοπλάνον πνεῦμα, (§ 5.) *a Spirit that deceived the People*; they preach'd, ἀπάτην καὶ πλάνην, *Deceit and Error*, and had dwelling in them, τὸν δράκοντα τὸν ἀποστάτην, *the Apostate Dragon.* These false *Prophets* had, saith St. *John*, πνεῦμα τῆς πλάνης, *a Spirit of Error*, as the *Apostles* had, πνεῦμα τῆς ἀληθείας, *the Spirit of Truth*, 1 John 4. 1, 6. So far is it from being true, that the word *Spirit* signifies *Doctrines*, and not those *deluding Spirits* which taught them; yet because the *Prince of Devils*, Mat. 9. 34. *the Spirit of the Devil*, Luke 4. 33. Rev. 16. 14. the *Sacrifice*, the *Table*, the *Cup of Devils*, 1 Cor. 10. 20, 21. the *Habitation of Devils*, Rev. 18. 2. are Phrases where Δαιμόνια, *Devils*, are still taken objectively, I admit that sense also here: And then the *Apostasie* procured by the *Spirits of Deceit*, is that of the *Judaizers*, relapsing from the Profession of the *Christian* Faith, thro' those *false Christs*, and *false Prophets*, of which our *Saviour* foretold they should *deceive many*, Mat. 24. 11, 24. whereas they who apostatised by falling back to *Heathenism*, are they who give heed to the *Doctrines of Dæmons*: For *Dii Gentium Dæmonia*, the Gods of the *Heathens* are *Dæmons.* d

Ver. 2. Ἐν ὑποκρίσει ψευδολόγων, *Thro' the Hypocrisie of false Speakers.*] Ἐν *pro* διὰ, *thro'*, is very common; so ἐν πάσῃ ἀπάτῃ ἀδικίας, *thro' all Deceivableness of Unrighteousness*, 2 Thess. 2. 9, 10. See *Mark* 9. 29. *Luke* 1. 17. *Acts* 17. 31. *Rom.* 12. 21. *Tit.* 1. 9. 2 *Pet.* 3. 1. Κεκαυτηριασμένων τῆς συνειδήσεως, *of seared Consciences*, i. e. of Consciences which have lost the sense of Good or Evil, and do no longer do their Office: For this Expression, saith *Theodoret*, signifies, τὴν ἐσχάτην αὐτῶν ἀναλγησίαν, *the extream Stupor of their Consciences*; for the Member seared, νεκρωθεὶς καὶ σεσηπὸς ἄδειαν ἀποδύλλει, *being mortified, hath lost its former Sensation.* e

Ver. 3. Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *Forbidding to marry, and commanding to abstain from Meats.*] It is here to be noted from *Theophylact*, that in construing these words, οὐκ ὀφείλεις ἀπὸ κοινῆς λαβεῖν τὸ κωλυόντων, ἀλλ' ἔξωθεν προσδεῖναι τὸ συμβουλδόντων ἀπέχεσθαι βρωμάτων, *We must not repeat the word forbidding, but add in lieu of it, counselling to abstain from Meats*; So all the *Ancients* have interpreted these words, (a) *Cle-* f

(a) *Strom.* l. 3. p. 462.

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mens Alexandrinus, when he saith, ὁ κωλυτίων γαμεῖν, οὐδὲ μὴν χρωφαγεῖν, *we must not forbid to marry, nor yet to eat flesh.* The *Apostle*, saith (b) *Tertullian*, notes them who wholly *forbad Marriage, and interdicted Meats.* And (c) *Epiphanius* saith, This of the *Apostle* is fulfilled in the *Cataphrygæ*, and other *Hereticks*, for most of them τὸ γαμεῖν κωλύουσι, ἀπέχεσθαι βρωμάτων παραγγέλλουσιν, *forbid Marriage, and command to abstain from Meats.* This, in effect, is the Interpretation of all the *ancient Commentators* on the place, who give us the same sense of the words, as do the *Fathers* cited; and of all the Translations, who, tho' they do not add the word *commanding*, yet they add a *Copulative*, and change the Infinitive into a *Participle* thus, *Prohibentes nubere, & abstinentes à Cibis.* Syr. *Prohibentes Matrimonium & amoventes cibos.* Arab. And *Bochart* gives us Instances of the like nature from the *Old Testament*, *viz.* Gen. 31. 40. *by the heat of the day was I burnt, and by the frost of the night,* (obrigescebam, *I waxed stiff with cold.*) Ps. 121. 6. *The Sun shall not burn thee by day, nor the Moon* (refrigerate thee) *by night.* So *Luke* 13. 9. *If it bring forth Fruit* (it shall stand,) *if not, thou shalt cut it down.*

That all these things happened in the *Apostles times*, and many of them were to happen before the Destruction of *Jerusalem*, is evident; that there was to be a great *Apostacy* before that time, carried on by *false Prophets*, and *false Christs*, our Lord expressly had foretold; and that in great measure it had obtained, especially among the *Jews*, we learn from the *Epistle* to the *Hebrews*, writ purposely to put a stop to it; that the great Promoters of it were *deceitful Workers, false Apostles*, and that they carried on that Work in Hypocrisie, esteeming *Gain Godliness*, this *Apostle* often doth inform us; See 2 *Cor.* 2. 17. & 11. 13, 14, 15. That they were Men whose Minds and Consciences were defiled, see *Tit.* 1. 15. That their Doctrine was this, *It is good for a Man not to touch a Woman*, 1 Cor. 7. 1. Their vain Philosophy this, *Taste not* (forbidden Meats,) *handle not* (an unclean thing;) see *Coloss.* 2. 21. It remains only to consider who they should be: That they could not be the *Gnosticks*, the Followers of *Simon Magus*, I have proved against Dr. *Hammond*, Note on *Coloss.* 2. 21. Moreover, according to his Exposition, they were to appear before the Destruction of *Jerusalem*; for he interprets these words, *the Spirit speaketh expressly*, of our Lord's Prediction, *Mat.* 24. Now there were no such *Hereticks* among the *Gnosticks* till the Second Century. *Saturninus*, saith (d) *Theodoret*, *was the first who named Matrimony the Doctrine of Devils, and taught Men to abstain from living Creatures.* Now this *Saturninus* was before (e) *Basilides*, who by St. (f) *Jerom* is often called, *the Father of the Gnosticks*; whereas that these Men were in the *Apostles* times, we learn, saith (g) *Tertullian*, from the *Apostles* themselves. I have noted on 1 *Cor.* 7. 1. and on *Coloss.* 2. 21. conjectured that they were the *Essæans* among the *Jews*; and that with them agreed the *Magicians* and *Idolaters* among the *Heathens*, we learn from *Clemens of Alexandria*, who speaking of those *Hereticks*, who said *the Resurrection had pass'd on them already*, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον, *and therefore rejected Matrimony*, he saith this was not peculiar to these *Menandrians*, (h) *but they who worshipped Idols did also abstain from Meats and Venery; and the Magicians, who worshipped Angels and Dæmons, did also carefully abstain from Wine, from living Creatures, and from Venery.*

And if *Saturninus*, who succeeded *Menander*, who flourished in the time of *Domitian* and *Trajan*, did in this, as in most other things, τὰ αὐτὰ τῷ Μενάνδρῳ φιλοσοφῆσαι, *agree in Sentiments with* Menander, as (i) *Eusebius* saith he did, the *Apostle* may reasonably be conceived to include him: For *Epiphanius* saith of him, in the very words of (k) *Irenæus*, that (l) *he affirmed, that to marry, and beget Children, was from Satan, and that hence many of them abstain'd from living Creatures, and by this feigned Continence seduced many to their Heresie.* And this is the more likely, because 'tis noted of this *Menander*, that he proceeded, εἰς ἄκρον τὴν μαγίας, *to the height of that Magick* which was attended with that Abstinence, *Iren.* l. 1. c. 21. *Euseb. H. Eccl.* l. 3. c. 26. It is no Objection against this Interpretation, that the

(b) *Notat Apostolus eos qui in totum nubere prohibebant, qui & de cibis interdicebant quos Deus condidit.* De Monog. c. 15.

(c) *Hær.* 48 p. 410. § 8.

(d) Τὸν δὲ γάμον ἔτι πρῶτος τῆς διαβόλου διδασκαλίαν ὠνόμασε, νομοθετῶν δὲ καὶ ἐμψύχων ἀπέχεσθαι. Hær. Fab. Lib. 1. Cap. 3.

(e) *Mortuus est autem Basilides, à quo Gnostici in Alexandria, temporibus Hadriani. in Agrippa.*

(f) Βασιλείδης Ἀρχεστράτης Ἀλεξανδρεὺς ἀφ' οὗ οἱ γνωστικοὶ. Euseb. Chron. ad An. 134. à quo Gnostici, Hieron. (g) *Quæ sub Apostolis fuisse ab ipsis Apostolis discimus.* De Præscr. c. 33, 34.

(h) Ἀλλ' οἱ καὶ τὰ εἰδωλα σεβόμενοι βρωμάτων τε ἅμα καὶ Ἀφροδισίων ἀπέχον[ται]—ἀμέλει διὰ φρονήσεως καὶ τοῖς Μάγοις ὄντα τε ὁμοῦ, καὶ ἐμψύχων, καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύουσιν ἀγγέλοις, καὶ δαίμοσιν. Strom. 3. p. 446. B. C.

(i) *Hist. Eccl.* l. 4. c. 7.

(k) *Nubere & generare à Satana dicunt esse, multi autem ex iis qui sunt, ab eo & ab animalibus abstinent, per fictam hujusmodi continentiam seducentes multos.* Iren. *l.* 1. *c.* 22.

(l) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν—ἐκ τοῦ σατανᾶ ὑπάρχειν λέγει, ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχον[ται], ὅπως διὰ τοιαύτης δῆθεν πολιτείας αὐτῶν πολλοὺς ἀπατήσωσι[ν] εἰς τὴν αὐτῶν ἀπάτην. Hær. 23. § 2.

Eſſens mentioned by *Philo* and *Joſephus*, were not *Chriſtians*, and ſo could not *depart from the Faith*: For who can prove that none of them embraced the Faith of Chriſt, or that they could not do it, and yet retain their old Sentiments concerning Meats and Marriage? It may be alſo true, that the *Menandrians* were not yet formed into a Sect when this *Epiſtle* was endited; but that affects not my Interpretation, ſince it's certain from 1 *Cor.* 7. 1. and *Coloſſ.* 2. 16. 1. (See the Notes there,) that their Doctrines obtained before. And that the Perſons here intended muſt be *Judaizers*, is fairly gathered from *v.* 7. and from theſe words, *commanding to abſtain from Meats, which God hath created to be received with thanksgiving of them that believe and know the truth*; for thoſe laſt words ſhew, that theſe Perſons were ſuch as had no right to Faith, or Knowledge of that Chriſtian Truth that *every Creature of God was good* (for Food,) *and nothing was to be refuſed*, as polluted, or unclean, *v.* 4. Add to this, that Dr. *Lightfoot*, Note on *Act.* 15. 20. quotes this paſſage from *Bava Bathra*, fol. 602. *viz.* that *when the Temple was deſtroyed the ſecond time, the Phariſees*, (i. e. Separatiſts) *were greatly multiplied in Iſrael, who taught that it was not lawful, to eat Fleſh, or to drink Wine*; and a little after, ſay, *it is but juſt that we ſhould ordain among our ſelves not to marry Wives, nor beget Children*: And if theſe *Phariſees* then eſpouſed theſe *Tenets*, they may be the Perſons here noted by the *Apoſtle*. Thus have I given my own Opinion concerning the true and primary import of theſe words. Others, I know, conceive that they refer to the *Apoſtacy* of the Church of *Rome*, and therefore deſcant on them thus.

V. 1. But (*in oppoſition to this Myſtery of Godlineſs, mention'd* chap. 3. 15, 16. *there is another Myſtery of Iniquity of which*) the Spirit ſpeaketh expreſly, (*Dan.* 11. 36, 37, 38, 39. *ſaying*) that in the latter times ſome ſhall depart from the Faith, giving heed to erroneous Spirits, and Doctrines of Devils.

g 1. Ἐν ὑστέροις *In the latter Days.*] That is, in the times of Antichriſt, 1 *John* 2. 18. *Dan.* 2. 44. See *Hoſ.* 3. 5. *Micah* 4. 1.

h Ibid. Ἀποστήσονται τῆ πίστεως, *Some ſhall depart from the Faith.*] *Idolatry* being repreſented in the Old Teſtament as *Apoſtacy* from the Law of *Moſes*, and the God of *Iſrael*, the like Idolatry in the Church of *Rome*, may well be counted an *Apoſtacy* from the *Chriſtian Faith*.

i Ibid. Προσέχοντες πνεύμασι πλάνοις, *Giving heed to ſeducing Spirits.*] i. e. Men acted by ſeducing Spirits, for πνεύματα doth often ſignifie the Impulſes, or Afflatus of good or evil Spirits; of good, ſo 1 *Cor.* 14. 12. *you are zealous*, πνευμάτων, *of Spiritual Gifts*, or Afflatus's; and ſo throughout the Chapter; of evil Spirits, as 1 *John* 4. 1. *Believe not every Spirit, but try the Spirits.* Accordingly the coming of the Man of Sin is to be, κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the Energy of Satan, with all lying Wonders*, 2 Theſ. 2. 9. So was the idolatrous Worſhip of the *Gentiles* promoted, ſay (m) *Tertullian*, (n) *Euſebius*, and St. (o) *Chryſoſtom*; So alſo was the Worſhip of Saints promoted in the Church of *Rome*; See Mr. *Mede*, L. 3. c. 3, 4.

Ibid. Καὶ διδασκαλίαις Δαιμονίων, *And to Doctrines of Devils.*] i. e. to the *Heathen Theology concerning Dæmons*, or giving heed to the Doctrine concerning the Worſhip of dead Men, or departed *Saints*, brought in by their pretended Apparitions and Wonders wrought at their Tombs after Death, which were indeed, if at all done, wrought by the Illuſions of *Devils*. k

Ver. 2. Ἐν ὑποκρίσει, [*which Apoſtacy ſhall be promoted*) by the Hypocriſie of Lyars, which have their Conſcience ſeared.

Thro' the Hypocriſie, &c.] Hence it is argued, l that they who thus promote and carry on this *Apoſtacy*, muſt not be open Deſerters, but hypocritical Profeſſors of that Faith from which they by their Actions, virtually depart.

Ver. 3. [*And the Men I ſpeak of may be diſcerned by theſe Marks, that they are*] of thoſe who forbid to marry, and command to abſtain from Meats which God hath created to be received with thankſgiving, of them which believe, and know the Truth.

Ver. 3. Κωλυόντων γαμεῖν, *Forbidding to marry.*] m As is done in the *Roman Church*, to *Monks* and *Nuns*, ſee Mr. *Mede*, l. 3. c. 7. and to the *Clergy*; and that, ſaith Pope *Siricius*, *Quoniam qui in carne ſunt Deo placere non poſſunt*, becauſe they that are in the fleſh cannot pleaſe God.

Ver. 3. Ἀπέχεσθαι βρωμάτων, *To abſtain from Meats.*] n That this is done in the *Roman* Church, by a Law obliging ſome Orders of *Monks* to abſtain from all Fleſh, ſee Mr. *Mede*, ibid. And this may well be reckoned as a Character of *Apoſtacy* from the *Chriſtian Faith*, becauſe it ſeems to be a reducing of them back from their *Chriſtian* Liberty, to a Conformity to the Legal Rites.

Ver. 5. Ἁγιάζεται, *It is ſanctified.*] o So the *Jews* from theſe words, *Pſal.* 134. 2. *Lift up your hands*, Kodeſh ad Sanctitatem, *and bleſs the Lord*, gather, that the Benediction is the Sanctification of the Meat, and that it is not lawful to eat of it till it be thus ſanctified. *Buxt. Syn. Jud.* cap. 12. p. 241.

Ver. 8. Σωματικὴ γυμνασία, *Bodily Exerciſe.*] p The *Apoſtle* in the former Verſe, exhorted *Timothy*, γυμνάζειν, to exerciſe himſelf unto Godlineſs, as the *Athleticks* did in the *Olympick Games* exerciſe themſelves for their Combats, adding here, that their Exerciſes, tho' they were very hard and difficult, tended little to Profit, they ſtriving for Maſtery, only that they might obtain a *corruptible*

(m) *Apol.* c. 21. (n) *Præp. Evang.* l. 5. c. 2. (o) *Orat. contr. Judaiz.* To. 6. p. 375.

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Crown, 1 Cor. 9. 25. whereas that Piety in which he did advise him to exercise himself, was *profitable for all things*: Or because *Philo* makes mention, τῶν συνεχῶν πόνων, *of the continual labours of the* (p) *Essens*, and (q) *Josephus* of their ἐγκαίσια, or *Exercises Morning and Evening*; he perhaps may oppose unto them this Exercise of Piety.

q Ver. 9. Ὃς ἐστι Σωτὴρ πάντων ἀνθρώπων, *Who is the Saviour of all Men.*] The *Author* of the Book *De Vocatione Gentium*, expounds this very well, telling us, That by saying, *l.* 2. *c.* 31. *he is the Saviour of all Men, he confirms the general Goodness of God towards all Men*; and by adding, *especially of them that believe, he shews there is one part of Mankind, which, thro' the benefit of divinely inspired Faith, is by special Benefits advanced to the highest, and eternal Felicity.* He is the Saviour of all Men, 1. Leaving none of them without some Testimonies of his Goodness, *Acts* 14. 17. sufficient to engage and direct them so to seek the Lord, that they might find him, *Acts* 17. 27. *Lib.* 2. 5. *Nulli nationi hominum bonitatis suæ dona subtraxit*, saith the same *Author*. 2. Shewing to them so much of himself, *i. e.* of his eternal Power and Godhead, as might render them inexcusable, in that they *did not glorifie him as God, neither were they thankful*, Rom. 1. 20, 21. and writing in their Hearts the Law of Nature, which enabled them by Nature to do the things of the Law, and made their Consciences accuse them when they neglected so to do, *Rom.* 2. 14, 15. they knowing so far the Righteousness of God, that *they who did those things* which were contrary to the Law of Nature, *were worthy of Death*, Rom. 1. 32. For *adhibita est semper universis hominibus quædam supernæ mensura Doctrinæ, quæ etsi occultioris, parciorisque Gratiæ fuit, suffecit tamen quibusdam ad Remedium, omnibus ad Testimonium.* 3. Accepting everywhere him that worked Righteousness, of what Nation soever he might be, *Act.* 10. 35. and accounting him as circumcised who kept the Righteousness of the Law, *Rom.* 2. 26. And Lastly, Rewarding the good Deeds of all that diligently sought him, *Heb.* 11. 6. Mr. *Cl.* understands this Salvation of Deliverance from Temporal Dangers, in which sense it is also true; but that cannot be the entire sense of the *Apostle*, who had said before, *v.* 8. that *Godliness had the Promise of this Life, and that which is to come*, i. e. both of Temporal and Eternal Salvation; and adds, *v.* 9. *This is a faithful saying, and worthy of all acceptation*; i. e. that not Temporal only, but Eternal Blessings are to be expected from him, and that therefore they, the *Apostles*, laboured, and suffered Reproach, *because they trusted in the living God, who is the Saviour of all Men*, whereas, doubtless, they did this, not only with respect to Temporal, but especially to Eternal Salvation, 2 *Cor.* 4. 17.

Ver. 12. Τὴν νεότητα, *Thy Youth.*] The *Presbyters* were generally in those times aged, as their Name imports; but *Timothy*, because the Gift of Prophecy had pointed him out for that work, *v.* 14. and because the Gifts of the Spirit had rendred him fit, was made an *Evangelist* in his younger Age; and therefore the *Apostle* doth exhort him to make up in the Excellency of his Doctrine, and in the Gravity of his Conversation, what was wanting in his Age. r

Ver. 13. Here, 1. It is well noted by the *Fathers*, and by *Esthius*, that if St. *Timothy*, who had Spiritual Gifts, was yet by St. *Paul* commanded to be thus diligent in reading the Scriptures, that in his Exhortations he might profit others, then much more should other *Bishops* and *Ministers* be so, *quos omnes Paulus in Timotheo instruit*; then also should they not depend upon *extemporary* Effusions, without attendance unto reading. s

2. That the Illumination or Gifts of the Holy Spirit should not hinder our Diligence in reading and studying what we are to exhort others to, and instruct them in.

Ver. 14. Μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου, *With the Imposition of the Hands of the Presbytery.*] The χάρισμα, or Spiritual Gift here mentioned, is expressly said to be given, διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, *by the laying on of the Hands of St. Paul*, 2 Tim. 1. 6. the giving of the Spiritual Gifts seeming to be peculiar to this, or some other Act of an *Apostle*, Acts 8. 17. 19. 6. But other *Seniors*, or *Presbyters*, as *Irenæus*, l. 4. c. 43. calls them, *Qui cum Episcopatus Successione Charisma veritatis certum acceperunt*, *Who with their Succession received the certain Charisma of Truth*, might, and did lay on their Hands together with him. This Ceremony of Imposition of Hands in Ordination, is confirmed from the Practice of the *Apostles*, and *Apostolical* Men, thus ordaining *Deacons*, Acts 6. 6. *Pastors*, or *Teachers* of the Word, *Acts* 13. 3. *Elders*, whether *Bishops*, or *Presbyters* in every City, *Acts* 14. 23. and *Evangelists* here: And this Practice they certainly derived from the *Jews*, who created Governours of Criminal Causes, or Ruling Elders, and *Masters*, *Doctors*, and *Rabbins*, to be Teachers of the Law, *i. e.* to labour in the Word and Doctrine, by that Imposition of Hands which they called סמוכה as *Moses* did to *Joshua*, Numb. 27. 43. Deut. 34. 9. and as (r) *Maimonides* saith he did, when he assumed the *Seventy* to assist him; and as the First-born (s) *laid their Hands upon the Levites*, Numb. 8. 10. who were chosen to serve in their stead, and so consecrated them to God in their Name. And this way t

(p) *De Vitâ Cont.* p. 692. B. (q) *De Bello Jud.* p. 785, 786. (r) *Sanhedr.* c. 4. (s) See *Chaskuni* on the place.

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of Conſecration, by Impoſition of Hands, ſay they, came down from (t) *Joſhua by a perpetual Succeſſion to their Rabbins.* Tho' therefore I ſcarce find any Footſteps of it in the firſt Century, or ſecond, yet *Cyprian* in the third ſpeaks of it as that which, *De Traditione Divina & Apoſtolica Obſervatione ſervandum eſt & tenendum, was to be obſerved and held from Divine Tradition, and Apoſtolical Obſervation, in the Collation of the Epiſcopal Office, and as that which* they (u) practiſed in the *Ordination* of *Sabinus* to that Office. (x) *Euſebius* ſaith, *Origen* alſo was thus advanced to the *Presbytery* by the *Biſhops* of *Cæſarea*. And the *Apoſtolical Conſtitutions* give us this as an Ordinance of (y) *St. John* the *Apoſtle*, who doubtleſs, when he returned from *Patmos* to *Epheſus*, regulating the Churches, and conſtituting Biſhops, did it according to the Rites of the *Jews*, and Practice of the other *Apoſtles*; whence I conclude, this is no accidental, but a neceſſary Rite of the due Ordination of *Biſhops*, *Preſbyters*, and *Deacons*.

(t) *Morin. de Sacr. Ordin.* Part 3. Ex. 7. § 3.

(u) *Quod & apud vos factum videmus in Sabini Collega noſtri ordinatione, ut de univerſa Fraternitatis ſuffragio, & de Epiſcoporum qui in præſentia convenerant Judicio, Epiſcopatus ei deferretur & manus ei in locum Baſilidis imponeretur.* Ed. Ox. Ep. 67. p. 172.

(x) Ὁ μὲν γὰρ πρεσβυτερίᾳ χειροθεσίαν ἐν καιρῷ πρὸς τῶν τῆδε ἐπισκόπων ἀνελάμβανεν. Hiſt. Eccl. l. 6. c. 23.

(y) Ὅτε μὲν ἐπισκόπους κατεστήσαν, ὅτε δὲ ὅλας ἐκκλησίας ὡμόσαν. Euſeb. Hiſt. Eccl. l. 6. c. 23. p. 92.

Πρεσβύτερον χειροτονῶν, ὦ ἐπίσκοπε, τὰς χεῖρας ἐπὶ τὴν κεφαλὴν ἐπίθει αὐτῷ. Conſt. Apoſt. l. 8. c. 16. Vid. *de Diaconis*, Cap. 17.

CHAPTER V.

a b Verſe 1. [a] REbuke not [b] an Elder [*with ſeverity,*] but intreat him as a Father, and the younger Men as Brethren, [*in reſpect of thy youth*, chap. 4. 12.]

c 2. [c] The elder Women, as Mothers; the younger, as Siſters, [*being careful to converſe with them, when neceſſity requires it,*] with all purity, [*with gravity in your words and countenance, obſervance of your eyes and heart, at times and places which can miniſter no ſuſpicion of undue behaviour towards them.*]

d e 3. [d] Honour Widows, that are [e] Widows indeed.

4. But if any Widow have Children, or
f Nephews, [f] let them [i. e. *thoſe Children, or Grandchildren,*] learn firſt [*or chiefly*] to ſhew piety at home, [i. e. *to their own Family, or Houſhold,*] and to requite their Parents, [*who have bred them up*, v. 10.] for that is good and acceptable before God, [*and then, if they be able, extend their Charity to others.*]

5. Now ſhe that is a Widow indeed, and
g [g] deſolate, [*being left quite alone, without any*
h *Children to relieve her,*] [h] truſteth in God, and continueth in Supplication and Prayers night and day.

i 6. But [i] ſhe that liveth in pleaſure [*licentiouſly*] is dead [*to God,*] whilſt ſhe thus liveth, [*and ſo is not to be reſpected as a Vital Member of the Church, or nouriſhed by her.*]

7. And theſe things give in charge, that they [i. e. *the Widows*] may be blameleſs.

8. But if any [*having ability,*] provide not for his own [*Kindred,*] and eſpecially for thoſe of his own Houſe, he hath [*in works*]
k denied the Faith, and is [k] worſe than an Infidel.

l 9. [l] Let not a Widow be taken into the number, [*of Widows to be maintained by the*
m *Church,*] under [m] threeſcore years old, having
n been the Wife [n] of one Man, [*not one that hath divorced her ſelf from one Husband, and married again.*]

10. [*Being alſo*] well reported of for good works; [o] if [*ei that*] ſhe hath brought up o
Children, if [*that*] ſhe hath lodged Strangers, if ſhe hath waſhed the Saints Feet, if ſhe hath relieved the Afflicted, if ſhe hath diligently followed every good Work.

11. But the younger Widows refuſe, for when they have begun to [p] wax wanton againſt p
[*or grow weary of*] Chriſt, they will marry:

12. Having Damnation becauſe they have caſt off their firſt Faith.

13. And withal, they learn to be idle, wandring about from Houſe to Houſe; and not only idle, but Tatlers alſo, and Buſie-bodies, ſpeaking things which they ought not.

14. I will therefore that the younger Women [*rather*] marry, bear Children, guide the Houſe, [*and ſo*] give none occaſion to the Adverſary [*of Chriſtianity*] to ſpeak reproachfully [*of it.*]

15. [*The neceſſity of which Precept is too great,*] For ſome [*of theſe young Widows*] are already [q] turned aſide after Satan. q

16. If any Man or Woman that believeth have Widows [*belonging to their Family,*] let them relieve them, and let not the Church be charged [*with them,*] that [*being freed from that Charge,*] it may [*the better be able to*] relieve them that are Widows indeed, [*that is, are wholly deſtitute of help*, v. 5.]

17. Let the Elders that rule well, be
counted worthy of [r] double honour, [i. e. *of* r
a more liberal Maintenance,] [s] eſpecially s
thoſe who labour in the Word and Doctrine.

18. [t] For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the t
Corn, and the Labourer is worthy of his Reward.

19. A-

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u 19. u Against an Elder receive not an Accusation, but before [ἐπὶ, *upon the Testimony of*] two or three Witnesses.

x 20. x Them that sin rebuke before all, that others also may fear.

21. I charge thee before God, and the Lord Jesus Christ, [*whom thou serveſt, and by whose Authority thou acteſt in this Ministry,*] and the Elect Angels, [*who are Inspectors and Observers of what is done in the Church,* 1 Cor. 11. 10.] that thou observe these things, without preferring one before another, [*out of favour to their Persons,*] doing nothing by partiality.

y 22. y Lay hands suddenly on no Man, neither be partaker of other Mens sins; keep thy self pure [*from them.*]

z 23. z Drink no longer Water [*only,*] but use a little Wine [*together with it,*] for thy Stomach's sake, and [*for*] thine often Infirmities.

24. [*And to preserve thee from mistake, or rash proceeding, either in Ordinations,* v. 22. *or in rebuking the scandalous Offender, consider, that,*] some Mens Sins are open [*and discernable*] before-hand, [i. e. *before any Witnesses are come in against them,*] going before to [*or, for*] Judgment, [*or to bring the Censures of the Church upon them*;] and [*in*] some Men, they follow after, [i. e. *their evil Dispositions appear afterward.*]

a a 25. aa Likewise also the good Works of some are manifest before-hand, [*and so less Examination is needful concerning them,*] and they that [i. e. *whose Works*] are otherwise, cannot be [*long*] hid, [*their Vices will by Information of others they converse with, or by Temptation, and their own evil Inclinations, be at last discovered.*]

Annotations on Chap. V.

a Verse 1. Μὴ ἐπιπλήξῃς, *Rebuke not.*] The word signifies to chastise, or rebuke with Severity, and sometimes with Stripes.

b Ibid. Πρεσβυτέρῳ, *An Elder.*] In the Judgment of *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact* the Elder here signifies, οὐ τὴν ἱερέα, ἀλλὰ τὸν γηραιὸν τὰ, not a *Priest*, but a grave ancient Man, such being in all Ages and Nations, stiled *Fathers*; and this sense the Distinction here of Ages, and of Sexes, seems to plead for.

c Ver. 2. Πρεσβυτέρας, *The Elder Women.*] The *Widows of the Church*, saith Dr. *Ham.* very improbably, they being mention'd particularly in the Sequel of the Chapter.

d Ver. 3. Τίμα, *Honour.*] i. e. Yield them Reverence and Alimony; for that Provision for them is included in this Honour, is evident from *v.* 4. and the 8th. Thus not to give Parents what is needful for them, is to transgress the Precept which commands us to *honour our Father, and our Mother*, Mark 7. 10, 11, 12. So *Acts* 28. 10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many Honours, giving us,* τὰ πρὸς τὴν χρείαν, *such things as were necessary.* Hence in the (a) *Jerusalem Targum*, *Honorare, est Viaticum providere, to honour, is to make Provisions for any Person*; so here, *Honour Widows*; that is, saith *Theophylact*, τὰ ἀναγκαῖα χορήγει, *provide them Necessaries:* See Note on *Mark* 7. 10.

c Ibid. Τὰς ὄντας χήρας, *That are Widows indeed.*] Answering that Name by being, χήρους, *desolate*, and destitute of any other to relieve them, and being also exemplarily pious, *v.* 5. Widows, saith *Cotelerius*, hath divers significations; it signifies, 1. Any Woman that survives her Husband. 2. Poor Women, who after the Death of their Husbands, need the Alms of the Church; (as here.) 3. Such as consecrated themselves to God, professing perpetual Widowhood, (*v.* 5.) 4. Such as were chose into the Ecclesiastical Ministry, or made *Deaconesses*, v. 9. That there should be any ἀπαρθένοι, or Persons that were always Virgins, called, τὰς παρθένους, τὰς λεγομένας χήρας, Widows; tho' the passage of *Ignatius*, according to *Vossius*'s Reading, seems to make for it; yet according to the Reading of Bishop *Usher*, (ἀπαρθένους ἢ χήρας) it makes against it; and *Virgo-Vidua*, a *Virgin Widow*, that is admitted to the Degree of a *Deaconess*, is in (b) *Tertullian*'s Language, a Miracle, or Monster in the Church. 'Tis certain such a one could be none of the *Apostles* Widows here, for he supposeth his Widows may have Children, *v.* 4. and expresly forbids any to be chosen into the number of Widows that hath not nourished or brought up Children, *v.* 9, 10. and 'tis not reasonable to conceive the Church of *Smyrna* should so soon transgress against this Rule of the *Apostle*, or that this famous *Martyr* should approve such a violation of the *Apostles* Precept.

f Ver. 4. Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn first to shew Piety at home.*] The *Apostle* here speaks of the Care the Children should take to nourish their Parents, which are Widows, πρῶτον, before they suffer them to be burthensome to the *Church*, as it is evident from *v.* 16. which saith, *If any Man or Woman have Widows* (belonging to their Family) *let them relieve them, and let not the Church be charged with them*; and also from the following words here, *and to requite their Parents*, which only can belong unto the Children, and was always rec-

(a) *In Deut.* 15. 14.

(b) *Ne tale nunc miraculum, ne dixerim Monstrum, in Ecclesia deprehenderetur, Virgo Vidua.* De Virgin Veland, *cap.* 9.

koned

koned an Act of Piety towards them, (c) *as after God the Authors of our Being*; whence antiently they were so Reverenced, saith (d) *Simplicius*, as to be called Gods.

g Ver. 5. Μεμονωμένη, *solitary.*] So *Philo* saith, the Widow of the *Priest*, which has no Children, must return to her Father's House, as, ἀνδρὸς καὶ παίδων ἔρημος, ἐδεμίαν ἔχουσα καταφυγὴν, *having no other Refuge, when destitute of Husband and Children, but her father*: But if she have Sons, or Daughters, 'tis necessary that the Mother should be placed with her Children, υἱοὶ καὶ θυγατέρες τῆς τὸ γενόμενος οἰκίας ὄντες, (e) *for Sons and Daughters being of the House of their Parents, draw the Mother to it*; whence also we learn what it is *to shew Piety to their own House*, v. 4. viz. to do it to their Parents.

h Ibid. Ἤλπικεν ἐπὶ τὸν Θεὸν *trusteth in God.*] i. e. Having no other helper, she reposeth her self on him alone, committing her self to him by constant Prayer for his help. This is *Cotelerius*'s third kind of Widows, compared by the Author of the *Apostolical Constitutions*, lib. 3. c. 1. to the Widow of *Sarepta*, and to *Anna* the Daughter of *Phanuel*, mentioned, *Luke* 2. 36. who does not obilge himself by Vow, or Promise, so to do, but only remains single, δῶρον ἔχουσα χηρείας, *as having the Gift of Widowhood.* So St. *Jerom* describes these Widows, in these words, *Honora Viduas, quæ vere viduæ sunt, hoc est, qui omni suorum auxilio destitutæ sunt, quæ manibus suis laborare non possunt, quas paupertas debilitat, ætasq; conficit, quibus Deus spes est, & omne opus Oratio.* Ep. ad Gerontiam.

i Ver. 6. Ἡ δὲ σπαταλῶσα, *she that liveth in Pleasure.*] This word properly signifies to feed deliciously, and drink choice Liquors, τῇ γαστρὶ ζῆν μόνῃ *to live only for the Belly*, saith St. *Chrysostom.* So *Ezek.* 16. 49. *This was the Sin of thy Sister* Sodom, *in Pride, in fulness of Bread*, καὶ ἐν εὐθηνίᾳ ἐσπατάλων, *and in abundance, she and her Daughters Rioted*, Amos 6. 4. *They lie upon Beds of Ivory*, καὶ κατασπαταλῶντες, *and abounding with Superfluities, they eat Lambs out of the Flock, and the Calves out of the midst of the Stall*; and because such Eating and Drinking provokes to Carnal Pleasures, it is joined with them, as when the *Apostle* saith, *ye have lived in Pleasure, and been wanton*, Gr. ἐσπαλήσατε, *Jam.* 5, 5. Such a Woman *is dead whilst she liveth*, according to that of the (f) *Jews, the Just in their Death are stiled living, the wicked, whilst they live are stiled dead.* Maimonides.

Ver. 8. Ἔστιν ἀπίστου χείρων, *he is worse than an Infidel.*] For they put this among the first and most indissoluble Principles of Nature, requiring us πρῶτα θεοὺς τιμᾶν, μεταπεῖτα τοκέας, (g) *first to honour the Gods, and then our Parents*, placing among the things, in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, *the making Provisions for them, and serving them with our Bodies.* So (h) *Aristotle* saith, we must rather make Provisions for them, than for our selves, and yield them, τιμὴν καθάπερ θεοῖς, *Honour, as they do unto the Gods.* (i) *Plutarch* saith, *that all Men, tho' some may think otherwise, say, that Nature, and the Law of Nature, requires that Parents should have the highest Honour next the Gods: That Men can do nothing more acceptable to the God's, than by readily heaping Favours upon their Parents; and that nothing is a greater Evidence of Atheism, or Impiety, than to despise them.* k

Ver. 9. Χήρα καταλεγέσθω μὴ, *Let not a Widow be taken into the number.*] The *Apostle* now comes to speak of such Widows as were not only to be maintained by the Church, for they were, doubtless, to receive her Alms, if really they were poor, without these Qualifications, but of such as were to be admitted into the number of *Deaconesses*; whose Office it was to instruct the younger Women, to attend the Women when Sick, and in Labour, and to assist at the Baptism of the Female Sex. l

Ibid. Μὴ ἔλαττον ἐξήκοντα, *not less than sixty Years old.*] 'Tis the Mistake of *Zonaras, Balsamon* and *Blastares*, to think to reconcile this with the 15*th.* Canon of the Council of *Chalcedon*, and the 14*th.* of *Trullo*, by saying, That Widows might only be admitted *Deaconesses* at Sixty, but Virgins at Forty. This last was done in after Ages, and after that *Apostolical Constitution*, which, agreeably to St. *Paul*, saith, *l.* 3. *c.* 1. χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν τῶν ἐξήκοντα, *let not the Widows be constituted under sixty Years*; and they who first began to alter the Time, did at last take away the Office. m

(c) Χρὴ ἓν ἐπιμελεῖσθαι παντόσως αὐτῶ, καὶ ὅτι αἴτιοι ἡμῖν, μετὰ θεὸν, τοῦ εἶ γένεσθαι, καὶ ὅτι διὰ τὰς ἐπιμελείας αὐτῶ, καὶ συμπαθείας ἐτράφημεν.

(d) Ὅτι δὲ ἐπ παλαιότεροι τοσοῦτον τὰς γονέας ἐτίμησαν, ὡς καὶ θεὰς αὐτὰς ὠνόμασαι καλεῖν. Simpl. in Epict. c. 37. p. 178. 179.

(e) *L.* 2. de Mon. *p.* 641. *in fine.*

(f) More Nev. *l.* 1. *c.* 14.

(g) *Hieroc. in hæc Verba Pythag.* τὰς τε γονεῖς τίμα.

(h) *De Mor.* l. 9. c. 2.

(i) Πάντες λέγετοι γὰν, ὡς γονεῦσι τιμὴν μετὰ θεὰς πρώτην καὶ μεγίστην ἦτε φύσις, ὅ, τε τὴν φύσιν σώζων νόμος ἀπέδωκε· καὶ κὰκ ἔστιν ὅτι μᾶλλον ἀνθρώπω κεχαρισμένον θεοῖς δρῶσιν, ἢ τοκεῦσιν αὐτῶν καὶ τροφεῦσι παλαίοις ὑπὸ νέοις δανεισθέσας χάριτας εὐμενῶς καὶ προθύμως ἐκτίνοντες· ἐδ' ἂν πάλιν μείζων ὀφλήσοις ἀθέου γέγονε τὸ πρὸς γονεῖς ἀχαρίτας καὶ ἀτιμελείας. De Fraterno Amore. *p.* 479. *E. F.*

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n Ibid. Γεγονῦια ἑνὸς ἀνδρὸς γυνὴ, *being the Wife of one Husband.*] That is, one who had not Divorced her self from one, and Married another Husband; for otherwise the younger Widows, whom St. *Paul* bids to Marry, could never be admitted *Deaconesses*, tho' they had all the other Qualifications. That such Divorces were then common on the *Wives* side, both among *Jews* and *Gentiles*, we learn concerning the *Romans*, from the Complaint of (k) *Seneca*, *That none in his time blushed at it, their Noble Women marrying that they might Divorce themselves, and there being scarce any Marriages without Divorces.* (l) *Cicero* complains of many things of this kind, which happened in his Time. (m) *Plutarch* mentions it as a thing common and customarily done by any Women that were jealous, and the Law among the (n) *Athenians* allowed it; Instances we have of it in (o) *Justin Martyr*, and (p) *Tertullian.* And that this also was frequent in the Practice of the *Jews*, and allowed by their *Rabbins*; see note on 1 *Cor.* 7. 11. I confess that *Univira*, the Wife of one Husband in *Livy*, l. 10. c. 23. is one, *quæ uni viro nupta fuisset, ad quem virgo deducta sit*, who for her Virginity, had been Married only to one Man, and that *Univira Sacerdos* bears the same Sense in *Trebellius* Pollio *c. de Tito p.* 795. and that this *Menogamy* was counted honourable, even among the *Heathens*, and they who were content with it wore *Pudicitiæ coronam* the Crown of Chastity, *Val. Max.* l. 2. c. 1. Whereas they who proceeded to a second Marriage, *Sacerdotio arcebantur*, were thought unworthy of the Priesthood, as *Servius* notes upon those words of *Virgil*, Æn. 4. v. 19. *huic uni forsan potui succumbere culpæ:* And the *Flamines* among the *Romans* were to be *the Husbands of one Wife*, and the *Flaminicæ* the *Wives of one Husband*, Rhodig. Lect. Antiq. l. 28. c. 22. That therefore the sacred Ministers in the Church of Christ might be in nothing inferiour to those of *Heathens*, the *Apostle* may require that in this Sense, the *Bishop* should be the *Husband of one Wife*, and the *Deaconess* the *Wife of one Husband.*

o Ver. 10. Ἐι ἐτεκνοτρόφησεν, *if she hath brought up Children.*] That εἰ signifies *that*, as well as *if*, see note on *Acts* 26. 23. εἰ παθητὸς ὁ χριστὸς, εἰ πρῶτος, &c. *That Christ hath suffered*, and *that he was the first that rose from the dead*; and that so it should be rendred here, the word μαρτυρμένη, *testified*, seems to require, for a Testimony of the good Works of others, is, that they have done such and such laudable Actions.

p Ver. 11. Ὅταν καταστρηνιάσωσιν τῦ χριστῦ, *when they have waxed wanton against Christ.*) That is, say *Chrysostom* and *Oecumenius*, ὅταν ἀπιδῶσιν, *when they have cast off, or fastidiously refused and rejected Christ*; ὅταν καταγελάσωσιν, *when they have contemned, and made light of him*; *when they do*, καρίως φέρειν ἢ ἀποστῆναι τὸν ἰνίας, *bear Christ's Yoke grievously, and cast off his Reins*; So *Hesychius* and *Phavorinus.* So that this Phrase signifies *to cast off Christ*, and *Christianity*; and as the *Apostle* afterwards explains it, ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from him to *Heathenism*, or *Judaism*; and then πρώτην πίστιν ἀθετεῖν, *to violate their first Faith*, cannot be to violate the Promise made, when chosen into the Order of Widows, not to Marry, but their Faith given unto Christ at Baptism; the other, if any such Promise were then made, being not their first, but second Faith. So *Chrysostom*, and *Oecumenius* expound it from those Words of the *Apostle* to the *Corinthians*; *I have espoused you to one Husband, that I may present you as a chast Virgin unto Christ.*

q Ver. 15. Ἐξετράπησαν ὀπίσω τῦ σατανᾶ *have turned aside after Satan.*] The Converting Men to the Christian Faith, being the turning Men *from the Power of Satan unto God*, Acts 26. 18. The Rescuing Men from *the Snare of the Devil, who were taken Captive by him at his Will*, 2 Tim. 2. 26. And who walked *according to the Prince of the Power of the Air*, Eph. 2. 2. The casting off the Faith, may well be stiled the *turning aside after Satan.*

r Ver. 17. Διπλῆς τιμῆς) The *double Honour*, is that ἐλευθερίᾳ τροφῆς, *of a liberal Maintenance* out of the publick Stock; it signifies, saith *Chrysostom*, τὴν τῶν ἀναγκαίων χορηγίαν *Provision of things necessary*, as is evident from the Reason following, *v.* 18. *The Labourer is worthy of his hire.*

s Ibid. Μάλιστα οἱ κοπιῶντες ἐν λόγῳ, καὶ διδασκαλίᾳ, *especially those who labour in the Word and Doctrine.*] Οἱ πρεσβύτεροι, the *Elders* among the *Jews* were of two sorts. *1st.* Such as Governed in the Synagogue; and *2dly.* Such as ministred in reading and expounding their Scriptures and Traditions, and from them

(k) *Desinit esse probri loco commune maledictum. Nunquid jam ulla repudio erubescit, postquam illustres quædam ac nobiles fœminæ non consulum numero sed maritorum annos computant, & exeunt Matrimonii causâ, nubunt repudii? Tamdiu istud timebatur, quamdiu ratum erat; quia vero nulla sine divortio acta sunt, quod sæpe audiebant, id facere didicerunt.* De Benef. l. 3. c. 16.

(l) *Paula Valeria, Soror Triarii, divortium sine causâ, quo die vir è provincia venturus erat, fecit, nupta est* D. *Bruto:* —*multa in hoc genere incredibilia, te absente, acciderunt.* Cic. Epist. Famil. L. 8. *Ep.* 7.

(m) Γυνὴ τοίνυν διὰ ζηλοτυπίαν ἀπολειφθεῖσα γράφουσα. De Præcept. Conjug. p. 144. A.

(n) Ἐδόκει δ' ἀπολείψεως γράμματα φθέγξασθαι τῷ ἄρχοντι δίδαξ, μὴ δι' ἑτέρων, ἀλλ' αὐτὴν παρῦσαν, ὡς ἂν παρῆν τῦτο πράξουσα καὶ ἀ νόμων, loquens de uxore Alcibiadis. Plut. de Alcib. p. 195.

(o) *Ubi mulier Christiana viro,* τὸ λεγόμενον πᾶς ὕμιν ῥεπόδιον ὅσα, ἐχωρίσθη. Apol. 1. p. 42. B.

(p) *Repudium vero in fœminis jam & votum est, quasi Matrimonii fructus.* Ap. c. 16.

pronoun-

pronouncing what did bind or looſe, or what was forbidden, and what was lawful to be done: (q) For when partly by their Captivity, and partly thro' Increaſe and Traffick, they were diſperſed in conſiderable Bodies thro' divers Regions of the World, 'twas neceſſary they ſhould have *Governours* or *Magiſtrates* to keep them in their Duty, and Judge of Criminal Cauſes, and alſo *Rabbins* to teach them the Law, and the Traditions of their *Fathers*. The firſt were ordained, *ad judicandum, ſed non ad docendum de licitis & vetitis, to judge and govern, but not to teach*; the ſecond, *ad docendum, ſed non ad judicandum, to teach, but not to judge or govern*, and theſe the *Apoſtle* here declares, to be the moſt honourable, and worthy of the chiefeſt Reward; accordingly the *Apoſtle* reckoning up the Offices God had appointed in the Church, places *Teachers* before *Governments*, 1 Cor. 12.

t Ver. 18. Λέγει γὰρ ἡ γραφὴ, *For the Scripture ſaith.*] The former words, *Thou ſhalt not muzzle the Ox that treadeth out the Corn*, being expreſly found in *Deut.* 25. 4. and the latter expreſly in the Goſpel of St. *Luke*, ch. 10. 7. and with a little variation, *Mat.* 10. 10. and in no other place in Scripture, (for in *Lev.* 19. 13. and *Deut.* 24. 14. there is nothing to this purpoſe,) it follows that St. *Paul* muſt here reckon the Goſpel of St. *Luke* among the Holy Scriptures, from which ſuch Doctrines as he is now teaching, may be infallibly confirmed. Note,

2*ly*, That the *Apoſtle* both here, and 1 *Cor.* 9. 9. proves this from what was written in the Law of *Moſes*, applying in both places that which primarily muſt belong to the *Jewiſh Prieſthood*, to the *Preachers* of the Goſpel, and hence allowing us to argue for the maintenance of the latter, by *Analogy* to what was appointed for the former, as the *Apoſtle* himſelf doth in this very Caſe, in theſe words, *Do you not know that they who miniſter about* (legally) *holy things, eat of the things of the Temple; and that they which wait at the Altar, are Partakers with the Altar?* i.e. are fed, and liberally maintained by the Portions God allowed them of what was offer'd at his Altar, *Even ſo hath the Lord Chriſt appointed, that they who preach the Goſpel ſhould live of the Goſpel*, 1 Cor. 9. 12, 13. Whence,

3*ly*, Note, That this is a ſtanding Ordinance of *Chriſt* to continue as long as the Preaching of the Goſpel doth, built upon Reaſons of equal Obligations at all times, *the Labourer being always worthy of his Hire*, the Shepherd to eat of the Milk of the Flock, and he that ſoweth Spirituals to reap Carnals, 1 *Cor.* 9. 7, 10, 11. Note,

4*ly*, From whom this Reward is to be received; from them amongſt whom theſe *Paſtors* labour, to whom they ſow ſpiritual things, and who are taught by them: For *let him*, ſaith the *Apoſtle*, *who is taught in the word, communicate to him that teacheth in all good things*, Gal. 6. 7. So that he is to have a ſupply of all things needful for the Diſcharge of his Function, here, double Honour, *i. e.* a liberal Maintenance. Note,

5*ly*, That as the Command of being charitable to the Poor gives juſt occaſion to thoſe Laws which are made in all Communities to oblige Men according to their Abilities to diſtribute to the Neceſſities of the Poor, becauſe otherwiſe the general Rules of Scripture would not be obeyed, nor the Poor provided for; ſo the ſtanding Ordinance of Chriſt, and his *Apoſtles*, concerning the *double Honour* due to them who *labour in the Word and Doctrine*, and the *communicating to them in all good things*, juſtifies theſe Laws which aſcertain what ſhall be communicated to them, ſince otherwiſe it is much to be feared, the General Rules of Scripture concerning this matter would not be obeyed, nor the *Clergy* ſufficiently provided for.

Ver. 19. Κατὰ πρεσβυτέρου.] The *Elder* here u
ſeems to relate not to one who was ſuch by Age, but by *Office*, becauſe the *Apoſtle* was before ſpeaking, *v.* 17. of Elders which rule well, or *laboured in the Word and Doctrine*: And whereas the Law had taken care that no Man ſhould be condemned, but *by the Mouth of two or three Witneſſes*, the *Apoſtle* knowing how much the Church would ſuffer by the raſh Accuſations of her *Governors*, *Biſhops*, and *Presbyters*, ſeems to riſe higher, not ſuffering an Accuſation to be admitted againſt them, without the like number of Witneſſes.

Ver. 20. Τὰς ἁμαρτάνοντας, i. e. *Them that* x
ſin,] Grievouſly and ſcandalouſly, and are convinced of their Offences before two or three Witneſſes, were to be rebuked, ſaith *Theodoret*, πάντων παρόντων, *in the preſence of all*; ſuch Publick Cenſures, being, according to the Cuſtom of the Church, done by the Preſidents or Rulers of the Church, σὺν πλείοσιν, *before, and with the Conſent of all*, as (r) *Tertullian* ſaith; See Note on 2 *Cor.* 2. 6.

Ver. 22. Χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay hands* y
ſuddenly on no Man,] This, ſaith the Reverend Dr. *Hammond*, belongs to the laying on of the *Biſhops Hands in abſolving Penitents*: Saith the Reverend Biſhop of *Worceſter*, to the laying *on of Hands of Biſhops, Prieſts, and Deacons*: 1. Becauſe St. *Paul* had not mention'd laying on of Hands in relation to Penitents in this *Epiſtle*, but he had done it with reſpect to *Ordination*, and that in *Timothy*'s own Caſe, *chap.* 4. 14. 2. Becauſe the *Apoſtle* in this *Epiſtle* gives no

(q) *Morin. de Ordin. Part* 3. *Exer.* 7. *c.* 4. *Buxtorf in voc.* סמיכה

(r) *Summum futuri Judicii præjudicium eſt, ſi quis ita deliquerit ut à Communione orationis, & conventus, & omnis ſancti Commercii relegetur, præſident probati quique Seniores.* Tertull. Apol. c. 39.

Rules

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Rules concerning the Qualifications of *Penitents*, saying nothing, what *Penitents* were to be reconciled, and after what time, and under what Conditions they were to have Hands laid on them in Token of Reconciliation; nor is there a concurrent Evidence of such a Practice so early in the Church; but he had given Rules touching *Bishops* and *Deacons*, and their Qualifications; and therefore we have more cause to apply it according to the chief intention and design of this *Epistle*. 3. Because the great use of laying on of Hands in the *New Testament*, is for the setting Persons apart for the Discharge of a sacred Office; so was it in the first Institution of *Deacons*, Act. 6. 6. and *of Paul* and *Barnabas* to a particular Charge, *Act.* 13. 2, 3. This was an ancient Ceremony among the *Jews*, in the solemn Designation of Persons to Sacred Offices, *Numb.* 27. 18, 23. *Deut.* 34. 9. either to be *Rulers* or *Teachers* in their *Synagogues*; and from thence it was brought into the Church, in the solemn Designation of Persons to the Ministry. And, 4*ly*, If these words do not relate to *Ordination*, St. *Paul* would have given *Timothy* no particular Direction about that which was one main part of his Office; wherefore, as he left *Titus* at *Crete*, *to Ordain Elders in every City*, so doubtless *Timothy* had the same Commission, which yet is no where intimated but in these words: And according to this sense the following words are capable of a very good meaning, thus, Be not Partaker of the Sins of them, who rashly, and without due Qualifications, rush upon Sacred Offices; for by want of due Examination, and Trial of them, thou wilt become Partaker of their Guilt.

z Ver. 23. So *Justin Martyr* saith, That Wine is to be used for (s) *the Help of the Body, and the Cure of inward Distempers*. And (t) *Plato* saith, it was given for the Health and Strength of the Body. The *Essens* abstained wholly from Wine; See Note on *Col.* 2. 21. but the (u) *Gnosticks* freely used it, when they went to the *Heathen Feasts*, and otherwise.

a a Ver. 25. I find three Expositions of these words: The first is that of St. *Basil* and St. *Austin*, which refers them to the Judgment of God, thus: The good and evil Works of some Men are so manifest, that they may be discerned of all Men before the Day of Judgment, and so in discerning them thou canst not err; but if they be latent here, and so escape thy Examination and Censure, they will be manifested at the Great Day of their Accounts.

2*ly*, Others referring this to the *Censures* of the *Church*, the ἁμαρτία mentioned *v.* 20. make the sense run thus: Some Mens Sins are so open and notorious, as to bring them under the Censures of the Church, by way of precedent Merit; others appear more criminal after the Censures passed upon them, and so less fit to be absolved; and some Mens Reformation, or Good Works, are so manifest after Censure, as to evidence they deserve Absolution; and if they continue evil, or do but few good works, that also will be in time discernable: So that thou may'st know who are fit to be absolved, who not. But against this Exposition there lies this Objection, That no Man should incur the Censures of the Church, but by way of precedent Merit; and so no Mans evil Works, for which he is to be censured, should follow after that Act of Discipline. And, 2*ly*, The last Clause of the last Verse seems, by the *Antithesis*, to refer not to evil, but to good Works, tho' done as the Works of Charity ought to be, so as not to be observed by Men.

3*ly*, The ancient *Greek Expositors*, with *Grotius*, refer these words to Ordination, thus: When I said, *lay Hands suddenly on no Man*, I spake not of Men whose good or bad Works are manifest before-hand; for they, without further Discussion or Examination, may be admitted, or are to be rejected; but of those whose Vices, or Good Works are latent; for they after Examination and Enquiry cannot be long hid: And so, if thou be not hasty in laying on of Hands, thou timely may'st discover them; or if by this means thou canst not do it, thou wilt not be Partaker with the Sinner, as having done as much as was in thy power to discover them.

(s) Βοηθείας χάριν τῷ σώματι, καὶ διὰ τὴν τούτου θεραπείαν. Ep. ad Zen. p. 512. A.
(t) Σώματος δὲ εὐεξίας, καὶ ἰσχύος ἕνεκα. De Leg. p. 800. D.
(u) Iren. *l.* 1. *p.* 26. D. *Epiph. Her.* 26. § 5.

CHAPTER VI.

Verse 1. LET as many servants as are under the yoke [*of bondage to the Heathens*,] count their own masters worthy of all [*due*] honour, that the name of God, and his Doctrine, be not blasphemed, [*or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations*, Tit. 2. 10. *and more subject even to hard and froward masters*, 1 Pet. 2. 18.]

2. And they that have believing masters, let them not despise them because they are [*advanced to be*] Brethren, [*and so equal to them in Christ*,] but rather, [*let them*] do them service, because they are faithful, [*of the household of faith*] and beloved [*of God*,] a partakers of the benefit; these things teach, and exhort. a

3. If any man teach otherwise, and consent not to wholesome words, even the b words of our Lord Jesus Christ, [Mat. 20. 27. *He that would be first among you, let him be your servant, or servant of all*, Mark 10. 44.] and to b

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the doctrine which is according to godliness.

4. He is proud, [Gr. *puffed up,*] knowing nothing, but doting [*sick*] about questions, and strife of words, whereof cometh envy, strife, railings, evil surmises.

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, c from such withdraw thy self.

6. But [*whatsoever they esteem so, we know that*] godliness with [*that*] d contentment [*which attends it,*] is great gain.

7. [*I say with contentment which it becometh us to have:*] For we brought nothing into this World, and it is certain we can carry nothing out [*of it.*]

8. And having [ἔχοντες Ν, *having therefore*] food and raiment, let us be therewith content.

9. But [*for*] e they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil, which while some coveted after, they have erred from the Faith, and pierced themselves thro' with many sorrows.

11. But thou [*thou therefore,*] O man of God, flee these things, and follow after righteousness, f godliness, faith, love, patience, meekness.

12. g Fight the good fight of faith, [*and so*] lay hold of eternal life, whereunto thou art [*both*] called, and [*according to that calling*] hast professed a good Profession, [*by enduring Persecutions for it.*] before many witnesses.

13. I give thee charge in the sight of [*that*] God who quickneth all things, [*and therefore is able to raise them that suffer for him from the dead,*] and before Christ Jesus, who before Pontius Pilate witnessed a good confession [*confirming the truth to the death,* [Joh. 18. 37.]

14. That thou keep this Commandment [*given to thee,* v. 11, 12.] without spot, unrebukable, h until the appearing of our Lord Jesus Christ.

15. Which [*appearance*] in his times, [*or in the proper season*] he shall shew [*forth*] who is the blessed, and only [*absolute*] Potentate; the i King of kings, and Lord of lords; [*who therefore is more to be feared than all earthly Potentates, and will more assuredly punish those who submit not to his Laws and Government.*]

16. Who only hath [*of himself*] Immortality, [*and so only can confer it upon others, and only lives for ever to reward, and punish,*] dwelling in the light which no man can approach unto, [*and live; and so, whom no man fully can enjoy in this life,*] whom no Man hath seen, nor can see: To whom [*be ascribed*] honour and power everlasting Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, [*the two diseases of rich men; for the rich man's wealth is his strong city, and a high wall in his own conceit,* Prov. 10. 15. 18, 11. *and riches and strength lift up the heart,* Ecclus 40. 26.] but in the living God, who giveth us richly all things to enjoy; [*and in whom therefore we may safely trust.*]

18. k That they do good, that they be rich in good works, ready to distribute, willing to communicate [*to others of their wealth.*]

19. Laying up in store for themselves l a good foundation against the time to come, that [*when these things fail,*] they may lay hold on eternal life.

20. O Timothy, keep that [*truth*] which is committed to thy trust, avoiding profane and vain bablings, and oppositions of science, falsly so called.

21. Which some professing, m have erred concerning the Faith. Grace be with thee. Amen.

Annotations on Chap. VI.

a Verse 2. Οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι.] These words being not connected to the preceding by γὰρ, and the Article οἱ shewing that they relate not to the Prædicate, but to the Subject, will be best rendred thus, *because they who partake of the benefit of the Service, are faithful and beloved*; and therefore more worthy of their Service, the more they honoured God, and of the number of them whom we stand bound to serve in love.

That the *Gnosticks* taught any such Doctrine, That Christian Servants were not obliged to obey their *Heathen*, or their *Christian* Masters, there is not the least hint in any of the *Commentators* on this place, or in any of the *Fathers*, who have given us the largest account of their Doctrines. I find in the Epistle of *Ignatius* to *Polycarp*, these words, (a) *Despise not Men and Maid-servants, nor let them be puffed up, but let them serve the more for the Glory of God, that they may obtain a better liberty; let them not covet to be free from their Masters*; but neither doth the *Martyr*, nor any of his *Commentators*, intimate, that this relates to any Doctrine of the *Gnosticks*: And considering how much he endeavoured to imitate St. *Paul*, we may more probably conjecture it hath relation to this very place. Moreover, tho' I have given you the words, as Dr. *Hammond* translates them, yet I think the true meaning of these words, μὴ ἐφύπωσαν ἀπὸ τῆς κοινῆς ἐλευθερῶσθαι, is this, *Let them not be importunate to be delivered, or made free by the Church, or by her common Stock*; for τὸ κοινὸν, signifies the *Community*, and so τὸ κοινὸν τῆς ἐκκλησίας, in (b) *Eu-*

(a) Δούλους μὴ δούλας μὴ ὑπερηφάνει, ἀλλὰ μᾶλλον αὐτοὶ φυσιούσθωσαν, ἀλλὰ εἰς δόξαν θεοῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ θεοῦ τύχωσιν. μὴ ἐφύπωσαν ἀπὸ τῆς κοινῆς ἐλευθερῶσθαι. § 4. See *Coteler.* in locum. (b) Hist. Eccl. l. 2. c. 1. Ὑπηρεσίας ἕνεκα τῆς κοινῆς *Sebius*

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ſebius, is the *Community*, or Body of the Church; and alſo in (c) *Lucian*, where he ſpeaks of the *Chriſtians*; and τὰ κοινὰ in *Ariſtophanes*, *Demoſthenes*, and *Lucian*, ſignifies the common Stock. Now it is evident from *Juſtin Martyr*, and *Tertullian*, that the common Stock of Chriſtians was employed to buy their Brethren out of Bonds and Servitude. See note on 1 *Cor.* 7. 23. and *Lucian de Pereg.* Ed. Gr. p. 594. 595.

But that many of the *Jews* were of this Opinion, and might be apt to introduce it into *Chriſtianity*, we find juſt Reaſon to believe; for they thought themſelves privileged, by their Relation to God, from being the Servants of Men. Some of them, ſaith *Joſephus*, thought it a wicked thing μετὰ τὸν θεὸν φύσει ἅπαντες δεσπότας, *to own beſides God, any mortal Lords*, or Maſters. Their *Rabbins* thought it unbecoming any *Jew* to be a Bond-ſlave to an *Heathen*, or *Idolater*; for that was, ſay they, to be *Servi Servorum*, *Servants of Servants*, which the Servants of the Lord muſt not be. See Dr. *Lightfoot* in 1 *Cor.* 7. 23.

b Ver. 3. Λόγοις τοῖς τοῦ κυρίου ἡμῶν, *the Words of our Lord Jeſus.*] This Phraſe being often uſed, of the very words which Chriſt ſpake, as *Matth.* 26. 75. *Acts* 10. 16. 20. 35. I thought fit to refer it to thoſe words which might moſt likely be aimed at by the *Apoſtle*; tho' ſeeing they alſo may refer to the Doctrine of Chriſt, preached by the *Apoſtle*, this Phraſe being ſo uſed, *Acts* 19. 10. and the Doctrine of the Lord very often, 1 *Theſ.* 1. 8. 2 *Theſ.* 3. 1. in this Senſe it affords this uſeful Obſervation, That the Words written by St. *Paul* in theſe Epiſtles, are the Words of the Lord Jeſus.

c Ver. 5. Ἀφίστασο ἀπὸ τῶν τοιούτων, *from ſuch withdraw thy ſelf.*] From theſe words it is plain that the *Apoſtle* ſpeaketh here of Perſons then in being. That they were *Jews*, ſeems evident from the foregoing Note, ſhewing, that they were in this Matter ἑτεροδιδάσκαλοι, *Men that taught otherwiſe*; that theſe νομοδιδάσκαλοι, were Men knowing nothing, or not knowing what they ſaid, or whereof they affirmed, ſee 1 *Tim.* 1. 9. That they did ἑτεροδιδασκαλεῖν, *teach otherwiſe* than the Doctrine which is after Godlineſs, *v.* 3. That they had their Fables which Miniſtred ζητήσεις, *Queſtions*, v. 4. That they had their ματαιολογίας, *vain Wranglings* about Words, *v.* 6. That they had their fooliſh Queſtions which begat *Striſes* and *Contentions about the Law*, ſee *Tit.* 3. 9. That they of the Circumciſion were *vain Talkers*, *teaching things which they ought not, for filthy Lucre's ſake*, ſee *Tit.* 1. 10, 11. And ſo accounted *Gain for Godlineſs*; That their Minds and *Conſciences were defiled and perverted*, ſee *Tit.* 1. 14. That they *turned aſide from the Faith to vain Janglings*, ſee 1 *Tim.* 1. 6. How they were puffed up, ſee Note on 2 *Tim.* 3. 4. d

Ver. 6. Αὐτάρκεια, *Contentment.*] This the *Apoſtle* well explains, by being ſatisfied ἐν οἷς εἰμι, *in the Condition we are in*, Phil. 4. 4. And τοῖς παροῦσιν, *with the things we have at preſent, with Food and Rayment*, v. 8. *i. e.* with *thoſe things which are needful for this preſent Life*, Matth. 6. 31, 32. In Oppoſition to Anxiety, Diſtruſt, or Murmuring; and it is never ſeparable from true Piety, but is the natural Reſult of that Love to, and that value the good Man hath for God, and the things of God; that truſt he hath in God, and the entire Reſignation of his Will in all Affairs to the Conduct of his Providence. e

Ver. 9 Οἱ θέλοντες πλουτεῖν, *they that will be rich.*] i. e. On whom the love of Money ſo prevails, that they are reſolved they will be rich, if by any means they can compaſs Wealth, are in the ready way to yield to any Luſt which will gratifie their greedy Humours; μηδενὸς εἰς χρηματισμὸν συνελεῖντος αἰσχροῦ μηδ' ἀνιαροῦ φειδόμενοι, *abſtaining*, ſaith (d) *Plutarch*, *from nothing that is Baſe or Impious, that tends to enrich them*: whence the *Ancients*, agreeably to the *Apoſtle* here, *avaritiam omnia vitia habere putabant*, thought Covetouſneſs to comprehend all Vices; as *Agellius*, l. 11. c. 2. from *Cato*, and *Cicero*, N. 45. in his Oration, *pro Roſcio Amerino*, have obſerved. It alſo cauſeth us to make *Shipwrack of Faith, and a good Conſcience*, and whatſoever elſe is ſacred, when they cannot be held without the loſs of that Wealth we ſo love and admire. Whence *Cicero* notes, (e) *Nullum eſſe Officium tam ſanctum atque ſolenne, quod non avaritia comminuere, atq; violare ſoleat*; That there is no Duty ſo holy, or ſolemn, which Covetouſneſs is not wont to impair and violate.

Ver. 11. Εὐσέβειαν, πίστιν, &c.] That *Godlineſs* f which gives Contentment with Food and Raiment, and what at preſent we enjoy: That *Faith* which aſſures us of *a better, and a more enduring Subſtance, reſerved in the Heavens for us*, Heb. 10. 34. That *Juſtice* which requires us to injnre no Man, but to let every Man enjoy his own: That *Love, or* Charity which makes us *ready to diſtribute, and willing to Communicate* of theſe things to others, *v.* 18. That *Patience* which makes us with Tranquility and Equanimity ſubmit to a low Fortune, and Adverſity: That *Meekneſs* which ſuppreſſes our Wrath and Indignation againſt them who are injurious to us in Temporals, and take away that which is ours. All theſe are proper Preſervatives againſt, or Indications of a Mind free from Covetouſneſs.

Ver. 12. Ἀγωνίζου τὸν καλὸν ἀγῶνα, *fight the good* g *fight.*] Theſe words are plainly *Agoniſtical*,

(c) Chriſtiani mittebant Peregrino Ἀπὸ τοῦ κοινοῦ. Lucian. (d) Περὶ φιλοπλουτ. p. 524.
(e) *Pro P. Quinto*, N. 13.

rela-

relating to the *Olympick Games*, and particularly to that of *Racing*, to which the Apoſtle doth ſo oft allude, where the Crown being hung up at the end of the Goal, he that came firſt did ἐπιλαμβάνειν, *lay hold of it, and take it to himſelf*: And becauſe theſe Games were performed in the Preſence of many Spectators, the *Apoſtle* continues the Alluſion, ſaying, that *Timothy* had, in the Preſence of *many Witneſſes*, ſhewed his Readineſs to ſuffer for the Faith.

h Ver. 14. Μέχρι τ ἐπιφανείας τ Κυρίε ἡμῶν, *Till the appearing of our Lord Jeſus Chriſt.*] Here, ſaith *Grotius*, it appears that *Paul* ſpeaks to *Timothy*, as one who might live to the laſt Judgment: But this vain Conceit hath been ſufficiently confuted, Note on 1 *Theſ.* 4. 15. Nor doth this Exhortation prove it, it being uſed rather than that, *until Death*, ſaith *Theophylact*, to mind us of that glorious Appearance. And becauſe, ſaith St. (f) *Auſtin*, the Day of our Death is to us, as that Day; *Tunc enim unicuiq; veniet dies ille, cum venerit ei dies, ut talis hinc exeat, qualis judicandus eſt illo die. In quo enim quemque invenerit ſuus noviſſimus dies, in hoc eum comprehendet mundi noviſſimus Dies.*

i Ver. 15. Ὁ Βασιλεὺς, *King of Kings, and Lord of Lords.*] This Title the great *Empires* took to themſelves: The *King* of *Babylon*, is ſo ſtiled by *Daniel*, Chap. 2. 37. By *Jeremiah*. Chap. 27. 6. Of *Perſia*, Ezr. 7. 12. See *Briſſon. de Regno Perſ.* l. 1. p. 3, 4. And therefore the *Apoſtle* ſaith here, that it truly belongs to God only, and to our Lord Jeſus Chriſt, *Rev.* 17. 14, 19, 16.

k Ver. 18. *That they do Good.*] See note on *Tit.* 3. 8.

l Ver. 19. Θεμέλιον καλὸν, *A good Foundation.*] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκληκεν ἀκίνητον, *The enjoyment of good things to come, he calls an immoveable Foundation*, ſay the *Greek Commentators*. So the Doctrine of the Reſurrection is ſtiled *the Foundation of God*, 2 Tim. 2. 19. And the Heavenly *Jeruſalem*, *a City that hath Foundations*, Heb. 11. 10. And the *good Foundation* here being in the words following, *eternal Life*, confirms their Interpretation. They who think the word θεμέλιος ſignifies here a *Treaſure*, or an Obligation on the part of God to give them Life Eternal, mean the ſame thing, tho' they give us no juſt Evidence that the Word hath any ſuch Signification.

m Ver. 21. Περὶ τὴν πίστιν ἠστόχησαν, *have erred from the Faith.*] Theſe in all Reaſon muſt be the ſame with the τ πίστεως ἀστοχήσαντες *thoſe who erred from the Faith* Chap. 1. 5, 6. And that they were the νομοδιδάσκαλοι, *the Aſſertors and Teachers of the Law*, and ſo the Oppoſites to the *Gnoſticks*, who were, ſaith *Irenæus*, Legis Adverſarii, *the Adverſaries of the Law*, the 7*th.* Verſe demonſtrates, as (g) *Theodoret* well obſerves upon the Place: Of them it is alſo certain, that they pretended above all Men to be γνώσονται τὸ θέλημα *skilled in the Knowledge of the Will of God*, and ἔχοντες τὴν μόρφωσιν τ γνώσεως, Men that *had the Scheme, or Form of Knowledge*, Rom. 2. 18, 19, 20. They were the great Aſſertors and Promoters of the *Cabbala*, or *Cabbaliſtical* Doctrine, which was in their Account, *Scientia arcana divinitus accepta*, (h) a Secret Myſtical Knowledge of Divine Things received from *God*, and equal in their Opinion to the Scriptures, according to their Rule, *verba cabbalæ æquiparantur verbis legis.* And they doubtleſs oppoſed this their *Knowledge* of the *Law*, and of theſe *Cabbaliſtical* Traditions, to the *Goſpel* taught by St. *Paul*, which oppoſed and ſlighted them; and their ſtiff Adherence to them, cauſed them ἀστοχῆσαι *to ſhoot off from the Faith of the Meſſiah*, which was the Mark they aimed at; that therefore the ψευδώνυμος γνῶσις, *the falſly named Knowledge*, mentioned here, (i) may agree to them, as well as to the *Gnoſticks*, is manifeſt from theſe things; that it cannot agree to the *Gnoſticks*, if theſe Perſons were Teachers of the Law, as it is very probable they were, ſee *Note on Chap.* 1. 7. And that it cannot be attributed to *Simon Magus*, the Father of the *Gnoſticks*, of whom alone the *Apoſtle* can be ſuppoſed here to ſpeak, appears from this, that he cannot properly be ſaid to err concerning the Faith, who was ſo far from being then of it, that he himſelf ſet up for the *Chriſt*, and oppoſed the Profeſſion of the Goſpel with all his might. As for the *Gnoſticks*, it is agreed among the Learned, that though they conſpired with former *Hereticks*, yet were they not known by that Name, nor had they taken it upon them till the time of *Anicetus* Biſhop *of Rome*, and the Reign of *M. Aurelius*, *Antoninus*, and *L. Verus*, that is, not till the Year 129. Hence Dr. *Cave* makes them an Hereſie of the *Second Century*. *Euſebius* ſay's, that (k) *Carpocrates*, who flouriſhed in the time of *Hadrian*, gave the Riſe to the Sect of the *Gnoſticks*. But *Clemens Alexandrinus* ſeems to affirm, that one (l) *Epiphanes*, the Author of the Sect of the *Carpocrations*, gave Birth to this Name and Sect. And if it were ſo, it is improbable that the *Knowledge falſly ſo called*, here mention'd, ſhould have Relation to the *Gnoſticks*.

(f) *Epiſt.* 80. ad *Heſ.* p. 350.

(g) Ὅτι καὶ ἐξ Ἰουδαίων ἦσαν οἱ διδάσκοντες τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

(h) *Buxtorf. in voce*, קבלה (i) *Quæſtiones Judæorum quæ videntur quæſtiones eſſe Scientiæ.* Haymo in locum.

(k) Γεγόνασι δέ καὶ εἰρηναῖος συγχρονίσαι τούτοις Καρποκράτην ἑτέρας αἱρέσεως τ τῶν γνωστικῶν ὀνομαζομένης Πατέρα. H. Eccl. l. 4. c. 7. p 120. B. See the *Note* on Chap. 4. 3. Gnoſticos ſe vocant de Carpocr. Iren. l. 1. c. 24.

(l) Καθηγήσατο δὲ τ μοναδικῆς γνώσεως, ἀφ' ἧς καὶ ἡ τῶν καρποκρατιανῶν αἵρεσις. Stom. l. 3. p. 428. C.

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THE PREFACE TO THE Second Epistle of St. *PAUL* to *TIMOTHY*.

THE Ancients (*a*) *from these Words of this* Epistle, I am ready to be offer'd, and the time of my Departure is at hand, *Chap.* 4. 6. *do generally conclude, this was the last of St.* Paul's Epistles, *he being* ὡς ἐπὶ τὸ πολύ, near the end of his Life, *when he writ it. And truly the Words of the* Apostle *are not well capable of any other Sense, for he says expresly,* ἤδη σπένδομαι, I am now offer'd, and the Time of my Dissolution, ἐφέστηκε, is instant, *v.* 6. I have finished my Course, *v.* 7. and *v.* 8. λοιπόν, from henceforth there is laid up for me a Crown of Glory; *whereas he not only expected to be delivered from his first Bonds, but saith expresly,* I know that I shall abide and continue with you all, for your Furtherance and Joy of Faith, that your rejoycing may be more abundant in Christ Jesus, for my coming to you again, *Phil.* 1. 25, 26. *see* Chap. 2. 24. Philemon 22. *Yea, he was actually delivered, and ready to go to* Judæa, *when he writ the* Epistle *to the* Hebrews, Chap. 13. 23. 2*dly. This* Epistle, *saith Bishop* Pearson, *was writ from* Rome, Chap. 1. 17. *by St.* Paul *in Bonds*, Chap. 1. 8. 2. 9. *Now these Bonds could not be his first Bonds, for then he was in* Libera Custodia, in his own hired House, receiving all that came to him, none forbidding it, *Acts* 28. 30, 31. *yea his Bonds were* known throughout Cæsar's Palace, and to all others, *Phil.* 1. 13. Here he is in *Arcta Custodia*; *so that* Onesiphorus *was forced to* enquire more diligently after him, *that he might find him out*, Chap. 1. 17. *Again, in his first Bonds, saith he,* Many of the Brethren of the Lord being encouraged by my Bonds, were bold to speak the Word more abundantly without Fear, *Philip.* 1. 14. *Here* all Men forsake him, Chap. 4. 16. *See a third Argument for this Opinion,* Chap. 4. 13. *a fourth,* v. 16. *a fifth and sixth,* v. 20. *So that I conclude with the Postscript, that* this Epistle ἐγράφη ἀπὸ Ρώμης, ὅτε ἐν δευτέρᾳ παρέσει Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from* Rome, *when St.* Paul *stood the second time before* Nero.

That this Epistle *was writ to stir up* Timothy to Caution, Diligence, and Discharge of his Office on Occasion of the creeping Heresie of the *Gnosticks*, *Chap.* 2. 17. stolen in among them, which had much debauched the *Asiaticks*, *Chap.* 1. 15. and made use of Magick to oppose the Truth of the Gospel, *Chap.* 3. 8. *is said by a Reverend and Learned Person: But there is nothing in any of the* Ancient Commentators *of this nature, which speak here only of the* Heresies arising from the Jewish Doctors, (*b*) *as that which gave Occasion to the writing this* Epistle. *And* (2dly,) *the Places cited by this Reverend Person do not prove that the* Apostle *speaketh of the* Gnosticks, *for* Chap. 1. 15. *he only says,* all those that were in *Asia* had forsaken him; *which they might do by cleaving to the* Corinthians *and* Ebionites, *rather than to the* Gnosticks. *See the* Note *there, That they who taught* the Resurrection was past already, *were not* Gnosticks, *is proved,* Note on Chap. 2. 17. *and that the Words,* Chap. 3. 8, 9. *agree not to the* Gnostick Hereticks, *but to the* Jewish false Teachers, *who were also great* Magicians, *is there shewed*; *see* Note on 2 *Thess.* 2. 10.

(a) Chrysostom, Theodoret, Oecumenius, Theophylact. &c.
(b) Ἀρίους ἴσως ἐξ ἰουδαίων διδασκάλων ἐρχόμενος, ἅτερ ἐν τῇ περιόδῳ ἐνίστων Ἐπιστολῇ Chrysost Præfat.

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A PARAPHRASE WITH ANNOTATIONS ON THE Second Epistle of St. *Paul* to *Timothy*.

CHAP. I.

Verse 1. PAul, an Apostle of Jesus Christ, by the will of God, [a] according to the Promise [*for Declaration of the Pro-*
[b] *mise*] of [*eternal*] [b] Life, which is [*made to us*] in Christ Jesus;

2. [*Writeth*] To Timothy my dearly beloved Son [*wishing to him*] Grace, Mercy, and Peace from God the Father, and Christ Jesus our Lord, [*by whom all Mercies are derived to us from the Father through the Spirit.*]

3. I thank God, whom I serve from my
[c] Fore-fathers, [c] with a pure Conscience, that
[d] [d] without ceasing, I have remembrance of thee in my Prayers Night and Day;

4. Greatly desiring to see thee, being mindful of thy Tears [*shed when thou departedst from me,*] that [*as then I was filled with Sorrow, so by seeing thee again*] I may be filled with joy.

5. [*I thank God I say*] When I call to Remembrance the unfeigned Faith which is in thee, which dwelt first in thy Grandmother Lois, and [*in*], thy Mother Eunice, [*converted to the Faith before thee*, Acts 16. 1.] and I am perswaded that [*it dwells*] in thee also.

[e] 6. Wherefore I put thee in Remembrance,
[f] that thou [e] stir up the Gift of God which is in thee, [f] by the putting on of my hands.

7. For God hath not given us the Spirit of fear [*as under the Mosaical Dispensation,*
[g] Rom. 8. 15.] [g] but [*the Spirit*] of Power, and of Love, and of a sound Mind.

8. Be not thou therefore ashamed of the Testimony of our Lord, [i. e. *of giving Testimony to the Death, and Resurrection of Christ*, 1 Cor. 1. 6. *which were the great things they chiefly were to testifie*, Acts 1. 8, 22. 4. 33, 5. 32.] nor of me, [*though I am now*] his Prisoner [*for that Testimony;*] but be thou Partaker of the Afflictions of the Gospel [Gr. συνκακοπαθησον, *suffer thou evil with the Preachers of it*] according to the Power of God, [*given thee for this End*, v. 7.]

9. [*Even that God*] who hath saved us [i. e. *designed us for Salvation*, 1 Thess. 5. 9. See Note on *Ephes.* 2. 7, 8.] and [*in pursuance of that Design hath*] called us with an holy calling, not according to our Works, but according to his own Purpose, and Grace, [See Note on *Tit.* 3. 5, 6.] which was given [i. e. *determined to be given*] us in Christ Jesus before [h] the World began. [h]

10. But is now made manifest by the appearing of our Saviour Jesus Christ, [*the Lord, and Giver of Life,*] who [*by his Death*] hath abolish'd Death, and hath brought [*this*] [i] Life and Immortality to light thro' [i] the Gospel.

11. Whereunto [εἰς ὃ, *for which thing*] I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

12. For the which Cause also I suffer these things; nevertheless [*though I suffer thus*] I am not ashamed [*of my hope*] for I know [*in*] whom I have believed; and I am perswaded that he is able to keep [k] that [k] which I have committed to him; [i. e. *my Soul, and Life*, 1 Pet. 4. 19.] against [*or to*] that Day [*of Recompence.*]

13. Hold fast the form of sound words, which thou hast heard of me in Faith, and Love which is in Christ Jesus [i. e. *with a firm Faith,*

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Faith, and true Chriſtian Love, ſee Note in Chap. 2. v. 2.]

14. That good thing which was committed to thee [i. e. *the Doctrine of the Goſpel,* 1 Tim. 6. 20.] keep by the Holy Ghoſt which dwelleth in us [*and confirms it to us,* 1 John 2. 20, 27.]

15. This thou knoweſt [*by Meſſengers from Rome, or thoſe who travel from thence to Rome*] that all they [l] which are in Aſia be turned away from [Gr. *have forſaken*] me; of whom are Phygellus and Hermogenes.

16. The Lord give [i. e. *ſhew*] mercy to [m] the houſe of Oneſiphorus, [*the Epheſian* Ch. 4. 19.] for he oft refreſhed me [*with his preſence, and relief,*] and was not aſhamed of my Chain [*as the reſt of the Aſiaticks were.*]

17. But when he was [Gr. *being*] in Rome, he ſought me out very diligently, and found me.

18. The Lord [*therefore*] grant unto him [*who ſhew'd ſuch mercy to me*] that he may find mercy of the Lord in that day [*of Recompence we Chriſtians expect.*] And in how many things he miniſtred to me at Epheſus, thou knoweſt very well.

Annotations on Chapter I.

a Verſe 1. Κατ' ἐπαγγελίαν.] Ὥσε μὲ τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might declare that Eternal Life which is promiſed to Men*; ſo *Theodoret.* So *Tit.* 1. 1. *Paul, an Apoſtle of Jeſus Chriſt,* κατὰ πίστιν, *for the Promotion,* or *Declaration of the Faith of God's Elect*; ſo κατὰ πᾶσαν αἰτίαν, *for every cauſe,* Matth. 19. 3. Philip. 4. 11. *I ſpeak* not κατ' ὑστέρησιν, *for want of any thing.*

b *Ibid.* ζωῆς ἐν Χριστῷ *Life which is in Chriſt Jeſus.*] *Adam* brought the Sentence of Death upon us all, and the Promiſe of Deliverance from that Death, is only made to us in, and through *Chriſt Jeſus,* by virtue of that Death he ſuffered in our ſtead.

c Ver. 3. Ἐν καθαρᾷ συνειδήσει, *with a pure Conſcience.*] So *Acts* 23. 1. *I have lived in all good Conſcience to this Day before God,* i. e. a Conſcience free from Inſincerity, or willful Diſobedience to the Dictates of his Mind, or the Rule by which he thought himſelf obliged to walk; for, *as touching the Righteouſneſs* which was required by the Law, *he was blameleſs*; and as for his Blaſphemies againſt *Chriſt,* and his Perſecutions of his Church, that he did *ignorantly in unbelief,* 1 Tim. 1. 13. thinking *he ought to do many things againſt the Name of Jeſus,* Acts 26. 9. But yet he was not free from Sin; for he confeſſes, that upon this account he was *the Chief of Sinners.* 1 Tim. 1. 15.

d Ibid. Ἀδιάλειπτον, *without ceaſing, Day and Night.*] To pray Morning and Evening, is to pray continually, or without ceaſing: Thus *Zadok* and his Brethren offered Burnt-Offerings before the Lord continually, διαπαντὸς, Morning and Evening, 1 *Chron.* 16. 42, 43. See Note on 1 *Theſſ.* 5. 17, 18.

e Ver. 6. Ἀναζωπυρεῖν.](a) *Philo* ſaith, That *where there is any ſpark of true Probity, being ventilated, it will ſhine, and break forth into a flame.* And this is alſo true, as well of Spiritual Gifts as Graces; Even the Gifts of Miracles, of Healing, and caſting out of Devils, were ſtrengthned and increaſed by Prayer, *Matth.* 17. 21. and by Faith, *v.* 20. and the internal Gifts of Wiſdom, and Knowledge, by Reading, and Meditating on the Word; the Illumination of the Holy Spirit coming then upon Gifted Perſons when they were ſo employ'd, 1 *Cor.* 14. 23, 24, 25, 26. 1 *Tim.* 4. 13, 14, 15. How they may be extinguiſhed, ſee *Eph.* 4. 30. 1 *Theſſ.* 5. 19. Thus *Pythagoras,* ſaith (b) *Jamblichus,* purged the Souls of his Scholars from Ignorance and Senſual Paſſions, and then, ἀνεζωπύρει τὸ θεῖον ἐν ἑαυτῇ, cap. 16.

f Ibid. Διὰ τῆς ἐπιθέσεως, *by the laying on of my hands.*] The *Presbytery* alſo laid their hands upon him, 1 *Tim.* 4. 14. but the χάρισμα, or Gift, here mentioned, being the Gift of the *Holy Ghoſt,* was uſually conferred by laying on of the hands of an *Apoſtle,* Acts 8. 17. 19. 6. Vain therefore is the Inference of *Eſthius* from theſe Places, that Ordination is a Sacrament, ſeeing the Grace here menioned, is no Ordinary Grace, but an Extraordinary Gift, conferred only in thoſe times by the hands of an *Apoſtle,* and now wholly ceaſed.

Ver. 7. Πνεῦμα δυνάμεως, *the Spirit of Power,*] (uſed *Luke* 24.49. *Acts* 1. 8.) partly to aſſiſt us in the Preaching of the Goſpel, ἐν δυνάμει, *in the Power of Miracles,* and in the Power of the Spirit of God, *Rom.* 15. 19. and to render it effectual to the Hearers, it being the *Power of God through Faith, to their Salvation,* Rom. 1. 16. and preached by the *Apoſtles with great Power,* Acts 4. 33. 1 Theſſ. 1. 5. Col. 2. 9. and partly to enable us to endure Afflictions, for the ſake of *Chriſt,* τὸ πνεῦμα τῆς δυνάμεως, *the Spirit of Power reſting upon us* for that end,

(a) Μόνον ἂν τι ὑπολάβῃ χαλοκἀγαθίας ἐμπύρωμα ταῖς ψυχαῖς ὅπερ ἀναγκαῖον πότε ἐπιζόμενον ἐκλάμψαι. l. de Joſeph. p. 442. F. & p. 318. D.

(b) *De Vita Pythag.* p. 76.

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1 *Pet.* 4. 14. and here, *v.* 8. And the Spirit of Love, to *Chriſt*, which *conſtrains* us to our Duty, 2 *Cor.* 5. 14. and caſteth out the fear of any thing we may ſuffer for the Performance of it, 1 *Joh.* 4. 18. And *of a ſound Mind*, Gr. σωφρονισμῷ, *of Wiſdom* to diſcharge that Duty, ſo as either to avoid Dangers, *Eph.* 5. 15, 16. *Col.* 4. 5. by giving no Offence to the *Heathens*, or elſe to ſpeak the Word with convincing Power, *Luke* 21. 15. and to walk ſo exactly, that they may be *aſhamed to ſpeak evil of us*, or do evil to us, *who behold our good Converſation in Chriſt*, 1 Pet 3. 16. All theſe were Spiritual Gifts, not now conferr'd in Ordination, as *Eſthius* vainly conceives.

h Ver. 9. Πρὸ χρόνων αἰωνίων. *Before any Age had paſſed.*] The Promiſe that the Seed of the Woman ſhould break the Serpent's head, being made at the beginning of the World, ſo the Promiſe of that Life to which we were to be reſtored by this Seed, and had loſt by the Subtilty, and Malice of the *Serpent*, is ſaid to be given πρὸ χρόνων αἰωνίων, *Tit.* 1. 3. See the Note there.

Note alſo that theſe Words may be Connected thus, *According to his Purpoſe before all Ages, and the Grace given us in Chriſt Jeſus.* And this import of the Words may be confirmed from the like Paſſages of the *Apoſtle*, ſaying, God hath Elected us in him before the Foundations of the World, *Eph.* 1. 4. and promiſed us Eternal Life before the World began, *Tit.* 1. 2.

i Ver. 10. Φωτίσαντος ζωὴν, *Hath brought Life and Immortality to Light.*] It is to be acknowledged that the *Heathens* had, by Tradition, and the Light of Nature, conceived ſome hope of ſome future good things to be received after this Life was ended; that being abſolutely neceſſary, ſaith the *Apoſtle*, that they might *come to God*, or do him any acceptable Service: For, *he that cometh to God, muſt believe that he is; and that he is a Rewarder of them that diligently ſeek him*, Heb. 11. 6. But yet this Hope was very weak, and feeble in them, and ſcarce credited by their *Philoſophers*. It is ſtiled by *Cicero*, *Tuſc. Q.* 1. Futurorum quoddam Augurium Sæculorum, *a Surmiſe of Future Ages.* It is, ſaith (c) *Seneca*, *That which our Wiſe Men do Promiſe, but they do not prove.* (d) *Socrates* even at his death ſpeaks thus; *I hope to go hence to good Men; but of that I am not very confident; nor doth it become any Wiſe Man to be poſitive that ſo it will be.* I, ſaith he, muſt now die, and you ſhall live; *but which of us is in the better State*, the Living, or the Dead, *God only knows.* Both he, and (e) *Cebes*, do ingenuouſly confeſs, that theſe things relating to the Soul, *were disbelieved by the greateſt part of Mankind.*

(f) *Ariſtotle* held, that Death was therefore φοβερώτατον *the moſt terrible*, as putting an End to all things; *Neither Good nor Evil hapning to any Man after his Death*: Yea, he ſays, *It is abſurd to ſay that any Man can be happy after Death, ſince happineſs conſiſts in Operation.* Hence *Atticus* (g) reckons him among thoſe who held that Souls could not remain after their Bodies. And (h) *Origen* ſaith, that he did τὸ περὶ τῆς ἀθανασίας τῆς ψυχῆς λόγου καθηρηκέναι, *condemn the Doctrine of the Souls Immortality.*

(k) *Lipſius* confeſſeth, that amongſt the *Stoicks* this was a controverted Point, and was not received by them with any full conſent; and whoſoever reads, will find them ſtill at their (l) *ifs* and *ands*, not knowing whether there were any thing after Death, εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, or *nothing*; as *Socrates* in *Phædo* ſpeaks. Whether their Souls ſhould be extinguiſhed, or only change their Place; whether they were in a State of Senſe, or ἐν ἀναισθησίᾳ, *without Senſe*: Whether Soul and Body were extinguiſhed together, or not; As *Cicero*, *Seneca*, and others, or elſe were ſtill at their (m) *Disjunctives*, ἤτοι σβέσις, ἢ μετάστασις, fluctuating ſtill betwixt *Extinction*, or *Tranſlation*, a *profound Sleep*, *a long Peregrination*, or an *utter Diſſolution.*

(n) *Cæſar* declares, That *Death removes all our Evils, and our Torments, as leaving*

no

(c) *Credebam opinionibus magnorum virorum rem gratiſſimam promittentium, magis quam probantium.* Epiſt. 102.

(d) Καὶ τοῦτο μὲν δὴ ἀν πάνυ διϊσχυρισαίμην. Phæd. p. 48. B C. τὸ μὲν δὴ ταῦτα διϊσχυρίσασθαι ἔτως ἔχειν οὐκ ἐγὼ διελήλυθα, ἃ πρέπει νῦν ἔχοντι ἀνδρεῖ. Ibid. p. 84. F. ὁπότερα ἢ ἡμῶν ἔρχονται ἐπὶ ἀμείνω πράγματα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

(e) Τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει — τοῖς ἀνθρώποις τοῖς δὲ πολλοῖς ἀπιστίαν παρέχει. In Phæ. p. 53. A.

(f) Πέφυκε γὰρ, καὶ ὁδὲν ἐπὶ τῷ τεθνεῶτι δοκεῖ εἶτε ἀγαθὸν, εἶτε κακὸν, Moral. l. 3. c. 9. Ἆρα γὲ καὶ ἔστιν εὐδαίμων τότε ἐπειδὰν ἀποθανῇ; ἢ τοῦτο γὲ παντελῶς ἄτοπον, ἄλλως τε, καὶ τοῖς λέγουσιν ἡμῖν ἐνάργειάν τινα τῆν εὐδαιμονίαν.

(g) *Apud Euſeb. Præp. Evang.* l. 15. c. 5. (h) *Contr. Celſum* l. 2. p. 67. (k) *Phyſ. Stoic.* l. 3. diſſ. 11.

(l) Anton. l. 3. §. 3. *Si eſt aliquis defunctis Senſus.* Sen. Conſol. ad Polyb. c. 27. Ep. 63, 71, 76. Valer. Max. l. 4. c. 6. *Si Supremus ille dies non extinctionem, ſed commutationem affert loci.* Cic. Tuſc. qu. 1. n. 105, 106.

(m) Antoninus, l. 4. 14. 6. 24. 7. 32. 10. 7. *Aut beatus, aut nullus*, Polyb. apud Sen. Conſol. c. 27. *Aut finit, aut transfert, Seneca cur bonis mala*, c. 6. Cic. Tuſc. qu. 1. n. 22. Plut. de Conſol. ad Apollon. p. 107. D.

(n) *Ultra neque curæ, neq; gaudio locum eſſe*; apud Saluſt. in Catilina.

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no farther place for Joy, or Fear. And (o) *Pliny*, That *neither Soul nor Body hath any more Senſe after Death, than before it was born.*

(p) *Cicero* begins his Diſcourſe upon this Subject with a Profeſſion, That he intended to deliver nothing as fixed, and certain, but only as probable, and having ſome likelihood of Truth. And having reckoned up the different Sentiments of the *Philoſophers* about it, he concludes thus, (q) *Which of theſe Opinions is true, ſome God muſt tell us; which is moſt like to Truth, is a great Queſtion.* And when he had confirmed, as much as he was able, the Doctrine of the Soul's Immortality, he ingenuouſly confeſſes, *Catervæ veniunt Contradicentium, that his Opinion was contradicted, not only by whole Troops of the Sect of* Epicurus, *but alſo by* (r) *the moſt learned of the other Sects.*

(s) *Plutarch* ſaith, That if Men will be reſtrained from their Evil Courſes by Fear, they muſt be kept *under the Superſtition of the Dread of Hades*; but to them who have caſt off thoſe Fears, muſt be propounded, ἡ περὶ τὸ μυθῶδες τ᾽ ἀϊδιότητος ἐλπὶς, *the Fabulous Hope of Immortality.* And this, ſaith he, is one great Benefit of Philoſophy, that it hath taught us to look upon that Death which others fear, ὡς μηδὲν πρὸς ἡμᾶς, *as nothing to us.* Now the *Philoſophers* themſelves ſaw the evil Effects that this Denial, or Doubting of theſe things, would have upon the Lives of Men, *viz.*

1. That it would yield a great Encouragement to Men to go on in their Evil Ways: For if Death, ſaith *Socrates*, in *Phad. p.* 80. *A.* be the Extinction of the whole, or a Freedom from all evils, ἑρμαῖον ἂν ἂυ τοῖς κακοῖς ἀποθανοῦσι, *this will be good News to the Wicked, that they have nothing to ſuffer.*

2. That it tended to diſcourage Men from leading Vertuous and Pious Lives, as cramping all their hopes of Happineſs: For, as (t) *Dionyſius Halicarnaſſæus* well obſerves, *If the Soul, when ſeparated from the Body, periſheth, it is not eaſie to diſcern how good Men can be happy, who receive no Fruit of their Vertue here, but often periſh by it.*

3. That it very much ſtaggers our Patience and Perſeverance in Vertue, and our Concern for Fidelity and Equity, when we muſt ſuffer for them in this World: For it is truly ſaid by (u) *Cicero*, that *it is not poſſible for any one to have that Eſteem for Faith and Equity, as to endure the moſt dreadful Puniſhments to preſerve them, unleſs he be aſſured that the Things he hath aſſented to cannot be falſe.* See Note on *Heb.* 11. 6.

As for that Immortality the Body ſhall obtain at the Reſurrection, the *Heathens* knew, and believed nothing of it; they laughed at it, and looked upon it as a thing impoſſible, and unworthy of God to do, and without any Example to convince them that it might be done. Hence then we ſee the Neceſſity that this *Life and Immortality ſhould be brought to light by the Goſpel*; and what continual Thanks we owe to the Bleſſed Jeſus, who hath by his Death not only removed the Fear and Sting, but even the Being of Death; and hath procur'd a bleſſed Immortality, not only for the Soul, but the Body alſo.

12. τὴν παραϰαταθήϰην μου,] *My Soul*; k which Perſons dying uſed to commit into the Hands of God. So *Joſephus, de Bello Jud. l.* 3. *p.* 852. "The immortal Soul, which "hath its Original from God, dwells in "the Body: Now if any one imbezels, or "evilly intreats that which is committed to "him by Man, he is accounted a wicked, "and perfidious Man, ἐὰ δ᾽ τις τὴν σφετέρας "σώματος ἐμβάλλει τὴν παραϰαταθήϰην τοῦ "θεοῦ λελησθέναι δοϰεῖ τὸν ϰδικούμενον, if "therefore any one caſts the *Depoſitum* of "God out of his Body by Self-Murther, can "he hope to conceal himſelf from him that "is injured? And (x) *Philo*, in like manner, ſaith, That *God hath given to Man, a Soul, Speech, and Senſe, which he muſt endeavour ſo to keep, that he who committed them to him may find no cauſe to blame him for his Cuſtody.* And again, (y) *this is the Praiſe of the Wiſe Man, that he keeps the Sacred Depoſitum of the Soul, Speech, Senſe, the Divine Wiſdom, and Humane Underſtanding purely, and without Deceit, not to himſelf, but only to him who committed them to him.* And again, *Lib. de Abr.*

(o) *Omnibus à ſupremâ die eadem quæ ante primam, nec magis à morte ſenſus ullus aut corpori, aut animæ, quam ante natalem.* Plin. Nat. Hiſt. l 7. c. 55.

(p) *Ea quævis, ut potero, explicabo, nec tamen quaſi Pythius Apollo, certa ut ſint, & fixa quæ dixero, ſed ut homunculus unus è multis, probabilia conjecturâ ſequens; ultra enim quo progrediar quam ut veriſimilia videam, non habeo,* Tuſc. qu. l. 1. N. 15, 16.

(q) *Harum ſententiarum quæ vera eſt, Deus aliquis viderit, quæ veriſimillima eſt, magna quæſtio eſt.* N. 20.

(r) *Neſcio quomodo doctiſſimus quiſq; contemnit.* ibid. N 63 (s) *Non poſſe ſuaviter vivi.* p. 1104. B.

(t) Ἐι μὲν ἂν ἅμα τοῖς σώμασι διαλελυμένοις ϰ᾽ τὸ τ᾽ ψυχῆς, ὅ τι δὴ ποτέ ἐστιν ἐϰεῖνο συνδιαλύεσθαι, οὐϰ ἔδει ὅπως μαϰαρίως ἂπολαύσουσι τὸν μηδὲν ἀπολαύσαντας τ᾽ ἀρετῆς ἀγαθὸν, δι᾽ αὐτὴν ὃ ταύτην ἀπολομένους. l. 8. p. 529.

(u) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem & fidem, ut ejus conſervandi causâ nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſa eſſe non poſſunt.* Acad Queſt l 1. n. 25.

(x) Παραϰατέθετο ὁ σοὶ αὐτῷ ψυχὴν, λόγον, αἴσθησιν, quæ ita conſervanda ſunt, ut ὁ παραϰαταθέμενος μηδὲν ἔχῃ τ᾽ πρὸς σε φυλαϰῆς αἰτιᾶσθαι. Quis Rer. div. Hæreſ. p. 387. B.

(y) Τοῦτ᾽ ἔπαινος ἐστι τῆ σπουδαίᾳ τ᾽ ἱερὸν ὧν ἔλαϐε παραϰαταθήϰην ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, ϰαθαρῶς, ϰ᾽ ἀδόλως, μὴ ἑαυτῷ, μόνῳ ὃ τῷ πεπιστευϰότι φυλάξαντος. Ibid. p 389. F G.

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Abr. p. 302. *No wiſe Man*, ſaith he, *is offended that any one calls for* τὸ παρακαταθήκιον *his Depoſitum*: Why therefore ſhould *he be offended that God, or Nature call for that which they have intruſted with us?* And *Hermas* ſaith, *lib.* 2. *Mandat.* 2. *They that lye, defraud the Lord, not rendring to him* τὴν παρακαταθήκην ἣν ἔλαβον, *the Depoſitum they received from him; for they received a Spirit free from Falſhood; and therefore by lying,* ἐμίαναν τὸ θεῖον παρακαταθήκην, *they have defiled God's Depoſitum.* The (z) *Jews* make mention of two *Depoſitums* of God; The Lamp which is in us, or the Soul; and the Lamp without us which is the Law; or according to (a) *Philo*, θείων παρακαταθηκῶν ὀργάνων, *the Depoſitum of the Divine Myſteries*; and they introduce God ſpeaking thus, *My Light, or Lamp, is in thy Hand; and thy Lamp, which is thy Soul, is in mine: If thou ſhalt diligently keep my Lamp, I will keep thine; if thou extinguiſheſt mine, I will put out thine.* This *Depoſitum*, they dying did commit into the Hands of God; as you may ſee, (b) *Sepher Tephiloth Luſitanorum.* The Apoſtle ſeems to have reſpect to both theſe *Depoſitums*, in his *Epiſtles* to *Timothy*; to the Light of the Goſpel, when he ſaith, τὴν παρακαταθήκην φύλαξον, *Keep that which is committed to thee*, 1 Tim. 6. 20. and here V. 14. to the Lamp within us, V. 13.

1 Ver. 15. Ἐν τῇ Ἀσίᾳ, *which are in Aſia.*] This *Oecumenius* and *Theophylact* expound thus, οἱ ἐν τῇ Ἀσίᾳ, τουτέστιν οἱ ὀπαδοὶ τῆς Ἀσίας, *thoſe of* Aſia, *that either went with him to* Rome, *or came to him there, or were found there at his Coming*, in the Time of his Diſtreſs forſook all Converſe with him, for fear of *Nero.* But this Expoſition ſeems not conſiſtent with the Words. For, 1. he ſaith, οἶδας τοῦτο, *This thou knoweſt.* Now *Timothy*, being not at *Rome*, could not well know what was done there; and therefore the *Apoſtle* gives him an Account how all Men had deſerted him in his firſt Defence, Ch. 4. 16. But being then in *Aſia*, or *Achaia*, he might know what happen'd there. (2.) The Words ἀπεστράφησαν με, *have been averſe from me*, ſeem to import a Departure from St. *Paul*, and his Doctrine; and may be render'd, *they have turn'd me off.* He having therefore told them long before, that *after his Departure grievous Wolves ſhould enter in, not ſparing the Flock:* And that *from themſelves ſhould ariſe Men ſpeaking perverſe things, to draw away Diſciples after them*, Acts 20. 29, 30. and charging *Timothy* to ſtay ſome time at *Epheſus* to oppoſe himſelf to the Falſe Teachers of the *Jewiſh* Nation, and to exhort the *Epheſians* not to give heed to theſe Teachers of the Law, 1 *Tim.* 1. 7. it ſeems moſt proper to refer theſe Words to the rejecting St. *Paul*, as an Adverſary to the Law, by the Perſwaſions of the *Cerinthians*, and *Ebionites*, who laid this Charge againſt him.

Ver. 16. Ὀνησιφόρου ὄικῳ, *the Houſhold of* m *Oneſiphorus.*] *Oneſiphorus* ſeemed to be dead when *Paul* writ this, ſaith *Grotius*, on the Place: And if ſo, ſaith *Eſtbius*, here is a ſtrong Confirmation of the Practice of praying for the Saints deceaſed. I anſwer, 1. That it follows not that *Oneſiphorus* was dead, becauſe St. *Paul* here mentions, and in the Cloſe of this Epiſtle ſalutes his Family, without mention of him; the Reaſon of that being this, becauſe *Oneſiphorus* was not yet returned from *Rome* to *Epheſus* where his Family was. 2. The *Apoſtle* here only prays that he might *find Mercy at the great Day* of Recompence, as doth our *Liturgy*, and all the Ancient *Liturgies*, for *Deliverance in the Hour of Death, and at the Day of Judgment*; which is perfectly excluſive of Prayers ſuppoſed to be made for Souls in *Purgatory*, which if they do them any good, muſt be ſuppoſed to do it before that Day.

CHAP. II.

Verſe 1. THou therefore my Son [*follow not the example of thoſe that turn from me, but*] be [*thou*] ſtrong in [*and through*] the Grace that is [*given thee*] in Chriſt Jeſus. [See *Chap.* 1. *v.* 6, 7, 8.]

a 2. And [a] the things which thou haſt heard of [*from*] me, [*eſtabliſhed*] by many Witneſſes, the ſame commit thou to faithful Men, who ſhall be able to teach others alſo.

3. Thou therefore [*aſſiſted by this Grace*] endure hardſhip as a good Souldier of Jeſus Chriſt.

4. [*Not loving this preſent World, or entangling thy ſelf with the Affairs of it*, for] no man that warreth, [b] entangleth himſelf b with [*any other of*] the Affairs of this life, [*but quits all theſe Concerns*] that he may [*be more at leiſure to*] pleaſe him who hath choſen him to be a Souldier.

5. And [*it is in this Militia, as in the wreſtling at the Olympick Games, where*] if a man alſo

(z) *In Elle Haddabarim Rabba.* (a) *De Sacrif. Cain.* p. 108. D. (b) *Vide Cartw. in locum.*

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also strive [*with another*] for Mastery, yet is he not Crown'd unless he strive lawfully, [*according to the Rules of Wrestling*, i. e. *unless he wrestle naked, and have put off all the Cloaths which might hinder him in wrestling, or give another advantage to take hold of him.*]

6. [*Nor let it discourage thee, that thou dost not receive thy Wages presently, as other Souldiers do; for,*] The Husbandman that labour-
eth, first [Gr. *first labouring*] must be [*afterwards*] Partaker of the Fruits [*of his Labour.*]

c 7. Consider what I say, and the [c] Lord give thee understanding in all things, [*belonging to thy Duty.*]

d 8. [*And to fortify thee under thy Sufferings*] [d] Remember, that Jesus Christ, [e] of the Seed
e of David, [*after all his Sufferings*] was raised from the dead, according to [*the Testimony of*] my Gospel.

f 9. [f] Wherein [*for which Gospel*] I suffer trouble [*from the Jews*, Acts 25. 19. 26. 6, 7. *and others*] as an evil doer, even unto Bonds; but [*tho' I am bound*] the Word of God [*which I Preach*] is not bound, [*but hath it's free Course.*]

10. [*And*] Therefore [*for this Cause*] I
g endure all [*these*] things [*chearfully*] [g] for the Elect's sake [*Col.* 1. 24.] that they [*being confirmed, by my Example in suffering, 2 Cor.* 1. 6. 4. 15.] may also obtain the Salvation which is [*tendred*] in [*and through*] Christ Jesus with eternal Glory.

11. It is a faithful saying, [*that by Christ Jesus we shall obtain this Salvation:*] For if we be dead [Gr. *have died*] with him [*in Baptism, by dying unto Sin*] we shall also live with him [*in Conformity to his Resurrection,* Rom. 6. 8.]

12. If we suffer [*as he did,*] we shall also Reign with him, [*but*] if [*through Persecutions*] we deny him, he also will deny us, [*Mat.* 10. 33.]

13. If we believe not [*these Promises of Salvation to his faithful Sufferers*] yet he abideth faithful; he cannot deny [*what he*] himself [*hath Promised.*]

14. Of these things put them in Remembrance, [*in the Churches of Christ*] charging
h them before the Lord, that they [h] strive not about words [*which tend*] to no profit, [*but rather*] to the subverting of the Hearers.

15. Study to shew thy self approv'd unto God, a Workman, that needeth not to be
i ashamed, [i] rightly dividing the Word of Truth.

16. But shun profane and vain Bablings, for they will encrease to more ungodliness, [*rendring Men more, and more profane.*]

17. And their word will eat, as doth a Canker, [*or Gangreen, infecting the whole Body*] of whom [i. e. *of the number of which profane Talkers*] are Hymenæus and Philetus.

18. Who concerning the Truth, have erred, saying, That the Resurrection is past already, and [*by that Doctrine*] overthrow the faith of some.

19. Nevertheless, [l] the Foundation of l
God [*the hope and promise of the Resurrection*] standeth sure, [m] having this [*as the*] Seal m
[*of it*] [n] the Lord knoweth them that are n
his, and [*therefore*] let every one [o] that o
nameth the Name of Christ, depart [p] from p
Iniquity.

20. [*And be not disturbed that such Heretick as these arise out of the Members of the Church:*] But [*for,*] in a great House, [*such as the Church is,*] there are not only Vessels of Gold, and Silver, but also of Wood, and of Earth, and some, [*viz. those Vessels of Gold, and Silver, Representing the Orthodox Christian,* 1 Cor. 3. 12. *are* εἰς τιμὴν] to Honour, and some [*viz. those of Wood, and Earth, Representing the Heterodox*] to [*uses of*] Dishonour.

21. If a man therefore purge himself from those [*false Doctrines, and the Teachers of them*] he shall be a Vessel unto Honour, [q] q
Sanctified, and meet for the Master's Use, [*Serviceable to Christ, the Master of the Family,*] and prepared unto every good Work.

22. [*Avoid these therefore, and*] [r] Flee r
also youthful Lusts, but follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

23. But [*the*] foolish and unlearned Questions [*of the Jews,* See Note on 1 *Tim.* 4. 7. *Tit.* 3. 9.] avoid, knowing that they do gender strifes.

24. And [*for*] the Servant of the Lord must not strive, but be gentle to all men, apt to teach, patient:

25. In meekness instructing those that oppose themselves [*to the Gospel,*] if God [s] par- s
adventure will give them Repentance to the acknowledgement of the Truth, [*they contend now against.*]

26. And that they may recover themselves [*or awake*] out of the snare of the Devil, who are [*now*] taken Captive by him at his Will, [Gr. εἰς τὸ ἐκείνου θέλημα, *to the Performance of the Will of God; Penitents being turned from the Power of Satan unto God,* Acts 26. 18. Col. 1. 13.].

Annotations

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Annotations on Chapter II.

Verſe 2. [a] Ἃ ἤκουσας παρ' ἐμοῦ, *The things which thou haſt heard from me.*] 'That *Depoſitum*, C. 1. 14. which I commit-'ted to thee, in the Publick Aſſembly, at thine 'Ordination, do thou alſo in like manner depo-'ſite with other faithful Men, that the Truth 'may be continued in an uninterrupted Suc-'ceſſion of ſuch Perſons: So Mr. *Walker*. The 'things agreed on, and conſented to by all 'the other *Apoſtles*, do thou commit to able 'Men, and appoint them as *Biſhops* of the ſe-'veral Churches under thee: So Dr. *Hammond*. I think there is no foundation for all this in the Text, no intimation that theſe things were taught him at his Ordination, or that they were things agreed on, and conſented to by all the *Apoſtles*; as if they had met, and conſulted about a Syſtem of Articles of Faith, and good Life, to be held by all that taught the *Chriſtian* Faith; or that God choſe this way to continue down the Faith in an uninterrupted Succeſſion, from Age to Age of ſuch Perſons; or that this was a Commiſſion to St. *Timothy* to appoint *Biſhops* under him in the ſeveral Churches of *Aſia*; for he doth not appoint him, as he did *Titus*, *to Ordain Elders in every City*, Chap. 1. 5. the *Biſhops* of *Epheſus*, and the adjacent Cities, being before not only appointed, but Convened by himſelf, *Acts* 20. 17, 28. The things which *Timothy had heard confirm'd by many Witneſſes*, ſeem to refer to *Chriſt*'s Death, his Reſurrection, and Aſſenſion, which were matters of Teſtimony, and contained the Prime Doctrines which St. *Paul* delivered to the Churches, 1 *Cor.* 15. 3, 4. and which were confirmed by the Teſtimony of St. *Paul*, the Twelve *Apoſtles*, and *Five Hundred Brethren*, *Ibid.* v. 5, 6, 7, 8. *Luke* 24. 50, 51, 52. Or to the Myſtery of Godlineſs mentioned, 1 *Tim.* 3. 16. and teſtified in every part of it by Men, and Angels. I grant alſo, that the *Apoſtle* ſeems to refer to ſome Form of Doctrine deliver'd to them who receiv'd the *Chriſtian* Faith, when he ſpeaks of the *Myſtery of Faith*, and the *Myſtery of Godlineſs*, 1 Tim. 3. 9, 15, 16, *Of the firſt Principles of the Oracles of God*, Heb. 5. 12. and *of the Principles of the Doctrine of Chriſt*, Chap. 6, 1, 2, 3, 4. enumerating them in the Epiſtle to the *Hebrews*; there being a Faith once, and at once delivered to the *Saints*, *Jude* 2. in which they were to *ſtand faſt*, and for which they were to *contend*, *Philip.* 1. 27. And that there was alſo a παραθήκη, or *Depoſitum* of *Chriſtian* Doctrine delivered to them who were to Preach, and Inſtruct others in the Faith; and which he Commands *Timothy* to keep, 1 *Tim.* 6. 20, 21. as being intruſted with it, in oppoſition to thoſe who had erred from the Faith, which he calls the *Form of ſound words which he had been taught*, and which he was to keep in *Faith*, and *Love* of the *Truth*, 2 *Tim.* 1. 13. and *that good thing committed to him*, v. 14. which he was *to keep by the Holy Ghoſt*, the Spirit which leadeth into all Truth, the Unction which taught them all things belonging to their Office, 1 *John* 2. 20, 27. the things *in which he was to continue, knowing of whom he had learnt them*, 2 *Tim.* 3. 14. I Laſtly grant, That all the *Fathers*, from *Irenæus* downwards, ſpeak of ſuch a *Symbol of Faith* delivered to the Church by the *Apoſtles*, and their Diſciples, which the Church received from them, and diſtributed to her Sons, being the one and the ſame Faith which the Church retained throughout the World, than which they believed neither leſs, nor more, and which for ſubſtance was the ſame with the *Apoſtles Creed*. This I have (*a*) elſewhere largely proved, and thence Demonſtrated the Falſhood of the whole Doctrine of the Church of *Rome*, and of her New Creed delivered as neceſſary to be believed unto Salvation: And if *Obadiah Walker* means no more, I ſhall not contend with him.

Ver. 4. [b] Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, *entangleth himſelf with the affairs of this World*]. The *Apoſtle* here, by two plain Similitudes, requires *Timothy*, as a good Souldier, and *Biſhop* of the Church of *Chriſt*, and an *Evangeliſt*, not to engage himſelf in any Temporal affairs, or Secular Negotiations; of which the firſt is taken from the Compariſon of a Souldier, who was by the (*b*) *Roman* Laws, Armis, non privatis negotiis occupari, *to be imploy'd wholly at his Arms, and not in any private buſineſs*. The ſecond is taken from the Similitude of (*c*) Wreſtlers, who did not ſtrive according to the Laws, unleſs they Wreſtled naked, and put off all their Garments, and therefore could not win the Crown of Lawrel. Hence is that enquiry of St. *Baſil*, τίς στεφανοῦται ποτε ὁ μηδὲ ἀπο-

δύσασθαι

(a) *Treat. of Tradit.* Part 2. Chap. 7, 8.

(b) *Militares viros civiles curas arripere prohibemus*, Col. l. 12. Tit. 36. 9. 13, 15, 16. Ambroſ. Offic. l. 1. c. 36.

(c) *See* Faber's *Agoniſt.* l. 1. c. 3. p. 118, 119.

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δόντα πρὸς τὸν Ἀντίπαλον, *who Crowns him who comes not Naked to his Adverſary?* And thoſe Words of (*d*) St. *Chryſoſtom*, *If thou art a Wreſtler*, thou muſt come Naked to the Combat, *Thou muſt put off the affairs of this Life, and be made a Wreſtler, diveſt thy ſelf of Worldly Cares, for it is the time of Conflict.* Hence the *Apoſtolical* Canons declare, *Can.* 4. Thoſe *Biſhops*, *Prieſts* or *Deacons* ought to be Depoſed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν, *immerſe themſelves in Worldly Affairs.* (*e*) *Cyprian* Repreſents it as a thing worthy of the Divine Judgments, that *Biſhops*, contemning the Office, *became Proctors for Secular Affairs.* And this Practice was Condemned by the General Council of (*f*) *Chalcedon*, *Can.* 2. 12. and by a Council of *Carthage*, as repugnant to theſe Words of the *Apoſtle.* And by the Council of *Sardica*, *Can.* 8. And even before St. *Cyprian* was *Biſhop* this was Eſtabliſhed in (*g*) *Africa* by Council, from this very Text, *No Man that Warreth entangleth himſelf with the Affairs of this Life.*

c Ver. 7. Δώη.] Other Manuſcripts read δώσει γὰρ, *For the Lord will give thee underſtanding*, &c.

d Ver. 8. Μνημόνευε, *Remember*] to maintain this againſt the unbelieving *Jews*, That *Jeſus Chriſt*, the Promiſed *Meſſiah*, of the Seed of *David*, not of *Joſeph*, was raiſed from the Dead, according to the Goſpel that I Preach, 1 *Cor.* 15.

e Ibid. *Of the Seed of* David.] It is certain, that the *Jews*, before our Saviours time, thought the *Meſſiah*, the Son of *David*, was not to die; and therefore, when *Chriſt* had told them he was to be lifted up, they Anſwer, *We have heard out of the Law, that the Meſſiah abideth for ever, and how ſayeſt thou, that he muſt be lifted up?* John 12. 34. And when firſt he tells his Diſciples of it, *Peter began to rebuke him* with an Abſit, *This ſhall not be unto thee*, Matth. 16. 22. When he tells them again of it, *They underſtood not the Word*, ſaith St. *Mark*, Chap. 9. 32. *It was hid from them that they perceived it not*, ſaith St. *Luke*, Chap 9. 45. And again, *they underſtood none of theſe things, and this ſaying was hid from them; neither knew they the things which were ſpoken*, 18. 34. Surely *Chriſt*'s words were plain, *They ſhall put him to Death*; but they knew not how to reconcile them with their Received Doctrine, that he was to abide for ever, *John* 12. 34. And therefore, becauſe *Iſaiah* ſpeaks ſo plainly of a *Meſſiah*, who was to ſuffer Death, they invented a (*h*) Diſtinction betwixt *Meſſiah of the Tribe of Ephraim*, the Son of *Joſeph*, who was to die, and *Meſſiah of the Tribe of Judah*, the Son of *David*, who was to Reign, and Conquer, and never die; This Diſtinction is to be found in their *Talmud*, in the *Targum* upon the *Canticles*, Chap. 4. 5. Chap. 7. 3. in *Bereſchit Rabba*, in *Gen.* 49. 14. in *R. Salomon*, and *Kimchi*, on *Zach.* 12. 10. Now if this Invention obtained in the times of St. *Paul*, he might here have reſpect unto it; if not, becauſe in the Dialogue of *Juſtin* with *Trypho* we read nothing of it, their Notion that the *Meſſiah* of the Seed of *David* could not die, muſt be confuted by his Reſurrection from the Dead.

Ver. 9. Ἐν ᾧ] *Pro* διὸ, *cujus Cauſa, more Hebræo, Grotius.* So *Matth.* 6. 7. They think to be heard ἐν τῇ πολυλογίᾳ, *for their much ſpeaking.* So δέσμιος ἐν Κυρίῳ, *A Priſoner for the Lord*, Heb. 11. 2. Ἐν ταύτῃ, *For this the Elders received a good Report.* See *Nold. Concord.* p. 158. See in the 70. *Gen.* 31. 41. 2 *Sam.* 24. 24. 1 *Kings* 10. 28. *Lam.* 1. 11. 5. 4. *Hoſ.* 12. 12, 13. *Amos* 8. 6. See here v. 10. f

Ver. 10. Διὰ τοὺς ἐκλεκτοὺς, *for the Elects ſake*,] *i. e.* for the ſake of *Chriſtians*, who are all γένος ἐκλεκτὸν, *a Choſen Generation.* See the Note on 1 *Pet.* 2. 9. and who may be confirmed in the Faith by the Example of my patient Sufferings, and continuing in it, may obtain that Salvation to which they are called. Vain therefore are theſe following Notes of *Eſthius*, 1. That there is a certain Election of God, which hath infallibly Choſen us to Salvation, unleſs he means this of a conditional Election, God having infallibly determined to Save them, *who make their Calling and Election ſure, by perſeverance in Good Works*, 2 Pet. 1. 10. (*2ly.*) That as *Paul* ſuffer'd thoſe things only for the Elect, ſo *Chriſt* died only for them: For *he taſted Death for every Man*, Heb. 2. 9. *He died for all*, 1 Tim. 2. 6. *Not for our Sins only, but for the Sins of the whole World*, 1 John 2. 2. *For them that periſh*, Rom. 14. 15. (*3dly*) That neither *Chriſt* did, nor ought we to do any thing that the Reprobates may obtain Salvation; which is g

B horribly

(d) Πρὸς τοὺς ἀγῶνας ὁ ἀθλητὴς ἀποδύεται καὶ γυμνοῦται —— καὶ ὡς ἀθλητὴν πρὸς τοὺς ἀγῶνας ἀποδυσόμεθα —— εἰ ἀθλητὴς εἶ, γυμνὸν σε εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποθέσθαι τὰ βιωτικὰ πράγματα, καὶ γέγονας ἀθλητὴς —— γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Anſelm. 3. Tom. 6. p. 475, 476.

(e) *De Lapſis Ed. Oxon*, p. 122.

(f) Ὀφείλουσι γὰρ ἀπολελύσθαι εἰς τὸ γεγραμμένον ἀδεὶς στρατευόμενος τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. *Can.* 16.

(g) *Cum jampridem in Concilio Epiſcoporum Statutum ſit ne quis de Clericis, & Dei Miniſtris tutorem, vel curatorem teſtamento ſuo conſtituat, quando ſinguli Divino Sacerdotio honorati, & in clerico miniſterio conſtituti, non niſi altari, & Sacrificiis deſervire, & precibus, atque Orationibus vacare debeant: Scriptum eſt enim, Nemo militans obligat ſe moleſtijs Secularibus*, &c Ed. *Oxon* Ep. 1.

(h) *In Maſeechel Succa. Diſt.* 9.

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horribly falſe, *Chriſt*'s preaching to the unbelieving *Jews* being intended for their Salvation, *Joh.* 3. 17. 12. 47. 5. 34, 40. For the blinded *Jews* the *Apoſtle* prays, and labours that they might be ſaved, *Rom.* 9. 1, 11, 14.

b Ver. 14. Μὴ λογομαχεῖν, *that they ſtrive not about Words.*] Here we learn (1.) what are the things which ought not to be Matters of Contention among *Chriſtians*. 1. Such things in which we differ from each other rather in Words, than Senſe, mean the ſame thing, but differ only in the expreſſing of our Sentiments. Which Rule obſerved, would put an end to many of our Controverſies. 2. Such Things as tend to little or no Profit, either as to Edification in the Faith, or edifying of the Body in Love, *Eph.* 4. 16. See Note on 1 *Tim.* 1. 4. 1 *Tim.* 6. 3. *Tit.* 3. 9. Or by knowing which we may be the more learned, but not the better *Chriſtians*. Again, hence we learn why we ſhould not contend about ſuch things, *viz.* 1. Becauſe they tend to beget Strife, and Contentions, V. 23. 1 *Tim.* 1. 4. which divide *Chriſtians* into Parties, and diſſolve or obſtruct Chriſtian Charity. (2.) Becauſe they tend to the Diſturbance of the Hearers, they not knowing to which Party to adhere, and alſo to their Subverſion, cauſing them to doubt of the Truth of that Faith about which the contending Parties cannot agree.

i Ver. 15. Ὀρθοτομοῦντα τὸν λόγον, *Rightly dividing, or handling the Word of Truth.*] This Word ὀρθοτομεῖν is a *Sacrifical* Word, relating to the right dividing of the *Sacrifice* which was to be laid upon the Altar, by cutting off, and laying aſide thoſe Parts which were not to be offered, and ſevering them from thoſe that were; and to this Senſe St. *Chryſoſtom*, *Oecumenius*, and *Theophylact*, refer the Word here, ſaying, That he requires *Timothy* to ſeparate from the Preaching of the Word, all noxious and idle Queſtions, πάντα τὰ περιττὰ, all ſuperfluous things, and give his Hearers *only the ſincere Milk of the Word*; And this Senſe agrees well with the preceding, and the following Words. Others think it refers to the cutting out a ſtreight Path to walk in; and ſo it is an Admonition, ſaith *Theodoret*, to keep cloſe to the Truth of the Goſpel in all his Exhortations τῷ κανόνι τῶν θείων λόγων ἑπόμενος, *following the Canon of the Holy Scriptures.*

Ver. 17. Ὑμέναιος, &c. *Hymenæus* and k *Philetus.*] That theſe two were *Gnoſtick* Teachers none of the *Ancients* do inſinuate; nor did the *Gnoſticks* teach, that *the Reſurrection was paſs'd already*, but that the Fleſh was not fit to riſe; and that it was incapable of Salvation and of Incorruption. So (i) *Irenæus* often doth inform us, by ſaying, they deny the Salvation of the Fleſh, denying it to be capable of Incorruption; and with him agree (k) *Pſeud-Ignatius*, the *Apoſtolical Conſtitutions*, and others. (l) *Valentinus* who flouriſhed only *A. D.* 145. and ſo could not be touched at in theſe Words, was of the ſame Opinion, ſay all the *Ancients*. So that *Tertullian* muſt either be miſtaken, when ſpeaking of them who held the Reſurrection was paſt already, he adds, *Id de ſe Valentiniani adſeverant*, or means this not of *Valentinus* himſelf, whom he there numbers with thoſe *qui Reſurrectionem carnis infringunt, who deny the Reſurrection of the Fleſh*, but of ſome of his Followers. But then (m) *Irenæus* informs us, that this was part of the Hereſy of *Menander*, who taught, *Reſurrectionem per id quod eſt in eum Baptiſma accipere ejus Diſcipulos, that his Diſciples obtained the Reſurrection by his Baptiſm, and ſo could die no more, but were to perſevere immortal.* (n) *Juſtin Martyr* alſo, ſaith he, perſwaded his Diſciples, ὡς μὴ ἀποθνήσκειν, *that they ſhould not die.* He taught, ſaith (o) *Timothy*, Prieſt of *Conſtantinople*, that *they who received his Baptiſm ſhould be immortal*, ὡς μήκετι ἀποθνήσκειν, and *ſhould never die.* Now he was Contemporary to *Simon Magus*, and ſo might be alſo with St. *Paul.* See Note on 1 *Cor.* 15. 12, 44.

Ver. 19. Θεμέλιος τοῦ Θεοῦ, *the Foundation* l *of God.*] The Fundamental Doctrine of the Reſurrection to life Eternal, is ſo ſtyled in theſe Words, *Let us not lay again* τὸν θεμέλιον *the Foundation of the Reſurrection of the Dead*, Heb. 6. 1, 2. This is *the faithful Saying*, mentioned V. 11. which he exhorts *Timothy* to bring to their Remembrance, V. 14. and by denying which, ſaith he, the *Chriſtian* Faith is overturned, V. 18. But notwithſtanding all the vain bablings of *Hymenæus*, and *Philetus*, *this Foundation*, ſaith the *Apoſtle*, *ſtandeth ſure.*

Ibid. Τὴν σφραγῖδα ταύτην, *having this* m *Seal.*] Sealing ſeems always mentioned in the New Teſtament, for Confirmation and Aſſurance, as when the *Apoſtle* ſaith, *The Seal*

(i) *Carnis ſalutem negant, dicentes non eam eſſe capacem incorruptibilitatis.* L. 5. c. 2.

(k) *Docent* ἀνάστασιν μὴ πιστεύειν. Apoſt. Conſt. l. 6. c. 10. Vid. c. 26. *de Simone & Cleobio. Docent non eſſe futuram corporis Reſurrectionem.* Epiſt Corinth. ad D. Paulum. Uſher. Not. in Ep. ad Trall. p. 29. ὅπου σὰρξ αὐτὴ οὐκ ἐγήγερται. Pſeud. Ignat. Ep ad Tarſ § 2. ad Smyrn. §. 7.

(l) *Vane igitur qui à Valentino ſunt hoc dogmatizantes uti excludent ſalutem carnis,* Iren. l. 5. c. 1. Epiph Hær. 31. p. 171. D. Οὐδὲν γὰρ τῶν ἐκ τῆς ὕλης ἐπιδέχεται σωτηρίαν. Theodor. Hær. fab. l. 1. c. 7. p. 200. Auguſt. adv. Hær. c. 11. *Carnis Reſurrectionem negat.* Οἱ σαρκὸς μὲν ἀπαρρεύσιν ἀνάστασιν. Damaſc. de Hær. § 3 Presb. l. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν καὶ οὐχὶ τοῦτο. Timoth. Presb. Ep. apud Cotelei. Tom 3. p. 381.

(m) *Et ultra mori non poſſe ſed perſeverare, non ſenescentes, & immortales.* Iren. l. 1. c. 21.

(n) Apud Euſeb. H Eccl. l 3. c. 26. (o) Apud Cotel. Tom. 3. p 386.

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Seal of my Apoſtleſhip are you in the Lord, 1 Cor. 9. 2. *i. e.* The Effects I have wrought upon you, and the Gifts of the Spirit imparted to you, prove the Truth of my *Apoſtleſhip*; And when he tells his Converts, that by the Spirit they were *ſealed up to the Day of Redemption*, 2 Cor 1. 22. 5. 5. Eph. 1. 13. 4. 30. and were eſtabliſhed in the Truth of the Goſpel: The Gifts of the Spirit they had already received, according to *Chriſt*'s Promiſe, being a Confirmation of that glorious Redemption he had farther promiſed.

n *Ibid.* Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, *the Lord knoweth who are his.*] *i. e.* He owns, and approves thoſe he hath commiſſioned to reveal his Mind to others; for this Expreſſion is taken from *Numb.* 16. 5. where *Corah*, *Dathan* and *Abiram*, *riſe up againſt Moſes and Aaron*, declaring *they took too much upon them*, in pretending the one to be their *Prophet*, and the Mouth of God to them; the other to be the *High-Prieſt*, whom God had Conſecrated to his Peculiar Service above all others of the Tribe of *Levi*. Now to this Imputation *Moſes* replies, according to the *Septuagint*, ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *God knoweth who are his*, and by him ſeparated to his Service, and will maintain their Cauſe, and Calling againſt all Oppoſers, as in that Inſtance he did in a wonderful manner, cauſing the Earth to open, and *ſwallow them up*: So alſo will God own us his *Apoſtles* againſt *Hymenæus* and *Philetus*, and all that ſet up againſt us, and our Doctrine; as therefore *Moſes* ſaid then to the *Iſraelites*, *Depart you from the Tents of thoſe Men*, καὶ ἀπέστησαν, *and they departed*; ſo ſay I now to all *Chriſtians*, Let them depart from this Impiety, *i. e.* from theſe Pernicious Doctrines which increaſe to Ungodlineſs, and cauſe Men to make Shipwrack of Faith, and a good Conſcience.

o *Ibid. That nameth the Name of Chriſt*,] *i. e.* that profeſſeth to own him, or to be his Diſciples; ſo *Iſa.* 26. 13. τὸ ὄνομά σε ὀνομάζομεν, *we have no other God but thee, We name thy Name.* See *Iſa.* 43. 7. 63. 19. *Pſ.* 80. 19. *Gen.* 4. 26. 2 *Chron.* 12. 13.

Ibid. Ἀπὸ τ ἀνομίας.] *Juſtum pro vero,* p *& injuſtum pro falſo frequentes tam nos quam Attici ponimus*, ſaith *Priſcian*: *Both Greeks and Latins frequently uſe the Word Injuſtice to denote Falſhood.* See Note on 1 *Cor.* 13. 6. So that theſe Words may thus be rendred, *Let every one that names the Name of Chriſt depart from Falſhood*; *i. e.* Let him preſerve himſelf from the pernicious Errors of theſe *Apoſtates* from the Truth.

Ver. 21. Ἡγιασμένον, *Sanctified.*] The q Veſſels of the *Sanctuary* were conſecrated to the Service of God, and were alſo, ſaith the *Apoſtle*, purified by the ſprinkling of the Blood upon them, *Heb.* 9. 21. And ſo are *Chriſtians* ſprinkled by the Blood of *Jeſus* from their Sins, and conſecrated by Baptiſm to his Service, and ſo made meet for the Service of God.

Ver. 22. Note, That hence it follows, r that we muſt maintain Peace with, and therefore muſt not ſeparate from our Communion, any Perſon who *ſerves Chriſt with a pure heart.*

Ver. 25. Μήποτε, *if peradventure.*] This word s in the Septuagint anſwers to the Hebrew Particle לוּלַי ſi forte, *or* fortaſſe, *So Gen.* 3. 22. 24. 5, 39. Μήποτε ἡ γυνὴ πορεύσεται ἡ γυνὴ, *Perhaps the Woman will not come with me*; Ch. 27. 12. Μήποτε ψηλαφήσει, *Perhaps my Father will handle me*; 1 Kings 18. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *if perhaps he be buſie, or perhaps ſleepeth.* See alſo *Job* 1. 5. *Luke* 3. 15. So (*p*) *Philo.* ἀλλὰ μήποτε ὁ λέγει τοιοῦτόν ἐστιν, *perhaps that which he ſaith is to this effect*; And again, μήποτε ἐν τῇ τῆς πανὸς ἱερᾶς περιφορᾷ, δι' ὑπονοιῶν ἐσήμανε— μήποτε ἢ καθ' ἑτέραν ἐνδοχήν. (*q*) *perhaps he ſignifies the Circumference of the whole Heaven, or perhaps by another Interpretation, either Hemiſphere.* And p. 88. F. μήποτε εἰκότως *perhaps fitly*, p. 110. D. μήποτε διὰ τὴν αὐτὴν αἰτίαν, *perhaps for this Cauſe*, and *De Abrahamo*, p. 285. E.

(p) *Alleg.* l. 2. p. 52. B. (q) *Cherub.* p. 85. G. 86. E.

CHAP. III.

Verſe 1. THis know alſo, that in the laſt Days [*of the Jewiſh Oeconomy, and the erecting of Chriſt's Kingdom, See Note on* 1 Tim. 4. 1.] perilous Times ſhall come.

a 2. For Men ſhall be lovers of their own ſelves [*i. e. their own Temporal Pleaſures and Profits*] covetous, boaſters, proud, blaſphemers [*evil ſpeakers*] diſobedient to Parents, unthankful, unholy [or *prophane.*]

3. Without natural affection, Trucebreakers, falſe Accuſers, incontinent, fierce, [or *cruel*] Deſpiſers of thoſe that are good.

4. Traytors, heady, high-minded, lovers of Pleaſures, more than lovers of God.

5. Having a form of Godlineſs, but denying the power thereof; from ſuch turn away.

6. For of this ſort are they which b creep b

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into Houses, and lead captive silly Women laden with sin, led away with divers Lusts.

7. Ever learning [*of new Teachers*] and never able to come to the knowledge of the Truth.

c 8. Now as [c] Jannes and Jambres withstood Moses [*when working his Miracles in* Egypt, *before* Pharaoh] so do these also resist the
d Truth, [*being*] Men of corrupt minds, [d] reprobate concerning the Faith. [*Tit.* 1. 14, 15, 16.]

e 9. But [e] they shall proceed no farther [*Gr. not much farther*] for their Folly shall be
h manifest to all Men, as theirs also was [*i. e. the folly of Jannes and Jambres.*]

10. But [*be not troubled at such times, or Persons, having in the good Experience of the Power and Readiness of God to deliver them*
f *who suffer for his sake, for*] [f] thou hast fully known my Doctrine, [*my*] manner of Life, [*my*] Purpose [*to adhere to Christ, seeking his*
i *Glory, not my own, and to promote his Gospel to the utmost, my*] Faith, Long-suffering [2 *Cor.* 6. 6.] Charity, [1 *Cor.* 8. 13. and 9. 22. 2 *Cor.* 11. 29. *my*] Patience.

11. [*The*] Persecutions, Afflictions, which came unto me at Antioch [*Acts* 13. 50.] at Iconium [*Ch.* 14. 2.] at Lystra [*where I was stoned*, v. 19.] what Persecutions I endured [*from the Jews,*] but out of them all the Lord delivered me.

12. Yea, and all that will live godly in Christ Jesus shall suffer Persecution, [*especially in such perilous times; and at all times, either openly, or secretly, from the Hatred, and Malice of wicked Men, or from their Taunts and Calumnies, which are styled Persecutions,* Gal. 4. 29. *Nor is it to be expected that it should be otherwise.*]

13. But [*& for*] evil Men and [g] Seducers [*Impostors*] will [*till the wrath of God takes hold upon them*] wax worse and worse; deceiving and being deceived. g

14. But continue thou in the things which thou hast learned [*from me,*] and hast been assured of, knowing of whom thou hast learned them.

15. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise to Salvation, through Faith which is in Christ Jesus.

16. [h] All Scripture is given by Inspiration of God, and is [Gr. *being inspired by God, is also*] profitable for Doctrine [*to teach us what we are to believe,*] for reproof [*or Conviction of Error*] for Correction [*and Reformation of Vice, and*] for Instruction in [*the way of*] Righteousness. h

17. That the Man of God [*or Teacher of it*] may be perfect [*both as to his own Practice, and his teaching others, and so*] throughly furnished [*not to this, or that only, but*] to all good works [*belonging to his Office.*]

Annotations on Chapter III.

a Verses 5. Ἔσονται γὰρ ἄνθρωποι] That the *Apostle* here speaks of such Persons as were in being when this *Epistle* was indicted, is evident from his Command to *Timothy*, *to turn away from them*, and from the following Description of them.

That they were not the *Gnosticks*, or the followers of *Simon Magus* seems apparent; 1. Because *Simon Magus* could not make the Times perillous by any Opposition he could make to *Christianity*, he being a despicable, and beggarly *Magician*, of whose Power, or endeavour, to persecute the *Christians*, I remember not one word in *Church-History* applicable to the Times of this *Epistle*; but that the *Jews* were zealous Persecutors of them, not only in *Judæa*, but through all parts of the World, where they were dispersed, both *Scripture*, and *Justin Martyr*, fully testifie; and the supposed Combination betwixt the *Jews*, and *Gnosticks*, is not only groundless, but incredible: For what Accord could there be betwixt him who set up for a God, yea, for a Father over all, and them who were zealous for the true God, and hated Idolatry with a perfect hatred; or betwixt them who had the highest Veneration for the *Law*, and the *Prophets*, and him who taught, they were not at all to be regarded? (2dly.) Because the *Jews* had *a form of knowledge*, Rom. 2. 20. and *a zeal for God*, Rom. 9. 1. and a setled form of worshipping the true God; they were great *Zealots* for the observation of the Sabbath, and all the Sacrifices, and Institutions required by the Law of *Moses*; and served God frequently Day and Night, *Acts* 26. 7. and so they had *a Form of Godliness*, though not worshiping God in the Spirit, *Philip* 3. 3. but only with these Carnal Ordinances, *they denied the Power thereof*: But what form of Godliness do we find in *Simon Magus*, and his Followers, in the Times of the *Apostles*? What Profession of *Christianity* could he make, who set himself to oppose the *Apostles*, and the Doctrine which they taught? See a third Argument against this Exposition, v. 9.

But that these Characters agree to the *Jews*, and particularly to the *Judaizing Christians*, and false Teachers is evident from *Scripture*, and *Church-History*, and from the Writings of *Josephus*; for *Rom.* 1. 29, 30, 31. We have mention of *Gentiles* that were Covetous, Proud, Boasters, Disobedient to Parents, without natural Affection, Truce-breakers, Cruel, Unclean, Unthankful, v. 21. And Ch. 2. the *Jew* is condemned as *doing the same things*, and v. 22. 24.

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as guilty of *Adultery*, and *Blasphemy*. They were *Blasphemers*, and false Accusers of the *Apostles*, as if they walked after the Flesh, 2 *Cor.* 10. 2. contradicting, and blaspheming *Christianity*, Acts 13. 45. they represented it to all the World, when it was first preached, as an (*a*) *Atheistical Sect*, and were the Authors of all the vile Stories which the *Heathens* objected against it: And in despising of the *Apostles* and *Christians*, they were despisers of those that were good. They were great Lovers and Admirers of themselves; Proud, Boasters, and High-minded, boasting of God as their Father, and of their knowledge of the Law, *Rom.* 2. 17, 23. magnifying themselves above others; see Note on 2 *Cor.* 11. 12, 20, glorying in their Circumcision, *v.* 18. and in their being of the Seed of *Abraham*, *v.* 22. *Philip.* 3. 5. and exalting themselves upon these Accounts above the *Gentiles*, whom they stiled *Dogs*, and *Sons of the Earth*, and *uncircumcised*, whilst they were *the Noble*, the *Sons of God*, and his beloved People. They were διάβολοι, *contentious, and obey'd not the Truth*, Rom. 2. 8. *Philip.* 1, 15, 16. They were covetous, perverting others *for filthy lucre's sake*, Tit. 1. 11. *counting gain godliness*, 1. *Tim.* 6. 5. *minding earthly things*, Philip. 3. 19. They were fierce, heady, cruel in their Persecutions of the *Christians*, 1 Thess. 2. 15, 16. They were Traytors and Truce-breakers in their Revoltings from the *Roman* Government. They were disobedient to their Parents in their *Corban*, Matth. 15. 5. and without natural Affection, not in that only, but in their Persecution of *Christians* of their own Family, and Blood, *Luke* 21. 16. They were unholy, and incontinent, defiled, and abominable, *Tit.* 1. 14, 15. in their Adulteries, and continual Divorces; Lovers of Pleasure, making *their Belly their God*, Philip. 3. 19. feasting luxuriously on their *Sabbaths*, and to Drunkenness in their Feast of *Purim*.

b Ver. 6. That these Perverters of Men from the Truth, and Creepers into Houses, were of the Circumcision, and addicted to *Jewish* Fables: See *Tit.* 1. 10, 11. 14.

c Ver. 8. Jannes and Jambres.] Though we have no mention of the Names of these *Magicians* in the *Old Testament*, yet were their Names Celebrated both among the *Heathens*, as (*b*) *Pliny*, and (*c*) *Numenius* inform us, who represent them as *Egyptians* skilled in the Art of *Magick*; and in the (*d*) *Jewish* Writings, who do not only say that they were *Principes Præstigiatorum*, *The Chief of the Magicians*, but also that they were the two Sons of *Balaam*, (*e*) *Origen* informs us, that there was a Book writ of them bearing this Title, *Jannes & Mambres liber*.

Ibid. Ἀδόκιμοι περὶ τὴν πίστιν, *Reprobate concerning the Faith.*] So they are stiled in *Scripture*, who, through their Resistance of, and Contentions against the Truth, are unworthy to have the Faith made known to them, or indisposed to receive it. Thus the *Heathens*, who, *when they knew God, did not glorifie him as God, neither were thankful*, Rom. 1. 22, 25. are therefore delivered up, εἰς νοῦν ἀδόκιμον, *to a reprobate mind*: And they here who resist the Truth, being *Men of Corrupt Minds*, are therefore *reprobate concerning the Faith*. See Note on 2 *Cor.* 13. 5. d

Ver. 9. Οὐ προκόψουσιν, *they shall proceed no farther.*] This agrees well with the *Jewish* false *Doctors*, who were soon disabled from carrying on their false Doctrines by the Destruction of *Jerusalem*, but not so well with the *Gnostick Heretics* who spread themselves wide in the Second *Century*. The Fancy of a Reverend Person, that St. *Paul* here Propheses, that as *Jannes* and *Jambres* perished in the *Red Sea*, so should *Simon Magus* at *Rome*, falling down head-long, when he was flying in the Air, perish at the Prayers of St. *Peter* and St. *Paul*, is in every part of it uncertain. For, e

1. Though the *Jews* tell us *Jannes* and *Jambres* were with *Pharaoh* at the *Red Sea*, they say not that they perished there, but say they rode with *Balaam* to meet *Balak*, and lived to the making of the *Golden Calf*, and then perished. *Targ. Jon. in num.* 22. 22.

2*dly*. I have shewn in the Preface to the Epistle to the *Thessalonians*. Sect. 6.

That the Story of *Simon Magus*'s flying in the Air, in a Fiery Chariot, and thrown down by the Prayers of those two *Apostles*, in the sight of the People at *Rome*, is of no Credit among Learned Men.

Ver. 10. Παρηκολούθησας, *Thou hast fully known.*] Παρακολουθεῖν, Relatum ad animum est *cognôvi*, saith *Constantine*. So the *Greek* Commentators thought it here signified, rendering it οἶδας, *μεμαθηκας ἀκριβῶς*, *thou hast known, thou hast learnt exactly*, as the Word imports, *Luke* 1. 4. The Primary Sense of it, thou hast followed, or resembled me in my Persecutions, may also by applied to *Timothy*, who was in Bonds at *Rome* also, *Heb.* 13. 23. See the Note on 1 *Tim.* 6. 11. f

Ver. 13. Καὶ γόητες, *Impostors.*] That the g

Impostors

(a) Ἄνδρες ἐκλεκτοὶ ἀπὸ ἱερουσαλὴμ ἐκλεξάμενοι τότε ἐξεπέμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον χριστιανῶν πεφηνέναι, ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Justin Martyr, Dial. cum Tryph. p. 234. E. 235. A.

(b) *Hist. Nat.* l. 30. c. 2. (c) *Apud Euseb. Præpar. Ev.* l. 9. c. 8. (d) *Buxt. Lex. Talmud. Col.* 944. 946. *Targ. Jon. in Exod.* 1. 15. 7. 11. (e) *Sicut Jannes & Mambres restiterunt Moisi non invenitur in publicis Scripturis, sed in libro secreto qui supra scribitur Jannes & Mambres liber. Tract.* 35. *in Matth.*

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Impoſtors among the *Jews* continued till the very time of the Deſtruction of *Jeruſalem*, more and more deceiving the People, and that the whole Nation of the unbelieving *Jews* grew then to the higheſt pitch of wickedneſs, *Joſephus* fully teſtifies. See Notes on *Rom.* 2. 2. and 2 *Theſſ.* 2. 10.

h Ver. 16. Πᾶσα γραφὴ, *all Scripture.*] Here Note,

1. That the *Scriptures* of the *Old Teſtament*, not of the *New*, muſt be the *Scriptures* here intended, they only being the *Scriptures* which *Timothy* had *known from a Youth*; that is, before the *Scriptures* of the *New Teſtament* were written; and ſo he could not ſpeak of the *Scriptures*, as interpreted by them who were then the Guides of the Church, *viz.* the *Jewiſh Sanhedrim*, or the *Scribes*, and *Phariſees*; ſeeing they ſo interpreted them as to make void the Commandments of God, and to deny our *Saviour* to be the promiſed *Meſſiah*.

2*dly*. Obſerve, That the *Apoſtle* doth not ſay that theſe *Scriptures* were of themſelves ſufficient to make *Timothy* wiſe to Salvation, but only that *with Faith in Chriſt Jeſus* they were ſufficient for that End. Now *Faith* in *Chriſt Jeſus* doth only ſignifie a firm belief that *Jeſus was the Chriſt*, the true *Meſſiah*, the Son of God, the Saviour of the World; as is evident from theſe words, *This is Victory over the World, even our Faith*, 1 Joh. 5. 4. i. e. our Belief that *Jeſus is the Son of God*, v. 5. See the Preface to the Epiſtle to the *Galatians*, §. 2. Hence then I argue for the Perfection of the *Scriptures* thus: If the *Scriptures* of the *Old Teſtament* were ſufficient to make a Man wiſe unto Salvation, provided only that he believed that *Jeſus was the Chriſt*, the *Scriptures* of the *Old* and the *New Teſtament* muſt much more be ſo, becauſe the *Scriptures* of the *New Teſtament* muſt needs more plainly, and fully contain the Faith and Duty of all *Chriſtians*, than the *Scriptures* of the *Old* only, can be ſuppoſed to do.

Obj. But, ſaith *Eſthius*, " If the *Scriptures* " of the *Old Teſtament* were ſufficient to " make Men wiſe unto Salvation, then there " is no need of the *Goſpels*, or of the *Epiſtles* of the *New Teſtament*.

Anſw. I anſwer, Yes, There was need of them, both to beget in Men, and to confirm this Faith in *Chriſt*, they being written *that we might believe*; *and believing might have Life through his Name*, John 20. 31. and alſo to give the *Chriſtians* of ſucceeding Ages, a more full, plain, and perſpicuous knowledge of thoſe things which were not ſo fully and plainly, to the Capacity of the meaneſt, to be learnt in the *Old Teſtament*. Thus, though the Five Books of *Moſes* ſufficiently contained the whole *Jewiſh* Law, it follows not that the *Hiſtorical*, and *Prophetick* Books, or the *Hagiographa* were ſuperfluous.

3. Obſerve that the *Apoſtle* ſaith, theſe *Scriptures* were therefore able to make *Timothy*, a *Chriſtian Biſhop*, *wiſe to Salvation*, becauſe they were *profitable for Doctrine*, to teach the *Chriſtian* all that he was to believe, πρὸς ἔλεγχον, *for the Conviction* of every *Error* in the Faith, *for the Correction* of every Vice they were obliged to eſchew, and for *their Inſtruction* in every way of Righteouſneſs; even ſo profitable for theſe Ends, as *to make the Man of God perfect*, i. e. wanting in nothing he ought to practiſe, or believe himſelf, or teach others, for the Edification of a *Chriſtian* into a *perfect Man in Chriſt Jeſus*, and to make him *throughly furniſhed to every good Work*. So *Chryſoſtom*, *Theodoret*, *Oecumenius*, and *Theophylact*, upon the Place.

Falſe therefore here is the Note of *Eſthius*, that the *Scriptures* are here ſaid to be profitable, but not ſufficient to theſe Ends, vain is his Subterfuge, That the *Apoſtle*, by every good work, underſtands only *ſingula Generum*, *every kind of good works*, but not *every good work of that kind*, i. e. every work of Faith, and inſtruction in Righteouſneſs: For if theſe good works be requiſite *to make the Man of God perfect*, and *throughly furniſhed for his Office*, they muſt be here included, if they be not, they muſt be needleſs in order to the Diſcharge of it.

CHAP. IV.

Verſe 1. I Charge thee therefore before God [*the Father*] and the Lord Jeſus Chriſt, who ſhall Judge the Quick and
a the Dead [a] at his appearing, and his Kingdom.

b 2. [b] Preach the Word, be inſtant [*in that Work*] in ſeaſon, [*and*] out of ſeaſon [*Publickly, and Privately, by Day, and Night, in Times of Peace, and of Danger*;] reprove [ἔλεγξον, *refel falſe Teachers*] rebuke [*evil Livers*,] exhort with all long-ſuffering, [*tho' they long ſeem not to regard thy Exhortations*,] and Doctrine [i. e. *all manner of Inſtructions*.]

3. [*Thus it becomes thee to be inſtant now*,] for the time will [*ſhortly*] come when they will not endure ſound Doctrine, but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears.

4. And

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4. And they ſhall turn away their Ears
c from the Truth, and ſhall be turned unto [c] Fables.

5. But watch thou in all things [*which reſpect thy Office,*] endure Affliction [*patiently,*] do the work of an Evangeliſt, [*See the Note on Eph.* 4. 11.] make full proof of [Gr. *fulfil*] thy Miniſtery.

6. For I am now ready to be offered [Gr. *I am already poured out*] and the time of my Departure [*or Diſſolution*] is at hand. [See the *Preface.*]

7. [*But be it ſo, this is my comfort, that*] I have fought a good Fight, [*ſuffering hardſhip, as a good Souldier of Jeſus Chriſt,*] I have finiſhed [*or run*] my Courſe, I have kept the Faith.

8. [*So that*] henceforth [*I may be confident*] there is laid up for me a Crown of Righteouſneſs, which the Lord [*Jeſus*] the
d Righteous Judge, ſhall give me [d] at that Day; and not to me only, but to all them alſo that love [Gr. *have loved*] his Appearing, [*and ſhewed that love by patient ſuffering for his ſake.*]

9. Do thy Diligence to come to me ſhortly.

10. For Demas hath forſaken me, [e] having
e loved this preſent World, [i.e. *the ſafety of his Life,*] and is departed unto Theſſalonica, Creſcens to Galatia, Titus to Dalmatia, [*theſe two not deſerting St. Paul as Demas did, but going thither for the Promotion of the Goſpel.*]

f 11. Only [f] Luke is with me; take Mark,
g and bring him with thee, for [g] he is profitable for the Miniſtry; [*Mark therefore was not then in Egypt.*]

12. [*I ſay only Luke is with me,*] And [Gr. *for*] Tychicus have I ſent to [h] Ephe- h
ſus.

13. [i] The Cloak that [k] I left at Troas i k
with Carpus [l] when thou comeſt bring with l
thee, and the Books, but eſpecially the Parchments.

14. Alexander the Copper-Smith did me much evil, the Lord [*ſhall*] [m] reward him m
according to his Works.

15. Of whom be thou aware alſo, for he hath greatly withſtood our Words.

16. [n] At my firſt Anſwer no man ſtood n
with me, but all men [*of my Acquaintance at Rome*] forſook me; I pray God that it may not be laid to their Charge.

17. Notwithſtanding, the Lord [*Jeſus*] o
[o] ſtood with me, and ſtrengthned me, that by me [*thus ſtanding up in Defence of the Goſpel*] the preaching [*of it*] might be fully known [Gr. *fulfilled*] and that all the Gentiles might hear [*my Defence of it;*] and I was [*then*] delivered out of [p] the Mouth p
of the Lion.

18. And the Lord [q] ſhall [*will*] deliver q
me from every evil work, and will preſerve me to his heavenly Kingdom, to whom [*therefore*] be Glory for ever and ever. Amen.

19. Salute Priſcilla and Aquila, and the Houſhold of Oneſiphorus. [*See Note on Chap.* 18.]

20. [r] Eraſtus abode at Corinth, but Tro- r
phimus have I left at Miletum ſick.

21. Do thy Diligence to come before Winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the Brethren.

22. The Lord Jeſus Chriſt be with thy Spirit. Grace be with you. Amen.

Annotations on Chapter IV.

a Verſe 1. Κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, *at his Appearance, and his Kingdom.*] 'This Appearance, 'ſaith Mr. *Mede*, is the Appearance of Chriſt; 'the Word ἐπιφάνεια always importing 'Chriſt's Advent, who after the Reſurrection 'and the Judgment of the Quick and Dead, 'muſt give up his Mediatory Kingdom to 'the *Father*, it therefore muſt ſignifie ſome 'other Kingdom, proper to *Chriſt*'s ſecond 'coming; and what can that be, but the 'Kingdom of the *Millennium*? But

1. This Appearance of *Chriſt* is his Glorious Appearance, when we ſhall *receive the Bleſſed Hope, i. e.* the Eternal Happineſs we hope for, Tit. 2. 13. When *we ſhall appear with him in Glory*, Coloſ. 3. 4. When we ſhall be *made like unto him, and ſee him as he is*, 1 John 3. 2. Which cannot be expected till after this ſuppoſed *Millennium*. It is the ſame with *the Revelation of our Lord Jeſus Chriſt from Heaven*, 2 Theſ. 1. 7. His *Glorious Revelation*, 1 Pet. 4. 13. And with his παρουσία, or Second Coming, which is *a Coming with all his Saints*, 2 Theſ. 3. 13. A *Coming of our Lord from Heaven*, 1 Theſ. 4. 15. 16. Now Mr. *Mede* himſelf confeſſes, that he dares not ſo much as imagine that the Preſence of Chriſt in the *Millennary* Kingdom would be viſible upon Earth: For the Kingdom of Chriſt ſaith he, p. 603. ever hath, and ſhall be *Regnum Cœlorum*, a Kingdom whoſe Throne and Kingly Reſidence is in Heaven. And, Thirdly, at this Appearance, and this Kingdom, ſaith the *Apoſtle*, he ſhall Judge the Quick and the Dead; not the Dead only, but the quick and Dead; not ſome of them only, but all of them without exception. Now the Judgment of the Dead is to be after the Concluſion of the ſuppoſed *Millennium*, *Rev.* 20. 12.

2. Tho'

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2. Tho' Christ will, after the Judgment of the Quick and Dead is compleated, give up his Mediatory Kingdom, yet since that very Judgment consists in Retribution of his final Punishments upon his Enemies, and Crowning of his Loyal Subjects with Eternal Glory, which are the two chief Acts of Kingly Government, and the very end for which all Power was committed to him, *John* 17. 2. it very properly is stiled *his Kingdom.* And tho' he shall then deliver up this Kingdom, as it is a Kingdom which respects the Rewarding of his Servants, and the Punishment of his Enemies, when the first shall be Crowned with Eternal Glory, and the last Doom'd to Endless Punishments; yet shall he still continue to be *King of Saints*, highly exalted above them in Honour, and Dignity, and Honoured still by them with Religious Respect, and Veneration

b Ver. 2. Κήρυξον, *Preach*, &c.] *In Timotheo omnes Pastores officii sui commonitos esse voluit Spiritus Sanctus.* Esthius.

c Ver. 4. Ἐπὶ τοὺς μύθους, *To Fables.*) To the Fabulous Divinity of the *Gnosticks*, made up of *Gentilism*, and *Judaism*, say some; but it doth not appear that the Fabulous Divinity of the *Gnosticks*, mentioned by *Irenæus*, was then hatch'd; 'Tis far more probable that he here speaks of the *Jewish Doctors*, and their Fabulous Traditions; for in his first *Epistle* he saith he left *Timothy* at *Ephesus*, that he might charge some among them not to teach other Doctrines, *nor to give heed to Fables, and endless Genealogies*, 1 Tim. 1. 3. 4. which, as it relates to the Genealogies of the *Jews*, touching their Tribes, their Relation to the House of *David*, and their Traditionary Men, See the note there; So, v. 7. the *Apostle* plainly tells us they were *teachers of the Law*, which *Simon*, and his Followers, said, *was not to be regarded.* And in his *Epistle* to *Titus*, he sends a like Exhortation to him, to preserve the *Cretians* from giving heed to *Jewish* Fables, *Tit.* 1. 14. and *Doctrines of* Men *that turn from the Truth*; which the *Gnosticks*, who never sincerely embraced the Truth, could not do; and to avoid *foolish Questions, and Genealogies, and Contentions*, καὶ μάχας νομικὰς, and *quarrels about the Law*, as being unprofitable and vain, *Chap.* 3. 9.

d Ver. 8. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *at that Day*] The Council of *Florence* hath defined, *That pure and cleansed Souls, when they quit the Body, are presently received into Heaven, and there have a clear Vision of the Holy Trinity.* And the *Trent Council*, Sess. 25. hath laid this as the Foundation of the *Invocation* of *Saints*, departed, that they do now cum Christo regnare, & æterna fœlicitate in Cœlo frui, *reign with Christ, and enjoy eternal felicity in Heaven.* But in this they seem to deviate from *Scripture*, and the *Primitive Antiquity.* I say, from *Scripture*: For,

1. Charity is Represented by St. *Paul* as the most excellent of *Christian* Vertues, and therefore that which will obtain the highest Recompence; and yet the Motive by which our Lord excites us to perform it runneth thus, *Thou shalt be Recompenced at the Resurrection of the Just*, Luke 14. 14.

2. To those who suffer Death, and Persecution for the Name of *Christ*, our Lord hath promised *a great Reward in Heaven*, Matth. 5. 12. but this Reward will only be conferred upon them, *at the Revelation of our Lord Jesus Christ from Heaven with his mighty Angels*, 2 Thess. 1. 7. *The Trial of their Faith shall be found to Praise, Glory, and Honour*, ἐν τῇ ἀποκαλύψει, *at the Revelation of Jesus Christ*, 1 Pet. 1. 17. Then they, who Communicate with him in Sufferings, shall Rejoyce with him, ἐν τῇ ἀποκαλύψει, *at the Revelation of his Glory*, 1 Pet. 4. 13. Till then, the Souls of them who were slain for the Word of God, are Represented as *under the Altar*, Rev. 6. 9.

3. To those who *feed the Flock of Christ* a great Reward is Promised, even a never fading *Crown of Glory*; but it is to be Received then only, *When the Great Shepherd doth appear*, 1 Pet. 5. 4. A Reward is to be rendred to the Servants of God, the Saints and Prophets; but it is to be rendred *when the Time comes that the Dead shall be Judged*, Rev. 11. 18. The *Apostles* are to have their Mansions in Heaven with Christ, but not till he comes again from Heaven; for then, saith he, *I will receive you to my self, that where I am, you may be also*, John 14. 2, 3.

4. The Retribution *to every man according to his Works* is also to be made at the same time; for *the Son of Man will come in the Glory of his Father, with his Holy Angels; and then will he render to every Man according to his Works*, Matth. 16. 27. *At the End of the World shall the Righteous shine as the Sun, in the Kingdom of their Father*, Matth. 13. 40, 43. This shall be done *in the day when God shall judge the secrets of Men's Hearts*, Rom. 2. 15. and when we shall *appear before the Judgment Seat of Christ*, 2 Cor. 5. 12. Rev. 22. 10.

5. Hence in the *Scripture*, the Time of *Recompence*, and the Time of *Judgment*, are Represented as the same; as in these Words, *The time is come that the Dead should be judged, and that thou shouldst give Rewards to thy Servants the Prophets and to the Saints*, Rev. 11. 18. The Time of Glory, and of the Apparition of our Lord; as in these Words, *When Christ, who is our Life, shall appear, then shall you appear with him in Glory*, Colos. 3. 4. The time of Christs Appearance, and of our Salvation; for, *He shall appear a Second Time without Sin, unto Salvation*, Heb. 9. 28. The Time of his Appearing, and of our Beatifick Vision; for, *When he doth appear,*

we

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we ſhall be like him; for we ſhall ſee him as he is, 1 John 3. 2.

6. Hence *Chriſtians* are ſo often ſaid to expect *the Adoption of the Sons of God*, viz. *the Redemption of the Body* from Corruption, Rom. 8. 23. To expect *the Revelation of our Lord Jeſus Chriſt*, 1 Cor. 1. 7. To expect *the Son of God from Heaven*, 1 Theſ. 1. 10. To expect *the Bleſſed Hope, and Glorious Appearance of the Great God, and our Saviour Jeſus Chriſt*, Tit. 2. 14. To *hope for the Grace that ſhall be given them at the Revelation of our Lord Jeſus Chriſt*, 1 Pet. 1. 13.

Now let it be obſerved that the Body, compared to the Soul, is the vileſt, and leaſt conſiderable Part of Man; and therefore the Hope, the Glory, the Reward, Inheritance, Adoption, Bliſs and Happineſs, reſerved to the time of the Reſurrection, cannot Reſpect the Body only. Moreover the *Apoſtle* ſaith of the Inceſtuous Perſon, That *his Body was delivered up to Satan*, for the Deſtruction of the Fleſh, *that his Soul might be Saved in the Day of the Lord Jeſus*, 1 Cor. 5. 5. Which ſhews that the Compleat Salvation of the Soul is then to be Expected.

As for the Judgment of *Primitive Antiquity* in this Matter, it may be learnt from theſe Conſiderations:

1. That they Aſcribe this Opinion of the Soul's immediate Aſcent to Heaven, and it's Enjoyment of God's immediate Preſence after Death, to the *Hereticks* of thoſe times, Repreſenting it as proper to the Followers of *Valentinus*, *Baſilides* and *Marcion*, and after them, as a part of the Hereſie of the *Manichees*. Thus *Juſtin Martyr* ſpeaking of thoſe who were called *Chriſtians*, but Blaſphemed the God of *Abraham*, *Iſaac* and *Jacob*, he ſaith, in his *Dialogue* with *Trypho*, p. 307. 253. *they deny'd the Reſurrection, and held* ἅμα τῷ ἀποθνήσκειν, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, *that as ſoon as they died their Souls were Received into Heaven.* *Irenæus* ſaith in like manner, (*a*) That *the Hereticks deſpiſed the formation of God*, i. e. the Body formed by him, *and not Receiving* [the Doctrine of] *the Salvation of the Fleſh*, ſimul atque mortui fuerint dicunt ſe ſupergredi Cœlos & Demiurgum, & ire ad Matrem, vel ad eum qui ipſis affingitur Patrem, ſay, *That as ſoon as they are Dead, they Aſcend above the Heavens, and go to him whom they call their Father*: And having ſaid, That *our Lord's Soul went not to Heaven, but continued in the Place of the Dead till the Reſurrection*, he ſaith, *This is ſufficient to Confound thoſe Men*, qui dicunt interiorem hominem ipſorum derelinquentem hoc Corpus in ſupercœleſtem aſcendere locum, who ſay, *that their inward Man, leaving the Body here, Aſcends to the Super-celeſtial Manſions.* And then he gives the *Orthodox* Opinion thus, (*b*) *It is manifeſt that the Souls of the Diſciples of our Lord ſhall go into the inviſible Place, appointed for them by God, expecting the Reſurrection, and then Receiving their Bodies, and Riſing with them as our Lord did, ſhall come into the Preſence of God.* *Tertullian* having produced the ſame Inſtance of the Death of *Chriſt*, and the Continuance of his Soul *apud inferos* till the Reſurrection of the Body, he poſitively concludes, that (*c*) Nulli patet Cœlum, terra adhuc ſalva, cum tranſactione enim Mundi reſerabuntur regna Cœlorum, *Heaven is opened to none, whilſt the Earth remains, the Kingdom of Heaven being only to be opened at the Diſſolution of the World.* And in his Fourth Book againſt *Marcion* he ſaith, (*d*) *The Boſom of Abraham, which is higher than the Inferi, but not ſo high as Heaven, is that which gives refreſhment to the Souls of the Juſt, till the Conſummation of all things, produce the Reſurrection of all with a full Reward.*

The *Manichees*, who alſo denied the Reſurrection of the Body, contended; that good Souls had their whole Reward immediately after Death, becauſe *Chriſt* promiſed to the Thief, that he ſhould be that *day with him in Paradiſe*. To which Objection, St. *Chryſoſtom* Anſwers by Conceſſion, that the Thief was indeed admitted to *Paradiſe*; but then he adds, that *Paradiſe* was not the ſame with *Heaven*, μὴ γὰρ ταὐτόν ἐστι τὰ ἀγαθὰ ἅπερ ὁ θεὸς ἡμῖν ἐπαγγέλλεται, *for it contains not the good things which God hath promiſed to us*; and then concludes, That if God Promiſed the *Kingdom of Heaven*, and only brought the Thief into *Paradiſe*, οὐδέπω ἀπέδωκεν αὐτῷ τὰ ἀγαθὰ, *he hath not yet given to him the good Things Promiſed.*

2. That they expreſly Teach that the Souls of good Men remain till the day of Judgement, in a certain Place, extra Cœlum beatorum, out of Heaven expecting the

C Day

(a) Adv. Hær. l. 5. c. 31. p. 491.

(b) *Manifeſtum eſt quia Diſcipulorum ejus animæ abibunt in inviſibilem locum definitum eis à Deo, & ibi uſque ad Reſurrectionem commorabuntur, ſuſtinentes Reſurrectionem, poſt recipientes Corpora, & perfectè reſurgentes, hoc eſt corporaliter, quemadmodum & Dominus reſurrexit, ſic venient ad conſpectum Dei.* Ibid.

(c) De Anima c. 55.

(d) *Sinum dico Abrahæ, etſi non cœleſtem, ſuperiorem tamen Inferis, interim refrigerium præbiturum animabus juſtorum donec conſummatio rerum, reſurrectionem omnium plenitudine mercedis expugnet* Chap. 34.

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Day of Judgment, and of Retribution. Thus (e) *Justin Martyr* saith that no Souls Die, but τὰς μὲν τῶν εὐσεβῶν ἐν κρείττονί τινι χώρῳ μένειν, τὰς δ' ἀδίκους καὶ πονηρὰς ἐν χείρονι, τ' δ' μέσους ἐκδεχομένας κρίσιν, that *the Souls of good Men remain in a better Place, the Souls of bad Men in a worse, expecting the Day of Judgment.* (f) *Irenæus* gives us the Tradition of the Church, touching this Matter thus, *The Presbyters, who were the Disciples of the Apostles, say, those that were Translated, were carried into Paradise; for that Place is prepared for Just Men, and such as have the Spirit, and there they remain, till the Consummation, expecting, or beginning Immortality*; and that there shall be *New Heavens, and New Earth*, and then, οἱ μὲν καταξιωθέντες τ' ἐν οὐρανῷ διατρίβης ἐκεῖσε χωρήσουσιν, *They that are worthy of the Celestial Mansions shall go thither.* (g) *Tertullian* having cited those Words of the *Apostle*, *And the God of Peace Sanctify you throughout, in Body, Soul, and Spirit, and keep you unblameable to the coming of the Lord*, 1 Thes. 5. 23. saith thus, Habes omnem substantiam hominis salutî destinatam, nec alio tempore quam in adventu Domini, qui clavis est Resurrectionis, *Here you see the whole substance of Man designed for Salvation, nor at any other time but the appearance of our Lord, who is the Key of the Resurrection. There is a Place* saith (h) *Novatian*, quo piorum animæ, impiorumque ducuntur futuri Judicii præjudicia sententes, *whither the Souls of good and wicked Men are carried, having some Foretasts of their future Judgment.* And (i) *Caius*, a Presbyter of the Church of *Rome*, saith, that Just Souls, being celebrated by the *Angels* placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a place of Light, called the Bosom of Abraham, where the Just from the beginning have been, where they are delighted with the Vision of the Just Fathers, expecting* τὴν μετὰ τοῦτο χωρίον ἀνάπαυσιν, καὶ αἰώνιον ἀναβίωσιν ἐν οὐρανῷ, *after this Place, their Rest and Everlasting Habitation in Heaven. Let no Man think*, saith (k) *Lactantius*, Animas post mortem protinus judicari, *That Souls are forthwith Judged after Death, they are all held in one common Custody, till the Time may come that the Great Judge shall make a Tryal of their Merits.* See Dall. de Pœn. & Satisf. l. 5. c. 3, 4, 5, 6.

Ver. 10. Ἀγαπήσας τ' νῦν αἰῶνα, *having loved this present World,*] He doth not say that *Demas* had forsaken the *Christian* Religion, or that he betook himself to his own Secular Affairs, forsaking his Attendance on the Service of God in the Church, or prefer'd the things of this Life before those of a Future, but as the *Ancients* do Expound the Words, he left the *Apostle* in this time of Danger, consulting the safety of his own Life; for ὁ νῦν αἰὼν, in the *Scripture* Phrase, still signifies this present Life; so οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι, are *those that are Rich in this Life*, 1 Tim. 6. 17. To live Soberly, Righteously, and Godlily, ἐν τῷ νῦν αἰῶνι, is to do it in *this present Life*; See Mark 10. 30. 1 Tim. 4. 8. He seems therefore only to say of him here what he says of others, v. 16. *In my first Apology no Man stood by me, but all left me.*

Ver. 11. *Luke.*] Hence it appears that *Luke* must be alive at the Twelfth or Thirteenth of *Nero*, when this *Epistle* was endited.

Ibid. Εὔχρηστος εἰς διακονίαν, *he is profitable for the Ministery.*] i. e. For the Work of an *Evangelist*, v. 5. As St. *Peter*, being shortly to put off his Tabernacle, was the more diligent in giving Instructions to the Churches of the *Jews*, 2 *Pet.* 1. 13, 14. So was St. *Paul*, now in Bonds, in sending his Messengers to the Churches of the *Gentiles*, v. 10, 12.

Ver. 12. To *Ephesus.*] Hence it is evident, that *Timothy*, at the Writing of this *Epistle*, was not at *Ephesus*; For if so, Why should the *Apostle* Advertise him, that he had sent *Tychicus* thither?

Ver. 13. τὸν φελόνην, *the Cloak.*] Or rather, *the Roll*; for, φαιλόνη, saith *Phaverinus*, is εἱλητάριον μεμβράνον, *a Parchment rolled up*, φελόνη εἵλητον τομάριον μεμβρανον, *a folded Vellum, or Parchment.* And *Hesychius* saith the same.

Ibid. Ὃν ἀπέλιπον ἐν τρωάδι, *which I left at Troas.*] Not when he went from *Troas* to *Assos*, in his Journey to *Jerusalem*; for then, saith *Bishop Pearson*, he could have no cause to leave any thing of moment with him, having so many that accompanied him in that Journey, *Acts* 20. 4, 6. and a Ship still attending on them, v. 13. but in his Travels after he was set at Liberty, and had left *Rome.*

Ibid. Ἐρχόμενος, *Coming.*] Probably from thence; for he does not bid him send thither for them, or go thither to fetch them, whence it follows, that St. *Timothy* was then at *Troas* when this *Epistle* was directed to him.

Ver. 14.

(e) Dial. cum Tryph. p. 223. B.

(f) *Quaproter dicunt Presbyteri qui sunt Apostolorum Discipuli, eos qui translati sunt illic translatos esse, justis enim hominibus, & Spiritum habentibus præparatus est Paradisus—— Et ibi manere eos qui translati sunt usque ad Consummationem, coaspicantes incorruptelam*, l. 5. c. 5.

(g) De Resur. Carn. c. 47. (h) De Trin. c. 1. (i) Apud Hœschel. *Note in* Phot p. 110. (k) De Vit. Beat. l. 7. c. 21. p. 717.

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m Ver 14. Ἀποδώῃ,] The King's Manuſcript reads ἀποδώσει, will, or *ſhall Reward* him. And all the Ancients note, that this is not an Imprecation, but περὶ ἐρέσεως πρέπουσα ἀνδρὶ Ἀποστόλῳ, *A Prediction becoming an Apoſtle.* So *Pſeudo-Juſtin* Qu. & Reſp. 125. So *Chryſoſtom*, *Theodoret*, *Oecumenius*, *Theophylact*, on the Place. Who this *Alexander* was, or where he lived, is uncertain, as alſo whether he were a *Chriſtian*, but Zealous for the *Jewiſh* Rites, as he muſt be, if he were the *Alexander* delivered up to *Satan*, 1 *Tim.* 1. 20. or an *Heathen*, zealous, as *Demetrius* was, for his Trade, and on that account oppoſing the *Apoſtle.*

n Ver. 16. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *In my firſt Apology.*] If the Date of this *Epiſtle*, contended for in the *Preface*, ſtand good, this could not be his firſt Defence of the Goſpel, of which he ſpeaks, *Philip.* 1. 17. For after that he was ſet at Liberty, whereas after this he is ſtill a Priſoner; *Chap.* 1. 8. and 2. 9. moreover *Timothy* was then with him at *Rome*, as appears from the Salutations then ſent to the Churches of *Philippi*, *Chap.* 1. 1. and *Coloſ.* 1. 1. from St. *Paul* and *Timothy*, yea he was a Priſoner there even after that St. *Paul* was ſet at Liberty, and ſo needed not to be taught how things went with the *Apoſtle* then. He therefore calls this his *firſt Apology*, or Defence, becauſe, after he had made it, he was ſtill kept in Bonds, *Chap.* 1. 8. and 2. 9. and ſo reſerved for another Hearing. He eſcaped then, ſays (*l*) *Chryſoſtom*, and *Oecumenius*; *But when he Inſtructed Nero's Butler, or Cup-Bearer, in the Faith, he was cut off.*

o Ver. 17. Παρέστη, *ſtood by me.*] In a Viſion to Comfort and Support me, as *Acts* 18. 9. So ἐπιστὰς is uſed, *Acts* 23. 11. and Παρέστη, *Acts* 27. 23. or, *to give me a Mouth and Wiſdom*, according to his Promiſe, *Luke* 12. 12. and 21. 14, 15.

Ibid. Ἐκ στόματος λέοντος, *from the Mouth of the Lion,*] i. e. of *Nero*, or of *Helius Cæſareanus.* So when (*m*) *Tiberius* died *Marſyas* ſaid to *Agrippa*, τέθνηκεν ὁ λέων, *the Lion is dead.* And ſo ſpeaks *Eſther*, touching *Artaxerxes*, *Put a Word into my Mouth*, ἐνώπιον τοῦ λέοντος, *before the Lion*, *Eſth.* 14. 13. p

Ver. 18. Καὶ ῥύσεταί με, *and will deliver me.*] If he will deliver him, ſaith *Chryſoſtom*, why ſaith he, *I am now offered?* Mark therefore his Words, he ſaith not, *he will again deliver me out of the mouth of the Lion; but only that he will preſerve me from every evil work, and to his Heavenly Kingdom.* q

Ver. 20. That St. *Paul* was in Bonds, when he Writ this *Epiſtle*, and that at *Rome*, he himſelf ſaith, *Chap* 1. 8, 17. Now this Verſe affords Two Arguments, to prove he could not be then in his firſt Bonds. 1*ſt.* From theſe Words, *Eraſtus abode at Corinth*; when was it, when St. *Paul* went from *Corinth* to go to *Jeruſalem?* Then *Timothy* accompanied him, at leaſt as far as *Aſia*, and ſo needed not to be told that from *Rome* ſo long after: It therefore muſt refer to the time when, ſaith the Reverend Biſhop *Pearſon*, St. *Paul* went from *Nicopolis* to *Corinth*, *A. D.* 65, and the 12th. of *Nero.* 2*dly.* From theſe Words, *Trophimus have I left at Miletum, ſick*; Now this cannot relate to the time when St. *Paul* went to *Miletus*, near *Epheſus*, *Acts* 20. 17. for as *Timothy* was then with him, *Acts* 20. 4. 15. ſo was not *Trophimus* then left at *Miletum*, but carried up thence with St. *Paul* to *Jeruſalem*, *Acts* 21. 29. Nor did St. *Paul* ever return thither; *Acts* 20. 25. He muſt be therefore left at *Miletus* in *Crete*, where St. *Paul* was, ſaith Biſhop *Pearſon*, after his firſt Bonds, *A. D.* 64. *Ner.* 10. r

(l) Ποίαν ὁ πρώτην ἀπολογίαν λέγει; παρέστη ἤδη τῷ Νέρωνι ἡ διάνοια. Ἐπειδὴ δὲ τὸν οἰνοχόον αὐτὸς κατήχησε, τότε αὐτὸν ἀπέτεμεν. Chryſoſt.

(m) Joſeph Antiq. l. 18. c. 8.

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THE PREFACE TO THE Epistle of St. PAUL to TITUS.

Sect. 1. THAT St. Paul *was at* Crete, *we learn from these Words of this Epistle to* Titus, I left thee in Crete: *When he went thither is uncertain. Dr.* Lightfoot *conjectures that he touched there when he went from* Macedonia *to* Greece, Acts 20. 2. For, *saith he*, If we consider that after their parting at *Ephesus*, when *Titus* was sent to *Corinth* with his First *Epistle* to them, they never met till *Titus* cometh up to him, when he was come from *Ephesus* to *Macedonia*, 2 *Cor.* 7. 5, 6. We may thence learn, that in that first Journey to *Macedonia*, he left him not at *Crete*, because *Titus* and he were not yet met again after their parting at *Ephesus*; and yet, at his second Return thither, he had not only left him there, but Writes to him to come thence to *Nicopolis*, bordering on *Macedonia*, Chap. 3. 12. So that this Epistle, *saith he*, must be writ in his Return, or at his coming thither, *A. D.* 55. and not from *Nicopolis*, as the *Postscript* dates it; for he saith not, *I have determined to winter* ἐνταῦθα, here, *but* ἐκεῖ, there; which shews he was not yet come thither.

Sect. 2. *But that it could not be Written at that time, the Learned Bishop* Pearson *proves, not only from the Silence of St.* Luke *in that very Chapter, where he so particularly enumerates all St.* Paul's *Journeys, after he came from* Ephesus, *till his Arrival at* Jerusalem, *without the least mention of his being at* Crete; *but saith expressly, that,* διελθὼν, passing through those Parts, [*viz.* of *Macedonia*,] and exhorting them with many Words, he came to *Achaia*, representing him still *in transitu, and as passing immediately from* Macedonia *to* Greece, *not going from* Macedonia *farther beyond it than was to it, and then returning back to* Greece, *as he must have done had he gone from* Macedonia *to* Crete, *and so to* Achaia. 2dly. *This Opinion he more demonstratively confutes from these Words,* Chap. 3. 12. When I send to thee Artemas, *or* Tychicus, make haste to come unto me, to Nicopolis, for I have determined there to Winter; *for besides that,* Artemas, *before his going to* Jerusalem, *seems not to have join'd St.* Paul, *and* Tychicus *then was part of his Retinue, there is not any mention of St.* Paul's *going to* Nicopolis, *in the whole History of his Journey to* Jerusalem; *nor is it possible he should then determine to winter at* Nicopolis, *who being at* Philippi, *in the Days of unleavened Bread, made all the haste he could to be at* Jerusalem *before* Pentecost, Acts 20. 6, 16. *See more to this purpose,* Dissert. 1. De Succes. prim. Romæ Episc. *c.* 9. §. 7. *He therefore places St.* Paul's *Journey to* Crete *after his Freedom from his Bonds at* Rome, A. D. 63. *and the* 10th. *of* Nero, *and saith that this Epistle was written the Year following: That it was writ after his Freedom from the Bonds, in which he was, from his going to* Jerusalem, *till his Freedom at* Rome, *he gathers from this Note of* (a) Chrysostom, *and* Theophylact, *that the* Apostle *seemeth to have been then at ease, as making no mention in it of his Bonds, or his Temptations, as he doth in his* Epistle *to the* Ephesians, Chap. 3. 1. *and* 4. 1. *to the* Philippians, Chap. 1. 7, 13, 14. *to the* Colossians, Chap. 4. 18. *to* Philemon, v. 1. 9. *and in his* Second Epistle *to* Timothy, Chap. 1. 8. *and* 2. 9. *That after his Freedom he determined to go to* Philippi *in* Macedonia, *he himself intimates,* Philip. 1. 26. *and* 2. 24. And this, *saith Bishop* Pearson, he did in the 12th. of *Nero*, in which Year he wrot this *Epistle. And that he writ it a little after he had been at* Crete, *may be gathered from those Words,* 2 Tim. 4. 20. Trophimus have I left at Miletum, sick; *which cannot be understood of* Miletus *near*

(a) Δοκοῦσι δέ μοι χρόνοι εἶναι μέσοι πρὸς ᾧ ἐν ἀδείᾳ παῦλος ὢν γράφει ταῦτα, ἐλεύθερος δὲ ἦδη τοῦ δεσμωτηρίου. Procem.

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near Ephesus, *mention'd* Acts 20. 17. *for from thence he carried him to* Jerusalem, Acts 21. 29. *never returning thither*, Acts 20. 25. *He must be therefore left sick at* Miletus *in* Crete, *mentioned by* (b) Homer *and by* (*) Strabo.

Sect. 3. *It is the Opinion of all the* Ancient Commentators *upon this* Epistle, *that* Titus *was left in* Crete, *not only to Ordain Bishops in every City, and Deacons to Minister to them, but also to Rebuke sharply, and with Authority, unruly Walkers; And this* Epistle *was writ to him, say the* (c) Ancients, to make him watchful over, and to oppose himself against the Jews and Judaizers in that Island, *as many Passages in this* Epistle *do sufficiently demonstrate.*

Sect. 4. *But the great Controversie concerning this, and the* Epistle *to* Timothy, *is, whether* Timothy *and* Titus *were indeed made Bishops, the one of* Ephesus *and the* Proconsular Asia, *the other of* Crete, *having Authority to make,* (d) ἐξ τοσέτων ἐπισκόπων κρίσιν, and Jurisdiction over so many Bishops as were in those Precincts. *Now of this Matter, I confess I can find nothing in any Writer of the first three Centuries, nor any Intimation that they bore that Name: But this Defect is abundantly supplied by the concurrent Suffrage of the Fourth and Fifth* Centuries. *For,*

1*st. As for St.* Timothy, *he is styled Bishop of* Ephesus *by* (e) Eusebius, *and that with a Respect to* former Histories; *and the same he saith of* Titus. *And the Council of* (f) Chalcedon *reckons from* Timothy *to their Time twenty seven Bishops. The* (g) Anonymous Author *of his Life, in* Photius, *makes him* Bishop of the Metropolis of *Ephesus*, with seven Assistants; *and either he, or* Photius, *say, that* he was Constituted Bishop by St. *Paul; and the* (h) Apostolical Constitutions *say the same, as do also* (i) *St.* Jerom, *and all the* Ancient Commentators *on his* Epistles.

2*dly. That* Titus *had* τὴν νῆσον ὁλόκληρον, the whole Island of *Crete committed to his Care, is testified not only by* Eusebius, *but also by St.* Jerom *in his* Catalogue, *by St.* Ambrose, Chrysostom, Theodoret, Oecumenius, *in the Preface to this* Epistle, *to omit many others cited by Dr.* Cave *in the Life of* Titus, p. 58, 59. *Now to pass my Judgment in this Case.*

1*st. I assert, that if by saying* Timothy *and* Titus *were Bishops, the one of* Ephesus, *the other of* Crete, *we understand that they took upon them those* Churches *or* Dioceses, *as their fixed and peculiar Charge, in which they were to preside for Term of Life, I believe that* Timothy *and* Titus *were not thus Bishops. For,*

1*st. Both* Timothy *and* Titus *were* Evangelists, *and therefore were to do the Work of an* Evangelist: *Now the Work of an* Evangelist, *saith* (k) Eusebius, *was this,* to lay the Foundations of the Faith in barbarous Nations, to Constitute them Pastors, and having committed to them the Cultivating of those new Plantations, they pass'd on to other Countries and Nations.

2*dly. As for* Titus, *he was only left at* Crete to Ordain Elders in every City, *and to* set in order the things that were wanting; *having therefore done that Work, he had done all that was assign'd him in that Station: And therefore St.* Paul *sends for him the very next Year to* Nicopolis, Tit. 3. 12. *And so, according to Bishop* Pearson's *Chronology, he was left at* Crete *only*, A. D. 64. *and sent for thence*, A. D. 65. *and returned thither, as the* Ancients *conjecture, after the Death of St.* Paul: *For,* (l) *they say, he died in the* 94*th. Year of his Age, and was buried in* Crete.

As for Timothy, *St.* Paul *saith, he exhorted him to abide at* Ephesus *when he went into* Macedonia: *Now, as he writes to the Church of* Philippi *in* Macedonia, A. D. 62. *and the* 9*th. of* Nero, *that he hoped to be shortly with them,* Philip. 1. 25, 26. *and* 2. 24. *So, saith Bishop* Pearson, *he went thither*, A. D. 64. *and the* 11*th. of* Nero, *and writ his first* Epistle *to him*, A. D. 65. *Two Years after this, he sends for him to* Rome, 2 Tim. 4. 9, 21. *and there he continued, as the* Ancients *conjecture, till the Martyrdom of St.* Paul; *after which time*

(b) Κύκτον Μελιτάϊτε πόλεις εὖ ναιεταώσας. Il. B. (*) Strabo l. 14. p. 634.

(c) Ἀποστέλλεται καὶ πρὸς ἰουδαίους ἐπισκοπῆ. Chrysost. Theod. Oecumenius. Πολλῶν ὄντων ἐκεῖ δυσχειρώτων προφάσει τοῦ νόμου ἀπατᾶν τοὺς λαούς, μαθὼν ὁ Παῦλος γέγραφε καὶ ἐπιστέλλεται αὐτῷ πῶς ἀντιλέγωσι τῇ ὑγιαινούσῃ πίστει, μάλιστα δὲ τοῖς ἐκ περιτομῆς. Oecum. Theoph. *Hi jussi de Circumcisione Judæi qui tunc temporis nascentem Christi Ecclesiam subvertere nitebantur, & introducere præcepta legalia.* Hieron. *in* Cap. 1. v. 10.

(d) Chrysost. Præfat.

(e) Τιμόθεος μὲν ἡ ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος τὴν ἐπισκοπὴν κεκληρῶσθαι, ὡς καὶ Τίτος τῶν ἐν Κρήτῃ ἐκκλησιῶν. Eccl. Hist. l. 3. c. 4.

(f) Act. 11. Tom. 4. Col 600.

(g) Καὶ αὐτὸς δ' ἑαυτῷ, ἅτε συμπαρόντων ὁπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως ... ὑπὸ τοῦ μεγάλου Παύλου καὶ χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ὁπίσκοπος, καὶ καθηγιάζεται. Phot. Bibl. *Num.* 254. p. 1403.

(h) Lib. 7 c. 46. (i) Verbo Timotheus.

(k) Οὗτοι δὲ θεμελίους τῆς πίστεως ὅλῃ ξένοις ποὶ τόποις αὐτὸ μόνον καταβαλλόμενοι, ποιμένας τε καθιστάντες ἑτέρους τέτοις τε αὐτοῖς ἐγχειρίζοντες τῆς ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὐτοὶ πάλιν χώρας τε καὶ ἔθνη μετῄεσαν.

(l) Sophronius apud Hieron. in Tito. Isidor. de vita & obitu S. S. p. 542.

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time he must, as they suppose, return to Ephesus: *For they tell us, that in the Reign of* Domitian *he was Martyr'd in that City, and lay buried there. But since we read not any thing in* Scripture *of their Return to either of these Places afterwards, and the* Authorities *on which this Return dependeth are not very Ancient, we cannot much depend upon them.*

Prop. 2. *But if by Bishops we only understand Persons who had Authority to Ordain, and to Govern the Clergy of their Province, and to exercise Acts of Discipline, and Censure, over more than one single Congregation, I believe both* Timothy *and* Titus *had this* Episcopal Jurisdiction, *and so might properly be stiled Bishops. For,*

1*st. That the Jurisdiction of* Titus *extended to all the* Christians *in the whole Island of* Crete, *is apparent from these Words,* for this Cause left I thee in Crete, that thou mightest set in order the things that are wanting, and Ordain Elders in every City, *Tit.* 1. 5. *Hence is he said to have received the* Episcopal Care, τῆς ὅλης Κρήτης ἐκκλησιῶν, *of the Churches in* Crete, *and to have had the whole* Island *committed to him.*

And if the Church of Ephesus, *committed to the Care of* Timothy, *did not exceed the Compass of one particular Congregation, St.* Paul *had very little Success in the great Pains he took for* three whole Years to teach them publickly; and from House to House, exhorting every one of them Night and Day, *Acts* 20. 20, 31. *Whereas St.* Paul *himself informs us, that at* Ephesus a great Door, and effectual, was open'd to him; 1 *Cor.* 16. 8, 9. *St.* Luke, *that* all that dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles; *that* the Word of God prevailed, and grew mightily, *and* that fear fell upon them all, and the Name of the Lord Jesus was magnified, *Acts* 19. 10, 17, 20. *But that which puts this Matter beyond doubt, is the Observation of the Learned Bishop* Stillingfleet, *That the Elders St.* Paul *sends for to* Miletus, *were all of* Ephesus, *and to them he committs not only the Church of* Ephesus, *but all the Flock over which the* Holy Ghost *had made them Overseers,* i. e. *all that had been Converted in* Asia, *through his means, during his abode there three Years.* Irenæus *indeed saith, he summon'd them* from the Neighbouring Cities *as well as* Ephesus: But, *saith he,* St. *Paul* was in so great haste, that he would not so much as go to *Ephesus,* nor send any whither but to that City; and yet those to whom he committed the whole Flock, then in *Asia,* came from *Ephesus* to *Miletus: Which makes it probable, that there St.* Paul *had raised a Nursery for the Churches thereabout, as* Clemens *observes the* Apostles *were wont to do in fruitful Soils, with a Prospect of such Churches as were to be formed,* τῶν μελλόντων πιστεύειν, of those that should after believe; *and the same St.* Clement *observing that they did this,* δοκιμάσαντες τῷ πνεύματι, making Trial of them by their spiritual Gifts, *he very probably conjectures, that the twelve Persons, who,* when he laid his Hands upon them, received the Holy Ghost, and spake with Tongues, and Prophesied, *Acts* 19. 6, 7. *being thus qualified in an extraordinary manner, to be Teachers of others, might be in the number of those* Elders *whom St.* Paul *charges to* take heed to themselves, and to all the Flock over which the Holy Ghost had made them Overseers, *v.* 28.

As to the Jurisdiction belonging to them in their several Districts, it is also manifest concerning Timothy, *that he was set over the House of God,* 1 Tim. 3. 14, 15. *That in that House he was to ordain, and lay Hands on the* Elders *to be chosen to that Office,* Chap. 5. 22. *to chuse such to the* Episcopal *Office, or to the Office of* Elders, *who were duly qualified for that Work,* Chap. 3. 2, 7. *to admit and consecrate others to the Office of* Deacons, *v.* 8. *to take* Widows *into the number of* Deaconnesses, *under such Qualifications, and to refuse others,* Chap. 5. 9. 11. *to receive Accusations against the* Elders, Chap. 5. 19. *and to rebuke them,* v. 20. *Which plainly shews there was a Right of Judging and Censuring Offenders in* Timothy, *by virtue of his Office. He had Power also to order the Maintenance of the* Elders, v. 17. *to take care that the Publick Offices of Divine Worship were performed regularly,* Chap. 2. 1, 8. *to* charge others not to teach any other Doctrine *than what they had received,* Chap. 1. 3. *to command and teach* with Authority, Chap. 4. 11. *and not to suffer others to* despise his Authority, v. 12. *And all these things seem plainly to belong to the Trust committed to him,* Chap. 6. 20.

And as for Titus, *'tis certain he was left in* Crete, *by St.* Paul, to set in order the things which were wanting, *Chap.* 1. 5. *and in order to this end, to inspect the Qualifications of them who were to be admitted to the* Episcopal *Office,* v. 7. *and so to ordain* Elders *in every City. And he was also to admonish and reject* Hereticks Chap. 3. 10.

Now I confess, that these two Instances, absolutely taken, afford us no convincing Arguments for a settled Diocesan Episcopacy, *because there is nothing which proves they did, or were to exercise these Acts of Government, rather as* Bishops *than* Evangelists; *for it is certain that the Order of* Evangelists *was superiour to that of* Governments, *and so included an Authority to do those Acts of Government which belonged to Bishops. Accordingly, in those Places where these* Evangelists *preached, they did* (m) ποιμένας καθίσαντα, constitute Pastors,

(m) Euseb. H. Eccl. l. 3. c. 37.

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Paſtors, *and then went on to preach in other places. Yet theſe Things evidently follow hence;*

1. *That ſuch* Superiority *over other* Paſtors *cannot be contrary to the Goſpel-Rule; or that the Nature of* Church-Government *doth not imply an Equality among the Governors of it: And that the* Apoſtles, *if they pleaſed, might have fixed Perſons in any other Churches, to exerciſe theſe Acts of Eccleſiaſtical Authority and Juriſdiction, as well as St.* Paul *placed theſe two Perſons, the one at* Epheſus, *the other at* Crete, *for theſe Ends.*

2. *That it is not repugnant to the Conſtitutions of* Churches *in the* Apoſtolical *Times, for Men to have Juriſdiction over more than one particular Congregation; for ſuch a Power* Titus *had over all* Crete, *and* Timothy *over many* Elders; *which had it been contrary to the Nature of* Church-Government, *would not have been permitted, and much leſs ordained, by St.* Paul, *in any of the Churches planted by him.*

3. *Hence alſo it appears, that the* Apoſtolical *Power of Governing* Churches, *and Ordaining* Elders *in them, was not ſo limited to the Perſons of the* Apoſtles, *but that it might be communicated to others whom the* Apoſtles *would intruſt with it; and therefore might be continued in the* Church *after their Deceaſe: And if it be granted that ſuch an* Apoſtolical *Power of Governing* Churches *might be committed to others, and was Actually ſo by the* Apoſtles, *it remains only to enquire whether, upon their Removal, or Departure, they did entruſt any Perſons in ſuch a manner as it is certain from Scripture, St.* Paul *did* Timothy, *as to the Churches of* Aſia: *Of which we ſhall diſcourſe hereafter.*

4. *From thoſe Words,* The Things which thou haſt heard from me, confirm'd by many Witneſſes, commit thou to faithful Men, who ſhall be able to teach others alſo, *it may be fairly argued, that the* Apoſtle *here appoints St.* Timothy *to* (n) *conſtitute a Succeſſion of Men veſted with* Eccleſiaſtical *Authority to teach them, and command others to obſerve them. And from thoſe Words to* Titus, I left thee in Crete to ordain Elders, κατὰ πόλιν, ὡς ἐγώ σοι διεταξάμην, in every City, as I order'd thee, *Tit.* 1. 5. For a Biſhop muſt be blameleſs, as the Steward of God, *v.* 7. *'Tis alſo fairly gather'd, that a Succeſſion of* Biſhops *was to be conſtituted in every City, as Perſons that were to take care of the Church of God there,* 1 Tim. 3. 5. *And my Conjecture is, that St.* Paul, *after his Liberty from his firſt Bonds, having Travell'd into* Spain *and* Judea, *and from thence to* Macedonia, *began to ſettle this* Church-Government *in all the* Churches *where they before were wanting; that ſo, after his Death, they might be all provided with them. That upon this Account* Titus *was ſent by him to* Crete, Chap. 1. 5. *and afterwards to* Dalmatia, 2 Tim. 4. 11. *And that the* Firſt Epiſtle *to* Timothy *was not writ to him to require him to ſtay at* Epheſus, *where* Biſhops *had been ſettled long before, but to inſtruct him* how to behave himſelf in the Church of God *in general,* Chap. 3. 15. *doing the Office of an* Evangeliſt, *by ordaining* Church-Governors *where he found them wanting, and ordering other Matters, as he ſaw them needful, in any of thoſe Places to which he reſorted. But then, if we take in the Suffrage of* Antiquity, *and conſult them who were neareſt to the Fountain of* Church-Government, *we ſhall find ſtill greater Reaſon to believe that it was* διάταξις Ἀποστολική, *an* Apoſtolical Ordinance *to appoint* Biſhops, *with the chief Juriſdiction over Cities: For we find plainly, by the fore-mention'd Inſtances, that the* Apoſtles *had this Power in themſelves, and did convey it to ſome others; but whether they did this Univerſally, and with a Deſign to continue this Order, being an Enquiry about Matter of Fact, muſt be prov'd by the beſt Means we can uſe in a Matter of Fact of ſo great* Antiquity. *Now there can be no ſtronger Proof of ſuch a Matter of Fact, than the general Senſe, and concurring Practice of the* Chriſtian Church *in the Ages next ſucceeding the* Apoſtles. *And this general Senſe of the* Chriſtian Church *may be demonſtrated.*

1. *From undoubted Teſtimonies affording a clear Evidence of this Succeſſion in the moſt conſpicuous Churches. And as for the undoubted Teſtimonies of this Succeſſion in the moſt conſpicuous Churches,* I ſhall firſt appeal, *ſaith the learned* Biſhop *of* Worceſter, to *Irenæus* and *Tertullian,* as leaſt liable to Exception. *The former not only mentions a Succeſſion of Perſons to the* Apoſtles, *but he ſaith,* (o) the Apoſtles committed the Care of the Churches to them, and left them to ſucceed in their Places. *Which implies, that as the* Apoſtles *had themſelves the Care of miniſtring to the Church, and the Power of Governing, and Preſiding over it, ſo they committed it to the* Biſhops *whom they choſe to ſucceed them.* Tertullian *not only mentions them in general who ſucceeded the* (p) Apoſtles

(n) Πιστοῖς ἀνθρώποις, ἤγουν Ἐπισκόποις καὶ Πρεσβυτέροις, ὡς ἔμελλεν ὁ Τιμόθεος χειροτονεῖν, Photius apud Oecumen. Δῆλον ὅτι περὶ Πρεσβυτέρων καὶ Ἐπισκόπων αὐτῷ διατάττει, Theoph.

(o) *Habemus annumerare eos qui ab Apoſtolis inſtituti ſunt Epiſcopi in Eccleſiis, & Succeſſores eorum uſque ad nos, quibus etiam ipſas Eccleſias committebant, quos & Succeſſores relinquebant, ſuum ipſorum locum Magiſterii tradentes,* l. 3. c. 3. *Lino Epiſcopatum adminiſtrandæ Eccleſiæ tradebant,* ibid.

(p) *Evolvant ordinem Epiſcoporum ſuorum,* (Hæretici) *ita per Succeſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit Auctorem, & Anteceſſorem; hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnorum Eccleſia Polycarpum ab Joanne conlocatum refert, ſicut Romanorum Clementem à Petro ordinatum itidem: perinde, utique & cæteræ exhibent quos ab Apoſtolis in Epiſcopatum conſtituti Apoſtolici ſeminis traduces habeant,* De præſcript. Hæret. c. 32.

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Apoſtles, *but particularly inſtances in* Polycarp, *placed by St.* John *at* Smyrna; *and* Clemens, *by St.* Peter *at* Rome; *and then adds, That* the other Churches had Biſhops placed in them, like to theſe. *So that what Authority St.* Clemens *had at* Rome, *and* Polycarp *at* Smyrna, *that* Tertullian *affirms the* Biſhops *had in other* Churches. *Now* Irenæus *ſaith, that* Linus *and* Clemens *had the Epiſcopal Power of governing the Church. And as for* Polycarp, *he, even by the* (q) Jews, *and* Gentiles, *was ſtiled* ὁ τῆς Ἀσίας διδάσκαλος, the Maſter, or Teacher of *Aſia*: *By* (r) *St.* Jerome, πάσης τῆς Ἀσίας ἀρχηγός, the Governor of all *Aſia*: *And by* (ſ) Ignatius, κυβερνήτης, the Governor of the Church of *Smyrna*.

Add to this, thoſe Words of Mr. Dodwell, *to thoſe who deny'd the Preſidency of* Biſhops *over the Church in thoſe Ages*: What can they ſay to the Angels in the *Revelations*? What to the Teſtimony of *Irenæus*, concerning St. *Polycarp*? What to the Teſtimony of (t) *Clemens Alexandrinus*, who mentions Biſhops, among other Officers of the Church, ſettled by St. *John*? What to the Teſtimony of (u) *Hegeſippus*, who makes the Kinſmen of our Saviour, ἡγήσασθαι τῆς ἐκκλησίας, to have been Governors of the Churches, from *Domitian's* Time to that of *Trajan*? What to thoſe who mention (x) St. *James* as made Biſhop of *Jeruſalem* by the Apoſtles themſelves? What of the Seven *Polycrates* mentions as Biſhops in his own See, before himſelf? Nay, What to all thoſe Catalogues of Biſhops ſucceeding in the Four Patriarchal Sees; particularly the Fifteen in *Jeruſalem*, from St. *James*, to the Deſtruction of the *Jews* under *Hadrian*? Nay, What to the Succeſſion of all the Apoſtolical Sees, to which the Fathers of the Second Century do ſo ſolemnly appeal, to prove their own Doctrine Apoſtolical in oppoſition to the contrary pretences of the Hereticks? Can they think them all to have been either willful Forgeries, or general miſtakes in a Matter of Fact ſo near their own Time, without ſo much as any likely Ground in Hiſtory? How will they then aſſure us that they were not miſtaken in delivering to us the Books of the Apoſtles, which were not more notorious to them than their Government.

2. *This general Senſe of the Church may be demonſtrated from the Unreaſonableneſs of the Suppoſition, that the Form of Government left to the Churches by the* Apoſtles, *ſhould be ſo quickly changed as they ſuppoſe who do conceive that the* Apoſtles *left no Governors ſuperiour to* Presbyters, *or* Paſtors *of one Congregation, in the Church: For it is clearly proved by the learned* Biſhop *of* Cheſter, *that the Writers of the Second Century diſtinctly mentioned the ſeveral Orders of* Biſhops, *and their inferiour* Presbyters, *in the ſame Church, and thereby give us Reaſon to conclude that Diſparity was ſettled in that Age, and therefore it is very improbable it ſhould be otherwiſe in the preceding Age of the* Apoſtles; *for that in the Frame and Subſtance of the Eſtabliſh'd Government of the Church, a thing always in Uſe and Practice, there ſhould be ſo ſudden a Change, ſo univerſal a Corruption in ſo ſhort a Time: And that all* Chriſtians, *all the degraded* Clergy, *without the leaſt Degree of Oppoſition that we meet with, or we read of, ſhould conſpire in, or conſent to this Innovation, and Corruption, is a thing morally impoſſible: For, as* Tertullian *argues in like Caſe,* (y) What all Chriſtian Churches did ſo early agree in practiſing uniformly, came not by Errour, but by Tradition. *The Improbability of this ſudden and general Innovation will be further evident, if we conſider,*

1. *The Subjects of this Conſtitution,* viz. *the Perſons appointed by the* Apoſtles, *or* Apoſtolical Men, *to govern and preſide in every Church, they being conſtant Objects of every Perſon's Common Senſe, ſeen in every Aſſembly, employ'd in every* Eccleſiaſtical *Affair, publick or private, in which* Chriſtians, *ſick or well, living or dying, were concern'd. Now in a Matter of this kind, which was the daily Object of the Senſes of all* Chriſtians, *we cannot eaſily conceive how they could poſſibly miſtake, and not perceive that ſuch a change was made, if really it was done.*

Again, We ſhall be more convinc'd that this was not performed by Conſpiracy, or by a joynt conſent of Chriſtians, *to make this Alteration in that Form of Government which the* Apoſtles *had eſtabliſhed, if we conſider,*

1. *The general Agreement of all* Churches *in this Matter, ſince not one ſingle* Church *can be produced in which this Government did not obtain. For how can we imagine that in a Time when no* General Council *could meet to appoint it, and when there were no* Chriſtian Princes *to ſet it forward on a political Account; and when by reaſon of the Heat of Perſecution, and the Diſtance of* Chriſtian Churches, *there was ſo little Commerce and Intercourſe between them, from the Churches of* Armenia *and* Perſia *in the Eaſt, to thoſe of* Spain *in the Weſt; from the* African *Churches in the South, to our* Britiſh *Churches in the North, this Conſtitution ſhould univer-*

(q) De Martyr. Polycarp. §. 12. (r) Catal. (ſ) Epiſt ad Polyc. §. 2.
(t) ὅτε μὲν Ἐπισκόπους κ.τ.λ. apud Euſeb. l. 3. c. 23. p. 92.
(u) Apud Euſeb. Hiſt. Eccleſ. l. 3. c. 20. (x) Euſeb. Eccl. Hiſt. l. 5. c. 24. p. 192.
(y) *Variaſſe debuerat error doctrinæ Eccleſiarum, quod autem apud omnes unum eſt, non eſt erratum, ſed traditum,* De Præſcript. c. 28.

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universally be received, and submitted to, if it had not been Establish'd by the Apostles, *or the first Founders of those Churches?*

2. *If we consider how much it did concern all Churches, that such an Innovation should not obtain amongst them, and tamely be submitted to; for all the people were obliged to know their Governours to which they were by Scripture oblig'd to submit, and so they could not yield to this Innovation without the greatest Danger to their Souls; the* Presbyters, *if they had by the* Apostles *been advanced to the highest Power, would not so meekly have submitted to an Authority usurp'd over them; but either out of a just Zeal to assert their Freedom, or out of Indignation at the Insolence of the usurping* Bishops, *or out of that Unwillingness to submit and obey, which is natural to all Men, would have asserted their Equality.*

3. *This will be further evident if we consider, that even the Persons then exalted could have no Motive or Temptation to accept of this Advancement; for Men do not easily desire a Change, but upon prospect of some Ease, or Temporal Advantage; much less when they perceive the Change is like to add to their Trouble, and increase their Danger. Now this was really the Case of the first* Christian Bishops, *they being still exposed to the sharpest Fury of their* Persecutors, *and commonly begun with first when any Storm was rais'd against the Church: Their Labours also were very great; for the Care of the Flock lay on them, and they were unwearied in the Discharge of the* Pastoral *Care. Can we then reasonably think that they could be so fond of so much Toil and Peril, as to violate the Institution of the Blessed* Jesus, *or his* Apostles, *to obtain it?*

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A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle of St. *PAUL* to *TITUS*.

CHAP. I.

a Verſe 1. PAul [a] a Servant of God, and
b an Apoſtle of Jeſus Chriſt, [b] according to [κατὰ, *for the Promotion of*] the Faith
of God's Elect, and the acknowledging of
c [c] the Truth which is after Godlineſs.
d 2. [d] In [ἐπ', *with that*] Hope of eternal life, which God that cannot lye [*hath*] promiſed before the World began.

3. But hath in due time manifeſted [ἐφανέρωσε δὲ καιροῖς ἰδίοις, *and hath in its proper Seaſon manifeſted this*] his Word [*of Promiſe*] through preaching [*of it to the Gentiles*] which [*Office*] is committed to me, according to the Commandment of God our Saviour.

4. [*I Paul write this*] to [*thee, O*] Titus, mine own Son after the Common Faith [*wiſhing to thee*] Grace, Mercy, and Peace from God the Father, and [*from*] the Lord Jeſus Chriſt our Saviour.

5. [*Advertiſing thee, that*] For this cauſe left I thee in Crete, that thou ſhould'ſt ſet in order the things, that [*as yet*] are want-
e ing, and ordain [e] Elders in every City, as I had appointed thee.
f 6. If any be blameleſs, [f] the Husband of one Wife [*neither guilty of Polygamy, nor married again after divorce from his former Wife*, ſee Note on 1 *Tim.* 3. 2.] having faithful Children, not accuſed of riot, or unruly.
g 7. [g] For a Biſhop muſt be blameleſs, as [*being*] the Steward of God, not ſelf-will'd, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre.

8. [h] But a Lover of Hoſpitality, a Lover h
of good Men, [*or things*] ſober [*or prudent*] juſt, holy, temperate.

9. Holding faſt the faithful word, as he hath been taught [κατὰ τὴν διδαχὴν, *according to the Doctrine of Chriſt, and his Apoſtles*] that he
may be able by ſound Doctrine [i] both to ex- i
hort, [*both to admoniſh or inſtruct in ſound Doctrine,*] and to convince the Gain-ſayer.

10. For there are many unruly [k] and vain k
talkers [*in Crete*] and Deceivers [*of Mens Minds*] [l] eſpecially thoſe of the Circum- l
ciſion.

11. Whoſe mouths muſt be ſtopt, who ſubvert whole Houſes, teaching things which they ought not [*to teach,*] for filthy lucre's ſake.

12. One of themſelves [*even Epimenides*]
[m] a Prophet of their own, ſaid, The Cre- m
tians are always Liars, evil beaſts, [n] ſlow n
Bellies [i. e. *Gluttons.*]

13. This witneſs is true [*of them who inhabit Crete, whether Natives, or Jews*] wherefore [o] rebuke them ſharply, [ἔλεγχε αὐτὰς ἀποτόμως, *convince them powerfully*] that they o
may be ſound in the Faith.

14. Not giving heed [p] to Jewiſh Fables, p
and Commandments of men who turn from the Faith.

15. [*For whatſoever they may ſay or think, concerning unclean Meats, Perſons, or Things,*] To the pure [*the Gentile, whoſe heart is purified by Faith,*] all things are pure, [*in their uſe;*] but unto them that [*though they count themſelves the only pure Perſons*] are defiled and unbelieving, is nothing [*truly*] pure, [*or lawfully, and acceptably performed,*] but even

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even their Mind and Conscience is defiled, [*and by that their Actions.*]

q 16. ¶ They profess that they know God [*above others*, Rom 2. 17.] but in works they [*practically*] deny him, being abominable [*now to him, of whom they were once beloved,*] and Disobedient, and to every good work reprobate.

Annotations on Chapter I.

a Verse 1. Δοῦλος Θεοῦ, *A Servant of God.*] He writes not this to confirm his Authority to *Titus*, who doubted not at all of it; but to confirm it to others with whom he did converse, or to whom this *Epistle* might come; it being of use not only to direct *Titus* then, but all *Bishops* and *Rulers* of the *Church* for ever.

b Ibid. Κατὰ πίστιν, *for the Promotion of the Faith of God's Elect*;] i. e. the Faith of *Christians* in the general, they being all γένος ἐκλεκτὸν *an elect generation*, 1 Pet. 2. 9. and St. *Paul*, being an *Apostle*, in reference to them all, to them to whom he was a *Savour of Death*, as well as to them to whom he was a *Savour of Life*, 2 Cor. 2. 16.

c Ibid. Τῆς κατ' εὐσέβειαν ἀληθείας, *the Truth which is after Godliness*;] The *Mystery of Godliness*; 1 Tim. 3. 16. *The Doctrine which is after Godliness*, 1 Tim. 6. 3. This is therefore only necessary to be believed, so far as that belief is necessary to an Holy Life.

d Ver. 2, 3. Note, By comparing these two Verses with those words in *Timothy*, *He hath saved us, and called us with an holy Calling; not according to our works, but according to his own Purpose, and Grace, which was given us in Christ Jesus, πρὸ χρόνων αἰωνίων, before the World began; but is now made manifest by the appearing of our Saviour Christ, who hath abolished Death, and hath brought Life, and Immortality to light through the Gospel: Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles*, 2 Tim. 1. 9, 10, 11. I say, from these words compared together, it may be inferr'd,

1. That the Promise of Eternal Life, mention'd in both Places, is the Promise of calling those *Gentiles*, to whom St. *Paul* was an *Apostle*, to that Faith which had the Promise of Eternal Life annexed to it: For this Promise God is said to have performed by St. *Paul*'s preaching this word of Life to the *Gentiles*.

2*dly*. That this hope of Eternal Life was not made manifest till the appearing of our Saviour, and the Preaching of his Gospel to the World; he having *brought Life, and Immortality to light by the Gospel*, 2 Tim. 1. 10. and manifested the hope of it by the Preaching of the Word of Faith.

3*dly*. Seeing no such Promise could be made to Men, no such Grace given to them before there were any Men in the World, these words, πρὸ χρόνων αἰωνίων, cannot properly be rendred, *before the World began*; but as *Chrysostom*, *Theodoret*, and *Oecumenius* render them ἄνωθεν ἐξ ἀρχῆς, *of old Time*, or *from the beginning*. So the Revelation of the calling of the *Gentiles* is stiled, the Revelation of the Mystery, χρόνοις αἰωνίοις σεσιγημένου, *kept secret from Men since the World began*, Rom. 16. 25. but now manifested by the *Scriptures* of the *Prophets*. This Promise therefore was contained in the Writings of the *Prophets*, and either must relate to the Promise made to *Adam* immediately after the Fall, that *the Seed of the Woman should break the Serpents head*, which was a Promise made from the beginning, and πρὸ χρόνων αἰωνίων, before any of the three Ages of the World were pass'd; or to the Promise made to *Abraham*, *that in his Seed should all the Families of the Earth be blessed*, which was a Promise *made a long time ago*, and before the first Age of the World expired. So *Zacharias* speaks of the Promise of the *Messias*, made διὰ τῶν ἀπ' αἰῶνος, προφητῶν, *by the Holy Prophets, from the beginning*, Luke 1. 70. And *Jerusalem* is mention'd as an *Apostatizing* City ἀφ' ἡμερῶν αἰῶνος, *from the Days of old*, Ezr. 4. 15, 19. and ἀπ' αἰῶνος *of old*, Esdr. 2. 23, 26.

e Ver. 5. Πρεσβυτέρους.] Hence it appears, that at the first Conversion of the *Cretians* to the Faith, they had no *Bishops*, or *Presbyters* set over them, but had all their Church-Offices performed by Men assisted by that Holy Spirit which God shed on them abundantly, through Faith in Christ, Ch. 3. 6. though out of these *Bishops*, and *Deacons* usually were chosen; but then it is observable that things were then wanting; or, that this was a Deficiency in that *Church*.

f Ver. 6. Μιᾶς γυναικὸς ἀνήρ, *The Husband of one Wife.*] Here *Chrysostom*, *Oecumenius*, *Theophylact* have well observed, against the *Hereticks*, and *Papists*, that Marriage is so honourable, that any Clergy-man may ascend to the *Episcopal* Throne with it, ἅτε μετ' αὐτῆς καὶ ἐπὶ τὸν ἅγιον θρόνον δυνάμενος ἀναβαίνειν, *Chrysost. Theoph.* Yea, that he may do the Office of a *Bishop*, and retain the Nuptial Bed, ὡς δυναμένου καὶ μετὰ γάμου ἐπισκοπῆς προνοεῖν τινός. *Oecum.*

g Ver. 7. Ἀνέγκλητον εἶναι, *I left thee in Crete to ordain Elders, if any be blameless, for a Bishop must be blameless.*] Hence, say the *Greek* and *Latin* Commentators, it is manifest that the same Person is called a *Presbyter* in the 5th. and a *Bishop* in the 7th. Verse, Καὶ ἐντεῦθεν δῆλον ὡς τοὺς πρεσβυτέρους, ἐπι-

σκληρὸς ὠνόμαζον, ἐρωτικὸς γὰρ ἵνα καταστήσῃς κατὰ πόλιν Πρεσβυτέρους ἐπήγαγε, δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι, ἐν ἑκάστῃ δὲ πόλει οὐκ ἐπισκόπους, ἀλλὰ Πρεσβυτέρους ἔθος ἦναι πόλλας, *Theodoret. When he had ſaid, I left thee in Crete, that thou mighteſt ordain Presbyters in every City,* (a) Poſtea intulit, Oportet enim Epiſcopum ſine Crimine eſſe tanquam Dei diſpenſatorem, idem eſt ergo Presbyter qui Epiſcopus, *He after makes this inference, For a Biſhop muſt be blameleſs; the Biſhop therefore and Presbyter is here the ſame.* The Reverend and Learned Biſhop *Pearſon*, proves from St. *Clemens* of *Alexandria*, *Tertullian* and *Origen*, that in their Judgment the *Apoſtle* ſpeaks of Presbyters properly ſo called; as doth alſo *Theodoret* from this Argument, That the Apoſtle requires Presbyters in the plural to be ordain'd in every City, whereas there was to be only one ſingle *Biſhop* in a City. But I find no Anſwer to the Argument, that the ſame Perſon is a Presbyter in the 5th. who is a *Biſhop* in the 7th. Verſe; and therefore I ſtill incline to the Opinion of *Chryſoſtom*, *Theodoret*, S. *Jerom*, *Oecumenius*, and *Theophylact*, that the Names were then common.

h Ver. 8. Φιλόξενον, *a lover of Hoſpitality.*] Not in the modern ſenſe of keeping Hoſpitality, that is, a great Table for Perſons of Quality to come to, but ſay St. *Chryſoſtom* and *Theophylact*, τὰ αὐτῦ τοῖς ξένοις προϊέμενος καὶ τοῖς δεομένοις, one ſo far from filthy lucre, that he *ſpends what he has upon the Stranger, and the Poor.* Σώφρονα δὲ τὴν νηφαλιότητα εἶπεν ἐντεῦθα, ἀλλά τὴν πάθους κρατοῦντα, He ſaith, *Sober*, i. e. *not one that is much in faſting, but an exact Governor of his Paſſions*, his Tongue, Hands, and Eyes.

i Ver. 9. Παρακαλεῖν.] i. e. Νουθετεῖν, Theoph. See *Rom.* 12. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον, τὸ διδάσκειν ἐστὶν, *the Chief Character of a Biſhop is* τὸ διδασκαλικὸν, *his ability to teach*, ſay *Chryſoſtom* and *Theophylact.*

k Ver. 10. Ματαιολόγοι, *vain Talkers.*] That the *Jews* were ματαιολόγοι, vain Talkers, and ἑτεροδιδασκαλοῦντες, *Teachers of things which they ought not*, we learn 1 *Tim.* 1. 3, 4, 6. and that they were deſirous of filthy lucre, robbing and devouring thoſe they taught: See 2 *Cor.* 11. 20. of the Covetouſneſs of the *Phariſees*, the great Sticklers for the neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes* by all *Chriſtians*, Acts 15. 5. Our Saviour gives a large Account, *Matth.* 23. 14, 25. *Luke* 16. 14. Their Mouths muſt be ſtopp'd, not with force, but with Conviction, *v.* 9. by ſuch ſtrength of conviction, ſay the *Fathers*, as will not ſuffer them to ſpeak any thing by way of Anſwer, or gainſaying the Truth.

Ver. 11. Μάλιστα δὲ οἱ ἐκ περιτομῆς, *eſpecially they of the Circumciſion.*] He does not ſay, eſpecially thoſe *Gentiles* or *Samaritans*, who are Advocates for the Obſervation of the *Jewiſh* Law, but οἱ ἐκ περιτομῆς, *they of the Circumciſion*, which, throughout the *New Teſtament*, ſignifies the *Jews*; Men of that Nation and Religion, ſo *Acts* 10. 45. And οἱ ἐκ περιτομῆς, *the* Jews *which came with* Peter, *were amazed when they ſaw the Gift of the Holy Ghoſt poured out upon the Gentiles*, Acts 11. 2. οἱ ἐκ περιτομῆς, *the* Jews *contended with* Peter, *ſaying, Thou wenteſt in to Men uncircumciſed, and didſt eat with them.* See *Rom.* 4. 12. 15. 8. *Gal.* 2. 7, 8, 9. *Epheſ.* 2. 11. *Col.* 4. 11. Moreover, the *Gnoſticks*, and *Simonians* were ſo far from being Advocates for the Obſervation of the *Jewiſh* Law, that it was one part of their Doctrine, (b) ἰόμῳ δὲ, προφήταις μὴ χρᾶσθαι, that *no Man ſhould obſerve the Law or the Prophets.* See Note on 1 *Tim.* 1. 7. They therefore cannot be the Men here intended.

Ver. 12. Προφήτης a Prophet of their own.] *Theodoret* expreſly ſays, this Poet was *Callimachus*; *Oecumenius* and *Theophylact* cite the words of *Callimachus*, and ſo doth *Chryſoſtom*, though he confeſſes the *Poet* was *Epimenides*. *Callimachus* it could not be; for he was no *Cretian*, but a *Cyrenian*, nor hath he this whole Verſe, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, ſaith St. *Jerom*, he borrowed from *Epimenides*, who by (c) *Plato* is ſtiled ἀνὴρ θεῖος, by (d) *Diodorus Siculus*, ὁ Θεῖλογος, *the Divine*; by (e) *Diogenes Laertius*, Θεοφιλέστατος, and γνωσικώτατος, *one ſkilful in Divination*; by (f) *Cicero*, futura præſentiens, & vaticinans per furorem, *one that foretold things future by Extaſie*; by (g) *Plutarch* σοφὸς περὶ τὰ θεῖα, *a wiſe Man concerning Divine Things*; by (h) *Apuleius*, *Fatidicus*, a *Soothſayer*; by (i) *Maximus Tyrius*, δεινὸς τὰ θεῖα, *one ſkill'd in Divine Things*; by *Dion Pruſaenſis*, and the *Apoſtle* here, *one of their Prophets.*

Ibid. Γαστέρες.] Ἄπλυτος, Suidas. Γαστέρες, ἀκρατεῖς, ἄπλυτοι, πολυφάγοι, Heſych. Γαστρίμαργία, ἀκρασία περὶ τὴν γαστέρα, Clem. Al. Pæd. l. 2. c. 1. p. 146. C. vide Jul. Polluc. l. 2. c. 4. p. 109. 37. c. 111. 26.

Ver. 13. Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke them ſharply.*] If theſe words relate to the *Cretians*, deceived by the *Jews*, as the Verſe following ſeems to hint, they are fitly tranſlated, *Rebuke them ſharply:* To be *ſound in Faith*, is, ſay *Oecumenius*, and *Theophylact*,

(a) *Hieronymus in locum.* (b) *Conſt. Apoſt.* l. 6 c. 8. 10. (c) *De leg.* l. 1. p. 780. E. (d) L. 5. p. 239. (e) L. 1. p. 29, 30. (f) *De Divin.* l. 1. (g) *In Solone.* (h) *Florid.* l. 2. (i) *Differt.* 22. p. 313.

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phylact, to retain it ſo as it was delivered by the *Apoſtles*, without adding any thing to it from *Judaiſm*, or *Gentiliſm*, and eſpecially without adding to it the neceſſity of obſerving the *Jewiſh* Law, or Rites, by the *Gentiles*.

p Ver. 14. Ἰουδαϊκοῖς μύθοις.] By *Jewiſh Fables*, ſome here underſtand the *Gnoſticks Cabbaliſtical Interpretations of the Old Teſtament*; but (*1ſt.*) if we look into *Irenæus*, we ſhall find their ſenſeleſs Interpretations chiefly related to the *New Teſtament*. Their 30 *Æones* they gathered from the 30 Years our *Saviour* ſpent in Silence, before he preached; and from the Parable of thoſe who wrought in the Vineyard, and from St. *Paul*; from whom he ſhews *l.* 1. *c.* 1. *p.* 16, 18. they gathered moſt of their wild fancies, and ſo they muſt in time be after the writing of his *Epiſtles*. (*2dly.*) It does not appear that the *Cabbaliſtick Jews* had any ſuch Interpretations as favour'd the mad Doctrine of the *Gnoſticks*. The *Fathers* therefore generally interpret theſe words of the vain Traditions of the *Jews*, eſpecially concerning Meats, and other things, to be abſtained from as unclean, which our Lord alſo ſtiles *the Doctrines of Men*, Matth. 15. 9. and of the Teachers of them, *St. Paul*, in his *Epiſtle* to *Timothy*, ſaith, that *they were turned from the Faith*, 1 Tim. 1. 5, 6. And this, ſaith *Oecumenius*, is evident from the enſuing words.

Ver. 16. It is the opinion of all the Ancient Commentators upon the place, That the *Apoſtle* ſpeaks this Adverſus Judæos, *againſt the Jews*, nor is there any thing ſaid in theſe two Verſes which may not be applied to them. For, q

1ſt. We have obſerved already how the *Scripture* gives thoſe very Names to the unbelieving *Jews*, which they were wont to give unto the *Gentiles*, ſtyling them *Dogs*, Philip. 3. 2. as they ſtyled the *Gentiles*, and *Veſſels of Wrath*, Rom. 9. 22. 1 Theſſ. 2. 16. who thought themſelves the only *Veſſels of Mercy*; and here *defiled*, who counted themſelves the only *pure Servants of God*, Nehem. 2. 20.

2dly. Of their Profeſſion *to know God, when in Works they deny'd him*, the *Apoſtle* gives a large account, *Rom.* 2. from *v.* 17. to *v.* 25, and again Chap. 3. from *v.* 10. to *v.* 19. That they were *abominable* in the ſight of God, our Lord not only ſaith of the *Phariſees*, Luke 16. 15. but St. *Paul* of the *Jews* in general, declaring, that *they pleaſed not God*; yea they were ſo diſpleaſing to him, that *wrath was come upon them to the uttermoſt*, 1 Theſſ. 2. 15, 16. Of their Diſobedience to the Law, we read in the forecited Places of the *Romans*, and of their *evil works*, Philip. 3. 2. 2 Cor. 11. 13, 15. And, laſtly, that a defiled Mind and Conſcience defiled all their Actions, even thoſe that were done according to the Will, and the Command of God, ſee *Iſa.* 1. 11, 16. 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22.

CHAP. II.

Verſe 1. BUt [*howſoever they live and teach*] ſpeak thou the things which become ſound Doctrine.

a 2. [*To wit*,] That the [a] aged men be ſober, grave, temperate, ſound in Faith, [*ſincere*] in Charity, and [*conſtant in*] Patience.

b 5. The [b] aged Women likewiſe that they be in behaviour [*in Habit, and Geſture*,] as becometh holineſs, not falſe Accuſers, not given to much Wine, Teachers of good things, [*of Piety, Charity, Chaſtity to thoſe with whom they do converſe.*]

4. That they may teach the Young Women to be ſober, to love their Husbands, to love their Children.

5. To be diſcreet, chaſte, keepers at home, good, obedient to their own Husbands, that the word of God be not blaſphemed [*by reaſon of their Crimes.*]

6. Young Men likewiſe exhort to be ſober minded, [Gr. σωφρονεῖν, *to govern not only their concupiſcible, but their Iraſcible Paſſions.*]

7. In all things ſhewing thy ſelf a Pattern of good works, in Doctrine ſhewing uncorruptneſs, Gravity, c Sincerity.

8. [d] Sound ſpeech that cannot be condemned, that he that is of the contrary part [*whether Jew or Gentile*,] may be aſhamed [*of their oppoſition to you*] having no evil thing to ſay of you. d

9. Exhort Servants to be obedient to their own Maſters, and to pleaſe them well in all [*lawful*] things [e] not anſwering again. e

10. Not purloining [*or filching from their Maſters*] but ſhewing all good fidelity, that they may adorn the Doctrine of God, our Saviour in all things [*belonging to their Station.*]

11. For the Grace of God that bringeth Salvation, hath appeared to all Men [*as well Servants, as Maſters, yea to Men of all Nations.*]

12. [f] Teaching us, that denying [*all*] ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World. f

13. Looking for that bleſſed hope, and the glorious Appearance of the [g] great God, and our Saviour Jeſus Chriſt. g

14. Who

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14. Who gave himſelf for us, that he
h might [h] redeem us from all Iniquity, and [*ſo*
i *might*] purifie to himſelf [i] a peculiar People, zealous of good works.

15. Theſe things ſpeak, and exhort, and rebuke [*the Oppoſers of this Doctrine*] with all Authority: Let no Man deſpiſe thee, [*but uſe the Cenſures of the Church, and deliver up to Satan thoſe Jews who gainſay this Doctrine.*]

Annotations on Chapter II.

a Verſe 2. Πρεσβύτας, *the aged.*] See the Note on *Philemon* 9. So the word ſignifies in all the other places of the *New Teſtament*, where it is found; ſo ἐγὼ γάρ εἰμι πρεσβύτης, *I am aged*, ſaith *Zacharias*, Luke 1. 18. and Παῦλος πρεσβύτης, is *Paul the aged*, Philem. 9. And in this ſenſe the true St. *Jerom*, and all the *Greek Commentators* on the Place, expound it. The Reverend Dr. *Hammond* thinks it here ſignifies Church-Officers, and in particular the *Deacons*, mention'd by *Timothy*, after the *Biſhops*, 1 Tim. 3. but of five qualifications there required of the *Deacons*, v. 8. the *Apoſtle* here mentions only one, that of Gravity; nor is it neceſſary that theſe πρεσβύται ſhould be *Church-Officers*, becauſe the *Apoſtle* here enumerates their Qualifications: For as St. *Jerom* on the Place obſerves, he reckons up the Qualifications of the Younger Women, *v.* 4, 5. and of the Younger Men, *v.* 6. and of the Servants, *v.* 9, 10. But hence it will not follow that they were *Church-Officers*. Nor, (2*dly.*) Becauſe *Titus* was ſent to ordain ſuch; For we find not that he was ſent to ordain any but *Presbyters*, or *Biſhops*, Chap. 1. 5, 7. though doubtleſs he did ordain *Deacons* to attend them.

b Ver. 3. Πρεσβύτιδας.] That *the aged Women* here import the *Deaconeſſes* of the Church; ſome of the *Commentators* ſay was the Opinion of ſome *Ancients*; and indeed they were ſo neceſſary, 1. For the Baptiſm of Women, when that was performed by dipping, as in the *Apoſtles* days it was: And, 2*dly.* For the converting ſome Young Women to, and the inſtructing others in the Faith they had already owned; which aged Women, though not permitted *to ſpeak in the Church*, might do in private Houſes, without ſcandal, but the *Apoſtles*, and a young *Timothy*, could ſcarcely do without ſuſpicion: That for theſe Reaſons I doubt not but this Office obtain'd in the firſt Preaching of the Goſpel.

c Ver. 7. Ἀφθαρσίαν, *Sincerity.*] This word is not to be found in *Chryſoſtom*, *Theophylact*, nor in many Copies.

d Ver. 8. The Doctrine to be preached muſt be pure and free from all corrupt mixtures; it muſt be entire, ſo as to want nothing neceſſary to be known; it muſt be ſuch as is ὑγιὴς, wholſome, and beneficial to the Hearer; it muſt be delivered with Gravity, and with Care, that there be nothing ſpoken which may be ſubject to Reprehenſion.

e Ver. 9. Μὴ ἀντιλέγοντας, *not anſwering again.*] Not murmuring againſt their Commanders, nor contradicting them, but only with ſubmiſſion pleading their own Cauſe, for that even Nature doth allow.

f Ver. 12. The firſt thing Chriſtianity requires of them who would enjoy this ſaving Grace, is to deny all practical ungodlineſs, by carefully abſtaining from all Idolatry, Superſtition, and falſe Worſhip; and to diſcard all thoſe principles which tend to cheriſh in us a prophane and irreligious Converſation, *viz.* all Principles of *Atheiſm*, and *Infidelity*, all Denial of Providence, and of a future Recompence; for as our falſe Worſhip will render our whole Service vain, and our pretended Piety, a Provocation; ſo theſe Pernicious Principles will render our Religion none at all: For how can he be ſeriouſly employed in Religious Actions, who queſtions the very Object of Religion, denies the Motives to it, and reckons it *a vain thing to ſerve the Lord?*

2*dly.* To deny all worldly Luſts, *i. e.* All inordinate Affections to the Enjoyments of this preſent World, as knowing, that the friendſhip of this World is Enmity to God; all the Pollutions which are in the World through Luſt, 2 *Pet.* 2. 20. walking not in Riot, and Drunkenneſs, in Banquettings, and Revelling, in Laſciviouſneſs and Uncleanneſs, in Strife, and Envy; but putting on the Lord Jeſus Chriſt, and making no Proviſions for the Fleſh to fullfil the Luſts thereof, *Rom.* 13. 13, 14. 1 *Pet.* 4. 2, 3.

3*dly.* To live ſoberly, in the due moderation of all our Appetites, the exact Government of all our Paſſions, and in the Regular Exerciſe of our Affections, and Deſires, *i. e.* We muſt ſo far reſtrain our angry Paſſions, that they do never indecently boil up within us, or break forth into opprobrious Words, or rancorous Expreſſions, or proceed to malicious and ſpiteful Actions, and that we never do exert them, but upon occaſion of ſomething which is truly evil, and diſpleaſing to God, or when it may be for the benefit of others: We muſt ſo moderate our Affections too, and our Deſires of all worldly things, as to ſit down contented with our preſent Portion, not being anxiouſly ſolicitous about them, not purſuing them by unlawful means, not much caſt down when we loſe them, nor much delighted with them when we do enjoy them; but living

ſtill

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ſtill as Men whoſe Converſation is in Heaven, and whoſe Hearts are chiefly ſet on things above. We muſt ſo temper our Deſires of Applauſe, and Reputation in this World, as only to purſue it by exact Regards to what is Vertuous and Praiſe-worthy, and for vertuous Ends, the doing good to others, never endeavouring to obtain or to preſerve it by any ſiniſter Attempts, ſinful Compliances, or by neglect of Duty. We muſt ſo Regulate the Cravings of the Throat, and the Gratifications of the Palate, as not to eat, or drink to the impairing of our Health, or Reaſon; to the inflaming of our Luſts, or Paſſions; or to the rend'ring our ſelves unfit for the Performance of that Duty which we owe to God. We muſt be ſo moderate, in Reference to the Pleaſures of the World, that all the Pleaſures in which we do allow our ſelves, may be ſtill ἡδοναὶ ἀμεταμέλητοι, ſuch as call for no Repentance; we muſt purſue them with ſuch indifference, as that we can freely deny our ſelves in the Enjoyment of them, when the Concernments of God's Glory, or the Welfare of our own, or other Mens Souls is prejudiced by them, preferring ſtill the Pleaſures of Religion much above them.

4*thly*. We muſt live Righteouſly, *i. e.* in all the Offices of exact Truth and Juſtice betwixt Man and Man, being true in our words, exact to the Performance of our Promiſes, doing no Injury to any in his good Name, Eſtate, or Perſon, much leſs in the Concernments of his Soul, but dealing ſtill with others as we would be dealt with.

We muſt live δικαίως Charitably, preſerving an unfeigned Good Will, an Affectionate Kindneſs to, and having a ſincere Concernment for the good of all Men: And this Affection muſt reſtrain us not only from biting them with the Tongue, ſuſpecting evil of them, or doing evil to them, but muſt engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their Proſperity, to be ready to promote it, to ſympathize with them in their Afflictions; and, as far as we are able, to ſupply their Wants, relieve their Miſeries, and contribute to the Eaſe and Comfort of their Lives, and more eſpecially to labour to prevent their Ruine, and further the eternal Intereſts of their precious Souls; to conceal the Evil that we know of others, where no neceſſity, *i. e.* no Duty to our ſelves, our Brother, or the Publick requires us to divulge it; to endure all things, without returning Evil for Evil; to be long ſuffering, and bear with Patience the Infirmities of others. That, laſtly, upon any Reaſonable Submiſſion, any fair Acknowledgment of the Offence, any deſire of Reconciliation, we be eaſie to be entreated, and ready to forgive: In a word, that in all caſes of the ſame kind, we prefer the Publick before our Private Intereſt.

5*thly*. To teach us to live Godly: 1. By keeping up an high Eſteem, an Admiration of God in our Minds, acknowledging his Excellencies by our repairing to, and our continual Dependance on his Wiſdom, Power, and Goodneſs, in our Addreſſes to the Throne of Grace, by aſcribing all the Mercies we enjoy, to his ſole, free, and undeſerved Goodneſs, and therefore highly eſteeming them, paying the Tribute of our Praiſes, and ſuitable returns of Duty for them, and by performing that Publick and External Homage to the Author of them, which may beſt teſtifie to others the inward Veneration we have for him. 2*dly*. By yielding a firm Aſſent to all his Revelations, depending on his All-ſufficiency, and Goodneſs to order all things for us to the beſt, and hoping in his Mercy for Preſervation from, or ſupport under, and a good Iſſue from the Troubles of this preſent life, and a ſupply of all thoſe Bleſſings which he ſees needful for us, or moſt conducing to our good. 3*dly*. By valuing him as our Chief, and All-ſufficient Good, the only proper Object of our Happineſs, and upon that account preferring him before whatever ſtands in Competition with him, having none in Heaven but him, and none on Earth that we deſire in Compariſon with him, doing all things to his Glory, and for Promotion of his Honour, and being zealous to remove whatſoever doth obſtruct, or oppoſe it. 4*thly*. By being in the fear of the Lord all the day long, and herein exerciſing our ſelves to have always Conſciences void of offence towards God, ſo that we never wilfully do any thing which argues a Contempt of him, or is a Provocation to the pure Eyes of his Glory. 5*thly*. By acquainting our ſelves with his ſacred Will, that we may do it, eſteeming all his Commandments concerning all things to be right, yielding a cheerful, conſtant, and ſincere Obedience to them, labouring to walk before him to all well-pleaſing; and when we are convinced that we have deviated from his good and holy Laws, returning by a ſpeedy, and ſincere Repentance, and Reformation of our evil ways. 6*thly*. By an humble Submiſſion to his Chaſtiſements, and a contented acquieſcence in all the Diſpenſations of his Providence, and an entire Reſignation of our ſelves, and our Concernments to the pleaſure of his good and holy Will.

Thus *Philo* doth inform us, That he that would be truly Vertuous, muſt in the firſt place, μεταναστεύειν τῷ σώματι, become an Exile from the Enjoyments of the Body, ſo far as not to be enſlaved, ἐπιθυμίαις καὶ ἡδοναῖς, to the importunate Deſires of worldly things,

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things, or to the Pleasures of the World, ὅτι φόβοις, ὅτι λύπαις, nor to the fears of losing them, nor to excess of Grief that he doth not enjoy them; that being thus prepared, he must govern his whole Life by these three Rules, or Canons, τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the Love of God, the Love of Vertue, and the Love of Man. *Lib. quod omnis probus liber, p.* 679. *C.*

g Ver. 3. τοῦ μεγάλου θεοῦ, *the Great God.*] Here it deserveth to be noted, that it is highly probable that *Jesus Christ* is here styled *the Great God:* 1. Because in the *Original* the Article is prefix'd only before *the Great God*, and therefore seems to require this Construction, The Appearance of Jesus Christ the Great God, and our Saviour. 2*dly.* Because as God the *Father* is not said properly to appear, so the word ἐπιφάνεια never occurs in the *New Testament*, but when it is applied to *Jesus Christ*, and to some coming of his; The places in which it is to be found, being only these, 2 *Thess.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 1. 10. 4. 1, 8. 3*dly.* Because *Christ* is emphatically styled *our Hope, the Hope of Glory*, Col. 1. 23. 1 Tim. 1. 1. And, lastly, because not only all the *Antient Commentators* on the Place, do so interpret this Text, but the *Ante-Nicene* Fathers also: (*a*) *Hippolytus* speaking of *the Appearance of our God and Saviour Jesus Christ*; and (*b*) *Clemens* of *Alexandria* proving *Christ* to be both God and Man, our Creator, and the Author of all our good things, from these very words of St. *Paul*, *Vid. Tract. de vera Christi Deitate, p.* 44, 45.

h Ver. 14. Ἵνα λυτρώσηται, *that he might redeem, and purifie.*] The words λυτρῶσαι and καθαρίσαι, here used, being *Sacrifical*, the first signifying Redemption by paying a price, here said to be, *the giving himself*; the second, to purifie from the guilt of Sin, by an Atonement offer'd for it, *Heb.* 9. 22. 1 *Joh.* 1. 7, 9. I conceive the import of them to be this, That Christ our Saviour gave himself a Ransom for us, to redeem us from the guilt, and punishment of our Sins, that being by this Atonement thus purify'd, and reconcil'd to God, we might become as the *Jews* were before, *a peculiar People to him*, and upon that account *zealous of good Works.*

Ibid. λαὸν περιούσιον, *a peculiar People.*] So *Segullah* is rendred by the *Septuagint*, Exod. 19. 5. You shall be to me λαὸς περιούσιος, *a peculiar People above all People*, Deut. 7. 6. *Jehovah thy God hath chosen thee to be unto him* λαὸν περιούσιον, *a peculiar People above all the People of the Earth*; so Chap. 14. 2. 26. 18. This by the *Chaldee* is always rendred—— *A beloved People.* This Title belonged to all *Israel* in general, *Psal.* 135. 4. *Jehovah hath chosen Jacob for himself, and Israel for his peculiar People.* As therefore all *Israel*, being sanctified to the Lord, became to him a peculiar Treasure, and a beloved People above all other Nations, or Religions in the World; so are now all *Christians*, God having *purified their Hearts by Faith*, Acts 15. 9. 2*dly.* As then Salvation was of the *Jews*, *John* 4. 22. and belonged to others only by being *Proselytes* so far as to own their God, or their Religion; so now that Salvation which is promised in the Gospel, and which consists in Life Eternal, is promised only to them who own the God, and Saviour of the *Christians*, or embrace their Religion: For *this is the Testimony that God hath given us, eternal life; and that life is in his Son: He that hath the Son hath life, he that hath not the Son hath not life*, 1 John 5. 11, 12.

(*a*) *De Antichrist* Sect. 64. (*b*) *Admon. ad Gent.* p. 5, 6.

CHAP. III.

a Verse 1. Put them in mind to be [a] subject to Principalities and Powers, to obey Magistrates, to be ready to [Gr. *for*] every good work.

2. To speak evil of no Man, to be no brawlers. [Gr. *no fighters*] but gentle, shewb ing all [b] meekness to all Men [*with whom they do converse.*]

c d 3. [c] For we [d] our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful [*to*] and hating one another. [See *Chap.* 1. 10, 11, 12.]

e 4. [e] But after that the kindness and love of God, our Saviour towards Man appeared.

5. Not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration [*in Baptism,*] and [*by the*] renewing of the Holy Ghost, [*given then to the Baptized.*]

6. Which he shed on us abundantly through Jesus Christ our Saviour.

7. That being [*thus*] justified by his [*free*] Grace, we should be made Heirs according to the hope of eternal life.

8. This

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f 8. [f] This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works; these things are good, and profitable unto Men.

g 9. [g] But avoid foolish Questions and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.

h 10. [h] A Man that is an Heretick, after the first, and second Admonition, reject.

11. Knowing that he who is such, is subverted & sinneth, being condemned of himself.

12. When I shall send Artemas unto thee, or Tychicus, [*to supply thy absence, say the Ancients*] be diligent to come unto me to [i] Nicopolis, for I have determined there to winter. i

13. Bring Zenas the Lawyer, and Apollos, on their Journey diligently, [*and see*] that nothing be wanting to them

14. And let ours [*i. e. Christians*] also learn to maintain good works, for necessary uses, that they be not unfruitful. [See Note on v. 8.]

15. All that are with me salute thee. Greet them that love us in [*and for*] the faith. Grace be with you all. Amen.

Annotations on Chapter III.

a Verse 1. Ἀρχαῖς ἢ ἐξουσίαις ὑποτάσσεσθαι, *to be subject to Principalities.*] Besides the turbulent Spirit of the *Jews* then in *Crete* (*a*) *Suidas* hath left upon Record concerning them, that the *Cretians*, fearing they should suffer Punishment from their Superiors, stirred up the People, *exhorting them to maintain the liberty which they always had enjoy'd.* By which we see how needful this Instruction was.

b Ver. 2. Ἐπιείκεια, *Meekness.*] This is that Vertue which enclines us to be easie and merciful to offenders, kind in interpreting the Actions of others, and yielding in matters of our own Concern for Peace sake; and we shew all meekness, not by being never severe, for severity at some times, towards some Persons, is necessary; but by being mild in all cases, in which the Circumstances of Time, Place, and Persons, will admit of it.

c Ver. 3. Ἦμεν γάρ ποτε, *for we our selves were sometimes.*] That these were the Vices that reigned in the *Heathen* World, See *Rom.* 1. 26, 31. and 13. 13. *Colossi.* 3. 5, 8. That the *Cretians* were prone to disobedience, we have proved from *Suidas*; That they were foolish and deceived, is evident from their multitude of false Gods mentioned by *Diodorus Siculus*, l. 5. and their vain Imagination in thinking that their Gods were Mortal, with which *Callimachus* charges them. The Lusts and Pleasures they served were unnatural Lusts, say *Occumenius* and *Theophylact:* Of which the *Athenian* in (*b*) *Plato* speaketh thus to *Clinias* of *Crete*; of *unnatural Lusts your Cities are chiefly guilty; for taking up your Laws from* Jupiter, *and retaining the Fable of his Ganymede, they committed this unnatural Lust in imitation of their* Jupiter.

Ibid. Καὶ ἡμεῖς, *We our selves.*] I cannot d think, as St. *Jerom* doth, that St. *Paul* here condemns himself as one formerly guilty of all these Vices, for then he could not have said that *he had lived* before his Conversion *in all good Conscience towards God*, Acts 23. 1. That he had *served God from his Progenitors with a pure Conscience*, 2 Tim. 1. 3. And that *as to the Righteousness which was by the Law, he was blameless*, Philip. 3. 6. Nor is any thing more common with St. *Paul*, than to speak thus in the Person of those to whom he writes. See the Note on *Eph.* 2. 3.

Ver. 4.—7. For Explication of these e four Verses let it be observed,

1. That the *Apostle*, in the very next Verse, saith, *This is a faithful saying, and of this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good Works*; and as he saith, that *we are justified by Grace*, so doth he teach us that this Grace hath appeared for this very End, *to teach us, denying ungodliness and worldly Lusts, to live righteously, soberly and godly in this present World, looking for this blessed hope*; clearly insinuating, that without living Godly, Righteously and Soberly, we cannot reasonably hope for happiness at our *Lord*'s Second Coming. Wherefore these words could never be intended to excuse *Christians* from a necessity of being holy, in order to their being happy.

2*dly*. That the *Apostle* only saith *we are not saved by works of Righteousness which we have done* before Faith, before the Laver of Regeneration, but doth not in the least exclude the Works of Righteousness they should hereafter do, by vertue of the New

E Nature

(a) Οἱ δὲ Κρῆτες φοβέμενοι μή τι τιμωρίας τύχωσιν, ἀνέσειον τὸ πλήθη, παρακαλοῦντες ὡς ἀδίκως παραδεδομένην ἐλευθερίαν διαφυλάττειν. *Voce* ἀνέσειον.

(b) Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν τις εἰκότως —— πάντες δὲ δὴ Κρητῶν ἀπὸ περὶ Γανυμήδη μῦθον κατεγορέμεν, ὡς λοιδορησάντων τούτων, ἐπειδὴ παρὰ δίκας αὐτοῖς οἱ νόμοι πεπτωκότες ἦσαν γεγονέναι, τοῦτο τὸν μῦθον προσεῤῥαπτέναι, ἵνα ἑπόμενοι τῷ Θεῷ χαίρωσι καὶ τὴν ἀπ' αὐτοῦ ἡδονήν. Plato de leg. l. 1. p. 776. E.

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Nature given to them, and the renewing of the Holy Ghoſt, from being Conditions of their future Happineſs; and therefore hence it doth not follow, as *Eſthius* ſuggeſts, that God hath predeſtinated us to Salvation of his meer Mercy without any reſpect to our Works, but only, that he hath thus freely called any Nation to the knowledge of that Faith that will in the end bring Salvation to them that obey the Preſcripts of it.

3*dly*. That when the *Apoſtle* ſaith, *by his Mercy he ſaved us*, his meaning is, that by his free Mercy he brought us from a State of Wrath and Condemnation, into the way of Salvation, in which if we walk, and continue, we ſhall aſſuredly obtain Salvation. See Note on *Eph.* 2. 8, 9.

4*thly*. Some by *the Laver of Regeneration* underſtand that inward Renovation which cleanſeth the Soul, as waſhing doth the Body; but that the *Apoſtle* by the *Laver of Regeneration*, underſtands that *Baptiſm* by which *Chriſtians*, coming then from *Heatheniſm*, engaged to renounce *Idolatry*, the Works of the Fleſh, and of the World, and dedicated themſelves to the Service of the Sacred *Trinity*, and teſtified their Faith in *Chriſt*, cannot reaſonably be doubted, if we conſider,

1*ſt*. How expreſly our Saviour ſaith, *we muſt be born again of Water, and of the Holy Ghoſt, that we may enter into the Kingdom of God*, Joh. 3. 5. How he Commiſſionated his *Apoſtles to make Diſciples in all Nations by baptizing them*, Matth. 28. 16. And how from the beginning, the word παλιγγενεσία, *Regeneration*, uſed here, was uſed to denote Baptiſm, as (*c*) *Juſtin Martyr*, (*d*) *Irenæus*, and (*e*) *Clemens* of *Alexandria* do inform us.

2*dly*. That the ſame *Apoſtle* elſewhere aſcribes this Vertue to *Baptiſm*, ſaying, that *Chriſt doth purifie, and cleanſe his Body by the waſhing of Water*, Eph. 5. 26. and that St. *Peter* ſaith, that *Baptiſm now ſaves us*, 1. Pet. 3. 21. And that Baptiſm at the firſt was ſtill attended with the vouchſafement of the *Holy Ghoſt*, here joined unto this Laver of Regeneration, *Joh*. 3. 5. So that all *Chriſtians* are ſaid to be *baptized into one Spirit*, 1 Cor. 12. 13. who is here ſaid to be plentifully poured out upon Believers.

5*thly*. That being juſtified by Faith, we become *the Sons of God*, Joh. 1. 12. and being Sons of God, are *Heirs of Glory*, Rom. 8. 17. and Sons of the Reſurrection, or ſuch as, if we do continue in the Faith, and our *Baptiſmal Covenant*, ſhall enjoy an happy Reſurrection, *Luke* 20. 36. See Note upon that Place, and upon *Rom.* 8. 17.

f Ver. 8. Καλῶν ἔργων προΐστασθαι, *to maintain good works.*] That is, ſay ſome, to employ themſelves in honeſt Trades and Profeſſions: But all the *Ancient Commentators*, on this, and the 14th. Verſe, interpret theſe words of Alms-deeds, or Charity, to ſupply the neceſſary wants of Orphans, Widows, *&c.* And they are followed by the learned Dr. *Barrow*, who obſerves, that "as in every kind, that which is moſt "excellent doth commonly aſſume the "Name of the whole kind, ſo are theſe "works of Charity, by way of Excellen-"cy, ſtiled good Works. Thus *Dorcas* was *full of good Works*, i. e. *of Alms-deeds which ſhe did*, Acts 9. 36. *See you abound in every good Work*, that is, in all Charitable Offices, 2 *Cor.* 9. 8. *Let a Widow be well reported of for good Works*, 1 Tim. 5. 10. *i. e. for bringing up Children, lodging Strangers, waſhing the Saints feet, relieving the Afflicted, and following every good Work. Charge them who are rich in this World, that they be rich in good Works*, 1 Tim. 6. 18. See *Heb.* 10. 24. And this Senſe may be confirmed, 1. From the Phraſe it ſelf; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προΐστασθαι καλῶν ἔργων. Now προΐστασθαι ſignifies to *excel* and outſtrip others in good Works, which as to Works of Charity, is certainly the *Chriſtians* Duty, and was the thing by which the *Primitive* Ages gain'd great Credit to *Chriſtianity*: But it is not the *Chriſtians* Duty to labour more than others at their Trades, or Callings. 2*dly*. From the Reaſon here aſſigned, why they muſt excel in good Works, becauſe they were not only Profitable, but καλὰ *Creditable* in the ſight of Men, as are ſuch works of Charity more conſpicuouſly, than labouring in our Profeſſions, and *v.* 15. *That they be not unfruitful*; i. e. ſaith Dr. *Hammond*, that they may have to give to others; theſe Acts of Charity being ſtiled *fruit abounding to their Account*, Philip. 4. 17. *Good Fruits*, Jam. 3. 17. *the fruits of Righteouſneſs*, v. 18.

g Ver. 9. See Note on 1 *Tim.* 1. 4. And note here, and from that Place, this excellent Rule: That Diſputes about matters which only ſerve to beget Strife, and Contention, but tend little to Edification in the Faith, or to the Edifying of the Body in love, *Eph.* 4. 16. or the promoting that Doctrine which is after Godlineſs, 1 *Tim.* 6. 3. are vain talking, and unprofitable Diſputes.

h Ver. 10. Hence we may learn who is an *Heretick* in the *Apoſtle's* Senſe.

1. He is one who ἐξέστραπται, *is perverted from the true Faith*, holding ſome Doctrine or Opinion, which ſubverteth the Foundation

(a) *Juſtin M. Ap.* 2. p 93, 94 (d) *Iren.* l. 1. c 18. l. 2. c. 39. l 3. c. 19. (e) *Clem. Alex. Ped.* l. 1. c. 6. p. 93. Δι' ὕδατος ἡ λύτρωσις παλιγγενεσίας. Theoph. l. 2. p. 95. B.

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tion of it, 2 *Tim.* 2. 18. and 1 *Tim.* 1. 19, 20. 2*dly*. He is αὐτοκατάκριτος, a Man *condemned by his own Conscience*, and who, in what he doth maintain, or practise, sins against his own Convictions: For, 1. The *Apostle* saith not to *Titus*, Do thou convince or inform him of his Error, but do thou *admonish* him of his Fault; which shews the Crime lay not in his Head, or his mistaken Judgment, for that can never be corrected by Admonition, but only by Instruction; but that it lay in the Irregularity of his Affections, and the Perverseness of his Will; And 2*dly*. Because otherwise he could not *condemn himself* by maintaining his *Heresie*; For no Man who acts according to his Judgment, how erroneous soever it may be, is self-condemned in that Action.

Obj. 1. Against this Exposition it is objected, 1. That he who oppugns a Doctrine which he knows to be true, is indeed perverse, but he is no *Heretick*.

Answ. 1. Yes, he is properly an *Heretick*, according to St. *Austin*, because he follows, or starts a new Opinion, not from Regard to Truth, but to vain Glory, or Temporal Advantage. Whence saith he, *Errare possum, Hæreticus esse Nolo, I may err, but I will not be an Heretick*; placing *Heresie*, not in the Judgment, but the Will.

2*dly*. He is so also according to the proper import of the word, because he properly doth chuse to be of his Opinion: Whereas the Judgment of the erroneous Person doth oblige him to hold his Error, it being not in our Power to believe otherwise than our Mind and Judgment doth inform us; so that in this case we do not properly αἱρετίζειν, chuse what Opinion we will hold. And, 3*dly*. He is most properly an *Heretick* in the *Scripture* Sense, which still ascribeth to such Men, something relating not to the Error of their Judgments, but to the Perverseness of their Wills, or the Corruption of their Affections, as that they designed not to *serve the Lord, but their own Bellies*, Rom. 16. 18. That they *turned away from the Truth, supposing that gain was Godliness*, 1 Tim. 6. 5. *That they taught things which they ought not, for filthy lucre's sake*, Tit. 1. 11. That, *through Covetousness, with feigned words, they made merchandise of them whom they deceived*, 2 Pet. 2. 3, 14. *Having Hearts exercised with covetous practises*, and that *they went greedily after the Error of Balaam for reward*, Jude 11. Matth. 24. 11. 1 Joh. 4. 1. 2 Cor. 11. 13. 2 Pet. 2. 1. 1 Tim. 4. 2.

Hence are they often stiled *false Prophets, false Christs, false Apostles, false Teachers, deceitful Workers, transforming themselves, into the Apostles of Christ*; Men who insinuated their Doctrines, ἐν ὑποκρίσει ψευδολόγων, *by hypocritical Falshoods*, who preached up the necessity of Circumcision, *not that they themselves observ'd the Law*, or thought it necessary so to do, but that *they might avoid Persecution*, Gal. 6. 12, 13. That they were Men risen up among *Christians, speaking perverse things to draw away Disciples after them*, Acts 20. 30. *Wolves in Sheeps cloathing*, Matth. 7. 15. Men that *went out from them, when indeed they were not of them*, 1 Joh. 2. 19.

Obj. 2. 2*dly*. It is objected, that there be few who oppose the truth wittingly, and they are only known to God, not to the *Church*; which therefore cannot admonish, avoid, or excommunicate them. He therefore must be self-condemned, not because he maintains what himself thinks to be false, but because he inflicts upon himself that Punishment, and Condemnation which the *Bishop*, and the *Church* useth to do upon Malefactors, by separating himself from the Communion of the Faithful.

Answ. To this I answer, 1*st*. That I do not find that the Word αὐτοκατάκριτος bears any other sense but this, *viz.* one condemn'd by his own Mind, or inward Sentence, ὑφ' ἑαυτῦ, ἐκ τῆς οἰκείας συνειδήσεως κατακρινόμενον, saith *Oecumenius*, 2*dly*. Nor is it true that *Hereticks* did always cut themselves off from the Church; for then what need was there of their Excommunication? The Scripture shews the contrary, declaring that these false Teachers, that brought in damnable Doctrines, were ἐν ὑμῖν, *lurking among Christians*, 2 Pet. 2. 1. 1 Joh. 2. 19. 2 Pet. 2. 13. Jude 12. 19. Yea, saith the *Apostle*, *there must be Heresies*, ἐν ὑμῖν *among you*, 1 Cor. 11. 9. they kept their *Love-feasts* with them, till for fear of Persecution, they departed from them, *Gal.* 6. 12. They were inwardly *Wolves*, but *in Sheep's Cloathing* ἐυπροσωπήσαντες ἐν αὐτοῖς, *making a fair shew among them*. Moreover, what need was there of avoiding Men already separated, and gone out from them? Or to what end should the *Apostle* give them any Admonitions, or Excommunicate them who had already excluded themselves from the Church's Communion? This Exposition therefore agrees not with the words of the *Apostle*.

And whereas it is said, such *Hereticks* are only known to God, I hope they might be known also to *Titus*, the only Person here bid either to admonish or avoid them, especially if we consider that to him belonged in those times, διάκρισις πνευμάτων, *the discerning of Spirits*. Moreover, the Church of those Times, in which the *Apostles* were still preaching, could easily know whether the Doctrines which others taught in opposition to them, were indeed Doctrines received from the *Apostles*, or not; if they were not, they who taught them must

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know they received no such Doctrine from them, and so must be self condemn'd in teaching it as received from them, or as the Faith once deliver'd to the Saints; and they who heard them must know they willfully opposed the Doctrine of those *Apostles*, who had confirmed the Faith with such Authentick Testimonies, as their Opposers could not question. Moreover, they being then bid *to try the Spirits whether they were of God*, 1 John 4. 1. and the gift of discerning Spirits being then given to the *Prophets* who managed the Church Affairs, they might then very well be able to judge of these Deceivers, and *False-Teachers*.

Ver. 12. These words made the Author of the *Postscript* date this *Epistle* from *Nicopolis* of *Macedonia*, whereas they rather prove the contrary; for he saith not, *I* have determined to Winter *here*, but *there*, which shews he was not yet come thither.

THE

THE PREFACE TO THE Epistle of St. PAUL to PHILEMON.

SOME *have thought this* Epistle *was not worthy to be rank'd among the* Epistles *of St.* Paul, *as being writ upon an Occasion of no great Moment: But it contains Instructions sufficient for so short an* Epistle, *as* v. 9.

1*st. That no* Christian, *though of the meanest sort, is to be contemn'd: That* Christianity *makes the vilest Servant both profitable, and worthy to be highly loved, and honoured by Persons in the highest Dignity*; Onesimus *being by the* Apostle *styled his* Son, *and his* Bowels.

2*dly. That* Christianity *doth not impair the Power of* Masters *over their Servants, or give any Authority to them who convert them, to use them as their Servants, without leave granted from their* Masters.

3*dly. That Servants ought to make Satisfaction for any Wrong or Injury they have done to their* Masters.

4*thly, That there is an Affection due from the* Master *to a profitable Servant.*

Who then, *say the* (a) Greek Interpreters, ~~would refuse to number an Epistle so profi-~~table with the rest?

The (b) Apostolical Constitutions *have made this* Philemon *Bishop of* Colos, *and St.* Jerom *seems to incline to that Opinion; but* (c) Hilary *the Deacon, saith expresly, that* he was of no Ecclesiastical Dignity, but one of the Laity. Theodoret, Oecumenius, *and* Theophylact, *seem also of the same Opinion.*

This Epistle was writ in the same Year with that to the Philippians, *viz. the* 8*th. of* Nero, A. D. 62. *when St.* Paul *expected to be delivered from his Bonds,* v. 22.

A

(a) Τίς γὰρ ὄζιν ὁ ἀπαξιῶν ταύτην ταῖς λοιπαῖς συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν, Præfat. Oecum. Chrysost. Theoph. (b) Κολοσσέων ὁ φιλήμων. L. 7. c. 46.

(c) *Philemon nulla erat Ecclesiasticæ ordinationis præditus Dignitate, sed vir laudabilis, unus ex plebe.* In locum.

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A PARAPHRASE WITH ANNOTATIONS ON THE Epiſtle of St. *PAUL* to *PHILEMON*.

CHAP I.

Verſe 1. I Paul, a Priſoner of Jeſus Chriſt, and Timothy our Brother, [*write*] to Philemon, our dearly beloved, and [a] Fellow-
a labourer.
b 2. And to our [b] beloved Appia, and Ar-
c d chippus, [c] our fellow Soldier; and [d] to the Church in thy Houſe.

3. [*And I wiſh*] Grace to you, and Peace
e from [e] God our Father, and the Lord Jeſus Chriſt.

4. I thank my God, making mention of thee always in my Prayers; [*or, I thank my God always when I mention thee in my Prayers.*]

f 5. Hearing [f] of thy Love and Faith, which [*Faith*] thou haſt towards the Lord Jeſus, and [*love*] to all his Saints.

g 6. [*And my Prayer is,*] that [g] the Communication of thy Faith [*or, thy liberality to the Saints, which is the fruit of thy Faith*] may become effectual [*to bring others to it,*] by the acknowledgment of every good thing which is in you in Chriſt Jeſus, [*or, may become effectual to the acknowledgment of thy good works by other Chriſtians who have ſuch inſtances of thy Charity.*]

7. [*And I have reaſon thus to give thanks to God for thee*] for we have great Joy and Conſolation in thy love [*to the Saints,*] becauſe [*hereby*] the bowels of the Saints, [*yearning for relief*] are refreſhed by thee, Brother.

8. Wherefore, though I might be much bold, [*or having great Power*] in Chriſt, to enjoin thee that which is convenient,

9. Yet, for loves ſake, I rather beſeech thee, [*or, I rather beſeech thee for loves ſake,*] being ſuch an one as Paul [*the Apoſtle of Chriſt*]
h [h] the Aged, [*and upon that account worthy of Reverence,*] and now alſo a Priſoner of Jeſus Chriſt, [*and therefore worthy of Reſpect*, Gal. 6. 17. Epheſ. 4. 1. Coloſſ. 4. 18.]

10. I beſeech thee [*I ſay*] for my Son Oneſimus, whom I have begotten, [*i. e. converted to the Faith while I was*] in my Bonds.

11. Who in times paſt was to thee [*an*]
i [i] unprofitable [*Servant*, V. 18, 19.] but now [*if received, will be*] profitable to thee, and [*if ſent back*] to me.

12. Whom I have ſent again [*unto thee, he being in Duty thine, and not to be employ'd by others, or detain'd without thy leave;*] thou therefore receive him, [*him, I ſay,*] that is is mine own Bowels; [*he being as dear to me, as if he had proceeded from mine own Bowels.*]

13. Whom I would [*willingly*] have re-
k tained with me, that [k] in thy ſtead he might have miniſter'd to me [*being*] in the bonds of the Goſpel.

14. But without thy mind would I do nothing [*of this nature*] that thy benefit [*or the Advantage I receive from him who is thy Servant*] ſhould not be [*on thy part*]
l [l] as it were [*a matter*] of neceſſity [*becauſe thou couldſt not have him returned to thee*] but willingly [*by thy own grant.*]

15. For perhaps he therefore departed [*from thee*] for a ſeaſon, [m] that thou ſhould'ſt
m receive him again for ever, [*i. e. to ſerve thee during life.*]

16. [*That thou ſhould'ſt receive him, I ſay*] not now as a Servant [*only,*] but above a

Servant,

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Servant, [*as being alſo in Chriſt*] a Brother,
n [a] beloved eſpecially [*or particularly*] to me; but how much more to thee, both in the fleſh, and in the Lord! [*i. e. as being of thy Family, and of thy Faith!*]

17. If thou count me therefore a Partner [*in thy friendſhip*] receive him as my ſelf.

18. If he hath wrong'd thee [*in any thing*] or oweth thee ought, put that on my account.

19. I Paul have written it with my own hand [*and ſo have enter'd into a ſolemn Obligation, that*] I will repay it; albeit I do not ſay unto thee, [*i. e. I inſiſt not upon it*] how thou oweſt to me [*by whom thou waſt converted*] even thy own ſelf [*or the well being of thy Soul*] beſides.

20. [o] Yea Brother, [Gr. ναὶ, *I pray thee,* o *therefore*] let me [*from thy Compliance with me in this matter*] have joy of thee in the Lord, [p] refreſh my Bowels in the Lord. p

21. Having confidence in thy obedience, I wrote [*thus*] to thee, knowing thou wilt alſo do more than I ſay.

22. But withal, prepare me alſo a lodging, [*wherefore prepare me a lodging alſo*] for I truſt that [q] through your Prayers I ſhall be given q to you.

23. There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus.

24. Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25. The Grace of Lord our Jeſus Chriſt be with your Spirit. *Amen.*

Annotations on the Epiſtle of St. Paul *to* Philemon.

a Verſe 1. Καὶ συνεργῷ ἡμῶν, *our Fellow-Labourer.*] Hence *Chryſoſtom* conjectures that he muſt be one of the Clergy: But this is no good Argument, ſeeing *Chriſtians* in general that promoted the Intereſts of *Chriſtianity*, and even Women, are by the *Apoſtle* ſtyled συνεργοὶ his *Fellow-Labourers.* For the firſt, ſee 3 *John* v. 8. for the ſecond, *Rom.* 16. 3.

b Ver. 2. Ἀπφίᾳ τῇ ἀγαπητῇ.] He ſalutes alſo *Appia* the Wife of *Philemon*, as *Oecumenius* and *Theophylact* conjecture, and *Theodoret* poſitively aſſerts, and that very probably, ſhe being here rank'd before *Archippus.* And this he doth, that he might obtain her good will alſo in behalf of *Oneſimus.*

c Ibid. Συνστρατιώτῃ, *our Fellow-Soldier.*] So alſo he calls *Epaphroditus* Fellow-Priſoner with him at *Rome*, Philip. 2. 23, 25. either becauſe they ſuffer'd with him as good Soldiers of Jeſus Chriſt, 2 *Tim.* 2. 3. Or as (*a*) St. *Jerom* ſaith, becauſe being Miniſters with him in the work of the Goſpel, *Philip.* 2. 25. *Col.* 4. 17. they were more particularly engaged in fighting the good fight of Faith. See Note on 1 *Tim.* 1. 18.

d Ibid Καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ, *And to the Church in thy Houſe.*] He calls his Houſe a *Church*, ſaith *Theodoret*, ὡς εὐσεβείᾳ λαμπρυνομένη, *as being illuſtrious for the Piety of all its Members.* See Note on 1 *Cor.* 16. 19.

e Ver. 3. Ἀπὸ θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ χριστοῦ, *From God the Father, and our Lord Jeſus Chriſt.*] Ex quo oſtenditur unam filii patriſque eſſe naturam, cum id poteſt filius præſtare quod Pater, & dicitur id Pater præſtare quod filius. Hieronymus in locum.

f Ver. 5. Τὴν ἀγάπην καὶ τὴν πίστιν, *thy Love, and Faith.*] Here the *Apoſtle* uſeth the Figure *Syntheſis*; for Faith is to be referr'd to *Chriſt*, and Love to the *Saints*, according to thoſe words of the ſame *Apoſtle*, *We give thanks for you ſince we heard of your Faith in Chriſt Jeſus, and of the Love which you have to all the Saints*, Coloſſ. 1. 4. So *Matth.* 12. 22. *The blind, and dumb, both ſpake, and ſaw*, i. e. the blind ſaw, and the dumb ſpake; 1 *Cor.* 6. 11. *But ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God*, i. e. Ye are ſanctified by the Spirit, and juſtified by the Name of *Jeſus.* And ſo *Theodoret* interprets theſe words. *Hence* therefore *Papiſts* vainly gather, that we may place our Faith in *Saints* departed; for even their own (*b*) *Eſthius* declares, That *in the Eccleſiaſtical Phraſe, to believe in any one, is a Profeſſion of Divinity.* 'Tis alſo further to be noted from theſe words, That we ought to render thanks to God, not only for the bleſſings vouchſafed to our ſelves, but to others alſo, *Rom.* 1. 8. 1 *Cor.* 1. 4. *Eph.* 1. 16.

Ver. 6. Ἡ κοινωνία, *the Communication.*] g
Κοινωνίαν πίστεως τὴν ἐλεημοσύνῃ καλεῖ ὡς διὰ πολλῆς πίστεως γινομένην. *Theoph. Oecumenius*, and *Theophylact* expound theſe words thus, I pray that the Faith in Chriſt, which thou haſt common with us, may be oprerative in thee to make thee know how to perform every good Work.

Ver. 9. Πρεσβύτης, *the aged.*] This *Epiſtle* h being writ, at the furtheſt, but Twenty eight Years from his Converſion, when he is ſtyled Νεανίας, *a Young Man*, Acts 7. 58. it is enquired how he could be now Πρεσβύτης, *Paul the aged?*

I anſwer, that both the words, Νεανίσκος, *Young*, and Πρεσβύτης, *Aged*, are of that large

(a) *Commilitoni quod in eodem certamine helloque ſuperaverit.* Hieron. in locum. (b) *Credere in aliquem Eccleſiaſtica Phraſi è Scripturis deſumpta profeſſio divinitatis eſt.* Eſth. in locum.

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large ſignification, as is ſufficient to remove this ſeeming Difficulty, (c) P*havorinus*, from *Hippocrates*, ſaith a Man is ſtyled Νεανίσκος, *a Young Man till Twenty eight*, and Πρεσβύτης, *Aged, from Forty nine to Fifty ſix*; making but Twenty one Years difference betwixt them: Elſewhere he ſaith, that *Old Age begins* ἀπ' ἐτῶν ἑξήκοντα ἐννέα, *from Sixty nine Years*: But then he ſaith, a Man is, Νεανίσκος, *Young, from Twenty three*, ἕως ἐτῶν τεσσαρακοντα εἰὸς, *till Forty one Years*; making the difference between them Twenty eight Years. *Varro, in Cœlius Rhodiginus*, lib. 29. cap. 21. ſays, a Man is *Juvenis*, Young, till Forty five; and Aged at Sixty. And thus St. *Paul*, according to the Computation of St. (d) *Chryſoſtom*, might be a Young Man, of Thirty five Years, at his Converſion; an Old Man at the writing this *Epiſtle*, as being then Sixty three, and ſuffering Martyrdom in the Fourteenth Year of *Nero*.

i Ver. 11. Ἄχρηστον.] Not only an unprofitable, but an injurious Servant, having not only run away from his Maſter, but purloin'd ſome of his Goods, and ſpent what he had thus purloin'd: For had it not been thus, ſaith (e) St. *Jerom*, the *Apoſtle* needed not to have ſtipulated for ſatisfaction of the injury, *v.* 18, 19.

k Ver. 13. Ὑπὲρ σοῦ, *in thy ſtead.*] A Miniſtery ſeems due from all that are able, towards thoſe that ſuffer, and are in Bonds for Chriſt's ſake; and when it is not performed, there ſeems to be a lack of Service due to them, eſpecially to the Ambaſſadors of *Chriſt*, Philip. 2. 30.

l Ver. 14. Ὡς κατ' ἀνάγκην, *as of neceſſity.*] Here again freedom of will is put in oppoſition to neceſſity. See Note on 2 *Cor.* 9. 7. according to thoſe words of *Seneca*, De Benef. lib. 2. cap. 4. *Si vis ſcire an velim, effice ut poſſim nolle.*

m Ver. 15. Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *That that thou mighteſt have him during life.*] So Δουλεύσει αὐτῷ εἰς αἰῶνα, *He ſhall ſerve him during life*, Exod. 21. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He ſhall be thy Servant whilſt he lives*, Deut. 15. 17. Καθήσεται εἰς αἰῶνα, *He ſhall abide for ever there*, 1 Sam. 1. 22. that is ἕως ἡμέρας θανάτου αὐτοῦ, *till the day of his Death*, v. 11. *All the days of his Life*, v. 28.

Ver. 16. Ἀγαπητὸν, *beloved.*] Note here n
that love is due even to Bond-Servants from their *Maſters*, when they are uſeful, and profitable to them; for where Advantage is received from the Labours of another, there love is due.

Ver. 20. Ναὶ.] As the Hebrew נָא is *verbum obſecrandi*, a word of intreating, ſo is the *Greek* ναὶ very frequently. See Note on *Matth.* 15. 27. o

Ibid. Μου τὰ σπλάγχνα, *refreſh my Bowels.*] p
Either meaning *Oneſimus*, whom he calls his Bowels, *v.* 12. or rather himſelf, whoſe Bowels would be refreſhed by *Philemon*'s receiving *Oneſimus* kindly, for the Lord's ſake.

Ver. 22. Διὰ τῶν προσευχῶν ὑμῶν, *By your Prayers.*] The *Apoſtle* knew the efficacy of the Prayers of the Church for preſervation of *Chriſt*'s eminent Servants from impendent dangers, as in the Caſe of *Peter*, Acts 12. and therefore in moſt of his *Epiſtles* he doth moſt earneſtly intreat them, that he might be enabled to preach the Goſpel with freedom and ſucceſs, *Eph.* 6. 19. *Coloſſ.* 4. 3. 2 *Theſſ.* 3. 1. and for Deliverance from the malice of his Perſecutors, *Rom.* 15. 30, 31. 2 *Theſſ.* 3. 2. or elſe expreſs his confidence that their Prayers will be effectual to that End, as here; and 2 *Cor.* 1. 10, 11. and 4. 14, 15. *Philip.* 1. 19. And had he thus conceived of Prayers, directed to *Angels*, and departed *Saints*, why doth he not afford one Inſtance of them in all his *Epiſtles?* q

THE

(c) *In vocibus* Παῖς, Νεανίσκος, & Πρεσβύτης.
(d) Ὡς (ἦν) τεσσαρακοντα πέντε ἐβούλευσε τῷ Κυρίῳ μετὰ πάσης προθυμίας, πλέσας ὃ τ ὑπὲρ τῆς Εὐσεβείας δρόμων ἀνεπαύσατο ὡς ἐτῶν ἑξήκοντα ὅλων: Orat. de Petro & Paulo, To. 5. p 994. lin. 28.
(e) *Nec ſponſor fieret rei ablatæ, niſi eſſet id quod ablatum fuerat, diſſipatum.*

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THE PREFACE TO THE Epiſtle to the *HEBREWS.*

BY *Way of* Preface *to this excellent* Epiſtle, *I ſhall enquire,*

1. *Concerning the Author of it.*

2 *Touching the Canonical Authority of this* Epiſtle.

3. *Concerning the Language in which it was originally written.*

4. *To whom it was indicted, and ſent; and when.*

5. *Concerning the Occaſion and Deſign of writing this* Epiſtle. *And,*

I. *That St.* Paul *was the Author of this* Epiſtle, *I prove,*

1. *From theſe Words of St.* Peter, As our dear Brother Paul, according to the Wiſdom given to him, hath written unto you, as in all his Epiſtles, 2 *Pet.* 3. 15, 16. *Whence it is evident,* 1. *That the* Apoſtle Paul *had writ to them to whom St.* Peter *was then writing*; i. e. *to the* Believing Jews *in general,* 2 Pet. 1. 1. *to thoſe of* the Diſperſion, *mention'd,* 1 Pet. 1. 1. 2. *That he writ to them ſome certain Letter, diſtinct from all his other* Epiſtolary *Writings; as appears from thoſe Words,* As alſo in all his Epiſtles, i. e. *his other* Epiſtles. *Since then none of the* Ancients *ſay that this* Epiſtle *was loſt, it muſt be that which bears the Name of the* Epiſtle *to the* Hebrews.

Obj. *To this 'tis anſwer'd, that the* Epiſtle *intended by St.* Peter, *may be that written to the* Romans, *in which he ſpeaketh to the* Jews *by Name,* Chap. 2. 17. *and in which is an Exhortation found to count the Long-ſuffering of God Salvation, or that which* leadeth to Repentance, *v.* 4.

Anſw. *But* 1. *That which is written there, is plainly written to the Unbelieving* Jews, *and concerns them only: Whereas St.* Peter *writes to the* Brethren, Chap. 3. 12. *the* Beloved, ver. 1, 14, 17. *to them* who had receiv'd like precious Faith, *Chap.* 1. 1. *He therefore could not mean the* Jews *of whom* Paul *ſpeaks in the* Epiſtle *to the* Romans.; *Nor* 2*dly, can that* Epiſtle *be properly ſaid to be writ to the diſperſed* Jews, *is being writ to thoſe at* Rome *only,* Chap. 1. 7. *and chiefly to the* Gentiles *there,* Chap. 1. 13. 11. 13. 15. 15, 16. (3*dly,*) *The Words,* Ch. 2. 4. *are not an Exhortation,* to count the Long-ſuffering of God, Salvation; *but a Reproof, for deſpiſing this Long ſuffering Whereas in the* Epiſtle *to the* Hebrews, Chap. 10. *he commends their Patience under Sufferings, and aſſures them it would find* Salvation; *and that* if they lived by Faith, their Lord would come, and would not tarry.

Arg. 2. *A ſecond Argument to prove St.* Paul *the Author of this* Epiſtle, *is taken from theſe Words,* Know ye that our Brother Timothy is ſet at liberty? With whom, if he come quickly, I will ſee you. They of Italy ſalute you, *chap.* 13. 23, 24. *And from thoſe alſo,* Pray for us; *and,* Do this now the rather, that I may be reſtored to you the ſooner, *v.* 18, 19. *For* 1. *It is cuſtomary with St.* Paul, *when he writes to others, to call St.* Timothy *his Brother: So,* Paul the Apoſtle of Jeſus Chriſt, and Timothy our Brother, 2 *Cor* 1. 1. *And again,* Coloſ. 1. 1. *in the ſame Words:* We ſent Timothy, our Brother, 1 *Theſ.* 3. 2. *And* Paul a Priſoner of Jeſus Chriſt, and Timothy our Brother, *Philem. v.* 1. *This* Timothy *was a Priſoner at* Rome, *in the 7th. Year of* Nero; *and ſet at liberty the 8th, ſaith Dr.* Lightfoot. Harm. *p.* 139, 140. *Of which here the Author of this* Epiſtle *gives notice, and ſaith,* he would come with him to them; i. e. *to the* Jews *in* Judæa, *to whom I ſhall prove anon that this* Epiſtle *was indicted: Now* Timothy, *we know, was ſtill the Companion of St.* Paul. Laſtly, *He deſires them* to pray for him; *which is frequently done by St.* Paul, *in moſt of his* Epiſtles, *viz. In that directed to the* Romans, Rom. 15. 30. *to the* Epheſians, Epheſ. 6. 19. *to the* Philippians, Philip. 1. 19. *to the* Coloſſians, Coloſ 4. 3. *and to the* Theſſalonians, 2 Theſ. 3. 1. *and is never done in any of the* Catholick Epiſtles. Pray for me, *ſaith he,* that I may be reſtor'd to you the ſooner. *Now* Paul *was ſent bound from* Judæa *to* Rome; *and therefore, his Re-*

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turn from Rome *to* Judæa *was properly a Restoring of him to them. And that he was thus restor'd to them, we learn from* (a) *St.* Chryſoſtom, *declaring, that being at liberty, he went to* Spain, *thence to* Judæa, *and ſo back to* Rome.

Arg. 3. *That this* Epiſtle *was written or compoſed by St.* Paul, *may yet more ſtrongly be concluded from the Authority of the Ancients, for that they did deliver this as the* Epiſtle *of St.* Paul: *And that they were* not raſh in ſo doing, *we learn from the Words of* (b) Origen. *Now among theſe* Ancients, *we may reckon,*

1. Clemens Romanus, *the Companion of, and Co-worker with, St.* Paul; *who, as* (c) Euſebius *and* (d) *St.* Jerom *note,* hath many Notions which are in this *Epiſtle*, and uſed many Expreſſions, Word for Word, taken thence. *Which ſhew this* Epiſtle *not to be new, and to be duly reckon'd among the Writings of this* Apoſtle.

2. Irenæus, *in the Second* Century *by whom this* Epiſtle *is ſuppoſed to be cited as a Book written by the Spirit,* Adv. Hær. *l.* 3. *c.* 6. *But not to inſiſt on that, as being uncertain,*

3 (e) Clemens Alexandrinus *cites thoſe Words of St.* Paul, without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. *adding, that* Faith is the Subſtance of Things hoped for, the Evidence of Things not ſeen, *ibid. v.* 1. κατὰ τὸν θεῖον Ἀπόστολον, according to the Divine Apoſtle. *And again, he ſaith,* (f) ὁ θεῖος Ἀπόστολος, The Divine Apoſtle fears not to ſay, Remember the former Days, in which ye being enlighten'd, ſuffer'd a great Fight of Affliction, *Heb.* 10. 32. *And ſo he cites him on to the end of that Chapter, then gives the Subſtance of the* 11*th. Chapter, and the Exhortation in the Beginning of the* 12*th. v.* 1, 2. *And that this Divine* Apoſtle *was St.* Paul, *we are aſſur'd from theſe Words,* (g) Ἐπεὶ καὶ Παύλῳ τοῖς Ἑβραίοις γράφων τοῖς ἀνακεκλημένοις εἰς νόμον ἐκ πίστεως, *Paul* alſo writing to the *Hebrews*, relapſing from Faith, unto the Law, ſaith, Ye have need that one teach you again which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Meat, *Heb.* 5. 12.

4. *In the Third* Century, (h) Origen *citing the very Words now mention'd, and the following Words,* v. 13, 14. For every one that uſeth Milk is unſkilful in the Word of Righteouſneſs; *he ſaith,* He that writ this, was the ſame *Paul* who ſaid to the *Corinthians*, I have fed you with Milk, and not with Meat, *&c.* 1 *Cor.* 3, 2. *In his* (i) Philocalia *he ſaith,* The Apoſtle *Paul*, who ſaid to the *Corinthians*, Theſe things happen'd in a Figure, and they were written for us on whom the Ends of the Ages are come, 1 *Cor.* 10. 11. doth alſo in another *Epiſtle* uſe theſe Words, relating to the Tabernacle, Thou ſhalt make all things according to the Pattern ſhewed thee in the Mount, *Heb.* 8. 5. *And that* the (k) *Apoſtle*, who ſaid, Jeruſalem which is above, is free; and is the Mother of us all, *Gal.* 4. 26. ſaid alſo in another *Epiſtle*, Ye are come to Mount Sion, the City of the living God, the Heavenly Jeruſalem, and to Myriads of Angels, *&c. Heb.* 12. 22, 23. *In his* (l) *Exhortation to* Martyrdom, *he hath theſe Words,* ἔφη πού ὁ Παῦλος, St. *Paul* ſpeaking ſomewhere to them who had ſuffer'd from the Beginning, and exhorting them to ſuffer patiently the Trials which afterwards fell upon them for the Word, ſaith, Call to remembrance the former Days, in which ye being enlighten'd ſuffer'd a great Fight of Afflictions---Caſt not away therefore your Confidence, which hath great Recompence of Reward; for ye have need of Patience, *Heb.* 10. 32, 33, 34, 35, 36, *And in his Anſwer to* Africanus, *having cited theſe Words from this* Epiſtle, They were ſtoned, they were ſawn aſunder, they were ſlain with the Sword, *Heb.* 11. 37. *he ſaith,* (m) If any Perſon, being preſſed with theſe Words, ſhould fall into the Opinion of them who reject this *Epiſtle*, as none of St. *Paul's*, he would uſe other Words, to demonſtrate to him that it was the *Epiſtle* of St. *Paul. He alſo adds, That* (n) the Sentences contain'd in it are admirable, and no whit inferior to the Writings of the *Apoſtles*; as he who diligently reads them muſt confeſs.

In a Word, when this Epiſtle *was denied by the* Arians *in the Fourth* Century, *becauſe they were not able to reſiſt the Conviction it affords us*

(a) Δύο μὲν οὖν ἔτη ἐποίησεν ἐν Ῥώμῃ δεδεμένος, εἶτα ἀφείθη, εἶτα εἰς τὰς Σπανίας ἐλθών, εἰς Ἰουδαίαν ἦλθε, ὅτε καὶ Ἰουδαίους ἔδει καὶ τότε πάλιν ἦλθεν εἰς Ῥώμην. Chryſ. Præfat. *See* Theophyl. ibid.

(b) Εἰ τις ἐν ἐκκλησίᾳ ἔχει ταύτην ὑπόληψιν, ὡς Παῦλος αὐτὴν ἐυδοκιμήσειν, καὶ δεῖ τοῦτο ἡδέως οἱ Ἀρχαῖοι Ἄνδρες ὡς Παύλου αὐτὴν παρεδώκασι. Ap. Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227. C. D.

(c) Ἐν ᾗ πολλὰ θεσπεσίως Ἑβραϊκῶς πολλὰ νοήματα παρεθεὶς, ἥδη καὶ αὐτολεξεὶ ῥητοῖς τοῖν ἐξ αὐτῆς γενομένοις παίσασθαι παίσησιν, ὅτι μὴ νέον ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς κανονίσι ἐγκαλεσχθῆναι γράμμασι τοῦ Ἀποστόλου. Hiſt. Eccl. l. 3. c. 38. *See* Epiſt. Clem. ad Corinth. § 12. 17, 36, 43. (d) Catal. Script. Eccl. (e) Strom. 2. p. 362. B. (f) Strom. 4. p. 514. C. D. 515. A. B. (g) Strom. 6. p. 645. D.

(h) Adv Celſum, l. 3 p. 143. (i) Philocal. p. 10. (k) Philoc. p. 17. & Adv. Celſum, l. 7. p. 351. (l) Pag. 209. 210.

(m) Τῶν ἀθετούντων δὲ ἐπιστολὴν ὡς τοῦ Παύλου γεγραμμένην, πρὸς οὐκ ἄλλον λόγον κατ' ἰδίαν χρὴ ζητεῖν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν, Pag. 232.

(n) Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσιά ἐστι, καὶ οὐ δευτέρα τῶν Ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφήσειε τις ὁ τοῦ κυρίου καὶ τῇ ἀναγνώσει τῇ Ἀποστολικῇ, Apud Euſeb. l. 6. c. 23. p. 227. C.

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us of our Lord's Divinity, (o) Theodoret *ſaith,* They ought at leaſt to revere the length of Time, in which the Children of the Church have read this Epiſtle in the Churches, *viz.* as long as they have read the Apoſtolick Writings: Or if this be not ſufficient to perſuade them they ſhould hearken to (p) *Euſebius,* of whom they boaſt, as of the Patron of their Doctrine; for he confeſſes this was St. *Paul's* Epiſtle, and he declares that all the Ancients had this Opinion of it.

That they of Rome, *and other* Latins *did for a while reject this Epiſtle, will not much weaken this Tradition, if we conſider,*

1. *That this Epiſtle was not writ to them, but to the* Hebrews, *who, as* Euſebius (q) *teſtifies,* delighted much in it.

2dly, *That it was rejected by them, not that they had any thing to ſay againſt it, but becauſe they could not anſwer the Arguments which the* Novatian Schiſmaticks *among them produced from the 6th. and 10th. Chapters of this Epiſtle, againſt receiving lapſed Penitents into the Church; whence, as* Philaſtrius *informs us, they rejected it, as thinking it was depraved by the* Hereticks. *Or,*

3dly, *Becauſe it wants his Name, which he conceal'd, not as St.* Jerom *conjectures,* διὰ φθόνον, to avoid the Offence of thoſe who liked not his Perſon, *by reaſon of his Doctrine concerning the Non-obſervation of their Law; for it is evident, from his deſire of their Prayers, and from his Intimation that he deſigned ſhortly to be with them, that he muſt be well known unto them, but, as* Theodoret *obſerves, becauſe* he was made an Apoſtle, not of the Circumciſion, but of the Gentiles. *Laſtly, The Difference in Style ſome mention, is ſo nice a thing, and may happen upon ſo many Accounts, that it deſerves not to be look'd on as an Argument of any Force againſt plain Teſtimonies of the* Ancients, *that St.* Paul *was the Author of this Work.*

3dly, *That this Epiſtle was written, and directed to the* Jews *dwelling in* Judæa *and* Paleſtine, *is the Opinion of the* (r) Ancients, *tho' not ſo as to exclude the believing* Jews *of the Diſperſion. This may be argued from the Endorſement of it,* To the Hebrews, *rather than* To the Jews. *It cannot be imagined but that he ſends it to be delivered at a certain Place, within ſome reaſonable Compaſs, ſeeing the Bearer of it, whoever he was, could not deliver it to all the* Jews *diſpers'd through the whole World, and becauſe he directs them to pray,* that he might be reſtored to them, *and promiſeth to come and ſee them. The Title therefore,* To the Hebrews, *muſt determine the Place, and point out the* Jews *that dwelt in* Judæa, *or the Land of* Iſrael; *and this Senſe doth the Holy Ghoſt put upon the Title,* The Hebrews, *when it is ſaid,* There was a murmuring of the Helleniſts againſt the Hebrews, *Acts* 6. 1. *By the* Helleniſts, *meaning the* Jews *that dwelt in Foreign Countries, among the* Greeks; *and by the* Hebrews, *thoſe that dwelt in* Judæa. *So again,* 2 Cor. 11. 22. Are they Hebrews? ſo am I: Are they Iſraelites? ſo am I. *And* Philip 3. 5. Of the Stock of Iſrael, an Hebrew of the Hebrews, *i. e. an* Hebrew *not only by Deſcent, as were all of the Stock of* Iſrael, *but by Language which ſome of them had loſt, and by Habitation in the Holy Land; and not among the uncircumciſed* Gentiles, *he being* bred up at the Feet of Gamaliel. *And ſo it is moſt proper to underſtand the Inſcription of this Epiſtle, namely, that St.* Paul *directs and ſends it to the believing* Jews *of* Judæa, *which he Styles his own Nation,* Acts 24. 17. *For though he, doubtleſs, did intend it alſo for the Benefit of the believing* Jews *diſpers'd, yet might he ſend it firſt and chiefly to thoſe in* Judæa, *the principal Seat of the Circumciſion, from whence it might in time diffuſe it ſelf through the whole Circumference of the Circumciſion.*

But hence is cannot reaſonably be concluded that this Epiſtle was writ in Hebrew, *or in* Syriack: *For the Goſpel of St.* John, *and his Firſt Epiſtle, the* Catholick *Epiſtles of St.* James, Peter, *and St.* Jude, *were alſo written to the* Jews, *and yet were writ in* Greek, *that being a Tongue ſo well known to the* Jews, *that they call it the* vulgar *Tongue; and therefore in all the Diſcourſes of the* Jews *with the* Roman Governours, *who underſtood the* Greek *Tongue, we never read, either in* Scripture, *or* Joſephus, *that the* Jews *ſpake to them, or they unto the* Jews, *by an* Interpreter; *nor is there any of the* Ancients *who pretends to have ſeen any* Hebrew Copy *of this* Epiſtle. *That it was writ in* Greek, *appears not only from the Paſſages of* Scripture, *ſo often cited in it from the* Septuagint, *even where they differ from the* Hebrew, Chap. 1. 6. 3. 8, 9, 10. 8. 9. 10. 5, 37, 38 *but alſo from* Chap. 7. 2. *where we read thus,* πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, firſt being interpreted King of Righteouſneſs, and afterwards King of *Salem,* which is King of Peace; *for both the Word* Melchiſedeck, *and* King of Salem, *being in the firſt Verſe, ſhould*

(o) Ἔδει γὰρ αὐτὰς τῷ χρόνῳ γῆρᾳ αἰδεῖσθαι τὸ μῆκος· ἐξ ἧς γὰρ ἀποστολικῶν γραμμάτων αἱ τῶν θείων μετέλαχον ἐκκλησίαι, ἐξ ἐκείνου καὶ ταύτης ἐπεσκόπησε τὰς ὠφελείας καρπούμεναι. Præf. in Epiſt ad Hebr.

(p) Καὶ τὰς παλαίας ἅπαντας ταύτην περὶ αὐτῆς ἴσχειν ἐφικνέαν τὴν δόξαν. Præf. Ibid.

(q) Ὧ μάλιστα ἑβραίων οἱ τὰ χριστὸν παραδεξάμενοι χαίρουσι. Hiſt. Eccl. L. 3. c. 25. p. 97.

(r) Πῶ δὲ ἴσον ἐπιστέλλει; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chryſoſt. & Theodoret. Præfat.

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have been there interpreted, had this been the Addition of the Interpreter; *for so we find it is throughout the* New Testament, *where the Interpretation immediately follows the* Hebrew *Word, or Phraſe, as* Mark 5. 41. Talitha cumi, which is by Interpretation, Daughter ariſe. Golgatha, which is by Interpretation, the Place of a Skull, *Mark* 15. 22. *So* Matth. 27. 46. *Mark* 15. 34. *John* 1. 39. Rabbi, which is, being interpreted, Maſter; *and* v. 42. Meſſiah, which is, being interpreted, the Chriſt. *So* Ch. 9. 7. 19. 37. *Acts* 4. 36. 9. 36. 13. 8. *whereas here the Word* Melchiſedeck *is in the beginning of the firſt Verſe, and the ſuppoſed Addition of the* Interpreter *is added where the Word is not; ſo* King of Salem *is in the firſt Verſe not interpreted, and when it is repeated, then comes the Interpretation, which plainly ſhews, that it is made not to give the Senſe, but the Myſtery contained in the Words, viz. That Chriſt was* our Peace, *Eph.* 2. 14. *and* his Scepter *was a* Scepter of Righteouſneſs, Chap. 1. 8.

4thly, *As for the time when this Epiſtle was indited, 1. It ſeems evident that it was written after that to the* Coloſſians *and to* Philemon; *for there he is* Paul, the Priſoner, *here he is ſet at Liberty, and hoping to come quickly to them to whom he writes: Thoſe Epiſtles therefore being writ in the* 62*d Year of Chriſt, and the* 8*th. of* Nero, *this muſt at leaſt be written in the following Year. Again, in the Epiſtle to the* Coloſſians *we have mention of St.* Timothy, *but nothing of his Bonds; here we have mention both of his Impriſonment and his enſuing Liberty, which may well caſt this Epiſtle into the* 9*th. of* Nero, *where it is placed by Biſhop* Pearſon.

Laſtly, To ſpeak a little of the Occaſion of it, I have ſhewed in the Preface to the 2*d. Epiſtle to the* Theſſalonians, *and in the Preface to the Epiſtle to St.* James, *that it was written chiefly to prevent that* Epidemical Apoſtacy, *from* Chriſt *to* Moſes, *which the believing* Jews *were then too prone to. But we learn alſo from the Matter of the Epiſtle, that it was written to prove that* Jeſus *was the Son of God: Now in what Senſe this chiefly was denied by the* Jews, *we learn from the Goſpel of St.* John, *where, when our Lord had ſaid,* My Father worketh hitherto, and I work, *John* 5. 17. *The* Jews *ſeek to kill him, becauſe* πατέρα ἴδιον ἔλεγε τὸν Θεὸν, he ſaid, God was his own Father, making himſelf equal to God, *v.* 18. *And again,* We ſtone thee, *ſay they,* for Blaſphemy, becauſe thou, being a Man, makeſt thy ſelf God, *John* 10. 33. *What was this Blaſphemy of which they thus accuſe him? It was only this, that he ſaid,* I am the Son of God, *v.* 36. *'Tis therefore plain they judged it the ſame thing to ſay he was* the Son of God, *and to ſay that* he was God; *whence we may rationally conclude, 'twas alſo in this Senſe that the* Apoſtle *here aſſerts, and doth endeavour to confirm this Truth.*

And, Laſtly, this Epiſtle being written to Perſons now relapſing from Chriſt *to* Moſes, *and to the Law* given, *ſaid they,* by Angels, *this ſeems to be the Reaſon why the* Apoſtle *is ſo large in ſhewing that* Chriſt *was greater than the* Angels, *a greater Law-giver than* Moſes, *a greater Prieſt than* Aaron, *and that the* Levitical Prieſthood, *Covenant, and Law, were to give Place to Chriſt our great* High-Prieſt, *to his new Law of Liberty, and that new Covenant he had eſtabliſhed upon better Promiſes.*

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A PARAPHRASE WITH ANNOTATIONS ON THE Epistle of St. *PAUL* to the *HEBREWS*.

CHAP. I.

a Verse 1. GOD who at sundry times
b and in divers manners,
spake in time past unto
the Fathers by the Prophets;

2. Hath in these last days [*the times of the Messiah*, see Note on 2 *Tim.* 3. 1.] spoken unto us by his Son, whom he hath appointed
c d [εθηκε, *constituted*] c Heir of all things, d by whom also he made the Worlds.

e 3. Who being the e brightness of his glory,
f and the express Image of his Person,
g [or *Character of his Subsistence*,] and f upholding all things by the word of his Power,
h g when he had [Gr. *having*] by himself purged our sins, sat down on the right hand of the Majesty on high.

4. Being made [Gr. *being*] so much better than the Angels, [*and superiour to them by this exaltation to the right hand of Majesty*] as he
i hath by inheritance obtained a more excellent name [*Title, and Authority*] than they.

5. For to which of the Angels said he
k at any time [*as he did to Christ*] h thou art my son, this day have I begotten thee? And again [*to Solomon the Son of David, who did more eminently belong to this Son, and Lord of*
l *David*] i I will be to him a Father, and he shall be to me a Son. (2 *Sam.* 7. 14. 1 *Chron.* 22. 10.)

6. And again, when he bringeth in [ὅταν δὲ πάλιν, *and when he brings again*] the first begotten [*from the Dead*, Col. 1. 18.] into
m the World, he saith: And m let all the Angels of God worship him [*establishing thus his Dominion over them, and their subjection to him, and also the Divine Excellency of him who was thus to be worshipped by the highest of created Beings.*]

7. And [*moreover speaking*] n of the Angels, he [i. e. *David only*] saith, [*he is that God*] who maketh his Angels Spirits, [*or winds*] and his Ministers a flame of fire; [*giving them no higher Titles than those of his Messengers, and Ministers, and shewing their efficacy and swiftness in doing his Commandments, and hearkening to the Voice of his Words, by comparing them to the winds and fire.*] Psal. 104. 20, 21.

8. But [*speaking*] to [*of*] the Son, he [i. e. *David, moved by the Holy Ghost*] saith, Thy Throne, O God, is for ever and ever, a Sceptre of Righteousness is the Sceptre of thy Kingdom [Psalm 45. 7.]

9. Thou hast loved righteousness, and hated iniquity, therefore o God, even thy
o God hath anointed thee with the oyl of gladness [i. e. *advanced thee into Eminence and Dignity*] above thy fellows, [*styling him, in these words, God, and his Mystical King, describing to him a Throne and Kingdom, and a glorious Government to reward his righteous Servants whom he loves, and to punish his obdurate Enemies, whose Iniquities render them hateful to him. So that these words again speak both his Divine Nature, and his Exaltation to the Government of the whole World.*]

10. And [*that also by him he made the Heavens, is testified in these words spoken of him,*] p thou Lord, in the beginning, hast
p laid the Foundation of the Earth, and the Heavens are the works of thy hands.

11. They

11. They ſhall periſh, but thou remaineſt; and they ſhall all wax old, as doth a Garment.

12. And as a Veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy Years ſhall not fail. [*Pſ.* 102.]

13. But, [*yea*] to which of the Angels ſaid he at any time [*as he did to Chriſt*, Pſ. 110. 1.] [q] Sit thou on my right-hand till I make thine Enemies thy Foot ſtool. q

14. Are they not all [*declared*, Pſ. 103. 20, 21. and 104, 4. *to be*] miniſtring Spirits, ſent forth [*not for Government, and Dominion, but*] to miniſter for them who [*being Sons by Adoption*] ſhall be [*alſo*] [r] Heirs of Salvation. r

Annotations on Chapter I.

a Verſe 1. Πολυμερῶς, *at ſundry times.*] Before the Flood by *Enoch*, Jude 14. and *Noah*, 2 Pet. 2. 5. after the Flood by *Abraham* the *Prophet*, Gen. 20. 7. who gave *to his Children, and Houſhold after him, the Commandments of the Lord*, Gen 18. 19. By *Jacob, propheſying to his Sons of things to come in the laſt days*, Gen. 49. 1. By *Moſes* during their abode in the Wilderneſs; by *Deborah, Samuel* and other *Prophets* in the time of the *Judges*, Judg. 6. 8. By *Nathan* in the Time of *David*, and *Solomon*; by *Iſaiah, Jeremy* and *Ezekiel*, in the Time of the *Kings*; by *Daniel, Haggai, Zachariah, Malachy*, in, and after the *Captivity*.

b Ibid. πολυτρόπως, *in divers manners.*] In a Cloud, Fire, a ſtill Breath; by Viſions, Dreams, a Voice from Heaven, and by the Holy Spirit, ſpeaking in the *Prophets*, 2 Pet. 1. 21.

c Ver. 2. Κληρονόμον πάντων, *Heir of all things.*] As it were by Succeſſion to his *Father*, who now *judgeth no Man, but hath given all Judgment to his Son*, Joh. 5. 22. Heb. 3. 6. We cannot deſire a fairer Comment on theſe words, than that of the *Socinians* on the Place, that (a) *Chriſt is made Heir of all things in Heaven and Earth, yea of Heaven and Earth it ſelf, that he is Heir and Lord of all Angels, and of all Men living and dead*, Rom. 14. 8, 9. *That he is abſolutely the Heir of all things, and hath the higheſt Empire and Dominion over all Angels, and Men; by which words it ſignified the higheſt Excellency, and Divinity, and as it were, the Unity of Chriſt with God, though with Diverſity*, in that he is his Son, and Heir, and received this Dominion from another. And I believe 'tis as impoſſible to underſtand how a Man ſhould have this Empire over all things in Heaven and Earth, and over Death it ſelf, and yet be a meer Man, as is it to underſtand any Myſtery of the Sacred *Trinity*.

Ibid. Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *by whom alſo he made the Worlds.*] That is, ſaith *Grotius*, proper quem, *for whom he made them*, according to the Doctrine of the *Rabbins*, that *the World was made for the Meſſiah*: But this Expoſition is contrary to the Rule of all (b) *Grammarians*, that τὸ διὰ ὅτε μὲν συνεπάγεται γενικὴν μεταξὺ, ὅτε ἡ αἰτιατικὴ αἰτίαν δηλοῖ, *that the Prepoſition* διὰ, *when it is joined with a Genitive Caſe, ſignifies the means by which, and the final cauſe only when it is joined with an Accuſative Caſe.* 'Tis contrary to the Expoſition of all the *Greek Fathers*, who unanimouſly ſay, τοῦτο δηλωτικὸν τῆς θεότητος, *this ſhews the Divinity of Chriſt*. It alſo is without example in the *New Teſtament*, for διὰ τῆς δόξης τοῦ Πατρὸς, Rom. 6. 4. which is the only place he cites, ſignifies *by the Glory*, or Power of the Father, by which *Chriſt* was raiſed from the dead, *Eph.* 1. 19. *Coloſ.* 2. 12. The *Socinians* by the *Words* here underſtand the New Creation, or the *Church* begun by *Chriſt's* Miniſtry upon Earth, begotten, and renewed by the *Evangelical* Diſpenſation. But neither can this Expoſition ſtand; For, (1.) Though *Chriſt* be ſtyled in ſome of the *Greek* Verſions, πατὴρ τοῦ μέλλοντος αἰῶνος, Iſai. 9. 6. *The Father of the Age to come*, yet οἱ αἰῶνες abſolutely put, doth never ſignifie the *Church*, or *Evangelical* State; nor doth the *Scripture* ever ſpeak of the *World to come* in the Plural, but in the Singular Number only, preſerving the Phraſe *Holam Habba*, as they received it from the *Jews*. (2*dly*) Were this the import of the Words, the Worlds might as well have been ſaid to have been created, or made by *Chriſt's Apoſtles*, they being the great Converters of the World; or at the leaſt, this being done by them aſſiſted by the Power of *Chriſt*, after he had been thus made *Heir of all things*, it muſt have properly been ſaid that *Chriſt* made the Worlds by his *Apoſtles*, which yet the *Holy Ghoſt* never thinks fit to intimate. Moreover, whereas this making of the World by Je-

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(a) *Chriſtus ſolus omnium planè rerum hæreditate gaudet, & ſummo in omnes, tam Angelos, quam homines imperio ac dominatu pollet —— Licet autem iſtis verbis ſignificata ſit ſumma Chriſti præſtantia, ac Divinitas, ac veluti cum Deo unitas, tamen ſimul ſignificata eſt etiam Chriſti à Deo diverſitas.* Crellius in locum. (b) *Phavorinus.*

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sus Christ, is done by his *Prophetick Office*, i. e. his *speaking to us in the last days*, the *Apostle* had mentioned this already, and makes a plain gradation from it to his *Kingly Office*, in saying he was constituted *Lord of all things*, not speaking of making the World by way of Consecution, thus, καὶ δι' ὃν *and by whom*, but by way of farther Gradation, δι' ὃν καὶ, *by whom also* he made the World; as if he should have said, nor is it to be wondred that he should be constituted *Lord of the whole World*, seeing he made the whole. And that the *Apostle* here doth speak, not of the Reforming of the *New*, but of the Forming of the *Old World*, he himself sufficiently instructs us by saying in this same *Epistle*, *By Faith we understand*, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, *that the Worlds were formed by the Word of God*, Ch. 11. 3. For that by τοὺς αἰῶνας we are to understand the material World, the *Socinian Commentators* grant, and the Parallel Place in St. *Peter* doth inforce, when he saith, that *the Heavens were of old, and the Earth*, ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, *consisting out of Water by the Word of God*, 2 Pet. 3. 3. and this World is mentioned in both places in the plural number, agreeably to the Phrase and Doctrine of the *Jews* * who speak of עולמים i. e. the Worlds in the Plural, and divide them into עולם הזה or עולם חשפל, i.e. this inferior and habitable World, called by St. *Peter* ὁ τότε κόσμος, *the then World* which perished by Water; *v.* 6. and the עולם העליון superior World, that is, the *Heavens*. And it is no improbable conjecture, that when St. *Peter* saith the *Heavens and Earth consisted by the Word of God*; and St. *Paul*, that *by Faith we learn that the Worlds were framed*, ῥήματι Θεοῦ, *by the Word of God*, they mean this *substantial Word* of which the *Apostle* is here speaking; for the word דבר seems plainly to be used in this Sense, when we read in the *Targum* of *Jerusalem*, on *Gen.* 28. 11. דהוה דבוריה *For his Word*, i. e. the Word of God, desired to speak with *Jacob*, and in that of *Jonathan*. דבירא *the Word would speak with him*, which in *Bereschith Rabba*, §. 68. runs thus, *God would speak with him*; and the word ῥῆμα seems also to be either used in this Sense, or applied to the λόγος, oft by (b) *Philo*, as when he saith, that *Moses was translated*, διὰ ῥήματος τοῦ αἰτίου, δι' ὃν καὶ συμπὰς κόσμος ἐδημιουργεῖτο, *by the word of the first Cause, by which the World was made*; and that God made both (c) *the Heavens and the Earth by a word, by his most illustrious and splendent* λόγος, And to be sure, *Philo* was of the same Opinion with St. *Paul*, that the Word made and fashioned the World, whence he so often mentions, the Divine Word (d) *adorning all things, the Word of God that maketh the World, the Word by which the World is fashioned, and made, and by which, as his Organ, God gave being to it*, and saith in words like those of the *Apostle*, (e) *That God possesseth all things, using that word as the Dispenser of his Gifts, by which also he made the World*; And this was also the Doctrine of all the *Primitive Fathers* from the beginning, as well as of all the *Commentators* on this Text, (f) St. *Barnabas* declares, that he is *the Lord of the World, the Maker of the Sun, the Person by whom, and to whom are all things. He is*, saith (g) *Justin Martyr*, *the Word by which the Heaven, the Earth, and every Creature was made, by whom God at the beginning made and ordained all things*, viz. *the Heavens and the Earth, and by whom he will renew them*. This (h) *Irenæus* delivers as the Rule of Faith contained in the *Scriptures*, *which they who hold to, may easily prove, that the Hereticks had deviated from the Truth*. He adds, that *the Barbarians who held the Ancient Tradition, did believe in one God, the Maker of Heaven and Earth, and of all things therein by Jesus Christ, the Son of God*; and this Doctrine he repeats almost an hundred times elsewhere. *Our Doctrine*, saith (i) *Athenagoras*, *celebrates one God*,

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* *Buxt. voce* עולם (b) *De sacrif.* Abel. p. 102. C. D. (c) Τῷ γὰρ πεφανεσάτῳ καὶ πλαυγεσάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ Θεὸς ἀμιφότερα ποιεῖ. Leg. Alleg. l. 1. p. 33. G.

(d) Τὸν θεῖον λόγον ὃν ταῦτα διακοσμήσαντα. De Opif. p. 3 F. Θεοῦ λόγον ἤδη κοσμοποιοῦντα, p. 4. C. Δι' ὃν ὁ κόσμος κατεσκευάσθη, De Cherub. p. 100. B. Ὃν καθάπερ ὀργάνῳ χρώμενος ἐκοσμοποίει. All. 2. p. 60. Τὸν κόσμον ἐδημιούργησε De Profugis, p 362. F. (e) Δι' ὃν σύμπας ὁ κόσμος ἐδημιουργεῖτο. Lib. 2. de Monar. p. 635. B. Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον ἐδημιούργει. Lib. quod Deus sit immutab. p. 235 G

(f) *Orbis terrarum Dominus.* Antiq. Vers. Sect. 5. Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα. Ab init. & Sect. 12.

(g) Αὐδὴν ἐντεῦθεν ὃν τοῦ Θεοῦ ὀνομάζει λόγον, δι' οὗ ἅπαντα, καὶ γῆν, καὶ ἥλιον πάντα ἐδημιουργεῖτο κόσμος Cohort. ad Græc. p. 16. B. Ὅτε δὲ ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε. Apol. 1. p. 44. Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ ὁ οὐρανὸν καὶ τὴν γῆν. Καὶ δι' οὗ ὁ πατὴρ μέλλει καινουργεῖν. Dial. cum Tryph, p. 340. D.

(h) *Cum autem teneamus nos regulam veritatis, id est, quia sit unus Deus omnipotens qui omnia condidit per verbum suum, & aptavit & fecit, ex eo quod non erat, ad hoc ut sint omnia, quemadmodum Scriptura dicit*, Ps. 32. 6. Joh. 1. 3. Col. 1. 16.—— *Hanc ergo tenentes regulam, licet valde vana & multa dicunt* (Heretici) *facile eos devisasse à veritate arguimus*, l. 1. c. 19. *Cui ordinationi assentiunt multæ Gentes Barbarorum*—— *Veterem traditionem diligenter custodientes, & credentes in unum Deum fabricatorem Cœli, & Terræ, & omnium quæ in eis sunt per Jesum Christum filium Dei*, l. 3. c. 4. vide l. 2. c. 2. l. 3. c. 8. 10. 11. p. 257. 259. l. 4. Præfat. c. 37. p. 369, 370. & c. 75. l. 5. c. 15, 18.

(i) Ὁ λόγος ἡμῶν ἕνα Θεὸν ἄγει καὶ τοῦδε τοῦ παντὸς ποιητὴν—— Πάντα ὑπὸ τοῦ λόγου πεποιηκότα. p. 5. C Πρὸς αὐτὸν γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο. p. 10. C.

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God the Creator of all things, who made all things by Jesus Christ, from whom, and by whom, all things were made. God, saith (*k*) *Theophilus, made all things by him, and he is called the Beginning, because he is the Principle, and Ruler of all things made by him.* He adds, That *by this Principle God made the Heavens:* That *God said to him, let us make Man, he being his Word, by which he made all things. Him* (*l*) saith *Tatian, we know to have been the Author of the World, for that which was begotten in the beginning, gave beginning to the things made. He made Man the Image of his Immortality, and before Man he made the Angels. We Rational Creatures,* saith (*m*) *Clemens* of *Alexandria, are the work of God the Word, for he was, and is, the Divine Principle of all things, by whom all things were made, and who, as the Framer of all things, in the beginning, gave also life to us; by whom are all things; who made Man, our God and Maker, the cause of the creation.* In the Third Century we learn the same from (*n*) *Origen,* (*o*) *Tertullian,* (*p*) *Novatian,* St. (*q*) *Cyprian,* and others cited by the Learned Dr. *Bull.* So that in these two Verses there be visible these Gradations, one from *Christ*'s *Prophetick Office* to his *Kingly Office* conferred on him as *Heir of all things,* the other from his *Kingly Office* to the Foundation of it, laid in his *Divine Nature,* and in the work of the *Creation*; it being, say *Irenæus,* and the *Ancient Fathers,* fit that he should reform, and govern the World, by whom 'twas formed; that he should give new Life to Man, who gave him his Being, and first Breath.

e Ver. 3. Ἀπαύγασμα τ δόξης, i. e. *the Resplendence,* or *shining forth of his Glory.*] This Metaphor some of the *Fathers* think is taken from the Sun, whence (*r*) *Justin Martyr* saith, he proceedeth from the Father, as τὸ τῦ ἡλίυ φῶς, *the light of the Sun, without Division, or Separation from him.* Others with him παραδείγματος χάριν, *for Examples sake,* say (*s*) *he proceedeth* ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρά, *as fire is kindled from fire without the Diminution of the fire that kindles it,* or as ἀπὸ δαδὸς δᾶς, *as one Torch is lighted from another,* which is the *Metaphor* of *Tatian,* p. 145. which *Metaphors* they have borrowed from (*t*) *Philo,* who speaking of the Spirit in *Moses,* derived upon the Seventy *Elders,* cautions us not to understand this to be done κατὰ ἀποκοπὴν, ἢ διάζευξιν, *by Abscision,* or *Disjunction,* ἀλλ' ὁῖα γένοιτ' ἂν ἀπὸ πυρὸς, *but as light from fire, at which if you light a thousand Torches, it is not diminished*; accordingly the *Nicene Council* style him *Light of Light,* and hence they argue his Consubstantiality with the *Father,* who produces not another Essence, or Substance in the Son, but communicates the same Essence to him. The like Notions the *Jews* seem to have had of their λόγος or *Wisdom,* which is with them the same: For the *Book of Wisdom* saith of her, *that she is,* ἀπόῤῥοια τ τῦ παντοκράτορος δόξης εἰλικρινὴς ἢ ἀπαύγασμα φωτὸς ἀϊδίυ, *an efflux of the sincere Glory of the Almighty, and the splendor of eternal Light,* Ch. 7. 25, 26. And (*u*) *Philo* saith of the λόγος, that he is τὸ τῦ ἀοράτυ ἢ μεγίστυ θεῦ περιφανέστατον ἢ περιαυγέστατον φῶς, *the most illustrious and splendid Light of the invisible and highest God.* And this the *Jews* might better understand, if it were taken, as probably it was, from the Glory that conducted them out of *Egypt,* led them through the Wilderness, and dwelt among them, first in the *Ark,* and *Tabernacle,* and afterwards in the *Temple.* For 'tis observable,

1. That this δόξα, *Glory,* or *Shechinah,* so often mentioned in the *Old Testament,* and in the Writings of the *Jews,* was not the Cloud it self, that being only the Cover of it, but the Light, Fire, or Splendor that issued from it. So *Exod.* 24. 16. *And the Glory of the Lord dwelt upon Mount Sinai, and the Cloud covered it,* (viz. the *Glory* of the Lord) *six days*; and *the sight of the Glory of the Lord* (when it broke out of the Cloud after six days) *was as burning fire on the Top of the Mount, in the sight of the People Israel.* And *Exod.* 40. 34. *Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* And v. 35. *Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon, and the Glory of the Lord filled the house,* 1 Kings 8. 10, 11. When the

(k) Καὶ δι' αὐτῦ τὰ πάντα πεποίηκεν, ὅτ λέγεται ἀρχὴ ὅτι ἄρχει ἢ κυβερνᾷ πάντων τῶν δι' αὐτῦ δεδημιουργημένων. Ad Autol. 2. p. 88. C. Διὰ τ ἀρχῆς γεγενῆσθαι τ ὅρανὸν, p. 92. B. Τῷ ἑαυτῦ λόγῳ ἢ τῇ ἑαυτῦ σοφίᾳ, p. 96. D. Ὁ λόγος αὐτῦ δι' ὃν τὰ πάντα πεποίηκε, p. 100. A.

(l) Τὸν ἴσμεν τῦ κόσμυ τ ἀρχὴν— ὁ λόγος ἐν ἀρχῇ γεννηθεὶς ἀντεγέννησε τ καθ' ἡμᾶς ποίησιν, αὐτὸς ἑαυτῷ τ ὕλην δημιουργήσας, p. 145. B. C. Εἰκόνα τ ἀθανασίας ἄνθρωπον ἐποίησεν—— ἢ πρὸ τ τῶν ἀνθρώπων κατασκευῆς ἀγγέλων δημιουργὸς γίνεται. p. 146. B C.

(m) Τῦ Θεῦ λόγυ τὰ λογικὰ πλάσματα, ἡμεῖς—— ἀρχὴ Θεία τῶν πάντων ἦν τὸ ἢ ἔστιν. Adm. p. 5. C. D. Ὦ τὰ πάντα δεδημιούργηται. Λόγος ὁ ἢ τὸ ζῆν ἐν ἀρχῇ μετὰ τῦ πλάσαι παρέχων ὡς δημιουργὸς. p. 6. B Δι' ὃν τὰ πάντα. p. 69. A. Ὁ δημιουργήσας τ ἄνθρωπον. Pæd. l. 1. c. 2. p. 81. B. Ὅτι Θεὸς ἢ δημιουργὸς. c. 11. p. 133. A. Ὁ δημιουργίας αἴτιος. Strom. 5. p. 553. A.

(n) *Origen contra Celsum,* l. 2. p. 63. l. 6. p. 308, 317. (o) *Tertul. adv. Marcion.* l. 5. c. 19. *Adv. Hermog.* 45. *Adv. Praxeam* c. 19. (p) *Novatian* c. 13 M. (q) *Cyprian Test.* l. 2 c 1.

(r) *Dial. cum Tryph.* p. 358. B. (s) Ὡς φῶς ἀπὸ πυρὸς, Athen. p. 27. Justin. ibid. D. E. & p. 284. C. p. 145. (t) Lib. de Gigant. p. 223. F. (u) De Somn. p. 448 D.

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the *Priests* were come out of the Holy Place; *the Cloud filled the house of the Lord, so that the Priests could not stand to minister, because of the Cloud; for the Glory of the Lord had filled the house of the Lord.* Ezek. 10. 4. And *the house was filled with the Cloud, and the court was full of the brightness of the Glory of the Lord.* Note,

2*dly*. That this Glory is styled the Glory of the Lord, not as being it self a Divine thing, or a Ray of Divinity, but as being the *Symbol* of God's glorious Presence, and abode where it appeared, and resided. Thus the Cloud which consisted of a dark part to cover the fire, or light, and a bright side by the appearance of the light, is called the *Cloud of Jehovah*, Exod. 40. 38. Num. 10. 34. because God was gloriously present in it; or as *Rabbi Moses Ben Nachman* on *Exod.* 40. 34. saith שוכן בתוך הענן כיהכבוד *because the Glory dwelt in the midst of it*; whence God said, *Lo I come to thee in a thick Cloud*, Exod. 19. 9. *I will appear in the Cloud upon the Mercy Seat*, Lev. 16. 2. *He spake to Moses out of the Cloud*, Num. 7. 89. And when he went to receive his Commands, it is said, *And Moses drew near to the thick darkness where God was*, Exod. 20. 21. And lastly, *God is said to go before them by Day in a Pillar of Cloud, and by Night in the Pillar of Fire*, Exod. 13. 21. Num. 14. 14.

Again, the *Ark* in which this Glory dwelt between the *Cherubims*, is called, כבוד יי *the Glory of the Lord*, i. e. of that glorious Majesty who dwelt in it, whence the God of *Israel* is often styled the God that *sitteth between the Cherubims*, because here, say the (x) *Jews*, he fixed his Residence, and Presence, notwithstanding that he fills Heaven and Earth, and his Majesty is in Heaven, and in all the Earth. And when the *Ark* was to be taken up and carried any whither, they sung thus, *Arise Jehovah, and let thine Enemies be scattered*, Num. 10. 35. Psal. 68. 2. and when it rested, thus, *Give rest, Jehovah, to the many thousands of Israel*, not styling the *Ark Jehovah*, but *the glorious Majesty that dwelt in it*, or *him, and the Ark of his strength*, Ps. 132. 8. where also it may be noted, That the *Targum* of *Jerusalem* and *Jonathan* read thus, *Rise up O Word of the Lord, and Return O Word of the Lord.* And *Psal.* 24. when the *Ark* was brought from the House of *Obed-Edom*, and settled in *Mount Sion*, and placed in the *Holy of Holies*, they sung thus, *Lift up your heads, O ye Gates, that the King of Glory may come in*, i. e. *the Lord of Hosts*, who dwelt in the *Ark*.

Accordingly our *Lord Jesus* after his Ascension, appeared still in, or with the Glory of the Lord. When he was transfigured on *Mount Tabor* he was in this *Splendor*, Matth. 17. 2. styled by St. *Peter* μεγαλοπρεπὴς δόξα, *the Magnificent Glory*, 2 Pet. 1. 17. So he appeared to *Stephen*, who *saw the glory of the Lord, and Jesus standing at the right hand of God*, Acts 7. 55 So to *Saul*, when *a light brighter than the Sun shone round about him, and he heard a voice out of it saying to him, I am Jesus whom thou persecutest*, Acts 9. 5. 26. 13. He being ὁ Κύριος ἡ δόξης *the Lord of Glory*, 1 Cor. 2. 8. see *Rev.* 1. 14, 15. 2. 18. 18. 1. 19. 12. And because of God's residence in this Glory, the word Glory doth often signifie God himself; as when we read of the Throne, and the House of Glory, *i. e.* of the glorious God. So (y) *Rabbi Joseph Abbo, it is the manner of the Scripture to call the visible Glory and Splendor of the Divine Majesty by the Name of God.* So Psal. 106. 20. *They turned their Glory into the similitude of a Calf*, Jer. 2. 11. *My People have changed their Glory for that which doth not profit.* And so the *Fathers* seem to take the word Glory here for the *Divine Majesty*. Note,

3*dly*. That from this Glory, when God did any wondrous works of Power, Mercy, and Judgment, there is said to be an Emanation or shining forth of Glory; as when *Fire went forth from the Glory of the Lord to consume their Sacrifices*, in token of his favourable acceptance of them. So *Lev.* 9. 23, 24. *The Glory of the Lord appeared, and there came a Fire out from before the Lord, and consumed upon the Altar the Burnt Offering, and the fat.* So 2 *Chron.* 7. 1, 2, 3. Accordingly they begg'd his Favour in these words, *Thou that dwellest between the Cherubims, shine forth*, Ps. 80. 1. See Ps. 50. 2. Deut. 33. 3. And to consume Transgressors, *viz. Nadab* and *Abihu*, Lev. 10. 2. and *the two hundred and fifty men that offered incense*, Numb. 16. 35. See *Exod* 14. 24, 25. And in like manner may the Son be said to be ἀπαύγασμα τῆς δόξης, *an Emanation, or shining forth from the Glory of the Father*; as being before all things, Prolatus à Patre, sive generatus, *begotten or brought forth by the Father*, saith *Irenæus*, l. 2. c. 48. 4. 28. being always in him, *but* τῆς ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια ἔναι προελθών, *coming forth before all things to be the Idea, and active Power of all material Beings*, So *Athenagoras*, p. 10. *The word, whom the Father begat,* ἐξ ἐρ ἐξάμενος πρὸ πάντων, *sending him forth before all things, who was always in God, and became* λόγος προφορικός, *when he would create the World.* So (z) *Theophilus* whom he made προπηδᾶν *to leap from him.* Say (a) *Justin Martyr* and *Tatian*, he being in him before all Ages, προελθὼν ὁ λόγος δημιουργίας, *the Word coming forth, which is the cause of the Creation*, προγεννη-

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(x) *Buxt. Hist. Arcæ*, p. 109. (y) *Buxt. Hist. Arcæ*, p. 7. (z) *Ad Autol.* l. 2. p 88. B. p. 100. A.
(a) *Just. Dial.* p. 359. B. & *Tat.* p. 145. B.

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θεὶς δι' ὃν τὰ πάντα, and *forebegotten, by which all things were made*, saith (*b*) *Clemens Alexandrinus. The Word brought forth by the Father, and by that Prolation generated, and therefore the Son of God*, saith (*c*) *Tertullian.*

f Ibid. Καὶ χαρακτὴρ τ ὑποστάσεως αὐτ, *The Impression, or Representation of his Subsistence.*] The Phrase signifies, saith *Theodoret*, that he subsists by himself, καὶ ἐν ἑαυτῷ δ' ἔχειν τὰς παλειὰς χαρακτῆρας, *and in himself Represents the Characters of his Father.* Χαρακτὴρ, saith *Phavorinus*, is διατύπωσις δηλέσα τ ὑπόστασιν, *a Form or Draught manifesting the Substance whence it was taken.* Ὑπόστασις, saith he, is the *Substance with the Properties*; ἡ σὺν μετὰ τ ἰδιωμάτων, or συνδρομὴ τ περὶ ἑκάστ ἰδιωμάτων, *a Concourse of all the Properties of any Being*; so that the *Character of his Subsistence* here, is, according to him, *a Draught manifesting*, or *exhibiting the Substance and Properties of God.* According to the *Greek Commentators* on the Place, it is the same with our Lord's being in *the Form of God*, before he took our Nature on him, *Phil.* 2. 5. Accordingly Wisdom is, by the *Author* of the Book that bears that Name, stiled ἔσοπτρον ἀνηλίδατον τ τ Θεῦ ἐνεργείας καὶ εἰκὼν τ ἀγαθότητος αὐτ, *The unspotted Mirror of the Power* or *Activity of God*, and *the Image of his Goodness*, Chap. 7. 26. The λόγος is, saith (*d*) *Philo*, ἀΐδιος εἰκὼν αὐτ, *the Eternal Image of God.* (*e*) *The Image of God* δι' ὃν σύμπας ὁ κόσμος ἐδημιουργεῖτο, *by which the whole World was made.* And of the Angel which God sent before *Israel*, in whom God's Name was, *Exod.* 23. 22. the *Jews* say he was מלאך פניו i. e. *the Angel of his Face*; because saith, (*f*) *R. M. Gerundensis*, God's Face, or Glory, might be seen in him, or he exactly Represented him; yea the Government of the whole World was committed to him, and God had made him Lord over his whole House, and had made all things subject to him. Now these things so exactly agree, with what the *Apostle* here ascribes to *Christ*, that I could not think them unworthy to be noted here.

g Ibid. Φέρων τε πάντα τῷ ῥήματι τ δυνάμεως αὐτ, *And upholding all things by the Word of his Power.* The Hebrew Word נשא is some times rendred φέρω, Sustineo; as when tis said of *Moses*, Numb. 11. 14. 17. *I cannot* φέρειν *sustain, or bear all this People.* And Deut. 1. 9, 12. *How can I alone* φέρειν τ πόνον, *bear the Labour of all this People?* And of *Christ*, that φέρει, *he bears the burthen of our Sins*, Isa. 53. 4. sometimes it signifies to *Govern*, when נשא is sometimes rendred βασιλεὺς, a *King*, Gen. 23. 6. sometimes ἄρχων a *Prince*, as it is rendred above Sixty times: Sometimes ἀρχηγὸς in the same Sense, *Numb.* 13. 3. and 16. 2. and sometimes ἡγέμενος a *Governor*, Jos. 13. 22. 2 Chron. 5. 1. and the Greek φέρειν, signifies not only to *sustain*, but also, suo arbitratu moderari, to *Govern at his Will*: Now which of these two Senses you put upon the Words it is not much material, since it is equally the effect of a Divine Power to sustain, and govern all things; whence this is by the *Jews* made the Description of God himself, that he is a God מביל נלא (*g*) *sustaining all things*, the Heavens, the Earth, and the Abyss, and bearing all People. ברוח ממרוה *by the Spirit of his Word.* Accordly of the λόγος (*h*) *Philo* often saith, That he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, *he that sits at the Helm, and Governs all things*: That he is (i) ὁ συνέχων καὶ διοικῶν τὰ πάντα, *he that containeth and Dispenseth all things.* That God as a King and Shepherd Rules according to Law and Right, placing over us *his first begotten Son*, (k) ὃς τὴν ἐπιμελείαν τ ἱερᾶς τούτης ἀγέλης ὥσπερ μεγάλε βασιλέως ὕπαρχος διαδέχεται, *who as the Pro-rex of the great King, takes care of the Sacred Flock.*

It remains yet to be enquired, whether these things are spoken of our Lord, as acting here on Earth, or purely of the Divine Nature he had before the World was made. The *Socinians*, and some others think all this relates to our Saviour, as acting here on Earth; That he was the Splendour of his Father's Glory, because God *who commanded the Light to shine out of Darkness, hath shined into our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, 2 Cor. 4. 6. On which account the *Apostle* saith, *We have seen his Glory, the Glory as of the Only-begotten Son of God*, Joh. 1. 14. That he was the *Character* of his Substance, or his Attributes, as he was the *Image of the invisible God*, Col. 1. 15. in which his Power, Wisdom, Holiness, Love and Mercy shined forth conspicuously: That he did φέρειν, Præstare, perform all things by the word of his Power; as he made the *Winds and Seas calm, rebuked Diseases, and cast out Devils by his Word.* And Mr. *Clerc* is positive, That it must be the Human Nature which this Sacred Writer spake of, that the *Jews* might understand what he said was true; *for that alone is visible, and nothing but what is such can be called the Image*

(b) *Clem. Alex. Strom.* 5. p. 553. *B. Str.* 6. p. 644. A. (c) *Tertul. Apol. c.* 21. (d) *De Confus. ling* p. 267. B. (e) *De Monarch.* p. 363 B. (f) *Massius in Jos.* 5. 14. (g) *Targ. in* 2 *Chron.* 2. 6. (h) *De Cherub.* p. 88. D. (i) *De Vita Mos.* p. 521. B. (k) *De Agricult* p. 152. B.

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Image, or brightness of any thing among men. On the other hand it is certain that all the *Fathers* were of another Mind; That when *Philo* and the *Ancient Jews* spake thus of Wisdom, the Logos, the *Angel of God's Face*, they understood all that they said of the Logos, and Wisdom subsisting long before our *Saviour*'s Incarnation, and so thought this *Logos* the Splendor, and Image of the *Father*, when he was not visible among Men; as the *Apostle* saith he was, when he was taken from them into *Heaven*. 'Tis certain also, that the preceding Words, *by whom also he made the Worlds*, cannot be spoken of *Christ Incarnate*; and the Words, *upholding all things by the Word of his Power*, seem to import the same with that Expression of the *Apostle*, Col. 1. 17. *By him all things consist.* Moreover could these things be attributed to our Lord *Christ* as acting in the Flesh, yet have I proved, *Note on Col.* 1. 15. that they must be ascribed to a Divine Nature residing in him, or to *God manifested in the Flesh*, and so what Mr. *Clerk* says *must be the Humane Nature*, *must*, say I, *be the Divine Nature.*

Ibid. δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος
h ἁμαρτιῶν, *when he had by himself purg'd our Sins.*] i.e. When he had made himself an Expiatory Sacrifice, to purge us from the Guilt and Punishment of our Transgressions. To confirm this let it be noted,

First, That this was the Opinion of all *Nations*, that their Expiatory Sacrifices were designed to take away the Guilt of Sin, and make Atonement for it to an offended *Majesty*. For why are they still said, ἁγνίζειν, καθαρίζειν, purgare, lustrare, to *purge*, and to *make clean*, but from their supposed Vertue to purify them from the Guilt of Sin? And because Sin is often represented in the Law of *Moses*, and in the *Prophets*, under the Metaphors of *Uncleanness*, *Filthiness*, *Defilement*, and *Pollution*; therefore their Sacrifices also are still represented as cleansing them from the Guilt, and the Defilement of Sin, and so making the Pollution to pass from them. Hence the Blood which made the Atonement is stiled, αἷμα καθαρισμοῦ *the blood of Cleansing*, or Purgation. So Exod. 30. 10. *And Aaron shall make an Atonement upon the Horns of the Incense-Offering once a Year*, ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαριεῖ αὐτό, *with the blood of the Sin-offering shall he make Atonement upon it.* And the Sacrifice offered for Sin, is said to be offered καθαρίσαι, to *purifie* them from it by an Atonement. So Lev. 9. 15. *And he brought the People's offering, and took the Goat which was the Sin-offering, and slew it,* καὶ ἐκαθάρισεν αὐτό, *and offered it for Sin.* And *Lev.* 16. 30. In the great day of Atonement, the *Priest* shall make an Atonement for you, καθαρίσαι ὑμᾶς, *to cleanse you*, *that you may be clean from all your Sins before the Lord*, καὶ καθαρισθήσεσθε, *and you shall be cleansed.* So *Job* is said, καθαρίζειν *to cleanse* his Sons from their supposed Sins by a Burnt-offering, *Chap.* 1. 5. Since therefore it is very reasonable to conceive that the word καθαρίζειν used in an *Epistle* written to the *Jews* touching the *Expiatory Sacrifice* of *Christ*, is used in the sense in which they always took it when applied in the *Old Testament*, to Sacrifies which made Atonement for their Sins; it follows, that when the *Apostle* here said, *Christ* made καθαρισμὸν, a *purgation of our Sins by himself*, And when he adds, That whereas the Blood of the Legal Sacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the Purification of the Flesh*, *the Blood of Christ* καθαριεῖ, *shall much more expiate to the Purification of the Conscience from the Guilt of Sin*, Ch. 9. 13. When he proceeds to say, That whereas *under the Law almost all things* ἐν αἵματι καθαρίζονται, *were purified by blood*, and *without shedding of blood there was no Remission*, v. 22, 23. And thence Argues, That *the heavenly things must be purged with better Sacrifices*: He in these Cases must speak of the *Blood of Christ*, as making *Atonement* for our Sins, by purging away the Guilt of them, and averting the Punishment due to us for them.

Ver. 4. Διαφορώτερον ὄνομα, *a more excellent name.*] i. e. not only title, but Authority, and Superiour excellency. So *Phil.* 2. 9. *God hath highly exalted him, and given him*, ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a name above every name*, i. e. the highest Dignity, and Power, *that at the name of Jesus every knee should bow*; i. e. that all Creatures in Heaven, in Earth, or under it, should own his Power and Dominion, *v.* 10. Eph. 1. 21. *He hath set him at his Right hand, above all Principality, Power, Might and Dominion,* καὶ παντὸς ὀνόματος *and every name.* In both these senses *Christ* hath a more excellent name, *viz.* the name of his *only Son*, *v.* 5 the name *of God*, *v.* 8. and a more excellent Authority and Dignity, *viz.* that of *sitting at the Right hand of Majesty*, v. 13. and *ruling all things by the word of his Power*; and this Excellency he hath upon a better Foundation, as being *the maker of the World*, &c. *v.* 2, 3.

Ver. 5. Υἱός μου εἶ σύ, *Thou art my Son.* (m) *R. Solomon* here saith, Our *Masters have interpreted all that is written in this* Psalm *of the King* Messiah. And (n) *Saadias Gaon*, doth from these very words prove the Dominion, and Kingdom of the *Messiah*, because it is here said, *I have set thee, my King, upon the holy Hill of* Sion. *I will declare the Com-*
k

(m) In Dan. 7. 13 (n) Vide Cartw. Mell. Hebr. l. 2. c. 5.

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mand, Jehovah *hath ſaid unto me, Thou art my Son*, &c. which alſo is apparent from the following words, *I will give the Heathen for thine Inheritance*, &c. *v.* 8. and from the Exhortation *to all Kings to ſubmit to him*. And that this was the *Ancient*, and received Expoſition of theſe words, confirmed by the Holy Ghoſt, we learn from this *Apoſtle*, who diſputing with the *Jews*, touching our Saviour's Reſurrection, when all Power in Heaven and Earth was given to him, *Matth.* 28. 18. He proves it from theſe very words, *Acts* 13. 33. And again, ſpeaking of his *Prieſthood*, which he was to exerciſe in Heaven after his Reſurrection, and Aſcenſion. He proves it to the ſame *Jews* from theſe very words, *Heb.* 5. 5.

l Ibid. Ἐσομαι αὐτῷ εἰς πατέρα, *I will be to him a Father*, &c.] Theſe words are cited from 2 *Sam.* 7. 14. and they do promiſe to *Solomon*, the Type of Chriſt, a Kingdom to be eſtabliſhed for ever, *v.* 13, 16. and ſo to *Chriſt*, the *Antitype*, and eminently *the Son of God*, an everlaſting Kingdom, and Dominion. See the Judgment of the Jewiſh Church, *p.* 61.

Note alſo, That though the *Angels* be ſometimes in *Scripture* called *the Sons of God*, Job 1. 6. 2. 1. 38. 7. God never ſaid to any of them, *I will be to him a Father*, to protect him in his Kingdom; much leſs, *Thou art my Son, this Day have I begotten thee* to a Kingdom: And ſo theſe Paſſages, in the true, and full Extent of them, cannot agree to any of the *Angels*.

m Ver. 6. Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ, *Let all the Angels of God Worſhip him.*] 'Tis generally thought theſe words are cited from *Pſal.* 97. 7. where in the *Septuagint* we have words very like them, viz. προσκυνήσατε αὐτῷ πάντες Ἄγγελοι αὐτοῦ, *worſhip him all his Angels*; *in the Hebrew it is indeed* כל אלהים *all ye Elohim*, but then *Aben Ezra*'s note, is, that ſome think כל אלהים הם המלאכים *the Word Elohim always denotes the Angels*: And (*o*) *Kimchi* ſaith, the *Hebrews* did expound this Pſalm, *of what was to come to paſs in the Days of the Meſſiah*. In the *Septuagint* it is ſtiled a Pſalm of *David*, ὅτι ἡ γῆ αὐτῷ καθίσατο, *when the* Land *was eſtabliſhed to him*, or when he was made Maſter of all thoſe Countries which God deſigned to be the Inheritance of *Iſrael*, and therefore may very properly be referr'd to the *Son of David*, at his Reſurrection, or his coming again into the World, that being the time when *all Power in Heaven and Earth was given to him*, when he was ſolemnly inaugurized, and inſtated in his Spiritual, and Heavenly Kingdom, and *the Government was upon his Shoulders*, and *he ſat down on the Right hand of the Majeſty on high*, v. 3.

But it is obſervable, that theſe words are expreſly to be found, *Deut.* 32. 43. as here they are cited: And it is certain from *St. Paul*, that God there ſpeaks of the Times when the *Meſſiah* was to be preached unto the *Gentiles*; for that the *Gentiles ſhould glorify God for his mercy*, he proves from theſe words of the ſame Verſe, *Rejoice ye Gentiles with his People*, Rom. 15. 9, 10. Accordingly the *Jews* expound many of the words of *Moſes* here recorded. Thus *Jonathan* on *v.* 39. ſaith thus, When מימראי *the word of the Lord ſhall reveal himſelf to redeem his People*; *he ſhall ſay to all People, ſee I am he, that am, and have been, and ſhall be* (See Heb. 13. 8.) *I by my Word kill, and make alive, I ſmite the People* Iſrael, *and I will heal them in the end of the Days*. On *v.* 40. the *Targum* of *Jeruſalem*, ſaith thus, *I live* במימרי *by my Word for ever*; that of *Jonathan*, I have prepared in the Heavens בית שכנתי the Houſe of my Majeſty; that is, ſaith *R. Solomon* מקם שכינתי *the Place of my Majeſty*; Expreſſions often uſed by (*p*) *Philo* to ſignifie the λόγος, as when he ſaith, ὅικον ἔχειν τὸν ἑαυτοῦ λόγον, *God hath his houſe*, viz. *his own word*; and (*q*) that ὁ θεῖος λόγος *the Divine word is his place*, and upon *v.* 43. *Jonathan Buziel Paraphraſeth* thus, *He with his word will expiate for the Land, and for his People*, viz. as the *High-Prieſt* did on the Great Day of Expiation. The other words, *He will render vengeance to his Enemies, and make his Arrows drunk with the blood of the ſlain*, are fit expreſſions of *Chriſt*'s exerciſe of his *Kingly* Government over his Enemies, by which he was to *break them with a Rod of Iron, and daſh them in Pieces as a Potter's Veſſel*, Pſal. 2. 9. The import of theſe words therefore may be this, *When God was to introduce his firſtborn again into the World by the Reſurrection, and give him Power and Dominion over all things in Heaven and Earth, he ſaid, Let all the Angels of God worſhip him, and own him as their Lord and Maker.*

n Ver. 7. Πρὸς τοὺς Ἀγγέλους,] The Pſalmiſt ſpeaking, *Pſal.* 124. 4. not to, but of the *Angels*, it is neceſſary to tranſlate theſe words as our verſion doth, *Of the Angels he ſaith*; and as the Hebrew אל ſo the *Greek* πρὸς is oft of the ſame import with עד & על. He ſpake this Parable πρὸς αὐτοὺς *concerning them*, Luk. 20. 19. Mark 12. 12. πρὸς δὲ τὸν Ἰσραήλ, *but of Iſrael he ſaith*, Rom. 10. 21. πρὸς ὃν *of whom we ſpeak*, Heb. 4. 13. of the Particle אל. See *Noldius*, p. 458.

Ver. 9.

(o) Pug. fid. p. 133. (p) De migr. Abr. ab initio. (q) De Somn. p. 447. C.

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o Ver. 9. Ὁ θεὸς ὁ θεός σου, *God, even thy God:*] For *Chriſt* is God of *God*, according to the *Nicene* Symbol. Hence do the *Primitive Fathers* thus Diſtinguiſh betwixt him, and the *Father*; That *God the Father is that God, above whom there is no other God*: Whereas *Chriſt is God of God*; and as to that Inferiour to God the *Father*. So (r) *Juſt. Mart.* and *Irenæus*. That this Pſalm was ſpoken of the *Meſſiah* is evident from the *Targum* on the Place, which ſaith, *becauſe thou, O King Meſſiah haſt loved Juſtice*, &c. And on ver. 3. *Thy fairneſs, O King Meſſiah, exceeds the Sons of Men.* To this purpoſe ſee *R. Solomon*, and *Aben Ezra*, on this Pſalm.

p Ver. 10. That this *Pſalm* hath Relation to the Times of the *Meſſiah*, we learn from the *Chaldee Paraphraſt*, which ſaith on *v.* 16. *Zion is builded by the Word of the Lord:* And from the *Creation of a new People to praiſe the Lord*, v. 18. which the *Jews* themſelves expound *of the World to come*, or the State of the Church under the *Meſſiah*: And 3*ly*, From the *Calling of the Gentiles*, mentioned *v.* 15. So the *Heathens ſhall fear the Name of the Lord*; *and all Kings of the Earth, thy Glory.* And *v.* 22. *when the People are gathered together, and the Kingdoms to ſerve the Lord.* See the Judgment of the *Jewiſh Church*, p. 38. That theſe things are here ſpoken of, and applied to *Chriſt*, is alſo evident, 1. From the connective Particle καὶ, which knits this to the former Citation, and makes it to run thus: *Of the Son it is ſaid, Thy Throne, O God, is for ever*, καὶ, *and of him it is alſo ſaid, Thou Lord, in the beginning, haſt laid the Foundations of the Earth.* 2. From the Scope of the *Apoſtle*, which, both before, and after, is, to bring Teſtimonies to prove the Excellency of the *Meſſiah*, and the Truth of what he had aſſerted of him, *v.* 2, 3. and therefore he muſt purſue the ſame Deſign here. And, 3*ly*, From the Conceſſion of the *Socinians* upon the Place, That the latter words, which ſpeak of the *Deſtruction of the Heavens, and the Earth*, belong to *Chriſt*. Now theſe words, *They ſhall periſh, but thou remaineſt*, are plainly ſpoken of the ſame Perſons, *who founded the Earth in the beginning*; and therefore muſt equally belong to Chriſt; But here it is objected;

Obj. That if the Author of this *Epiſtle* had indeed believed that *Chriſt* was the Creator of the World, to what purpoſe doth he ſpend ſo much time to prove him more excellent than the *Angels*? For who can doubt that the Creator is more excellent than his Creatures?

Anſw. 1. He doth not abſolutely go about to prove him more excellent than the *Angels*, but comparatively, ſo far more excellent as the Titles given him in *Scripture* ſhew'd that he exceeded them; and that was, as much as the Creator doth exceed his Creatures.

2*dly*. I have ſhew'd, Note on the 2d. and 3d. Verſes, that the *Apoſtle* had aſſerted not only *Chriſt's* Dignity, as *Heir of all things*, and ſo ſucceeding in his *Father's* Kingdom; but alſo that he was therefore *Lord of all things*, becauſe *he made the World*, and therefore was obliged in his Teſtimonies to prove both theſe things; as he doth in moſt of the Teſtimonies produced.

3*dly*. As there were then divers *Hereticks* who aſcribed the Creation of this viſible World to *Angels*, and not to *Chriſt*; ſo alſo were there divers *Jews* who held that they were God's Miniſters, or συνεργοὶ, *Co-workers in the Creation of the World*; and that God ſaid to them, *Let us make Man*, Gen. 1. 26. Now againſt theſe *Jews*, and *Hereticks*, the *Apoſtle* very appoſitely proves, that the Creation of the World was not to be aſcribed to thoſe *Angels*, who, ſay they, *gave the Law*, Ch. 2. 2. but to that *Jeſus* from whom we have received the *Goſpel*. Of the ſayings of the *Jews*, concerning the Aſſiſtance of the *Angels* in framing Man, ſee Note on Chap. 2. 5. And *Maimonides more Nevochim*, Part 2. Chap. 6. Of *Simon Magus Irenæus* doth inform us, *l.* 1. *c.* 20. That *he held that his* Ennoia *produced* Angelos & Poteſtates, à quibus & Mundum hunc factum eſſe dixit, *Angels, and Powers, by whom this World was made:* That *Menander* alſo held, Mundum factum ab Angelis, *that the World was made by Angels*, Cap. 21. That *Cerinthus* held that *the World was made by ſome ſeparate Vertues, inferior to God*, *c.* 22, 23. and that *the World was not made by Chriſt*, but *that he rather came* ad diſſolvenda omnia opera ejus Dei qui Mundum fecit, *To diſſolve all the Works of that God who made the World:* And laſtly, χρεῖττον ὁμογενεῖς Ἀγγέλους συνπεφυκέναι, *That the Angels were of the ſame Rank with Chriſt, and produced together with him.* All which vain Fancies gave juſt occaſion to the *Apoſtle* to aſſert that *Chriſt* was thus Superior to the *Angels*, and the *Creator* both of them, and of the World. Accordingly, the *Targum* of *Jeruſalem* gives this Deſcription *of the Word of the Lord*, that

it

(r) Ἐγὼ καὶ λέγεται θεὸς, καὶ Κύριος ἕτερος ὑπὲρ τὸν ποιητὴν τῶν ὅλων —— ὑπὲρ ὃν θεὸς ἄλλος οὐκ ἔστιν. Juſt. Mart. Dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος θεοῦ —— ὑπὲρ ὃν ἄλλος οὐκ ἔστι θεός. Et p. 284. Θεὸν ὑπερτέντα τῷ ὑπὲρ κόσμων θεῷ, ὑπὲρ ὃν οὐκ ἔστι θεός.

Invoco te, Domine Deus, qui es ſolus & verus Deus, ſuper quem alius Deus non eſt, lib. 3. Lib. 6. *Ubi filium ſæpius Deum vocat.*

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it is he who ſaid to the World, Be, and it was; and who will ſay unto it, be, and it ſhall be. Which words the *Targum* of *B. Uziel* (in Exod. 3. 14.) applys to the Lord himſelf.

q Ver. 13. Κάθου ἐκ δεξιῶν μου, *ſit thou on my right hand.*] That theſe words were ſpoken of the *Meſſiah* appears, 1. From the two *Targums* on this *Pſalm*, who both declare that this was ſpoken, במי מריה *in, or to his Word.* This is, ſaith *R. Saadias Gaon*, on *Dan.* 7. 13. The *Meſſiah, our Righteouſneſs*; as it is written *Pſal.* 110. 1. *The Lord ſaid to my Lord, ſit thou on my right hand. R. Moſeh Haddarſan* ſays (*Bereſch. Rabba in* Gen. 18. 1.) *Hereafter God will cauſe the Meſſiah to ſit on his right hand; as it is ſaid,* Pſ. 110. 1. *The Lord ſaid unto my Lord,* &c. *Midraſh Tehillim* in *Pſal.* 2. 7. ſaith, *The Affairs of the Meſſiah are ſet forth in the Hagiographa, in theſe words,* Pſal. 110. *The Lord ſaid.* And again, *R. Joden* in *Pſal.* 18. 35. *in the Name of R. Chija,* ſaid, *That in the Age of the Meſſiah, the bleſſed God will ſet the King Meſſiah on his right hand; as it is written, the Lord ſaid to my Lord.* And though on this *Pſalm* he expounds the words firſt of *Abraham*, whom they introduce complaining that God has *placed his Son on his right hand, and him only on his left*; yet preſently follow theſe words, *And ſo he ſaith to the Meſſiah.* And *R. Obadiah* not only ſaith, *the Pſalmiſt compoſed this Pſalm of the Meſſiah*, but adds what illuſtrates v. 14. *That God further ſaid, Thou ſhalt ſit on my right hand, and the miniſtring Angels on my left.* See more in *Cartw. Mellificium*, p. 2969. And ſince our bleſſed Saviour confounded the *Scribes* and *Phariſees* with this Enquiry, How the *Meſſiah* could be the Son of *David*, ſince *David* here *in Spirit calls him Lord?* Matth. 22. 42. 'tis evident this was then the received Expoſition of theſe Words.

Ver. 14. Μέλοντας κληρονομεῖν σωτηρίαν, *who ſhall be Heirs of Salvation,*] i. e. by right of Son-ſhip, for *if Sons, then Heirs,* Rom. 8. 17. *If a Son then* κληρονόμος θεοῦ, *an Heir of God through Chriſt,* Gal. 4. 7. *Heirs according to the Promiſe,* Gal. 3. 29. *For to as many as believed he gave power to be the Sons of God,* John 1. 12.

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CHAP. II.

Verſe 1. THerefore we [*knowing the excellency of the Perſon ſpeaking now to us in the Goſpel above all other Prophets, and above thoſe Angels which were employed in delivering the Law of Moſes*] ought to give the more earneſt heed to the things which
a we have heard [*from the Son of God*] [a] leſt at any time we ſhould let them ſlip [*out of our Memory.*]

b 2. For if the word [b] ſpoken by Angels [*from Sinai*] was ſtedfaſt [*and by God's dealing with the Jews confirmed,*] and every [*wilful*] Tranſgreſſion and Diſobedience [*of it*] received a juſt Recompence of Reward: [*The Atonements of the Law being only for Sins of ignorance and error,* Ch. 5. 2. *and cutting off being the Puniſhment for wilful Sins, as being Acts of Rebellion againſt God their Governour*] How ſhall we eſcape [*the Divine Wrath*] if
c we [*Chriſtians*] neglect [c] ſo great Salvation? which at the firſt began to be ſpoken by the
d Lord [*Chriſt himſelf*] and [*after*] was [d] confirmed to us by them that heard him.

4. God alſo bearing them Witneſs both with Signs and Wonders [*as he did to Moſes*
e *delivering the Law to the Jews*] and [e] with divers Miracles and Gifts [*or Diſtributions*] of the Holy Ghoſt [*perform'd*] according to his own will.

f 5. [f] For unto the Angels hath he not put in Subjection the World to come, whereof we ſpeak [*but unto Chriſt now crowned with Honour and Glory,* v. 9. *to whom all Power both in Heaven and Earth is given.*]

g 6. [g] But one in a certain place [viz. *David*, Pſal. 8. 4.] teſtified, ſaying, Lord, what is Man, that thou art [*ſo*] mindful of him; or the Son of Man, that thou [*ſo*] viſiteſt him?

7. Thou madeſt him [*but*] a little lower than the Angels, thou crownedſt him with Glory and Honour, and didſt ſet him over the Works of thine Hands, [*Pſal.* 8.]

8. Thou haſt put all things [*and ſo the World to come*] in ſubjection under his feet; for in [*ſaying*] that he [*hath*] put all [*things*] in ſubjection under him [*it is manifeſt that*] he left nothing that is not put under him; but now [*as for Adam, and his Poſterity of whom theſe things were primarily ſpoken*] we ſee not yet all things put under him.

9. But we ſee Jeſus [*the ſecond Adam*] who was made a little lower than the Angels for the ſuffering of Death, that he by the Grace of God might taſte Death for every Man, [*already*] [h] crowned with Glory and h
Honour [*and therefore know that all things are, and ſhall be ſubjected to him.*].

10. [*To this Jeſus, I ſay, who by the Grace of God taſted Death for every Man.*] [i] For it i
became him for whom are [*were*] all things and by whom are [*were*] all things [*order'd*] in [*his deſign of*] bringing many Sons to Glory

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Glory, to [*effect this by*] make-[*ing*] the
k Captain of their Salvation [k] perfect through Sufferings; [τελειῶσαι *to conſecrate him to that work by Sufferings,*]

l 11. For both he [*our Prieſt*] [l] who ſanctifieth [*i. e. by his oblation purgeth us from ſin,*] and they who are ſanctified [*or purged from it*] are all of one [*Original, and Nature;*] for which cauſe he is not aſhamed to call them Brethren.

m 12. Saying [m] [*Pſal.* 22. 22.] I will declare thy name unto [*among*] my Brethren: In the midſt of the Church [*or Congregation*] will I ſing praiſe to thee.

n 13. And again [*Iſa.* 8. 17.] [n] I will put my truſt in him; And again [*v.* 18.] Behold, I and the Children which God hath given me.

14. Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through [*the*] Death [*they had deſerved, and he ſuffer'd in their ſtead,*] he might deſtroy [*evacuate, and fruſtrate*]
o him [o] who had the power of Death, that is the Devil.

15. And [*might*] deliver them [*from the ſting of it*] who [p] through fear of [*the*] p
Death [*threatned to the Poſterity of Adam, without any Promiſe of a Reſurrection,*] were all their lives time ſubject unto Bondage.

16. For verily he [q] took not on him the p
nature of [ἐπιλαμβάνεται *he laid not hold of, he helped not the fallen*] Angels, but he took on him [Gr. *he laid hold of*] [r] the Seed r
of Abraham.

17. Wherefore in all things it behoved him to be made like to [*theſe*] his Brethren, that he might be a merciful [*High-Prieſt to them under all their Sufferings*] and [*a*] faithful high-prieſt [*exactly performing his Prieſtly Office*] in things pertaining to God, [*ſo as*] to make reconciliation [s] for the Sins of s
the People.

18. For in that he himſelf hath [*actually*] ſuffered, [t] being tempted, he is [*become*] t
[u] able [*and willing*] to ſuccour them who u
[*at any time*] are tempted; [*i. e. expoſed to Sufferings.*]

Annotations on Chapter II.

a Verſe 1. Μήποτε παραῤῥυῶμεν.] τουτέστι μὴ ἐκπεσώμεν, *leſt we fall off from them*; ſo *Oecumenius*, *Theophylact*, and *Phavorinus*, which Senſe agrees well with the ſcope of this *Epiſtle*, but the Senſe given by our Tranſlation is alſo very good and proper; for in this Senſe παραῤῥεῖν, is uſed in thoſe words of *Solomon*, *my Son* μὴ παραῤῥύης, τηρησον δὲ ἐμοὺ βουλὰς, *be not forgetful of*, but *keep in mind*, or *lay up in thy heart my Counſel*, Prov. 3. 21. So the *wiſe Man* interprets himſelf, in the beginning of that Chapter, *My Son forget not my Precepts, but let thy Heart keep my Words*, v. 1. So (a) *Origen* ſpeaking of the Feſtivals of the Church, the *Lord's Day*, *Eaſter*, *Pentecoſt*, ſaith, *The Common People had need of theſe ſenſible Admonitions*, or *Memorials of the Bleſſings then celebrated* ἵνα μὴ τέλεον παραῤῥύῃ, *that they may not entirely ſlip out of their Memories*: And this Tranſlation, and Interpretation is confirm'd from the Word, ἀμελεῖν, *v.* 3. which ſignifies *to be unmindful of* this great Salvation.

b Ver. 2. Ὁ δι' Ἀγγέλων λαληθεὶς λόγος, *the Word ſpoken by Angels*] (b) *Maimonides* ſaith expreſly, non inveniesDeum ullum opus feciſſe niſi per manum alicujus Angeli, *God doth no work but by the hand of ſome Angel.* To confirm this he cites that Paſſage of their *wiſe Men*, That God does nothing without conſulting before the Family above. And that in (c) *Bereſchith Rabba*, whereſoever it is ſaid in *Scripture*, ויהוה *and Jehovah* did this, or that, ibi intelligitur ipſe, & Domus Judicii ejus, *there we muſt underſtand*, that all things are done *by him*, mediantibus Angelis, *by the Mediation of Angels.* (d) *Joſephus* ſaith the Law was given, τοῦ θεοῦ διαλεγομένου πρὸς αὐτοὺς περὶ τῶν πρακτέων, *by God, declaring to them what they ought to do.* And yet he introduces *Herod*, proving that Legates, or Ambaſſadors were Sacred, from this, That (e) the *Jews had received the choiceſt of their Laws from God by Angels*, i. e. by Meſſengers, or Legates, as that name imports, (f) *Philo* is expreſs that God ſpake the Law, δι' αὐτοῦ μόνου ἃ προεχρημάτισε, καὶ οὐκ ἄλλου, *by himſelf, uſing no other*; but yet, ſaith the ſame (g) *Philo*, he did this, κελεύσας ἠχὼ ἀέρατον ἐν ἀέρι δημιουργηθῆναι, *commanding an inviſible ſound to be formed in the Air.* And to whom could this command be directed, but to ſome of the *Angels* then attending on him? He therefore ſeems only to mean that the *Decalogue* was adminiſtred by God himſelf ſpeaking to the People, and not by *Moſes*, the Mediator betwixt God and them, as the reſidue of his Laws were. For in his Book *De Somniis*, he obſerves that the *Holy Scripture* ſpeaks of thoſe Dreams as, Θεόπεμπτοι, *ſent from God*, which proceed, διὰ τῶν ὑποφητῶν αὐτοῦ

κ)

(a) *In Celſ.* l. 8 p. 393. (b) *More Nevoc.* l. 2. c. 6. p. 200. (c) P. 201. (d) *Antiq.* l. 3. c. 4. p. 78 F.
(e) Ἡμῶν ὑπὸ τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' Ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων, Antiq. l. 15. c. 8. p. 522. B. (f) Lib de Decal. p. 596. (g) P. 577. lin. penult.

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καὶ ὑπαδῶν ἀγγέλων, *from his Miniſters, and Attendants the Angels*, p. 461. He adds, That theſe Meſſengers are imployed in bringing τὰς τοῦ πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, *the Commands of the Father to his Sons*. And that this is done, becauſe we cannot bear his immediate Chaſtiſements, nor yet his excellent Benefits, *p.* 455. *F.*

As for the *Fathers*, they ſeem univerſally to conſpire in this Doctrine, that the *Apoſtle* ſpeaks here and *Gal.* 3. 19. Περὶ τῶν διακονουμένων τῷ λόγῳ Ἀγγέλων, *of the Angels miniſtring to the Delivery of the Law*. So (*h*) *Origen*, ſo *Chryſoſtom* on this Place, *Theodoret*, on *Gal.* 3. 19. *Oecumenius* and *Theophylact*. (*i*) *Origen* ſpeaking of *Jeruſalem*, ſaith, *The Angels have now deſerted her, who before were always helpful to her*: Δι' ὧν διετάγη καὶ ὁ Μώσεως νόμος, *by whom alſo the Law of Moſes was ordained*; it being, ſaith, the *Apoſtle*, *ordained by Angels*. The ſame is the Opinon of St. *Jerom* on *Gal.* 3. 19.

And though *Jehovah* ſpeaks to *Moſes* in, and from *Mount Sinai*, and from him the *Jews* received the Law; yet that he uſed the miniſtry of *Angels* in the Diſpenſing of it, is evident from many Paſſages of the New Teſtament. For,

1. St. *Stephen* ſpeaketh thus unto the *Jews*, *You have received the Law* εἰς διαταγὰς [καὶ διαταγάς, *Oecum.*] ἀγγέλων, *by the Diſpoſition of Angels, and have not kept it*, Acts 7. 53. Now when he was aggravating their Guilt in violating this Law, from the Conſideration of the Dignity of the Perſons, who were by God employed in giving it to them, he would not have omitted the Son of God, or the Λόγος, the principal Actor, and ſpoken of theſe inferiour miniſtring Spirits, could he both truly, and according to the then preſent Notion of the *Jews*, have ſaid, it was the Λόγος, who by his *Father* was imploy'd in giving the Law. For though moſt of the *Fathers* ſay the Λόγος, or the Son of God, appeared to *Moſes*, and the *Patriarchs*, and others under the *Old Teſtament*, they (*k*) all agree in this, that he appear'd then as ἄλλος *one* that ſuſtained another Perſon, or as the *Legate*, the *Ambaſſador*, or as ὑπηρέτης, i. e. the *Miniſter* of God the *Father*, as alſo *Philo* ſtill ſaith.

2*dly*. When the Apoſtle *Paul* affirms after St. *Stephen*, That the Law was, διαταγεὶς δι' ἀγγέλων, *adminiſtred by Angels*, Gal. 3. 19. he cannot reaſonably be ſuppoſed to mean only that 'twas delivered inter Angelos, *between Angels*, or by God attended with his *Angels*. For (1.) as, *by* is the proper import of the word διὰ, ſo is it very rarely, if at all, that it is rendred *inter*, between, or among; it is ſo rendred indeed by our Tranſlators, 2 *Tim.* 2. 2. but with the Note in the Margin, *by*, to ſhew they thought it might there bear that ſenſe, as it doth thus, *The Things which thou haſt heard from me*, (and which have been confirm'd) διὰ πολλῶν μαρτύρων, *by many witneſſes, commit to faithful Men*. (2.) Seeing here the word ſpoken διὰ ἀγγέλων, being put in oppoſition to the word ſpoken, διὰ χριστοῦ, by Chriſt, ſhews that διὰ retains its proper ſenſe, and muſt be rendred, *by Angels*; why ſhould we put another ſenſe on the ſame Particle uſed, *Gal.* 3. 19. by the ſame *Apoſtle*, with reſpect to the ſame Subject?

3*ly*. That the word ſpoken *by Angels* here reſpects the Law in general, and not only the Threatnings made by the *Prophets*, to whom the Λόγος ſent his *Angels* to bring back the People of *Iſrael* from their wickedneſs; is alſo evident from the words. For, (1.) *The word ſpoken by Angels* here, ſeems to be the ſame with the word, *adminiſtred by Angels*, Acts 7. 53. Gal. 3. 19. Now that was the Law, ſay both St. *Stephen* and St. *Paul*. (2.) It was ὁ λόγος ἐβέβαιος, *the word made firm*, by the Miracles done by *Moſes* to eſtabliſh it, as was the Goſpel by more glorious Miracles; the Miracles done by *Moſes* being only, σημεῖα καὶ τέρατα, *Signs and Wonders*, whereas the Goſpel was confirmed alſo *by divers Powers, and Diſtributions of the Holy Ghoſt*, v. 4. (3.) As the *Apoſtle* ſaith here, *Every Tranſgreſſion of this Word received a juſt recompence of reward*, ſo he ſaith Chap. 10. 28. *He that deſpiſed Moſes Law died without Mercy*; where the Argument being in ſenſe the ſame, demonſtrates that the Word ſpoken here, muſt be the Law of *Moſes*. (4.) We are properly ſaid to tranſgreſs, and diſobey a Law, but as for Threatnings, though we may diſregard, we are not properly ſaid to tranſgreſs them. In fine, I can anſwer the Argument of *Slichtingius* on the Place, "That God in Perſon could not give the "Law from *Mount Sinai*, ſince, were it gi-"ven by God himſelf, it muſt on that ac-"count be preferr'd before the Goſpel: By ſaying the Compariſon is here made only betwixt God ſpeaking to the *Jews* by the Miniſtry of *Angels*, and the ſame God ſpeaking to us *by his Son*, which ſuppoſes God the *Father* to be the ſupreme Author both of the Law, and the Goſpel, aſſerting only that his

(h) *In* Matth. Ed. Huet p. 454. E. (i) *Hom.* 13. *in* Jer. Ed. Huet. p. 129. D. (k) Τῷ ἐν ταῖς ἐρημοῖς ὑπηρετῶν, Juſt. Mart. Dial. p. 279. A. D. p. 280. B. 283 A. B. 284. A. 293. 299. 311. Et paſſim. Philo, Ἄγγελος ὑπηρέτης τοῦ Θεοῦ λόγος, De Nom. Mut. p. 819. C. Alleg. l. 2. p. 60. Ὄργανον Θεοῦ, C. p. 100. B.

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his Ambaſſadors, or Miniſters in the one, were much inferior to his Ambaſſador, and his great *Prophet*, by whom the other was revealed; But I am not able to reſiſt the Evidence of his Second Argument, That *the Oppoſition put between the Word ſpoken by* (l) *Angels to them, and the Goſpel delivered to us by the Son of God, will not permit us to own that the Law was given to the Jews by the ſame Son of God, ſeeing that Suppoſition wholly deſtroys the force of the Apoſtles's Argument in this Place.* But then I do not think that any *Angel* was ſo imploy'd in the delivery of the Law, as to take upon him *the Perſon of God*; or that any Creature ſaid, *I am the Lord thy God*, &c. but only that the *Divine Majeſty* there preſent with his *Thouſands of Angels*, Deut. 33. 2. Pſal. 68. 17. made ſome of them his Miniſters to form the Voice, by which he ſaid, *I am the Lord thy God*, &c. And it may probably be conjectured, that where-ever there is mention of an *Angel*, and *Jehovah* together, or any Worſhip, or Excellency ſpecified which is proper to God, there was an appearance of the *Schechinah*, or *Divine Majeſty* conjunct with the *Angel*.

c Ver. 3. Τηλικαύτης σωτηρίας, *ſo great Salvation.*] That under the Diſpenſation of the Goſpel the Deliverance of the Faithful from Perſecutions at, or after the Deſtruction *Jeruſalem*, ſhould here be repreſented as that *great Salvation which began to be ſpoken by the Lord, was teſtified to by the Apoſtles, and even by God himſelf by ſo great Miracles*, is incredible. No, ſure, our *Saviour brought Life and Immortality to light by the Goſpel*, 2 Tim. 2. 11. his *Apoſtles* teſtified *to us eternal Life*, 1 John 1. 2. And this is the *Teſtimony of God himſelf, that he hath given us eternal Life, and that Life is in his Son*, 1 John 5. 11. See Note on Chap. 4. 3.

d Ibid. Ἐβεβαιώθη εἰς ἡμᾶς, *was confirmed to us.*] *Jews*, not to us *Apoſtles*, by whom it was confirmed: Vain therefore is the Argument taken from theſe words, to prove St. *Paul* was not the Author of this *Epiſtle*, becauſe the Goſpel was not confirmed to him by them that heard *Chriſt*, he receiving it by immediate Revelation from him, *Gal.* 1. 12. And uſual is it with St. *Paul* in this and other *Epiſtles*, to ſay *we*, when not he himſelf but only they he ſpeaks to, or of, muſt be underſtood. So Chap. 6. 1. *Let us go on to Perfection.* See Chap. 10. 25. 12. 1. *Rom.* 3. 5, 7. 1 Cor. 10. 8, 9. 2 Cor. 7. 1. Eph. 2. 3. 1 Theſſ. 4. 15. Tit. 3. 3.

e Ver. 4. Ποικίλαις δυνάμεσι, *with divers Miracles.*] *Becauſe*, ſaith *Theodoret*, *the Law was confirmed by Miracles, the Apoſtle thought it neceſſary to ſhew the Goſpel was in this ſuperior to it*, as it was in theſe two reſpects.

1. That the *Apoſtles*, and *Diſciples* of our Lord abounded in theſe miraculous Diſpenſations which confirmed the Goſpel, as well as *Chriſt* himſelf.

2. That *Moſes* chiefly wrought σημεῖα καὶ τέρατα, *Signs and Wonders*; whereas the δυνάμεις, *Powers, and Diſtributions of the Holy Ghoſt* here mentioned, were the proper Confirmations of the Goſpel Diſpenſation. for here are four things mentioned, which will admit of a diſtinct Conſideration; the firſt and ſecond are, σημεῖα καὶ τέρατα, *Signs and Wonders*, which refer to protentous Actions done in the *Heavens*, as when the *Sun ſtood ſtill*, *in the Earth*, as when *it opened to ſwallow up* Dathan *and* Abiram; *In the Air*, as when it was *turned into Darkneſs*; *In the Waters, as when they were turned into blood*: And theſe were often wrought by *Moſes*, and others under the *Old Teſtament*, and ſtill are ſtyled, σημεῖα καὶ τέρατα: So Exod. 7. 3. πληθυνῶ τὰ σημεῖα μου καὶ τὰ τέρατα *I will multiply my Signs and Wonders in the Land of Egypt.* And again, v. 9. *Deut.* 4. 32. *He took his People out of that Nation,* ἐν σημείοις καὶ τέρασι, *by Signs* and wonders. Shewing, σημεῖα καὶ τέρατα μεγάλα, *Signs and great Wonders upon Pharaoh, and all his Houſe*, Chap. 6. 22. 7. 19. 11. 3. 26. 8. 29. 3. *And there aroſe not a Prophet like unto Moſes,* ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, *in all the Signs, and Wonders which God ſent him to do in the Land of Egypt*, Deut. 34. 11. See *Neh.* 9. 10. *Pſal.* 134. 9. *Jer.* 32. 42. Thus *Nebuchodonoſor* declares σημεῖα καὶ τέρατα, the *Signs and Wonders which the moſt high God had ſhewed to him*, Dan. 4. 2. And *Darius* ſaith of him, *Ch.* 6. 27. ποιεῖ σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, *He doth Signs, and Wonders in the Heavens, and on the Earth.*

Moreover, Σημεῖα and δυνάμεις are uſed in the *New Teſtament*, with Relation to the Miracles wrought by the *Apoſtles* upon others, in caſting out Devils, making the blind to ſee, and the Lame to walk, and healing all manner of Diſeaſes; now none of theſe things were done by *Moſes*, and very rarely by any of the *Prophets*. And laſtly, as for the Diſtributions of the Holy Ghoſt, conſiſting in the internal Gifts of Wiſdom, Knowledge, Faith, the Gifts of Tongues, and the Interpretation of them; Theſe were peculiar to the latter Days, that is, the times of the *Meſſiah*.

Ver. 5. For explication of theſe words, f let be obſerved,

1. That both the *Scriptures*, the *Jewiſh* Records, and the *Primitive* Fathers do repreſent the State preceding our Lord's *Advent*, and his advancement *to the right hand of Majeſty in the Heavens*, as a ſtate ſubject to *Angels*, or in which God dealt with them by the Miniſtry of his *Angels*; this of the *Jews* hath partly been confirm'd already, by ſhewing, that

H their

(l) *Num ſi lex per Dei filium, quomodo D. Autor per Angelos eam traditam fuiſſe affirmate & hac in parte eam Evangelio quod hoc per Dei filium & Dominum ipſum annunciatum ſit opponere, eoque nomine Evangelio poſtponere potuit. ſi non minus lex quam Evangelium ipſum Dei filium, & necdum in ſtatu humiliationis conſtitutum, latorem & prædicatorem habuit.*

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their Law was *the Word ſpoken by Angels*: That they were brought out of *Egypt* by the Miniſtry of an *Angel*, *Moſes* himſelf declares in his Meſſage to the King of *Edom*, *when we cried to the Lord, he heard our Voice, and ſent an Angel, and hath brought us forth out of the Land of Egypt*, Numb. 20. 16. This *Angel*, ſaith the *Targum* of *Jonathan*, was *a Miniſtring Angel*. Nor is it to be thought the *King* of *Edom*, who had no notion of the *Logos*, could underſtand him otherwiſe. And hence the Note of *Paulus Fagius* runs thus, Omnis Iſraelitici Populi ſalus, & ductio per Angelos adminiſtrata eſt, *the whole Conduct, and Preſervation of the People of Iſrael was adminiſtred by Angels*. That they were led through the Wilderneſs by an *Angel*, and that an *Angel* drove out the Inhabitants of the Land of *Canaan* before them, we learn from theſe words of God himſelf; *Behold, I ſend an Angel before thee, to keep thee in the way, and bring thee into the Land I have prepared for thee*, Exod. 23. 20. *He ſhall go*, ſaith the *Greek*, Ἡγούμενός σου, *as thy Guide, and Captain*. And v. 23. *My Angel ſhall go before thee, and bring thee to the Amorites and Hittites*, &c. *and I will cut them off*. Now that here he ſpeaks of *a miniſtring Angel*, may be argued from theſe words, *My Name is in him*, that is, as the *Targums* of *Onkelos* and *Jonathan* well expound the Phraſe, *His Word is in my Name*, by him do I declare my Will and Pleaſure. So *Maimon* in *more Nevoch*. Part I. c. 64. *Some think this Angel was the Eternal Son of God; but this I am afraid to aſſert*, ſaith the Biſhop of *Ely*, *becauſe it ſeems dangerous to me to call him ſimply an Angel*, i. e. *a Miniſter, or Meſſenger, without any ſuch addition as that in* Mal. 3. 3. *The Angel of the Covenant; for ſo he was at his Incarnation, of which he there ſpeaks, before which I dare not aſcribe to him ſuch miniſterial Works as theſe, of bringing the Children of Iſrael out of Egypt, and going before them to lead them in the way to Canaan; this was properly the work of an Angel to whom Moſes aſcribes it*. But though we thus underſtand it, this excludes not the Preſence of God himſelf, but rather proves it; for this *Angel* was ſent from the *Schechinah*, or Majeſtick Preſence of God which was in the *Cloud*, and is therefore Styled the Angel of his Preſence, *Iſa.* 63. 9. becauſe, ſaith the *Targum*, he was an Angel ſent מן קדמוהי *from before him*, or from before his Face: And thus it was true which the Lord ſaid to *Moſes*, *My Preſence ſhall go with thee*, Exod. 33. 14. *in the Cloud, and my Angel ſhall go before thee*, Exod. 23. 23. as being ſent from before me to conduct thee. And again, *Exod.* 33. 2. *I will ſend an Angel before thee, and will drive out the Canaanite, the Amorite*, &c. *for I will not go up in the midſt of thee, for thou art a ſtiff-necked People, leſt I conſume thee in the way*. He therefore who was to be ſent, could not be God himſelf, or the *Divine Logos* equal to him, for then he would have had the ſame reaſon to conſume them for their Diſobedience. Accordingly we find *Maſius* on *Joſh.* 5. 14. confeſſing that the *Jews* generally thought this was the *Angel Michael*: And partly from them, and partly from *Daniel*, who ſtyles him *Michael their Prince*, Chap. 10. 21. *and* Michael *the Prince which ſtandeth for the Children of thy People*, Chap. 12. 1. it ſeems to be, that many (*m*) *Chriſtian Fathers, and Ancient Commentators*, have ſo expreſly ſaid, That *God over all placed over them the Angel* Michael, *as* Daniel *hath taught us, and God alſo promiſed* Moſes *he would ſend an Angel with his People*. And both *Theodoret*, and St. *Jerom* in their Comments on *Dan.* 12. 1. ſay, that *Michael*, eſt Archangelus cui creditus eſt Populus Judæorum, *is that Archangel to whom was committed the care of the People of the Jews*. And the *Author* of the *Recognitions* ſpeaking of God's dividing of the *Nations to Angels*, adds, (*n*) That *the Government of the Jews themſelves, and the diſpoſal of their Affairs were by God committed to an Archangel*.

Now if this Suppoſition be admitted, and *the World to come*, according to the *Jewiſh* import of that Phraſe, be taken for the *Goſpel State*, then the *Apoſtle*'s Argument runs thus, "You have greater reaſon to take "heed to the things taught by *Chriſt* under "the Goſpel Diſpenſation, than had the "*Jews* to take heed to the things taught "by the *Moſaical* Diſpenſation; for *unto the* "*Angels God hath not ſubjected the Goſpel State*, "but unto *Chriſt*, i. e. to him who is more "able to reward his Obedient Servants, and "bring them into the *Cœleſtial Canaan*, and "more able to conſume, and puniſh them who "do neglect the great Salvation tendred in "this Diſpenſation.

As to the *Gentile* World, the Doctrine of the *Jews* in relation to them, is evident from theſe words of the *Septuagint*, *when the Almighty divided the Nations, he ſet the borders of them*, κατ' ἀριθμὸν Ἀγγέλων Θεοῦ, *according to the number of the Angels of God*, Deut. 32. 8. *That is*, ſaith *R. Menachem*, *He placed Seventy Angels over the Seventy Nations*. For ſaith the *Son* of *Syrach*, ἐκάστῳ ἔθνει κατέστησεν ἡγούμενον, *in the Diviſion of the Nations of the whole Earth, he ſet a Ruler over every People*, Eccleſ. 17. 17. Accordingly in *Daniel*, we find mention of the *Prince* of *Perſia*, and of *Greece*, i. e. of the *Angels* which

(m) Καὶ γὰρ ☩ Μιχαὴλ ἀυτὸς ἐπίσταται ὁ τῶν ὅλων Θεὸς ἐπὶ τῶν ἡμᾶς ὁ μαθητὴς ἐδίδαξε Δανιὴλ, ἐπὶ τῷ μεγάλῳ ☧ Μωσῆ ὑπέσχετο συμπέμψειν ☩ ἄγγελον τῷ λαῷ, Theod. in Gal. 3. 19.

(n) *Uni vero, qui in Archangelis erat maximus, ſorte data eſt diſpoſitio eorum qui præ cæteris omnibus excelſi Dei cultum & ſcientiam receperant*, Recogn. lib. 2. § 42. p. 418.

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which presided over those Places. *Eusebius* (o) doth frequently inform us, *That all the Nations of the Earth were formerly by Lot divided to many Angels*; And this was the Doctrine of (p) *Justin Martyr*, of (q) *Irenæus*, (r) *Athenagoras*, and the two (s) *Clements*. So that in the Judgment of the *Jews* and of the *Primitive Fathers*, all the whole *Heathen* World were subject to the Government of *Angels*.

And then the Argument of the *Apostle* is to this Effect, "That now the World "of Believers gathered from the *Heathens*, "is put under *Christ*'s immediate Power, and "subject not to *Angels*, *but to him who will* "*come in flaming fire to execute Vengeance upon* "*all that obey not his Gospel*; and that there- "fore it concerns them to give more dili- "gent heed to the Words spoken by him, "and not to neglect that great Salvation "which he tenders.

Οἰκουμένην μέλλουσαν, the World to come.] This I conceive imports primarily the Christian State, and in order to the Government of that, the whole World subjected to *Christ* from the time of his Resurrection, and Ascension; (*when he sat down on the right hand of the Majesty on high, and had all Power in Heaven and Earth committed to him*; for when God brought him by his Resurrection again, εἰς οἰκουμένην, *into the Earth*, he said, *Let all the Angels of God worship him*, i. e. Let them all bow, and be subject to his Authority, Chap. 1. 6.) to the time when he shall abolish Death the last Enemy of his Subjects, and put the Crown upon their heads, and condemn all his Enemies to endless punishments, and so give up his mediatory Kingdom to the *Father*, 1 Cor. 15. 28. And this I gather from the following Proof of this Subjection of the World to *Christ*, taken from *Psalm* the Eighth; For the *Apostle* plainly doth insinuate, that it is begun already, in that *Jesus* is already *Crown'd with Glory and Honour*, v. 9. and he as plainly testifies that it must continue till the Day of Judgment, and only will be then compleated by saying, That *he must reign till all his Enemies be put under his feet*, 1 Cor. 15. 25. and proving this from those words of the *Psalmist*, *For he hath put all things under his feet*, v. 27. So then the Argument runs thus, "How shall they escape who neglect "that great Salvation, tendred by him "who hath all the World, and all things "in it so subject to him, as to continue so till "he hath put all his Enemies under his feet?

It may be also noted, That when this World to come doth respect only the *Christian* State, from the Resurrection of *Christ* to the final Judgment, then it is stiled, Holam habba, *the Age to come*, which is the frequent import of the World to come, in the *Jewish* Writers; and in this sense is *Christ* stiled, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come*, Isa. 9. 6. and the Gifts vouchafed to believers, and exercised by them in the first Ages of the Church, are stiled in this *Epistle*, δυνάμεις μέλλοντος αἰῶνος, *the Powers of the World to come*; but when it also doth include that Earth in which they dwell, and in which they are to continue to the Day of Judgment, then is it stiled, οἰκουμένη μέλλουσα *the World to come*, after the other four *Kingdoms*, which are stiled οἰκουμένη, *the Earth*, and are said to have *Dominion over all the Earth*. Thus of the Kingdom of *Assyria* and *Babylon*, *Daniel* saith to *Nebuchodonosor*, that *God had made him Lord of all things*, and setled his Kingdom *where-ever the Sons of Men dwell*, Dan. 2. 37, 38. and his Kingdom is by *Isaiah* often stiled οἰκουμένη, and the Fall of it is represented, *as the Desolation of the whole Earth*. Thus in his Vision against *Babylon*, he saith, *The Lord cometh*, καταφθεῖραι πᾶσαν, τὴν οἰκουμένην, *to lay wast the whole Earth*, v. 6. *Behold the day of the Lord comes cruel, and with fierce Anger*, θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the land* [of *Babylon*] *desolate*, Chap. 13. 9. and v. 11. ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακά, *I will pronounce evil to the whole Earth*; See also Chap. 14. 26. *Cyrus* the *King* of *Persia* speaks thus, *The Lord hath given me all the Kingdoms of the Earth*, Ezra 1. 2. and he is styled, ὁ οἰκουμένης ὁ Κύριος, *the Lord of the Earth*, Esdr. 2. 3. And *Artaxerxes* in his *Epistle* for the Destruction of the *Jews*, writes thus, being Lord over many Nations, καὶ πόσης ἐπικρατήσας οἰκουμένης, *and having Dominion over all the World*, &c. *Esth.* 13. 2, 4.

(o) Αὐτὸς ἤδη κοσμῶν ὁ Σωτὴρ, καὶ ἰατρὸς ὢν ὅλων κατείσαν εἰς ἀνθρώπους πάντα τὰ ἐπὶ γῆς ἔθνη τὸ πρότερον πλείοσιν Ἀγγέλοις κεκληρώμενα, ὑπὸ τὴν οἰκείαν ὑποβαλὼν ἐξουσίαν, Euseb. Demonstr. Evang. l. 4. c. 10. p. 162. D. 163. A.

(p) Ὁ Θεὸς τὰ πάντα κόσμον ποιήσας καὶ τὰ μὲν ὑπ' ἀνθρώπων καὶ τῶν ὑπὸ τὸν οὐρανὸν πάντων Ἀγγέλοις, οἷς ἐπὶ τούτοις ἔταξε, παρέδωκεν. Just. Mart Apol. 1. p. 44.

(q) *Et quando Divisit Altissimus Gentes, statuit Terminos, Gentium secundum numerum Angelorum Dei, Populum autem qui Credit Deo jam non esse sub Angelorum potestate, sed sub Domini*, Iren. l. 3. c. 12. p. 266. Vide Feuardentium in locum.

(r) Ἡ γὰρ τῶν Ἀγγέλων σύστασις τῷ Θεῷ εἰς πρόνοιαν γέγονε τῶν ὑπ' αὐτὸν διακεκοσμημένων, Athenag. Legat. p. 27. C.

(s) Διὸ γὰρ συνδιανεμηθῆναι πρέπειν ἔθνεσι θεία τε καὶ ἀρχαία. Ἄγγελοι κατὰ ἔθνη, ἀλλ' οὐ μεῖς μόνοι ὑπὸ δόξαν πεπτώκοντων, Clem. Al. Strom. 7. p. 702. C. D. *Est enim unumcujusque Gentis Angelus, qui creatis Gentis ipsius Dispensatio à Deo*, Clem. R. Recog. l. 2. §. 42.

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As for the third, that is, the *Grecian Monarchy*, the Prophet *Daniel* saith expressly of it, *It shall bear Rule over all the Earth*, Dan. 2. 39. Accordingly *Alexander* is celebrated in all *Historians* and *Poets* which speak of him, as the Conquerour of the World; when he came to *Babylon*, Embassadors were sent unto him, ἐξ ἁπάσης σχεδὸν τῆς οἰκουμένης, *from almost the whole World*, saith *Diodorus Siculus*, Hist. l. 17. p. 579. and when he died this Inscription was writ upon his Tomb, γῆν ὑπ' ἐμοὶ τέθεικα, *I have put the Earth under me.* And lastly, as for the *Roman Monarchy*, as it was stiled by the *Poets*, παμβασιλεία, *the Universal Kingdom*, and by the *Historians*, Orbis Terrarum, *the World*, so is it in the *Scripture* represented as the Government, πάσης τῆς οἰκουμένης *of the whole Earth*, Luke 2. 1. for, saith (t) *Dionysius Halicarnassæus*, ἡ Ῥωμαίων πόλις ἀπάσης μὲν ἀρχῆς τῆς γῆς ὅση μὴ ἀνέμβατός ἐστιν, ἄλλ' ὑπ' ἀνθρώπων κατοικεῖται, *Rome presides over the whole habitable Earth*: Now this Kingdom of Christ being propheſied of by *Daniel*, as that which was to be set up *after these Kingdoms* which bore that name, and to break in pieces all other *Kingdoms*; is therefore stiled, ἡ οἰκουμένη μέλλουσα, *the Kingdom of the World to come*; and if (as we may probably conjecture from the *Angel, the Prince of Persia*, and *the Angel, the Prince of Greece*, Dan. 10. 13, 20.) *Angels* were by God appointed to preside over those *Monarchies*, then hence ariseth another Reason why the *Apostle* might say, *Unto the Angels hath he not subjected the World to come, of which we speak.*

g Ver. 6, &c. Here note, 1. That though these words of the *Psalmist* may be allowed in their first, and obvious sense, to relate to the first *Adam*, created after God in his Similitude and Likewise, with respect to his Dominion, yet doth not this hinder that they be expounded in the *Mystical* sense of *Christ*, the second *Adam*; for the *Jews* acknowledge that the first *Adam* was a *Type* of the second *Adam*, that is, of *Christ*, who is by them stiled, האדם האחרון *the last*, or second *Adam*. Moreover, the *Mystery of Adam*, is, say they, *the Mystery of the Messiah*, and the Man created the sixth day, signifies the *Messiah*. For thus they speak, (u) Our Redemption is signified *by the six Days of the Creation*, especially by the sixth *in which man was created*, by whom we are not to understand the Nations of the World, but סוד אדם הוא רום משיח *the Mystery of Man, is the Mystery of the Messiah*, as it is said, *Dan.* 7. 13. *he came like to the Son of Man.* And this lays a Foundation for the Inference of the *Apostle*, that what was spoken of Man in General, and more particularly related to the *first Adam*, was only punctually fulfilled in the *second Adam*, taking the Nature of man on him; for, saith he, we see it not in any measure fulfilled in any other Man; but as for *Christ*, we do already see it actually fullfilled, as to the first clause of it, he being *now crowned with Glory and Honour*, and so as all things are already subject to his feet, as far as the Present Necessities of the *Church* require, *Eph.* 1. 22. so will they compleatly and actually be so when Death, the last Enemy, shall be destroyed, 1 *Cor.* 15. 25, 26, 27.

Ver. 9. Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *crowned with Glory and Honour.*] That these words h are in construction to follow the ensuing words, That *he by the Grace of God might taste Death for every man*; See note, on Chap. 7. v. 20. but the *Apostle* puts these words last, as being to discourse of our Lord's Sufferings for us.

Ver. 10. Ἔπρεπε γὰρ.] Conveniens hoc i fuit Dei Sapientiæ, *saith* Grotius, *He thought fit do this*, saith Dr. *Hammond*; 1. Because thus the same Nature suffered which had sinned, and therefore purged us from the Guilt we in that Nature had contracted, and so dissolved that Death to which we became subject by the Sin of *Adam*. This is the Reason of Christ's sufferings which all the *Primitive Fathers* do suggest and on which they especially insist; assigning this Reason of our Lord's Death ἵνα τὸ ἔνοχον ἡμῶν καθαρίσθῃ, that our Obnoxiousness to Death might be expiated. So (e) *Ignatius*. He died, saith (y) *Justin Martyr* for Mankind, ὃ ἀπὸ τοῦ Ἀδὰμ ὑπὸ θάνατον καὶ πλάνην, τὴν τοῦ ὄφεως ἐπεπτώκει, *which from* Adam, *became subject to Death, and the Deceit of the Serpent*, (z) Irenæus saith, That *as Mankind, by man overcome, was obnoxious to Death*; sic enim per hominem Victorem ascendamus in vitam; *so by a Man conquering Death we may rise to life*: And as Death prevailed against us by Man, sic iterum nos adversus mortem per hominem accipiamus Palmam, *so we may prevail against it by Man*, that as in the Animal *Adam* we all died, so in the Spiritual we might all be made alive. And (a) *Athanasius*, in his Oration of the Incarnation, is very Copious on this subject; declaring

(t) *Vide Lipsium de* Magn. Rom. l. 1. c. 3. (u) Tzeron Hammor. Sect. Berischith.
(x) Apud Theod. Dial. 1. (y) Justin. Martyr. Dial. cum Tryph. *pag.* 316. A.
(z) Iren. lib. 5. cap. 21, 23. l. 3. c 20, 31. & passim.
(a) Athan. Orat. Incarn. p. 60. Ὅθεν εἰκότως ἔλαβε σῶμα θνητὸν, ἵνα τὸ θάνατος ἐν αὐτῷ λαπὸν ἐξαφανισθῇ θνητῷ, καὶ οἱ κατ' εἰκόνα πάλιν ἀναζωπυρηθῶσιν ἀθανασίᾳ, p. 66. C.

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claring that *Christ took our Nature on him,* πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεγκεῖν, *to reduce again our Corruptible to Incorruption*; that our Lord seeing Mankind lost by Death, exercising the Dominion of Corruption over them, and seeing the Punishment threatned to our Transgression, διαπεφυτευκὸτων τῶν καθ' ἡμᾶς φθορῶν, (b) *prevailing over us to Corruption, and seeing the whole Race of men subject to Death, he, in compassion to them* (c) ἐν τῷ θανάτου κρατεῖσθαι οὐκ ἐνέγκας, *and not enduring this Dominion of Death, that what he created might not perish, took a body to himself, not alien from ours; and because we were all subject to Corruption,* (d) ἀντὶ πάντων αὐτὸ θανάτῳ παραδιδοὺς, *delivering it to the Death for us all, he offered it to the Father, that, as it were, all men dying in him, the Law of the Corruption of Mankind might be dissolved, and he might translate them again to Incorruption. And this,* (e) saith he, *is the first cause of his Incarnation.* Hence many of them say, that (f) *the Hand-writing which was blotted out by the Death of Christ, was the Threat made to* Adam, *In the Day that thou eatest thereof thou shalt die.* Here then is one Reason why the Death, or *Blood of Bulls and Goats could not take away Sin*; viz. they did not partake of the same Nature that had sinned, and therefore could not in that Nature dissolve the Debt we had contracted, and so translate us to Incorruption. 2. It became him thus to suffer, because these Sufferings fitted him to be a merciful *High-Priest* to them that suffer as he did, and also to be a faithful *High-Priest*, to make *Atonement for our Sins* v. 17. Observe here, that the *Apostle* doth not say, Christ's Sufferings were absolutely necessary to satisfy divine Justice; that Infinite Mercy could not pardon Sin, without a satisfaction made to Justice, and that Infinite Wisdom could contrive no other way for the Atonement of our Sins, but that Divine Wisdom *saw it fit*, that Christ should suffer for the Ends fore mentioned: And why then may not others be permitted to think, and speak with the *Apostle*, without adding that which the *Apostle*, in all this long, and excellent Discourse concerning the Ends, the Reason, and necessity of our Saviour's Sufferings, thought not once fit to mention?

k Ibid. τελειῶσαι διὰ παθημάτων, *to sanctifie, to consecrate, and dedicate him to that work by his Sufferings.*] That this is the true import of these words will appear, 1. From the like words used by this *Apostle*, Chap. 5. 8, 9, 10. *Though he were a Son, yet learned he Obedience by the things that he suffered, and being made perfect*; [τελειωθεὶς] i. e. being consecrated to his *Priestly* Office, *he became the Author of Eternal Salvation to all that obey him, being called of him an High-Priest after the Order of Melchisedek.* And again, Chap. 7. 27, 28. *The Law maketh them High-Priests which have Infirmity, but the word of the Oath, which is after the Law, maketh the Son* εἰς τὸν αἰῶνα τετελειωμένον, *who is consecrated an High-Priest for evermore.* 2ly. From the Collation made betwixt the Call of *Aaron* to his *Priesthood*, and of *Christ* to his: For as *Aaron* took not this Honour to himself, *but was called of God to it*; so *Christ glorify'd not himself to be made an High-Priest*, but was constituted so by him, who said, *Thou art a Priest for ever after the Order of* Melchisedek. Now the Consecration of *Aaron* and the Legal *Priests*, is continually expressed by this word: For what is in the *Hebrew*, *thou shalt fill the hands of* Aaron, *and his Sons*, and is by us translated, *thou shalt consecrate them*, is by the *Septuagint* thus rendred, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτῶν καὶ ἁγιάσαι αὐτούς. So *Numb.* 3. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they consecrated them to the Priesthood.* Accordingly the *Priest* consecrated is in the Greek, ὁ τετελειωμένος, *Lev.* 21. 10. the Day of his Consecration is ἡμέρα τελειώσεως, *Lev.* 8. 33. the *Sacrifice* then offered for Sin is θυσία τελειώσεως; *the Burnt-offering*, ὁλοκαύτωμα τελειώσεως, v. 28. The *Ram-offer'd* is κριὸς τελειώσεως, v. 22. the *Flesh of Consecration* τὰ κρέατα τῆς τελειώσεως, Exod. 29. 34. By these Sufferings he became an *High-Priest for ever, after the Order of Melchisedek*; And the *Author of Salvation to all that obey him*, Because appearing with this *Sacrifice* before God in heaven *for ever*, *He is able to save for ever, them that come unto God by him.*

Ver. 11. ὁ ἁγιάζων, *He that Sanctifies,* &c.] I have shewed, note on Ch. 9. 13. that the word ἁγιάζειν, in this *Epistle*, is used in the Sacrifical sense, or with Relation to the *Expiation* of Sin: In the *Old Testament*, when it respecteth Sacrifices, it sometimes signifies to *devote, consecrate*, and offer them to God. So *Lev.* 22. 3. *The holy things which the Children of* Israel *hallow to the Lord*, ὅσα ἂν ἁγιάζωσιν, *which they shall offer to the Lord*; for *Numb.* 18. 9. these Holy things are thus enumerated, *every Heave-offering*, v. 8. *every Meat-offering, every Sin-offering, every Trespass-offering*, Deut. 15. 19. *All the firstlings of thy flock thou shalt Sanctifie to the Lord thy God*, ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their Blood was to be sprinkled on the Altar, and their Fat burnt for an Offering made by Fire, *Numb.* 18. 19. But if they were unclean ὁ θύσεις αὐτὸ τῷ Κυρίῳ;

(b) Ibid. C. (c) Ibid. D. (d). P. 61. A. (e) P. 68. B. (f) Chrys. Oecumen. Theoph. in Col 3. 14.

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Κυρίῳ, *thou shalt not sacrifice them to the Lord.* saith the Text, *Deut.* 15. 21. And, 1 *Chron.* 23. 13. *Aaron was separated, that he might sanctifie the most holy things*, τοῦ ἁγιάσθηναι, i. e. that he might offer them in Sacrifice, *and to burn Incense*, for he was separated to execute the *Priesthood*, Exod. 28. 1. And that was to be performed by *Offering Gifts, and Sacrifices for Sin*, Heb. 5. 1. And in this sense our *Saviour* saith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτὸν ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, *for their sakes I sanctify my self*, i. e. I offer my self a *Piacular Victim*, that they may be sanctified in the Truth, *John* 17. 19. *i. e.* that they may be consecrated to their Office, or set apart for my Service: For as *Aaron* and his Sons were hallowed, and set apart for God's Service by a *Sacrifice*, to expiate them from their Sins; and this was done ἁγιάζειν αὐτὰς ὥστε ἱερατεύειν, *to sanctifie them to the Priest-hood*, Exod. 29. 1, 14, 21. as well as by the Holy anointing: *Exod.* 30. 30, 31. 40. 13. So *Christ's Apostles* were sanctified and set apart to their Office, not only by the Unction of the *Holy Ghost*, but also by that *Piacular Victim* Christ offer'd for their Sins: And accordingly, in these words, *he that sanctifies* is Christ that offers himself, that he might sanctify, ἁγιάζειν, i. e. purge them from their Sins by his own Blood, *Heb.* 13. 12. *and they that are sanctified*, are they that by this Blood are purged from their Sins, and so are fitted to draw nigh to God, and made a *Royal Priesthood to shew forth his Praises, and offer up Spiritual Sacrifices acceptable to God, through Jesus Christ.*

2*ly*. The word doth also signify to purge, purifie, and make clean, by *sacrifice*, both in the *Scripture*, and profane Authors. Thus of the *Altar* it is said, *he shall sprinkle the Blood upon it with his Finger, seven times, and he shall cleanse it, and hallow it*, καθαριεῖ αὐτὸ, καὶ ἁγιάσει αὐτὸ, *from the Uncleannesses of the Children of Israel*, Lev. 16. 19. So *Exod.* 29. 33. And they shall eat those things אשר כפר בהם ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, *by which, or for whom the Atonement was made to consecrate*, καὶ ἁγιάσαι αὐτούς, and to sanctify them; and *v.* 36. *thou shalt cleanse the Altar* בכפרך עליו ἐν τῷ ἁγιάζειν σε ἐπ' αὐτῷ, when thou hast made an Atonement for it. In Profane *Authors* to purge by Sacrifices from guilt, or uncleanness, is sometimes ἁγιάζειν, sometimes ἁγνίζειν, and the *Sacrifices* that did this, are stiled ἁγνιστικὰ *Sacrifices of Purgation*; according to this sense of the word, *he that sanctifieth*, is he that purgeth, and *they that are sanctified*, are they who are purged from the guilt of Sin.

Ver. 12. *Psal.* 22. 22. This *Psalm* being m interpreted by the *Jews* themselves concerning the *Messiah*, the *Apostle* might well apply this passage of it to him.

Ver. 13. *I will put my Trust in him*; and n again, *I, and the Children which God hath given me.*] These two Citations being from the same Place, *Isa.* 8. 17. make but one Proof, that *he who sanctifies, and they who were sanctified*, have the same Nature, shewing that he who said, *I will put my Trust in him*, called them whom God had given him, *his Children*, or *Off-spring*, and so declared them to be of the same Nature, or Original with him. Now that these words were anciently adapted to *Christ*, we learn from the words of *Simeon*, who applies the words following to him, *Luke* 2. 34. and from the *Jews* who expound the words, *he shall be a stumbling Stone, and a Rock of Offence*, of our *Saviour*, Pug. Fid. Part. 2. c. 5. §. 2. to whom they are applied by St. *Paul*, Rom. 9. 33. and by St. *Peter*, 1 Pet. 2. 7.

Ver. 14. Καταργήσῃ τὸ κράτος ἔχοντα τοῦ o θανάτου, *that had the Power of Death.*] That by seducing *Adam* to eat of the forbiden fruit, the *Devil*, whom the *Jews* call'd *Sammael*, had Power to accuse Men, and to demand that They might die, according to the Threat pronounced against them, is the constant Opinion of the *Jews*, (*g*) Our Wise Men say, it is a Tradition, that *Satan* the Adversary, the *Angel of Death*, *descendeth and seduceth, ascendeth and accuseth, receives Power, and takes away the Soul or Life.* Hence they say of him, That (*h*) *he caused Death to the whole World.*

Καταργεῖν τὸν διάβολον] is to frustrate and bring to naught his Design of subjecting all Men to the Power of Death, and keeping them under the Dominion of it, and render it of no Effect, *Rom.* 3. 3, 21. *Rom.* 4. 14. 1 *Cor.* 1. 28. 2. 6. 6. 13. 13. 8, 10, 11. 15. 24, 26. 2 *Cor.* 3. 7, 11. 13, 14. *Gal.* 3. 17. 5. 11. *Thess.* 2. 8. And thus *Christ* is said καταργεῖν θανάτου, *to abolish Death*, 2 Tim. 1. 10. That therefore we are still subject to Death, is, say the *Fathers*, not that we are now punish'd with it, but out of Mercy, that Sin might not be immortal in us, the Time of our Resurrection being that in which Death shall be totally abolished, 1 *Cor.* 15. 26.

Ver. 15. Φόβῳ θανάτου, *the fear of Death.*] p That the whole *Heathen* World was subject to this Fear, and that it was the *King of Terrors* to them, see note on *Rom* 8. 22. From this Fear we are deliver'd at Present by our deliverance from that guilt of Sin, which alone makes it truly terrible, 1 *Cor.* 15. 55, 56.

(*g*) Maim Duct. l. 3. c. 22. p. 398. (*h*) Buxt. in Voce Sammael.

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56. and by the Promise of a glorious Resurrection, when *Death shall be swallowed up in Victory*, v. 54.

q Ver. 16. οὐκ ἐπιλαμβάνεται.] This word, say the *Glossaries*, signifies Manum injicere, *to lay hold upon*, manu prehendere, *to hold with the Hand*. So Eccles. 4. 11. *Wisdom* ἐπιλαμβάνεται *layeth hold of them that seek her*. Sus. 39. 40. *The man we could not hold being too strong for us*, ταύτης ὁ ἐπιλαμβανόμενοι, *but laying hold of her, we asked her*, &c. And so in the *Septuagint* it signifies almost continually, ἐπιλάβε, *take hold of his Tail*, Exod. 4. 4. See *Kircher* in the Words זנב תפש

r Ibid. *The seed of Abraham.*] The note of the best *Commentators* here, is this, That the *Apostle* writing to the *Jews*, thought it sufficient to mention only the Mercies designed by the *Messiah* for the *Jews*. And true it is that they confined the Seed of *Abraham* to themselves; but the *Apostle* reckons all Believers as the Seed of *Abraham*, Rom. 4. 12, 16, 17. *Gal.* 3. 14, 29. tho' Christ is here said to have taken upon him the Seed of *Abraham*, because he derived his Flesh from his Posterity.

s Ver. 17. Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to make Atonement for the Sins of the People.*] *i. e.* ἱλάσκεσθαι τὸν θεὸν περὶ ἁμαρτιῶν, *to make Atonement to God for their Sins*. So in (*i*) *Porphyry*, ἀπομειλίττειν τὰς ὑπὲρ πολλῶν ἁμαρτίας, *to propitiate for the Sins of many*, is in the same place, ἀπομειλίττειν τὸ θεῖον, *to propitiate the Deity for them*. This sense the words require, for Christ is here said to *be a faithful High-Priest* τὰ πρὸς τὸν θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God*, that he might *make Atonement*, surely, to him. This Reconciliation therefore must respect God. Again this Phrase when it respects the *Jewish Sacrifices*, hath still Relation to the guilt of Sin to be expiated, and taken away by them; and every Sin-Offering offered by the *Priest*, is said to offered by him, ἱλάσκεσθαι περὶ ἁμαρτίας αὐτῶν, *to make Atonement for their Sins*, Lev. 4. 35. 5. 6, 10. 13. 44. *Ezek.* 44. 27. And of the *Piacular Victim* it is still said, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεὺς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the Priest shall make Atonement for them, and the Sin shall be forgiven*, Lev. 4. 20, 31. 5. 6, 10, 13, 18. 12. 7, 8. 14. 18, 19, 29, 31. 15. 30. 19. 22. *Numb.* 6. 11, 15, 28. The *Apostle* therefore here speaking to the *Jews* in the Phrase always used by them, of such Sacrifices as suffered in their stead, to expiate the Guilt of their Sin, must be supposed to teach them that the like was done for them by our *Saviour*'s Sacrifice.

Ver. 18. Πεπονθὼς, *being tempted.*] i. e. t *Exposed to Agonies and Sufferings*; for πειρασθῆναι in the *Epistles*, signifies to be exposed to such Afflictions, as subject us to great Temptations to desist from our Duty, and Obedience; as when the *Apostle* saith, *No Temptation hath befal'n you, but what is* ἀνθρώπινος, *supportable by man*; *for the Lord is Faithful who will not suffer you* πειρασθῆναι, *to be tempted above what you are able* [or exposed to Sufferings beyond your strength] *but will with the Temptation make a way* [so far] *to escape, that you may be able to bear it*, 1 *Cor.* 10. 13. So the *Apostle* finding his *Thessalonians* ἐν ταῖς θλίψεσι in great afflictions from their Persecutors, sends to know their Faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *least the Tempter might have prevailed on them by Reason of these Tribulations*, to desert it, 1 Thess. 3. 3, 4, 5. *Rev.* 2. 10. *Fear none of those Things which thou shalt suffer: Behold Satan shall cast some of you into prison*, ἵνα πειρασθῆτε *that you may be tempted*; i. e. *be tried by Temptations*. See *Jam.* 1. 2, 12. 1 *Pet.* 1. 6. 2 *Pet.* 2. 9. *Rev.* 3. 10. So here, Our *Saviour* tried by these Agonies, which he suffered in the hour of Darkness, when the Tempter fell upon him with all his fury, is become experimentally able to succour us under those Sufferings, which render Obedience so hard to Flesh and Blood.

Ibid. Δύναται, *he is able.*] He hath δύναμιν u συμπαθετικὴν a Power joined with a sympathy towards us, and a Propensity to succour us. So *Rom.* 11. 23. *They shall be graffed in* δύναται γάρ ἐστιν ὁ θεὸς, *for God is able*. And Chap. 14. 4. *The weak shall stand*, δυνατὸς γάρ, *for God is able to make him stand*. Thus to encourage us to Charity the *Apostle* saith, δυνατὸς ὁ θεὸς, *God is able to make all Grace abound towards us*, 2 Cor. 9. 8. *I know whom I have believed, and I am perswaded*, ὅτι δυνατὸς ἐστι, *that he is able to keep that which I have committed to him to that Day*, 2 Tim. 1. 12.

CHAP.

(*i*) De Abstinentia, &c. l. 4. § 5 p. 148.

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CHAP. III.

Verse 1. WHerefore, holy Brethren, Partakers of the Heavenly Calling [i. e. *the calling to celestial Blessings*] consider the Apostle, and High-Priest of our Profession Christ Jesus [*who, as our Apostle, taught these things, and as our High-Priest, suffered to obtain these Blessings for us, and confirm them to us.*]

a b Ver. 2. [a] Who was faithful to [b] him that appointed him [*to be an Apostle, and High-Priest*] as also [*it is said of*] Moses [*that he*] was faithful in all his House [*i. e. in all the House of God*, Numb. 12. 7.]

Ver. 3. For this Man [*this Jesus*] was counted worthy of [*or dignified with*] more

c Glory than Moses, inasmuch as he [c] who hath builded [Gr. ὁ κατασκευάσας, *who orders, or governs*] the House, hath more Honour than the House, [*of which Moses only was a part.*]

Ver. 4. For every House is builded [κατασκευάζεται, *ordered, and Governed*] by

d some Man, but [d] he that built [ὁ κατασκευάσας, *that orders, and governs*] all things, is God.

Ver. 5. And *Moses* verily was faithful in [*the Administration of*] all [*things in*] his

e House, [*but this he was only*] [e] as a Servant, for a Testimony of those things which were to be spoken after, [*by God to them*]

Ver. 6. But Christ as a Son [*is placed*] over his own House [i. e. *he enters upon the Government of it as an Heir, and Successor into the Rights of his Father, the Father now judging no man, but having committed all Judgment to his Son*, John 5. 22.] whose House we [*Christians*] are [*and shall continue to be*]

f if we hold fast the [f] Confidence, and the

g [g] Rejoicing of the Hope firm to the end.

h Ver. 7. Wherefore as the [h] Holy Ghost

i saith [*by David*, Ps. 95. 8.] [i] to day if you will hear his voice.

Ver. 8. Harden not your Hearts, as [*your Fore-fathers did*] in the [*time of*] provocation, in the Day of Temptation in the Wilderness; [*Hence learn that 'twas in their Power to Prevent the hardness of their Hearts.*]

Ver. 9. [k] When [*where*] your Fathers k
[j] tempted me, [i. e. *doubted of my Presence* l
with them, saying, Is the Lord among us, or not? Exod. 17. 7. *Numb.* 14. 11, 21.] [m] m
proved me, and saw my Works [n] forty n
years.

Ver. 10. Wherefore I was grieved with that Generation, and said, They do always err in their hearts [*not with the Heart believing*, v. 11.] and they have not known my Ways, [i. e. *not hearkned to me, to walk in them*, v. 22.]

Ver. 11. So I sware in my Wrath [*v. 21.*] o [o] they shall not enter [Gr. *if they shall enter*] into my Rest. o

Ver. 12. Take heed [*therefore*] Brethren, lest there be in any of you [*as there was in them*] an evil heart of unbelief [p] in depar- p
ting from the [q] Living God. q

Ver. 13. But exhort one another [*to stedfastness in the Faith*] daily, whilst it is called to day, [*before the night come upon you*, John 12. 35.] [r] lest any of you be hardned r
through the Deceitfulness of Sin.

Ver. 14. For we are made Partakers of [*the Blessings purchased by*] Christ, if we hold the [s] beginning of our Confidence stedfast s
to the End.

Ver 15. While it is said [Gr. ἐν τῷ λέγεσθαι, *in that it is said*] to Day if you will hear his Voice, harden not your Hearts, as in the Provocation, [*You may discern the Mischief of Unbelief, and hardness of Heart, and the Necessity of the Exhortation tendred*, v. 12, 13.]

Ver. 16. [t] For some when they had heard t
did provoke, howbeit not all that came out of Ægypt by Moses [*not Caleb, and Joshua.*]

Ver. 17. But [*And*] with whom was he grieved forty years? Was it not with them that had sinned [*by Unbelief*] whose Carcasses fell in the Wilderness?

Ver. 18. And to whom sware he, that they should not enter into his Rest, but to them that believed not?

Ver. 19. [u] So we see [καὶ βλέπομεν, *we* u
see therefore] that they could not enter in because of Unbelief.

Annotations on Chapter III.

Verse 2. Πιστὸν ὄντα, *who was faithful*, &c.] That is, as *Moses* faithfully discharged all that the Lord commanded him to say, or do for the Church of *Israel*; so *Christ* was faithful in the Discharge of his *Prophetick* Office, doing, and speaking as the *Father* had given him Commandment, *John* 12. 49, 50. 14. 10. And in his *Priestly* Office, in laying down his Life for the Sheep, according to the Commandment he had received from the *Father*, John 10. 18. and doing all things requisite to make Atonement for the Sins of the People, *Chap.* 2. 17. I know indeed the Criticks say [נאמן] and πιστὸς signifie one establish'd in his Office, as in those words, πιστὸς Σαμουὴλ εἰς προφήτην

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φήτω τῷ κυρίῳ, *Samuel was eſtabliſhed a Prophet to the Lord*; but this *Criticiſm* is here needleſs, and the word πιστὸς Chap. 2. 17. bearing not this ſenſe, I chuſe rather to follow the Ordinary import of the Word.

b Ibid. τῷ ποιήσαντι αὐτὸν, *to him that appointed him.*] So the word ſignifies, 1 *Sam.* 12. 6. *God is witneſs* ὁ ποιήσας, *who appointed*, or choſe *Moſes* and *Aaron*. See v. 8.

c Ver. 3. ὁ κατασκευάσας,] Is he that orders, and governs, and provides, or prepares all things. So *Phavorinus*, κατασκευάζω, καταρτύομαι, ἐξαρτύομαι, ordino, guberno, moderor. And thus τὴν πολιτείαν, καὶ πόλεις κατασκευάζεσθαι, in *Plato* Epiſt. 11. *is to have Cities and Polities well ordered.* So Wiſd. 9. 2. *Thou in thy Wiſdom* κατασκευάσας ἄνθρωπον, *haſt ordered man to have Dominion over thy Creatures.* Thus *Philo*, de Cherub. p. 100, ſaith, *God is the Cauſe of the World,* δι' ὃ γέγονεν, *by which it was made, and the* λόγος δι' οὗ κατεσκευάσθη *Logos the cauſe by which it was ordered*, or put into that Frame and Order in which it is. The words preceding ἠξίωται, he was dignified with more honour, ſeem plainly to refer unto Chriſt's *Regal* Office, by which all Power in Heaven and Earth was given to him, and he was made *Head over all things for his Church*, which is his Body, and in which he dwells as in his Houſe, *Eph.* 1. 21, 22. And this to me ſeems to eſtabliſh this ſenſe of the Word.

d Ver. 4. ὁ δὲ κατασκευάσας τὰ πάντα ὁ θεὸς, *he that built all things is God*] The *Apoſtle*, ſay the *Socinians* on the Place, *proves* Chriſtum tanto præſtantiorem eſſe Moſe, quanto Deus præſtantior eſt ſuo Populo, qui Dei domus eſt, idque merito, *that Chriſt is as much more excellent than Moſes, as God is more excellent than his own People, And this he had juſt cauſe to ſay*; and if ſo, *Chriſt* muſt be properly, and truly God, for nothing elſe can ſo far excel *Moſes*, the chiefeſt of that People, as God himſelf excels them; by this Interpretation therefore they do not avoid, but confirm the Argument for our Saviour's Deity from this Text. The Argument ſeems plainly to run thus; He that governs all things is God, but *Chriſt*, as Pater familias, *Father of his Family*, governs all things in his houſe, that is the Church diſperſed throughout all the World, and hath in order thereunto all judgment, and all Power in Heaven and Earth committed to him: He therefore muſt be God, that is, the Exerciſe of his Kingly Office ſhews that he muſt be God as well as Man. Thus *Philo*, De Victim. offer. p. 661. C. often ſaith of that Power, κατ' ἣν ἀνῆπται τῷ ὅλων τὸ κράτος, *to which the Government of all things is Committed*, that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ὄντι θεὸς, μέγας τις ὄντως, ὢν ὄντας καὶ ἰσχυρὸς, καὶ κραταιὸς, *he is God not only of men, but Angels, a great Being, who truly doth exiſt, both ſtrong, and mighty.*

Ver. 5. Ὡς θεράπων, *as a Servant.*] The e
Government of *Iſrael* was a *Theocracy*, where God gave all the Laws, and Precepts, and *Moſes*, only as his Servant and Miniſter, told them what things God thought fit to command them; but the Government of the *Chriſtian* Church is entirely committed to our Lord *Jeſus*, and he, as Supreme Head, and Lord of all things, governs both it, and all things in Earth and Heaven for the Good of it; and therefore if he be not truly God, God doth not now govern the World as formerly, but hath given up the Adminiſtration of it to a Creature. [*Whoſe houſe we are*], *Chriſt* living in our hearts by Faith, *Gal.* 2. 20. *Eph.* 3 17. abiding in us by his Spirit, *John* 14. 23. *Rom.* 8. 9, 10, 11. and dwelling in our Bodies, and in the Body of the Church, as in his Temple, 1 *Cor.* 3. 16, 17. 6. 17. 2 *Cor.* 6. 15, 16. *Eph.* 2. 20, 21, 22. 4. 16.

Ver. 6. Παῤῥησίαν, *the confidence,*] Or the f
free Profeſſion of the Faith; for παῤῥησία is a Liberty, or freedom of ſpeaking; as when 'tis ſaid of *Chriſt*, that he ſpake, ἐν παῤῥησίᾳ, *freely*, Mark 8. 32. *John* 7. 13, 18, 20. and of his *Apoſtles* that they ſpake μετὰ παῤῥησίας *with all Freedom and Courage*, Acts 2. 29. 4. 13, 29, 31. 28. 31. 2 *Cor.* 3. 12. 7. 14. *Eph.* 6. 19. *Phil.* 1. 20. 1 Tim. 3. 13. *Heb.* 4. 16. So *Phavorinus* παῤῥησιάζομαι ἐλευθερόστομαι.

Ibid. Καύχημα τῆς ἐλπίδος, *the rejoicing of* g
hope.] i. e. the Hope which cauſes us to rejoice in Expectation of the Glory of God, *Rom.* 5. 2. 2 *Cor.* 1. 14. *Gal.* 6. 4. *if we hold this firm unto the End.* Which ſuppoſes that they who were partakers of this Heavenly Calling, and had at preſent this Cauſe of Rejoicing, might not hold it *firm unto the End*, but might fall off from it, *v.* 14. might *depart from the living God*, v. 11. Chap. 4. 11. Yea, the *Apoſtle* in this Epiſtle plainly doth ſuppoſe that they who had *taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt*, &c. *might fall away*, Chap. 6. 4, 5, 6. That *the Juſt who lives by his Faith might draw back unto Perdition*, Ch. 10. 38, 39. that they might *fall from the Grace of God*, Ch. 12. 15.

Ver. 7. τὸ πνεῦμα τὸ ἅγιον, *the Holy Ghoſt* h
ſaith.] Hence it appears, that *David* writ his Pſalms by the *Afflatus*, or Inſpiration of the *Holy Ghoſt*. See note on *Matth.* 23. 43.

Ibid. Σήμερον, *to day.*] At preſent, for i
now is the day of Salvation, 2 *Cor.* 6. 2. We muſt *do God's Commandments to day*, ſay the *Jews*, from Deut. 7. 11. *and receive the Reward to morrow. We muſt repent to day, leſt we die to morrow, before we have repented.* See *Cartw.* in locum. And again, *If Iſrael would repent but one day, the Meſſiah would come*; And this they prove from theſe words of the Pſalmiſt אם בקלו תשמעו *when you*

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hear his Voice, ſpeaking in the *Prophets*; or as the *Targum* אם במימריה *when you hear him ſpeaking by the Word*, proceeding from the *Father*, *harden not your Hearts*; That this is the frequent ſenſe of the Particle אם ſee *Noldius*, p. 89. §. 31. and it is alſo the ſenſe of the Greek ἐάν. So ἐὰν εἴπῃ *when he ſaid thus*, Gen. 13. 8. ἐὰν ἐξεθάσιν *when the Daughters of Shilo come forth*, Judg. 21. 21. ἐὰν κοιμηθῶ *when I lie down*, Job 7. 4. ἐὰν καθῇ *when thou ſitteſt*; ἐὰν καθεύδῃς *when thou lieſt down*, Prov. 3. 24, 25. ἐὰν πορεύῃ, *when thou goeſt*; ἐὰν τρέχῃς *when thou runneſt*, Prov. 4. 12. See alſo in the *New Teſtament*, ἐὰν ὑψωθῶ, *when I ſhall be lifted up*, John 12. 32. ἐὰν πορευθῶ, *when I ſhall go*, John 14. 3. 16. 7. ἐὰν φανερωθῇ *when he ſhall appear*, 1 John 3. 2. Theſe words are therefore to be extended to the whole time of their hearing God, ſpeaking to them by his *Prophets*, and eſpecially to the time of God's ſpeaking to them by his Son, who was to bring them into a better reſt than that of *Canaan*, into which *Joſhua* led them.

k Ver. 9. When, ὅ, *where*.] So the Hebrew אשר is render'd *Numb.* 22. 26. *Deut.* 8. 15. *Pſal.* 84. 3. *Eccleſ.* 8. 10. So *Numb.* 20. 13. *Theſe are the Waters of Contention* אשר *where the Children of Iſrael contended.*

l Ibid. Ἐπείρασάν με, *tempted me*.] That to tempt God in the *Scripture* Phraſe, is always to diſtruſt his Power, or Goodneſs, after ſufficient Demonſtrations given of it. See Note on *Matth.* 4. 7. and Note here that the *Apoſtle* ſaith they Tempted *Chriſt*, 1 *Cor.* 10. 9. which ſhews that theſe words may truly be applied to him.

m Ibid. Ἐδοκίμασαν, *proved me*.] The *Hebrew* word which is here rendred *proved me*, is *Mal.* 3. 16. rendred by the *Greek* ἀντέστησαν, *they reſiſted* God; and by the *Chaldee*, the *Syriac*, and by our Verſion, they who *tempted* God; that is, ſaith Dr. *Pocock*, who went about to try, and prove him whether he could or would puniſh Sinners, and to provoke, and dare him to do his worſt, to execute his Judgments, if he were a God of Judgment; and then to ſee his works forty years, muſt be to ſee his Judgments executed upon them forty years.

n Ibid. Τεσσαράκοντα ἔτη, *forty years*.] If this be the Right Connexion of the words, then to ſee God's works forty years muſt be to ſee his Puniſhments ſo long upon them, as he plainly threatned they ſhould, ſaying, *you ſhall bear your Iniquities forty years.* Numb. 14. 33. and that ſo viſibly, that all the *Nations* ſhould diſcern his Judgments on them; For *ſurely, as I live*, ſaith he, *all the Earth ſhall be filled with the glory of God*, v. 21. But if according to the Reading of the *Hebrew*, and the *Septuagint*, the forty years ſhould be added to the following verſe thus, *Wherefore I was angry with that Generation forty years*, as the *Apoſtle* doth intimate by that enquiry, *v.* 17. with whom was he angry forty years? Then the גם ראו and καὶ εἶδον will be beſt rendred, *though they ſaw my Work* as גם ſignifies. *Noldius* p. 220. And καὶ *Luke* 18. 7. *John* 16. 32. *Acts* 7. 5. According as God ſpeaks to them; Numb. 14. 22. *For all theſe men which have ſeen my glory, and my ſigns which I did in Ægypt, and in the Wilderneſs, and yet have tempted me theſe ten times, and have not hearkned to my Voice, ſurely they ſhall not ſee the Land*, And v. 11. *How long will it be 'ere they believe me after all the ſigns?* &c.

Ver. 11. אם יבאון εἰ εἰσελεύσονται, o *if they ſhall enter*.] i. e. let me not be God, or let me not be true, if they enter. This is a form of ſwearing very frequent in the Old Teſtament. So *Deut.* 1. 35. The Lord was wroth, and ſwore, ſaying εἰ ὄψεται אם יראה if any of theſe Men ſhall ſee that good Land of Promiſe. *Pſal.* 95. 11. So 1 *Sam.* 3. 14. יתכפר אם εἰ ἐξιλασθήσονται, *if the Iniquity of the Houſe of Eli ſhall be purged with Sacrifice*, Pſal. 89. 35. Once have I ſworn by my holineſs אם אכזב εἰ ψεύσομαι, *if I fail David*, Pſal. 132. 2, 3. *Lord Remember David how he ſware* אם אבא εἰ εἰσελεύσομαι, *If I go into my Tabernacle*, אם אעלה εἰ ἀναβήσομαι *if I climb up into my bed*, אם אתן εἰ δώσω, *if I give ſleep to my Eyes.* So *Mark* 8. 12. *Verily I ſay unto you*, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, let me not be true, *if a ſign be given to this Generation*, where *Chriſt* himſelf ſwears, and therefore cannot be ſuppoſed abſolutely to forbid all ſwearing, *Matth.* 5. 34.

Ver. 12. Ἐν τῷ ἀποστῆναι *in departing*, The p *Jews* that tempted God, *Numb.* 14. are ſaid ἀποστῆναι *to depart from the Land of Canaan*, v. 31. *They ſaid one to another, Come let us make a Captain*, καὶ ἀποστρέψωμεν, *and let us turn back into Ægypt*, v. 4. and are ſaid, οὐ πιστεύειν, *not to believe God*, v. 11.

Ibid. *The living God.*] So ſtiled, to ſhew q that he is always able to puniſh Unbelievers. Note alſo, That as he who believeth in *Chriſt*, believeth in God the *Father* alſo, *John* 12. 44. So he that deſerts him, doth alſo deſert the *Father* who ſent him, and makes him a Lyar, 1 *John* 5. 9, 10. *For he that denies the Son, hath not the Father*, 1 John 3. 23.

Ver. 13. Ἵνα μὴ σκληρυνθῇ τις, *Leſt any* r *man be hardned*.] To be hardned, in the *New Teſtament*, imports Infidelity, and want of Faith. Thus *Chriſt* upbraids to his *Diſciples* their unbelief, καὶ σκληροκαρδίαν, *and hardneſs of heart*, that they believed not, *Mark* 16. 14. and the *Jews* that believed not are ſaid to be *hardned*, Acts 19. 9. And ſo it

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it will be evident that here it ſignifies, to him that compares, *v.* 15. with *v.* 19.

f Ver. 14. Τὴν ἀρχὴν τ ὑποστάσεως, *the Beginning of their Hope.*] That Hope to which we have *fled for Refuge*; Chap. 6. 18. That Hope which cauſeth us to rejoice, *v.* 6. Faith being ἐλπιζομένων ὑπόστασις, *the firm Expectation of things hoped for*, Ch. 11. See the Note there.

t Ver. 16. Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' ὐ πάντες, &c. I would render theſe words thus, *For who were they, that bearing, did provoke? Were they not all that came forth out of Ægypt?* For, 1. Τινὲς ſignifies as well who, as ſome. So *Acts* 19. 15. Τίνες ἐστὲ *who are ye?* Rev. 7. 13. Τίνες εἰσὶ, *who are they that are cloathed with white Robes?* Iſa. 60. 8. Τίνες οὗτοι, *who are theſe?* So *Heb.* 1. 5. τίνι γὰρ *for to whom of the Angels ſaid he?* And here *v.* 18. τίσι δὲ *to whom did he ſwear?* So *Joſephus*, Cap. 17. *of his Maccabees*, τίνες οὐκ ἐθαύμασαν τὰς τ θείας νομοθεσίας ἀθλητὰς; τίνες οὐκ ἐξεπλάγησαν; *who did not admire? who were not aſtoniſhed at the Champions of the Divine Law?* And then the Anſwer to this enquiry muſt be this, *Were they a few? Yea, were they not all?* &c. As if it had been οὐχὶ πάντες. 'Tis alſo evident that ὐ and οὐκ are often Interrogatives, as 1 *Cor.* 12. 15. *John* 8. 42. See *Noldius* p. 487. And if the Greek will bear this Conſtruction, it Anſwers beſt (1) to the ſtory, as it is repreſented, *Numb.* 14. For notwithſtanding the Exception made, *v.* 38. of *Joſhua* and *Caleb*, it is ſaid, *v.* 12. that πᾶσα ἡ συναγωγὴ, *all the Congregation*, ἃ πάντες, *and all the Children of Iſrael murmured againſt Moſes, and Aaron*; that πᾶσα ἡ συναγωγὴ, *all the Congregation ſpake of ſtoning Joſhua, and Caleb*, v. 10. and πάντες οἱ ἄνδρες *all the men*, v. 22. are the οἱ παροξύναντες, *Provokers*, v. 23 the συναγωγὴ πονηρὰ *evil Congregation, and the Murmurers*, v. 27, 35. *Joſ.* 5. 6. And (2) it agrees beſt with the following Verſes, which are plainly Interrogatives and Anſwers, *With whom was he grieved? Was it not with them. To whom ſware he? Was it not to them that believed not?* And laſtly, with the cloſe of the Argument, which ſaith generally, *they could not enter in.*

Ver. 19. Καὶ here ſignifies idcirco *therefore*, as the Hebrew ו often does. See *Noldius* p. 279. So *Joſh.* 23. 11. ἃ φυλάξετε, *take Good heed therefore.* Pſalm. 2. 10. ἃ νῦν σύνετε, *be wiſe now therefore.* See Pſalm 7. 7. 18. 42.

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CHAP. IV.

Verſe 1. LET us therefore fear, leſt a promiſe being left us of entring into his Reſt [*in the Celeſtial Canaan, as to them in the Terreſtrial*] any of you ſhould a ª ſeem to come ſhort of it [i. e. *ſhould fail of it.*]

2. For unto us was the Goſpel preached, b ᵇ as well as unto them, [Gr. ἃ γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι, *for we have now the Goſpel preached to us, as they had then the Law to them*] but the word preach'd [*Gr. heard*] did not profit them, not being mixed with faith in them that heard it.

3. For we which have believed [οἱ πιστεύοντες, *who are Believers*,] do enter into Reſt, as [*may be gathered from what*] he ſaid [*viz.*] as I have ſworn [*or ſo I ſware*] in my Wrath, if they ſhall enter ᶜ into my Reſt, c although the Works (*of God in the Creation*] were finiſhed [Gr. *had been done*,] from the Foundation of the World.

4. For he ſpake in a certain Place of the ſeventh Day [*from the Creation, ſaying*,] on this wiſe, and God did reſt the ſeventh Day from all his Works.

5. And in this Place [*he ſaith*] again; [*long after*] If they ſhall enter into my Reſt, [i. e. *if they ſhall have a Reſt from their Labours and Travels, reſembling that of mine from the Creation of the World.*]

6. Seeing therefore it remains that ſome muſt enter in [*to this Reſt of God, it being not a Reſt provided in Vain, or to be enjoy'd by none,*] and they to whom it was firſt preached, [i. e. *to whom the Promiſe of a Reſt was firſt made,*] entred not in, becauſe of Unbelief.

7. ᵈ Again, he [*God*] limiteth a certain d Day, ſaying, in [*theſe Words of*] David, To day, after ſo long a time [*of their Continuance in the Reſt of Canaan*] as it is [*there*] ſaid, To day if you will hear his Voice, harden not your hearts, [&c. *ſpeaking not of the Reſt of Canaan, of which they were poſſeſſed in the Days of Joſhua, as he ſaith to the Reubenites and Gadites, And now the Lord hath given Reſt unto your Brethren, as he promiſed them*, Joſh. 22. 4.]

8. ᵉ For if Jeſus [i. e. *Joſhua*] had given e them (*a*) Reſt [*like to that of God*] then would not he [i. e. *God, by David*] afterward have ſpoken of another Day [*of Reſt, after their Reſt in Canaan.*]

9. There remaineth therefore [*yet*] a [*more glorious, and compleat*] ᶠ Reſt to the f People of God

10. For he that is [*thus*] entred into his Reſt, he alſo hath ceaſed from his own Works [i. e *from the Labours, and Travels of this Life* Rev. 14. 13] as God [*after he had finiſhed the Creation*] did from his.

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11. Let us labour therefore to enter into that Rest [*which yet remaineth for the People of God*] lest any Man fall [Gr. *that we may not fall from it*,] after the same Example of Unbelief [*by our Infidelity, as they did.*]

g 12. [g] For the word of God [*mention'd* v. 1, 2.] is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner [*or Censurer*] of the Thoughts, and Intents of the Heart.

13. Neither is there any Creature which is not manifest in his sight [*whose Word this is*] but all things are naked and open to the Eyes of him, h [h] with whom we have to do; [Gr. *to whom we must give an account, and so there is no hope these Unbelievers should escape his Judgments.*]

14. Seeing then that we have a great High-Priest [*merciful, and faithful to make Reconciliation for our Sins*, Chap. 2. 17.] that is passed into the Heavens [*to appear for ever there to make Intercession, and to prepare this Resting place for us*, John 14. 2. *even*] Jesus the Son of God, let us hold fast our Profession [*without wavering.*]

15. For we have not an High-Priest who cannot be touched with the sense of our Infirmities, but [*one who*] was in all points tempted [i. e. *exposed to Sufferings*] like as we are, [*and this*] without Sin, [*to deserve the least of them*; See Note on Chap. 2. 18.]

16. Let us therefore [*depending on his Power, his Intercession for, and Sympathy with us,*] come boldly i to the Throne of Grace, i [*this* ἱλαστήριον, or *mercy-Seat*, Rom. 3. 25.] that we may obtain mercy [*in the Pardon of our Sins*] and find Grace [*or Favour*] to [*a suitable*] help in time of need. [Gr. εἰς εὔκαιρον βοήθειαν, *for seasonable help in all our sufferings for his sake.*]

Annotations on Chapter IV.

a Verse 1. Δοκῇ τις ὑστερηκέναι, *should seem to come short.*] That the Word ὑστερηκέναι signifies to fail of, or fall from any thing, See Note on Ch. 12. 13. and that δοκέω is oft an Expletive, all *Criticks* do acknowledge, so μὴ δόξητε λέγειν, *say not*, Matth. 3. 9. οἱ δοκοῦντες ἄρχειν, *they who Rule*, Mark 10. 42. ὃ δοκεῖ ἔχειν *that which he hath*, Luke 8. 18. Matth. 25. 29. ὁ δοκῶν ἑστάναι, *he that standeth*, 1 Cor. 10. 12. See the Note on 1 *Cor.* 7. 40.

b Ver. 2. Καθάπερ κἀκεῖνοι, *as well as they.*] This by some is referr'd to their hearing of the Law, as in the *Paraphrase*, by others as probably to the *Gospel* Blessings then Typified to them, for the *Apostle* informs us, that *they all ate the same Spiritual meat, and Drank the same Spiritual Drink; for they Drank of the Rock that followed them, and that Rock was Christ*, 1 Cor. 10. 3, 4. This sounds flat to them only who are averse to this Doctrine, that the Blessings of the *Gospel* were typified to the *Jews.*

c Ver. 3. Εἰς τὴν καταπαυσίν μου, *into my Rest.*] Upon the true interpretation of these words here, and *v.* 1. καταπαυσιν αὐτοῦ, depends the true sense of this Chapter. Now some refer this to that Deliverance from their Persecutors, and the Peaceable days of Professing the Gospel, the *Christians* in *Judea*, and elsewhere, should enjoy after the Destruction of *Jerusalem*; but to this I can by no means assent: For, (1) the bearing of the Cross, the suffering Persecution, being so often hinted as the Portion of *all that will live godly*, I cannot believe that a Promise of Deliverance from them should be so often represented by the *Holy Ghost* as the great Gospel Blessing promised to Believers, the ἐπαγγελία, the *Evangelical* Promise made to *Christians* by God, that *they should enter into his Rest*, v. 1. the *Sabbatism remaining for the People of God*, v. 9. The *Rest* which they should *strive to enter into*, v. 11. and *be afraid lest they should fail of*, V. 1. (2) I know of no such happy Change of the Affairs of *Christians* in all other Parts of the World, that the *Apostle* should here, and almost in all his other *Epistles*, speak of it, as this Interpretation maketh him to do, as one of the greatest Blessings of *Christianity*; nor were there any such *Halcyon Days* enjoyed by *Christians* after the Desolation of *Jerusalem*. This will be evident from *Christ*'s Message to the *Asiatick Churches* after the times of *Domitian*; for there he speaks to the *Angel* of the Church of *Smyrna*, *Fear none of those things which thou art about to suffer: Behold Satan is about to cast some of you into Prison, that ye may be tried ten days. Be thou faithful to the Death, and I will give thee a Crown of life*, Rev. 2. 10. To the Church of *Pergamus*, thus, *I know thy Works, and where thou dwellest, where is the Throne of Satan, and thou holdest my Name, and hast not denied the Faith in the Days in which Antipas my faithful Martyr suffered, who was slain among you where Satan dwells.* Ibid. v. 13. To the Church of *Philadelphia*, thus, *Because thou hast kept the Word of my Patience, I will also keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth*, Chap. 3. 10. This Argument a Reverend Person endeavours to evade by saying, that *John* writ his Revelations in the 9th year of *Claudius*. But, 1st, this is contrary to the Testimony of all *Antiquity*, excepting only the single Testimony of *Epiphanius*, which also is fully answered by Dr. *Moor*;

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Moor: For it is generally agreed that he writ his Revelation in, or after he came from the Iſle of *Patmos*, as may be proved from *Chap.* 1. 9, 10, 11. Now all the *Ancients* ſay that *John* was baniſhed thither by *Domitian*, and writ his Revelations about that time. So (*a*) *Irenæus* ſpeaks expreſly, ſaying, if the name of Anti-chriſt had been to be divulged it would have been mentioned *by him who ſaw the Revelation*; *for it was not ſeen long ago, but almoſt in our Age, at the End of the Reign of Domitian*; which Paſſage cannot be underſtood of the Name only of the *Beaſt*, but of the whole *Revelation*, as is evident, (1.) Becauſe *Euſebius*, who cites this Paſſage, muſt underſtand him ſo; for he ſaith, that *he returned from his Exile in this Iſland*, μετὰ τὴν Δομετιανοῦ τελευτὴν, c. 23. *after the Death of Domitian*, and ſo he muſt have writ his *Revelation* while he lived. And (2) Becauſe *the Name of the Beaſt* is not ſaid to be revealed to the *Evangeliſt*, but only *the Number of his Name*. And, (3.) the Words, ᾧ τὴν Ἀποκάλυψιν ἑωρακότι, even force this ſenſe; for they are properly rendred, *who ſaw alſo the Revelation*, diſtinguiſhing the *Revelation* from the *Name*. And, laſtly, a Name cannot properly be ſaid *to be ſeen*, nor doth St. *John* ever uſe any ſuch Expreſſion about it; but a *Revelation* may be properly ſaid to be ſeen, and St. *John* often ſaith he ſaw them. Again, in this Perſecution of *Domitian*, ſaith (*b*) *Euſebius*, κατέχει λόγος *the Tradition runs*, that *John the Evangeliſt was baniſhed to the Iſle of Patmos, for the Teſtimony he gave to the Divine Word*. And in his (*c*) *Chronicon* he adds, that under him the *Apoſtle John* being *baniſhed to the Iſle of Patmos*, ἔνθα τὴν ἀποκάλυψιν ἑώρακεν, ὡς δηλοῖ ἐκεῖνος, *there ſaw his Revelation, as Irenæus teſtifies*; which both confirms the Tradition, and gives the true ſenſe of the words of *Irenæus*, cited by him. So alſo (*d*) St. *Jerom* ſaith, that St. *John being baniſhed into the Iſle of Patmos in the* 14*th Year of Domitian*, Scripſit Apocalypſin, *compoſed the Book of the Revelations*. So almoſt all the *Greek* and *Latin* Writers ſaith *Huet.* in *Orig. Com. p.* 72. *Vide Oroſ. l.* 7. *c.* 10, 11. *Martyr. Timoth. apud Phot. Cod.* 254. *p.*1403. *l.* 1. *Aret. in Apoc.*1.9. (2) 'Tis certain, from the ſecond Text here cited, that *Antipas* had ſuffer'd Martyrdom before the Writing of theſe *Epiſtles* to the Churches. Now that *Antipas* ſuffer'd Martyrdom under Domitian, the Old *R. Martyrology* aſſures us; and Dr. *Hammond* on the place confeſſes; 'Tis therefore evident that St. *John*, ſpeaking of this *Martyrdom*, which hapned in the Days of *Domitian*, as a thing paſt, muſt write the Revelations in, or after the Reign of *Domitian*. This the *Doctor* ſaw, and therefore interprets theſe words, *Thou haſt not denied my Faith*, καὶ ἐν ταῖς ἡμέραις, *even in thoſe Days* [of fiery Trial] *in which Antipas*, ἀπεκτάνθη *was, or hath been ſlain*, Thus *the Time is approaching wherein Antipas, I foreſee, will be cruelly martyred*; that is [if this was written in the 9th of *Claudius*, and *Antipas* ſlain in the 10th of *Domitian*] I foreſee he will be ſlain forty years hence: Which Deſcant, to ſpeak in his own words, *is too vain to be ſeriouſly* conſidered. Laſtly, The *Chriſtians* had no ſuch *Halcyon*-days for any conſiderable time after the Deſtruction of *Jeruſalem*; for *Jeruſalem* was deſtroyed, *Anno Chriſti* 70. and the ſecond Perſecution began under *Domitian*, Anno Domini 96. They had therefore only Reſt for *twenty Years*, and then comes the ſecond *Perſecution*, in which many * *Chriſtians* were exiled, and ſome *ſuffered Martyrdom*; *for even Heathen Writers*, ſaith (*e*) *Euſebius*, mention τὰ διωγμὸν καὶ τοὺς ἐν αὐτῷ μάρτυρας, *the Perſecutions, and the martyrdoms of our men*. And in his *Chronicon* he ſaith, That *Brutius in his Hiſtory affirms that* πολλοὶ χριστιανῶν ἐμαρτύρησαν κατὰ Δομετιανὸν, *many Chriſtians ſuffered martyrdom under Domitian*. Ten years after the end of this Perſecution, comes on a third Perſecution under *Trajan*, in which, ſaith (*f*) *Euſebius*, *ſo great, and heavy was the Perſecution in moſt places*, that *Pliny, one of the Celebrated Preſidents of the Provinces, being moved with the multitude of the martyrs, writ to the Emperor concerning the multitude of the martyrs, that had ſuffered, and received this Anſwer from him, That they ſhould not be enquired after, but only puniſhed as they fell into their hands. And that* (*g*) *though hereupon the Open Perſecutions ceaſed, yet in divers Provinces they continued, and exerciſed many of the Chriſtians with divers kinds of martyrdom.*

In the 17th Year of *Trajan*, the *Jews* in *Meſopotamia* rebel, and many *Myriads* of them Periſh. In the ſecond of *Hadrian* they rebel again, and are overcome. In the 17th of *Hadrian*, *Barchochebas* ſet up for their *Meſſiah*, *and drew an infinite multitude of Jews after him*. Now all theſe, and eſpecially the laſt

(a) Δι' ἐκείνου ἂν ἐῤῥέθη τὸ ᾧ τὴν Ἀποκάλυψιν ἑωρακότος, οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς. Apud Euſeb. Hiſt. Eccl. l. 3. c. 18.

(b) Τὰς εἰς τὸ θεῖον λόγον ἕνεκεν μαρτυρίας Πάτμον οἰκεῖν κατεδικάσθαι τὸν νῆσον. Ibid. c. 8.

(c) Ad An. 14. Dom. (d) Verbo Joan. * μετὰ πλείστων ἑτέρων καὶ ἐπισήμων. (e) Hiſt. Eccl. l. 3 c. 18.

(f) Τοσοῦτός γε μὴν ἐν πλείστοις τόποις ὁ καθ' ἡμῶν ἐπεπάθη ὁ διωγμὸς, ὡς Πλίνιον σκοῦνδον ὅτι τῷ πλήθει τῶν μαρτύρων κινηθέντα βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τοῦ ὑπὲρ τὰς πίστεως ἀναφαινομένων.

(g) Ὡς καὶ ἀνὰ περσῶν διωγμῶν μεσικῶς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείους τε τῶν πάλαι διαρόδην ἐναγωνίζεσθαι μαρτυρίας. Hiſt. Eccl. l. 3. c. 33.

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last, were severe *Persecutors* of the *Christians* of those Places. For (h) *Justin Martyr* oft informs us, That *even after the Destruction of Jerusalem, they retained still the same hatred to the Christians, and cut them off where-ever they had Power and Opportunity.* And in the Days of *Barchochebas put those Christians to exquisite Torments, who would not deny Christ.* And could these be the times of quiet and safety to the *Christians* from their Persecutors, and of Prosperous, and Peaceable Days for the Publick Worship, and Service of God? Is this the ἐπαγγελία, *Gospel Promise of a Rest, and Sabbatism to the People of God?* The Reward which it is just with God to render them for all their Sufferings for his sake? 2 *Thess.* 1. 7. See Dr. *Hammond* on that Place.

To come then to the true import of this Phrase, let it be noted, that there is a double Rest mentioned in this, and the former Chapter, *viz.*

1. The rest promised to the *Jews* in the Land of *Canaan*, Chap. 3. 11. And this, saith the *Apostle*, could not be the Rest of God: for *if* Joshua *had given them* (such) *Rest*, David *could not have spoken of another Day*, v. 8. Why not? saith Mr. *Cl.* Answer, Because then, by entring into that, they would have already entred *into the Rest of God.*

2*dly.* A Rest after the Example of God, *ceasing from his Labours* when he had finished the Creation, which is the Rest of the Blessed that die in the Lord, Ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may rest from their Labours*, Rev. 14. 13. And that this is the Rest which the *Apostle* now begins to speak of, is evident from these words, *v.* 10. *He that is entred into Rest, he hath also ceased from his own Works, as God did from his:* For what can we understand by *resting from his own Works*, but, as the (i) *Fathers* do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων, *from his Persecutions, Temptations, and Afflictions*, to which he is obnoxious in this present World? The Phrase seems plainly to be taken from *Isa.* 57. 1. where it is said of the *Righteous taken away from the Evil to come, they shall enter into Peace, they shall rest in their Beds.* Of this Rest, that of *Canaan*, and the *Sabbatisms* there observed, were a *Type*, as the *Jews* themselves inform us; and therefore it seems reasonable to interpret these Words agreeably to that Sense.

Ver. 7. Here Mr. *le Clerc* speaks thus, d "*I say again, there is no* mention in the *Psal-* "*mist, of any future rest*; which if true, there is no sense in the *Apostle's* Words, nor any strength in his Argument; for it doth evidently run thus, there must be a Rest to the People of God, besides, *i. e.* succeeding that which *Joshua* procured them in the Land of *Canaan*, because the *Psalmist*, so long after their Rest in *Canaan*, makes mention of a future Rest; so the *Apostle*: *There is no mention in the Apostle of a future Rest*, saith Mr. *le Clerc.* He had spoken in one Place, *of the Rest of God*, saith the *Apostle*, v. 4. and he speaks again ἐν τούτῳ, *in this place* of the *Psalmist*, of *this Rest*, v. 5. into which Unbelievers not entring, in this Passage of *David*, he again, τινα ὁρίζει ἡμέραν, *sets, or defines a certain Day*, by saying to them, who lived so long after these Unbelievers miscarried, *to Day if you will hear his Voice*, (and so enjoy this Rest, Chap. 3. 18, 19. *harden not your hearts*, speaking there of a Rest not already enjoyed, but hereafter, to be enjoyed by them, and so not of the Rest procured to them by *Joshua*, εἰ γὰρ, *for if* Joshua *had given them the Rest called the Rest of God, David* would not have here spoken *of another Day of Rest*; but having done so, ἄρα, certo, utique, *we conclude, that there remains yet a Rest to be enjoyed by the People of God.*

Ver. 8. Εἰ γὰρ Ἰησοῦς, *for if* Joshua] For e Explication of the *Apostle's* Argument, here let it be noted, That all the *Greek Commentators* on this Place concur in this, that the *Apostle* here speaketh of a three-fold Rest.

1*st.* Of the Rest of God, mentioned, *Gen.* 2. 2. in these words, *and God rested on the 7th. Day from all his Works that he had done.* Which Rest, say the *Ancients*, was *the Symbol of the Rest of the just from all their Labours.* So (l) *Irenæus* saith, *the Seventh Day which was sanctified, and in which God rested from all his Works, is the true Sabbath of the Just, in which they shall do no earthly Labour*; And (m) *Origen* saith that *Celsus understood not the Mystery of the Seventh Day, and the Rest of God in which all that had done their work in Six, and had left nothing undone which belonged to them, should feast with God, ascending to the Vision of him, and in that to the general Festivity of the just, and blessed.*

(h) Ἐπ' αὐτοὺς ἡμᾶς καὶ πολεμίους ἡγοῦνται ἀμοίους ὑμῶν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς ὁπόταν δύνωνται. —— Καὶ γὰρ Βαρχοχεβας —— χρειστιανὸς μόνους εἰς τιμωρίας δεινὰς εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν χριστὸν καὶ βλασφημοῦντα ἐκέλευεν ἀπολογεῖσθαι Apol. 2. p. 72. E. Dial. p 234. Καὶ νῦν, &c B. C. p. 335 D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ὁπόταν ἐν δύνασθε ἐξουσίαν p. 363 D. (i) Chrysost. Theod. Oecum. Theoph.

(l) Hæc sunt in Regni temporibus, hoc est in septima die quæ est sanctificata, in qua requievit Deus ab omnibus operibus quæ fecit, quæ est verum justorum Sabbathum in qua non facient omne terrenum opus. L. 5. c. 33.

(m) Οὐ γὰρ οἶδε τις ἦν τῆς καταπαύσεως Θεοῦ ἡμέρα, ἐν ᾗ ἑστάναι ἅμα τῷ Θεῷ οἱ πάντα τὰ ἑαυτῶν τοῖς ἐξ ἡμέρας πεποιηκότες, καὶ μηδὲ τὸ μικρὸν παραλελοιπέναι τῶν ἐπιτηδείων ἐπιβαίνοντες ἐπὶ τὸ θεωρεῖν, καὶ ἐν αὐτῇ τῶν δικαίων, καὶ μακαρίων πανήγυριν. L. 6. p. 317.

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blessed. And again, (n) *If we farther enquire which are the true Sabbaths, we shall find that the Observation of the true Sabbath reaches beyond the World; the true Sabbath, in which God will rest from all his works, being the World to come, then when all Grief, Sorrow, and Sighing, shall fly away, and God shall be all in all.*

2*dly.* Of the Rest of the *Jews* in *Canaan:* which is the Rest God sware the murmuring, and unbelieving *Jews* should not enjoy, perhaps, as well in the *Spiritual* Sense, as in the *Natural.* For the *Jews* themselves represent their Sin as that in which they made bold, (o) ψευδολογιαν κατακρινειν τῷ Θεῷ, *to charge God with a Lye.* And the (p) *Jerusalem Targum* saith, God threatned to remember it in the day of Judgment. In *Midrash Tillim,* an Evil Tongue is said to be worse than Idolatry: And this is proved from what these Rebels spake against God, גזר דין *the Sentence of Judgment being passed upon them for their Evil Words,* Num. 14. 28. Now *Idolatry* is still reckon'd by them a Sin exclusive from the Heavenly *Canaan, they shall not enter into the Rest of the House of my Sanctuary,* saith the *Chaldee,* on *Psalm* 95. 11. However, those *Jews* who entred into *Canaan,* when they were to have rest from all their Enemies round about, so as to dwell safely, *Deut.* 12. 9, 10. did so far disobey the Voice of the Lord, that he said he would not drive their Enemies out from before them, but would leave them to be as *Thorns in their Sides, and Pricks in their Eyes, to vex them in the Land where they dwelt,* Judg. 2. 2, 3. *Josh.* 23. 13. *Num.* 33. 55. So that the *Jews* themselves expected a farther Completion of that Promise, in the times of the *Messiah,* as we learn from those words of *Zacharias,* the Father of the *Baptist, Blessed be the God of Israel, who hath visited, and redeemed his People, and hath raised up a mighty Salvation for us in the House of his Servant David, as he spake by the mouth of his Holy Prophets, which have been since the World began, that we should be saved from our Enemies, and from the hands of all that hate us: That we being delivered out of the hands of our Enemies, might serve him without fear,* Luke 1. 68, 74. And hence the *Apostle* here concludes, that *Joshua* gave them not the Rest, emphatically styled, *The Rest of God,* as resembling his Rest from all his Works, when he had finished the World; and so there must be yet another Rest remaining to the People of God, as it follows *v.* 9.

Ver. 9. *A Rest,* σαββατισμὸς.] The *Apostle* by thus changing the Word ἀνάπαυσις, Rest into *Sabbatism,* and by comparing of this *Sabbatism* with *the Rest of God on the Sabbath,* or Seventh Day, clearly leads us to the Interpretation of all the *Ancient Christians,* that our Glorious and Compleat Rest hereafter with God, is that of which God's *Resting on the Seventh Day* was a *Symbol;* and to the Spiritual *Sabbath,* of which the *Jewish Doctors* speak so generally, as the great thing signified by their Sabbath, as when they say, (q) *the Sabbath was given to be* נתנא דיומא הבא של העולם סימנא, *a Sign, or Exemplar of the World to come. The Sabbath Day, what is it?* (r) *A Figure of the Land of the Living,* to wit, *of the World, or Age to come, the Age of Souls, the Age of Consolations.* Thus in their Descants upon the 92*d. Psalm,* which bears this Title both in the *Hebrew,* and the *Greek,* a Song ליום השבת. εἰς τὴν ἡμέραν τοῦ Σαββάτου, *upon the Sabbath Day,* They say, (s) *this is the Age to come,* שבלו שבת *which is all Sabbath.* The *Psalmist,* saith *R. Solomon Jarchi,* in locum *speaks of the business of the World to come, which is all Sabbath. A Psalm upon the Sabbath Day,* saith *R. Eliezer.* Cap. 19. p. 42. *that is, upon the Day which is all Sabbath, and Rest, in the life of the World to come.* And again, *Cap.* 18. *p* 41. *The blessed Lord created seven Worlds,* (i. e. *Ages*) *but one of them is all Sabbath, and Rest in life eternal:* where he refers to their common Opinion, That the World should continue six thousand Years, and then a perpetual Sabbath should begin, typified by God's resting the Seventh Day, and blessing it. *So* Bereschith Rabba, *If we expound the Seventh Day of the Seven thousand Years, which is the World to come, the Exposition is, and he blessed; because that in the Seventh Thousand all Souls shall be bound in the Bundle of Life, for there shall be there the Augmentation of the Holy Ghost, wherein we shall delight our selves. And so our Rabbins, of blessed memory, have said in their Commentaries, God blessed the Seventh Day, the Holy God blessed the World to come, which beginneth in the Seventh Thousand of Years* (t). *Philo* is very copious in this Allegory, who disputing against those, who, having learned that the written Laws were, σύμβολα νοητῶν πραγμάτων, *Symbols of Intellectual Beings,* did upon that account neglect them, saith, *That though the Seventh Day was a Document of the Power of God, and of the Rest of the Creature,*

yet

(n) *Si altius repetamus quæ sint vera Sabbata, ultra hunc mundum est vtri Sabbati observatio* —— *Erit ergo verum Sabbatum in quo requieſcet Deus ab omnibus operibus ſuis, ſeculum futurum, tunc cum aufugiet dolor, & triſtitia, & gemitus, & erit omnia, & in omnibus Deus.* Hom. 23. in Num. F. 136. A. *See* Clem. Alex. Strom. 6. p. 682, 683. Barnab. Ep. Sect. 15. & Coteler. *Ibid.*

(o) Joseph. l. 3. c. 13. (p) In Ps. 39. 2. (q) Bust. Hor. p. 299. (r) Zohar. in Gen. fol. 5. Col. 2. (s) Midrash Tillim in v. 15.

(t) Μὰ γὸ ὅτι ἡ ἑβδόμη δυνάμεως μέν ἐστι τοῦ ἀγεννήτου καὶ ἀρχικῆς, ἡ δὲ πρὸς τὸ γενητὸν διάκειται ἴση τε καὶ ὁμοία καὶ ἀμοιβαίως λέγεται. De Migr Abr. p. 314. E. 315. A.

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yet was not the outward Reſt to be caſt off. And again, *'Tis fitly ſaid, δι' ὑπονοιῶν by Allegories, or Figurative Expreſſions, the Sabbaths of the Land ſhall be meat for you,* Lev. 25. 6. (u) *For Reſt in God producing the greateſt Good, Peace ſecure from War, is only that which truly nouriſheth, and is to be enjoyed with Pleaſure.* And a third time, (x) *This is the reaſon of the Seventh Day, or the Septenary,* i. e. *of the Soul reſting in God, and performing no more mortal Works.*

g Ver. 12. *ὁ λόγος τοῦ θεοῦ, the Word of God.*] The *Apoſtle* ſeems not to ſpeak here of the *Eſſential Word* of God, the ſecond Perſon of the Trinity. (1.) Becauſe St. *Paul*, in all his Writings, never applies this Phraſe to our Lord Chriſt, it being Peculiar to St *John*. (2*dly.*) The *Apoſtle* muſt have very abruptly ſpoken here of him under this *Metaphor*, of whom nothing went before, but very appoſitely of the Goſpel to which theſe Attributes do well agree; for (1.) The Word is quick and vital, not only promiſing Life to the Obedient, but threatning Death to the Diſobedient from the living God, who can quickly execute it, Ch. 3. 12. (2*dly.*) 'Tis powerful, being *the Power of God for the deſtruction of ſtrong holds, and every thing that exalts it ſelf againſt the Knowledge of God,* 2 Cor. 10. 4, 7. (3*dly.*) *'Tis ſharper than a two-edg'd Sword, and piercing even to the dividing aſunder of the Soul and Spirit, the Joints and the Marrow*; ſlaying *Ananias* and *Sapphira*, and delivering up others to *Satan* for *the deſtruction of the Fleſh*, 1 Cor. 5. 5. 1 Tim. 1. 20. 'Tis (4*thly.*) *a diſcerner of the Thoughts and Intentions of the Heart*, there being then *a gift of diſcerning Spirits*, attending the Preachers of it, by which they judged and diſcerned of them; and *ſo the ſecrets of their Hearts were made manifeſt*, 1 Cor. 14. 24, 25. And, which makes this extremely pertinent to the preſent Exhortation, all this was very viſible in the inſtance of the Unbelievers here mentioned, to terrifie the *Jews* from falling by the ſame example of Unbelief. For (1.) The Word of threatning was ſo quick upon thoſe *Spies, who brought up the Evil Report upon the Land*, that they died immediately by the hand of God, or *by the Plague before the Lord*, Numb. 14. 37. And as for the Reſt of the Unbelievers, *they were conſumed*, ſaith *Moſes, by God's anger, and by his wrath were troubled: They were carried away as with a Flood, they vaniſhed as a Dream, or as the Morning Graſs, which in the Evening is cut down, and withereth*, Pſal. 90. 5, 6. And thus they found the weight of that Threat, *γνώσεσθε τὸ θυμόν τὸ ὀργήν μου, ye ſhall know the Vehemency of my Wrath*, Num. 14. 34. They were alſo thus puniſhed for the Evil Intentions of their hearts, for, ſaith St. *Stephen, in their hearts they turned back into Egypt*, Acts 7. 30. So that by *The Word of God* I am inclined to underſtand his Threats denounced againſt Unbelievers, *Num.* 14. *Pſal.* 95. 11. It alſo may deſerve to be noted, that *Philo, lib. de Cherub. p.* 86. G. aſcribes moſt of theſe Epithets to the λόγος, ſaying, *The flaming Sword was a Symbol of the Word, eſpecially of the Firſt Cauſe, ὀξυτατόκτον γὰρ καὶ θερμὸν ὁ λόγος, for his Word is quick and fervent.* And again, (y) *God*, ſaith he, *whetting his Sword, the Diſſecter of all things, divides the inform Eſſence of all things, and cuts them in the middle.*

h Ver. 13. *πρὸς ὃν ἡμῖν ὁ λόγος, to whom we muſt render an account.*] So *Matth.* 12. 36. *Of every idle word that Men ſhall ſpeak, ἀποδώσουσι λόγον, they ſhall give an account in the day of Judgment*, Matth. 18. 23. *The Kingdom of Heaven is like to a certain King, who would συνᾶραι λόγον, make up an account with his Servants*, Luke 16. 2. *Ἀπόδος λόγον, give up an account of thy Stewardſhip*, Rom. 14. 12. *every one λόγον δώσει τῷ θεῷ, ſhall give an account of himſelf to God*, Philip. 4. 17. *I deſire Fruit that may abound, εἰς λόγον ὑμῶν, to your account*, Heb. 13. 17. *ὡς λόγον ἀποδώσοντες, as they that muſt give an account.* Pet. 3. 15. *Being always ready to give to every one that asks you, λόγον an account of the hope that is in you.* And Ch. 4. 5. *οἱ ἀποδώσουσι λόγον, who ſhall give an account to him that is ready to judge the quick and dead.*

i Ver. 16. *To the Throne of God.*) The *Jews* ſay God hath a double Throne, one of Judgment, and the other of Mercy, and when he beholds the World obnoxious to condemnation, he riſes from his Throne of Judgment, and places himſelf on that of Mercy. This Throne of Mercy is our bleſſed *Jeſus*, ſtyled by this Apoſtle *ἱλαστήριον, the true Propitiatory, or Mercy-Seat:* By this *High Prieſt* and Interceſſor, muſt we come unto God, *he being able to ſave to the uttermoſt, them that come unto God by him*, Chap. 7. 25.

Note alſo, That ſome Great Men think the Reſt, and *Sabbatiſm* diſcourſed of Chapters the third and the fourth, refers to the *Millennium*, or the time of the Converſion of the *Jewiſh* Nation, and the *New Heavens*, and *New Earth* then promiſed, but I am not

(u) *Τερπνὸν γὰρ καὶ ἀπολαυστὸν μόνον ἡ ἐν θεῷ ἀνάπαυσις τὸ μέγιστον ἀγαθὸν πεποιῆσα τὴν ἀπόλεμον εἰρήνην.* Lib. de Profug. p. 371. D.

(x) *Αὕτη δ' ἡ κατάστασις ἐστιν ἑβδόμαδος ἀναπαυομένης ἐν θεῷ ψυχῆς, καὶ περὶ μηδὲν τῶν θνητῶν ἔργων ἐπονουμένης.* Lib. quod Deus ſit immut p. 230. F.

(y) *Ὁ θεὸς ἐκτροπεύων, ἢ τεμὼν τῶν συμπάντων, αὐτὸς λόγον, διαιρεῖ τὸ ἄμορφον καὶ ἄπειρον τῶν ὅλων οὐσίαν.* Lib. quis Rer. Divin. Hæres. p. 391. A.

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not able to assent to that Opinion, for this Reason, that the *Apostle* writes to the believing *Jews* of the present Age, warning them, That *there be not in them an evil heart of unbelief, in departing from the living God*, and exhorting them to continue unto the end in the Faith, *Ch.* 3. 13, 14. that *so they might not fail of this Rest of God; and to fear, lest a Promise being made of entring into this Rest, any of them should fall short of it*, Ch. 4. 1, 2. And again, *v.* 11. *Let us give diligence to enter into this Rest, that we fall not by the same Example of unbelief.* Now these Exhortations could not be properly directed to the believing *Jews* of that Age, concerning the *Millennium*, or the glorious times which were to happen at the Conversion of the *Jewish* Nation, they being to die 1700 Years before that Conversion, which is not yet accomplished, and before those Glorious Days, which are not yet come; for what advantage, in reference to that, could they receive by this Diligence, who were to die so long before it happen'd, and being once in *Heaven*, or *Paradise*, could neither expect nor desire to come down thence to be partakers of any Enjoyments, or better Company here on Earth? But these Exhortations are very properly directed to them, to take care they fail not of their Rest in the *Cœlestial Canaan*, typified by their Rest in the *Earthly Canaan*, the time when they should rest with God, saith *Origen*, *ascending to the Vision of him, the Rest of Souls in the Land of the Living, the Rest in the Life, and the World to come, and in life eternal*; See Note on *v.* 8, 10. Seeing these Blessings only can belong to, and at the Time of Retribution will only be conferred upon them who use this Diligence. And hitherto the *Apostle* seems plainly to refer it, when he speaks of so *great Salvation*, Chap. 2. 3. of *bringing many Sons to Glory*, v. 10. of their being *Partakers*, κλησεως επουρανιου, *of an Heavenly Calling*, Chap. 3. 1. *The Hope and Confidence of which he exhorts them to hold fast unto the end*, v. 6. and then immediately begins his Discourse of this Rest.

CHAP. V.

LET *us come*, saith he, *to God's Throne of Grace with freedom, as having there such an High-Priest, in whom are all things by way of excellency to be found, for which the Levitical Priesthood was ordained, and repaired to, as having*,

1. *A Better Priesthood*, viz. *after the Order of Melchisedech*, Chap. 7.

2. *A better Consecration to it*, viz. *by an Oath.*

3. *A better Tabernacle in which to Minister.*

4. *A better Sacrifice to offer there.*

5. *A better Covenant to establish in his Blood.*

Verse 1. For every High-Priest taken from among Men, is ordained for [*the service of*] Men, in things [a] pertaining to [*the Worship and Propitiation of*] God, that he may offer both [b] Gifts and Sacrifices for Sins.

2. [*And he is one*] who can have compassion [c] on the Ignorant, and on them that are out of [Gr. *err from*] the way, [*offering willingly, and interceding affectionately on their behalf*;] for that he himself also is compassed with [*the like*] Infirmity.

3. And by reason hereof [*of which Infirmities*] he ought [*by God's Command, and from the Nature of the thing*,] as for the People, so also [d] for himself, to offer [*Sacrifices*] for Sins.

4. And [e] no Man taketh this Honour to himself, but he [*only enjoys it*] who is called of God, as was Aaron, [*and his Posterity.*]

5. [*And*] so also [*was it with our Lord*] Christ, [*for he*] glorified not himself, to be made an High-Priest, but he [*appointed him to be so*] who said unto him, Thou art my Son, [f] to Day have I begotten thee.

6. As he saith also [*of him*] in another place, thou art a Priest for ever after the order of Melchisedeck; [*as being raised up to appear for ever in the Heavens, and there officiate as a Priest for us.*]

7. Who in the days of his [*continuance in the*] Flesh, when he had offered up [Gr. *offering up*] Prayers and Supplications, with strong cryings and tears to him that was able to save him from Death, and was [g] heard [h] in that he feared; [*and being heard so far as to obtain deliverance from his fears, which he did by an Angel sent to strengthen him*, Luke 22. 43.]

8. Though he were a Son, yet learned he [*the difficulty of*] Obedience [*to the Death*] by the things which he suffered; [*i. e. by the Agonies, and Terrors which he suffered at the apprehension and approach of the Death he was to suffer, and so was the more fitted to be to us a compassionate High-Priest under our Sufferings for his sake.*]

9. And being [*by these Sufferings*] made [i] perfect [τελειωθεις, *consecrated to his Priesthood*] he became the Author of eternal Salvation to all them that obey him.

10. [*Being*] called, [*or constituted*] of God an High-Priest after the Order of *Melchisedeck* [*i. e. for ever.*]

11. Of whom [*i. e. whose Priesthood*] we have many things to say, and [*those*] hard [k] to

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to be uttered, [*or explained, not from the nature of the things themselves, but*] seeing [ἐπεὶ *because*] ye are dull of hearing.

12. For when for the time [*you have professed the Faith*] you ought to [*have been able to*] be teachers [*of it to others*] you have need that one teach you again, which be the
1 ' first Principles of the Oracles of God, and are become such as have need of Milk, [*the Food of Babes,*] and not of strong meat, [*the Food of Men*].

13. For every one that useth Milk is [*as yet*] unskilful in the Word of Righteousness, for he is [*but*] a Babe [*in Christ*, 1 Cor. 3. 2. 14. 20. Gal. 4. 19. Eph. 4. 14.]

14. But strong meat belongeth to them [*only*] m who are of full Age, [i. e. *Perfect Men*] m even [*to*] those who by reason of use have their Senses exercised to discern both Good and Evil.

Annotations on Chapter V.

a Verse 1. Τὰ πρὸς τὸν Θεὸν *in things pertaining to God.*] To procure *and perform those things which Relate to the Worship, and the Propitiation of the Deity.* So *Crellius.*

b Ibid. Δῶρά τε καὶ θυσίας, *Gifts, and Sacrifices.*] Both these may relate to Sacrifices for Sin; for not only Peace-offerings, but Gifts of any kind are called הקרבנות δῶρα, *Matt.* 5. 23. and מנחה is by the Seventy *Interpreters* often rendred Θυσία, *Gen.* 4. 3, 5. *Exod.* 29. 41. 30. 9. 40. 26. *Levit.* and *Numb.* Centies.

c Ver. 2. Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.] He refers to the Sins which go under the Names of אשם וחטאת for the Word חטאת belongs properly to the thing in doing which we err from the way, and an expiatory Sacrifice was therefore required from him that did so, because he knew כי שגג ושגה שחטא that he had erred and gone from the way; But אשם was a Sin committed out of Ignorance of the command of God. So *Abarbinel.* For Sins committed ἑκουσίως, wittingly, and with *an high hand*, or from a Will set in opposition to the Law of God, there was no Sacrifice appointed by the Law, and to this the *Apostle* alludes, *Chap.* 10. 26. saying, *to them that Sin wilfully there remains no more Sacrifice for Sin.*

d Ver. 3. περὶ ἑαυτοῦ, *for himself,*] Here *Grotius* Notes, that this being spoken generally of every *Priest* taken from among men, *Christ* also must have offered for himself a Sacrifice for Sin, *i. e.* that he might be delivered from those Sorrows which were the Punishments of Sin, and were inflicted on him upon occasion of our Sins. But in this he seems Guilty of great, and manifold mistakes; for (1.) the *Apostle* plainly speaks of the sinful Infirmities of these *Priests*, who therefore were to offer for their own Sin, *Chap.* 7. 27. Whereas of *Christ* he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, *without Sin*, Chap. 4. 15. That *he offered himself to God a Lamb without spot*, Chap. 9. 14. That being thus *Holy, free from evil, undefiled, and separate from Sinners, he needed not*, upon a Day, *as those High-Priests, to offer up Sacrifice first for his own Sins, and then for the Peoples*, Chap. 7. 26, 27. (2.) He was not, nor could he, after he became our Surety, be delivered from those Sorrows, which were the Punishment of our Sins, he being, as our Expiatory Sacrifice, not only on occasion of our Sins, but in our stead, to bear the Punishment of our Iniquity.

e Ver. 4. Καὶ οὐχ ἑαυτῷ τις, *no man.*] i. e. According to the Law, say most *Interpreters*, but I see no necessity of this Limitation, it being true, that no Man can promise to himself God will accept his Offerings, who hath no Commission from God to make such Offerings; whence doth arise a good Argument, to shew that Sacrifices are of Divine, and not of humane Institution only.

f Ver 5. *This Day.*] I have shewed, note on *Chap.* 2. 10. that *Christ* was by his Death *consecrated to his Priesthood*; whence it must follow, that he could not exercise his *Sacerdotal* function till after Death, and this the *Apostle* sheweth here, by saying, He was made an High-Priest by the *Father*, saying, *Thou art my Son this day have I begotten thee*; for that this Relates unto the *Resurrection* of our Lord, is evident, because we find the same *Apostle* proving his Resurrection from these words, *Acts* 13. 33. which he could not have done, had they not been intended as a Prediction of his Resurrection.

g Ver. 7. Εἰσακουσθείς, *he was heard.*] i. e. Delivered from his fear. So the Word doth, and must signify, when it relates to Prayer for Deliverance from Evils. So *Psal.* 22. 22. Σῶσόν με, *save me from the Mouth of the Lion,* καὶ ἀπὸ κεράτων μονοκερώτων, *and hear me from the horns of the Unicorn.* Psal. 34. 6. *This poor man cryed,* καὶ ἐισήκουσε αὐτοῦ, *and the Lord heard him, and saved him out of all his Troubles.* And v. 4. *I sought the Lord,* καὶ ἐπήκουσε, *and he heard me, and delivered me from all my Fears.* Psal. 55. 2. *Attend unto me,* καὶ εἰσάκουσόν με *and hear me,*

ἀπὸ

ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, *from the voice of the Enemy, and from the Vexation of the Wicked.* And v. 16. *I cried to the Lord, and the Lord* εἰσήκουσέ μου *heard me*, v. 18. *He delivered my life,* ἀπὸ τῶν ἐγγιζόντων μοι, *from those that drew nigh to me.* Ecclus. 51. 10, 11. εἰσηκούσθη ἡ δέησίς μου, *my Prayer was heard, for thou savedst me from Destruction.* See Ps. 31. 7.

Ibid. Ἀπὸ τῆς εὐλαβείας, *from his fear.*] Some would have this rendred so, he was heard *by reason of his Reverence of God*; but it is truly rendred, from his fear; and so the word continually signifies both in the *Old*, and the *New Testament*, and when 'tis used, as it very often is, by *Philo*. So *Josh.* 22. 24. ἔρεκεν εὐλαβείας ἐποιήσαμεν τοῦτο, *We did this out of fear.* And Wisd. 17. 8. κατάγελαστον εὐλάβειαν ἐνόσων, *they were affected with a Ridiculous fear*, Heb. 12. 28. *Let us serve God acceptably,* μετ' εὐλαβείας καὶ δέους, *with Reverence and Godly fear.* Acts 23. 10. εὐλαβηθεὶς ὁ χιλίαρχος, *the Captain fearing.* Heb. 11. 7. Νῶε εὐλαβηθεὶς *fearing, prepared an Ark.* So *Josephus*, saith of the King, *Esther's* Husband, That *he held forth the Scepter,* εὐλαβείας αὐτὴν ἀπολύων, *delivering her from her fear.* And in the *Septuagint*, εὐλαβεῖσθαι ἀπὸ προσώπου κυρίου, is *to fear before God*, Exod. 3. 6. Jer. 5. 22. Hab. 2. 20. Zeph. 1. 7. 3. 13. Zach. 2. 13. and εὐλαβεῖσθαι ἀπὸ προσώπου ἀνθρώπου *is to fear before Man*, or be afraid of Men. 1 *Sam.* 18. 15. *Job* 19. 29. *Isa.* 57. 11. *Jer.* 22. 25. *Eccles.* 7. 7. This sense also the particle ἀπὸ doth require, which rarely doth import the meritorious Cause; His Prayers and Tears, also do express the greatness of his Fears; and lastly, The scope of the *Apostle* requires this sense, he being here representing our Lord as *one of like Passions with us*, that he might shew, he was *a merciful high-Priest*. This Fear he became subject to, say *Grotius* and the *Fathers*, because the Divinity for a Season as it were withdrew its influence from the Humane Nature, καὶ γὰρ τὴν ἀνθρωπίνην ταῦτα τοῦτο παθεῖν ἡ θεότης συνεχώρησε, *for the Deity permitted the Humanity thus to suffer*, saith *Theodoret*. And this doubtless of those *Fathers*, intended who followed that Reading, Chap. 2. 9. *that he tasted Death for every Man*, χωρὶς θεοῦ; for that this was no Depravation of the *Nestorians*, as *Oecumenius* and *Theophylact* phansied, is evident from this, that his words are thus cited by (a) *Origen*, and by Saint (b) *Ambrose*, who lived before *Nestorius*.

Ver. 9. *Made perfect* τελειωθείς.] That this word is taken here in the Notion of *Consecration*, may appear, saith the *Reverend Doctor Hammond*, by the words following, as the Application of it, *being pronounced, or declared an High-Priest*; which belongs to Christ after his Resurrection, and not before, that being the time when he entred into his heavenly Tabernacle living there for ever to appear before God, and exercise that Function in his Presence for us; and so he became an *High-Priest* for ever. i

Ver. 11. Δυσερμήνευτος, *hard to be uttered.*] See here what are St. *Paul's* δυσνόητα, *things hard to be understood*, 2 Pet. 3. 16. viz. those things which were not so in themselves, or through the Difficulty of the matter Revealed, but through the Imbecillity, and Weakness of them to whom they were spoken. k

Ver. 12. Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, *the first Principles of the Oracles of God.*] It is the Descant of all the (c) *Ancient Commentators* on this Place, that by these first Principles the *Apostle* understands the *Humanity of Christ*, because the *Preachers of the Gospel spake of that only to them who were not yet perfect in the Faith*: And yet this seemeth neither to be true, nor safe; not true, because the *Apostle* had in the first, and second Chapters of this *Epistle*, as all these *Commentators* teach, spoken to these *Rude Jews* of the Deity of Christ; and because he mentions not *Christ's* Humane Nature among the Principles of the Doctrines of *Christ*, reckoned up Chap. 6. 1, 2. Not safe, because it seems to intimate that *Christians* might be taught the Faith before they had knowledge of the Divinity of Christ, and consequently that this was no necessary part of *Christian* Faith. l

Note, secondly, That hence we may fairly guess who were, in the *Epistles* to St. *Timothy*, the Teachers of the Law, *who neither understood what they said, nor whereof they affirm'd*, 1 Tim. 1. 7. and the ἑτεροδιδασκαλοι *the false Teachers, who were proud, knowing nothing, but doting about questions, and strifes of words, men of Corrupt minds, and destitute of the Truth*, Ch. 5. 3, 4, 5. and who they were who were *always learning, and never able to come to the knowledge of the truth*, 2 Tim. 3. 7. viz. not the *Gnosticks*, but in all likelihood, the *Jewish false-Teachers*, and such as were perverted by them.

Note, thirdly, That this seems not to be spoken of all the *Jews*, but only of the greatest part of them; that therefore which is spoken of the *Deity* of *Christ*, the *Melchise-*

(a) Χωρὶς γὰρ θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἦν ποιεῖται ὁ περὶ ἡμῶν ἀπογεγραμμένος χάριτι θεοῦ. Orig. Com. in Joh. Ed. Huet. Tom. 2. p. 38. D.

(b) *Ut sine Deo pro omnibus gustaret mortem.* De Fide. ad Grat. l. 2. c. 4. *Theodoret* in locum.

(c) Στοιχεῖα δὲ ἀρχῆς τῶν λογίων τοῦ θεοῦ, τὰς πατριαρχικὰς φησὶ καὶ τοῦ Χριστοῦ λόγους ἐκάλεσεν. Τοῖς γὰρ μηδέπω τὴν πίστιν ἐγνωκόσι τέλειαν, τὰ περὶ τοῦ ἀνθρωπίνου μόνα τοῦ σωτῆρος οἱ κήρυκες. Ita Theodoret. Chrysost. Oecum. Theophylact in locum.

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decian Priesthood, the Virtue of Christ's *Priesthood*, belonged to the more perfect, who were not to be debarr'd of the knowledge of these things, by reason of the Imbecillity of their Brethren.

m Ver. 14. Τελείων ἐ.] See the sense of the word *perfect*, Note on 1 *Cor.* 2.6. This *Metaphor* seems to be taken from the digestion of the Stomach; that which is light of Digestion, and needs not much Concoction, as solid Food, and strong meat doth, being here represented by the Name of *Milk*; and so in Reference to the Judgment, that which can easily be learned, and apprehended aright, and in which we are in no great Danger of mistaking, as are the first Principles of Religion, mentioned Chap. 6. is compared to *Milk*; but that we cannot easily discern, and about which we are subject to mistakes, and wrong Conceptions, as the things mentioned in the former note, were to the *Jews*, is called *strong meat*. d

CHAP. VI.

Verse 1. THerefore leaving the Principles of the Doctrine of Christ [*tho' your small proficiency in them makes it seem almost necessary to discourse anew of them to you,*] a let us go on unto Perfection; [i. e. *to the Doctrines which will render you perfect men in the knowledge of Christ,*] not laying again the Foundation of [*Christianity in the Doctrines of*] Repentance from Dead works [i. e. *from works deserving Death*, Rom. 6. 23. 8. 13.] and of Faith towards God.

b 2. [*And*] of the b Doctrine of Baptisms, [*that of water and of the Spirit, by which they that repent and believe, are initiated into the* c *Church of Christ,*] and c of laying on of hands [*after Baptism, for the receiving of the Holy Ghost,*] and of the Resurrection of d the Dead, and d of Eternal Judgment; [*the great motives to engage all Christians, herein to exercise themselves, to have always Consciences void of Offence towards God, and towards all Men*, Acts 34. 15, 16.]

e 3. e And this will we do, if God permit.

4. [*I say, let us not attempt wholly to lay again the Foundation of Christianity in those who have quite fallen from it;*] for it is impossible for f those who were once f enlightned [*in Baptism,*] and g have tasted of the heavenly Gift, g and were made partakers of the Holy Ghost [*sent down from Heaven, and conferred on them by the Imposition of hands.*]

h 5. And have h tasted the good word of God [*preached among them with such variety of tongues, and confirmed by so many miracles,*] and i [*have seen, and felt*] i the Powers of the World to come.

k 6. If they shall fall away [*from Christianity*] k to renew them again to Repentance, seeing they [*by so doing*] crucifie to themselves, [*or by themselves,*] the Son of God afresh, and put him to an open shame.

7. For [*as*] the Earth which Drinketh in the Rain which cometh oft [*from Heaven*] upon it, and [*so*] brings forth Herbs meet for them, by whom it is dressed, receiveth [*farther*] blessing from God [*so is it with them who become fruitful under the Dew, and Showers of Divine Grace.*]

8. But that [*Earth*] which [*being thus dressed, and watered*] beareth [*only*] Thorns and Briars, is l rejected, and nigh unto l Cursing, whose end is to be burnt.

9. But, Beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak [*to warn you of the Danger of falling off from the Christian Faith.*]

10. For [*if you be not wanting to your selves*] God is not unrighteous to forget m your m work [*of Faith,*] and [*your*] labour of Love, which you have shewed to his Name, in that you have ministred to the [*Necessities of the*] Saints, and [*yet*] do minister [*to them.*]

11. And we desire [ἐπιθυμοῦμεν *we desire therefore*] that every one of you do shew the same Diligence [*which hitherto you have done,*] to the [*Intent that you may retain a*] full assurance of Hope to the end.

12. n That ye be not slothful [*Gr. may not be slothful*] but followers of them who through Faith and Patience inherit [*ed*] the Promises. n

13. For when God [*upon his Faith in offering his Son Isaac*] made a Promise to Abraham, o because he could swear by no[*ne*] o greater he sware by himself.

14. Saying, surely, Blessing I will bless thee, and multiplying I will multiply thee.

15. And so [*accordingly*] after he had patiently endured, he obtained the p Promise p [*of a Seed multiplyed greatly to him*, Gen. 22. 17.]

16. [*God confirming his Faith in the Promises made to him after the manner of men:*] For men verily swear by the greater, and an Oath for confirmation is to them an q End of q all strife, [or *Contradiction.*]

17. Wherein [ἐν ᾧ *in which thing accordingly*] God [*being*] willing more abundantly to shew [*not only to Abraham, but also,*]

to

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to the Heirs of Promise, the Immutability of his Counsel, confirmed it by an Oath.

18. That by two immutable things in which it was impossible for God to lye [viz *his Promise, and his Oath,*] we might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us. [*Who, to escape the wrath impendent on the unbelieving Jews here, and hereafter, have fled to the Hope of Glory set before us in Christ Jesus, the lively hope of an Inheritance incorruptible to which we are begotten by Christ Jesus,* 1 Pet. 1. 3.]

19. Which Hope we have as an Anchor of the Soul both sure and stedfast [*in all the storms and Billows of the World,*] and which entreth into that within [Gr. *the inward part of*] the veil.

20. Whither the Fore-runner is for us entred, even Jesus [*who is*] made an High-Priest for ever, after the Order of Melchisedech. [*And so can never die, or miscarry in his Office, but lives for ever, there to appear in the Presence of God for us,* Chap. 7. 24, 25.]

Annotations on Chapter VI.

a Verse 1. Ἐπὶ τὴν τελειότητα, *to perfection*.] That to be perfect, signifies to be fully instructed in the Principles of Christian Faith, see Note on 1 *Cor.* 2. 6.

b Ver. 2. Βαπτισμῶν διδαχῆς, *the Doctrine of Baptisms.*] He speaks not of the Baptism of *John*, and of *Christ*, for the Baptism of *John* was preparatory to repentance, and Faith in *Christ*; nor of the Baptism of *Martyrdom*, that being not ordinarily known to the *Jews* by that name, but of the double Baptism, of which the Baptist spake in these words, *I Baptize you with Water, but there is one who cometh after me, he shall baptize you with the holy Ghost and with Fire*, Mat. 3. 12. and of which our Saviour speaks to *Nicodemus*, saying, *Except a man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God*, John 3. 5. For this in order follows the Doctrine of Repentance, and Faith in God, and our Lord *Jesus Christ*.

c Ibid. Ἐπιθέσεως τε χειρῶν, *Imposition of hands.*] Imposition of hands was used in Ordination, healing of the Sick, and Absolution of Penitents; but this Imposition of Hands was not common to all *Christians* nor joined with Baptism, nor was it to be reckoned among the Principles, or Initiatory Doctrines of the *Christian* Faith. It remains therefore that we understand this of the Imposition of the *Apostles* hands used after Baptism for the receiving of the *Holy Ghost*, mention'd Acts 8. 17. *Then laid they their hands on them, and they received the Holy Ghost.* See Chap. 19. 6.

d Ibid. Καὶ κρίματος αἰωνίου *of eternal Judgment.*] Hence Interpreters observe that the Doctrine of *Origen*, touching the Period of the Torments of the Damned, is here condemned: And indeed the *Primitive Fathers*, not *Origen* himself excepted, taught the contrary.

If we do not the will of Christ, saith (a) *Clemens Romanus*, οὐδὲν ἡμᾶς ῥύσεται ἀπ' αἰωνίου κολάσεως, *nothing will deliver us from eternal Punishment: The black way* in (b) *Barnabas* is ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, *the way of eternal Death with Punishment. The Punishment of the Damned*, saith (c) *Justin Martyr* is, κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρί. Κόλασις ἀπέραντος, κόλασις ἀΐδιος, πυρὸς αἰωνίου δίκη, *endless Punishment, and Torment in Eternal Fire.* In (d) *Theophylus*, it is, κόλασις αἰώνιος, αἰώνιος τιμωρία, *eternal Punishment.* (e) *Irenæus* in his Symbol of Faith makes this one Article, That τοὺς ἀσεβεῖς καὶ ἀδίκους εἰς τὸ αἰώνιον πῦρ πέμψῃ, *Christ would send the ungodly, and unjust, into Everlasting Fire.*

(f) *Tertullian* declares, Omnes homines, aut cruciatui destinari, aut refrigerio, utroque sempiterno, *that all Men are appointed to eternal Torments, or Refreshments. And if any Man*, saith he, *thinks the wicked are to be consumed, and not punished, let him remember*, ignem Gehennæ æternum prædicari in pœnam æternam, *that Hell fire is stiled eternal, because designed for eternal Punishment; and thence concludes their substance will remain for ever, whose Punishment doth so.* (g) *St.* Cyprian *saith*, Servantur cum corporibus suis animæ infinitis cruciatibus ad Dolorem, that *the Souls of the wicked are kept with their Bodies to be grieved with endless Torments.* Tormentis nec modus ullus aut terminus, *There is no measure, or end of their Torment*, saith, (h) *Minutius.* Lastly (i) *Origen* reckons this among the Doctrines defined by the Church, That *every Soul, when it goes out of this World shall*

(a) Frag. Ep. 2. (b) Sect. 20. (c) Ap. 1. p. 41, 46. Ap. 2. p. 57, 64, 71, 87. (d) Ad Autol. p. 79. (e) L. 1. c. 2. l. 2. c. 6. l. 3. c. 4. (f) De Test. animæ cap. 4. & de Resur. carnis, cap. 39. (g) Ep. 3. l. de laude Mart. & libr. contr. Demetr. (h) P. 39. (i) Procm. περὶ ἀρχῶν.

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shall either enjoy the Inheritance of eternal Life, and bliss, if its deeds have rendred it fit for life, sive igni æterno, ac suppliciis mancipanda est, *or is to be delivered up to eternal fire and Punishment, if its Sins have deserved that State.*

e V. 3. Καὶ τοῦτο ποιήσομεν *and this we will do,* &c.] This Verse by *Grotius* and Dr. *Hammond* is thus interpreted, we purpose some other time to instruct you farther in these Rudiments of *Christianity*, if you do not in the mean time fall from the *Christian* Faith, *Chap.* 2. 1, 3. *If there be not in you an evil heart of unbelief, in departing from the Living God,* Chap. 3 12. *If you fall not after the same Example of Unbelief which your Fore-fathers gave,* Chap. 4. 11.

Others put this Verse in a *Parenthesis*, and make it to Relate to these words, v. 1. *Let us go on unto Perfection*, or to the higher Doctrines of *Christianity*, as God willing we now intend to do. So Acts 18. 21. *God willing I will return unto you; I will come to you speedily if God will*, 1 Cor. 4. 19. And this Interpretation I like best.

f Ver. 4. Φωτισθέντες, *enlightned.*] That Baptism from the Beginning was called φωτισμὸς, illumination, we learn from the concurrent Testimonies of (k) *Justin Martyr* (l) *Irenæus*, and *Clem. Alexandrinus*, which makes it very probable that this Phrase obtained from the beginning of *Christianity*, and so this answers to the Doctrine of Baptisms, *v.* 2.

g Ibid. Γευσαμένους τε τ δωρεᾶς τ ἐπουρανίε, *and have tasted of the Heavenly Gift.*] i. e. The Holy Ghost sent down from Heaven, stiled by our Saviour, τὴν δωρεὰν τ θεῦ, *the Gift of God*, John 4. 10. Thus our Saviour discoursing of Baptism by Water and the Holy Ghost, and of Regeneration, ἄνωθεν *from above*, by Virtue of this Spirit, saith, he discoursed περὶ τῶν ἐπουρανίων, *of heavenly Things*, John 3. 12. and they who were sealed with the Spirit of Promise, *Eph.* 1. 13. are said to be blessed with Spiritual Blessings ἐν τοῖς ἐπουρανίοις, *in heavenly Things*; and this Gift was imparted by Imposition of hands, *Acts* 8. 17. 19. 6.

h Ver. 5. Καὶ καλὸν γευσαμένους θεῦ ῥῆμα, *and have tasted the good word of God.*] i. e. And have been acquainted with the Gospel, which affords the Promise of Remission of Sins, and of Justification here, and of a Resurrection to eternal Life hereafter, *v.* 2. So the Promise of bringing the Children of *Israel* into the Land of *Canaan* is stiled דבר טוב ῥῆμα καλὸν *a good Word*, Josh. 21. 45. 23. 15. the word of God for bringing his People out of *Captivity*, is stiled דברי הטוב, *my good Word*, Jer. 29. 10. The words of Consolation which the Angel spake to *Jerusalem*, are דברים טובים, ῥήματα καλὰ, *good Words*, Zach. 1. 13. The Promise made to God's People of Remission of Sins, and Peace and Truth in the Days of the *Messiah*, is הדבר הטוב, *a good Word*. And the Prophet speaking of the *Messiah*, saith, *My heart meditateth a good Word*, דבר טוב, λόγον ἀγαθὸν, *Psal.* 45. 1. This word they saw confirmed by the Gift of Tongues, and *Prophecy* vouchsafed to the first Preachers of it, and daily experimented in their Assemblies, 1 *Cor.* 14. and so they could not but be convinced of the Truth of it.

Ibid. Δυνάμεις τε μέλλοντος αἰῶνος, *the Powers of the World to come.*] The World to come doth, in the language of the *Prophets*, and the *Jewish Doctors*, signify the times of the *Messiah*, who in the *Prophet Isaiah* is called, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the World to come.* See note on Chap. 2. 5. The *Powers* therefore *of the World to come*, according to the *Scripture* Idiotism, must be the External Operations of the Holy Ghost, viz. the Gifts of Faith, of Healing, of Casting out *Devils*, ἐνεργήματα δυνάμεων, 1 Cor. 12. 8, 9. *the working of Miracles, or the Operations of Powers.* Or, Secondly, This fourth Particular may answer to the Day of Judgment, which is the fourth thing mentioned, *v.* 2. as the three former seem to do to the three other things there mentioned, and then the Powers of the World to come may signify the powerful Persuasions the Doctrine of a future Judgment administers to Repentance, and a New Life, *Acts* 17. 30, 31. 2 Cor. 5. 10, 11. though of this Import of the Phrase I find no Example.

k Ver. 6. Ἀδύνατον, τοὺς πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *it is impossible to renew these to Repentance.*] For these being all the means, internal, and external, by which God gave Testimony to the Truth of *Christian* Faith, and the *Prophetick* Office and Glorious Resurrection of our Lord, they, saith the *Apostle*, who, after full experience of them, do of their own accord renounce that Faith, cannot be renewed to Repentance, because they have already resisted all that Evidence which God saw fit to give Men of the Truth of that Faith, and of this *Messiah*, and so they become guilty of that Sin against the Holy Ghost, which, saith our *Saviour*, shall never be forgiven, *Matth.* 12. 32.

But then the παραπεσόντες, *Men that thus fall away*, are not those who lapse in the times of Persecution, and much less, those who, through the Temptations of the Flesh, may sometimes fall into great Sins, for

(k) Καλεῖται ὑ τοῦτο τὸ λύτρον φωτισμὸς, ὡς φωτιζόμενον τ διάνοιαν τῶν ταῦτα μανθανόντων. Just. Dial 2 p. 94.
(l) Καλεῖται ὑ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα, ὑ φώτισμα, ὑ τέλειον ὑ λυτρόν. Clem. Alex. Pæd. l. 1. c. 6. p. 9. A.

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for to such the *Apostle* grants place for Repentance, 2 *Cor.* 12. 21. and one of these he delivers to *Satan* for the Destruction of the Flesh, *that the Spirit might be saved in the Day of the Lord Jesus*, 1 Cor. 5. 5. Exhorting his *Corinthians*, upon his Repentance, to receive him into their Communion, 2 *Cor.* 2. 7, 8. But such as, after all these Experiences of the Truth of *Christian* Faith, have voluntarily renounced it, relapsing either to *Heathenism*, or *Judaism*; for they are such as *apostatize from the living God*, Ch. 3. 12. such as *fall through Unbelief*, Ch. 4. 11. such as *hold not the Profession of the Faith*, Chap. 10. 23. such as *draw back from the Faith*, v. 38.

2*ly*, This will be farther evident from the Description of these Persons, they being here said ἀνασταυροῦν ἑαυτοὺς *by themselves to crucifie Christ afresh*, and παραδειγματίζειν, *to put him to an open shame*, as one that deserved the Punishment which the *Jews* inflicted on him; and being *Apostate Jews*, to crucifie *Christ* again.

l Ver. 8. Ἀδόκιμος *rejected.*] It is rejected of the Husbandman, who will spend no more labour upon it, but leave it to be scorched by the Heat, and so to be like the Heath, which is the Emblem of the Cursed man, *Jer.* 17. 5, 6. or like the barren Fig-tree which the Lord cursed, saying, *never fruit grow on thee more*, *Matth.* 21. 19. Accordingly, they, on whom the Showers of Divine Grace fall down from Heaven, if they Bring forth no good Fruit, shall be ἀδόκιμοι *rejected by God*, continue under the Curse of the Law, and their end shall be Destruction.

m Ver. 10. Τὸ ἔργον ὑμῶν, *your Work.*] This seems to be the ἔργον πίστεως *work of Faith*, mentioned, 1 *Thess.* 1. 3. 2 *Thess.* 1. 11. and joined with ὁ κόπος τ᾽ ἀγάπης, *the Labour of Love*, as here; and which is stiled ἔργον ἀγαθόν, *the Good Work*, Philip. 1. 6. Rom. 2. 7. See Note on that Verse, the following Exhortation being this, That they would continue in the Faith to the End, and be imitators of them, *who through Faith, and Patience did inherit the Promises.*

n Ver. 12. Ἵνα μὴ νωθροὶ, *that ye be not slothful.*] i. e. God being so engaged on his Part to let nothing be wanting which is requisite to enable you to persevere, and so to enjoy the Fruits of your Faith in the Salvation of your Souls, see that you be not slothful, nor faint-hearted, but still continuing the same *Christian* Diligence to the End, that so you may at last enjoy the Blessing promised by this Gospel, and live in an assured hope of them, as your Father *Abraham* did.

o Ver. 13. Ἐπεὶ κατ᾽ οὐδενὸς εἶχε μείζονος ὀμόσαι, *because he could swear by no greater.*) So *Philo* ὀρθῶς γὰρ ὅτι ὁ καθ᾽ ἑτέρου ὀμνύων ὁ Θεὸς, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ᾽ ἑαυτοῦ, *thou seest that God sweareth not by another, for there is nothing better than he, but by himself.* Leg. Alleg. l. 2. p. 75. D.

Ver. 15. Τὴν ἐπαγγελίαν *the Promise.*] p This cannot be understood of *Isaac*, the promised Seed, he being not only born, but offer'd, when God made this Promise to *Abraham*; nor can it be said that he inherited the Promise, because he saw it afar off, that being a sign he did not yet inherit it, or that he did this in his Posterity; for the *Apostle* saith, he himself inherited the Promises; which is exactly true of the Words cited here by the *Apostle*, *Surely, blessing I will bless thee, and multiplying I will multiply thee*; for the Book of *Genesis* assures us, this Promise was exactly fulfilled in his Life, for the Lord blessed him in all things, *Gen.* 24. 1. He had a numerous Seed by his Wife *Keturah*, Gen. 25. to whom he gave Gifts, *v.* 6. From *Ismael* arose twelve Sons, which were *Princes* of their Tribes, *v.* 13, 16. He lived fifteen years after the birth of *Jacob* and *Esau* by *Rebekah*, of whom the Oracle declared, that *there were two Nations in her Womb*; for *Isaac* was Sixty years old when they were born to him, *v.* 23. 26. He himself was born when *Abraham* was an Hundred years old, *Gen.* 21. 5. *Abraham* was an Hundred seventy five years old when he died, *Gen.* 25. 7. He therefore lived fifteen years after the birth of *Jacob* and *Esau*, and ninety years after the birth of *Ismael*, and so lived to see this Promise verified to him.

Ver. 16. Ἀντιλογίας πέρας, *an end of Contradiction.*] (*m*) *Diodorus Siculus* informs us, that the *Aigyptians* styled an *Oath*, μεγίστην πίστιν, *the greatest Confirmation*. It is, saith *D. Halicarnassensis*, τελεωτάτη πίστις, *the last or utmost assurance*. 'Tis in the Language of *Procopius*, ὕστατον καὶ ἐχυρώτατον πίστεως τε καὶ ἀληθείας ἐνέχυρον, *the last and firmest Pledge of Faith and Truth*. That the *Apostle* here speaks of Promissory Oaths, is evident from the occasion of this Discourse, *viz.* his Promise made to *Abraham*. Now these Oaths being equally conducing to this good End in all Ages, we have just reason to believe that *Christianity* allows of them for these Ends. q

Ver. 19. Εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *which entreth into the veil*;] Which being the Hope of the heavenly Mansions typified by the *Sanctum Sanctorum*, within the Veil, carries our Expectations thither: The *Jews* had the highest Expectations from the Service of the *High-Priest* entring into the Holy of Holies; if on the Day of Expiation he came out alive (*n*) *there was great Joy, for then they thought they were accepted.* How then may we rejoice in Contemplation of that Heavenly Sanctuary! r

CHAP.

(m) Τὰ ἐνδιαζόμενα τῶν πραγμάτων ὅρκῳ διακεκρίσθαι, καὶ τὰ ἀβέβαια βεβαιοῦται, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de Somn. p. 441, 442. (n) Gemar. tit. Joma.

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CHAP. VII.

Verse 1. (WHich Order, sure, *was very excellent, and therefore fit to represent the Priesthood of the Holy Jesus, the King of Saints, and Prince of Peace.*] For this
a Melchisedek, [a] King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the [*four*] Kings [*mentioned*, Gen. 14. 9.] and blessed him, [*v.* 18.]

2. To whom also Abraham gave a Tenth part of all [*the spoils taken by him,*] first being, by Interpretation [*of the Word* Melchisedek,] King of Righteousness, and after that also [*stiled*] King of Salem, which [*by Interpretation*] is King of Peace.

b 3. [b] Without Father, [*or*] without Mother [*of any Priestly order*] without descent [*from any of the Pedigree of* Abraham, *v.* 7.]
c [c] having neither beginning of Days [*from which his Priestly Office was to commence,*] nor end of Life, [*in which it terminated;*] but
d [*being*] [d] made like unto the Son [*a Son*] of God, abideth a Priest continually.

4. Now consider how great this Man [Gr. *he*] was, unto whom even the Patriarch
e Abraham gave [e] the tenth of the spoils; [*which anciently were given to Kings, and Priests, as belonging to God whom they served, or Represented.*]

5. And verily, They that are of the Sons of Levi, who receive the Office of the Priesthood, have a Commandment to take Tithes of the People, according to the Law, that is, of their Brethren, though they come out of the Loins of Abraham; [i. e. *they receive Tythes only by Virtue of the Law, and that from them only who come out of the Loins of Abraham, as well as they,* Numb. 18. 21, 26.]

f 6. But he [f] whose Descent is not counted from them [*being no kin to Abraham*] received Tythes of Abraham [*himself,*] and blessed him, who had the Promises, [*that in him should all the Families of the Earth be*
i *blessed.*]

7. And without all Contradiction, [*in all solemn Benedictions, ex officio*] the less is blessed of the better, [*and so he that blessed Abraham must be greater than he was*]

8. [g] And here [*under the Levitical Priesthood*] Men that die receive Tythes, but there [*in the instance of Melchisedek*] [g] he [*received them*] of whom it is witnessed [*Psal.* 110. 4.] that he liveth.

h 9. And [h] as I may so say [*the Family of*] Levi also, who receiveth Tythes, paid Tythes in Abraham.

10. For he was yet in the Loins of his Father [*Abraham*] when Melchisedek met him.

11. If therefore [i] Perfection [i. e. *full Expiation of Sins*] were [*to be obtained*] by the Levitical Priesthood [*as it must have been had it come by the Law,* v. 18, 19.] for [k] under [Gr. *about*] it, the People received the Law, what further need was there, that another Priest should arise [*as the Psalmist saith*] after the Order of Melchisedek, and not be [*rather*] called [*a Priest*] after the Order of Aaron?

12. [*And yet you see this need there was;*] for the Priesthood being changed [i. e. *translated from the Order of Aaron, to that of Melchisedek,*] there is made of necessity a change also of the Law [*concerning Priesthood,* v. 14. *or touching Priests to be repaired to for Expiation.*]

13. [*And this change is signified by these words, Thou art a Priest for ever after the Order of Melchisedek;*] for he [i. e. *Christ*] of whom these things [*words*] are spoken, pertaineth to another Tribe [*than that of Levi,*] of which [*Tribe*] no man gave attendance at the Altar.

14. For it is evident, that our Lord [*to whom these words belong,*] sprang out of [*the Tribe of*] Judah, of which Tribe Moses spake nothing concerning Priesthood.

15. And it is yet far more evident [*by saying*] [l] for that [Gr. *a like*] after the li- l
militude of Melchisedek [*not of Aaron,* v. 11.] there ariseth another Priest.

16. Who is made [*a Priest*] not after the Law of a Carnal Commandment, [*relating to men that are Flesh and blood, and so infirm, and subject to Mortality; for all flesh is grass,* Isa. 40. 6. *and therefore must be succeeded by others,*] but after the Power of an Endless [*or indissoluble*] life.

17. For [*thus*] he testifieth [*by saying,*] Thou art a Priest for ever after the Order of Melchisedek.

18. [*I say, not after the Law of a carnal Commandment,*] for there is verily [*in these words*] a disanulling of the Commandment going before, [*the preceding Commandment concerning the Levitical Priesthood, and Sacrifices,*]
m [m] for the weakness [*of it as to Justification,*] m
and [n] unprofitableness of it [*as to the Expia-* n
tion of Sin.]

19. For [*thus*] [o] the Law made nothing per- o
fect, but the bringing in [p] of a better hope p
did, by [q] which we draw nigh to God. q

20. [r] And [*by so much is Jesus made the* r
Mediator of a better Covenant] inasmuch as [*his Priesthood, by virtue of which he became this Mediator, was*] not without an Oath [*as was that of the Tribe of Levi.*]

21. For

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21. For thoſe Prieſts were made [*ſuch*] without an Oath, but this with an Oath, by him that ſaid unto him [*Pſ.* 110. 4] The Lord ſware, and will not repent, thou art a Prieſt for ever after the Order of Melchiſedec.

22. [*I ſay,*] by ſo much was Jeſus made a Surety of a better Teſtament, [*eſtabliſhed upon better Promiſes*, Chap. 8. 6.]

23. And [*to proceed in the Compariſon*] they truly were many Prieſts [*ſucceſſively,*] becauſe they were not ſuffered to continue by reaſon of Death.

24. But this Man [Gr. *but he*, i. e. *Jeſus*, v. 22.] becauſe he continueth [*for*] ever, hath an unchangeable [*High*] Prieſthood [*which paſſeth not away, and ſo admits of no ſucceſſion to it.*]

25. Wherefore he is able alſo to ſave them to the uttermoſt [Gr. *for ever*] that come unto God by him, ſeeing he ever liveth to make Interceſſion for them, [*and by that Interceſſion to become the Propitiation for their Sins,* 1 John 2. 2.]

26. [*And thus was he an High-Prieſt ſuited to our condition*;] for ſuch an High-Prieſt became us [*Sinners*] who is holy, [*i. e. conſecrated to his Office, and ſo Holineſs to the Lord,* Exod. 28. 36.] ' harmleſs [ἄκακος, *free* s *from evil in himſelf,*] undefiled [*by the impurities of others,*] ſeparate from Sinners, [*and ſo not liable to any Defilement by dwelling among them,*] and [*therefore*] made higher than the Heavens, [*he being aſcended far above the Heavens,* Eph. 4. 10. *and paſſed through the Heavens,* Heb. 4 14. *into the preſence of God, there to appear for ever for us.*]

27. [*And ſo one*] who needeth not daily, as thoſe High-Prieſts [*under the Law did,*] to offer up Sacrifice firſt for his own ſins, [*which he, being free from evil,* v. 26. *could not do,*] and then for [*the Sins of*] the People; ' for this [*laſt*] he did once when he t offered up himſelf.

28. For the Law maketh Men High-Prieſts which have infirmity [*ſubjecting them to Sin, and by that to Mortality, whence they have need to offer, as well for themſelves as for the People,* v. 27.] but the word of the Oath, which was ſince the Law, [*as being in the Pſalms written after it,*] maketh the Son [*our High-Prieſt,*] who is conſecrated [*to this Office*] for evermore; [*he being not ſubject to thoſe infirmities which brought Mortality upon others.*]

Annotations on Chapter VII.

a Verſe 1. Βασιλεὺς Σαλὴμ, *King of Salem.*] They ſeem miſtaken who think this *Salem* was the ſame with *Jeruſalem*, for it is plain from this very Place, *Gen.* 14. 15, 16, 17. that *Salem* was in the way which led *from the Valley of Damaſcus unto Sodom.* (*a*) St. *Jerom* alſo ſaith, *that he learned* ab eruditiſſimis Gentis illius, *from the moſt Learned of the Jews*, that *Salem* was not *Jeruſalem*, but *a Town near Scythopolis*, which till then was called *Salem.* And it retained its Name in our Saviour's days, as appears by the *Evangeliſt*, ſaying, that St. *John baptized near Salem*, John 3. 23. Now of this *Melchiſedec, King of Salem*, let it be noted,

1. That he muſt be a Man, not an *Angel*, not the *Holy Spirit*: For (1.) *Every High Prieſt* ſaith the *Apoſtle, is taken from among Men*, Chap. 5. 1. (2*dly.*) The Scripture ſtill ſpeaks of him as a Man, deſcribing him by his proper Name, his Kingly Dignity, and the City where he dwelt, and by his Perſonal Actions, proper to a Man, his *bringing forth bread and wine*, and his receiving *the Tithes of the Spoils.* And (3*dly.*) from thoſe words, *conſider* πηλίκος ὅτος, *what an eminent Perſon this Melchiſedech was, to whom Abraham gave the Tenth of the Spoils*; things, ſurely, which neither *Angels* nor the *Holy Spirit* would receive, nor was it neceſſary to prove their Dignity. Accordingly (*b*) *Joſephus* ſaith expreſly, that he was *a King of the City of Salem*; and (*c*) *Philo* that *he was a King, and not a Tyrant.*

2*dly.* He could not be *Sem*, as the *Jews* vainly imagine; for the *Apoſtle* ſaith here expreſly, that *Melchiſedec* was not γενεαλογούμενος ἐξ αὐτῶν, i. e. *one who had his Pedigree, or Deſcent from them*; which is not true of *Sem*; nor could he be ſaid to be *without Father*, or *Mother*, whoſe *Genealogy* is evident from *Adam*, Gen. 5. 32. 10. 1. and who was the Son of *Noah.* Nor was *Sem*'s Prieſthood, if he had any, of a different Order from *Levi*'s, who was *in his Loins*, as well as *Levi* was *in the Loins of Abraham*; and therefore it could not be ſaid, that *Levi paid him Tythes in the Loins of Abraham*, but it would be as true, that *he received Tythes in the Loins of Sem*; for according to this interpretation, he was in the Loins both of him that received Tythes, and of him that paid them; which deſtroys the whole Argument of the *Apoſtle* here. Moreover, there is no viſible cauſe why *Moſes* ſhould call *Sem*, whom he ſo often mentions, by any other Name than his own, by which he doth ſo oft make mention of him; nor is it likely that *Sem* reigned in the Land of *Canaan*, which now was in the Poſſeſſion of

L his

(a) Ep. ad Evagrium, Tom. 3. F. 14. C. (b) Antiq. l. 1. (c) C. 11. l. 2. de legis Alleg. p. 57.

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his Brother's Son; nor could *Abraham* be said to *sojourn there as in a strange Country*, if his Noble *Ancestor Sem* had been King there.

3*dly*. Much less could he be the *Eternal* λόγ☉, or *the Son of God* himself; for as he only was a *Priest*, according to his humane Nature, *i. e.* that Nature in which he was inferior to God, and which he had not yet assumed, and was then constituted an *High Priest*, when God said to him, at his Resurrection, *This Day have I begotten thee*, Chap. 5. 5. So could he not be an *High Priest* after his own Order, or made like unto himself. But *Melchisedec* was in this like unto him, that he was both *a Priest of the most high God*, and a *King* also in that Country; those two Offices being anciently in the same Person, whence the *Hebrew* כֹּהֵן *a Priest*, is by the *Targum* often rendred רבא *a Prince*; see *Gen.* 41. 45. *Exod.* 2. 16. 3. 1. 2 *Sam.* 8. 18. 20. 26. 1 *Kings* 4. 6. *Job* 12. 19. and on those words *Psal.* 110. 4. *Thou art a Priest for ever, thou shalt be a great Prince for ever*, is the Descant of the *Targum*.

Note also, that here again, Mr. *le Clerc* is insufferable, when he says, "Because the *Allegorical Writers* of the *Jews* at that time "accommodated innumerable Places to the "*Messiah*, not relying upon any *Grammatical* Interpretation, but a certain old Custom of explaining the *Scripture* after this "manner; and because they interpreted "*Psal.* 110. of the *Messiah*, the Sacred Writer makes use of that interpretation to "his Purpose; and because they acknowledged the *Messiah* ought to be like "*Melchisedec*, he reasons against them from "their own Concessions, not against other "Men who might have denied what he affirmed; otherwise if the thing be considered in it self, no strong or *Grammatical* Argument can be drawn against others "from that *History*; and therefore such "things are not too much to be urged "now, because that way of explaining "*Scripture*, is grown out of use: That is, the *Apostle* proceeds all along upon weak Grounds, and urges Arguments that in themselves depend on Falshoods, only because some silly *Jews* had said the same things before him. I read indeed in Profane (*d*) *Celsus* this vile Reflection on the Sacred Penmen, That *they produce things unknown, Phanatical, uncertain, and which no wise Man thinks to be of any strength*; But I am sorry to find a *Christian* Writer thus exposing them to the Contempt and Scorn of *Antiscripturists*. *Christ is a Priest for ever after the Order of Melchisedec*, saith the *Apostle*, Chap. 6. 20. So indeed you tell us out of the idle Tales, and *Allegorical Interpretations of some Brain-sick Jews*, saith Mr. *le Clerc*; But without all ground. *It is* περισσότερον κατάδηλον, *exceeding manifest*, saith the *Apostle*, *that another Priest should arise after the Order of Melchisedec*, Chap. 7. 15. 'Tis no such thing, saith Mr. *le Clerc*: This follows only from the vain Concessions of the *Jews*: *Another Man may deny what you thus confidently affirm. It is exceeding Manifest*, saith the *Apostle*; *for the Scripture testifies this, by saying, Thou art a Priest for ever, after the Order of Melchisedec*, v. 17. *And God hath confirmed this by an Oath, in these words, the Lord sware, and will not repent, thou art a Priest for ever.* You make use of a *Rabbinical Interpretation*, saith Mr. *le Clerc*, and call that falsly a *Scripture* Testimony; *but another Man may deny what you thus assume, for no strong or Grammatical Argument can be drawn from these words.*

Ver. 3. Ἀπάτωρ, &c. *Without Father, without Mother*, &c.] It being certain that these things cannot be properly spoken of a Man, it is necessary to interpret them as I have done in the *Paraphrase*; and to this Interpretation the *Apostle* leads, by styling him ἀγενεαλόγητον, *without Pedigree*, as being μὴ γενεαλογούμεν☉ ἐξ αὐτῶν, *not of the Genealogy of the People of Abraham.* b

Ibid. Μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλ☉ ἔχων, *having neither beginning of Days, nor end of Life.*] Though I have placed another Exposition of these Words in the Paraphrase, I condemn not the ordinary Sense which Interpreters put upon these Words, *viz.* that in *Scripture* there is nothing said of the beginning, or end of his Life; for so *Philo* saith of *Cain*, *Perhaps the Sign that Cain should not be killed, was this,* τὸ μηδέποτε ἀναιρεθῆναι, *that he should never be taken away by Death,* οὐδὲ γὰρ θάνατον αὐτῷ διὰ πᾶσαν τὴν νομοθεσίαν δεδήλωκεν, *for Moses hath said nothing of his Death.* L. quod Deter. p. 145. C. c

Ibid. Ἀφωμοιωμέν☉ δὲ τῷ υἱῷ τοῦ θεοῦ, d *but made like to a Son of God.*] All the *Interpreters* I have met with, refer this to *Christ*, of whom *Melchisedec* was a Type, he being the *Anti-type*, as being emphatically *a King of Righteousness*, and *a Prince of Peace*, without *Earthly Father*, *as to his Divinity*, *without Mother*, as being not of the Genealogy of the *Aaronical Priesthood*; *without beginning of Days as to his Divine Nature*; *and without end of Life as to his Priesthood.* But the *Apostle* is not here speaking of *Melchisedec*'s likeness to *Christ*, but of *Christ*'s likeness to him, as being *a Priest after the Order of Melchisedec*; nor

(d) Ἄγνωτα, καὶ πάντως, καὶ πάντη ἄδηλα, ἃ τὸν μὲν γνῶμα ἰδιώτου ἐν τοῖς ἔχουσιν εὑρεῖν δύναται, ἀσαφῆ γὰρ καὶ τὰ μηδέν, Orig. L. 7. p. 338.

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nor do these things well suit with our Lord *Christ*, who, as to his Human Nature, was *not without Mother*; nor as to his *Priesthood without beginning of Days*, Luke 3. 23. I therefore rather think, that as in all the former *Characters*, so here the *Apostle* speaks of *Melchisedec*, and saith he was in this *like to a Son of God*, or to one of the *Angels*, who are immortal, and never cease to be: For it is certain that the *Angels*, are often styled *the Sons of God*, so *Job* 1. 6. בני האלוהים *the Sons of God*, are in the *Septuagint*, ἄγγελοι τοῦ Θεοῦ. So also Chap. 2. 1, and Chap. 38. 7. and *Psal.* 29. 1. *Chald.* So *Dan.* 3. 25. *The Vision of the fourth is like* υἱῷ τοῦ Θεοῦ, *a Son of God*, i. e. an *Angel* of God: For so it follows, *v.* 28. *He sent his Angel, and delivered them.* It is the Observation of the Book of *Wisdom*, Chap. 2. 3. that *Man was made immortal, and to be an Image of God's Eternity*; and at their Resurrection, saith St. *Luke*, *they shall die no more, but shall be like unto the Angels*, ἐν υἱοὶ εἰσὶ τοῦ Θεοῦ, *and are the Sons of God, being Sons of the Resurrection*; and our υἱοθεσία, *or Sonship*, is by this *Apostle* made to consist *in the Redemption of the Body from Corruption*, See Note on *Rom.* 8. 23. *Melchisedec* therefore being here represented as one who had no end of his Life; and upon that account, one who *abides a Priest for ever*, is in this said to be like *to a Son of God*, whence, *v.* 8. the *Apostle* opposes him to *Priests* that die, saying, *there he received Tythes, of whom it is testified that he liveth*, viz. Psal. 110. 4.

e Ver. 4. Δεκάτην τῶν ἀκροθινίων, *the Tenths of the Spoils.*] Τὰ ἀκροθίνια saith *Phavorinus*, are τὰ τῶν πολέμων, *the Spoils of War*, they are, saith *Hesychius* and *Suidas*, αἱ λαφύρων ἀπαρχαὶ, *the first Fruits of the Prey*; or, as (*e*) *Josephus* saith, δεκάτη τῆς λείας, *the Tenths of what was gotten by War*; it being a very ancient Custom to give partly to the Gods, and partly to Kings, the Tenths or first Fruits of these Spoils: And so *Melchisedec* might here receive them both as a *King*, and as a *Priest*. That they were given to the Gods, we learn from those Words of (*f*) *Arrian*, *We ought in hunting to begin from the Gods, and to present to them the first Fruits of what we have taken*, ἀπὸ μέσου ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, *no less than in a Victory in War, the chief of the Spoils.* Thus did the *Athenians*, saith (*g*) *Herodotus*, who τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, *consecrated the Tenth of their Prize to the Gods. Diodorus Siculus* saith *all the Greeks did it.* See this as to both parts, largely proved by (*h*) Dr. *Spencer*. And evident it is, that *Abraham* here paid not the Tythes of all he had, but only the Tenths of the Spoils: 1. Because he had nothing else there, the Remainder of his Estate being at *Mamre*. 2*dly*. The manner of paying Tythes being not this, that a Man shall pay the Tenth of all he hath, but only that he pay the *Tenths of his Increase*, and that not whenever he meets the *Priest*, but at the time of Harvest only, or when he receives from God's Hands the encrease of it; It cannot then be thought reasonable, that *Abraham* should give to *Melchisedec* the Tithes of any other Spoils than those he had now reaped by way of Harvest.

Ver. 6. Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *whose Descent*, &c.] Thus (*i*) *Philo* saith, That ἱερέα ἑαυτοῦ ποιήσειν ὁ Θεὸς, οὐδὲν ἔργον αὐτοῦ προδιατυπώσας, *God made him his Priest, having not mentioned any Work that he did before: And elsewhere* he saith, *That he received* αὐτομαθῆ καὶ αὐτοδίδακτον ἱερωσύνην, *a Priesthood taught and learned by himself.* f

Ver. 8. *He.*] They seem to be mistaken who think this belongs only to *Christ*, and not at all to *Melchisedec*: The contrary is manifest, (1.) From the Particle δὲ, which shews that the *Apostle* is still speaking of the same Person, *i. e. Melchisedec*; and from the three following Verses, which all speak of him; nor is here more said of him than *v.* 3. where 'tis affirmed *he had neither beginning of Days, nor end of Life.* And by the Opposition betwixt the *Aaronical Priests* as dying, and him as living, and by the Word μαρτυρούμενος, which respects a Testimony of this thing, it is evident that the *Apostle* infers this from the words of the *Psalmist*, *Thou art a Priest for ever, after the Order of Melchisedec.* g

Ver. 9. Ὡς ἔπος εἰπεῖν] is not here to speak briefly, and as in a word, but ὡς ἄν εἴποι τις, *as Man may say*; or ἵνα ὕτως εἴπω, *that I may so say*; because, saith *Theophylact*, it was τόλμημα *a harsh Figure*; *For in such a manner*, saith (*k*) *Quintilian*, *we use to mollifie harsh Expressions:* which is enough to guard us against the Inference which some make from these words, that in like manner we may be said *to have sinned in Adam*, as being *in the Loins of Adam when he sinned.* Which may be granted τρόπον τινὰ in a manner, because we derived from him that Death which was the Punishment of his Sin, as coming from the Loins of one Mortal, and deriving from him a Nature subject to that Sin which deserveth Death; and more cannot be inferr'd from these words, because the *Apostle* here says no more of *Levi*, but that he *in a manner*, paid Tythes in *Abraham.* (2.) Because by the like Argument, it may be proved, that *Jesus Christ* himself, as Man, paid Tythes to *Melchisedec*, for h

(*e*) Antiq. l. 1. c. 11. p. 18. (*f*) L. 3. c. 7. (*g*) Hist. l. 9. p. 543. (*h*) L. 3. 10. §. 1. 2.
(*i*) L. 2. Allegor. p. 57. E. (*k*) *Et si quid periculosius finxisse videmur, quibusdam remediis præmuniendum est, ut ita dicam, si licet dicere, quodammodo*, l. 8. 3. Τινα τρόπον, Oecum. *hic.*

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he alſo was in the Loins of *Abraham*, when *Melchiſedec* met him, and conſequently that he was alſo inferior to *Melchiſedec*; which perhaps was the very Reaſon why the *Apoſtle* thus mollifies his words, and is ſo careful to let us know he uſeth here a Form of Speech which is not proper, and exact, and ſuch as ought not to be preſſed too far: And therefore (3.) The Subject matter fairly ſhews the Difference; for Tythes are paid out of ſuch things as are the *Father*'s Goods, and ſo would have deſcended by the Laws of Nature, and Nations, to their Poſterity, had they not been thus given to another; but good, and evil Actions are merely Perſonal, and therefore, though the Effects of both may, and often do deſcend unto Poſterity, the good Actions of the Parents bringing Temporal Bleſſings on their Off-ſpring, and their evil Actions ſubjecting them to Temporal Calamities, and Diſeaſes; yet their Merit, or Demerit, cannot be properly derived or propagated to their Poſterity; for as no Man is a good Man, in the account of God, purely becauſe his Father, or ſome of his Progenitors were ſo; ſo neither is any Man properly a Sinner, or evil in the ſight of God, merely becauſe his Parents were ſo before he was born.

i Ver. 11. Τελειωσις, *Perfection.*] That this word, relating to *Prieſts* and Oblations, ſignifies *Expiation*, and *Purification*, ſee note on Chap. 10. 1.

k Ibid. Επ' αὐτῇ γὰρ ὁ λαὸς νενομοθέτηλο, *for about that the People received the Law,*] i. e. The Law appointed that the People under all their Defilements, which needed any Expiation, and Purgation, ſhould repair to the *Levitical Prieſts*: Or, under that *Prieſthood* the People received the Law concerning Sacrifices, the *Prieſthood* being firſt inſtituted, and then the Laws concerning Sacrifice, and Expiation.

l Ver. 15. Ει, *for that.*] The Particle ει often ſignifies *quod*, that, in *Scripture*, as doth the *Hebrew* כי. So *Acts* 26. 8. *Why ſhould it be thought impoſſible,* ει θεὸς νεκρὸς ἐγείρει, *that God ſhould raiſe the Dead?* And v. 23. ει παθητὸς ὁ χριστὸς ει πρῶτος, &c. *That Chriſt hath Suffered, and that he is the firſt that aroſe from the Dead.* So *Jer.* 2. 28. *Where are thy Gods?* ει ἀναστήσονται, *that they may ariſe and ſave thee?* See 1 *Tim.* 5. 10. 2 *Chron.* 6. 18.

m Ver. 18. Διὰ τὸ αὐτῆς ἀσθενὲς, *for the weakneſs of it.*] *For what the Law could not do*, i. e. that deliverance from Death, that Juſtification to Life it could not give, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, *in that it was weak through the Fleſh*, rendring us ſubject to the Tranſgreſſion of it, and ſo to Death by the Sentence of it, *Chriſt* by his Sacrifice for Sin did, *Rom.* 8. 3.

Ibid. Τὸ ἀνωφελὲς, *the unprofitableneſs,*] n of the Law here mentioned, muſt not be taken abſolutely, for that the *Apoſtle* denies, declaring in his Anſwer to that Queſtion, *What advantage then hath the Jew* (above the Gentile?) or, τις ἡ ὠφέλεια, *what is the Profit of the Circumciſion? That it is much every way*, Rom. 3. 1, 2. And reckoning among their Advantages, *the giving of the Law*, Rom. 9. 4. and ſhewing the uſes of it; and the reaſon which moved God to give it, *Rom.* 7. 8. *Gal.* 3. 19, 24. but the Precepts of the Ceremonial Law were, ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak, and beggarly Elements*, compared to thoſe of the *Goſpel*, *Gal.* 4. 9. and wholly unprofitable as to Juſtification, or the Abſolution of the Sinner, or Tranſgreſſor of it, from the guilt of Sin, as the *Apoſtle* teſtifies in theſe words, *Rom.* 3. 9. *What then are we* (Jews) *better than they* (the Gentiles?) οὐ πάντως, *not altogether: for we have before proved* (touching) *both Jews* (Chapter the ſecond) *and Gentiles* (Chapter the firſt) *that they are all under Sin*, (and ſo both equally ſtand in need of Juſtification by Faith.)

Ver. 19. Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, o *For the Law made nothing perfect.*] Nor is it to be wondred that the Law of which the *Levitical Prieſthood* was the chiefeſt part, and that only which concern'd the Expiation of Sin, ſhould be thus diſannull'd, ſince it was thus weak and unprofitable as to the Abſolution of the Sinner from the guilt of Sin, and could not by its Sacrifices τελειῶσαι, *procure an Abſolution as to Conſcience*, to thoſe that came unto God by them, from the guilt of Sin, *Chap.* 10. 1, 2. They could not make *the Worſhipper of God* by them *perfect, as appertaining to Conſcience*, Ch. 9. 9. *i. e.* ſo as to have no more Conſcience of the guilt of Sin. This made it neceſſary that they ſhould give place to the Introduction of a better hope.

Ibid. Επεισαγωγὴ κρείττονος ἐλπίδος, p *the Introduction of a better hope*] i. e. The Introduction of that Sacrifice which gives a better hope, a hope of entring, not into an Earthly Tabernacle, which was all the *Jewiſh* Sacrifices could procure, (*the way of entring into the Holy of Holies being not yet made manifeſt*, Ch. 9. 8.) *but of entring within the Veil*, Ch. 6. 19. The hope *of good things to come, by a better and more perfect Tabernacle*, Chap 9. 11. The hope not of an *Annual*, but of an *Eternal Redemption*, v. 12. not of an Inheritance to be continued for a little time in the Land of *Canaan*, but of an *Eternal Inheritance*, v. 15. *Chriſt being entred*, not into an Earthly Tabernacle, as the *Aaronical Prieſts* only did, which was the Figure of the True, *but into Heaven it ſelf, there to appear in the Preſence of God for us*, Chap. 9. 24. and ſo procuring to us *freedom to enter into the Holieſt by the blood of Jeſus.* Ibid.

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q Ibid. δι' ἧς ἐγγίζομεν τῷ Θεῷ, *by which we draw nigh to God.*] Having our Consciences purged from Dead Works, by the Blood of *Christ*, to serve the living God, Chap. 9. 14. and having through him *freedom to come unto him with full assurance of Faith*, Chap. 10. 22. and by which *we are made* ἐγγὺς, *nigh to God through the Blood of Jesus*, Eph. 2. 13. and have *access unto the Father*, v. 18.

r Ver. 20. Καὶ καθ' ὅσον —— κατὰ τοσοῦτον·] Here is plainly the Figure called σύγχυσις, or συμπλοκὴ *verborum*, that which is put last, being to be construed first, as is manifest from the ὁ δὲ, *but he*, relating to the *Mediator of the better Covenant*, in the following Verse, So *Mark* 14. 23, 24. *And taking the Cup, he gave thanks, and gave it to them, and they all drank of it, and he said unto them, This is the Blood of the New Testament*, &c. For it is manifest from *Matth.* 26. 27, 28. that *Christ* first said, *This is my Blood of the New Testament*, before *they drank of it*. And so those words, *v.* 23. And *they all drank of it*, must in construction follow those of *v.* 24. *This is the Blood of the New Testament*. So *Rev.* 20. 12, *And I saw the dead, small and great, standing before the Throne of God, and they were judged*, &c. *And*, *v.* 13. *and the Sea gave up her Dead, and Death and Hades gave up their Dead, and they were judged according to their Works*: And yet 'tis certain, that *the Sea and Hades must give up their Dead, before they could stand before the Throne of God, or be judged*. So Heb. 2. 9. *We see Jesus made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour; that he by the Grace of God, might taste Death for every Man*, i. e. *for the suffering Death, that so by the Grace of God he might taste Death for every Man, crowned with Glory and Honour.*

s Ver. 26, Ἄκακος, *harmless.*] Ἄκακος τί ἐστιν, ἀπόνηρος, the Word imports *one free from Sin*. So *Chrysostom* and *Theophylact*; and this, saith (*l*) *Philo*, must be the property of a true High Priest, for, ὁ περὶς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδόνυμος, ἀμέτοχος ἁμαρτημάτων ἐστὶ, *he that truly, and not improperly, bears that name, is free from Sin*: And of him that was to enter once a Year into the Holy of Holies, (*m*) he saith, *He must be*, ὁλόκληρος καὶ παντελὴς, περὶ μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλῶς ἀμώμητος πάθος, ἀλλ' ἀρετῇ καὶ πλήρει καὶ πάντα τελειοτάτῃ κεχρεμένος φύσει, *entire, perfect in all things; not tainted at all with any Passion, great or small, but of a nature sound, whole, and every way perfect.* (κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *separate from Sinners.*) This must signifie something different from ἄκακος, *free from evil*, and undefiled by Sin. And what can that be, besides what I have hinted in the Paraphrase? Now to clear up this, let it be noted, That though the Holy of Holies was the place into which none entred, but the *High-Priest*, and he only *once a Year*, after a Sin-Offering had been first offered for him, yet God Commands that an Atonement should be made *for the Holy Place, because of the uncleanness of the Children of Israel, and because of their Transgressions in all their Sins*, Lev. 16. 16. i. e. because it was seated among an unclean People, it needed an Atonement. That therefore our *High-Priest* might be every way clean, and undefiled, he was to be not only free from Sin, but also *separate from Sinners*, as the (*n*) *High-Priest* was seven Days before the Expiation, and when he made the Expiation, *Lev.* 16. 17.

t Ver. 27. τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *for this he did once for all.*] *Grotius*, and the *Socinians* contend, That Christ is here said to have offer'd up himself *for his own Sins*; but then by Sins, they say, is improperly signified his natural Infirmities and Sufferings. But where hath the Word Sin any such import? It is indeed sometimes applied to Impurities, not Moral, but only *Legal*: As in the Case of *Menstruous Women*, Lev. 12. 8. 15. 13. and to *Leprosies* sent by the hand of God, for the Punishment of Sin, *Lev.* 14. 30. but never to any thing which by the Law of *Moses* was accounted no Defilement. And how improper is it to make the same words used but once signifie properly Sin, when respecting the People, and only Sufferings, with respect to *Christ*? Moreover, how did he offer up himself for his own Sufferings? Did he Suffer that he might not Suffer? Or that he might not be obnoxious to them? The Interpretation therefore, of all the *Ancient Commentators*, which I have given in the *Paraphrase*, ought to stand in opposition to this vain Invention.

CHAP.

(l) De Victimis, p. 652. E. & Codex Joma, c. 1. (m) Lib. de Temul. p. 202. D. (n) *See* Seld. de Syn. l. 3. c. 11.

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CHAP. VIII.

Verſe 1. NOW [*for*] of the things which we have ſpoken, this is the Sum; [*i. e. to give you a ſummary of the things ſpoken in the former Chapters, touching our High Prieſt Chriſt Jeſus; Or, but the chief of the things ſpoken is this, that,*] we have [*in him*] ſuch an High-Prieſt, who is ſet on the right hand of the Throne of the Majeſty in the Heavens, [*there to officiate for us.*]

2. [*And who is therefore*] A Miniſter of the [*Heavenly*] Sanctuary, and of the true
a Tabernacle [a] which the Lord pitched, and not Man, [*for by the Word of the Lord were the Heavens made,* Pſal. 32.]

3. [*An High-Prieſt, I ſay, of the Heavenly Sanctuary, and therefore one who muſt have ſomething to offer in that Sanctuary:*] For every High-Prieſt is ordained to offer Gifts and Sacrifices [*in that Sanctuary in which he executes that Office;*] wherefore it is of neceſſity that this Man [*the High-Prieſt in Heaven*] have ſomewhat alſo to offer [*there.*]

4. [*I ſay there, and not on Earth:*] For if he were on Earth, he ſhould not be a Prieſt, [*or had he been [ſtill] on Earth he had not been a Prieſt at all,*] ſeeing that there are [*other*] Prieſts that [*are appointed to*] offer Gifts according to the Law.

b 5. [b] Who ſerve to the Example, and ſhadow of Heavenly things, [*or in that Holy Place, and Tabernacle, which is an Example, and ſhadow of the Heavenly,*] as [*we learn from what*] Moſes was admoniſhed of God, when he was about to make the Tabernacle. For ſee, ſaith he, [*Exod.* 25. 40.] that thou make all things according to the Pattern, ſhewed to thee in the Mount. [*For calling it ὁ τύπος a Type or Pattern, he ſhews that it was only a Reſemblance of the things in Heaven, and not the Heavenly things themſelves,* Chap. 9. 23.]

6. But now he [*Chriſt*] hath obtained a more excellent Miniſtry [*viz. that of Officiating in the Heavenly Sanctuary,*] by how much alſo [Gr. ὅσῳ καὶ *in as much as alſo*] he is the Mediator of a better Covenant, which was eſtabliſhed upon [c] better Pro- c
miſes.

7. [*A better Covenant, I ſay*] For if that firſt Covenant [*made by Moſes with the Jews*] had been [d] faultleſs, [*ſo that God ſhould have* d
found no cauſe of blaming them who lived under it] then ſhould no place have been ſought for [*the introduction of*] the ſecond.

8. [*But ſo it was not*] for finding fault with them [*for the breach of it,*] he, [*i. e. the Prophet*] ſaith, Behold the Days come, ſaith the Lord, when I will make a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah.

9. Not according to the Covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt, becauſe they continued not in [*the obſervance of*] my Covenant, and I [*therefore*] [e] regarded them not, e
ſaith the Lord, [*Jer.* 31. 31, 32, 33.]

10. [*I ſay not according to that Covenant,*] For this is the Covenant that I will make with the Houſe of Iſrael, after thoſe Days, ſaith the Lord, I will put my Laws into their mind, and write them in their Hearts; and I will be to them a God, and they ſhall be to me a People.

11. And they ſhall not [*have need to*] teach every Man his Neighbour, and every Man his Brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt.

12. [*I ſay, I will be their God*] For I will be merciful to their unrighteouſneſs, and their Sins and their Iniquities will I remember no more.

13. In that he ſaith, [f] A New Covenant f
he hath made [*a Declaration that*] the firſt [*is*] Old. Now that which decayeth and waxeth old, is ready to vaniſh away.

Annotations on Chapter VIII.

a Verſe 2. Ἣν ἔπηξεν ὁ Κύριος, *the ſanctuary which the Lord pitched, and not Man.*] That is, of Heaven it ſelf. For, 1ſt. Τὸ ἅγιον in this *Epiſtle*, being put abſolutely, oft ſignifies *the Heavenly Sanctuary*, the Holy Manſion in which the Divine *Majeſty* reſides glorioufly, in Oppoſition to the ἅγιον κοσμικόν, *Earthly Holy*, mentioned Chap. 9. 1. and the true Tabernacle *which the Lord pitched, and not Man*, is the Heavenly Tabernacle, ſet in Oppoſition to the χειροποιητῶν, *or that of Moſes which was made with hands*, and ſtyled by the *Chaldee Paraphraſt the Sanctuary above*, in which the *Angels* Sing God's Praiſes, *Pſal.* 29. 9. So Chap. 9. 11. *Chriſt being come an High-Prieſt of good things to come, by a greater, and more perfect Tabernacle,* ἃ χειροποίητα, *not made with hands, that is to ſay, not of this building, but by his own Blood he entred once into the Holy Place*

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Place (ἐφάπαξ εἰς τὰ ἅγια *once for all into the Holy Places.*) Chap. 10. 19. *having freedom of acceſs into the Holy Place, and having an High-Prieſt over the Houſe of God.* And Chap. 9. 23, 24. *It was neceſſary that the Examples of the things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices than theſe. For Chriſt entred not into the Holy Places made with hands,* εἰς χειροποίητα ἅγια, *which are the figures of the True, but into Heaven it ſelf, to appear now in the Preſence of God for us.* And this is ſuitable to the old Notions of the *Jews*, who oft declare, that the Chief intention of making the *Tabernacle*, and other things, was, That they might be *a Book of Wiſdom to inſtruct them in the things above, which they reſpected*; and that when *Moſes* made one *Tabernacle* on Earth, another was made by the *Angels* in Heaven, *Buxt. Hiſt. Arcæ, p.* 83, 84. It alſo was their Opinion, That the ſecond Part of the *Tabernacle* was made to be an Image of the Viſible World; and the *Holy of Holies to be a Reſemblance*, mundi ſupercœleſtis, *of the Celeſtial World.* So (*a*) *Philo* often calls the Tabernacle of the *Jews*, τὸ χειροποίητον, and ſays, it was *a ſhadow*, or *Reſemblance*, τοῦ Ἀρχετύπου *of the Archetypal, or Original in Heaven. Moſes*, ſays he, *framed* τὸ ἀρχέτυπον, *the Archetypal Plan of the Tabernacle*; *Bezeleel only*, τὰ ἀυτῶν μιμήματα, *the Reſemblance of things*; and this he proves by the *Apoſtle*'s Argument, uſed v. 5. For, *Moſes*, ſaith he, *uſed God for his Guide, who ſaid to him, ſee thou make all things according to the Pattern ſhewed thee in the Mount.* (*b*) *Bezeleel*, ſaith he, *ſignifies one,* ἐν σκιαῖς ποιῶν *employ'd in making ſhadows*; *whereas Moſes was employed not to frame the ſhadows, but,* ἀρχετύπους φύσεις ἀυτὰς τῶν πραγμάτων, *the Archetypal Natures of the things themſelves.* (*c*) Elſewhere he diſtinguiſheth betwixt the τὰ ὁρώμενα ἐκ τ ἀψύχου καὶ φθαρτῆς ὑλης δημιουργηθέντα, *viſible things of the Tabernacle made of inanimate, and corruptible matter, and,* τὰ ἀόρατα καὶ τὰ νοητὰ διανοήματα, *the inviſible, and intellectual Ideas of which the other were the Images.* (*d*) The firſt he calls ἱερὸν χειροποίητον, *the ſanctuary made with hands, of which Moſes had the Incorporeal Ideas.* And *Joſephus* (*e*) ſaith, That *the ſecond part of the Tabernacle ſignified that Earth in which Men converſed*, but *the third* Part *was appropriated to God, Heaven being inacceſſible to Men*; which ſeems to be the very thing the *Apoſtle* intendeth by thoſe words, *The Holy Ghoſt, this ſignifying, that the way into the Holieſt of all was not yet manifeſted, whilſt the firſt Tabernacle was yet ſtanding*, Heb. 9. 8.

Ver. 5. Ὑποδείγματι καὶ σκιᾷ *to the Example, and ſhadow.*] Theſe words, ſaith Mr. *le Cl.* can by no means ſignifie a *Prefiguration of ſomething future*, for Heaven was a great while before the *Tabernacle*, and *Temple*; but this Argument is of no force, for though *Heaven* be Older than the Tabernacle, yet that conſidered as a place in which the *Jews* then worſhiped, and enjoy'd Communion with God, might be a *Type* of that Place in which they were hereafter to Worſhip, and enjoy him. b

The Argument of the *Apoſtle* is to this effect, *Chriſt* could not be a *Prieſt* on Earth, becauſe he could have there no Tabernacle in which to offer Sacrifice; the only Place God had appointed upon Earth to offer Sacrifice in, being the *Moſaical* Tabernacle, and the *Temple*, in which no other Sacrifices could be offered but thoſe appointed by the Law; no Oblation made, or to be made, but by the *Levitical Prieſthood.* Moreover, this Tabernacle being the ſhadow of the Heavenly one, that muſt ſucceed it as the ſubſtance, therefore the Oblation to be made by this *High-Prieſt*, after the Order of *Melchiſedec*, muſt be made in that Tabernacle which was to ſucceed, and follow this, as being the ſubſtance of that ſhadow.

Ver. 6. *Better Promiſes.*] Thoſe of the c Law being only Temporal Promiſes, relating to Bleſſings to be conferred upon them in the Land of *Canaan*; this Covenant had the Promiſe *of an eternal Inheritance*, to be conferred upon them in the *Celeſtial Canaan*, Chap. 9. 15. Theſe Spiritual Promiſes were indeed made to the *Fathers* alſo of old, before the Law, whence they are ſaid, by Faith *to look for a better Country*, that is, an heavenly, and to have expected *a City that hath Foundations, whoſe builder and maker is God*, Heb. 11. 10, 16. But then theſe Promiſes of a *Saviour*, and of ſuch Salvation by him, were not made in, and by the Law, but long before it, *Rom.* 4. 13. *Gal.* 3. 15, 17. as they muſt be if made to them who lived, and died long before it. Under the Law alſo they had Spiritual Promiſes, and Types of the *Meſſiah* in it, who was the Promiſed Seed in whom all theſe Promiſes were made, and by whom they were purchaſed; but then they had not theſe Promiſes by the Law, nor theſe Bleſſings by the *Levitical Prieſthood*, but by Vertue of *the Lamb ſlain from the Beginning.*

Ver. 7. Ἄμεμπτος, *If the firſt Covenant* d *had been faultleſs.*] That is, ſay the *Fathers*, εἰ ἀμέμπτους ἐποίει, *if it could have made them blameleſs that were under it.* So *Theodoret*,

(a) Legis Alleg. l. 2. p. 61. B. (b) L. de Plan. Noæ, p. 130. B. (c) L. de Tranſmut. p. 202. A. B.
(d) L. de Vitâ Moſ. p. 515, 516.
(e) Τὸν μὲν τοίνυν μόνῳ πεπίστευται τῷ Θεῷ, διὰ τὸ μὴ ἐξ ἀνθρώπων τινὰ εἰσφέρειν. Antiq. Judaic. l. 3. c. 8. p. 86. G.

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ret, *Chrysostom*, *Oecumenius*, *Theophylact*; and so the Words following do force us to interpret this clause; for the *Apostle*, and the *Prophet* plainly charge the breach of the Old Covenant upon the *Jews* themselves, blaming them for it, *v.* 9. I know some *Interpreters* render the Words, μεμφόμενος αὐτοῖς λέγει, *blaming it he saith to them*; but the Observation of the *Ancient Fathers* is this, οὐκ εἶπε μεμφόμενος αὐτῇ, ἀλλὰ μεμφόμενος αὐτοῖς, *he said not blaming it, but blaming them*, and the Words following, *because they continued not in that Covenant*, do justifie that Exposition.

Object. But you will say, How doth it follow that the Covenant was faulty, because the *Jews* continued not in it, any more than that the new Covenant is also faulty, because many *Christians* do not observe the Conditions of it? I answer, That the word *faulty*, doth not here signify sinful in it self, for so this *Apostle* denies it to be faulty, *Rom.* 7. 7. but only *imperfect*, and *defective* as to the great end of the Covenant, *do this, and live*, it being a Law *that could not give Life*, Gal. 3. 21. and as to the preserving those that were under it from offending, and so becoming blame-worthy, and obnoxious before God, *Rom.* 3. 29. This being premised, I say, two things shew that the *Prophet*, and the *Apostle* so lay the fault on them, as plainly to insinuate there was also an Imperfection and Deficiency in the Law they were under, which ministred Occasion to it, 1*st*. Because he lays the blame, not on some refractory Persons only, but on the whole House of *Israel*, and *Judah*. Now where all, good and bad, come under blame, there must be some Imperfection, and Defect in the Law, with reference to the two great Ends fore-mentioned, 2*ly*. Because for the Prevention of this blame, God by his *Prophet* doth not call them to a more exact observance of that Law, and Covenant, but promiseth a *new Covenant*, plainly insinuating thereby, that there was need of a new, and better Covenant to prevent their Transgression, and render them fit objects of his Grace and Favour for the Future. Accordingly this weakness of the Law is by St. *Paul* resolved partly into such Causes as respect the Offenders, and partly into such as do respect the Law it self. Into such as respect the Offenders, as v. 9. *the weakness of the Flesh*, which made them unable to perform that exact Obedience the Law required, and so it became unable to justifie them; *for this the Law could not do, in that it was weak through the Flesh*, Rom. 8. 3. and their carnal Inclinations which made them averse to the Spiritual Precepts of the Law, *Rom.* 7. 14. And this the *New Covenant* remedied by requiring not perfect, but only sincere Obedience, as the Condition of those Blessings which it promiseth, and giving the Assistance of the Holy Spirit to perform that Obedience. For, to come to the Imperfections of the Law it self, compared with this New Covenant;

First, The first is this, That the Law required exact Obedience, but gave no inward Spiritual Assistance for the Performance of that Duty. Hence the *Apostle* puts this Difference betwixt the Law and the Gospel, that the first is only *the Ministration of the Letter*, the second is *the ministration of the Spirit*, 2 Cor. 3. That under the Law the *Jews* served God *in the oldness of the letter*, whereas under the Gospel we serve him *in the newness of the Spirit*, Rom. 7. 5. That then the Inclinations, and desires of the things forbidden by the Law *wrought in our Members to bring forth fruit unto Death*; whereas, *if we through the Spirit do mortifie the deeds of the Flesh we shall live*, Rom. 8. 13. Then, *the good which they would they did not*, Rom. 7. 19. But now *the Righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit*, Rom. 8. 4.

Secondly, The Law not only made all that were subject to it obnoxious to Condemnation for the guilt of Sin, but also was unable to remove that guilt, and clear the Conscience from the sense and Terror of it. It could not justifie us, saith the *Apostle*, *for by the Deeds of the Law shall no flesh be justified*, Rom. 3. 20. Gal. 2. 16. That is, it could not absolve us from Condemnation on the Account of Sin, it could not *by the Sacrifices it offered daily take away the guilt of Sin*, Heb. 10. 4, 11. and so could not make the worshipper perfect as pertaining to Conscience, *Heb.* 9. 9. whereas by Virtue of the Blood of Christ a full Remission of them was procured, so that God would remember them no more, *Heb.* 10. 17, 18. and so the Conscience was by it purified from dead Works, *Heb.* 9. 14.

Thirdly, The Law considered not as Moral, that being the Law common to all Mankind, but as purely *Mosaical*, contained in it only Ceremonial Precepts, which had no real, or intrinsick Goodness in them to commend them to our Practice, whence by the *Apostle* it is said to consist of outward and *Carnal Ordinances*, *imposed on them only till the time of Reformation*, Heb. 9. 10. and to contain only *the Elements of the World*, Gal. 4. 3. *weak and beggarly Elements*, v. 9. whereas the New Covenant is a Law written in the Heart, *v.* 10.

Lastly, As the *Mosaical* Law had no inward goodness to commend it, so also was it wanting in the Promise of those Spiritual and Eternal Blessings, which are the Sovereign Motives to Obedience, and to Purification of our selves from all Filthiness of Flesh and Spirit; whereas, by virtue of the Death of Christ,

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Chriſt, *a Promiſe of an Eternal Inheritance is procured for us*, Heb. 9.15. *and an entrance into the Holy of Holies through the Blood of Jeſus*, Chap. 10.19. On which account the *Apoſtle* ſaith, *The Law made nothing perfect, but the bringing in of a better hope*, did, Heb. 7. 19.

e Ver. 9. *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν, So the *Septuagint*, and from them the *Apoſtle*; whereas the *Hebrew* runs thus, ואנכי בעלתי בם, *and*, or *though I was an Husband to them*: But the Learned Dr. *Pocock* hath ſhewed that the Hebrew בעל not only ſignifies in the *Arabick* to govern, and be a Husband, but alſo to *refuſe*, *deſpiſe*, and *nauſeate*. And ſo it well accords with the words of the *Septuagint*.

f Ver. 13. For explication of this New Covenant let it be conſidred,

Firſt, That it is expreſly promiſed to be made with the whole Houſe of *Iſrael*, with them to whom the *Old Covenant* was made, with them who were brought out of the Land of *Ægypt*; it therefore is not a Promiſe made to, or a Covenant made with ſome few Elect, and choſen People out of *Iſrael*, and *Judah*, but with thoſe who *abode not* in their former Covenant, and ſo were *not regarded by God*. Now hence it is manifeſt,

That this can be no promiſe of abſolute Election, or vouchafing irreſiſtible Grace to any of the *Jews*, becauſe then the whole Nation of the *Jews* muſt have been converted. 2*ly*. Becauſe this is a Promiſe of ſomething to be done *in the laſt times*, or in the times of the *Meſſiah*, whereas God hath at all times his Elect, and doth at all times vouchſafe them his Effectual Grace. 3*ly*. Becauſe this is here called a *Covenant*, which implies two Parties Covenanting, or ſtipulating, the one Obedience, the other Bleſſings on the Performance of it; whereas an abſolute Promiſe admits of no Conditions. 4*ly*. The Elect always perſiſted in their Covenant with God, and were always *regarded by* him, they always were his People, and he always was their God; this therefore can be no New Covenant with them.

Secondly, This being a Promiſe of a New Covenant, of which New Covenant *Chriſt* is declared here to be the *Mediator* through his Blood, it cannot properly be ſaid to be fulfilled in the Complete import of it before our *Saviour*'s Sufferings, and the Preaching of Juſtification through Faith in his Blood. Nor ſeems it to have been yet accompliſhed in the Extent, and the full meaning of it, as it will be when the blindneſs of the *Jews* ſhall be removed, and ſo *all Iſrael ſhall be ſaved*, Rom. 11. 25, 26. *For this is God's Covenant with them, when he ſhall take away their Sins*, *v.*28. which though he did make good at the firſt Preaching of the Goſpel to as many as believed in *Jeſus*, yet ſince that was the time of the *falling*, and *caſting* off the Generality of that *Nation*, *a Remnant only* being then preſerved from Judicial Blindneſs, I believe there will be a time when this, and other like Promiſes made to them in the *Old Teſtament*, ſhall have a more complete accompliſhment. But to proceed to the proper import of the Words;

Firſt, I conceive that the Phraſe, *I will put my laws into their mind, and write them on their Hearts*, imports, That he would clearly, and perſpicuouſly make known his Will to them, and by his Holy Spirit make ſuch a deep impreſſion of it on their Spirits, and ſo continually bring it to their Remembrance, that it ſhould be as powerful upon them, and as preſent to them, as if it were writ upon their hearts. For theſe two *Metaphors*, both in the *Scripture*, and the *Jewiſh Writers*, chiefly ſignify two things:

1. A clear and a perſpicuous Revelation of the Mind, and Will of God, ſo that we need not be at much Pains to ſearch it out: As in theſe Words, *The Commandment which I command thee this day is not hidden from thee, neither is it far from thee; the word is near unto thee in thy mouth, ἐν τῇ καρδίᾳ σου, and in thy heart, and in thy hands, that thou ſhouldſt do it. See I have ſet before thee Life and Death*, Deut. 30. 11, 14. And ſo, ſaith the *Apoſtle*, is it with that *word of Faith which we preach*, 'tis nigh to the *Chriſtian* in his Mouth to confeſs, and in his heart to believe it, *Rom.* 10. 8, 9. And the Law written in the Hearts of *Heathens*, is the Law ſo plainly taught them, that their own Conſciences do inwardly condemn them when they do tranſgreſs it, *Rom.* 2. 15. This alſo is apparent from the conſequent Effect of writing this Law in the *Chriſtians* Hearts, and *putting it in their inward Parts*, viz. *that they ſhall have no need to teach every one his Neighbour, ſaying, Know the Lord; for they ſhall all know him from the leaſt, to the greateſt.* This Law muſt therefore be plain to the Capacities of, and eaſie to be perceived by them all: And to this Interpretation the (*e*) *Fathers* give a general Conſent.

2. An Efficacious Impreſſion of them on the Soul, and on the Memory, ſo that we do not let them ſlip out of our Minds. So *Deut.* 6. 6. *Theſe words which I command thee this Day ſhall be in thy Heart, they ſhall be,* כתיבין על לוח ליבכון *writ upon the Table of thy Heart*, ſaith *Jonathan B. Uziel, and thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up*, v. 7. *They*

(e) *St.* ejrom. in Jer. 31. 31. Chryſoſt. on *Rom.* 10. 8. Theod. in loc. Cyril of Alex. Com. in Joh. l. 12. p. 1071. Chryſoſt. in Heb. Hom. 14. To. 4. p. 509.

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shall be ἐν καρδίᾳ, ἢ ἐν ψυχῇ σε *in thy heart and soul*, saith the *Septuagint*. As the Expression is, *Deut.* 11. 18. by which Expressions he requires, μὴ ἀπιέναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the Law should not depart from their hearts*, 2 Maccab. 2. 3. So Prov. 3. 1. *My Son forget not my Law, but let thy heart keep my Commandments*, v. 3. *write them upon the Table of thy Heart*. And again, Chap. 7. 1. *My Son keep my words, and lay up my Commandments with thee: Bind them upon thy finger, write them upon the Table of thy heart*, v. 3. So the *Targum* on Cant. 8. 9. saith, God will remember them *for the sake of the Law, which is written* על לוחא דלבא *upon the Table of the Heart of his Children*. And Jer. 17. 1. The Sin of *Judah is said to be written on the Table of their Hearts*, as if their Memory of, and Affection to it, could never be obliterated. And the *Targum* on Job 30. 4. saith, *They who let the Law slip* על לוח לבהון *from the Table of their Hearts, burning Coals shall be their meat*. So frequent is this Phrase to this sense, both in the *Scripture*, and the *Jewish Writers*. Accordingly *Clemens* gives this Commendation of the *Corinthians*, that *the Commandments of the Lord* ἐπὶ τὸ πλάκιν τῆς καρδίας αὐτῶν ἐγέγραπτο, *were written upon the Tables of their hearts*, §. 2.

That the words in which this New Covenant is framed, *Jer.* 31. 33, 34, 35. may have a more exact and full Completion, at the second calling of the *Jewish* Nation, this *Apostle* seems to intimate, *Rom.* 11. 27. but that they also were fulfilled by the first Advent of our Lord, can only be denied by them who think, with Mr. *le Cl.* that the *Apostle* argues upon unsound Foundations, for he most clearly saith, That the *Old Covenant* was only to continue till the New Covenant, in which God promised *to be merciful to our Iniquities, took place*, and also that this *New Covenant* was established *in the blood of Jesus, the Mediator of a better Covenant*, v. 6. and proves that *Christ* had by his Sufferings perfectly procured the Remission of the Sins of them that were sanctified, or cleansed from the guilt of Sin by Faith in his Blood, by the words of this New Covenant, *Chap.* 10. 14, 15, 16, 17. *Secondly*, He says, That the Old Covenant, there mentioned, was *to vanish away*, at the coming of this New Covenant, *v.* 13. and thereby intimates that this New Covenant mentioned *Jer.* 31. 33. began to take place, even from the Abolition of the Old Covenant, consisting in Ordinances which were only to continue *till the time of Reformation*, Heb. 9. 11. and which were taken away by the Death of Christ: This therefore seems to be one of those places which prove there will be a double Completion of the Promises and Predictions contained in the *Old*, and perhaps in the *New Testament*, and thereby shew they may admit of a double sense, the one relating to the first, the other to the second Coming of our Lord.

CHAP. IX.

Verse 1. (THE *Apostle had declared*, Chap. 8. v. 5. *that the Tabernacle had only a shadow of heavenly things, this he now proceeds to shew in the following words.*] Then verily
a [a] the first Covenant had [ἔσχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ, *the first Tabernacle therefore had*] also Ordinances of Divine Service, and a worldly sanctuary, [*in which that worship, and these ordinances were performed.*]

2. For there was a Tabernacle made, the first [Gr. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a first Tabernacle was prepared*] wherein was the Candlestick, and the Table, and the shew-
b bread, which [*first Tabernacle*] is [b] called the sanctuary, [*or Holy.*]

3. And after the second Vail the [*other*] Tabernacle [*was prepared*, v. 2, 6.] which is called the Holiest of all;

c 4. Which had [*for its use*] the [c] Golden Censer, [*used only on the day of Expiation,*] and the Ark of the Covenant overlaid round
d about with Gold [d], in which was the Golden Pot that had Manna, and Aaron's Rod that budded, [*Numb.* 17. 10. *Exod.* 16. 33, 34.] and the Tables of the Covenant [1 *Kings* 8. 9.] e

5. And over it [*the Ark, were*] the [e] Cherubims of Glory shadowing the Mercy-seat, of which we cannot now speak particularly, [*so as to give the mystical signification of them.*]

6. Now when these things were thus ordained, [*or these things being thus prepared*] the Priest went always into the first Tabernacle, accomplishing the service of God.

7. But into the second went the High-Priest alone [f] once every year, [i. e. *one Day only in the year, and then*] not without f
Blood, which he offered for himself [*first,*] and [*then*] for the [g] Errors of [Gr. *Sins of Ignorance committed by*] the People. g

8. The Holy Ghost, [*by whose Afflatus Moses was directed to prepare the Tabernacle,*] this signifying, [*by this Admission of the High-Priest alone, and that but once a year, and that then only when all the People were gone out of the Tabernacle of the Congregation,*] that [h] the way h
into the [*true*] Holiest of all was not yet made

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made manifeſt, while as the firſt Tabernacle was yet ſtanding.

9. Which was a figure for the time then preſent [ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *which figure continues till this preſent time*, viz. *in the like ſervice performed in the Temple*,] in which were [προσφέρονται, *are*] offered both Gifts and Sacrifices that could not [μὴ δυνάμενα, *which Sacrifices cannot*] make him who did the Service, [*i. e. who brings theſe Gifts, and Offerings*] [i] perfect, as pertaining to the Conſcience.

10. [*As being converſant*] only in Meats and Drinks [*to be abſtained from by theſe Worſhippers*, Lev. 10. 9.] and divers Waſhings [*to be then uſed by the Prieſts officiating*, Exod. 29. 4. *by the Levites*, Numb. 8. 7. *and by the People defiled*, Lev. 15. 8. *before they might enter into the Temple*] and [*in other*] Carnal Ordiances [*which only Sanctified to the purifying of the Fleſh*, v. 13. *and were therefore*] impoſed on them [*only*] [k] until the time of Reformation [*of all things, by this new High-Prieſt.*] [*Theſe Carnal Ordinances include all the Sacrifices, and other Services perform'd in the Tabernacle.*]

11. But Chriſt being come [γενόμενος, *made*] an High-Prieſt, [*not of preſent temporal Bleſſings in the Land of Canaan, but*] of good things to come, [*not by the Service of the Tabernacle made with hands*, v. 23. *but*] by [*a Service performed in*] a greater, and more perfect [l] Tabernacle, not made with hands, that is to ſay, not of this Building [*i. e. the building of this worldly Sanctuary*, v. 1.]

12. Neither [*yet to be procured, as the Moſaical Bleſſings were,*] by the blood of Goats and Calves, but by his own blood; He [*to procure thoſe good things for us*] entred in [*not as the High-Prieſt did yearly into the earthly Tabernacle, but*, ἐφάπαξ] once [*for all*] into the [*Heavenly*] Holy Place [*with this blood*] having obtained [*for us by it not an annual, but an*] [m] eternal Redemption.

13. For if the blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the unclean [*Num.* 9. 2, 4.] [n] ſanctifyeth to the purifying of the Fleſh [*from Ceremonial Defilements, and ſo procures a free admiſſion to the ſervice of the Tabernacle.*]

14. How much more ſhall the blood of Chriſt, who, [*being quickned*] through *the eternal Spirit*, [Rom. 8. 11. 1 Pet. 3. 18.] [o] offered himſelf [*as a Lamb*] without ſpot to God [*John* 1. 29. 1 *Pet.* 1. 19.] [p] purge your Conſciences from dead Works, [*i. e. from Works deſerving Death.* Rom. 6. 23. *that ſo you may be admitted*] [q] to ſerve the living God [*in his Church here, and in his heavenly Sanctuary hereafter*, Chap. 10. 19, 20, 21.]

15. [r] And for this cauſe [διὰ τοῦτο, *or by this blood*] he is [*become*] the Mediator of the New Teſtament, [*in which he promiſes to be merciful to our Iniquities,*] that by means of [*his*] Death, [s] for the Redemption of the Tranſgreſſions that were [*committed by us*] under the firſt Teſtament, [*and not by that fully expiated,*] they which are call'd [*to be God's Church and People,*] might receive [t] the Promiſe of [*an*] eternal Inheritance.

16. [*I ſay by means of his Death*] For where a Teſtament is [*that is unchangeable*] [u] there muſt alſo of neceſſity be the Death of the Teſtator.

17. For a Teſtament is of force [*only*] after Men are dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth, [*and ſo hath power to revoke his Teſtament.*]

18. Whereupon [ὅθεν, *whence it is that*] neither the firſt Teſtament [*made with the Jews*, Exod. 24. 8.] was dedicated without blood, [*which blood ſhewed the death of the Sacrifice was neceſſary to make that Teſtament*]

19. For when Moſes had ſpoken every Precept to all the People according to the Law [*given at Mount Sinai,*] he took the [x] blood of Calves and of Goats, with Water [*mixed with the blood, to keep it from congealing,*] and [*with*] Scarlet Wool and Hyſſop, [*the Wool to receive, and imbibe the blood, and the Hyſſop to ſprinkle it*, Exod. 12. 22. Lev. 14. 49, 50. Pſalm 51. 7.] and ſprinkled [*the blood*] both [*upon*] the Book [*of the Covenant,*] and [*upon*] all the People.

20. Saying, This is the blood of the [y] Teſtament which God hath enjoined to you.

21. Moreover he [z] ſprinkled likewiſe with blood both the Tabernacle, and all the Veſſels of the Miniſtry.

22. And [aa] almoſt all things are by the Law purged [*purified*] with blood, and without ſhedding of blood is no Remiſſion.

23. It was therefore neceſſary, [*by virtue of the Moſaick Inſtitution*] that the patterns of things [bb] in the Heavens ſhould be purified with theſe [*Sacrifices,*] but the Heavenly things themſelves [*i. e. our Body to be received into Heaven,*] with better Sacrifices than theſe.

24. [*I ſay the Heavenly things themſelves,*] For Chriſt is not entred into the Holy Places [*of the Tabernacle*] made with hands, which are the figures of the true [*Holy Place,*] but into Heaven it ſelf, now to appear in the Preſence of God, [*and ſo prepare, and conſecrate thoſe Manſions*] for us.

25. [*It was not neceſſary, I ſay, that he ſhould enter with his blood, as the High-Prieſt did into the Earthly Tabernacle.*] nor yet that he ſhould offer himſelf often, as the High-Prieſt [*did, who*] entred into the Holy Place every year with [*the*] blood of others, [*to make an annual Atonement for the guilt of Sin.*]

26. For then muſt he often have ſuffer'd [cc] ſince the foundation of the World, [*but offering himſelf before God with his blood being*

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the consequence of his Sufferings,] but now once dd[dd] in the end of the World [ὅτι συντέλεια τῶν αἰώνων, *in the end of the Ages*] hath he appeared to put away [*the guilt of*] Sin, by the Sacrifice of himself.

27. And [*in this the Death of Christ resembles that of all other Men, for*] as it is appointed unto Men once to die, but after this [*comes*] the Judgment, [*when they shall die no more;*]

28. So Christ was [Gr. *being*] once offer'd to bear the Sins of many, and unto them that look for him shall he appear [Gr. *shall appear to them that look for him*] the second time[ee] without [*any more Sacrifice for*] Sin unto Salvation, [*i. e. for their Salvation.*]

Annotations on Chapter IX.

a Verse 1. Ἡ πρώτη διαθήκη, *the first Covenant.*] Some of the Ancients, as *Chrysostom*, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνή, as *Theodoret* and *Oecumenius*; and this I believe to be the true Reading: For 'tis well observed by the *Fathers* who do, and who do not, read the word σκηνή, that the *Apostle* having before proved from the *Enallage* of the *Priest*, and *Priesthood*, and of the former Covenant, that an end was put unto the *Jewish* Constitutions; proceeds now to prove the same from the Consideration of that *Tabernacle* which was *a shadow of good things to come.* Secondly, because the Thred, or the Contexure of the *Apostle's* Argument seems plainly to require this Reading; For the *Tabernacle* consisting of two parts, an outward House called *the Holy Place*, and an inward House called the *Holy of Holies*; the *Apostle* here calleth the outward House *the first Tabernacle*, and discourses of it as such, *v.* 1. 2. and then *v.* 3. proceeds to the *Holy of Holies*, or the second *Tabernacle*, saying, the *first*, or outward *Tabernacle had a worldly Sanctuary*, in which the Rites of the *Jewish* Worship were performed; for *a first Tabernacle was prepared by Moses*, containing such and such things; and then a second, containing other things; now this *first Tabernacle* is called *a worldly Tabernacle*, because, as both the *Jews*, and *Fathers* say, it was designed to represent *this lower World*; the *Earth* and the *Sea*, saith (*a*) *Josephus*; It was κοσμῷ τῷ αἰσθητῷ σύμβολον, *a Symbol of the sensitive World*, saith (*b*) *Clemens Alexandrinus.* See Dr. *Spencer* de legibus Hebr. p. 188.

The δικαιώματα λατρείας, are the Constitutions, or the Rites, and Rules of Worship prescribed to be used in the Service of the Tabernacle; δικαιώματα, τύπους, σύμβολα, δεσμὰς, νομοθεσίας, *Ordinances*, that is *Symbols, Constitutions, Laws.* So *Chrysostom*, *Oecumenius*, *Theophylact.*

b Ver. 2. Ἥτις λέγεται ἅγια, *which is called the Sanctuary.*] Or, as other Copies read, ἥτις λέγεται ἁγία, *which is called holy.*] Vain therefore is the Argument of Mr. *le Clerc.* That the Writer of this *Epistle* did not well understand *Hebrew*, and therefore cannot be thought to have been St. *Paul*, but rather some *Grecian*, to wit, because he calls the Sanctuary only ἅγια, *Holies*; whereas, according to the constant usage of the *Hebrew*, he should have called it ἅγια τῶν ἁγίων, *Holy of Holies.* For (1.) All this depends on an uncertain Reading, and an uncertain Accent; read but ἁγία and there is no foundation for this Argument; seeing then, the *Apostle* speaks not of the Sanctuary, but of the *first Tabernacle*, which was only called *Holy.* And so *Chrysostom*, *Oecumenius*, and *Theophylact* read; and *Theodoret* observes, that the Tabernacle was divided into two parts, by the Veil, the one was called *Holy*, the other the *Holy of Holies*; and that ἡ πρώτη εἶπεν, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, the *Apostle* calls this the first Tabernacle, to distinguish it from the Sanctuary, as it is evident he doth from the Verse following, which demonstrates that ἁγία is the true reading in this Verse. (2*dly.*) It depends upon a false Criticism, for מִן הַקֹּדֶשׁ 1 *Kings* 8. 8. signifies ex Adyto, or *from the most holy Place*, where the Ark was, as appears from 2 *Chron.* 5. 8. See Dr. *Lightfoot's Treatise of the Temple*, Ch. 15. Sect. 4.

c Ver. 4. χρυσοῦν θυμιατήριον, *the Golden Censer.*] Of this Golden Censer the *Jews* inform us, that it was only used on the great day of Expiation, when the *High-Priest* entred into the *Holy of Holies*; and that on other days they offered Incense in a *Silver Censer.* So *Maimonides* and *Abarbinel.* See *Buxt. Hist. Arcæ*, p. 76.

d Ibid. Ἐν ᾗ *in which*, &c.] Of the Ark the *Scripture* saith expresly, That there was nothing in it but *the Tables of the Covenant*, 1 Kings 8. 9. 2 Chron. 5. 10. Whereas *the Pot of Manna*, and *Aaron's Rod*, are here said to have been also in it. To solve this Difficulty, some *Interpreters* say, That, as *v.* 2 the *Apostle* tells us what was in the first Tabernacle, *viz.* the *Candlestick*, *the Table*, and the *Shew-bread:* So here he seems to tell us, not what was strictly in the Ark, but in the *Holy of Holies*, saying, it had for its use *the Golden Censer*, *and the Ark*, *and in it the Tables of the Covenant*, *the Pot of Manna*, *and Aaron's Rod.* But the words, *over it were*

the

(*a*) Antiq. l. 3. c. 8. (*b*) Strom. 5. p. 562. B.

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the Cherubims, relating not to the *Holy of Holies*, but only to the *Ark*, confute that Expoſition.

Others ſay, That *the Pot of Manna*, and *Aaron's Rod*, are ſaid to be in the Ark, as being placed in the Receptacles of the Ark, or the *Coffers* in the ſide of it, mentioned *Deut.* 31. 26. 1 *Sam.* 6. 8. Hence they are ſaid to be laid up, not in, but *before the Ark of the Teſtimony*, Exod. 16. 34. Numb. 17. 10. or *with the Ark*, as *Beth*, which anſwers to ἐν, here ſignifies, *Viz. cum, ad, prope, juxta.* See *Noldius de partic.* p. 144. 145. So ἐν Γαβαών is near *Gibeon*, Joſ. 10. 10. and ἐν Κιριαθιαρείμ, *near Kiriath-Jearim*, Judg. 18. 12. Bochart. Hieroz. l. 2. c. 50. p. 590. And this Expoſition ſolves the Difficulty, and agrees fully with the Tradition of the *Jews*, for that there were ſuch *Capſula's* to the Ark for this uſe, is owned, ſaith (c) *Buxtorf*, both by the *Talmud* of *Jeruſalem* and *Babylon*. (d) *Maimonides* ſaith, There was a Stone in the weſt part of the *Holy of Holies* on which the Ark was placed, and *before it the Pot of Manna, and the Rod of Aaron. Moſes Mikkotſi* ſays the ſame, and (e) *Abarbinel* adds, That our Interpreters write that *this place does not deny that the Pot of Manna, and the Rod of Aaron were kept there for the Children of Iſrael, as it is ſaid in a certain Tradition of our Rabbins.*

e Ver. 5. *Cherubims of Glory.*] So called, becauſe *the Glory of the Lord* dwelt between the *Cherubims*, and ſhined forth from them, *Pſal.* 80. 1. *Thou that dwelleſt between the Cherubims ſhine forth*: And they being Emblems of the *Angelical* Nature, were alſo Emblems of the Divine Preſence, before which the *Angels* ſtood continually.

f Ver. 7. Ἅπαξ τοῦ ἐνιαυτοῦ, *once every year.*] The *Prieſt* entred into the *Holy of Holies* on the great Day of Expiation *thrice*, to offer Incenſe, *Lev.* 16. 12. to offer the blood of the Goat, *v.* 15. and to make an *Atonement* for himſelf, *v.* 17. which makes it neceſſary to *Paraphraſe* the words as I have done.

g Ibid. Καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, *and for the Ignorance of the People.*] 'Tis certain that the Law allow'd of Sacrifices for Sins committed not out of mere ignorance, *i. e.* for lying, and falſe-ſwearing, *Lev.* 6. 1, 6. We therefore muſt either ſay with *Vatablus* and *Munſter in locum*, that Sins committed through the violence of our Paſſions and Affections are called Sins of Ignorance, and ſo they ſtand oppoſed to Sins of Preſumption, *Numb.* 15. 27, 28, 30. or that the Sins of the People are here ſo ſtyled, becauſe they are moſtly ſuch.

h Ver. 8. Τὴν τῶν ἁγίων ὁδὸν, *the way into the Holy of Holies*] i. e. Into the *Heavens* was not yet revealed or opened. Thus did the *Jews* themſelves interpret this Symbol, ſaying, That (f) *the Adytum* ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, *which was inacceſſible to the Prieſts, repreſented the Heaven where God dwelt.* This Interpretation all the Ancient Commentators give us of this Place, *viz. Chryſoſtom, Theodoret, Occumenius, Theophylact*, ſaying, Theſe things were ſo prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τουτέστιν ὁ οὐρανὸς, ἔτι ἦν ἄβατος, that is, *that Heaven repreſented by the Holy of Holies was as yet inacceſſible*, for *Chriſt* firſt entred into Heaven, ἡμῖν δὲ ἐστὶν ἡμῖν τοῦτον ἀπέφηνε, *and ſo rendred it acceſſible to us*: And therefore as the *Apoſtle* ſaith here, μήπω πεφανερῶσθαι τὴν ἁγίων ὁδὸν, *the way into this Holy of Holies was not yet manifeſted.* So he ſaith in the next Chapter, that we *Chriſtians* have τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, *an entrance into Heaven by the blood of Jeſus*, and, ὁδὸν πρόσφατον, *a new way which he hath made new through his Fleſh*, i. e. Our *Forerunner* being thus entred into Heaven with his blood to appear before God, and ſo to prepare theſe Manſions for us, the way of our entrance into Heaven is now made manifeſt.

i Ver. 9. Τελειῶσαι κατὰ συνείδησιν, *to perfect according to the Conſcience.*] The beſt account of this *Phraſe*, relating to what the Law, and its Sacrifices could not do, may be learn'd from what the new Covenant, and the Blood of Chriſt, in which it was eſtabliſh'd, is ſaid to do. 1. Then that blood offered in the Preſence of God is ſaid to take away Sins εἰς τὸ διηνεκὲς, ſo as that there ſhall be no return of them upon the Conſcience; *no need of any more Oblation for the Sins of ſuch a Perſon*, there being in him no more Conſciouſneſs of Guilt, after his Juſtification by Faith in the blood of *Jeſus. For where Remiſſion of Sins is, there is no more Offering for Sins*, becauſe the Tenor of the New Covenant runs thus, *Their Sins, and their Iniquities will I remember no more*, Chap. 10. 17, 18. Hence the *Apoſtle* argues thus, *That the Law, with thoſe Sacrifices which were offered every year*, could not, εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that come to God with them*, becauſe if they could have done that, *the Worſhippers once purged by them would have had no more Conſcience of Sin*, Heb. 10. 1, 2. *i. e.* they would not have been ſtill conſcious of the guilt of Sin, and ſo could have no need yearly to repeat the ſame Sacrifices. And of our Saviour's Sacrifice he ſpeaketh thus, *That by one offering* τετε-

λείωκεν

(c) Hiſt. Arcæ, p. 72. (d) Ibid. c. 5. p. 69, 70. (e) In 1 Reg. 8. 9. (f) Joſ. Antiq. l. 3. c. 8.

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λέωκεν εἰς τὸ διηνεκὲς *he hath perfected for ever them that are ſanctified*, i. e. are purged by it from the guilt of Sin, *Heb.* 10. 14. Wherefore, *to perfect according to the Conſcience*, is ſo fully to expiate from the guilt of Sin, that it ſhall no more be remembred by God, and we ſhall have no more Conſcience of the guilt of it. Now the conſequents of this full Remiſſion are theſe two, 1ſt. *A coming unto God with freedom, and full aſſurance of Acceptance with him.* This the *Apoſtle* frequently aſcribes unto the Death of *Chriſt*, who *ſuffered for our Sins, that he might bring us to God*, 1 Pet. 3. 18. ſaying, by him who hath reconciled us to God by the Croſs, *We have freedom and acceſs with confidence to the Father by Faith in him*, Eph. 2. 16, 18. 3. 12. and upon that account exhorts us *to come to him in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience.* Heb. 10. 22. 2*dly*. *A right of entrance into Heaven.* This, ſaith the *Apoſtle*, could not be obtained by the Service of the Tabernacle, *v.* 8. but only by the Death of Chriſt by which the way into *the Holy of Holies* is laid open, *Chap.* 10. 19, 20. Eternal Redemption is obtained for us, *Chap.* 9. 12. and we receive the Promiſe of an eternal Inheritance; and ſo it conſequentially ſignifies to have a full Aſſurance of acceptance with God here, and of Happineſs with him hereafter.

k Ver. 10. Μέχρι καιρὸν διορθώσεως, *till the the time of Reformation.*] That is, as the next Verſe expounds it, till the coming of Chriſt, the *Meſſiah* of the *Jews*, when they themſelves expected *a Reformation of the Law*, ſaying, That (*g*) *the Law which was learned in that Age, was Vanity, in reſpect of the Law of the Age to come*, That is, ſaith the Gloſs on *Eccleſ.* 11. 8. לעני תירתי של משיח *in reſpect of the Law of the Meſſiah*; and that, *then the Law will be renewed.* For (*h*) our *Doctors*, ſaith the Author of *Sepher Ikkarim*, declare, That *all Iſrael ſhall receive a ſecond Law from the Mouth of God, immediately as formerly*; and this they all prove, as the *Apoſtle* doth, Chap. 8. from *Jer.* 31. 31, 32, 33.

l Ver. 11. That the *Tabernacle* here mentioned is not the Body of Chriſt, but *Heaven it ſelf*, See Note on Chap. 8. 2.

m Ver. 12. Αἰωνίαν λύτρωσιν, *eternal Redemption.*] Here it is evident, 1. That this our High-Prieſt hath procured for us a perfect and perpetual Expiation from the guilt of Sin, and this *Slichtingius* on the Place fully grants. 2. That this λύτρωσις, or *Redemption*, was procured by the blood of Chriſt, we having, ἀπολύτρωσιν, *Redemption through his blood, even the Remiſſion of Sin*, Eph. 1. 7. That therefore was the λύτρον, or *Price* paid, to procure this Redemption. That this ἀπολύτρωσις παραβάσεων, *Redemption from Tranſgreſſions* was made, θανάτου γενομένου, *by the Death of Chriſt*, ſuffering as a *piacular Victim* for us, there being no other way of procuring this Remiſſion under the Law, *v.* 22. and ſo no other known to, or heard of by the *Jews*. And laſtly, That ſuffering thus, he alſo muſt ſuffer in our ſtead, as all *Piacular Victims* did. Whence he is ſaid *to give his Life*, λύτρον ἀντὶ πολλῶν, *a Ranſom for many*, Matth. 20. 28. ἀντίλυτρον ὑπὲρ πάντων, *a Ranſom for all*, 1 Tim. 2. 5. See the Note there.

Ver. 13. Ἁγιάζει πρὸς τὴν τῆ σαρκὸς n
καθαρότητα, *Sanctifies to the purifying of the Fleſh.*] It is truly obſerved by the Reverend Dr. *Hammond*, that to ſanctifie to the purifying of the Fleſh, is to make legally clean, *i. e.* ſo as that they might come into the *Congregation* again, it being the Sanctification, τῶν κεκοινωμένων, *of the unclean*; but ſtill in a *Metaphorical* Signification, as cleanſing ſignifies Expiation, and obtaining pardon of Sin, and when this is done by a Sacrifice, ἁγιάζειν, ſignifies to *expiate*, and cleanſe from Guilt by virtue of it. In which ſenſe it is uſed throughout this *Epiſtle*, and that agreeably to the import of it, when it relates to Sacrifices, in the *Old Teſtament*. So *Ch.* 10. 10. ἡγιασμένοι ἐσμὲν, *we are ſanctified*, i. e. are purged from the guilt of Sin, by the Body, or as other *Copies* read, *by the blood of Chriſt*, offered once for all. And *v.* 15. *By one offering he hath perfected for ever them that are ſanctified*, i. e. hath entirely purged them who by this Offering are cleanſed from the guilt of Sin: He being offered once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, *to bear, or take away the Sins of many*, and εἰς ἀθέτησιν ἁμαρτίας, *for the putting away Sin by the Sacrifice of himſelf*, Chap. 9. 26, 27. and v. 29. where it is ſtyled *the blood of the Covenant*, ἐν ᾧ ἡγιάσθη, *by which he*, who now counted it as common, *was ſanctified*, or cleanſed from the guilt of Sin, it being the blood ſhed for the Remiſſion of Sin, the blood of that *New Covenant* which ſaid, *I will be merciful to their Impieties, and their Sins, and their Tranſgreſſions will I remember no more*, v. 17. 18. So Chap. 13. 12. Therefore *Jeſus, that he might ſanctifie the People by his own blood, ſuffer'd without the Camp*: Where both the *blood ſanctifying*, and τὸ περὶ ἁμαρτίας, *the Sacrifice for Sin*, v. 11. to which it anſwers, ſhew that *Chriſt* ſanctified the People by the Oblation of himſelf as *a Sin-offering*, to cleanſe them from the guilt of Sin. See the Note on *Hebr.* 2. 11.

Ver. 14. Ἑαυτὸν προσήνεγκεν, *offered himſelf without Spot to God.*] In Heaven, ſaith Dr. *Hammond*; For that Oblation, ſaith *Grotius*, o

(*g*) Pug. fid. Part 3. diſt. 3. c. 11. p. 608 611. (*h*) Voiſin ibid. p. 1128.

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Grotius, must be here understood which answers to the legal Oblation made in *the Holy of Holies*, which the Oblation of *Christ* upon the Cross doth not, but his Oblation in the Heavens. Against this Interpretation some object, That *Christ* presenting himself with his Blood in the *Heavens*, is never styled an Oblation; but that is a plain mistake, See Note on *Chap.* 8. 3, 4. and of evil consequence; for if *Christ* had no *Oblation* to offer in *Heaven, he could not be an High-Priest there*, since every *High-Priest must have something to offer* in that *Sanctuary*, in which he exercises his *Priestly* Office. But yet it being said, not that *He offered his Blood*, but that προσήνεγκεν ἑαυτὸν, *he offered up himself* which he did upon the *Cross*, Eph. 5. 2. Heb. 9. 25, 28. And the προσφορὰ, or *Oblation* of the Sacrifice, being properly *the giving it up to the Death*, or to be a *piacular Victim* in the Sinners stead, these words may very well be thus interpreted, *who through the Holy Spirit, by which he was sanctified from the very Womb, offer'd himself a piacular Victim without spot to God.* But then the blood of *Christ* here mentioned as *purging the Conscience from dead works*, must be his blood presented before God in the Heavenly Sanctuary; for the *Apostle* had spoken before *v.* 7. of the blood brought into *the Holy of Holies* by the *Aaronical High-Priest*, and declared that it could not perfectly expiate the Conscience from the guilt of Sin, *v.* 10. and therefore here the *Analogy* requires that he should speak of the blood of *Christ*, brought by our *High-Priest* into the *Heavenly Sanctuary*. Moreover he had said before, that he entred with his blood into *the holy of holies*, v. 12. and therefore *v.* 14. must be still speaking of the effect, or Influence of this blood there presented for us.

p Ibid. Καθαριεῖ συνείδησιν ἀπὸ νεκρῶν ἔργων, *purge the Conscience from dead works.*] Τὸ καθαρίζειν, here, as the Comparison clearly shews, being in sense the same with ἁγιάζειν in the Verse preceding, must signifie the cleansing of the Conscience, not *from the inclination to Sin*, by the Holy Spirit, but *from the guilt of Sin*, by the blood shed for the Remission of it. And (*2dly.*) This is the constant sense of the word καθαρίζειν in the *Old Testament*, when joined with ἀπὸ ἁμαρτιῶν. So *Lev.* 14. 19 *The Priest shall make an Atonement for him that is to be cleansed from his uncleanness*, ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τ ἀκαθαρσίας αὐτοῦ. And *Chap.* 16. 30. *The Priest shall make an Atonement for you, to cleanse you*, καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν *from all your Sins.* So *Josh.* 22. 17. *Psal.* 51. 3. *Jer.* 33. 8. *Ezek.* 24. 13. Hence then it follows that the dead works from which their Conscience was to be thus cleansed, must signifie *works which deserved Death* by the Tenor of the *Old Covenant*.

Ibid. Λατρεύειν Θεῷ ζῶντι, *to serve the living God.*] God being an holy God, can enter into Covenant with none, or admit them to his Service, whilst they lie under the guilt of Sin unpardoned, and so have *not found Grace in his Sight.* Noah *found Grace in the Eyes of God*, and with him he established his *Covenant*, Gen. 6. 8, 18. *Abraham* believes in God, and *this was counted to him for Righteousness*, and then the Lord makes *a Covenant with him by Sacrifice*, Gen. 15. 10, 18. So *Exod.* 24. 6. the *Jews* offer Burnt-Offerings, and Sacrifice Peace-Offerings to the Lord, and the blood is sprinkled upon all the People, and then he *enters into Covenant with them.* Hence the *Apostle* saith, *Let us draw nigh to God with full assurance of Faith, having our hearts sprinkled from an evil* (or condemning) *Conscience.* Heb. 10. 22. q

Ver. 15. Διὰ τοῦτο, may either relate to the end of *Christ*'s mediatory Office, and so be rendred *for this End*, or *for this Cause*, or to the Means, by which that *New Covenant*, of which he is the Mediator, was established, and then it will be best rendred, *by this Blood*; his Blood being styled, *The Blood of the New Covenant*, Matth. 26. 28. Mark 14. 24. and the Covenant being styled, *The New Covenant in his Blood*, Luke 22. 20. 1 Cor. 11. 25. r

Ibid. Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *for the Redemption of Sins under the first Covenant.*] St. *Paul*'s design, in the *Epistles* to the *Romans* and *Galatians*, is to shew, that the Law could not justifie any Man, *i. e.* that it could not procure his Absolution from the guilt of Sin, but rather left all guilty before God; and his design in this *Epistle* is to shew, that the Sacrifices offered under the Law, could never take away Sin, *Chap.* 10. 4. And hence ariseth the necessity that *Christ* should shed his Blood for the Redemption, *i. e.* for the Remission of Sins committed under the *Old Covenant*, before we could be capable of entring into the *New*, or have a right to the Blessings of it. f

Ibid. Τὴν ἐπαγγελίαν, *the promise of an Eternal Inheritance.*] The immediate promise of the *New Covenant*, established in the Blood of *Christ*, is *Remission of Sins*, Ch. 10. 17. but then this being an *Eternal Redemption* from them, *v.* 12. and such as *perfects for ever them that are sanctified*, Ch. 10. 14. upon it necessarily follows the promise of an Eternal Inheritance, there being nothing to exclude us from it, but the guilt of Sin. Hence is there a close Connexion betwixt *Christ*'s overcoming Death, and bringing *Life, and Immortality to light*, and this emphatically is Styled the Promise of the Gospel, *Tit.* 1. 2. 1 *John* 1. 2. and 5. 11. t

Ver. 16. Ἀνάγκη φέρεσθαι, *there must be.*] There must be produced, saith Dr. *Ham-* u

mond,

mond, as the word φέρειν ſignifies, *John* 18. 28. *Acts* 25. 7. there muſt intervene. So *Schmidius* and *Budæus*.

x Ver. 19. Τὸ αἷμα τῶν μόσχων, &c. *the blood of Calves and Goats.*] There ſeems no need of the Conjecture of Biſhop *Uſher*, and others, that beſides the Burnt-Offerings, and Peace-Offerings, mentioned by *Moſes*, Exod. 24. 5. there were then offered *Sin-Offerings*, the *Holocauſts* themſelves being *expiatory* Sacrifices, as is evident from theſe words, *Lev.* 1. 4. *He ſhall put his hand on the head of the Burnt-Offering, and it ſhall be accepted for him to make Atonement for him:* Now the (*i*) *Jewiſh Doctors* tell us, That this Impoſition of Hands was always joined with *Confeſſion of Sins over the Sacrifice*, which Confeſſion ſtill concluded with a Prayer, that *the Sacrifice might be an Expiation for them:* And the Phraſe, *it ſhall be accepted*, ἐξιλάσασθαι περὶ αὐτοῦ, *to make an Atonement for him*, uſed here, and *Lev.* 14. 20. concerning *Holocauſts*, is as much as ever is ſaid of *Expiatory Sacrifices.* (2*dly.*) This may be farther argued from the word *Kepher*, uſed concerning *Holocauſts*, Lev. 1. 3. That being the word uſed to import *Expiation for Sin*; on which account the *Syriac* Verſion ſaith, that the Burnt-Offering was deſigned, *ad placationem obtinendam à Deo, to appeaſe God:* And the (*k*) *Chaldee Paraphraſt*, That the Burnt-Offering came *ad expiandum pro cogitationibus Cordis, to expiate for the thoughts of the heart.* And 'twas the general Opinion of the *Jews*, ſaith (*l*) *Dr. Outram*, that ſome kind of Sins were *expiated by Holocauſts.* And (3*dly.*) All the Sacrifices of living Creatures before the Law, were *Holocauſts*, and yet 'tis certain that many of them were offered to appeaſe God, and expiate for Sun. Thus *Noah*, after the Flood, *offered Burnt-Offerings*, Gen. 8. 20. and yet *Joſephus*, Antiq. l. 1. c. 4. hath inform'd us, That he offered a Sacrifice to atone God, and *appeaſe his Diſpleaſure.* The Sacrifices which *Job* offered for his Children, were *Burnt-Offerings*, yet were they alſo *Offerings for Sin*, Job 1. 5. the reaſon of their Oblation being thus aſſigned, *It may be that my Sons have ſinned.* The Oblation which God commanded his Friends to make, was *a Burnt-Offering*, Job 42. 7. and yet it was offered to *appeaſe God's Wrath*, and prevailed, with the Prayer of *Job*, λύειν τὴν ἁμαρτίαν αὐτοῖς, *to procure Abſolution from their Sin.* Nevertheleſs, becauſe *Joſephus* ſpeaking of this matter, mentions the Blood, τῶν κριῶν σφαγέντων, *of the Rams ſlain*, as the *Apoſtle* doth τῶν τράγων, *the blood of the Goats*, hence it ſeems neceſſary to allow theſe alſo were ſlain then, either as Sin-Offerings, or as Burnt-Offerings, as they are allowed to be, *Lev.* 1. 2, 3, 10.

y Ver. 20. Διαθήκη, *Covenant, or Teſtament.*] *This Diſcourſe*, ſaith Mr. *le Clerc*, *is to be look'd upon merely as the Play of an* Helleniſtical Writer, *who, becauſe he ſaw that* διαθήκη *was uſed for that Covenant whereof* Chriſt *is the* Mediator, *and ſignified alſo a* Teſtament, *and* Chriſt *was dead, thence deduced Conſectaries which are true indeed, conſidered in themſelves, but here rely upon weak Principles, rather to ſet off his Diſcourſe, according to the Cuſtom of that Age, than to convert the Jews to the Faith by the force of Reaſoning.* Thus is the great *Apoſtle* of the *Gentiles* turned into a *Jewiſh Rabbin*, ſetting off his Diſcourſe by weak Reaſonings, becauſe it was cuſtomary for the *Jews* to do ſo. *Our Word and Preaching is*, ſaith the *Apoſtle*, *not in the words of Mans Wiſdom, but in demonſtration of the Spirit*, 1 Cor. 2. 4. By your leave, ſaith Mr. *le Clerc*, you ſometimes ſpeak not in the words of Man's Wiſdom, but of *Jewiſh* Folly, talking plainly like an Allegorical *Philo*, making often *ſuch accommodations* of *Scripture*, and *ſuch Conſequences deduced from them, in which no regard at all is had to Grammar. We ſpeak the Wiſdom of God*, ſaith the *Apoſtle*, ibid. v. 7. No, ſaith Mr. *le Clerc*, *your Diſcourſe is to be look'd upon merely as the Play of an Helleniſtical Writer. We ſpeak the things which God hath revealed unto us by his Spirit, and have received this Spirit, that we may know the things which are freely given us of God; which things we ſpeak not in words taught by humane Wiſdom, but in words taught us by the Holy Ghoſt.* No, ſaith Mr. *le Clerc*, even in things relating to the *New Covenant*, eſtabliſhed in the blood of *Chriſt*, *your Diſcourſe relies upon weak Principles*, and is no better than *playing with the Ambiguity of words, and deducing Conſequences without any regard to Grammar. For true it is indeed, That a Teſtament is ratified by the Death of the Teſtator, and Chriſt is dead, but Chriſt was not the Mediator of a Teſtament; for Teſtaments do not want Mediators: And if it ſhould be granted that he was, he could not be thought at once a Mediator, and a Teſtator, by whoſe Death alone a Teſtament was confirmed. The Teſtator here is God the Father, whoſe Heirs Men are in Conjunction with Chriſt, but God the Father can in no Senſe be ſaid to die.* Thus Mr. *le Clerc* confutes the *Author*, and yet ſays, he does not *leſſen the Authority of this Epiſtle*, though others think he plainly overthrows it, but, God be thanked, he does it ſtill without juſt ground. For,

1*ſt.* 'Tis

(*i*) *Dr.* Outram de Sacrif. l. 1 c. 15. §. 8, 9, 10. (*k*) Jon. in Lev. 6. 7. (*l*) Ibid. p. 111. §. 7.

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1*ſt*. 'Tis plainly falſe that God can be the *Teſtator* here, and that for his own Reaſon, *becauſe God the Father can in no ſenſe be ſaid to die:* For a Teſtator muſt have his Teſtament, and where there is a valid *Teſtament*, *there*, ſaith the *Apoſtle*, *muſt of neceſſity be the Death of the Teſtator. A Teſtament*, ſaith Mr. *le. Clerc*, *being ratified by the Death of the Teſtator.*

Secondly, I grant, that Chriſt was not the *Mediator* of a *Teſtament*, but then he was the *Mediator* of a Covenant, which, as it was ſealed with, and confirmed by his Blood, procuring for us ſuch Bleſſings as he by his will deſigned for, and declared ſhould be conferred upon Believers, *through Faith in his Blood*, became alſo a *Teſtament*. Thus when he ſaid, *For their ſakes*, ἁγιάζω ἐμαυτὸν, Joh. 17. 19. i. e. *I offer up my ſelf as* a Piacular Victim, *that they might* be ſanctified, or truly purged from their Sins; he adds (*m*) *as his laſt Will and Teſtament*, *Father*, *I will that thoſe whom thou haſt given me be with me*, *where I am.* So here he is become *an High-Prieſt of Good things to come*, purchaſing eternal Redemption for us, by his Blood. And *v.* 15. He became the *Mediator* of that *New Covenant*, in which God promiſed *to be merciful to our Tranſgreſſions*, *and to remember our Sins no more*, procuring the Remiſſion of them by the intervention of his Death, that we that believe in him might receive *the Promiſe of an eternal Inheritance*, which he died to entitle us to, and confer upon us; whence it is ſtiled, *the purchaſed Poſſeſſion.* This therefore was *his Will and Teſtament*, that they for whom he died *ſhould live through him*, and this Teſtament could not be confirmed but by his Death; He therefore was at once the *Mediator* in whom the *New Covenant*, promiſing to us Remiſſion of Sins, was made, and the *Teſtator*, by whoſe Death the Teſtament, That they who believed in him *ſhould have eternal life*, was ratified.

Moreover, what if, after all, here ſhould be nothing ſaid of a *Teſtator*, but only of a *Mediator* of ſuch a Covenant as was to be ratified in the Blood of Jeſus? this ſure would confound all that Mr. *le Cl.* here offers; and yet I think, with Submiſſion to better Judgments, that even this may be maintained againſt him.

For though there be here mention, *v.* 16, 17. τῦ διαθεμένυ, yet is it not neceſſary that word ſhould ſignifie a *Teſtator* properly ſo called, but only a *Promiſer*, and one that confirms his Promiſe with his own Blood. For διατίθημι, in *Phavorinus*, is, ὑπισχνέομαι, συντίθεμαι, *I Promiſe*, *I Covenant*, and διατίθεσθαι διαθήκην, is very commonly in Profane Authors, *to enter into Covenant*; and ſo the Phraſe διαθήσομαι διαθήκην, and διέθετο διαθήκην, (*n*) is conſtantly uſed in the *Old Teſtament*, and therefore the Participle διαθέμενο, derived from the ſame Verb, muſt probably have the ſame ſignification here, in which it is ſtill uſed by the *Septuagint*, and which it always bears in the *New Teſtament*. Thus Acts 3. 25. *You are the Children*, διαθήκης ἧς διέθετο *of the Covenant which God made with our Fathers.* Luke 22. 29. Κἀγὼ διατίθεμαι ὑμῖν *and I appoint to you a Kingdom*, καθὼς διέθετο *as my Father hath appointed me*, So here Chap. 8. 10. and 10. 16. Αὕτη ἡ διαθήκη ἣν διαθήσομαι, *this is the Covenant which I will make with the houſe of Iſrael.* And becauſe *Covenants* were uſually made, Victimas cædendo, *by Sacrifices*, and eſtabliſhed in Blood, as both the Hebrew *Berith*, , the Latin *Fœdus*, and the Greek σπονδὴ, whence the word *Spondeo* is derived, ſhew; and the Phraſes, ὅρκια τέμνειν, *fœdus ferire*, and *percutere*; accordingly it was in the New Covenant eſtabliſhed in the Blood of *Jeſus*. Hence the *Apoſtle* ſpeaks thus of this Covenant, and the Appointer, Diſpoſer, or the Maker of it.

V. 15. That by Virtue of this Blood he is *become the mediator of a Better Covenant.*

V. 16. *For where there is a Covenant* [διαθήκη γενομένη, *made by Death, or ratified by the Blood of him that makes it*, v. 15.] *there of neceſſity muſt intervene the Death*, τῦ διαθεμένυ, *of him that makes the Covenant*, or Promiſe.

V. 17. *For a Covenant* [of this nature] *is only firm* [ὅτι νεκροῖς] *in the death of them who make it*,] as other Covenants were ratified by the Death of the *Sacrifices* uſed at the making of them] *and is of no force whilſt* [ὁ διαθέμενο] *the maker of the Covenant lives.*

V. 18. *Whence* [i. e. becauſe without ſhedding of Blood there is no Remiſſion; ſo it was alſo in] *the firſt Covenant*, [for it] *was not Dedicated without blood.*

To this ſenſe the Contexture of the *Apoſtle*'s Argument doth plainly lead; for Chapter the 8th he introduceth the Promiſe of a New Covenant, in which God engageth to be merciful to our Iniquities, and to remember our Sins no more, *v.* 12. and ſo by removing our Guilt made us fit to be partakers of an *eternal Inheritance* This *Remiſſion of Sins*, ſaith he, could not be purchaſed by the Gifts and Sacrifices under the Law, for they could not *fully purge the Conſcience from the guilt of Sin*, Chap. 9. 9. but Chriſt, by his own Blood, hath purchaſed *Eternal Redemption for us*, v. 12. and by this Blood, he is *become the Mediator of a better Covenant*; He having

(m) Ἄκυε γὰρ ὁ κατὰ χειρὸν διαθήκης, θέλω ἵνα ὅπου ἐγώ εἰμι κἀ ἐκεῖ ὦσι. Theophyl. in locum.
(n) See Kircher's Conc. v. 1. p. 2139.

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suffered Death *for the Remission of Sins committed under the Old Covenant, that we might receive the Promise of an eternal Inheritance*, v. 15.

And this Death was necessary for him to suffer for the obtaining of these Ends; For *where there* is such a Covenant, *there is a Necessity that the Death of him who ratifies this Covenant with his blood, should intervene*; for such a Covenant is only ratified upon the Death of them by whom it is made, and is of no force, whilst he lives that makes the Covenant, because this *Remission of Sins is not to be procured without shedding of Blood*. Which was a thing so absolutely necessary under the Law, that *neither was the first Covenant dedicated, or established without Blood.*

Now, if this be so, here is no *playing with the Ambiguity of the word* διαθήκη, nor any intimation of an *Hellenist*, but rather of an *Hebrew*, using the word in the sense which both the *Hebrew*, *Berith*, usually bears, and in which διαθήκη answers to it in the *Septuagint*: And so there was no just Occasion for the *Dangerous Reflections*, which Mr. *le Clerc* hath made on this Discourse of the *Apostle*.

z Ver. 21. Ἐῤῥάντισε, &c.] Of this sprinkling of the Tabernacle, and all the Vessels, we read nothing in the place of *Exodus* forecited, or in any other part of the Law, but (o) *Josephus* saith, That *Moses* did διαφθεῖραι τὴν σκηνὴν, καὶ τὰ περὶ αὐτὴν σκεύη, ἐλαίῳ, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγέντων, *consecrate for God's service the Tabernacle, and all the Vessels of it, anointing them with oyl, and with the blood of Bulls and Rams.*

aa Ver. 22. *Almost all things.*] He saith, *almost*, because some things which could abide the fire, were purified by fire, *Numb.* 31. 23. and others by Water, *Lev.* 16. 28.

bb Ver. 23. Αὐτὰ δὲ τὰ ἐπουράνια, *the Heavenly things*] For Explication of these words let it be observed, 1*st*. That the *Apostle* here speaketh all along, not of Purification of Persons, but of Things, of the *Tabernacle* and of the Vessels of it, *v.* 21. of the τὰ πάντα all other things which were to be purified; of the ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς *the Patterns of the things in heaven*, v. 23. that is, the *Tabernacle and the Utensils of it*. Chap. 8. 5. *The Heavenly things themselves*, opposed to them, cannot therefore signifie, Men in general, *viz. the Church Triumphant*, or *Militant*, or in particular *our Souls or Consciences*, but the *Heavenly Place*, stiled, v. 24. *Heaven it self*, the Place into which *Christ* entred, in which he appears before God, the Place of which the *Tabernacle made with hands* was *a figure*.

2*ly*. Observe, That by God's Appointment an *Atonement* was to be made for the *Holy Place, by the blood of a Sin-offering sprinkled upon, and before the mercy-Seat seven times, Because of the Uncleanness of the Children of Israel, and because of their Transgressions and their Sins*, Lev. 16. 16 Now these could not defile that holy Place into which they never entred, but yet they rendred them, and their services unworthy to appear, and to be tendred before it, as they still did, *worshipping towards, or before this foot-stool of the Divine Majesty*. An atonement was also to be made *for the Tabernacle of the Congregation*, in which *God dwelt among them, because of their Uncleannesses*, which rendred them unworthy to come into that Tabernacle where he was present; whence 'tis observable, that no man was permitted to be in the Tabernacle, *till the Atonement was made for it*; so that the Purification of the *Holy of Holies*, was only the Preparing of it to be still a *mercy-seat*, to *which they might repair with their Prayers, Praises, and Adorations*, and from which God might *graciously shine forth upon them*, when purified by this Atonement from the Defilements of their Sins. And the Purification of the *Tabernacle* was only to prepare it to be a Place in which they might *present their Persons before God*, thus cleansed by this Atonement from the Guilt of Sin.

And in like manner was *Heaven it self to be prepared*, or *purified* for us by our Lord's entrance into it with his own Atonement, or Propiatory Sacrifice. 1*st*. That *our Prayers* and *Praises might ascend up thither*, and *be accepted at God's mercy-seat*, as being offered to God by our *High-Priest*, and rendred acceptable by the Atonement he had made for the Pollutions cleaving to them. Hence is he represented as *having a Golden Censer, and much incense to offer, with the Prayers of all Saints*, Rev. 8. 3, 4. (2*ly*) That *our Persons might be admitted into this Heavenly Tabernacle*, as being cleansed by his Blood from those Defilements which they had contracted; Accordingly Our Lord tells his Disciples, *In my Father's house are many Mansions; I go to prepare a Place for you*, John 14. 2, 3. And here he is said to *purifie* and *prepare*, these *heavenly Mansions for us, by entring into heaven, there to appear with his blood of sprinkling in the Presence of God for us.*

Ver. 26. Ἀπὸ καταβολῆς κόσμου, , *from* cc *the Foundation of the World.*] This Phrase is used six times elsewhere in the *New Testament*, viz. *Matth.* 13. 35. 25. 34. *Luke* 11. 50. *Rev.* 13. 8. 17. 8. in this *Epistle*; *God's works were finished from the Foundation of the World*, Heb. 4. 3. And in all these places it manifestly signifies *from the beginning of the World*. See *Psal.* 78. 2. *Matth.* 13. 35. and therefore

(o) Antiq. l. 3. c. 9. p. 89. B.

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therefore muſt in Reaſon bear the ſame import in this Text; and then it proves, againſt *Crellius*, that the Sufferings of Chriſt had reſpect to all preceding Generations; For if his Sufferings had not reſpected the Sins of the whole World, where is the neceſſity, upon the ſuppoſition here made, of the *reiteration of his Sacrifice, that he ſhould have ſuffered from the beginning of the World?*

dd Ibid. Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων *at the end of the World.*] Dangerous here is the note of *Grotius*, That St. *Paul*, in id propendebat, ut crederet de propinquo imminere mundi ruinam. See this confuted, note on 1 *Theſſ.* 4. 15. and that τὸ τέλος, and ἡ συντέλεια τῶν αἰώνων, ſignifies not the End of the World, but *the laſt of the* three celebrated *Ages of the World.* See Note on 1 *Cor.* 10. 11.

Ver. 28. χωρὶς ἁμαρτίας, *without a Sin-* ee *offering.*] See note on 2 *Cor.* 5. 20.

CHAP. X.

THE legal High-Prieſt, I ſay, went yearly into the Holy of Holies, v. 25. *as it was neceſſary for him to do in that imperfect Diſpenſation;*]

a 1. For the Law having [*only*] [a] ſhadow of
b good things to come, and [b] not the very
c Image of the things [*themſelves,*] can [c] never with thoſe Sacrifices which they [*who officiated under it*] offer'd year by year continually, make the comers thereunto perfect, [*or, make the Comers thereunto perfect for ever.*]

d 2. For [d] then would they not have ceaſed to be offer'd, becauſe that the Worſhippers once purged [*by them* εἰς τὸ διηνεκὲς *for ever,*] would have had no more Conſcience of Sin, [i. e. *would not have been after conſcious of the Guilt of Sin.*]

3. But [*ſo far are they from procuring this Perpetual Remiſſion, or freeing thoſe that offer'd them from being any more Conſcious of Sin, that*] in thoſe Sacrifices there is a Remembrance again made of Sins every year, [viz. *in the great Day of Expiation, whereas where there is full Remiſſion of Sins, there is no remembrance of them any more, and ſo no more offering for Sin needful,* v. 16, 17.]

4. [*They could not, I ſay, expiate for ever, or clear them from all Conſcience of Sin;*] For it
e is impoſſible that the Blood of Bulls, and Goats, [e] ſhould take away Sins [*for ever, ſo that no farther Sacrifice ſhould be needful to that End.*]

5. Wherefore when he [*the Lamb of God*
f *that taketh away the Sins of the World*] [f] cometh into the World, he [*in the Pſalmiſt*] ſaith, Sacrifice and offering thou wouldſt not, but
g [g] a Body haſt thou prepared [*for*] me, [i. e. *thou wouldſt not have them to continue after my coming into the World to offer my ſelf a Sacrifice for the Sins of the World, they being only to continue till the time of Reformation,* Chap. 9. 10. and here, *v.* 9.]

6. In Burnt-offerings and Sacrifices for Sin thou haſt had no pleaſure.

7. Then ſaid I, Lo, I come [*as*] [h] in the h
volume [*or Roll*] of the Book it is written of me to do [τὸ ποιῆσαι, *that I ſhould do*] thy Will, O God [i. e. *to offer my Body a Sacrifice for Sin according to thy Will.*]

8. Above when he ſaid [ἀνώτερον λέγων, *when he,* i. e. *Chriſt, had ſaid before,* Pſal. 40. 6.] Sacrifice and Offerings, and Burnt-offerings, and offering for Sin, thou wouldſt not, neither hadſt pleaſure therein, [*ſpeaking of the Sacrifices*] which are offered by the Law;

9. Then ſaid he [*afterwards* v. 7.] Lo, I come to do thy Will, O God: [*and thus*] he taketh away the firſt [*the legal Sacrifices,*] that he may eſtabliſh the ſecond, [*the Oblation of his Body,* v. 10.]

10. [i] By the which [k] Will we are ſanctified through the Offering [Gr. οἱ ἁγιασμένοι τῇ προσφορᾷ, *who are ſanctified by the Offering,*] of the Body of Jeſus Chriſt [ἐφάπαξ] once for all, [*not as the legal Sacrifices, once every year,* Chap. 9. 25, 26.] i k

11. And every Prieſt [*according to the Law,*] ſtandeth [Gr. *ſtood*] daily miniſtring, and offering oftentimes the ſame Sacrifices, which can never take away [*the guilt of*] Sins.

12. But this man [*Chriſt Jeſus*] after he had offer'd one Sacrifice for Sins, [*by which the guilt of them hath been fully taken away,* Heb. 1. 3. *is*] [l] for ever ſat down on the Right hand of God, [*and ſo is placed over all his works, according to Pſalm* 8. 6.] l

13. From henceforth expecting till his Enemies be made his foot ſtool; [*till the Devil, Anti-chriſt, Death, the Wages of Sin, and the laſt Enemy be aboliſhed,* 1 Cor. 15. 25. *and ſo the following words of the Pſalmiſt, Thou haſt put all things in Subjection under his feet, be fully accompliſhed.*]

14. For by [*this*] one offering [*of himſelf to the Death for us*] he hath [m] perfected m
for ever [i. e. *completely expiated the Sins of*] them that are ſanctified, [*through faith in his blood procuring the Remiſſion of Sins,* Acts 26. 18.]

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15. Wherefore [*and of this*] the Holy Ghoſt alſo is a Witneſs to us; for after he had ſaid before;

16. This is the Covenant that I will make with them; after thoſe days, ſaith the Lord, I will put my Laws into their hearts, and in [*or upon*] their minds will I write them [*Jer.* 31. 33.]

17. [*He adds, as a farther promiſe, or part of the new Covenant*] And their Sins and Iniquities will I remember no more.

18. Now where [*ſuch a*] Remiſſion of theſe is, [*as cuts off the Remembrance of them any more,*] there is [n] no more [*need of*] offering for Sin, [See v. 2, 3.]

19. Having therefore, Brethren, boldneſs [*or liberty*] [See note on Chap. 3. 6.] to enter into the Holieſt by the Blood of Jeſus, [*from which the Jews were Typically debarred, the way into the Holieſt being not then revealed,* Chap. 9. 8.]

o p 20. By a [o] new and [p] living way, which he hath conſecrated [*or made new*] for us through the Vail, that is to ſay [*through*] his fleſh, [*offered for our Sins upon the Croſs.*]

q 21. And having [*ſuch*] [q] an High-Prieſt over the Houſe of God [*i.e. the Church,* Chap. 3. 6. 1 Tim. 3. 15. *Or, over the Houſe not made with hands in which God dwells,* Chap. 8. 1, 2. 9. 1, 11.]

22. Let us [*who are of this Houſe,* Chap. 3. 6. *and for whom this Freedom is procured by this High-Prieſt*] draw near [*to God*] with a true [*upright*] heart, in full aſſurance of Faith, [*that our ſervices ſhall be accepted now, and our Perſons hereafter admitted into his Preſence, as*] having r our hearts ſprinkled [*by the blood of Jeſus*] from [*the accuſations of*] an evil Conſcience, and our Bodies waſhed with pure water, [viz. *the Laver of Regeneration.*]

23. Let us hold faſt the Profeſſion of our Faith [Gr. *the hope we Profeſs*] without wavering, [*or being moved from the hope of our Calling,* Col. 2. 23. *that hope which cauſeth us to rejoice,* Chap. 3. 6. *which entreth within the veil,* Chap. 7. 27.] for he is faithful who hath promiſed [*this Entrance into it.*]

24. And let us conſider one another [*as members of the ſame body*] to provoke [*one another*] to love and to good works [*or works of Charity.* See note on Tit. 3. 8.]

25. Not forſaking the Aſſembling of our ſelves together, [i. e. *not drawing back from Chriſtianity to Judaiſm,* v. 26, 38.] as the manner of ſome is, [*who for fear of Perſecution from the Jews, return to the worſhip of the Synagogue,* v. 32, 36.] but exhorting one another [*to perſeverance in the Faith,*] and [*that*] ſo much the more as you ſee [f] the day [*of vengeance upon the unbelieving, and Apoſtatizing Jews,*] approaching.

t 26. [t] For if we Sin wilfully [*by renouncing, and falling off from Chriſtianity*] after that we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, [*but there is not yet left any other Sacrifice, beſides that which you reject, to purge you from the guilt of Sin, and therefore nothing can remain for ſuch Apoſtates,*]

27. But a certain fearful looking for of Judgment, and fiery Indignation which ſhall devour the Adverſaries [*of Chriſt, the Son of God,* v. 29.]

28. [*And of this you may be aſſured from what befel thoſe who revolted from the Law of Moſes, for*] He that deſpiſed Moſes's Law died without Mercy, under [*the Teſtimony of*] two or three Witneſſes [*of that Apoſtacy,* Numb. 15. 30, 31. Deut. 17. 2---7]

29. Of how much ſorer Puniſhment ſuppoſe ye [*then*] ſhall he be thought worthy, who hath trodden under foot the Son of God, [*uſing him with the greateſt contempt,*] and hath accounted the Blood of the [*new*] Covenant, [u] wherewith he was ſanctified [*or purged from the guilt of his Sins,* Chap. 2. 11. 9. 13. 13. 12.] an unholy thing [*ſuch as pollutes, rather than purges as being the Blood of a malefactor,*] and hath done deſpight to the Spirit of Grace, [*by refuſing to own him as the Spirit of God, yea rejecting him as a Lying Spirit, and his Gifts, and Miracles as Illuſions.*]

30. For we know him that hath ſaid, [i. e. *who introduceth God thus ſpeaking,*] Vengeance belongeth to me, and I will recompenſe, [x] ſaith the Lord, [Deut. 32. 35.] And [y] again [*in the ſame place,* v. 36. *ſaith of him*] The Lord ſhall judge his People.

31. It is a fearful thing to fall into the hands of the Living God, [*who ever lives to puniſh thoſe who revolt from him.* See Chap. 3. 12.]

32. But call to remembrance [ἀναμιμνήσκεσθε ὃ *remember therefore*] the former days, in which after ye were illuminated [i. e. *baptized into the Chriſtian Faith,* Chap. 6. 4.] You endured [*couragiouſly,*] a great fight [Gr. *conflict*] of afflictions, [*For a great Perſecution then befel the Church, which was at Jeruſalem,* Acts 8. 2. 1 Theſſ. 2. 14.]

33. Partly while you were made a gazing ſtock [*or ſpectacle*] both by Reproaches and Afflictions, and partly while ye became Companions of them that were ſo uſed [Acts 5. 41. *The Apoſtles, eſpecially Paul and Barnabas,* Acts 14. 5, 19, 20. 17. 10, 14, 15.]

34. For ye had Compaſſion of me in [z] my Bonds, [Acts 20. 23. 21. 4, 11, 12, 13.] and took joyfully the ſpoiling of your goods, knowing in your ſelves, [*by the Teſtimony of that Spirit who is the Earneſt of our future Inheritance,* Epheſ. 1. 14. 4. 30.] that you have in heaven a better, and an enduring ſubſtance.

35. Caſt

35. Cast not away therefore your Confidence [παῤῥησίαν, *your freedom in profession of the Faith,*] which hath great Recompense of Reward; [*for with the mouth confession is made unto Salvation,* Rom. 10. 10.]

36. For ye have need of Patience, that after ye have done the Will of God [i. e. *have suffered according to his Will,* 1 Pet. 4. 19.] aa ye might receive [aa] the Promise [*d Reward.*]

47. For [*the Vision of Habakkuk, respecting the coming of Christ, and exhorting you to wait for him, said then, yet for a time, as I do* bb *now,*] yet a little while, [bb] and he that shall come [Gr. ὁ ἐρχόμενος *he that cometh to reward your Patience,*] Will come, and will not tarry.

38. [*It also adds these words of Comfort to the faithful, and Terror to the Revolter, expect him,* δίκαιος δέ,] now the Just shall live by [*his*] Faith, [cc] but if any Man draw back cc [καὶ ἐὰν ὑποστείληται, *and if he draw back from it*] my Soul, [*saith God,*] shall have no pleasure in him.

39. But we [*I hope,* Chap. 6. 9.] are not of them that draw back to Perdition, but of them that believe to the saving of the Soul.

Annotations on Chapter X.

a Verse 1. Σκιὰν τῶν μελλόντων ἀγαθῶν, *a shadow of good things to come.*] *i e.* Of those good things to come, of which Christ is the *High-Priest*; their Tabernacle being only a *shadow* or *figure* of that *Cœlestial Tabernacle* into which he, *as our Fore-runner, hath already entred,* Chap. 9. 11. the Purgation they obtained by their Sacrifices *from the Defilements of the flesh,* of the *Purifications of our Consciences from dead works,* v. 13, 14. their *annual Redemption,* of the *Eternal Redemption* obtained by Christ, *v.* 12. their *freedom of Entrance,* being cleansed by their Sacrifices, *into the Tabernacle* of the Congregation, of our *freedom to enter into the Holy of Holies.*

b Ibid. οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *not the very Image of the things.*] The *Apostle* here distinguishing betwixt *the things,* and the *Image of them*; I think the word *Image* cannot properly be rendred, *substance,* but we under the Gospel do enjoy such lively representations of the good things to come, as are both Assurances and Foretasts, and beginnings of them, *the Earnests of our future glory,* in the enjoyment of the Holy Spirit, who is *the Earnest of it,* Eph. 1. 14. and by whom we are changed *into the Image of our glorious Lord,* 2 Cor. 3. 18. the Image of our enjoyment of God, and dwelling for ever with him, by being made an Habitation of God through the Spirit, Eph. 2. 22. the *Image of our Entrance into his Presence,* in that *freedom of access we have already to the Father* through Christ, *Eph.* 2. 18. 3. 12. The *Image of our final Absolution,* in that Justification which is attended with that *Peace of God which passeth understanding.* And this sufficiently answers the Objection of *Estbius* against this sense, *viz.* that a more express signification of these future good things would not more efficaciously avail towards the Exhibition of them. For such an Image of them, as is also an *earnest, fore-taste, assurance,* and an *inchoation* of them, is sufficient to make *the comers to God perfect for ever,* as far as we are capable of being so in this life; *as being fully* assured of the entire Pardon of our past Sins, so as that they shall not be remembred any more, and of the enjoyment of those future blessings, of which we have received already *the earnest, first-fruits,* and *assurance.*

c Ibid. Εἰς τὸ διηνεκὲς οὐδέποτε δύνανται τοὺς προσερχομένους τελειῶσαι, *could never make the Comers to them perfect for ever.*] All *Interpreters* allow a σύγχυσις, or *Trajection* of the words in this Verse. Now this which I make in the *Translation* seems to be confirmed by the Effect of our Lord's Sacrifice opposed to these, for that, saith the *Apostle* τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever them that were sanctified,* i. e. *hath cleansed them for ever* from the guilt of Sin, *v.* 14. That therefore which he here denies to the legal Sacrifices, must be also this, that they could τελειῶσαι εἰς τὸ διηνεκὲς *expiate Sins for ever*; or so as that they who were once purged by them should have no more Conscience of Sin, *v.* 2. and to this sense the following Argument inclines.

The words τελειῶν, and τελειῶσαι, have two significations; the one is *Agonistical,* and then it signifies *to Reward* and *Crown,* as in those words, *That they without us,* μὴ τελειωθῶσι *might not be made perfect,* i. e. be *crowned,* or have their full Reward, *Heb.* 11. 40. See the note there. The other is *Sacrifical*; for when it is joined with Sacrifices, or hath relation to them, it signifies ἁγιάζειν, καθαρίζεσθαι, to *sanctify* and *purge from the guilt of Sin.* Whence τελειώσεις is rendred by *Hesychius* and *Phavorinus,* ἁγιάζεις. So the Sin-offering, by which *Aaron* and his Sons were *sanctified,* and *set apart for the Priesthood,* is stiled, θυσία τελειώσεως, *Exod.* 29. 34. And the Sacrifice by which the Temple was sanctifyed, or purged from its Defilements, is stiled, θυσία τελειώσεως, 2 *Macc.* 2. 9. And therefore what is here cannot make perfect, is, *v.* 4. cannot ἀφαιρεῖν ἁμαρτίας,

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ἁμαρτίας, *take away Sins*; and, v. 2. καθαρίζεσθαι, is to purge from the Conscience of Sin. See Chap. 9. 9, 12, 14.

And lastly, the Word προσερχομένους here seems not to signifie the Comers to it, *i. e.* the Law, but the comers to God for Pardon by these legal Sacrifices; for the word in this whole *Epistle* still relates to coming to God, as the Phrase is expressly, *Chap.* 7. 25. 11. 6. the coming to *the Throne of Grace*, Chap. 4. 16. and in this Chapter v. 22. προσερχώμεθα, *let us come* [to God] *with a true heart.*

d Ver. 2. Ἐπεὶ ἂν ὐκ ἐπαύσαντο προσφερόμενα, *for then they would not have ceased to be offered.*] Some leaving out the ὐκ translate the Words, thus, *For then sure they would have ceased to be offered*; but the ὐκ is found in *Chrysostom*, *Theodoret*, *Oecumenius*, *Theophylact*, and the *Alexandrian Manuscript*, and therefore ought not to be omitted: Others, with the *Arabick* Version, read the words Interogatively; For then would they not have ceased to be offered? Which gives a very good sense. But yet there seems to be another sense of them very agreeable to the Context; *viz.* for then they would not have ceased, or been taken away, to give place to another Sacrifice for Sin, as the Apostle proves they were, from *v.* 5. to the *9th.*

e Ver. 4. Ἀφαίρειν ἁμαρτίας, *to take away Sins*] Is not, as *Grotius* here notes, efficere ne ultra peccetur, *to make us Sin no more*; for that is not the Effect of *Christ*'s blood, but, as far as in this imperfect State we are enabled so to do, of his *sanctifying Spirit.* Moreover the *Apostle* speaks *v.* 1. of *Expiation of the Conscience from the guilt of Sin*, of *Expiation* by the legal *Sacrifices* which did not inwardly sanctifie, of *Purgation* by the *Oblation* of them, *v.* 2. from that Sin of which there was *a yearly Remembrance* in the Oblation of those Sacrifices *to make Atonement* for them, *v.* 3. and therefore the ἀδύνατον γὰρ, which connects this Verse with the former, and shews that *to be impossible to be effected* which he had said before was not effected by those Sacrifices, must confine this Phrase to the taking away the guilt of Sins, by (*a*) Expiation, and Atonement for them, not to the Removal of the Power and Dominion of them, by internal sanctification. And so ἀφαίρειν ἁμαρτίαν, always signifies, either *to take away Sin* by a mere Act of Grace, absolving from the Punishment due to it, as when *Nathan* said to *David*, ἀφῆλε ὁ Κύριος τὸ ἁμάρτημά σε, *the Lord hath taken away thy Sin, thou shalt not die*, 2 Sam. 12. 13. And the *Seraphim* to *Isaiah*, *This hath touched thy Lips*, καὶ ἀφελεῖ τὰς ἁμαρτίας σε *and he will take away thy Sins*, Isa. 6. 7. And Isa. 27. 9. *By this* ἀφαιρεθήσεται ἀνομία Ἰακὼβ, *shall the Iniquity of Jacob be forgiven*; and *this is his blessing* ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτῦ, *when I shall take away his Sin.* And when God saith to *Joshua*, ἰδὲ ἀφῆκα τὰς ἀνομίας σε, *Behold I have taken away thy Sins*, Zach. 3. 4. Or when this Phrase hath relation to a *Sacrifice*, as when 'tis said, Lev. 10. 17. *Wherefore have you not eaten the Sin-offering in the Holy Place, seeing it is most holy, and God hath given it you* ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆ συναγωγῆς, καὶ ἐξιλάσεσθε περὶ αὐτῶν ἔναντι Κυρίε, *that you might* bear [*away*] *the Iniquity of the Congregation, to make an Atonement for them before the Lord?* See v. 11.

f Ver. 5. Εἰσερχόμενος εἰς τὸν κόσμον, *coming into the World.*] The *Socinian Glosse* here, de ingressu Christi in mundum futurum, i. e. *of Christ's going out of this World into the next*, or into *Heaven*, is so absurd that it needs no refutation; his *coming into the World* in the *Scripture* Phrase being his descending from *heaven* to be with us, John 16. 28. *I came down from the Father, and came into the World*, and his going hence to *heaven*, being stiled his *leaving of the World*, John 13. 1. 16. 28. 17. 11. And though the Phrase of entring into the World may, sometimes in St. *John*, import *Christ*'s entring on his *Prophetick* Office, or his appearing publickly in the World, as ὁ ἐρχόμενος is that *Prophet which was to come into the World*; yet the Connexion of it here with the time, *when a Body was prepared for him*, will not suffer us to doubt that it importeth here his Assumption of the Humane Nature, and his being *born into the World* in it. And so this Phrase is used when *Christ* is stiled *the true Light that enlightneth every man that cometh into the World*, John 1. 9. For though the *Grammatical* Construction, doth not hinder but that, ἐρχόμενον εἰς τὸν κόσμον, may be construed with Light thus, *which coming into the World enlightneth every man*, yet כל באי עולם *all that come into the World*, being the constant Phrase by which the *Jews* express all men living, as Dr. *Lightfoot* on the Place observes; and the *Jews* themselves speaking of God himself after this manner אתה הוא נר באי עולם (*b*) *Thou art he that illuminates every man that comes into the World*; this is a plain confirmation of our Translation of these Words.

g Ibid. Σῶμα κατηρτίσω μοι, *a Body hast thou prepared, or framed for me.*] The words in the Hebrew are אזנים כרית לי *my Ears hast thou bored*, in plain Allusion to the Ceremony used to a slave that would not have his liberty, but would continue in his Obedience to his *Master*, and would not go free, *Exod.* 21. 6. *Deut.* 15. 17. And this was done out of love to his Master; *the boring of his Ear* seems

(a) See Grot. de satisf. contr. Soc. c. 10.

(b) Vajikra Rab. Sect. 31.

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ſeems not to be commanded as a note of Infamy, but as a ſolemn devoting of him to his *Maſter*'s ſervice; though were it uſed as a mark of ſervitude it anſwers ſtill exactly to our *Saviour*, who took upon him, ſaith the *Apoſtle*, μορφὴν δούλου, *the form of a Servant*, or of a ſlave, and *became obedient to the Death* for us, when he might have been free from it, out of love to his *Father*, and us his Children, *Heb.* 2. 14. And becauſe he only could appear in this form, and performed this Obedience in the Body he aſſumed for this Purpoſe, the *ſeventy Interpreters*, perhaps by the internal Motion of the *Holy Spirit*, tranſlated the Phraſe thus, *A Body haſt thou prepared*, or framed for me; for that the *Apoſtle* did not change the Tranſlation of the *Septuagint*, but find it thus, his words declare, when he ſaith *he taketh away the firſt*, viz. Sacrifice, and offering according to the Law, *that he might eſtabliſh the latter*, i. e. the Oblation of his Body, or his Obedience to the Death in the Body thus prepared for him. So read *Theodoret*, St. *Auſtin*, *Euthymius*, St. *Chryſoſtom*, *Apollinarius* and *Ambroſius*; ſo read the *Arabick* and *Æthiopick* Verſions; and they who read otherwiſe may be ſuppoſed to have followed not the *Greek*, but the *Hebrew*. And this Reading the *Apoſtle* approves, and follows, as the true meaning of the *Hebrew* Phraſe, and that which ſo fitly doth Expreſs our *Saviour*'s Oblation of himſelf, as that Sacrifice which was to put an end to thoſe which only were the Types, and Shadows of it: And his giving up himſelf entirely as a Servant to do the Will of God, on which account Slaves, and Servants, who were altogether at the Beck and Will of their Lords, were both by *Jews* and *Heathens* called σώματα *Bodies*. Thus *Raguel* gave to *Tobias* half his Goods, σώματα, καὶ πῶυ, καὶ ἀργύριον, *Servants*, and *Cattle*, and *Money*, Tobit 10. 10. The ſale of the Captive *Jews* by *Nicanor* is in the Greek thus, ἀνοσιώτατος ἐσθαι-κῶν σωμάτων, 2 Maccab. 8. 11. *Joſeph* Antiq. Jud. l. 12. c. 2. p. 390. F. So all the Servants of the Men of *Sichem* are, πάντα τὰ σώματα αὐτῶν, Gen. 34. 29. And σώματα is by our Tranſlation rendred *Slaves*, Rev. 18. 13. So *Ariſtotle*, *Strabo*, *Demoſthenes*, and and *J. Pollux* uſe the word. See *Conſtantine*.

I do not find that the Ancient *Jews* interpreted theſe words of *Chriſt* in expreſs Terms, but they ſay enough to juſtifie the *Apoſtle*'s Argument from this Text. For hence they conclude, that (*c*) *God had no principal Regard to Sacrifices, and that Obedience, and Praiſe was better than Sacrifice*; and that (*d*) *a further Salvation was to be expected, even the Salvation of God*, Pſalm. 50. 23. Iſaiah 45. 17. which was תשועת עולמים *an eternal Salvation*; or, in the Language of the Apoſtle here, Salvation, εἰς τὸ παντελὲς for ever, *Hebr.* 7. 25. εἰς τὸ διηνεκὲς Chap. 10. 14.

Ver. 7. *In the Volume of thy Book it is written of me that I ſhould come to do thy Will.*] It being there written that the *Meſſiah* was to make *his life an offering for Sin*, Iſa. 53. 10. and by that to cauſe theſe *Offerings*, and *Sacrifices to ceaſe*, Dan. 9. 27. therefore he is ſaid to go to his Croſs, *as it was written of him*, Matth. 26. 24. and the Rulers of the *Jews* are ſaid to have *fulfilled the Scriptures in condemning him*, and to have done that *which was written of him*, Acts 13. 27, 29. See *Luke* 24. 44, 46. h

Ver. 10. Though perhaps the Article οἱ ſhould be left out, it being not read by *Chryſoſtom* and *Theodoret*, or by the *Syriac* Verſion, yet becauſe it is in the *Alexandrian* Copy, in *Oecumenius*, *Theophylact*, the *Arabick* Verſion, and in many *Manuſcript Copies* I thought fit to give it a place in the *Paraphraſe*, and then 'tis eaſie to perceive that ἡγιάσμεθα muſt be repeated to compleat the ſenſe. i

Ibid. Ἐν ᾧ θελήματι, *by the which Will.*] *Chriſt* had ſaid in the *Pſalmiſt* that his *Father* would not have the Sacrifices, and Oblations of the Law continued, but that his Will was that he ſhould once for all ſuffer for the Sin of Man, *by the Execution of which Will*, perform'd by *Chriſt*'s oblation of his Body for us, *we are ſanctified*: Where ἁγιάζειν, or ἁγιάζεσθαι, doth not ſignifie *to be freed from the Power* and *Dominion of Sin, but from the guilt of it*, as is proved, note on Chap. 9. 13. and this is farther proved from the means of this ſanctification, viz. *the Oblation of Chriſt's Body*, that being offered as a *piacular Victim*, to purge us from the guilt of Sin, and from the Condemnation due unto us for it; nor doth the *Apoſtle* here underſtand the Oblation of *Chriſt*'s Body in the *Heavens* for us, that being properly his *Interceſſion*, but the Oblation of his Body on the *Croſs*, and his Sufferings, *Heb.* 2. 10, 11. and *Chap.* 13. 12. And laſtly, this being effected by the Oblation of *Chriſt*'s Body, ἐφάπαξ, *once for all*, as it reſtrains the word to his Oblation on the *Croſs*, which was but once performed, and is paſt, whereas his appearance in the *Heavens* for us, is ſtill preſent and perpetual, ſo doth it perfectly overthrow the pretended *Sacrifice of the Maſs*; for *if by this one Oblation he hath perfected for ever them that are ſanctified*, what efficacy can there be in this vain Repetition of it? Nay, muſt it not import that Remiſſion of Sins is not fully obtained for us by our Lord's Sacrifice on the *Croſs*? For, ſaith the *Apoſtle*, *where Remiſſion of theſe is, there is no more offering for Sin*, v. 18. k

Ver. 12.

(c) Maim. More Nev. part. 3. c. 32. (d) Pug. fid. part. 3. diſt. 3. c. 12. Sect. 14.

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l Ver. 12. Εἰς τὸ διηνεκὲς *for ever.*] By comparing this with *v.* 14. *By one Offering he hath perfected,* εἰς τὸ διηνεκὲς *for ever them that are sanctified,* and with *v.* 1. where it is denied that the legal Sacrifices could, τελειῶσαι εἰς τὸ διηνεκὲς, *expiate Sins for ever*; and from the ſtreſs the *Apoſtle* here, *v.* 10. and elſewhere lays upon this προσφορᾷ ἐφάπαξ, *Oblation once for all,* I imagine that theſe words may be better rendred thus, *This man after he had offered one Sacrifice for Sin for ever, is ſat down.*

m Ver. 14. That τετελείωκεν εἰς τὸ διηνεκὲς, *is to expiate Sin for ever,* ſee note on *v.* 1. And that the *Apoſtle* here ſpeaks of them who are ſanctified by this Expiation, hath been obſerved, note on *Chap.* 9. 13. as is apparent from the Teſtimony of the Holy Ghoſt produced here to confirm this, viz. *that God would remember their Sins no more,* v. 17.

A Queſtion ariſeth from *v.* 4. and 11. upon what ground it is here aſſerted that *the legal Sacrifices could never take away Sin*? And wherein lies the Difference in point of Expiation between the *Sacrifices of the Law,* and the Oblation of *the Body of Chriſt,* that one could purge the Conſcience from the ſenſe of guilt, and take away Sin for ever, and the other could not? "If all muſt be reſolved into Divine Appointment, and "Divine Acceptation, how is it *impoſſible* "*that the Blood of Bulls and Goats ſhould take* "*away Sin?* Was it not poſſible that God "might have appointed, and accepted of "the Life of a Beaſt, inſtead of that of the "greateſt Malefactor, who thereby might "be freed, not only from a Temporal, but "likewiſe from the Obligation to eternal "Death? Now in Anſwer to this queſtion, I conceive that divine Acceptation muſt neither wholly be excluded, nor wholly be aſſigned as the Cauſe that the Oblation of our *Saviour*'s Body was thus available for that Expiation of the guilt of Sin, which could not be obtained by the Legal Sacrifices.

And, firſt, I ſay, Divine Acceptation muſt not, yea cannot wholly be excluded, for that would render the Oblation of our Lord's Body, of what virtue ſoever it might be in it ſelf, wholly unable to procure the Pardon of our Sin, and exclude all true Remiſſion, and forgiveneſs of Sin. For,

1*ſt.* The Puniſhment of another, being not the thing threatned, or required, but only the Death of the Offender, can be of no avail to free the Criminal from Puniſhment, though he that is the ſubſtitute be never ſo able, or ſo well inclined to ſuffer it, unleſs the Governour, or he to whom the Execution of the Law belongs, be willing to accept of his *Vicarious* Puniſhment and whenſoever he is pleaſed, and ſees juſt cauſe to do ſo, it is an Act of Grace and Favour to the *Criminal*, and a Remiſſion of his Perſonal Obligation to bear the Puniſhment he had deſerved. In Puniſhments inflicted on the *Criminal* it is true, that ſo far as he Suffers what the Law exacts, ſo far doth he diſſolve the Obligation to farther Puniſhment, and ſo far muſt his Puniſhment be inconſiſtent with Remiſſion, for *as far as any man is puniſhed, he is not forgiven.* But by Admiſſion of another to ſuffer in our ſtead, we are as much forgiven as we could be, did he not ſuffer in our ſtead, becauſe we are as much exempted from ſuffering any Puniſhment on the Account of our Offences, and how can we be more forgiven than we are by ſuch an Act as removes from us the whole Puniſhment as much as if we never had offended? The *Vicarious* Puniſhment is indeed the motive, and the procuring cauſe of this forgiveneſs, as it renders it conſiſtent with the Governour's *Honour* and with the *Ends of Government* to grant it, but it takes off nothing from the Freedom of the Pardon.

Secondly, I add, That divine Acceptation muſt not be aſſigned as the only cauſe that the Oblation of our *Saviour*'s Body was thus available for the Expiation of the guilt of Sin, for then no reaſon can be given why he might not have accepted of the Blood of *Bulls and Goats,* and much more of the Sufferings *of any Ordinary man* for the procuring our Exemption from the guilt of Sin, whereas two Reaſons have been already offered in the Note on Chap. 2. 14. why the *Blood of Bulls and Goats* could never take away Sin; viz. 1*ſt.* Becauſe they were not of the ſame Nature and Original with Man, who ſinned, and ſo could not diſſolve the debt his Nature had contracted. 2*ly.* They never could procure for us a Reſurrection, and ſo they could not free us from that eternal Death our Sins deſerved, nor could any mortal Man do it, becauſe he never could have power to raiſe his own Body, only that *Jeſus* who had *power to lay down his Life and take it up again*; who hath *life in himſelf,* and who can make *the dead hear the Voice of the Son of Man, and Live,* can do this. Indeed they could do nothing of that which was requiſite, ſaith this *Epiſtle,* and the whole *Scripture*, for that end. But the great reaſon why *the Blood of Bulls and Goats could never take away Sins,* is this, that they could never anſwer the great Ends of Puniſhment, and thereby render it conſiſtent with the Honour of the Governour, and with the Ends of Government to admit the ſubſtitution of them in our ſtead. Now the Ends which Wiſe Men do aſſign of Puniſhments are theſe.

1*ſt.* Παράδειγμα, *That they who ſuffer may be exemplary to others,* and may, by what they ſuffer, deter others from the Commiſſion of the like Offences, by letting them, in their Example, know what they muſt ſuffer when the

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the Guilt of their own Sins is laid upon them.

2*ly*, Νουθεσία, *That the Offender may learn Wiſdom by the Rod*, that the Remembrance of what was ſuffered for it might prevent the Repetition of his Sin, and that he may be fitted to embrace that counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3*ly*. Τιμωρία, *The Vindication of the Princes Honour, and the Preſervation of the Laws he hath eſtabliſhed, from Contempt.* Now to apply this to our Purpoſe, I ſay,

1. That by the Obedience of our Lord *Chriſt* unto the Death in our ſtead, theſe ends of Puniſhment are very ſignally obtained, and that with more advantage to God's Glory, than if the Puniſhment of our Offences had been inflicted upon us, and ſo God by it may be truly ſaid to have been ſatisfied, ſeeing that Juſtice, which conſiſts in Puniſhing for the Tranſgreſſion of a Law, is truly ſatisfied, when all thoſe Ends for which the Puniſhment of the Offender could be deſired, are obtained.

2. I add, that none of theſe Ends could be at all obtained by the ſuffering of *Bulls and Goats*, and not comparatively *by the ſufferings of any mortal man whatſoever.* And,

1*ſt*. God by this Diſpenſation hath given us the beſt, and moſt effectual Example to deter us from Sin. For three things only can be requiſite to this end, that the Puniſhment of Sin be inſupportable when we ſuffer it; inevitable when we by our Rebellions have made our ſelves the Veſſels of God's Wrath; and that we have a lively ſenſe, and deep impreſſion of all this upon our Spirits. Now,

The Example of our *Saviour*'s Sufferings ſhews how inſupportable the Puniſhment will be which Juſtice will inflict upon the Sinner; for if the Apprehenſion of it produced ſuch *Agonies*, and Conſternations in the Soul of *Chriſt*, that God ſaw need *to ſend an Angel* to ſupport him under them, how muſt the Sinner ſink under that Burden when it is laid upon his Shoulders? If he who was *the well-beloved Son of God* found it ſo dreadful to lie under the Burden for ſome hours, to lie expoſed for ever to it, muſt be far more intolerable; If the Conſideration of God's paternal love, and of the glorious iſſues of his Sufferings, was ſcarce ſufficient to ſupport our Lord under the Terrours of that Cup, what will ſupport the Sinner when he ſhall know himſelf to be the everlaſting Object of God's Wrath?

This Example alſo ſhews, that Impenitent Sinners cannot eſcape this Wrath of God, ſince he inflicted ſo great a Puniſhment on *the beloved of his Soul*, when he became our ſurety. For if on this account *God ſpared not his only Son*, we may be ſure he will not ſpare his ſtubborn Enemies. With what ſtrong Cries, and with what Earneſtneſs did our *Lord* pray to be *delivered from this Cup*? And yet when he had *made his Soul an Offering for Sin*, thus did it *pleaſe the Lord to bruiſe him.* If then his Ears were ſhut againſt the Cries of his beloved Son, how can they be open to the howlings of Rebellious Sinners? If God was pleaſed to lay ſo great a load on him who was but *Sponſor* for our Sins, their Puniſhment cannot be milder who commit them. And,

Laſtly, This Example gives us the moſt lively ſenſe, and deep impreſſion of theſe things, as being the moſt ſenſible Demonſtration of God's Indignation againſt Sin, which is recorded in the Sacred Writings. To find God *drowning the whole World*, and raining *Fire and Brimſtone* on *Sodom* and *Gomorrah* for Sin; to ſee the Darling Objects of his Love, the *Jewiſh Nation*, become for above 1700 Years the Objects of his ſoreſt Wrath, are Inſtances ſufficient to deter men from Sin: But then to ſee God mix a Cup ſo bitter, ſo full of Gall and Worm-wood, for his own *Innocent and well beloved Son*, and make him drink it off, only becauſe he undertook to be our *ſurety*; to ſee him lifted up upon the Croſs, the Earth trembling under him, as if unable to bear his Weight, the Heavens darkned over him, as if ſhut againſt his Cry, and all this becauſe our Sins did meet upon him, is ſure an Eminent Demonſtration of God's Indignation againſt Sin.

2*ly*. Whereas inevitable Ruine muſt have followed upon the Execution of the deſerved Puniſhment on the Offender's Perſon, God, by this method, hath taken a moſt excellent way for Reformation of the Sinner, which was the ſecond End of Puniſhment. For what can be a more effectual motive to abſtain from Sin than this Example, which ſo clearly repreſents the greatneſs of the Provocation, in the Greatneſs of the Puniſhment, and ſhews it is impoſſible that guilty Perſons ſhould avoid the ſtroke of God's Vindictive Juſtice, or bear the Weight of his Almighty Arm?

3*ly*. God by this Diſpenſation hath ſufficiently conſulted the Preſervation of his Honour, and ſecured the Reverence, and Obſervation of his Laws, which was the third great End of Puniſhment. For,

God, by declaring thus he would not pardon our Offences without this ſatisfaction made for the Violation of his Law, hath fully Vindicated his Inſtitutions from contempt, ſeeing by this Example he hath let all Men know, that though he be a God of great long-ſuffering and Mercy, he will *by no means clear the Sinner*, or *ſuffer Sin to go unpuniſhed.*

Again, God by this Diſpenſation hath Vindicated his Honour more than if he had

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deſtroyed the Sinner, having more evidently ſhewed his Hatred of, and great Diſpleaſure againſt Sin, by puniſhing it ſo ſeverely in his only Son, when he became our ſurety. For the greater is the inducement to remit the Puniſhment of Sin, the greater muſt be his hatred who inflicts it; that therefore this Conſideration, that he who ſuffered was his well-beloved Son, would not induce him to remit the Puniſhment, muſt be the higheſt Demonſtration of his moſt perfect hatred of all Iniquity.

But that none of theſe Ends could be at all obtained by the ſubſtitution of a *Bull*, or *Goat*, or *Ram* to ſuffer in our ſtead, muſt be extremely evident, this being a ſubſtitution very ſupportable, eſpecially by the Rich, who very freely ſpend much more upon the ſatisfaction of their Luſts, and who would therefore gladly buy a Freedom to commit them at ſo ſmall Expence. This then would be ſo far from tending to reform the Sinner, that it would rather be a great Encouragement to him to continue in his evil Courſes, when he thus knew the Damage could be very little to him; this alſo could not tend to the Honour of the Law-giver, but rather would tempt Men to conceive that his Diſpleaſure againſt Sin could not be great, ſince he required ſo little to repair his Honour, and that he was not much concerned for any ſatisfaction for the violations of his Law, when ſuch ſlight matters were by him thought ſufficient Expiations for them.

Moreover the Oblations of any Ordinary Man could not procure this Expiation for us; 1. Becauſe he only could ſuffer that Puniſhment he had deſerved by his own Sins: Now evident it is, no ſatisfaction can be made by me for others, by ſuffering that which Juſtice doth require me to ſuffer for my own Offences. 2. Becauſe he could not overcome Death, he never could raiſe up himſelf from the Grave, and ſo could not procure that Redemption from it to another, which he could not obtain for his own ſelf. Nor, 3. Is it viſible how he can ſerve the Ends of Juſtice, or of Government, by doing ſo, more than the *Criminal* himſelf would do by his own Sufferings. For, 1. What great Indication would it be of Divine Hatred to Sin, that he required only the Death of a Mortal Man to expiate the Sins of the whole World? Or, 2. What diſcouragement could this afford to Sinners from continuing in their evil Courſes, or what great dread of Divine Vengeance? For if, as 'twas conjectured by moſt *Nations*, the Death of a Malefactor might be ſufficient for this Purpoſe, what *Nation* could ever want ſuch Expiations for their Sins? Or, if it were to be a good Man, ſeeing they bore ſo great love to Mankind in general, and to their Country in Particular, ſome of them would ſtill be ready to offer their own lives for Preſervation of their *Nation*; or how by this would God conſult either the Honour of his Government, or ſecure the Reverence and Obſervation of his Laws, by thus requiring only one *Criminal* to ſuffer leſs than he himſelf deſerved, to make Atonement for the continual Violations of his Sacred Laws by a whole *Nation*, or even the whole *Race of Men*?

Ver. 18. Οὐκ ἔτι προσφορὰ, *no more offering for Sin.*] From theſe, and many other Paſſages of this *Epiſtle* the Sacrifice of the *Maſs* declared by the *Trent Council*, Seſſ. 22. Can. 2, 3. to be *a true, and proper propitiatory Sacrifice for Sin*, is utterly overthrown. For, 1. from theſe words of the *Apoſtle*, *It was not needful that he ſhould offer himſelf often, for then muſt he have often ſuffered*, Chap. 9. 24, 25, 26. it is very evident that *Chriſt* cannot offer himſelf, but he muſt *ſuffer*. Since then they dare not ſay that *Chriſt* ſuffers in the *Maſs*, neither can they ſay that *Chriſt* offers himſelf there. 2*ly*. From thoſe words, *without ſhedding of Blood there is no Remiſſion*, Chap. 9. 22. it follows, either that the Sacrifice of the *Maſs* muſt be a *bloody Sacrifice*, and ſo *Chriſt*'s Blood muſt be as often ſhed, as he is offer'd in the *Maſs*, or elſe that it obtaineth no Remiſſion of Sin. 3*ly*. This follows from thoſe Words, *By one oblation he hath perfected* [i. e. hath perfectly and fully expiated, and that] *for ever, them that are ſanctified*; for what neceſſity of, what virtue can there be in doing that again which is *perfectly*, and fully done already, and that for ever? And laſtly, where Remiſſion of Sins is ſo obtained by *Chriſt's one oblation*, that God will *remember them no more*, there is, ſaith the *Apoſtle*, *no more need of Offering for Sin*; but by the Blood of *Chriſt*, the Blood of the *New Teſtament*, ſuch Remiſſion is obtained, ſaith the ſame *Apoſtle*, v. 15, 17. *Ergo*; n

Ver. 20. Ὁδὸν προσφατον, *a new way.*] The way into the *Higheſt Heaven* being before ἄβατος, *impaſſable*, ſaith *Joſephus*. See note on Chap. 9. 8. there being no entrance for us into that Place, till our *Fore-runner had entred* into it, Chap. 7. 20. till he had *purified*, and *prepared it for us by his better Sacrifice*, Chap. 9. 23. *John* 14. 2. This was the Doctrine of all the *Primitive Chriſtians*, That Chriſt by his Death opened this veil for the Juſt that were from *Adam* (e) ἀποκεκλεισμένοι, excluded from thoſe bliſsful Regions (f) That διέρχεται πρεσβυμὸν τὸ ἐξ αἰῶνος μὴ o

(e) Cyril. Hieroſ. Cat. 4. p. 27. p. 35.

(f) Thadd. apud Euſeb. Hiſt. Eccl. l. 1. c. 13.

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μὴ κεκλεισμένα, *he rent open the Incloſure which from the beginning had not been laid open.* Hence (g) *Tertullian* ſaith, the *Patriarchs were*, Dominicæ Reſurrectionis appendices, *the Appendants of our Lord's Reſurrection*; and therefore, as ἔχοντες is here to be repeated from *v.* 19. ſo the Preposition διὰ, *through*, ſeems here not to denote the means, or the Condition of Entrance into the Holy of Holies, but rather the Term to be paſſed through; as if he ſhould have ſaid, *we have a new way of Entrance through the veil, now rent*, which, before it was ſo, hindred our Entrance into that Place, that is, through the fleſh, or body of Chriſt broken upon the *Croſs*, and ſo letting out that Blood which procures that Entrance, as the Blood the *High-Prieſt* carryed with him procured his Entrance, *Chap.* 9. 7.

p Ibid. Καὶ ζῶσαν, *and living way*] That is ζωοποιῆσαν, *leading to*, and *giving Life*, ſaith *Grotius*. He dying for us, that *we might live through him*, 1 John 4. 9. Thus *the Bread of Life*, John 6. and *the Word of Life*, Acts 5. 20. Phil. 2. 16. is the Bread, and Word giving Life; In oppoſition to the Dead ſhadows of the Law, ſaith Dr. *Hammond*, or the Sacrifices preſcribed by it, all whoſe Virtue was in their Death, we being reconciled *by the Death of Chriſt*, but *ſaved by his Life*, Rom. 5. 10. Our acceſs to theſe Manſions being obtained by this *Fore-runner*, made *higher than Heavens*, Chap. 7. 26. made *a Prieſt there after the Power of an Endleſs Life*, v. 16. and therefore *able to ſave us to the uttermoſt, becauſe he lives for ever, there to make Interceſſion for us*, v. 25.

q Ver. 21. *An High-Prieſt.*] i.e. an *High-Prieſt* ſo *merciful*, and able to help us when tempted, and ſo *faithful* in the Performance of his Office, *Chap.* 2. 14.

r Ver. 22. Ἐῤῥαντισμένοι τὰς καρδίας, *having our hearts ſprinkled from an evil Conſcience*, &c.] Here is a manifeſt alluſion to the things requiſite to procure to a defiled *Jew* admittance to God's Sacred Preſence in the *Temple*, or the *Tabernacle*. The *Jewiſh Maxim* ſaith, that *the very Root and Eſſence of the Sacrifice was the ſprinkling of Blood*; And therefore on the great Day of Expiation the *Bullock* for the Sin-offering, and the *Goat* for the Sin-offering, which was brought in to make Atonement in the *Holy Place for the People*, was *ſprinkled before the mercy-ſeat ſeven times*, Lev. 16. 14, 15, 27. and ſo they were made *clean from all their Sins* before the Lord, *v.* 30. and admitted again into the *Tabernacle* of the Congregation, from which they were excluded till this ſprinkling was performed, *v.* 17. Again, when the *Iſraelites* were in a great fear that by coming near the *Tabernacle* they ſhould be conſumed, ſaying, *Behold, we die, we periſh, whoſoever cometh any thing near unto the Tabernacle of the Lord ſhall die*, Numb. 17. 12, 13. God appoints the Water made of the *Aſhes of the Red Heifer*, to *cleanſe them from thoſe legal Impurities* which rendred them unfit to come into his *Tabernacle*, and made it Dangerous for them to approach unto it, ſtiling it on that account a *Purification from* Sin, *v.* 9. and this Water was to be *ſprinkled on the Unclean*, and he was to *waſh his Cloaths, and bath himſelf in Water*, and being thus purified might come into the *Sanctuary*, *v.* 19, 20. This *Sprinkling of the Blood and Water ſanctifying to the Purifying of the Fleſh*, Heb. 9. 13. *Let us therefore*, ſaith the *Apoſtle*, *who have* [not our Fleſh only, but] *our Conſciences purified from the guilt of Sin, by the ſprinkling* [not of the Blood of Bulls and Goats, but] *of the Blood of Chriſt*, and *have our High-Prieſt ſtill preſenting this Blood before the Mercy ſeat*, and who have *our Bodies waſhed with the pure Water of Baptiſm, the Laver of Regeneration*, [as the Cloaths, and Bodies of the unclean were with Fountain Water,] *draw near to God with greater Freedom than they could.*

Ver. 25. Ἡμέρα, *the day approaching*] i. e. s The Day of the *Lord's* coming to deſtroy the Unbelieving *Jews*, and to execute his Vengeance on them for rejecting, and crucifying their *Meſſiah*, ſtiled by St. *Luke*, the *Days of Vengeance*, Chap. 21. 22. ἡμέρας ἐκδικήσεως αὐτῆς, *the day of the Lord's coming, which who can bear?* ſaith the *Prophet*, *Mal.* 3. 2. ἡμέρα καιομένη ὡς κλίβανος, *the Day burning like an Oven*, ἡμέρα ἡ ἐρχομένη, *the day coming that ſhall ſo burn up them that do wickedly, as not to leave them Root or Branch*; ἡμέρα Κυρίου ἐγγίζουσα, *the Day of the Lord drawing near, when all the Inhabitants of the Land ſhould tremble*, Joel 2. 1. μεγάλη ἡ ἡμέρα Κυρίου καὶ ἐπιφανὴς, *the great, and terrible Day of the Lord*, v. 11. 31. ἡμέρα αὐτοῦ, *the Day of the Son of Man.* That this is the Meaning of the place will appear from the ſcope of the *Apoſtle*, which is to terrify them he writes to, by the Conſideration of that dreadful Day of Vengeance threatned to the unbelieving *Jews*, not only by our *Lord*, but their own *Prophets*, and now near at hand; as it follows from *v.* 26. to *v.* 32.

Ver. 26. Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν, *for if we Sin wilfully.*] That theſe words do t not concern every Sin committed knowingly againſt the Laws of *Chriſt*, but only ſuch as do conſiſt in *Apoſtatizing* from the Faith after we have received the Knowledge of it, and rejecting him as our *Prophet* and *Law-giver*, will appear, 1. from the parallel Place, *Chap.* 6. 4, 5, 6. for they who there *cannot be renewed unto Repentance*, are they who *fall away*

(g) De Anima, c. 55. See Petav. de Incarn To. 2. l. 13 c. 16, 17, 18.

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from the Faith after they have been *enlightned*, &c. which plainly answers to these words here, they *who Sin wilfully after they have received the knowledge of the Truth*; they are there said to *crucifie afresh the Lord of* Life, and *to put him to an open shame*; yea to *fall away after they have tasted of the heavenly Gift, and have been made partakers of the Holy Ghost*, which also answers to the *Trampling under foot the Son of God*, and *the doing despight to the Spirit of Grace*. 2. From the Instances produced out of the *Old Testament*; for the Argument used, *v.* 28. from the Comparison of him *who despised Moses's Law*, and therefore was to *die without mercy, under the hand of two or three Witnesses*, Deut. 17. 6. plainly concerns them only who Transgress'd God's Covenant, by going, *and serving other Gods*, v. 2, 3. And as for those who sinned *voluntarily*, or *with an High Hand under the Law*, and so were to *be cut off*, and have no Sacrifice allow'd to expiate their Sin, *Numb.* 15. 30, 31. they were such as *blaspbemed*, or *reproached the Lord*, i. e. revolted from him, and would not own him as their *Governour*; they *despised the word of the Lord*, they made the Covenant given in *Sinai* void, by contemning the Authority by which it was enjoined; as the *Hebrew* signifies, and so they were indeed *Apostates* from God. 3. From the preceding Exhortation, *v.* 25. *not to fall off from the Assemblies of Christians*, and the following, *not to cast away their Confidence*, v. 35. *not to draw back* from the Faith, *v.* 38. *it being better not to have known the way* of *Righteousness, than having known it to depart from the holy Commandment delivered to them*, 2 Pet. 2. 21. And lastly from the Expressions used, *v.* 29. which can agree to none besides *Apostates* from the *Christian* Faith, for to *tread the Son of God under foot*, must surely signifie the extremest contempt that can be cast upon him; to *count the blood of the Covenant*, by *which we are purified*, it self, κοινὸν, *unclean*, and polluting, can be only done by him who looks on *Christ*, not as the *Saviour of the World* by it, but as one who deserved to suffer what from the *Jews* he did: And *to do despight to the Spirit of Grace*, cannot well signifie less than that which our Lord stiles *the Sin against the Holy Ghost*, which Men cannot commit, and in their hearts continue *Christians*.

u Ver. 29. Ἐν ᾧ ἡγιάσθη, *by which he was sanctified.*] That this refers not to *Christ* sanctifying himself, or offering himself as a *piacular Victim* for us, *John* 17. 19. but to him who *counted this blood an unholy thing*, seems clear, 1. From the constant usage of this *Phrase* in this *Epistle*, where *he that is sanctified* is he *that is purged from the guilt of Sin*, Ch. 2. 11. and in this very Chapter, where it is said, *v.* 10. that we are ἡγιασμένοι *sanctified by the oblation of the Body* [or the Blood] *of Christ*, and v. 14. that *by one oblation he hath perfected for ever*, τοὺς ἁγιαζομένους, *them that are sanctified*. 2*dly*. From the *Phrase*, *the Blood of the* [New] *Covenant*; i.e. of that Covenant in which God *promises to be merciful to our Iniquities, and remember our Sins no more*, Chap. 8. 12. 10. 17. 3*dly*. Because though *Christ* is said to *sanctify* himself, yet is he never said *to be sanctified*, but only ἁγιάζειν τὸν λαὸν, *to sanctify the People by his own Blood*, Ch. 13. 12.

Ver. 30. *Saith the Lord*, λέγει Κύριος.] x These words are not to be found in many *Manuscripts*; they are not in the *Vulgar*, *Syriack* or *Æthiopick* Version; not in the *Original*, or in the *Septuagint*, and therefore seem to have crept in here from *Rom.* 12. 19. where instead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that speaketh*, we find γέγραπται γάρ, *for it is written*; which reading *Chrysostom* here hath, and without these words the sense runs better.

Ibid. *And again.*] Not *Psalm* 135. 14. y the words there being taken from *Deut.* 32. 36. but in the same place, or in the following Verse. So Chap. 2. 13. *I will put my trust in him*, Isa. 8. 17. πάλιν, *And again*, v. 18. *Behold I, and the Children which God hath given me.*

Ver. 34. Τοῖς δεσμοῖς μου, *my bonds.*] z Were this certainly the true Reading, it would fairly prove St. *Paul* the *Author* of this *Epistle*, but the other Reading τοῖς δεσμίοις συνεπαθήσατε, *you had compassion of them that were bound*, is more likely to be the true Reading; for so reads the *Alexandrian*, and two other *Manuscripts*, the *Syriack*, the *Vulgar Latin*, and St. *Chrysostom*.

Ver. 36. Τὴν ἐπαγγελίαν, *the Promise.*] aa That is primarily the *Recompence of Reward* mentioned, *v.* 35. So Chap. 11. 39. ἐπαγγελία, the *Promise* is the same *with the Recompence of Reward*, v. 26. *the things not seen* but *hoped for*, which are the Objects of our Faith, *v.* 1. But then this *Epistle* being directed to the believing *Jews*, who had both from their *Prophets*, and from our *Lord*, a Promise, that *in the great and terrible Day of the Lord, whosoever should call upon the name of the Lord should be saved*, Joel 2. 32. and that the εὐαγγελιζόμενοι ὃς Κύριος προσκέκληται, i. e. *they whom the Lord had called by his Gospel should be delivered*, Ibid. That when the day was to come that *burned like an Oven, then was the Sun of Righteousness to rise on them that feared him*, with *healing on his Wings*, Mal. 4. 1, 2. that *he who endured to the End shall be saved*, Matth. 24. 13. and to whom it was said, *Hab.* 2. 3, 4. The Vision is, עוֹד לַמּוֹעֵד *yet for a time* then, now *for a very litle time* ὑπόμεινον αὐτὸν, *with Patience wait for him* [the *Messiah*, say the *Jews*.]

for

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for he that cometh will come, and will not tarry. Wait for him, ſay the (*b*) *Jews* לקבל שכר, *to receive your Reward: Chriſt* alſo having taught them by a Parable, that God would come, ἐν τάχει, *ſpeedily to avenge his Elect, who cried unto him*, under Perſecutions, *Day and Night*, Luke 18. I believe that the receiving this Promiſe verified to them, which tended ſo exceedingly to confirm their Faith, might be here intended, eſpecially if we conſider that the *Apoſtle* could not properly affirm of our Lord's coming to Judgment, that *it was* μικρὸν ὅσον ὅσον *a very very little while, and he would come, and would not tarry.*

bb Ver. 37. ὁ ἐρχόμενος.] This is the Peculiar title given to the *Meſſiah* by the *Jews*, as we learn from the *Baptiſt's* Queſtion to him, σὺ εἶ ὁ ἐρχόμενος; *Art thou he that ſhould come, or look we for another?* Matth. 11. 3. and from the *Hoſannas* of the *Jews*, ſung to him in theſe words, *bleſſed be* ὁ ἐρχόμενος, *he that cometh in the name of the Name of the Lord*, Matth. 21, 9. And the *Jews* do not only interpret this Paſſage of him, but alſo encourage themſelves to wait for him, by this very Argument of the Apoſtle, שכר לקבל, That *they may receive their Reward*; for (*i*) *Bleſſed*, ſay they, *are all that hope in him*, Iſa. 30. 18.

c Ver. 38. ὑποστείληται *if any man draw back.*] The *Reverend* Dr. *Hammond* hath ſhewed from *Phavorinus*, and from *Acts* 20. 20, 21. *Gal.* 2. 12. that this word ſignifies to *draw back, refuſe*, and *fly from* a thing; and ſo the Object of it being here *Faith*, muſt ſignify his flying from, and drawing back from the Faith, or refuſing ſtill to profeſs it; and ſo, as it follows, muſt be *his Drawing back unto Perdition*; and becauſe this is done uſually from fear of Perſecutions, hence is it joined with fear, Gal. 2. 12. *Peter* ὑπέστελλεν ἑαυτὸν, *withdrew himſelf, fearing the Circumciſion*; and ſometimes is put to ſignifie fear; ſo *Deut.* 1. 17. μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, *you ſhall not be afraid of the face of Man*; and becauſe Men's cowardly Fears make them to hide, Diſſemble, and play the *Hypocrite*, hence is it reckoned by (*k*) *Julius Pollux*, among the words which ſignifie to *conceal*, and *hide*, and by *Heſychius*, and *Suidas* is rendred, ὑποκρίνεται, δολιεύεται, *he plays the Hypocrite, and deals deceitfully*; all which, in things which do reſpect our God, and our Religion, are pernicious to the Soul, eſpecially if we conſider, that *he that draws back*, ſtands oppoſed *v.* 39. to him that *believeth*, and therefore is an *Unbeliever*; and *v.* 38. *to him that liveth by his Faith*, and therefore can have none, or only *a dead Faith*: And laſtly, that God here ſolemnly declares, *his Soul ſhall have no pleaſure in him*, and then he muſt ſtill lie under his ſad Diſpleaſure.

Note, 2*dly*, That ἐὰν ὑποστείληται, refers plainly *to the Juſt Man*, the Man *who lives by his Faith*; and in the *Prophet*, to him that is with Faith and Patience to wait for the Accompliſhment of the Viſion; and *v.* 39. the ὑποστειλάμενος, *the Drawer back*, ſtands oppoſed to him that *believeth to the Salvation of his Soul.* The words do therefore plainly ſuppoſe that *the Juſt Man who liveth by* that *Faith*, in which, if he perſiſted, he would *ſave his Soul*, may *draw back unto Perdition.* And this is alſo evident from the enſuing words, *my Soul ſhall take no Pleaſure in him*; for they do plainly intimate, that God took Pleaſure in him before his Drawing back, for otherwiſe this Threat would ſignifie nothing, the Lord taking Pleaſure in no Man but in *Juſt* Men only, and ſuch as *live by Faith.*

Note 3*dly*. That ἐὰν may be rendred not *Hypothetically*, and if, but *cum vero ſemet ſubſtraxerit*, but *when he ſhall draw back*, which I have ſhewn to be the common Import of the Greek ἐὰν, Note on *Chap.* 3. 15. But if we read them *Hypothetically*, the ſuppoſition cannot be of a Thing impoſſible, for then God muſt be ſuppoſed to ſpeak thus, *If the Juſt Man do that which I know is impoſſible for him to do, and which I am obliged by Promiſe to preſerve him from doing, my Soul ſhall have no pleaſure in him*; which is to make God ſeriouſly to threaten Men for ſuch a Sin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the Doctrine of *Perſeverance, and ſo to threaten them to none Effect.*

CHAP.

(*h*) See Pag. fol. p. 212. 742. p. 323. lin. 41.

(*i*) See Pag. fol. p. 212. 354. 742.

(*k*) Lib. 6. c. 53.

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CHAP. XI.

Verſe 1. NOW [*the*] Faith [*by which the Juſt Man lives*, Chap. 10. 38.] is the [a] Subſtance [*or the firm Expectation*] of things hoped for, the evidence of things not ſeen, [*i. e. by which we are confirmed in the truth of them.*]

2. For by it the Elders, [*i. e. the Fathers before, and ſince the Flood,*] obtained a good Report, [*or Teſtimony from God, left on Record in Holy Scriptures.*]

3. Through [*that*] Faith [*which is the evidence of things not ſeen*] we underſtand that the Worlds, [*the lower, middle, and ſuperior Worlds*; See Note on *Chap.* 1. 2.] were framed [b] by the Word of God, ſo that [*the*] things [*of it*] which are ſeen were not made of things which do [*did then*] appear, [*but ἐκ τῶν ἀοράτων, of things not then viſible*, Gen. 1. 2.]

4. By Faith Abel offered to God [c] a more excellent Sacrifice than [*that of*] Cain, by which [*Faith*] he obtained witneſs, [*i. e. a Teſtimony from God,*] that he was Righteous [*or accepted by him,*] [d] God teſtifying [*his acceptance*] of his Gifts, and by it he being dead yet ſpeaketh, [*i. e. declareth by this Faith that God is a Rewarder of the Righteous, though they die.*]

5. By [*virtue of this*] Faith, [*that God would reward thoſe that ſerve him, though in this World he might not do it,*] Enoch was tranſlated that he ſhould not ſee Death, and [e] was not found [*on Earth,*] becauſe God had tranſlated him [*from it*;] for before his Tranſlation, he had this Teſtimony [*from God*, Gen. 5. 22, 24.] that he pleaſed God.

6. [f] But without [*this*] Faith it is impoſſible to pleaſe him, for he that cometh to God [*in way of Duty,*] muſt believe that he is, and that he is a Rewarder of them that diligently ſeek [*to pleaſe*] him. [*To believe that he is, relates to that Faith which is the Evidence of things not ſeen, for God is inviſible; to believe that he is a Rewarder, to that Faith, which is the Expectation of things hoped for.*]

7. By Faith Noah being warned by God of things not ſeen as yet, [*i. e. of a future Deluge,*] moved with fear [*of what God threatned,*] prepared an Ark to the ſaving of his Houſe [*from that Deluge,*] by the which he condemned the [*Old*] World, [*which would not believe his Prediction of this Deluge,*] and became [g] Heir of the Righteouſneſs which is by Faith.

8. By Faith [*in God's Promiſe*] Abraham, when he was called to go out into a Place which he ſhould after receive for an Inheritance, obeyed, and he went out, not knowing whether he went, [*no not ſo much as what the Land of Promiſe was, God's firſt Command unto him being only this, get thee into a Land which I ſhall tell thee of*, Gen. 12. 1.]

9. By Faith, [*Gen.* 12. 7, 13, 15.] he ſojourned in the Land of Promiſe, as in a ſtrange Country, dwelling in Tabernacles with Iſaac and Jacob, the Heirs with him of the ſame Promiſe, [*it being renewed to Iſaac*, Gen. 26. 3. *and to Jacob*, Gen. 28. 13.]

10. [h] [For *God having ſaid unto him, I am thy Shield, and thy Reward ſhall be exceeding great*, Gen. 15. 1.] he looked for a City which hath Foundations, [*an heavenly one*, v. 16. *which cannot be ſhaken*, Heb. 12. 28.] whoſe builder and maker is God; [*it being not a building made with hands, as thoſe on Earth, but eternal in the Heavens*, 2 Cor. 5. 1. Heb. 9. 11.]

11. By Faith alſo Sarah her ſelf, [*who at firſt believed not*, Gen. 18. 12. *after that the Lord had renewed the Promiſe to her, ſaying, At the time appointed I will return unto thee, according to the time of Life, and Sarah ſhall have a Son*, v. 14.] received ſtrength to conceive Seed, and was delivered of a Child, when ſhe was paſt [*the ordinary*] Age [*of bearing Children,*] becauſe ſhe judged him faithful who had promiſed.

12. Therefore ſprang there even of one, and him as good as dead, [*his Body being dead, and the Womb of Sarah dead, as to the Procreation of Children*, Rom. 4. 19.] ſo many as the Stars of the Sky in multitude, and as the Sand which is by the Sea ſhore innumerable, [*according to God's Promiſe*, Gen. 15. 5. 22. 17.]

13. Theſe all [*forementioned that died, or all theſe Patriarchs*] died in Faith, not having received the [i] Promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them [*as certain,*] and confeſſed that they [*themſelves*] were [*only*] Strangers and Pilgrims on the Earth.

14. [*I ſay, they died in Faith, or in firm Expectation, not only of theſe Temporal, but of Spiritual, and Heavenly Promiſes:*] For they that ſay ſuch things, [*viz. that they even in the Land of Promiſe, are Pilgrims, and Strangers,*] declare plainly, that they ſeek a Country, [*where they may reſt, and dwell, when this their Pilgrimage on earth is ended.*]

15. And truly, if they had been [*only*] mindful of that Country from whence they came out, they might have had opportunity to have returned [*to it*, i. e. *from Canaan and Egypt, to Ur of the Chaldeans.*]

16. But

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16. But now [*by this professing themselves Strangers and Pilgrims upon Earth, they declare that*] they [k] desire a better Country, that is, [*not one on Earth, where they profess they are but Strangers, but*] an Heavenly; wherefore [*the*] [l] God [*of Heaven*] is not ashamed to be called their God, [*and to own them as his Sons, and Children,*] for he hath prepared for them a[*n heavenly*] City.

17. By Faith, [*in God's Power*, v. 19.] Abraham, when he was tried, [m] offered up Isaac, [*laying him upon the Wood, which was on the Altar*, Gen. 22. 9.] and he that had received the Promises, [*of a numerous Seed to issue from him,*] offered up his only begotten Son.

18. [*Even him*] of whom it was said [*by God,*] that in Isaac shall thy Seed be called.

19. Accounting that God was able to raise him up even from the Dead, from whence also he received him in a figure, [*i. e. from his own dead body, and the dead Womb of Sarah*, Rom. 4. 19.]

20. By Faith, [*or a firm expectation that God would make good his Benediction,*] Isaac [n] blessed Jacob and Esau, concerning things to come [*Gen.* 27.]

21. By [*the like*] Faith, Jacob when he was dying blessed both the Sons of Joseph, [•] and worshipped [*God, leaning*] upon the top of his Staff, [*by which he was supported from falling.*]

22. By Faith, Joseph, when he died, made mention of the departing of the Children of Israel, [*out of Egypt, saying, God will surely visit you, and bring you out of this Land*, Gen. 50. 24.] and gave Commandment concerning his bones [*that they should be carried with them when they returned to Canaan*, v. 25. *which was an evidence of his Faith in the Promise of God.*]

23. By [*the*] Faith, [*of his Parents, that God would send them a Deliverer,*] Moses, when he was born, was hid three Months of his Parents, [p] because they saw he was a proper [Gr. *comely*] Child, [*and therefore hoped he might be that Deliverer God had promised,*] and [*therefore*] they were not [*so*] afraid of the King's Commandment, [*as to deliver him up to be slain.*]

24. [q] By Faith, [*in God's Promise of a Deliverance out of Egypt,*] Moses, when he was come to years [*of Discretion,*] refused to be called the Son of Pharaoh's Daughter.

25. Chusing rather, [*by his owning himself to be one of them,*] to suffer Affliction with the People of God, than to enjoy [*in Pharaoh's Court*] the pleasures of Sin for a season.

26. Esteeming the [r] reproach of Christ greater Riches than the Treasures of Egypt, for he had respect unto the [s] Recompence of the Reward.

27. By Faith he forsook Egypt, [t] not fearing the wrath of the King, [*when he pursued after him*, Exod. 14. 13.] for he endured as seeing him [*present with them*] who is invisible, [*and therefore said unto the People*, v. 30. *Fear ye not, stand still, and see the Salvation of God*, Exod. 14. 14.]

28. Through Faith [*in God's Promise, that upon seeing the blood of the Paschal Lamb upon the upper Door-Posts, and the two Side-Posts of the Houses of the Israelites, he would pass over them, when he slew the first-born of the Egyptians*, Exod. 12. 13, 23.] he kept the Passover, and [*observed*] the sprinkling of [*the*] blood [*of it, and this he did*] lest he that destroyed the first-born, [*See Note on* 1 Cor. 10. 10.] should touch them.

29. By Faith, they passed [u] through the Red-Sea, as by dry Land, which the Egyptians assaying to do, were drowned.

30. By Faith, [*in God's Promise*, Josh. 6. 5.] the Walls of Jericho fell down, after they were compassed about seven days.

31. [x] By Faith, the Harlot Rahab perished not with them that believed not, (*which Faith she testified*] when she had received the Spies with Peace.

32. And what shall I more say? for the time would fail me [*should I proceed*] to tell of Gideon, [*who through Faith overthrew the Midianites*, Judges 7.] and of Barak, [*who slew the Canaanites*, Judges 4.] and of Sampson, [*who vexed the Philistines,*] and of Jephtha, [*who slew the Ammonites*, Judges 11. *and*] of David also, and Samuel, and of the Prophets.

33. Who through Faith subdued Kingdoms, [*as Joshua, and David did,*] wrought Righteousness, [*as Abraham*, Gen. 15. 6. *Phineas*, Psal. 106. 30. *or turned the People from Idolatry into the way of Righteousness, as Samuel*, 1 Sam. 12. *Elijah*, 1 Kings 18. 39.] obtained Promises, [*as Abraham, and David,*] stopped the mouths of Lions, [*as Daniel.*]

34. Quenched the violence of fire, [*as the three Children*, Dan. 3. 17.] escaped the edge of the Sword, [*as David the Sword of Goliah*, 1 Sam. 17. 46, 47. *and of Saul; the Jews the Sword of Haman*, Esth. 4. 14. *Elijah the Sword of Ahaziah*, 2 Kings 1. 15.] out of weakness were made strong, [*as Gideon with his Three hundred Men*, Judges 7. 15. *Sampson*, Judges 16. 28. *Jehoshaphat*, 2 Chron. 20. 12. *Jonathan*, 1 Sam. 14. 12. *Job and Hezekiah*, 2 Kings 19.] waxed valiant in fight, [*Joshuah, Gideon, David,*] turned to flight the Armies of the Aliens, [*the Maccabees.*]

35. Women received their dead raised to life again, [*the Widow of Zarephath*, 1 Kings 17. 20. *the Shunamite*, 2 Kings 4. 36.] and others were tortured, [*Eleazer*, 2 Mac. 6. 28.] not accepting a deliverance, [*v.* 26. 30.] that they might obtain a better Resurrection, [2 *Mac.* 7. 9, 11, 14, 23, 29, 36.]

35. And

36. And others had tryal of cruel Mockings, [2 *Maccab.* 7. 7, 10.] and Scourgings, [μαςιγέμενοι, *Joſ.* 12. 7. 2 *Maccab.* 6. 30. 7. 1, 37.] yea, moreover, of Bonds and Impriſonments, [*as Joſeph, Sampſon, Jeremiah.*]

37. They were ſtoned, [*as Zachariah*, 2 Chron. 24. 21.] they were ſawn aſunder, [σώματα λυμαινόμενοι, Joſ. ibid. *Iſaiah by Manaſſeh*, ſee *Buxt. Lex.* p. 1360.] [y] were tempted, [or ἐπυρώθησαν, *they were ſcorched, and fryed*, 2 Maccab. 7. 5.] were ſlain with the Sword, [1 *Maccab.* 2. 38.] they wandred about in Sheeps Skins and Goats Skins, [*Elijah*, 1 Kings 19. 13, 19. 2 Kings 2. 8, 14.] being deſtitute, [*as Elijah when fed by Crows*, 1 Kings 17. 4.] afflicted, tormented, [Gr. *evilly intreated*, 1 Kings 19. 10.]

38. [*And though they were Men*] of whom the World was not worthy, [*yet*] they wandred in deſerts, [1 *Maccab.* 2. 29.] and in Mountains, [*v.* 28.) and in Dens and Caves of the Earth, [2 *Maccab.* 6. 11.]

39. And theſe all having obtained a good report through Faith, [μαρτυρηθέντες, *having obtained a Teſtimony from God, or from his Word, that they pleaſed him through Faith, notwithſtanding*] [z] received not the Promiſe [*of an heavenly Country*, v. 13. 16. *not the recompence of Reward*, v. 26. *not the better Reſurrection*, v. 35.]

40. God having provided [Gr. *foreſeen*] [aa] ſome better thing for us, [*and ſo deferring the Completion of that Promiſe, till we alſo ſhould be made Partakers of it*,] that [*ſo*] they, without us, ſhould not be made perfect.

Annotations on Chapter XI.

a Verſe 1. Ὑπόστασις τῆ̃ ἐλπιζομένων.] *The word* ὑπόστασις in the *Old Teſtament* anſwers either to the *Hebrew* תקוה which ſignifies *Expectation*, as Ruth, 1. 12. ἔϛι μοι ὑπόστασις; *have I any Expectation of an Husband?* Ezek. 19. 5. ἀπώλετο ὑπόστασις αὐτῆς *her Expectation was loſt*; or to the word תוחלת which is of the ſame import, as *Pſal.* 39. 7. ἡ ὑπόστασις μου παρὰ σοί ἐϛι, *my Expectation is from thee*, Pſal. 89. 47. It alſo bears the ſame ſenſe in the *New Teſtament*, ſignifying there a confidence of Expectation, as 2 *Cor.* 9. 4. leſt we ſhould be aſhamed, ἐν τῆ ὑποϛάσει ταύτη τ῀ καυχήσεως, *in this confidence of boaſting: and* Chap. 11. 17. *That which I ſpeak, I ſpeak not after the Lord, but as it were fooliſhly,* ἐν τῆ ὑποϛάσει ταύτη τ῀ καυχήσεως, *in this confidence of boaſting:* And in this *Epiſtle* Chap. 3. 14. *we are made Partakers of Chriſt, if we hold,* τὴν ἀρχὴν τ῀ ὑποϛάσεως, *the beginning of our confidence firm to the end.* And this import of the word accords beſt with the inſtances of this Faith that follow, they being ſuch as generally conſiſted in the Expectation of ſome future good, which, ſaith the *Apoſtle*, they have not yet received completely, *v.* 39. Hence is it that I render the words thus, *Faith is the Confidence, or firm expectation, of things hoped for.*

b Ver. 3. Ῥήματι θεοῦ, *by the word of God.*] That is, as the comparing this with *Chap.* 1. 3. ſhews, *by the word of the Divine* λόγῳ. So *Philo* ſpeaking of the Framing of the Heaven and Earth, ſaith, τῷ γὰρ περιφανεϛάτῳ καὶ τηλαυγεϛάτῳ ἑαυτοῦ λόγῳ ῥήματι ὁ θεὸς ἀμφότερα ποιεῖ, *God made them both by his moſt illuſtrious and ſplendid Logos, with a Word.* Leg. Alleg. l. 1. p. 33. G. And of *Moſes* he ſaith, that dying he did not, ἐκλείπειν, *ceaſe to be, nor was he gathered to the moſt*, as others, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσταται δι' ὃν καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *but he was tranſlated by the Word, or command of that Cauſe, by which the whole World was made*, l. de Sacrif. Abel & Cain, p. 102. C. Now whether this ῥῆμα be the word of the *Father* ſpeaking to the Son, or *Logos*, or the word of the λόγῳ, ſaying, *let them be made, and they were made*, it is hence evident, that this *Logos* muſt be a *Perſon*, and not an *Attribute*. See the Note on *Heb.* 1. 3.

Ver. 4. πλείονα θυσίαν, *a more excellent Sacrifice.*] *Philo* in his Diſcourſe on this Subject [*De Sacr. Cain & Abel*, p. 107.] makes the Defect of *Cain*'s Sacrifice to conſiſt in two things; 1*ſt*. That he did not offer it ſoon enough, but μεθ' ἡμέρας, *after certain days*. 2*dly*. That he did not offer of the firſt Fruits of the Earth, as did *Abel* of the firſt Fruits of his Sheep, but only of the Fruits; but there is no ground for either of theſe things in the Text, which ſeems to intimate that they both offered at the ſame time; nor doth it ſay that *Cain* offered not of the firſt Fruits of the Earth; the *Apoſtle* here plainly diſcovers that the thing which gave the preference to *Abel*'s Sacrifice above that of *Cain*'s, was his Faith, (*viz.*) that *Faith which is the ſubſtance of things hoped for*, or his Expectation, or Perſuaſion, that God would certainly reward thoſe who diligently endeavour to pleaſe him in this, or in the other World. Accordingly the *Targum* of *Jeruſalem*, and *Jonathan B. Uziel* upon the place declare, *That* Cain *denied that there would be any future Judgment, or Rewards hereafter to the Juſt*, and *that* Abel *did maintain the contrary, that there ſhould be a future Recompence for the Righteous:* And this he, being dead, yet Preaches by his Faith; for this Faith which God ſo ſignally approved of, and confirmed with ſo great a Teſtimony,

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mony, he will not suffer to go unrewarded, as he must do in one so quickly slain, because God thus preferred his Sacrifice before his Brother's, if he did not reward him in the other World. And therefore *Philo* says, that *seeming to die as to this Corruptible Life,* ζῇ ἀφθαρτον, καὶ τὴν ἐν θεῷ ζωὴν εὐδαίμονα, *he lived the incorruptible and blessed Life in God.* l. quod Deter. &c. p. 127. C. D. To say, as do the *Fathers*, he yet speaketh, because he is still celebrated in the World, is to say nothing proper to *Abel*, that being also true of all the other *Patriarchs*; and to refer this to *the cry of his blood for Vengeance*, is to refer to that which seemeth not to be the Commendation of his Faith, by which the *Apostle* here declares he speaketh.

d Ibid. μαρτυροῦντος, *God testified upon his Gifts.*] That is, saith *Theodotion*, ἐνέπρησε, *he caused Fire to descend from Heaven, and consume his Sacrifice*, and thereby testified his Acceptance of it; so he discovered his Acceptance of the Sacrifice of *Abraham*, Gen. 15. 17. and of the Sacrifices of *Aaron*, Lev. 9. 24. of *Gideon*, Judges 6. 21. of *David*, 1 Chron. 21. 26. of *Solomon*, 2 Chron. 7. 1. and of *Elijah*, 1 Kings 18. 38. And accordingly the Prayer of the *Israelites* for their *King* runs thus, *The Lord remember all thy Offerings, and turn to Ashes thy burnt Sacrifice*, Psal. 20. 3. To this agrees the Interpretation of *R. Solomon*, and *Aben Ezra*, among the *Jews*, of *Occumenius* and *Theophylact* on the Place: And (*a*) St. *Jerom* confirms it by this inquiry, *Whence could* Cain *know that God accepted the Sacrifice of* Abel, *and rejected his, if the Interpretation of* Theodotion *was not true?*

e Ver. 5. οὐχ εὑρίσκετο, *was not found on Earth, because God had translated him.*] God killed him not, saith *Onkelos*: And this we may sufficiently learn from the Story, *Gen.* 5. for of all the rest mentioned in that Chapter, it is said, *they died*; but of him this is not said, but only that *he was not, because God took him*, ὅτι μετέθηκεν αὐτὸν ὁ θεὸς, *because God translated him*, saith the *Septuagint*, the Book of *Wisdom*, and the *Son of Syrach*, Wisd. 4. 10. Eccles. 44. 14. Moreover it is said of *Noah*, and of *Abraham*, that *they walked with God*, Gen. 6. 9. 17. 1. but it is not said that *they were not, because God took them*; this Phrase must therefore import something which hapned not to them: Many of the *Hebrew Doctors* say, that he was taken into Heaven, or into *Paradise*: *He was taken into Heaven by the Word of the Lord*, saith the *Targum* of *Jonathan*; *He was translated into Paradise*, say the *Arabick*, and *Æthiopick* Versions; *God shewed him the Tree of Life*, say *R. Menechem* and *Zoar* in 2 Kings 2. 1. *He translated him into Paradise*, say *Kimchi*, and (*b*) *Manasseh Ben Israel*. Hence *Munster* on the Place speaks thus, *Asserunt nostri hunc Enoch cum corpore & anima translatum esse in Paradisum.* To be translated, saith (*c*) *Philo*, is μετοικίζειν σπεύδεσθαι τὸν ἀπὸ θνητῆς εἰς περὶς τὸ ἀθάνατον, *to go from this mortal to immortal life.* The same was the Opinion of the Ancient Fathers, of (*d*) *Irenæus*, and of (*e*) *Pseudo-Justin*, who saith, That they *who rose with Christ, are with Enoch and Elias*, ἐν τῷ παραδείσῳ, *in Paradise.* See others cited for this Opinion by *Feuardentius* upon *Irenæus*. Note, lastly, that this Translation into *Paradise* was the Fruit of his Faith, that Faith which was *the Expectation of things hoped for*, and that God would reward his Diligence in seeking him; for since he by this Faith *obtained this Testimony, that he pleased God*, God could not take him hence in Displeasure, but out of Favour to him.

Ver. 6. In this sixth Verse we have the *Heathens Creed*, That *God is, and that he is the Rewarder of them that diligently seek him*, without which the *Apostle* declares, 1*st*. That it was impossible for them to please God, and so God must either have laid upon them no Obligations to please him, or required what he knew to be impossible, or given them sufficient means to know this. 2*dly*. That they could have no sufficient motives to serve him, or to come unto him in expectation of his Blessing upon them that did so, and therefore the *Heathens* embraced this as a Principle of Natural Religion, *That God could not suffer it to go ill with good Men, either in life, or Death*, but would be sure to take care of, and provide good things for them. Thus (*f*) *Socrates* requests his Judges to receive this as a certain truth, That *a good Man living or dying, can be subject to no evil, because the Gods never neglect his Affairs*; and this is commended by by (*g*) *Cicero*, and by (*h*) *Jamblichus*, as the great Principle which Philosophy suggests, as an Encouragement to Vertue. That *if we believe that nothing is concealed from God, we must believe that which happens to the Friend of God, happens for the best, and that what seeming evils happen to him, will do him good, in this, or in the other Life. For he can never be neglected by the Gods, who is desirous to be a vertuous, and good Man, and as like to God as he is able*; but περὶ τῆς ἀδικίας τοὐναντίον τούτων δεῖ διανοεῖσθαι,

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(a) Trad. Hebr. sup. Gen. To. 3. p. 70. lit. K. (b) De fragil. human. §. 12. (c) De Nom. Mut. p. 813. B. (d) L. 4. c. 30. l. 5. c. 5. (e) Resp. ad qu. 85. (f) Apol. p. 31. D, & de Rep. c. 10. p. 760. (g) Tuscul. qu. 1. §. 82. (h) Protrept. c. 13. p. 84.

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νοεῖσθαι, *of the wicked and unjust Man we are to believe just the contrary.* And this again (i) *Jamblichus* delivers as a great Principle of Philosophy, That *if we believe there is a God, who is Lord of all things, we must own that whatsoever is good and honest must be asked of him, for all Men give good things to them they love and rejoice in, and the contrary to them to whom they are Disaffected, and therefore much more will the Gods do so.* Another Principle also founded in the Nature of Man, and laid down by them as the foundation of all Religion, was this, That if Piety were not advantageous to them, no Man would embrace it, it being natural to all Men to pursue their Advantage, and to decline the Contrary. So (k) *Arrian*, upon *Epictetus*, lays down this for an Axiom, That *if Piety and Profit did not go together, Piety would be preserved in none; the reason is, because nothing is so natural to us as to affect, and pursue our own Advantage, so that if you place what is Holy and Just in that which profits, you preserve them; but (l) if you separate what is honest from what is advantageous, you destroy what is just and honest, as being weighed down by profit.* (m) *Simplicius* adds, That *where is Profit there we place our Piety*; and thence infers, That *we cannot love, honour, worship the Deity, whatsoever Reasons may be alledged for so doing, if we conceive him hurtful, and not profitable to us, because every living Creature flies what is hurtful, and the causes of them, and affects and follows what is profitable:* And this they learned from their Master (n) *Epictetus*, who lays the foundation of all Religion upon this Principle, *That where Profit is there is Piety.*

g Ver. 7. Κληρονόμος, &c. *Heir of the Righteousness.*] i. e. Of the happiness promised to them who are justified by Faith, or to Persons who by Faith had an Hereditary right to it, *viz.* not only to the Temporal Salvation the Ark afforded, but to that Spiritual, and Cœlestial, which the Ark *Typified*, 1 Pet. 3. 20, 21. *For being justified through Faith, we are made Heirs through Hope of Eternal Life*, Tit. 3. 7. *Heirs of Salvation*, Heb. 1. 14. *Heirs of the Kingdom*, James 2. 5. See Note on *Gal.* 3. 29. and on *Hebr.* 1. 14.

h Ver. 10. *Thy exceeding great Reward.*] Thus the *Jerusalem Targum* and that of *Jonathan* interpret this Phrase, *Fear not, the Reward of thy Works shall be great in the World to come. So ought we*, saith *Theophylact*, *to look to things above, and make no great account of those on Earth.*

i Ver. 13. Τὰς ἐπαγγελίας, *the Promises.*] Here note, That these words, καὶ πεισθέντες, *and were persuaded*, are neither to be found in the Ancient Version, nor the *Greek Commentators.* 2. That the Promises here mentioned as not received by these *Patriarchs*, cannot be Temporal Promises, for ὅτοι πάντες, *all these*, as it cannot be referred to the whole *Jewish* Off-spring, since many of them, as the *Apostle* hath observed, Chap. 3. 18, 19. Chap. 4. 2, 6, 11. *died in unbelief*, so neither to *Abraham*, *Isaac*, and *Jacob* only; for, 1*st*. They are not all that died in Faith; and, 2*dly*. The same is said of all in general, *v.* 39. Ἔτοι πάντες, *these all died in Faith, not having received the Promise.* Now we find no Temporal Promise made to *Abel*, and to *Enoch*, and that Temporal Promise which God made to *Noah*, he fulfilled. 2. The Text saith, *They embraced them, confessing they were Strangers, and Pilgrims upon Earth*; whence the *Apostle* makes this Inference, That *they sought another Country, that is an Heavenly*, which makes it necessary to conceive that the Promises here mentioned, as not received, were, as *Oecumenius* saith, τὰ ἐπουράνια, *Heavenly Promises*, τὰ περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως, *the Promise of the Kingdom of Heaven and the Resurrection*, saith *Theophylact*. Thus (o) *Philo* saith, Οἱ κατὰ Μωσῆν σοφοὶ πάντες εἰσάγονται παροικοῦντες, *all the Wise Men are introduced by Moses as Strangers, their Souls coming from Heaven to travel here on Earth*, and that they desire to return thither; πατρίδα μὲν ὁ οὐράνιον χῶρον εἰς ὃν πολιτεύονται, ξένον δὲ τὸ περίγειον ἐν ᾧ παροικήσαι νομίζουσι, *looking upon Heaven as the City where they dwell, and the Earth in which they travel, as their Place of Pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν ἔρανον, γῆν δὲ ξένην ἔλαχε, *the Soul of every Wise Man looks on Heaven as his Country, the Earth as the Place of his Pilgrimage.* De Agric. p. 153. So did *Abraham*, saying, *I am a Stranger, and Sojourner with you*, Gen. 23. 4. And *Jacob* calling the time

(i) De vitâ Pythag. c. 18. p. 89. (k) Δεῖ τὸ σύμφορον ἐκεῖνο μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ τὸ εὐσεβὲς, καὶ συμφέρον, ἀδύνατον σωθῆναι τὸ εὐσεβὲς ἐν τινι. l. 1. c. 27. p. 53. Πᾶν ζῶον οἰκεῖόν ἐστιν ἀπολέλυται ὡς τῷ ἰδίῳ συμφέροντι. Οὐδὲν γὰρ ἔστω φιλεῖν πέφυκεν ὡς τὸ αὐτῷ συμφέρον —— (l) Διὰ τοῦτο δὲ μὲν ἐν ταυτῷ τῆς ᾗ τὸ συμφέρον, καὶ τὸ ὅσιον καὶ τὸ καλὸν —— Σώζεται ταῦτα πάντα —— Ἂν δ' ἀλλαχοῦ τὸ συμφέρον, ἀλλαχοῦ ᾖ αὐτὸ τὸ δίκαιον, οἴχεται ταῦτα πάντα κλυδαζόμενα ὑπὸ τοῦ συμφέροντος. l. 2. c. 22. p. 243. & l. 3. c. 3. p. 269.

(m) Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς τιθέμεθα. Οὔτε ἄτιμον νομίζοντας κακῶν αὐτὸν τιμᾶν, ἁμαρτεῖν τε σέβειν δύνατον. Πᾶν γὰρ ζῶον τὰ κακοῦντα φεύγει τε καὶ ἐκπέπτωται, τὰ δ' ὠφέλιμα καὶ ἄπτα αὐτῶν μίτεισί τε, καὶ θαυμάζει. In Epictet. p. 80.

(n) Τῆς περὶ τὸν Θεὸν εὐσεβείας, ἴσθι ὅτι τὸ κεφάλαιον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. Ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. c. 8. 38. (o) De Confus. Ling. p. 259, 260.

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time he lived here, *the years of his Pilgrimage*, Gen. 47. 9. So *David*, ſaying, *I am a Stranger with thee, and a Sojourner as all my Fathers were*, Pſalm 39. 12. The ſame he ſpeaks of the whole *Jewiſh Nation*, ſaying, 1 Chron. 29. 15. *We are Strangers before thee, and Sojourners as were all our Fathers.* And this he learn'd out of the Law, where God ſpeaks thus to them, *Lev.* 25. 23. *The Land is mine, for ye are Strangers and Sojourners with me*; ἐναντίον μοῦ, ſaith the *Septuagint*. Accordingly the *Philoſophers* taught, that to die was *to go into our Country*, πρὸς τὴν πατρίδα τὴν ἀληθινὴν ὅθεν ἤλθομεν, *to the true Country whence we came*, Simpl. in Epict. p. 77.

k Ver. 16. Κρείττονος ὀρέγονται, *they deſire a better Country.*] The *Ancient Jews* declare, That *the Earthly Canaan was a Type of the Spiritual Canaan*, and the Promiſe *of living in it for ever, was a Parable repreſenting their future happineſs in the World to come.* (p) *It is written all Iſraelites have their Portion in the World to come, as it is ſaid, and thy People ſhall be all juſt, they ſhall inherit the Land for ever*, Iſa. 60. 21. *This Land*, ſaith (q) *Maimonides, is a Parable, as if he ſhould ſay, the Land of the living; and that is the World to come.* And *R. Menachen* in *Gen.* 12. refers it to *the Land which is above, watered with Waters which are above.* If they received this *Parabolical* Interpretation from the *Patriarchs*, here is the reaſon of their Faith, and Expectation of this *better Country.* Vain here is the Interpretation of Mr. *le Clerc*, both upon the 10th. and 16th. Verſe; for 1*ſt.* A *City*, which has foundations, is, ſaith he, *Jeruſalem*; whereas in *Abraham*'s Time there was no ſuch City that he could expect; nor was that *a City which could not be ſhaken*, Heb. 12. 28. it having been long ſince deſtroyed; Nor was it *a City whoſe Builder, and Maker was God*, but Man. Again, he expected a better Country, that is an Heavenly, *i. e.* the Land of *Canaan which was an Anti-type of Heaven*; ſo Mr. *le Clerc*, in flat contradiction to the *Apoſtle* ſaying, the Country they expected *was not that from whence they came out*, v. 14, 15. *i, e.* was not *Canaan*, but *an heavenly Country*; and he adds, *God had provided for them a City*, not *Jeruſalem* ſure, but an *heavenly City.*

l Ibid. Οὐκ ἐπαισχύνεται, *God is not aſhamed to be called their God,*] i. e. The God of *Abraham, Iſaac*, and *Jacob.* To be their God, and their *Father* is the ſame thing. Thus *Jer.* 31. 1. *I will be the God of all the Families of Iſrael*, v. 9. is thus varied, *I am a Father to Iſrael. I will be their God, and they ſhall be my People*, 2 Cor. 6. 16. is v. 18. *I will be a Father to you, and you ſhall be my Sons and my Daughters.* To be Sons of God is to be *Heirs of God*, Rom. 8. 17. to be *Sons of the Reſurrection*, Luke 20. 36. to *inherit all things*, Apoc. 20. 7. And the υἱοθεσία, or *Adoption* promiſed by God, is the *Redemption of the Body from Corruption.* See Note on *Matth.* 22. 31, 32. and on *Rom.* 8. 17, 23. and this is the Reaſon why God taking upon himſelf the Title of their *God* and *Father*, anſwers this Title, by *preparing for them a City.*

Ver. 17. Προσενήνοχε, *he offered up Iſaac.*] m So ſpeaks the *New Teſtament* twice, here, and *James* 2. 21. So the *Jews* conſtantly. (r) *Philo* informs us, That though the Fact was not perfected, *yet was it preſerved in the Minds of the Readers, and mentioned in the Sacred Volumes as a thing entire, and abſolutely done.* And to this Day they Pray, * *That God would be gracious to them for the Merit of the Sacrifice of Iſaac*, according to the Prayer which both the *Targum* of *Jeruſalem*, and *Jonathan* mention on *Gen.* 22. 14. as made by *Abraham*, to this effect; *viz. I beſeech thee, O God, by thy Mercies, that when the Sons of Iſaac ſhall offer to thee in the time of their neceſſity, thou wilt be mindful of this binding of Iſaac.* Hence have they framed this Story, (ſ) That *when the Knife touched the Throat of Iſaac, his Soul departed, and that when God ſaid, Lay not thy hand upon the Lad, it returned, and ſo he being dead, revived.* And truly *Abraham* having done all that belonged to him to do towards this Offering his Son, and being fully reſolved to have gone through the Work, had not God's Call reſtrained him, may well be ſaid, in the Divine Conſtruction, to have actually done it; and to this ſome refer *Abraham*'s receiving *Iſaac* from the Dead in *a Figure*, he being thus ſnatched from the Jaws of Death, and reſtored to him when he expected nothing but his Death.

Ver. 20. Εὐλόγησε τὸν Ἰακὼβ, *bleſſed Jacob.*] n It may be enquired how he could bleſs *Jacob* by Faith, when he knew not that it was *Jacob*? To this I anſwer, That to the bleſſing him by Faith, it was not neceſſary he ſhould know him to be the Perſon he intended thus to bleſs, but only that he ſhould feel the *Divine Afflatus*, or the Spirit of *Prophecy* upon him when he bleſſed him, that being ſufficient to confirm him, that his Benediction ſhould be eſtabliſhed by that God before whom he bleſſed him, and who guided his Lips, and his Heart in it: And though we have tranſlated it as a Prayer, it moſtly runs in the Future Tenſe, and may wholly be tranſlated as a *Prophecy*, and ſo it muſt be uttered in Faith; and whereas it is ob-

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(p) Talm. Bab. in Sanhed. C. Chelek. (q) Treat. of Repent. c. 3 §. 5. (r) Ὁλόκληρος ἡ παντελὴς ἱστορία οὐ μόνον ἐν ταῖς ἱεραῖς βίβλοις, ἀλλὰ καὶ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀνάγεται καὶ ἐμπολίτευται, De Ab. p. 293. * Vide Clem. Rom. Ep. ad Corinth. §. 10. (ſ) Pirk Eliez. c. 31. p. 74.

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jected farther, that *Iſaac* thought he was bleſſing *Eſau*, now ſo to bleſs him, as to make him Lord over his Brother, *v.* 29. could not be ſpoken in Faith, becauſe the *Oracle* had before declared to *Rebecca*, that *the Elder ſhould ſerve the Younger*. I anſwer, 1ſt. That this rather is an Argument againſt the Truth of his Benediction, than the Faith of it; it rather proves that *Iſaac* ſhould not thus have bleſſed *Eſau*, than that he believed not what he ſaid: But indeed it proves neither, for *Iſaac* might feel ſuch a ſtrong *Afflatus* upon him, as might convince him that his Benediction derived from the Gift of *Prophecy*, and ſo would certainly be accompliſhed, whomſoever it concerned. 2*dly*. The learned *Biſhop* of *Ely* on *v.* 4. anſwers, That either *Rebecca* had not acquainted *Iſaac* with the *Oracle*, or it ſeems he did not underſtand it as *Rebecca* did.

o Ver. 21. Καὶ προσεκύνησεν, *and worſhipped*] God, for the aſſurance he had of being buried in the *Land of Promiſe*, which he deſired out of Faith in the Promiſe God had made to him, *Gen.* 28. 13.

p Ver. 23. Ἀστεῖον, *a comely Child*.] He was, ſaith St. *Stephen*, ἀστεῖος τῷ Θεῷ *of a very excellent Beauty*, Acts 7. 20. μορφὴ θείου, *of a Divine Form*, ſaith (*t*) *Joſephus*; of an Angelical Form, ſay the (*u*) *Jews*. He was, ſaith *Juſtin*, one, *quem formæ Pulchritudo commendabat*, renowned for his Beauty. (*x*) *Joſephus* alſo adds, that an *Egyptian* Scribe, to whoſe Predictions they gave great Credit, had fore-told, one ſhould be born of *Iſrael*, *who if he came to Age, ſhould grievouſly afflict the Egyptians, and bring out the Iſraelites from among them; and that God had by a Viſion declared to* Amram, *that this Child to be born to him ſhould deliver the Iſraelites out of Egypt*; which if true, gives a farther ground of their Faith.

Ver. 24. *Joſephus* informs us, that when
q *Pharaoh* had put the Crown upon his Head, adopting him as the Son of his *Daughter*, to be his Succeſſor, *he let the Crown fall upon the ground, and ſtamped upon it with his feet*. But the words μέγας γενόμενον being the very words uſed *Exod.* 2. 11. where it is ſaid, *It came to paſs that when* Moſes *was grown, he went out unto his Brethren*; the *Apoſtle* doubtleſs had relation to them, and interpreted *his going out unto them*, to be his owning himſelf to be one of them; *It came into his Heart*, ſaith *Stephen*, *to viſit his Brethren*, Acts 7. 23. *i. e.* to join himſelf to the afflicted *Jews*.

r Ver. 26. Τὸν ὀνειδισμὸν, *the Reproach of Chriſt*.] The Seed of *Abraham*, even before they went down to *Egypt*, are ſtyled, *the Chriſts of God*, Pſalm 105. 15. μὴ ἅπτεσθε τῶν χριστῶν μου, *touch not my Chriſts*. And the Prophet *Habakkuk* ſpeaking of God's Judgments upon *Pharaoh*, and God's Deliverance of them from him, ſaith, Ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τοὺς χριστούς σου, *thou wenteſt forth for the Salvation of thy People, to preſerve thy Chriſt*, Hab. 3. 13. So that *the Reproach of Chriſt*, may be the Reproach of the People of God, *v.* 15. Moreover, the Reproach which he, and they ſuffered, was for their Faith in *the Promiſed Seed*, and that was *Chriſt*, Gal. 3. 16. on which account it might be truly ſtyled *the Reproach of Chriſt*, as the Afflictions of the *Apoſtle* are ſtyled *the Afflictions of Chriſt*, Col. 1. 24. and he himſelf, *the Priſoner of Chriſt*, Epheſ. 3. 1. as being the Reproach he ſuffered for his Faith in the Promiſed Seed, which was *Chriſt*.

Ibid. Εἰς τὴν μισθαποδοσίαν, *the recompence of Reward*] here mentioned, could not be Temporal, for *Moſes* came not into the Land of *Canaan*, nor could he expect any greater Bleſſing in that kind, than he might have had in *Egypt*. He therefore muſt have reſpect to ſome Spiritual, and Heavenly Recompence. f

Ver. 27. Μὴ φοβηθεὶς, *not fearing*.] It is t expreſly ſaid that *Moſes* when he fled from the Face of *Pharaoh*, *feared*, Exod. 2. 14. and it is farther evident, from theſe words of God to him, *Go, return into Egypt, for all the Men are dead that ſought thy Life*, Chap. 4. 19. And therefore they who refer this to that flight, ſay, *He did not fear his Wrath, ſo as to diſtruſt the Providence of God, in working a Deliverance to his People by his hand*: But his unwillingneſs, when God commanded him to go back to *Egypt*, confutes this Gloſs. Others ſay, he feared not the Wrath of the King, when he ſaid unto him, *take heed to thy ſelf, ſee my Face no more, for in that day thou ſeeſt my face thou ſhalt die*, Exod. 10. 28. But then he had not forſook *Egypt*, and when he went from it, he did ſo by the command of *Pharaoh*, Exod. 12. 31. and ſo needed not to fear him. Againſt the Expoſition given in the *Paraphraſe*, it is objected, that it agrees not with the Order of the words, becauſe the *Paſſover* mentioned, *v.* 28. was kept in *Egypt*. But this Objection will be of little force, if we conſider that other things are mentioned in this Chapter out of the Order in which they were performed: Thus, *v.* 32. *Gideon is* mentioned before *Barak*, and *Sampſon* before *Jephtha*, as alſo *v.* 33. 34, 35, 36.

Ver. 29. *Through the Red-Sea*.] That this u they truly did, ſee Note on 1 *Cor.* 10. 1.

Ver. 31. She teſtified her Faith, not x only by preſerving thus the Spies, but by ſaying to them, *I know that the Lord hath given you this Land*, John 2. 9. and again, *The*

(*t*) Antiq. l. 2. c. 5. (*u*) Pirk Eliez. c. 48. (*x*) Τὸ μὲν Ἑβραίων γένος τῆς παρ' Αἰγυπτίοις ἀνάγκης ἀπολύσει. Antiq. l. 2. c 5.

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The Lord your God he is God in Heaven above, and on Earth beneath, v. 11.

y Ver. 37. Ἐπειράσθησαν;] That this is not the right reading, may eaſily be gathered from this one Conſideration, that after two ſuch great Puniſhments, as *ſtoning*, and *being ſawn aſunder*, it is very improper to introduce their being tempted, which ſignifies no certain kind of Puniſhment at all, and is included in all the other Puniſhments, here mentioned. Some therefore read ἐπυρώθησαν, ſome ἐπυρώθησαν, ſome ἐπρήσθησαν, all ſignifying *they were burnt*; which reading agrees well with the Story of the *Maccabees*, where they bring *Eleazer*, and the young Men ἐπὶ τὸ πῦρ καταφλέγοντες αὐτὸς, *to the Fire, and burnt their Fleſh*; ſo that *Joſephus* (from c. 6. to c. 12.) ſaith *they were*, ὡς ἐπὶ πυρὶ μεταχηματιζόμενοι εἰς ἀφθαρσίαν, *as one might ſay, tranſlated in the Fire to Incorruption*. But yet I prefer the Opinion of thoſe who think this was an Error ariſing ἐκ διπλογραφίας, *from writing the ſame word twice*, or rather that ſome who knew not what ἐπρίσθησαν meant, writ for it ἐπειράσθησαν, and ſo in time they came to be both written, becauſe the *Syriack* hath not ἐπειράσθησαν. (*y*) *Euſebius* cites St. *Paul*'s words thus, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. (*z*) *Tertullian* Paraphraſes them thus, *Hieremias lapidatur, Eſaias ſecatur, Zacharias inter altare & ædem trucidatur.* (*a*) *Clemens* of *Alexandria* reads thus, ἐλιθάσθησαν, ἐπειράσθησαν, ἐν φόνῳ, &c. which gives juſt ground to conjecture that ſome ignorant Writer put ἐπειράσθησαν, for ἐπρίσθησαν. This fault is very viſible in the Tranſcriber of (*b*) *Origen*, for in his fourth Homily on *Jeremy*, we read in the Greek ἐπρίσθησαν. ἐπειράσθησαν, but in the old Tranſlation there is only *Secti, occaſione Gladii occubuerunt*. And in the 15th. (*c*) Homily ἄλλον ἐλιθοβόλησαν, ἄλλον ἔπρισαν, ἄλλον ἐπέκτειναν, which ſhews that *Origen* did not own the word ἐπειράσθησαν: And though we find the word again in his (*d*) Homilies on St. *Matthew*, yet whoſoever reads the place will find that *Origen* takes no notice of it, but proceeds immediately from ἐπρίσθησαν to ἐν φόνῳ μαχαίρας ἀπέθανον, ſaying, the word ἐπρίσθησαν refers to *Iſaias*, and the words ἐν φόνῳ μαχαίρας ἀπέθανον, to *Zacharias*. In his Fourth Dialogue againſt *Marcion*, p. 125. he proves that the *Prophets* were not *Phantoms*, but Men conſiſting of Fleſh and Blood, becauſe ὁ μὲν ἐπρίσθη σαρκὶ, ὁ δὲ ἐλιθάσθη, ἢ οἱ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was ſawn aſunder, another was ſtoned, and the reſt were killed by the Sword:* And in his Exhortation to *Martyrdom*, p. 232. he adds, *The Writer of the Epiſtle to the* Hebrews *ſaith*, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, *they were ſtoned, they were ſawn aſunder, they were ſlain with the Sword*; from all which Places it is evident, that ἐπρίσθησαν was the Reading followed by the *Ancients*.

Ver. 39. οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, z
or as ſome Copies read, τὰς ἐπαγγελίας, *received not the Promiſes*.] Theſe words being the ſame with thoſe in *v.* 13. of this Chapter, *all theſe died in Faith*, μὴ λάβοντες ἐπαγγελίας, *not having received the Promiſes*; it is reaſonable to interpret them to the ſame ſenſe, *viz.* of their not having received the heavenly Kingdom, and bleſſed Reſurrection they expected. And ſo the whole Current of this *Epiſtle* will force us to interpret them; for 'tis the Promiſe of *entring into Reſt after we have ceaſed from our Labour* here on Earth, Chap. 4. 1, 10. the *Promiſe of an eternal Inheritance*, Chap. 9. 15. *The Promiſe we are to receive after we have patiently done the Will of God*, Chap. 10. 36.

Κρεῖττόν τι περὶ ἡμῶν, *ſome better thing con-* aa
cerning us.] viz. Our hope of entring into the Veil by Reaſon of our Fore-runner entring in thither firſt, Chap. 6. 19. 20. We having an *High-Prieſt, higher than the Heavens*, Chap. 7. 26. *ſet on the Throne of Majeſty in the Heavens*, Chap. 8. 1. who by his Death hath procured, that *they which are called, might receive the Promiſe of an eternal Inheritance*, Chap. 9. 15. and who hath by his Entrance into this Holy Place with his Blood, *purified and prepared theſe Holy Places for us*, v. 23, 24. the way into which was *not before opened*, v. 8. and given us *freedom of entrance into the Holieſt through the blood of Jeſus, by this new way which he hath conſecrated through his Fleſh*, Chap. 10. 20. we being therefore come to *Mount Sion, the City of the living God, to the heavenly Jeruſalem, and to the Spirits of Juſt Men made perfect*, Chap. 12. 22.

Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *that they without us may not be made perfect*.] This all the *Fathers* intepret of their receiving their *Crowns*, or their Rewards hereafter. Thus of *Abel* and *Noah*, St. *Chryſoſtom* ſaith, *That they might not be crowned before us*, ἵνα ἅμα πάσι τῶν στεφάνων χαίρωσιν, *God hath appointed one time of Coronation for them all.* Οὐδέπω τῶν στεφάνων ἐπήλαυσαν, *they have not yet obtained their Crowns*, ſaith *Theodoret*, *God expecting ſtill thoſe that are to combat, that he may proclaim them Victors all together.* (*e*) *Origen* having cited this place, ſaith thus, *You ſee that Abraham yet expects to obtain perfection; yea Iſaac and Jacob, and all the Prophets*

(*y*) Præp. Ev. l. 12. c. 10. p. 583. (*z*) Scorp. c. 8. (*a*) Strom. 4. p. 515. A. (*b*) Ed. Huet. To. 1. p. 141. D. (*c*) P. 147. (*d*) To. 1. p. 225. (*e*) *Vides ergo quia expectat adhuc Abraham, ut quæ perfecta ſunt conſequatur, expectat, & Iſaac & Jacob, & omnes Prophetæ expectant nos, ut nobiſcum perfectam beatitudinem capiant.* In Lev. Hom. 7. f. 71. D.

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phets expect us, that with us they may obtain perfect bliſs. Yea he ſays the ſame, not only of all the *Saints* of the *New Teſtament*, but even of the *bleſſed Apoſtles*, ſaying (*f*) *Even the Apoſtles have not received their joy, but wait that I might be partaker with them, nor do the Saints departed obtain the full Reward of their good Actions.* Nor did the *Primitive Fathers* mean this only of their Bodies, but alſo of their Souls, which they conceived not to be exalted to the Higheſt Heavens, ſaying that they had not yet received their full Reward, yea that they were not to expect it till the Day of Judgment. See note on 2 *Tim.* 4. 8. and therefore I cannot but wonder to hear a very Learned Perſon in his note on this Place, ſaying, *It will be acknowledg'd by all that then,* i.e. *at our Saviour's Reſurrection, the Patriarchs received this promiſe, or that the Sufferers here mentioned then received it,* eſpecially when the *Apoſtle* here ſaith, They were *tortured not accepting* a Deliverance, *that they might obtain a better Reſurrection*, which ſure they have not yet obtained: And more admire that this ſhould by him be interpreted of *deliverance from their Perſecutors*, and *Reſt from Perſecutions*, for is this Promiſe fulfilled to *Chriſtians?* to them who *if they will live godly muſt ſuffer Perſecutions?* and *through many Tribulations enter into the Kingdom of God?* and do they who were thus tortur'd find this Perfection with us? or had they any other Reſt or freedom from them, than what Death gave them? Surely the Expoſition of all the *Ancient Fathers*, is much to be preferred before this new and ſingular Invention; as alſo before the new Doctrine of the *Florentine Council, That the Souls of Saints departed do already behold the face of God in Heaven.*

(*f*) *Nondum enim receperunt lætitiam ſuam, ne Apoſtoli quidem, ſed & ipſi expectant ut & ego lætitiæ eorum particeps fiam, neque enim decedentes hinc ſancti continuo integra meritorum ſuorum præmia conſequuntur, ſed expectant etiam nos licet morantes.* Ibid.

CHAP. XII.

Verſe 1. WHerefore ſeeing we alſo are compaſſed about with ſo great a [a] Cloud [i. e. *a multitude*] of Witneſſes, let us [*who are to run our Chriſtian Race,*] lay aſide every weight, [*of worldly Cares and Affections,*] and the [b] Sin which doth ſo eaſily beſet [*and circumvent*] us, [*and ſo hinders our Feet from making a due Progreſs in it,*] and let us run with Patience the race that is ſet before us.

2. [c] Looking unto Jeſus [*who by his Prophetick Office was*] the Author, and [*by his Regal Office will be the*] finiſher of our Faith, who for the [d] Joy that was ſet before him, [*as the Reward of his Sufferings,*] endured the Croſs, deſpiſing the ſhame [*of it,*] and [*therefore*] is ſet down at the Right hand of the Throne of God.

3. For conſider him, who [*being ſo excellent a Perſon, and ſo dear to God, yet*] endured [*patiently*] ſuch contradiction of Sinners againſt himſelf, [*ſuch Blaſphemies againſt his Doctrine, ſuch Calumnies againſt his Perſon, ſuch Malicious, and unwearied Attempts againſt his Life,*] [e] leſt ye be wearied and faint in your minds, [*under the Conflict of Afflictions ye endure.*]

4. [*For which fainting you have no ſuch cauſe as this Captain of Salvation, and this Cloud of Witneſſes had, For*] [f] ye have not yet reſiſted unto Blood, [*as they did,*] ſtriving againſt Sin.

5. And [*by your proneneſs to grow weary, and even faint, under the Combat*] you [*ſeem to*] have forgotten the Exhortation which ſpeaketh to you as to Children, [*thus,*] My Son [g] deſpiſe not thou [*be not ſlothful, and diſpirited under*] the Chaſtning of the Lord, nor faint when thou art rebuked of him. [*Prov.* 3. 11, 12.]

6. For whom the Lord loveth he Chaſtneth, and ſcourgeth every Son whom he receiveth, [*into that Relation.*]

7. If ye [*then*] endure Chaſtning, God dealeth with you as [*a Father*] with [*his*] Sons; for what Son is there whom the Father chaſtneth not [*for his Offences?*]

8. [h] But if ye be without [*ſuch*] Chaſtiſements, whereof all [*Sons*] are partakers, then are you [*treated as*] Baſtards, [*whom the reputed Parent diſregards,*] and not [*as*] Sons [*whom he loves,* v. 6.]

9. Furthermore, [*ei δὲ and if*] we have had Fathers of our fleſh, which corrected us, and [*yet*] we gave them Reverence, [*and Honour, in Expectation of the long life promiſed to them that do ſo,* Exod. 20. 12.] ſhall we not much rather be in ſubjection to the [i] Father, of [*our*] Spirits [*who gives, and who recals our Spirits at Pleaſure,*] and [*ſo*] live [*everlaſtingly.*]?

10. For they verily [k] for a few days chaſtned us after their own Pleaſure, [Gr. *as ſeemed beſt to them*] but he [*our Heavenly Father doth*]

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doth it] for our [*own*] Profit, that we might be partakers of his Holineſs.

11. [*Nor let it diſcourage you that theſe Afflictions ſeem grievous to the Fleſh,* πᾶσα δ] For no chaſtning for the preſent ſeemeth Joyous, but grievous [*to it*;] nevertheleſs afterward it yeildeth the peaceable Fruits of
l Righteouſneſs to them that are [l] exerciſed thereby, [i. e. *Thoſe fruits of Righteouſneſs which end in Peace.*]

12. Wherefore lift up the hands which hang down, [*as if wearied with, and giving over the Combat,*] and [*ſtrengthen*] the feeble knees, [*which ſeem unable to ſtand firm, and run on this Race with Patience*; See note on *v.* 3.]

13. And [*ſo*] make [ποιήσατε, *ye will make*] [m] ſtraight Paths for your Feet, [*to walk in,*] leſt that which is Lame be turned
m out of the way, but let it rather be healed: [Gr. ἵνα μὴ, *that that which is lame may not be turned out of the way, but rather may be healed.*]

n 14. [*And in order thereunto,*] [n] Follow
o Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.

o 15. Looking diligently leſt any Man [o] fail of the Grace [Gr. ὑστερῶν ἀπὸ *fall from the Grace*] of God, leſt any root of Bitterneſs ſpringing up trouble you, and thereby many be defiled.

16. Leſt there be any Fornicator, or Profane Perſon, [*among you, ſuch*] as [*was*] Eſau,
p who for one Morſel of Meat ſold his [p] Birthright.

17. For ye know how that afterwards when he would have inherited the Bleſſing [*he had loſt,*] he was rejected, [*by his Father, ſaying of Jacob, I have bleſſed him, and he ſhall*
r *be bleſſed,*] for he found no place of Repentance, [*no change of the bleſſing pronounced by*
q *his Father,*] [q] though he ſought it carefully with Tears, [*crying with an exceeding great and bitter cry*, Gen. 27. 34.]

18. For, ye [*believing Jews*] are not come, [*as your Fore-fathers when they entred into the Old Covenant with God,*] unto the Mount
s that might be touched, [*and ſo you might die*, Exod. 19. 12.] and that burned with fire, [Gr. *to the burning fire*, Deut. 5. 23.] nor to the blackneſs and darkneſs, [*cauſed by the Cloud, ſtiled* νεφέλη γνοφώδης, Exod. 19. 16.] and [*to the*] Tempeſt [*of Thunder, and Lightning*, Deut. 5. 22.]

19. And the ſound of a [*the*] Trumpet, [*exceeding loud which made the People tremble*, Exod. 19. 16.] and the [*great*] Voice of Words, which [*was ſo terrible, that*] they that heard [*it,*] entreated that the word ſhould not be ſpoken to them any more, [*leſt they died for it*, Exod. 20. 19. Deut. 5. 25. 18. 16.]

r 20. For they could not endure [r] that which was commanded, [*that ſevere cautionary Command which runs thus,*] and if ſo much as a Beaſt touch the Mountain it ſhall be ſtoned, or thruſt thorough with a Dart.

21. And ſo terrible was the ſight, that [t] Moſes ſaid, *I* exceedingly fear and quake. t

22. But ye are come, [*under the Goſpel Diſpenſation, to things of a more excellent nature, not apt to terrifie, and diſcourage, but create joy and comfort to you, not as then, to mount Sinai, but*]
t to mount Zion, [*whence you expect all your Spiritual Bleſſings, not to the Terreſtrial Jeruſalem which is in Bondage with her Children*, Gal. 4. 25.] but to the City of the living God, [u] the heavenly Jeruſalem, [*not to thou-*
u *ſands of Angels attending on God as at mount Sinai*, Pſalm 68. 17. *but*] to an [x] innumera-
x ble Company of Angels, [*miniſtring to them who ſhall be heirs of Salvation*, Heb. 1. 14.]

23. [*And*] to the general Aſſembly, and Church [*not of the Jews, and of the firſt-born regiſtred among them*, Numb. 1. 16. *but*] [y] of
y the firſt-born, who are written in Heaven, [z] and to God [*now declared to be*] the Judge
z of all, [*Acts* 17. 30, 31.] [aa] And to the
aa Spirits of juſt Men made perfect [*who have run their Race, and are to be crowned at the great day*, 2 Tim. 4. 8.]

24. And to Jeſus the Mediator [*not of the Old Covenant, which promiſed only the land of Canaan, but*] of the new Covenant, [*eſtabliſhed in his blood, by which we receive the promiſe of an eternal Inheritance*, Heb. 9. 15.] and to the [bb] blood of ſprinkling, [cc] which
bb cc ſpeaketh better things than that of Abel.

25. [dd] See [*therefore,*] that you [ee] refuſe
dd ee not him, that ſpeaketh [*now by his Son to you,*] for if they eſcaped not [*God's ſevere Judgments*] who refuſed him that ſpake on Earth, [*from mount Sinai,*] much more ſhall not we eſcape, if we turn away from him that ſpeaketh [*by his Son coming down, and by his Spirit ſent down*] from Heaven, [1 Pet. 1. 12.]

26. [ff] Whoſe Voice then ſhook the Earth, f f
[*when the Law was given*, Exod. 19. 18. Pſal. 68. 8.] but now [*under this Diſpenſation,*] he hath promiſed [*yet a farther ſhaking,*] gg
ſaying, [gg] yet once more, [*at the making my* hh
New Covenant,] [hh] I ſhake not the Earth only, but alſo Heaven [*Hag.* 2. 7, 8.]

27. And this Word, yet once more ſignifieth the Removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28. Wherefore we receiving [*the Promiſe of*] a Kingdom, that cannot be moved, [*or ſhaken, or give place to another,*] [ii] let us have ii
[*or retain that*] Grace whereby [*alone*] we may ſerve God acceptably with Reverence, and godly Fear.

29. For our God is [*to the Diſobedient, and Rebellious among us, as he was to them,* kk
Deut. 4. 24. 9. 3.] a [kk] conſuming Fire.

Annotations

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Annotations on Chapter XII.

a Verse 1. Νέφος, *a Cloud,*] for a multitude is a Phrase used by *Homer*, who calls a multitude of Foot-men νέφος πεζῶν, which (*a*) *Virgil* thus translates, *Insequitur nimbus peditum*; This Cloud of Witnesses therefore contains all the Worthies mentioned in the former Chapter, who by their Words, and Actions have testified how much the Objects of their Faith were valued before all worldly things, and how equitable it was to *endure afflictions, not accepting a deliverance, that they might obtain a better Resurrection.*

b Ibid. Τὴν εὐπερίστατον ἁμαρτίαν, *the Sin that easily besets us.*] The *Apostle* being here speaking of the *Christians* Race, this Phrase is best interpreted with relation to it, and so it must respect the Sin which cleaves to our Affections, which are the Feet of the Soul, like a long Garment wrapt about us, and so hinders the Runing of our *Christian* Race; for it is either our Affection to, and our Desire of what we ought not to desire, or affect at all, or which we ought not comparatively to affect, or desire, which gives the Rise, and prevalence to all Temptations to Sin, and renders self-denial so exceeding Difficult.

c Ver. 2. Ἀφορῶντες, &c. *looking to Jesus.*] As an Example of Patience under Sufferings, fit to be imitated by his Disciples, and as one gloriously recompensed in his Humane Nature for the Sufferings he sustained in it, and as one who will give to us the same happy Repose after our Sufferings; He having, as the *Author of our* Faith, promised, and being able, as *the Finisher of our* Faith, to confer that glorious Recompence, *Chap.* 10. 35, 36.

d Ibid. Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *for the Joy set before him.*] That ἀντὶ is used for the final Cause appears from these Examples in the *New Testament*; He gave himself a *Ransom* ἀντὶ πολλῶν *for many*, Matth. 20. 28. *Render not evil* ἀντὶ κακοῦ *for Evil*, Rom. 12. 17. *Her hair was given* ἀντὶ περιβολαίου, *for a Covering*, 1 Cor. 11. 15. Ἀντὶ τούτου, *for this Cause shall a man leave Father and Mother.* And here, *v.* 16. ἀντὶ βρώσεως μιᾶς, *for one morsel of bread he sold his birth-right.* See 1 *Thess.* 5. 15. 1 *Pet.* 3. 9. Note also, that the *Apostle* goes on in his *Agonistical* Terms, and having spoken, *v.* 1. of the προκειμένου ἡμῖν ἀγῶνος, *the Race set before us* to run, he here speaks in the same Language of the Joy set before our *Saviour* in his Race, that is of the βραβεῖον, the *Price*, or *Crown* placed in his View for his Encouragement to run it. It being the Custom in those Games (*b*) *to hang the Crown at the End of the Goal, that he who came first to it might snatch it, or lay hold of it:* The Joy set before him must therefore be the Prospect of that Majesty, and Glory, Power and Dominion he, in his humane Nature, was to be invested with, as the Reward of these his Sufferings. *He for the suffering of Death being crowned with Majesty and Honour*, Heb. 2. 9. God having therefore *highly exalted him, and given him a name above every name*, Philip. 2. 9. And thus we have just cause to look upon him as an Example of Faith, and Patience, and of God's especial Favour to them that suffer for his sake.

e Ver. 3. Ἵνα μὴ καμητε ἐκλυόμενοι *lest you be wearied, and faint in your minds.*] These also are two Agonistical Terms; the one signifies to be weary, as in those words of (*c*) *C. Marcius*, Νικώντων δὲ δεῖ τὸ κάμνειν, *Conquerors must not be weary, and so give over the Fight*; the other to faint, and be dispirited, so that we can run, or fight no longer: And because in those Combats they fought, ὀρθοστάδην, *standing upright*, and χεῖρας ἐκτείνοντες, *stretching out their hands*, therefore the *Apostle* exhorts them in their Spiritual Combat *to stretch out the hands that hang down*, and ἀνορθοῦν, *to erect their feeble knees*, v. 12. *Faber. Agon. l.* 1. *c.* 8.

f Ver. 4. Ἀνταγωνιζόμενοι μέχρις αἵματος *ye have not resisted unto blood.*] This is another *Agonistical* Expression belonging to the *Pugiles*, who were oft besmeared with Blood, and sometimes died under the blows they received from the Clubs of their Adversary. *Faber. Agon. l.* 1. *c.* 7.

g Ver. 5. Μὴ ὀλιγωρει.] Ὀλιγωρεῖν is, say *Phavorinus* and *Hesychius*, ἀμελεῖν, ῥαθυμεῖν, *to be unregardful of, to be slothful*, ὀλιγωρος, μικρόψυχος, to be *Crest fallen*, ἀναπίπτειν, *animo concidere*, to faint, and *be dispirited.* Τὸ ἀναπίπτειν, κυρίως ἐπὶ ψυχῆ ἐστιν, οἷον ἀθυμεῖν, ὀλιγωρεῖν. *Athen. Deipnos. l.* 1. *p.* 23. *B.*

h Ver. 8. Hence the *Jews* speak thus, *Wo to the man who goeth out of the World without Tribulations.* Buxt. Lex. p. 1528.

i Ver. 9. Τῷ πατρὶ τῶν πνευμάτων, *the Father of Spirits.*] This Phrase is not here put to signifie the Author of our New Spiritual Birth,

(*a*) Æn. 7. v. 793. and Note in l. 4. Georg. v. 60. (*b*) He did, saith *Plutarch*, Καθεκεῖν τὸ τέρμονα κρεμάμενον, Περὶ φιλοπλουτίας. p. 523. And I run, saith the Apostle, ἐπεκτεινόμενος ἐπὶ τὸ βραβεῖον. Philip. 3. 14. See Fab. Agonist. l. 2. c. 27. (*c*) *Plutarch* in Vita. C. Marc. p. 218.

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Birth; for Spiritual Graces, and Dispositions are never called, πνεύματα, Spirits in *Scripture*; nor is the *Holy Spirit* who produceth them, ever mentioned in the Plural, when they are spoken of. It plainly is an *Hebrew* Phrase, used twice by *Moses* when he speaks thus to God, *O God of the Spirits of all Flesh*, Numb. 16. 22. and again, *Let the Lord, the God of the Spirits of all Flesh, set a Man over the Congregation*, Numb. 27. 16. And he is so stiled, both as the Creator of them, or that God who *formeth the Spirit of Man within him*, Zach. 12. 1. and the Preserver, and Governour of them; *The God in whose hand is the Soul of all living, and the Spirit of all Flesh of Man*, Job. 12. 10. and into whose hands they do *return* at Death, *Eccles.* 12. 7. according to that *Old Tradition* of the *Heathens*, preserved in (d) *Epicharmus*, That Man dying ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, *returns from whence he came, his Earthly part to the Earth, his Spirit upwards*: And the Tradition of the *Hebrews*, That in the time of our Dissolution, (e) *God comes, and takes away his Part, and leaves the Part of our Father and Mother*, stiled here, *the Fathers of the Flesh*. (f) *Josephus* saith, That at the formation of *Adam, God made Man out of the Earth, and sent into him a Soul and Spirit*. (g) *Philo* saith, That *his Body was indeed* made of Earth, *shaped into Humane Form, but his Soul was only derived from the Maker, and Governour of all things*, and this was signified by these Words, *He breathed into him the breath of Life*; so that, though according to his visible Part he was mortal, as to his invisible he was immortal; Hence, saith the *Targum of Jonathan*, on Numb. 16. 22. 27. 16. *It is God that putteth the Spirit of the Soul in the Bodies of all Men*. And the *Targum of Jerusalem*, *It is God who ruleth over the Souls of all Flesh*. See Pug. Fid. p. 401.

k Ver. 10. πρὸς ὀλίγας ἡμέρας; *for a few days,*] seems not here to refer to the Days of Childrens Minority, for that makes nothing to the purpose of the *Apostle*'s Argument, and the motive to suffer Divine Chastisements used by the *Scripture*, is not that they are long, but that they are but *for a very little while*, Heb. 10. 37. *Momentary*, 2 Cor. 4. 17. ὀλίγον ἄρτι, *but for a little*, 1 Pet. 1. 6. nor is κατὰ τὸ δοκοῦν αὐτοῖς, *after their Pleasure, but as it seemed good to them*: This therefore seems to be the meaning of the Words, That earthly Parents chastise their Children, aiming at that which seems best for them in this Present Life, consisting *of few days*, or for their Temporal Good in this Life, but God doth it for their Spiritual, and Eternal Benefit, to make them here *partakers of his Holiness*, and so to fit them for *the peaceable Fruits of Righteousness* hereafter.

Ver. 11. The word γεγυμνασμένοις, used l
here, shews that the Phrase is *Agonistical*, and taken from the Exercises performed by them naked in the *Olympick Games*, where one of the *Crowns* given to the *Victors* being στέφανος ἐλαϊνὸς *of Olive*, the *Symbol of Peace*, hence *Faber* conceives the *Christian's* Crown is here represented by *the Peaceable Fruit of Righteousness*.

Ver. 13. Τροχιὰς ὀρθὰς, *straight paths.*] *i.e.* m
make straight Paths in the way of *Christianity*, not stepping out of it to avoid Persecution; that they who are already lame and feeble, may not be moved by your Example to go out of it, but rather by your Constancy in it, may be confirm'd.

Ver. 14. Be of a pure and peaceable Con- n
versation towards all with whom you do Converse; for as this is necessary in Order to your living with God, so will it tend much to prevent the Persecutions of Men.

Ver. 15. That ὑστερεῖναι ἀπὸ is the same o
with ἀφίστασθαι, *to depart from the Grace of God, which brings Salvation*, or to *depart from* the Faith, and by so doing fall short of the promised Rest, *Heb.* 4. 1. the words of the *Apostle*, and his scope, which is to preserve the *Jews* from backsliding from *Christianity* to *Judaism*, and the following Exhortation *not to refuse him that speaketh now*, v. 25. and, ἔχειν τὴν χάριν, *to retain, and hold fast the Grace of God*, v. 28. sufficiently shew. But this is still more clear from the Words of *Deut.* 29. 18. whence this whole verse is taken, which runs thus, μὴ τίς ἐστιν ἐν ὑμῖν---τινὸς ἡ διάνοια ἐξέκλινεν ἀπὸ Κυρίου, *lest there be among you any Man or Woman whose Heart turneth away from the Lord our God, to go and serve the Gods of the Nations*, μὴ τίς ἔστιν ἐν ὑμῖν, ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, *lest there should be among you a Root springing with Gall and Worm-wood*; Which makes it probable that the true Reading here should be not ἐνοχλῇ, but ἐν χολῇ.

Ver. 16. Πρωτοτοκία, *the Birth-right*] p
which *Esau* sold contain'd these Privileges, (1.) A Double Portion of his Father's Goods, *Deut.* 21. 17. (2.) Power and Dominion over the younger, for he succeeded in the Government of the Family, or *Kingdom*. *Reuben thou art my first-born, the Excellency of Dignity, and the Excellency of Power*, Gen. 49. 3. *The Kingdom gave he to Jehoram, because he was the first-born*, 2 Chron. 21. 3. This *Isaac* gave to *Jacob* in these Words, *Be thou a Master to thy Brethren, and let thy Mother's Sons bow down to*

(d) *Plutarch* de Consol. ad Apol. p. 110. A.
(e) *Midrash* Cohel. in cap. 5. v. 11.
(f) Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχήν. Antiq. l. 1. c. 2. p. 5. A.
(g) Τὸν μὲν ἀνθρωπὸν, οὐδὲν ἕτερον ἦν ἢ πνεῦμα Θεῖον ἀπὸ τῆς μαγειρείας, καὶ ἐνδαίμονος ἐκείνης φύσεως ἀπορροίαν ἢ ἐνθάδε ψυχὴν λέγομεν, &c. Lib. de Mundi Opificio, p. 23. C. D.

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thee, Gen. 27. 29. (3.) The Honour of *Priesthood* in their own Family at least. So *Exod.* 24. 5. *He sent the young-men*, (Chald. the *first-born*) *of the Sons of Israel, and they offered Burnt-offerings, and sacrificed Sacrifices to Jehovah.* Afterwards the *Levites* were taken into the service of God, instead of all the first-born among the Children of *Israel*, Numb. 3. 41. consecrated before to God, *Exod.* 22. 92. *Numb.* 8. 17. *Gen.* 25. 29. This Birth-right *Esau* sold when he was faint, ἀυλέπων, and this shews how proper this Instance is to preserve them from being *wearied, and fainting in their Mind.*

The *Targum of R. Uziel* saith, That he was made faint by committing Idolatry, shedding Innocent Blood, and going in to a Damsel betrothed that Day, and this shews him a *Fornicator*, both in the Spiritual, and Carnal sense, and a profane Person. And lastly, *Mercer* saith, *Primogenituram Hæreditatem cœlestem adumbrasse*, that the *Primogeniture was a Type of their Celestial Inheritance*; which also seems to be hinted by the *Paraphrases* on the Place, for that of *Uziel* saith, *He denied the life of the World to come, and contemned his Birth-right*: And the *Targum* of *Jerusalem*, That *he contemned his Birth-right, and despised his Part in the life to come, and denied the Resurrection*; and as this shews his Profaneness, so also doth it shew the Appositeness of this Example to the *Apostle*'s purpose.

q Ver. 17. Ἐκζητήσας μετὰ δακρύων αὐτὴν, *though he sought it carefully with tears.*] Though those Words thus Expounded do not immediately prove that true Repentance may find no Acceptance with God, yet are they designed to insinuate that Men may so despise the Blessings of *Christianity*, as to be after thought unworthy to enjoy them; that by their *Apostacy* they may fall so entirely from God, as that he will not be prevailed on by their Tears to restore them to their lost and despised Privileges, upon their Tears and Fastings; as is apparent in the Case of the *Jews*, who have large times of Penance, and Humiliation, but are not to this Day restored to the Grace, and Favour of God, and to the Privilege of being his peculiar People, and first-born, as once they were.

r Ver. 20. Τὸ διαστελλόμενον.] Διαστέλλομαι, signifies to *command with Vehemence*, or severity, *Matth.* 16. 20. *Mark* 5. 43. 8. 15.

s Ver. 21. Μωϋσῆς εἶπεν, *Moses said.*] This Interpreters think St. *Paul* received by Tradition of his Ancestors, tho' no Footsteps of this Tradition have been found among them. But doubtless the Apostle had Respect to *Deut.* 9. where *v.* 15. *Moses* sees the mount *burning up to Heaven*, and *v.* 9. 19. saith, ἔκφοβός εἰμι, *I exceedingly fear.*

t Ver. 22. Σιὼν ὄρει, *to mount Zion.*] All the good things, Blessings and Comforts which God will give to *Israel*, are only out of *Zion*, say the *Jews*, *Vajikra Rabba*, Sect. 24. *Midrash Tillim*, ad Psalm 14. Hence came their *Strength*, Psal. 110. 2. and *Help*, Ps. 20. 2. *Blessings*, Ps. 128. 5. and *Life*, Ps. 133. 3. and *Salvation*, Ps. 14. 7.

u Ibid. Ἱερουσαλὴμ ἐπουρανίῳ, *to the Heavenly Jerusalem*] which *is the Mother of us all*, Gal. 4. 26. where *our City is*, Philip. 3. 20. This the *Rabbins* call *the Jerusalem of the Age to come, to be built in the Days of the Messiah*; saying also, That *the Inferiour Jerusalem is a Figure of that which is above.* See note on *Gal.* 4. 26. And 'tis here stiled, *the Heavenly Jerusalem*, not that heaven is primarily intended by it, and not the Church of *Christ* on Earth, but propter Originem, & finem, *as having its rise from heaven, and as leading to it*, on which account the Gospel State is stiled so oft *the Kingdom of Heaven.*

x Ibid. Μυριάσιν ἀγγέλων, *to Myriads of Angels.*] The Glorious Citizens of Heaven who attend at the Throne of God, to whom we are united, they being made *one with us in Christ*, Ephes. 1. 10. and to whom we are reconciled by him, *Coloss.* 1. 20.

y Ver. 23. Πρωτοτόκων, *of the first-born.*] i. e. Of the *Apostles* who received the first-fruits of the Spirit, *Rom.* 8. 23. and of the *Churches* which received first the *Christian* Faith, *Ephes.* 1. 12. (*whose names are written in heaven*) i. e. who are enrolled among the Citizens of the New, and *Heavenly Jerusalem*, or among the Just, for whom the Kingdom is prepared. *In this rejoice*, saith *Christ*, *that your Names are written in Heaven*, Luke 10. 20. Thus *Exod.* 32. 32. *Moses* by the *Targum* is introduced speaking thus, *I know thou hast writ my Name in the Book of the Just*: And of the *false Prophets*, the *Targum*, on Ezek. 13. 9. saith, *They shall not be written in the Book of Eternal Life, which is written for the Just of the House of Israel*; and into this Kingdom they only are to enter, *whose Names are thus enrolled in the Book of Life*, Rev. 21. 27.

z Ibid. Καὶ κριτῇ Θεῷ, *and to God the judge of all.*] Who will adjudge the Crown of Glory to those who have *fought the Good fight of Faith*, 2 Tim. 4. 8. who *run this Race with Patience*, 1 Cor. 9. 24, 25. and will give them the Kingdom *prepared for them*, Matth. 25. 34. Luke 12. 32.

aa Ibid. *And to the Spirits of just men,* τετελειωμένων, *made perfect.*] This word here cannot well signifie them who are crowned in the *Agonistical* sense, because the *Apostle* in the former Chapter, had asserted of those Witnesses which died in Faith, That *they had not yet received the Promise*, and were not to be crowned before us *Christians*; and saith, that he himself expected to receive *his Crown* only *at the Great Day*, 2 Tim. 4. 8. But it signifies either that they had fulfilled their Course, and so rested from their Labours, and Conflicts, as *Chrysostom* here saith, and so have nothing more to do, but to receive their *Crown*: Or, in the other sense of the Word,

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Word, τελειῶσθαι, *to be made perfect in Holiness*, or to be perfectly purged from all Guilt of Sin, and so fit to be admitted to this Kingdom: In which sense the *Apostle* here denies that there was any τελείωσις, or *perfect Expiation* made by the *Levitical Priesthood*, the *Law making nothing perfect*, Heb. 7. 11, 16. And that the Offerings prescribed by it could not τελειῶσαι, *make perfect the Worshipper as to his Conscience*, Heb. 9. 9. that they could not τελειῶσαι εἰς τὸ διηνεκὲς, *perfect him for ever*, so as that he should need no farther Expiation for Sin, *Heb.* 10. 1. and that *Christ* by one offering, τετελείωκε εἰς τὸ διηνεκὲς, *had perfectly expiated for ever them that were sanctified*, v. 14.

bb Ver. 24. Αἵματι ῥαντισμοῦ, *the blood of sprinkling*] Not that of Bulls and Goats, with which *Moses* sprinkled the People, when they entred into the Old Covenant, *Exod.* 24. 8. and the Tabernacle, and the Vessels of the Ministry, to sanctifie them for the *Levitical* Service, but the Blood of *Christ*, by which the Heavenly places are purified, and prepared for us, *Chap.* 9. 23, 24. and by which we have entrance into the Holiest, *Chap.* 10. 19, 20.

cc Ibid. Κρείττονα λαλοῦντα παρὰ τὸν or, παρὰ τὸ Ἅβελ, *which speaketh better things than that of Abel.*] Than the Blood of *Abel*, not because that called for Vengeance, this for Mercy; but than the Blood of the Sacrifice of *Abel* offer'd by Faith, of which God testified his Acceptance, and by which he being dead yet speaks, *Heb.* 11. 4. that procuring Acceptance for himself alone, this for all Believers; that speaking only for him, and declaring him Righteous, this interceding to God for the Justification of all Men through Faith in his Blood.

dd Ver. 25. Χρηματίζοντα, *him that speaketh.*] This word both in the *Old*, and *New Testament*, signifies speaking as from God, or Words proceeding from him. See *Jer.* 25. 30. 26. 3. 29. 23. 30. 2. 36. 4. *Matth.* 2. 22. *Luke* 2. 26. *Acts* 10. 22. *Rom.* 11. 4. *Heb.* 8. 5. 11. 7. So 2 *Maccab.* 2. 4. χρηματισμὸς γενηθέντος αὐτῷ, *the Prophet being warned of God, commanded that the Ark should go with him.*

ee Ibid. Μὴ παραιτήσησθε, *refuse not.*] As they did, saith *Theodoret*, desiring ἀντὶ τοῦ Θεὸν τὸν Μωσέα λαλεῖν, *instead of God to have Moses*, by saying, *speak thou to us, and let not God speak to us*, Exod. 20. 19. desiring not God, but an *Angel*, saith *Philo* on these Words. *De Somniis*, p. 455. E. See note on *Colos.* 2. 19.

ff Ver. 26. οὗ ἡ φωνὴ, *whose Voice.*] He speaks here not of the Voice of *Christ*, but of the God of *Israel*, who at his Appearance on *Sinai*, *shook the Earth*; of his Voice who made the Promise, that *Christ* the *Desire of all Nations*, *should come.* Nor can the *Apostle*, or the *Prophet* speak of *Christ*'s second coming, to give *New Heavens*, *and New Earth* by the Conversion of the *Jewish* Nation; For, 1*st.* This shaking was to be the Fore-runner of the *Coming of the Desire of all Nations*, or contemporary with it; now he was to come to *fill that very House* then built *with Glory*, and to make the Glory of it greater than the Glory of that House built by *Solomon.* The *Prophet* must therefore speak of a shaking antecedent to the Destruction of the Temple. And therefore the *Apostle*, speaking of the very thing promised in the words of the *Prophet Haggai*, must also speak of the first advent of our Lord. 2*dly.* The *Prophet* speaks of a shaking which was to happen *after a little time*, Hag. 2. 7. and therefore not of an Advent of our *Saviour* after two thousand Years Expired, yet to come. And, 3*dly.* the *Apostle* says plainly, That *Christians* had then *received that Kingdom which could not be shaken*, to give place to another, and upon that grounds his Exhortation to them to retain or hold fast the Grace received, *v.* 28. Which shews it was not a Kingdom yet to come after one Thousand seven hundred years, but that which throughout the Gospel is stiled *the Kingdom of God*, and *of Heaven*, and is said to be then come to them, *Matth.* 12. 28.

gg Ibid. Ἔτι ἅπαξ, *yet once more*] The word *yet* signifies that there was yet to be another shaking for the Introduction of another Covenant, and consequently for the Abolishing the first; and the Word *once* only, that there should be no more shaking after the Introduction of the second Covenant.

hh Ibid. Ἐγὼ σείω, *I shake not the Earth only, but the Heavens*, Hag. 2. 7.] The Ancient *Jews* speak of this place thus, *I will give a short Glory to the Israelites, and afterward shall the Messiah come.* Talm. Tr. Sanhedr. c. 11. expounding this Place of the coming of the *Messiah*; they add, That the *first Tabernacle, and Temple were built, and destroyed, so was the second Temple, but the Messiah should build a Temple, and God had built a Tabernacle, and Temple in the Heavens, which should never be destroyed.* Pug. Fid. p. 304——309.

Now this shaking of the Heaven and Earth being to be accomplished at the coming of the *Messiah*, or the *desire of all Nations*, cannot signify the Removal and Subversion of the Material Heavens, and Earth, they being not thus shaken at *Christ*'s coming, but this is a *Metaphor* frequently used in the Prophets, to signifie the Subversion of a State and Kingdom, and of the Government which obtains amongst them; as when the *Prophet*, speaking of the Destruction of *Babylon*, saith, *I will make the Heavens shake, and the Earth shall be removed out of its place*, Isa. 13. 13. and of the Destruction of the *Jews* by the *Assyrians* he useth these very words, *the Earth shall be moved, and the Heavens shaken*, Joel 2. 10. See *Judges* 5. 4. *Psalm* 77. 18. *Isa.* 24. 19, 20. Thus at our Lord's coming to destroy *Jerusalem*,

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ſalem, ſay ſome Interpreters, to deſtroy *Anti-chriſt* as others think, *the Powers of Heaven ſhall be ſhaken*, Matth. 24. 30. *Mark* 13. 25. and *Luke* 21. 26. which import of this Phraſe being not underſtood by *Eſthius*, he without cauſe, rejecteth this Interpretation of the Words.

2*dly*. This ſhaking being *for the Removal of things which were ſhaken*, and they being not the Material Earth, muſt ſignifie the things which were then introduced *with the ſhaking of the Earth*, i. e. the Covenant made, and the Worſhip, and Tabernacle, and other Materials then appointed to be made with hands for God's ſervice; which, as the *Apoſtle* throughout this whole *Epiſtle* contends, were to be aboliſhed, and to continue only till the time of Reformation, *Chap.* 9. 10. and then to give place to that New Covenant, and Diſpenſation which procured for us an eternal Redemption, and an Entrance, *not into the Holy Places made with hands, but into Heaven it ſelf*.

ii Ver. 28. Ἔχωμεν χάριν.] It is the obſervation of *Criticks* here, and elſewhere, that ἔχειν, to have, is often put for κατέχειν, to *retain*, or *hold faſt*: So ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, *is to hold Faith and a good Conſcience*, 1 Tim. 1 19. ἔχειν τὸ μυστήριον τῆς πίστεως *to hold the myſtery of Faith*; ὑποτύπωσιν ἔχειν, *to hold faſt the form of ſound Words*, 2 *Tim.* 1. 13. χάρις throughout the whole New Teſtament doth ſignifie the Favour, and the Grace of God, ſo freely tendred to us in the Goſpel: See Note on 2 *Cor.* 6. 1. So that the Import of theſe Words ſeems to be this. Let us continue ſtedfaſt in that Faith, and Diſpenſation delivered in the Goſpel, as being that alone which renders both our Perſons, and our Services acceptable to God, let us not *fall from the Grace of God*, v. 15. let us not *caſt off our Confidence*, Chap. 10. 35. *Let us hold faſt the Profeſſion of our hope without wavering*, v. 23. continuing to ſerve God with an holy Reverence.

Ver. 29. πῦρ καταναλίσκον, *a conſuming* kk *Fire*.] To conſume thine Enemies if thou obey him, and to *bring them down before thy Face*, Deut. 9. 3. but to conſume thee, if thou forget the Covenant thou haſt made with him, *Deut.* 4. 24. This hath Relation to the *Schechinah*, or glorious Preſence of God, *the ſight of which was like devouring Fire*, Exod. 24. 17. and from which went out *Fire to conſume Nadab and Abihu*, Lev. 10. 2. and thoſe two hundred and fifty Perſons which burned Incenſe, *Numb.* 16. 35. and of which the *Pſalmiſt* ſpeaketh in theſe Words, *A Fire burned in their Congregations, the Flame burnt up the Wicked*, Pſal. 106. 18.

CHAP. XIII.

Verſe 1. LET brotherly love continue.

2. Be not forgetful to entertain Strangers, for thereby ſome, [viz. *Abraham*, Gen. 18. *and Lot*, Gen. 19.] have entertained [a] Angels unawares. a

3. Remember them that are in Bonds, as [*affectionately as if you were*] bound with them, and them that ſuffer Adverſity, as being your ſelves alſo in the Body, [*and ſo as being ſubject to the like Afflictions.*]

4. [b] Marriage is Honourable in all [*Perſons,*] and [*ſo is*] the Bed undefiled, but [*or wherefore,*] Whoremongers and Adulterers [c] God will Judge, [i. e. *adjudge to Condemnation.*] b c

5. [d] Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have [*at preſent,*] for he hath ſaid, [*Deut.* 31. 6. *Joſ.* 1. 5.] I will never leave thee, nor forſake thee. d

6. So that we may boldly ſay [*as the Pſalmiſt doth*, Pſalm 56. 4.] The Lord is my helper, and I will not fear what Man ſhall do unto me.

7. Remember them which have the Rule over you, [Gr. *be mindful of your Governours, or Guides,*] who have ſpoken to you the word of God, whoſe Faith follow, conſidering the End [*or cloſe,*] of their Converſation, [*with what Conſtancy, and Perſeverance they continued in the Faith, and ſealed it with their Blood, in hopes of that Crown of Glory Chriſt had promiſed to them that were faithful to the Death.*]

8. [*Even that*] Jeſus Chriſt, [*who both as to his Doctrine, and his Promiſes, is*] the ſame, [e] yeſterday, and to day, and for ever. e

9. Be not carried about with diverſe, and [f] ſtrange Doctrines, [i. e. *Doctrines diverſe from and new*, i. e. *not taught by thoſe guides who ſpake to you the word of God*, v. 7.] for it is a good thing, that [g] the Heart be eſtabliſhed [i. e. *comforted, and ſtrengthned*] [h] with Grace, [i. e. *the Senſe of the Divine Favour, and the Grace brought to us by the Goſpel,*] and not with meats [*eaten at the Jewiſh Feſtivals, and their Peace-offerings,*] which have not profited [*to the purifying of the Conſcience from guilt* Hebr. 9. 9.] them that have been occupied therein. f g h

10. We [*Chriſtians*] have [*a Sacrifice upon*] [i] an Altar, [*that of the Croſs,*] of which i

they

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they have no right to eat [*or to partake*] who ſerve the Tabernacle, [i. e. *cleave ſtill to the Worſhip appointed for the Jewiſh Tabernacle.*]

11. [*The truth of this they may learn from their own Inſtitutions concerning Sacrifices,*] For the Bodies of thoſe Beaſts whoſe Blood is
k brought into the Sanctuary, for [*a*] Sin [*offering,*] are [*by the Law of Moſes not to be eaten, but*] burnt without the Camp, [*Exod. 29. 14. Lev. 4. 21. 6. 30. 16. 27.*]

12. Wherefore Jeſus, alſo, [*our Sin-offering, the Perſon typified by theirs offered on the great Day of Expiation,* Lev. 16.] that he might ſanctify the People with his own
l Blood, [*carried into the heavenly ſanctuary,*] [l] ſuffered without the Gate. [*He therefore thus anſwering the Type of that Sin-offering, of which neither Prieſt, nor People were to eat; they who do ſtill adhere to the legal Inſtitutions, are by that Law excluded from partaking of this Sacrifice.*]

13. Let us go forth therefore to him without the Camp, [*the Terreſtrial Jeruſalem,*
m *the Jewiſh Church, and ſervice,*] [m] bearing his Reproach.

14. For here we [*eſpecially who are thus Perſecuted,*] have no continuing City, but we ſeek one to come, [*even the City of the living God,* Ch. 12. 22.]

15. By him therefore, [*our High-Prieſt*]
n let us offer the [*Chriſtian*] [n] Sacrifice of Praiſe to God continually, that is, [*in the*
o *Language of the Prophet,* Hoſea 14. 2.] [o] the Fruit of our Lips, giving thanks to his Name.

16. But, [*and for the other Chriſtian Sacrifices, thoſe of Alms,*] to do good and communicate forget not, for with ſuch Sacrifices God is [*ſtill*] well pleaſed.

p 17. Obey them that have [p] the Rule over you, [*your Biſhops, and Paſtors,* v. 24.] and ſubmit your ſelves, [*to their godly admonitions,*] for they watch for your Souls, as they that muſt give an account [*to God for them,*] that they may do it [r] with joy, [*in the Preſence of Chriſt, that they have gained you to him, and built you up in your Faith,* 1 Theſ. 2. 19.] and not with grief, [*that they could not prevail upon you to live ſuitably to their Inſtructions;*] for that is unprofitable for you, [*and pernicious to you.*] r

18. Pray for us, [*for our Freedom, and ſucceſs in preaching the Goſpel,* Epheſ. 6. 19. Col. 4. 3. *and our Deliverance from the Enemies of our Faith,* 1 Theſ. 3. 1, 2.] for we truſt we have a good Conſcience, in [s] all things, [*being*] willing to live honeſtly. s

19. But I beſeech you the rather to do this [*now,*] that I may be reſtored to you the ſooner.

20. [t] Now the God of Peace that brought again from the Dead our Lord Jeſus, that Great Shepherd of the Sheep, through, [*with*] the Blood of the Everlaſting Covenant, [*to be offered by him in the Heavenly ſanctuary,*] t

21. [u] Make you perfect in every good work to do his Will, [x] working in you, [*by his Grace given to, and his Spirit reſiding in you,*] that which is well pleaſing in his ſight through Jeſus Chriſt, [y] to whom be Glory for ever, Amen. u x y

22. And I beſeech you, Brethren, ſuffer the Word of Exhortation, [*to perſeverance with Patience in the Chriſtian Faith,*] for I have written a letter to you [*of this ſubject*], in [*his*] few Words, [*as the Importance of the matter, and my Affection to you would permit.*]

23. Know ye that our Brother Timothy, [*See the Preface,*] is ſet at liberty, with whom, if he comes [*hither again,*] ſhortly I will [*God willing,*] ſee you.

24. Salute all them that have the [z] Rule over you, and all the Saints: They of Italy Salute you.

25. Grace be with you all. Amen.

Annotations on Chapter XIII.

a Verſe 2. Ἀγγέλους, *Angels.*] It follows not hence, ſay the *Commentators* here, that all the three Perſons which appeared to *Abraham* were created Angels, for one of them being ſtiled by *Abraham the Judge of all the Earth,* Gen. 18. 24. *Jehovah,* v. 22. and *Abraham* praying to him with ſo great Humility, *Oh let not the Lord be angry, and I will ſpeak unto him, who am but duſt and Aſhes,* v. 27, 31. It ſeems more proper with the *Ancients* to conceive he at leaſt ſhould be *the Son of God, the Angel of the Covenant*; for the Word of God, ſaith *Juſtin Martyr*, ὑπὸ Ἀγγέλου καλεῖται, ὑπὸ Θεοῦ, ὑπὸ Κυρίου, ὑπὸ ἀνδρὸς, ὑπὸ τῶν σὺν Σαρρᾳ τῷ Ἀβραὰμ ὑπὸ Ἰσαὰκ φανέντος. Yet ſince in the Opinion of the *Jews*, they were three Angels, as *Ainſworth*, and *Cartwright* note upon the Place, the *Apoſtle* writing to them, ſaith no more of them; I rather think with the *Reverend Biſhop of Ely* that it may be granted that the three that appeared to *Abraham*, were created Angels; but then they appeared only as the Retinue of the *Schechinah*, or Divine *Majeſty*, ſtiled the *Lord*, v. 1. and v. 13. For after the ſame Men who came in, and did eat with *Abraham*, and roſe from the Table, were departed, *v.* 16. and 22. *Abraham* ſtands yet *before the Lord*, that is, before the Divine Majeſty who appear'd to him, *v.* 1. and ſtiles him *the Judge of the whole Earth.* And this agrees well with the Opinion of the *Jews*, who, as they acknowledge that the three Men whom *Abraham* entertained were created *Angels*, ſo alſo do they

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they own that there was then a separate Appearance, or *Divine Majesty* which talked with *Abraham*. And this takes off the Observation of *Crellius*, and others on this place, That the name *Jehovah* is given to *Angels*; for according to this Interpretation, the Name *Jehovah* is not given to any of the three *Angels* which were entertained by *Abraham*, but only to the *Schechinah*, or *Divine Majesty* which appeared with them, and spake to *Abraham*, from *v.* 10. to the 17th. and to whom, after the Departure of these three, one into Heaven, and two to *Sodom*, *Abraham* still speaks to the End of that Chapter.

b Ver. 4. Τίμιος ὁ γάμος, *Marriage is Honourable.*] It is not worth disputing whether these Words should be rendred as a Precept thus, *Let honourable Marriage, and the Bed undefiled obtain among all*; or as our Version renders them by way of Assertion. The Observation of the *Ancients* upon the Place is this, That *Marriage is honourable in all Persons* (*a*), *Old and Young, and in all things.*

c Ibid. Κρινεῖ ὁ Θεὸς, *God will Judge.*] i. e. Κατακρινεῖ, he will condemn them: So *John* 3. 16. *God sent not his Son into the World,* ἵνα κρίνῃ τὸν κόσμον, *that he might condemn the World. He that resisteth shall receive to himself,* κρίμα, *Punishment*, or *Condemnation*, Rom. 13. 3. So *Matth.* 23. 14. 1 *Cor.* 11. 29. 1 *Tim.* 3. 6. *Jude* 4. *Mark* 3. 29. *Luke* 23. 40. τὸν κρίναντες, by condemning *Christ* they fulfilled the Voice of the *Prophets*, Acts 13. 27. That the *Apostle* here should give these Cautions against the *Gnosticks* among the *Jews*, is said without ground, for no Man can prove that any *Gnosticks* had been then among them, but they had then the sect of the (*b*) *Nicolaitans* among them, mentioned, *Rev.* 2. 6, 15. who did ἀναίδην πορνεύειν *fornicate without shame*, holding *Whoredom and Adultery to be things indifferent.* Moreover, (*c*) *Justin Martyr*, saith, That where-ever they travelled they multiplied to themselves Wives, ὀνόματι γάμου, *under pretence of Marriage.* See note on *Rom.* 2. 22 On which account there was ground sufficient for this Exhortation. Note hence, that *Whoredom is a mortal Sin.*

d Ver. 5. Hence we learn, *1st.* That we are then covetously minded when we are not content with the things we enjoy at present, but are impatiently desirous of having more.

2dly. That what God promises to any of his Servants, may in like Circumstances be applied to them all, for this Promise which the *Apostle* here makes and applies to all good *Christians*, was particularly made to *Joshua*, Chap. 1. 5.

Ver. 8. i. e. Through all Times, and e Ages; for, as (*d*) *Philo* observes, Τριμερὴς γάρ ὁ χρόνος, ὅ τε παρελελυθὼς, καὶ ἐνεστὼς, καὶ μέλλων, *Time consists of three parts, the Past, Present, and to Come, and these three signifie,* ἅπαντα τὸν αἰῶνα, *all time*, or the whole Compass of it; so that as the same Doctrine of *Christianity* must always be professed by all *Christians*, so the same *Jesus* is always ready to assist, and reward the sincere Professors of it.

That the *Apostle* speaks here not of their living, but dead Guides, will appear partly from his exhortation to remember them, the living Guides being the Objects not of their Memory, but Sense, partly from the Phrase ἐλάλησαν, *who have spoken*, which intimates, they had now left off speaking; and partly from the ἔκβασις *the Close*, or Period of their Conversation here on Earth, they are exhorted to look back unto; their living *Bishops* they are commanded to obey, *v.* 17. their dead *Bishops* to Remember, *v.* 7. for I think, saith *Origen* on *Matthew* (Ed. Huet. To. 1. p. 420.) He who is stiled by *Christ* ὁ ἡγούμενος, *a Guide*, Luke 22. 26. is ὁ καλούμενος ἐν ταῖς ἐκκλησίαις ἐπίσκοπος, *he who is called in the Churches a Bishop.*

Ver. 9. Διδαχαῖς ξέναις.] I render *New* f *Doctrines*, and therefore strange to the Ears of them that hear them first; so ξένα δαίμονια, are *New Demons*, Acts 17. 18. and the *Apostle* saith, they were not to look upon their fiery Trial, ὡς ξένου ὑμῖν συμβαίνοντος, *as if some new thing had happened to them*, 1 Pet. 4. 12.

Ibid. Βεβαιοῦσθαι τὴν καρδίαν, *that the heart* g *is established*,] is an *Hebrew* Phrase, signifying to comfort, strengthen, and refresh the heart. So *Gen.* 18. 5. I will fetch a Morsel of Bread וסעדו לבבכם *and comfort your hearts*, Judges 19. 5, 8. στήριγμα καρδίας σου, *comfort thy heart with a morsel of Bread*, of which the Psalmist saith, That, καρδίαν ἀνθρώπου στηρίζει, *it strengthens Man's heart*, Psal. 104. 15. whence it is often stiled, στήριγμα ἄρτου, *Psal.* 105. 16. *Ezek.* 4. 16. 5. 16. 14. 13. *the Staff of Bread.*

Ibid. The Grace here mentioned, is, say h the *Ancients*, ἡ τοῦ χριστοῦ διδασκαλία, *the Doctrine of the Gospel*, or of the Grace of God tender'd in it. The meats here mentioned are the meats eaten in the *Jewish* Festivals, New Moons, and Sabbaths, *Col.* 2. 16. or their *Peace-offerings and Oblations*, stiled, βρώματα *Meats*, Heb. 9. 10. which Feasts some *Jewish Zealots* would have observed with the *Christian Festivals*, viz. their *Passover*, and *Pentecost*, 1 Cor. 11. and in the same

riotous

(*a*) Μὴ ἐν τοῖς πρεσβύταις μόνον, ἐν δὲ καὶ τοῖς νέοις ἴσον, ἀλλ' ἐν πᾶσιν. Theoph. Οὐκ ἐν τούτῳ μὲν τῷ μέρει τίμιος, ἐν ἑτέρῳ δὲ οὔ, ἀλλ' ὅλος δι' ὅλου πάσι τρόποις τίμιος. Oecum.

(*b*) Euseb. Hist. Eccl. l. 3. c. 29. Iren. l. 1. c. 27. (*c*) Dial. p. 371. B. (*d*) De Sacrif. Abel & Cain p. 106. C.

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riotous manner, *v.* 21. And theſe Sacrifices, or Peace-offerings they would have ſtill retained, perhaps as being not Sacrifices for Sin, but Free-will Offerings, and only Sacrifices of Praiſe ſo that the Import of theſe Words is this; 'Tis good the Soul, or Heart, be eſtabliſhed, refreſhed, and comforted, not with Meats eaten in the *Jewiſh Feſtivals*, or at their *Euchariſtical* Oblations, which profit, or avail nothing to the Peace, and quiet of the Conſcience, but with the Divine Favour, and that Goſpel Grace by which Juſtification, and Remiſſion of Sins is obtained through the Blood of *Jeſus*; Of which they cannot be partakers who ſtill cleave to the legal Obſervations.

i Ver. 10. θυσιαστήριον, *an Altar.*] That the *Altar* here ſignifies the Sacrifice offered upon the Altar, is plain from this, that of this *Altar* they were to Eat: So they that ate of the *Jewiſh* Sacrifices, are ſaid to be κοινωνοὶ θυσιαστηρίου, *partakers of the Altar*, 1 Cor. 10. 18. i. e. of the things offered at the Altar; and then it muſt import the Body of our Lord offered, and broken on the *Croſs*, by partaking the Memorials of which Body, we teſtify our Communion with *Chriſt*, and his Church, ibid. *v.* 16, 17. and of this, ſaith the *Apoſtle*, they have no right to partake, who adhere ſtill to the *Moſaical* Oblations.

k Ver. 11. Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας ſignifies *a Sacrifice for Sin*, or a *Sin-offering*, See Note on 2 *Cor.* 5. *ult.*

l Ver. 12. *Without the Gate.*] That Sin-offering which was carried without the Camp, whilſt they were in the Wilderneſs, when the *Temple* was ſeated at *Jeruſalem*, was carried without *the gate of the City.* Maimon. de Rat. Sacrif. Faciend. cap. 7. Sect. 4. *Ainſw.* in *Lev.* 6. 30. And this is the Reaſon of the Variation of the Phraſe here.

m Ver. 13. *His Reproach.*] i. e. his Croſs, and Sufferings, which the Perſecuting *Jews* inflict upon his Followers, as they did upon him, perſecuting them *even to ſtrange Cities*, Acts 26. 11. and *from City to City.*

n Ver. 15. θυσίαν αἰνέσεως, *the Sacrifice of Praiſe.*] The *Jews* ſay, that in ſeculo futuro (*e*) *in the Age to come* (which often ſignifies the Age of the *Meſſiah*) *all Oblations ſhall ceaſe, but the Oblation of Thankſgiving, which ſhall never ceaſe*; and that Praiſe is more acceptable to God than all Sacrifices; which they prove from thoſe words of the *Pſalmiſt*, *I will not reprove thee for thy Sacrifices becauſe they were not always before me: Offer unto God Thankſgiving*, Pſalm 50. 23. *He that offereth praiſe honoureth me.* And the *Greek Commentators* obſerve, that the Sacrifices God now requires are *unbloody Sacrifices*, to wit, thoſe of *Praiſe* and *Thankſgiving*, and *imitation of Chriſt*. So *Chryſoſtom*, and *Oecumenius.*

o Ibid. Καρπὸν χειλέων, *the Calves of our Lips.*] Hoſ. 14. 2. So the *Jews* themſelves interpret theſe Words, *what ſhall we render for the Calves of our Lips?* (*f*) Dr. *Pocock* Notes, That καρπὸς is here taken for κάρπωμα, which in the *Septuagint* ſignifies an *Holocauſt*, which being uſually of Young *Bullocks*, correſponds *to the Calves of our Lips*, in Hebrew.

p Ver. 17. Τοῖς ἡγουμένοις ὑμῶν.] Περὶ ἐπισκόπων λέγει; he ſpeaks of *Biſhops*, ſay *Chryſoſtom*, *Oecumenius*, and *Theophylact*; (*g*) *Clemens Romanus* places them before the *Preſbyter's* ſaying, Τοῖς νόμοις θεοῦ ἐπορεύθητε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμῶντες τοὺς καθηγουμένους ἀπενέμετε τοῖς παρ' ὑμῖν πρεσβυτέροις, *ye walked in the Laws of God, being ſubject to your Guides*, or *Rulers, and giving Convenient Honour to your Preſbyters*, or *Elders.*

q Ibid. Μετὰ χαρᾶς *with joy.*] That is, ſay others, that they may go on with their Work Joyfully, which they can only execute with Trouble and Sadneſs, when they find you refractory to their Admonitions; but theſe Words, That they may do it, ſeem plainly to relate to the account they muſt give up hereafter to God.

r Ver. 18. Ἐν πᾶσι.] In all times, Circumſtances, Things and Places. Here is the true teſt of an upright Conſcience, that in all Times, Things and Caſes, it renders us induſtrious to walk exactly according to the Rules of Righteouſneſs.

s Ver. 20. Theſe words ſeem to expreſs all the three Offices of our great Mediator, which are the Foundations of all our Prayers and Praiſes directed to God, and of all the Bleſſings we receive, or expect from him; his Prophetick Office in that he is ſtiled, *the great Shepherd of the Sheep*; His *Prieſtly-Office*, in that he is ſaid to be *brought again from the Dead with the blood of the Everlaſting Covenant*; and his *Kingly-Office*, in that he is ſtiled, *our Lord Jeſus.*

t Ver. 21. Καταρτίσαι ὑμᾶς, *make you perfect.*] Here is the Duty of every good *Chriſtian*, to be *ready for every good Work*, Tit. 3. 1. doing *the will of God from the Heart*, Eph. 6. 6.

u Ibid. Ποιῶν ἐν ὑμῖν, *working in you*, &c.] Here is the Power by which we are enabled ſo to do, and the Motive to the Performance of our Duty, *viz.* the Grace of God teaching us, *denying all Ungodlineſs, and Worldly Luſts, to live Righteouſly, Soberly, and Godly, in this preſent World*, and the Expectation of *the bleſſed hope, and glorious Appearance of*

(*e*) Pug. fid. Part. 3. Diſt. 3. c. 12. Sect. 14, 15, 16, 17.
(*f*) Pug. Fid. ibid. Sect. 20.
(*g*) Epiſt. ad Roman. Sect. 1.

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of our Lord, to reward our Services, *Tit.* 2. 11, 12, 13. The Love of God the Father in giving up his Son to the Death for us, and of *Jeſus Chriſt* who gave himſelf for us, *that he might redeem us from all iniquity, and purifie to himſelf a Peculiar People zealous of good works*, v. 14. And who died for all, that *they who live might not henceforth live unto themſelves, but unto him that died for them*, 2 Cor. 5. 15. And laſtly, the inward Aſſiſtances of the Holy Spirit, bringing theſe things to our Remembrance, exciting us to the Performance of our Duty, ſtrengthning us againſt our Temptations, and comforting, and ſupporting us under our Sufferings.

y Ibid. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, *to whom be Glory for ever, Amen.*] Here *Schlictingius* ſaith, That he who is a *Chriſtian* cannot be ignorant, that *Glory for ever and ever*, is to be aſcribed to *Chriſt*, as well as to the *Father*, as it is *Rev.* 5. 12, 13. and 2 *Pet.* 3. 18. And how then can he be ignorant that *Chriſt* is to be owned as the true God? This being the Doxology aſcribed in the *New Teſtament* to him, of whom, and by whom, and to whom are all things, *Rom.* 11. 36. to God the *Father*, Gal. 1. 5. to the *Omnipotent God*, Epheſ. 3. 20, 24. to him *who dwelleth in light inacceſſible*, 2 Tim. 4. 15, 16. to *the God of all Grace*, 1 Pet. 5. 10, 11. to *the only wiſe God our Saviour*, Jude 25. In (*h*) St. *Clement* it is frequently aſcribed, τῷ θεῷ παντοκράτορι, *to Almighty God, to whom be glory for ever and ever, Amen*, as a Character peculiarly belonging to him. And in the (*i*) *Jeruſalem Targum* this is the frequent Appendix to the mention of the Great God, *Let his name be bleſſed* (i. e. glorified) *for ever and ever*, Amen. So that both in the Opinion of *Jews* and *Chriſtians*, this was a Doxology, proper to the true God.

Ver. 24. Τοὺς ἡγουμένους, *that have the Rule over you.*] Hence it ſeems evident that this *Epiſtle* was not ſent to the *Biſhops*, or *Rulers* of the Church, but to the whole Church, or to the Laity. z

(*h*) Sect. 33. 38, 43, 45, 50. and 29. (*i*) In Gen. 49. 2. Exod. 15. 18. Deut. 3. 2. & 4.

A

ANNOTATIONS
ON THE
Seven Catholick Epiſtles.
THE GENERAL
PREFACE.

OF theſe *Epiſtles* in the General I have only this to Note, That from the Fourth *Century* they have both obtained the Name of *Catholick Epiſtles*, and alſo have been ranked in the ſame Order in which they now ſtand in our Bibles, *viz.* by the Council of (*a*) *Laodicea*, by (*b*) *Cyril* of *Jeruſalem*, by (*c*) *Athanaſius*, and (*d*) *Greg. Nazianzen*; by (*e*) *Amphilochius*, and by others.

Only it is not eaſie to aſſign the Reaſon why they in a particular manner were ſo called, it could not be becauſe they were, *paſſim receptæ ab omnibus, & ubique*; *generally received by all*; for we learn from the Teſtimonies of (*f*) *Origen*, (*g*) *Euſebius*, (*h*) *Amphilochius*, and (*i*) St. *Jerom*, That the Ancients doubted of Four of the Seven, or Five of them.

Oecumenius, and others, ſay, they were ſo ſtiled, becauſe they were written not to one Nation, as were generally thoſe of St. *Paul*, ἀλλὰ καθόλου τοῖς πιστοῖς, ἤτοι Ἰουδαίοις τοῖς ἐν τῇ διασπορᾷ, *but generally to the Faithful, or to the* Jews *of the diſperſion*. Which laſt expreſſion ſeems to hint the true Reaſon of the Name, *viz.* becauſe, excepting the two brief Epiſtles of St. *John*, they were written to the *Jews* diſperſed throughout the World. Which though it be true alſo of the Epiſtle to the *Hebrews*, yet hath that no Inſcription, and for a long time was alſo queſtioned, nor was it written to the diſperſed *Jews*, but to the Inhabitants of *Judæa*, *Chap.* 13. and upon theſe accounts might not come into the number.

R

(a) Ἐπιστολαὶ καθολικαὶ ἑπτὰ, ἤτοι, Ἰακώβου μία, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. Can. 59.

(b) Περὶ τούτου ἡ καὶ τὰς ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ὑπογραφάς. Cyril. Hier. Catech. 4. p 38.

(c) Ἐπιστολαὶ καθολικαὶ καλούμεναι τῶν Ἀποστόλων ἑπτὰ, ἤτοι, Ἰακώβου μία, Πέτρου δὲ δύο, εἶτα Ἰωάννου τρεῖς, καὶ μετὰ ταῦτας Ἰούδα μία. Feſtiv. Ep.

(d) Ἑπτὰ δὲ καθολικαὶ, ὧν Ἰακώβου μία. In Jamb apud Bald. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν, p. 1082. Vide Ibid.

(e) Amph. Ἰούδα δ' ἐστὶν ἑβδόμη, πᾶσας ἔχεις. p. 1084.

(f) Apud. Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227. Τοιαῦτα καὶ τὰ καλὰ Ἰάκωβον, ἣν πρώτην τῶν ὀνομαζομένων καθολικῶν ἔδει λέγειν· ἰστέον δ' ὡς νοθεύεται μὲν ὑπὸ τινων τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, οὐδὲ δὲ λεγομένης Ἰούδα μιᾶς, καὶ αὐτῆς ὄσπερ τῶν ἑπτὰ λεγομένων καθολικῶν ὑπάρχει. Hiſt. Eccl. l. 2. c. 23. de Petri Ep. 2.

(g) Vide Hiſt. Eccl. 3 c. 3. & de Joannis ſecunda & tertia, c. 24. p. 96. (h) Amphiloch. ibid. (i) Hieron. Catal.

THE

THE PREFACE TO THE General Epistle of St. JAMES.

§. 1. THAT *the Author of this Epistle was an* Apostle, *hath been proved, Note on* ver. 1. *whence it must follow, that he could not be* James *the Son of* Zebedee, *because that* James *was slain by* Herod, A. D. 44. *Twenty eight Years before the Destruction of* Jerusalem, *which yet was* nigh at hand, *and even at the Door when this Epistle was indited. See Note on Chap.* 5. 8, 9. *Nor could he be* James, *the Just, Bishop of* Jerusalem, *for he was no* Apostle, *if he was not the same Person with* James *the Less. It seemeth therefore that he was* James *the Son of* Alphæus, *Apostle, and Brother of our Lord, stiled* James the Less, *in distinction from* James *the Son of* Zebedee, *stiled the Greater, by reason of his Age. For that the* James *mentioned by St.* Paul, Gal. 1. 19. *was an* Apostle *in the strict Acceptation of the Word, is evident from this, that having spoken of St.* Peter, *who doubtless was an* Apostle *in that sense, he adds,* Others of the Apostles saw I none, save James the Lord's Brother; *and* Chap. 2. 6. *he reckons him with* Peter *and* John *among the* στύλοι, *or the* chief Pillars of the Church, *and to me he seems to be the same with* James *the* Bishop *of* Jerusalem. *For,*

1st. *Of this* James *the* Bishop *of* Jerusalem, *who was stiled the Just,* (a) *St.* Jerom *saith, That* he was the Son of *Mary*, the Sister of the Mother of our Lord, of whom St. *John* makes mention *Chap.* 19. 29. *where she is stiled* the Wife of Cleophas, *or* Alphæus; *and by St.* Mark, *Chap.* 15. 40. the Mother of James the Less.

2dly, *It seems highly probable, that the* James *mentioned* Acts 15. *was strictly an* Apostle; *for* Paul *and* Barnabas *were sent up* to the Apostles and Elders, *ver.* 2. *they were received by the* Apostles and Elders, *ver.* 4. the Apostles and Elders were gathered together *to decide the Question touching the Circumcision of the* Gentiles, *ver.* 6. *The first Person that speaks to it is* Peter *the* Apostle, *the second* James, *who having determined the Question, it* seemed good to the Apostles and Brethren to send Letters to the Churches *ver.* 22. *And these they send with this Inscription,* The Apostles, Elders and Brethren. *In all which places it is evident, that the Word* Apostles, *must be taken in the proper Sense, they being still distinguished from all the* Elders *or* Bishops *which were not* Apostles; *nor can it be thought reasonable that St.* James *here should be ranked among the* Elders *or the Inferiour sort of the Clergy, it remains then that he was in the strict sense an* Apostle. *There being therefore no other of that Name then living, but* James the Son of Alphæus, *who also was the Brother of our Lord,* i. e. *his Mother's Sister's Son*, (i. e. *his Cousin*) *he, in all likelihood, must be the Bishop of* Jerusalem.

3dly. *The Story of Three that were called* James, *viz.* James *the Great,* James *the Less, and* James *Bishop of* Jerusalem, *is, saith* (b) Dr. Cave, a great mistake, and built upon a sandy bottom; "*For besides, that the Scripture mentions no more than two of this Name, and both* Apostles, *nothing can be plainer than that St.* James *the* Apostle, *whom St.* Paul *calls* the Brother of our Lord, *was the same that presided among the* Apostles, *and determined in the Synod at* Jerusalem. "*Nor do either* (c) Clemens Alexandrinus, *or* Eusebius

(a) *Jacobus qui appellatur Frater Domini, cognomento Justus, ut nonnulli existimant Joseph ex alia Uxore, ut autem mihi videtur Mariæ sororis Matris Domini, cujus Joannes in libro suo meminit, Filius, post passionem Domini ab Apostolis Hierosolymorum Episcopus ordinatus, unam tantum scripsit Epistolam, quæ de septem Catholicis est. Verbo Jacobus.*

(b) Life of *James* the Less. p. 144.

(c) Δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ δίκαιος ὁ κατὰ τοῦ πτερυγίου βληθείς —— ἕτερος δὲ ὁ καρτολομηθείς. αὐτὸς δὲ δίκαιος, καὶ ὁ Παῦλος μνημονεύει γεγραφὼς, ἕτερον δὲ τῶν Ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. Clem. apud Euseb. l. 2. c. 1. p. 48.

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" Eusebius *out of him, mention any more than* " *two, St.* James *put to death by* Herod, *and* " *St.* James *the Just*, Bishop *of* Jerusalem, " *whom they expressly affirm to be the same* " *with him whom St.* Paul *calls the* Brother of " our Lord. *Once indeed* Eusebius *makes our* " *St.* James *one of the* Seventy, *though else-* " *where quoting a place of* (*d*) Clemens *of* Alex- " andria, *he numbers him with the chief of the* " Apostles, *and expressly distinguishes him from* " *the Seventy Disciples. And though* (*e*) *St.* Jerom, *when he represents the Opinion of o-thers, stiles him the* 13*th.* Apostle, *yet elsewhere, when speaking his own Sense, he sufficiently proves that there were but two,* (*f*) James *the Son of* Zebedee, *and the other the Son of* Alphæus, *the one sirnamed the* Greater, *the other the* Less; *and he frequently stiles the Author of this Epistle writ to the Twelve Tribes*, James *the* Apostle: *Besides, saith he, the main support of the other Opinion is built upon the Authority of* Clemens his Recognitions, *a Book, in doubtful Cases, of no Esteem and Value.*

§. 2. *And having thus shew'd that* James *the* Apostle, *and* Brother of our Lord, *was the Author of this Epistle, we cannot reasonably doubt the Authority of it; especially if we consider that it is cited by* (g) Clemens Romanus *four several times, and by* (h) Ignatius *in his Genuine Epistle to the* Ephesians, *by* (i) Origen *in his Thirteenth Homily upon* Genesis. (*k*) Eusebius *saith it was* known to most, and publickly read in most Christian Churches; (*l*) *St.* Jerom, *that in process of Time it obtained Authority.* (*m*) Esthius *notes*, " *That they who before doubted of it, in the* " *Fourth Century embraced the Opinion of them* " *who received it, and that from thence no* " *Church, no Ecclesiastical Writer is found* " *who ever doubted of it, but on the contrary* " *all the Catalogues of the Books of Holy Scrip-* " *ture published by* General *or* Provincial " Councils, Roman Bishops, *or other* Ortho- " dox *Writers, number it among* Canonical " *Scriptures*; quæ probatio ad certam fidem faciendam cuique Catholico sufficere debet, which Proof must give sufficient certainty of it to any Catholick. *As for the seeming Contradiction of this Epistle, to the Doctrine of St.* Paul *in the matter of Justification by Faith, see it sufficiently cleared in the Close of the* Annotations *on the Second Chapter.*

§. 3. 4thly. *That this Epistle was directed to* the Twelve Tribes which were scattered abroad, *the Words of this Epistle shew; but whether the Twelve Tribes import only those of them which returned into* Judea, *or those of them also who were carried away by the* Assyrians, *and never returned to their own Nation, so as to make any more a distinct People, or a Body* Politick *under their own Governors, is uncertain: That God had absolutely determined, that the Ten Tribes should never more return to such a State, the* Prophet Hosea *in many places doth inform us, as when God by him saith*, I will no more have Mercy on the House of Israel, but I will utterly take them away, *Chap.* 1. 6. *That they should be among the* Gentiles *as* a Vessel wherein is no pleasure, *Chap.* 8. 8. *That they should not* dwell in the Lord's Land, *Chap.* 9. 3. *And again*, I will drive them out of my House, I will love them no more: My God will cast them away, because they did not hearken to him, and they shall be Wanderers among the Nations, *ver.* 15. 17.

And yet that God designed not to exclude them from the Blessings promised in the Days of the Messiah, *or from being called into the Church of* Christ, *is as evident from many Expressions, and gracious Promises of God recorded in that* Prophet *concerning the same Tribes of* Israel; *as* v. g. *That* the number of the Children of Israel shall be as the Sand of the Sea which cannot be measured, nor numbered: and it shall come to pass, that in the place where it was said unto them, ye are not my People, there it shall be said unto them, Ye are the Sons of the living God, *Chap.* 1. 10, 11. &c. *And again*, I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteousness and Judgment, and in loving Kindness, and in Mercies; I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord, *Chap.* 2. 19, 20. I will have Mercy on her which had not obtained Mercy, and I will say to them which were not my People, Thou art my People, and they shall say, thou art my God, *ver.* 23. *And again*, Afterwards shall the Children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and his Goodness in the latter Days, *Chap.* 3. 5. *See* Chap. 14. 4, 8. *Now these* Prophecies *being not to be fulfilled upon them, by bringing them into their own Land, it seemeth reasonable to conceive they might be fulfilled by calling them to embrace the Gospel, and that by doing so were those words fulfilled*, I will call them my People who were not my People, *not only towards the* Gentiles, *Rom.* 9. 24, 25, 26. *but also towards those* Israelites *of whom they primarily were spoken*, 1 Pet. 2. 10. *And to this the Inscription seems to lead us, it being* τοῖς δώ-

(d) Hist. Eccl. l. 1. c 12. p. 31. l. 2. c. 1. p. 38. (e) Comment. on Es. 17. f 60 (f) Adv. Helvid. f 8. B. C. (g) Ep. Epiph. ad Joh. Hierof f. 57. in l. 58. C. Adv. Pelag. l. 1. f. 96. c. 2. f. 101. E. 103. C. (h) Sect. 10, 12, 17, 30. (i) Sect. 5. (k) Lib. 2. c 22. l. 3. c. 25. (l) Verb. Jacob. (m) Esthius in Epist Jacob.

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δεκα φυλαῖς, ταῖς ἐν τῇ διασπορᾷ, to the Twelve Tribes, to those who are in the Dispersion. *That the Places whither these Ten Tribes were carried by the* Assyrians *were well known to the other* Jews, *see proved by Dr.* Lightfoot, *that in* Mesopotamia, Media, *and* Babylon, *where they were placed, the* Jews *abounded in a very great measure.* (n) Josephus *testifies, they had there Three Famous Universities,* Neerda, Sorana, *and* Pombeditha. *We therefore have great reason to believe the Gospel was then Preached among them by the* Apostles *of the Circumcision. See the Preface to the First Epistle of St.* John.

There is one farther Observation taken notice of by Grotius *and Dr.* Hammand, *That some part of this Epistle seems to be directed not only to Believers, but even to the unbelieving* Jews, *especially the six first Verses of the Fifth Chapter, where he saith,* Ye have killed the Just, and he doth not resist you; *which cannot well agree to the Converted* Jews, *to whom he seems to turn his Speech in these following Words,* Be patient therefore, Brethren, *ver.* 7. *Yea, the whole Third and Fourth Chapters may be equally directed to both, the name of* Brethren *suiting to both, when used by a* Jew *writing to them,* Rom. 9. 2.

§. 4. *As for the occasion of this Epistle, it seemeth to be written upon two Accounts.*

1st. *To correct the pernicious Errors both in Doctrine and Manners, which had crept into the Theology of the* Jews, *and had an evil Influence on their Practice. See Note on* Chap. 2. v. 11. *and* v. 14. *to the end of the Chapter.*

2dly. *To Comfort and Establish the sincere Believers under the pressures which they then suffered, or were shortly to expect from the Unbelieving* Jews, *or their false Brethren. Where note,*

1. *That though the* Jews, *from the beginning of the* Apostles *Preaching, were still incensed against the* Christians, *yet seeing* Christianity, *whilst they continued Preaching to the* Jews, *did not spread much among other* Nations, *and since the* Jews *were under restraints in the Time of* Caius, *who had no good Affection to them, they could not proceed far in shewing their Hatred to the* Christian *Faith. What Persecutions therefore happened in those early Times, concern'd only the Churches of* Judæa, *or thereabouts, or spent themselves on the chief Leaders and Asserters of the* Christian *Faith,* St. Stephen, St. James, St. Peter, *and* St. Paul, *or on the Churches Converted from the* Jewish Synagogues, *and reach'd no farther than the Places where they were converted; and though they were begun by Instigation of the* Jews, *yet were they chiefly managed by the* Heathen *Powers, or by their own Country-men. For about the* 39th. *Year of* Christ, then had the Churches Peace throughout all Judæa, Galilee, *and* Samaria, *Acts* 9. 31. *and so they seem to have continued till after the Council of* Jerusalem, *the Churches being then* established in the Faith, and encreasing in number daily, *Acts* 16. 5. *Yea, when* Paul *comes to* Rome, *he receives all that came unto him for two whole Years,* Preaching the Kingdom of God, and teaching the things which concerned the Lord Jesus Christ with all confidence, no Man forbidding him, *Acts* 28. 30, 31. *So that at least till the Fourth or Fifth Year of* Nero, *the Gospel was freely preached at* Rome, *without any Contradiction either of the* Romans *or the* Jews. *But then in his Sixth Year,* afflicti suppliciis Christiani, the Christians were subjected to Punishment by him, *saith* (o) Suetonius; *and it seems very probable, saith Dr.* Lightfoot, *that even then* Nero *had by some Act or Edict suppressed* Christianity, *not only at* Rome, *but also at* Judæa, *as he gathers from that Clause in* Tacitus, Repressaque in præsens exitiabilis superstitio, rursus erumpebat non modo per Judæam originem ejus mali, sed per urbem etiam, *which shews that before the Persecution began, in the Tenth of* Nero, *of which* Tacitus *there speaks,* Christianity *had been by him suppressed not at* Rome *only, but* Judæa. *Here then some place St.* Peter's πρὸς πυρωσιν, *burning for Tryal, which forwarded the Defection which was so general in the Churches of the* Jews *that had received the Gospel, they falling to* Moses *again, or joining the Adhesion to the Law with the Profession of the Gospel, that so they might retain their Liberty, the Religion of the* Jews, *not being at all suppressed by him, and that, they might escape the Rage of the* Jews, *who, doubtless, by his Example, would be induced to, express that Hatred they had still born against the* Christians. *The same* Nero *in his Tenth, Year renews this Persecution of the* Christians, *and this he did, saith* (p) Orosius, *not only at* Rome, *but by his Edict through all the* Provinces of his Empire; *and this encourag'd the* Jews *every where to shew their utmost Rage against all those of their Religion, whether* Jews *or* Proselytes, *who had embrac'd the Faith of* Christ *sincerely; and the more they drew nigh to their final Desolation, the more did* Satan *inhance their Fury against those* Christians, *whom he found the fatal Enemies and Overthrowers of his Kingdom.*

§. 5.

(n) Antiq. l. 18. c. 16. (o) In Neron. c. 16. (p) *Nam primus Romæ Christianos suppliciis & mortibus affecit, ac per omnes Provincias pari persecutione excruciari imperavit.* Lib. 7. c. 7.

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§. 5. *Note, lastly, That whereas Mr.* le Clerc *saith, Note on* Chap. 5. 3. *That St.* James *doth not speak here to the* Jews *who had imbrac'd the Faith in* Palestine, *but to those who were scattered abroad, seeing he speaks to the whole Twelve Tribes, I doubt not but those of* Palestine *must be included; but when he adds, that those* Jews only who lived in *Palestine*, and the Neighbouring Countries, and had risen up in Arms against the *Romans*, were destroyed by them, *suggesting that the* Jews, *dispersed throughout the other Parts of the* Roman Empire, *received no harm; this is a great mistake; for these being* the Days of Vengeance, *upon the Unbelievers of that Nation, God's severe Judgments reached them every where, as we may fully learn from the rueful Account* (q) Josephus *gives us of their Calamities throughout all their Dispersions; for, saith he,* when the *Romans* had no Enemies left in *Judæa*, the danger reach'd, πολλοῖς καὶ ἀπωτάτω κατοικούντων, to many of them living the remotest from it, for many of them perished at *Alexandria*, and *Cyrene*, and in other Cities of *Egypt*, and throughout all *Syria*. *And* Eleazer *in* (r) *Josephus having reckon'd up many places where they were cruelly slaughter'd, concludes thus,* μακρὸν ἂν εἴη νῦν ἰδίᾳ λέγειν, 'twould be too long to speak of all these Places in particular.

We know from (s) Tacitus *and others, that the* Jews *were a Nation generally hated by all about them, and by those among whom they lived, partly because they used,* Ritus contrarios cæteris mortalibus, Rites contrary to all other Nations, *and spake, and thought Contemptuously of their Deities and Worship; partly because they bore,* adversus omnes alios hostile odium, the greatest Hatred to Men of other Nations, *and shewed the greatest Contempt of them, calling them* Dogs, *and thinking it unlawful to converse with them, and a Pollution even to touch them. All* Nations *therefore where they lived must, upon all Occasions, be ready to rise up against them, as we may learn from the Slaughter of them in* (t) Cæsarea, Damascus, Scythopolis, *and throughout all the Cities of* Syria *about the beginning of the War, of which* Josephus *gives us the Account. When therefore the* Romans *were very much incensed against them, because when other* Nations *had submitted to their Empire,* soli Judæi non cessissent, they dared to Rebel, *must they not be sure to suffer in every Province where they dwelt, not only from the* Roman Governours, *but also from those People in every* Nation *who bore so great Hatred to them? And hence* (u) Eusebius *informs us, That* they did thus suffer in all other Places.

2dly. (x) Josephus *doth confess that the* Jews *in* Judæa *did expect,* ὅταν τὸ πρὸς Εὐφράτην ὁμόφυλον ἡμῶν συνεπιρρώσωσιν, that all of their own Nation, even beyond *Euphrates*, should be assistant to them in this War; *and doubtless they were not wholly disappointed in their Expectation, for in their War commenced under* Hadrian, (y) Dion *expressly says,* That the *Jews* out of all Nations came to their help. *We therefore reasonably may conceive this also was so in the former War under* Vespasian *and* Titus, *and then we cannot doubt that they who shared in the War, must also bear a share in the Calamities it brought upon that* Nation *in those* Days of Vengeance *which befel them for their Infidelity, and the Rejection of the true* Messiah, *of which the* Jews *who lived in other* Nations, *were as guilty as those who lived in* Judæa.

§. 6. *And hence also I return an Answer to an Objection which I foresee may be made against my Interpretation of some Passages in the Fourth and Fifth Chapters of this Epistle,* viz. *that I restrain them to what was done to and by the* Jews *in* Judæa; *whereas this Epistle is written to* the Twelve Tribes which were scattered abroad, *ver.* 1.

For, 1st. *As all the* Jews *of the Dispersion were under the Government of the* Sanhedrim, *and after of the* Patriarch *of the* Jews *residing in* Judæa, *and obey'd his Pleasure; so many, both of* Jews *and* Proselytes, *went up out of all Nations to their Feasts; when the* Holy Ghost *fell down on the* Apostles *at the day of* Pentecost *we find them there,* Acts 2. *and when* Jerusalem *was besieged at their* (z) Paschal *Feast; and so, even upon that account, they must be somewhat concern'd in what was done and suffer'd in* Judæa; *and if they sided with them in that War, as I have shew'd it probable they did, they must be more concern'd in these Matters. But,*

2dly. Josephus *tells us that they had Wars about the same time in many Places of their Dispersions with the* Gentiles; *that when the* Alexandrians, *in the Reign of* Nero, *had impeach'd Three of their Brethren as* Enemies and Spies, (a) ἔδραμε πᾶν τὸ Ἰουδαϊκὸν ἐπὶ τὴν ἄμυναν, all the *Jews* there rose up to their Aid; *and that* Tiberius Alexander, *the Governor of the City, commanded the* Roman Legions *to slay them,* καὶ κλήσεις αὐτῶν διαρπάζειν, καὶ τὰς οἰκίας

(q) Lib. 7. c. 36. p. 995. A c. 37. c. 38. p. 996. (r) Cap. 34. p. 992. (s) Hist. l. 5. ab initio.
(t) De Bello Jud. l. 2. c. 30. p. 813, 814. c. 41. p. 822.
(u) Καὶ πάντα τόπον ὅλῳ τῷ ἔθνει συνεχρῦν κακά Hist Eccl. l. 3. c. 5. (x) Proem. de Bello Jud.
(y) Καὶ οἱ ἀπανταχοῦ γῆς Ἰουδαῖοι συνεξωρμήσαντο, καὶ συνῆσαν, καὶ πολλὰ κακὰ εἰς τοὺς Ῥωμαίους τὸ μὲν λάθρᾳ τὸ δὲ καὶ φανερῶς ἐνεδείκνυντο. In vita Adrian. p. 263.
(z) Euseb. Hist. Eccl. l. 3. c. 5. (a) De Bello Jud. l. 2. c. 36.

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οἰκίας καῖ καφλέγειν, and to ſeize upon their Goods, and burn their Houſes, *which they did, killing Fifty thouſand of them on the ſpot. That the* Jews *invading the Cities and Villages of* Syria, *the* Syrians *fell upon them in all their Cities, and were eſpecially moved thereunto by Covetouſneſs,* τὰς γὲ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, for they fell boldly upon the Subſtance of the Slain: *And in theſe and all the other Places mentioned by* Joſephus, *the* Jews *were as forward to take up Arms againſt the* Gentiles, *as they were to ſuppreſs the* Jews. *Here then is a ſufficient Account of their* Wars and Tumults *mention'd Chapter the Fourth, and of their* Riches being Corrupted, *and their* Fleſh eaten by Fire, *Chapter the Fifth.*

A

A PARAPHRASE WITH ANNOTATIONS

On the General Epistle of St. JAMES.

CHAP. I.

a Verse 1. [a] JAMES a Servant of God, and of the Lord Jesus Christ, [sendeth] b to the twelve
b Tribes which are c scattered
c abroad, greeting.

2. My Brethren, count it [matter, not of sorrow, but of] all Joy, when [through the Divine permission] ye fall d into divers Temptations, [i. e. Afflictions from the World.]

3. Knowing this, that [this outward Trouble sent for] e the trial of your Faith, [by the help of God's over-ruling Grace, and the aid of his holy Spirit then especially residing on you, 1 Pet. 4. 14.] worketh [in you] Patience.

4. But [and] let Patience have her perfect
f work [in you,] that f ye may be perfect and entire, wanting nothing [to make you perfect in Christ Jesus, and entire as to all Christian Graces.]

5. [Εἰ δὲ, and] If any of you lack wisdom, [how to exercise, and preserve this Patience under the various Temptations he may be subject to,] let him ask [it] of [that] God, who giveth to all Men liberally, [whatsoever he sees needful for us,] and upbraideth [us] not, [for want of this Wisdom,] and [if he
g duly ask] g it shall be given him.

h 6. But [then] let him [take care to] h ask in Faith, nothing wavering, for he that wavereth [in the time of Temptation,] is like a wave of the Sea, driven with the Wind, and tossed [to and fro by every Temptation.]

7. For let not [μὴ γὰρ, let not then] that Man think, that he shall receive any thing of the Lord.

8. [For] a double-minded Man is unstable in all his ways, [and therefore cannot pray in Faith, as he that would be heard must do.]

9. [And if Temptations be matter of the Christian's Joy,] Let the Brother of i low de- i
gree [impoverish'd by them] rejoyce [still] in that he is exalted, [to be rich in Faith, and an Heir of the Kingdom of God, Chap. 2. 5. Luke 6. 20.]

10. But [let] the k rich [rejoice] in that he k
is made low, because as the flower of the grass he shall pass away; [Gr. For as the flower of the grass shall pass away when it is scorched with the Sun;]

11. [For the Sun is no sooner risen with a burning heat, but it withereth, the grass falleth, and the flower thereof, and the Grace of the Fashion of it perisheth] so also shall the rich Man fade away in his ways.

12. Blessed is the Man that [thus] endureth Temptation, [for the sake of Christ,] for when he is tried [Gr. δόκιμος γενόμενος, being approved,] he shall receive the Crown of Life which the Lord hath promised to them that love him; [i. e. being by his patient enduring of these afflictions for the sake of Christ approved, as one that loves him more than the World, he shall receive the Reward promised to them that do so.]

13. [As for the other sort of Temptations unto sin,] Let no Man say when he is [thus] tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any Man [to it.]

14. l But every Man is tempted when l
he is drawn away by his own Lust, and enticed, [Gr. being drawn, and enticed by his own Lust.]

15. Then

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15 Then when Lust hath conceived, [*i. e. obtained any consent to, or approbation, and good liking to the desire of the sensual Appetite,*] it bringeth forth [*and engageth the Soul in*] sin; And sin, when it is finished, [*in the deliberate outward Action, or such endeavours to perform and execute it, as want nothing on the part of the Will to the Completion of it, and much more when by a customary Practice it becomes habitual,*] [m] bringeth forth Death, [*the wages of sin.*]

16. Do not err, my beloved Brethren, [*by ascribing your sin, or your temptations to it, unto God.*]

17. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, [*the light of Nature, and of Grace,*] with whom is no variableness, neither shadow of turning [*from good to evil; he therefore never will deny those gifts to them that duly ask him, nor will he ever be wanting in his Grace, and Favour to them that love him, and much less will be tempt any one to depart from him.*]

18. [*For*] of his own will begat he us, [*Jews*] [n] by the word of Truth, that we should be a kind of First-fruits of his [*new*] Creatures, [*we therefore have little cause to think he will do any thing to destroy that life, or deny us any thing which he sees necessary to preserve that life which he so freely gave.*]

19. Wherefore, my beloved Brethren, [*being regenerated by this word of Truth,*] let every Man be [o] swift to hear [*it,*] [o] slow to speak, [*v. 26. or be a Teacher of it,* Ch. 3. 1.] [p] slow to wrath, [*or Contention about it.*]

20. For the wrath of Man worketh not the righteousness of God, [*i. e. it tends not to beget, or to improve that Faith by which we are Righteous before God, but rather to hinder it in our selves, and others.*]

21. Wherefore lay apart all filthiness, [*all evil lustings,* v. 14.] and superfluity of naughtiness, [*all the Distempers of your Tongue, and of your angry Passions,* v. 19.] and receive with meekness the [q] ingrafted word, which [*being thus received,*] is able to save your Souls.

[*But that it may have this effect upon you,*] be ye doers of the word, and not hearers only, deceiving your own selves, [*by thinking that sufficient to procure favour with God.*]

23. [r] For if any [*Man*] be a hearer of the word [*only,*] and not a doer [*of it,*] he is like unto a Man beholding his [*own*] natural Face [*which he was born with,*] in a Glass,

24. For he beholdeth himself, and goeth [*presently*] his way, and straightway forgets what manner of Man he was.

25. But whoso looketh into the perfect Law of Liberty, [*i. e. the Gospel which gives the spirit of liberty, and freedom from the Power of Sin, and Death, and from the spirit of Bondage,* Rom. 8. 2, 15. 2 Cor. 3. 17.] and continueth therein, he being not a forgetful hearer, but a doer of the Word; this Man shall be blessed in his Deed.

26. If any Man among you seem to be Religious, and bridleth not his Tongue, [*from bitter Zeal, Contentions, and Imprecations,* Ch. 3. 10. 14.] [s] but deceiveth, [Gr. *deceiving*] his own heart, [*thinks his Zeal for God will bear him out in all this*] that Man's Religion is vain [*Chap.* 3. 14, 15.]

27. Pure Religion and undefiled before God, and, [*i. e. who is*] the Father is [*visible in*] this, [*that it engages the Christian*] [t] to visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.

Annotations on Chapter I.

a Verse 1. JAMES.] That this was *James* an *Apostle*, is confirmed from the Testimony of (*a*) *Eusebius*, who declares of that *James* to whom the Ancients ascribed this *Epistle*, that he was *the Brother of the Lord.* The same we learn from the *Syriack*, *Arabick*, *Vulgar*, and *Ethiopick* Versions, by all which he is stiled *James the Apostle.*

b Ibid. Ταῖς δώδεκα φυλαῖς, *to the Twelve Tribes*] That some of the Ten Tribes remained in, and some of them returned to the Land of *Israel*, we are assured from the Cities of *Manasseh*, and *Ephraim*, and *Simeon*, even to *Nepthali*, purged by *Josiah* from their *Idols*, 2 Chron. 34. 6. from the Money sent in to repair the House of the Lord from *Manasseh*, *Ephraim*, and the Remnant of *Israel*, v. 9. from the mention made of the Children of *Israel* that were come again out of their *Captivity*, Esdr. 6. 21. and the Sin-offering made by *Ezra* at the Dedication of the Temple, of *Twelve Goats* according to the number *of the Tribes of Israel*, v. 17. and from these following words, *Chap.* 8. 35. *The Children of those which had been carried away, which were come out of the Captivity, offered Twelve Goats for a Sin-offering*; And lastly, from the mention of the Twelve Tribes by the *Apostle Paul*, who instantly served God day and night, *Acts* 26. 7.

c Ibid. Ἐν τῇ διασπορᾷ, *which are scattered abroad.*] That the *Jews* were dispersed throughout the World, we learn from the words of *Agrippa* in his Oration to them; who

(*a*) Eccl. Hist. l. 2. c. 23.

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who tells them that (b) *There was not a Nation upon Earth, where some part of them were not seated:* And that if they of *Judæa* should rebel, all of them that resided in other places would be destroyed, and every City would be filled with the blood of them. From the words of *Strabo* cited by (c) *Josephus, That it was not easie to find an eminent Place in the whole World where the Jews did not reside.* From (d) *Philo* in his Oration against *Flaccus* where he makes mention, τῶν πανταχόθεν τῆ οἰκουμένης Ἰουδαίων, *of the Jews dispersed thoughout all the World*; adding, that one Region could not contain the *Jews*, but (e) *they dwelt in most of the flourishing Cities of Asia, and in* Europe, *in the Islands, and in the Continents, not much less in number than the Inhabitants:* And introducing (f) *Agrippa* interceding to *Caius* for them as inhabiting in the most celebrated parts of *Africa, Asia,* and *Europe.* And even (g) *Cicero* in his Oration for another *Flaccus,* declares that the Gold which the *Jews* sent to their Temple at *Jerusalem, was sent from* Italy, *and all the other Provinces of the Roman Empire.*

d Ver. 2. Πειρασμοῖς ποικίλοις, *into divers Temptations.*] Temptations, saith *Oecumenius,* are of two kinds; 1. Such as lead to Sin, which the Lusts of the Flesh, and the Love of Riches produce in us, 1 *Tim.* 6. 9. against which our Lord instructs us to pray that we enter not into them, and of these the *Apostle* begins to Discourse, *v.* 13. Or such as are sent for the Tryal of our Constancy, and sincerity in the Faith; and to our Patience and Perseverance under these, is promised a great Reward in Heaven; And of these the *Apostle* speaketh here, and *v.* 12. See *Luke* 22. 28. *Heb.* 4. 15.

e Ver. 3. Τὸ δοκίμιον, *the Trial of our Faith,*] Being attended with these Assistances, and Consolations of the *Holy Ghost,* and these firm hopes of a most glorious Reward of all our Sufferings, tends naturally to make us bear them patiently; as the *Apostle* speaketh here. But then it is as true, that ὑπομονὴ κατεργάζεται τὸ δοκίμιον, *Rom.* 5. 4. i. e. *that this Patience worketh the Trial,* and by that, in good Christians, the *Experience* of their Sincerity, and Constancy in the Faith: And therefore it concerns them not to faint under these Tribulations.

f Ver. 4. Τέλειοι, *That you may be perfect, and entire.*] For where there is this perfect Work of Patience, there must be a strong Faith as the Foundation of it, a steddy Vertue, or *Christian* Fortitude, enabling us thus to sustain these fiery Trials, an exact Knowledge of our Duty, to bear these Afflictions with a meek and quiet Spirit, with Forgiveness of, love to, and Prayer for them that persecute us, which includes the height of Charity, under the highest Provocations; a great Love to God, for whose sake we suffer, and a strong Affection to his Service; a greater fear of his Displeasure than of the Wrath of Man; an entire Trust and Dependance on him, and a full Resignation to his Will of Providence, in which consists the Life of *Godliness*; an exact Temperance as to the Honours, Pleasures, and Temporal Concernments of this Life we lose by these our Sufferings, and a true Charity to our *Christian* Brethren, for whose Example and Encouragement we do thus suffer. Now these are all the Graces which Apostle *Peter* doth require to make us fruitful, and perfect *Christians,* 2 Pet. 1. 5, 6, 7, 8.

Ver. 5. Δοθήσεται, *it shall be given.*] Hence g it appears, that this Wisdom depends not our own Skill or Strength; nor can it be obtained without Divine Assistance.

Ver. 6. Αἰτείτω —— μηδὲν διακρινόμενος, ἀνὴρ γὰρ δίψυχος.] What is the ἀνὴρ δίψυχος, ἢ διακρινόμενος, the double minded, and the wavering Man, we may learn from (h) *Hermas,* who informs us, *that Visions and Revelations are* διὰ τὸς διψύχους, *for the double-minded,* i. e. τὸς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν, εἰ ἄρα ἐστὶ ταῦτα, ἢ οὐκ ἔστιν, *that is for them who reason in their hearts, whether these things will be, or not.* And again, (i) Credite Deo qui estis dubii, *Believe in God you that are doubtful, for he can do all things. Woe to the doubtful, who have heard these things, and contemned them.* And again, (k) *They that doubt of God, they are the double-minded, who shall receive none of their requests.* See the whole Mandate to the same effect. And from that of (l) *Barnabas* touching him that walketh in the way of Light, that ὁ μὴ διψυχήσῃ, *he will not be doubtful whether a thing will be so, or not*; From the like Precept of the (m) *Apostolical Constitutions, μὴ γίνου δίψυχος, be not doubtful in thy Prayer whether thy Petition will be heard, or not*; and from (n) St. *Clement, with whom*

(b) Οὐ γάρ ἐστιν ὅπῃ ἡ οἰκουμένη δῆμος, ὃ μὴ μοῖραν ὑμετέραν ἔχων, ἂν ἅπαντας πολεμησάντων ὑμῶν ἕνεκα κατασφάξωσιν οἱ διάφοροι. Jos. de Bello Jud. l. 2. c. 20. p. 808. G.

(c) Καὶ τόπον ἔν ἐστι βασιλὰς εὑρεῖν ἡ οἰκουμένη, ὃς ἐ παρεδέδεκται τῦτο τὸ φῦλον. Antiq. l. 14. c. 12.

(d) P. 752. F. (e) Τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατὰ τὲ νήσους, καὶ ἠπείρους ἐκτέτμηνται. Ibid E. Κέχρηται γὰρ ἀνὰ τὲ τὰς ἠπείρους καὶ νήσους ἅπασι ὡς τῶν ἀυθιγενῶν μὴ πολλῷ πνὶ δοκεῖν ἐλαττῶσθαι. Ad Caium p. 791. F. (f) Ibid. p. 798. C.

(g) *Cum aurum Judæorum nomine quotannis ex Italia, & ex omnibus vestris provinciis exportari soleret* Orat. 24. N. 52. p. 367.

(h) Lib. 1. Vis. 3. §. 4. (i) Vis. 4. §. 2. (k) Οἱ δὲ διακρίνοντες εἰς τὸν Θεὸν, οὗτοι εἰσὶν οἱ δίψυχοι καὶ οὐδὲν ὅλως ὑπολαγχάνουσιν τῶν αἰτημάτων αὐτῶν. (l) Sect. 19. (m) Lib. 7. c. 11. (n) Ep. ad Cor. §. 11. El. 23.

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οἱ δίψυχοι, *the doubtful are* οἱ διστάζοντες περὶ τῆς τοῦ Θεοῦ δυνάμεως, *the Diſtruſters of the Power of God.* This Faith therefore relates to Prayer, and is a firm belief that God will afford to his ſincere Servants, under all their Sufferings for his ſake, ſuch aid as will enable them to bear them with true Chriſtian Patience, 1 *Cor.* 10. 13. and ſuch Wiſdom as will direct them to improve theſe Sufferings to his Glory, and their Good. He that doubts of this, will be now hoping, and anon deſponding, apt to quit his Dependance on God, and lean on his own Wiſdom, and ready to caſt off that Religion which ſubjects him to theſe Temptations from which he expects no good Iſſue; and therefore wanting that Faith in God which is here made the Condition of an acceptable Prayer, *&c.* he cannot hope to obtain any thing of him.

i Ver. 9. ὁ ταπεινὸς, the Man of low degree,] in the Old Teſtament is the poor and afflicted Man. So עני is in the Septuagint πένης, ταπεινὸς, the Poor, the Afflicted, עניי πενία, ταπείνωσις, Poverty, or Lowneſs of State: And this Senſe here is confirmed from the oppoſition of the Rich to him.

k Ver. 10. ὁ πλούσιος, *the Rich.*] Let God, ſaith *(o) Philo*, be the matter of thy chief Joy, not Riches, Honour, Strength, or Beauty, theſe being μαραινόμενα τρόπον τινὰ πρὶν ἀνθῆσαι ἐκμαλῶς, *things which wither before they are fully grown up.* Let then the *Chriſtian* conſider, that the things he loſeth for the ſake of *Chriſt*, are only things of ſuch a fading nature, whereas he doth ſecure by his Perſeverance, an everlaſting Treaſure reſerved for him in the Heavens; and then he may rejoice in his Humiliation. Note alſo an Ellipſis of the Verb καυχάσθω, *let him rejoice*, v. 10. to be taken from *v.* 9. So *John* 15. 4. 1 *Cor.* 4. 15. *Gal.* 2. 7. *Eph.* 1. 12.

l Ver. 14. Note here, That the Deſires, or Luſtings of the ſenſual Appetite, put us only under a ſtate of *Temptation*, not of actual Sin; they are indeed the Root of Sin, but ſo is Temptation to Sin, and the Suggeſtions of *Satan*, but they are not our Sins till we conſent to them; they are not a Tranſgreſſion of the Law, for there is no Law given to the ſenſual Appetite alone, but to the whole Man, who cannot hinder ſenſual Appetites from ariſing in him before he perceives them, but he can reſtrain the Will from conſenting to them as ſoon as he perceives them, and can refuſe to admit of them, or ſuffer them to make ſtay in, or gain upon his Mind to contemplate them with delight, or aſſent to them: And this being all he can do, muſt be all he is obliged by the Law to do. There be many Scriptures urged againſt this Opinion in the *Synopſis*, but they are too impertinent to be inſiſted on.

Ver. 15. Ἀποκύει θάνατον, *bringeth forth* m *Death.*] i. e. Not only deſerveth Death, for ſo doth the conſent of the Will, but it renders us obnoxious to Death, and will end in it without Repentance. Hence therefore note, That not only the Soul hardned in Sin, and given up to the frequent Practice of the ſame Sin, is guilty of Mortal Sin, but every deliberate ſinful Action done againſt the Convictions, and Checks of Conſcience, till by Repentance it is retracted, puts us under that State, as being a breach of the Goſpel Covenant of Sincere, and Impartial Obedience, a departing of the Heart from God, and a wilful, and preſumptuous Sin: And therefore *David* after his Adultery, and Murder, prays *that God would create in him the clean Heart, and renew in him the right Spirit.* Though therefore God in Mercy may, and will deal with ſuch Men not according to their particular Failures, but according to the general Tenure of their lives, yet can they claim no Covenant-Right to ſuch a Favour, till they have throughly repented of ſuch wilful Sins, and returned to the Sincere performance of their Duty.

Ver. 18. λόγῳ ἀληθείας, *by the Word of* p *Truth.*] Here is a plain Evidence that the Word of God is the ordinary means of our Regeneration, it being the Word *preached*, the Word we are *to hear*, v. 19. 22. and *to receive with meekneſs*, by which the new Birth is by God wrought in us, and which, ſaith the *Apoſtle*, is able to ſave the Soul: And it is ſurely a great Diſparagement to the Word of God, to think that his Perſuaſions, Admonitions, Exhortations, and Threats, ſhould be all inſufficient to prevail with us to turn from our ſinful Courſes, and to turn to him, when all Men who do uſe theſe Methods towards their Children, Servants, Friends, or Relations, do it in hopes they ſhall be ſucceſsful by theſe means; only this is not ſo to be underſtood as to exclude the Bleſſing and Co-operation of God with the Word preached, or the Aſſiſtance of his Holy Spirit, ſetting it home upon our Hearts, provided this be not by way of Phyſical, but *Moral* Operation, by that Illumination of the Underſtanding, from the Word which produceth that renovation in the Spirit of the Mind, by which we are enabled to diſcern, and to approve *the good, and acceptable, and perfect Will of God*, Rom. 12. 2. Eph. 4. 23 to diſcern *what is acceptable to the Lord*, Eph. 5. 10. to underſtand *what the Will of the*

o) *De Victim. Offerent.* p. 661. E, F.

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the Lord is, v. 17. the things that are moſt excellent. And if the Word of God be a perfect Rule, able to make us wiſe unto Salvation, and furniſh us for every good Work, ſure the good Spirit may by his ſuggeſtion of the Truths delivered in it, by *bringing them to our Remembrance, and opening our Underſtanding to perceive the Scriptures*, remove that Darkneſs which is in our Minds, either by natural Corruption, or by the Miſts which *Satan* caſts upon them, whence the *Apoſtle* doth inform us, 2 *Cor.* 4. 3, 4. that if the Goſpel be hidden from any to whom it is preached, it is *becauſe the God of the World hath blinded the Conceptions of their Minds, that the light of the glorious Goſpel ſhould not ſhine into them.* And, 2dly, by making deep impreſſions on the Mind of the Advantages, and Rewards promiſed to our Converſion and ſincere Obedience, and the tremendous Evils threatned to the Diſobedient, and bringing theſe things oft to our Remembrance, which in the *Scripture* Phraſe is *putting theſe Laws in our Minds, and writing them upon our Hearts, that we may not depart from him*, Heb. 8. 10. See Note on *Heb.* 8. 10. For what Reaſon can be given why the Spirit of Wiſdom, having enlightned the Eyes of our Underſtanding, to know *what is the hope of our Calling, and the glorious Riches of the Inheritance of the Saints*, Eph. 1. 18. and theſe things being as firmly believed, and made thus preſent to our Minds, ſhould not have greater prevalence upon our Wills to Obedience, than any temporal Concerns to yield Obedience to the Laws of Sin? 'Tis certain *Satan* can tempt us no other way than by ſuggeſting ſome temporal Allurements and Advantages, or ſome temporal Loſſes, and Affrightments to us: Since then the *Scripture* doth aſſure us, *this is our Victory over the World, even our Faith*, 1 John 5. 4. even that Faith which is the *firm Expectation of things hoped for, the evidence of things not ſeen*, Heb. 11. 1. Why ſhould not theſe Objects of our Faith, preſented to us, and impreſſed on us by the Holy Spirit, be more Powerful to baffle all the Temptations of Sin, Satan, and the World? If beyond this there be ſome *Phyſical*, and *Irreſiſtible* Operation on God's part requiſite to make Men know the things which belong to their Peace, and knowing to chuſe the Good, and refuſe the Evil, this being not wrought in them who are not Born anew, why is the want of this New-Birth, and this Spiritual Renovation, ſo oft imputed to Mens want of Conſideration, and of laying to Heart the things propounded to them? Their not *inclining their Ear to Wiſdom, and applying their Heart to Underſtanding?* Their *hatred of Knowledge, their rejecting the Counſel of God, and not chuſing the Fear of the Lord*? Prov. 1. 24, 25, 29, 30. Why is it ſaid that they continue thus unreformed, becauſe *they would have none of God's Counſel, but deſpiſed all his Reproofs*; becauſe, *they would not frame their Doings to turn unto the Lord*? to omit innumerable Expreſſions of the like Import. See Note on *Rom.* 10. 17. 1 *Pet.* 1. 23.

Ver. 19. *Slow to ſpeak*] It was the Imputation which the *Heathens* caſt upon the *Chriſtians*, that they were *in publico muti*, not being inclined *palam loqui*, to ſpeak openly of their Religion, and this is confeſſed by (p) *Chriſtians* to be true of the Laity, who were not by Office engaged to Preach it to the World; that it was not their Cuſtom to aſſert and defend their Religion publickly, but only to give an Anſwer to them who required a Reaſon of the hope that was in them; and in this Senſe good Commentators do Expound theſe Words, *viz.* as an admonition to be ſlow to ſpeak of Divine things, and much more to be Teachers of them. o

Ibid. Βραδὺς εἰς ὀργὴν, *Slow to wrath.*] This was an admonition needful for the *Jewiſh Zealots*, who were ἐξ ἐριθείας *of contentious Spirits*, See Note on *Rom.* 2. 8. filled with Wrath againſt the Teachers of *Chriſtianity*, and eſpecially againſt thoſe who denied the neceſſity of Circumciſing the *Gentiles*, or requiring them to obſerve the Law of *Moſes*, *Acts* 13. 45. 17. 5. (q) *They compelling all Men to be Circumciſed if they would abide with them; and looking upon this as a thing of abſolute neceſſity*, without which nothing elſe would ſatisfy them. p

Now theſe Diſputes naturally tended to obſtruct that Faith by which Men were juſtified, and not by Circumciſion, or the Works of the Law, and which in the *Epiſtles* of St. *Paul* is ſtill ſtiled *the Righteouſneſs of God*; See note on *Rom.* 1. 17. (2) They were very prone to ſet up for Teachers of the Law, tho' they underſtood not aright thoſe things of which they ſpake, 1 *Tim.* 1. 7. *Rom.* 2. 18. and this might give occaſion to the other Admonition here, *to be ſlow to ſpeak.* And *Chap.* 3. 1. they alſo were incontinent, and very prone to Luſtings, and to Fornications, See Note on *Rom.* 2. 22. 2 *Tim.* 3. 5. *Heb.* 12. 16. and therefore fitly are admoniſhed to *lay aſide all Filthineſs, and ſuperfluity of Naughtineſs.*

(p) *Hæc noſtra ſapientia quam tanquam ſtultitiam deridens, quia non defendere hanc publice, atque aſſerere nos ſolemus*, &c. Lact. l. 7. c. 26.

(q) Τότε πειτίμενοι τῶν Ἰουδαίων ἀναγκάζοντες, ἐ θέλοιεν εἶναι παρ' αὐτοῖς. Vita Joſeph. p. 1007. B. Et. Antiq. Jud. l. 2. c. 2. p. 685. B.

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q Ver. 21. Τὸν ἔμφυτον λόγον, *the ingrafted Word*] ſaith *Occumenius*, is that Principle of Reaſon by which we are enabled to diſcern Good from Evil; but of that the *Apoſtle* would not ſay, *that it is able to ſave our Souls.* But the *Apoſtles*, or Preachers of the *Chriſtian* Faith being ſaid φυτεύειν *to Plant the Word* among their Hearers, 1 Cor. 3. 6, 7, 8. the Ingrafted Word ſeems to be the Word planted in the Heart of Believers by the Miniſters of Chriſt, which St. *Barnabas* ſtiles τὴν ἔμφυτον δωρεὰν τ῀ διδαχ῀ς αὐτ῀, *the Ingrafted Gift of his Doctrine*, §. 9. p. 6.

r Ver. 22. That many of the *Jews* had conceived an Opinion, that even the Study and Knowledge of the Law would procure them a Reward in Heaven, See note on *Rom.* 2. 13.

f Ver. 26. Ἀπατ῀, &c. *deceiving his own Heart.*] That the unbelieving *Jews* had a Zeal for God the *Apoſtle* bears them Record, *Rom.* 10. 2. but then that Zeal wrought ſo great a Bitterneſs of Spirit in them, that in thoſe very Synagogues in which they met to bleſs God, they imprecated a Curſe upon the *Chriſtians* created anew after his Image, *Chap.* 3. 10. *I being zealous for God, as all you are this day*, ſaith St. *Paul*, *perſecuted this way unto the Death*, *Acts* 22. 3, 4. and in thus doing they thought *they did God Service*, *John* 16. 2. The *Zealots among them*, ſaith their own (r) *Joſephus*, *who gave themſelves that Name from their Zeal to what was good, committed all manner of wickedneſs, and accounted the worſt of Evils good.* And yet (s) *Eleazer*, the Ringleader of them, repreſents them as *perſons who had cauſe to hope they ſhould be by God preſerved, as having not offended againſt him, and being guilty of no Fault, and being Teachers of others.* That the believing *Jews* who urged upon the *Gentiles* the neceſſity of Circumciſion, had a Zeal for God, we learn from *Gal.* 4. 17, 18. Yet that they had the Spirit of Contention and Envy, *Philip.* 1. 15, 16. and were deceitful workers, the *Apoſtle* doth inform us; ſo that neither of them were truly Religious, and to thoſe latter the *Apoſtle* ſeems chiefly to ſpeak in theſe Words, *If ye have bitter Zeal, and ſtrife in your Hearts, Glory not, and lye not againſt the Truth*, &c.

Ver. 27. Ἐπισκέπτεσθαι, *to viſit the Fatherleſs and Widows.*] It is very true that (t) *Ignatius* ſaith of ſome who maintained Opinions contrary to the Grace of God come unto us, That *they had no regard to Charity, to the Widow, and to the Orphan, to the Oppreſſed, to thoſe that were in Bonds, to the Hungry, and Thirſty*; But then it is not manifeſt from his Words that theſe were the *Gnoſticks*; nothing hinders but what the *Apoſtle* here ſpeaks of may be alſo true of the *Jews*, who as (u) *Joſephus* notes were great Enemies one to another, and wanted Mercy moſt of all; or to thoſe Zealots who ſpared none who would not be of their Opinion, and their bitter Zeal. t

(r) Τὸ τῶν ζηλωτῶν ὀνομάζεται γένος —— τῶν καλῶν ἔργον ἐξεμιμήσαντο —— καίτοι τ῀ προσηγορίαν αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμένων ἐπέθεσ —— τὸ μίσος τῶν κακῶν ἀγαθὸν νομίζοντες. De Bell. Jud. l. 7. c. 30. p. 986. D. E.

(s) Ἡμεῖς δ' ἄρα, ᾧ μόνοι τῶν πάντων Ἰουδαίων γένος, ἠλπίσαμεν πεισόμενοι τὴν ὀλοθρείαν φυλάξαντες, ὅσπερ ἀ ἀμάρτητοι πρὸς Θεὸν γενόμενοι, ᾧ μηδαμῶς μετέχοντες, οἱ ᾧ τὰς ἄλλους ἐδιδάξαμεν. Lib. 7. c. 34. p. 990. B.

(t) Περὶ ἀγάπης ἀ μέλει αὐτοῖς, ἀ περὶ χήρας, ἀ περὶ ὀρφάνου, ἀ περὶ θλιβομένου, ἀ περὶ δεδεμένου ἢ περὶ λελυμένου, ἀ περὶ πεινῶντος, ἢ διψῶντος. Epiſt. ad Smyrn. §. 6.

(u) De Bell. Jud. l. 5. c. 22.

CHAP. II.

Verſe 1. MY Brethren, have not [a] the faith of our Lord Jeſus Chriſt, the Lord of Glory, [b] with reſpect of Perſons.

2. For if there come [c] into your Aſſemblies, [*or Conſiſtories for Judicature,*] a Man with a Gold Ring, in goodly Apparel, and there come in alſo a Poor Man in vile Raiment,

3. And ye have reſpect unto him that weareth gay Cloathing, and ſay unto him, Sit thou here in a good place; and ſay to the Poor, Stand thou there, or ſit here under my Footſtool,

4. [d] Are ye not then partial in your ſelves? [*do you not both put a difference among your ſelves on theſe accounts,*] and [*alſo are*] become [e] Judges of evil thoughts? [*in thinking that the Rich is to be prefer'd in Judgment, and the Poor deſpis'd, v. 6. on theſe accounts?*]

5. Hearken, my beloved Brethren; hath not God choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he hath Promiſed to them that Love him? [*and are they fit to be deſpis'd by you, who are ſo highly Honoured, and enriched by him?*]

6. But

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6. But [*ſo it is, that*] ye have deſpiſed the Poor [*and had a partial Reſpect to the Rich, and yet*] do not [*theſe*] Rich Men oppreſs you, and draw you before the Judgment Seats [*on the account of your Chriſtian Profeſſion?*]

7. Do not they blaſpheme that Worthy Name, by which you are called?

8. If [*in this Matter*] you fulfil [f] the Royal Law [*which is*] according to the Scripture, [*ſaying,*] Thou ſhalt love thy Neighbour as thy ſelf, ye do well; [*for then ye will not be guilty of this reſpect of Perſons, for you would not be deſpiſed becauſe you are Poor, or have a Rich Man preferred before you in Judgment.*]

9. But if ye have [*ſuch*] reſpect to perſons [*as to honour the Rich, and deſpiſe the Poor in Judicial Cauſes,*] ye commit Sin, and are convinced of [*or by*] the Law [*now mentioned,*] as Tranſgreſſors [*of Gods Law in the General; this Law comprehending all* the Duties of *the Second Table*, Rom. 13. 9. Mat. 22. 39.]

10. For whoſoever ſhall keep the whole Law [*in other Matters,*] and yet [*knowingly*] offend in one Point, he is guilty of all.

11. For he that ſaid, Do not commit Adultery, ſaid alſo, Do not Kill; Now if thou commit no Adultery, yet if thou Kill, [g] thou art become [g] a Tranſgreſſor of the Law [*of Love, mentioned* v. 8. *which comprehends all the Duties of the Second Table in which here the Apoſtle inſtanceth.*]

12. So [*therefore*] ſpeak ye, and ſo do, as [h] they that [*know they*] ſhall be Judged [h] by the Law of Liberty.

13. [i] For he ſhall have Judgment without Mercy, who hath ſhewed no Mercy, [*and ſo hath highly thwarted the great Law of Love;*] and Mercy rejoyceth againſt [*or triumpheth over*] Judgment, [i. e. *it enables the merciful Man to rejoyce, as being free from the Judgment of Condemnation.*]

14. [*And let not any Jew or Chriſtian think his Faith ſufficient to juſtify, and ſave him without theſe Works of Charity and Mercy, for*] what doth it profit, my Brethren, tho' a man ſay he hath Faith, [*in God,* v. 19. *or in Chriſt,*] and have not Works [*to evidence his Faith?*] can [*ſuch a naked, fruitleſs*] Faith ſave him?

15. If a Brother, or Siſter be naked, and deſtitute of daily Food,

16. And one of you ſay unto them, Depart in peace, be you warmed, and filled, [*wiſhing only that they may be ſo,*] notwithſtanding ye give them not thoſe things which be needful for [*the cloathing, or feeding*] the Body, what doth it profit [*them to hear your kind wiſhes?*]

17. Even ſo Faith, if it hath not Works, is dead, [*fruitleſs, and lifeleſs as thoſe Words,*] being alone [*without Works ſhewing the Truth of it.*]

18. [k] Yea, a man may ſay, [*to ſuch a Soli-fidian,*] thou haſt [*in thy Pretentions*] Faith, and I have [*real*] Works, ſhew me thy Faith, [*of which thou boaſteſt*] without thy Works, [*which thou canſt never do, ſince Faith being ſeated in the Heart can only be diſcovered by its effects,*] and I will ſhew thee my Faith by my Works, [*as the cauſe is demonſtrated by the effect.*]

19. Thou [*being a Jew*] believeſt that there is one God, thou [*in that*] doſt well, [*but doſt no more than the very Devils, for*] the * Devils alſo believe and tremble: [*and if thou haſt no better Faith than they, thou haſt the ſame reaſon to tremble which they have.*]

20. But wilt thou know, O vain Man, [*who boaſteſt of a Faith deſtitute of Works,*] that Faith without Works is dead, [*and ſo unable to juſtifie and ſave thee? See it in the Example of that very Abraham in thy relation to whom thou ſo confideſt;*]

21. [*For*] was not Abraham [*whom we ſtile*] our Father juſtified by Works [*proceeding from his Faith,*] [l] when he had offered his Son Iſaac upon the Altar, [*counting that God was able to raiſe him from the dead?* Heb. 11. 17, 19.]

22. Seeſt thou how [Gr. *thou ſeeſt (by this Example) that*] Faith wrought with his Works, [*to produce them,*] and by Works was Faith made perfect [*in him.*]

23. And the Scripture was [*again*] fulfilled, which ſaith, Abraham believed God, and it [*viz. that Faith which produced theſe Works*] [m] was imputed to him for Righteouſneſs, and [*upon that account,*] he was called the Friend of God.

24. Ye ſee then how that by Works [*proceeding from Faith*] a Man is juſtified, and not by Faith only, [*alone without them.*]

25. Likewiſe alſo was not [n] Raab the Harlot, juſtified by Works [*proceeding from her Faith,*] when ſhe had received the Meſſengers, and had ſent them out another way?

26. [*And ſo it muſt be in all other Perſons who would be ſaved, they muſt ſhew their Faith by their Works;*] [o] For as the Body without the Spirit is dead, ſo Faith without Works is dead alſo; [*and therefore cannot ſave us, or give Life unto us.*]

Anno-

* *Gigantes ceneremiſcunt* Targ. in Job 26. 4.

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Annotations on Chapter II.

a Verse 1. Τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, *The Faith of our Lord Jesus Christ, the Lord of Glory.*] This Version seems obnoxious to this Exception, that the Pronoun ἡμῶν will not suffer the Word Lord to be joyned with Glory; therefore that which Renders the words thus, *The Faith of the Glory of the Lord Jesus Christ*; or, *Hold not the Glorious Faith of the Lord Jesus Christ with Respect of Persons*, seems to be the better Version, and more agreeable to the Design of the *Apostle*, as giving the best reason against the accepting Persons on the account of their Riches, or their gay Attire, because their Faith hath cloathed them with a greater and more valuable Glory, which renders them more honourable than any Riches or gay Cloathing could do. For this Faith, saith the *Apostle*, is the Ministration of Glory, and by it we all beholding *the Glory of the Lord, are changed into the same Image from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 18. See the Note there. And whom God hath justified by Faith, *he hath also glorified*, by giving them this Spirit of Glory, *Rom.* 8. 30. See the Note there.

b Ibid. Ἐν προσωπολημψίαις, *with Respect of Persons.*] Προσωπολημψία is the Respect of Persons in Judgment, not purely according to the Merits of the Cause, but according to External Respects which relate not to it. As for Instance, the Dread of any Man's Power, or the fear of what he may do to us, if we judge against him: So Lev. 19. 15. *Thou shalt not honour the Person of the great, or respect the Person of the Poor; in Justice shalt thou judge thy Neighbour.* And Deut. 1. 17. *Ye shall not Respect Persons in Judgment, ye shall hear alike the small and the great; ye shall not be afraid of the Face of Man, for the Judgment is the Lord's.* Or, 2ly. The Poverty of any Man which renders him less able to suffer the punishment of his Injustice: *Thou shalt not Respect a poor man in his Cause*, Exod. 23. 3. 3ly. It is the Respecting Persons in Judgment by reason of any Gift, or hope of Gain by favouring any Cause; *Thou shalt not wrest Judgment, thou shalt not respect Persons, neither take a Gift*, Deut. 16. 19. Or, 4ly. By Reason of Relation, Affinity, Friendship, or Affection. In Spiritual or Evangelical Matters, it is to have regard to Men in reference to things which render them neither better nor worse; more or less acceptable in the sight of God. As for instance, to regard them, 1st. In respect to their Nation, and their Offspring; *Of a truth I perceive that God is no Respecter of Persons, but in every Nation he that feareth him, and worketh Righteousness, is accepted of him*, Acts 10. 31. He will have no respect to Nations, or External Professions in his future Recompences, *Rom.* 2. 6, 10. Or, 2ly. With regard to their Condition, as being *Masters*, or *Servants*: Hence *Masters* are bid to deal with their Servants, as *knowing they have a Master in Heaven, with whom is no respect of Persons*, Eph. 6. 9. And *Servants* to be just to their *Masters*, because *he that is unjust shall receive for the Wrong that he hath done, and there is no Respect of Persons with God*, Col. 3. 25. 1 Pet. 1. 17. Or, 3ly. To their Quality; for *God accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they are all the Work of his Hands*, Job 34. 39. And this is the thing here censured.

c Ver. 2. Εἰς τὴν Συναγωγὴν, *into your Assembly.*] That here the *Apostle* speaketh of Consistories for Civil Judicature, is argued, 1st. From the accepting of Persons mentioned, *v.* 1. Which in the *Old Testament*, and the *New*, as oft as 'tis applyed to men, respecteth Humane Judicatures. 2ly. From the *Footstool* mentioned, *v.* 3. which obtained in their *Judicial* Consistories, and which was proper to *Princes* on their *Thrones*, and *Judges* on their *Tribunals.* 3ly. From the *Judges* mentioned *v.* 4. and the κριτήρια or *Judgment Seats*, *v.* 6. 4ly. From the Law violated by this Respect of Persons, *v.* 8, 9. And Lastly, From the Canon of the *Jews*, by which it is provided, *That when the Rich and Poor have a Suit together in their Consistories, either both must sit, or both stand, to avoid all marks of Partiality.* R. Levi Barcinon. l. 142. Juris Hebraici.

Yet because the *Jewish Christians* then had no distinct *Churches* of their own, much less any with such distinct Seats for Men of Rank, or such πρωτοκαθεδρίαι, *Chief Places* as the *Jews* had, Matth. 23. 6. both in *Judea*, *Alexandria*, and other Places, *Campeg. Vitringa de Synag. vet. l.* 1. *c.* 9. but rather assembled still in the *Jewish Synagogues* where there was a Beth-din, or *House of Judgment*, where the Head of the *Synagogue*, and the Seniors that Assisted him, sat to give Judgment on Offenders, and where they were brought before them, and scourged for their Offences, *Matth.* 10. 17. 23. 34. *Acts* 22. 19. 26. 11. see the Notes there, the Assembly here mentioned might be a *Jewish Synagogue.* Moreover, the *Jews* living among the *Gentiles*, retained still a Jurisdiction over Men of their own Nation, and Religion, even as to Matrimonial, and Pecuniary, as well as Religious Causes; and so the *Jewish Christians* might be drawn before their Judgment Seats on those Accounts, *v.* 6. this being long after for-

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forbidden by a Law of *Honorius*, and *Theodosius*. 16 *Cod. Theod. Tit.* 8. *Leg.* 22. *Vid. Not. on Gothof. p.* 240.

d Ver. 4. Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς;] *Do you not put a Difference*, or *Discrimination among your selves* on those accounts, which are Alien from the Cause? That this is the frequent Sense of the Word διακρινόμενοι, and διακρίνεσθαι, see *Acts* 15. 9. where οὐδὲν διέκρινε is rendred, *he put no difference betwixt us, and them.* And *Jude* 22. where we read thus, *of some have Compassion*, διακρινόμενοι, *making a Difference.* See Note on *Rom.* 14. 23.

e Ibid. Κριταὶ διαλογισμῶν πονηρῶν, *Judges of Evil thoughts.*] i. e. Who pass Judgment from your own Evil thoughts, as judging the Rich worthy of Respect in Judgment, for his Gorgeous Attire and outward Appearance, and the Poor fit to be despised for his outward Meanness.

f Ver. 8. Νόμον βασιλικὸν, *the Royal Law.*] Not so much because it is the Law of *Christ* our *King*, it being a Law of the *Old-Testament*, as because it is the Law which of all Laws which concern our Neighbour, is most excellent, and which governs, and moderates other Laws, especially the Ceremonial, and positive Laws, which are to give place to that of *Charity*, and *Mercy*. Moreover, The *Jews* themselves so Interpret this Law, as to forbid the Contempt of our Brother, as you may see in Dr. *Cartwright*'s *Mellificium* on this Place.

g Ver. 11. Παραβάτης νόμου, *A Transgressor of the Law.*] Or, Because the Authority of the Lawgiver is as much despised by the breaking any one of his Laws, as by the Violation of them all; and he that by it will not be restrained from the Violation of it in one Point, under the like Temptations, will do it in another.

Note farther, that these Words seem to be directly levelled against that loose Doctrine of the Jewish Doctors, mentioned by (*a*) Dr. *Pocock*, *That God gave so many Commandments to them, that by doing any of them they might be saved.* So *Kimchi* Expounds those Words of *Hosea*, Take away Iniquity קח טוב and receive good, *i. e.* saith he, receive in lieu of them any Good, אי זה מצוה, *any Commandment that we have done.* It was a vulgar Rule among them, saith (*b*) Dr. *Smith*, That Men should *single out some one Commandment of God's Law, and therein especially exercise themselves, that so they might make God their Friend by that, lest in others they should too much Displease him.* And he cites from them this Rule, (*c*) *He that observes any one Precept, it shall be well with him, and his Days shall be prolonged, and he shall possess the Earth.* And this Precept was with them usually that of the *Sabbath*, of *Sacrifices*, or of *Tythes*, for these they looked upon as *the great Commandments of the Law*, not those of *Mercy* and *Judgment*, which in our *Saviour's* account were so.

Ver. 12. Διὰ νόμου ἐλευθερίας, *By the Law of Liberty.*] *i. e.* By that Law of Love which makes all Men our Neighbours, and frees us from those Restraints the Ceremonial Law, and the Traditions of the *Jewish Doctors*, lay upon us, of confining their Love, and freedom of Converse to those that were of their own Nation, or were Circumcised. The *Jews* had great need of these Instructions, for as they held it unlawful to Converse with *Publicans* and *Sinners*, Luke 15. 1, 2. though it were to instruct them in the way of Life, so much more to come to, or Converse with *one of another Nation*, Acts 10. 28. Yea they would not suffer them to be among them, who would not be Circumcised. *Vid. Joseph. in Vita sua*, p. 1007. B.

h

Ver. 13. Of this Mercy the *Jews* were so unmindful, that (*d*) *Josephus* having said, *They violated the Laws of Nature, and polluted the Divinity with their Injustice towards Men*, he adds, *That no good Affection was so entirely lost among them*, ὡς ἔλεος, *as that of Mercy.*

i

Ver. 18. The Greek in most Copies runs thus, δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου, i. e. *Shew me thy Faith by thy Works, and I will shew thee by my Works my Faith.* i. e. Shew me by the proper Fruits of it, the Faith of which thou boastest, and I by the same effects will shew I have that Faith also, tho' I boast not of it; but it is farther to be observed, that ἐκ τῶν ἔργων σου, is left out in *Oecumenius*, and one Greek Copy; and 2*dly*, That the *Alexandrian* MSS. and those perused by *Curcellæus* read χωρὶς τῶν ἔργων σου, without thy Works; So did the *Vulgar*, the *Syriac*, and the *Æthiopick* Versions, and so the following Words, *v.* 20. *Know O vain Man that Faith* χωρὶς ἔργων *without Works is dead*, seem to require; and this Reading our Translation follows.

k

Ver. 21. Ἀναενέγκας, &c. *When he offered his Son Isaac.*] This being a greater Act of Faith than that by which he was at first justified, for that was only Faith in God's Promise, that he would raise up Seed from his Dead Body, and the Dead Womb of *Sarah*, Rom. 4. 20. This was a Belief that he would raise up this very Seed consumed to Ashes from the Dead, and therefore by this Work was his Faith made perfect, *i. e* advanced to the greatest Height; there being no more noble Act of Faith, than this of the Resurrection of the Dead consumed to Ashes, and none by which we give more Glory to God. See *Eccles.* 44. 20.

Ver. 23. Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *Was accounted to him for Righteousness.*] That is, It ingaged God to own him as a truly Religious

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(a) In Hosea. 14. 2. p 774. (b) p. 354. (c) p. 300. (d) De Bell. Jud l. 5. c. 22 p. 886.

ligious Perſon, or one that did ſincerely fear him, by ſaying, *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy only Son from me*, Gen. 22. 15. Or as one who upon Tryal had been found faithful; So *Mattathias*, *Was not Abraham found faithful in Temptation, and that was accounted to him for Righteouſneſs?* 1 Maccab. 2. 52. And alſo to deal with him as a Righteous Perſon, ſo as to renew the Covenant made with him, and to eſtabliſh it with an Oath, *Gen.* 22. 16, 17, 18. And to give him the high Title not only of his Servant, but his *Friend*, 2 Chron. 20. 7. Iſa. 41. 8.

Ver. 25. Ῥαὰβ ἡ πόρνη, *Raab the Harlot.*] [n] That *Raab* had a ſtrong Faith in God, the *Apoſtle* teſtifies by ſaying, *By Faith Raab the Harlot periſhed not with thoſe that believed not, receiving the Spies in Peace*, Heb. 11. 31. and this ſhe ſhewed by ſaying, *The Lord your God he is God in Heaven above, and in Earth beneath*, Joſh. 2. 11. And this ſhe teſtified by being ſo induſtrious to preſerve the Meſſengers, and to do all things agreed on betwixt them and her, for her ſafety.

Ver. 26. There have been many ways [o] invented how to reconcile theſe Words of St. *James* with the *Apoſtle Paul* aſſerting, That *a Man is juſtified by Faith, without the deeds of the Law*, Rom. 3. 28. As,

1ſt. That when St. *Paul* ſaith, *We are juſtified by Faith without the Works of the Law*, and that *to him that worketh not, but believeth, Faith is imputed unto him for Righteouſneſs*, Rom. 4. 5. or *to Juſtification*; Juſtification, there aſcribed to Faith alone, imports only our Abſolution from Condemnation by Reaſon of our paſt Offences, committed before Faith, and our Reconciliation to God by the Pardon, or the not imputing them to Believers. It conſiſts, ſaith the *Apoſtle*, *in the Remiſſion of ſins that are paſt*, Rom. 3. 25. it is, ſaith *Peter*, *the Purgation of us from our Old Sins*, 2 Pet. 1. 9. It is effected by the Death of Chriſt procuring Redemption, *for Sins committed under the Old Covenant*, Heb. 9. 15. This is apparent from the chief Argument the *Apoſtle* uſeth to prove the neceſſity that both *Jew* and *Gentile*, ſhould be juſtified freely by his Grace, and not by the Works of the Law, becauſe they were *all under ſin*, all become *guilty before God, all having ſinned, and come ſhort of the Glory of God*, Rom. 3. 9. 19, 23. Whereas, ſaith he, *being juſtified by Faith we have Peace with God, and rejoyce in hope of the Glory of God*, Rom. 5. 1, 2. Therefore Chapter the 3d. He muſt be ſpeaking of the Condition of *Jew* and *Gentile*, before Faith. So again, when the *Apoſtle* ſaith, *The Scripture hath concluded all under Sin, that the Promiſe* (of Juſtification) *by* (the) *Faith of Jeſus Chriſt, might be given to them that believe* (in him), Gal. 3. 22, 23, 24. *Wherefore the Law was* (then) *our School-Maſter to bring us to Chriſt, that we might be juſtified by Faith* (in him), v. 25. *But now after that Faith is come, we are no longer under a School-Maſter*, (*i. e.* under the pædagogy of the Law,) v. 26. *For ye are all the Children of God through Faith in Chriſt Jeſus*; He plainly inſinuates that we cannot be juſtified by the Works of the Law, becauſe the Law leads us to Chriſt before Juſtification, and ceaſeth, now the way of Juſtification by Faith in *Chriſt* is made known; And again, *we are juſtified by Grace, not of Works. For we are his Workman-ſhip Created in Chriſt Jeſus to good Works*, Eph. 2. 8, 9, 10. Where the Argument ſeems plainly to run thus, We cannot be juſtified by Works preceding Faith, becauſe we do no good Works till by Faith we are Intereſted in *Chriſt Jeſus*. Whereas St. *James* ſpeaks plainly of thoſe Works which follow Faith, are wrought by it, and are the Fruits of it, and of their neceſſity in order to our Continuance in a State of Juſtification, and freedom from our final Condemnation.

2dly. That St. *Paul* Excludes from Juſtification only thoſe Works which are oppoſed to juſtification by an Act of Grace, and make it to be of Debt, and ſo give occaſion to our glorying in our being Righteous in the ſight of God, purely by reaſon of our Works, as in theſe Words, *If it be of Grace it is no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then it is no more Grace, otherwiſe Work is no more Work*, Rom. 11. 6. And again, *To him that Worketh the Reward is reckoned, not of Grace, but of Debt; but to him that Worketh not, but believeth, Faith is accounted unto him for Righteouſneſs*, Rom. 4. 4, 5. And again, *Where then is Glorying? It is excluded. By what Law? By that of Works? No; But by the Law of Faith*, Rom. 3. 27. Whereas St. *James* requires only thoſe Works to our Salvation, and our continuance in a ſtate of Juſtification, which proceed from, and are accepted through Grace, and ſo can never Render our Juſtification of Debt, or give us a juſt ground of boaſting.

3dly. That St. *Paul* is arguing againſt the *Jews*, who ſought for Juſtification by Virtue of the Law of *Moſes*, and ſought it not by Faith, Rom. 9. 32. nor ever conceived that ſufficient for that End, declaring againſt that way of Juſtification, becauſe it would confine the Bleſſing of *Abraham* to the Circumciſion only, *Rom.* 4. 9. And becauſe the Law of *Moſes* was Four Hundred and Thirty Years after the Promiſe made to *Abraham*, ſpeaking of that Law which ſaid, Do this and Live, *Gal.* 3. 17. which was *our School-Maſter to bring us to Chriſt*, and which was then to ceaſe, as to the Obligation of it, whereas St. *James* ſpeaks of

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Justification by works performed under the Covenant of Grace, and as conditions even of that new Covenant. Now I except not against any of these ways of Reconciling these two *Apostles* in their Discourse upon this Subject; but then I also think we may add this other to them.

4ly. That St. *Paul* plainly speaks to *Christians* only, concerning their Justification from their past Offences by Faith in the blood of *Jesus*; but St. *James* speaks as well to the unbelieving, as believing *Jews*, touching Faith in God, such as *Abraham* had when he believed God's Promise, *v.* 23. and such as *Raab* the Harlot had, *v.* 25. saying, *Thou believest there is one God*, v. 19. without the least mention of Faith in *Christ*, and who perhaps thought it sufficient to keep them in the Favour of God, and render them his Friends, that they had cast off all *Idolatry*, and only owned the true God; proving this not to be sufficient to procure the Divine Favour, unless by the Obedience of their Lives they glorified him as God, since otherwise they only did in words profess to own him, but in Works deny him, being disobedient.

CHAP. III.

a Verse 1. MY Brethren,[a] be not many Masters, [*i. e.* διδάσκαλοι, *Teachers of the Law*,] knowing that [*thereby*] we shall receive the greater Condemnation [*for our Offences against that Law we teach to others.*]

2. [*And this we ought the rather to beware of*;] For in many things we offend all [*against the Law, and more especially in that Member we employ in Teaching of others, for*] if any b Man offend not in Word, the same is [b] a perfect Man, and able also to bridle, [*curb, and direct the motions of*] the whole Body.

3. [*I use the Metaphor of a Bridle as apposite in this Case, for*] Behold we put Bits [*or Bridles*] in the Horses mouths, that they may obey us, and [*with them*] we turn about their whole Bodies, [*even so, if we by any means can bridle, and thereby govern the Tongue, by the like means we may govern the whole Man.*]

4. Behold also the Ships, which though they be so great [*in Bulk*,] and are driven with fierce Winds, yet are they turned about with a very small Helm, whithersoever the Governour [*or Pilot of the Ship*] listeth.

5. Even so [*is it with*] the Tongue [*as with this Bit and Helm, it*] is a little Member, c and boasteth great things, [ὡς μεγαλαυχεῖ, *but it mightily exalts it self by its great Performances*,] behold how great a matter [*how much Wood*] a little Fire kindleth.

6. [a] And the Tongue is [*as*] a Fire, a d world of Iniquity [*is kindled by it*;] so is the Tongue amongst our Members, [*as fire among wood*;] that it defileth [Gr. *spotting or blackning*] the whole Body, and setteth [Gr. *inflaming, or setting*] on fire the Course of Nature, [*or the Succession of Men in the world*,] and it is set on fire of Hell, [Gr. *being set on fire by Hell.*]

7. [*And it resembles fire in this also, that when it hath once got the Mastery, it cannot easily be subdued, and extinguished*;] For every kind of Beasts, and of Birds, and of Serpents, and things in the Sea, is tamed, and hath been tamed, e by Mankind. e

8. But the Tongue [*of others*] can no Man tame; it is an unruly evil, [*and like the Serpents mentioned*, v. 7.] full of deadly Poison.

9. Therewith bless we God, even the Father [*of us all*,] and therewith [f] curse we f Men which are made [g] after the Similitude g of God, [*and upon that account are to be reverenced by us.*]

10. Out of the same mouth proceedeth Blessing and Cursing: my Brethren, these things ought not so to be; [*for*]

11. Doth a Fountain send forth, at the same place, sweet water and bitter?

12. Can the Fig-Tree, my Brethren, bear Olive-berries, or, a Vine Figs? [*Surely no, even*] so no Fountain [*can*] both yield Salt-water, and fresh; [*And if Nature produceth no such contrary fruits, much less should Grace produce things so extremely opposite as are Blessing and Cursing.*]

13. Who [*then*] is [h] a wise Man, and en- h dued with knowledge among you? [*to which you are great Pretenders*,] let him shew out of a good Conversation his works with meekness of wisdom, [*or the works of wisdom with meekness*, i. e. *let him by his charity, and meekness towards his Brethren, shew forth his wisdom.*]

14. But if ye have [i] bitter envying, and i strife in your Hearts, glory not [*of your wisdom*,] and lye not against the Truth [*in pretending to be wise as to it.*]

15. This wisdom descendeth not from above, but is Earthly, [*from the love of Earthly things*,] sensual, [*proceeding from the Lusts of the Flesh, among which Strife, and Envy are reckoned*, Gal. 5. 20.] devilish [*coming from Satan the promoter of Strife, and Envy, and from Pride and Ambition, by which he fell*, 1 Tim. 3. 6.]

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16. For where Envying and Strife is, [*as the Root,*] there is [k] confusion, and every evil work, [*as the Fruit.*]

17. But the wisdom which is from above is first pure, [*from sensuality, and earthly-mindedness,* v. 15.] then peaceable, [*and*] gentle, [*in opposition to contention,* v. 14.] easie to be intreated, [*or persuaded, in opposition to the inflexibility of the Jews,*] [l] full of Mercy and good fruits, [*wanting in them,* v. 13.] [m] without partiality, and [n] without hypocrisy, [*of which things the Jews were highly guilty.*]

18. And the [o] fruit of Righteousness is sown in peace of [*for, or, to*] them that make peace.

Annotations on Chapter III.

[a] Verse 1. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many Teachers.*] The Jews had not only in *Judæa*, but in their several dispersions, their מוֹרִים or *Doctors of the Law*, who being created *Doctors, Masters*, or *Rabbins* by Imposition of Hands, were authorized to teach the Law to others. This Office the *Jews* much affected, θέλοντες εἶναι νομοδιδάσκαλοι, *affecting to be Teachers of the Law*, 1 Tim. 1. 7. and being confident of their abilities to be *guides to the blind, a light to them that sat in darkness, instructors of the foolish*, and διδάσκαλοι νηπίων, *Teachers of Babes*, Rom. 2. 19, 20. And such especially were the *Zealots* among them. Whence (*a*) *Eleazer* the chief of them saith, *they had especial Reason to expect a share in the Divine Favour, as being blameless as to the Observation of the Law, and also Teachers of it to others.* This Affectation of that Office the *Apostle* here warns them to avoid, as that which would expose them to greater Condemnation for their Offences against that Law they taught to others, and so confessed they knew themselves.

[b] Ver. 2. Τέλειος ἀνὴρ, *a perfect Man.*] Is a Person fully instructed in his Duty. See Note on 1 *Cor.* 2. 6.

[c] Ver. 5. Καὶ μεγαλαυχεῖ, *and boasteth great things,*] This word signifies not only to vaunt of, but also to do great things; μεγάλα ἐργάζεται καλὰ, ἢ κακὰ, *it works great good and evil*, saith *Oecumenius*: *Magnificatrix est*, it is a doer of great things, so *Faber*: it answers to the Hebrew רום, which signifies to be valid, and move it self violently, to be haughty and exalt it self, *Psal.* 9. 19. *Ezek.* 16. 50. *Zeph.* 3. 11. *Eccl.* 48. 18. And this signification both the Text, and the Resemblance of the Tongue to fire, seem plainly to require.

[d] Ver. 6. Ἡ γλῶσσα πῦρ, *the Tongue is a fire.*] The Comparison of a Tongue to fire, first blackning, and then wasting the whole World, (*or Wood,*) is taken from the *Scripture*, and from the Sayings of the *Hebrew Doctors*: *The froward Man bringeth Destruction, in his Mouth there is a burning Fire*, Prov. 16. 27. And v. 28. λαμπτῆρα δόλος πυροδίει. κακοῖς, *he kindles a Firebrand of Deceit to the wicked.* As the matter of Fire, κατὰ τὴν ὕλην πυρὸς, *according to the wood of the Fire so it burneth, and the stronger they are that contend, the more they will be inflamed*, Eccl. 28. 10. *A lusty Contention kindleth a Fire, the Fire burning kindles great heaps*, saith *Ben Syra*, which is thus explained; *As a little fire consumes great heaps of wood, so nothing more wasts the World than an evil Tongue.*

Note, 2*dly*. If the Original was, as our Translation hath it, *a world of Iniquity*, something must be added to it to make the Sense complete, as I have done in the Paraphrase, or as the *Æthiopick*, *a world of Iniquity is contained in it.* But the *Syriack* reads thus, *And the wicked world is as the wood*; and this makes both the Sense, and the Similitude run clear.

[e] Ver. 7. Τῇ φύσει ἀνθρωπίνῃ, *by Mankind*] is the *Hebrew* Phrase for Man, as ἀνθρωπίνη κτίσις, is *a Man*, 1 Pet. 2. 13.

[f] Ver. 9. Καταρώμεθα, *Curse we Men.*] This the unbelieving *Jews* did towards the *Christians*, Cursing, and Anathematizing them in their *Synagogues*; as (*b*) *Justin Martyr* often testifieth to the Face of *Trypho* the *Jew*.

[g] Ibid. Καθ' ὁμοίωσιν θεοῦ, *after the Similitude of God.*] From this 9th. Verse it appears that Man lost not the Image of God by the Fall; and thence 'tis probable that it consists not primarily in holiness, but in Dominion, *Gen.* 1. 26.

[h] Ver. 13. Ἐπιστήμων ἐν ὑμῖν, *a wise Man among you.*] That the *Jews* were great Pretenders to Knowledge, see *Rom.* 2. 18. That they gloried in the Title of *Chochamim*, or *wise Men*, see Note on 1 *Cor.* 1. 20. 3. 18. [i] Hence their Divines are stiled חכמי האמת *wise Men as to the Truth*, saith *Buxtorf*.

[i] Ver. 14. Ζῆλον πικρὸν ἐν ἐριθείαν, *bitter envy and strife.*] The unbelieving *Jews* are represented still as οἱ ἐξ ἐριθείας, *Men of Contention*

(a) Ὥστερ ἀνημάρτητοι πρὸς τὸ Θεῖον γενόμενοι, καὶ μηδεμιᾶς μετάσχοντες, οἷς καὶ τὰς ἄλλας ἐκδιδάξομεν. Apud Joseph. de Bello Jud. l. 7. c. 34. p. 990. C.

(b) Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Dial. cum Tryph. p. 234. B. Αὐτῶν τε ἐκείνων, καὶ τῶν εἰς ἐκεῖνον πιστευόντων καταρᾶσθε. P. 323 B. See p. 335. D. p. 363. C.

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Contention, who obeyed not the Truth, Rom. 2. 8. Men who were filled with bitter Zeal againſt the Preachers of the Goſpel, *Acts* 13. 45. 17. 5. and very *mad againſt them.* And ſome of them who owned the Goſpel, did yet preach *Chriſt*, ἐξ ἐριθείας, *out of contention*, and envy againſt St. *Paul*, *Philip* 1. 15. and the effect of their Diſputes were, ſaith the *Apoſtle*, φθόνος καὶ ἔρις *Envy, and Strife*, 1 Tim. 6. 4. ἔρεις καὶ μάχαι νομικαὶ, *contentions and fightings about the Law:* And where they were mixed with the Converted *Gentiles*, we find eſpecial Cautions againſt *Strife, and Envy*, as at *Rome*, Rom. 3. 13. *againſt provoking one another, and envying one another*, Gal. 5. 26. againſt doing things *through Strife, and vain glory*, Philip. 2. 3. Or complaints of the abounding of theſe Vices, 1 *Cor.* 1. 11. 3. 3. See eſpecially 2 *Cor.* 12. 20.

k Ver. 16. Ἀκαταστασία, *Confuſion.*] i. e. Tumult, Sedition, and Diſturbance of Peace and Order; for Contention naturally tends to fighting, and Envy, to the Deſtruction of him we hate; φθονεῖτε, καὶ ζηλοῦτε, *you are envious, and zealous againſt one another*, Chap 4. 2. and then it follows μάχεσθε καὶ πολεμεῖτε, *ye fight and war.*

Ver. 17. Μεστὴ ἐλέους, *full of Mercy.*] Which, ſaith (c) *Joſephus*, *of all good Paſſions was moſt of all loſt among the Jews.*

m Ibid. Ἀδιάκριτος, *without Partiality.*] Or, as the word ſignifies, without putting a Difference betwixt Men of their own, and other Nations, as the *Jews* did, counting all other Nations, Dogs, unclean, not fit to be converſed with, and dealing with them accordingly; for as (d) *Tacitus* hath obſerved of them, apud Ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium; *They would be merciful to Men of their own Religion and Country, but hated all Mankind beſides*; confining brotherly love to Men of their own Nation, as we learn from our *Saviour's* Parable of the good *Samaritan.* When they broke into Sects and Parties, they had the ſame hatred to thoſe of their own Nation who would not think, and do, as they did. The *Zealots*, and thoſe that were for War, ſet themſelves againſt, and even threatned Death to them who were for Peace, looking upon them as no better than *Heathens*, ſaith (e) *Joſephus*; whereas true Chriſtian Wiſdom requires us to live peaceably with, and to do good to all.

Ibid. Ἀνυπόκριτος, *and without Hypocriſie.*] For which our Saviour ſo ſeverely inveighs againſt the Scribes and *Phariſees*; the Leaders of the *Jews.* n

Ver. 18. Καρπὸς τῆς δικαιοσύνης, *the fruit of Righteouſneſs.*] i. e. The Reward of Righteouſneſs to them who make it their buſineſs to live peaceably themſelves, and incline others to it, is here ſown happily and quietly by the Preachers of the Goſpel of Peace declaring it to the World, and ſhall hereafter aſſuredly be reaped by them. Or thus; Theſe Fruits of Righteouſneſs now ſown by the *Chriſtian* endued with this Heavenly Wiſdom, will yield a plentifull and happy Crop to them who are Promoters of Peace. o

(c) Οὐδὲν ὅτῳ ἀπωλώλει χρηστὸν παθὸς ἐν ταῖς τότε συμφοραῖς, ὡς ἔλεος. De Bell. Jud. l 4. c. 22. p. 886. G.
(d) Hiſt. l. 5. Ed. Lipſ. p. 616.
(e) Ἦν δὲ τῶν ἐρώντων τὸ πολέμου πρὸς τοὺς ἐπιθυμοῦντας τῆς εἰρήνης ἔρις χαλεπή. De Bell. Jud. l. 4. c. 10. p. 871. Vid. p. 797. C. D.

CHAP. IV.

a Verſe 1. FRom [a] whence come wars and fightings among you [*Jews?*] Come they not hence, even of your Luſts [*or Pleaſures*] that war in your Members [*againſt the Soul?* 1 Pet 2. 11.]

b 2. [b] Ye luſt and have not; ye kill and deſire to have, and cannot obtain; ye fight and war, yet ye have not, becauſe ye ask not.

3. Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts.

4. Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the World, [*which ſtands in competition with, and indiſpoſeth you to believe, and obey God's Will*] is enmity with God, [*and ſo Idolatry, which in the Language of the Scripture is Adultery?*] Whoſoever therefore will be [*thus*] a friend of the World, is the Enemy of God, [*having renounced him to have Mammon for his Lord*, Matth. 6. 24.]

5. [c] Do you think that the Scripture ſaith c [Gr. *ſpeaks*] in vain, [*againſt this worldly, mindedneſs?*] the Spirit that dwelleth in us [*Chriſtians*] luſteth [*he*] to envy, [*as yours doth?* v. 2. *Is he not rather the Spirit of Love and goodneſs, engaging us to love all Men, and eſpecially our Chriſtian Brethren?* 1 Pet. 1. 22.]

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6. But [*so far is he from this Envy, that*
d *where he dwells*] [d] he giveth more Grace, [*or Favour,*] wherefore he [*or it, the Scripture*] saith, God resisteth the proud, but giveth Grace [*or sheweth favour*] to the humble, [*Prov.* 3. 34.]

[*Be ye then humble, and*] submit your selves therefore to [*that*] God, [*who giveth Grace to the humble:*] resist the Devil [*the Author of those Wars, Envyings, and Lustings which are among you,*] and [*then*] he will fly from you.

e 8. [e] Draw nigh to God [*by Prayer, Humiliation, Repentance and Obedience,*] and he
f will draw nigh to you [*in Mercy;*] [f] cleanse your hands, [*from Rapine and Injustice,*] ye sinners, and purifie your hearts, [*from the love of the World,*] ye double-minded, [*whose hearts are divided betwixt God, and Mammon.*]

9. Be afflicted, and mourn, and weep; let your laughter be turned to mourning,
g and your Joy to [g] heaviness.

10. Humble your selves [*therefore*] in the sight of the Lord, [*and under his mighty hand that is upon you,* 1 Pet. 5. 6.] and he shall lift you up, [*that he may exalt you ἐν καιρῷ, in that season of his Visitation, as he did then his faithful servants, by a wonderful Deliverance, according to his Promise.* See Note on *Matth.* 24. 31.]

h 11. [h] Speak not evil one of [*or against*] another, Brethren, he that speaketh evil of [*or against*] his Brother; and judgeth his Brother, speaketh evil of the Law, and judgeth the Law, [*or speaketh against the Law, as being evil, or imperfect, in that it doth not command, or condemn those things which thou dost command, or condemn;*] but if thou [*take upon thee to*] judge the Law, thou art not [*in thy behaviour as*] a doer of the Law, but a Judge [*of it.*]

12. [*Whereas indeed*] There is [*only*] one Law-giver, who is able to save and to destroy; who [*therefore*] art thou that judgest another?

13. Go to now ye that [*presume to*] say, To day or to morrow we will go into such a City, and continue there a Year, and buy and sell, and get gain, [*as if both life, and the advantages of life, depended wholly on your selves, and not at all on Divine Providence.*]

14. Whereas ye [*who speak with such confidence of the future*] know not what shall be on the morrow; for, what is your life? It is even [*as*] a Vapour, that appeareth for a little time, and then vanisheth away.

15. [*Thus you are wont to speak.*] For that [Gr. *whereas*] ye ought to say, [i] if the Lord i
will we shall live, and do this or that.

16. But now you rejoice in your Boastings [*of the future;*] all such Rejoicing is evil, [*as being an assuming to your selves what belongs to God only, and so an evidence that you do not subject your own will to the will of God: For since this life is so short, and uncertain, and thereby teacheth you to think humbly, and speak modestly, and with due dependance on the Divine Providence, with respect both to your lives, and future actions, you by thus pleasing your selves in these vain Boastings, and talking as if you were immortal, and independent upon Providence, are guilty of an evil Exaltation, and vain Boasting.*]

17. Therefore to him that knoweth to do good, and doth it not, to him it is sin: [*If after my Admonition to avoid this, and other Crimes, you continue in them, you will be inexcusably guilty of sin,* Joh. 15. 22. *and the guilt of it will abide upon you,* Joh. 9. 41. *as it will also in all other things done against knowledge, and the Convictions of your Conscience; for in such things the heart departs from, and rebels against the Lord; he that thus sins, despiseth the Word of the Lord, and reproacheth him that spake it,* Numb. 15. 30, 31.]

Annotations on Chapter IV.

a Verse 1. Πόθεν πόλεμοι, *whence come Wars?*] This *Epistle* seems to have been writ about the 8th. Year of *Nero*, and the 62d. of *Christ*, the Year before the Death of *James*, before which time the *Jews* had great Wars, and Fightings, not only with their Neighbours, See Note on *Matth.* 24. 6. but even among themselves in every City, and Family, saith (*a*) *Josephus*, nor only in *Judæa*, but in *Alexandria*, *Syria*, and many other places. See the Preface, §. 5. 6.

Ver. 2. Ἐπιθυμεῖτε, &c. *ye lust*, &c.] For b
Explication of these words we are to note, that the *Jews* were then vehemently lusting after two things.

1st. Liberty and freedom from Tribute, which was, say they, the Token of Subjection; (*b*) *Josephus* saith, they were continually clamouring, *to have the Tributes took away*, and that upon this very account, and (*c*) that the *Zealots*, *the Band of Thieves, and their Magicians were still pressing the People*

to

(a) Ἐκαίετο ἐν ἑκάστῃ πόλει πᾶσα καὶ πολέμῳ ἐμφύλιῳ, ὅσον τε ἀπὸ Ῥωμαίων ἀνέπνεον εἰς ἀλλήλους τὰς χεῖρας ἀπέστρεφον —— καὶ φύσις μὲν ὧδε πανταχοῦ, De Bello Jud. l. 4. c. 10. p. 871. Vide Reliqua.

(b) Ἀναιρεῖν τὰ τέλη. De Bell. Jud. l. 2. c. 1. Τὴν τε ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀνδρὸς δουλείας ὑπομένειν λέγοντες. Antiq. l. 18. c. 1. Vide de Bell. Jud.

(c) Οἱ γὰρ λῃσταὶ καὶ λοιμικοὶ συναχθέντες πολλοὺς εἰς ἀπόστασιν ἐπῆγον, καὶ πρὸς ἐλευθερίαν παρεσκεύαζον θάνατον ὑπομένοντες τοῖς παθαρχοῦσι τῆς Ῥωμαίων ὑγεμονίας, l. 2. c. 23. p. 797, C.

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to fight for their Liberty from the Roman Yoke.

2dly. Dominion over other Nations, for having got this Fancy into their Heads, that their (*d*) *Meſſiah* was to be a *Temporal Prince*, who ſhould enable them to Lord it over the *Heathens*, they were Zealous to have theſe pretended *Prophecies* accompliſhed, and (*e*) *the hopes of it encouraged them to Fight.* Whence we may Paraphraſe on theſe two Verſes thus, *You luſt (for Liberty and Dominion) and you have it not; yet in purſuit and deſire of them,*) kill, and (*yet*) you cannot obtain (*them,*) becauſe you ask not (*whether that be according to the Will of God which you ſo greedily deſire.*) Ye ask theſe things, and receive them not, becauſe ye ask amiſs, that you may conſume them upon your luſts; *viz. That having this Liberty and Empire, you may poſſeſs the good things of this World you luſt after, and may Lord it over the Heathen World.*

c Ver. 5. Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Or, *Do you think that the Scripture ſaith in vain*, &c.] They who make this whole Verſe one Sentence, are obliged to ſhew where the *Scripture* hath theſe Words, *The Spirit that dwelleth in us luſteth to Envy*; which no Interpreter hath yet ſucceſsfully attempted. But in the Expoſition given in the Paraphraſe, which makes the whole to conſiſt of two Queſtions, this is needleſs. Now in favour of this Expoſition, let it be noted,

1ſt. That nothing is more ordinary than for Particles to be repeated from the precedent Member. So *Pſal.* 9. 19. *The needy ſhall not alway be forgotten, the Expectation of the Poor ſhall (not) periſh for ever*, See *Pſal.* 38. 1. 44. 19. 1 *Sam.* 2. 3. *Job* 30. 25. 31. 20. *Prov.* 25. 27. 30. 3. So אם *if*, *Pſal.* 139. 8. *Prov.* 6. 1. 9. 12. See *Glaſſius de Ellipſi partic.* l. 4 tr. 2. obſerv. 10. p. 721. So here the Particle ἢ may be repeated thus, *Or doth the Spirit that is in you luſt to Envy?* Though the Senſe be full only by Reading the Words by way of Interrogation. Note,

2dly. That *not to ſpeak in vain*, is not to do it without Cauſe, or juſt Reaſon; as *Ezek.* 6. 10. And God, or the *Scripture*, is ſaid to *ſpeak in Vain* to them who attend not to, or receive no benefit by his Words, *Jer.* 8. 8. So then the Senſe runs thus; *Doth the Scripture ſpeak without cauſe againſt this Worldly-mindedneſs? Would it not have you attend to, and receive advantage by what it ſaith againſt it?*

Ver. 6. Μείζονα δὲ δίδωσι χάριν, *but he giveth more Grace.*] That חן and χάρις throughout the *Scripture* ſignifie Favour, and Good-will, See Note on 2 *Cor.* 6. 1. And this Senſe the Oppoſition here requires, God being diſpleaſed with, and oppoſing himſelf to the Proud, but ſhewing Favour to the Humble, and cauſing them to find favour, among Men, *Prov.* 3. 34. What *Monſieur le Clerc* here ſaith, 'That in thoſe times the *Jews* uſed to 'produce as out of *Scripture*, not only 'the Senſe of Places without regarding 'the Words, but alſo a *Jewiſh Tradition* 'or Interpretation of *Scripture*, and ſo we 'are not to look for what is here ſaid 'in the *Old Teſtament*, is intolerable; for is it fit to make an *Apoſtle* giving us thoſe *Scriptures* which are to be our Rule of Faith, ſpeak thus, Do you think the *Scripture* ſpeaks in vain, what it ſpeaks not at all? And to call a *Jewiſh Tradition* the *Scripture*? d

Ver. 8. Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the Goſpel Diſpenſation, through Faith in *Chriſt*, and in his Blood ſhed for the Propitiation of our Sins, we being made *nigh to him through the Blood of Chriſt*, Eph. 2. 13. and through the Introduction of that better Hope, by which ἐγγίζομεν τῷ Θεῷ, *we draw nigh to God*, Heb. 7. 19. it being *Chriſt* alone by whom we have an Introduction to the *Father* through Faith in him, *Eph.* 2. 18. 3. 12. and who hath ſuffer'd for us *that he might bring us to God*, 1 Pet. 3. 18. This may be looked on as an Exhortation to the ἀπίστοις, the *unbelieving Jews* to believe in *Chriſt*, and to the δίψυχοι the wavering *Jews*, (See Note on *Chap.* 1. *v.* 8.) to cleave ſtedfaſtly to the Faith. e

Ibid. Καθαρίσατε χεῖρας, *cleanſe your Hands.*] That the Hands of the *Jews*, and eſpecially of the *Zealots* among them, were *full of Blood and Rapine* we learn from (*f*) *Joſephus*, who makes very often ſad complaints of the Murders, and Rapines committed by them. (See *Chap.* 5. 4, 6.) And ſo this Exhortation muſt be very properly directed to them. True alſo is the Note of *Eſthius* here, *Porro ſi jubentur homines emundare manus, & purificare corda, nec juketur* f

quid

(d) Ὅτι μέγαν, καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων κύριον, φασὶν οἱ προφῆται εἶναι τὸν ἐπαγγελλόμενον. Jud. apud Orig. contr. Celſ. l. 2 p. 78.

(e) Τὸ δὲ ἐπάρασθαι αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ὧν χρησμὸς ἀμφίβολος, ὁμοίως ἐν τοῖς ἱεροῖς γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τῆς αὐτῶν ἄρξει τὸ οἰκουμένης. Joſeph. de Bell. Jud. l. 7. c. 31. p. 961. F. Vide l. 1. p. 705. D. Tryph. ap. Juſt. p. 249.

(f) Πόθοι δὲ ἦσαν ἁρπαγῆς ἀναπλήρωσαι, καὶ τῶν πλησίον οἴκων ἔρευνα, φόνος τε ἀνδρῶν καὶ γυναικῶν ἔς ἕριν ἐπαίζοντο, μεθ' αἵματος δὲ τὰ συληθέντα κερδαίνετο. &c. De Bell. Jud. l. 5. c. 34. p. 897. C.

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quid impossibile, consequens est eos posse hæc præstare.

g Ver. 9. Εἰς καταφθειαν, *into heavineſs,*] For now the day of Vengeance upon the unbelieving and back-ſliding *Jews* approacheth, *Luke* 21. 22. Now the Coming of the Lord to Execute Vengeance on them draweth near, *Chap.* 5. 8. *When Wrath ſhall come upon them to the uttermoſt, Theſ.* 2. 16.

h Ver. 11. Μὴ καταλαλεῖτε, *ſpeak not Evil.*] For Explication of theſe Words let it be noted, that the great Exception which both the unbelieving *Jews*, and the *Judaizing Chriſtians* among them had againſt the Believing *Gentiles*, was this, That (*g*) *they obſerved not their Feaſts or Sabbaths, and that they were not Circumciſed*, whence they concluded they differ'd little from the *Heathens*. This was the thing for which the (*h*) *Chriſtian Fathers* did contend againſt them; *viz.* That the Ancient *Patriarchs* of Old were acceptable to God, and conſequently the *Chriſtians*, and eſpecially the Converted *Gentiles*, might be acceptable to God without the Obſervation of theſe Feaſts and Sabbaths, or of Circumciſion. Hence the *Apoſtle* is ſo concerned that they ſhould not judge one another *on the account of Days or Meats*, Rom. 14. 4, 5, 6. Hence he inveighs againſt the *Galatians*, as being brought in Bondage by the *Judaizers* to the Obſervation of *Circumciſion*, Chap. 5. 3. *And of Days, Months, Times and Years*, Chap. 4. 10. And warns his *Coloſſians* not to be induced to follow thoſe Rudiments of the World, as being Circumciſed in *Chriſt*, *Coloſ.* 2. 11. And ſaith, *let no man judge you in Reſpect of Feaſts, or New Moons, or of the Sabbaths*, v. 16. So that the Argument of the *Apoſtle* here ſeems to run thus, Let no man ſpeak againſt his *Chriſtian* Brethren the *Gentiles*, for not obſerving theſe things; for, the Law it ſelf requiring theſe things not of the *Gentiles* that even dwelt among them, but only of the *Jews*, he that ſpeaks againſt them, and judgeth them for the Non-obſervation of theſe things, he in effect ſpeaks againſt and judgeth that Law as deficient which required not theſe things. And thou who takeſt upon thee to ſay they cannot be Saved, *Acts* 15. 1. and ſo judgeſt them to Deſtruction without the Obſervation of them, thou even takeſt upon thee the Office of this great *Law-giver*, who *alone is able to Save and to Deſtroy*, and who by not requiring thoſe things of the *Gentiles*, ſhews he will Save them without them, and not deſtroy them for neglect of them. So the *Targum* on *Ezek.* 13. 18. brings in God ſpeaking to the *falſe Prophets* thus, *Can you kill, or make alive the Souls of my People?* Others indeed refer this to the Law of *Chriſtian* Love, but that is ſtill ſtiled the Law of *Chriſt*, Gal. 6. 2. Or, the Law of *Liberty*, Chap. 2. 12. But never abſolutely, *the Law*, as here; and therefore, I prefer the former Interpretation.

i Ver. 15. Ἐὰν ὁ Κύριος θελήσῃ, *If the Lord will.*] It was a Rule of *Ben Syra*, (Buxt. Flor. p. 4.) *Let no man ſay he will do any thing, unleſs he firſt ſay, if the Lord Will*: Who alſo adds, that *one died before Night for refuſing to add this.* And when *Alcibiades* had ſaid to *Socrates*, *I will do ſo, if you will*, (*i*) *Socrates* tells him he ought to have ſaid, ἐὰν ὁ θεὸς ἐθέλῃ, *if God will.* Not that we are obliged always to ſay thus, *Rom.* 15. 28. but only ſtill to own our Dependance on Divine Providence.

(*g*) Ἐκεῖνο δ' ἀπορεῖμεν μάλιστα, εἰ ὑμεῖς, εὐσεβεῖν λέγοντες, καὶ τῶν ἄλλων οἰόμενοι διαφέρειν, κατ' οὐδὲν αὐτῶν ἀπολείπεσθε, οὐδὲ διαλλάσσετε ἀπὸ τῶν ἐθνῶν τὸν ὑμέτερον βίον οὔτε τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρεῖν, μήτε τῷ πιστεύειν ἔχειν. Tryph. apud Juſt. p. 227.

(*h*) Περὶ τοῦ Ἀβραὰμ ὅτι ἐκ τοῦ χρεία πεφυτομῆς, οὐδὲ πρὸ Μωϋσέως σαββατισμοῦ, καὶ ἑορτῶν, καὶ περιτομῆς. Juſt. M. p. 240. D. 241. B. 245. B. Iren. l. 4. c. 30. Tertul. adv. Jud. c. 2. (*i*) Plat. Alcib. 1. in fine.

CHAP. V.

a Verſe 1. Go to now, ye Rich Men [*of the Jewiſh Nation, you will have cauſe to*] weep and howl for the Miſeries that ſhall come [Gr. *are coming*] upon you.

2. Your Riches are corrupted, [*or, are as things putrified by being kept too long,*] and your Garments [*are become*] Moth-eaten, [*They being laid up in your Wardrobes and not uſed to Cloath your naked Brother, ſhall be as uſeleſs to you as if they were devoured by the Moth.*]

3. Your Gold and Silver is canker'd [*or eaten out with Ruſt*] and the Ruſt of them ſhall be a Witneſs againſt you [*of your Covetous and Worldly Minds,*] b and ſhall eat your Fleſh as it were Fire; ye b

have

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have heaped Treaſure together for the laſt days, [Gr. *It ſhall eat your Fleſh as Fire, you have Treaſured it up for the laſt days.*]

c 4. Behold the [c] Hire of the Labourers which have Reaped down your Fields, which is of you kept back by fraud, crieth; and the Cries of them that have Reaped, [*and are thus Defrauded of their Wages by you,*] are entred into the Ears of the Lord of Sabbaoth.

d 5. [d] Ye have lived in Pleaſure on the Earth, and been wanton, ye have nouriſhed your hearts as in [*or for*] e [e]a day of ſlaughter.

f 6. Ye have condemned [f], and kill'd the Juſt, and he doth not reſiſt you.

7. Be patient therefore, Brethren, unto the Coming of our Lord, [*to avenge you of theſe Murtherers*;] behold, the g [g] Husbandman waiteth for the precious Fruit of the Earth, and hath long patience for it till he receive the early and latter Rain, [*the firſt to make the Corn ſown, ſwell, and grow up, the latter to make the Ear Plump before Harveſt.*]

8. Be ye alſo patient, ſtabliſh your Hearts [*in expectation of this Advent;*] h for [h] the Coming of the Lord draweth nigh.

i 9. [i] Grudge not [Gr. *groan not*] one againſt another, Brethren, [*as men impatient, and deſiring Vengeance, uſe to do*] leſt ye be Condemned, [*as wanting in that Patience which ought to have its perfect Work in you, and in that Chriſtian Charity, which requires you to pray for Mercy, and not to cry for Vengeance on your Enemies;*] Behold the Judge [*who will plead your Cauſe againſt your perſecuting Brethren*] ſtandeth before the Door.

10. Take, my Brethren, the Prophets who have ſpoken [*to you Jews*] in the Name of the Lord, for an Example of ſuffering Afflictions, and of Patience [i. e. *of patient ſuffering; for they had experience of cruel Mockings, and of Death, and yet they ſuffered theſe things patiently*, Heb. 11. 36, 37.]

11. Behold we count them happy that endure [*Afflictions for Righteouſneſs ſake, and for the Tryal of their Faith*, Matth. 5. 12. 1 Pet. 4. 14.] ye have heard of the k Patience of Job, and have ſeen [i. e. *known*] the End of the Lord, that the Lord is very pitiful, and of tender Mercy, [*as then he was to him a Deliverer, and a Rewarder of his Patience, ſo will he be to you.*]

12. [l] But above all things, my Brethren, Swear not, neither by Heaven, nor by the Earth, nor by any other Oath, but let your Yea be Yea, and your Nay, Nay, [i. e. *let your Actions be agreeable to your Words*, See Note on 2 Cor. 1. 17.] m leſt ye fall into Condemnation.

13. Is any man among you Afflicted, let him Pray, [*to God to Alleviate, and Sanctifie his Affliction;*] is any Merry, let him Sing [*Praiſes to that God who hath given him this Cheerfulneſs of Spirit;*]

14 Is any man Sick among you, n [n] let him call for the Elders of the Church, and let them pray over him, o [o] Anointing him with Oil in the Name of the Lord.

15. p [p] And the Prayer of Faith ſhall Save the Sick; and the Lord [*in anſwer to this Prayer of Faith*] ſhall raiſe him up; and if he q [q] hath committed [*ſuch*] Sins [*as brought this Sickneſs on him,*] they ſhall be forgiven him [*upon this Prayer of Faith.*]

16. Confeſs [*therefore*] your Faults one to another, and pray one for another, that ye may be healed, the r [r] effectual fervent [Gr. *the Inſpired*] Prayer of a Righteous Man availeth much.

17. Elias was a Man ſubject to like Paſſions as we are, and he prayed earneſtly that it might not Rain, and it Rained not upon the Earth, by the Space of s [s] three Years, and ſix Months.

18. And he prayed again, and the Heaven gave Rain, and the Earth brought forth her Fruit.

19. Brethren, if any of you do err from the Faith, and one convert him.

20. t [t] Let him know that he who converteth the Sinner from the Error of his Way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.

Annotations on Chapter V.

a Verſe. 1. [a] Ἄγε νῦν, *go to now.*] This is only a form of Tranſition, *Chap.* 4. 13. and converting of Speech to any Perſon; as if he ſhould have ſaid, And now to ſpeak to you that are Rich, I call upon you to weep, &c.

That this Prediction was exactly fulfilled by the Slaughter and ſpoiling of the Rich *Jews* throughout *Galilee*, and *Judæa*, (*a*) *Joſephus* will not ſuffer us to doubt. For he informs us, that the *Zealots ſpared none but thoſe who were* πενητοὶ διὰ τυχὼ, *poor and*

(a) De Bell. Jud. l. 5. c. 20, 34. l. 4. c. 19.

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and low in Fortune, and that they were ſo inſatiably rapacious, that they ſearched all the Houſes of the Rich, killing the Men, and abuſing the Women. And that it alſo was fulfilled touching thoſe of the Diſperſion, ſee the *Preface*, §. 5, 6.

b Ver. 3. *It ſhall eat your Fleſh as Fire*, ἐν ἐσχάταις ἡμέραις, *in the laſt Days.*] As the Ruſt eats into the Gold and Silver, ſo ſhall your Fleſh and Subſtance be eaten up as with Fire, as if you had treaſured up Fire in the midſt of it. For,

1ſt. This is a frequent *Metaphor* among the *Prophets* who often ſpeak of the Fire eating up the wicked, and devouring their Fleſh, *Thou ſhalt make them as a fiery Oven in the time of thy Wrath*, καὶ καταφάγῃ αὐτοὺς πῦρ, *and the fire ſhall eat them up*, Pſal. 21. 9. *The Light of Iſrael ſhall be for a fire, and his Holy One for a flame, and it ſhall burn*, καὶ φάγῃ *and eat up his Thorns and Briars in one Day*, καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, *and it ſhall eat up from the Soul to the Fleſh*, Iſ. 10. 16, 17. Πῦρ τοὺς ἐναντίους ἔδεται, *the fire ſhall eat up the Adverſaries*, Chap. 27. 11. *Behold the Name of the Lord cometh forth from far, burning with Anger*, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, *and the Anger of his Fury ſhall eat as the Fire*, Chap. 30. 11. *Behold I will make my Word in thy mouth fire, and this People wood*, καὶ καταφάγεται αὐτούς, *and it ſhall eat them up*, Jer. 5. 14. *They ſhall go out from one fire*, καὶ πῦρ αὐτοὺς καταφάγῃ, *and another fire ſhall eat them up*, Ezek. 15. 7. *I will bring forth a fire from the midſt of thee, and the fire*, καταφάγῃ σε, *ſhall eat thee up.* See *Amos* 5. 6.

2dly. This was punctually fulfilled in the Deſtruction of that Nation by their own Seditions, and the *Roman* Wars. For amongſt the *Sicarii*, and the *Zealots*, the Ringleaders of all their Seditions, it was Crime enough to be Rich, and their inſatiable Avarice induced them ſtill to make τῶν πλουσίων οἴκων ἔρευναν, *a ſearch into the Houſes of the Rich*: For them to remain among theſe Tyrants was Deſtruction; (*b*) *For by falſe Accuſations they were ſlain as Deſerters*, for their Subſtance. Yea both their Subſtance and their Fleſh were (*c*) devoured by the Flames which burnt up the City and the Temple, *and ſo conſumed both their dead Bodies and their Subſtance and their Wardrobes*; and that which remained became a Prey to the Army of the *Romans*. See the like done in their Diſperſions, Preface §. 6.

Ver. 4. Ὁ μισθὸς *the Hire.*] The Precept in the Law touching this matter running thus, *Thou ſhalt not defraud thy Neighbour.— The Wages of him that is hired ſhall not abide with thee all Night untill the Morning*, Lev. 19. 13. this keeping of it back is truly Stiled *Fraud*, and *Oppreſſion*, and all Sins of that Nature cry to Heaven for Vengeance, on the fraudulent Oppreſſor. So the Cry of the *Iſraelites*, under their Oppreſſion in the Land of *Egypt*, *came up to God*, Exod. 2. 23. 3. 7. *The Cry of the Afflicted Widow, and the Fatherleſs*, Exod. 22. 23. *The Cry of the Poor, and the Afflicted*, Job 34. 28. Pſalm 9. 12. *The Cry of him that wants his Pledge to cover him*, Exod. 22. 27. *And the Cry of him whoſe Wages is kept back. Thou ſhalt not oppreſs an hired Servant that is poor, and needy; at his Day thou ſhalt give him his Hire, neither ſhall the Sun go down upon it— leſt he cry againſt thee to the Lord, and it be a Sin unto thee*, Deut. 24. 14, 15. c

Ver. 5. Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *ye have lived in Pleaſure and been Wanton.*] The firſt Word ἐτρυφήσατε, ſay *Criticks*, refers to their Luxurious Eating; The ſecond, ἐσπαταλήσατε, to their carnal Luſtings and Laſciviouſneſs, 1 *Tim.* 5. 6. *Ezek.* 16. 49. both which were Vices the *Jews* then were very ſubject to, eating and drinking to exceſs in their Feaſts. See Note on 1 Cor. 11. 21. and were ſaith (*d*) *Tacitus*, Projectiſſima ad Libidinem gens, *a Nation very prone to Luſt.* d

Ibid. *As for a Day of Slaughter.*] i. e. As the Sacrifices which are firſt Fatned and then Slaughtered, ſaith the *Chaldee* on thoſe Words, *The Enemies of the Lord ſhall be as the fat of Lambs*, Pſal. 37. 20. e

Ver. 6. Ἐφονεύσατε, *they have killed*, &c.] Here *Oecumenius* ſaith, Ἀναντιῤῥήτως τὸ ἐφονεύσατε δίκαιον ἐπὶ τὸν χριστὸν ἀνενεγκεῖται; *this is undoubtedly to be referred to Chriſt, who is emphatically ſtiled the Juſt one*, Acts 3. 14. 7. 52. 22. 14. So (*e*) *Juſtin Martyr*, Ἀπεκτείνατε τὸν δίκαιον, *ye have killed the Juſt one, and before him the Prophets.* But againſt this Interpretation it is objected by *Eſthius*, 1. That the *Apoſtle* here ſpeaks by way of Diſtinction to the Rich, who drag'd the *Chriſtians* before the *Tribunals*, whereas the f

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(b) Τοῖς γὰρ μὴ ἐυπόροις, καὶ τὸ μένειν ἦν ἀπώλειαν ἴσον ἡ πρόφασις γὰρ ἀτιμολίας ἀνῃρέτο τις διὰ τὴν οὐσίαν, De Bell. Jud. l. 6. c. 27. F. Οἱ ἐν ἀξιώματι καὶ πλούτῳ πρὸς τὰς τυράννους ἀνήροντο, τέτων οἱ μὲν ἐπιβουλαὶς ψευδῶς ἐπιγραφόμενοι διεφθείροντο, οἱ δ' ὡσπερεὶ δίδοσαν Ῥωμαίοις τὴν πόλιν. Ibid. p. 931, 932. F.

(c) Ἦν μὲν δὴ καὶ τὰ χαλκοφυλακία ἐν οἷς ἄπειρον μὲν χρημάτων πλῆθος, ἄπειρα δ' ἐσθῆτες, καὶ ἄλλα κειμήλια, συνελόντι δ' εἰπεῖν πᾶς ὁ Ἰουδαίων ἐσεσύρητο πλοῦτος ἀναπεπυσμένων ἐκεῖ τῶν οἴκων τῶν εὐπόρων. Lib 7. c. 29. p. 959. G. Vide c 32. p. 962. B. B. Cap 37. p. 964 F. Cap. 46. p 969 B. Cap. 34 p. 990. E.

(d) Hiſt. lib. 5. ab initio.

(e) Dial. cum Tryph p. 234.

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Death of Chriſt is imputed to the *Princes* and *Rulers* of the *Jews*, and to the People in General, *Acts* 3. 14. 7. 52. 13. 27, 28. 2dly. 'Tis ſaid in the Preſent Tenſe, *and he doth not reſiſt you*, whereas had this been ſpoken of Chriſt it ſhould have been ſaid, he did not reſiſt you; and therefore *Oecumenius* doth acknowledge this is to be extended alſo to all thoſe Juſt Men, St. *Stephen*, and others who ſuffered in like manner from the *Jews*, according to our Lord's Prediction, *Matth.* 24. 9. and St. *Paul's* Confeſſion, That before his Converſion *he perſecuted this way unto the Death*, Acts 22. 4. Hence this Paſſage is Connected to the enſuing Words directed to the *Chriſtians* in general by this Particle, *therefore.*

g Ver. 7. *The Husbandman Waiteth*, &c.] So the *Targum* of *Jonathan*, on 2 *Sam.* 23. 4. compareth thoſe who expect *the Years of Conſolation*, to the Husbandman, who in a Year of Draught waiteth for Rain upon the Earth.

h Ver. 8. Ἡ παρουσία τοῦ κυρίου ἤγγικε, *the Coming of the Lord is at Hand.*] He ſpeaks, ſaith (*f*) *Oecumenius*, *of the Coming of the Romans to Captivate the Jews, which he calls the Coming of our Lord*, as St. *John* does, *Chap.* 21. 22. And this Expoſition is confirmed, 1ſt. From the conſtant uſe of the like Phraſe, ἐγγὺς ἡμέρα Κυρίου, *the Day of the Lord is at Hand*, Iſa. 13 6. Ezek. 30. 3. Joel 1. 15. 2. 1. 3. 14. Obad. 15. Zeph. 1. 7, 14. from the Evils which he ſaith are coming on the *Rich*, *v.* 1. and which then eſpecially came upon them. 2dly. From his ſaying this *Coming is at Hand*, and the *Judge ſtandeth at the Door*, ver. 9. or in St. *Peter's* Phraſe τὸ τέλος ἤγγικε, *the End is at hand*, 1 Pet. 4. 7. which anſwers exactly to the Words of Chriſt touching the Deſtruction of *Jeruſalem*, *then ſhall*, τὸ τέλος, *the End come*, Matth. 24. 14. it is near, ἐπὶ θύραις, *even at the Door*, v. 33. Her Deſolation, ἤγγικε, *draweth nigh*, Luke 21. 20. See Note on *Philip.* 4. 5. And this was a true Ground for Patience, and anſwers the Objection of *Eſthius* againſt this Expoſition.

i Ver. 9. Μὴ στενάζετε, *Groan not.*] Theſe groanings in the *Scripture* have a Voice and Cry, and God is ſaid to hear them. Thus the Children of *Iſrael groaned by Reaſon of their hard Bondage*, κατεστέναξαν, *and their Cry came up to God*, Exod. 2. 23. and the Spirit is ſaid to intercede in *Chriſt's* ſuffering Members *with Groans unuttered*, Rom. 8. 26. Thus *David* prays, that God would *hear the Voice of his Groanings*, *and the groaning of the Priſoners*, Pſal. 102. 5, 20. Theſe Groanings when they are only the Natural Iſſues of an Afflicted Soul, move God to pity, *Jud.* 2. 18. and remember us in Mercy, *Exod.* 6. 5. but when they are the Fruits of Impatience under Troubles, and a deſire of Revenge upon our Enemies, they tend to our Condemnation; and the Perſecuting *Jews*, being of the ſame ſtock with the Converted *Jews*, their groaning againſt them is ſtiled groaning againſt one another.

It is the Obſervation of (*g*) *Juſtin*, that the Converts among the *Gentiles* were not only more than thoſe among the *Jews*, and the *Samaritans*; but alſo that they were better *Chriſtians*, and more truly ſo, for theſe Jewiſh Converts were ſtill Leavened with an expectation of a Temporal Kingdom, and of Liberty from the *Roman* Yoke, and the Dominion over all *Heathen* Governours. Whence the *Apoſtles* do ſo frequently enjoin them *to be Subject to the higher Powers*, Rom. 13. 1. to be *ſubject to Principalities and Powers*, Tit. 3. 1. to be *ſubject to every Humane Ordinance, and not uſe the Liberty to which they were called, as a Cloak of Maliciouſneſs*, 1 Pet. 2. 13, 16. Now theſe, as Dr. *Hammond* well obſerves, lived intermixed with the unconverted *Jews* and *Zealots*, who were ſtill grudging, and contending againſt all that would not ſtand up for Liberty, and fight for this Temporal Kingdom, (*h*) *accounting them no better than the very Heathens* on that account, and theſe may be the Grudgers here intended.

Ver. 11. *The patience of Job.*] Hence may k we very probably conclude, that what is written in the Book of *Job*, is truly an Hiſtory of what hapned to him, and not, as ſome conceive, a Parable or Fiction of a thing not truly done; for feigned things contain no ſerious Motives to, nor juſt Examples of Patience. 2. We find this Holy Man numbred with *Noah*, and *Daniel*, as Perſons very prevalent in Prayer, *Ezek.* 14. 14, 20. as therefore *Noah*, and *Daniel*, were Perſons truly prevalent in their Supplications, *Gen.* 8. 21. *Dan.* 9. 23. ſo alſo *Job* muſt be, as he is repreſented, *Chap.* 42. 8. 10.

Ver. 12. Μὴ ὀμνύετε, *Swear not.*] *i. e.* l Let not your Afflictions move you to uſe Raſh Oaths, as Men are wont to do when much provoked. That Raſh Oaths are only forbidden here, and *Matth.* 5. 34. ſee the Note there. The Oaths here forbid being ſuch as our Impatience under ſufferings, and our unbridled Paſſions do produce.

(f) Λέγει δὲ τὴν Ῥωμαϊκὴν ἐφοδον, καὶ τὴν ὑπὸ τούτων αἰχμαλωσίαν τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τοῦ Κυρίου, ὡς ὁ Ἰωάννης. Κεφ 21. v. 22.

(g) Πλείονας καὶ ἀληθεστέρας τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων χριστιανὰς εὑρόντες. Apol 2. p. 88. B.

(h) Οὐδὲν γὰρ ἀλλοφυλων αὐτὰς ἔφασκον διαφέρειν, ὅτος ἀγεννῶς τὴν πειρᾶσθαι Ἰουδαίοις ἐλευθερίαν προσμένους, καὶ δουλείαν αἰρεῖσθαι τὴν ὑπὸ Ῥωμαίοις ἀνομολογουμένους. Joſeph. de Bello Jud. l. 7. c. 30. p. 985. F.

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m Ibid. "Ινα μὴ ὑπὸ κρίσιν πέσητε, *that ye fall not into Condemnation.*] Some Copies read, εἰς ὑπόκρισιν, *into Hypocriſie*; but 1. This reading is not found in many Copies. 2. The *Apoſtle* v. 9. puts them in mind of *the Judge ſtanding at the Door*, requiring them not to *grudge againſt one another, leſt they be condemned by him*; 'tis therefore far more probable he ſpeaketh alſo here of Condemnation by the Judge. 3. To be falſe to the Oath of God is Perjury in the proper ſenſe, for which God threatens *he will not hold the Offender guiltleſs*, but is not properly *Hypocriſie*. If therefore this had been the meaning of St. *James*, Swear not, leſt you be tempted to the violation of your Oaths, he ſhould have called that *Perjury*, not *Hypocriſie*.

n Ver. 14. Προσκαλεσάσθω τοὺς Πρεσβυτέρους τ῀ς Ἐκκλησίας, *the Elders of the Church.*] That it was the Office of the *Presbyters*, ὅπως ἐπισκέπτεσθαι πάντας ἀσθενεῖς, *to viſit all the Sick*, we learn from the Epiſtle of *Polycarp*, ad Philip. §. 6. But that theſe *Presbyters* ſhould be Biſhops properly ſo called, as ſome conceive, ſeems not very probable; for then it muſt not only be the Office of the *Biſhop*, perſonally to viſit the Sick, but the Duty of every ſick Perſon to ſend to him, and to no other. Yea, there muſt be more than one *Biſhop* in the Church, of which the ſick Man is a Member, and he muſt be obliged to ſend to more, for the Text runs wholly in the plural, *let him call for the ELDERS of the Church*, καὶ προσευξάσθωσαν, *and let them* (not one of them) *pray over him*, and therefore the ſick Man muſt be obliged by this Text, to call for more than one of them, where more were to be had, as we know there were in the *Primitive* Conſtitution of the Church.

o Ibid. *Anointing him with Oyl.*] This was agreeable to the Practice of the *(i) Jews*, who anointed the Sick, *pro more*, cuſtomarily, ſaith their Tradition; hence, though our Lord only commiſſioned his Diſciples *to heal the Sick*, Matth. 10. 8. Luke 9. 2. yet St. *Mark* informs us, that they added their uſual Ceremonies in doing this, *for they anointed many that were ſick, with Oyl, and healed them*, Mark 6. 13. And St. *James* ſpeaking to the Elders of the *Jews*, bids them uſe this Unction *in the Name of the Lord*, as doubtleſs the *Apoſtles* did, as in caſting out of Devils, *Luke* 10. 17. ſo in healing the Sick, *Acts* 3. 16. 4. 10, 30. And this Addition made the Cure Miraculous.

p Ver. 15. Ἡ εὐχὴ τ῀ς πίστεως, *and the Prayer of Faith ſhall ſave the Sick.*] Among the χαρίσματα, or the miraculous and extraordinary Gifts vouchſafed at firſt to the Preachers of the Goſpel, and to the *Rulers* or *Elders* of the Churches, was *the Gift of Faith*, as in theſe words, *to another is given Faith by the ſame Spirit*, 1 Cor. 12. 9. *i. e.* by a ſtrong impulſe of the Spirit, fully perſuading them that God would enable them to do this or that. This ſeems to be that Faith which is ſtiled πίστις Θεοῦ, *the Faith of God*, to which even the removing of Mountains, or the performing things moſt difficult, and extraordinary is promiſed, *Mark* 11. 22, 23. *Matth.* 21. 21. and of which the *Apoſtle* ſpeaks, ſaying, *If I had all Faith ſo as to remove Mountains*, 1 Cor. 13. 2. and by which they healed the Sick, even *by Faith in his Name*, Acts 3. 16. and therefore this is here promiſed, that where the Prayer of the *Elders* was attended with ſuch a Faith, it ſhould be ſtill ſucceſsful for the healing the Sick, or the raiſing him up again from the Bed of ſickneſs; for σώσει, *will ſave*, is ἐγερεῖ, *he will raiſe him up.*

Ibid. *And if he hath committed Sins.*] i. e. q Such Sins for which God was pleaſed to inflict this bodily Diſeaſe upon him, as he did on the Members of the Church of *Corinth*, for their diſorderly celebrating the Lord's Supper, *for which Cauſe*, ſaith the *Apoſtle*, *many are weak, and ſickly among you*, 1 Cor. 11. 30. they being thus *chaſtened of the Lord*, v. 32. And where the Sickneſs is by way of Chaſtiſement, the healing it is a Teſtimony of God's forgiveneſs of it. Hence, *thy Sins be forgiven*, is our Lord's uſual Expreſſion when he healed the Sick, *Matth.* 9. 2, 6, 7. See the Note there: according to thoſe words of the *Prophet Iſaiah*, *The Inhabitants ſhall not ſay they are ſick, the People ſhall be forgiven their Iniquity*, Chap. 33. 24. Hence it is evident, that here is no foundation for the Sacrament of Extreme Unction, called by the *Roman Church*, *The Sacrament of the dying*, and adminiſtred for the purgation of their Sins, when they ſeem paſt hopes of recovery; for how can they gather a Sacrament of Extreme Unction, from an Unction that is not Extreme; or a perpetual Ordinance from an Action that was extraordinary and miraculous, and is long ſince ceaſed? How can they prove a Sacrament that is proper to dying Perſons, from a Rite uſed only upon Perſons who were not to die, but to be raiſed up from Sickneſs? Or promiſe to him forgiveneſs of his Sins, to whom they cannot promiſe that Recovery which was the token of it? Moreover the things already obſerved, afford us a ſufficient Anſwer to the Objections

(i) See Light. in Matth. 6. 17.

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Objections of *Eſthius* againſt our Expoſition, which are theſe:

Object. 1. Firſt, That the Grace of Miracles extended not to Spiritual Effects, as the forgiveneſs of Sins, but Temporal.

Anſw. This is ſaid in flat Contradiction to our Lord, who doth ſo often Preface his miraculous Cures of the Sick with this Expreſſion, *Thy Sins are forgiven thee*, Matthew 9. 2. Nor was this forgiveneſs ſo much a Spiritual Effect, as temporal, it being only the Remiſſion of a Temporal Puniſhment of Sin, *viz.* Sickneſs inflicted for it.

Object. 2. Had the *Apoſtle* ſpoke of miraculous Cures, he would only have adviſed them to call thoſe who had the Gift of Healing, whether *Presbyters* or not, not all the *Presbyters*, and them only.

Anſw. He reaſonably adviſeth to call them, and them only to pray over the Sick, who were by Office appointed for that Work, and doth here only tell them what they might expect from it, when that miraculous Faith was raiſed in them, which often, in thoſe times of Miracles, accompanied their Prayers.

Object. 3. The *Apoſtle* ſpeaks of a ſick *Chriſtian* Brother to be anointed by a faithful *Presbyter*, whereas the uſe of Miracles was chiefly for converting *Infidels*, and hence this Unction was not uſed towards *Trophimus* left at *Miletum* ſick, 2 *Tim.* 4. 20. or to *Epaphroditus*, ſick near unto Death, *Philip.* 2. 27.

Anſw. If it were not uſed by St. *Paul* to them, and eſpecially to *Epaphroditus*, 'tis certain that he knew nothing of this Sacrament. 2. *Eſthius* hath no cauſe to aſſert that of Miracles in general, which the *Apoſtle* ſaith only *of the Gift of Tongues*, that they were only for Unbelievers; the Gift of Healing, for ought he knows to the contrary, might be ſtill exerciſed upon Believers, but only under the Conduct of the Spirit, raiſing up this miraculous Faith which aſſured them of it in reſpect to ſome, and not to others, as he ſaw fit. See Note on *Philip.* 2. 27.

Object. 4. That had the *Apoſtle* intended miraculous healing, Oil had not been preſcribed, Chriſt having ſaid, *they ſhould lay their hands on the Sick only*, Mark 16. 18.

Anſw. One Ceremony excludes not the other; moreover laying on of Hands is there preſcribed in preaching to the *Gentiles*, anointing with Oyl here to the *Jews*, as being cuſtomary in caſe of Sickneſs.

Object. 5. All the other things delivered in this *Epiſtle*, belong to the *Chriſtians* of all Ages; this therefore muſt do ſo too.

Anſw. As if this hindred the *Apoſtles*, as they had occaſion, to give Rules touching the Spiritual Gifts proper to their own Times, that, when they ſpake of other matters not to ceaſe, their Precepts reach unto all Times. St. *Peter* in his following Epiſtle hath one Direction concerning thoſe Spiritual Gifts, 1 *Pet* 4. 10, 11. though the other Precepts contained in that *Epiſtle*, do concern all Ages.

Ver. 16. Δέησις ἐνεργουμένη, *the inſpired Prayer.*] As they who were inwardly acted by an evil Spirit were ſtiled ἐνεργούμενοι, ſo they that were acted by the Holy Spirit, and inwardly moved by his Impulſes, were alſo ἐνεργούμενοι in the good ſenſe, and therefore it ſeems moſt proper to apply theſe words not to the Prayer of every Righteous Perſon, but to the Prayer offered by ſuch an extraordinary Impulſe; not only from the Force of this Expreſſion, but 2dly, from the ſame thing here mentioned, as the ſubject of this Prayer, that our Sick-Brother may be healed, which was to be done by the Prayer of Faith, *v.* 15. 3dly. From the Example of *Elias*, for his Prayer was the Prayer of Faith in the ſenſe now mentioned; for he abſolutely foretold, and confirm'd it with an Oath, that there *ſhould be no Rain thoſe Years, but according to his Word*, 1 Kings 18. 1. And his Prayer for Rain was upon God's Promiſe *to ſend Rain upon the Earth*, Chap. 19. 1. r

Ver. 17. *Three Years and ſix Months.*] So *Luke* 4. 35. when therefore it is ſaid, that *Elijah came to Ahab in the Third Year, and the Lord ſaid, I will ſend Rain upon the Earth*, Note, that *Elias* tarried before a Year at the *Brook Kerith*, and then in the middle of the Third Year came to *Ahab*. s

Ver. 20. This ſeemeth to be meant not of the Sins of the Perſon thus converted, for the ſaving of his Soul includes the Remiſſion of his Sins, but of the Sins of him that converts him, *i. e.* this charitable Work ſhall be ſo pleaſing to God, as to prevail with him to cover many of his Sins. t

THE PREFACE TO THE First Epistle of St. PETER.

CONcerning this Epistle, allow'd by the Church of all Ages to be the Genuine Work of the Apostle Peter, it may be enquir'd, 1. When? 2. Whence? 3. To whom? 4. On what Account it was written? And,

Quest. 1. 1st. Whereas it is ordinarily affirm'd by the Romanists, that this Epistle was written in the Forty-fourth Year of Christ, as that Opinion seems to have been taken up by them in favour of their avowed Tenet that St. Peter was Twenty-five Years in that See, and therefore he dying in the Year of our Lord 69 must have come thither in the Year 44. So is it easily confuted both from this Epistle, and by many other cogent Arguments.

1. From these Words of this Epistle, Ch. 4. 8. τὸ τέλος πάντων ἤγγικε, the end of all things is at Hand; that is, saith Dr. Hammond, who also follows this Opinion, the great and fatal Destruction to the Obdurate Jews so often spoken of by Christ, and his Apostles, is now near at hand; which could not have been said in the Forty-fourth Year of Christ, that is about Twenty-six Years before it happened, seeing the Apostle St. Paul in his Second Epistle to the Thessalonians writ, saith the Reverend Dr. Hammond, A. D. 51, warneth the Thessalonians not to be shaken by any Word, or Epistle as coming from the Apostles, which intimated that the Coming of the Lord was at hand, and so he must have contradicted St. Peter, had he delivered this positively Seven Years before. 2dly. The Apostle James hath the like Expressions, saying, ἡ παρουσία τοῦ Κυρίου ἤγγικε, the Coming of the Lord draweth near, Ch. 5. 8. Behold the Judge stands, πρὸ τῶν θυρῶν, before the Door; whence Dr. Hammond, and Dr. Lightfoot well conclude, That this Epistle could not be written long before the Death of St. James, which happened in the Year 63. And this Argument concludes as strongly for this Epistle's being indited after the same time. Add to this that these Expressions, τέλος, and ἡ παρουσία τοῦ Κυρίου ἤγγικε, the end, the Coming of the Lord is at Hand, and, πρὸ τῶν θυρῶν, before the Door, are plainly taken from our Saviour's Words in his Prediction of the destruction of Jerusalem; where also the Time is fixed by two remarkable Characters, 1. When you shall see Jerusalem compassed about with Armies, then know ye, ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς, that her Desolation draweth near, Luke 21. 20. that is, saith Dr. Hammond, when you see Jerusalem besieged by the Romans, then know the Destruction of the City is near. Now this happned not at all till the Twelfth of Nero, and the Sixty-sixth Year of our Lord, when (a) Cestius besieged Jerusalem; it happened not, say the best Interpreters, according to the Words of the Evangelist, till the Year 68 when Vespasian coming thither, his Army (b) compassed the City round about. These saith St. Luke, are the days of Vengeance, when all things which are written shall be fulfilled, v. 22. and then shall they see the Son of Man coming in the Clouds, v. 27. Again, our Lord having foretold all the Signs of his Coming, καὶ τὴν συντέλειαν, and of the end of the Jewish Age, adds, when you see all these things come to pass, then know that this Desolation, ἐγγύς ἐστιν ὅτι θύρας, is nigh, even at the Door, Matth. 24. 33. Mark. 13. 29. clearly shewing that Phrase importeth still a nearer approach of that great Desolation.

2dly. That St. Peter was not at Rome, nor departed from Judea, till a long time after the Forty-fourth Year of Christ, is so evident from the History of the Acts, and the Epistles of St. Paul, that he that runs may read it. For, That St. Luke in an History design'd especially to record the Acts of St. Peter and St. Paul, should omit a matter of such vast Moment and Importance to the whole Christian World, happening within that very time in which he speaketh of St. Peter; that saying of him Ch. 12. 17. He de-

(a) Joseph. De Bell. Jud. l. 2. c. 39. p. 893. B. (b) Εἶχεν ἡ στρατιὰ πανταχόθεν τὴν πόλιν περικύκλῳ. Ibid. l. 5. c. 28.

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departed and went to another Place, *he should not say, as* Bellarmin *and* Baronius, *that place was* Rome, *but in flat Contradiction to them*, that he went down from Judea to Cæsarea, and there abode, *v.* 19. *That he should tell us how* Aquila *and* Priscilla *came from* Italy, *because* Claudius *had commanded that all the* Jews *should depart from* Rome, *but should not tell us, as they do, that St.* Peter *came thence to* Jerusalem *on the same account, and therefore was found present at the Council of* Jerusalem *about Six Years after, but speak of him there, as if he never had left* Jerusalem; *That in this Council he should urge against the Necessity of imposing Circumcision on the* Gentiles, *only the Example of* Cornelius, *and his Kinsmen, converted and not circumcised, and say not one word of the Church of* Rome, *the Seat of all spiritual Power, and Infallibility, and to which all other Churches were to Veil, and do Homage, converted by him in like manner, and free also from the Yoke of Circumcision; Nay, that he should not mention that ever he was there, in an History continued till the fifth Year of* Nero, *though he mentions his Travels to, his Preaching, and abode at several other Places; these sure are things sufficient to convince all unprejudiced Persons, that St.* Peter *was not then at* Rome.

3dly, *The same may strongly be concluded from the Epistles of St.* Paul. *For about the Year* 57, *saith Bishop* Pearson, *he writ his Epistle to the* Romans, *in which he spends the greatest part of one Chapter in saluting particular Persons that were there; but yet we find no Salutation to St.* Peter. *Who, had he been then at* Rome, *would doubtless have been mention'd in the first place; and yet in so large an* Epistle, *he neither is directly, nor indirectly taken notice of. Moreover, St.* Paul *himself, in the beginning, intimates his earnest desire to come thither, that he might* impart unto them some spiritual Gifts, to the end they might be established *in the Faith; for which there could be no apparent Cause had the* Apostle Peter *been there so long before him. St* Paul *himself soon after comes to* Rome, *which when the Brethren heard of, they came to* meet him as far as *Appii Forum*, Acts 28. 15. *but not a word of St.* Peter *either coming or sending to him. When he is come, he goes not to sojourn with, or so much as to salute St.* Peter, *which sure he would have done if he had been there, but dwells in his* own hired House. *Being come, he calls the chief of the* Jews *together, who desire to hear of him what he thought of the Sect of the* Christians, *they knowing this only of it, that* it was every where spoken against, *v.* 22. *And what then had St.* Peter, *the* Apostle *of the Circumcision, been doing all this while among them? And how unlikely is it that there should be then, as* (c) *Dr.* Hammond *saith, a Church consisting much of the* Jews *residing there? And how reflecting on the supposed Labours of St.* Peter *among the* Jews *there, are the following Words*, v. 26, 27, 28. *that* because they would not hear, or be converted, he would not leave them to St. Peter, but turn unto the Gentiles *who would hear? After his coming to* Rome, *he writes* Epistles *to several Churches, to the* Ephesians, Philippians, Colossians, *and one to* Philemon; *in which two last we have sent from* Rome *the Salutations of* Aristarchus, Marcus, Justus, Epaphras, Luke, *and* Demas, Colos. 4. 10.--- 14. Philem. 23. 24. *but not a word from St.* Peter. *In that to the* Colossians, *he tells them he had no other Helpers, or Fellow-workers unto the Kingdom of God among the* Jews, *which had been a Comfort to him, but* Aristarchus, Marcus, *and* Justus, Ch. 4. 10. 11. *which evidently excludes St.* Peter. *In his Epistle to* Timothy *he saith, that at his first Answer at* Rome, all men forsook him, 2 *Tim.* 4. 16. *which we can hardly believe, had St.* Peter *been there. He adds, that* only Luke was with him, *that* Crescens *was gone to this place,* Titus *to that, and* Tychicus *was left at another. Strange therefore is it, that if St.* Peter *were then gone from* Rome, *St.* Paul *should take no notice of it. Was he a Person so inconsiderable, as not to deserve to be remembred? Or was he gone upon a sleeveless Errand, not worthy of the notice of St.* Paul? *Or was he not rather one who being not at* Rome, *could give St.* Paul *no reason to take notice of him when he writ from thence? But this Subject is so fully handled, and the Hypothesis of* Baronius *so learnedly confuted by* (d) *Dr.* Cave, *that 'tis superfluous to insist longer on this Subject.*

Quest. 2. *To the Second Enquiry,* Whence this *Epistle* was Indited? *I have returned a sufficient Answer in the Note upon these Words,* Ch. 5. 13. The Church which is at *Babylon* saluteth you, *by shewing that by* Babylon Rome *is to be understood; whence this* Epistle *must be therefore written. And then it must be written after the Persecution in the* 10*th of* Nero, *at which time neither* Paul *nor* Peter *were at* Rome.

Quest. 3. *That it was written to the* Jews *dispersed through* Pontus, Galatia, Cappadocia, Asia (minor) *and* Bithynia, *the Inscription* (e) *shews; but that it must be also written either to the* Gentiles *proselyted to the* Jewish *Religion, of whom see the Note on* 1 Pet. 1. 1. *or to the Converts of the twelve Tribes scattered among the* Heathens, *and there serving their Gods, according to the Threat denounced upon them* Deut. 28. 36, 64. *that* they should serve other Gods which neither they nor their Fathers had known, *seems evident from these Words, that* they

(c) Preface to the Epistle to the *Romans.* (d) In the Life of St. *Peter.* (e) Whence by *Tertullian* in *Scorp.* and by St. *Cyprian*, l. 3. *Test.* §. 39. it is titled, *Epistola Petri ad Pontios.*

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they were deliver'd from their vain Converſation delivered to them from their Fathers, *Ch.* 1. 18. See the Note there; that *in times paſt they were not the People, but now are the People of God*; that they had *not obtained mercy, but now had obtained Mercy*, Chap. 2. 10. which words were ſpoken of the Ten Tribes; *Hoſ.* 1. 10. 2. 23. and that *the time paſt might ſuffice them to have done the Will of the* Gentiles, *when they walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revelings, Banquetings, and abominable Idolatries*, Ch. 4. 3.

To imagine that the *Apoſtle* is here ſpeaking of the Diſperſion mention'd *Acts* 8. 1. is to ſpeak what is very improbable, they being diſperſed only into the Countries of *Judea* and *Samaria*, ſaith the Text there; nor is it ſaid that any of them travell'd any farther than *Phœnice*, *Cyprus*, and *Antioch*, Ch. 11. 19. Nor is it likely that many of them travell'd ſo far, the Churches of *Judea* and *Samaria* having Peace ſoon after this Diſperſion, *Acts* 9. 31. That any of them went to all, or any of the Places here mention'd by St. *Peter*, we have no reaſon to imagine, but that there was long before a great Diſperſion of the *Jews* throughout theſe Parts of *Aſia*, See the Note on *James* 1. 1.

Laſtly, Upon what Account this *Epiſtle* was written, we may beſt learn from the *Epiſtle* it ſelf; which informs us, 1ſt. That it was written to encourage them to perſevere, and to continue conſtant under thoſe *manifold Temptations*, Ch. 1. 6. thoſe *Fiery Tryals*, Ch. 4. 12. and *Perſecutions*, Ch. 2. 3, 4, 5. they were then ſubject to. 2ly. To preſerve them from being concerned in the *Jewiſh* Wars, or bearing any part in that Rebellion againſt *Cæſar* and His Officers, which was then beginning among the *Jews* Ch. 2 from ver. 12. to the 23. and Ch. 3. 16, 17, 18. And 3ly. To engage them to lead a Chriſtian Converſation, that ſo they might bring over others to the Chriſtian Faith, Ch. 2. 12. Ch. 3. 1. and might ſtop the mouths of thoſe who ſpake againſt them as Evil-doers, Ch. 3. 16.

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A PARAPHRASE WITH ANNOTATIONS

On the First Epistle of St. PETER.

CHAP. I.

Verse 1. PETER an Apostle of Jesus Christ [*writeth*] to the [a] strangers [b] scattered throughout Pontus, Galatia, Cappadocia, Asia [*minor*,] and Bithynia.

2. [*That is, to those of them who are*] [c] Elect [d] according to the foreknowledge of God the Father, [e] through sanctification of the Spirit unto Obedience, and [*to the*] [f] sprinkling of the blood of Jesus Christ; [*wishing that*] Grace to you, and Peace [*may*] be multiplied.

3. Blessed be the [g] God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a [h] lively [Gr. *living*] hope, by the Resurrection of Jesus Christ from the dead.

4. [*We being begotten by his Resurrection, as the first-fruits of ours*, 1 Cor. 15. 20, 23.] to [*the hope of*] an inheritance incorruptible and [i] undefiled, and that fadeth not away, reserved in Heaven for you, [*Believers.*]

5. [k] Who are kept by the power of God through Faith [l] unto [*the*] Salvation ready to be revealed in the last time.

6. Wherein [*i. e. on the Account of which*] you greatly rejoice, though now for a season, [m] if need be, ye are in heaviness through manifold Temptations.

7. That the trial of your Faith being [*which is*] much more precious [*and advantageous to you*] than [*the Trial of*] Gold that perisheth, though it be [n] tried by fire, [*or though upon Trial it endure the fire,*] might be found to your praise, honour, and glory at the appearance of Jesus Christ [*in Glory.*]

8. [o] Whom, having not seen, ye love, in whom, though now you see him not, yet [Gr. *not now seeing, but*] believing, ye rejoice with joy unspeakable, and full of Glory.

9. Receiving the end of your Faith, [p] even the Salvation of [*your*] Souls.

10. Of which Salvation the Prophets have enquired, and searched diligently, who propheſied of the Grace that should come unto you, [*i. e. of the Grace to be brought unto us at the Revelation of Jesus Christ*, v. 13. Matth. 13. 17.]

11. [q] Searching what, or what manner of time the [r] Spirit of Christ which was in them did signifie, [*or to what time he did relate,*] when he testified before-hand [s] the Sufferings of Christ [*in himself and his Members,*] and the Glories that should follow [*them*, Dan. 9. 24.]

12. To whom it was revealed, that not unto themselves, but unto us they did minister the [*same*] things which are now reported, [*or have been now declared*] to you, by them who have preached the Gospel to you [t] which the Holy Ghost sent down from Heaven, which things the [u] Angels desire to look into.

13. [x] Wherefore gird up the loins of your mind, be sober [Gr. *vigilant*] and hope to the end for the Grace that is to be brought [Gr. *that is brought*] to you at [*by*] the Revelation of Jesus Christ, [*who hath brought life and immortality to light by the Gospel*, 2 Tim. 1. 10.]

14. As

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14. As [*it becometh*] obedient Children, not faſhioning your ſelves according to the former luſts [*you practiſed*] in your ignorance.

15. But as he [*God the Father*, v. 17.] who hath called you is holy, ſo be ye holy in all manner of Converſation.

16. Becauſe it is written [*thus*] be ye
y holy for [y] I [*the Lord your God*] am holy, [*Lev.* 11. 44. 19. 2.]

17. And if ye call upon the Father, who
z [z] without reſpect of Perſons judgeth according to every Man's works, paſs the time of your ſojourning here in fear [*of Condemnation from this impartial Judge at that day.*]

18. Foraſmuch as ye know that ye were not redeemed with Corruptible things, [*ſuch*] as [*are*] Silver and Gold, [*ſuch as the Jews brought up to Jeruſalem to buy their Offerings,*]
aa from [*the demerit of*] your [aa] vain Converſation received by Tradition from your Fathers.

19. But with the precious blood of Chriſt,
bb [*who was delivered up to Death for you,*] as [bb] a lamb without blemiſh, and without ſpot.
cc 20. Who verily was [cc] fore-ordained [Gr. *foreknown*, i. e. *deſigned as the Meſſiah,*] before the foundation of the World, but was manifeſted in theſe laſt times for you [*r ſakes.*]

21. [dd] Who by [*Faith in*] him [*thus riſen,*] dd do believe in God that raiſed him up from the dead, that your Faith and Hope [*of a bleſſed Reſurrection*] might be in God.

22. Seeing ye have purified your Souls in [*by*] obeying the Truth through the Spirit, [*by whom you are enabled to perform this Obedience,*] to unfeigned love of the Brethren, [*which is one part of that Obedience,*] ſee that you love [Gr. *ye will love*] one another with a pure heart fervently.

23. Being born again not of Corruptible ſeed, [*as is that from which you had your firſt Nativity, whence you alſo who are thus begotten are Corruptible,*] [ee] but of Incorrup- ee tible [*as being born again*] [ff] by the Word ff of God which liveth, and abideth for ever.

24. For all fleſh is as graſs, and all the glory of Man as the flower of graſs, [*as then*] the graſs withereth, and the flower of it falleth away, [*ſo will it be with our body of fleſh.*]

25. But the Word of the Lord, [*ſaith the Prophet*, Iſa. 40. 8.] endureth for ever [*in it's ſelf, as being of Eternal Truth, and in it's Effects upon us, as nouriſhing us to life Eternal.*] and this is the Word which by the Goſpel is preached to you.

Annotations on Chapter I.

a Verſe 1. Παρεπιδήμοις, *to the Strangers*] He writes eſpecially to the Diſperſion of the *Jews*, to whom the word Strangers, or Foreigners, here chiefly doth belong, but not to them only, for he ſpeaks to them alſo, who in time paſt had walk'd according to the will of the *Gentiles*, in *abominable Idolatries*, Chap. 4. 3. and of them who formerly *were not the People of God, and had not found Mercy*; we therefore are to underſtand, that among them were many Devout *Greeks*, and *Proſelytes* of the *Gentiles*, converted with them to the *Chriſtian* Faith: Thus when St. *Paul* and *Barnabas* preached in a Synagogue of the *Jews* at *Iconium*, *a great multitude both of Jews and Greeks believed*, Acts 14. 1. and *Paul* preaching at *Epheſus* and thereabouts two Years, prevailed ſo, *that all that dwelt in Aſia heard the Word of the Lord Jeſus, both Jews and Greeks*, Acts 19. 10. See Chap. 17. 4, 12. 18. 4. In the *Acts* of the *Apoſtles* we read of *Proſelytes* of all *Nations*. They were reckoned in the Days of *David* and *Solomon* 153600 *Perſons*, 2 Chron. 2. 17. In the Days of *Artaxerxes* we are told that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ ἰουδαΐζον, *many of the Heathens were Circumciſed and turned Jews*, Eſth. 8. 17. And ſo it was alſo in the ſucceeding Ages; for (*a*) *Joſephus* informs us, that after the Times of *Antiochus Epiphanes*, *the Jews, in Antioch, and other Places, always converting to their worſhip a great many Greeks, made them as it were a part of themſelves*; And at (*b*) *Damaſcus* he ſaith, *they would have deſtroyed the Jews among them, but that they feared their own Wives, who, all except ſome few, were Converts to the Religion of the Jews.*

Ibid. Διασπορᾶς, *of the Diſperſion.*] i. e. b diſperſed through *Pontus*, &c. The *Apoſtle* ſpeaks not of the Diſperſion made by the Perſecution mentioned, *Acts* 8. 1. for that ſcattered the *Chriſtians* only through *Judæa*, and *Samaria*, ibid. Nor were they afterwards diſperſed farther by the malice of the *Jews*, but went themſelves to preach the Word, not in *Aſia*, but in the parts of *Syria*, in *Phœnice*, *Cyprus*, and *Antioch*, Acts 11. 19. Of their Diſperſion thence into *Aſia*, we read not one word, but that

(*a*) Ἀεὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος ἑλλήνων, κἀκείνως τρόπῳ τινὶ μοῖραν αὐτῶν ἐποίουν. De Bell. Jud. l. 7. p. 973. B.

(*b*) Ἅπασαν πλὴν ὀλίγων ὑπεξούσας τὴν Ἰουδαϊκὴν θρησκείαν. L. 2. c. 41. p. 822 B.

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that there were great Dispersions before of the *Jews* through the Places here mentioned, from the time of the *Captivity* under *Salmanasser*, we learn from (c) *Agrippa*'s Address to *Caius*, where he informs him that *they possessed most parts of Asia, to the utmost borders of Bithynia and Pontus.*

c Ver. 2. Ἐκλεκτοῖς, *Elect.*] i. e. To the converted *Jews*, stiled the Elect, *Matth.* 24. 22. See Note on Chap 2. 9.

d Ibid. Κατὰ πρόγνωσιν, *according to the foreknowledge of God,*] Discovered in the *Prophetical* Writings which foretold of these Blessings to be conveyed to them by the *Messiah*, who also is said to be foreknown before the foundations of the World, *i. e.* propheſied of from the beginning, *Gen.* 3. 15. but manifested in the last times for them, *ver.* 20.

e Ibid. Ἐν ἁγιασμῷ, *through sanctification of the Spirit,*] The great Principle of all true Obedience; so *v.* 22. *Having sanctified your Souls or Lives to the Obedience of the Truth through the Spirit.*

f Ibid. Καὶ ῥαντισμὸν, *and sprinkling of the blood of Jesus.*] By way of Obsignation of that Covenant by which we are engaged to that Obedience; for so it was in the Delivery of the Old Law: For upon the reading of that Covenant in the Audience of all the People, and upon their Professing, *All that the Lord hath said we will do, and be obedient*, *Moses* took the blood, and sprinkled it upon the People, and said, *Behold the blood of the Covenant which the Lord hath made with you, concerning all these words*, Exod. 24. 7, 8. So Dr. *Hammond*. Or to that sprinkling of the blood of *Jesus Christ* which *cleanseth us from all Sin*, 1 John 1. 7. *i. e.* from all the sinful Imperfections which cleave to our Obedience, and by which the full pardon of our past Sins, is procured, and we obtain an entrance into the Holy of Holies, *Heb.* 10. 19, 20. and which procures for us not only Acceptance upon Earth, but an *Inheritance in Heaven*, Heb. 9. 15. 12. 24. whence this Blood is stiled, Αἷμα ῥαντισμοῦ, *the blood of sprinkling*, Heb. 12. 24. and of Christ it is said, *he shall sprinkle many Nations*, Isai. 52. 15.

g Ver. 3. Ὁ θεὸς καὶ πατὴρ, *the God and Father of our Lord Jesus Christ.*] Here, saith *Schlictingius*, as formerly the God of *Abraham*, *Isaac*, and *Jacob* distinguished the one true God from any other, so now this Phrase distinguisheth him who is called *his God, and Father*, from *Jesus Christ*. But yet the *Primitive* (d) *Fathers* thought otherwise; for they stiffly maintained against the *Gnosticks*, who held there was another God above the God of *Abraham*, &c. or the God of the *Jews*, *that he was the God and Father of all*, supra quem non est alius, and yet that *Jesus Christ* was *God*, as being *in the Father from all Eternity, and receiving the Divine Nature from him.*

Ibid. Εἰς ἐλπίδα ζῶσαν, *to a living hope.*] Either an hope that giveth life, as ὕδωρ ζῶν, *living water*, John 4. 10, 11, 14. ὁ ἄρτος ὁ ζῶν, *the living bread which came down from Heaven, of which if a Man eat, he shall live for ever*, John 6. 51. 7. 38. λόγια ζῶντα, *the living Oracles*, Acts 7. 38. which if a Man observe, saith *Moses*, *he shall live by them*, Levit. 18. 4. ὁδὸς ζῶσα, *a living way*, Heb. 10. 20. as leading to life eternal, And ζωῆς πηγαὶ, *living fountains of Waters*, Rev. 7. 17. for by Hope we are saved, *Rom.* 8. 24. Or a Hope that makes us active, and lively, joyful, and comfortable in our lives, *rejoycing in hope of the Glory of God*, Rom. 5. 2. In which sense it is said of the Word of God, that it is ζῶν καὶ ἐνεργὴς, *living, and active*, Heb. 4. 12. Of the Members of *Christ*'s Spiritual House, that they are λίθοι ζῶντες, *i. e. living Stones*, 1 Pet. 2. 5. And we are bid to offer our Bodies, Θυσίαν ζῶσαν, *a living Sacrifice*, Rom. 12. 1. Hence it seems to follow, that the *Jews* before had not this lively hope, which our Lord's Resurrection ministers. h

Ver. 4. Ἀμίαντον, *undefiled.*] The Land in which Men who are Sinners dwell on Earth, is said to *be defiled by their Sins*, Lev. 18. 28. Numb. 5. 3. 35. 34. Deut. 21. 23. Isa. 24. 5. Jer. 2. 7. 16. 18. Heaven, into which *no unclean thing can enter*, being the only Inheritance undefiled. i

Ver. 5. Ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως, *who are kept by the Power of God through Faith.*] Not that all who have true Faith are kept by the Power of God, so as that they shall certainly continue in the Faith; but, that they shall be thus preserved, *if they continue in the Faith, rooted, and settled, and are not removed from the hope of the Gospel*, Col. 1. 23. *If they keep the beginning of their Confidence firm unto the end*, Heb. 3. 14. k

(c) Πολλὰ τῆς Ασίας ἄχρι Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Philo Legat. ad Cajum, p. 798. C.

(d) Justin. M. de Angelo Domini Mosæ apparente, κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸν αὐτὸν λέγει ὃν καὶ διὰ πολλῶν τῶν λελεγμένων ὑπηρετοῦντα τῷ ὑπὲρ κόσμον θεῷ ὑπὲρ ὃν ἄλλον οὐκ ὄντα σημαίνει. Dial. cum Tryph. p. 284. A. & p. 275. D. Ὁ γὰρ χριστὸς καὶ θεὸς καὶ κύριος, p. 251. D. 287. B. 354. A. 355. B. *Solus & verus Deus super quem alius non est.* Iren. l. 3. c. 6. *Neminem alium Deum vel Dominum vocaverunt Apostoli, nisi solum Deum verum patrem & verbum ejus, qui in omnibus principatum ejus habet*, l. 3. c. 16.

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l Ibid. Εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *the Salvation ready to be revealed in the last time.*] i. e. Say some, the Deliverance ready to be vouchsafed to the *Christians* at the Destruction of the Church and Polity of *Jerusalem*, this being the Salvation then ready to be revealed. But this seems not very probable; 1. Because in this Salvation *Christians* are said *to rejoice greatly*, or *to exult for joy*, v. 6. which it becomes not them to do for Temporal, but for Spiritual Blessings. 2dly. Because 'tis the Salvation, not of our Bodies, but our *Souls*, even that Salvation which *is the end of our Faith*, v. 9. See the Note there. To the Argument produced for the other sense from the Words,

I answer, 1. That though *the last times, and days*, in the Plural do mostly signifie the times of the Gospel Dispensation, concurring with the last times of the *Jewish* State; yet *the last time*, or *day*, in the Singular often signifies the time of the Resurrection, or the last Judgment, especially when it is joined with *the Resurrection of the Body* mentioned here, v. 3. So *John* 6. 39. *I will raise him up*, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the last day*. See v. 40. 44, 45. Chap. 11. 24. *I know that he shall rise in the last day*, and Chap. 12. 48. *the word that I have spoken shall judge him in the last day.*

2dly. As there is mention of a double Revelation of *Jesus Christ*; one when he appeared as a *Prophet* to the World, stiled usually φανέρωσις *the manifestation of Jesus Christ*; another at the day of Judgment, stiled ἀποκάλυψις, *the Revelation of our Lord Jesus Christ*, 1 Cor. 1. 7. *the Revelation of Jesus Christ from Heaven*, 2 Thess. 1. 7. *his glorious Revelation*, 1 Pet. 4. 13. and here emphatically *the Revelation of Christ*, v. 7. 13. So is there a double Revelation of the Salvation promised in the Gospel, one by the preaching of the Gospel which *brought Life, and Salvation to light*, 2 Tim. 1. 10. and a farther Revelation of it to be made hereafter, *when Christ who is our Life shall appear*, Col. 3. 3, 4. 1 John 3. 2. stiled the Glory ready to be revealed, *when the great Shepherd shall appear*, 1 Pet. 5. 4. the Glory ready to be revealed at the Redemption of our Bodies, *Rom.* 8. 18, 23. to which this Passage may refer.

m Ver. 6. Εἰ δέον ἐστί, *if need be.*] This is great Consolation under all the Afflictions of God's Servants, that they then only shall befall them, when God sees them needful for the Promotion of his Glory, or for the furtherance of our Salvation, as when they tend to make us Partakers of his Holiness, and to work in us the comfortable fruits of Righteousness, *Heb.* 12. 10, 11. or work for us an exceeding and eternal weight of Glory, 2 *Cor.* 4. 17. by conforming us to him in Sufferings to whom we shall be like in Glory, 1 *Pet.* 4. 13. *Rom.* 8. 17. 2 *Tim.* 2. 11.

n Ver. 7. Διὰ πυρὸς δοκιμαζομένου.] Proved to be genuine by the Fire it endures, as your Faith is by patiently enduring fiery Trials. See Note on Chap. 4. 12.

o Ver. 8. Ὃν οὐκ ἰδόντες.] If this reading be true, it is most proper to translate the words thus, *whom having not known*, if ὃν οὐκ ἰδόντες, as other *Copies* have it, and all the Versions do translate it, be the true reading, then our *Translation* is right also.

p Ver. 9. Σωτηρίαν ψυχῶν.] The *Preservation of your lives*, so Dr. *Hammond*, but there is no ὑμῶν in the *Greek*, to answer to the word *your* in the *English*; and the Salvation of lives seems not so properly assigned as the end of our Faith, as the Salvation of Souls, as we may learn also from the following words.

q Ver. 11. Εἰς τίνα ἢ ποῖον καιρὸν, *what, or what manner of time.*] The Particle εἰς is oft redundant. See *Nold.* p. 66, 67. and p. 464. or it may here be rendred de, *of what time*, as 2 Cor. 12. 6. *let no Man think*, εἰς ἐμὲ, *of me, more than he ought to think*, Eph. 5. 32. *I speak*, εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν, *of Christ and the Church*, Acts 2. 25. *David* spake εἰς αὐτὸν *of him.* So *Acts* 25. 20. *Heb.* 7. 14. εἰς ἣν φυλὴν, *of which Tribe.*

r Ibid. Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, *the Spirit of Christ which was in them.*] That is, say the *Socinians*, the Spirit in them which spake of *Christ*, as the word of life, and of Salvation, is the word which speaks of Life, and of Salvation. But in this sense he might as well have been stiled the Spirit of *Antichrist*, or the *false Prophets*, because he also spake of them. All the *Ancients* agree in the other sense, that (e) Christ spake by his Spirit in the *Prophets*, *they being inspired with his Grace, and taught by his Spirit, their words proceeded from the Divine Word, moving them, and by him they prophesied; He spake in* Isaiah, *in* Elias, *and in the Mouth of the Prophets.* So the *Fathers.*

Ibid. Τὰ εἰς Χριστὸν παθήματα, *the Sufferings of Christ.*] Not only in himself, but in his Members, and the Glories which should be after, as well to them, as to their Saviour,

(e) Ἐμπνεύμενοι ὑπὸ τῆς χάριτος αὐτοῦ, Τῷ πνεύματι ὡς διδασκάλου αὐτὸν προσεδόκων, Ign Ep. ad Magnes. § 8, 9. Spiritus Prophetarum, πνεῦμα Κυρίου, Barnab § 9. ἀπὸ τοῦ κινοῦντος αὐτοὺς θείου λόγου, Just. M. Apol. 1. p. 49. A. Apol. 2. p. 76. D. αὐτὸς ἐν Ἡσαΐᾳ, ὁ Κύριος αὐτὸς ἐν Ἠλίᾳ, ἐν σώματι προφητῶν αὐτός. Clem. Al. Adm. ad Gent. p. 7. B. & Strom. 6 p. 642 B. Theoph. ad Autol. l. 2. p. 88. Iren. l. 4. 2, 9. Hippol. de Antichristo §. 2. Tertul adv. Marcion. l. 2. c. 27. adv. Prax. c. 16.

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Saviour, *Rom.* 8. 18. 2 *Tim.* 2. 11, 12. 1 *Pet.* 4. 13. as appears from *v.* 13. where this Glory is stiled *the Grace to be brought to us at the Revelation of Jesus Christ.*

t Ver. 12. Ἐν πνεύματι ἁγίῳ, *by the Holy Spirit sent down from Heaven.*] Hence it is evident that the *Apostles* in all those Writings, in which they declared the Gospel of *Christ*, were θεόπνευστοι, *Men assisted by the Holy Ghost*, and that they in preaching, and inditing the Gospel, were acted by the same Spirit who moved formerly the *Prophets.* See the General Preface.

u Ibid. παρακύψαι, *Angels desire to look into.*] And shall Holy *Prophets* be so desirous to know the time when these things should happen, and holy Angels so diligent to look into these glorious Revelations; and shall we, to whom, and for whose happiness, this Gospel was revealed, neglect not only to obtain, but even to know this great Salvation? Some refer this to *Dan.* 8. 13.

x Ver. 13. Note, that from this, and the foregoing Verse we have several Arguments to prove these things relate not to the Temporal Deliverance of *Christians* from the Persecution of the *Jews*, but to their Deliverance from the guilt of Sin, by the blood of *Christ*, v. 19. and that eternal Deliverance which is the object of the *Christian's* hope. For, 1st. That cannot properly be stiled *the Grace which is to come to us by the Revelation of Jesus Christ*; that being *the Grace which brings Salvation*, Tit. 2. 11, 13. (2dly.) That was not the thing which they who preached the Gospel did, ἀναγγέλλειν ἡμῖν, *declare unto us*, but as St. *John* informs us, they did ἀναγγέλλειν ζωὴν αἰώνιον, *shew unto us eternal life*, 1 John 1. 2. (3.) They could not be the things the *Angels* did desire to look into. (4.) The motive to *Perseverance to the end*, is not a Temporal Deliverance from the *Jews*, but a Spiritual, and Eternal Deliverance, *Rom.* 8. 18. 2 *Cor.* 4. 17. *Heb.* 10. 35, 36.

y Ver. 16. Ἐγὼ ἅγιος εἰμι.] The *Holiness of God in Scripture*, hath respect to a double Object, *viz.* Sin; and so it doth import his perfect freedom from, his hatred of, and Opposition to all Impiety. 1st. His entire freedom from all Impurity, for *God is Light*, saith the *Apostle*, *and in him is no Darkness at all*, 1 John 1. 5. *He is a just God, and without Iniquity*, *Deut.* 32. 4. A God of *purer Eyes than to behold Evil*, Hab. 1. 13. *i. e.* without the greatest Detestation. 2dly. His perfect hatred of it; whence he is said to loath, detest, and to abhor it, and the workers of it; and it is stiled *the abominable thing which his Soul hateth*, Jer. 44. 4. And since God's Nature is immutable, his Holiness unchangeable, he must for ever hate with a most perfect hatred whatsoever is unholy, and impure; and to suppose an Interruption in his hatred of evil Doers, is to suppose he can cease to be a pure and holy God. And, 3dly. from this hatred naturally flows a just Assurance of his Opposition to all Impiety, and Unholiness, that he *by no means will clear the guilty*, Exod. 34. 7. *or let the Sinner always go unpunished.* Nah. 1. 3. And this seems to be the import of the Holiness of God we are here called to imitate, because it stands in Opposition to *the former lusts of their Ignorance:* Or, 2dly. God's Holiness respects such Persons as are by Consecration, or by Resemblance of him, holy; and so it intimates his great Affection to them, and Concernment for them.

z Ver. 17. Ἀπροσωπολήπτως.] i. e. without difference of *Nations*, whether *Jew* or *Gentile*, or without Respect had to any Man's Progenitors in the great Day of his Account, *Acts* 10. 34, 35. *Rom.* 2. 58. See Note on *James* 2. 1.

aa Ver. 18. Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *from your vain Conversation.*] Two Expressions in this Chapter, seem to intimate that the *Apostle* speaks here, not only to the Native *Jews*, but also to the converted *Gentiles.* 1st. His Exhortation to them *not to fashion themselves according to their former lusts*, ἐν τῇ ἀγνοίᾳ ὑμῶν, *in their Ignorance*, which Phrase in the *New Testament*, hath still Relation to the Times of Ignorance in which the *Gentiles* lay, before the preaching of the Gospel to them, So *Acts* 17. 30. τοὺς χρόνους τῆς ἀγνοίας, *the times of Ignorance God winked at*, Eph. 4. 10. being darkned in your Mind, διὰ τὴν ἄγνοιαν, *by the Ignorance that is in you.* 2dly. This of their Conversation *received by Tradition from their Fore-fathers*, for tho' the *Scribes* and *Pharisees* had delivered Traditions to the People, which rendred the Worship of God vain, *Matth.* 15. 9. yet *a vain Conversation received by Tradition from their Fore-fathers*, seems rather to respect the Conversation of the *Heathens*, ἀναστροφὴ being the word by which the Conversation of the *Gentiles* is designed, *Ephes.* 2. 3. 4. 22. 2 *Pet.* 2. 7, 18. and μάταια here added to it, determining the Conversation to the Worship of vain Gods, *Acts* 14. 15. *Eph.* 4. 17. Their Plea for their Religion, and vain Worship being also this, that *they received it from their Fathers*, saying, that (*f*) *they were not to be moved by any Persuasions from the Religion which they had* (*g*) *received from their Fore-fathers.* But yet I

(*f*) Plato Tim p. 1053. E. (*g*) Cicero de Nat. Deor. l. 3. n. 3. 6.

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confess these things may relate to the Gentile Proselytes among the *Jews*, which were very numerous. See Note on *v.* 1.

bb Ver. 19. Ὡς ἀμνοῦ ἀμώμου, *a lamb without blemish.*] *Christ*, being perfect, and without spot of sin, was typified by the Lamb offered daily for their Sins; and that Lamb being bought with the half *Shekel*, every one gave for the buying of the daily Sacrifice, *Exod.* 30. 14, 15, 16. and which was therefore stiled Kesseph Kippurim, *the Money of Expiations*, and was sent up to *Jerusalem* from every City of *Judæa*, and all the *Provinces* where the *Jews* lived, *in Silver and Gold*, the *Apostle* may here allude to this when he saith, *You were not redeemed with Silver and Gold, by which the daily Sacrifice was bought, which made atonement for your Souls, but with the precious blood of Jesus, who shed his blood for your Redemption from that Death, which by your sins you had contracted.* Others refer this to the Paschal Lamb, by the sprinkling of whose blood they were delivered from Destruction when the first-born of the *Egyptians* perished, *Exod.* 12. 11, 17. Both these Lambs were to be ἀμνοὶ ἄμωμοι, *perfect, and without spot*, that they might be accepted, *Exod.* 12. 5. *Lev.* 22. 21. *Numb.* 28. 3, 9, 11, 19, *&c.*

cc Ver. 20. Προεγνωσμένου, *foreknown.*] The *Jews*, say, that (*h*) "When God created "the World, he held forth his hand un- "der the Throne of Glory, and created "the Soul of the *Messiah* and his Com- "pany, and said to him, wilt thou "heal, and redeem my Sons after "Six thousand Years? He answered, "Yes. God said to him, If so, wilt thou "bear Chastisements to expiate their Ini- "quity, according to what is written, "*Isai.* 53. 4. *Surely he bore our Griefs?* "He answered, I will endure them with "Joy. And to this Representation of this Covenant made with the *Messiah*, *before the Creation of the World*, it may be the *Apostle* here refers. See the Note on *Eph.* 1. 4. In the stile of (*i*) *Philo* he is ἀϊδίου λόγου, *the eternal word, the first-born*, and the *most ancient Son of the Father, by whom all the Species were framed.* This therefore is according to the received Opinion of the *Jews*.

dd Ver. 21. Πιστεύοντας εἰς Θεὸν, *by him do believe in God.*] Here the *Socinians* object thus, He by whom we believe in God, is not that God in whom we believe, for the means of Faith, can never be the Object of it; but *Christ* is he by whom we believe in God, *ergo*, Christ is not God. To this I answer, That Christ according to the Nature which died for us, and which was raised from the Dead, is he by whom we believe in God, *i. e.* own him to be able to raise us also from the Dead; and according to the same nature we acknowledge him not to be God, but that hinders not his being God according to that nature by which he had power to, and did actually raise himself from the Dead, *Joh* 10. 18. 2. 19.

But still they object, That *by him we believe in him that raised him from the Dead, that our Faith and Hope might be in God*, to wit, the *Father*; Faith therefore and Hope in *Christ*, is not Faith and Hope in God. Answ. 1. It only follows hence that it is not Faith and Hope in God the *Father*; but 2dly, the *Apostle* here saith, that by believing in him who raised up *Christ* from the Dead, *we believe in God*, because we believe in that Divine Power which can raise us also from the Dead; since therefore the Holy *Scripture* expressly and frequently asserts that we shall be raised up from the Dead *by the Voice of the Son of God*, John 5. 25, 28. and that because *as the Father hath life in himself*, and so is able to give life to the Dead, so hath he given to the Son, to have life in himself, *v.* 26. Seeing *Christ* often saith of him that believeth in him, *I will raise him up at the last day*, John 6. 39, 40, 44, 54. for *I am the Resurrection and the Life*, Joh. 11. 24, 25. Since the *Apostle* saith he hath *Dominion over the Dead, and over the Living*, Rom. 14. 9. that *by him all Men shall be made alive*, 1 Cor. 15. 22. and that *he will change our vile Bodies into the likeness of his Glorious Body according to the mighty power whereby he is able to subdue all things to himself*, it rather follows hence, that our Faith and Hope in *Christ* thus raising us from the Dead, as his *Father* did him, is Faith, and Hope in God.

ee Ver. 23. Ἀναγεγεννημένοι, *being born again of Incorruptible seed.*] Here is a farther Evidence that the Word of God is the ordinary means of our new Birth: For 'tis τὸ ῥῆμα τὸ εὐαγγελισθὲν, *the Word preached*, (not any inward Word infused,) which is here stiled *that Incorruptible Seed*, from which this new Birth is derived.

ff Ibid. Διὰ λόγου ζῶντος Θεοῦ, *the living Word of God.*] This *Epithet* is ascribed to the Word of God, *Heb.* 4. 12. and that this is not spoken of the Living God, is evident, because in the *Greek* it is not διὰ λόγου Θεοῦ ζῶντος, but ζῶντος Θεοῦ, i. e. not

(h) Cartw. Mellif. l. 1. p. 2974, 2975. (i) De Plant. Noe. p. 169 D. Τῶν μὲν γὰρ πρεσβυτάτων υἱὸν ὁ τῶν ὅλων ἀνέτειλε πατὴρ, ὃν ἐτεροώθι πρωτόγονον ὠνόμασε καὶ ὁ γεννητὴς μιμούμενος τὸν τοῦ Πατρὸς ἀΐδιον, πρὸς παράδειγμα ἀρχέτυπα ἐκείνου βλέπων ἐμόρφου ἰδέαν. De Confus. Ling. p. 258. A. B.

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not *by the Word of the living God*, but *by the living Word of God*. 2dly. That it is to be understood of the Word preached is clear, because the *Epithet*, living, and *abiding for ever*, agrees to the same thing. Now the *Apostle* saith it is the Word preached that *abideth for ever*, and so the Prophet *Isaiah* had said before him, Chap. 40. 8. τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

CHAP. II.

Verse 1. WHerefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, [*Vices to which the Jewish Nation was then very prone, and for which they are severely taxed by their own Josephus*; See the parallel place, *James* 1. 21. *and which are contrary to the great Christian Command of Love, and obstructive of the Word of Truth, by which we are born again*:]

a 2. As new-born Babes desire the [a] sincere milk of the Word, that [*as you were begotten*, Chap. 1. 23. *so*] you may grow thereby [*unto a perfect Man in Christ Jesus*, Eph. 4. 13.]

3. If so be [εἴπερ *since*] ye have tasted that the Lord is gracious, [*as having pardoned them who crucified him, and procured the favour of God to them. That* εἴπερ *signifies, since*, see Note on *Eph.* 3. 2.]

4. To whom coming as to a living Stone,

b [b] disallow'd [Gr. *rejected*] indeed of Men, but chosen of God, and precious;

c 5. Ye also as [c] lively [Gr. *living*] Stones are built up a Spiritual house, [*and are*]

d e an [d] holy Priesthood, to offer up [e] Spiritual Sacrifices acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the

f Scripture [*Isa.* 28. 16.] [f] Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded [Gr. *ashamed.*] [*And it is also written in the same Scripture, behold I lay in Zion a stone of stumbling, and a Rock of offence*, Isa. 8. 14, 15. Rom. 9. 33.]

7. To you therefore that believe he is precious, [Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the Corner-stone to a Spiritual House,*] but to them which be disobedient, [*belongs what is written*, Psalm 118. 22.] the stone which the Builders disallowed, the same is made the head of the Corner.

8. And [*also what is written*, Isa. 8. 14, 15.] a stone of stumbling, and a Rock of offence, [*or falling*] even to them who stum-

g ble at the word, being disobedient, [g] whereunto also they were appointed.

h 9. But ye [*who are built upon him*] are [h] a

i k chosen generation, a [i] Royal Priesthood, [k] an

l holy Nation, [l] a peculiar People, that ye

m should shew forth [m] the Praises of him who hath called you out of darkness into his marvellous light.

10. [n] Who in times past were not a n
People, but are now the People of God; who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you [o] as o
Strangers and Pilgrims [*to*] abstain from fleshly lusts which [p] war against the Soul. p

12. Having your Conversation honest [Gr. *honourable*] among the Gentiles, that whereas they [q] speak against you as evil Doers, q
they may by your good Works which they shall behold, [*be induced to*] glorifie God [r] r
in the day of Visitation.

13. Submit your selves [Gr. *be ye subject therefore*] to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme;

14. Or unto Governours as to them who are sent [s] by him for the punishment of evil s
Doers, and for the Praise of them that do well.

15. For so is the will of God [*concerning you,*] that [*so*] with well doing you may put to silence the ignorance of foolish Men, [i. e. *of those Gentiles which estimating you by the turbulent Jews, are apt to represent you also, as* ἔθνος δυσερκτὸν καὶ δυσπειθὲς φύσει πρὸς τοὺς βασιλέας, *a People naturally averse from subjection to Kings.* Jos. de Bell. Jud. l. 2. c. 8. p. 782. F.]

16. [t] As free [*Men*;] and [*but*] not using t
your liberty for a Cloak of maliciousness, [*as the Jews do,*] but as [*those who are*] the Servants of God, [*and so for conscience towards him are subject to his Ordinance.*]

17. Honour [*therefore*] all Men, [*even Heathens,*] love the Brotherhood, fear God, honour the King: [*Who then was Nero the worst of Kings, and the Persecutor of Christians.*]

18. [u] Servants [*also*] be subject to your u
Masters with all fear, not only to the good and gentle, but also to the froward.

19. For this is [x] thank-worthy, if a Man x
for Conscience towards God, endure grief, suffering wrongfully.

20. [y] For what [*ground of*] glory is it [*to* y
you] if when ye be buffeted for your faults, you shall take it patiently? But if when ye do well, and [*yet*] suffer for it, ye take it patiently; this is acceptable with God.

21. [*And*

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21. [*And it is alſo ſuitable to your Profeſſion,*] For even hereunto were ye called: becauſe Chriſt alſo [*whoſe followers ye profeſs to be*] ſuffered for us, leaving us an example [*both of well-doing and patient-ſuffering,*] that ye ſhould follow his ſteps.

22. [*For he was one*] who did no ſin, neither was guile found in his mouth, [*and ſo he could not ſuffer for evil doing.*]

23. [*And alſo one*] who when he was reviled, reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly, [*and ſo was an example of perfect Patience.*]

24. Who [*was not only to us an Example of ſufferings, but*] his own ſelf [z] bare our ſins in his own body on the Tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed.

25. [aa] For ye were as Sheep going aſtray [*from,*] but are now returned to the Shepherd, and Biſhop of your Souls.

Annotations on Chapter II.

a Verſe 2. Τὸ λογικὸν γάλα.] The *milk which rational Creatures feed on*]; So λογικὴ λατρεία is *the ſervice performed by Men*] *of Reaſon*, Rom. 12. 1. It ſeems to be the ſame in ſenſe with the *ingrafted Word*, James 1. 21.

b Ver. 4. Ἀποδεδοκιμασμένον, *diſallowed, or rejected of Men.* i. e. of the *Jewiſh Sanhedrim*, the builders mentioned, *Pſ.* 118. 22. So *R. Solomon Jarchi* on thoſe words of *Mich.* 5. 2. *Out of thee ſhall come a Governor that ſhall rule my People Iſrael*, i. e. *the Meſſiah, the Son of David, ſhall come from thee, as it is written*, Pſ. 118. 22. *The ſtone which the Builders refuſed is become the Head-ſtone in the Corner.* And ſo our Lord expounds theſe words to the *High-Prieſts*, *Scribes*, and *Phariſees*, Matth. 21. 42, 45. Luke 20. 17, 19. So *Peter* full of the Holy Ghoſt, *Acts* 4. 11.

c Ver. 5. Ὡς λίθοι ζῶντες, *a living Stone*, v. 4. *living Stones.*] The *Chriſtian* Church being not a Building made up of Materials without life, as was the Temple of *Jeruſalem*, but a Spiritual Building conſiſting of the Members of *Chriſt*'s Body, living by the Spirit communicated from *Chriſt* their Head, and the Fountain of Life to them, *Eph.* 4. 16. *Col.* 2. 19. He who communicates this Life to them is therefore ſtiled *a Living Stone*, and they who receive it from him are alſo *living Stones*; and being by this Spirit thus fitly put together, compacted, and edified into one Building, *Rom.* 14. 19. 1 *Theſſ.* 5. 11. are ſaid to be built up *a Spiritual Houſe.*

d Ibid. Ἱεράτευμα ἅγιον, *an Holy Prieſthood.*] The legal Sacrifices were to be offered by the *Prieſts alone*, and only in the *Temple*; accordingly the *Chriſtian* Church is here repreſented as God's *Temple*; the Praiſes they offer up to God in their Aſſemblies are ſtiled *Spiritual Sacrifices acceptable to God through Jeſus Chriſt*, Heb. 13. 15. the Perſons who offer them *an holy Prieſthood.* See v. 9.

e Ibid. Πνευματικὰς θυσίας, *Spiritual Sacrifices.*] Thus (*a*) *Philo* having ſaid, agreeably to the *Pſalmiſt*, that God delights not in *Hecatombs*, ſince *the whole World is his, and he can want nothing*, adds that Men τῷ ἀρίστῳ ἀνάγκη θυσίαν ὕμνοις τὸν εὐεργετῶ καὶ σωτῆρα γεραίροντες, *then offer the beſt Sacrifice when they honour their Benefactor and Saviour with Hymns:* He adds, that the *Altar for burnt Offerings* was made of *Stone*, and placed in the Court before the *Tabernacle*, but the *Altar* of *Incenſe of Gold* was in the *Holy Place within the Veil*: Whence he infers, that as much as *Gold* is better than *Stone*, and the *Holy Place more Sacred than the Court*, (*b*) τοσούτῳ κρεῖττων ἡ διὰ τῶν ἐπιθυμιωμένων εὐχαριστία τῆς διὰ τῶν ἐναλμων, *ſo much is the Thankſgiving offered up with Incenſe better than that of Sacrifices.* And laſtly, he ſaith, that the Fire *always burning* on the *Altar*, was τὸ σύμβολον τῆς εὐχαριστίας, *a Symbol of Thankſgiving.* And this Thankſgiving ſent up to God with the Oblation of Bread and Wine in the *Euchariſt*, in Commemoration of our Saviour's Paſſion, and with Prayer for our Acceptance through his beloved, is by the *Primitive Chriſtians* ſtiled *their Spiritual Sacrifice*, and that *pure Incenſe*, which, according to the *Prophet Malachi*, Chap. 1. 11. the *Gentiles* were to offer to God throughout the World.

f Ver. 6. That both theſe Stones relate to the *Meſſiah*, ſee *Voiſin* in *Rom.* 9. 33. and *Pug. Fid.* Part 2, c. 5. §. 2. p. 274.

g Ver. 8. Εἰς ὃ καὶ ἐτέθησαν, *whereunto alſo they were appointed.*] That is, ſaith the Reverend Dr. *Hammond*, they that diſobey the Goſpel, that ſtand out obſtinately againſt it, were appointed by God to ſtumble and fall at that ſtone, *i. e.* to be bruiſed, and ruined by that means to be deſtroyed among

(*a*) De Vict. Offer. p. 657. F. (*b*) P. 698. B. F.

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among the Crucifiers of the *Messiah*, and condemned with them hereafter, it being just with God, that they who will not reform, and amend at the preaching of the Gospel, and so receive benefit by it, should for their obstinacy be condemned, and so the worse for it; *Christ* being set *for the falling*, as well as *the rising* of many in *Israel*, Luke 2. 34. and the Gospel being a Savour of Death to them that perish, 2 *Cor.* 2. 15, 16. And they being those whom ἔθετο ὁ Θεὸς εἰς ὀργὴν, *God hath appointed for wrath*. 1 Thess. 5. 6. And to be sure it cannot signifie that God absolutely ordained the unbelieving *Jews* εἰς ἀπείθειαν, *to Disobedience*, for then this Disobedience would be a compliance with the Divine Ordinance, or Will, and so could not deserve the Name of Disobedience; nor could this Disobedience be objected to them as their Crime, unless compliance with his Ordinance, and Will be so, and it be a fault to be such as God by his immutable Counsel and Decree hath ordained we should be, or it should render Men criminal and obnoxious to Punishment, that they have not made void God's absolute Decree, or done what that made it impossible for them to do. Wherefore this Passage cannot signifie that the unbelieving *Jews* were appointed to Disobedience, but only that being disobedient to the Gospel, so clearly revealed, and by so many Miracles and Distributions of the Holy Ghost confirm'd, they were appointed to the Punishment of that Disobedience to fall and perish: For so the the Hebrew כשל and the Greek πρόσκομμα, and σκάνδαλον import, *viz.* the Ruin and Fall of them who stumble at this Stone, as hath been proved on *Rom.* 14. 13. See *Prov.* 16. 19. *Isai.* 8. 14, 15. *Jer.* 6. 21. *Ezek.* 3. 20. 21. 15. *Zech.* 12. 3. *Matth.* 21. 41. *Luke* 20. 18. So (c) *Oecumenius* on the Place. Or, secondly, the words may be thus construed, *to them who are disobedient*, and through that Disobedience stumble at the word, this other Character of the Stone belongs, *of a stone of stumbling*; *whereunto these stones were put one for Honour to the Believer, the other for a stone of stumbling to the Unbeliever, and Disobedient*, for to both these stones the Apostle *Paul* Rom. 9. 33. and St. *Peter* here, do put this Preface, *Behold I lay in Zion a stone*. And this agrees with that of *Simeon*, *Behold, this Child is placed for the fall, and rising of many in Israel*, Luke 2. 34.

h Ibid. The Titles here given to the *Christians* are the same which formerly were given to the whole *Jewish Nation*, and are accordingly to be interpreted. γένος ἐκλεκτὸν, *a chosen or elected Nation.*] Not only the Righteous and obedient Persons among them, but the whole Nation of the *Jews* are stiled *the Elect of God* throughout the *Old Testament*; Thus *Deut.* 4. 37. *because he loved thy Fathers, Abraham, Isaac and Jacob, therefore* ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *he chose you their Seed after them, and brought you out of Egypt by his mighty Power.* Where it is evident that their whole seed, *even all that came out of Egypt*, were the *Elect*, Deut. 7. 6, 7. *Jehovah thy God hath chosen thee to be a peculiar People to himself, above all People that are on the face of the Earth. The Lord did not set his Love upon you because you were more in Number than any People; but because the Lord loved you, and because he would keep the Oath which he had sworn to your Fathers, hath he brought you out with a mighty hand, and redeemed you out of the House of Bondmen.* Where evident it is, 1st. That their being chosen before other Nations to be God's peculiar People is their Election. 2dly. That all that were brought out of *Egypt* were thus beloved, and thus elected. 3dly. That to these Elect, and chosen People God only promiseth *to keep Covenant and Mercy*, provided they would love him, and obey him, and that he threatneth to destroy them, and *to repay them to their Face*, if they neglect so to do. In the 10th. Chapter, v. 14. 15, 16. he speaks thus, *The Lord hath a delight in thy Fathers to love them,* καὶ ἐξελέξατο, *and he elected you their seed after them above all People; circumcise therefore the Fore-skin of your hearts, and be no more stiff-necked.* Where again evident it is, that the whole seed of *Abraham* by *Isaac*, even the stiff-necked of them, were the beloved, and elect of God. Ch. 14. he saith to all to whom the following Precepts did belong, and therefore doubtless to all *Israel*, *Thou art an holy People to the Lord thy God,* καὶ σὲ ἐξελέξατο ὁ Κύριος, *and the Lord hath chosen thee out to be a peculiar People above all Nations.*

And with this notion of the Words accords the constant use of the same Phrase in all the *Prophets*, and sacred Writers of the *Old Testament*: Thus *Solomon* saith, 1 *Kings* 3. 8. *Thy Servant is in the midst of thy People,* ὃν ἐξελέξω, *which thou hast elected, a great People that cannot be numbred, nor counted for multitude.* In the Book of *Psalms* the *Jews* in general are stiled *The Seed of Israel his Servant, the Children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his Elect*, Ps. 105. 6, 43. Ps. 135. 4. There doth he say, τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, *the Lord hath chosen Jacob to himself,*

(c) ἀδεμία χαρὰ ἐπὶ ἀπωλείᾳ παρὰ τοῦ πάντας ἀνθρώπους θέλοντος σωθῆναι ὀργιεῖται, ἀλλὰ τῆς ἑαυτοῦ σωτηρίου χαρτηλίου ὀργῆς, καὶ ἣ ἀπειθοῦσι ἐπιτιθεῖται, καὶ εἰς ἣν παρεσκεύασαν ἑαυτοὺς τάξιν ἐτέθησ.

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ſelf, and Iſrael for his own Inheritance, Pſal. 106. 5. There doth he tell us, that *the Lord brought forth his People with joy, καὶ τὸς ἐκλεκτὸς αὐτῦ, and his Elect with gladneſs.* There he deſires of God, χρηστότητα τῶν ἐκλεκτῶν, *the good of his Elect, to rejoice in the gladneſs of his Nation*; ſo that throughout the *Pſalms* God's *Servants*, his *People*, his *Nation*, his *Inheritance*, and his *Elect*, are the ſame Perſons.

In the *Evangelical Prophet* we read, God ſpeaking of *Jacob*, ὃν ἐξελεξάμην, *whom I have elected, and Iſrael whom I have loved*, Iſai. 41. 8, 9. and to whom he ſpeaks thus, *Thou art my Child whom I have choſen*, Chap. 43. 20, 21. There God declares *he will make Waters in the Wilderneſs, and Rivers in the Deſarts*, ποτίσαι τὸ γένος μῦ τὸ ἐκλεκτὸν, *to give drink to my choſen Generation, my People whom I have choſen to ſhew forth my Praiſe*, Chap. 45. 4. There we read of *Jacob my Servant*, and *Iſrael mine Elect*, Ch. 65. 9 and of a Mountain which *his Elect ſhall inherit, and in which his Servants ſhall dwell.*

In the Prophet *Jeremy* we find God is diſpleaſed with them who ſaid, the two Families אשר בחר יהוה בהם *whom the Lord had choſen, he hath even caſt them off*, Jer. 33. 24. The *Prophet* ſpeaks of the day *when the Lord choſe Iſrael, and lifted up his hand to the ſeed of the houſe of Jacob*, Ezek. 20. 5. The Prophet *Zechariah* ſtiles God, *The Lord who hath choſen Jeruſalem*, Zech. 3. 2. And *Daniel* ſpeaks of a time when οἱ ἐκλεκτοὶ αὐτῦ, *his Elect ſhould not be able to ſtand before their Enemies*, Dan. 11. 15.

And to carry on this Phraſe even to the times of the *New Teſtament*, in the Book of *Eſther* we are told of a time in which τὸ γένος ἐκλεκτὸν, *the choſen generation ſhould have periſhed*, Eſth. 16. 21. i. e. in which the wicked *Haman* deſigned to cut off the *Jews*. In the Book of *Eccleſiaſticus* we are informed that *Joſhua was made great*, ὅτι σωτηρίᾳ ἐκλεκτῶν αὐτῦ, *for ſaving the Elect of God, and taking vengeance on their Enemies that roſe up againſt them*, Eccl. 46. 1. *that he might ſet Iſrael in their Inheritance.*

Thus have I traced this Phraſe throughout the whole *Old Teſtament*, and ſhewed, that it belongs not to particular Perſons, but to the whole *Jewiſh Church*, and People in the general, to the Bad, as well as to the Good among them, to them to whom God threatneth the worſt of Evils, as well as them to whom he promiſed the greateſt Bleſſings.

When in the *New Teſtament* this *Phraſe* is applied to the *Jews*, it plainly ſignifies as many of them as were converted to the *Chriſtian Faith*, though afterwards too many of them fell off from it, or brought not forth thoſe fruits of Righteouſneſs which *Chriſtianity* required, and is applied to them all in general, and without diſtinction. And it is highly reaſonable to conceive it ſhould be ſo; for the *Apoſtles* writing to that Nation, who had been ſtill accuſtomed to this notion of the Word, and were all ſtiled *the Elect*, they muſt be ſuppoſed to uſe the words of the *Old Teſtament* in that ſenſe in which they always underſtood them: That the *Apoſtle* doth here ſo uſe the word is evident from this conſideration, that *the holy Nation, the peculiar People, the royal Prieſthood*, joined with it, are Expreſſions belonging primarily to that *Nation*, and from them derived to the *Chriſtians*. 2dly. That this *Epiſtle* is writ *to the Elect*, that is, the *Strangers of the Diſperſions of Pontus, Galatia, Cappadocia, Aſia, and Bithynia*, they all being ſtiled *the Elect*, i. e. ſuch as profeſſed *Chriſtianity*, and ſo were viſible Members of the *Church of Chriſt*, whereas too many of them were not ſo, according to that meaning of the word *Elect*, which makes it to import Men abſolutely deſigned for eternal Happineſs, as this and the Second *Epiſtle* may inform us. (3dly.) That the Second *Epiſtle* ſent to the ſame Perſons, writes only *to them, who had obtained like precious Faith with us*, and ſo informs us that the *Faithful* and *Elect* are in St. *Peter*'s Phraſe the ſame: And that this is the notion of the Word in all the other places of the *New Teſtament*, ſee proved in the Notes upon them; and that it is applied to whole *Churches*, and ſcarce ever to any individual Perſon, in that ſenſe in which it hath ſo generally been uſed by ſome late Divines.

Ibid. Βασίλειον ἱεράτευμα, *a Royal Prieſthood.*] Exod. 19. 6. *A Kingdom of Prieſts: Kings* and *Prieſts*, ſaith the *Chaldee*. And ſo St. *John*, declares, that *Chriſt hath made us Kings and Prieſts to God, Rev.* 1. 6. 5. 10. *Kings to reign with him*, Chap. 20. 6. And *Prieſts to offer up unto him our Spiritual Sacrifices.* See here *v.* 5. i

Ibid. Ἔθνος ἅγιον, *an holy Nation.*] i. e. A People ſeparated to God from all other *Nations*, and from their Idolatry, or falſe, and antiquated Worſhip, to ſerve him in an acceptable manner. On which account all *Chriſtian Churches*, being called out of the World, and dedicated to the ſervice of God by *Jeſus Chriſt*, are in the Preface to St. *Paul*'s *Epiſtles* ſtiled *Saints.* See Note on 1 *Cor.* 1. 2. k

Τὰς ἀρετὰς, *his Praiſes.*] Or *Glory*, תהלה is ſo rendred by the *Septuagint*, Iſa. 42. 8. *I will not give my Glory to another*, οὐδὲ τὰς ἀρετάς μῦ, *nor my Praiſe to graven Images.* And *v.* 12. *Let them give glory to the Lord*, τὰς ἀρετὰς αὐτῦ ἀναγγελλέτω, *let them ſhew forth his Praiſes in the Iſlands.* And Chap. 43. 21. he ſtiles *Iſrael*, *my Elect*, as here, *my peculiar*

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peculiar People, τὰς ἀρετὰς μὲ διηγεῖσθαι, *to shew forth my Praise*. See also Chap. 63. 7. Hab. 3. 3. Zech. 6. 13. Esth. 14. 10.

l Ibid. Λαὸς εἰς περιποίησιν, *a peculiar People.*] A Treasure, as the word *Segullah* signifies, a People in Covenant with God, and so become his *Peculium*, whom he will be careful to protect, and preserve, and to whom belong his peculiar Favours, and Privileges.

m Ver. 10. Οἱ ποτὲ οὐ λαὸς, *who in times past were not a People.*] These words plainly relate to God's dealing with the Ten Tribes of *Israel*, when he had given them a Bill of Divorce, *Jer.* 3. 8. and sent his *Prophet Hosea* to say unto them, *you are not my People, neither will I be your God*, Hos. 1. 6. 9. And again, *I will no more have mercy on the House of Israel, but will utterly cast them away.* And indeed, God having so expressly said, that *the Children of Judah and Israel should be gathered together, and appoint themselves one head, that he would have mercy upon her who had not obtained mercy, and would say to them who were not his People, thou art my People*, Hos. 1. 11. 2. 23. and that they should say, *thou art my God*, and that the House of *Judah should walk with the House of Israel*, I doubt not but that there was a considerable return of the Ten Tribes, or at least a considerable Conversion of them in the places where they were; and though they being mixed with the *Heathen*, did many of them *serve their Gods*, as he threatned they should, *Deut.* 28. 36, 64. and so may be also said *to be called from darkness to this marvellous light*; yet since the Apostle *Paul* applies this Passage to the *Gentiles*, Rom. 9. 25. I doubt not but that in the Mystical Sense it must relate to them also.

n Ver. 11. Ὡς παροίκους, *as Strangers and Pilgrims.*] They whose *Citizen ship is in Heaven*, and whose *Names are written in Heaven*, Phil. 3. 20. *Heb.* 12. 23. must be *Pilgrims*, and *Strangers* upon Earth. See Note on *Heb.* 11. 13.

Ibid. Στρατεύονται, *war against the Soul.*] For whereas the natural motion of that Spiritual Being, is towards Spiritual, and Heavenly Beings, *These lusts*, saith *Oecumenius*, *draw down, and captivate the Soul to sensual, and worldly things*: As therefore *Strangers* and *Pilgrims* are not wont to be affected much with the Objects which they see in their Travels, so neither should we, who profess to be *Pilgrims* in this World, be much affected with sensual Objects.

o Ver. 12. Καταλαλοῦσιν ὑμῶν, *speak evil of you as of evil Doers.*] Here *Oecumenius* gives this Relation from *Irenæus*, Bishop of *Lyons* concerning the *Martyrs*, *Sactus* and *Blandina*; that *the Heathens apprehending the Servants of some Christians, and compelling them to declare what evil they knew of them, these Servants having heard from the Christians that the Holy Sacrament was the Body and Blood of Christ, and thinking that it was* τῷ ὄντι, *verily and substantially his Flesh and Blood, related this to the Enquirers, and they thinking* ὡς αὐτοχέδιον, *that this was done in very deed by Christians, told this to other Heathens, and compelled the Martyrs*, Sactus *and* Blandina, *by Torments to confess it*; *to which* Blandina *answered, How can they be guilty of such things, who by Exercise*, (i. e. through Temperance,) *permit not themselves to enjoy lawful Flesh?*

p Ibid. Ἐν ἡμέρᾳ ἐπισκοπῆς, *in the day of Visitation.*] That is, when they afflict and persecute you; So ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often signifie in the *Septuagint*, Isai. 10. 3. *What will you do,* ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of Visitation, when your Affliction shall come from far?* Jer. 6. 15. ἐν καιρῷ ἐπισκοπῆς, *in the time of their Visitation they shall perish*, and again, Chap. 10. 15. Wisd. 3. 7. ἐν καιρῷ ἐπισκοπῆς *in the time of their Visitation they shall shine*, Eccles. 2. 14. *Woe to them who have lost Patience, what will they do,* ὅταν ἐπισκέπτηται ὁ Κύριος, *when the Lord visits?* And Chap. 18. 20. *Before the Judgment examine thy self,* καὶ ἐν ὥρᾳ ἐπισκοπῆς, *and in the hour of Visitation thou shalt find Propitiation.*

q Ver. 14. Δι' αὐτοῦ, *by him.*] That is, by God, saith *Esthius*, because these Governors were not always sent by *Cæsar* for these good ends; but it is sufficient that this was the general end of Punishment, *&c.* and therefore they in Charity must be supposed to be sent by *Kings* and *Emperors* for those ends.

r Ver. 16. Ὡς ἐλεύθεροι, *as free*, &c.] That the *Gnosticks* pretended to any such liberty as exempted them from subjection to Superiors, I find not in Church *History*, but that the *Jews* to whom St. *Peter* writes, and especially the Zealots among them, were notorious for this Doctrine, and were practising it at the writing of this *Epistle*, is evident; For

1st. They held themselves obliged to own (*d*) *God alone as their only Lord, and Governour, in opposition to* Cæsar, *and all Kings, which were not of their own Nation*, and did not govern them by their own Laws, or his immediate Appointment.

(*c*) Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνῳ γὰρ ἔστῳ ἀληθὴς ὁ καὶ δικαίῳ ἀνθρώπων δεσπότης. Eleazar apud Joseph. l. 7. c. 34. p. 989. G. Ἔπειθον τῆς ἐλευθερίας ἀντιποιεῖσθαι, καὶ Ῥωμαίοις μὲν μηδὲν χρήσιμος ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον δεσπότην. Cap. 37. p. 995. B. Vide D, E, F. & Notas in 2. Thess. 2. 4.

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2dly, They, many of them, rebelled againſt the *Romans*, and againſt the Governors ſent by them, upon this very pretence, That (e) *they were a free People, and ought to preſerve their Liberty.* And thus *they uſed their Liberty for a Cloak of maliciouſneſs.*

u Ver. 18. Οἱ οἰκέται, *Servants be ſubject.*] This alſo was a Leſſon needful for the *Jews*, becauſe the *Eſſens* among them, ſay *Philo*, and *Joſephus*, thought it *againſt the Law of Nature to be Servants to any*; and their *Rabbins* allowed not a *Jew to be a Servant to an Heathen.* See Note on 1 *Tim.* 6. 1, 2.

x Ver. 19. Τοῦτο γὰρ χάρις.] This will procure the Divine Favour, and Reward. So what is, ποία ὑμῖν χάρις, *What thank have you?* Luke 6. 32, 33. is τίνα μισθὸν ἔχετε, *What Reward have you?* Matth. 5. 46. and in the following Verſe this Phraſe is rendred *this is acceptable.*

y Ver. 20. Note, 1ſt. From comparing this and the preceding Verſe, that *to ſuffer*, *v.* 19. and *to take our Sufferings patiently*, *v.* 20. in the *Scripture* import is the ſame thing.

2dly. That to do that which is truly acceptable to God, is alſo matter of our Glory. See Note on 1 *Cor.* 9. 6. *Jer.* 9. 24. *Rom.* 2. 7. 10.

z Ver. 24. Ἀνήνεγκεν, *bare our Sins.*] If theſe Words be truly rendred, he bare our Sins, 'tis certain that an Innocent Perſon can only bear them by bearing the Puniſhment due to them. And that this is the proper import of theſe Words, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, is evident, both from the *Prophets* Expoſition of them, when he ſaith of the ſame Perſon, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *he bore the Sins of many*, Iſa. 53. 12. and Expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to Death for their Iniquities*; and from the uſual Import of the Phraſe in the *Old-Teſtament*; as when we Read in the Book of *Leviticus*, Ch. 7. 18. *He that eateth of the Peace-offering in the third Day, it ſhall not be favourably accepted,* τὴν ἁμαρτίαν λήψεται, *he ſhall bear his Iniquity.* And again, *Thou ſhalt not hate thy Brother in thy heart, thou ſhalt in any wiſe reprove him,* καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear Sin for him*, Lev. 19. 17. And in the Book of *Numbers* thus, *Your Children ſhall wander in the Wilderneſs forty Years,* καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, *and ſhall bear your Whoredoms — Ye ſhall bear your Iniquities Forty Years*, Numb. 14. 33, 44. When we hear the *Prophet Jeremy* complaining, *Our Fathers have ſinned, and are not*, וְאֲבוֹתֵינוּ אֵינָם; τὰ ἀνομήματα αὐτῶν ὑπέχομεν; *and we have born their Iniquities*, Lam. 5. 7. When we hear God ſaying to *Ezekiel*, *Lie thou upon thy left ſide, and lay the Iniquity of the Houſe of Iſrael upon it, according to the number of the days that thou ſhalt lie upon it,* λήψῃ τὰς ἀδικίας αὐτῶν, *thou ſhalt bear their Iniquities*, Ezek. 4. 4, 5, 6. when it is farther ſaid, *The Soul that ſinneth it ſhall Die; the Son,* οὐ λήψεται, *ſhall not bear the Iniquity of the Father, neither ſhall the Father bear the Iniquity of the Son*, Ezek. 18. 20. When we read ſo often in the Law of *Moſes*, that ſuch Perſons have been guilty, (f) *and ſhall bear their Iniquity, they ſhall Die for it*; and find ſo many Cautions there given to the *Jews*, that they offend not in ſuch a kind, (g) *that they bear not Iniquity and Die*; or leaſt they bear Iniquity and Die; in all theſe Places neither *Socinians* nor any other Perſons, do fanſie any other Import of theſe Words, but that by *bearing of Iniquity, and Sin*, is meant *bearing the Puniſhment of Sin*; and in theſe latter places being puniſhed with Death for it: When therefore the ſame *Jews* found it foretold of their *Meſſiah*, by their own *Prophet*, that *he ſhould bear their Iniquity, that he ſhould bear the Sin of many*, What could they underſtand by theſe Expreſſions, but that he was to ſuffer the Puniſhment, and bear upon him the burden of their Sins? When the *Apoſtle* informs thoſe very *Jews* who were ſo well acquainted with the import of this Phraſe, that *Chriſt was once offered, or given up to Death to bear the Sins of many*; and when St. *Peter*, writing to the ſame *Jews*, informs them, that *he bare our Sins in his own Body on the Tree*, how can we think otherwiſe than that they both apprehended, and the Bleſſed *Apoſtle* did deſign to teach them, that *he ſuffered this Death as the Puniſhment of their Iniquities*? Let Mr. *Le Clerc* continue, if he pleaſe, to be confident, that *it is not ſo much the Expiation of Sins, as the Mortification of them that is here ſignified*, whilſt we poor Mortals rather think our Sins muſt be mortified in us, than on a Tree, and in our own Bodies, than in *Chriſt's*, or in the Sufferings of his Body; and that 'tis not very good Senſe to ſay, *he mortified our Sins, that we might die unto him.*

aa Ver. 25. Theſe and the former Words are taken from, *Iſa.* 53. 7. where the words are, *we as Sheep have gone aſtray, and the Lord hath laid on him the Iniquity of us all.* Hence are both *Jews* and *Gentiles* repreſented as *loſt Sheep*,

(e) Πρὸς ἐλευθερίαν ἐπικεῖτον, θάνατον ἐπιμωῦντες τοῖς ποιθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ. Ib. l. 2. 23. p. 797. C. D. Vid l. 2. c. 28. p. 804. E. l. 3. c 25. p. 851. F. l. 4. c. 13. p. 874. C. l. 7. c. 30. p. 985. F.

(f) Τὴν ἁμαρτίαν λήψεται. Lev. 5. 1. 7. 18. 24. 15. Numb. 9. 13. Ezek. 23. 49. Ἁμαρτίαν κομιοῦται. Lev. 20. 17. Ἁμαρτίαν ἐπίσονται, *v.* 19. 20. (g) Ἵνα μὴ λάβωσι δι' αὐτὸ ἁμαρτίαν καὶ ἀποθάνωσι, Lev 22. 9. Καὶ οὐ λήψεσθε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε. Numb. 18. 22, 32.

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Sheep, and *Christ* as the *good Shepherd* who goes after them, and brings them home upon his Shoulders. See *Isa.* 40. 11. *Ezek.* 34. 23. Here then is a farther Confutation of the (*b*) *Socinian* Gloss upon the former Verse, *viz.* That *Christ took away our Sins by his own Body Crucified upon the Cross, procuring our Absolution from them by his Sufferings, not that he underwent the punishment of our Transgressions, but because his voluntary Death prevailed with God to give him Power to absolve his Servants at the last, and to reward them with eternal Glory.* For were this the whole Import of the Words, why is it added, in plain Allusion to those Emphatical Words of the *Prophet Isaiah*, *he bare our Sins, the Chastisement of our Peace was upon him, and by his Stripes we are healed?* Why is it so Emphatically Noted, That *he who did no Sin*, v. 22. yet *bare our Sins*? Doth not this lead us to this Sense, That *he thus suffered not for his own, but for our Sins?* Why is he said *to take away our sins in his own Body?* Doth not that seem to intimate that the Punishment of our Sins was laid upon his Body? Why is he said to do this *upon the Tree?* Must not that intimate that what he did to take away our Sins was done upon *the Cross?* Especially if we consider that the *Cross* was the *Altar*, upon which he suffered, and that ἀναφέρειν, ἀνενεγκεῖν ἐπὶ τὸ θυσιαστήριον, *to* (*i*) *carry up upon the Altar is the* usual Phrase for offering the Sin-Offering, or the Burnt-Offering upon the *Altar*. And so the Import of this whole Sentence seems to be this; *He bare or took away our Sins in his own Body offered upon the Altar for us.* Moreover, if this be chiefly done after *Christ*'s Resurrection, and the great Day of Recompence, and only by Christ's Death, as it prevailed with God to give him power, then to absolve us from our Sins, why doth the Author to the *Hebrews* make such a plain Distinction, betwixt *Christ's bearing our Sins*, and his second coming to give *a final Absolution from them*, saying, *Heb.* 9. 27, 28. *Christ was once offered to bear the Sins of many, and to them that look for him, he will appear a second time*, χωρὶς ἁμαρτίας, *without a Sacrifice for Sin unto Salvation? Crellius* allows that χωρὶς ἁμαρτίας, signifies *without a Sin-Offering*; and doth it not hence follow, that his first coming to bear our Sins, was his coming *with a Sin-Offering for them?* Since then the Sin-Offering still suffered in the Sinner's stead, and bare the Punishment of his Iniquity, it follows that he who came to be a Sin-Offering for us, must come to suffer in our stead, and bear the Punishment of our Iniquities.

Lastly, Admit the words may be translated thus, *He took away our Sins*, it is most reasonable so to interpret them as this Phrase is used in *Scripture*, when 'tis applied to the same purpose, now when it is there used *of taking away Sin by a Sacrifice offered up to God for Sin*, it always hath Relation to an Atonement made by the Sacrifice for that Iniquity; and that Sin-Offering is said *to bear away the Iniquity*, by taking it upon himself. So when 'tis said that the Sin-Offering is given, ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς καὶ ἐξιλάσασθε περὶ αὐτῶν ἔναντι Κυρίου, *to take away the Iniquity of the Congregation*, it is there said to do it *by making an Atonement for them before the Lord*, Lev. 10. 17. So it is said of the *Scape-Goat*, That *he shall bear away all their Iniquities*; but then he must be presented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, *to make Atonement with*, or upon him, *Lev.* 16. 10. i. e. *Aaron* must confess their Iniquities *upon his Head, and he shall bear upon him all their Iniquities*, λήψεται ἐφ' ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, *he shall take their Iniquities upon himself, and shall bear them away into the Wilderness.* So Deut. 21. 9. *Thou shalt take away innocent blood from among you*; but this is to be done, by making *an Atonement for the innocent blood shed.* When therefore it is said that *Christ was manifested to take away Sin*, 1 John 3. 5. and that, *He took away our Sins on his own Body*, and was offered to *take away the Sins of many*, Heb. 9. 28. is it not reasonable to suppose he did this by taking the Punishment of them upon himself, and making Atonement for them before God? Especially if we consider that he is speaking to those *Jews* to whom these Phrases were familiar.

(h) *Neque enim Christus perpessionibus suis Iram Dei in nos conceptam exsatiavit, aut debita nostra propriè loquendo exsolvit, sed tantâ suâ & tam gratâ Deo obedientiâ, & sibi cœlestem gloriam, & suis omnibus peccatorum Remissionem, Regni cœlestis hæreditate conjunctam, Dei beneficio comparavit.* Schlictingius in locum. (i) Lev. 3. 5, 11, 17. 4. 10, 26. 6. 10, 15. 8. 16. Numb. 5. 25, 26.

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CHAP. III.

Verſe 1. (*AND to proceed to the other Relations of Man and Wife;*) Likewiſe ye Wives, be in ſubjection to your own Husbands, that if any [*be ſuch as*] obey not the word, they alſo without the word, [*i. e. without attending to the other Demonſtrations of the Truth of it,*] may be won [*to the Faith*] by the Converſation of the Wives:

a 2. Whilſt they behold your Chaſt [a] Converſation coupled with fear.

b 3. Whoſe Adorning, let it not be that outward Adorning of [b] plaiting the Hair, and of wearing of Gold [*Chains,*] or of putting on of [*gorgeous*] Apparel.

4. But let it be [*that of*] the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek, and quiet Spirit, which in the ſight of God is of great price.

5. For after this manner in the old time the holy Women alſo who truſted in God, adorned themſelves, [*with chaſtity and ſubjection,*] being in ſubjection to their own Husbands.

6. Even as Sarah obeyed Abraham, [*in token of that Subjection*] calling him Lord: whoſe Daughters ye are as long as ye do well, and are not afraid with any Amazement, [i. e. *And be not moved by your Fears to deny the Truth, as ſhe was,* ἐφοβήθη γὰρ, *for ſhe was afraid,* Gen. 18. 15.]

c 7. [c] Likewiſe, ye Husbands, dwell with them according to [*the*] Knowledge [*of your Chriſtian Duty, which requires you to love, and cleave to your Wives, forſaking all others, and to render them due Benevolence,*] giving honour [*or Conjugal Affection*] to the Wife as to the weaker Veſſel, [*and ſo leſs able to contain, and more liable to Temptations,*] and as being heirs together of the grace of life; that your Prayers be not hindred, [*as they muſt be if you refuſe to cohabit with them.*]

8. Finally, be ye all of one mind, [*minding the ſame things,*] having Compaſſion one of another, [*under all your Afflictions;*] love as Brethren, be pitiful, [*as being the internal motive to*] be courteous, [*that being an effect of love.*]

9. Not rendring evil for evil, or railing for railing; [*things contrary to love, as ſhewing rancor in the Heart, and Tongue,*] but contrariwiſe, bleſſing; knowing that ye are thereunto called, [i. e. *for this very end*] that you ſhould inherit a bleſſing, [*and ſo by bleſſing others, will imitate your gracious God, and ſhew how willing you are the ſame mercies may be conferred on others.*]

10. For he that will love life [i. e. *who is deſirous of a quiet, pleaſant life,*] and [*would*] ſee good [i. e. *proſperous*] days, let him refrain his Tongue from evil [*ſpeaking, that ſo Men may refrain from ſpeaking evil of him again,*] and his Lips that they ſpeak no guile.

11. Let him eſchew evil, and do good; let him ſeek Peace, and enſue it, [*that ſo Men may be diſpoſed to ſpeak uprightly, and do good to you, and live peaceably with you, and you may live under the Protection of Divine Providence.*]

12. For the Eyes of the Lord are over the Righteous, [*to protect them from evil,*] and his Ears are open to their Prayers: but the Face of the Lord is againſt them that do evil, [*to return it upon their own heads.*]

13. And [*this Deportment doth alſo naturally tend to preſerve you from evil, for*] who is he that will [*be ſo unnatural, and ungrateful as to*] harm you, if ye be followers of that which is good, [*and obliging to them?*]

14. But if [*it ſhould ſo happen, that notwithſtanding*] ye [*ſhould*] ſuffer for Righteouſneſs ſake, happy are ye; [*Chap. 4. 14.*] and [*therefore*] [d] be not afraid of their d
Terror, [i. e. *of what they threaten,*] neither be ye troubled, [*for what they can inflict upon you.*]

15. But [e] ſanctifie the Lord God in your e
hearts: and be ready always to give an [f] f
anſwer [*or account*] to every Man that aſketh you a Reaſon of the Hope that is in you, with Meekneſs and Fear.

16. Having [*or retaining*] a good Conſcience; that whereas they ſpeak evil of you, as of evil Doers, [*and conſequently repreſent your Faith as inſtigating you to evil Practices,*] they may be aſhamed [*of ſuch falſe Accuſations,*] when they falſly accuſe your good Converſation in [*the Faith of*] Chriſt.

17. [*This care of retaining a good Conſcience is neceſſary, that you may have comfort in your Sufferings, and be conformed to Chriſt by them;*] For it is better, if the will of God be ſo, [*and he ſees fit to permit it,*] that you ſuffer for well doing, than for evil doing.

18. For Chriſt alſo hath once [g] ſuffered g
for ſins, the [h] juſt for the unjuſt, that he h
might [i] bring us to God, being put to i
Death

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Death in the Flesh, but quickned by the Spirit.

19 By which [*Spirit*] also, he went and
k preached [k] to the Spirits in Prison;

20. Which some times were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight Souls, were saved by water.

21. The like figure whereunto [Gr. *the Antitype of which Ark is that*] Baptism [*which*] doth also now save us, not [*merely as it is*] the putting away of the filth of
l the flesh, but [*as it is*] the [l] answer [*or stipulation*] of a good Conscience towards God; [*and this Salvation it works for us*] by [*virtue of*] [m] the Resurrection of Jesus
m Christ;

22. Who is [Gr. *being*] gone into Heaven, and is on the right hand of God [*there interceding for us, and invested with all Power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him*, Heb. 7. 25.] Angels and Authorities and Powers being made subject to him, [*who therefore will use the good Angels as ministring Spirits sent forth to minister to them who are Heirs of Salvation*, Heb. 1. 14. *and will preserve them from those Authorities and Powers, and evil Spirits, which oppose and persecute them, and seek their Ruin.*

Annotations on Chapter III.

a Verse. 2. Τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *your chast Conversation in fear*] i. e. That they observing that the Fear and Reverence of that God you serve, produceth in you all due subjection and obedience to them, great Chastity, and Freedom from all suspicion of Lust, great meekness and quietness of Spirit in the Family, Sobriety in your Apparel, and Care of their Concerns, you may by these things commend to them, not only your own Persons, but that Faith which produces in you these good Fruits.

b Ver. 3. Ἐμπλοκῆς τριχῶν, *not the outward Adorning*, &c.] These in the words of *Clemens* of *Alexandria* (*a*) are, τὸ ἑταιρικὸν καλλώπισμα, *the Ornaments of Whores*; and such as demonstrate τὸ σύβαριν, καὶ θρυπτικὸν, καὶ ἀβροδίαιτον, *their Arrogance, Softness and Lasciviousness*; *the Plaiting of the Hair was*, saith he (*b*) *a sign of corrupt Women*, καὶ γὰρ αἱ περίπλοκαι τριχῶν ἑταιρικαί; *And they that use them*, saith he, *were* ἑταιρικῶς κοσμούμενοι, *attired like Whores*. And as *for the wearing of Gold*, (*c*) *Jamblichus* in the Life of *Pythagoras*, saith, τὸ χρυσὸν ἐλευθέραν μηδεμίαν φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no free Women wore Gold, but Whores only*. The precious Apparel is the thing which all the *Comedians* mention as the Attire which such Women sought after, and gloried in. These things therefore when they are used as such marks of Distinction, are absolutely forbid Chast Women; But when they cease to be so, they may be worn by *Christian* Women, provided they do it without Pride, or much concern about them; and still remembring that Gravity in Apparel, is still more honourable, and becoming *Christian* Matrons, and that the Ornaments of the Mind, which are not subject to Corruption, are much to be preferred before them.

Ver. 7. Οἱ ἄνδρες ὁμοίως, *likewise, ye Husbands.*] I am very uncertain what is the true sense of these words. The Reverend Dr. *Hammond* interprets them thus; "Let "the Husbands in like manner live conju- "gally with their Wives, as *Christianity* "requires of them; giving them mainte- "nance as Persons less able to provide for "themselves, and considering that they are "by God's appointment Co-partners with "them of the good things of this life; "that so they may not be disturbed in "their Prayers by their Distractions and "Solicitudes for this World? Which In- terpretation I should acquiesce in, could I find that the Phrase συγκληρονόμοι ζωῆς, or ζώσης, *being heirs together of the Grace of life*, was ever used, only with respect to the good things of this present Life: or that ἐκκόπτεσθαι τὰς προσευχὰς signified only *to be distracted in Prayers*, and not rather to have them wholly hindred.

c

Others interpret them thus, Let the Husbands live with their Wives as *Christianity* requires, not irritating, or provoking them, *Col.* 3. 19. not despising their Company; but giving honour to them as most needing it, and as considering that they are equal to them in respect of Spirituals; and that by your Discontents, Displeasure against, and separation from one another, your Prayers be not hindred.

Others, as in the *Paraphrase*, refer this to conjugal Relation, and to conjugal Duties; as all the *Ancients*, who have spoken of these words, interpret them. *Oecumenius* saith, he thinks they are to be interpreted

(a) Pædag. l 2. c. 12. (b) l. 3. c. 11. p. 248. (c) Lib. 1. cap 31. p. 165.

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preted, ὅτι τ᾽ γαμικῆς χρήσεως, of the Conjugal uſe of one another; and the word συνοικεῖν ſeems to plead for this Senſe; but then I find not that the word τιμὴ beareth any ſuch ſenſe. Only to this it may be anſwered, That (d) *Origen* ſeems to point the words thus; *Let the Husband dwell with the Wife according to Knowledge, as being more infirm, giving Honour to them alſo, as being Heirs of the grace of life.* And ſeeing συνοικέω ſignifies to marry, or contract Matrimony, the words may be thus Paraphaſed, Likewiſe ye Men, be ye joined in Marriage with the Women, as you find them endued with the knowledge of Chriſtianity, they being the weaker Veſſels, and ſo more ſubject without this knowledge to miſcarry: Giving Preference in your Choice to ſuch as be Heirs together with you of the Grace of Life, that through difference in Religion your Prayers be not cut off.

d Ver. 14. Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their Fear.*] Theſe, and the following words, *Sanctifie the Lord God in your hearts*, are plainly taken from *Iſai.* 8. 12. and they are there an Exhortation not to fear the *Aſſyrians*, nor to be diſmayed, as thoſe *Jews* were, who out of fear were deſirous to confederate with them, and ſo accordingly they muſt here ſignifie, that *Chriſtians* were not ſo to dread thoſe by whom they ſuffered for the ſake of Righteouſneſs, nor any that out of fear conſpired with them to avoid Perſecution, as too many of the *Jews* did, *Gal.* 6. 12, 13. as to do any thing contrary to the fear of God, or unbecoming their Profeſſion.

e Ver. 15. Κύριον ἁγιάσατε, *but ſanctifie the Lord God in your hearts.*] This Phraſe in *Scripture* ſeems to import theſe things.

1ſt. That we ſhould always have upon our Spirits ſuch an holy fear and reverence of God as will prevail upon us to dread more his Diſpleaſure, than any thing which we can ſuffer from the hand of Man, *Matth.* 20. 28. and ſo enable us to ſtick cloſe to our Duty, and to endeavour to ſecure his Favour, whatſoever we may ſuffer for ſo doing. So *Iſai.* 8. 12, 13. *Fear not their Fear; but ſanctifie the Lord of Hoſts himſelf: and let him be your fear, and let him be your Dread:* So Chap. 29. 23. *They ſhall ſanctifie the Holy One of Jacob, and ſhall fear the God of Iſrael.*

2dly. *To ſanctifie the Lord God in our hearts*, is from the heart to own, and to believe the Truth of all that God delivers by his Word and Promiſe: As when God ſaith to *Moſes* and *Aaron*, *Becauſe ye believed me not to ſanctifie me in the eyes of the Children of Iſrael, therefore ye ſhall not bring this Congregation into the Land which I have given them*, Numb. 20. 12. Hence the Apoſtle, having told the *Chriſtians* he writeth to them of the Engagements God had made, that *his eyes ſhould be over the Righteous, and his ears open to their Prayers*, and minded them of the *Hope that was in them*, requires them thus *to ſanctifie the Lord God in their hearts.*

3dly. This Phraſe imports a firm belief of his Almighty Power, which makes him able to protect his People againſt all their Enemies, and an Affiance in his goodneſs, and eſpecial Providence towards them: *Sanctifie the Lord God in your hearts, and he ſhall be for a Sanctuary*, Iſaiah 8. 13. So *Ezek.* 36. 22, 23, 24.

4thly. *To ſanctifie the Lord*, is to acknowledge and believe his Juſtice, and that he is a God who will be ſure to execute his Judgments on the wicked, and more eſpecially upon the Perſecutors of his People. So when he executed his Judgments on *Nadab* and *Abihu*, *Moſes* declares, *This is the thing the Lord had ſpoken, I will be ſanctified in thoſe that come nigh me*; So *Numb.* 20. 13. This is the Water of *Meribah*, becauſe the Children of *Iſrael* contended with the Lord, and he was ſanctified in them, *by puniſhing their Rebellion*, ſaith the *Targum.* So God declares he would be ſanctified upon *Sidon*, which had been to the Houſe of *Iſrael, a pricking Briar, and a grieving Thorn*, Ezek. 28. 24. And upon *Gog*, the great Enemy of *Iſrael*, Chap. 38. 3. So the *Rabbins* ſay, That *when God doth Judgment, he ſanctifies himſelf before his Creatures*; according to theſe words of the Prophet *Iſaiah*, *The Lord of Hoſts ſhall be exalted in Judgment, and God that is holy ſhall be ſanctified in Righteouſneſs*, Chap. 5. 16.

Ibid. Περὶς ἀπολογίαν.] This *Apology* f for the *hope that was in them*, ſeems rather ſuch as ſhould be made by Works, than Words, againſt them who accuſe the Profeſſors of it as evil Doers, rather than againſt them who only doubt of the Truth of it.

Ver. 18. Περὶ ἁμαρτιῶν ἔπαθε, *hath ſuffered for ſins.*] Here note that *Chriſt* is not g only ſaid to ſuffer for us, but *to ſuffer for our ſins.* Now was ever any Man ſaid to ſuffer for his own ſins, who did not ſuffer the Puniſhment of his Iniquity? Why therefore ſhould our Lord be ſaid *to ſuffer for ſins*, if he did not ſome way ſuffer the Puniſhment of our Iniquity? Again, is not the ſin-offering in the *Old Teſtament* ſtiled above 60 times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτίαν, *the offering for ſin*; when

(d) Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ ὡς ἀσθενεστέρῳ σκεύει ἀπονέμοντα τιμήν. Hom. 24. in Matth. To. 1. p. 355.

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when therefore the Oblation of our Lord is also called, τὸ περὶ ἁμαρτίας, *an offering for sin*, Rom. 8. 3. when he is said to suffer περὶ ἁμαρτίων, *for sins*, 2 Cor. 5. 21. what could the *Jews*, to whom the *Apostle* writes, conceive to be the proper import of these words, but that he suffered to make Atonement for their Sins, as did all their Sin-Offerings, by suffering in their stead, the Punishment of their Iniquity? See the Notes on *Rom.* 8. 3. 2 *Cor.* 5. 21.

h Ibid. ὁ δίκαιος ὑπὲρ ἀδίκων, *the just for the unjust.*] That is, saith (e) *Schlichtingius*, *That the unjust might not suffer Death, nor bear the Punishment of their Iniquities; for the Victim suffers lest the guilty should be punished.*

i Ibid. Ἵνα προσαγάγῃ, *that he might bring us to God.*] This Phrase in all other places of the *New Testament*, where it is used with respect to *Christ*, imports his procuring to us *Freedom of access to God*, who by our Sins were formerly excluded from him, and banished from his gracious Presence. By him we have, saith the Apostle *Paul*, προσαγωγὴν πρὸς τὸν πατέρα, Admission to the Father; by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγὴν, *a freedom of access to God with Confidence*, Eph. 2. 18. 3. 12. This is obtained, saith the same *Apostle*, by virtue of his blood; *for we who sometimes were afar off, are by the Blood of Christ brought nigh unto him*; we are brought nigh to him, saith St. *Peter* here, by his suffering for our Sins. Must not then we who were excluded, and banished from him by our Sins, be brought nigh to, and reconciled to him by the Blood of *Christ*, and by his Sufferings for us on the *Cross*?

k Ver. 19. Τοῖς ἐν φυλακῇ πνεύμασι, *to the Spirits in Prison.*] Or as other *Copies* read, πνεύματι, by which *Spirit* going, he preached to those in Prison: For Explication of which words, Note,

1st. That by those in Prison we may understand the *Gentile* World in Bondage and Captivity to Sin and Satan, and held in the Chains of their own Lusts, and in the Bonds of their Iniquity. For by this Phrase the *Evangelical Prophet* doth thrice express the preaching of the Gospel by our Lord *Jesus Christ*: As in those words, *I gave thee for a Covenant to the People, for a Light to the Gentiles, to open the blind Eyes, to bring* ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς *the Prisoners out of Prison, and them that sit in darkness out of the Prison House*, Isai. 42. 7. and again, *I will give thee for a Light to the Gentiles, that thou mayest be my Salvation to the ends of the Earth, that thou mayest say,* τοῖς ἐν δεσμοῖς, ἐξέλθετε, *to the Prisoners, go forth*, Chap. 49. 9. And a third time, *The Spirit of the Lord is upon me to proclaim Liberty to the Captives, and the opening of the Prison to those that are bound*, Chap. 61. 1, 2. To this effect are all these places interpreted by St. *Jerom*, *Theodoret*, and *Procopius* upon *Isaiah*, viz. of those *Gentiles* who were bound *in the Chain of their Sins*, and captivated by *Satan*. Accordingly *Lactantius*, having cited the words extant, *Ch.* 42. 7. saith, *cum igitur nos antea tanquam cæci, & tanquam carcere stultitiæ inclusi, sederemus in tenebris, ignorantes Deum & veritatem, illuminati ab eo sumus, qui nos Testamento suo adoptavit & liberatos malis vinculis, atq; in lucem sapientiæ productos in hæreditatem regni cœlestis ascivit*, l. 4. c. 20. Accordingly (f) *Philo* doth often represent Men brought in Bondage to their Lusts, ὡς ἐν δεσμωτηρίῳ καθειργνυμένων ψυχὴν ἐχόντες, *as Persons whose Souls are shut up in a Prison House*; and those who have overcome their Lusts, and sinful Pleasures, (g) ὥσπερ ἐξ εἱρκτῆς προσηλυθότων, καὶ δεσμοῖς δὶς ἐπισφίγγοντο διαφευγόντων, *as Persons who are come out of Prison, and have put off their Chains*: adding that God promiseth Liberty to the Souls that seek to him for it, (h) ἃ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφερομένης εἱρκτῆς παρέχεται, *not only affording them freedom from their Bonds, and an exit from the Prison in which they were kept, but giving them Provisions for their Journey, and safe Conduct.* Now the *Antediluvians*, who lived about the time of *Noah*, were ἐν φυλακῇ, *in Prison*, upon a double account: 1st. By reason of their Bondage to Sin; for then *all Flesh had corrupted their way*, their wickedness was great *upon the Earth, and every imagination of their heart was to do evil, and that continually*, Gen. 6. 5, 6, 13. And (2dly.) they were *in Prison*, or ἐν φυλακῇ, *as having from God received the Sentence of Destruction, if they repented not within an Hundred and twenty years*; according to these words, *My Spirit shall not always strive with Man for that he is Flesh, yet his Days shall be an Hundred and twenty Years*, Gen. 6. 3. i. e. so long will I expect his Reformation before I bring the Flood upon them. Thus *the long-suffering of God waited for them in the days of Noah*, expecting their Repentance, and keeping them as it were *in Prison* for the Day of Slaughter, if they did not repent. During this time, and before, God sent unto them his *Prophets*, denouncing by his Spirit his

(e) *Ne injusti paterentur mortem æternam, & suorum peccatorum pœnas darent, Victima enim patitur ne reus puniatur.* (f) Quis Rer. Div. Hær. p. 387. E. (g) Quod omnis prob liber, p. 672. A. (h) Quis Rer. Div. Hær. p. 405. F.

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his Judgments againſt the wicked; for to them *Enoch*, the ſeventh *Prophet* from *Adam*, propheſied ſaying, *The Lord cometh with his thouſands of Angels to do Judgment againſt all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard Speeches which ungodly Sinners had ſpoken againſt him*, Jude 14. 15. And he ſent alſo *Noah* to them, *a preacher of Righteouſneſs*, 1 Pet. 2. 5. who by preparing an *Ark* before them for his own Preſervation, in obedience to the Oracle delivered to him, condemned the Old World, *Heb* 11. 7. Thus did *Chriſt* by his Spirit preach to them in the Days of *Noah*: And therefore the *Antediluvian* Age is even by the *Jews* ſtiled *the Age of the Holy Ghoſt*; according to thoſe words, *My Spirit ſhall not always ſtrive with Man*, that is, ſay *Ainſworth*, and the *Biſhop* of *Ely*, My Spirit, in my *Prophets Enoch* and *Noah*, ſhall not be always chiding, and reproving, and thereby endeavouring to bring Men to Repentance, but ſhall proceed to puniſh them. Now this Puniſhment being the drowning of the Old World, their Spirits have been ever ſince kept in Priſon, or reſerved in Chains of darkneſs, to the Judgment of the Great Day: For by the conſent of the *Jewiſh Nation*, (i) *The Generation of the Old World have no Portion in the World to come, neither ſhall they ſtand up in Judgment*; for it is ſaid, *My Spirit ſhall not always judge with Man.* The Phraſe, " My Spirit, ſaith Dr. *Fuller*, " is never uſed of any other but the Spi- " rit of God, and therefore muſt here be " interpreted of the ſame Spirit.

Now from that time to our Saviour's *Advent*, God ſent no *Prophet* to the whole Heathen World, no Perſon with Commiſſion to preach to all Nations, or teach the Goſpel to every Creature, but *ſuffered them to walk in their own ways*, Acts 14. 16. whence they are ſaid to have been diſobedient only once of Old Time, *in the days of Noah.*

Ver. 21. Ἐπερώτημα, *the Anſwer of a* l *good Conſcience.*] Therefore, ſay the *Anabaptiſts*, Baptiſm cannot be ſalutary to thoſe Infants who cannot make this Anſwer of a good Conſcience. To this I anſwer, That St. *Paul* alſo ſaith, that *the true Circumciſion before God, is not the outward Circumciſion of the Fleſh, but the internal Circumciſion of the Heart and Spirit*, Rom. 2. 29. But will any one hence argue, that the *Jewiſh* Infants, for want of this, were not to be admitted into Covenant with God by Circumciſion? And yet the Argument is plainly parallel: *The Anſwer of a good Conſcience* is required that the Baptiſm may be ſalutary; therefore they only are to be baptized who can make this Anſwer: And *the inward Circumciſion* of the Heart is required as the only acceptable Circumciſion in the ſight of God; Therefore they only are to be Circumciſed who have this inward Circumciſion of the Heart. The *Jews* did not admit *Proſelytes* to Circumciſion without this Anſwer of a good Conſcience; but yet they admitted their Infants without any ſuch thing; why therefore may we not allow the *Chriſtian* Church, in the Adminiſtration of Baptiſm, to obſerve the ſame Cuſtom in admitting the Children of their *Proſelytes* to Baptiſm, as they admitted them both to Circumciſion, and Baptiſm?

Ibid. Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *by the* m *Reſurrection of Jeſus Chriſt.*] *Who died for our Sins, and roſe again for our Juſtification*, Rom. 4. 25. *and hath by his Reſurrection begotten us to a lively hope of an Inheritance incorruptible*, 1 Pet. 1. 3, 4. is riſen as the firſt Fruits of them that ſleep, 1 *Cor.* 15. 20. and ſo hath aſſured us that they who are *Chriſt's*, ſhall alſo be raiſed by him to eternal life, *v.* 23. 2 *Cor.* 4. 14. 1 *Theſſ.* 4. 14. and who being riſen, is now in Heaven promoting our Salvation, *v.* 22. and preparing *Manſions* for us, *John* 14. 2.

(i) Sanhedr. p. 10. Halec. 3.

CHAP. IV.

Verſe 1. FOrasmuch then as Chriſt hath ſuffered for us in the Fleſh, arm your ſelves likewiſe with the ſame mind, [*or Reſolution to be conformed to him in his Sufferings, as being buried with him in Baptiſm,* Rom. 6. 4. *and ſo planted together with him in the likeneſs of his Death*, v. 5. *the old Man being crucified with him, that the body of Sin might be aboliſhed, that henceforth we might not ſerve Sin,*] for he that hath ſuffered in the Fleſh, hath ceaſed from Sin.

2. [*Inſomuch*]

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2. [*Insomuch*] That he no longer should live the rest of his time in the flesh, [*in obedience*] to the lusts of Men, [*ignorant of the Truth*, 1 Pet. 1. 14.] but to the will of God, [*Rom.* 6. 10, 11.]

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, [*fleshly*] lusts, excess of wine, revellings, a banquetings, and [a] abominable Idolatries.

4. Wherein they think it strange [Gr. *wonder*] that you run not with them to the same excess of Riot, speaking evil of you.

5. Who shall give [*an*] account [*of these Sins against Nature*] to him that is ready to judge the quick and the dead.

6. For, for this cause was the Gospel b preached also [b] to them that are dead, [*i. e. to the Gentile World, dead in Trespasses and Sins,*] that they might be judged [*might judge, condemn and oppose their former life, led*] according to Men, [*not enlightned by the Gospel,*] in the Flesh, but [*and might*] live according to God in the Spirit.

c 7. But the [c] end of all things [*belonging to the Jewish state, mentioned* Matth. 24. 6. Mark 13. 7. Luke 21. 9.] is at hand, be ye therefore sober, and watch unto Prayer, [*according to our Lord's advice in that case,* Luke 21. 34, 36.]

8. And above all things have fervent Charity among your selves, for Charity shall cover the multitude of Sins, [*which you may have been guilty of in the time of your Enmity to Christ, and his Servants, or those manifold infirmities you may have committed in building Hay and Stubble on the Foundation to your own great hazard,* 1 Cor. 3. 12, 15. Or, *it covers the Sins of others, preventing them by Patience, not taking notice of them when committed, and concealing them from others: To this sense the words of the wise Man lead,* Prov. 10. 12.]

9. Use Hospitality one to another without grudging, [*or murmuring that you bestow your Charity on them who are not of your Nation, or are not circumcised, and obedient to the Law, as you think your selves obliged to be.*]

d 10. As every Man hath received [d] the Gift [*of the Spirit,*] even so, [*let him*] minister the same one to another, as [*becomes*] good Stewards of the manifold Grace of God [*to do.*]

11. If any Man speak, [i. e. *teach,*] let him speak as [*be is instructed from*] the Oracles of God, if any Man minister [*as a Deacon,*] let him do it as of the Ability that God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion [*ascribed*] for ever and ever. *Amen.*

12. Beloved, think it not strange concerning the fiery Trial which is [*come*] to try you, [Gr. *wonder not at the burning that is among you, and is befallen you for Trial,*] as though some strange [*and unexpected*] thing [*had*] happened to you, [*this being only that which was foretold by us,* 1 Thess. 3. 4. *to which you were appointed, and to which you were called,* 1 Pet. 2. 21.]

13. But rejoice [*in it rather,*] in as much as you are [*thus made*] [e] partakers of [*Sufferings resembling*] Christ's Sufferings, that [*so*] when his Glory shall be revealed, ye may, [*resembling him then in Glory, as you do now in Sufferings,* Rom. 8. 17. 2 Tim. 2. 11, 12, *&c.*] be glad also with exceeding joy.

14. [*And*] if [*it so happen that*] ye be reproached for the name of Christ, happy are ye [*in such sufferings,*] for the [f] Spirit of Glory, and of God rests upon you; [*so that though*] on their part [*who are unbelievers*] he [i. e. *Christ*] is evil spoken of, but [Gr. *yet*] on your part he is glorified.

15. But let [*especial care be taken that*] none of you suffer [g] as a Murtherer, or as a Thief, or as an Evil Doer, or as a busie Body, in other Mens matters.

16. Yet if any Man suffer as a Christian, [i. e. *only on that account,*] let him not be ashamed, but let him [h] glorifie God on this behalf.

17. For the time is come that Judgment must, [*according our Lords Prediction,* Matth. 24. 21, 22. Mark 13. 13, Luke 21. 16, 17.] begin at the House of God: and if it first begin at us [*believing Jews*] what shall be the [i] end of them that obey not the Gospel of God?

18. And if [*some of*] the Righteous scarcely be saved [i. e. *preserved from this burning,* v. 12. *being saved, yet so as by Fire,* 1 Cor. 3. 15.] where shall the ungodly and the sinner appear? [*in safety from these dreadful Judgments which are coming on the Jewish Nation,* Prov. 11. 31.]

19. Wherefore [*seeing the sufferings of Christians then will be so little, in comparison of those which shall befal the unbelievers,* v. 17, 18. *seeing the Spirit of Glory, and Power, shall support, and comfort them under these sufferings,* v. 14. *and Christ hath promised them protection in that dreadful day, and said, he that endureth to the end shall be saved,* Matth. 24. 12, 13.] let them that suffer according to the will of God, commit the keeping of their Souls [i. e. *their lives*] to him in well doing as to a faithful Creator, [*who being their Creator, must be able to deliver them; and being faithful, will not suffer them to be tempted above what they are able,* 1 Cor. 10. 13.]

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Annotations on Chapter IV.

a Verse 3. Ἀθεμίτοις εἰδωλολατρείαις, *Abominable Idolatries.*] i. e. In Idolatries joined with divers Abominations, (i. e. with Drunkenness, Uncleanness, unnatural Cruelties to their own Children, Homicide.)

Note here, that this is an evidence that this *Epistle* was directed not only to the *Jewish Nation*, but to the *Gentile* Converts.

b Ver. 6. For Explication of these words, Note,

1st. That οἱ νεκροὶ the dead, in *Scripture* doth often signifie, not those who in a natural sense are dead by Dissolution of the Soul and Body, but those who are spiritually so, as being alienated from the Life of God, and dead in Trespasses and Sins; as when the *Apostle* saith, *The Widow that liveth in pleasure is dead whilst she liveth*, 1 *Tim.* 5. 6. And *Christ* unto the Church of *Sardis*, *Thou hast a Name to live and art dead*, *Rev.* 3. 1. And when he speaks to one of his Disciples thus, *Follow thou me, and let the dead bury their dead*, Matth. 8. 22. This is a Phrase so common with the *Jews*, that, as (*a*) *Maimonides* informs us, they proverbially say, *Impii etiam viventes vocantur mortui, the wicked are dead even while they live*: for he, saith (*b*) *Philo*, who lives a life of sin, τέθνηκε ἡ τυφλαμένα, *is dead as to a life of Happiness*; his Soul is dead, and even buried in his Lusts and Passions. And because the whole *Gentile* World lay more especially under these most unhappy Circumstances, whence the *Apostle* stiles them *Sinners of the Gentiles*, Gal. 2. 15. it was proverbially said by the *Jewish* Doctors, *Populi terrarum*, i. e. *ethnici non vivunt*, the *Heathens do not live*; and they in *Scripture* are more peculiarly intended by that Phrase. Hence the *Apostle* saith to the *Ephesians* and *Colossians*, *Ephes.* 2. 1. *Col.* 2. 13. that they were νεκροὶ τοῖς ἁμαρτήμασι, *dead in Trespasses and Sins*; and brings in God thus speaking to the *Gentiles*, *Awake thou that sleepest, arise from the dead, and Christ shall give thee life*, Eph. 5. 14.

2dly. The ends for which this Gospel was revealed to these *Gentiles* thus spiritually dead, and buried in sensuality, were these.

1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, that they might condemn, might strive against, might mortifie those sensual Desires and carnal Appetites, which they indulged to whilst they lived, κατ' ἀνθρώπους, *as natural Men*, wanting the knowledge of God's Will, and the assistance of his Grace and Spirit. This I conceive to be the genuine import of the *Greek*: For, 1. The word Flesh being here set in opposition to the Spirit, not of Man, but God; or at the least to the renewed Spirit of Man, cannot be reasonably thought to signifie that fleshly Body which we bear about us, but rather that sinful Flesh which lusts against the Spirit, *Gal.* 5. 17. that law of our *Members which wars against the Law of our Minds*, Rom. 7. 23. that φρόνημα τῆς σαρκὸς, *or fleshly Wisdom which is not subject to the Law of God*, Rom. 8. 7.

This being so, κριθῆναι τῇ σαρκὶ cannot be duly rendred to be condemned, judged, and punished in the Flesh, that is, the Body, but to strive with, to mortifie, and subdue the Flesh, with its Affections and lusts; which is the common import of the word κριθῆναι both in the *Septuagint*, and the *New Testament*. So *Job* 9. 3. ἐὰν βούλῃ κριθῆναι αὐτῷ, *if he will contend with God, he cannot answer him one of a thousand.* And *Chap.* 13. 19. τίς ἐστιν ὁ κρινόμενός μοι, *who is he that contendeth with me?* Jer. 45. 26. Put me in remembrance ἵνα κριθῶμεν and *let us plead together.* Chap. 50. 8. *He is near that justifieth me*, τίς ὁ κρινόμενός μοι *Who is he that contendeth with me?* And *Chap.* 66. 16. ἐν τῷ πυρὶ κρινεῖ ὁ Κύριος, *by Fire will the Lord plead with all Flesh*, Hos. 2. 2. Κρίνεσθε πρὸς τὴν μητέρα ὑμῶν, κρίνεσθε, *plead with your Mother, plead.* And *Mic.* 6. 1. Arise κρίνεσθε πρὸς τὰ ὄρη, *contend against the Mountains.* So also *Matth.* 5. 40. Θέλοντι σοι κριθῆναι, *is to him that will contend with thee*, and *Jude* 9. τῷ διαβόλῳ διακρινομένῳ, *is contending with the Devil.* See also *Judg.* 21. 22. *Jer.* 2. 9. And this I think sufficient to justifie the rendring these Words actively without referring to *Glassius*'s Canon, (*l.* 3. *Tr.* 3. *Can.* 24.] that Verbs passive sometimes signifie actively.

Note, 3dly. That the Phrase κατ' ἄνθρωπον in the *New Testament*, doth always signifie to live, speak, or act after the manner of mere natural Men, not yet acquainted with the mind of God, or not assisted by his Spirit: as in those Passages of the Apostle *Paul*, *Speak I these things*, κατ' ἄνθρωπον, *according* to the Dictates of mere human wisdom? *Saith not the Law the same also?*

1 Cor.

(a) More Nevoch lib 1. (b) Leg. Alleg. l. 1. p. 45 quod deter. potior. p. 127.

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1 Cor. 9. 8. *My Doctrine is not* κατ' ἄνθρωπον, the product of Man's Wisdom, *but I received it from the Revelation of Christ Jesus*, Gal. 1. 11. Κατ' ἄνθρωπον λέγω, *I speak what Men* would from the mere strength of Reason argue, *Rom.* 3. 5. And again κατ' ἄνθρωπον λέγω, *I speak what is acknowledged among Men*, that a Man's Testament is accounted sacred, and no Man addeth to it, or taketh from it, *Gal.* 3. 15. *If I have fought with beasts at Ephesus* κατ' ἄνθρωπον, after the *Heathen* manner, what advantageth it me if the dead rise not? 1 *Cor.* 15. 32. And lastly, whereas there are Contentions among you, are you not carnal, and walk κατ' ἄνθρωπον, as natural Men? 1 *Cor.* 3. 3. not as Men called by the Spirit?

So that Κριθῆναι κατ' ἄνθρωπον σαρκὶ, is, *to condemn their former Life led as natural Men, or as mere Heathens in the Flesh*, or to strive against that Flesh which they indulged to in their *Heathen* State; and *to live unto God in the Spirit*, which is the second end for which the Gospel was preached unto the *Gentiles*, is, by the Assistance of the Holy Spirit, to live according to the Will, and the Example of an Holy God.

To this Interpretation of this Text, the Context plainly seems to lead; for the *Apostles* Argument runs thus: *Christ having suffered for us in the flesh*, it doth become us also, in a Spiritual Sense, to suffer in the flesh by the Mortification of our fleshly Lusts; that though we still live in the flesh, we may not *henceforth live unto the lusts of Men, but to the will of God*, v. 2. I say, the *Christians* must no longer live *after the will of the Gentiles, in Lasciviousness*, Lusts, &c. v. 3. *for which things Heathens* will be obnoxious to God's just Displeasure at the great Day of their Accounts, since *for this cause the Gospel hath been preached unto them, that they might* be engaged by it to condemn, and strive against that fleshly Conversation, in which they lived formerly, according to the lusts of Men, not yet acquainted with the mind of God, and might henceforth live according to God in the Spirit.

c Ver. 7. Τὸ τέλος ἤγγικε, *the end of all things is at hand.*] This Phrase, and the Advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the *Apostle* is here speaking, not of the end of the World, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the *Jewish* Church and State, mentioned in the Enquiry of the *Apostles*, thus, *Tell us when* πάντα ταῦτα, *all these things shall be finished?* Mark 13. 4 and in our Saviour's answer thus, *This Generation shall not pass away*, ἕως ἂν πάντα γένηται, *till all things be fulfilled*, Luke 21. 32. that is, πάντα ταῦτα, *all these things*, Matth. 24. 34. Mark 13. 30. And 'tis the Observation of *Interpreters* upon these words, τοῖς πᾶσι γέγονα τὰ πάντα *I became all things to all Men*, 1 Cor. 9. 22. and πάντα μοι ἔξεστιν, *all things are lawful for me*, Ch. 10. 23. that the word πάντα must be restrained to the subject matter.

Ver. 10. Χάρισμα, *the Gift.*] That the d Gift should here signifie, *Wealth*, I cannot think; for though χεὶρ sometimes bears that sense, yet χάρισμα is never used to signifie *Wealth*, but hath always relation to the spiritual Gifts vouchsafed then to the *Church of Christ.* (2.) Because the speaking *as the Oracles of God*, seems plainly to be the same with *Prophesying according to the Analogy of Faith*, mentioned, *Rom.* 12. 6. and the ministring here with the διακονία there, both which are mentioned as *Spiritual Gifts according to the Grace given to them.* See note there, and on the *helps* mentioned, 1 *Cor.* 12. 27.

Ver. 13. τοῖς τοῦ χριστοῦ παθήμασιν, are e *Partakers of Christ's Sufferings.*] Because he looks upon the sufferings of his Members, as his own, *Acts* 9. 4. *Coloss.* 1. 14.

Ver. 14. Πνεῦμα τῆς δόξης, *the Spirit of* f *Glory*; or as some *Copies* read τῆς δόξης καὶ δυνάμεως, *of Glory and Power*,] is doubtless that holy Spirit which attended the preaching of the glorious Gospel, and made it *to be the ministration of the Spirit*, ἐν δόξῃ *in Glory*, and by partaking of which Spirit, we *Christians* are said to *be transformed from Glory to Glory, as by the Spirit of the Lord*, 2 Cor. 3. 8, 9, 18. and who is also stiled πνεῦμα δυνάμεως, *the Spirit of Might*, 2 Tim. 1. 7. and being promised, and given to those who suffered for Christ's sake *to abide with them for ever*, as their Comforter, and to help their Infirmities, *Rom.* 8. 26. 2 Tim. 1. 7, 8. must make them *happy Sufferers*, and being also that Spirit by which they were enabled to work many Miracles, and endued with exraordinary Gifts, Christ must be glorified by him, as he foretold he should, *John* 16. 14.

Ver. 15. Ὡς φονεὺς, *as a Murtherer*, &c.] g Whosoever reads *Josephus*, will find there was the greatest reason to give these Cautions to the *Jewish* Nation, which then prodigiously abounded with Thieves, were continually employ'd in murthering not only *Heathens*, but their own Brethren, were κακοποιοὶ, or as some Copies read, κακοῦργοι, to such an high degree, that he saith, *they practised all manner of injustice and wickedness that was ever thought of or committed*; and ἀλλοτριεπίσκοποι, Men who would have the Government of other Mens Consciences, and over-rule their Actions, especially the *Zealots.*

Ver. 16. Δοξαζέτω τὸν Θεὸν, *let him glo-* h *rifie God.*] i. e. Let him give glory to

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God, who enables him thus patiently to ſuffer for his ſake; or let him be careful ſo to behave himſelf under his Sufferings, that he may glorifie God by them in the day of Viſitation, *Chap.* 2. 12. which day is now at hand.

Ver. 17. Τὸ τέλος, *the end.*] Foretold i by Chriſt of the unbelieving *Jews.* See Note on *v.* 7.

CHAP. V.

a Verſe 1. THE [a] Elders which are among you, I exhort, who am alſo [an elder, and a Witneſs of the ſufferings b of Chriſt, and alſo [*ſhall be*] [b] a partaker of the Glory which ſhall be revealed:

2. Feed the Flock of God which is among you, taking [*upon you*] the overſight c thereof, [c] not by conſtraint, but willingly; d [d] not for filthy lucre, but of a ready mind.

e 3. [e] Neither as being Lords over God's Heritage, but being Examples to the Flock.

4. And when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away, [*and ſo receive a full, and better Reward of your Labours than others aim at.*]

5. Likewiſe ye younger ſubmit your ſelves unto the elder, [*or aged*]: yea all of you be ſubject one to another, [i. e. *be as ready to do kind Offices to others, as if ye were ſubject to them,* See Note on *Phil.* 2. 3.] and [f] be f cloathed with Humility; for God reſiſteth the Proud, and giveth Grace unto the Humble.

g 6. [g] Humble your ſelves therefore under the mighty hand of God [*now coming upon you,* Chap. 4. 17.] that he may exalt you in due time.

7. Caſting all your Care upon him, [*and committing your ſelves to the Conduct of his All-wiſe Providence,* Chap. 4. 19.] for he careth for you.

8. Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring Lion, walketh about ſeeking whom he may devour, [*and by his Perſecutions tempt to an Apoſtacy from the Faith,* 1 Theſſ. 3. 5. Rev. 2. 10.]

9. Whom reſiſt ſtedfaſt in the Faith, knowing that the ſame Afflictions [*which you now endure,*] are accompliſhed in your [*Chriſtian*] Brethren that are in the World. [See *James* 4. 7.]

10. But [*and*] the God of all Grace who hath called us to his eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect [*in Patience,*] eſtabliſh, ſtrengthen, ſettle you.

11. To him be Glory and Dominion for ever and ever. *Amen.*

12. By Sylvanus a faithful Brother unto you [h] as I ſuppoſe I have written briefly, h exhorting and teſtifying that this is the true Grace of God in which you [*now*] ſtand.

13. The Church that is at [*Rome, figuratively called*] [i] Babylon, elected together with i you, ſaluteth you, and ſo doth Marcus my Son, [i. e. *who as a Son with his Father hath ſerved me in the Goſpel,* Phil. 2. 22.]

14. Greet ye one another with a kiſs of Charity. Peace be with all that are in Chriſt Jeſus. *Amen.*

Annotations on Chapter V.

a Verſe 1. Πρεσβυτέρους τοὺς ἐν ὑμῖν, *the Elders that are among you.*] That is the *Biſhops*, ſaith Dr. *Hammond*, here, and whereſoever the word occurs in the *New Teſtament*; for the Order of *Presbyters* was not yet in being, but only afterwards appointed by St. *John*; For that the *Apoſtle* is here ſpeakihg of Elders not by Age, but Office, appeareth by his Exhortation directed to them *to feed the Flock committed to their Charge,* v. 2. But this Notion ſeems not well conſiſtent with what others have diſcourſed upon this Subject: For,

1ſt. They who make the *Biſhop, Prieſt,* or *Elder,* and *Deacon,* to be appointed as anſwering to the *High-Prieſt,* the *Prieſt* and *Levites,* muſt ſuppoſe that all theſe three Orders were at firſt appointed, eſpecially in the Church of *Jeruſalem,* as being derived from their Platform. And ſo muſt all thoſe learned Men who ſay the Church was modelled after the manner of the *Jewiſh* Synagogue; for as to that the Parallel muſt run between the Chief of the *Synagogue,* the *Elders,* and their *Miniſterial Officers,* and the *Biſhops, Prieſts,* or *Elders,* and the *Deacons*;

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cons; and if the middle Order had been wanting so long as is supposed, the Government of the Church would not have been formed after that Platform; which, as *Epiphanius*, * and the *Jews* inform us had these several Offices in it. The same may be said of those who make the *Elders* or *Presbyters* to be answerable to the Seventy, appointed by Christ as inferior Officers under the *Apostles*, and make this an Argument of an inequality betwixt *Bishops* and *Presbyters*, established in the Church by Christ.

2dly. Hence it must necessarily follow, that not only in the Times, but even in the Writings of the *Apostles*, the Names of *Presbyters* and *Bishops* were so far confounded, that a *Presbyter*, in their Stile, did always signifie one that was properly a *Bishop*: which yet the learned Bishop *Pearson* † seems not to allow.

3dly. This seems to make the Work and Office of a *Bishop* too great to be discharged by a single Person, especially in such great Churches as that of *Jerusalem*, where there were many Myriads of Believing *Jews*, *Acts* 21. 20. For 'twas his Office, saith that *Reverend Person*, to be the Teacher of the whole Flock committed to him: *Acts* 20. 28. *Ye that are Bishops of the several Churches of Asia, look to the Churches committed to your Trust, to rule, and order all the faithful Christians under you*; So the Paraphrase. See the Paraphrase and Note on *Heb.* 13. 7, 17. where he saith, *That to Teach, Exhort, and Confirm, and impose Hands, were all the Bishop's Office in Judæa.* He was to exercise the whole Discipline of the Church, by hearing *all the Ecclesiastical Causes, inflicting Censures, and receiving Penitents*, see the Paraphrase and Note on *Titus*, 3. 10. He was to take the Principal care of the Poor, *to receive, and distribute to them the Churches Stock*; So here: The Supreme Trust and Charge of that, saith he, *being always reserved to the Apostles and Bishops of the Church.* Note F. on 1 *Cor.* 12. 28. He was to visit the Sick, and pray with them; *that being*, saith he, *one Branch of the Office of Bishops*; Note on *James* 5. 14. And how one *Bishop* could perform all this to a Church consisting of many Myriads of Persons, it is not easie to conceive. I therefore think it better to admit of the ordinary Acceptation of the word *Presbyter* here; that is to think they also may be included in the Term.

b Ibid. Κοινωνὸς δόξης, *and also a Partaker of the Glory which shall be revealed.*] i. e. saith one, present at the Discourse, concerning the Glory that should be consequent to his Death, the remarkable Destruction of his Crucifiers, and the Deliverance of his faithful Disciples. But, 1st. 'Tis certain that the *Scripture* mentions nothing of any such Discourse; but only that *Moses and Elias then spake of his Decease which he was to accomplish at Jerusalem*, Luke 9. 31. And though *Peter* was then present, he heard not a word of that Discourse, being then *fast asleep*, v. 32. This Glory therefore is doubtless the Glory which we shall enjoy at the Resurrection, or the Redemption of our Bodies from Corruption, *Rom.* 8. 18, 23. stiled *the Glory of God*, Rom. 5. 2. *the Glory we shall enjoy when Christ appears*, Col. 3. 4. *when our vile Bodies shall be made like unto Christ's glorious Body*, Phil. 3. 21. and shall *be raised up in Glory*, 1 Cor. 15. 43. *eternal Glory*, v. 10. this being that we shall enjoy at the Revelation of Christ Jesus, *v.* 4. 1 *Pet.* 1. 7, 13. *Chap.* 4. 13. of this St. *Peter* was a Partaker then in the Promise, and in the earnest of it, the first fruits of the Spirit.

Ver. 2. *Not by constraint, but willingly*;] μὴ ἀναγκαστῶς ἀλλ' ἑκουσίως.] Not as it were constrained to it by the dread of what you may suffer, the woe impendent if you do not perform this Office; but voluntarily, and as a Free-will Offering to that God who hath loved you so much, and from a ready mind to serve the Interests of Souls, as in those words of St. *Paul*, ἀνάγκη, *a necessity is laid upon me, and woe unto me if I preach not the Gospel, but if* ἑκὼν *willingly I do this, I have a Reward*, 1 Cor. 9. 16, 17. c

Ibid. Μηδὲ αἰσχροκερδῶς, *not for filthy lucre.*] As did the *false Apostles*, and *Judaizers*, *teaching things they ought not, for filthy lucre's sake*, Tit. 1. 11. *thinking gain godliness*, 1 Tim 6. 5. d

Ver. 3. Μηδὲ ὡς κατακυριεύοντες τῶν κλήρων, *not as Lords over God's Heritage.*] Or as it might be rendred, *of the Possessions of the Church.* It was the Custon then of many to sell their Heritages, and give the money to the Governors, and *Bishops* of the Church, to be distributed to the use of poor Christians; and these Inheritances and Monies were stiled κλῆροι, both the *Scriptures*, and the best *Greek Authors*, using it for a Patrimony, or Heritage obtained by Lot, as the Inheritance of the *Jews* was, *Josh.* 12. 8. whence the word κλῆρος is so often used in this sense through the Book of *Joshua*, and *Judges*. And so the *Bishops*, to whose hands it was committed, are here required not to act as if they were Lords, but only as Stewards of it; and so as to e

be

* Ἀρχισυναγωγῶν, καὶ πρεσβυτέρων, καὶ Ἀζανιτῶν τῶν παρ' αὐτοῖς διακόνων. Hær. 30. §. 11.
† Vind. l. 2. c. 13.

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be Examples to others of Freedom from Avarice, and Diligence in relieving the Poor, Sick and Needy.

f Ver. 5. Ἐγκομβώσασθε, *be ye cloathed with Humility.*] The word hath two ſignifications; it ſignifies a Frock put over the reſt of our Cloaths, and ſo imports that this Humility ſhould be viſible in us above all other *Chriſtian* Vertues, in our whole Converſation, our words and actions. 2dly. It ſignifies a Belt which girts about our Garments, and ſo imports we ſhould tie it faſt unto us, and have thoſe conſiderations always fixt upon our Spirits, which may ſtill keep us in an humble Frame of Soul.

g Ver. 6. Ταπεινώθητε.] That is, ſubmit with patience to the Chaſtiſements ſent by his powerful hand upon you, that being truly ſenſible of the Divine diſpleaſure, being afflicted, and mourning for thoſe Sins which brought theſe Evils down upon you, and turning unto him that ſmites you, he may draw nigh to you, and in due ſeaſon work for you a Deliverance from this afflicted State. See this in the place parallel to this, *James* 4. 7, 10.

h Ver. 12. Ὡς νομίζω, *as I ſuppoſe.*] From theſe, and many like expreſſions uſed in the *Epiſtles* of the *Apoſtles*, it is evident that the Divine *Afflatus*, by which the Holy Ghoſt aſſiſted them to write, did not dictate the very words, but only preſided over them to preſerve them from Error in writing, ſeeing the *Holy Ghoſt* could not ſay, *as I ſuppoſe*; nor could St. *Peter* have uſed this Phraſe, if the Divine Illumination had influenced, and inſtructed him in this matter.

i Ver. 13. Ἡ ἐν Βαβυλῶνι, *the Church in Babylon.*] That *Babylon* is figuratively here put for *Rome* is an Opinion ſo early delivered by (*a*) *Papias*, and which afterwards ſo generally obtained, as we learn from *Euſebius* (*b*) St. *Jerom* and *Oecumenius* on this place, that I ſubſcribe to the Note at the end of this *Epiſtle*, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome*, ſtiled alſo *Babylon* by the (*c*) *Author* of the *Revelations*, Chap. 17. and the 18th. For the *Apoſtle* muſt at the writing of it be at *Rome* figuratively, or at ſome City properly called *Babylon*; Now as it is uncertain whether St. *Peter* ever was at *Babylon* in *Chaldea*, in in *Egypt*, and improbable that he ever made any conſiderable ſtay there, ſo is it very improbable he ſhould do it ſo near his end. At *Rome* and *Antioch*, where he confeſſedly reſided, *Church Hiſtory* is copious in giving an Account of his Succeſſors in thoſe Sees; but who can ſhew any thing of this nature, with reference to either of theſe *Babylons*? As to the reaſon why *Rome* is covertly thus repreſented by the Name of *Babylon*, I cannot think, with *Oecumenius*, it was ſtiled, διὰ τὸ ἐπιφανὲς, *becauſed advanced to as great Eminency as Babylon had ever been*, for then why ſhould St. *Peter* have diſguiſed the matter? I rather think it was ſo ſtiled, either becauſe it did reſemble that City in its *Idolatries*, and oppoſition to the Church of God; or becauſe it was to be deſtroyed for ever, as the *Prophets* had foretold of *Babylon*; which though the (*d*) *Primitive Chriſtians* did believe, it was their wiſdom to conceal. Thus (*e*) St. *Jerom* ſaith, that the Prophet *Jeremiah* covertly ſpake of *Babylon*, under the name of *Seſack*, that he might not incenſe the *Babylonians* againſt him, who beſieged *Jeruſalem*; and that the *Apoſtle* ſpeaks of the *Roman* Empire under that name of τὸ κατέχον, *that which letteth*, that he might not provoke them to perſecute the *Chriſtians* for ſpeaking of the *Roman* Empire, which was by them eſteemed (*f*) *Imperium ſine fine*, or *Eternal.*

(a) Apud Euſeb. Hiſt. Eccl. l. 2. c. 15. (b) Verbo Marcus & in Iſaiam c. 47. F. 77. B.

(c) *Ea quæ dicuntur Apoc.* 18. *de Babylone quæ eſt apud Romanos, intelligenda ſunt juxta veterum Eccleſiæ Doctorum ſententiam.* Andr. Cæſar in Apoc. c. 55.

(d) *Sic & Babylon apud Joannem R. urbis figuram portat; proinde & magnæ & regno ſuperbæ, & ſuorum debellatricis.* Tert. contr. Judæos c. 9. p. 193. & contr. Marcion l. 3. c. 13.

(e) In Jerom. p. 145. A. (f) Dempſt. p. 8.

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THE PREFACE TO THE Second Epistle of St. PETER.

ΠΕΤΡΟΥ τῦ Ἀποστόλε ἐπιστολὴ καθολικὴ δευτέρα, The Second Catholick Epistle of St. Peter.] *That this* Epistle *also was written by the* Apostle Peter, *is evident beyond all just Exception.* (1.) *From the Inscription of it, in which the Writer stiles himself* Simon Peter, a Servant and Apostle of Jesus Christ; *there being no other* Apostle *of that Name. Moreover of this* Apostle *it is particularly noted in the Scripture, that he was* Σίμων ὁ λεγόμενος Πέτρος, Simon called Peter, *Matth.* 4. 18. 10. 2. Σίμων ὁ ἐπικαλούμενος Πέτρος, Simon which was Sirnamed Peter, *Acts* 10. 18. 11. 13. *He is stiled* Simon Peter *once by St.* Luke, *Chap.* 5. 8. *and by St.* John *the* Evangelist *seventeen times,* Chap. 1. 41. 6. 8, 68. 13. 6, 9, 24, 36. 18. 10, 15, 25. 20. 2, 6. 21. 2, 3, 7, 11, 15. *Whereas* Symeon Bishop *of* Jerusalem, *to whom* Grotius *ascribes the writing of this* Epistle, *was neither* Peter, *nor Apostle.* (2.) *From a Concurrence of Circumstances in it relating to St.* Peter, *and no other; as* (1) *When he says,* He shortly must put off this Tabernacle, even as our Lord Jesus Christ had shewed him. *Chap.* 1. 14. *This well agrees to* Simon Peter, *to whom our Lord signified what* Death he should die, *Joh.* 21. 18, 19. *And that this Death should befal him before his coming to the Destruction of* Jerusalem, *Ver.* 22. *which was then at hand when St.* Peter *writ this. See Note on* 1 Pet. 4. 7. 2dly. *He adds, that he was* with him in the Holy Mount, *when our* Lord Jesus *was transfigured, and was an* Eye-witness of his Majesty, *and heard those Words,* This is my beloved Son in whom I am well pleased, *Ver.* 16, 17, 18. *which he could hear only then, no such Words being spoken,* John 12. 28. *to which* Grotius *would refer this Passage. Now at our Lord's Transfiguration, besides St.* Peter, *were only present the two Sons of* Zebedee James *and* John, *neither of which were ever thought to be the Author of this* Epistle. 3dly. *This also may be gathered from these Words,* Chap. 3. 1, 2. This Second Epistle, beloved, I write unto you; in which I stir up your sincere Minds by way of remembrance: *Ver.* 2. That ye may be mindful of the Words which were spoken before by the Holy Prophets, and of the Commandment of us the Apostles of the Lord and Saviour. *Whence it is manifest,* 1st. *That this* Epistle *was writ by an* Apostle, *and therefore not by* Symeon Bishop *of* Jerusalem. 2dly. *That it was writ by an* Apostle, *who had before directed an* Epistle *to the same Persons. Now though some of the* Ancients *doubted whether this Second Epistle were* Canonical, *yet* (a) *they all owned that it bore his Name and was ascribed to him, and never, that we find, was ascribed to any other* Apostle; *we therefore have just Reason to conclude, according to the Title of it, that it was also the* Epistle *of* Simon Peter, *the* Apostle *of our Lord, to whom both these* Epistles *expressly are ascribed by* (b) Origen, *who also adds, That* Paul is called his Brother, by Peter the Apostle, *which he is only in this* Epistle. *Being therefore written by an* Apostle *assisted* by the Holy Ghost sent down from Heaven, 1 *Pet.* 1. 12. *we cannot doubt of the Authority of this Epistle; for whereas* Grotius, *to avoid the strength of this Argument, imagines that this Chapter contains a Second* Epistle, *and that the First* Epistle *referred to, ended at the close of the Second Chapter of that which is now called the Second* Epistle. *He not only doth this without all Authority of any Ancient Versions or Authors to countenance his Opinion, but against the Frame and*

(a) Τῶ ϗ φερομένην αὐτῦ δευτέραν. Euseb Hist. Eccl. l. 3. c. 3. Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρε. Ibid.

(b) *Petrus duabus Epistolarum suarum personat tubis.* Hom. 7. in Josh. F. 156. Ὑπὸ Πέτρε τῦ Ἀποστόλε γεγραμμένον κατὰ τῶ σοφίαν, φησὶν τῶ ἀδελφὸν μὲ Παυλῶ. 2 Pet. 3. 15. contr. Marcion. p. 58. Vide Firmilianum apud Cyprian Ep 75. Ed. Ox. p 220. & Concil. Laod. Can. 59.

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and the Contexture of Epiſtles, *which uſually begin with an Inſcription, which is not to be found in the Third Chapter.*

As for the time when this Epiſtle *was indited, I lay down this as certain, againſt* Grotius, *from what hath been diſcours'd already, that it could not be written after the Deſtruction of* Jeruſalem; *for* St. Peter *here ſaith, that he was* ſhortly to put off his Tabernacle, *or to die, whereas he was actually dead in the Fourteenth Year of* Nero, *that is, Three Years before the Deſtruction of* Jeruſalem *by* Titus. *But that it was written but a little before his Death, may juſtly be concluded from his Declaration that* he knew, *either by Revelation, or by our Lord's Diſcourſe,* that the time of his Death (c) was ſuddenly to follow, *or was nigh at hand.*

Of the Perſons to whom it was written, we are aſſured alſo from theſe words, This Second Epiſtle, Beloved, I write unto you, *they being a demonſtration that it was written to the very ſame Perſons to whom the firſt had been directed,* viz. *to the Converted* Jews *diſpers'd through* Pontus, Galatia, Cappadocia, Aſia, *and* Bithynia, 1 *Pet.* 1. 1.

And laſtly, as for the occaſion of his writing, that plainly ſeems to have been double. 1*ſt. To arm the* Jews *converted againſt that fiery Trial which was then come upon them, and againſt that* Apoſtacy *from the Faith, that* turning away from the Holy Commandment, *Chap.* 2. 21. *that* falling from their own Stedfaſtneſs, *Chap.* 3. 17. *to which they of that Nation were ſo prone: And evident it is that the chief deſign of the Epiſtle to the* Hebrews *was to put a ſtop to it: and many Paſſages in all the* Catholick *Epiſtles, not excepting the* 2*d. and* 3*d. Epiſtles of St.* John, *are evidently writ for the ſame purpoſe; And to warn them of, and to preſerve them from, the deſtructive Doctrines of thoſe* Jewiſh Solifidians *who held it unneceſſary to* add unto their Faith Vertue. 2*dly. To arm them againſt thoſe impure* Nicolaitans *and* Simonians, *who* turn'd the Grace of God into Laſciviouſneſs: *Of whom ſee the Notes on the* 2*d. Chapter. And* 3*dly. Againſt thoſe* Scoffers *at the Promiſe of* Chriſt's Coming, *as if it were a Promiſe which never would be verified.*

But then I am conſtrained to diſſent from the Opinion of the Reverend and the Judicious Dr. Hammond, *and Dr.* Lightfoot, *who conceive that the* Apoſtle *doth not diſcourſe of our Lord's coming to the General Judgment in his* 3*d. Chapter, but only of his coming to execute his Judgments on the* Jews *by the Deſtruction of* Jeruſalem. *For, not to inſiſt upon this Conſideration that this Opinion is wholly new, and contrary to the Judgment of all the* Ancients, *who own this Epiſtle, and have occaſion to make mention of theſe words, they all agreeing in this with* Oecumenius, *that the Apoſtle ſpeaketh* ὅτι συντελεία τῦ αἰῶνος, of the end of the World, *it is extremely evident.*

1. *From theſe very words,* ver. 7. But the Heavens and Earth which now are, by the ſame word are kept in ſtore, reſerved to fire againſt the day of Judgment, and perdition of ungodly Men. *And ver.* 10. But the day of the Lord will come as a Thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent Heat; the Earth alſo, and the works that are therein, ſhall be burnt up. *To interpret all theſe words only of the Deſtruction of* Jeruſalem, *is to turn them into* Metaphor *and* Allegory; *whereas St.* Peter *plainly ſays, that as the Old World was deſtroy'd by Water, ſo ſhall the World that now is be deſtroy'd by Fire.* Here then, *as one ſays truly,* is no room for Allegories or Allegorical Expoſitions; for, as the Heavens and Earth were deſtroy'd by Water, ſo are they to be deſtroy'd by Fire: And if in the firſt place you underſtand the natural material World, you muſt alſo underſtand it in the ſecond; they are both Allegories, or neither.

2. *Were the* Apoſtle *ſpeaking of the Deſtruction of* Jeruſalem *which happen'd Forty ſeven Years after the Death of Chriſt, and was, according to our Lord's Prediction, to fall out whilſt ſome of them whom he ſpake to were yet living, what need was there of ſaying,* one day with the Lord is as a thouſand years, &c. *when he was ſpeaking, it ſeems, of that which he knew was to happen before four years were expired? And laſtly, The ſolemn Exhortation,* Seeing then all theſe things ſhall be diſſolved, what manner of Perſons ought we to be in all Holy Converſations and Godlineſſes, looking for, and haſtening to the Coming of our Lord and Saviour Jeſus Chriſt, that we may be found of him without ſpot, and blameleſs? *This, I ſay, ſounds too high for the Deſtruction of* Jeruſalem, *in which they of* Pontus *and* Galatia *could not be much concern'd; but 'tis an Exhortation very proper for thoſe who had the lively Idea of the Conflagration of the World, and the tremendous Judgment and* Perdition of ungodly Men, *then ſet before them.*

There is, I confeſs, a middle Opinion betwixt both theſe, which interprets the words of St. Peter *in the* 3*d. Chapter, of the Judgment of the Great Whore, or the* Antichriſtian Church *mention'd* Rev. 17. 1. *after which is to follow the* New Heaven *and* New Earth, *promiſed to the* Jews, *and to be accompliſhed in the calling of them to the* Chriſtian Faith, *and the flowing in of all* Nations *to them. Concerning which, Note,*

1*ſt. That*

(c) Ταχινή ἐστιν. 2 Pet. 3. 14.

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1ſt. *That this Judgment, according to the Predictions both of the* Prophets *in the Old, and of St.* John *in the* New Teſtament, *is to be executed upon her by Fire. So* Daniel 7. 11. The Beaſt was ſlain, and his Body deſtroyed, and given to the burning Flame: *and ver.* 26. The Judgment ſhall ſit, and they ſhall take away his Dominion, to conſume, and to deſtroy it to the end. *Accordingly, in the Judgment of the Whore,* ſhe ſhall be utterly burnt with Fire, for ſtrong is the Lord that judgeth her. *Rev.* 17. *Rev.* 18. 8, 9, 10.

Note 2dly, *That it is uſual with the* Prophets *to repreſent God's Judgments on the Enemies of his Church and People, by the tragical Expreſſions of* burning up the Earth, diſſolving the Heavens. *Thus of the Deſtruction of* Babylon, *which Name was writ upon the Forehead of the* Great Whore, *God ſpeaks thus*; Behold, the Day of the Lord cometh, cruel and with fierce wrath, to lay the Land deſolate, for the Stars of Heaven, and the Conſtellations, ſhall not give their Light, and the Sun ſhall be darkned in his going forth, and the Moon ſhall not give her Light, and I will make the Heavens to ſhake (*or move away*) and the Earth ſhall remove out of its place, *Iſai.* 13. 9, 10, 13. *The Indignation of the Lord againſt the* Idumæans, *is repreſented in theſe dreadful words,* The Mountains ſhall be melted with their Blood, and (d) all the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a Scroll, and all their Hoſt ſhall fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig-tree. *Of the Deſtruction of* Sennacherib *and his People, God ſpeaketh thus*; The Heavens ſhall vaniſh away like Smoak, the Earth ſhall wax old like a Garment, and they that dwell therein ſhall die in like manner, *Iſai.* 51. 6. See *Deut.* 32. 22. *Jer.* 4. 23, 24. *Joel* 2. 30. 3. 15. *Here then we ſee all the Expreſſions uſed in the* 3*d. Chapter of St.* Peter, *uſed alſo by the* Prophets *when they ſpeak of the Deſolation of a Nation and People, and eſpecially of the Enemies of the Church; which is ſufficient to evince that the* Apoſtle *being himſelf a* Jew, *and writing to thoſe* Jews *who were accuſtomed to theſe Expreſſions, might thus ſet forth the great Deſtruction of the Beaſt, mention'd* Revelations 17th. *and the* 18th. *and by the* New Heavens and New Earth, *that Glorious State of the* Church *which was to enſue by the Converſion of the* Jewiſh *Nation, and the flowing in of all* Nations *to them.*

(d) Ταχήσονται πᾶσαι αἱ δυνάμεις τῆς οὐρανοῦ, καὶ πᾶσα στρατιὰ αὐτῆς ἀποῤῥυήσεται. Iſa. 34. 3, 4.

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A PARAPHRASE WITH ANNOTATIONS ON THE Second Epiſtle of St. *PETER*.

CHAP I.

Verſe 1. SIMON PETER, a Servant and Apoſtle of Jeſus Chriſt [*writing*] to them that have obtained like preciousFaith
a with us [a] through the Righteouſneſs of God, [*by Faith*, Rom. 1. 17.] and [*the Sufferings of*] our Saviour Jeſus Chriſt.

2. [*Wiſheth that*] Grace and Peace [*may*] be multiplied to you, through the knowledge of God, and of Jeſus [*Chriſt*] our Lord.

3. According as [*it hath been with us already, for*] his Divine Power hath given to us all things that pertain to life and godlineſs, [*or, to the life of godlineſs,*] through the knowledge of him that hath called us to
b [Gr. *by*] [b] Glory, and Vertue.

c 4. [c] Whereby are given to us exceeding great and precious promiſes, that by theſe
d ye might be [d] partakers of the Divine Nature; having eſcaped the Corruption which is in the World through luſt.

e 5. [e] And beſides this [Gr. καὶ, αὐτὸ τοῦτο, *and for this cauſe*] giving all diligence, add to your Faith Vertue, [*or courage in the Profeſſion of it, and ſincerity in the Practice of thoſe things this Faith requires,*] and to Vertue [*an exact*] knowledge [*of your Duty*;]

6. And to Knowledge, Temperance, [*in carefully abſtaining from thoſe ſenſual Affections, and diſorderly Paſſions, which obſtruct the performance of your Duty,*] and to Temperance Patience, [*under all the Sufferings which may affright you from it,*] and to Patience Godlineſs, [*that fear of God which will reſtrain you from ſin, that love of him which will conſtrain you to your Duty, that Conformity of Will which will cauſe your Mind to approve of, your Heart to affect, and chuſe what is according to his will, and your whole Man to be exerciſing it ſelf to Godlineſs.*]

7. And to Godlineſs Brotherly kindneſs, [i. e. *fervent love to Chriſtians, as being Children of our heavenly Father, and fellow members of Chriſt's Body,*] and to Brotherly kindneſs Charity, [*to all Men, as proceeding from the ſame Stock, having the ſame Nature, and being ſubject to the ſame neceſſities.*]

8. For if theſe things be in you, and abound, they make you that ye ſhall neither
f be [f] barren [Gr. *ſlothful*] nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

g 9. But [*on the other hand*] he that lacketh theſe things is [g] blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins, [*by that Baptiſm in which he being waſhed from the guilt of them, engaged to die to ſin,* Rom. 6. 4.]

10. Wherefore [*being called to this Faith,*] the rather, Brethren, give diligence [Gr. *give the more diligence by practiſing theſe things,*]
h [h] to make your Calling and Election ſure; [i. e. *to ſecure to your ſelves the Bleſſings of Chriſtianity to which God hath called you; and for which end he hath choſen you to be his People:*] for if you do theſe things you ſhall never fall, [*or miſcarry eternally.*]

i 11. For ſo an entrance ſhall be miniſtred to you abundantly [i] into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

12. Where-

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12. Wherefore I will not be negligent
k to put you always [k] in Remembrance of
theſe things, tho' you know them [*before,*]
and be eſtabliſhed in the preſent Truth,
[viz. *that the Practice of theſe Chriſtian vertues is neceſſary to the making your calling and Election ſure, and to your Entrance into Chriſt's heavenly Kingdom.*]

13. Yea I think it meet, as long as I am in this Tabernacle [*of the Body,*] to ſtir you up [*to the performance of your Duty,*] by putting you [*ſtill*] in Remembrance [*of theſe things.*]

14. Knowing that ſhortly I muſt put off this my Tabernacle [*by Martyrdom,*] even as our
l Lord Jeſus Chriſt [l] hath ſhewed me, [*John 21. 20.*]

15. Moreover I will endeavour [*by leaving theſe Epiſtles, deſigned for that End,*] that you
m may be able after my deceaſe, [m] to have theſe things always in Remembrance.

16. For we have not followed cunningly deviſed Tables, when we made known to you the Power [*given to our Lord Chriſt over all Fleſh, that he might give eternal life to them that believe,* John 17. 2.] and [*the*] coming of our Lord Jeſus Chriſt [*to Crown them with Glory;*] but were Eye-witneſſes of his Majeſty.

17. For he received from God the Father Honour and Glory, when there came ſuch a Voice to him from the [n] excellent
n Glory, This is my beloved Son, in whom I am well pleaſed.

18. And this Voice which came from Heaven we heard, when we were with him in the holy mount.

19. We have alſo [o] a more ſure Word
o of Propheſy; whereto you do well that ye take heed, as to a light that ſhineth in a dark place, until the day dawn, and
the [p] Day-Star ariſe in your Hearts.
p

20. Knowing this firſt [*as the foundation of all you learn from the Prophetick Writings,*] [q] that no Propheſy of the Scripture is of any Private Interpretation,
q [Gr. *of their own Incitation, Motion, or the Suggeſtion of their own private Spirits.*]

21. For Propheſy came not in old time by the will of Man; but Holy Men of God ſpake as they were moved by the Holy Ghoſt.

Annotations on Chapter I.

a Verſe 1. Ἐν δικαιοσύνῃ τοῦ Θεοῦ *by the Righteouſneſs of God.*] That this Phraſe ſignifies our Juſtification through Faith in the Death and Sufferings of *Chriſt*, the meritorious cauſe of it, ſee note on *Rom.* 1. 17.

b Ver. 3. Διὰ δόξης καὶ ἀρετῆς, *by Glory and Vertue.*] i. e. who hath called us with a glorious calling, as being attended with the glorious Effuſion of the Holy Ghoſt, by Reaſon of which the Revelation of the Goſpel is ſaid to be ἐν δόξῃ, or διὰ δόξης, *in*, and *with Glory*, 2 Cor. 3. 7, 11. And ſhewed his Power, might, and Virtue by the miraculous Operations with which it was confirmed. For tho' *Mr. le Clerc* is poſitive that ἀρετὴ no where ſignifies δύναμις, Power, yet in *Heſychius* we read thus, ἀρετὴ θεία δύναμις, Vertue, *i. e.* divine Power, ἢ κατὰ πόλεμον, δύναμις, ſtrength for War, Fortitude, Dexterity in Wreſtling.

c Ver. 4. Δι' ὧν, *by which.*] If the reading of other Manuſcripts δι' ὃν, obtain, the ſenſe runs plain, and eaſie, thus, By *whom* thus *calling you*, are *given great* and *precious* Promiſes, *Chriſt* having brought *Life, and immortality to light*, 2 Tim. 1. 10. And eſtabliſhed the New Covenant in *better Promiſes*, Hebr. 8. 6. But if we retain the Common reading δι' ὧν *by which*, the ſenſe ſeems to run thus, By which two, the Effuſion of the Holy Ghoſt upon us, as the earneſt of them, and his miraculous operations as the Confirmation of them, and of that Goſpel which contains them, *are given to us great and precious Promiſes*; or rather, by which God, and our Lord *Jeſus Chriſt*, mention'd, *v.* 1. and 3. are given *great, and precious promiſes*, , they being the Promiſes made by God the *Father*, 2 Cor. 7. 1. And by the Son, 1 *Joh.* 2. 25. And confirmed to us in, and through *Chriſt Jeſus*, 2 Cor. 1. 20, 21.

d Ibid. Θείας φύσεως κοινωνοὶ, *Partakers of the divine nature*] Both (a) *Philo* and *Joſephus* repreſent them, who had the Gift of Prophecy, as having τῷ ψυχῷ θειάζεσθαι, *a Soul inſpired by the Deity*, and by the Holy Spirit dwelling in them made *divine*. Thus (b) *Joſephus* ſaith of one *Papius*, renowned for his Wiſdom and Fore-knowledge of things to come, that he did θεῖα; μεταλαμβάνει φύσεως, *partake of the Divine Nature.*

e Ver. 5. Καὶ αὐτὸ τοῦτο, *and for this cauſe*, or as other *Manuſcripts* read, καὶ αὐτοὶ, *ſo ye.*] *Eſthius* here probably conjectures, that the ſenſe hitherto is pendent

(a) Phil. de mut. nom. p. 814.

(b) Contr. Appion. p. 1052.

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dent thus; As you have received from the Gift of God all things neceſſary to Life and Godlineſs, ſo do ye add, or for this cauſe add to your Faith, Vertue. *&c.*

f Ver. 8. Οὐκ ἀργούς, *you will not be ſlothful,*] or negligent in the Concerns of God's glory, and your Soul's welfare, for Sloth proceeds from want of Faith, or Courage, or Love; nor unfruitful, *i. e.* Unprofitable to others, for that proceeds from want of Brotherly-Kindneſs, or Charity.

g Ver. 9. Τυφλός ἐστι, *he is blind,*] for want of knowledge, and blinded by his Paſſions and ſenſual Affections, and cannot ſee to the End and Deſign of *Chriſtianity*, and the Rewards of Faith and Patience, nor conſiders he the Obligations which lie upon him to depart from Iniquity. The word μυωπάζων following, is by our *Tranſlators* rendred *one that cannot ſee afar off*, agreeably to theſe words of *Ariſtotle*, they are ſaid, μυωπάζειν, who from their Birth are τὰ μὲν ἐγγὺς βλέποντες τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες, *Men who can only ſee things near, not thoſe that are remote*; and it is ordinary to ſay that ſuch a one is blind, as being comparatively ſo, and as to many things; And to this ſenſe the following words, *they cannot look back* to their Purgation of Old, ſeem to lead; tho' the great *Bochart* ſaith, the Word here ſignifies *to cloſe the Eyes againſt the light*, Hieroz. l. 1. c. 4. p. 31, 32.

h Ver. 10. Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθαι, *to make your calling and Election ſure.*] Many *Manuſcripts*, and many of the *Ancients* add, διὰ τῶν καλῶν ἔργων, *by good Works:* and this the Text ſeems to require, for it immediately follows, *if you do theſe things* ye *ſhall never fall*, plainly declaring, that the making of their calling, and Election ſure, depended on the doing thoſe works of Vertue, Temperance, Patience, Godlineſs, Brotherly-Kindneſs, and Charity, mentioned before, and ſo was only a Conditional Election upon their Perſeverance in a Life of Holineſs.

i Ver. 11. Εἰς τὴν αἰώνιον βασιλείαν, *into the everlaſting Kingdom.*] As ζωὴ αἰώνιος is *everlaſting life*, Luke 10. 25. αἰώνιος κληρονομία, an *everlaſting inheritance*, Heb. 9. 15. αἰώνιοι σκηναὶ *everlaſting Tabernacles*, Luke 16. 9. οἰκία αἰώνιος, an *everlaſting Houſe*, 2 Cor. 5. 1. δόξα αἰώνιος, *everlaſting Glory*, 2 Tim. 2. 10. σωτηρία αἰώνιος, *everlaſting Salvation*, Hebr. 5. 9. So αἰώνιος βασιλεία, is doubtleſs the *everlaſting Kingdom* prepared for *Chriſt's* faithful Servants, and not his Vindictive Kingdom over the *Jews*, nor yet the Kingdom of Saints mentioned by *Daniel* as never to give place to any other Kingdom, they to whom the *Apoſtle* writ being to die long before the coming of that Kingdom.

k Ver. 12. Ἐν ὑπομνήσει *in Remembrance.*] For could we be eſtabliſhed in the belief of heavenly things, and have them ſtill in Remembrance, we ſhould not flag in the Performance of our Duty.

l Ver. 14. Ἐδήλωσε μοι, *hath ſhewed me.*] Declaring to him in a Viſion, ſay (c) *Hegeſippus* and (d) *St. Ambroſe*, that he muſt go again to *Rome* to be Crucified. Thus (e) *St. Polycarp*, in a Viſion ſaw his Pillow, or Night-Cap burning with Fire a little before he was conſumed by the Flames: And *St. Cyprian*, by a Viſion was admoniſhed of his Death, and of the Kind of Martyrdom he was to ſuffer. *Pontius* in *Vitâ Cypr. Ed. Oxon. p.* 7

m Ver. 15. Τῶν τούτων μνήμην ποιεῖσθαι, *to make a Remembrance of theſe things.*] *St. Peter* therefore was not of the Opinion that *Oral Tradition* was a better way than Writing, to preſerve the Memory of theſe things, and that without Writing they might be able ſo to do. Accordingly (f) *Ignatius*, adviſing the Churches to ſtand faſt in the Tradition of the *Apoſtles*, thought it neceſſary, *for the greater ſecurity, to commit them to Writing.* For, ſaith (g) Origen, That *which is delivered only by Mouth quickly Vaniſheth, as having no Certainty.*

n Ver. Ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *from the magnificent Glory.*] Some conſidering, that in all the three *Evangeliſts* the Transfiguration of our Lord is mentioned after he had ſpoken of the Coming of the Son of Man in Glory, or in the Glory of the *Father*, think this Transfiguration was an Image of that glorious Kingdom he was to erect at the Calling of the *Jews*; and that *St. Peter* here refers to this when he ſaith, *we made known to you the power, and coming*, or the illuſtrious coming *of our Lord Jeſus Chriſt*; whence *Moſes*, and *Elias* are here ſeen with him in Glory, and according to ſome *Manuſcripts*, are ſaid to ſpeak of the δόξα, i. e. *his Glory*, which was to be hereafter in *Jeruſalem*. But that Glory being not yet come, to what purpoſe ſhould the *Apoſtle* Write to them of that Age, to give all diligence to obtain an

(c) Hegeſip de Excid. Hieroſ. l. 3. c. 2. (d) Ambroſ. Ep. 33. (e) Προσευχόμενος ἐν ἐκστάσει γέγονε, καὶ εἶδεν προσκεφάλαιον αὐτῷ ὑπὸ πυρὸς καταναλισκόμενον. Martyr. §. 5. (f) Ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενος διατυπῶσαι ἀναγκαῖον ἡγεῖτο. Apud Euſeb. H. Eccl. l. 3. c. 35. (g) Τὰ γὰρ ἀγράφως λεγόμενα πάνυ ταχὺ ὀλίγον ἐν ἔχοντα ἀπόδειξιν. Dial. contr. Marcion. p. 59.

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an Entrance into that Kingdom? Or why doth he ſo generally promiſe an Entrance into it to them who were to die ſo long before, and were not at all, unleſs they died *Martyrs*, to enter into it? nor was it to be an everlaſting, but only a *Millennary* Kingdom. Wherefore for Explication of the Words, obſerve concerning the Transfiguration of our Lord, (1) That when he was transfigured his Face *did ſhine* as *the Sun and his Garments were ſplendent*, Matth. 17. 2. And this, ſaith *Nazianzen*, God did τὸ μέλλον μυσταγωγῶν, *ſhewing what he was to be hereafter*, and as an Introduction to that Glory in which he was to ſhine at *the Right Hand of Majeſty in the Heavens*; for to ſhine as the Sun, is a Phraſe expreſſing ſomething belonging to *Cœleſtial* Majeſty, *Matth.* 13. 43. The *white* and ſplendid *Garments* being alſo proper to *Kings*, and the *Royal* Miniſters of the Heavenly Court, *Rev.* 3. 4. And hence when *Chriſt* is repreſented as *the firſt-born from the Dead*, and the *Prince of the Kings of the Earth*, to whom power and Glory belonged, he appears in Splendor, as the Sun ſhining in his Power, *Rev.* 1. 14, 15. And this is the Majeſty of Chriſt of which St. *Peter*, *James*, and *John* were Eye-witneſſes on the Mount.

2ly. Of the Teſtimony given to him; obſerve, (1.) That it was, *This is my beloved Son*, i. e. This is he who is *Heir of all things*; Heb. 1. 2. And is *ſat down at the Right Hand of Majeſty and Glory*, v. 3. And therefore this is made a Proof of our Lord's Reſurrection, and Exaltation to the Higheſt Glory, that the *Father* ſaid to him, *Thou art my Son, this Day have I begotten thee*, Acts 13. 33. Hebr. 1. 5. 5. 5. This is he to whom the *Father* hath given *to have life in himſelf*, John 5. 26. And ſo to raiſe the Dead, *v.* 24. And *give eternal life to them*, John 17. 1, 2. Now all this being comprehended in this Teſtimony, ſhews the Truth of what St. *Peter* ſaid he had declared to them. Note (2ly.) That this Voice was given *from the magnificent Glory*, or bright Cloud which then appeared, and was the Conſtant Symbol of the Divine Preſence; See note on *Phil.* 2. 6. And ſo aſſured them this Teſtimony was given by the God of Truth. Note (3ly.) That this Teſtimony is delivered in the very words ſpoken of that *Prophet* which ſhould come after *Moſes*, viz. *a Prophet will the Lord your God raiſe unto you like to me, to him ſhall ye hearken*, Deut. 18. 15. And ſo aſſured them that this beloved Son was that *Prophet* of whom *Moſes* ſpake. Note Laſtly, That theſe words were directed not to *Chriſt*, but to thoſe that attended him, and bad them obſerve that God the *Father* here owned him as his only Son, in whom he is well pleaſed, and as the only *Prophet* whom they ought to hearken to.

Ver. 19. Βεβαιότερον ἔχομεν προφητικὸν λόγον, *a more ſure word of Propheſy.*] This is ſpoken in compariſon of the *Apoſtle*'s Teſtimony of what he heard, which to the *Jews* was not ſo certain, and convincing, as was the Record of their own *Prophets*; whence the *Apoſtles* both in diſputing with the unbelieving *Jews*, and writing to the believers among them, confirm their Doctrines from the Writings of the *Old Teſtament*. o

Ibid. Καὶ φωσφόρος ἀνατείλῃ, &c. *And the Day ſtar ariſe in your Hearts.*] Some conſidering that *Balaam* Propheſies of the *Meſſiah* as a *Star* that was to *come out of Jacob*, by which Star, ſay *the* three *Targums*, *Bereſchith Rabba*, *R. Moſes Hadarſon*, and *R. Iſaac*, is meant the *Meſſiah*, *compared to a Star*, *becauſe of the Splendor of his Dominion* and *Kingdom*, and who is ſtiled by St. *John* ὁ ἀστὴρ λαμπρὸς, ὁ πρωϊνὸς, *the bright and Morning Star*, Rev. 22. 16. refer this to *Chriſt's* ſecond coming to convert the *Jews*, and ſet up the Kingdom of the Saints, *Dan.* 7. 27. Saying, That the *Apoſtle* compares the intermediate Time, in which *Antichriſt* was to reign, to the Night, and Darkneſs, according as the *Scripture* uſeth to expreſs the times of Ignorance, and Idolatry, *Eph.* 5. 8. 1 *Theſ.* 5. 4. See note on *Rom.* 13. 12. And the time of *Chriſt's* advent to call all *Iſrael*, and to bring in with them the *fulneſs of the Gentiles*, to the light diſſipating that Darkneſs; and doth here bid the *Jewiſh* Nation to attend to the *Propheſies* in the *Old Teſtament* touching this glorious time, till it ſhould be accompliſhed upon them. But the *Apoſtle* writes not here to the unbelieving *Jews*, who are to be the only Subjects of that calling; but to *them who had obtained like precious Faith* with him. Moreover that the time from writing this *Epiſtle* till the Converſion of the *Jews*, which is not yet accompliſhed, ſhould be accounted as Darkneſs, or a Time in which the Light, or Day appeared not, ſeems not ſuitable to that Expreſſion of St. *Paul*. *The Night is far ſpent, and the day is at Hand.* See note on *Rom.* 13. 12. Nor could he bid thoſe of that Age to expect till that day-Star ſhould ariſe in their Hearts, which to this very day is not yet riſen. It therefore ſeems plain to me from theſe words, tho' Dr. *Hamond*, and others would interpret them to another ſenſe, that the *Apoſtle* ſpeaketh this concerning ſome other light that was to enlighten and affect their Hearts, and give p

them

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them full Assurance that our *Jesus* was the Son of God, the *Prophet* God had sent into the World. Now this was done by the internal Gifts, and Illuminations of the Holy Spirit vouchafed to Believers; by which, saith the *Apostle Paul, The testimony of Christ*, or, which the *Apostle's* gave of him, ἐβεβαιώθη ἐν ὑμῖν *was confirmed in*, or *upon them*, 1 Cor. 1. 6. By which God did βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν, *Confirm both the Apostles, and those that believed in the Faith of Christ*, 2 Cor. 1. 21, 22. 5. 5. So that the import of the Words seems to be this, till you your selves have those *Prophetick* Gifts, by which you may be able from what you find in your selves, to know by the Spirit that *Jesus is the Christ, the Son of God*, 1 Cor. 12. 3. And have that *Unction of the Holy Ghost*, by which you know all things, 1 *John* 2. 27. And have also the *Scriptures* of the *New Testament* committed to you, which contain a more perfect light, *Rom.* 13. 14. And are indited also by the *Holy Spirit sent down from Heaven*, 1 Pet. 1. 12. Like to this is that Expression of (h) Philo, *what Reason is in us, that is the Sun in the World*, ἐπειδὴ φωσφορεῖ ἑκάτερος, *both being unto us a Phosphorus, the Sun giving light to our Senses, and Reason intellectual Raies to our Conceptions.* And *when* φῶς ἐπιλάμπει τὸ θεῖον, *the Divine light shines upon us, that of our Reason sets; and when that sets, this ariseth,* τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβάινειν, *and so it was with the Prophets.*

Ver. 20. Ἰδίας ἐπιλύσεως οὐ γίνεται, *no prophesy is of private interpretation,*] i. e. Prophesy comes not from the *Prophet's* own Suggestion, but from the Inspiration of the Holy Ghost. That this is the true sense of these words appears, (1.) From the *Apostle's* own Interpretation; for not to be of the *Prophets* own incitation, or Suggestion, *v.* 20. is *not to come by the will of Man*, v. 21. i. e. not by human Reason, *but by the will of God*, John 1. 13. (2ly.) From the Use of the Phrase; for ἐπίλυσις, according to *Phavorinus* and *Suidas*, is ἔφοδος *Accession*, or *Incitation*, or *Insult*; and the Word ἰδία added to it, must therefore signifie that *Prophesie is not of private Impulse* or *Incitation*; whence the Expression, used by the true *Prophets*, is generally this, ἐπῆλθεν ἐπ' ἐμὲ *the Spirit came upon me*, Numb. 24. 2. 1 *Sam.* 10. 10. 2 *Chron.* 15. 1. 24. 20. And, (3) From the Nature of the thing it self, and the constant Opinion of the *Jews* about it; which was, (i) as *Philo* saith, that *a Prophet speaketh nothing of himself, but he is the Organ of God in what he speaks, God speaking in and by him.* Whence to speak *of himself*, or *of his own Heart or mind*, is always made the sign of a *false Prophet*, whom God had not sent, *Numb.* 16. 28. 22. 18. 24. 13. *Jer.* 23. 16, 26. *Ezek.* 13. 17. Ridiculous therefore, and full of Ignorance is the inference of *Esthius* hence, that the Reformed, and their *Pastors* must not interpret the *Scriptures* according to their own Sense, or Judgments, which surely they may do, as well as he, or any other *Romish Commentator*, who have nothing but their own private sense for many Interpretations of the *Scriptures* they discourse upon.

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CHAP. II.

Vers. 1. But there were false Prophets also among the People [*in the former ages of the Jewish Church,*] even as there shall be [*hereafter*] [a] false Teachers [b] among you, who privately shall bring in [c] damnable Heresies, [i. e. *Doctrines tending to the Destruction of them that hold them, and*] even [d] denying the Lord that bought them, and [*shall*] bring upon themselves [e] swift destruction.

2. [f] And many shall follow their Pernicious ways, by reason of whom the way of Truth shall be Evil spoken of.

3. And through [g] Covetousness shall they with feigned Words make merchandice of you, [h] whose Judgment now of a long time lingreth not, and their damnation slumbreth not.

4. For if God spared not the Angels that sinn'd, but cast them down [i] to Hell, and delivered them to Chains of Darkness to be reserved unto Judgment;

5. [k] And spared not the Old Word, but

a b c d e f g h i k

(h) L. quis Rer. Div. Hæres. p. 404. F. ἀλλότρια δ' πάντα ὑπαχθέντες ἑτέρου. Quis rer. div. Hæres. p. 404. C. Ὄργανον θεοῦ ἐστιν ἠχοῦν, κρουόμενον, καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ἐστιν ὁ Προφήτης ἐνθένδε ὑπαχθέντος τοῦ λαλοῦντος θεοῦ. De Præm. & Pœn. p. 711. E.

(i) Προφήτης δ' ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλ' ὑπαγορεύεται.

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l but ſaved [*only*] Noah [l] the eighth Perſon, a Preacher of Righteouſneſs, bringing in the flood upon the World of the ungodly;

6. And turning the Cities of *Sodom* and *Gomorrah* into Aſhes, condemned them with an overthrow, making them an Example to thoſe that after ſhould live ungodly. [*See note on* Jud. 7.]

7. And delivered Juſt Lot vexed with the filthy Converſation of the wicked;

8. For that righteous Man dwelling among them, in ſeeing and hearing [*of them*] vexed his Righteous Soul from Day to Day with their unlawful deeds.

m 9. [*Then may we reſt aſſured that*] [m] the Lord knoweth how to deliver the Godly out of Temptation, [*as he did Noah, and* *n* *Lot,*] and to reſerve the unjuſt [n] unto the Day of Judgment to be puniſhed.

o 10. But chiefly them [o] who walk after *p* the Fleſh in the luſts of uncleanneſs, and [p] deſpiſe Government, preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of Dignities.

11. Whereas Angels, which are greater in power and might [*than evil Spirits,*] bring not railing accuſations againſt them before the Lord. [*See Note on* Jude 9.]

q 12. [q] But theſe, as natural brute Beaſts [Gr. *as irrational, natural living Creatures, rather than Men,*] made to be taken and deſtroyed, [*or to raven, and deſtroy,*] ſpeak evil of the things they underſtand not, [*i.e. of the Angelical Powers whom they blaſpheme,* v. 10.] and ſhall utterly periſh in their own Corruption.

13. And ſhall receive, [Gr. *receiving, by this Deſtruction,* v. 12.] the Reward of unrighteouſneſs, as they that count it pleaſure *r* to [r] riot in the day time: Spots they are *ſ* and Blemiſhes, [ſ] ſporting themſelves with *t* their own Deceivings, whilſt [t] they feaſt with you.

14. Having Eyes full of Adultery, that cannot ceaſe from ſin; beguiling unſtable Souls; an heart they have exerciſed with *u* [u] covetous Practices; curſed Children.

15. [x] Which have forſaken the right way, *x* and are gone aſtray, following the way of Balaam the Son of Boſor, who loved the wages ofunrighteouſneſs: [*and to obtain them, counſelled Balak to entice God's People to commit fornication with the Midianites,* Numb. 31. 16. Βαλαὰμ τῦ Βόσορ *that is,* ſaith *Grotius, of the City of Boſor, as Pethor his City,* Numb. 22. 5. *is called.*]

16. But was rebuked for his Iniquity: [*for*] the dumb Aſs ſpeaking with Man's Voice, forbad the madneſs of the [y] Prophet. *y*

17. Theſe are wells [Gr. *fountains*] without water, Clouds that are carried with a Tempeſt, [*unprofitable for any good, as fountains without water; and pernicious as Tempeſts, which blaſt and root up all before them,*] to whom the miſt [Gr. *the blackneſs*] of darkneſs is reſerved for ever.

18. For when they ſpeak great [z] ſwelling words of Vanity, they allure through *z* the luſts of the Fleſh, through much wantonneſs, [*or to laſciviouſneſs,*] thoſe who were clean eſcaped from them that live in Error.

19. Whilſt they promiſe them [aa] liberty, *aa* they themſelves are the Servants of Corruption; for of whom a Man is overcome, of the ſame is he brought in Bondage.

20. [bb] For if after they have eſcaped the *bb* Pollutions of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning:

21. For it had been better for them not to have known the way of Righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them; [*Becauſe they ſin by Apoſtacy againſt the light received, and with ingratitude to the Author of it.*]

22. But it is happened to them according to the true Proverb, [cc] the Dog is *cc* turned to his own vomit again, and the Sow that was waſhed, to her wallowing in the mire.

Annotations on Chapter II.

a Verſe 1. Ψευδοδιδάσκαλοι, *falſe Teachers.*] Concerning the Perſons chiefly concerned in this Chapter, and in the parallel Epiſtle of St. *Jude*, I find three Opinions.

1. That of Dr. *Lightfoot*, who thinks theſe Chapters ſpeak chiefly of the *Jews*, i. e. of the *falſe Teachers* of that Nation. The Second is,

2. That of the *Ancients*, who ſay expreſly, ἀρχὴ εἰπεῖν ὁ κατὰ τῶν Νικολαϊτῶν ἀιρέσεως, *he begins to ſpeak of the Hereſie of the Nicolaitans.* So *Occumenius.* The Third is,

3. That of the *Reverend* and *Learned* Dr. *Hammond*, and of the *Ancients* alſo; That the *Apoſtles* ſpeak theſe things touching the *Gnoſticks.* And this Opinion ſeems not much

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much to differ from the Second. For the *Ancient Fathers* say, The (a) *Gnosticks sprang from the Nicolaitans, and borrowed from them all their Filthiness, and Lasciviousness.* Moreover, the Apostle *Peter* speaketh plainly of *the false Teachers* which were to be hereafter, for *v.* 1, 2, 3. he speaks still in the future Tense, though both St. *Jude* in his *Epistle*, and St. *Peter* in the following words, do plainly intimate that some of them were come already; so that in the Exposition of this Chapter, and the *Epistle* of St. *Jude* we have reason to take in those *Heretiaks*, who appeared after the writing these *Epistles.*

Nevertheless, because the *false Apostles*, and *false Teachers* of the *Jewish Nation*, and the *Nicolaitans* were certainly then come, and we have express, and frequent mention of them in the *Epistles* of St. *Paul*, and in the *Revelations* of St. *John*, and because St. *Peter* speaks of them in the Plural Number; therefore I shall apply the words to all of them, giving the Preference to them in the Exposition of these words, who are expressly mentioned in the Holy *Scriptures.*

b Ibid. Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *there shall be false Teachers among you.*] The *Apostle* writing to the *Jews*, seems by these words to intimate that these false Teachers should be among the *Jewish* Converts especially, as being either *Jews* by Birth, or *Proselytes* to that Religion, as was *Nicolas* of *Antioch*, Acts 6. 5. but then their entring in among the *Jewish* Converts, *Jude* 4. and being among them *in their Feasts of Charity*, v. 12. *their leaving the right way*, 2 Pet. 2. 15. and their *Returning with the Dog to the Vomit*, make it probable that they once professed the *Christian* Faith, though after they revolted from it, or introduced such *Doctrines of Perdition*, as fundamentally destroy'd the Faith which they professed.

c Ibid. Αἱρέσεις ἀπωλείας, *damnable Heresies.*] Such as tended to the present Destruction, and future *Damnation* of them who taught, and who believed them. Thus the Doctrine of the *False Apostles* among the *Jews* tended to *the perverting of Souls*, Acts 15. 24. To make *Christ die in vain*, Gal. 2. 21. And their Faith *to profit them nothing*, Gal. 5. 2. And *Christ become of none effect unto them*, they being by them *fallen from Grace*, v. 5. and become *Enemies to the Cross of Christ*, Phil. 3. 18.

The Heresie of the *Nicolaitans* is stiled by (b) *Epiphanius*, an Heresie which did ἑαυτὸς καὶ τὸς πειθομένους ἀπολλύειν, *destroy them that taught, and them that believed it.* Yea, *Christ* himself declares his hatred of it, *Rev.* 2. 15. And the same all the *Fathers* say of the *Gnostick* Heresie.

Ibid. Τὸν ἀγοράσαντα αὐτὸς δεσπότην ἀρνούμενοι, *denying the Lord that bought them.*] *Christ* being never stiled δεσπότης in the *New Testament*; and St. *Jude* distinguishing this δεσπότης, or *Master*, from our Lord, it seems most reasonable to interpret this of God the Father, who is said to have bought the *Jews*: *Is he not thy Father, who hath bought thee?* Deut. 22. 5. And the *Christians*: *ye are bought with a price, therefore glorifie God with your Souls and Bodies, which are his*, 1 Cor. 6. 20. Hence also it is truly observed by *Esthius*, That *Christ* died for them that perish, and bring destruction upon themselves. d

Ibid. Ταχινὴν ἀπώλειαν, *shall bring upon themselves swift destruction.*] That the *Apostatizing Jews* did this, the *Scripture* every where informs us, and the *Apostles* frequently warn them of it. St. *Paul* doth it throughout the *Epistle* to the *Hebrews*, elsewhere speaking of them as Men *whose end is Destruction*, Phil. 3. 19. On whom should come *swift Destruction*, 1 Thess. 5. 3. they being *appointed for wrath*, v. 9. St. *James*, as of Men *fatned for a day of slaughter*, Chap. 5. 5. and that *suddenly* to come upon them, their *Judge standing at the door*, v. 9. *Christ* also threatens to them that held the Doctrine of the *Nicolaitans*, that *he would come against them swiftly, and fight against them with the Sword of his Mouth*, Rev. 2. 16. That is, he would destroy them, *Rev.* 19. 15, 21. Accordingly *Church History* informs us that they were extinct (c) λόγῳ θάττον, in a very little time. e

But I find nothing of any such remarkable or swift Destruction which befell the *Gnosticks* in *Church History*, not one word that any of them perished at the Destruction of *Jerusalem* by the *Roman* Army, though doubtless their Iniquities would find them out. We rather read in the *Church History*, that they were never persecuted by the *Heathen Emperors*; this being the Observation of the *Fathers*, that the (d) *Simonians*, and the *Menandrians were never persecuted*

(a) Καὶ ἐντεῦθεν ἄρχεται ὁ τὰ ψευδωνύμα γνώσεως κακῶς τῷ κόσμῳ ἐπφύσας· Epiph. Hær. 25. § 2. Ἐξ οὗτος οἱ λεγόμενοι Γνωστικοί. Timoth. & Damasc.

(b) Hær. 25. §. 4. p. 79. (c) Euseb. Hist. Eccl. l. 3. c. 29.

(d) Οἱ δὲ μόνον οὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ πρῶτοι κατηξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὲ δικαίως, μηδὲ φονεύοντες ὑφ' ὑμῶν, κἂν διὰ τὰ δόγματα ἐπεσάμεθα. Justin M. Apol. p. 69, 70.

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perſecuted by the Heathens, their fury being only poured out upon the Chriſtians. Nor could it probably be otherwiſe, ſeeing they made the Doctrine of the *Croſs* no part of their Religion; but held it lawful (*e*) *to deny the Faith in times of Perſecution*, to avoid ſuffering for it, and counting Idolatry in ſuch Caſes a thing indifferent, whence ſaith *Origen, they were never perſecuted at all.*

f Ver. 2. Καὶ πολλοὶ, *and many ſhall follow*, &c.] That the *Judaizers* much infeſted the *Chriſtian Church*, and perverted many in the Church of *Corinth*, *Galatia*, *Epheſus*, and *Crete*, we learn from St. *Paul*'s *Epiſtles*; and that by reaſon of the *Jewiſh Zealots*, who *deſpiſed Dominions, and ſpake evil of Dignities, the way of Truth was evil ſpoken of*, from 1 *Pet.* 2. 12. Indeed the *Heathens* ſeem to have made little or no diſtinction betwixt the *Jews*, and the *Chriſtians* that ſprang from them, but imputed all the Diſturbances they made, to *Chriſt*, or to the *Chriſtians*. Hence (*f*) *Suetonius* ſaith of *Claudius*, That Judæos impulſore Chreſto aſſiduè tumultuantes Roma expulit, *he expel'd the Jews from Rome, as being frequently tumultuous through the Inſtigation of Chriſt.* Of the *Nicolaitans* (*g*) *Epiphanius* ſaith, that *great was the Deceit which they brought upon Mankind.* And (*h*) *Clemens Alexandrinus* profeſſeth to write againſt them, and the *Gnoſticks, to remove the ſcandal which they by their Doctrines might bring upon Chriſtianity*: As (*i*) *Juſtin Martyr* alſo hints. Yea, *Clement* adds, that from theſe Men who taught (*k*) *that Women ſhould be common, aroſe the greateſt Blaſphemy againſt the Name of Chriſt, or Chriſtians.*

Moreover, it is to be noted, that inſtead of ἀπωλείαις, many Copies read ἀσελγείαις *their laſcivious ways*; which reading may be confirmed from St. *Jude*, who begins his Deſcription of the ſame Perſons thus, *They turn the Grace of God*, εἰς ἀσέλγειαν, *into Laſciviouſneſs*; And this Character agrees in ſome meaſure to the *falſe Teachers* among the *Jews*, who taught *Fornication* and *Uncleanneſs*. See Note on 1 *Cor.* 6. 13. *Eph.* 5. 6. practiſed τὰ κρύπτα τῆς αἰσχύνης, *the hidden things of ſhame*, 2 Cor. 4. 2. And *gloried in their ſhame*, Phil. 3. 19. And *whoſe Exhortation was* ἐξ ἀκαθαρσίας, *of Uncleanneſs*, 1 Theſſ. 2. 3. And many of whoſe followers were guilty of *Unclenneſs*, *Fornication*, καὶ ἀσελγείας, *and Laſciviouſneſs*, 2 Cor. 12. 21. But this is more emphatically the Character of the *Nicolaitans*, and of the *Gnoſticks*, the Succeſſors of them, for they were, ſaith *Oecumenius*, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίον ἀσελγέστατοι, *moſt ungodly in their Principles, and moſt laſcivious in their Lives.* Refert complexus, & permixtiones execrabiles, obſcœnaſq; conjunctus, & quædam ex ipſis adhuc turpiora, ſaith (*l*) *Tertullian*; yea, things ſo exceeding filthy, *that we bluſh to mention them, and therefore paſs them by.* Πάνδημον Ἀφροδίτης κοινωνίαν μυσικὴν ἀναγορεύσαν, ſaith (*m*) *Clemens* of *Alexandria*. Τῷ ἀιχρερρηγίαν ἅμα τοῖς ἄλλοις ὑπτελεῖν τὰς ἑαυτῶν μαθητὰς ἐδίδαξεν, ſaith (*n*) *Damaſcen.* Hence (*o*) *Pſeud-Ignatius* ſtiles them ἀκαθάρτους Νικολαΐτας immundiſſimos Nicolaitas, amatores libidinis. St. *Auſtin*, Sectam turpiſſimam; for ſaith (*p*) *Timotheus*, Οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φανεὶς ὅτως αὐτῷ πάσης βδελυκτῆς καὶ μυσερᾶς καὶ ἀῤῥήτε πράξεως διδάσκαλος, *amongſt all the Maſters of Hereſie, none taught ſuch filthy, and abominable Actions.*

Ver. 3. Ἐν πλεονεξίᾳ, *through Covetouſneſs.*] If πλεονεξία ſhould here and *v.* 14. ſignifie *Adultery*, as 1 *Theſſ.* 4. 6. it ſeems to do, See Note there; and as Dr. *Hammond* thinks it doth here, there will be no difficulty in applying this to the *Nicolaitans*, as well as to the *Gnoſticks*, and *falſe Teachers* among the *Jews*, the Note on the 2d. Verſe ſhewing that this emphatically belonged to them, and gave the riſe to that impure Sect. But becauſe they are accuſed *v.* 15. *of following the way of Balaam who loved the wages of unrighteouſneſs*, and by St. *Jude* v. 11. *of running greedily after the Error of Balaam for Reward*, I think it better to admit of that ſenſe which our Tranſlation giveth of the word, and then to apply it at once to the *falſe Teachers* among the *Jews*, and to the *Nicolaitans*; It ſeems highly probable from the 6th. the 8th. and the 10th. Chapters of the Firſt Epiſtle of the *Corinthians*, that the *Apoſtle* is there diſcourſing againſt the *Nicolaitans*. Now of theſe *falſe Teachers* he ſaid that they *devoured the Corinthians*, 2 Cor. 11. 20. St. *Paul* in his Second Epiſtle to *Timothy*, Chap. 3. 6. ſpeaks of a ſort of Men *who crept into houſes, leading captive ſilly Women laden with ſins, and*

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(*e*) Σίμων τε ὁ Σαμαρεὺς —— ὑπὲρ τὸ πλείονας ὑπαγαγέσθαι τὸν περὶ τῦ θανάτε κίνδυνον περιῆλε τῶν μαθητῶν, ἐνδιαφορεῖν αὐτὸς διδάξας πρὸς τὸ εἰδωλολατρείαν, ἀλλ' ἐδὲ τὸ ἀρχὸ Σιμωνιανοὶ ἐπεβάλοντο. Orig. contr. Celſ. l. 6. p. 282.

(*f*) Sueton. in Claud c. 25. (*g*) Καὶ πολλὴ ἁπλῶς ἡ διὰ τ πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ἐπιβολή. Hær. 25. § 3. (*h*) Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τὸ χριτὸ καὶ τῶν ὀνείδισιν ἀκρατισάντων ἀκαλασίτως Ἰησῦς Χλασφημίαν τῷ ὀνόματι περιτιθέασιν. Strom. 3. ab init.

(*i*) Πάντες οἱ ἀπὸ τίτων ὁρμώμενοι χριτιανοὶ καλοῦνται. Juſt. M. p 70.

(*k*) Κοινὰς εἶναι τὰς γυναῖκας ἀξιῶσιν ἐξ ὧν ἡμαρτον κατὰ τῦ ὀνόματος ἐρρύη Χλασφημία Strom 3 p. 428. B.

(*l*) Præſcript. c. 47. (*m*) Strom. 2. p. 430. (*n*) Coteler. Tom. 1. p. 286. (*o*) Ep. ad Tral. Sect. 11. (*p*) Apud Cotel. Tom 3. p. 381.

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led away with divers Lusts; a Character which perfectly agrees to the *Nicolaitans*: And speaking to *Titus* of the same Persons, he saith, Chap. 1. 10, 11. *They subverted whole houses, teaching things which they ought not for filthy lucre sake.* (q) *Irenæus* informs us of the *Valentinians*, that *they would not impart their Mysteries to all, but to them only who were able to pay great Sums for them.* Whence the (r) *Pseud-Ignatius* stiles them, *Covetous of what belongs to others, and violent lovers of Riches.*

h Ibid. οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, *whose Judgment now of a long time lingreth not.*] St. *Jude*, in the parallel place, *v.* 4. saying they were Men οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *of old assigned to this condemnation*, viz. by the Prophesy of *Enoch*, see the Note there; I think these words may be best rendred thus, *To whom the Judgment pronounced of old lingreth not*, it being a swift Destruction which the *false Teachers* among the *Jews*, and the *Nicolaitans* brought upon themselves. See Note on *v.* 1. of this Chapter. Note also, that their Damnation is in the Greek, *their Destruction.*

Ver. 4. ταρταρώσας, *casting them down to hell.*] *Tartarus*, saith *Phavorinus*, is ἀὴρ ὑπογαῖος καὶ ἀνήλιος, *the subterrestrial Air*, where the *Sun comes not.* It signifies also, saith *Suidas*, τὸν περὶ τὰ νέφη τόπον, *the place in the Clouds* or *in the Air*: Hence τάρταρον ἠερόεντα, and ζόφον ἠερόεντα, in *Homer*, to intimate that *Tartarus was the dark Air*, as *Crates* in *Stephanus* saith. These Angels being therefore placed in the bright Regions of the Heavenly light, and being now confined to the dark Air (whence *Satan* is called *the Prince of the Power of the Air*) are said to be cast down into *Tartarus.* And this suits with the Opinion both of the *Heathens* and the *Jews*, who held that *the Air was full of Spirits or Dæmons*; (see Note on *Eph.* 2. 2.) but chiefly of the *Ancient Fathers*, according to those words of *Jerom*, in his Comment on that Passage of St. *Paul*, *against Spiritual wickedness*, ἐν τοῖς ἐπουρανίοις, *in Cœlestibus*, that is, saith he, in the *Air*; (*s*) *For this is the Opinion of all the Doctors, that the Air, which divides between the Earth and Heaven, is full of contrary Powers.* He is stiled, *the Prince of the Power of the Air*, saith (*t*) *Oecumenius*, *because he is the Prince of the evil Spirits that are in the Air, not as having Dominion*, saith *Theophylact*, but only his Habitation there. That this was the Opinion of most of the *Ancients*, see *Petavius de Angelis l.* 3. *c.* 4. Now hence it follows that though the Devil and his Angels are at present for ever banished from the Divine Presence, and so do suffer the Punishment of loss now of the Beatifick Vision; though they are in the Language of *Tertullian*, Prædamnati ad Judicii diem, *condemned before hand to the Tremendous Day*; Prædestinati supplicio sempiterno, *fore-ordained to eternal Punishment*, saith St. *Austin*; Reservati in diem Judicii, *reserved to the Day of Judgment*, saith *Origen*, and St. *Peter* here; *or kept in Chains of Darkness to that Day*, saith St. *Jude*, and knowing, and believing this, they cannot chuse but *tremble*, and be filled with present Horror; yet is the Doctrine of (*u*) *Rupertus* highly probable, That *at present they are not suffering in the infernal flames, but have their Residence in the dark Air, whence at the Day of Judgment they shall be precipitated into the Fire prepared for the Devil and his Angels.*

1. Because this seems to have been the Opinion of all *Antiquity*, for five whole *Centuries* together, as appears, not only from their common Doctrine mentioned before, that they at present had their Habitation in the Air, but also from their express words who spake still in the future of their infernal Punishments, saying as (*x*) *Justin M. That they shall be punished with eternal Fire*, and that the *pressures they now suffer for the Name of Jesus, is an indication of their future Punishment in everlasting Fire.* This he confesseth, μηδέπω τοῦτο πεφάξαι τὸν Θεὸν, that God hath not yet done, but yet he saith, (*y*) *Christ hath foretold*,

(q) Ἃ καὶ εἰκότως δοκεῖ μοι μὴ ἅπαντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλως μισθοὺς ὑπὲρ τηλικούτων μυστηρίων τελεῖν δυναμένους. l. 1. c. 1. p 20.

(r) Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμητὰ, καὶ χρηματολήπτας. Ep. ad Magnes. §. 9.

(*s*) *Hæc autem omnium Doctorum opinio est, quod aer iste qui cælum & terram medius dividens inane appellatur, plenus sit contrariis fortitudinibus.*

(t) Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, ἤτοι τῶν ἀέρος ἀρχόντων, τουτέστι τῶν ἐναερίων ἀρχόντων· ὁ γὰρ ἀὴρ ἀρχὴ ἀλλὰ ἐναερίων οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωρούντα.

(u) *Et nunc quidem in hunc aerem illum esse dejectum, & omnes satellites ejus, quos aereas cæterras dicimus, passim in Scripturis habemus —— futurum est autem ut in infernum inferiorem videntibus cunctis præcipitetur in ignem æternum qui paratus est ei, & Angelis ejus.* Comm. in Gen. 17.

(x) Οἱ τῶν ἀξίων κόλασιν καὶ τιμωρίαν καμοῦνται ἐν αἰωνίῳ πυρὶ ἐγκλειόμενοι. Ἐκ γὰρ ὑπὸ τῶν ἀνθρώπων διὰ τὸ ὄνομα τοῦ Ἰησοῦ χεισθῶντα, δίδαγμα ὅτι καὶ τῆς μελλούσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Ap. 1. p 46 D. Vide p. 45. E

(y) Ὅτι εἰς τὸ πῦρ πεμφθήσεται μετὰ τῆς αὐτῶν σεπτῆς κολαζόμενοι· ἢ ἀπείρατον αὐτῶν πεφυκότων ὁ χριστός. Apol. 2. p. 71. B.

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told, that he and his Angels ſhall be caſt into the Fire, and everlaſtingly tormented there. And (z) *Tatianus* ſaith of them, *The Lord of all things ſuffers them to expatiate or inſult till the time of the Diſſolution of the World, and till the Judge comes.* (a) *Tertullian* ſaith, that *their deſperate condition in the account of their being condemned before, receives ſome comfort from the delay of their Puniſhment.* (b) *Minucius Felix* ſaith, that *he foreknowing, trembles at the Puniſhment appointed for him, and thoſe that worſhip him.* (c) *Lactantius*, that *at the time of Judgment this Prince with his Miniſters will be laid hold on, and condemned to Puniſhment.*

2dly. This muſt be the Doctrine of thoſe *Fathers* who held that the Devil knew not that he ſhould be certainly condemned till our Lord's Advent, and therefore durſt not before blaſpheme God; which was the Doctrine of (d) *Juſtin. M.* (e) *Irenæus*, *Euſebius* and (f) *Epiphanius*; or as (g) *Oecumenius* interprets them, He did not know it *manifeſtly*, as being only obſcurely hinted by the *Prophets, but when Chriſt coming declared manifeſtly that everlaſting Fire was prepared for him and his Angels, he ceaſed not to practiſe his wiles againſt his Saints.* And this Doctrine they founded on the following *Scriptures*, viz.

1. That Queſtion which theſe Devils put to *Chriſt*, *Art thou come to torment us before the time?* Concluding hence, that *not this preſent Age, but the future, was the time when theſe evil Spirits were to be puniſhed*, as (h) *Origen* ſaith twice. *They thought*, ſaith St. *Jerom*, ad judicandos ſe veniſſe, *that Chriſt was come to judge them:* ſaith *Chryſoſtom*, ἐκ ἀναμένειν τὸν καιρὸν τ῀ κολάσεως, *that he would not ſtay till the time of Puniſhment*, i.e. the Day of Judgment. Hence *Maldonate*, upon the place, admires at the great conſent of the *Ancients* in this Opinion.

This 2dly. They gathered from thoſe words of *Chriſt*, *Depart ye wicked into the Fire prepared for the Devil and his Angels.* Whence they concluded with (i) St. *Bernard*, that the Sentence againſt them was determined, *but was not yet paſt upon them*, and that, Jam diabolo ignis paratus, etſi nondum ille præcipitatus in ignem, *The Fire was indeed prepared for the Devil, but he was not yet caſt into it*; concluding that was only to be done (k) *at the end of the World, or at the Day of the great Judgment, or in the World to come.*

But, 3dly. This they chiefly concluded from theſe words of (l) St. *Peter* and St. *Jude*, that *they were reſerved unto the Day of Judgment to be puniſhed.* Nor is it eaſie to conceive a more natural Conſequence than this; They are reſerved unto the Day of Judgment to be puniſhed, therefore they are not yet puniſhed with the Fire prepared for the Devil and his Angels.

And laſtly, This they gathered from the Revelations of St. *John*, who often ſaith, (m) that *the Old Serpent the Devil ſhall be caſt into the Lake of Fire and Brimſtone at the Day of Judgment:* To which the frequent ſayings of St. *Auſtin* do refer.

Since then to torment the Devils at our Saviour's Advent, was to torment them *before the time of Torment*; ſeeing our Saviour when he ſhall paſs the final Sentence, will only amand the Wicked to the Fire, *pre-*

(z) Ὁ δὲ τῶν ὅλων δεσπότης ἐνίησιν αὐτοὺς ἔτι μέχρις ἂν ὁ κόσμος πᾶσι λαοῖς ἀναλυθῇ, καὶ ὁ δικαστὴς παραγένηται. P. 151. D.

(a) *Deſperata conditio eorum ex prædamnatione Solatium reputat fruendæ interim malignitatis ex pœnæ mora.* Apol. c. 27.

(b) *Deſtinatam enim ſibi cum ſuis cultoribus pœnam præſcius perhorreſcit.* P. 39. (c) *Sed & dominus illorum cum miniſtris ſuis comprehendetur, ad pœnamque damnabitur, cum quo pariter omnis turba impiorum pro ſuis facinoribus perpetuo ignis cremabitur in æternum.* L. 7. c. 26. p. 729.

(d) Καλῶς ὁ ἰυστῖνος ἔφη, ὅτι πρὸ μὲν τῆς τ῀ Κυρίου παρουσίας οὐδέποτε ἐπάλαιεν ὁ Σατανᾶς βλασφημῆσαι τ῀ θεὸν, ἅτε μηδέπω εἰδὼς αὐτ῀ τὸν κατάκριτον. Euſeb. H. Eccl. l. 4. c. 18. (e) Iren. l. 5. c 26. (f) Epiph. Hær. 39. n. 8.

(g) Φησὶν Ἰωάννης &c ὡς ὁ διάβολος πρὸ τῆς τ῀ Κυρίου παρουσίας οὐκ ἦδει τελέως, ὅτι τ῀ ἑαυτῷ πυρὸς τ῀ δύναμιν τῶν θείων προφητῶν σαφέστερον ταύτην διαγορευόντων. Ἐν οἷς ἦ τ῀ Κυρίου παραγενομένου, καὶ τῷ διαβόλῳ σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμάσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς Ἀγγέλοις αὐτ῀ ἥκιστα, ὃ πάσχειν τοῖς πταῖσι ὀφείλομεν. In 1 Pet. 5. 8.

(h) *Diabolus in hoc ſeculo neque corripitur pro peccato, neque flagellatur, omnia namque ei ſervata ſunt in futurum, unde & ipſe ſciens ſibi illud ſtatutum tempus eſſe pœnarum dicebat ad Salvatorem, Quid veniſti ante tempus torquere nos?* Hom. 8. in Exod. F. 44. H. *Non vult Deus Dæmonum genus ante tempus damnare. Sciunt enim & ipſi Dæmones, quia tempus eorum præſens hoc ſeculum continet. Propterea denique & Dominum rogabant, ut non torqueret eos ante tempus.* Hom. 13. in Numer. F. 116. I.

(i) Serm. de Tranſ. S. Malachiæ. (k) *Sunt reſervati in diem judicii.* Orig. *Indigni ſunt qui in præſenti ſeculo corripiantur, ſed in futuro recipient quæ merentur.* Hom. 8. in Ex. ibid *Dominus in die judicii quaſi in uno faſce pariter colligatos mittet in lacum inferni.* Hieron. in c. 25. Eſ. *In ſine corporeo igne cruciandi,* Greg. *Servantur in judicium puniendi.* Fulg. apud Petav. Tom. 3. l. 3. c. 4.

(l) *Mirum quanto conſenſu pleraque veteres auctores docuerint Dæmones ante diem judicii non torqueri, quod Petrus ſcribat,* 2 Pet 2. 4. *Si Angelis peccantibus non pepercit,* &c. & Judas v. 6. *Si Angeli qui non ſervarunt ſuum principatum,* Maldonat. in Matth. 8. 29. Vide Auguſt. l. 21. c. 27, &c. de Civ. Dei.

(m) *Sicut etiam Deſertores Angeli, licet ſecundum modum quendam mortui ſunt peccando, quia fontem vitæ deſeruerant, qui Deus eſt —— in ſecundam mortem poſt ultimum præcipitabuntur judicium.* De C. D. li. 13. c. 24. p 746. C. Vide eundem, l 21 c. 23.

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pared for, not actually tormenting then, *the Devil and his Angels*; seeing they only are *reserved in Chains of Darkness to the Day of Judgment to be punished*, and so the Sentence, and the Execution of it is no more passed upon them than upon the Prisoner that's kept in Chains for the Assizes; seeing the Devil is only said to be then (*n*) *cast into the Lake of Fire and Brimstone*, when the Judge sat upon the Throne, and all Men were Judged according to their Works; there seems sufficient reason to assert that even the *Devils* shall not be tormented in the infernal Flames until the Day of Judgment; And if not they, then much less wicked Men.

k Ver. 5. Οὐκ ἐφείσατο, *and spared not the Old World.* This Instance agrees very exactly to those *Nicolaitans* and *Gnosticks* who had corrupted their ways, as they of the Old World did, by taking to them what Women they pleased to enjoy, as far as appears, without any Solemnity of Matrimony, *Gen.* 6. 2, 4. for it is only said, that *the Sons of God went in unto the Daughters of Men*; hence are these *Giants* said to be, οἱ ἐκπίπτοντες εἰ βίαιοι, *violent Men*, who by force invaded them: And also by *Idolatry*. See *Ainsworth* on *Gen.* 4. 26.

l Ibid. Ὄγδοον, *the eighth Person.*] One would think from *Adam*, whereas indeed he rather was the tenth from *Adam*, *Gen.* 5. and so it is the eighth of them that were saved from the Deluge, 1 *Pet.* 3. 8. So *Plutarch* saith of *Pelopidas*, that he came εἰς οἰκίαν δεδεκαλῳ, *unto his House with eleven more*; and *Polybius* of *Dionesidorus*, that τρίτῳ ἀπενήξατο, *he swam out with two more*; so here *Noah* was saved with seven Persons; so celebrated in *History* that the Hill where the *Ark* rested, is called *the Hill of the Eighth*, or *Themanim*; and a Village by it bears the same Name. See Dr. *Hammond* on the place.

m Ver. 9. Οἶδε, *the Lord knoweth.*] God's knowledge here includes his Power and his Will. So *Psalm* 1. Whatsoever the Righteous doth, it shall prosper, *for the Lord knoweth the way of the Righteous*, v. 6. *i. e.* he is able and willing to make it prosper *Matth.* 6. 31. *Take no thought what you shall eat or drink, or wherewithal ye shall be cloathed, for your heavenly Father knoweth you have need of all these things*, v. 32.

n Ibid. Εἰς ἡμέραν κρίσεως, *to the day of Judgment to be punished.*] Note that this is signally the time when the ungodly shall be punished; (2dly.) That the evils which wicked Men suffer in this Life, will not exempt them from future Punishments in the World to come; even *Sodom*, and *Gomorah* must then suffer, *Matth.* 10. 15. 11. 22.

Ver. 10. Ὀπίσω σαρκὸς, *who walk after the Flesh.*] See Note on *v.* 2. o

Ibid. Καὶ κυριότητῳ καταφρονοῦντας, *and despise Governments.*] The Note of *Estbius* on the place is this, that *we read not in Church History that the Gnosticks despised Governments, but rather flatter'd them.* What Dr. *Hammond* saith of their teaching *Christians* to despise all Authority of Magistrates, or Masters, is not proved by him, for he attempts not to prove that they were κυριότητῳ καταφρονοῦντες, *despisers of Government*; and his attempt to prove that *they taught Christian Servants to despise their Masters*, from 1 Tim. 6. 2. hath been considered already. Nor do I find any thing of this nature charged upon the *Nicolaitans*. But then it may be noted, that κυριότητες ἢ δόξαι, Dominions and Glories in the *New Testament*, doth often signifie the *Angelical* Powers; as when *Christ* is said to be exalted, ὑπεράνω πάσης κυριότητῳ, *above all Dominion*, Ephes. 1. 21. and when κυριότητες are mentioned among *the invisible things of the Creation*, Colos. 1. 16. Accordingly some of the (*o*) *Fathers* refer this to the *Angelical* Powers; and this they do with great probability: For, (1.) The Apostle *Peter* here asserts, that they blasphem'd, ἐν οἷς ἀγνοοῦσι, *in things of which they had no knowledge*: St. *Jude*, that they blaspheme *things that they knew not*: which very well agrees with their bold Assertions touching the *Angels*; in which they did, as St. *Paul* saith, ἃ μὴ ἑώρακαν ἐμβατεύειν, *intrude into those things they had not seen*, Colos. 2. 18. but cannot so well be applied to Civil Dignities, of which these *Hereticks* must have sufficient knowledge. (2.) The *Apostle* adds, that whereas these Men did not tremble to blaspheme these Dignities, the *Holy Angels*, ἃ φέρουσι καθ' αὐτῶν ἐλάσφημον κρίσιν, *durst not use railing, or blasphemous words against them.* Now they whom *Michael* and his good Angels durst not blaspheme, were, saith St. *Jude*, *the Devil and his Angels*, who were in *Scripture* stiled the *Principalities, and Powers, and Rulers of the darkness of this World*, Eph. 6. 12. And therefore they whom these *Hereticks* blasphemed, must also be *Angelical* Dignities.

But against this it is objected, that we read not in *Church History* that the Heresie of the *Gnosticks* had any thing in it of particular Opposition or Defiance to the *Angels*, but on the contrary the *Æones* noting the *Angels* make up a great part of their Divinity. *Answ.* This seems a great mistake,

(n) Rev. 20. 10. 15.

(o) Δόξας ἤτοι τὰς θείας καὶ δυνάμεις, ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Oecum.

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ſtake for both (p) *Irenæus* and (q) *Epiphanius* aver, that when they practiſed their moſt vile impurities, they invoked ſome of the *Angels*, to whom they did aſcribe that work, ſaying, when they performed it, ὁ δεῖνα Ἄγγελε, καταχρῶμαί σε τῷ ἔργῳ, ἢ δεῖνα ἐξουσία, περίττω σε τῇ περιξίν, *O Angel I am doing thy work, I am employ'd in thy Service*; which ſure muſt be to blaſpheme theſe Dignities.

Moreover it is evident that the *Nicolaitans* did alſo horribly blaſpheme them. For, (1.) They made the *Angels to be the Off-ſpring of an obſcene and filthy Æon*, as both (r) *Tertullian* and (ſ) *Epiphanius* inform us. (2.) They add, that the (t) Mother appears in a beautiful form to Princes, and extracts their Seed from them, with Pleaſure, that ſhe may recollect her Power, or Vertue, diſpers'd among many: And from this Hypotheſis, ſaith (u) *Epiphanius*, *Nicholas brought the Myſtery of his filthineſs into the World:* They doing all their Villanies, I ſuppoſe, in imitation of her.

q Ver. 12. This Verſe in St. *Jude*, runs thus, *But theſe ſpeak evil of the things they know not, but what they know naturally as brute Beaſts, in theſe things they corrupt themſelves*, v. 10. And therefore to make this Verſe parallel to it, it ſeems neceſſary to make the Conſtruction run thus, ὅτοι δὲ, but theſe Blaſphemers of Dignities, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, blaſpheming in things of which they have no knowledge, ſhall periſh in their own Corruption; as do the natural brute Beaſts, made to be taken, and deſtroy'd; to whom they are, in this Practice of *making all Women common, like, and whoſe example they plead in favour of their common Whoredoms* (x): eſpecially the followers of (y) *Carpocrates* and his Son *Epiphanes*, *making the Marriage of one a violation of the Community ordained by God, and exemplified in other living Creatures.*

r Ver. 13. Τὴν ἐν ἡμέρᾳ τρυφήν, *riot in the Day.*] This is exactly true of the *Nicolaitans*, (z) who practiſed their Impurities *Day and Night*; and held, that *if a Man were not laſcivious every Day, he could not be ſaved.*

f Ibid. *Sporting themſelves in their own Deceits.*] i. e. In thoſe Practices which were the effects of their deceitful Principles. So that there ſeems no need of reading ἀγαπαῖς, *their Love Feaſts*; for they were the Feaſts of the Church, not of the *Hereticks.*

t Ibid. Συνευωχούμενοι, *when they feaſt with you.*] Of theſe Feaſts ſee Note on *Jude* 12. And alſo *Irenæus*'s ſaying of *Marcus*, and other *Hereticks*, That εἰώθασιν ὅτι τοῖς θείοις τῶν κλήρων ὅτοι πάντοτε παίζειν, they are always accuſtomed in thoſe Suppers which they make by Lot to play; or as the Latin hath it, *Sortibus ludere*, to play by Lot; I ſuppoſe what Women they ſhould commit Lewdneſs with, or who ſhould provide the Supper, which being ended, there followed, as (a) *Juſtin Mart.* hints, *the putting out of the Candle, and their promiſcuous Luſts:* He ſpeaking thus of the *Marcionites*; and (b) *Clemens Alexandrinus* of the *Carpocratians.*

u Ver. 14. *Covetous Practices*;] See Note on *Verſe* 3.

x Ver. 15. This in St. *Jude* runs thus, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, *they ran forth into the Error of the reward of Balaam*, i. e. the Error which the Children of *Iſrael* committed through the Counſel which *Balaam* gave to *Balak*. To explain this, let it be noted;

1ſt. That *Balaam* not only went with the Princes of *Balak*, but alſo had *the Reward of his Divination*; for 'tis expreſly ſaid, *Deut.* 23. 4. *Neh.* 13. 2. That the *Amonites* and *Moabites hired Balaam.* Note,

2dly. That *Balaam*, for his Reward, gave Counſel to *Balak* to entice the Children of *Iſrael*

(p) Iren. l. 1 c. 35. (q) Epiph. Hær. 18 §. 2. (r) *Æones refert quoſdam, turpitudinis natos, & complexus, & permixtiones execrabiles, obſcenaſque conjunctas, natos præterea Dæmones, & Deos & Spiritus Septem.* De Præſc. c. 47.

(ſ) Τέτταρσι δὲ μετὰ πέντε τούτοις περιελθεῖν φησί τινα ἀιῶνα, μεμίχθαι δὲ τοῦτον τῇ μήτρᾳ, καὶ ἐκ τούτου τὸν Αἰῶνα τὸν ἀιῶνος καὶ τῆς μήτρας γεγονέναι θεοὺς τε καὶ τοὺς Ἀγγέλους, καὶ Δαίμονας, καὶ ἕτερα πνεύματα. Hær. 25. §. 5.

(t) *Matrem viventium.* Iren. l. 1. c. 24. Ταύτην δὲ (φασὶν) ἀεὶ φαίνεσθαι τοῖς Ἄρχουσιν ἐν ἐυμορφίᾳ πολλῇ καὶ μποσυλᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς, καὶ ἀνακτᾶσθαι, ἵνα δύῃ τὸ αὐτῆς δύναμιν, τὸ εἰς διαφόρους σπαρεῖσαν, ἄνωθεν πάλιν ἀναλαμβάνῃ καὶ ὅτως ἐκ τοιαύτης ὑποθέσεως τὸ τῆς αὐτῆς ἀναχολογίας μυστήριον τῷ κόσμῳ ὑπεισήνεγκε. Epiph Hær. 25. §. 2.

(u) *Carpocrates.* Λέγει τὸν δικαιοσύνην τὴν Θεῖαν κοινωνίαν τινὰ εἶναι μετ' ἀλλήλων, *cujus exemplum dat in pecudibus, in genere Boum, Suum, Ovium, & reliquorum omnium,* Clem. Alex. Strom. 3. p 428. C. D. & p. 429. A.

(x) Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κινήσις, ἔπειτα κατὰ κοινότητα πάντα ὁμοίως κατὰ γένος σπείρεται· σπείρουσι δὲ καὶ γεννῶσιν ἐπ' ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἐμφυτον ἔχοντες. Ibid.

(y) Ἓν μὲν ἀγόμενον ἐκεῖνο, δυναμένων κοινωνεῖν ἁπάντων, ὥσπερ ἀπίφυκε τὰ λοιπὰ τῶν ζώων. Ibid. D.

(z) *Tunc Nicolaus, die noctuque nuptias facions obſcœnas, & auditu quoq; erubeſcendos coetus ſomniavit.* Hieron. adv. Lucif. F. 53. A. Y. Αὐτὸν γὰρ καὶ περιῆξατο τὸ λέγειν, ὅτι ἐὰν μὴ τις καθ' ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύνασθαι μετέχειν τῆς αἰωνίου. Eph. Hær. 25. §. 1.

(a) Τὰ δύσφημα ἐκεῖνα λυχνίας μὲν ἀπατεσπλὼ καὶ τὰς ἀναίδην μίξεις. Ap. 2. p 70. B. C.

(b) Τέτους φασὶν εἰς τὰ δεῖπνα εἰσερχομένους ἄνδρας ὁμοῦ καὶ γυναῖκας, μετὰ δὲ κορεσθῆναι ἐν πλησμόνῃ τῆς κυπείσης, τὸ κατεσχῦον αὐτῶν τὸν μεστικὸν τοῦτον ἐκκαιόσυναι, ἐκπεδῶν πεπαιμένος φῶς τῇ τὸ λύχνε περιεσπᾷ, μίγνυσθαι ὅπως ἐθέλοιεν, εἰς βέλοιντο. Strom. l. 3. p. 430. C. D.

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Iſrael to Idolatry and Fornication; this is hinted in thoſe words, *Come therefore I will advertiſe thee*, Num. 24. 14. i. e. *what to do to this People now*, and what they will do to thee in the latter days; ſo the *Chaldee Paraphraſt* upon the place; *I will counſel thee what thou ſhalt do to this People, that thou mayſt make them to ſin*; ſo the *Jeruſalem Targum*. This Counſel, ſaith *Joſephus*, was that *Balaam told Balak upon his departure, that the only way to prevail upon this People, would be to draw them into ſin; and to that purpoſe he counſel'd him to tempt them with their beautiful Women. Theſe were firſt to entice the Iſraelites with their Beauty, and compliant Converſation, and when they had entangled their Affections, they were to conſent to their Embraces, upon condition that the Iſraelites would forſake their own Law, and worſhip the God of the Moabites*, Joſeph. Antiq. l. 4. c. 6. Note,

3dly. That this Counſel made them *err in the matter of Peor*; and ſo not only to commit Fornication with the Women of *Midian*, Cor. 10. 8. but alſo to commit *Idolatry*. Now this *Baal-Peor*, ſaith St. *Jerom*, and other *Criticks*, was *Priapus*, who was worſhipped by ſhewing of their ſhame; to which theſe words of the Prophet *Hoſea* may refer, *They ſet up Altars to Baal Phegor, and ſeparated themſelves to that ſhame*, Chap 9. 10. And thoſe of *Jeremiah*, *you have ſet up Altars to ſhame, even Altars to burn Incenſe to Baal*, Jer. 11. 13. And then, as the ἐξεχύθησαν, *they were diſperſed, or ran about* after the *Midianitiſh* Women, anſwers to the Practice of thoſe Men *who crept into houſes, leading captive ſilly Women*; ſo the *matter of Baal Peor*, anſwers exactly to the execrable Villanies theſe Men committed *cum Membris Pudoris*.

Moreover, this Paſſage ſeems to confirm that Expoſition, which refers what is here ſpoken, to the *Nicolaitans*. For St. *John* ſpeaks thus to the Church of *Pergamus*, *I have a few things againſt thee, becauſe thou haſt there them that hold the Doctrine of Balaam; who as he taught Balak to caſt a Stumbling-block before the Children of Iſrael, to eat things ſacrificed to Idols, and to commit Fornication; ſo haſt thou alſo them that hold the Doctrine of the Nicolaitans, which I hate*. Now the *Church Hiſtory* informs us this was the Doctrine of the *Nicolaitans*, that (*c*) *it was lawful to eat things offered to Idols, and to commit Fornication*, as *Irenæus*, St. *Auſtin*, and others teach.

Ver. 16. *The Prophet*.] That *Balaam* was y indeed a *Prophet* of God, and well acquainted with his Revelations, the Hiſtory in the Book of *Numbers* will not ſuffer us to doubt; for thoſe words, *I cannot go beyond the Commandment of my God, to do good or evil*, Num. 22. 18. ſhew he was not unacquainted with the true God. See alſo *Ch.* 24. 4. Though after, through a covetous deſire of Gain, he uſed Enchantments; the *madneſs of the Prophet* appeared in this, that hearing the Aſs ſpeak, which argued the miraculous Aſſiſtance of God enabling him ſo to do, he goes on in his mad Fury, and ſaith he would kill him.

Ver. 18. Ὑπέρογκα, *ſwelling words of* z *Vanity*.] This did the *Hereticks* many ways, *v.* 9. by their barbarous Names, *quibus terreant Auditores*, by which they affrighted the Hearers, ſay (*d*) St. *Auſtin*, and (*e*) *Epiphanius*, and impoſed upon them by thoſe vile words, or by thoſe proud words, that *they are the Spiritual, the Perfect, the Seed of Election*, Men who have perfect knowledge of God. See Note on *Jude* 19. that they have Grace, ἀπὸ τ ἀῤῥήτε καὶ ἀνονομάστε συζυγίας, *from the ineffable and not to be named Conjugation*, and (*f*) *therefore ought to be always meditating the Myſtery of Conjugation*, and that (*g*) *he that being in the World does not love a Woman ſo as to enjoy her, is not of the Truth*, and that except a Man be laſcivious every day, he cannot enjoy eternal Life. And that they being (*h*) *Spiritual, cannot receive Corruption by any evil Actions they do*, or be hurt by any material Actions, ſo as to loſe their Spiritual Subſtance; in oppoſition to which vain boaſts theſe Apoſtles ſo expreſly ſay, *They ſhall periſh in their Corruption*.

Ver. 19. Ἐλευθερίαν, *they promiſe them* aa *Liberty*.] They promiſed them a double Liberty. (1ſt.) *A Liberty to do any thing they pleaſed without fear*. (2.) *A Liberty from the Eye and Hand of their Judge*; as we learn from the ὑπέρογκα, ſwelling words of Vanity, cited by (*i*) *Irenæus* from them which are a full Comment on *v.* 18.

Ver. 20.

(c) *Turpiſſima ſecta in quâ placet uſus indifferens fœminarum. Hi nec ab iis quæ Idolis immolantur cibos ſuos ſeparant.* De Hær. c. 5. Iren. l. 1. c 28.

(d) Hær. 5. (e) Epiph. Hær. 25. Sect. 3.

(f) Διὸ καὶ ἐν παντὶ τρόπῳ δεῖν αὐτὸς διὰ τὸ τ συζυγίας μελετᾶν μυστήριον. Iren. l 1. p. 28.

(g) Ὃς ἂν ἐν κόσμῳ γενόμενος γυναῖκα οὐκ ἐπιλάσηται ὡς αὐτὸν κρατηθῆναι, οὐκ ὄντι ἐξ ἀληθείας, καὶ ὁ χωρήσει εἰς ἀλήθειαν. Ibid.

(h) Τὸ πνευματικὸν δέλασιν ὅτι αὐτοὶ εἶναι ἀδύνατον φθορᾷ καθαδεξασθαι, κἂν ὁποίας συγκαταγέωνται πράξεσιν· καὶ αὐτὸς λέγουσι κἂν ἐν ὁπόσαις ὑλικαῖς πράξεσι καταγένωνται μηδὲν αὐτὸς παρβλάπτεσθαι, μηδὲ ἀπολλύειν τὸ πνευματικὸν ὑπόστασιν. p 26.

(i) Γυναικεῖα πολὺ διεφθειραν τελείως ἑαυτὸς ἀναγορεύοντες, ὡς μηδενὸς δυναμένε ἐξισωθῆναι τῷ μεγέθει τ γνώσεως αυτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον ἔτυπε, μηδ' ἄλλον τινὰ τῶν Αποστόλων, ἀλλὰ πλέω παντὸς ἐγνωκέναι καὶ τὸ μέγεθος τ γνώσεως τ ἀῤῥήτε δυνάμεως μόνος καταπεπνεῦσθαι, εἶναι τε αὐτὸς ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν. διὸ καὶ ἐλεύθερος πάντα πράσσειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας, διὰ γὰρ τὴν ἀπολυτρωσιν κρατεῖτες καὶ ἐλεύθερος γίνεσθαι τ κτιστῆ. Lib 1. c. 9. p. 72.

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bb Ver. 20. From *v.* 18, 20, 21. it seemeth to be strongly argued, That they who were once truly faithful, may totally and finally fall away. For, 1st. That the Persons here mentioned were once truly faithful, seems evident from this, 1st. That they had once ὄντως, *truly*, and entirely *escaped from them that live in Error*, v. 18. Being not then entangled with, not *overcome by the Pollutions which are in the World, through Lust*; but having escaped them *through the knowledge of Christ Jesus*: That they *turned from the holy Commandment* in which they formerly had walked: That they were once washed from that mire to which they returned, *v.* 22. All which cannot be truly said of *Hypocritical Professors*, who were still *in the Gall of Bitterness, and the Bond of Iniquity.*

That these Men after fell away totally, and finally, we learn from these Expressions, That *they were again allured to Wantonness*, that they were again *entangled, and overcome by the Pollutions which were in the World through Lust*, and therefore *brought in Bondage*; *that they turned from the holy Commandment delivered to them*; *yea, with the Dog to the Vomit, and the wash'd Sow to the wallowing in the Mire:* And this so far, as that *it had been better for them not to have known the way of Righteousness.*

Ver. 22. Κύων ἐπιστρέψας, *the dog is turned to his Vomit*, &c.] These two Proverbs, of which the first is taken from *Prov.* 26. 11. and the second is common among the Writers *de Re rustica* (See *Schotti adag. sacra in locum*), are very expressive of the folly of those Men, *who return* to those Vices they had formerly renounced, and therefore the *Fathers* apply them to *Julian* returning to that *Heathenism* he had renounced in his Baptism. So *Nazianzen. Orat. Stell.* 1. cc

CHAP. III.

Verse 1. THis second Epistle, beloved, I now write unto you; in [*both*] which I stir up your [a] pure minds, a
by way of Remembrance.

2. [b] That ye may be mindful of the words b
which were spoken before by the holy Prophets, [*of the Old Testament, Enoch*, (Jude 14.) and *Daniel* Chap. 12. 2. *touching the Judgment of ungodly Men*,] and of the Commandment of us the Apostles of our Lord and Saviour, [*or of the Commandment of the Apostles of our Lord and Saviour*, as St. *Jude v.* 17. *that is, to expect patiently, and with unshaken Faith that day*, Heb. 10. 23. 35. 39. Jam. 1. 6. 5. 7, 11. 1 Pet. 1. 13. 4. 1.]

3. Knowing this first, that [*according to their Predictions*] there shall come in the last c
days [c] Scoffers, walking after their own Lusts.

4. And saying, Where is the Promise of his coming [*to judge the World, and raise his* d
faithful Servants from the dead]? for [d] since the Fathers [*to whom these Promises were made*] fell asleep, all things continue as [*they were*] from the beginning of the Creation.

5. For this they willingly are [e] ignorant e
of, [Gr. *they that are of this mind are ignorant*,] that by the word of God the Heavens were of old, and the Earth standing out of the Water, [viz. *dry land*] and in the Water, [viz. *that part of it which is covered with the Sea.*]

6. Whereby the World that then was, being overflowed with water, perished.

7. But the Heavens and Earth which now are, by the same word are kept in store, [*being*] reserved unto fire, against [f] the f
day of Judgment, and Perdition of ungodly Men, [*who, as the Antediluvians have been punished by Water destroying the World then, shall be punished with Fire destroying it again.*]

8. But, [*for farther answer to this Question*,] beloved, be not ignorant of this one thing, that one day is with the Lord as a [g] thousand years, and a thousand years as g
one day.

9. The Lord is not slack concerning his Promise, as some Men count slackness, [*concluding thence that he hath changed his Purpose, or will not perform it*,] but is [*in this*] long-suffering to us ward, [h] not [*being*] willing h
that any should perish, but that all should come to repentance.

10. But [*though it be thus deferred for a time, yet*] the Day of the Lord will come, as a Thief in the Night, [i. e. *suddenly, and unexpectedly to them*, Luke 21. 34. 1 Thess. 5. 2, 3.] in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.

11. Seeing then that all these things shall be dissolved, [*by Fire designed to punish the ungodly*,] what manner of Persons ought ye to be in all holy Conversation and Godliness?

12. Looking for, and hasting to [*prepare for*,] the coming of the day of God, where-

in

in the Heavens being on fire ſhall be diſ-
i ſolved, and the [i] Elements ſhall melt with fervent heat.

13. Nevertheleſs according to his Promiſe we look for [καινὸς ὴ ϑερανὸς προσδεχόμεν, *we alſo do expect*] [k] new Heavens,
k l and a new Earth [l] in which dwelleth Righteouſneſs.

m 14. Wherefore, beloved, ſeeing that [m] ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs.

15. And account that the long-ſuffering of our Lord is [*deſigned for the*] Salvation [*of you Jews*;] even as our beloved Brother Paul alſo according to the [*Spirit of*] Wiſdom given unto him, hath written unto you, [*in theſe words*, Rom. 2. 4. *Deſpiſeſt thou the Riches of his Goodneſs and long ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance? And more eſpecially in theſe, and ſo all Iſrael ſhall be ſaved*, &c. Rom. 11. 26. *For God hath concluded them all in unbelief, that he might have mercy upon all*, v. 32. *See the Preface to the Epiſtle to the Hebrews.*]

16. [n] As alſo in all his Epiſtles, ſpeaking n
in them of theſe things: [o] in which are o
ſome things hard to be underſtood, which they that are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, to their own Deſtruction.

17. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away with the Error of the [*ſe*] wicked [*Scoffers*,] fall from your own ſtedfaſtneſs.

18. But [*rather*] [p] grow in Grace, and in p
the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory, both now and for ever. Amen.

Annotations on Chapter III.

a Verſe. 1. Τὼ εἰλικρινῆ διάνοιαν ὑμῶν, *your ſincere minds.*] A ſincere deſire to know, and regard to the Truth, being once ſeated in the Mind and Heart, we ſhall readily embrace, and firmly ſtand in the Truth delivered to us.

b V. 2. That theſe words ſhould relate to that notable Deſtruction of the unbelieving *Jews* foretold by *Chriſt*, ſeems not very probable; ſince the Believers are inſtructed to be mindful of theſe Commands, that they might be armed againſt the Scoffers, mentioned *v.* 3. who ſaid, *Where is the promiſe of his coming?* Now that the thing queſtioned by them was not our Lord's coming to the Deſtruction of the *Jews*, but to the Judgment of the World, is evident, it being ſtiled emphatically, ἡμέρα κρίσεως, *the day of Judgment and Perdition of ungodly Men*, v. 7. 10, 11, 12.

c Ver. 3. Since both St. *Peter* and as St. *Jude* tells us, the reſt of the *Apoſtles* were ſo careful to mind thoſe to whom they writ, or preached, of theſe Scoffers, we may conjecture that theſe Scoffers were then come; though in reſpect of the Prophecies concerning them, they were yet to come, whence *Jude* ſaith of them, *Theſe are they that ſeparate themſelves*, &c. v. 8, 9.

Ibid. Ἐμπαῖκται, *Scoffers.*] St. *Jude* ſeems to teach us, that theſe Scoffers were the *Hereticks* mentioned in the former Chapter, *viz.* the *Simonians*, who being *Samaritans*, held ſtill their (*a*) *old Hereſie*, that *there ſhould be no Reſurrection of the Fleſh*; and therefore walked after their own Luſts. For theſe of whom, ſaith He, I have treated and am ſpeaking, are they of whom the *Apoſtles* did forewarn you, *ver.* 17, 18.

Ver. 4. Ἀφ' ἧς, viz. ἡμέρας.] For *from the* d
Day, that the Fathers, to whom this Promiſe of a Reſurrection, and an Heavenly Country, *Heb.* 11. 16. is ſuppoſed to be made, and who foretold this Judgment to come upon the wicked, *Jude* 14. have ſlept, we ſee no ſuch thing verified to them; nothing anſwering their Predictions, but all things continue as they were. That ἀφ' ἧς ſhould ſignifie, *except that*, I find no Inſtance or Example.

Ver. 5. Λανθάνει γὰρ αὐτές.] That is, e
They conſider not God's Power in making the World, which muſt enable him alſo to deſtroy it, if he pleaſe; and that by his Word the Earth was ſeparated from the Waters which covered it, and gathered into its Channels, ſo that the dry Land, which we call Earth, appeared; and that by theſe very Waters, deſcending partly from the Heavens, and partly from the great Deep, *Gen.* 7. 11. the Earth was again overwhelmed for the ſin of the *Antediluvians* (eight Perſons being only preſerved) ſo that thoſe wicked Men which then lived, periſhed in their Wickedneſs; and ſo the Prophecy of *Enoch* was remarkably fulfill'd upon them.

Ver. 7.

(a) Ἠγνόησαν μὲν τελέως ἀνάστασιν καὶ κρίσιν. Epiph. l. 1. p. 25. Hær. Samar. Valentiniani etiam Λέγουσι μὴ εἶναι τελείαν ἀνάστασιν. Just. M. p. 307. p. 253.

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f Ver. 7. Εἰς ἡμέραν κρίσεως, *to the day of Judgment.*] From theſe words it ſeems to follow, (1ſt.) That the day of Judgment and Perdition of ungodly Men, and the Conflagration of the World, muſt be contemporary; and that therefore *New Heavens and New Earth*, in the literal ſenſe, muſt vainly be expected before the final Judgment of ungodly Men. (2dly.) That the ungodly are not to be judged, or puniſhed by Fire, before the Conflagration of the World: *for the Heaven and Earth that now are*, are to be burnt up with that very Fire by which the ungodly are to be deſtroyed, they being left in the midſt of thoſe Flames, whilſt the godly, being ſnatcht up into the Air above the reach of them, *ſhall be for ever with the Lord*, 1 Theſſ. 4. 16. For the wicked are *reſerved unto the day of Judgment to be puniſhed*, 2 Pet. 2. 9. That Fire in which they are to be tormented and deſtroyed is reſerved unto the ſame day, *Matth.* 25. 41, 46. The *fallen Angels*, for whom the Fire is prepared, in which the wicked ſhall be puniſhed, are reſerved to that day, 2 *Pet.* 2. 4. *Jude* 6. And, laſtly, *Sodom* and *Gomorrah*, who periſhed by Fire and Brimſtone, are ſet forth ὡς δεῖγμα, *as an Example* of that Puniſhment the wicked ſhall ſuffer at that great day of Retribution, 2 *Pet.* 2. 5. *Jude* 7. they are not therefore to be caſt into the Lake of Fire and Brimſtone before that day.

g Ver. 8. Χίλια ἔτη, *a thouſand years.*] That is, though God defer his coming to this Judgment a thouſand years or more, we muſt not think this long, for in reſpect of him whoſe duration is eternal, and ſo who ever lives to make good his Promiſes and Threats, a thouſand years is as one day. In like manner (*b*) *Zoſimus* in his Hiſtory produces a Prediction from the *Sibyls*, or from one *Phaellon*, and then adds, Let none think that this Prophecy was of ſome other thing, becauſe it was fulfilled, μετὰ χρόνες, καὶ ὀλίγες, *a long time after*, πᾶς γὰρ χρόνος τῷ θεῷ ἕρα γὰς ἀεί τι ὄντι, καὶ ἑστηκότι, *for all time is ſhort to that God who ever is, and ever will be.* Mr. *Mede* indeed ſaith, that theſe words cannot be thus interpreted, becauſe the Queſtion is not whether the time in which they expected the coming of the Lord, were long in reſpect of God, but only in reſpect of us, and ſo he would have the words interpreted thus, *The day of Judgment ſpoken of ſhall be a thouſand years.* But (1.) The Text ſaith not *one day ſhall be a thouſand years*, but is *as a thouſand years*, and that again not abſolutely, but only παρὰ κυρίῳ, *with reſpect to God.* (2dly.) Here is no Queſtion mentioned touching the length of time, either with reſpect to God, or us, but only touching the Truth of God's Promiſe, *v.* 4. And to this the Interpretation well agrees, that God's Promiſe may be true, and in his time fulfilled, though he who ever lives to make it good, ſhould defer it a thouſand years. And (3.) That this reſpects God's Promiſe, and not *the length of the day of Judgment*, is evident from the enſuing words.

h Ver. 9. Μὴ βουλόμενός τινας ἀπολέσθαι, *not being willing that any ſhould periſh.*] Note here, that when it is ſaid, *God would have all Men come to Repentance*, 'tis certain that this Will refers to all to whom the preaching of the Goſpel is vouchſafed, to all whom in the times of ignorance *God winked at, for now he commandeth them all every where to repent*, Acts 17. 30. when therefore it is ſaid, *he is not willing any one ſhould periſh.* he muſt be ſuppoſed to mean, he would have none to whom the Goſpel is vouchſafed, to periſh. Vain therefore here are the Deſcants of *Eſthius* upon this place, as *V. G.*

1ſt. When he ſays, *God would have none to periſh, becauſe he gives to all ſome general means of Converſion to God, though they be not ſufficient for that end without thoſe ſpecial Aids he will not give them.* For certain it is, that he who wills not the means neceſſary to bring them to Repentance, wills not that they ſhould come to Repentance. And he that determines to withhold the means, which being with-held, they muſt periſh, wills they ſhould periſh.

2dly. When he reſtrains this *to the Elect, ſaying, God is not willing any of them ſhould periſh*, For the words are too general to admit of this Reſtriction, for they run thus, 1ſt. *He would have all to come to Repentance; he would not that any ſhould periſh.* 2dly. He is here ſpeaking of *the day of Judgment, and Perdition of ungodly Men*, and gives this Reaſon why it is deferred, *viz.* becauſe God is long-ſuffering, and would not any Man ſhould periſh. He therefore muſt in Reaſon be ſuppoſed to ſpeak of God's long ſuffering in the general.

3dly. When he adds, *He would not any Man ſhould periſh, becauſe he excites good Men to pray they may repent, and ſo not periſh.* For if this Prayer be according to the Will of God, then muſt it alſo be his Will they ſhould not periſh; If it be not, they cannot thus pray in Faith, or with expectance to be heard, becauſe they know, according to his Doctrine, they do not pray according to his Will: Nor can God excite them thus to pray.

(*b*) Lib. 2. Ed. Steph. 1581. p. 67.

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i Ver. 12. Στοιχεῖα ὑ καυσόμενα, *and the Elements being burnt, shall be dissolved.*] That the Elements cannot be here taken in the common sense Mr. *Mede* proves well, because one of them is that Fire which shall consume these Elements, but that they signifie the *Planets* he proves from the Testimonies of (c) *Justin Martyr*, (d) *Theophilus* of *Antioch*, of (e) *Polycrates*, and other *Ancient Fathers*. So ἐνέργεια στοιχείων, is the Influence of the Stars, *Wisd.* 7. 18. and στοιχεῖα ἐπουρανια, the *Cœlestial Signs* or *Constellations*, as *Valesius* proves, (in his Notes upon these words of (f) *Polycrates* Bishop of *Ephesus*; κατὰ τὴν Ἀσίαν μεγάλην στοιχεῖα κεκοίμηται, *in Asia great Lights are extinct*,) out of *Diogenes Laertius*, and *Epiphanius*; and since the Planetary Bodies are found to be as much Earth as that we tread on, and borrow all their Light from the Irradiations of the *Sun*, I think there is no need of those Criticisms which turn παρελεύσονται, *they shall pass away*, into, *they shall be changed*, and καυσόμενα λυθήσονται, *they shall be dissolved being burnt*, into, *they shall be refined*; whereas if they be refined as Silver is by Fire, they must be dissolved as that is. Nor see I any reason why we should prefer either an unusual, or *Metaphorical*, before the proper import of these words.

k Ver. 13. Καινὸς οὐρανὸς, *new Heavens and new Earth.*] That this cannot refer to the *Millennium* supposed to be promised in the Revelations of St. *John*, appears, not only because this *Epistle* was writ before the *Revelations*, which, saith (g) *Irenæus*, were seen ad finem Domitiani Imperii, *about the end of the Reign of Domitian*, whereas St. *Peter* suffered Martyrdom in the Reign of *Nero*: but also (1st.) Because the *Millennium* of St. *John* is peculiar to the *Martyrs*, and those who have suffered for the Cause of *Christ*; the *New Heavens and Earth* here mentioned, are the common Expectation of all *Christians*, who upon this account are admonished *to be found of him without spot, and unblamable in Peace*, v. 14. (2dly.) I grant that the *Apostle* is here speaking of the Destruction not only of the Sublunary Heavens and Earth, but also of the *Planetary* Heavens, *v.* 12. by Fire: But this Concession is so far from doing any service to the *Hypothesis* of the *Millennium* of St. *John*, that it doth perfectly destroy it; for this Conflagration of the World is Contemporary with *the Day of Judgment and Perdition of ungodly Men*: and by that very Fire which consumes the World, are they to perish. See Note on *v.* 7. So doth the *Scripture* constantly express the Punishment of the wicked, saying, That *at the end of the World the Angels shall cast them into a Furnace of Fire*, Matth. 13. 28. And that *Christ shall come in flaming Fire to take vengeance on them*, 2 Thess. 1. 7, 8. Whereas the *Millennium* of St. *John* must be at an end before that day, for after he had spoken of the *First Resurrection*, and the Conclusion of the Thousand Years, in which they were to reign who were then raised, and of the Insurrection of *Gog* and *Magog* against them, I say, after the Conclusion of those Years, doth he introduce *one sitting on a great white Throne, and the dead both small and great standing before him, and being judged out of those things which were written in the Books, according to their Works*, Rev. 20. 13, 14.

I also grant, that after the *Apostle* had spoken of the Conflagration of the World, he hath these words, *We also do expect New Heavens and New Earth*; but then I add, that these words are not to be rendred thus, *Nevertheless after this violent Dissolution of the World, we expect new Heavens and new Earth*, which are to *succeed them*: But rather, as Dr. *More* renders them, But *before this Conflagration* we expect them; or rather, but *besides* this Conflagration, we expect New Heavens and New Earth. As if the *Apostles* should have said, I hitherto have answered this Question of these Scoffers, by shewing what substantial Mutations have been, and will be wrought upon the World by the Word of the Lord, and his coming to Judge his People: This also I think fit to add in answer to them, That we *Christians* expect the coming of our Lord to make such a *Moral* Change in the Affairs of the *Church*, as will amount to the *new Creation of Heaven and Earth*, promised to the *Jews*, Isa. 65. 16, 17, 18. So that these Scoffers have no cause to doubt of our Lord's coming in behalf of his faithful Servants, since he will come to raise his Church by his calling the *Jewish* Nation to the Faith, and so to such a glorious State.

Nor is it to be wondred that the *Apostle* should speak of these two things together in answer to that Question, *Where is the Promise of his coming?* Seeing the *Jews* thought them connected, expecting these *New Heavens and new Earth* at the coming of the *Messiah*, and his coming *at the end of the World*, according to that Question of the

(c) Ὁ Θεὸς τὰ ἐφάνια στοιχεῖα εἰς ἄυξησιν καιρῶν, καὶ ὡρῶν μεταβολὰς κοσμήσας. Justin M. Ap. 1. p. 44. A. (d) Προγενέστερα γέγονεν τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. l. 2. p. 94. B. *Lex non solum vetat* Εἰδώλοις προσκυνεῖν ἀλλὰ καὶ στοιχείοις, Ἡλίῳ καὶ Σελήνῃ καὶ τοῖς λοιποῖς ἄστροις. Ibid. p. 110. D. & l. 1. p. 72. A. (e) Ἥλιος καὶ σελήνη ἀστέρες στοιχεῖα αὐτῶν εἰσιν. Vide ib. C.

(f) Apud Euseb. H. Eccl. l. 3. c. 31. (g) Lib. 5. c. 30.

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the Diſciples to our Lord, *when is the time of thy coming, and of the end of the World?* Matth. 24. 3. *In the end of the World,* ſaith *R. Saadiah Gaon, there ſhall be to the Jews a World full of Joy and Exultation; ſo that their Heaven and Earth ſhall be as it were new, as it is ſaid,* Iſai. 65. 17. See this more fully in Mr. *Mede*, p. 535, 536, 537.

l Ibid. Κατὰ τὸ ἐπάγγελμα αὐτοῦ, *according to his Promiſe.*] This cannot relate, as I have proved, to St. *John*'s Diſcourſe of theſe *New Heavens*, &c. for this farther Reaſon, That he ſpeaks of them only as in Viſion, not by way of *Promiſe*; it remains therefore, that the *New Heaven and New Earth* promiſed by *Iſaiah*, be the thing here referr'd to. Now theſe *New Heavens and New Earth* are manifeſtly promiſed to the *Jewiſh* Nation, to whom alſo the *Apoſtle* here writes; nor can they poſſibly admit of any other ſenſe, or be primarily accompliſhed upon any other People, for God having ſaid by his *Prophet, behold I create New Heavens and a New Earth,* immediately adds, *Be ye* (Jews) *glad, and rejoyce for ever in what I do create; for behold I create Jeruſalem, a Rejoycing, and her People, a Joy; and I will rejoice in Jeruſalem, and joy in my People.* Now ſure this New Heaven and Earth promiſed to the *Jews*, muſt be created before the Conflagration of the World; that is, before the *Jews* be burnt to Aſhes, they being not like to be converted afterward. St. *John* indeed ſpeaks of his *New Heaven and Earth*, after he had mentioned the day of Judgment; but that he doth this by a *Prolepſis*, is evident from this Conſideration, that after his whole Diſcourſe of theſe *New Heavens and Earth*, the *New Jeruſalem* coming down from Heaven, and of the Bride, and the Lamb's Wife, *i. e.* the *Jews* converted then to *Chriſt*, follow theſe words, *Behold I come quickly, and my Reward is with me, to render to every one according to his Works*, Chap. 22. 13. which words contain a Repetition of what was ſaid *Chap.* 20. 13. to ſhew, that what was mentioned there, was not to be accompliſhed till after the appearance of the *New Heavens and the New Earth.*

m Ver. 14. Ταῦτα προσδοκῶντες, *expecting theſe things.* Theſe words directed to the *Jews* then living, ſeem to prove, that in ſome inferior ſenſe this Promiſe of the *New Heavens*, &c. was to be made good in their times. For why ſhould he exhort them to this diligence on the Account of what ſhould only happen One thouſand ſeven hundred Years after they were dead? For he plainly ſpeaks to them to whom St. *Paul* had written, *v.* 16. and therefore to the *Jews* of that preſent Age.

n Ver. 16. Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *as alſo in all his Epiſtles.*] I do not think it neceſſary ſo to underſtand theſe words, as if the *Apoſtle* were ſaid to have ſpoken in all his *Epiſtles*, That *the long-ſuffering of God was deſigned for their Salvation*; for I do not find any thing of that nature in many of them: He ſpeaks indeed generally of *Chriſt*'s coming to Judgment in them, but that ſeems not pertinent to the Text. I therefore give the ſenſe of the words thus; As alſo, according to the ſame Wiſdom, he hath written in all his *Epiſtles*, ſpeaking in them of theſe things of which I am now diſcourſing, that is of the day of the Lord's coming, and of the Preparation we ſhould make for it.

o Ibid. Ἐν αἷς, *in which.*] This cannot relate to the *Epiſtles* of St. *Paul*, becauſe the word, being of the Neuter Gender, cannot agree with ἐπιστολαῖς, *Epiſtles*, which is of the Feminine; but to thoſe things of which St. *Peter* had been diſcourſing in this Chapter, and which were ſo wreſted by the unlearned and unſtable, that ſome of them thought long before the writing of this *Epiſtle*, That *the day of the Lord was inſtant*, 2 Theſſ. 2. 2. and ſo became unſtable in the Faith, *v.* 15. Some ſaid, *The Reſurrection was paſt already*, and thereby *overthrew the Faith of ſome*, 2 Tim. 2. 18. ſome wanting Patience to expect it longer, left the Aſſemblies of *Chriſtians*, Heb. 10. 25. And ſome queſtioned whether this Promiſe would be made good at all, as here, *v.* 4. 9. The Reſurrection of the Fleſh being by ſome thought a *thing abſurd*, they holding that it was (*h*) *incapable of Salvation*; and the Reſurrection of the ſame Body being by ſome looked on as a thing *impoſſible*, and theſe ſeem to be the δυσνόητα here mentioned.

p Ver. 18. Αὐξάνετε ἐν χάριτι, *grow in Grace.*] That Grace ſignifies, generally in the *New Teſtament*, the Favour of God to us, ſee Note on 2 *Cor.* 6. 1.

(h) *Carnis ſalutem negant, & regenerationem ejus ſpernunt, dicentes non eam eſſe capacem incorruptibilitatis.* Iren. l. 5. c. 2.

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THE PREFACE TO THE First General Epistle of St. JOHN.

CONcerning the Author of this Epistle, all Ages have agreed that it was St. John, *the Apostle of our Lord and Saviour.*

As for the time when it was written, some both Ancient *and* Modern *Writers, think his* Epistles *to be the last of his Works, and therefore to have been written in the last years of* Domitian. *But Dr.* Hammond *hath very well observed, that this* Epistle *must have been written some time before the great Destruction which befel the* Jews. 1. *Because he speaks of the* last hour *as now at hand; which that it must be understood of the last times of the* Jewish *State, see Note on* Chap. 2. 18. 2. *Because he speaks of the* Antichrist, *Chap.* 2. 18. *and the* False Prophets, *Chap.* 4. 1. *which were then among them, or come into the World; such as Christ tells us were to be the immediate Forerunners of that Destruction,* Matth. 24. 24. *declaring that they went out from them of* Judea, *ver.* 19.

3. *It being written by an* Apostle *of the Circumcision, it is not doubted but it was written to the* Jews, *but that it was an* Epistle *to the* Parthians, *as* (a) *St.* Austin, Possidonius *in his* Index, *and* Idacius contra Verim. *every, as I know nothing can be said against it, but that it only is asserted by* Authors *of a latter date, so if* Parthia *be taken for the whole Empire as it was enlarged by the* Arsacidæ, *it is a farther proof not only that this* Epistle *was written to the* Jews, *who, saith* (b) Josephus, *abounded in* Babylon *and* Mesopotamia, *and had there three famous Universities, one of them at* Neerda *mention'd by* Josephus, *but also that many of the Ten tribes were then converted, they being seated in* Mesopotamia *and* Media, *for the Text saith, that* they were carried away into Assyria, and placed in Halah and Habor by the River Gozan, and in the Cities of the Medes, 2 *Kings* 17.6. 18.11. *Now all these places, saith the learned* (c) Bochart, *are to be found thereabouts; and therefore St.* John *being an* Apostle *of the Circumcision, may well be supposed to have written to them, though perhaps he was never there; as St.* Paul *writ some of his* Epistles *to Churches he had never seen.*

Whence it was written, neither Scripture, nor any thing in Antiquity that I have met with, gives any ground for a conjecture.

The occasion of it seems to be, 1. *To arm the* Jewish *Converts against those loose and pernicious Doctrines which had obtain'd among the* Jews, *viz. that* Solifidian *Doctrine of being righteous by a Faith, that is not fruitful in good Works, or without* doing Righteousness, 1 *Joh.* 2. 29. 3. 7, 10. *being Children of the Light without walking in the Light, Favourites of God without Obedience to his Laws, or Love to his Servants.* 2dly, *Against the Madness of their Zealots abounding every where among them, who thought their Zeal for God, and for his Laws, would atone for their hatred of, and murther of their Brethren, and for all the other Sins which, saith* Josephus, *they did so greedily commit. See Note on* Rom. 2. 1. *and on* ver. 24.

(a) Qu. Evang. lib. 2. cap. 39. (b) Antiq. lib. 18. cap. 16.

(c) In Assyria vel Mediæ parte illi vicina reperiuntur loca quorum sacra Historia meminit. Chaluch est Ptolemæi Caluchena ad Aquilonem Assyriæ. Chabor est ejusdem Ptolemæi mons Chaboras inter Mediam & Assyriam, à quo monte ad Caspium mare euntibus medio forte spacio occurrit Gauzania urbs. *Geogr. s. l.* 3. *c.* 14. p. 220.

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ver. 24. *and on* James 1. 26. *And* 3dly, *To preserve them ſtedfaſt in the Truth which they had* heard from the beginning *againſt thoſe Deceivers*, Antichriſts, *and* Falſe Prophets, *which were then among them*, Chap. 2. 19, 26. Chap. 4. 1, 2, 3. *and to continue them ſtedfaſt in the belief that* Jeſus was the Chriſt the Son of God, *Chap.* 5.

And here, becauſe that Queſtion hath made ſo great a noiſe of late, Whether Salvation or Perdition depends upon believing or rejecting this one Propoſition, That Jeſus was the Meſſiah, *as ſaith* the Author of the Reaſonableneſs of Chriſtianity, *p.* 43. *adding, p.* 47.. *that* all that was to be believed for Juſtification was no more but this ſingle Propoſition, That Jeſus of Nazareth was the Chriſt, or the Meſſiah; *I ſhall endeavour briefly to ſtate, and to explain this matter, and ſo give farther light to thoſe words of this Epiſtle*, Chap. 4. 2, 15. Chap. 5. 1, 5. *which ſeem to ſay the ſame thing.*

Whereas then this Author challenges all the Syſtematical *Divines*, p. 192. to ſhew that there was any other Doctrine, upon their Aſſent to which, or Disbelief of it, Men were pronounced Believers or Unbelievers, and accordingly received into the Church of Chriſt as Members of his Body, as far as mere believing could make them ſo, or elſe kept out of it: *This I ſhall undertake to ſhew.*

1. *From the expreſs words of Chriſt, who requires of all his Diſciples, in order to their admiſſion into the Church by Baptiſm, Faith in* the Father, Son, and Holy Ghoſt, *Mat.* 28. 19. *ſaying*, He that believeth (*this*) and is baptized, ſhall be ſaved; He that believeth not, ſhall be damn'd, *Mark* 16. 16. *He adds with an Aſſeveration*, Verily, verily, I ſay unto you, except you eat the Fleſh of the Son of Man, and drink his Blood, you have no life in you, *Joh.* 6. 53. *clearly declaring the neceſſity of Faith in his Body given, and his Blood ſhed, for the Remiſſion of Sins to Juſtification and Salvation, we being juſtified* by his Blood, *and* through Faith in his Blood, *Rom.* 3. 25. 5. 9.

2. *From the plain Declarations of St.* Paul, *who among the firſt things he preach'd to the* Corinthians, *as things by the belief of which they ſhould be ſaved, mentions three Articles; firſt of all*, That Chriſt died for our Sins, according to the Scriptures, 1 *Cor.* 15. 1, 2, 3, 4. 2, *That* he was buried. *And* 3. *That* he roſe from the dead. *In the ſame Chapter he plainly aſſerts the Neceſſity of the believing the Reſurrection of the Body*, ver. 19. 32. *Among the Foundations and firſt Principles of the Doctrine of Chriſt from which all Chriſtians were to go on to Perfection, he reckons the Doctrines of* Repentance, *of* Faith towards God, *of* Baptiſm, *of* laying on of hands, (*for the receiving of the Holy Ghoſt,*) *of* the Reſurrection of the Dead, *and of* eternal Judgment, *Hebr.* 6. 1, 2. *Theſe therefore were then neceſſary to be believed by all Chriſtians. The Doctrine of the Sufficiency of Faith in Chriſt's Death for Juſtification without the works of the Law, is by the ſame Apoſtle declared to be ſo neceſſary, that he ſaith of them who gainſay'd it*, Chriſt is become of no effect to you, ye are fallen from Grace, *Gal.* 5. 2, 4

Moreover, it will be eaſie to account for the Practice of our Lord, and his Apoſtles, *who inſiſt ſo much upon, and lay ſo great ſtreſs upon this one Article, if we conſider, who they preached to, and how much was contained in, or neceſſarily depended upon the cordial Belief of this one Article.*

1. *Then, our Lord and his* Apoſtles *whilſt he was on Earth, preached only to the* Jews, Matth. 10. 6. *that is, to them to whom* pertained the Adoption, the Glory, the Covenants, the Giving of the Law, the Service of God, and the Promiſes, *Romans* 9. 4. *and to whom* were committed the Oracles of God, *Romans* 3. 2. i. e. *thoſe Scriptures which were* able to make them wiſe to Salvation, with faith in Chriſt Jeſus, 2 *Timothy* 3. 5. i. e. *if they, to the belief of them, added Faith in Chriſt, they teaching them the Knowledge of the true God, and the way in which he would be worſhipped, and ſhewing them* what was good, and what the Lord required of them. *They alſo were writ by, and made frequent mention of the Spirit of God, of the New Covenant God would eſtabliſh with them*, of the Sufferings of Chriſt, and of the Glory that ſhould follow, 1 *Peter* 1. 11. *of his* Prophetical, Prieſtly, *and his* Kingly Office, *of an* Emanuel *that ſhould be born to them, whoſe* Name ſhould be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace, *Iſaiah* 7. 1, 14. 9. 6. *It is not therefore to be wonder'd that whilſt our Saviour was on Earth he only call'd them to Repentance, and Faith in the promiſed* Meſſiah.

Moreover, St. Paul's *Sermon* Acts 13. *was preached to* the Children of the Stock of Abraham, *ver.* 26. *and yet he preacheth to them not only that* Jeſus *was the* Chriſt, *but alſo that* he died, *and* roſe again, *and that* Remiſſion of Sins was to be obtain'd through his Name, *and that* by him all that believed were to be juſtified from all thoſe things from which they could not be juſtified by the Law of Moſes, *ver.* 38, 39. *And though we find him once Diſputing in the School of one* Tyrannus, *we ſeldom find him preach any where but in a* Jewiſh Synagogue. *Others alſo preach'd to the ſame Perſons; for* they that were diſperſed upon the Perſecution of St. *Stephen*, preached to the Jews only, *Acts* 11. 19.

We have in the whole Acts of the Apoſtles *mention only of four Perſons who were not* Jews *by birth to whom the Goſpel was thus preach'd;*

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preach'd; *one of these was the* Eunuch, *who was before a Worshipper of God, and as is probably conjectured of the* Jews *Religion*; *and therefore* came up to Jerusalem to worship. *St.* Paul *preacheth to* Lydia *in a* Jewish Synagogue, *Acts* 16. 13, 14. *and she was also one that* worship'd God, *and so in probability of the* Jews *Religion. The* Centurion *to whom St.* Peter *preach'd was one that* feared God, wrought Righteousness, was much in *Prayer and* Alms, *and yet St.* Peter, *before his Baptism, preaches to him and his Friends, of* the Word that God sent to the Children of Israel, preaching peace by Jesus Christ, *declaring how he was* anointed by God with the Holy Ghost, healed all that were oppressed of the Devil, suffered and rose again, *that he* was made Lord of all things, *that he* was ordain'd of God to be the Judge of the quick and the dead, *and that* through his Name whosoever believed in him should receive Remission of Sins, *Acts* 10. 36, 43. *The only Heathen Family that St.* Paul *admits to Baptism, is the* Jaylors; *and he first Preaches to them* the Word of the Lord, *Acts* 16. 32. i. e. *say even the* Socinians, *be summarily expounded to them* (d) *who this Jesus, this Son of God, was, what Miracles he did, how he was crucified by the* Jews, *rais'd up again by God, taken up into Heaven, made Lord of all things*; *what Promises he had made, what Precepts he enjoin'd. I know this Author saith, that Preaching the Word was only Preaching that* Jesus *was the* Messiah; *but the Scriptures cited by him do not say so: For the Word mention'd* Acts 10. 37. *is the whole* Word which God sent to the Children of Israel, preaching Peace by Jesus Christ. *It is the Word of the Gospel,* Acts 15. 7. *It contains the whole Ministry of the Gospel,* Acts 6. 4. *All the Council of God being the* Word of his Grace which was able to build them up, and give them an Inheritance among them who were sanctified through faith in Christ, *Acts* 20. 27, 32. *It cannot therefore be concluded from the Preaching of our Lord, or his* Apostles, *that they thought nothing more was necessary to be believ'd by Christians saving this one Article, that* Jesus was the Christ.

2dly. *The Belief of this Proposition that* Christ is the Messiah, and the Son of God, *may well be represented as the chief initiating Article of* Christian Faith, *because where it is heartily profess'd, it carries with it a Profession of believing all Christ's Sayings, and of obeying all his Precepts: and where it cordially is embraced, it produceth both this Faith and Practice. That* Jesus is the Christ, *as it is the principal Article of pure Faith, the most peculiar Doctrine of our Religion, as it stands opposed to that of* Judaism; *so doth it virtually comprehend all other Doctrines of moment in it, regarding either Faith or Practice. For to believe him to be the Christ, is to believe him to be* a Prophet sent from God to teach the way of life unto us, *John* 3. 3. *even* that Prophet which was to come into the World. *Hence Christ applies these words to himself,* The Spirit of the Lord is upon me because he hath anointed me to Preach the Gospel, *&c.* Luke 4. 18. *Now sure we are obliged to embrace as Truth whatsoever was taught by such a* Prophet, *and to obey all his Precepts upon pain of Destruction*; *for* Whosoever will not hear this Prophet, shall be destroyed from the People, *Acts* 3. 23.

Again, To believe him to be the Christ, *is to believe him to be the Son of God, according to that Profession of St.* Peter, Thou art Christ the Son of the living God, *Matth.* 16. 16. *and the Enquiry of the* High Priest, Art thou the Christ, the Son of God? *Matth.* 26. 63. *Now this lays an Obligation upon us to hear, that is, obey him*; *according to those words of God,* This is my beloved Son in whom I am well pleased, hear him, *Matth.* 17. 5. *'Tis also to believe him to be our Lord, and King, according to those words of the Angel,* To you is born a Saviour, who is Christ the Lord, *Luke* 2. 11. *and of* Nathanael, Rabbi, thou art the Son of God, thou art the King of Israel. *Now this Relation calls for Obedience*; For why, *saith our Saviour*, call you me Lord, Lord, and do not the things that I say? *Luke* 6. 46. *and that on penalty of Ruin from him when he shall say,* Bring these mine Enemies who would not I should reign over them, and slay them before me, *Luke* 19. 27. *'Twas also Jesus who was called Christ, even that Jesus who was* to save his People from their Sins, *and* a Saviour to give Repentance and Remission of Sins, *Matth.* 1. 21. *Now upon such a King, and such a Saviour, we may securely rely for the Obtainment of all the Blessings and Rewards which he hath promised to the Obedient. Hence we may learn, that it was highly reasonable that the* Apostles *should begin their Preaching with proving and persuading this Doctrine, that they should give such great Commendations, annex such excellent Privileges, offer such high Rewards to the hearty Belief of such a comprehensive Article, and should admit them to Baptism who profess'd it, since* by that Baptism, *saith this Author,* pag 196. 197. they own'd themselves the Subjects of this Jesus whom they believed to be their Messiah, (i. e. *The Prophet sent from God to teach them*) and received for their Lord and King, and this was the solemn visible Act whereby they who believed him

(d) Woltzog. in locum.

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him to be the Meſſiah, receiv'd him as their King, and profeſs'd Obedience to him, *and ſo* were admitted as Subjects into his Kingdom. *For as every one who was circumciſed* became a Debtor to obey the whole Law of Moſes, *Gal.* 5. 3. *and therefore to believe it, ſo every Perſon baptized being of Age, doth by that very Baptiſm profeſs to believe all the Doctrines, and obey the Precepts of the Holy Jeſus, into whoſe Name he is baptized. And therefore though St.* John *here ſays*, He that confeſſeth that Jeſus is the Son of God, God dwelleth in him, and he in God, *Chap.* 4. 15. *and* Every one that believeth that Jeſus is the Chriſt is born of God, *Chap* 5. 1. *yet he requires of the ſame Perſons, in order to the ſame Ends, that they ſhould walk in the Truth of the Goſpel, in Conformity to the Example of Chriſt, and to the Love of God, and in Obedience to his Commands*; *and adds, that he that is born of God ſinneth not, neither can ſin*; clearly inſinuating, that this Propoſition, when cordially embraced, will produce a Faith and Practice anſwerable to it in our Lives.

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A PARAPHRASE WITH ANNOTATIONS ON THE First Epistle General of St. JOHN.

CHAP I.

a Verse 1. THat which was [a] from the beginning, [*of the Gospel Dispensation, that*] which we have heard,
b which [b] we have seen [i. e. *discerned, as clearly as if we had seen it*] with our Eyes, [*that*] which we have looked upon, and our hands have [*as it were*] handled of the Word of Life [*declare we to you.*]

2. [*Nor have ye the least reason to suspect our Testimony, either of this Life, or the Author, and Procurer of it:*] For the Life [*we speak of*] was manifested [*in the Author, and the Promise of it,*] and we have seen, [*or known,*] and bear witness [*to it,*] and shew unto
c you [c] that eternal life which was with the Father, and was manifested unto us.

3. That which we have seen and heard [*of this Word of Life*] declare we to you,
d that ye also may have [d] fellowship with us [*in the same Life:*] and truly our fellow-
e ship is [e] with the Father, and with his Son Jesus Christ.

4. And these things write we unto you that your Joy may be full, [i. e. *that believing this eternal life, you may rejoyce with joy unspeakable, and full of glory,* 1 Pet. 1. 8, 9. *For which cause you must carefully attend to another Message he hath sent by us.*]

5. This then [*and this*] is the Message which we have heard of him, [i. e. *from God by Jesus Christ,*] and declare unto you, that God is light, [*a pure, and spotless Spirit,*] and in him is no darkness at all: [*Nothing of Impurity or Iniquity in his Commands, which are all Holy,* Rom. 7. 12. *Or in his Actions, as in the Heathen Deities, be being holy in all his Works.*]

6. [*And therefore*] If we say that we have fellowship with him, and walk in darkness, we lye, and do not [*speak*] the Truth.

7. But if we walk in the light, [f] as he f
he is in the light, [*endeavouring to be holy, as he is holy,*] we have [g] fellowship one g
with another, and the [h] blood of Jesus h
Christ his Son cleanseth us from all [*those*] sins [*which might obstruct our Communion with this Holy God, and our Attainment of the life thus manifested to us.*]

8. [*And of this Expiation we have all need, for*] [i] If we say that we have no sin, [*to be* i
thus cleansed from,] we deceive our selves, and the Truth is not in us; [*For in many things we offend all,* Jam. 3. 2. *And therefore are required to pray daily for the remission of our sins, and have even after our Regeneration need of this Advocate for the Propitiation of our sins,* Chap. 2. 1, 2. See 1 Kings 8. 46. Eccles. 7. 21.]

9. [*But*] if we confess [*these*] our sins, he [*who hath made this new Covenant in the blood of Christ, that he will be merciful to our Iniquities,* Heb. 8. 8.] is faithful [*to his Promise,*] and just to forgive us our sins, [*upon the Satisfaction made to his Justice by the death of Christ,*] and to cleanse us from all unrighteousness.

10. [*But*] If we [*continue to*] say that we have not sinned, [*and therefore do not need this Expiation through the blood of Christ,*] we make

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make him a Lyar, [*who hath declared both in the Old and New Testament, that all have sinned, and fallen short of the Glory of God,* Rom. 3. 23.] and his Word is not in us.

Annotations on Chapter I.

a Verse 1. "Ὃ ἦν ἀπ' ἀρχῆς.] This I here render *from the beginning* of the Gospel Dispensation, because I find that is the constant import of the Phrase in this *Epistle*, and elsewhere, when it relates to what *Christians* had heard, and seen, as here. In this sense is *that which you have heard*, ἀπ' ἀρχῆς, *from the beginning*, used six times by our *Apostle*, in these *Epistles*; viz. 1 Ep. Ch. 2. 7, 24. twice; Chap. 3. 11. Ep. 2. v. 6. So *the Commandment which we have received*, ἀπ' ἀρχῆς, *from the beginning*, 1 Ep. 2. 7. 2 Ep. v. 5. doth necessarily import, it being *Christ's* New Commandment of Love. So ἀπ' ἀρχῆς αὐτόπται, *are those who from the beginning of Christ's preaching were Witnesses of what he said, and did*, Luke 1. 2. And in this sense Christ saith to his Disciples, *you have been with me*, ἀπ' ἀρχῆς, *from the beginning*, John 15. 27. Acts 1. 21.

b Ibid. Ὃ ἑωράκαμεν, *which we have seen.*] That is, in *Scripture* Phrase, said *to be seen*, and *looked upon*, which is as truly known and discerned by us, as if we had seen it. So the *Jews* are said to do the things *which they have seen with their Father*, John 8. 38. and to have *seen the end of the Lord's dealing with Job*, James 5. 11. So we are said *to see God*, or not to see him, 1 *John* 3. 6. *Ep.* 3. 11. *To see the life here*, v. 2. So also ψηλαφᾶν when applied to Spiritual things, is not *to touch with the hand*, but *to apprehend with the mind*, Acts 17. 27. I confess all these things are more properly true of *the Word made Flesh*, of whom the *Apostles* declared what they had heard from him, and seen of him, who *saw his Glory*, John 1. 14. and what one of them had touched. But then the λόγος agreeing only to the Divine Nature, a *Metaphorical* Sense must be allowed in seeing, and handling that.

c Ver. 2. Τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, *that eternal life which was with the Father.*] Thus of our eternal life the *Apostle* saith, *it is hid with Christ in God*, Col. 3. 3. And of the Evangelical Dispensation, That before the Revelation of it by *Christ*, and his *Apostles*, it was *a Mystery hid in God*, Eph. 3. 9. But this also may be applied to the Divine λόγος, stiled by this *Apostle*, *life eternal*, Chap. 5. 20. who was *in the Bosom of the Father, and was manifested to us*, John 1. 18. Yet two things seem to favour the first Interpretation.

1st. That the Phrase here used, being not ἐν ἀρχῇ ἦν, *he subsisted in the beginning of all things*; but only ἀπ' ἀρχῆς ἦν, *he was from the beginning*, This Phrase excludes not his Creation, as the other seems to do. And as I have observed, it chiefly is applied by this *Apostle*, to the beginning of the Gospel dispensation.

2dly. That though ὁ λόγος and ζωὴ, absolutely put, are spoken of *Christ*; yet ὁ λόγος τῆς ζωῆς is never used concerning the Person of *Christ*, but is expressly used of that word by which eternal life is manifested; as when we are bid *to hold fast*, λόγον ζωῆς *the word of life*, Phil. 2. 16. and when the *Apostles* are bid to teach τὰ ῥήματα τῆς ζωῆς, *the words of this life*, Acts 5. 20. See *Acts* 13. 26.

Ver. 3. Κοινωνίαν μεθ' ἡμῶν, *Fellowship with us.*] It doth not follow hence, as *Esthius* imagines, that no Man can have fellowship with God, who hath not fellowship with the Church, (though that be doubtless true of Fellowship with the invisible Church, united to Christ by the Spirit, and so made an habitation of God through the Spirit, and of Fellowship in Doctrine, and Communion with the Church of the *Apostles.*) For as *like precious faith with us*, is only such Faith as we have, 2 *Pet.* 2. 1. so here *fellowship with us*, is only such fellowship as we have. d

Ibid. Μετὰ τοῦ πατρὸς, *with the Father.*] We being *Heirs of God, Joint-heirs with Christ*, Rom. 8. 17. and being united to, and having Communion with the *Father*, and the *Son*, by the Spirit of both dwelling in us, *John* 14. 21, 23. *Eph.* 2. 21, 22. *Rom.* 8. 9. 11. And he being to us the Earnest of this life, 2 *Cor.* 1. 22. 5. 5. *Eph.* 1. 13, 14. Who *seals us up to the Day of Redemption*, Eph. 4. 30. e

Ver. 7. Ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, *as he is in the Light.*] That this *Metaphor* of Light relates not to the Knowledge or the Felicity, but to the Purity of the Divine Nature, appears, (1st.) from the Injunction *to walk in the Light, as he is in the Light*; for we are not any where bid to resemble God in knowledge, or in happiness, but we are commanded *to be holy as he is holy.* (2dly.) From the Darkness set in opposition to it, which doth not refer so much to the ignorance of Men, as to the Vices they practised in a State of ignorance. See Note on *Rom.* 13. 12. f

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g Ibid. Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *we have Communion with one another.*] Some Manuscripts read, μετ' αὐτοῦ, with him; which either is the true Reading, or gives the true Sense of the other Reading, i. e. *We have Communion with God, and he with us*, as is evident from *v.* 6. Moreover, the *Apostle* had said nothing before of our Communion with one another, but only of our *Fellowship with God*, v. 6. *with the Father, and the Son*, v. 3. which makes it reasonable to refer the words to that Communion of which the *Apostle* so often speaketh in this *Epistle*. See Chap. 2. 5, 6, 24. Chap. 3. 24. Chap. 4. 13. Notwithstanding it is true that then we have Communion with one another by virtue of that Holy Spirit which enlightens us, and enables us to walk in the light.

h Ibid. Τὸ αἷμα Χριστοῦ, *the Blood of Christ cleanseth us from all Sin.*] This cannot well relate to that effect of the Blood of Christ which we call, Justification by Faith in his Blood, or the Remission of our past Sins by virtue of our Faith in *Christ*, dying for us; for that follows immediately upon our Faith, and cannot require that an habit of Purity, or of walking in the light, should precede it; it therefore seemeth to refer to those sinful Infirmities and Defects, which in this State of Imperfection cleave to our best Actions, and even good Men are still subject to, and which do not deprive us of the Divine Favour, or of an entrance into that *New Jerusalem, into which nothing enters that is polluted, or unclean*; because in this New Covenant of Grace, established in the Death of *Christ*, his Blood doth cleanse all faithful and sincere *Christians* from the guilt of them.

i Ver. 8. 10. Note, The Question is of whom the *Apostle* speaketh here, Whether of sincere *Christians* after their Conversion to the *Christian Faith*, or only of them considered before they entred on that State. That St. *John* here speaks only of the latter, is argued from these Considerations.

1. That the *Apostle* doth plainly teach the contrary to the first Exposition, by saying, *He that is born of God sinneth not*, Chap. 3. 9. 5. 18. But to this I shall return an Answer in the Comment on those places.

2dly. That the words run in the Preter-perfect Tense, *if we say* ὅτι οὐ ἡμαρτήκαμεν, *we have not sinned*, whereas some single Acts of lesser sins they were then still subject to, to whom he speaks.

Answ. True; and therefore he adviseth them to *confess them*, that they might obtain forgiveness of them: Now Confession of them must be after they have been committed.

3dly. Because this Phrase ἁμαρτίαν ἔχειν, *to have sin*, is still used of such sins as will condemn us at the last, *Joh.* 9. 41. 15. 22, 24. 19. 11.

Answ. The Text cited from, Chap. 19. 11. is impertinent; the other two may be taken absolutely as to the matter spoken of, *i. e.* They had been guilty of no sin of Infidelity, if *Christ* had not come to them, or if he had not proved his Mission, Chap. 15. 22, 24. or if they had wanted means to discern the Truth, Chap. 9. 41. Nor would their sin of Infidelity have been condemning, had they confessed it, and forsaken it.

Since then the *Apostle* was speaking, *v.* 7. of them *who walked in the light*, who had *Communion with God*, and who were *cleansed from the guilt of sin*; And *v.* 8. goes on to add, *If we say we have no sin*; it seems more probable that he speaks there at least of the same Persons.

Note also, That some of the (*a*) *Jews* professed to be ἀναμάρτητοι πρὸς θεὸν, ἢ μικρὰς μεταχόντες, supple ἁμαρτίας, *free from all sins and offence against God*, and of such may the last Verse be interpreted: They varying in this from the Doctrine of other *Jews*; for (*b*) *Maimonides* truly saith, *Nullus homo dari potest qui non peccet, vel ignoranter in dogmate & sententia aliqua amplectenda, aut qualitate eligenda quæ non eligenda est, vel ob Iræ, aliorumque affectuum, vehementiam & prædominationem.*

(a) Jos. de bello Jud. l. 7. p. 950. B.

(b) More Nevoch l. 3. c. 36. p. 413.

Annotations

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CHAP. II.

Verse 1. MY little Children, these things [*concerning the necessity of walking in the light, and putting off the deeds of darkness,*] write I unto you, that ye sin not, [i. e. *that ye live not in any course of sin*;] And [a] if any Man [*through the infirmity of the Flesh, be overtaken with a*] sin, we [*Christians*] have an Advocate with the Father, Jesus Christ the Righteous, [*the just one, in whom was no sin,* 1 Pet. 3. 18.]

2. And [b] he is the Propitiation for our sins, and not for ours only, but [c] also for the sins of the whole World.

3. [d] And hereby [Gr. *in this*] we do know that we know [Gr. *have known*] him, [*truly and acceptably,*] if we keep his Commandments.

4. He that saith I [*have*] know[n] him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him: [*He is a false pretender to the knowledge of God; for such Persons do in words profess to know God, but in works they deny him, being disobedient,* Tit. 1. 16. *They likewise know not Jesus Christ according to the Truth,* Eph. 4. 21.]

5. But whoso keepeth his word, in him verily is the [e] love of God perfected: hereby know we that we are in him.

6. [f] He that saith he abideth in him, [*in Christ by the Spirit,*] ought himself also so to walk, even as he walked.

7. Brethren, I write [g] no new Commandment unto you, [*when I thus call upon you to walk in the light as he is in the light, or to walk as Christ walked,*] but an old Commandment which you had from the beginning [*of Christ's preaching*, John 3. 21. 8. 12. 12. 35. See Note on Chap. 1. v. 1.] The old Commandment is the word which ye have heard from the beginning.

8. [h] Again, a new Commandment I write unto you; which thing is true in him, [*who is the Author of it; for no such light ever came into the World before, and no such love was manifested to the World before,*] and in you, [*who before were darkness, but are now light in the Lord,* Eph. 5. 8. *Children of the light, and of the day,* 1 Thess. 5. 5. *and to whom not long ago the light appeared,* 2 Cor. 4. 6. *and ye are taught of God to love one another,* 1 Thess. 4. 9.] because [*by your late receiving the Gospel*] the [*former*] darkness [*you were in*] is past, and the true light now shineth [*in, and upon you; wherefore the night of ignorance, and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, you are obliged to put off the works of darkness, and to put on the armour of light,* Rom. 13. 12.] Or thus; Again [*being now to speak to you of Christian love*] a new Commandment I write unto you, which thing is true in him, [*for thus he speaks, A new Commandment I give unto you, that you love one another as I have loved you,* Joh. 13. 34.] and in you: because [*it shews*] the darkness [*you were in whilst Jews, bearing affection only to them of your own Nation and Religion,*] is past, and the true light [*of the Gospel*] now shineth [*upon you.*]

9. He that saith he is in the light, [*that he lives under the influences of the light of the Gospel, and walks according to it,*] and [*yet*] hateth his Brother, [*wishing ill to him, and from that disaffection doing ill Offices to him,*] is [*whatever he professes to the contrary,*] in darkness even until now. [*But*]

10. He that loveth his Brother, [*as Christ loved us, being willing to do him all kind Offices which he is able, from love to God, and as a fellow Member of Christ's Body,*] abideth in the light, and there is [i] no occasion of stumbling [Gr. *no scandal*] in him.

11. But he that hateth his Brother [k] is in darkness, and walketh in darkness, and knoweth not whither [*the way leads in which*] he goeth, because that darkness hath blinded his Eyes, [*Job.* 12. 35.]

12. [l] I write unto you, little Children, because your sins are forgiven you for his Names sake.

13. I write unto you, Fathers, because ye have known him that is from the beginning. I write unto you, young Men, because ye have overcome the wicked one. I write unto you, little Children, because ye have known the Father.

14. I have written unto you, Fathers, because you have known him that is from the beginning. I have written unto you, young Men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the World, [i. e. *neither the Men of the World, who will not own you, but hate, and persecute you,* Chap. 3. 1. 13. *and who live in wickedness,* Chap. 5. 19. *love them not so as to be conform'd to their manners,* Rom. 12. 2.] neither the things that are in the World, [*the Pleasures, Honours, or Enjoyments of it, so as to cleave to them,* Matth. 6. 24. *or to be unwilling to part with them for Christ's sake, and to secure the favour of God,* Matth. 19. 28.] If any Man [*thus*] loveth the World, the love of the Father is not in him, [*for seeing God is to*

be loved above all, he loves him not at all truly, who cleaves to any other thing in oppoſition to him, or hazards his favour to ſecure it.]

16. For all that is in [*vogue, or eſteem with the Men of*] the World, the luſt of the fleſh, [*all voluptuous Enjoyments which tend to Senſuality, and Intemperance, and making proviſion for the Fleſh,*] and the luſt of the Eyes, [*the deſire of Gold, Silver, ſtately Houſes, rich Furniture, fair Gardens, which tend to gratifie the Eye,*] and the pride of life, [*the deſire of places of Dignity, high Titles, all the Honour, Glory, and Splendor of the World, which tends to gratifie our pride,*] is not of the Father, [*they are not Deſires excited by him, nor is it according to his will, that we ſhould ſet our hearts upon them,*] but is [*the Deſire*] of [*the Men of*] the World, [*whoſe chief concern is to gratifie theſe ſenſual Appetites.*]

17. And the World paſſeth away, and the [*things which miniſter to the*] luſts thereof, but he that doth the will of God abideth for ever.

18. Little Children, it is the laſt time, [*or hour of the Jewiſh Oeconomy,*] and as ye
m have heard that [m] Antichriſt ſhall [*ſhortly*] come, [*ſo*] even now are there many Antichriſts, [i. e. *oppoſers of Chriſt, and deniers of him to be the Chriſt,* v. 22.] whereby we [*may*] know that it is the laſt time.

n 19. [n] They went out from us, [*Chriſtians of Judæa,* Acts 15. 1. *and from us the Apoſtles,* Acts 15. 24.] but they were not of us; [*but were falſe Brethren,* Gal. 2. 4. *and falſe Apoſtles,* 2 Cor. 11. 13.] for if they had been of us [*conſpiring with us the Apoſtles and true Churches of Chriſt, in the Doctrine and Truth of the Goſpel,*] they would no doubt have [Gr. μεμενηκεισαν ἂν, *they might have ſtill*] continued with us, [*preaching that Doctrine which we teach;*] but [*they went out from us*] that they might be made
o manifeſt [o] that they were not all [Gr. *that they all were not*] of us.

P 20. But ye have an Unction [p] from the
q holy one, [q] and ye know all things: [*ye to whom I write; which ſhews he ſpeaks not of the Chriſtians of all Ages in general, but of them in particular.*]

21. I have not written to you, becauſe you know not the Truth; [i. e. *to inſtruct you as Perſons ignorant of it,*] but becauſe ye know it, and that no lye [*utter'd by theſe Antichriſts, and falſe Prophets*] is of [*or hath any Communion with*] the Truth [*of the Goſpel.*]

22. Who is a lyar, but he who denieth that Jeſus is the Chriſt? [i. e. *who ſo emphatically deſerves that title, ſeeing*] he is Antichriſt [*by way of eminency*] [r] who denieth r
the Father and the Son.

23. [*And let not the Jewiſh Antichriſts pretend this belongs not to them who know the Father, for*] whoſoever denieth the Son [*of God,*] the ſame hath not [*the true knowledge of*] the Father.

24. Let that [*Doctrine*] therefore abide in you which you have heard from the beginning [*preached to you; for*] if that which you have heard from the beginning ſhall remain, [*and bring forth its due fruits*] in you, ye ſhall continue in the Son, and in the Father, [*united to them by the Spirit, who alſo will inſtruct you in the ſaving knowledge of them both,* Joh. 14. 23. 6. 56.]

25. [s] And this is the promiſe which he s
hath promiſed us, [*who thus remain in him,* viz.] eternal life.

26. Theſe things have I written concerning them that deceive you, [i. e. *who endeavour ſo to do.*]

27. [t] But [*this not out of abſolute neceſſity, t
as if through ignorance you could not otherwiſe be preſerved from their Seductions,* [v. 2. *for*] the anointing which ye have received of him, [*who is your head,*] abideth in [*or among*] you, and [*ſo*] you need not that any Man [*ſhould*] teach you, but as the ſame anointing [i. e. *Spirit of wiſdom and knowledge*] teacheth you all things [*neceſſary;*] and [*for it*] is truth, and is no lye, and even as it hath taught you, ye ſhall abide in him.

28. And now, [καὶ νῦν, *now therefore*] little Children, abide in him, [*in the Profeſſion and Practice of what he hath taught you,*] that when he ſhall appear we may have confidence [*of the life promiſed to them that do ſo,* v. 25.] and [*may*] not be aſhamed before him [Gr. *may not be put to ſhame by him, or, go aſhamed from him*] at his coming [*to Judgment,* Chap. 4. 17. *as being judged by him unworthy of this life, as we ſhall not be, if we be found doing Righteouſneſs; for*]

29. If ye know that he is righteous, ye know that every one that doth righteouſneſs is born of him; [*As being born again of the Spirit derived from him, and ſo become a Son of God, and an Heir of life,* Rom. 8. 14. 17. *and by this Spirit ſealed up unto the day of Redemption,* Eph. 4. 30.]

Annotations.

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Annotations on Chapter II.

a Verse 1. Ἐὰν τις ἁμάρτῃ, *and if any Man sin.*] Though this is not to be interpreted of sins of infirmity only, yet since the *Apostle* is here speaking of his *little Children whose past sins were already forgiven them for his Names sake*, v. 12, 16. and the *Apostle* would not encourage them in wilful, or habitual sins, I think, as it relates to them, it chiefly is to be referred to those sins of ignorance, weakness and infirmity, which will be pardoned by the Tenour of the New Covenant, through *Christ*'s Intercession.

b Ver. 2. Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *he is the Propitiation for our sins.*] In the *Old Testament* the Sin-offering which made Atonement for a Trespass, that it might be forgiven, is called κριὸς ἱλασμοῦ, *the Ram of Atonement*, Lev. 6. 6, 7. Num. 5. 8. And that which in the Law is φέρειν, προσφέρειν τὸ περὶ ἁμαρτίας, *to bring an Offering for sin*, is in *Ezekiel* προσφέρειν ἱλασμόν, *to bring an Atonement*, or Propitiation, *Ezek.* 44. 27. when therefore it is said here of *Jesus Christ*, that he is ἱλασμός, *the Propitiation for our sins*; and Chap. 4. 10. That God sent him into the World to be ἱλασμόν, *the Propitiation for our sins*; have we not reason to conclude he was so our Propitiation, as were all the Sin-offerings of the *Jews* for them; *viz.* by suffering in our stead, to make Atonement for our sins, and so to render God propitious to us in the forgiveness of them? Moreover why is he stiled *Jesus Christ the Just*, or *Righteous*, who made Propitiation for our sins, if he intended not to intimate that the Just suffered instead of the Unjust, to make Atonement for their sins? To this *Crellius* replies, That δίκαιος should be rendred not the *Just*, but the *Faithful.*

Answ. This is to say, it must here signifie not what it ordinarily and truly signifies, but what it both improperly and rarely signifies; and when it is ascribed to *Christ*, as here it is, it never signifies; for it is ascribed to him elsewhere ten times in the *New Testament*, Matth. 27. 24. Luke 23. 47. Acts 3. 14. 7. 52. 22. 14. 2 Tim. 4. 8. 1 Pet. 3. 18. Rev. 16. 5. and in those places it doth always signifie that Just, or Righteous Person; yea, in this very Chapter, and the next it is twice spoken of him, first in these words, *v.* 29. *If ye know that he is Righteous, ye know that every one that doth Righteousness is born of him.* And Chap. 3. 7. *He that doth Righteousness is Righteous, even as he is Righteous*; where it is evident that it retains it's proper Sense. Why therefore, in the place contested, should it import that which when it is applied to *Christ*, it never signifies?

Object. And whereas *Crellius* objects, that the *Apostle* speaks of *Christ* here, as of our Advocate in Heaven, where he doth not satisfie God, or suffer any Punishment on our Account.

Answ. I answer, That seeing *Christ* there intercedes by virtue of his Blood shed to satisfie for our Offences, and of the Death he suffered as the Punishment of our Iniquities: The Parallel runs clearly thus, That as the Sacrifices of the *Old Testament* were slain, and the Blood shed, before it was brought to the Mercy-Seat, and yet the *High-Priest* made Atonement with it, when at his Entrance into the Holy Place, he offered up that Blood to God in his peculiar Presence; so though our Lord was slain, and shed his Blood on Earth, yet may he make Atonement in the Presence of God with it, by virtue of the Sufferings he endured when his Blood was shed.

c Ibid. περὶ ὅλου τοῦ κόσμου, *for the sins of the whole World.*] That is, of all Men in general; for when he saith, *he is the Propitiation for our sins*, sure he intends this Comfort to all them to whom he speaks, and means not that *Christ* was the Propitiation for some of their sins only; for this would have left them all in doubt whether this *Advocate*, and this Propitiation did belong to them, but would have comforted none of them. When then he adds, he is the Propitiation *not for our sins only, but for the sins of the whole World*, he in like manner must extend this Phrase to all Men in the World.

Again, when he saith, *he is the Propitiation for our sins*, he doth not mean that he was so sufficiently, but not intentionally; for what comfort would that afford them, that his Death was sufficient to procure the Pardon of their sins, had God designed it for that end, unless they also knew that he intended it for their Propitiation? When therefore he proceeds to say, *and not for ours only, but for the sins of the whole World*, he must mean also, that he was the Propitiation for their sins, not only sufficiently, but also in his gracious Intention. And indeed otherwise it might as properly have been said of the *fallen Angels*, or the whole Host of *Devils*, he is the Propitiation for their

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their ſins, as for the ſins of thoſe who are not elected, ſeeing had God deſigned it for that end, *Chriſt*'s Death, by reaſon of its intrinſick value, might have been ſufficient to procure Atonement for the ſins of *fallen Angels*. Laſtly, The Import of theſe words cannot be only this, He died, *or is the Propitiation for the ſins of the Elect throughout the World*. For (1.) The whole World in *Scripture* never ſignifies the Elect only, in oppoſition to the wicked in the whole World; but in this very *Epiſtle*, and in theſe words, *We know that we are of God, and that the whole World lies in wickedneſs*, Chap. 5. 19. it plainly ſignifies the wicked of the World, in oppoſition to the faithful *Chriſtians*. (2dly.) Would it not be ſtrange, and alien from the Mind of *Scripture* to ſay, *The whole World is elected to Salvation, the whole World ſhall be juſtified by Chriſt, and ſanctified by his Spirit dwelling in them*, and obtain an happy Reſurrection; and yet all this muſt be true of *the whole World of the Elect*? Why therefore are none of theſe things equally affirmed of the whole World, as well as that *Chriſt died*, and is *the Propitiation for the ſins of the whole World*, if they be words of equal Latitude, and Truth? Theſe Arguments are as ſtrong againſt the Expoſition of others, who ſay the *Apoſtle* means not only for the ſins of the *Jews*, but alſo of the *Gentiles*.

d Ver. 3. It is a Rule in Divinity, That verba notitiæ denotant affectum, adde & effectum, i. e. *That when the knowledge of God, or Chriſt, is put abſolutely, it ſignifies a knowledge which is fruitful in Love, and Obedience, as the effect of that Love, and Knowledge*. Whence they who diſobey him, are ſtill in *Scripture* ſaid *not to know God*, 1 Sam. 2. 12. Hoſ. 5. 14. Jer. 2. 8. 9. 3. Tit. 1. 16. and here *v.* 4. And they that do what is acceptable, and delightful to him, are ſaid *to know him*, Jer. 22. 15, 16. 24. 7. 31. 33, 34. Hoſ. 2. 19, 20. John 10. 4. Eph. 3. 19.

Moreover, 'tis obſervable, that many of the *Jews* had an apprehenſion that their knowledge, and Belief of the true God, would be ſufficient for their Juſtification and Acceptance with him; whence they are repreſented as *boaſting in God*, and in *the Knowledge of his Will*, Rom. 2. 17, 18. And expecting Juſtification on this account, That *they believed there was one God*, James 2. 19. And this might cauſe the *Apoſtle* to be ſo diligent in teaching them, that the true Knowledge of God conſiſted in keeping his Commandments.

e Ver. 5. Ἡ ἀγάπη τοῦ θεοῦ, *the Love of God perfected*.] The Love of God here may ſignifie either God's Love to us, as when 'tis ſaid, *Who ſhall ſeparate us from the Love of God which is* (ſhewed to us] *in Chriſt Jeſus?* Rom. 8. 39. And that *the Love of God is ſhed abroad in our hearts, through the Spirit that he hath given us*, Rom. 5. 5. See *Jude* 21. and then this Love is perfected in us by that Aſſurance the Holy Spirit giveth of it, and that humble Confidence we have of it, *becauſe we keep his Commandments*, Chap. 3. 21, 22. So the *Apoſtle* ſeems to interpret this Perfection in Love, *Chap.* 4. 16, 17, 18. Or (2dly.) This Love may ſignifie our Love to God and Chriſt, as when *Chriſt* upbraids the *Phariſees* with the want of the Love of God, *Luke* 11. 42. And ſaith to the *Jews*, *I know that you have not the Love of God in you*, John 5. 42. And when *Chriſt* ſaith, *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father*, John 14. 21. And v. 23. *If any Man love me, he will keep my Word, and my Father will love him, and we will come to him, and take up our abode with him.* And this Love is perfected in us, by keeping his Commandments, becauſe that ſhews we are fully inſtructed in the nature of that love, which is one Senſe of Perfection. See Note on 1 Cor. 2. 6. And it engages us to the ſincere performance of our whole Duty to God, which is another Senſe of the word Perfection: And hereby we know that we are in him, even by this Spirit, by which God abideth in us, *Chap.* 3. 24. And who ſheds abroad the Senſe of the Divine Love in our Hearts.

Note alſo, that hence we may paſs a certain eſtimate of neceſſary, and fundamental Doctrines; for if they be ſuch as are neceſſary to the Love of God to us, or to that Love of ours to him, which conſiſts in keeping his Commandments, they are Doctrines truly neceſſary to Salvation: If not, they cannot be ſo; becauſe we may truly love God, and abide in his Love, without the knowledge of them.

Ver. 6. For ſeeing we abide in God the Father and the Son, only by the Communion of the Spirit, *Chap.* 3. 24. 4. 13. whence *he that is in Chriſt is one Spirit with him*, 1 Cor. 6. 17. and *he that hath not the Spirit of Chriſt, is none of his*, Rom. 8. 9. We that are animated with the ſame Spirit that was in *Chriſt*, as we are enabled, ſo alſo are we thereby engaged, to walk after his Example, or *to walk in the Light as he is in the Light*, Chap. 1. 7. f

Ver. 7. Οὐκ ἐντολὴν καινὴν, *no New Commandment*.] Moſt Interpreters conceive this relates to the Commandment of *Chriſtian* Love, that being the Commandment which they are ſaid to have *heard from the beginning*, Chap. 3. 11. and ſaid to be on that account *no New Commandment*, Ep. 2. 5. and yet being ſtiled by *Chriſt a New Commandment*, John 13. 34. Nor are the Arguments of g

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Episcopius against this Exposition cogent. For whereas,

Object. 1. He objects that these words seem to be spoken to remove the thought of some that he was propounding a new Doctrine which they had not learned; whereas no Man who was acquainted with the Law of *Moses*, or even with that of Nature, could think the Law of Charity was new.

Answ. I answer, It is not the Law of Charity in general, which our *Lord*, and his *Apostles*, stile a New Commandment; but that of *loving one another as he had loved us*, John 13. 34, 35. And this might justly be looked on as a New Commandment, it being a Commandment of *laying down our Lives for the Brethren*, Chap. 3. 16. And therefore a Commandment not contained in the Law of Nature, nor in that of *Moses*.

Object. 2. Whereas he adds that these words, *I write unto you*, seem to respect not any thing that was to follow, but which was said before, and to contain this Sense, *when I write this to you, I write nothing new.*

Answ. I answer, that it may be so; for having told us, That *he that saith he abideth in Christ, ought also to walk as he walketh*; he may well be conceived to have an especial Eye to the great Example of Love *Christ* shewed to Mankind, both in his Life and Death. Yet his Exposition given in the Paraphrase seems also very probable, by reason of the following words, *Because the Darkness is past, and the true Light now shineth*; and therefore I shall have respect to both.

h Ver. 8. The Ceremonials of the Law are sometimes called a Shadow, but never Darkness; and though the *Alexandrian Manuscript* reads σκιὰ, *a Shadow*, yet because all other Copies read σκοτία, *Darkness*, and the following words, *v.* 9. and 11. shew that this is the true reading, and because it is so easie in short writing, to mistake σκοτία for σκιὰ, the Interpretation of these words which depends upon that reading, cannot be relied on.

i Ver. 10. Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *There is nothing at which he will fall, or stumble.*] So *Psal.* 119. 156. *Great Peace have they that love thy Law,* καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, *and they have no stumbling-block.* The labour of Love they must undergo, the evils they may be exposed to, will not hinder them from doing the Duty they owe to God, and to their Brother for his sake; but they go on securely, and cheerfully in it, *for perfect Love casts out Fear*, Chap. 4. 18.

Ver. 11. Ἐν τῇ σκοτίᾳ ἐστὶν, *is in darkness.*] i. e. He lives in great ignorance of his Duty, and of the way to life, as not guiding his Actions by that Light of the Gospel which hath appeared unto him. k

Ver. 12, 13, 14. Note, That these words may either relate to the foregoing, and then they are to be interpreted as motives to walk in the Light, and as *Christ* walked, and in particular to walk in *Christian* Love, thus; *I have written to you Children*, touching this Love, and walking in the Light, and after *Christ*'s Example, because *your sins have been forgiven for his Names sake*, and so in gratitude to him who hath procured the Pardon of them, you ought *to walk as he walked*, and to love the Brethren: Ye also have *known the Father*, and had experience of his Love to you, and therefore stand obliged to imitate his Love to you, and *to walk in the Light*, that you may still have fellowship with him. l

I have written to you, Fathers, because ye have known him who was from the beginning,] i. e. *Christ Jesus*, and so know how to walk by his Example, and to imitate his Obedience to the *Father*, and his Love to Mankind.

I have written to you, young Men, because ye are strong] by virtue of the Word of God abiding in you, and by the Sword of the Spirit and Shield of Faith, have been enabled successfully to Combat, and overcome that wicked one, who tempts you to the deeds of Darkness, and to hatred of the Brethren, *Chap.* 3. 10.

If they relate to the words following, they must be an Exhortation to little Children, to take off their Affections from the World, and place them upon God and Christ, on the account of the Love, and Mercy shew'd to them by God the *Father* through *Christ*. To the *Fathers* so to do, *because they have known Christ* how dead he was to the World, and how he despised the Pleasures, Honours, and Enjoyments of it. To *the young Men* so to do, because they had overcome the wicked one, all whose Temptations arise from some Allurements, or Affrightments of the World. Or lastly, The words may be extended to all he saith to them in this whole *Epistle*; and then both Expositions, may take place.

Ver. 18. Ὁ Ἀντίχριστος ἔρχεται, *Antichrist cometh.*] To wit, then *in the last hour*. And this being represented as the Character by which they might know that *the last hour was now come*, 'tis manifest that the last hour cannot signifie the end of the World, or include the times of the last Judgment, but must be restrained to the last times of the *Jewish* State, which only were then instant, or at hand. m

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2dly. The ὁ Ἀντίχριστος, *Antichriſt*, then in being, if it refer to any *Nation*, muſt be the Nation of the unbelieving *Jews* perſecuting, and oppoſing *Chriſtianity* with their whole might, and denying *Jeſus* to be the *Chriſt*, or promiſed *Meſſiah*; and then the *many Antichriſts* here mentioned, may be the *falſe Prophets*, and *deceitful workers*, who transformed themſelves into the *Apoſtles* of *Chriſt*, 2 Cor. 11, 13, 14, 15. who *preached Chriſt not ſincerely, but out of Contention*, Phil. 1. 15. who as *Jannes and Jambres withſtood Moſes, ſo alſo did reſiſt the Truth*, 2 Tim. 3. 8. who were *Men of corrupt Minds, and deſtitute of the Truth*, 1 Tim. 6. 5.

n Ver. 19. Ἐξ ἡμῶν ἐξῆλθον, *they went out from us*,] of *Judæa*. For ſome, κατελθόντες ἀπὸ τῆς Ἰουδαίας, *going out from Judea, taught the Brethren, that except they were Circumciſed after the manner of Moſes, they could not be ſaved*, Acts 15. 1. and from the *Apoſtles*; for ſo they ſpeak, *we have heard that* τινὲς ἐξ ἡμῶν ἐξελθόντες, *ſome going out from us, have troubled you with words perverting your Souls, ſaying that ye ought to be Circumciſed, and to keep the Law*, v 24. The Perſons who taught theſe Doctrines, are ſtiled ψευδάδελφοι *falſe Brethren*, Gal. 2. 4. ψευδαπόστολοι, *falſe Apoſtles, deceitful workers, Miniſters of Satan*, 2 Cor. 11. 13, 15. *Dogs, evil workers, the Conciſion*, Philip. 3. 2. their Doctrine tended to the *Subverſion of Souls*, Acts 15. 24. to the *corrupting, and turning the minds of Men from the Simplicity of Chriſt*, 1 Cor. 10. 3. to *hinder the truth of the Goſpel from continuing with them*, Gal. 2. 5. *to make Chriſt die in vain*, v. 21. *to cauſe Chriſtians to fall from Grace*, ſo that *Chriſt* ſhould profit them nothing, *Gal.* 5. 2, 4. So that they were *falſe Prophets, falſe Apoſtles*, and *Antichriſts* in the worſt of Senſes; and by *going out from the Apoſtles*, and *Churches of Judæa*, to preach this deſtructive Doctrine to the *Gentiles*, which both the whole Church of *Judæa*, and the *Apoſtles*, aſſembled for that purpoſe, flatly diſown'd, and cenſured, it ſufficiently appeared that all the Preachers of theſe Doctrines ſo oppoſite to *Chriſtianity*, and deſtructive of it, were not of them. Theſe therefore, doubtleſs, were ſome of thoſe many *Antichriſts*, which the *Apoſtle* ſpeaks of here as writing to the *Jews*; and they alſo divided, and ſeparated themſelves from the Church, and became *Hereticks* under the Name of *Cerinthians, Nazarens*, and *Ebionites*. (a) *Cerinthus* ſpread his Hereſie in *Aſia*, the Province of St. *John*, ſaith *Theodoret*, and was (b) Contemporary with the *Apoſtles*. Whence the (c) Church deſired him to write againſt *Cerinthus* and the *Ebionites*; And (d) St. *John* left the Bath becauſe *Cerinthus* the Enemy of the Truth was in it. Moreover theſe words, *they were not of us*, cannot be interpreted of the Elect, but of the Church in general; for *from them they went out*, and with them might have remained; not from the Elect, who are not viſible, nor could they have remained with the Church of the Elect, who were never of them. (2dly.) Their going out from them for a ſeaſon, was no certain Argument they were not of the Elect, ſince 'tis confeſſed they may fall *totally*, though not *finally*.

Ibid. Ὅτι οὐκ εἰσὶ πάντες, *that they all were not of us*.] So v. 21. πᾶν ψεῦδος οὐκ ἔστιν, *no Lye is of the Truth*: οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *no fleſh ſhould be ſaved*, Matth. 24. 22. οὐ δικαιωθήσεται πᾶσα σὰρξ, *no fleſh ſhall be juſtified*, Rom. 3. 20. See *Gen.* 4. 15. *Pſal.* 143. 2. *Luke* 1. 37. o

Ver. 20. Ἀπὸ τοῦ ἁγίου, *from the holy one*.] i. e. from *Jeſus Chriſt*, emphatically ſo called, *Acts* 3. 14. *Apoc.* 3. 7. But then that Unction is the holy Spirit, which he hath given to them that believe. For he being *anointed with the Oil of gladneſs above his fellows*, Pſal. 45. 7. *anointed by God with the Holy Ghoſt*, Acts 10. 38. this Grace is given to *Chriſtians according to the meaſure of the Gift of Chriſt*, Eph. 4. 7. and *we all beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame likeneſs as by the Spirit of the Lord*, 2 Cor. 3. 18. See the Note there. p

Ibid. Καὶ οἴδατε πάντα, *and ye know all things*,] Belonging to the ſaving Truths of the Goſpel, he being promiſed to teach them all things, *John* 14. 26. and to lead them into all Truth, *John* 16. 13. So (e) *Oecumenius*; *You have received in Baptiſm the Unction of the Holy Spirit, who leads you into all Truth.* q

Ver. 22. Ἀρνούμενος τὸν πατέρα, *that denieth the Father*, or hath not the *Father*.] To deny the *Father* here, is not to deny him to be the true God, as the *Heathens* did, but (1.) To deny the Truth of his Teſtimony; for, *He that believeth not the Teſtimony which God hath given to his Son, hath* r

made

(a) Εἰς τὴν Ἀσίαν ἀφίκετο. Theodoret. Hær. Sab. l. 2. c. 3. (b) Καὶ Κήρινθον δέ φασιν, Ἰωάννου τοῦ παντὸς ῥήμα, τὸ τὸ Θεῖον συγγεγραφότος εὐαγγέλιον, ἐπιπεφοιτηκότος, τὰ τῆς οἰκείας ἀφρόνως παραπαίοντι ζιζάνια. Ibid. c. 1. (c) Παρεστάθησαν ὑπὸ τῶν γνωρίμων. Euſeb. Hiſt. Eccl. l. 6. c. 14. *Rogatus ab Aſiæ Epiſcopis adverſus Cerinthum aliosque Hæreticos, & maxime tunc Ebionitarum dogma conſurgens, qui aſſerunt Chriſtum ante Mariam non fuiſſe, compulſus eſt divinam ejus Nativitatem edicere.* Hieron. in Johan.

(d) Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ. Euſeb. Hiſt. Eccl. l. 4. c. 14. (e) Ἐλάβετε διὰ τοῦ ἁγίου Βαπτίσματος τὸ χρῖσμα τὸ ἱερὸν, καὶ διὰ τοῦτο τὸ εἰς πᾶσαν ἀλήθειαν ὁδηγοῦν ὑμᾶς θεῖον πνεῦμα.

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made him a Lyar, Chap. 5. 10. *whereas he that receives his Testimony, hath set to his Seal that God is true*, John 3. 33. (2) To deny the Doctrine of the *Father*, or that Doctrine which proceedeth from him; for, *He whom God hath sent speaketh the words of God*, John 3. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the *Father*, because *no Man hath seen God at any time; the only begotten Son who is in the Bosom of the Father, he hath declared him*, John 1. 18. He only hath done it; for *no Man knoweth the Father but the Son, and he to whom the Son will reveal him*, Matth. 11. 27. By him only can we come acceptably to the *Father*, so as to have life; for he is *the Way, the Truth, and the Life*, John 14. 6. And by him only are we taught how to worship the Father *in Spirit, and in Truth*, John 4. 23, 24. Hence *Christ* so often tells the *Jews* they therefore wanted the true knowledge of the *Father*, because they knew not him, saying, *Ye neither know me, nor my Father; if ye had known me, ye would have known the Father also*, John 8. 19, and 55. 14. 7. and *these things will they do unto you, because they have not known the Father, nor me*, John 16. 3.

f Ver. 25. For the fruit of the Spirit is life, *Rom.* 8. 6, 11, 13, 16, 17. *Gal.* 6. 8. and he is given as the Earnest of our future Inheritance, *to seal us up to the day of Redemption*, 2 Cor. 1. 22. 5. 5. Eph. 1. 13, 14. 4. 30. And this life he hath often promised to us, *John* 5. 25, 26, 29. 6. 27, 29, 33, 39, 40, 47, 50, 51, 54, 57, 58.

t Ver. 27. The *Quakers* and other Sectaries hence argue against the necessity of the Ministerial Function, or any Teachers of the Word, it being here said, *you need not that any teach you*, &c. And others say, This seems to make all *Scripture*, and all that the *Apostle* writ to them, needless. But for answer to this Objection I say,

1st. That it must be granted, that in those times of the Effusion of the Spirit, and his miraculous Gifts upon Believers, this Unction was promised to teach them all things necessary, who had then no other Rule of knowing what was so, but by the teaching of the *Apostles*, and *Prophets* then among them, acted by this Spirit, and teaching in their Assemblies, and doing other publick Offices by this *Afflatus*, and by the Spirit of Wisdom, and Instruction then imparted to them, and hereby they were enabled to distinguish betwixt Pretenders to the Spirit, and those who really were acted by him, (See Note on Chap. 4. 1, 2, 3.) and to know they dwelt in *Christ*, because *he had thus given them of his Spirit*, John 3. 24. 4. 13. which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an Argument of it to try the Doctrines and Spirits of others, and much more in themselves; but now these sensible Indications, and extraordinary Gifts of the Spirit are long since ceased, and therefore now they are to be directed by those Writings which were indited for their perpetual use, by Men assisted with that Spirit, who led them into all Truth; and surely if in those times when the Gifts of the Spirit were so generally vouchsafed, they were yet taught by *Apostles*, *Prophets*, *Evangelists*, *Pastors*, and *Doctors*, assisted by the Spirit for that work, 'tis reasonable to believe that now these Gifts are ceased, Believers should be yet instructed by *Pastors* and *Doctors* assisted by the *Scriptures* indited by these Spiritual Men. And therefore,

2dly. It is observable, That the *Apostle* doth not here absolutely say, they need not any one should teach them, but only that they *need not any one should teach them but as this Unction taught them.* Now the *Apostles* having this Unction in the highest measure, these words cannot exclude their Teachings, or render them unnecessary, but rather must confirm them as a standing Rule to all Posterity. Till then these *Sectaries* can shew that they have still such an immediate, and an extraordinary *Afflatus* of the Holy Spirit, as was then vouchsafed to the *Primitive Christians*, they cannot hence conclude the outward Ministry of the Word, by *Pastors* and *Doctors* set apart for that Work, to be unnecessary.

CHAP. III.

Verse 1. BEhold what manner of love the Father hath bestowed upon us, that we should be called [a] the Sons of God: therefore the World knoweth us not, [i. e. *doth not acknowledge, and affect us Christians,*] because it knew him not. [*The Heathens being wholly ignorant of the true God, and the Jews not knowing him, according to his will*, John 8. 55. 15. 21. 16. 3. *And as he had discovered himself to them by his Son*, 1 John 2. 23. *And this may comfort you against the Persecutions of the World, that 'tis their want of that saving knowledge of the true God,*

a

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which ministers so great advantage to you, which causes them to disaffect you.]

2. Beloved, now are we the Sons of God, and it doth not appear what we shall be [*made further Partakers of, as the compleat import of that Title:*] but [*this*] we know,
b that [b] when he shall appear, we shall be like him; for we shall see him as he is.

3. And every Man that hath this hope in him, [*of seeing him in glory*] doth pu-
c rifie himself even [c] as he is pure, [*in whom was no sin*, v. 5.]

d 4. [d] Whosoever committeth sin, transgresseth also the Law, for sin is the transgression of the Law.

5. And ye know that he, [i. e. *Christ*, v. 3.] was manifested to take away our sins; [*not only by suffering to remove the guilt of our past sins, but also to purifie us from the Power, and Dominion of it, that henceforth we might not serve sin*, Rom. 6, 6. that ἁμαρτίαις ἀπογενόμενοι, *being freed from sin we might live unto righteousness*, 1 Pet. 2. 24.] and in him is no sin, [*and so our likeness to him must consist in ceasing from it.*]

6. Whosoever [*therefore*] abideth in him, sinneth not: whosoever [*thus*] sinneth, hath not seen him, neither known him [*as the Truth is in Jesus*, Eph. 4. 21.]

7. Little Children, let no Man deceive you, [*with Pretensions that Faith without Works of Righteousness will make you righteous before God, for only*] he that doth righteousness is righteous, even as he [i. e. *Christ*] is righteous, [*by doing the will of his Father*, John 15. 10.]

e 8. [e] He that committeth sin is of the Devil; for the Devil [*thus*] sinneth from the beginning. For this purpose the Son of God was manifested [*to the World*] that he might destroy the works of the Devil.

f 9. Whosoever is born [f] of God, doth not commit sin; for his Seed [*the Word of God*, Matth. 13. 1 Pet. 1. 23.] remaineth in him, and he cannot sin, because he is born of God.

10. In this the Children of God are manifest, and the Children of the Devil;
g whosoever [g] doth not righteousness, is not of God, neither [*is*] he [*so*] that loveth not his Brother, [*and so both these are Children of the Devil.*]

11. For this is the message which ye have heard from the beginning, [*or from the first preaching of the Gospel,*] that we should love one another, [*from a pure heart fervently*, 1 Pet. 1. 23. *and as Christ hath loved us*, John 15. 12.]

12. [*And if we be not the Children of the Devil, but of God, we shall*] not [*be*] as Cain, who was of that wicked one, and [*therefore*] slew his Brother, and wherefore slew he him? [*viz.*] because his own works were evil, and his Brothers righteous, [*as God himself testified by respecting the Offering, not of Cain, but of Abel, and this begat in him that hatred which concluded in his Brother's death.*]

13. [*And*] Marvel not, my Brethren, if [*in like manner*] the World, [*the Seed of Cain, who are also of that wicked one*, John 8. 44. 1 John 5. 19.] hate you, [i. e. *if they persecute, and kill the Just, as being condemners of their Actions, and alien from their ways, and manners, in Affection, Aim, Desires, and therefore hated by them*, John 15. 19. *for whatsoever they may do to destroy this life*;]

14. We know that we have passed from Death to Life [i. e. *that we have obtained a Right to escape Death Eternal, and enjoy everlasting Life*, John 5. 24.] because we love the Brethren [*in Deed and Truth*, v. 18. *for this is a sign that we are translated from Darkness to Light*, Chap. 2. 10. *and so are the Children of the Light, yea that we are born of God*, Chap. 4. 7. *and therefore are Children and Heirs of God*, Rom. 8. 17.] he that loveth not his Brother, abideth in [*the state, and under the sentence of*] Death, [*he is still in that darkness of sin and ignorance*, Chap. 2. 11. *which will end in eternal death.*]

15. [*For*] Whosoever hateth his Brother, is [*in the Disposition of his heart, and the Construction of God's Law,*] a Murtherer, [*Matth.* 5. 21, 22.] and ye know that no Murtherer [*being so great, and wilful a violater of the Moral Law,*] hath eternal life abiding in him; [*He therefore must be obnoxious to Death Eternal, till with Holy David, by a deep and long Repentance, be is delivered from blood guiltiness; or, till God in Mercy hath put away his sin, as in the Case of David*, 2 Sam. 12. 13.]

16. Hereby perceive we the love of God [*to us,*] because he [*who was his beloved Son, at his command*, John 10. 18.] laid down his life for us, [i. e. *for our Salvation, and the Propitiation of our sins*;] and we [*also*] ought [*in imitation of this Example*] to lay down our Lives, [i. e. *expose them to the Death*] for [*the Salvation of*] the Brethren: [*Going on in the Prosecution of our Duty, to win them to life eternal, though with the hazard, and even the loss of this temporal life.*]

17. But [*if Love requires us to part even with life for them, then*] whoso hath this World's Goods, and seeth his Brother have need, [*of some of them,*] and [*yet*] shutteth up his bowels of Compassion from him, [*not being moved out of Compassion to his Indigence to give him what he hath to spare,*] how dwelleth the Love of God in him?

18. My little Children, let us not love in Word, neither in Tongue, [*only*, Jam. 2. 16.] but in Deed and in Truth, [*in true affection of heart*, 1 Pet. 1. 22. *and in sincerity*

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cerity of Action, Rom. 12. 9. *by Love serving one another*, Gal. 5. 13. *not pitying only, but relieving them according to their wants, and our ability to supply them.*]

h 19. And hereby we [*may*] know that h
i we are of the Truth, and shall i assure our hearts before him.

20. For if our heart [*the inward witness of our Thoughts, and Actions*] condemn us, [*of want of sincerity, and obedience to the Truth of the Gospel,*] God is greater than our heart, [*both in holiness to condemn,*] and [*in knowledge to perceive the evil of them, for he*] knoweth all things.

21. [*Whereas*] Beloved, if our heart [*after a diligent search of it, and a comparing of our Actions with the Law of Liberty,*] condemn us not, [*of insincerity in our Obedience,*] then have we [*humble*] confidence towards God [*in our Addresses.*]

22. And whatsoever we ask [*according to his will*, Joh. 5. 14.] we receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.

23. And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

24. And he that keepeth his Commandments dwelleth in him, [i. e. *in God*] and he [*God*] in him, and hereby we know that he abideth in us by [*the efficacious Gifts of*] k the Spirit which he hath given us. k

Annotations on Chapter III.

a Verse 1. Τέκνα θεοῦ, *the Sons of God.*] The *Jews* were stiled the Children, and the Sons of God, because they owned him as their God and Father, and entred into Covenant to serve him; and so became an holy People to the Lord; and he had chosen them to be his People, *Deut* 14. 1. So we are all *the Sons of God through faith in Christ Jesus*, Gal. 3. 26. John 1. 12. The Land in which they dwelt is stiled *the Lord's Land*, Hos. 9. 3. And they, as being *his First-born*, Exod. 4. 22. have it given them for an Inheritance; but we, as being in a more spiritual Sense, the Sons of God, are *Heirs of God, joint-heirs with Christ*, as being those that shall reign with him in his heavenly Kingdom, *Rom.* 8. 17. See the Note there. They in that Land enjoyed the *Majestick* Presence of that God who dwelt among them; and therefore, saith he, *the Land is mine*, Lev. 25. 23. We as his Sons shall be admitted to his Cœlestial Presence, where *we shall see him as he is*, v. 2. The Enjoyment of that Land was unto them a Type of the *Heavenly Canaan*, which the faithful among them were to enjoy; and therefore they are represented as *Strangers and Sojourners with him in it*: Whence the *Apostle* tells them, that *there remained yet a Fest for the People of God*, Heb. 4. 9. And the *Patriarchs* are said to have *confessed that they were Strangers, and Pilgrims upon Earth*, and thereby to declare, *that they desired, and sought a better Country, that is, an heavenly*, and that upon this account God called himself *their God*, viz *the God of Abraham, Isaac, and Jacob*, because he had *prepared for them a City*, Heb. 11. 13, 16. Now because they in their own Persons could not enjoy this heavenly Country without a Resurrection, hence the *Evangelist* informs us, that they were *the Sons of God*, τῆς ἀναστάσεως υἱοὶ ὄντες, *as being Sons of the Resurrection*; The Redemption of their Bodies from Corruption, and the ἀναβίωσις, Reviviscence of that which once died, and saw Corruption, being the consequent of this υἱοθεσία, Adoption, or Sonship of God's Children; hence therefore doth our Saviour firmly prove the Resurrection from those words, *I am the God of Abraham*, &c. Matth. 22. 32. Luke 20. 36, 37. And thus you see how great is the Love of God in owning us as his Sons, and have also a just Comment on the following words.

Ver. 2. Ἐὰν φανερωθῇ, *when he doth appear.*] Note here, b

1st. That as the *Hebrew* word אם, so the Conjunction ἐὰν signifies as well, *when*, or postquam, *after that*, as *if*. So *Judg.* 6. 3. ἐὰν ἐσπειρῶν, *when Israel sowed*, 1 Sam. 1. 22. ἐὰν ἀπογαλακτίσω, *when I have weaned him*, Prov. 3. 24. ἐὰν κάθῃ, ἐὰν κοιμηθῇς, *when thou liest down, thou shalt not be afraid.* So *Judg.* 21. 21. *Psal.* 138. 7. *Prov.* 4. 12. See *Nald. Partic.* p. 87, 89. So *John* 12. 32. ἐὰν ὑψωθῶ, *when I am lifted up*, 13. 20. ἐὰν πέμψω, *when I send*, 14. 3. ἐὰν πορευθῶ, *when I go away*, 16. 7. Note,

2dly. That this is spoken of *Christ*, seems evident. (1st.) From the word φανερωθῇ which is used of *Christ*, v. 5. and agrees properly to him alone. And (2.) From the Phrase *we shall be like him*, viz. *who shall change our vile Bodies into the likeness of his glorious Body*, Phil. 3. 21. And cause us to bear *the Image of the Lord from Heaven*, by being raised with glorious, and incorruptible Bodies, 1 *Cor.* 15. 47, 49. And from the words, *we shall see him as he is*, i. e. in glory; this being his Prayer, That *they whom God had given him, might be with him, and behold his glory*, John 17. 24.

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c 3. Καθὼς ἐκεῖνός, *as he is pure.*] For he being manifested to take away our sins, *v.* 5. and to destroy the works of the Devil in us, *v.* 8. they who expect to be made like to him hereafter, must be so here in Purity, and Righteousness. But then let it be noted,

1. That this imitation doth not require our likeness to him we are to imitate in the manner, or inward Principle of his Actions, but only in the quality, and as far as humane frailty will permit us, in the measure of them: For instance, it is as necessary for God to be absolutely perfect in Holiness and Goodness, as to be God, and yet we must *be holy as he is holy, and perfect as our heavenly Father is perfect.* And it is generally asserted in the *Schools*, That the Obedience, and perfect Holiness of *Christ*, did necessarily result from the most intimate union of the Divine, and humane nature, and from that Grace of Unction, which he received without measure, whereas our Holiness and Obedience must be acts of Choice, and so our Holiness and Virtue will proceed not from an inward Principle which doth necessitate us to be good, but from the Choice of our own Wills; and yet we must *walk as he walked*, and must *purifie our selves as he is pure.*

2dly. This Imitation doth not require an absolute equality, or full proportion of our Actions to the Example set before us, this being not consistent with the frailty of our humane Nature. For the Example here is that of the Holy *Jesus, in whom was no sin*, and who performed perfect Obedience to the whole Law of God, whereas *in many things we offend all*, and our Obedience will be still imperfect in this life. When therefore we are commanded to be *holy*, and *perfect* as God is, to walk as *Christ* walked, and to purifie our selves as he is pure, 'tis *sensus Similitudinis, non æqualitatis*; i. e. The word *as*, binds us not to equal them in Holiness and Perfection, but to bear such a likeness to them in these Perfections, as may discover that we truly aim at being holy in all manner of Conversation, and heartily endeavour to continue so, through the whole Tenour of our Lives.

Vain then is that Objection of the *Socinians*, That were *Christ* truly God, we could not possibly expect, nor therefore would it be our Duty to imitate him; for seeing the Example of God himself is made the matter of our imitation, the Argument must equally conclude against the Deity of God the *Father*. In a word a likeness to him, as far as humane frailty will permit, may be our Duty though he should be God; a perfect likeness to him who did no sin, could never be our Duty, though he were but Man.

Ver. 4. Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth sin.*] i. e. who lives in the Commission of it, lives in an Opposition to the Law of God; For he is *of the Devil*, v. 8. He is *not born of God*, v. 9. which could not be truly said of him that is guilty of any one sin, or violation of God's holy Law. d

Ver. 8, 9. Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth sin.*] i. e. He that lives, or goes on, in any way of sin. That this is the true import of this Phrase in the Writings of this *Apostle* will appear, (1st.) From the same Phrase used in his Gospel, Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *whosoever committeth sin, is the Servant of sin*, John 8. 34. Now to be the Servant of sin, is plainly to continue and to live in it, *Rom.* 6. 1, 2. *To yield Obedience to it in the lustings of it*, v. 12. for then *sin reigns in our mortal Bodies*, Ibid. And we are Slaves, and Subjects to it; then doth it κυριεύειν, Lord it over us, and we are δοῦλοι εἰς ὑπακοὴν, *Servants to yield Obedience to it*, v. 14. 16. though the Conscience may boggle at it, our reason may condemn it, our will be somewhat averse to it; so that in obeying it we *do the Evil we would not*; yet if ἐμπλακέντες ἡττῶμεθα, *we are so entangled as to be overcome by it*, we are Servants to Corruption, *for of what a Man is overcome, to that is he brought in Bondage*, 2 Pet. 2. 19, 20. *If the Law of our Members leads us captive to the Law of sin*, Rom. 7. 23. So that *we yield our Members Instruments of unrighteousness to sin*, we so commit sin as to be the Servants of sin. And *he that is born of God, cannot (thus) sin*, because by that new Birth he is made free from (the Service of) sin, *John* 8. 36. And become *a Servant to righteousness*, Rom. 6. 18. He hath that seed within him, which alienates his Mind and his Affections from sin, and that Spirit which causes him to mortifie the deeds of the Flesh, *Rom.* 8. 13. To die to sin, and to live to God, *Rom.* 6. 10. e

2dly. From those words, *neither can sin*, for so he doth not do it, as he cannot do it. Now that doth not import that a good Man cannot be overtaken with a fault, *Gal.* 6. 1. No, even those *little Children whose sins are forgiven*, and who have *known the Father*, may, and will be obnoxious still to some Infirmities, and wandrings out of the way, *Chap.* 2. 1. They may *sin not unto Death*, and therefore may have still the Spiritual Life remaining in them, *Chap.* 5. 16, 17, 18. But the true import of that Phrase is this, (*a*) That he hath such an inward Frame

(*a*) *Ita de Catone Min. Velleius Paterc. Homo virtuti similimus, & per omnia ingenio dis quam hominibus propior, qui nunquam rectè fecit ut facere videretur, sed quia aliter facere non poterat* Hist. R. l. 2. c. 35. **Omnibus humanis vitiis immunis.** Ibid.

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Frame of heart, such a Disposition of Spirit, as renders sin exceeding odious, and hateful to him; so that he cannot entertain the Thoughts of doing it, or a Temptation to commit it, without the utmost detestation, and the greatest horror, and so can very rarely, and only through surprize, or want of due deliberation, or through such violent Temptations as prevent, or hinder his Consideration, be obnoxious to sin; and when he comes to consider of such an Action, is presently condemning himself for it, bitterly repenting of it, and for the future watching most carefully against it. Thus they that are evil *cannot speak good things*, Matth. 12. 34. *A good Tree cannot bring forth bad Fruit*, Matth. 17. 18. *The World cannot hate those that are of it*, Joh. 7. 7. The *Jews* could not hear *Christ*'s word, *Joh.* 8. 43. *could not believe* Joh. 12. 39. *The World could not receive the Spirit*, Joh. 14. 17. *They that are in the Flesh cannot please God*, Rom. 8. 7, 8. *The natural Man cannot know the things of God*, 1 Cor. 2. 14. The Church of *Ephesus could not bear the wicked*, Rev. 2. 2.

3dly. From the Phrase, *He that committeth sin is of the Devil*; for 'tis not he who committeth one, or more, sins of Infirmity, for so did *Christ*'s Disciples while they were with him; nor he who committeth one great sin through the Power of a strong Temptation, of which he bitterly repents, and from which he returns to his Obedience; for thus did *David*, and St. *Peter*, who yet were not then the Children of the Devil; but they who comply with the Lusts of Satan, and who *will do them*, John 8. 44.

The other Interpretations which are given of these words, seem either vain and impertinent, or false, and dangerous. And,

1. Vain is that Sense which some put upon these words, *viz. He that is born of God*, non debet peccare, *ought not to sin*; or that it is absurd for him to sin; for the *Apostle* speaks not of what he ought not to do, but of what he doth not. Such is that also of those *Fathers*, who interpret this of him, who is perfectly born of God, by a παλιγγενεσία, or *a Resurrection from the Dead*; for the *Apostle* speaks not of what he shall not do hereafter, but of what he doth not do at present.

2. False seems to be the Sense which *Origen*, St. *Jerom*, and *Ambrose* put upon the words, That *he that is born of God sinneth not*, quamdiu renatus est, *whilst he is born of God*, because he ceaseth to be a Child of God when he sins; for this is not only confuted by the Examples of *David* and St *Peter*, whose Faith under that great miscarriage failed not, *Luke* 22. 32. but by the words of the *Apostle*, *Little Children, if we sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins*, Chap. 2. 1. who yet is only the Advocate for the Sons of God. For the same Reason I cannot assent to that Exposition which saith, *a Child of God cannot be guilty of any great, or deliberate Crime*, as *Tertullian de Pudicitia*, c. 19.

3. Dangerous is the Exposition of St. *Bernard* *, That *they who are born of God sin not*, Quia etiamsi peccent, peccata illis neutiquam imputentur, *because their sins will never be imputed to them.* And of those who think it sufficient to say, *He sins not without great reluctancy, or not willingly, the evil that he doth being that which he would not do*; for the will of that Man who after some contest in his Soul, yields to the Commission of sin, is more strongly inclined to sin, than to the avoiding of it, and so is not renewed. Nor doth the *Apostle* say, He that is born of God sins not willingly, or without renitency, but absolutely *He doth not commit sin.*

I conclude this Note with that of our Judicious *Gataker*, He that is born of God sinneth not; that is, *vitam à peccato immunem quantum potest sibi proponit, nec peccato unquam sponte dat operam; si aliquando præter animi propositum deliquerit, non in eodem persistit, sed errore agnito ad institutum vitæ pristinum quamprimum quantumq; potest, festinus revertitur.*

Ver. 9. Ἐκ θεοῦ, *of God.*] By the Spirit, and the Word, *John* 3. 6, 8. *Jam.* 1. 18. 1 *Pet.* 1. 23. That is, he is preserved from, and hath his heart framed into an hatred, and loathing of sin. 1. From the Word of God treasured up in his heart demonstrating to him the vileness of sin, that he may hate it, the danger of it, that he may flie from it; *I have hid thy Word in my heart, that I might not sin against thee*, Ps. 119. 11. And by attending to it as his Rule, and taking heed to his ways according to his word, *ibid.* v. 9. (2.) By the Holy Spirit abiding in him as a new Principle of life lusting against the Flesh, so that we cannot do the things which that would have us do, *Gal.* 5. 16, 17. f

Ver. 10. Ὁ μὴ ποιῶν δικαιοσύνην, *that doth not Righteousness.*] That is, he that doth not from an heart studious of Conformity to him who is Righteous, *v.* 7. and in Obedience to his Law, commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a g

Child

* In Septuag. Serm. 1.

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Child of God, becauſe he only is born of God, and hath the Divine Nature in him, who thus doth Righteouſneſs, 1 *John* 2. 29. And he who doth not in Truth, and in Actions demonſtrating the ſincerity of his Affection to his Brother, *v.* 18. ſhew his love to him, he hath no true love to God, *Chap.* 4. 21. and ſo is not born of God, nor can he be the Child of God, ſince he obeys not his Commandments, *Ch.* 5. 1.

h Ver. 19. Ἐκ τῆς ἀληθείας ἐσμὲν, *we are of the Truth.*] i. e. We are rightly acquainted with, and truly live according to the Rules delivered in that Goſpel which is emphatically ſtiled the Truth. See Note on *Rom.* 2. 8. This is the Truth ſo often mentioned in theſe Epiſtles, 1 *John* 1. 6, 8. 2. 4, 21. 4. 6. 2 *Epiſt. v.* 1, 2, 3, 4. *Epiſt.* 3. 3. 4, 8, 12. and in the Goſpel, *Ch.* 1. 14, 17. 3. 21. 4. 23, 24. 5. 33. 8. 32. 17. 17. 18. 37.

Ibid. Καὶ πείσομεν τὰς καρδίας ἡμῶν, *and ſhall perſuade our hearts,*] viz. that we are ſo in the ſight of God. i

Ver. 23. Ἐν τῷ πνεύματι, *by the Spirit.*] So the word Spirit is taken in the words following, *Chap.* 4. 1. and ſo was he given in thoſe times to them that believed. *Acts* 5. 32. k

CHAP. IV.

a Verſe 1. BEloved, [a] believe not every [*pretender to the*] Spirit [*of God,*] but try the Spirits, whether they be of God, [*or not,*] becauſe many falſe Prophets are gone out into the World, [*pretending to be the Chriſt, or the Meſſiah promiſed to the Jews.*]

2. [*And for your direction in this Trial,*] hereby know ye the Spirit of God, [*from that of Error;*] every Spirit, [*i. e. Perſon pretending to the Spirit of God, or of Prophecy,*] which confeſſeth that Jeſus Chriſt [Gr. *Jeſus Chriſt which*] is come in the Fleſh, is of God.

3. And every [*pretender to the*] Spirit which confeſſeth not that Jeſus Chriſt [*Jeſus Chriſt which*] is come in the Fleſh, is not of God; and this is that Spirit of Antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the World.

4. Ye [*to whom he hath given this Spirit,* Chap. 3. 24.] are of God, little Children; b and [b] have overcome them, [*theſe Antichriſts and falſe Prophets;*] becauſe greater is he [*the Spirit*] that is in you, than he [*the Spirit*] which is in the World.

5. They [*theſe Antichriſts and falſe Prophets*] [c] are of the World, [*ſetting up to be temporal Princes, and to give to the Jews Dominion over the Heathen World, and*] therefore ſpeak they of the World, [*i. e. of that temporal Dominion over the Heathens, which the Carnal Jews expect, when their Meſſiah doth appear,*] and the World [*he that is worldly minded*] heareth them

d 6. [d] We are of God, [*deriving our Faith and Doctrine from that Jeſus who was a Prophet ſent from God, and delivered his Doctrine in his Name: As therefore he ſaid to the Jews then, ſo we his Diſciples ſay now,*] he that knoweth God heareth us; he that is not of God heareth not us. [*John* 8. 47. 6. 45.] hereby know we the Spirit of Truth, and the Spirit of Error. [*See Note on* v. 1, 2, 3.

7. Beloved, let us [*who are of God,* v. 6.] love one another, for love is of God, [*the fruit of his good Spirit in us,* Gal 5. 22. 1 Pet. 1. 22.] and every one that loveth is born of God, [*by the Spirit,* John 3. 5.] and [*this reſemblance he hath to him, in love to mankind in general, and to thoſe he hath ſo highly loved in particular,* v. 9, 10. *ſhews that he*] knoweth God [*aright, becauſe he keepeth his Commandments,* Chap. 2, 3, 4.]

8. He that loveth not [*his Brother*] knoweth not [Gr. *hath not known*] God [*aright,*] for [e] God is [*the God of*] Love. e

9. In this was manifeſted [*the greatneſs of*] the love of God toward us, becauſe that God ſent his only begotten Son into the World [*and freely gave him up to the Death,* Rom. 8. 33.] that we might live through him.

10. [f] Herein is [*the demonſtration of his*] f love, not that we loved God, but that he loved us [*firſt,* v. 19.] and ſent his Son to be the Propitiation for our Sins, [*which deſerved Death, and ſo to fit us for eternal life.*]

11. Beloved, if God ſo loved us, we ought alſo to love one another.

12. [*And ſay not, that it is enough that you love God again, though you love not your Brother,* v. 20. *for*] no Man hath ſeen God at any time, [*as we daily ſee, and converſe with our Brother, and therefore if we love not him whom we have ſeen, how can we love God*

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God whom we have not seen? v. 20. *but*] if we love one another [*after his Example, though we see him not, we may be sure that*] God dwelleth in us [*by his Spirit,*] and [*that*] his
g love [g] is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. [*who by his powerful Energies proves whose Spirit he is.*]

14. And [*by the Spirit given to us according to his Promise*] we have seen, [*i. e. perceived*] and do testifie, that the Father sent the Son to be the Saviour of the World. [*See Note on v.* 3.]

h 15. [h] Whosoever [*believing this our Testimony*] shall [*from his heart believe, and* Rom. 10. 9, 19.] confess, that Jesus is the Son of God, God dwelleth in him, and he in God [*by the Spirit of Adoption.*]

16. And we [*by this Spirit*] have known, and believed the love that God hath [*shewed*] to us [*in sending his Son to be the Saviour of the World,* v. 10, 11, 14.] God is love, and he that dwelleth in love dwelleth in God, and God in him, [*v.* 7.]

17. Herein is our love made perfect, [i. e. *exactly corresponding to the Divine Pattern and Command, Note on* v. 12. *so*] that we [*who thus love*] may have boldness in the day of Judgment, because as he is, so are we in this World, [*conforming our selves to the Pattern of God's Affection to Mankind, and walking as Christ walked,* Chap. 2. 6.]

i 18. [i] There is no fear [*of failing at that day*] in love [*thus perfect,*] but perfect love casteth out fear, because [*that*] fear [*which takes away this boldness*] hath torment [*in it; torments the Mind with dreadful Expectations, and*] he that [*thus*] feareth is not made perfect in love.

k 19. [k] We love him, [*and testifie this love to him by loving our Brother for his sake, after his Example, and in obedience to his Command,*] because he first loved us.

l 20. [l] If any Man say, I love God, and [*yet*] hateth his Brother, he is a lyar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

21. And [*he moreover shews, by his Disobedience to the Command of God, the want of true Affection to him; for*] this Commandment have we from him, that he who loveth God, love his Brother also.

Annotations on Chapter IV.

a Verse 1, 2. THE *Jews* being then generally in expectation of their *Messiah*, were divided into two parts, a Remnant who believed that he was come already, and that our *Jesus* was the very Person promised under that Character, and a more prevailing part of them who rejected and looked for another. Now among these appeared many who took upon them to be the *Messiah*, or the *Prophet* promised by *Moses like unto him*, saying, *Lo Christ is here, and lo he is there*; (See the Note on *Matth.* 24. 24, 26.) and these declaring themselves *Prophets*, must also pretend to the Spirit of *Prophecy*, and do this, as *Josephus* saith they did, προφήμασι θειασμῶ, *under the pretence of a Divine Afflatus.* These, saith the *Apostle* here, are *Antichrists*, i. e. pretenders falsly to be *Christ*, in opposition to him who was truly so; nor could they belong to him, or truly confess him who was *the Word made Flesh.* Now the strength of this Argument depends on these Considerations, that the effusion of the Spirit promised in the times of the *Messiah*, could only belong to them who owned, and believed in the true *Messiah*; this being made one Character of the true *Messiah*, that he should *baptize them who believed in him with the Holy Ghost*, Matth. 3. 11. This promise of the *Father*, as the Holy Ghost is stiled, was to be sent by *Christ*, Luke 24. 49. to his Disciples, *John* 16. 7. 15. 26. to be sent *in his Name*, John 14. 26. And when he came his Office was to enable those who received him to testifie of *Christ*, that he was indeed risen from the Dead, and was the *Christ*, John 15. 26. Acts 1. 8. 5. 32. and *to convince the World of Sin*, because they believed not in him, *John* 16. 9. The condition of receiving him was faith in *Christ*, John 7. 37. Acts 2. 38, 39. And by his Assistance, did his Disciples prove that *Jesus Christ* who appeared to the *Jews* in the Flesh, and was crucified among them, was the *Christ*. He therefore who was made Partaker of the χαρίσματα of the Holy Ghost must be one who believed in that *Jesus* who suffered in the Flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to Believers: Whence the *Apostle* saith, That *no Man speaking by the Spirit of God calleth Jesus Anathema*, as these *false Prophets*, who owned him not, must do, 1 *Cor.* 12. 3. and that *no Man could say, that Jesus was the Christ but by the Holy Ghost:* That is, he could not confess, and testifie to the World this Truth, but by the assistance of the Holy Ghost promised, and given to Believers for that end. See *v.* 6. 13, 14, 15.

Note therefore, that the *Apostle* is not here speaking of the Trial of Doctrines, but of Spirits, not of the faith necessary to be

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be believed to Salvation, but only of the Faith necessary to the Reception of the Holy Ghost, that Unction which would teach them all things, 1 *John* 2. 27.

b Ver. 4. Καὶ νενικήκατε, *and have overcome.*] The Doctrine which you Preach, and confirm by these Gifts, and Distributions of the Holy Ghost, hath mightily prevailed over all the Opposition which the unbelieving *Jews* and their *false Prophets*, and *false Apostles*, make against it; because the Spirit which acts in them is only able to work by them τέρατα ψεύδους *false, counterfeit, and lying wonders*; whereas the Spirit that is in you, enables you to confirm the Truth with real *Miracles, and Signs, and divers distributions of the Holy Ghost*, by which God beareth witness to the Truth of that Doctrine which you preach, *Heb.* 2. 4. *Rom.* 15. 19. 1 *Thess.* 1. 5.

c Ver. 5. That the hopes of Dominion over the *Heathens*, encouraged some of them to set up for the *Messiah*, and others to fight, see the Testimonies of *Josephus*; Note on *James* 4. *v.* 1, 2, 3. And on this account they rejected the true *Messiah*, because his Kingdom was not of this World.

d Ver. 6. When the *Romish Prelates* have once proved they are of God, as the *Apostle* did, it will be time to consider the Inference of *Esthius* from this place, That he that is of God must hear their *Prelates* and their *Church*, and come to them to be resolved of any doubt.

e Ver. 8. Ὁ θεὸς ἀγάπη, *God is Love.*] The *Apostle* by these words intends not to express what God is in his Essence, or to say, as the Schools do, that he is Love essentially, and Love *causaliter*, as being the Cause, or *objectivè*, as being the Object of our Love; but that he is so *demonstrativè*, and ἐνεργητικῶς, shewing great *Philanthropy* to Men in all his dealings with them, or his Dispensations towards them, as appears from the two following Verses.

f Ver. 10. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *herein is Love.*] Here the *Apostle* most lively doth express the Freedom, and the Greatness of the Love of God; the Freedom of it, in that *he loved us first*, when there was nothing in us to deserve, or move affection, but our misery; but many things which both deserved, and might have moved him to the execution of his Wrath, we being *Enemies to God by wicked Works*. The Greatness of it, 1. In the Person sending, the great God of Heaven, who *humbles himself even to behold what's done in Heaven and Earth*; Oh therefore *what is Man that he should be thus mindful of him?* 2dly. The Person sent, τὸν μονογενῆ, *his only begotten*, τὸν ἴδιον υἱὸν, *his proper Son*, Rom. 8. 32, for if to call God πατέρα ἴδιον, *his proper Father*, was to make himself *equal to God*, John 5. 18. the *Father* himself by calling him his *proper Son*, must equally exalt him. Hence even *Episcopius* here declares him to be so called, because Essentiam suam a Patre per veram generationem accepisset. *he had received his Essence from the Father by a true Generation:* For it is certain that the *Apostle* is here extolling the Love of God to the highest pitch, and therefore must use this Phrase the *only begotten Son of God* in the sublimest Sense in which that word is used in *Scripture*. 3dly. The place whither he was sent, into *the World which lay in wickedness*. 4thly. The Errand for which he was sent. 1. *To give up himself a Sacrifice for the Propitiation of our Sins.* See Note on Chap. 2. v. 2. 2dly. To procure to us, who were dead in Trespasses and Sins, *eternal life*.

g Ver. 12. Τετελειωμένη, *his Love is perfected in us.*] He then loves us entirely according to those Words of *Christ*, *If any Man keep my Words my Father will love him, and we will come unto him, and take up our abode with him*, John 14. 23. Or, then is our love to him entire, because then we love him so as to keep his Commandments, *Ch.* 2. 5. and so as to follow that Example of Love which he hath set us, and *as he is, so are we in the World*, v. 17.

h Ver. 15. For *to as many as received him, gave he power to become the Sons of God, even to them that believe on his Name*, John 1. 12. And *because we are Sons, God hath sent the Spirit of his Son into our hearts, crying Abba Father*, Galat. 4. 6. Only let it be noted, that this hearty Confession must be attended with a readiness to believe all that this Son of God hath taught us in his *Father's* Name, for *if he say the truth, why do we not believe him?* John 8. 46. and a firm purpose to obey his Commandments, for *why call we him, Lord, Lord, and do not the things that he saith?* Luke 6. 46.

i Ver. 18. Φόβος οὐκ ἔστι, *there is no fear in Love.*] *Christ* having so expressly promised *a Come ye blessed to the Charitable Person*, Matth. 25. 34, 35, 36. and the *Apostle* recommending it as the most excellent of *Christian* Graces, 1 *Cor.* 13. 13. and *the fulfilling of the Law*, Rom. 13, 8, 10. when this Love is made perfect in us, it may well give boldness, and cast out fear of Condemnation in the day of Judgment.

Others expound the words thus; There is no fear of what we may lose or suffer, in (perfect) love (of our Brother,) but (such) Love casteth out (this) Fear, for fear (of what we may lose or suffer) hath torment in it: (And therefore) he that thus feareth, is not made perfect in love (to him.)

k Ver. 19. That is, whosoever thus loves God, and shews it by loving thus his Brother,

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ther, can challenge nothing on that account as due from God, it being God's preventing love to him, which gave the Rise to all the love he bears to God, or to his Brother for his sake. If therefore any Person be constrain'd by this Love to that Obedience which testifies the sincerity of his Affection to God, or to imitate his love to us by fervent love to the Brethren, 'tis the Divine *Philanthropy* which hath excited this Affection in him. Or if ἀγαπῶμεν be the Subjunctive Mood, the Sense runs thus, Let the great love of God to us, mention'd *v.* 9, 10. provoke us to returns of love to him, and to our Brethren for his sake, since we do hypocritically pretend to love him, if we do not shew it by fervent Charity towards his Children and our Brethren.

Ver. 20. That is, If what we have l
more opportunity to do, and can perform with less difficulty, we do not do, how shall we perform what is more difficult? Now we have our *Christian* Brethren still in our view, they are the Object of our Senses, we daily converse with them, and their wants and miseries being the Objects of our Senses, must naturally move compassion in us; and so it is less difficult to express our love to them, than to that God whom we have not seen, and who is only present to our Minds by raised Meditations, which do not naturally occur to us, and which we cannot long continue, and so is more difficult than the love of our Brother.

CHAP. V.

Verse 1. WHosoever believeth that Jesus is the Christ [a] is born of God; and every one that loveth him that begot, loveth him also that is begotten of him, [*as being by this new Birth Partaker of the Divine Nature, and created a-new after the Image of God*, Eph. 4. 24. Colos. 3. 10.] a

2. [*And this Note is reciprocal, for*] By this we know that we love the Children of God, when we love God and keep his Commandments; [*when our Affection to God prevails upon us, to do to them all Acts of Charity he hath required, and by his Example recommended to us*, 1 John 3. 11, 23. 4. 21.]

3. For this is [*the genuine Test of*] the love of God, that we keep his Commandments, and his Commandments [*to the true lover of him*] [b] are not grievous. b

4. For whosoever is born of God overcometh the World, [*his Affections are taken off from it, and set upon his God, and so it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the Divine Favour*;] and this is the Victory which overcometh the World, even our Faith, [*to wit, that Faith which is the substance of things hoped for, the evidence of things not seen*, Heb. 11. 1. *which gives us the Assurance of a better and a more enduring Substance, and so makes us take joyfully the spoiling of our Goods*, Heb. 10. 34. *and patiently endure those light Afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of Glory*, 2 Cor. 4. 17.]

5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God? [*And so the Author of Eternal Salvation to all that obey him, for hence we know that we have eternal life*, v. 11, 12, 13.]

6. This is he [c] that came by [*or with the Testimony of*] water and blood, even Jesus Christ, not [d] by water only, but by water [e] and blood; and it is [f] the Spirit that beareth witness, [*and on his Testimony we may rely,*] because the Spirit is Truth. c d e f

7. [*The Law judges that sufficiently proved which is confirmed by two or three Witnesses*, Deut. 19. 15. *That Jesus is the Son of God*, v. 5. *is thus proved by Witnesses from Heaven, and on Earth,*] For [g] there are three that bear Record [*to this Truth*] in [*and from*] Heaven, the [h] Father, the [i] Word, and [k] the Holy Ghost, and these three are one [*as in Testimony, so in Essence,*] g h i k

8. And there are three that bear witness on Earth, the Spirit, and the Water, and the Blood, and these three [l] agree in one. l

9. [m] If we receive the witness of Men [*in these Cases,*] the witness of God is greater [*of more validity, and certainty than that of Men, he being neither liable to ignorance, nor falshood; and if his Testimony be of such force, we must believe that Jesus is the Christ,*] for this is the witness of God which he hath testified of his Son. m

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10. He that believeth on the Son of God hath the witneſs in himſelf, [*as having in himſelf that Spirit of God which gives this Teſtimony to Chriſt,*] he that believeth not [*this Teſtimony of*] God, hath made him a Lyar, becauſe he believeth not the Record which God gave of his Son.

11. And this is the [*ſubject of this*] Record, that God hath given to us [*Chriſtians the promiſe of*] eternal life, and this life is in his Son, [*he being the hope of Glory,* Col. 1. 27. *this life being hid with Chriſt in God,* Col. 3. 4. *and he being our life,* ibid. *he being the Author, and Procurer of it, and having power to confer it on us,* John 17. 2.]

12. He that hath the Son hath life, and he that hath not the Son of God, hath not life; [*For we are all the Children of God through Faith in Jeſus Chriſt,* Gal. 3. 26. *and if Children, then Heirs,* Rom. 8. 17.]

13. Theſe things have I written to you that believe on the Name of the Son of God, that ye may know that ye have [*by Promiſe a right to, and by the Spirit an earneſt of*] eternal life, and that ye may [*more firmly*] believe in the Name of the Son of God.

14. And this is the [*farther*] confidence that we have in [*and through*] him, that if we ask any thing [*of God.* Chap. 3. 21, 22.] according to his will, he heareth us, [*according to Chriſt's Promiſe,* John 14. 13, 14. 15. 7, 16. 16. 23, 24.]

15. And if we know that he heareth us, whatever we [*thus*] ask, we know that we have the Petitions that we deſired of him, [*Chap.* 3. 22.]

16. If any Man ſee his [*ſick*] Brother ſin a ſin which is not [a] unto death, [i. e. *for which God hath not peremptorily threatned, and required that he ſhould die for it, as he did to them that were guilty of Murther,* Gen. 9. 5, 6. Numb. 35. 30, 31. *and for Idolatry,* Deut. 17. 2, 3, 4, 5.] he ſhall ask [*of God Reſtoration of his Life and Health,*] and he ſhall give him life for them that ſin not [*this*] unto death. There is a ſin unto death: [*of which God hath denounced that he that doth it ſhall die for it:*] I do not ſay that he ſhall pray for it, [i. e. *for deliverance of the Perſon guilty of it from death.*]

17. All unrighteouſneſs is ſin, and there is a ſin [*of unrighteouſneſs againſt our Brother, which is*] not unto death [*the Law requiring not that the guilty Perſon ſhould die for it, but only that he ſhould bring his Offering, and make reparation for it.*]

18. We know that whoſoever is born of God ſinneth not [*thus,* Chap. 3. 15.] but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not. [*See Note on Chap.* 3. 9.]

19. And we know that we are [*begotten*] of God, and [*that*] the whole World lieth [*ſtill*] [o] in wickedneſs.

20. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is [*the*] true [*God*]: and we are in him that is true, [*even, or to wit*] in his Son Jeſus Chriſt. [p] This is the true God, and [*in him is*] eternal life.

21. [*Having therefore this knowledge of the true God*] Little Children keep your ſelves [q] from Idols, [*or falſe Gods.*] Amen.

Annotations on Chapter V.

a Verſe 1. Ἐκ Θεοῦ γεγέννηται, *is born of God.*] The *Jews* gloried in this Title, that they were the Children of God, and had him for their *Father,* John 8. 41, 42, 45. they being called his Sons, *Deut.* 14. 1. 32. 19. *Pſal.* 72. 15. and his firſt-born, *Exod.* 4. 22. The *Apoſtle* therefore here informs them, that this Relation would ſtand them in no ſtead, unleſs they were *born again of Water, and of the Spirit,* John 3. 5. or baptized into the Name of *Chriſt,* and by that Faith had *power to become the Sons of God,* John 1. 12. and alſo loved thoſe *Chriſtians* which were born of him, which the unbelieving *Jews.* and the *falſe* Teachers among them were ſo far from doing, that they every where perſecuted the true Believers. See Note on *Chap.* 3. 1.

b Ver. 3. Βαρεῖαι οὐκ εἰσίν, *are not grievous.*] Becauſe his will is conformed to the will of God, and ſo he only doth what he would do, and his Affections are chiefly placed upon him and ſo he is then doing what he chuſeth and delighteth in, and it cannot be grievous to be employed as we would, and as we do delight to be.

c Ver. 6. *That came.*] *viz.* in the Name of God, *Matth.* 21. 9. in his *Father's* Name, *John* 5. 43. See *Matth.* 11. 3. *Joh.* 1. 9, 15. *Matth.* 21. 9.

d Ibid. Δι' ὕδατος, *by Water.*] That is with the Teſtimony of Water, or the Teſtimony given to him by St. *John* at his Baptiſm; for when *John* was baptizing, he teſtified of him, ſaying, *This is he that cometh after me, who was before me,* John 1. 27, 28. He alſo declared that he came baptizing for this very end, that *he might be made manifeſt to Iſrael,* v. 31. and teſtified ſaying, *I ſaw the Spirit deſcending from Heaven like a Dove, and it abode upon him: And I knew him not, but he that ſent me to baptize with water,*

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water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, v. 32, 33, 34. Hence is he stiled, *a Man sent from God, who came for a witness, to bear witness of the Light, that all Men through him might believe*, v. 6, 7, 8. Hence do St. *John*'s *Disciples* say to him, *He to whom thou bearest witness baptizeth*, John 3. 26. And *Christ* himself appealeth to his Testimony, *John* 5. 32, 33. Now this Testimony could not be rejected by them, *for all Men held John as a Prophet*; nor durst the *Pharisees* themselves deny that his Testimony was from Heaven, *Matth.* 21. 25, 26.

c Ibid. Καὶ αἵματος *and blood.*] For he died in Testimony of the Truth, and came into the World for this end, *that he might bear witness to the Truth*, John 18. 37. Whence he is said *to witness before Pontius Pilate a good Confession*, viz. that he was the Son of God, or the *Messiah*, the King of the *Jews*, 1 Tim. 6. 13. This he also testified to the *High-Priest*, Matth. 26. 63, 64. And for this Testimony was he condemned as worthy of Death, *v.* 66. For this they mock him at his Sufferings, that *he said he was the Son of God*, Matth. 27. 43. Mark 15. 32. And at his Death he commends his Spirit to God as his *Father*, Luke 23. 36, 46. The Miracles which attended his Crucifixion were so great, that they forced the *Jews*, the *Centurion*, and those that were with him, to confess *truly this was the Son of God*, Matth. 27. 54. and the whole Multitude *to smite their Breasts*, Luke 23. 48. In a word, the Spirit which assisted the *Baptist*, proclaimed him *the Lamb of God who taketh away the sins of the World*, John 1. 30. And that supposeth he was to offer up himself unto the Death, for the Propitiation of their Sins. Yea, he himself doth frequently declare, that he was to be slain, *Matth.* 16. 21. to be *delivered into the hands of Men and killed*, Matth. 17. 22, 23. to be *condemned to Death*, Matth. 20. 18, 19. and to *rise again the third day*; That he was to be *lifted up upon the Cross*, Joh. 3. 14. and that being thus lifted up, he would *draw all Men to him*, Joh. 12. 32. Now what Impostor would lay this as the foundation of the Truth of all his sayings, and all the hopes of any Blessings which were to be expected from him, that he should be crucify'd and die an ignominious, and painful Death? Or, what could tempt him thus to die, who had no hopes to rise again, if he were not the true *Messiah*, or the Son of God? How was it possible he should be raised from the dead, but by the mighty Power of God? And is it reasonable to imagine that the God of Truth should thus exert the greatness of his Power in confirmation of a Lye? That he should work so great a Miracle in favour of a vile Impostor falsly usurping his Name? Or give such large Credentials to one who falsly did pretend to be a Prophet sent from God, and to be honoured as his Son by all Men?

Ibid. Καὶ πνεῦμα ἐστι, &c. *and 'tis the* f
Spirit that beareth witness.] Here it is to be noted, that the witness in this Verse is only stiled τὸ πνεῦμα, viz. that Spirit which enabled *Christ* to heal Diseases, cast out Devils, raise the Dead, and work all sorts of Miracles, for confirmation of his Mission; but in the 7th. Verse he is stiled τὸ ἅγιον πνεῦμα, *the Holy Ghost*, which doth distinctly signifie the inward Gifts by which the Understanding is enlightned, and is enabled to perform things which by Nature it could not do without the immediate workings of the Holy Ghost, as *V. G.* the Gifts of *Wisdom, Knowledge, Faith, Prophecy, discerning of Spirits, the Gift of Tongues*, and *the Interpretation of them.* That there is ground for this Distinction, will appear from these Considerations:

1. Because our *Saviour*, whilst he was on Earth, gave to his *Apostles* and the Seventy Disciples power to *heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils*, Matth. 10. 8. Luke 10. 9. And yet the *Evangelist* St. *John* informs us that *the Holy Ghost was not yet, because that Jesus was not glorified*, John 7. 39. Our *Saviour* also tells his Disciples, that the *Holy Ghost would not come till he departed*, John 16. 7. And St. *Peter*, that our Lord *being exalted to the right hand of God, received the Promise of the Holy Ghost*, Acts 2. 33. The Holy Ghost must therefore signifie something distinct from the Power of working Miracles.

2. The Prophecy of *Joel*, which by St. *Peter* is mentioned as the Promise on which the giving of the Holy Ghost was founded, is only a Promise of *Visions, Dreams*, and *Prophecies*, but not of Miracles; and the Gifts of the Spirit, mention'd by the Prophet *Isaiah*, are only those of *Wisdom, Knowledge, Understanding, Counsel, Courage, Piety*, and *of the Fear of the Lord*, no mention being made there of Signs, and Wonders.

2. Because throughout the History of the *Acts* of the *Apostles*, where St. *Luke* hath occasion to mention the Miracles which the *Apostles*, and *Primitive Professors* did, he always uses these words τέρατα, σημεῖα, δυνάμεις, *Wonders, Signs*, and *Powers*; but where he speaks of Persons Prophesying, or speaking with Tongues, he doth as constantly ascribe this to the *Holy Ghost*, descending on them.

And lastly, where the *Scripture* mentions these things together, it puts a manifest distinction betwixt Signs and Wonders,

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and the Gifts and Diſtributions of the *Holy Ghoſt*. Thus *God*, ſaith the *Apoſtle*, *bare witneſs to the Doctrine which they Preached, by Signs and Wonders, and diverſe Miracles,* ἐν πνεύματι ἁγίῳ μερισμοῖς, and *Diſtributions of the Holy Ghoſt*, Heb. 2. 4. See *Rom.* 15 19. *Galat.* 3. 5.

The Spirit therefore bare witneſs to *Chriſt* on Earth by the enabling him to do ſo many mighty Works in confirmation of his Miſſion, to heal all manner of Diſeaſes, Sickneſſes and Maladies, to command the Wind and Seas to be obedient to him, to caſt out Devils, and to raiſe the Dead, and by aſſiſting his *Apoſtles* and *Diſciples* to do theſe things in his Name. For that not only his *Diſciples*, but even our Lord himſelf did caſt out Devils by the Spirit of God, he himſelf expreſly teſtifies, *Matth.* 12. 28. and ſaith moreover, that in him was fulfilled that of *Iſaiah*, *The Spirit of the Lord is upon me, wherefore he hath anointed me to Preach the Goſpel to the Poor; he hath ſent me to heal the broken in heart, to preach deliverance to the Captives* (to Sin and Satan,) *and to give ſight to the blind*, Luke 4. 18, 20. Hence St. *Peter* ſpeaks thus to *Cornelius* and his Friends, *You know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power, who went about doing good, and healed all that were oppreſſed of the Devil*, Acts 10. 38. And to theſe Works thus wrought by the aſſiſtance of the Spirit of God, our Lord doth frequently appeal as to a ſure Teſtimony that God had ſent him, For *the Works*, ſaith he, *that I do in my Father's Name bear witneſs of me*, John 10. 24. and 5. 36. Yea, they ſhewed that *the Father was in him, and he in the Father*, John 10. 37, 38. and 14. 10, 11.

g Ver. 7. Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *there are three that bear witneſs in Heaven*, &c.] I ſhall ſay nothing of the Diſpute, whether this Verſe be genuine or not, ſeeing the learned Dr. *Mills* treats ſo copiouſly on that Subject in his Edition of the *New Teſtament*. I only note, that the places cited from *Tertullian* and St. *Cyprian* agree not exactly with the words of St. *John*, ſeeing they ſpeak *de Patre, Filio & Spiritu Sancto*, not *of the Father, the Word*, and *the Holy Ghoſt*. The Objections of *Schlictingius* againſt this Verſe are theſe.

Object. 1. That this Verſe, though it be introduced with ὅτι *for*, hath no coherence with the former Verſe.

Anſw. It coheres well with it thus, the witneſs of the Spirit ought in this matter to be received, becauſe he is the Spirit of Truth ſent from the Father, and the Son; for in the Teſtimony of the Holy Spirit ſent down from Heaven, is contained the witneſs of the Father, and the Son alſo, ſo that we may truly ſay, *there be three that bear witneſs.*

Object. 2. But if ſo, the Teſtimony of the *Father* is included in the Teſtimony of the *Holy Ghoſt*.

Anſw. True. And by this theſe three witneſſes become one in Teſtimony, and yet they differ as the Perſon ſending, and the Perſon ſent.

Object. 3. The λόγος, or Word, is the Son of God; and therefore to ſay he teſtifies of the Son of God, is to make him teſtifie of himſelf,

Anſw. It is confeſſed that the ſame Perſon is both the λόγος and the Son of God, but the thing teſtified, is not that Chriſt was the λόγος, or the Son of God by eternal Generation, or by his miraculous Conception, but that he was the *Chriſt* the promiſed *Meſſiah*, and in that Senſe the Son of God; and to this the Divine Nature might give Teſtimony.

Ibid. ὁ πατὴρ, *the Father*,] Teſtified this h at his Baptiſm by his Voice from Heaven, ſaying, *This is my beloved Son*, &c. Matth. 3. 17. and at his Transfiguration ſaying again, *This is my beloved Son, hear him*, Mat. 17. 5, 6. See Note on 2 *Pet.* 1. 14, 15, 16. and chiefly by ſending of the Holy Ghoſt which he had promiſed in the times of the *Meſſiah*, and who is therefore ſtiled *The Promiſe of the Father*, Luke 24. 49. Acts 1. 4.

Ibid. ὁ λόγος, *the Word.*] Not only by i appearing to St. *Stephen*, Acts 7. 56. and ſaying to *Saul*, *I am Jeſus whom thou perſecuteſt*, Acts 9. 5. but chiefly by ſhedding the Spirit on the *Apoſtles*, and other Believers according to his Promiſe; for *he being exalted to the right hand of God, and receiving from the Father the Promiſe of the Holy Ghoſt*, hath, ſaith St. *Peter*, *ſhed forth this which you now ſee and hear; wherefore let all the Houſe of Iſrael know, that God hath made this Jeſus Lord and Chriſt*, Acts 2. 33, 36.

Ibid. Τὸ ἅγιον πνεῦμα, *the Holy Ghoſt.*] k *The Power from on high* they were to be endued with, Luke 24. 49. by falling down from Heaven upon his Diſciples, whence *they were filled with the Holy Ghoſt, and ſpake with Tongues* to Men of all Nations, *the wonderful things of God.* Till his deſcent upon them they were not to ſtir from *Jeruſalem*, as being not fitted for their work, *Acts* 1. 4. but when he was once given to them that believed, they proved and bare witneſs that *God had exalted Jeſus to his right hand to be a Prince and a Saviour*, Acts 5. 31, 32. And this our Lord, by his Omniſcience, foretold

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foretold that he should testifie of him, *John* 15. 26. yea, that at his coming he should *convince the World of sin, because they believed not in him, of* [his] *righteousness, because he was gone to the Father*, and *of Judgment, because the Prince of the World was judged*, and cast out of his Kingdom by him, *John* 15. 9, 10, 11. *John* 12. 31.

And thus 'tis easie to discern how these three are one in Testimony, because both the *Father* and the *Son*, give in their Testimony by the Holy Ghost; but then if these be three witnesses properly so called, they must be three Persons, and more especially the Holy Ghost, by whom the other Persons do bear witness, must be so; and if his Testimony be also the Testimony of God the *Father*, and the *Word*, he must be one in Essence with them: For if the Spirit be a Creature, how can his Testimony be formally the Testimony of God? as it is stiled, *v.* 9. 10.

l Ver. 8. Εἰς ἓν εἰσιν, *agree in this one.*] If by ἓν ἐισι, *v.* 7. were meant no more than εἰς ἓν εἰσι here, why did the *Apostle* change the Words, since these three also are one in Testimony, as that imports this only, that they confirm this fundamental Truth, That *Jesus is the Christ the Son of God.* Especially if we consider what is insinuated, *v.* 6. that of these three the Spirit only beareth witness properly, the other by some Action of the Spirit attending them, and by the Testimony of others of it; The Water by the Spirit descending on *Christ* whilst he was in the Water, and the Baptist's Testimony that by this Sign God had declared to him that he was the Christ; the Blood as it assures us that he who shed it died for the Truth.

m Ver. 9. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *if we receive the witness of Men.*] This is not so to be interpreted as if the three witnesses on Earth related only to the Testimony of Men, and the three from Heaven only to the Testimony of God; and so that the *Apostle* intended here to signifie we had greater Reason to believe the witnesses in Heaven than those on Earth; For, 1. The Testimony of the Spirit, and of the Holy Ghost, are of equal certainty and validity: And 2dly, *John Baptist* being *sent from God*, John 1. 6. and his Baptism *being from Heaven, and not of Men*, Matth. 21. 25. was also in effect the Testimony of God. The import therefore of these words is rather this: If the Testimony of two or three Men be thought sufficient to give Credit to any matter in all Courts of Judicature, surely the Testimony of that God, *v.* 8. who cannot lye, or deceive us, must be of greater force and strength to produce Faith in us.

n Ver. 16. Ἁμαρτίαν πρὸς θάνατον, *a sin unto death.*] Note here, That the Phrase, *he shall give him life*, cannot reasonably be interpreted of eternal life, for that depends not on the Prayers of other Men, nor can they be certain that their Intercession shall prevail for it, since it belongs only to them who truly repent, and reform their lives. 2. Because the Person to be prayed for is one that *hath not sinned unto death*, i. e. hath not committed a sin which renders him obnoxious to death eternal. 3. They who interpret this Phrase *a sin unto death*, of a sin on which eternal Death will certainly follow by the Decree of God, 1. Make the Duty here enjoyned impracticable; for who can know when his Brother's sin is thus to death or not? who is acquainted with any such Decree of God? 2. They make the difference betwixt a sin unto death, and not to death, to consist not in the nature of the sins themselves, but in the Decree by God pass'd upon the sinner. 3. They make the *Apostle* say, he dares not encourage them to pray for the Salvation of them who are at present in a state of Death and Condemnation, which is against the Tenor of the *Scripture.* See *Rom.* 10. 1. The words, *If a Man see his Brother sin a sin not unto death*, seem like to those of St. *Paul, if he see him overtaken with a fault*, Gal. 6. 1. i. e. with an Act of Injustice against his Brother, to awaken him out of which sin God hath inflicted sickness on him, as he did on the *Corinthians*, 1 Cor. 11. 30. The words, *Let him ask and he shall give him life*, seem parallel to those of St. *James, The Prayer of Faith shall save the sick, and the Lord shall raise him up*; See the Note on *James* 5. 15. If this Interpretation will not stand good, consider that after all the Miracles, and Distributions of the Holy Ghost vouchsafed in confirmation of the Gospel, too many of the *Jews apostatized* from the Profession of it, relapsing to their former Judaism; And this *Apostacy* may here be termed, the sin unto Death, it being also that which our Saviour represents as the sin against the Holy Ghost, which should not be forgiven, *Matth.* 12. 32. and they who commit it being Men, saith the *Apostle, whom it is impossible to renew unto Repentance*, Heb. 6. 4, 5, 6. and to whom there remaineth nothing but *fearful looking for of Judgment*, Heb. 10. 26, 27. the *Apostle* might well add, *I do not say that you shall pray for them.*

Ver. 19. Ἐν τῷ πονηρῷ.] In *Satan*, who worketh in the Children of Disobedience, *Eph.* 3. 2. and leads them captive at his will, 2 *Tim.* 2. 26. whence by Faith in Christ we are said to be translated *from the power of darkness*, Col. 1. 13. *from the Power of Satan*, Acts 26. 18. and recovered from *the Snare of the Devil.* o

Ver. 20. Οὗτός ἐστιν ὁ ἀληθινὸς θεὸς, *he is the true God.*] That this is not spoken p

of

of *Chriſt*, the *Socinians* endeavour to prove, becauſe the Article is here added to the word Θεὸς *God*; which is never, ſay they, done when *Chriſt* is called God: But this is manifeſtly falſe, for *Thomas* ſaith expreſly of him, ὁ Κύριός μου καὶ ὁ Θεός μου, *my Lord, and my God*, John 20. 28. and the *Apoſtle* ὁ ὢν ἐπὶ πάντων Θεὸς, who is *God over all, bleſſed for ever*, Rom. 9. 5. We prove that this is ſpoken of *Chriſt*;

1. Becauſe the demonſtrative Pronoun οὗτος moſt appoſitely relates to that which immediately went before; now this is *Jeſus Chriſt* the Son of God.

To this the * *Socinians* anſwer, That this is not always ſo; theſe Relatives often referring to what is more remote: and ſo this οὗτος may refer to the true God going before. To this we reply;

1. That when this happens to be ſo, the neceſſity of referring it to what is more remote is evident from the Text, and neceſſary from the nature of the thing; as when 'tis ſaid, *Acts* 4. 11. οὗτος, *this is the ſtone ſet at nought by you builders*, this cannot be referr'd to the Man that was made whole, *v.* 10. And *Acts* 7. 19. οὗτος, *he dealt ſubtilly with our Nation*, this cannot refer to *Joſeph*, but to the *King of Egypt*. So alſo *Acts* 10. 5, 6. 2 *Theſſ.* 2. 9. 2 *John* 7. But here is no neceſſity of referring the Pronoun to any thing more remote, but on ſuppoſition that *Chriſt* is not truly God.

2. This never happens when the Pronoun relates to any thing that is ſpoken of profeſſedly, but only when the neareſt Antecedent is only mentioned accidentally, and by the by. So *Ep.* 2. 7. *Many Deceivers are gone out into the World, who confeſs not that Jeſus is the Chriſt*, οὗτος, *he is a Deceiver and an Antichriſt*; where the Pronoun refers not to *Chriſt*, becauſe he is there mentioned only by accident, as being the Object of the Error of theſe Seducers: and ſo it is in all the other places cited. But here the *Apoſtle* is profeſſedly ſpeaking of *Chriſt* through the whole Verſe, and of the *Father* only as we by *Chriſt* are taught to know him: And,

3. To refer this to the true God going before, makes the *Apoſtle* guilty of a Tautology, by ſaying, *the true God, he is the true God.*

4. Of the ſame Perſon it is ſaid, *He is the True God, and eternal life.* Now eternal life is in this very Chapter thrice aſcribed to the Son as the Author of it. *v.* 11, 12, 13. He is ſtiled ζωὴ *life*, John 1. 4. 5. 26. 14. 6. 17. 2. *our life*, Col. 3. 4. *Chriſt* is here alſo ſtiled, ὁ ἀληθινὸς *the true*, as alſo *Rev.* 3. 7. 19. 11. And otherwiſe the Greek ſhould have been ὦμεν, *that we may*, or *might be*, to anſwer to γινώσκωμεν, *that we might know*, and not ἐσμὲν *we are* in the true.

Ver. 21. Ἀπὸ τῶν εἰδώλων, *from the Idols*] or falſe Gods of the *Heathens*, among whom you live: So 1 *Theſſ.* 1. 9. they turned ἀπὸ τῶν εἰδώλων *from Idols to the true and living God*; thus, an *Idol* is nothing in the World, *i. e.* no true God, becauſe there is but one true God, 2 *Cor.* 8. 4. Thus, to eat things offered to *Idols* συνειδήσει τῇ εἰδώλου *with Conſcience of the Idol*, is to eat it with Apprehenſion that there was ſomewhat of Power or Vertue in that God to whom 'twas offered. Nevertheleſs, becauſe theſe falſe Gods were ſtill repreſented by, and worſhiped in their (*a*) Images, and they were thought neceſſary to the worſhip of their Deities, therefore the *Apoſtle* uſeth here the word Idols, and equally forbids that way of worſhipping the true God.

* *See* Cl. Ars Critic. Part 2. c. 9. p. 121.

(a) *Ut eos poſſimus coram, & cominùs intueri, affari de proximo, & cum præſentibus quodammodo venerationum colloquia miſcere, ſub axe enim nudo, & ſub æthereo tegmine invocati nihil audiunt*, &c. Ethnicus apud Arnob. l. 6. p. 192.

THE

THE PREFACE TO THE Second Epistle of St. JOHN.

THAT St. John *the* Apostle *was the Author of the First Epistle, is confessed by all the* Ancients, *and that the same Person was the Author of this Epistle, is evident from the exact Agreement of almost every Word of this with the former, except the Preface and Conclusion. For,*

1st. *These Words in the Fifth Verse,* I write no new Commandment to you, but that which you have had from the beginning, that ye love one another, *are the same with those* Ep. 1. Chap. 2. 8, 10. Chap. 3. 10.

2dly, *These Words in the Sixth Verse,* This is Love, that we walk after his Commandments, *are the same with* 1 Ep. 5. 3. *and the following Words are in sense the same with* Chap. 4. 21.

3dly, *These words in the Seventh Verse,* For many Deceivers are gone out into the World, who confess not that Jesus Christ is come in the Flesh; he is a Deceiver and an Antichrist, *are in sense the same with* 1 John 2. 18, 19, 26. Chap. 4. 1, 2, 3.

4thly, *These Words* Ver. 9. He that transgresseth and abideth not in the Doctrine of Christ, hath not God; he that abideth in the Doctrine of Christ, hath the Father and the Son, *are in sense the same with* 1 John 23, 24.

5thly, *These Words,* Ver. 12. That your Joy may be full, *are expresly found* 1 John 1. 4.

Moreover, the Arguments which Grotius *advances to the contrary, as* Magna Argumenta, *are of no Force against, but rather may be used as Confirmations of this Assertion, That St.* John *the* Apostle *was the Author of this Epistle. For whereas it is objected that* Eusebius *puts this and the following* Epistle *among* the doubtful Epistles, *leaving it uncertain whether they were written by the* Apostle, *or by* John Bishop of Ephesus, *to whom they were ascribed, saith St.* Jerom, *it is to be noted from* Eusebius, *that though by some they were doubted of, yet* (a) were they known to many of the Ancients. *Yea, This Second Epistle is cited twice by* Irenæus, *as the Genuine Epistle of St.* John *the* Apostle *and* Disciple *of our Lord, declaring that they who denied that* Jesus Christ *was come in the Flesh, were* (b) Seducers *and* Antichrists, *Ver. 7th. and 8th. and they who bid the* (c) Heretick good Speed, are Partakers of his Evil Deeds; *which are the Words found* Ver. 10.

And in the Council of Carthage, *held* Anno Domini 256. (d) Aurelius *cites the Tenth Verse as the Words of St.* John *the* Apostle *of the Lord.*

(e) Clemens

(a) Τῶν ὃ ἀντιλεγομένων, γνωρίμων ὅμως τοῖς πολλοῖς,—— ἡ ἀναμαζομένη δευτέρα, τοῦ φησὶν Ἰωάννου. Hist. Eccl. l. 3. c. 25.

(b) *Joannes Discipulus Christi in prædictâ Epistolâ fugere eos præcepit, dicens, multi Seductores exierunt in hunc Mundum, qui non confitentur Jesum Christum in Carne venisse; hic est Seductor, & Antichristus; videte eos, ne perdatis quod operati estis:* l. 3. c. 18 p. 278.

(c) Ἰωάννης ὁ ὁ τοῦ Κυρίου μαθητὴς ἐπέτεινε τῷ καθαίρειν αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι ἐκελεύσθης, ὁ γὰρ λέγων αὐτοῖς, φησὶ, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. l. 1. c. 13. p. 94. A.

(d) *Joannes Apostolus in Epistolâ suâ posuit dicens, si quis ad vos venit & doctrinam Christi non habet, nolite eum in Domum vestram admittere, & Ave ei ne dixeritis.* Apud Cypr. p. 242.

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(e) Clemens of Alexandria *makes mention of* the larger Epiſtle *of St.* John, *which ſuppoſeth he had writ one or more ſhorter.*

And (f) Epiphanius *ſaith, That the* Alogi *who rejected his* Goſpel and Revelations, would perhaps reject his Epiſtle alſo. *So that we have here the Teſtimony both of the* Eaſt *and of the* Weſt, *concerning the true Author of this* Epiſtle, *that it was* John *the* Apoſtle *and* Diſciple of our Lord; *which ſure muſt be Proof ſufficient againſt a bare Doubt, or the Silence of ſome Men about this Matter, of which* Origen (g) *ſpeaks. The other Arguments of* Grotius *are ſo fully anſwered by Dr.* Hammond *in his Preface to this Epiſtle, that 'tis ſuperfluous to ſay any thing more upon that Subject.*

As for the Name Catholick, *that alſo ſeems to be given to this and the following* Epiſtle, *not as being written to all in general, ſome of the* Ancients *conceiving this was written only to one Family, as was the other to one Perſon; but as* (h) Cotelerius *notes, becauſe they were admitted by many Churches, and read as* Catholick Epiſtles.

(e) Φαίνεται ὁ κὴ Ἰωάννης ἐν τῇ μείζονι ὁπηολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐνδιαιρῶν, ἐν τέτοις, ἐὰν τὶς ἴδῃ τ ἀδελφὸν αὐτῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. 2. p. 389.

(f) Τάχα ὁ τὰς ὁπηολὰς, συνάδοντι γὰρ κὴ ἅπασαι τῷ εὐαγγελίῳ κὴ τῇ ἐπιβολῇ. Hær. 51. §. 24.

(g) *Concedamus & ſecundam & tertiam epiſtolam Joannis plerosque dicere non ejus.* Orig. apud Euſeb. Hiſt. Eccl. l. 6. c. 25. p. 227.

(h) Not. in Epiſt. Barnab. p. 6.

A

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A PARAPHRASE WITH ANNOTATIONS ON THE Second Epiſtle of St. JOHN.

a b Verſe 1. THE [a] Elder to the [b] Elect Lady and her Children, whom I love in the Truth; and not only I, but alſo all that have known the Truth.

2. For the truth's ſake which dwelleth in c us, and ſhall be with us [c] for ever.

3. Grace be with you, mercy and peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father in truth and love, [*or the true, and beloved Son of the Father.*]

4. I rejoyced greatly that I found [*thoſe*] d of thy Children walking [d] in the Truth, as we have received a Commandment from the Father.

5. And now I beſeech thee, Lady, not as though I wrote a new Commandment, but that which we had from the beginning [*of the Goſpel,*] that we love one another. [See Note on 1 *John* 2. 7.]

6. And this is love, that we walk after his Commandment, [*Chap.* 5. 3.] and this is the Commandment, That as ye have heard from the beginning ye ſhould walk in it, [*Chap.* 2 24. i. e. *we ſhould continue walking according to the truth of the Goſpel, which it concerns us now eſpecially to be careful of.*]

7. For many Deceivers are gone out into the World, who confeſs not that Jeſus Chriſt [e] is come in the Fleſh, [*or Jeſus Chriſt coming in the Fleſh.*] This is a Deceiver and an Antichriſt. [See Note on *Chap.* 2. 18, 22. *Chap.* 4. 1, 2, 3.] e

8. Look to your ſelves, that we loſe not the things that we have wrought, but that we may receive [f] a full Reward. f

9. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: he that [g] abideth in the Doctrine of g Chriſt, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed, [i. e. *have no familiarity with him, and wiſh him no ſucceſs in his Enterprizes.*]

11. For he that biddeth him [h] God ſpeed, h is partaker of his evil deeds, [*as ſhewing friendſhip to him that does them, and wiſhing well to them; for by this he ſhews he is willing he ſhould ſucceed in them.*]

12. Having many things to write unto you, I would not write [*them*] with Paper and Ink, [*as I do this Epiſtle,*] but I truſt [ἐλπίζω γάρ, *for I hope, ſay ſome Copies*] to come unto you, and ſpeak face to face, that your joy may be full.

13. The Children of thy Elect Siſter greet thee. Amen. [*See Note on* v. 1.]

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ANNOTATIONS.

a Verse 1. Πρεσβύτερος, *the Elder.*] That the *Apostle* should in this *Epistle* conceal his Name, as in the former he had done, is so far from being an Argument to conclude he was not the Author of it, that it proves rather the contrary, he being, as it is observed by Dr. *Hammond*, the only *Apostle* that affected to conceal his Name; and who in his Gospel scarce ever speaks of himself without some Circumlocution.

That he should call himself *Elder*, and not *Apostle*, as St. *Peter* also doth, is no more an Argument against the *Apostleship* of the one than of the other. The word *Elder*, being a Name of Honour and Dignity belonging to the Chief of their Tribes, agrees very well with the Office of the *Apostles*, set over the Twelve Tribes of the house of *Israel*. But if this Epistle was written before the Destruction of *Jerusalem*, as is probably collected from that Caution given in it, *v.* 7, 8. to beware of the *Deceivers that were gone out into the World, that they might not lose the things which they had wrought*, The *Apostle* could not then be so aged when he writ it, as he is generally thought to have been, though he might be then seventy years old, and therefore aged. See Note on *Philemon*, v. 9.

b Ibid. Ἐκλεκτῇ Κυρίᾳ, *to the Elect Lady.*] That the *Apostle* wrote this *Epistle* to a single Person who was of Honourable Descent, and therefore stiled *Lady*, will not follow from the mention of her Children, *v.* 4. seeing that Phrase is used both of the Members of the *Jewish*, and of the *Christian Church*, Isa. 54. 1. Gal. 4. 25, 27, 28, 31. nor from the words, *I hope to come to you, and speak Mouth to Mouth*, for so St. *Paul* did to the Church of *Jerusalem*, when he declared to them, *what things God had wrought by him, and Barnabas*, Acts 15.4. and so might St. *John* do to that, or any other Church. It seems rather, from the words *I have many things to write to you*, and from the *Children of the Elect Sister*, mentioned *v.* 12. 13. that it should be some *Christian Church*. And then I think there is great Reason to conjecture it must not be that of *Ephesus*, but some *Jewish Church*, and most probably that of *Jerusalem*, the Mother of all *Churches*. For

1. All the other *Epistles*, excepting that one to *Gaius*, which pass under the Name of *Catholick*, were written to the *Jews*, and so this probably must be so.

2. As other Churches are stiled συνεκλεκτοὶ, elected together with her, 1 *Pet.* 5. 13. So is the Church of the *Jews* stiled throughout the *Old Testament*, *The Elect*, and the Converts of them in the *New*, *The Elect*, Matth. 24. 22. and *The Election*, Rom. 11. 5, 7.

3. The Phrase, *The Word that ye have heard, the Truth you have received* ἀπ' ἀρχῆς *from the beginning*, seems most properly to agree to them to whom it was necessary that the Word of God should be first preached, *Acts* 13. 41.

4. This *Church*, being that *Church* from whence the Word came out to all other *Churches*, who all received of her Spiritual things, she may on that account by the Apostle of the Circumcision be well stiled κυρία, as being the Lady and Mother of all other Churches, And so we find that anciently both she, and her *Bishops*, were at first prefer'd before other *Bishops* and *Churches*; whence the Emperor (a) *Justinus*, in his Epistle to Pope *Hormisda*, saith, That all *Churches* favour the Church of *Jerusalem*, as being the Mother of all *Churches*.

c Ver. 2. Εἰς τὸν αἰῶνα, *for ever.*] This seems to assert the perpetuity, and indefectibility of the Church of God; for where the Truth of the Gospel is for ever, there must be a Church for ever.

d Ver. 4. Ἐν ἀληθείᾳ, *in the Truth.*] i. e. In the Doctrine of *Christ*, as the Father hath commanded, saying, *This is my beloved Son, hear him*, Matth. 17. 5.

e Ver. 7. Ἐρχόμενον ἐν σαρκὶ, *coming in the Flesh.*] It appears from the *Epistle* of *Ignatius* to the Church of *Smyrna*, that there were then *Hereticks*, or rather (b) *Infidels*, who denied that *Jesus Christ* had taken upon him true Flesh, saying, he only had the appearance of it, and suffered only in appearance. And these are thought to be the Followers of *Simon Magus*, who taking upon him to be Christ, said, that he (c) appeared in *Judea* as a Man, not being so, and seem'd to *suffer when he did not so*, (d) *Saturninus*, one of his Followers, taught that *Christ only appeared*

(a) *Ad Ecclesiam Hierosolymitanam præcipuè omnes favorem impendunt, quasi matri Christiani nominis.* Vide Coteler. not in lib. 2. Recogn. p. 338. 339.

(b) Οὐκ ἄσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπονθέναι, §. 2. καὶ ὁμολογῶν αὐτὸν σαρκοφόρον. §. 5. Vide § 4. and 7 (c) Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, καὶ παθεῖν, ἅπερ πεπονθότα. Theod. Hær. Fab l. 1. c. 1. (d) *Putative visum hominem.* Iren. l. 1. c. 22. Ἐν φαντασίᾳ ἀνθρώπου γενόμενον καὶ ἐν Ἰουδαίᾳ μόνῃ, τὰ πάντα δὲ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. Hær. 22. § 1.

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peared as a Man, and ſuffered in appearance only. But the *Apoſtle* could not here put in this Caution againſt him, becauſe he was not yet in being when this *Epiſtle* was indited. According to the other rendring of the words, *denying Jeſus Chriſt who is come in the Fleſh*, they will ſignifie the ſame as denying him to be the *Meſſiah*, and ſo reſpect the unbelieving *Jews*, and be deſigned to eſtabliſh them to whom he wrote againſt that *Apoſtacy* which was then among the *Jewiſh* Converts.

f Ver. 8. Μισθὸν πλήρη, *that we loſe not — a full Reward.*] Hence it follows, That it is not only lawful, but is the Duty of a *Chriſtian* to ſerve God with reſpect to the Recompence of Reward. 2. That they who once walked *in the Truth as they had received a Commandment*, *v.* 4. had *Chriſtian* Charity, *v.* 5. even that love which enabled them to walk according to God's Commandments, *v.* 6. might *loſe thoſe things which they had wrought.*

g Ver. 9. Ὁ μένων ἐν τῇ διδαχῇ, *he that abideth in the Doctrine of Chriſt.*] Theſe words being in ſenſe the ſame with thoſe we find, 1 *John* 2. 22, 23, 24. ſeem to ſhew that the Doctrine of *Chriſt* here mentioned is this fundamental Doctrine, that *Jeſus is the Chriſt*, and then the not abiding in it muſt be the Apoſtatizing from it to *Judaiſm*, which St. *Paul*, and the *Apoſtles* of the Circumciſion, ſo much laboured to prevent.

h Ver. 10. Χαίρειν αὐτῷ μὴ λέγετε, *bid him not God ſpeed.*] This Precept ſeems to be taken from the *Jews*, who were forbid to ſay שלום, *God ſpeed*, to a Man that was *excommunicated*, *or was doing any evil Action.* (e) Hence is it forbidden by their Canons, to ſay, *God ſpeed* to a Man that is *plowing on the Sabbath day.* They alſo are forbid to come within four Cubits of an *Heretick*, or of a Perſon *excommunicated*; and much more to admit him into their houſes. But yet this doth not forbid us to ſhew humanity towards a Diſtreſſed Heretick, (*ſeeing he ceaſeth not to be of the number of thoſe whom we ſhould pity and pray for*,) but only is a Prohibition from doing any thing which imports a Conſent to, or Approbation of his Evil Actions.

(e) Lightf. Harm. p. 153.

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A PARAPHRASE WITH ANNOTATIONS ON THE

a [a] Third Epiſtle of St. *J O H N.*

Verſe 1. THE Elder to the beloved b [b] Gaius, whom I love in the Truth, [i. e. *with great ſincerity.*]

2. Beloved, I wiſh above all [*things*] that thou mayeſt proſper, and be in health, [περὶ πάντων, *in all things temporal,*] even as thy Soul proſpereth [*in all things Spiritual.*]

3. For I rejoiced greatly when the Brethren came [*out of Judæa,*] and teſtified of the truth of the Goſpel that is in thee, even as thou walkeſt in the Truth, [*confirming their Teſtimony by thy Converſation.*]

c 4. I have no greater Joy [c] than to hear that my Children walk in [*the*] Truth.

5. Beloved, thou doſt faithfully, [*as becomes a faithful Chriſtian,*] whatſoever thou doſt to the Brethren, and to Strangers [*whom thou receiveſt into thy houſe,* Rom. 16. 23.]

6. Who have born witneſs of thy Cha- d rity before the Church, [d] whom if thou bring forward on their Journey after a godly ſort, [i. e. *with ſuch Charity and Care, as becomes one who conſiders that he performs theſe things not to Men only, but to God and Chriſt, whoſe Miniſters they are,*] thou ſhalt do well.

e 7. Becauſe that [e] for his Name's ſake they went forth [*to preach the Goſpel,* Acts 15. 26.] taking nothing of the Gentiles, [*to whom they preached the Goſpel without Charge,* 1 Cor. 9. 18.]

8. We therefore ought to receive ſuch, that we [*Chriſtians who do not preach it*] might [*yet*] be fellow-helpers to the Truth, [*by helping them that do ſo.*]

9. [f] I wrote to the Church, but Dio- f trephes, who loveth to have the Preeminence among them, receiveth us not.

10. Wherefore, if I come, [g] I will remem- g ber his Deeds which he doth, prating againſt us, [*me, and the other Apoſtles who thought not fit to lay the burthen of Circumciſion on the believing Gentiles,*] with malicious words, and not content therewith, neither doth he himſelf receive the Brethren, and [*but*] forbiddeth them that would, and caſteth them out of the Church, [*as the Jews did the uncircumciſed out of their Society.* See Note on *James* 2. 12.]

11. Beloved, follow not that which is evil, [*after the Example of Diotrephes,*] but that which is good, [*as Demetrius doth, for*] he that doth good is of God, [*who is good to all,*] but he that doth evil hath not ſeen God, [1 *John* 3. 6, 10.]

12. Demetrius hath [*a*] good report of all Men, and of the Truth it ſelf; yea, and we alſo bear record [*of him;*] and ye know that our record is true. [*John* 19. 35. 21. 14.]

13. I had many things [*which it would be profitable*] to write, but I will not with Ink and Pen write unto thee.

14. But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. Our Friends ſalute thee; greet the Friends by Name.

ANNO-

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ANNOTATIONS.

a Ἰωάννου τοῦ Ἀποστόλου Ἐπιστολὴ καθολικὴ τρίτη, i. e. *the Third Epiſtle general of the Apoſtle John.*] That this *Epiſtle* was written by the Author of the Firſt, and Second, and therefore by St. *John* the *Apoſtle*, appears by the Agreement of them in Words and Phraſes. For,

1ſt. *The Elder*, v. 1. *I rejoiced greatly that thou walkeſt in the Truth*, v. 3. *He that doth good is of God, he that doth evil, hath not ſeen God*, are the uſual Phraſes of the Firſt, and Second Epiſtles.

2dly. Thoſe words, *I have no greater joy than to hear that my Children walk in the Truth*, are in ſenſe the ſame with the fourth verſe of the ſecond Epiſtle. The thirteenth and fourteenth Verſes are in Words the ſame with the twelfth Verſe of that Epiſtle.

3dly. Thoſe Words *v.* 12. *And we bear witneſs, and ye know that our witneſs is true*, do characterize this *Apoſtle*: For as they are words of confirmation importing an *Apoſtolical* Authority, ſo are they twice uſed by this *Apoſtle*, John 19. 35. 21. 24. and by him only.

b Ver. 1. *Gaius.*] This *Gaius* who is here commended for his Charity to, and Entertainment both of the Brethren and Strangers, *v.* 5. and eſpecially of thoſe who went out from the Church of *Jeruſalem*, to preach the Goſpel among the *Gentiles*, and who had given *Teſtimony of his Love before the Church*, ſeems to be *Gaius* of *Corinth*, ſtiled by St. *Paul*, *Gaius my hoſt, and of the whole Church*, Rom. 16. 23. where there is intimation of his Charity to the Brethren, and to himſelf, given by St. *Paul* to thoſe at *Rome*, and ſo a Teſtimony of it, from one of them *who went out to preach the Goſpel among the Gentiles, taking nothing of them.* And indeed *Paul* and *Barnabas* went out upon this Errand, firſt from *Antioch*, by the Direction of the Spirit, *Acts* 13. 4. then from *Jeruſalem*, being ſent by that Church to *Antioch*, Acts 15. 30. And they went out ὑπὲρ ὀνόματος αὐτοῦ, *for the Name of Chriſt*, v. 26. *taking nothing of the Gentiles*, 1 Cor. 9. 5, 6. So did alſo *Titus* and *Timothy*, and all that were ſent by St. *Paul* to *Achaia*, 2 Cor. 12. 17, 18. So did they at *Theſſalonica*, 1 Theſſ. 2. 9. and ſo did none of the reſt of the *Apoſtles*, or *Brethren of the Lord*, 1 Cor. 9. 5, 6. So that we have no ground from Scripture to refer this to any other. And whereas it is ſaid that *Gaius* of *Corinth* was the Convert of St. *Paul*, 1 Cor. 1. 14. whereas this *Gaius* is here ſtiled one of St. *John's Children*, and ſo muſt be ſuppoſed to have been the Convert of St. *John*: To this it may be anſwered, That St. *John* calls all to whom he writes, *his Children*, 1 John 2. 1, 12, 18, 28. 3. 7, 18. 5. 21. and ſo the word *Children* ſignifies with him, no more than the word *Chriſtian* Brethren; and *Elders* and *Fathers* being oft of the ſame import, he ſtiling himſelf an *Elder*, may well call them he writes to, *Children.*

Ver. 4. Ἵνα ἀκούω, *than to hear.*] This c Conſtruction of the Conjunction ἵνα, ſaith *Betuleius*, is ſufficient to ſhew that this is the *Epiſtle* of St. *John*, it being almoſt peculiar to him to uſe this Conjunction for ὅτε, or ὅταν, or ἤ ἵνα, as *John* 15. 8. *In this is my Father glorified*, ἵνα, *when you bring forth much fruit*; and *v.* 13. *Greater love than this hath no Man*, i. e. ἵνα, *than that a Man lay down his life for the Brethren*, Chap. 16. 2. *The time will come*, ἵνα, *when they will put you out of the Synagogues.* And v. 32. *The hour cometh*, ἵνα, *when you ſhall be ſcattered.* See Note on 1 *John* 4. 17.

Ver. 6. Οὓς προπέμψας ἀξίως τοῦ Θεοῦ, d *whom if thou bring forward as is worthy of God*;] i. e. as it is fit to receive the Miniſters of God. So to receive *Phœbe* ἀξίως τῶν ἁγίων is to receive her *as it becometh Chriſtians* to receive the *Saints*, Rom. 16. 2. The word προπέμψας is the word ſtill uſed concerning them who are to be ſent forward in preaching the Goſpel, or in their Travels concerning the Affairs of the Church. See *Acts* 15. 3. 20. 38. 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 6, 11. 2 *Cor.* 1. 16. *Tit.* 3. 13.

Ver. 7. Ὑπὲρ γὰρ τοῦ ὀνόματος αὐτοῦ ἐξῆλθον, e *for his Names ſake they went forth.*] That is, ſaith one, *they were expell'd, or caſt out*; referring this to the *Chriſtians*, who by the Perſecution of the unbelieving *Jews*, were driven from *Jeruſalem*, Acts 8. 1. But 1ſt. The word ἐξῆλθον, *they went forth*, is only uſed in the forcible ſenſe, when mention is made of *Devils* going forth from thoſe they poſſeſſed at *Chriſt's* command, and never of any *Chriſtians* expell'd from any place for the profeſſion of Chriſtianity. 2dly. The *Apoſtle* ſpeaks manifeſtly here of thoſe who went out as the *Apoſtles* and *Miniſters* of *Chriſt* to preach to the *Gentiles*, whereas they of the Diſperſion mentioned *Acts* 8. 1. went out to avoid Perſecutions, and preached to the *Jews* only, not thinking it lawful to converſe with, or preach to the *Gentiles*, Acts 11. 19.

Ver. 9. Ἔγραψα, *I wrote.*] I had writ- f ten, ſo the *Vulgar*: I would have writ, ſo the *Syriac*: The *Hebrews* often uſe the *Præ-*

teritum

teritum for the *Plusquam perfectum*; and *Vossius* observes of the *Aorist*, that it is so called, because it is used sometimes for the Perfect, sometimes for the Preterperfect Tense, and then ἔγραψα may be rendred, *I had written*. See Examples of this Nature, Note on 1 *Cor.* 5. 9. The *Apostle* then seems here to obviate an Objection why he writes to *Gaius*, a single Person, and not *to the whole Church*, declaring that he would have writ to the Church, but then *Diotrephes*, and his Party, would have hindred the effect of his writing. Now who this *Diotrephes* was, is wholly uncertain: I see no ground for the conjecture of *Grotius*, that he was a *Gentile* Convert, who would not admit those *Jews*, who professing Christianity, still observed the Rites of the Law, into the *Christian* Assemblies. *Estius*, on the contrary, conjectures that he was one of those *Jewish Zealots* who held it necessary, that even the *Gentile* Converts should be circumcised, and observe the Law, and rejected those who had declared for the contrary, as we know from St. *Paul*, and the Council at *Jerusalem*, St. *John* had done; and that there were Men in *Corinth*, and *Galatia*, who upon this account opposed the *Apostles*, we learn from those *Epistles*; but read not of any *Gentile* Converts who would not receive the weak *Jews*, or be hospitable to them, on the account of their observance of the Law, much less, of any of them who opposed themselves to the *Apostles* upon this account. Moreover, the subject of the *Apostle's* writing being to exhort *Christians* to receive them who had gone out to preach the Gospel among the *Gentiles*, *taking nothing of them*, and all that did so, as far as we know any thing of them, being against these Impositions, the *Apostle* could not fear they should not be received, because Observers of the Law; but on the contrary, because they *were dead to the Law*.

Ver. 10. Ὑπομνήσω, *I will remember his* g *Works.*] Private Offences against our selves must be forgiven and forgotten, but when the Offence εἰς τὴν πίστιν ἐμπόδιον φέρει, is an impediment to the Faith, and very prejudicial to the Church, it is to be opposed, and openly reproved.

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THE PREFACE TO THE General Epistle of St. JUDE.

HAVING *Proved, Note on* Ver. 1. *That* Jude *the* Apostle *was the Author of this* Epistle, *I have nothing more to add, by way of Preface to it, but the Words of the learned Dr.* Lightfoot, *which are these:*

'*As the Second Epistle of St.* Peter, *and this of* Jude, *are very near a-kin in Style, Matter, and Subject; so is it fairly conjecturable that they were not far removed in time, speaking both of wicked Ones, and wickedness, at the same Height and Ripeness. It may be* Jude *stands up in the Charge of his Brother* James *among the Circumcision of* Judæa, *and directs his* Epistle *to all those who were* sanctified and preserved *in those* Apostatizing *Times, as his Brother had done to all the* Twelve Tribes *in general.*

'*In citing the Story of* Michael the Arch-Angel contending with the Devil about the Body of Moses, *Ver.* 9. *he doth but the same that St.* Paul *doth in naming* Jannes *and* Jambres, 2 *Tim.* 3. 8. *namely, alledge a Story which was current, and owned among that Nation, though there was no such thing in* Scripture; *and so he argueth with them from their own Authors and Concessions: For among the* Talmudists *there seems to be something like the Relicks of such a Matter,* viz. *of* Michael *and the* Angel of Death *disputing, or discoursing about fetching away the Soul of* Moses.

'*His alledging the* Prophecy *of* Enoch, *is an arguing of the very like Nature; as reciting, and referring to some known and common Tradition that they had among them. To this purpose the Book* Sepher Jesher, *an* Hebrew *Writer, speaketh of* Enoch *after such a Tenour; and in both these he useth their own Testimonies against themselves, as if he should have said at large,* These Men speak evil of Dignities, *whereas they have, and own a Story for current, that even* Michael the Arch-Angel *did not speak evil of the* Devil, *when he was striving with him about the Body of* Moses. *And whereas they shew and own a* Prophecy *of* Enoch, *of God coming to Judgment, these are the very Men to whom this Matter is to be applied. Which Words give a sufficient Answer to the only Objection made against the Authority of this Book;* viz. *That it cites* Apocryphal Writings.

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A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

General Epiſtle of St. *J U D E.*

Verſe 1. JUDE the ſervant of Jeſus Chriſt, and [a] Brother of James, to them that are ſanctified by God the Father, and preſerv'd in Jeſus Chriſt, and called: [Gr. *to the called, who have been ſanctified by God the Father, and preſerved in (the faith of) Jeſus Chriſt.*]

2. Mercy unto you, and Peace, and Love be multiplied.

3. Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me, [Gr. *I thought it neceſſary*] to write unto you, and exhort you that you ſhould earneſtly contend for [b] the faith which was once delivered to the Saints.

4. For there are certain Men crept in unawares, [Gr. *for certain Men have entred*, viz. *into the Church*,] who were [c] of old ordained to this Condemnation, ungodly Men, [d] turning the Grace of God into Laſciviouſneſs, and denying the only [e] Lord God, and our Lord Jeſus Chriſt.

5. I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the People [*of Iſrael, of whom you are a part*,] out of the Land of Egypt, afterwards deſtroyed [f] them that believed not.

6. And the Angels [g] which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains under darkneſs unto the Judgment of the great day.

7. Even as Sodom and Gomorrah, and the Cities about them, [h] in like manner giving themſelves over to Fornication, and going after ſtrange [Gr. *other*] fleſh, [i] are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo [k] theſe filthy Dreamers defile the fleſh, deſpiſe Dominion, and ſpeak evil of Dignities.

9. Yet Michael the Arch-Angel, when contending with the Devil, he diſputed [l] about the Body of Moſes, durſt not bring againſt him a railing Accuſation, but ſaid, The Lord rebuke thee.

10. But theſe ſpeak evil of [m] thoſe things which they know not, but what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves.

11. Wo unto them, for they have gone [n] in the way of Cain, and ran greedily after the Error of Balaam for Reward, and periſhed, [o] in the gainſaying of Core.

12. Theſe are [p] ſpots in your [q] feaſts of Charity, when they feaſt with you, feeding themſelves without fear [*of Intemperance or eating things offered to Idols:*] [r] Clouds they are without water, carried about of winds; [ſ] Trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots.

13. [t] Raging waves of the Sea, foaming out their own ſhame, [u] wandring Stars, to whom is reſerved the blackneſs of darkneſs for ever.

14. And

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14. And Enoch alſo, the ſeventh from
x Adam, [x] propheſied of [Gr. *to*] theſe, ſaying, Behold, the Lord cometh with ten thouſand of his Saints,

15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

16. Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling words, having Mens perſons in admiration becauſe of advantage.

17. But beloved, remember ye the words which were ſpoken before [*by*] the Apoſtles of our Lord Jeſus Chriſt:

18. How that they told ye there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly Luſts. [*See Note on* 2 Pet. 3. 2, 3.

19. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20. But ye beloved, building up your ſelves in your moſt holy Faith, praying in the Holy Ghoſt,

21. Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22. And of ſome have compaſſion, making a difference, [*betwixt the Beguilers through ſubtilty, and the beguiled through ſimplicity.*]

23. And others ſave with fear, pulling them out of the Fire, hating even the Garment ſpotted by the Fleſh.

24. Now unto him that is able, [*and willing to do his part*, ſee Note on *Rom.* 14. 4.] to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory, with exceeding Joy;

25. To the only wiſe God, [*who alone is infinite in wiſdom, and hath that wiſdom from himſelf, and who is*] our Saviour, be Glory and Majeſty, Dominion and Power [*aſcribed*] both now and ever. Amen.

ANNOTATIONS.

a Verſe 1. Ἀδελφὸς Ἰακώβου, *the Brother of James.*] This *Characteriſtick* is ſufficient to aſſure us this *Epiſtle* can belong only to *Jude* the *Apoſtle*, (diſtinguiſhed from *Judas Iſcariot* by this Title, that he was *Judas the Brother of James*, Luke 6. 16.) and to confirm the Title given to this *Epiſtle* by the *Ancients*, *The General Epiſtle of Jude the Apoſtle*; this being a plain Demonſtration of the Point, *Grotius* will have theſe words, *The Brother of James* to be an addition of ſome Tranſcriber; but this being ſaid without any proof, lays the whole *Scripture* uncertain, ſince every Man may ſay, if that will be ſufficient without proof, that what he diſlikes is the addition of ſome Tranſcriber. (*a*) *Tertullian* is poſitive that *Enoch* apud Judam Apoſtolum teſtimonium poſſidet, *hath the Teſtimony of Jude the Apoſtle to confirm his Prophecy*, and among the *Apoſtles* of *Chriſt* (*b*) *Origen* reckons *Peter the writer of two Epiſtles*, and *James* and *Jude*. That in this *Epiſtle* he doth not ſtile himſelf an *Apoſtle* can be no argument to conclude he was not an *Apoſtle*, ſince the ſame argument will prove that St. *James* and St. *John*, and even St. *Paul* were no *Apoſtles*.

b Ver. 3. Τῇ ἅπαξ παραδοθείσῃ πίστει, *the faith once delivered to the Saints.*] Here, ſaith *Eſthius*, the *Apoſtle* inſinuates that which the *Fathers* teach, *viz.* that nothing can be added to the Faith, becauſe it was delivered *all at once* as a *Depoſitum*, ſo to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a Demonſtration, that the new Articles added by the *Trent Council* to the *Apoſtles Creed*, can be no Articles of the *Chriſtian Faith*, as being not delivered by *Chriſt*, or his *Apoſtles* to the World, nor known to the *Chriſtians* for many Ages after their deceaſe.

c Ver. 4. Προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, *before ordained to this Condemnation.*] *Gr.* of whom it was *before written* that this ſhould be their Condemnation. For that this cannot be meant of any Divine Ordination, or Appointment of them to eternal Condemnation, is evident, 1ſt. Becauſe it cannot be thought, without horror, that God doth thus ordain Men to Perdition before they had any being. 2dly. The word κρῖμα here relates not unto ſin, but puniſhment, the fruit of ſin. So *Mark* 12. 40. *They ſhall receive* περισσότερον κρῖμα *greater puniſhment. Thinkeſt thou this, Oh Man, that thou ſhalt avoid* τὸ κρῖμα τοῦ Θεοῦ *the Judgment*, or Puniſhment *of God?* Now God ordaineth none to Puniſhment but Sinners, and ungodly Men, as theſe Perſons here are ſtiled. And, 3dly. Theſe were Men of whom it was before written, or propheſied, that they ſhould be condemned for their wickedneſs; for *v.* 14, *Enoch*

(a) De Hab. Mul. l. 1. c. 13. (b) Hom. 7. in Joſh. F. 156.

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προεφήτευσε, *propheſied before to*, (or of) *theſe Men*, ſaying, *That God would come* ποιῆσαι κρίσιν, *to do judgment upon all, and to reprove all the ungodly among them*; And in the parallel place of St. *Peter* (2 *Pet.* 2. 3.) their Puniſhment is ſtiled τὸ κρίμα ἔκπαλαι, *the Puniſhment long ago denounced* againſt them, *viz.* that they ſhould be *reſerved unto the day of Judgment to be puniſhed*, v. 9. that they ſhould *periſh in their Corruption*, v. 12. they being the Men to whom *the blackneſs of darkneſs was reſerved for ever*, v. 13. And this is the very thing that both St. *Peter* from *v.* 4. to the 13th. and St. *Jude* from this *v.* to the 16th. ſet themſelves to prove. And this alſo is the import of the word προγεγραφῶν, *Rom.* 15. 4. ὅσα προεγράφη, *whatſoever things were before written, were written for our Inſtruction.* And *Gal.* 3. 1. See the Note there. *He ſpeaks this of them*, ſaith (c) *Oecumenius*, *becauſe St.* Peter *and St.* Paul *had before ſpoken of them, that in the laſt time there ſhould come ſuch Deceivers; and before them Chriſt himſelf, ſaying many ſhall come in my Name and deceive many.* And againſt this Interpretation of *Oecumenius* and Dr. *Hammond*, there lies only this Objection, that the Judgment mentioned by Chriſt and his *Apoſtles*, not long before, cannot ſo properly be called κρίμα τὸ ἔκπαλαι, *the Judgment long ago denounced*, nor could theſe ungodly Men be ſtiled οἱ πάλαι προγεγραμμένοι, *the Men propheſied of of old*, on that account, ſo well as if this be referr'd to the Prophecy of *Enoch*, Jude 14. or to the words ſpoken before by the Holy *Prophets*, 2 Pet. 3. 2. For ἔκπαλαι and πάλαι joyned with προγεγραμμένοι, ſeem plainly to import ſome ancient time in which this Judgment was denounced againſt theſe ungodly Men.

d Ibid. Μετατιθέντες, *turning the Grace of God into Laſciviouſneſs.*] This agrees exactly with the lewd Doctrines of the *Nicolaitans*, mention'd Note on 2 *Pet.* 2. and as exactly with the Doctrine of *Simon Magus*, that *they who believed in him and his Helena might freely do what they liſted*, ſecundum enim ipſius gratiam ſalvari, ſed non ſecundum operas juſtas, *Men being to be ſaved by his Grace, and not by Works*, Iren. l. 1. c. 29. Theodoret Hær. Fab. l. 1. c. 1.

e Ibid. Καὶ τὸν μόνον δεσπότην Θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.] Theſe words may be thus rendred, *and denying Jeſus Chriſt our only Maſter, God and Lord.* And that they ought to be thus rendred is argued, 1. Becauſe one Article only is put before all theſe words, δεσπότης, Θεὸς, κύριος; which ſhews they all belong to the ſame Perſon. 2. Becauſe the Perſon who is here δεσπότης Θεὸς, the only *Maſter God*, is by St. *Peter*, 2 Pet. 2. 1. ſtiled ὁ ἀγοράσαντα αὐτοὺς δεσπότην, *the Lord that bought them*: Now it is *Chriſt* who bought us with the price of his own Blood. To the firſt of theſe Arguments *Grotius* and *Woltzogenius* anſwer, That it is common in *Scripture* to affix one and the ſame Article to divers Perſons, and in particular to God the *Father*, and to *Chriſt*: as V. G. *No Fornicator, or unclean Perſon ſhall have any Inheritance in the Kingdom*, τοῦ Χριστοῦ καὶ Θεοῦ, *of Chriſt and of God*, Eph. 5. 5. I charge thee ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, *before God and the Lord Jeſus Chriſt*, 1 Tim. 5. 21. which 2 *Tim.* 4. 1. is τοῦ Θεοῦ καὶ τοῦ Κυρίου, and 2 *Pet.* 1. 2. *in the knowledge*, τοῦ Θεοῦ καὶ Ἰησοῦ Κυρίου ἡμῶν, *of God, and our Lord Jeſus Chriſt.* See 1 *Tim.* 6. 13. To the ſecond Argument it may be anſwered, That in *Scripture*, not only *Chriſt*, but the *Father* is ſaid to have bought and purchaſed us, *Acts* 20. 28. 1 *Cor.* 6. 20. And that he is the Perſon intended by St. *Peter*, See the Note there. And ſeeing the word δεσπότης is never elſewhere aſcribed to *Chriſt*, I think our Verſion, which puts the *Comma* after God, is without juſt exception. Note alſo, that *Simon Magus* denied both the God of *Iſrael* and *Jeſus Chriſt*, declaring that he himſelf was that (d) *infinite Power which appeared to the Samaritans as the Father, and to the Jews as the Son of God*; and ſo he and his Followers denied both the *Father* and the *Son*.

Ver. 5. Τοὺς μὴ πιστεύσαντας, *them that* f
believed not.] i. e. ſaith *Grotius*, *thoſe that obeyed not*; *for ſuch ſhew they believe not at all, or not aright.* But this Note is needleſs here; for the *Scripture* expreſly ſaith, *they periſhed in the Wilderneſs, becauſe they believed not in God, but tempted*, i. e. diſtruſted *him, ten times*, Numb. 14. 22. Pſal. 106. 24. And St. *Paul*, *We ſee then they could not enter in becauſe of unbelief*, Heb. 3. 18, 19. Heb. 4. 2.

Ver. 6. Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, g
not keeping their original eſtate, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, *but leaving their proper habitation.* That which we are to enjoy for ever is in the ſtile of *Scripture* called, τὸ ἴδιον, *our own*, that which is proper to us; that which we are to leave to others, τὸ ἀλλότριον, as in thoſe words, *If you have been unfaithful in that which is another Man's, who will give you that which is your own?* Luke 16. 10, 12. Theſe *Angels* being therefore primarily deſigned to live for ever in the

(c) Προεγεγραμμένους αὐτοὺς λέγει, ὅτι καὶ Πέτρος καὶ Παῦλος περὶ αὐτῶν εἴρηκεν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι τοιοῦτοι. καὶ πρὸ τούτων ὅλος ὁ Χριστὸς, φάσκων, πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, καὶ πολλοὺς πλανήσουσι. (c) Justin M. Apol. 2. p 69. Iren. l. 1. c. 20. Theodoret Hær. Fab. l. 1. c. 1.

the higheſt Heavens, the Regions of Light and Bliſs, they are here ſtiled their proper habitation. See Note on 2 *Pet.* 2. 4.

h Ver. 7. Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *fornicating then, and going after other fleſh, in like manner,*] as theſe do now. Of both theſe Crimes the *Nicolaitans* were notoriouſly guilty: For 1ſt. They held that *Matrimony* was a mere human Inſtitution that oblig'd no Man's Conſcience; and ſo did *indiſcretè vivere*, live without making any difference betwixt one Woman and another. And 2dly. They practiſed unnatural luſts, and *Sodomitical* Copulations, as may be proved from the Teſtimonies of (e) *Irenæus*, *Clemens* of *Alexandria*, the *Conſtitutions* of the *Apoſtles*, *Epiphanius*, and others.

i Ibid. πρόκειται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, *are ſet forth for an example, ſuffering the vengeance of eternal fire.*] That this is ſpoken not of the Cities themſelves, but of the Inhabitants which dwelt in them, *i. e.* of them who had *given themſelves over to Fornication, and gone after ſtrange Fleſh*, is evident; but yet I conceive they are ſaid to *ſuffer the vengeance of eternal fire*, not becauſe their Souls are at preſent puniſhed in Hell fire, but becauſe they, and their Cities periſhed by that fire from Heaven which brought a perpetual, and irreparable Deſtruction on them, and their Cities. For 1ſt. We have proved, Note on 2 *Pet.* 2. 6. 3. 7. that even the *Devils* themſelves are not tormented at preſent in that infernal fire, but only will be caſt into it at the day of Judgment; and therefore neither do the wicked *Sodomites* yet ſuffer in thoſe Flames. 2dly. I would admoniſh you, ſaith the Apoſtle, *Though you once knew this*, that *Sodom and Gomorrah thus ſuffered the vengeance of eternal fire.* Now from the Hiſtory of *Geneſis*, and the Writings of the *Prophets*, they might know that theſe Cities, and the Inhabitants of them were overthrown εἰς αἰῶνα *with a perpetual Deſolation*, Zeph. 2. 9. but they could not know from thence that their Souls were afterwards caſt into Hell fire. 3dly. Τὸ δεῖγμα *an example*, is to be taken from ſomething viſible to, or knowable by all who were to be terrified by it, eſpecially when it is δεῖγμα προκείμενον *an example manifeſted*, and propoſed: Now ſuch was not the Puniſhment of their Souls in Hell fire; but nothing was more known and celebrated among Authors, Sacred and Prophane, *Jewiſh*, *Chriſtian*, and *Heathen* Writers, than τὸ ἐπὶ πᾶσι καταβάσιον Πενταπόλεως, *the fire that fell down upon Pentapolis*, or the five Cities of *Sodom*, they being mention'd ſtill in Scripture as *the Cities which God overthrew with a perpetual Deſolation*; in the *Apocryphal* Writings, *the waſte Land that yet ſmoaketh, and the Plants bearing fruit that never come to ripeneſs*, being, ſaith the Book of *Wiſdom*, μαρτύριον τῆς πονηρίας, *a Teſtimony of their Wickedneſs*, Wiſd. 10. 7. and of the Divine Vengeance on them for it. The Author of the Hiſtory of the *Maccabees*, ſaith, that *God deſtroying them by fire and brimſtone*, Macc. 3. 2, 5. παράδειγμα τοῖς ὑπομένουσι κατέλιπεν, left them an Example to the Ages to come. (f) *Philo* ſaith, that the *Cinders, Brimſtone and Smoak, and the obſcure flame as it were of a fire burning, yet appearing about Syria, are Memorials of the perpetual evils which happened to them*, (g) *Joſephus* adds, that the things which are ſaid of *Sodom*, ἔχει πίστιν ἀπὸ τῆς ὄψεως, *are confirm'd by ocular inſpection, there being yet viſible ſome Relicks of the fire coming down from Heaven, and the ſhadows of the five Cities.* This Region, ſay (h) *Clemens Romanus*, and other Chriſtian Writers, being *condemned by Fire and Brimſtone made it apparent that God reſerves the Wicked for puniſhment and ſtripes.* Even (i) *Heathen* Writers do confeſs that 'twas traditionally received, *that formery there were fruitful Fields, and large Cities which were afterwards conſumed by Thunder and Lightning.* And 4. This ſenſe may be farther confirmed from the parallel place of St. *Peter*, who ſaith, that *God reducing the Cities of* Sodom *and* Gomorrah *to aſhes, condemned* (the Inhabitants of) *them by that overthrow*, propoſing them for an example of his vindictive Juſtice upon them *who afterwards ſhould live ungodly*: Where plainly the τέφρωσις, the Reduction of thoſe Cities with their Inhabitants into Aſhes, or the burning them by Fire and Brimſtone falling down from Heaven, is mentioned as the thing which placed them as an Example of God's Vengeance on the ungodly to all future Ages; nor could any thing be a more fit Example of it; for ſince St. *Peter* hath informed us, That *the Heavens and the Earth*

(e) *Docuerunt* ἀναίδην ἐκπορνεύειν καὶ παραχρῆσθαι τῇ σαρκί, Conſt. Apoſt. l. 6. c. 10. p. 273. Ἐκπορνεύουσιν ἀναίδην οἱ τὴν αἵρεσιν ἐκείνην μετιόντες. Strom. l. p. 436. Vide Reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν ἀκρασίαις ἀνυπέρβλητοι ἀναστρέφεσθαι ἐνόμιζον. Epiph. Hær. 25. §. 1. 2.

(f) Καὶ μικρὸν πρὸ τοῦ μυημεῖα τῆς συμβεβηκυίας ἀλάστου πάθους δείκνυται κατὰ Συρίαν ἰσχνία, &c. l. 2. de vita Moſ. p. 512. D.

(g) Ἔστι γοῦν ἔτι καὶ νῦν τοῦ θείου πυρὸς, καὶ πόλεων μὲν πέντε ἰδεῖν σποδός. De Bell. Jud. l. 5. c. 27.

(h) Πρόδηλον— ὅτι τοὺς ἐπιορκοῦντας εἰς κόλασιν καὶ αἰσχύνην πίπτουσι. Ep. 1. § 11. Juſt. M. Apol. 2. p 88. Tertul. Apol. c. 40. Chryſoſt. in Ep. 1 ad Theſſal. Hom. 8. Μαρτύρομαι ὑμῖν οἱ τὰς πόρνας παραλύοντες, &c.

(i) *Haud procul inde campi quos ferunt olim uberes, fulminum ictu arſiſſe. Poſtea igne cœleſti flagraſſe.* Tac. Hiſt. 5. p. 618. *De eadem tactum teſtatur humus nigra & in cinerem ſoluta.* Solin. c. 6. vid. Strab. l. 16. p 764. Diod. Sic l. 19 p 724

that now are, are reserved to fire against the Day of Judgment, and Destruction of ungodly Men, when the Earth and the Works that are therein shall be burnt up, what could be a more exact Emblem of that Day, *when God will come in flaming fire to take vengeance on the wicked*, and leave them burning with the Earth for ever, than was this burning of the Cities and the Inhabitants of *Sodom*, by Fire and Brimstone falling down from Heaven; nor is there any thing more common and familiar in *Scripture*, than to represent a thorow and irreparable vastation, whose Effects and Signs should be still remaining, by the word ἀιώνιος, which we here render *eternal*. *I will set thee* εἰς ἔρημον ἀιώνιον, *in places desolate of old*, Ezek. 26. 20. *I will destroy thee, and thou shalt be no more*, εἰς τ ἀιῶνα *for ever*, v. 21. *I will make thee* ἐρημιαν ἀιώνιον, *a perpetual Desolation, and thy Cities shall be built no more*, Chap. 35. 9. See also *Ezek.* 36. 2. *Isai.* 58. 12. *They have caused them to stumble in their ways, to make their Land desolate, and* σύριγμα ἀιώνιον, *a perpetual hissing*, Jer. 18. 15, 16. *I will bring upon you*, ὀνειδισμὸν ἀιώνιον, *an everlasting reproach and a perpetual shame, which shall not be forgotten*, Jer. 23. 40. 25. 9. *I will make the Land of the Chaldeans a perpetual Desolation*, θήσομαι αὐτὰς εἰς ἀφανισμὸν ἀιώνιον, *they shall sleep*, ὕπνον ἀιώνιον, *a perpetual sleep*, Jer. 51. 39. And this especially is threatned, where the Destruction of a Nation or People is likened to the overthrow of *Sodom* and *Gomorrah*; thus, *Babylon shall be as when God overthrew* Sodom *and* Gomorrah, ὰ κατοικηθήσεται εἰς τ ἀιῶνα χρόνον, *It shall never be inhabited*, Isai. 13. 19, 20. And again, *Jer.* 50. 40. The like is said of *Edom*, Jer. 49. 17, 18. and of *Moab*, *surely Moab shall be as Sodom, and the Children of Ammon as Gomorrah*, ἠφανισμένη εἰς τ ἀιῶνα, *a perpetual Desolation*, Zeph. 2. 9.

k Ver. 8. οἱ ἐνυπνιαζόμενοι, *these filthy Dreamers.*] These Dreamers of Dreams, or vain Imaginations; for I find not that the word ἐνυπνιάζω bears any impure sense as ὀνειρώσσω sometimes doth. The *Apostle* therefore seems to refer to the delirous fancies of their filthy *Æones*, *Prunice* and *Calacauth*, which gave the rise to all the filthiness the *Nicolaitans* committed, and after them the *Gnosticks* and the *Carpocratians*. See the Note on 2 *Pet.* 2. 11. And therefore (*k*) *Clemens* of *Alexandria* saith of these *Nicolaitans*, and their Successors the *Gnosticks* and the *Carpocratians*, that St. *Jude speaks of them in these words prophetically*, the *Nicolaitans* being only then in being, and the *Gnosticks* and *Carpocratians* succeeding them.

l Ver. 9. Περὶ τ̃ Μωσέως σώματος, *about the Body of Moses.*] That the Body of the *Jews*, and their Service should be here called the Body of *Moses*, and that these words are to be referred to *Zach.* 3. 1. seems not very probable; seeing in that *Prophet* there is no mention of *Michael*, or of the Body, or the Death of *Moses*. Nor doth *Onias* speak of the Body of *Moses*, 2 Macc. 15. 12. but περὶ παντὸς Ἰουδαίων συσήματος, *of the whole Jewish Nation*. Moreover, that *Moses* was not buried by the *Jews* we learn from the Scripture which saith, *No Man knoweth of his Sepulchre unto this day*, Deut. 34. 6. and therefore (*l*) *Philo* saith he was buried χρείαν ὐ θνητὰς, ἀλλ' ἀθανάτοις δυνάμεσιν, not by *Men*, but *Angels*: That there was an Altercation betwixt *Michael* the *Archangel*, and *Samael* the Prince of *Devils*, about the Body of *Moses*, we learn from the Traditions of the (*m*) *Jews*, and 'tis most probable it was not only that his Sepulchre might be unknown, lest the *Jews* who were prone to Idolatry, should worship him, but about the ascent of it into Heaven, he being taken away as *Enoch* and *Elias* were, and not dying the common death of all Men, (which *Satan* contended he ought to do (*n*) διὰ τ τ̃ Αἰγυπτίου φόνον, for killing the *Egyptian*) but disappearing only. Hence the *Jews* say, *ascendit ad ministrandum excelso*, that he ascended to minister to the Lord: And (*o*) *Philo* saith, God brought him πλησίον ἑαυτ̃, near to himself, saying to him, *stand with me*, and that by the Word of God, μετανίσας, he was *translated*, whence he was present with *Elias* at the Transfiguration of our Lord.

m Ver. 10. *The things they know not.*] See Note on 2 *Pet.* 2. 12.

n Ver. 11. Ἐν τ̃ ὁδ̃ τ̃ Κάϊν, *in the way of Cain.*] Seducing their Brethren as he did, to their Destruction. Ἢ ἐν σπερμοφαγήσαντες τ δυνάμει ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τ̃ σπέρματος τελεσφορία ἤνεγκεν ἂν εἰς βίον. *Oecumenius*, *After the Error of Balaam.*] See Note on 2 *Pet.* 2. 15.

o Ibid. Τ̃ ἀντιλογίᾳ τ̃ Κορὲ, *and perished in the gainsaying of Core.*] i. e. saith *Grotius*, shall certainly perish in it: For as he, so they being unworthy, usurp διδασκαλικὸν, the Dignity of Teachers. Being, saith St. *Peter*, ψευδοδιδάσκαλοι, *false Teachers*: 2 Pet. 2. 1. pretending to be inspired *Prophets*, when indeed they are ἐνυπνιαζόμενοι, *Dreamers*

(k) Ἐπὶ τούτων οἶμαι κ τ̃ ὁμοίων Αἱρέσεων προφητικ̃ Ἰούδας ἐν τ ἐπιστολ̃ εἰρηκέναι, ὁμοίως μὲν κ ἐκ τ ἐνυπνιαζόμενοι. Strom. l. 3. p. 425.

(l) De Vitâ Mosis l. 3. p. 538. D. (m) Vide libr. de Morte Mosis p. 161 & seq.

(n) Oecum in. locum. (o) De Sacr. Abel & Cain, p. 102. C.

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Dreamers of vain Dreams; and to be *Apoſtles*, when they are only falſe *Apoſtles*.

p Ver. 12. Σπιλάδες, *Spots.*] Σπίλας, πέτρα τις, the word ſignifies *a Rock*, ſaith *Phavorinus*. They are hollow Stones or Rocks in the Sea, againſt which Ships ſplit, ſay the *Lexicons*: Σπιλάδες τοῖς πλέουσιν ὀλέθριοι, ἀπροσδοκήτως σπιλωνόμεναι, *Rocks which are pernicious to Navigators, who fall upon them unawares*; to which theſe Perſons are compared, becauſe ἐνέλπιστον κακὸν, they bring an *unexpected Miſchief* upon them that feaſt with them.

q Ibid. Ἐν ταῖς ἀγάπαις, *in their Feaſts of Charity.*] I ſee no neceſſity of referring this to the *Chriſtians* Love-Feaſts, celebrated after the Holy Sacrament. It is obſerved by Dr. *Lightfoot*, Note on 1 *Cor.* 10. 16. that in the Evening of the Sabbath the *Jews* had their Κοινωνία, or *Communion*, when the Inhabitants of the ſame City met together in a common place to eat together; and that they had near to their *Synagogues* their Ξενοδοχία, or places where Strangers where entertained at the Publick Charge; and where they had their *Dormitory*; theſe ſurely, were more likely places for ſuch Perſons to come to, and play their Pranks in, than the Love-Feaſts of the *Chriſtians*.

r Ibid. Νεφέλαι ἄνυδροι, *Clouds without water, carried about with the Wind.*] Such Clouds, ſaith *Oecumenius*, refreſh no places with their Showers, for they have no water in them, but they blacken and darken the places over which they hang: Even ſo theſe Men diſtil the Waters of Life upon none; but blacken them with their filthy Practices, being moved to them by the impulſe of *Satan*, as theſe Clouds are moved by the Winds.

f Ibid. Φθινοπωρινὰ, *Trees without fruit, twice dead.*] i. e. ſaith *Oecumenius*, by caſting their fruit, and their leaves too, which gives a Beauty to them: And ſomething like this, ſaith he, happens to theſe Men, who twice die, caſting of their fruit, διὰ τῆς σωφροσύνης, and putting away the Beauty of a ſober Converſation, whence they are rooted up out of the Garden of the Church of God.

t Ver. 13. Κύματα ἄγρια, *Raging waves of the Sea.*] To which, ſaith he, they are likened for the inſtability of their life, ἢ ἐκ τῆς ἐυδιαλύτου ἀιχρότητος, τοιοῦτος γάρ ὁ πρὸς ὀλίγον παρεικάσθησαν ἄφρος τῶν Κυμάτων.

u Ibid. Ἀστέρες πλανῆται, *wandring Stars.*] The *Jews*, ſaith *Grotius*, were wont to call them who took upon them to be Teachers, *Stars*: So the *Apoſtle* calls theſe falſe Teachers, *Wandring Stars*; becauſe they kept not their Station, but wandred from the Truth, having no true light in them.

x Ver. 14. Προεφήτευσε, *propheſied.*] From theſe words we learn that *Enoch* was a *Prophet*, which he ſhewed even in the Name he gave to his Son *Methuſelah*, by the Spirit of *Prophecy*, which ſignifies, ſaith (*p*) *Bochartus*, That when he is dead ſhall enſue an Inundation of Waters; whence that of *Stephanus* concerning *Enoch* or *Hannock*, ἐδόθη χρησμὸς ὅτι τότε τελευτήσαντος πάντες διαφθαρήσονται, *there was an Oracle given out, that when he was dead all Men ſhould be deſtroyed.*

Προεφήτευσε τούτοις, *he before propheſied to them.*] This is ſaid very poſitively, the *Prophecy* of *Enoch* being directed to them, who in like manner had corrupted their ways by Carnality, or Fornication, *Gen.* 6. 2. and by *Idolatry*, Chap. 4. 26.

y Ibid. Ἐν μυριάσιν ἁγίαις, *with his ten thouſand Saints.*] i. e. With his glorious attendance of *Myriads* of *Angels*, ſo called *Heb.* 12. 22. So was he preſent at Mount *Sinai* when he delivered the Law, whence the *Pſalmiſt* ſaith, *The Chariot of God is Myriads of Angels*; ſo the *Chaldee*, *And the Lord is among them as in Sinai*, Pſal. 68. 18. So *Deut.* 32. 2. *The Lord cometh from Sinai with his Myriads of Holy Ones*: with Myriads *of Holy Angels*, ſay the *Talmud* of *Jeruſalem*, and *Jonathan*, and *Zach.* 14. 5. *The Lord my God ſhall come, and all his Holy Ones with him*, i. e. and all his Guard of *Angels*; Thoſe who attend him ſitting on his Throne, *Dan.* 7. 10. Or coming to execute Judgment, *Matth.* 16. 27. 25. 31. 2 *Theſſ.* 1. 7.

z Ver. 16. *Murmurers and Complainers.*] I find nothing of this nature applicable to the *Nicolaitans* and *Gnoſticks* in *Church-Hiſtory*, only the *Apoſtle* having ſaid, Be ye not *Idolaters*, nor *Fornicators* with reſpect to them, 1 *Cor.* 10. 7, 8. adds, neither be ye *Murmurers*, v. 10. And the *Pſeud-Ignatius* calls them Συκοφάντας, *malos Calumniatores*, *Ep. ad Tral.* §. 11. But the *Jews*, of whom the *Nicolaitans* were a part, were notorious for their Complaints againſt that Providence, which ſeemed to neglect, and deal ſo hardly with ſuch Zealots for God, as they were, as you may ſee in *Joſephus de Bell. Jud.* l. 7. c. 34. p. 990. B.

aa Ibid. Ὑπέρογκα, *great ſwelling words.*] This Dr. *Hammond* refers to *Simon Magus*, exalting himſelf above all that is called God; but ὑπέρογκα being only proud ſwelling words, called by St. *Peter* in the parallel place, Ὑπέρογκα ματαιότητος, *ſwelling words of Vanity, by which they allured, through the Luſts of the Fleſh to Laſciviouſneſs, thoſe who were clean eſcaped from them that live in Error*, 2 Pet. 2. 18. I think it may more probably refer to the words relating

(p) Phaleg. l. 2. c. 13.

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lating to their Lusts, mentioned in the Note upon that place.

b b Ibid. Ὠφελείας χάριν, *because of Advantage.*] See Note on 2 *Pet.* 2. 3, 14.

c c Ver. 19. Οἱ ἀποδιορίζοντες ἑαυτούς, *separating themselves.*] Of the *Jewish Zealots* we read, that they separated, and withdrew from all who were not circumcised *Acts* 11. 3. *Gal.* 2. 12. But of the *Nicolaitans* and *Gnosticks* we read no such thing, but rather that they assembled with the *Christians* in their Feasts of Love, *v.* 12. 2 *Pet.* 2. 13. Ἀποδιορίζεσθαι therefore, as it respects them, may rather signifie that they distinguished themselves from others as more perfect, and as φύσει πνευματικοὶ *by nature* (q) *Spiritual*, stiling all other *Christians*, ψυχικοὶ *Animal Men*, which perhaps made the *Apostle* return this *Character* upon them, as being truly sensual Persons.

d d Ver. 20. Ἐν πνεύματι ἁγίῳ, *in the Holy Ghost.*] The *Holy Ghost* in the *New Testament*, always signifies some *Afflatus*, or χάρισμα of the Spirit; and seeing the Person of the Holy Ghost cannot here well be understood, it seems to follow that the *Apostle* here speaketh of that gift of Prayer, which by the *Holy Ghost* was conferred upon them in their Publick Assemblies, and Christian Exercises, where they prayed by the Spirit, 1 *Cor.* 14. 15. and spake to one another *in Psalms, and Hymns, and Spiritual Songs*, being filled with the Spirit, *Eph.* 5. 18, 19. *Col.* 3. 16. And so this Passage is interpreted by (r) *Oecumenius* and Dr. *Hammond.*

e e Ver. 21. Ἑαυτὸς τηρήσατε, *keep your selves*, &c. Hence it is evident, That we are not so kept by the Power of God, but that something must be done on our parts, to preserve our selves in the Divine Favour.

f f Ver. 22. Διακρινόμενοι, *making, or putting a difference.*] Discerning which of them are to be treated with this Mercy, which of them with sharp reproof. That this is the true sense of the word διακρινόμενοι, see Note on *Rom.* 14. 23. *Oecumenius*, and some Manuscripts read not ἐλεεῖτε *of some have Compassion*, but ἐλέγχετε, *some reprove*, putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

g g Ver. 23. Ἐσπιλωμένον χιτῶνα, *hating even the Garment.*] To hate and fly the Garments spotted with the Flesh, is only to hate every thing that doth defile, though in the least degree, for so the leprous and unclean Garments did. This Text can therefore yield no Argument against the use of our *Ceremonies*, till it be proved there is some Defilement, or Impurity in the use of them.

(q) Σεῖρδοι πνευματικὸν ἐπιβρέψαντες, οἱ τὴν τελείαν γνῶσιν ἔχοντες καὶ Θεοῦ, καὶ τῆς Ἀληθείας. Ψυχικὸν δὲ τὸν τῆς ἐκκλησίας ὄμιλον λέγουσι. Iren. l. 1. p. 26. C. Ἑαυτοὺς δὲ ὑπερβάλλουσι τελείους, ἀποκαλοῦντες, καὶ σπέρματα ἐκλογῆς. p. 28. B

(r) Τοῦτο, φησὶ τὸ ἁγίῳ πνεύματι οἰκοδομούμενοι τὰς ἑαυτῶν ἀδρότητας ἐν ταῖς τροπυχαῖς ὑμῶν ποιήμασι.

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A

TREATISE

OF THE

True Millennium:

Shewing that it is not a

REIGN of PERSONS

Raiſed from the Dead,

BUT OF THE

CHURCH

Flouriſhing Glorioufly for a

THOUSAND YEARS

AFTER THE

Converſion of the Jews,

AND THE

Flowing in of all Nations to them thus Converted

TO THE

CHRISTIAN FAITH.

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THE PREFACE

SCaliger *was pleased to say, Calvinus sapuit, quia non scripsit in Apocalypsin,* Calvin was wise because he did not write upon the Revelations. *I confess I do it not for want of Wisdom; that is, because I neither have sufficient Reading, nor Judgment, to discern the true Intendment of the Prophecies contained in that Book. But yet conceiving that I have either found out the true Sense of those Words,* Chap. 20. 4. *which usually are alledged as the Foundation of the supposed* Millennium, *or* Resurrection of the Martyrs to reign with Christ on Earth a thousand years; *or at the least have said what is sufficient to shew it is not necessary to understand them in a proper sense; I have comprised my Sentiments of that Controversie in the ensuing Treatise; which I submit to the Judgment of the Reader.*

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The Introduction.

HAving employ'd ſome Thoughts upon the *Myſtery* of the Converſion of the *Jewiſh Nation*, mention'd by St. *Paul*, *Rom.* 11. and comparing the glorious things he there ſays of it, with what the *Prophets* had foretold of the ſame thing in very high Expreſſions; I began to compare them with what was written in the *Revelations* concerning the *New Jeruſalem*, the *New Heavens*, and *New Earth*, and the *Bride of the Lamb made ready for a Marriage with him*; and finding that this *Bride* was thought, by the beſt Commentators, to be the *Jewiſh Church* and *Nation*, Repreſented formerly by our *Saviour* as *not having on her Wedding Garment*, Matth. 22. 12. that the *New Heavens* and *New Earth* were the very Things promiſed to the *Jews*, that the *New Jeruſalem* was deſcribed in the very words of the *Prophets* and *Jewiſh Writers*, ſpeaking of that glorious State they expected towards the End of the World; I was ſtrongly inclined to conceive this glorious Converſion which St. *Paul* ſaith, ſhall be even to the *Gentile*, ζωὴ ἐκ νεκρῶν, *life from the dead*, Rom. 11. 15. and which is by the *Prophets* frequently repreſented as the ζωοποίησις ἀνάστασις, *i. e*, the *New Birth*, *Reviviſcence*, *Reſurrection* of their *Dead Church*, and *Nation* by the *Meſſiah*; ſo that ὁ θάνατος οὐκ ἔσται ἔτι, *Death ſhould be no more*, Rev. 21. 4. might be the very Reſurrection intended by St. *John*, and the flouriſhing Condition and Union both of the *Jewiſh* and the *Gentile Church* thus raiſed from the Dead, and ſo continuing in Peace and Plenty, with a great encreaſe of Knowledge, and of Righteouſneſs, and a Return of the *Primitive* Purity of Doctrine, and of Manners, might be *the Reign of the Saints*, on Earth a thouſand Years, which the *Apoſtle* mentions: This naturally led me to a Diſcourſe of the *Millennium*; which being framed according to this new *Hypotheſis*, I ſhall now offer it to the Conſideration of the Learned, in the following Method.

1. I ſhall ſtate the true *Millennium* of the *Ancients*: ſhewing how far it was received, and by whom oppoſed in the four firſt *Centuries*, and what were the particular Opinions which then obtained concerning the *Millennium*; and how far the *Modern Patrons* of the *Millennary* State have diſcarded the received Opinion of the *Ancients* who embrac'd that Doctrine.

2. I ſhall ſhew what Reaſon I have to conceive that this *Millennium* is to begin with the Converſion of the *Jewiſh Nation*; and doth indeed relate to the moſt happy State and flouriſhing Condition the *Church* of *Chriſt* ſhall at that time enjoy.

3. I ſhall attempt to anſwer all that hath been offer'd to prove a proper and literal Reſurrection of the *Martyrs*, and other *Chriſtian Sufferers*, and *Saints to Reign on Earth a thouſand years*; conſider the Pretences of them who place this Reign before the Conflagration of the World, as moſt of the Aſſertors of this Doctrine do; and of the *Reverend* Dr. *Burnet*, who makes it to begin after the Conflagration of the World. And,

4. I ſhall offer ſome Arguments againſt this Doctrine of the *Millennium*, or of the literal Reſurrection of the *Saints* and *Martyrs*, *to Reign on Earth a thouſand years*.

OF

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OF THE MILLENNIUM OF THE Ancient Doctors of the CHURCH.

CHAP. I.

That the Doctrine of the Millennium was never generally received in the Church of Christ, is proved, I. *From the Testimony of* Justin Martyr *and* Irenæus, §. I. *Of* Eusebius, Origen *and* Stephanus Gobarus, *and the Distinction which then obtained betwixt the Allegorists and the Disciples of the Letter,* §. II. *An Answer to the Pretended Tradition of* Papias, *mentioned by* Irenæus, §. III. *The Millennium of the Ancients differed from that which is now asserted by the most judicious of the modern Millennaries in Five Particulars:* (1st.) *The Ancients generally held, That the Temple, or City of* Jerusalem *should be new built.* (2dly.) *That all the Just were then to rise, and not Martyrs only.* (3dly.) *That Jesus Christ should then Reign on Earth.* (4thly.) *That they should fare Deliciously, and enjoy Corporal Delights.* (5thly.) *That they should get Children; all which Things are denied by the Modern Millennaries,* §. IV. *The Necessity of these Doctrines according to the Letter of the Scriptures cited for the Millennium, by those Ancients who espoused that Doctrine,* §. V. *This Error of some of the Fathers, as to the Millennium, will not invalidate their Authority as to any thing delivered by them as Eye-Witnesses, or which they deliver as the Practice of the Church of Christ in their Days,* §. VI.

THE *Patrons* of the *Millennium* do usually say, Their Doctrine was both generally received in the Three First Centuries, and was derived by Tradition from the *Apostles*; and that *the first Man who oppos'd it was* Dionysius *of* Alexandria. In opposition to this Pretence, I shall endeavour to make it appear,

I. That this Opinion was never generally received in the Church of Christ.

II. That there is no just Ground to think it was derived from the *Apostles*, but rather from a Mistake of the Words of the Author of the *Apocalypse*; or from the Notions of the *Jews*, and of the *Sibylline Author*. See L. 2, L. 3, L. 4.

III. That the new *Patrons* of the *Millennium* differ in many Things of Moment from the Ancient Assertors of it, and have indeed scarce any Suffrage of Antiquity for that *Millennium* which they do so stifly maintain. And,

§. I. That this Opinion was never generally received in the Church of Christ, appears sufficiently from the Confessions and very Words of the two first Assertors of it, whose Writings are still extant, *viz. Justin Martyr* and *Irenæus*. I begin with *Irenæus*, because his Words will justifie the ancient Reading of the Words of *Justin Martyr*, against the Criticism upon them, or rather the Corruption of them by (*a*) Mr. *Mead* and (*b*) Mr. *Daille*. *Irenæus* therefore speaks thus, (*c*) *I am not ignorant that some among us, who believe in divers Nations, and by various Works, and who believing do consent with the Just, do yet endeavour,* transferre hæc (Gr. Μεταφέρειν,) *id*

(a) P. 533, 534. (b) De Pœnis & Satisf. Human. l. 5. c. 7. (c) L. 5. c. 35.

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to turn these things into Metaphors, or to carry them from their proper to an improper Sense, as *Metaphors* are wont to do: That this is his meaning is evident from these Words following, *But if some have attempted to allegorize these things, they have not been found in all things consistent with themselves, and may be convinced from the Words themselves.* Again he complains, That (*d*) *the Sentiments of some were carried away by the Discourses of the Hereticks; so that they were ignorant of the Appointments of God, and the Mystery of the Resurrection of the Just, and the Kingdom.* Here then we may evidently discern Three Sorts of Men, 1. The Hereticks denying the Resurrection of the Flesh, and the *Millennium*. 2*dly*. The exactly Orthodox asserting both the Resurrection and the Kingdom of Christ upon Earth. 3*dly*. The Believers who consented with the Just, and yet endeavoured to allegorize, and turn into *Metaphor* all those Scriptures he had produced for a proper Reign of Christ, and who had Sentiments rather agreeing with those *Hereticks* who denied, than those exactly Orthodox, who maintain'd this Reign of Christ on Earth. Now these being almost a Translation of the Words of (*e*) *Just. Mart.* they vindicate the Reading of all the Manuscript Copies of that Writer, and exclude the bold Criticism of *Daille* and Mr. *Mead*. (*f*) *Tell me truly*, says *Trypho*, *Do you* (Christians) *indeed confess that* Jerusalem *shall be built again, and that your People shall be gathered together* (there,) *and rejoyce with Christ, together with the Patriarchs, and Prophets, and those of our Nation, or those who are made Proselytes before the coming of your Christ*, or before you expect your Christ shall come (to Judgment?) *Or do you only confess this, that thou mayst seem to overcome us in Questions?*

Here you see that *Justin Martyr* did before ταῦτα ὁμολογεῖν, confess these things, as he doth plainly, p. 243. were *Trypho* having put the Question thus, *What! Do you say that none of us shall have any Inheritance in the Holy Mount of God? Justin Martyr* replies. *I say not so, but that the Gentiles who repent, and believe in Christ, shall inherit* (it) *with all the Patriarchs, and Prophets, and the Just which proceed from* Jacob; and therefore he here answers thus (*g*) *I have before confessed that I and many others are of this Mind, that these things shall happen. But then again I have intimated to you, That many Christians of a pure and pious Judgment, do not own this*; (I speak of Christians of a pure and pious Judgment,) *for as for those who are called Christians, but indeed are Atheists, and ungodly, and Hereticks, I have told you already, that they teach things wholly blasphemous, atheistical, and absurd*, (and therefore are not to come into the Account of Christians) *If therefore you have met with some of them who blaspheme the God of* Abraham, Isaac *and* Jacob, *and deny the Resurrection of the Dead, that confess not this, you are not to esteem them Christians*, (or to take an estimate of the Doctrines of the Christians from them.) They indeed deny the Resurrection of the Flesh and the Millennium, (*h*) *But I and all Christians who are exactly and in all things Orthodox, know there will be a Resurrection of the Flesh, and a Millennium in* Jerusalem *built, adorned, and enlarged.* Here then, as in *Irenæus*, is a plain distinction of three sorts of Men, (1.) Of *Hereticks*, that were κατὰ πάντα βλάσφημοι, *entirely Blasphemers* of the God of *Israel*, and Denyers of the Resurrection of the Flesh, and consequently of the *Millennium* which supposed this Resurrection. 2*dly*. Of Christians who were κατὰ πάντα ὀρθογνώμονες, *in all thing Orthodox*, who owned both the Resurrection of the Flesh, and the *Millennium*: and *Justin Martyr* being of this Opinion, and declaring here that he thought it a Doctrine delivered by God, it could not be expected that he should affirm of them that held it not, that they were of *a right Opinion in all things*. 3*dly*. Of *many Christians of a pure and pious Judgment*, who did not own this *Millennium*.

Object. But *where*, saith Mr. *Daille*, *had he made mention before of any such?* I answer with another Question, Where had he made mention before of the many who confessed the *Millennium*, as he here saith he had? Mr. *Daille* should have considered that *Justin*'s Memory

(d) *Quoniam igitur transferuntur quorundam sententiæ ab Hæreticis sermonibus. & sunt ignorantes Dispositiones Dei, & Mysterium Justorum Resurrectionis, & Regni quod est principium incorruptelæ, per quod Regnum, qui digni fuerint assuescunt capere Deum.* L. 5. c. 32. p. 495.

(e) *Et rursus, quoniam autem quidam* ex his qui putantur rectè credidisse, *supergrediuntur ordinem promotionis Justorum, & modos meditationis ad incorruptelam, ignorant Hæreticos sensus in se habentes*, &c. C. 31.

(f) Εἰπέ δέ μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὴν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ ἄλλῳ προσηλύτων προσιμῶν, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. Dial. cum Tryph. p. 306.

(g) Ὡμολόγησα ἔν σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως ὀφείλεσθε τοῦτο γινώσκειν, πολλοὶ δ' οὖν, καὶ τῶν τὰ καθαρὰ καὶ εὐσεβῆ ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γνωρίζειν ἐσήμανά σοι. Dial. cum Tryph. p. 306.

(h) Ἐγὼ δέ, καὶ ἑτέρωθι εἶπον ὀρθογνώμονες κατὰ πάντα Χριστιανοὶ, καὶ συρκὸς ἀναστασιν σαρκὸς ὀφείλεσθαι γινώσκεσθαι ὀφείλομεν, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθείσῃ, καὶ κοσμηθείσῃ, καὶ πλατυνθείσῃ. P. 307.

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Memory could not serve him to write down all he had discourſed with *Trypho*, or that he might not think that part of his Diſcourſe neceſſary to be afterwards committed unto Writing; and then this Objection would not have ſeem'd of force ſufficient to have authoriz'd him to change *Juſtin*'s words, without any conſent of Copies, into the direct contradictory words, and for *Chriſtians* κ καθαρᾶς γνώμης *of a pure Judgment*, to read *Chriſtians* μὴ κ καθαρᾶς γνώμης *of an impure Judgment*, ſince ſuch bold Criticiſms will evacuate both the Senſe and Force of any Teſtimony.

§. II. 2*dly*. This is ſtill farther evident from the *Ancient Writers* of the *Church*, who plainly tell us, that this was a particular Opinion of ſome Doctors of the Church, and never was received by all. *It had its Riſe*, ſaith Euſebius, *from* Papias, *a Man of ſlender Judgment*; (*i*) *But the Antiquity of the Man prevailed with many of the Eccleſiaſticks to be of that Opinion, particularly with* Irenæus, *and if there were any other of the ſame Judgment with him.* Now he that confeſſeth that *moſt of the Eccleſiaſticks were of that Opinion*, plainly denies that all were of it. He that particularly ſpeaks of *Irenæus*, adding *if there were any other of the ſame Judgment*, ſeems to intimate they were not many. *Origen*, in his *Philocalia* [*c. 26. p. 99.*]ſaith, they were only τινὲς, ſome that held this Doctrine, and that ſo clancularly that it had not yet come to the Ears of the *Heathens*: and in his *Prolegomena* to the *Canticles*[*f. 69.B.*]that they were only Simpliciores quidam *ſome of the ſimpler ſort of Chriſtians*. Beſides, of all the Fathers of the *Chriſtian Church*, none hath ſpoken more ſeverely, and more contemptibly of that Doctrine than *Origen*, who repreſents it as *a wicked Doctrine, a Reproach to Chriſtianity; the Heathens*, ſaith he, *having better Sentiments than theſe.* He therefore being then the great *Doctor* of the Church, and continuing in great Authority amongſt all Church-men for above an hundred years; his *Scholars* being alſo the moſt celebrated Doctors of that Age, and one of them, *viz. Dionyſius Alexandrinus*, undertaking to confute this Doctrine; and his *Philocalia*, where we find theſe ſevere Sayings, being a Collection of the two great Lights of the Fourth Century, St. *Baſil* and *Gregory the Divine*; it cannot be doubted but this Opinion then loſt ground daily, and was generally decry'd by the Learned of thoſe Centuries. In a word, (*k*) *Stephanus Gobarus*, in his Account of Opinions in which the *Fathers* differed from each other, reckons this as the tenth, *That the Juſt ſhall riſe firſt, and live deliciouſly a thouſand years, eating, drinking, and getting Children; and that there ſhould be no precedence in the Reſurrection, no Millennary Delights, no Marriage then.*

3*dly*. This will be more evident if it be conſider'd, that as the Doctors of the Church were then of different Opinions, ſo were they then diſtinguiſh'd by different Names, as they who denied the *Millennium*, ſaith *Irenæus*, attempted to *allegorize* the places produced by others for it, ſo had they upon that account the Name of *Allegoriſts*, and therefore *Nepos*, a Man, ſaith *Euſebius*, from *Dionyſius* of *Alexandria*, otherwiſe *Orthodox*, but a Writer for the *Millennium*, ſtiled his Book, ἔλεγχον τῶν Ἀλληγορισῶν, *or a Refutation of the Allegoriſts.* H. Eccl. l. 7. c. 24.

Accordingly in (*l*) *Origen*, they who deny the *Millennium*, are οἱ τροπολογοῦντες τὰ προφητικὰ, *they who interpret the Sayings of the Prophets by a Trope*, and they who aſſert it, are ſtiled *Solius literæ diſcipuli, Diſciples of the Letter of the Scripture only*; the firſt, ſaith he, aſſert *Horum vim figuraliter intelligi debere, the Paſſages which they produce from Scripture ought to be figuratively underſtood*; the other, ſaith he, underſtand the Scripture *Judaico ſenſu, after the manner of the Jews.* (*m*) *Epiphanius* ſpeaking of the *Millennium* aſſerted by *Apollinaris*, ſaith, *There is indeed a* Millennium *mentioned by St.* John, *but the moſt, and thoſe pious Men, look upon theſe Words as true indeed, but to be taken in a Spiritual Senſe.*

And here it may deſerve to be obſerved by the by, that the Primitive Fathers derived almoſt all their conſiderable Errors from the Jews, *viz.* That *Angels* had to do with Women, and begat *Giants* of them, That the World was to end ſoon after the coming of the *Meſſiah*, That *Elias* was in Perſon to uſher in his ſecond Advent, *&c.*

§. III. 2*dly*. As for the pretended Tradition from the Apoſtle *John* touching this Doctrine, it is only mentioned by *Irenæus*, as received from *Papias*, and the Words in which it is delivered are ſufficient to demonſtrate the incredibility, and the apparent folly of it: For theſe Elders pretend to have heard from St. *John*,

(*i*) Πλὴν ϗ τοῖς μετ' αὐτὸν πλείοσιν ὅσοις πρῶ ἐκκλησιαστικῶν τὸ ὁμοίας αὐτῷ δόξης πεφιπτῶ γέρονε τὴν ἀρχαίοτητα τ' ἀνδρὸς περιβεβλημένοις ὡσπερ ἓν Εἰρηναίῳ, ϗ εἴ τις ἄλλῳ τὰ ὅμοια περιῶν ἀναπέφηνεν. Euſeb. Hiſt. Eccl. l. 3. c. 39.

(k) Apud Photium Cod. 232. p. 894.

(l) Περὶ ἀρχῶν, l. 2. c. 12. f. 135. B. col. 1. B. c.

(m) Τὴν δὲ Βίβλον ἀναγινώσκοντες οἱ πλεῖσοι ϗ ἐυλαβεῖς περὶ πρῶ πνευματικῶν εἰδότες ϗ ἐν αὐτῇ πνεύματικὰ χρήσια λαμβάνοντες, ἀληθῆ μὲν ὄντα, ἐν βαθύτητι δὲ σαφηνιζόμενα πιστεύομεν. Hær. 77. §. 26. p. 1038.

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John, these Romantick Words, (o) 'The days 'shall come in which there shall be Vines 'which shall severally have ten thousand 'Branches, and every of these Branches shall 'have ten thousand lesser Branches, and every 'of these Branches shall have ten thousand 'Twigs, and every one of these Twigs shall 'have ten thousand clusters of Grapes, and in 'every one of these clusters shall be ten thou-'sand Grapes, and every one of these Grapes, 'being pressed, shall give twenty five *Metretas*, '(that is, according to the mildest computati-'on, 275 Gallons) of Wine; and when one shall 'take hold of one of these sacred Bunches, a-'nother shall cry out, I am a better Bunch, 'take me, and by me bless the Lord; to omit what he says from the same Tradition of every Grain of Wheat, and of Apples, Seeds and Herbs. Now can any Man be so wholly bereft of sense, as to imagine this stuff could ever come out of the Mouth of an *Apostle?* No certainly, he had it only from the converted *Jews*, in whose Writings, some Learned Persons have informed me, the words cited by *Irenæus* from *Papias*, are yet to be found. As for *Papias* the only Voucher of this Tradition, *Eusebius* informs us, *he was a Man of a very slender Judgment*, as the Story cited by *Irenæus* from the Fourth Book of his Discourse may abundantly convince us, there being scarcely any things in the most infamous of Romish Legends, *more fabulous* than, as *Eusebius* truly saith, *his traditional Relations* were.

§. IV. 3*dly*. That the new *Patrons* of the *Millennium* differ in many things of moment from the *Ancients*, and have indeed scarce any Suffrage of Antiquity for that *Millennium* they maintain, will be apparent from a just representation of the *Millennium* of the *Ancients*: For,

1. The *Ancient Millennaries* generally held, that the Temple or the City of *Jerusalem* should be rebuilt, and that the Land of *Judæa* should be the habitation of those who were to reign on Earth a thousand years. So *Just. M.* [*Dial. cum Tryph. p.* 243. *c.*] tells the Jews, that the believing Gentiles should then dwell Ἐν τῷ ὄρει τῷ ἁγίῳ *in the holy Mount*, and that they should then acknowledge him [*p.* 259. *c.*] Ἐν τῷ αὐτῷ τοπῷ τῶν Ἱεροσολύμων, in the same place of *Jerusalem* where they had crucified him: He confesses also to *Trypho*, [*p.* 306. B. 307. B.] ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ, *that the place of* Jerusalem *should be built, and that the Saints should spend a thousand years in* Jerusalem, *built, adorned and augmented*, and that *all Christians entirely Orthodox knew this would be so*; and therefore they all, saith he, [*p.* 312. B.] expected τὸν Χρίστον ἐν Ἱερουσαλὴμ φανήσεσθαι, *Christ to appear in* Jerusalem. (p) *In the times of that Kingdom* Jerusalem *shall be built*, saith *Irenæus*, and the Jews shall be restored to the Land he gave to their Fathers. (q) *He*, (*i. e.* Christ) *shall build the holy City*, saith *Lactantius*, *and there shall be the Reign of the Just for a thousand years.* St. *Barnaby* is very positive, (r) *that the very Temple which was destroyed by their Enemies shall be rebuilt gloriously. They feign to themselves*, saith Origen, (*s*) *that the Terrestrial* Jerusalem *shall be rebuilt with precious Stones, and that the Aliens shall be their Servants to rebuild it.* (t) Hence *Dionysius* of *Alexandria* in his Book writ against them, derides their Golden *Jerusalem upon Earth, adorned with Jewels, and the restoration of the Temple.* Whereas scarce any of our new *Millennaries* dare assert that this shall be the place of the Habitation of the raised Saints, and one of them makes the whole Earth to become a Paradise for the Reception of them.

2*dly*. They held this Resurrection was not to be confined to the *Martyrs* only, but that all the Just were then to rise, and Reign with *Christ*; this *Justin M.* confesses touching all Christian People, all the believing *Gentiles*, and the just Progeny of *Jacob* in the forecited places. *Irenæus* frequently declares of the Just in general, that they shall arise to inherit the Promises. (u) *Tertullian* affirms, that some shall rise sooner, and some later, but that all the Just shall rise within the time of the *Millennium*. This *Millennium*, saith *Lactantius*, (x) belongs *to all the Just which ever were*

(o) *Quemadmodum Presbyteri meminerunt, qui Joannem Discipulum Domini viderunt, audisse de eo, quemadmodum de temporibus illis docebat Dominus & dicebat, veniet dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, & in uno palmite dena millia brachiorum, & in uno vero palmite dena millia flagellorum, & in unoquoq; flagello dena millia botruum, & in unoquoq; botru dena millia acinorum, & unumquodq; acinum expressum dabit viginti quinq; metretas vini, & cum eorum apprehenderit aliquis Sanctorum botrum, alius clamabit botrus, ego melior sum, me sume, per me Dominum benedic.* L. 5. c. 33.

(p) *Restituet illos in terram ipsorum quam dedit patribus ipsorum*, Iren. l. 5. c. 34. & c. 35. *Sed in Regni temporibus Revocata (l. renovata) terra à Christo & reædificata Hierusalem.*

(q) *In terra cum his ipse regnabit, & conder sanctam civitatem, & erit Regnum justorum mille annis*, Epit. §. 11. p. 758. (r) Καὶ αὐτοὶ οἱ ἡμῖν ἐχθρῶν ὑπερέται ἀνοικοδομοῦσι αὐτόν. §. 16.

(s) Περὶ ἀρχῶν, l. 2. c. 12.

(t) *Adversus Irenæum Dionysius Ecclesiæ Alexandrinæ Pontifex elegantem scribit librum, irridens mille annorum fabulam, & auream atq; gemmatam in terris Hierusalem instaurationem Templi*, &c. Hieron. præfat. in lib. 18. Com. in Isaiam.

(u) *l. 3. contr. Mar. c. ult. verba, vide infra.*

(x) *Verum ille cum deleverit iniustitiam, ac justos qui à principio fuerint ad vitam restauraverit, mille annis inter homines versabitur, eosq; justissimo imperio reget.* Lib. 7. c. 24. p. 722

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were from the beginning of the World. Whereas the *Millennaries* of this Age do generally with Dr. *Burnet* (x) say, the *first Resurrection, and the Reign of Christ seem to be appropriated to the Martyrs*, Rev. 20. 4.

Moreover, the Ancients extend this Reign on Earth, not only to the Dead, but to the Just also who shall be then alive at this first Resurrection; this being a necessary consequent of the former Doctrine, that this *Millennium* belongs to all the Just. Thus *Irenæus*, amongst those who are to enjoy the *Millennium*, reckons (y) *those whom the Lord shall find in the flesh expecting him from Heaven, who having suffered Tribulation, did nevertheless escape the hands of the Wicked.* (z) Then *they that are found living shall not die*, saith *Lactantius:* Whereas 'tis inconsistent with the Hypothesis of Dr. *Burnet*, that any of the Just should be then living, since this *Millennium* only begins after the Conflagration of the World, and the burning of all things that are in it.

3*dly*. The Ancients generally consent in this, that *Jesus Christ* shall then come down from Heaven, and be seen on Earth, and Reign there with his Servants. *Papias*, the first Assertor of this Doctrine, declares that (a) *it shall be a Reign of Christ bodily upon Earth. Justin M.* tells the Jews that they should then *see him whom they had pierced*, and this in that very place of *Jerusalem* where they had crucified him, that both they and *Christians* should then be gathered together, and rejoyce with him. *Victorinus* saith, (b) this is that *true Sabbath* in quo Christus cum electis suis regnaturus est, *in which Christ is to Reign with his Elect*; and *Lactantius* saith expressly, *That* Mille annos inter homines versabitur, *he shall be conversant with Men a thousand years.* (c) *Irenæus* seems not so clear as to this matter; yet he declares the Just shall Reign on Earth encreasing by the Vision of Christ; for saith he, *Christ will be every where seen as Men are worthy to see him:* That which seems most expressly in him to relate to this Affair, is this, that discoursing of our Lord's Promise to drink new Wine with his Disciples in the Kingdom of Heaven, he declares, (d) This *cannot be done by him whilst he remains in those Cœlestial Regions.* But *Nepos* was express in this, That (e) *after this Resurrection the Kingdom of Christ was to be on Earth a thousand years*, and the Saints were to Reign with him in Pleasures, or faring deliciously there; and therefore *Dionysius* saith of him, and the Brethren that magnified his Book, That (f) *they had no sublime or magnificent Thoughts of the Glorious and Divine Advent of our Lord, or of our Resurrection, and our gathering together, and assimilation to Christ*, but *hoped then for little and mortal things, and such as Men now hope for in the Kingdom of God.*

4*thly*. They all declare they shall then fare deliciously, and shall enjoy the richest Wines, and most delicious Fruits, build Houses, plant Vineyards, and eat the Fruits of them: Thus *Justin M.* (g) understands those words of *Isaiah* (c. 65. 21.) of the *Millennium*, viz. *they shall build Houses, and inhabit them, and they shall plant Vineyards, and eat the Fruit of them.* And *Irenæus* saith, (h) *They shall have a Table prepared for them by God, who shall feed them with Dainties*; adding, that *the Promises* he had cited, *Creaturæ epulationem significant*, do signifie *the Banquets they should have upon the Creature*: Hence doth he tell us of the prodigious Clusters of Grapes, and Ears of Corn, the Vines and the Earth shall then bring forth. (i) *The Earth*, saith *Lactantius*, *shall open its fertility, and of its own accord produce Fruits plentifully, the Rocks of the Mountains shall sweat with Honey, Wines shall run down with Streams, and the Rivers flow with Milk.* Of this Opinion doubtless was *Tertullian* in his Book *De spe fidelium*: And *Nepos*, who promised, saith *Dionysius* of *Alexandria*, *a thousand years of corporal Delights on Earth.* Accordingly *Gennadius* saith,

(k) *In*

(x) B. 4. ch. 4. p. 151, 152.

(y) *Et illos quos Dominus in carne inveniet expectantes eum de cœlis, & perpessos tribulationem, qui & effugerint iniqui manus.* Lib. 5. c. 35.

(z) *Tum qui erunt in corporibus vivi non morientur, sed per eosdem mille annos infinitam multitudinem generabunt, & erit Soboles eorum Sancta.* Lib. 7 c. 24. p. 722.

(a) Χιλιάδα πρὰ φησὶν ἐτῶν ἔσεσθαι μίλιν τὴν ἐκ νεκρῶν ἀνάστασιν σωματικῶς ἐπὶ τῆ χειρῆ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης Apud Euseb. l. 3. c. 39. p. 112. c.

(b) *De fabrica Mundi apud* D. Doct. Cave, p. 104. Epit. p. 722.

(c) *In qua regnabunt Justi in terra crescentes ex visione Domini.* c. 35. Παντα χῆ γὰρ ὁ Σωτὴρ ἐφαδίστατα καθὼς ἄξιοι ἔσονται οἱ ὁρῶντες. c. 36.

(d) *Neq; autem sursum insuper cœlesti loco constitutus cum suis potest intelligi bibens vitis generationem,* l. 5. c. 33. (e) Χιλιάδα ἐτῶν τρυφῆς Σωματικῆς ἐπὶ τ ξηρῆς ταύτης ἔσεσθαι ὑποπτεύει &. Euseb. Hist. Eccl. l. 7. c. 24. (f) Οὐδὲ ὑψηλὸν ἢ μεγαλεῖον φρονεῖν, ἐπὶ περὶ τ ἐπιφάνειαν, ἢ ἀληθῶς ἐνδέκ τῆ κυρίε ἡμῶν ὁπηνείας, ἔτι τ ἡμετέρας ὁμ νεκρῶν ἀναστάσεως, ἢ τῆς περὶ αὐτὸν ὁπισυναγωγῆς ἢ ὁμοιώσεως. Euseb. Hist. Eccl. l. 7. c. 24. p. 271.

(g) *Dial. cum Tryph.* p. 308.

(h) *Hæc sunt in regni temporibus, hoc est in septima die, quæ est verum justorum Sabbatum, in quâ non facient omne terrenum opus, sed adjacentem habebunt paratam mensam à Deo pascentem eos epulis omnibus,* l. 5. c. 33. Ἐν τῆ Χιλιονταετηρίδι τῆ φυσικῶν μεταλαμβάνομεν ἡδέων. Apollinaris apud Epiph. Hær. 77. p. 1032.

(i) Chap. 34. *Terra vero aperiet fœcunditatem suam, & uberrimas fruges suâ sponte generabit, Rupes montium mellis fudibunt, per rivos vina decurrent, & flumina lacte inundabunt.* l. 7. c. 24.

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(k) *In the Divine Promiſes we believe nothing concerning Meat and Drink* as *Irenæus*, *Tertullian*, and *Lactantius* teach *from their Author* Papias, *nor of the Reign of a thouſand years with Chriſt on Earth after the Reſurrection, and the Saints reigning deliciouſly with him, as* Nepos *taught.* St. *Auſtin* therefore ſaith of this Opinion, (l) That *it might be tolerable if they mentioned any Spiritual Delights which the Saints might enjoy by Chriſt's Preſence; but ſince they affirm, that they who then riſe ſhall enjoy carnal and immoderate Banquets of Meat and Drink without Modeſty, theſe things can only be believed by carnal Men.* And becauſe all this Plenty could not be procured and enjoyed, theſe Houſes could not be built, nor theſe Vineyards planted, nor this Wine brought into the Fat, nor this Corn into the Barn, threſh'd, ground, and made fit for theſe new raiſed Inhabitants, without hands: The *Ancients* have made Proviſion for this alſo, telling us, *That they ſhall be* (m) Κυριεύοντες ὅτι ἐπὶ γῆς *ſuch as lord it upon Earth*; and therefore (n) *Irenæus* ſaith that which was ſpoken to *Jacob*, *The Nations ſhall ſerve, and Princes ſhall bow down to thee*, Gen. 27. 27, 28. Ad tempora Regni ſine contradictione pertinet, quando regnabunt Juſti ſurgentes à mortuis, *without all contradiction belongs to this* Millennary Kingdom. (o) *The Nations ſhall not utterly be deſtroyed*, ſaith *Lactantius*, *but ſome of them ſhall be left to be triumphed over by the Juſt, and ſubjected to perpetual Slavery.* (p) *They think*, ſaith *Origen*, *that Aliens ſhall be given them to be Miniſters of their Delights, who ſhall either ſerve at the Plow, or be their Maſons and Carpenters to build up their fallen City, and they ſuppoſe they ſhall have of their Proviſions to eat, and have Dominion over their Riches, ſo that they ſhall come and offer to them Gold, and Frankincenſe, and precious Stones.* Dr. *Burnet* muſt either produce theſe ſervile Nations, as he hath done *Gog* or *Magog*, out of the *Mud*, or his Opinion muſt fall into it, unleſs he hopes to avoid this, by ſaying, that *in this State it will be part of their Diverſion and Entertainment to learn Mechanicks*, p. 213.

And becauſe Men can hardly do this whole buſineſs without Beaſts, the *Ancients* have made Proviſions of them alſo, ſubjecting to them not only Sheep, and Goats, and Oxen or Bulls, but Wolves, and Bears, and Leopards, and Lions, *which* (q) *with all other Animals*, ſaith *Irenæus*, *ſhall be then ſubject to Man.* And that the Doctor may not be at a loſs for the production of theſe Beaſts, (r) *Stephanus Gobarus* informs him the Doctrine of the Ancients was this, *That the Juſt ſhould riſe firſt*, Καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, *and all thoſe living Creatures with them.* Now the New *Millennaries* as they ſay little of theſe Slaves, and theſe Brute Beaſts, who are ſo neceſſary for the enjoyment of the Univerſal Plenty, and the Goods of Fortune prepared in this State, ſo are they ſhie of owning *Futuras corporis voluptates & luxurias*, ſuch *Luxuries* and *Bodily Pleaſures*, as *Origen* ſaith, (ſ) the *Millennaries* of his time did expect.

For, 5*thly*. In their *Millennium* they were not only to Feaſt and Junket it, but alſo to get Children. (t) *The Virgins*, ſaith *Irenæus*, *ſhall rejoice in the Aſſemblies of the Young Men, and they that are left ſhall be multiplied upon Earth:* Accordingly he ſpeaks of ſome Believers whom God had prepared to multiply thoſe who were left upon the Earth to be under the Kingdom of the Saints, and Miniſter to this *Jeruſalem. They ſhall beget an infinite multitude*, ſaith *Lactantius*, (u) *and their Seed ſhall be holy: To their other Luxuries*, ſaith *Origen*, (w) they add, *Nuptiarum conventiones, & filiorum procreationes etiam poſt reſurrectionem futuras*, the *Solemnities of Marriage, and the Procreation of Children even after the Reſurrection:* And again, (x) *They think*, ſaith he, *that after the Reſurrection, we ſhall eat, and drink corporeal*

(k) *Non quod ad cibum vel ad potum pertinet ſicut, Papia Authore, Irenæus, Tertullianus, & Lactantius acquieſcunt, neq; poſt (l. per) mille annos poſt reſurrectionem Regnum Chriſti in terra futurum, & ſanctos cum illo in deliciis regnaturos ſperamus, ſicut Nepos docuit, qui primam juſtorum reſurrectionem, & ſecundam impiorum, confixit.* Eccl. dogmat. c. 55. (l) *Sed cum eos qui tunc reſurrexerint dicunt immoderatiſſimis carnalibus epulis vacaturos, in quibus cibus ſit tantus & potus ut non ſolum nullam modeſtiam teneant, ſed modum quoq; ipſius incredulitatis excedant, nullo modo iſta poſſunt, niſi de carnalibus, credi.* De C. D. l. 20. c. 7.

(m) Barnab. §. 6. (n) Lib. 5. c. 33.

(o) *Gentes vero non extinguentur omnino, ſed quidam relinquentur in victoriam Dei ut triumphentur à juſtis, & ut ſubjugentur perpetuæ ſervituti.* Lact. l. 7. c. 24. vide Epit §. 11.

(p) *Quinetiam miniſtros delicarum harum dandos ſibi alienigenas putant, quos vel Aratores habeant, vel ſtructores parietum à quibus diruta ipſorum & collapſa cevitas extruatur, & arbitrantur quod facultates eorum accipiant ad edendum, & in divitiis eorum dominentur ut veniant & afferant ſibi aurum, & thus, & lapides pretioſos.* Περὶ ἀρχῶν, l. 2. c. 12. (q) *Oportet ſubjecta eſſe omnia animalia homini.* l. 5. c. 33.

(r) *Apud Photium Cod.* 232. p. 894.

(ſ) Περὶ Ἀρχῶν. l. 2. c. 12. p. 135. B.

(t) *Ipſi ſunt de quibus ait Propheta, & derelicti multiplicabuntur in terra, & quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra & ſub regno ſanctorum fieri & miniſtrari huic Jeruſalem.* l. 5. c. 35. (u) *Qui remanſerint multiplicabuntur ſuper terram.* l. 5. c. 34.

(w) Περὶ Ἀρχῶν. l. 2. c. 12.

(x) Οὕτως καὶ τὰ περὶ γαμῶν γεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν τηροῦντες ἐπὶ τῆς ῥητῆς καὶ διόλου οὐσίας ἡμᾶς καὶ τότε χρηστέον. δι' ἃς ἀδὲ σχολάζειν ὅτι ἐν τῇ περσαχῇ δυνατὸν ἐν μολυσμῷ πῶς ὄντων καὶ ἀκαθαρσία περὶ τῶν γεγαμένων Ἀφεδλιτίοις. Com. in Matth. ed. Huet. p. 498. E.

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poreal Meats, and shall use those conjugal Duties by which our Prayers are hindred, and which cannot be performed without some impurity: And a third time (*x*) they believe, *That after the Resurrection we shall, according to the Chief Promises of the Gospel, eat, and drink, and as some of them say, beget Children; these things,* saith he, *should they come to the Ears of Heathens, would lay a great imputation of Folly upon Christianity, since many Heathens have better Opinions than these are:* So much are they mistaken who reckon *Origen* among the *Patrons* of the *Millennium*. *Stephanus Gobarus* gives us the Opinion of the *Millennaries* in these Words, (*y*) *The Just shall rise first, and for a thousand years shall fare deliciously, eating, and drinking, and getting Children, and after this shall be the general Resurrection. Methodius* is the only Person who (*z*) *denies they shall be thus employ'd after the Resurrection*; and with him doubtless all our *Modern Millennaries* do agree, as knowing this unworthy to be the matter of a Gospel Promise.

§. V. Moreover, if we consider the Scriptures on which the Ancients grounded this *Millennium*, we shall perceive it necessary that all these Doctrines should be maintained by them. For,

1. That the *Temple*, or *City* of *Jerusalem* should be new built, and that the Land of *Judæa* should be the Habitation of those who are to enjoy this *New Heaven*, and *Earth*, can never reasonably be denied by those who interpret the Sayings of the *Prophets* literally, since they so plainly, and so fully speak of a *Mount Zion to be established upon the top of the Mountains*, Isa. 2. 2. —— 27. 13. — 56. 7. and of God's Promises to *beautifie the place of his Sanctuary, the House of his Glory, and to make the place of his Feet glorious*, c. 60. 7, 13. And of *all Nations flowing in to her*, and being gathered to her, and of *all Nations and Tongues coming to see her Glory*, Isa. 60. 5. 66. 18. when God had brought them again into their own Land.

2*dly*. That this Resurrection must belong to all faithful *Christians*, and that they must all Reign with *Christ* on Earth, will follow from the literal interpretation of those words of St. *John* (*a*) *Thou hast redeemed us to God by thy Blood out of every Kindred and Tongue, and People, and Nation, and hast made us to be Kings, and Priests to God, and we shall Reign on Earth*, Rev. 5. 9, 10. For, according to the import of these words, if, as Dr. *Burnet* saith, they belong to the first Resurrection, all that have been redeemed by the Blood of Christ, must Reign on Earth. This follows also from those words, *I saw the Souls of them that were beheaded for the witness of Jesus, and for the Word of God, and* (of them) *which had not worshipped the Beast, nor his Image, and which had not received his mark upon their Foreheads, nor upon their Hands, and they lived and reigned with Christ a thousand years*, Rev. 20. 4. for, *they who worshipped not the Beast*, are all they *whose Names were written in the Book of Life*, Rev. 13. 8. 17. 8. This follows from St *Peter's New Heaven, and New Earth*, if truly interpreted by Dr. *Burnet* of this Resurrection; for these, saith he, we *Christians* do *expect*, and therefore are concerned *to be found of him without spot, and blameless*, 2 Pet. 3. 13, 14. This follows from the words of St. *Paul*, if they belong to the *Millennium*, as he saith they do, for they introduce *the whole Creation groaning to be delivered from the Bondage of Corruption into the glorious liberty of the Sons of God*, and all that had *the first Fruits of the Spirit, groaning for the Adoption*, i. e. *for the Redemption of their Bodies* from Corruption, Rom. 8. 16, 23.

3*dly*. They must bring Christ from Heaven to Reign on Earth, who contend that this Reign is the very time of *the restitution of all things*, Acts 3. 21. for the Heavens are only to contain him till that time, and who infer this Reign of Christ from those Words, *They that have part in the first Resurrection, shall be Priests of God, and of Christ, and shall Reign with him a thousand years*; for if they Reign on Earth without him, they do not Reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this Resurrection called, ἡ παρουσία, *the Presence*, the appearance of our Lord, and that from Heaven?

4*thly*. That in this *Millennium* they must *fare deliciously, drink precious Wines*, and have those splendid Banquetings of which the *Fathers* often speak, must follow from the

(*x*) Τινὲς παρῃτοῦντο καὶ μὴ τὴν ἀνάστασιν ἐν ταῖς πρωτείαις ἐπαγγελείαις ἐδίδεν ἡμᾶς μέλλειν τὰ τοιάδε βρώματα, καὶ πίνειν, γυνὲς ἢ καὶ τεκνογονεῖν, ταῦτα ἢ φθάσουσα καὶ εἰς τὰς ἀπὸ τῶν ἐθνῶν μεγάλης εὐπρεπείας δόξαν ἀπενέγκασθαι ποιήσει ἢ χειστιανισμὸν πολλῷ βελτίονα δόγματα ἐχόντων πιῶν ἀλλοτείων τῆς πίστεως. Philocal. cap. 26. p. 99.

(*y*) Ὅτι πρῶτον οἱ δίκαιοι ἀνασήσονται, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, καὶ ἐπὶ χίλια ἔτη τρυφήσουσι, καὶ ἐσθίοντες, καὶ πίνοντες, καὶ τεκνοῦντες, καὶ μετὰ τοῦτο ἡ καθολικὴ ἔσεσθαι ἀνάστασις. Apud Phot. Cod. 232. p. 894.

(*z*) Ἐσομένης γὰρ καὶ μετὰ τοῦτον τὸν αἰῶνα γῆς ἀνάγκη πᾶσα ἑστῶσι καὶ τοὺς οἰκήσοντας, ἐκεῖ τεθνηξομένους, καὶ γαμήσοντας, καὶ γεννησομένους, ἀλλ' ὡς Ἀγγέλους ἀμεταβόλως ἐν ἀφθαρσίᾳ τὰ ἄειτα πρέξοντας. Apud Epiph. Hær. 64. §. 32.

(*a*) Χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας πεφήνευσε Ἰωάννης. Just. M. Dial. p. 308.

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application of all those Passages to this State, which say, *The Meek shall inherit the Earth*, that they shall *drink new Wine with Christ in his Kingdom*, that they shall receive (*b*) *an hundred fold increase of Goods and Lands*, that there shall be then a *recompence* of their Alms given, and their Feasts made for the Poor; and all from the Prophets say of the *fruitfulness of the Earth*, and of the temporal Blessings they shall then enjoy.

5*thly*. That the *Nations* shall then serve them, and even build up *Jerusalem* for them, cannot be denied by them who literally interpret those Words of the Prophets, *The Sons of Strangers shall build up thy Walls, and their Kings shall minister to thee: The Sons also of them that afflicted thee, shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy Feet: And the Nation and Kingdom that will not serve thee shall perish*, Isaiah 60. 10, 12, 13. *And Strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plowmen, and your Vine-dressers; ye shall eat the Riches of the Gentiles, and in their Glory shall you boast your selves*, ch. 61. 5. *See also* ch. 49. 22, 23. And,

6*thly*. That they shall have Wives and Children, and as *Irenæus* saith, *shall be multiplied upon the Earth*, must follow from the literal Exposition of our Saviour's Promise, That they who have lost, or forsaken Wife, *or Children for his sake, shall receive an hundred fold*; for Children cannot lawfully be begotten without Wives, and the use of the Marriage-bed: And lastly, whereas the *Millennium* of the Reverend Dr. *Burnet* is to begin after the Conflagration of the World, that of the Ancients is still placed before it; *We expect it*, saith *Justin Martyr*, (*c*) *before Christ's coming to Judgment*. (*d*) *After this*, saith *Tertullian*, *shall be the destruction of the World, and the Conflagration at the day of Judgment, and we shall be changed in a moment into an Angelical Substance*. (e) *God shall after this Reign on Earth a thousand years, renew the World*, saith *Lactantius*.

It therefore deserves to be admired, that learned Men with so much confidence, make use of these Testimonies of Scriptures, and these Authorities of the Fathers, to establish their *Millennium*, and yet so stifly should deny the Consequences which flow so naturally from those Scriptures, and reject what these *Ancients* so generally delivered as a part of that Doctrine. But to insist no longer on these things, hence I suppose it evident,

First, That the Doctrine of the *Millennium* was not the general Doctrine of the *Primitive Church* from the times of the *Apostle* to the *Nicene* Council, as Dr. *Burnet* hath asserted; for then it could have made no Schisms in the Church, as (*f*) *Dionysius* of *Alexandria* saith it did, declaring how fully he confuted it, and reconciled the Brethren that were contending about it, and prevailed upon *Coracius* the Author, and Ring-leader of this Doctrine, to own he was convinced of his Error, and promise he would no more embrace, or discourse of it to the People.

2*dly*. That the old Doctrine of the *Millennium* differed in many material Points from that which is asserted by the new Patrons of it.

§. VI. If any Man think it not safe to discover so much of the Nakedness of the *Fathers* as I have done in this Chapter, I Answer:

First, That I think it more safe than to let it be confidently said and believed, that they were all *Millennaries* from the first to the fourth Century, seeing that shakes the Foundation of *Episcopacy*, and the Translation of the *Sabbath* to the Lord's Day, and other Constitutions derived from the *Apostles*.

2*dly*. I answer, That this mistake of the *Fathers* in a matter which they received from the Traditions, and Notions of the *Jews*, will not invalidate their Authority in any thing delivered by them as witnesses of what they saw with their own Eyes, or declared to have been then the Practice of the Church of *Christ*, nor will it affect their Testimony in any other Doctrine which they neither did or could receive, only on the *Authority* of the *Jewish Doctors*.

CHAP.

(b) Quæ enim sunt in hoc seculo centupla, & prandia exhibita, & cœnæ quæ redduntur pauperibus, hæc sunt in Regni temporibus. *Iren. l.* 5. *c.* 33.

(c) Περὶ ἀληθείᾳ ἢ ὑμῶν χειρὸν φρονοῦντες. Dial. p. 306.

(d) Hæc est Ratio Regni terreni post cujus mille Annos intra quam ætatem includitur sanctorum Resurrectio pro meritis maturius vel tardius resurgentium, tunc & mundi destructione, & judicii conflagratione commissa, demutati in atomo in Angelicam substantiam, scilicet per illud incorruptelæ super indumentum transferrentur in cœleste Regnum. *Contr. Marcion. l.* 3. *c. ult.*

(e) Post hæc renovabit Deus mundum, & transformabit justos in figuram Angelorum ut immortalitatis veste donati serviant Deo in sempiternum. *Epit. c.* 11. *p.* 759.

(f) B. 4. ch. 6. p. 173. Ὡς καὶ σχίσματα καὶ ἀποστασίας ὅλων ἐκκλησιῶν γεγενῆσθαι. Euseb. l. 7. c. 24.

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CHAP. II.

How far I differ from the Ancient and Modern Millennaries, *and in what I agree with them*, §. I. *The Propoſition that the true* Millennium *is only a Reign of the Converted Jews, and of the Gentiles flowing in to them*, Ibid. *Where it is noted*, 1. *That all Spiritual Bleſſings have been ſtill conveyed from the Jews to other Nations.* 2. *That there will be a glorious Converſion of the Jews to the Chriſtian Faith*, §. II. *That the Deſcription of this Converſion of the Jews made by their own Prophets and Writers, anſwers fully to the* Millennium *of St.* John, *which he ſpeaks of in the very words of the ſaid Prophets*, §. III. *The Characters which the Patrons of the* Millennium *give of thoſe Times accord exactly with the Characters given by the Prophets of the Converſion of the Jews*, §. IV. *The Prophets ſeem to intimate that this Converſion ſhall be effected by a full influence of the Holy Ghoſt upon them.* §. V. *All the Paſſages cited to this Effect from the Jewiſh Writers ſpeak only of the* Millennium, *the Reſurrection, the New Heavens and Earth belonging to the Jewiſh Nation*, §. VI.

HAving thus given you a juſt Account of the *Millennium* of the *Ancients*, and of the true extent of that Opinion in the *Primitive Ages* of the *Church*; I proceed now to ſhew in what things I agree with the Aſſertors of that Doctrine, and how far I find my ſelf conſtrained by the force of Truth to differ from them.

§. I. I believe then, That after the Fall of *Antichriſt* there ſhall be ſuch a glorious ſtate of the *Church* by the Converſion of the *Jews* to the *Chriſtian* Faith, as ſhall be to it *Life from the Dead*; that it ſhall then flouriſh in Peace and Plenty, in Righteouſneſs and Holineſs, and in a pious Off-ſpring; that then ſhall begin a glorious and undiſturbed Reign of *Chriſt* over both *Jew* and *Gentile*, to continue a thouſand years during the time of *Satan's binding*. And that as *John the Baptiſt* was *Elias* becauſe he came *in the Spirit and Power of Elias*; ſo ſhall this be the *Church of Martyrs*, and of thoſe who had not received the *Mark of the Beaſt*, becauſe of their entire Freedom from all the Doctrines and Practices of the *Antichriſtian Church*, and becauſe the Spirit and Purity of the Times of the *Primitive Martyrs* ſhall return. And therefore,

1. I agree with the Patrons of the *Millennium* in this, That I believe *Satan* hath not yet *been bound a thouſand years*, nor will he be ſo bound till the time of the Calling of the *Jews*, and the time of St. *John's Millennium*.

2. I agree with them in this, That the true *Millennium* will not begin till the Fall of *Antichriſt*; nor will the *Jews* be Converted till that time, the *Idolatry* of the *Roman Church* being one great Obſtacle of their Converſion.

3. I agree both with the *Modern* and the *Ancient Millennaries*, That then ſhall be great Peace and Plenty, and great meaſures of Knowledge and of Righteouſneſs in the whole *Church* of God.

I therefore only differ from the Ancient *Millennaries* in three things.

1. In denying *Chriſt's Perſonal* Reign upon Earth during this *thouſand years*; and in this both Dr. *Burnet* and Mr. *Mead* expreſly have renounc'd their Doctrine.

2. Though I dare not abſolutely deny what they all poſitively affirm, That the City of *Jeruſalem* ſhall be then rebuilt, and the Converted *Jews* ſhall return to it, becauſe this probably may be collected from thoſe words of Chriſt, *Jeruſalem ſhall be trodden down till the time of the Gentiles is come in*, Luke 21.24. and all the *Prophets* ſeem to declare the *Jews* ſhall then return to their own Land, *Jer.* 31. 38, 39, 40. yet do I confidently deny what *Barnabas*, and others of them, do contend for; *viz.* That the *Temple* of *Jeruſalem* ſhall be then built again: for this is contrary not only to the plain Declaration of St. *John*, who ſaith, *I ſaw no Temple in this New Jeruſalem*, Rev. 21. 22. whence I infer there is to be no Temple in any part of it; but to the whole deſign of the Epiſtle to the *Hebrews*, which is to ſhew the Diſſolution of the *Temple* Service for the weakneſs and unprofitableneſs of it; that the *Jewiſh Tabernacle* was only a Figure of the true and *the more perfect Tabernacle which the Lord pitched, and not Man*; the *Jewiſh* Sanctuary only *a worldly Sanctuary*, a *Pattern*, and a *Figure* of the heavenly one into which *Chriſt* our *High Prieſt* is enter'd *Heb.* 8. 2. 9. 2. 11. 23, 24. Now ſuch a *Temple*, ſuch a *Sanctuary*, and ſuch *Service*, cannot be ſuitable to the moſt glorious and ſplendid times of the *Chriſtian Church*; and therefore the *Apoſtle* ſaith, *The Lord God*

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omnipotent, and the Lamb, shall be their Temple.

3. I differ both from the *Ancient* and the *Modern Millennaries* as far as they assert that this shall be a Reign of such *Christians* as have suffer'd under the *Heathen Persecutors*, or by the Rage of *Antichrist*; making it only a Reign of the Converted *Jews* and of the *Gentiles* then flowing in to them, and uniting into one Church with them. This I believe to be indeed the truth of this mistaken Doctrine, and therefore I shall set my self more fully to explain, and to confirm it: Let it be noted therefore,

§. II. 1. That as the *Jews* were the first *Nation* which were owned by God as his People, and therefore are stiled *his first born*, Exod. 4. 22. *Israel* his *Elect*, Isai. 54. 4. *the Children of Jacob his chosen ones*, 1 Chron. 16. 13. Psal. 105. 6. God having chosen them *to be a peculiar treasure to himself above all the people of the Earth*, Exod. 19. 5. Deut. 7. 6. so all *Nations* of the World have ever since received the Word of God and the true Religion from the *Jewish Nation*, and *Jerusalem* hath been still the *Mother* of all other *Churches*. Before the Advent of our *Lord* and *Saviour*, to them alone, saith the Apostle *Paul*, *belonged the Adoption, the Glory, and the Covenant, and the giving of the Law, and the Service of God, and the Promises*, Rom. 9. 3. and none then could be *joined to the Lord*, Isa. 56. 3. and worship him aright, unless he join'd himself to the *Jews*, and became a Worshipper of the God of *Israel*, or a Member of that *Church*.

After Christ's coming in the Flesh, the *Gospel* was first sent to them, as being *the Children of the Kingdom*, Matth. 8. 12. our Lord exercised his Ministry only among them, whence he is stiled *The Minister of the Circumcision*, Rom. 15. 8. and saith, he was not then sent to any but *only to the lost Sheep of the House of Israel*, Matth. 15. 24. And sending his *Apostles*, he forbids them, whilst he was on Earth, *to go into the way of the Gentiles, or to enter into any City of Samaria*, Matth. 10. 5. but saith to them, *Go rather to the lost Sheep of the House of Israel.* After his Ascension, they were charged to begin their Preaching at *Jerusalem*, Luke 24. 47. as accordingly they did, *preaching the Word to none but the Jews only*, Acts 11. 19. *Paul*, the *Apostle* of the *Gentiles*, first offers his Ministry to them, preaching *Christ* in their *Synagogues, as his manner was*, Acts 9. 20. 13. 5. 14. 1. 17. 12, 17. 18. 4. and declaring *it was necessary that the Word of God should be first spoken to them*, Acts 13. 46. the Gospel being *the power of God to Salvation to every one that believeth, to the Jew first*, Rom. 2. 10. and that *through their fall*, and rejection of it, *the Gospel came unto the Gentiles*, Rom. 11. 28. the halt, lame, and blind, being called to this Feast, because those Guests first bidden refused to come, *Luke* 14. 21.

Note also, That notwithstanding the Infidelity of many of them, the first *Church* that ever received the Gospel, the Doctrine, the Sacraments of the *New Testament*, was the *Jewish Church*, Acts 2. 42, 47. All the *Churches* of the *Gentiles* received the Gospel from them, they being *made partakers of their Spiritual things*, Rom. 15. 27. and the Word of God *coming out from them* to other *Churches*, 1 Cor. 17. 56. they being all *grafted into their good Olive Tree.* Hence, in the Primitive Times, the Church of *Jerusalem* had the pre-eminence of all other Churches; to her they went for the decision of their Controversies, *Acts* 15. and the *Bishop* of *Jerusalem* is therefore stiled by the Ancients (*a*) *The first Bishop, the Guide of Priests, the Top of the Heads, the Bishop, and Chief of the Apostles*; and the Church of *Jerusalem* is said to be the Church *cui omnes favorem impendunt quasi matri Christiani nominis*, which all favoured as the Mother of Christians.

After the Fall of *Antichrist*, and before the second Coming of our Lord to Judgment, the *Jews* shall be converted, and become a most famous Church again. For this Mystery the *Apostle* hath revealed, *that Blindness in part hath happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written* in the Prophet *Isaiah*, Chap. 59. 20. *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my Covenant with them, saith the Lord, when I shall take away their sins.* These words are as a Key to the great things said by *Isaiah* touching the *Jewish* Nation, and teach us to interpret them of their glorious Conversion to the *Christian* Faith, and the gathering them *out of every Kindred, and Tongue, and Nation, and People*, that *at the blowing of the great Trumpet they may come from the Land of Assyria and Egypt, and may worship the Lord in the holy Mount in Jerusalem*, Isa. 27. 13. and they may *fear the Lord from the West, and his Glory from the rising of the Sun*, Isa. 59. 19. This is that day *when the Lord shall set his hand* שנית *a second time to recover the remnant of his People, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the Earth*, Isa. 11. 11, 12, when he will so *bring again the Captivity of Jacob, and have mercy on the whole House of Israel, as to leave none of them any more there, nor hide his face any more from them*, Ezek. 39. 25, 28, 29. when

(a) Cotel. Not. pag. 138.

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when he ſhall ſo *plant them in their Land, that they ſhall no more be pulled up out of the Land that he hath given them*, Amos 9. 14, 15. So *Tobit* ſaith, That *when* Πληρωθῶσιν αἱ καιροὶ τοῦ αἰῶνος, *the times of the Age ſhall be accompliſhed, they ſhall return from all places of their Captivity, and build up Jeruſalem gloriouſly, and the Houſe of God ſhall be built in it gloriouſly, as the Prophets have ſpoken thereof*, Tobit 14. 51. 6. 7. And when they ſhall be thus converted, and receive the Goſpel, then ſhall Salvation be again derived from them to the *Gentiles*, and they ſhall be the Means of converting ſuch of them as ſtill remain to be converted, and ſhall draw them to as great Purity and Zeal, and as great knowledge of the Truth as ever the Church enjoy'd: For, ſaith the Apoſtle, *If the Fall of them be the Riches of the World, and the diminiſhing them the Riches of the Gentiles, how much more their Fullneſs?* And *if the caſting away of them be the reconciling of the World, what ſhall be the reconciling them but Life from the Dead*, to the ſame World? *Rom.* 11. 12, 15. Of this the *Prophets* ſpeak very fully, ſaying, *In that Day there ſhall be a Root of Jeſſe which ſhall ſtand for an Enſign to the People, and to it ſhall the Gentiles ſeek, and his Reſt ſhall be Glory*, Iſa. 11. 11. *Behold*, ſaith God, *I will then lift up my hands to the Gentiles, and ſet up my Standard to the People, and they ſhall bring thy Sons in their Arms, and thy Daughters ſhall be carried upon their Shoulders, and Kings ſhall be thy nurſing Fathers, and Queens thy nurſing Mothers; they ſhall bow down to thee with their Faces towards the Earth, and lick up the Duſt of thy Feet*, Iſaiah 49. 22, 23. *Behold, thou ſhalt call a Nation that thou knoweſt not, and Nations that have not known thee, ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael, for he hath glorified thee*, Iſa. 55. 5. *The Lord God that gathereth the outcaſts of Iſrael, ſaith, yet will I gather others to him beſides thoſe that are gathered to him*, ch. 56. 8. *And the Gentiles ſhall come to thy Light, and Kings to the brightneſs of thy Riſing, lift up thine Eyes round about, and ſee; all they gather themſelves together, they come to thee, thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy ſide; the abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come to thee*, ch. 60. 3, 4, 5. *And the Sons of Strangers ſhall build up thy Walls, and their Kings ſhall miniſter unto thee; therefore thy Gates ſhall be open continually, they ſhall not be ſhut day or night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings, may be brought. For the Nation and Kingdom that will not ſerve thee, ſhall periſh, and ſhall be utterly waſted*, v. 10, 11, 12. *Thou ſhalt ſuck the Milk of the Gentiles, and ſhalt ſuck the Breaſts of Kings*, ver. 16. *Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God*, ch. 61. 6. 9. *Ye ſhall eat the Riches of the Gentiles, and in their Glory ſhall you boaſt your ſelves*, ch. 62. 2. *The Gentiles ſhall ſee thy Righteouſneſs, and all Kings thy Glory, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream*, ch. 66. 12. *I will gather all Nations and Tongues, and they ſhall come and ſee my Glory*, ver. 18. *And they ſhall bring all their Brethren for an offering to the Lord out of all Nations to my holy Mountain Jeruſalem, and I will alſo take of them for Prieſts and for Levites ſaith the Lord*, ver. 20. 21, 22. For *as the new Heavens, and the new Earrth which I ſhall make, ſhall remain before me, ſaith the Lord, ſo ſhall their Seed, and their Name remain. Many Nations*, ſaith *Tobit*, *ſhall come from far to the Name of the Lord God, with Gifts in their hands, even Gifts to the King of Heaven, when his Tabernacle ſhall be built again with Joy, and he ſhall make his Captives joyful in Jeruſalem; yea, all Nations ſhall turn, and fear the Lord God truly*, chap. 13. 10, 11.

§. III. Now here 'tis eaſie to obſerve, how fully this Deſcription of the Converſion of the *Jews* by their *Prophets*, anſwers to the *Millennium* of St. *John*, who uſeth the very Words by which the *Prophets* had foretold their glorious Converſion, and ſaith, they ſhall be then accompliſhed. And,

Firſt, St. *John* ſpeaks of a Reviviſcence of the Church of the Primitive Martyrs that ſuffered *for the Teſtimony of Jeſus, and for the Word of God*, Rev. 20. 4. *See* Chap. 3. §. I. and with them all the Juſt. Now the very Words Ἀνάστασις and Ἔζησαν, uſed by St. *John*, are very frequently uſed by the *Prophets* to expreſs the glorious State of the Jewiſh Church; and by St. *Paul*, to ſignifie the flouriſhing Condition of the Gentiles then. St. *John* ſaith, They who enjoy this *Millennium*, ſhall be *Prieſts to God and Chriſt*, Rev. 20. 6. And the Propet *Iſaiah* ſaith of the Converted *Jews*, *Ye ſhall be named the Prieſts of the Lord; Men ſhall call you the Miniſters of our God*, ch. 6. 6. And of the *Gentiles* that come to them, *I will take of them to be Prieſts and Levites*, ch. 65. 20. This was the very thing promiſed to the *Jewiſh* Nation when God entred into Covenant with them, That they ſhould be *a Kingdom of Prieſts*, Ex. 19. 6. Βασίλειον Ἱεράτευμα, *a kingly Prieſthood*, ſaith the *Septuagint*, מלכין כהנין, i. e. *Kings and Prieſts*, ſaith the *Targum*. This all Chriſtians are already made, ſaith St. *Peter*, 1 *Pet.* 2. 5. and St. *John*, Rev.

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Rev. 16. 5, 10. *We are*, ſaith (a) *Juſtin Martyr*, *truly Prieſts to God*; it therefore may be expected Men ſhould be more eminently ſo in that glorious State of the Church.

2*dly*. St. *John* ſpeaks of *a new Heaven and a new Earth* that he ſaw, ſaying, *The former Heaven and Earth were paſſed away*, Rev. 21. 1. and introduceth our Lord, ſaying, *Behold, I make all things new*, verſe 5. And the Prophet *Iſaiah* introduceth God thus, ſpeaking at the Converſion of the *Jews*, *Behold, I create new Heavens and new Earth, and the former ſhall not be remembred nor come into my mind*, Iſaiah 65. 17. And again, *I have put my word in thy Mouth, that I may plant the Heavens, and lay the Foundations of the Earth, and ſay unto Zion, Thou art my People*, ch. 51. 16. And, *Thirdly*, In the very Words of the Author of the *Revelations*, *Behold, I make things new*, ch. 43. 18, 19. Seeing then theſe new Heavens and new Earth muſt be contemporary with the Converſion of the *Jews*, ſure they muſt be before the Conflagration of the World, *i. e.* before the *Jewiſh* Nation be conſumed to Aſhes, and therefore can be only *a new Heaven and new Earth*, in that Moral Senſe in which *Maimonides* explains the Phraſe, (b) when he ſays, *It ſignifies, that God will place them in perpetual Joy, in lieu of their former Sorrow and Anxiety; ſo that the memory of their former Sorrow ſhall no more remain.*

I confeſs, there is this peculiarity in St. *John*'s new Earth, that it is ſaid of it, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι, *and the Sea is not yet*, becauſe he had all along repreſented the Beaſt as aſcending out of the *Abyſs*, *and ſitting upon many Waters*, which were *the People*, *and Multitude*, *and Nations*, *and Tongues*, *that had ſubmitted to her*, Rev. 17. 1.—8. 15. Now becauſe the Beaſt was utterly deſtroy'd, and *Satan* was bound up for a thouſand years, and *Gog* and *Magog* were not to be gathered till then, nor were the Armies of the Beaſt which were ſlain, to riſe again till the thouſand years were paſt, *Rev.* 19. 21.—20. 6. Therefore the *Apoſtle* ſaith, That in this new Earth *the Sea was not yet*.

3*dly*. St. *John* ſaith, *I heard a great Voice from Heaven, ſaying, The Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his People, and God himſelf with them ſhall be their God*, Rev. 21. 3. And *Ezekiel* the other *Prophet*, who by the *Ancients* is ſuppoſed to ſpeak of the *Millennium*, ſaith in like manner, *I will make a Covenant of Peace with them, and will place them, and multiply them, and will ſet my Sanctuary in the midſt of them for evermore; my Tabernacle alſo ſhall be with them, and I will be their God, and they ſhall be my People*, Ezek. 37. 26, 27.

4*thly*. St. *John* ſaith, *God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more Pain, for the former things are paſſed away*, Rev. 21. 4. So alſo ſaith the Prophet *Iſaiah* of *Jeruſalem*, that after the former Heaven and Earth were paſſed away, *the voice of Weeping ſhall be no more heard in her, nor the voice of Crying*, ch. 65. 19. That *the Lord will wipe away Tears from all Faces*, ch. 25. 8. That *they ſhall not Hunger, nor Thirſt, neither ſhall the Heat nor Sun ſmite them, for he that hath mercy on them ſhall lead them, even by the Springs of Water ſhall he guide them*, chap. 49. 10. Which Words exactly anſwer to thoſe of St. *John*, *Rev.* 7. 16, 17.

5*thly*. St. *John* ſaith, *The Building of the Wall of the City was of Jaſper, and the City was of pure Gold like unto clear Glaſs, and the Foundations of the Wall of the City were garniſhed with all manner of precious Stones*, Rev. 21. 18, 19. And *Iſaiah* ſaith, *I will lay thy Stones with fair Colours, and thy Foundations with Sapphires, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones*, ch. 54. 11, 12. And *Tobit* ſaith, *Jeruſalem ſhall be built up with Sapphires, and Emeralds, and precious Stones; thy Walls, and Towers, and Battlements with pure Gold; and the Streets of Jeruſalem ſhall be paved with Beryl, Carbuncle, and Stones of Ophir*, ch. 13. 16, 17, 18.

6*thly*. St. *John* ſpeaks of *the Tree of Life planted there*, and of *a pure River of Water of Life, proceeding out of the Throne of God, and of the Lamb*, Rev. 22. 1, 2. And the Prophet *Zachary* ſpeaks of *Living Water going out of* Jeruſalem, ch. 14. 8. And he that paſſeth under the Name of *Eſdras*, ſaith, *They ſhall have the Tree of Life planted for an Ornament of ſweet ſavour; For unto you*, ſaith he, *is Paradiſe opened, the Tree of Life is planted*, 2 Eſdr. 2. 12.

7*thly*. St. *John* ſaith, *There ſhall be no Night there, and they need no Candle, neither Light of the Sun*, chap. 22. 5. *Iſaiah* ſaith the ſame, chap. 60. 19. And the Prophet *Zachariah* ſaith, *It ſhall be one day which ſhall be known unto the Lord, not day nor night, and it ſhall come to paſs that at the evening time it ſhall be light*, ch. 14. 7.

Moreover, St. *John* ſo repreſents the Scene of things following the Fall of *Antichriſt*, as plainly to inform us, That he is ſpeaking of this glorious Converſion of the *Jewiſh* Nation, and God's marrying her again whom he had

(a) Ἀρχιερεῖς τοῦ ἀληθινοῦ θεοῦ, γένος ἐσμὲν τοῦ θεοῦ. Dial. cum Tryph. p. 334. 6.

(b) Quod dixi creabo novos cælos, &c. id ita intelligo, quod vos poſiturus ſum in lætitiam perpetuam loco luctus & anxietatis prioris, neq; illius luctus prioris memoria ſit manſura. *More Nevoch. Part* 2. *ch.* 29. *p.* 268.

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had formerly divorced; for as the Church of Christ is represented as *the Israel of God*, Gal. 6. 16. *the Commonwealth of Israel*, Eph. 2. 12. *the Jerusalem which is above*, Gal. 4. 26. *the Celestial Jerusalem*, Heb. 12. 22. So St. *John* represents the new Scene of things in the same Language, saying, *I John saw the holy City, New Jerusalem, coming down from God out of Heaven*, Rev. 21. 2. And again, *He shewed me the great City, the holy Jerusalem, descending out of Heaven from God*, ver. 10. Now that this great and holy City, this *New Jerusalem*, is the *Jewish Church* converted to God; the Characters he gives of it will not suffer us to doubt: For, First, he saith, *The City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it*, and the *Lamb is the Light thereof*, Rev. 21. 23. So saith God of the Conversion of the *Jews*. *They shall call thee the City of the Lord, the Zion, the holy one of Israel*, Es. 60. 14. *Thou shalt call thy Walls Salvation, and thy Gates Praise; the Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God thy Glory.* He saith, *The Gates of this City shall not be shut at all by day, neither shall there be any night there, and they shall bring the Glory, and Honour*, Τιμὴν, *the substance of the Nations unto it*, ver. 25, 26. Even as *Isaias* had said, *Thy Gates shall be open continually, they shall not be shut day nor night, that Men may bring unto thee the Wealth of the Gentiles, and that their Kings may be brought*, Isa. 60. 11. Lastly, he saith, *The Nations of them that are saved, shall walk in the Light of this City, and the Kings of the Earth do bring their Glory and Honour to it*, ver. 24. which I have shewed to be the very thing foretold by the *Prophets* at the Conversion of the *Jewish* Nation.

Add to this, That he introduceth this *holy City, this New Jerusalem, prepared as a Bride adorned for her Husband*, Rev. 21. 2. and saith, *Come hither, I will shew thee the Bride, the Lamb's Wife*, ver. 9, 10. and then shews *the great City, the holy Jerusalem*; and ch. 19. 7, 8. he saith, *He heard a Voice, saying, the Marriage of the Lamb is come, and his Wife hath made her self ready*; and to *her was granted, that she should be arrayed in fine Linen, clean and white, for the fine Linen is the Righteousness of the Saints.* Now thus have the *Prophets* represented the *Jewish Church*, converted to God: Hence is she introduced, speaking thus, *I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath cloathed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with Jewels*, Isa. 61. 10. And again *Thou shalt no more be termed forsaken, neither shall thy Land any more be termed desolate, but thou shalt be called Hephzibah, and thy Land Beulah, for the Lord delighteth in thee, and thy Land shall be married*, ch. 62. 4. and ver. 5. *For as a Young Man marrieth a Virgin, so shall thy Sons marry thee; and as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee.*

§. IV. Add to this, that all the Characters which the *Patrons* of the *Millennium* give of those times, exactly accord with the Characters given by the *Prophets* of the Conversion of the *Jews*, and are many of them taken from the very Words of the *Prophets*, foretelling those times: For instance,

First, Indolence and Plenty, saith Dr. *Burnet*, [B. 4. c. 7. p. 183.] *seem to be two Ingredients of this happy State.* Accordingly the *Prophets* every where speak, how *the Riches of the Gentiles shall then flow in to them*, Isa. 60. 5, 11. *and they shall eat the Riches of the Gentiles*, chap. 61. 6. That *there shall be then no Hunger nor Thirst, no Heat nor Sun to smite them, no Voice of Crying or Weeping.* See *Isa.* 35. 10.

2dly. That it shall be *a time of universal Peace and freedom from War and Persecution*, [Ib. p. 184.] and this he proves from the words of the *Prophets*, declaring, That at the day, that time when God shall create *new Heavens and new Earth, the Lamb and the Lion shall lie down together, and the Sucking Child shall play with the Basilisk, and they shall not hurt in all my holy Mountain*, as it is written, *Es.* 11. 6, 7, 8, 9. and ch. 65. 25. and saying, That *the Nations shall beat their Swords into Plowshares, and their Spears into Pruning-hooks; Nation shall not lift up a Sword against Nation, neither shall they learn War any more*, Is. 2. 4. Mich. 4. 3. as appears also from the Promises, that God will then *make her Officers Peace*, Is. 60. 17. *and will extend Peace to her as a River*, ch. 66. 12.

3dly. That it shall be *a Kingdom of Righteousness*, [*Ibid*] Accordingly of this holy City, *Jerusalem*, it is said, *There shall no more come into thee, the uncircumcised and unclean*, Isa. 52. 1. *An high-way shall be there, and it shall be called the way of Holiness, the Unclean shall not pass over it*, ch. 35. 8. which exactly answers to those Words of St. *John*, *Into the holy City shall nothing enter that is polluted or unclean*, Rev. 21. 27. And again, *Thy People shall be all righteous*, ch. 61. 21. See Zeph. 3. 9. Zach. 14. 20, 21.

Moreover this, saith he, [*p.* 185.] will be *a State under a peculiar Presence and Divine Conduct, because the Tabernacle of God will be with Men, and he will dwell with them*; and this we see was promised at the Conversion of the *Jewish* Nation, *Ezek.* 37. 27.

The last Character, saith he, *that belongs to this*

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this State, or rather to those that enjoy it, is this, that they are Kings and Priests unto God; and this also, we have shewed to be promised to the converted *Jews*, Es. 61. 6 — 65. 20.

I add, That as the ancient *Fathers* generally held that the time would come when *all Israel should be saved*, and be converted to the *Christian* Faith; so did they as generally conceive that this should happen at the Close of the World, (c) and about the time of our *Saviour*'s second coming: and most of 'em speak of it as a branch of the *Millennium*.

So *Justin M.* says once and again, that (d) *then the Jews shall see, and shall acknowledge him whom they have pierced*; and he confesses to *Trypho*, (e) that *Jerusalem shall be rebuilt*, and that (f) *Christians shall rejoyce with Christ together with the Patriarchs and Prophets, and with the Jews and their Proselytes*, i. e. *the Nations then flowing in to them before the coming of our Lord.* So (g) *Irenæus* declares, that then *God will restore them to the Land which he had promised, and given to their Fathers, and they shall dwell in it in hope.* And (h) *Tertullian* saith, that *he will then own the Circumcision*, Et Abrahæ gentem, cum ultimo venerit, acceptatione, & benedictione dignabitur, *and at his last coming will vouchsafe to accept, and bless the Seed of Abraham.* And this is suitable to the ancient Opinion of the (i) *Jews, that in the end of the World there should be to them a World full of joy and exaltation, so that their Heaven and Earth should as it were be renewed, according to the words of Isaiah*, chap. 65. 17. So the *Targum* upon those words of *Hosea*, *the Children of Israel shall seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days.*

§. 5. Nor is it to be wonder'd that there should be then such a glorious Conversion of them, and such a flowing in of the Nations to them, seeing the *Prophets* seem to intimate there shall be then *a full Effusion of the Holy Ghost* upon them, somewhat resembling that which was vouchsafed to the first Ages of *Christianity*. So the Prophet *Isaiah* speaks of the Desolation of the City ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, *until the Spirit be poured upon them from on high*, Isa. 32. 15. which is the very Phrase in which our Lord promiseth the Spirit to his *Apostles*, Luke 24. 49. St. *Paul* proves their Conversion from those words of the Prophet *Isaiah*, *The Deliverer shall come out of Zion, and shall turn away iniquity from Jacob*: with which these are immediately connected, *And this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed from henceforth for ever*, Chap. 59. 20, 21. And again, Chap. 44. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy Seed, and my Blessing on thy Offspring.* So Ezek. 36. 24. *I will take you from among the Heathen, and gather you out of all Countries, and will bring you into your own Land.* And ver. 27. *I will put my Spirit within you, and cause you to walk in my Statutes.* And Chap. 39. 28, 29. *I have gathered them unto their own Land, and have left none of them any more there, neither will I hide my Face any more from them, for I have poured out my Spirit upon the House of Israel, saith the Lord.* And this seems plainly to be hinted in these words of St. *Paul*, 2 Cor. 3. 15, 16, 17. *Even unto this day, when Moses is read, the Veil is upon their heart. Nevertheless, when it shall turn to the Lord, the Veil shall be taken away; for the Lord is* (the giver of) *that Spirit*, (or ὃ δ) *where the Lord is, there is the Spirit; and where the Spirit of the Lord is, there is Liberty*, from subjection to the Law, and from that Veil which hinders them from turning to Christ.

To this Mr. *Mead* (*pag.* 761, 767.) conjectures there shall be added a Vision of Jesus Christ to them; for saith God by his Prophet *Zachariah*, Chap. 12. 10. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplications, and they shall look upon him whom they have pierced, and mourn for him.* And Christ being ask'd, *What shall be the Sign of the End of the World?* Matth. 24. 3. saith ver. 30. *Then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory.* And he speaks to the Jews thus, *Verily, I say unto you, yet a little while, and you shall not see me till you say, Blessed is he that cometh in the Name of the Lord*, Matth. 23. 39.

Or that according to the ancient and general Doctrine both of *Jew* and *Christian*, they shall have an *Elias* sent to instruct them, a Deliverer ἕνεκεν Σιὼν, *for the sake of Zion*, as the *Septuagint*, Isa. 59. 20. For, saith he, *It may be fit to conceive magnificently of so great a work of God towards a People for whom he hath formerly shewed so many wonders; especially this being the greatest work of mercy and wonder*

(c) In the End of the World, 2 *Esdr.* 2. 34 6. 15, 25. (d) P. 232. D. Ὅτε ὄψονται εἰς ὃν ἐξεκεντήσατε. (e) P. 249. C. (f) Ἅμα τοῖς Πατριάρχαις, καὶ τοῖς Προφήταις, καὶ τοῖς ἀπὸ τοῦ ὑμετέρου γένους, ἢ καὶ ἐξ ἐθνῶν προσηλύτων γεγομένων, πεῖν ἐλθεῖν ὑμᾶς τὴν Χριστὸν προσδοκᾶτε, p. 306. (g) L. 5. c. 34. (h) Adv. Marc. l. 5. c. 9. p. 472. C. (i) R. Saadias Gaon Sepher Haemunot.

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der that ever he did for them, far beyond the bringing them forth of Egypt, and leading them in the Wilderneſs. And to this he refers theſe words of *Eccleſiaſticus*, *Elias was ordained to turn the hearts of the Father to the Son, and to reſtore,* καταστῆσαι, *the Tribes of Jacob:* Μακάριοι οἱ ἰδόντες σε, καὶ οἱ ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, *Bleſſed are they that ſee thee, and are adorned with love, for we ſhall ſurely live,* Ecclus. 48. 10, 11. Where note, that their Converſion is again repreſented by a new life, and by the very word uſed concerning the Souls of the *Martyrs* which were ſlain, *Rev.* 20. 4.

§. VI. Add to this, That as all the ancient *Millennaries* held that this Reign on Earth ſhould be at (*k*) *Jeruſalem*, and that the *Jews* converted then ſhould Reign together with the *Chriſtians*; ſo all the Paſſages cited from *Jewiſh* Writers concerning the *Millennium*, ſpeak only of the *Millennium* of the Reſurrection, the new Heavens and new Earth the *Jewiſh* Nation ſhall enjoy. This is apparent from thoſe words on which the *Midraſh Tehillim* founds this *Millennium*, viz. *Comfort us according to the days in which thou haſt afflicted us*, Pſal. 90. 15. *in Babylon, in Greece, in Rome.* From the words cited by *Galatinus*, l. 12. c. 1. from *R. Eliezer*, ch. 34. *As I live, ſaith the Lord, I will raiſe you in the time to come, in the Reſurrection of the dead, and I will gather you, with all Iſrael, into the Land of Iſrael.* From thoſe cited from *R. Saadias* on *Dan.* 7. 18. *Becauſe the Jews rebelled againſt their Lord, their Kingdom ſhall be taken from them, and given to the four Monarchies who ſhall poſſeſs it in this World, and ſhall ſubdue and carry captive Iſrael till the Age to come in which the Meſſiah ſhall Reign.* From the *Targum* on *Hoſ.* 14. 8. *They ſhall be gathered from the midſt of their captivity*; and on *Pſal.* 50. 4. From the Paſſage quoted by *Galatinus*, l. 11. c. 1. From the Book *Beracoth*, that *Iſrael ſhall no more make mention of their departure out of Egypt in the Age to come, in the days of the Meſſiah.* And from the words cited by Mr. *Mead*, Luke 21. 24. *The Jews ſhall be carried captives into all Nations till the times of the Gentiles be fulfilled, and then ſhall they ſee the Son of Man coming in the Clouds.* From the words of *Tobit* cited by Mr. *Mead*, p. 579. *Then the Children of Iſrael ſhall go into a very long captivity, but the bleſſed God ſhall remember them, and gather them from the four corners of the Earth.* Accordingly Mr. *Mead* ſums up their Opinion thus, *They expect their Forefathers, at leaſt ſuch as were juſt and holy, ſhould riſe in the beginning of the ſame* Millennium, *and reign in the Land of Iſrael with their Off-ſpring under the Meſſiah.* *And*, ſaith he, *I can hardly believe that all this ſmoak of Tradition could ariſe but from ſome fire of Truth anciently made known unto them.* And this I freely grant, and do indeed ſuppoſe by aſſerting a Prediction of ſuch a general Call of the *Jews* near the cloſe of the World, as they ſtiled ζωοποίησις, *a reviving*, and a *Reſurrection* of them. But how comes this Tradition to relate to *Chriſtian Martyrs beheaded for the Name of Chriſt*, or to be fulfilled in the Reſurrection of them only who are chiefly *Chriſtians*, not of the *Jews*, but of the *Gentiles?* Mr. *Mead* ſolves the matter thus, p. 604. *Under the ſecond ſort of theſe Reigners I would in a particular reſpect underſtand the Nation of the Jews then converted to the Chriſtian Faith; who coming in toward the end of the day, may, above all others, be ſaid to be thoſe who had not worſhipped the Beaſt, nor his Image, nor had received his mark upon their foreheads or their hands.* And thus will Truth prevail at laſt, but to the ruin of this literal Reſurrection: For how can they literally be ſaid *to live again, and to have a part in the firſt Reſurrection, who were never ſlain for the Faith?* And who are not to be converted, ſay their own Prophecies and Traditions, till God createth *a new Heaven and a new Earth*, and much leſs till the Fall of *Babylon?*

(k) Juſtin M. Iren. Tertul. ſupra.

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CHAP. III.

This Chapter contains an Answer to all the Arguments produc'd from Scripture, to prove this literal Resurrection of the Martyrs, and this Reign of them on Earth a thousand years, viz. 1. *To the chief Argument for this Opinion, from* Rev. 20. 4, 5, 6. §. I. *To* 2 Pet. 3. *from* verſ. 5. 13. §. II. *To* Heb. 2. 5. *compared with* Chap. 1, 6. §. III. *To* Matth. 5. 5. The Meek ſhall inherit the Earth, §. IV. *To* Rom. 8. 19, 20. The Creature ſhall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God, §. V. *To* Acts 3. 20, 21. The Heavens muſt receive him till the time of the Reſtitution of all things, §. VI. *To* Matth. 19. 27, 28, 29. Ye that have followed me in the Regeneration, ſhall ſit upon twelve Thrones, §. VII. And they ſhall receive an hundred fold now in this Life. *Ibid.*

I Proceed now to the Arguments produced from Scripture for the Doctrine of the *Millennium*, to which I hope to return a clear and ſatisfactory Anſwer, beginning with thoſe words of the *Revelations* in which all the Aſſertors of this Doctrine place their Confidence. And they are theſe.

§. I. Arg. 1. *And I ſaw Thrones, and they ſat upon them, and Judgment was given to them: and I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Chriſt a thouſand years,* Rev. 20. 4.

But the reſt of the Dead lived not again till the thouſand years were finiſhed. This is the firſt Reſurrection, verſ. 5.

Bleſſed and holy is he who hath part in the firſt Reſurrection: On ſuch the ſecond Death hath no power, but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years, verſ. 6.

Firſt, Here, ſay they, is mention of a *Firſt Reſurrection*, antecedent to the General Reſurrection of the Juſt, who are not to live again till they who firſt riſe have reigned *a thouſand years* on Earth.

2*dly*. This Reſurrection, ſay they, is proper to thoſe who were *ſlain for the Teſtimony of Jeſus, and the Word of God*, and were not *Worſhippers of the Beaſt*.

3*dly*. This Reſurrection, ſay they, is not a Metaphorical, but a proper Reſurrection; for the *Souls*, *i. e.* the Perſons of them that were ſlain *live again*.

4*thly*. They do *reign with Chriſt a thouſand years*, and that Reign, ſay moſt of them, is to be upon Earth; therefore there is to be a Reign of thoſe *Martyrs* who were *ſlain for the Teſtimony of Jeſus and the Word of God* upon Earth *a thouſand years*.

Now in anſwer to this Argument, let it be noted:

Anſw. 1. That it is not the Bodies, but the *Souls* of them that are beheaded who are ſaid *to live*; now the word ψυχὴ, rendred *Soul*, occurs ſix times in this Book, this place excepted; and in all theſe places, it ſignifies either the Soul in ſeparation, or diſtinction from the Body, *or the living Soul*; for, *Chap.* 6. 9. *The Souls under the Altar*, not only *cry with a loud Voice* but they are *cloathed with white Robes*, ver. 10, 11. which Expreſſions cannot be well applied to Dead Bodies. *Chap.* 8. 9. Τὰ κτίσματα ἔχοντα ψυχὰς, are the Creatures having Animal Souls by which they lived, *Chap.* 12. 11. It plainly ſignifies their Lives, *i. e.* the Souls by which Men live, *Chap.* 16. 3. It is expreſly ἡ ψυχὴ ζῶσα, *the living Soul*, Chap. 18. 13. It ſignifies the Lives of Men, or elſe the Souls of Men which they did hunt for, or devour, as *Ezek.* 13. 18, 20.— 22. 25. and *ver.* 14th. ἐπιθυμία τῆς ψυχῆς, is *the deſire* not of the Body but *the Soul*; Why therefore muſt this Word be here ſuppoſed to ſignifie not the *Soul*, but that *dead Body* oppoſite to it, which alone properly can be ſaid to riſe, and *live again*.

2*dly*. Let it be noted, that a proper and a literal Reſurrection is never in the whole *New Teſtament* expreſſed, or repreſented to us by *the living of the Soul*, but always by the living, raiſing, or the reſuſcitation of the Dead, the raiſing *of the Bodies of the Saints, of them that ſlept in the Duſt*, or *in their Graves and Sepulchres*, or who were *buried in the Sea* or in *the Earth*; if then the *Holy Ghoſt* here meant a literal and proper Reſurrection, why doth he ſo much vary from the Terms he conſtantly doth uſe elſewhere, whenever he diſcourſeth of ſuch a Reſurrection, and take up with the Terms ſo oft applied in Scripture to a Moral, and Metaphorical Reſurrection? As we ſhall ſee hereafter.

Anſw.

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Answ. 2. 2*dly.* I grant that here is mention of a *First Resurrection* antecedent to the general and proper Resurrection, but then it plainly is a Resurrection in which all that are *blessed and holy*, and over whom the *second Death hath no Power*, have a part, *ver.* 6. and they are all whose *Names are written in the Book of Life*, ver. 14. 15. It is a Resurrection of all who had not worshipped the Beast, *ver.* 4. and they are all the same Persons, *Rev.* 13. 8. It is a Resurrection of those who are made *Kings and Priests to God and Christ*, which all *good Christians* are, 1 *Pet.* 2. 5, 9. and therefore not of *Martyrs only*.

Again, It is a Resurrection before the Day of Judgment, and before the Sea, and Death, and the Grave deliver up their Dead, as the words following intimate, *ver.* 12. 13. viz. *I saw the Dead, small and great stand before God, and the Books were opened; and another Book, which is the Book of Life, and the Dead were judged out of those things which were written in the Books, according to their Works. And the Sea gave up her Dead, that were in it: and Death and Hades delivered up their Dead that were in them: and they were judged every Man according to his Works.* Where note, that the Dead delivered up were all that were *judged according to their Works.* It also is a Resurrection before Christ's coming *to render to every Man as his Works shall be*; for this He after promiseth to do, *Chap.* 22. 12. whereas, according to the Doctrine of the *Millennium*, Christ had already given to them whom he had raised to reign with him on Earth, the Blessing promised *to him that overcometh*, Rev. 2. 26, 27. — 3. 21. 5. 10.

3*dly. The rest of the Dead* that *lived not again until the thousand years were finished*, are not *the Just*, but the *Synagogue of Satan, Gog and Magog*, ver. 8. for St. *John*, Chap. 19. represents *the King of kings and Lord of lords*, with *the Armies which were in Heaven making War with the Kings of the Earth, and their Armies*, and giving *their Flesh to be meat* unto them; in which War *the Beast was taken, and the false Prophet*, and *cast alive into a lake of Fire*, ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, *and the rest of them*, who were gathered together to make War with this King of kings *were slain with the Sword that came out of his Mouth, and all the Fowls were filled with their Flesh*, ver. 21. Now it being by the *Pagan Emperors* first, and by the *Beast* afterwards, That *Satan, the great Dragon, made war with the Seed of the Woman which kept the Commandments of God, and had the Testimony of Jesus Christ*, Rev. 12. 17. These Instruments of *Satan* being thus slain, and overcome by *Christ*, Satan is *bound a thousand years*, *i. e.* He is so long disabled from persecuting and molesting the Church of *Christ*, and during this space She is raised up to her Primitive Purity, and flourisheth gloriously, and so is represented, as having a Resurrection from the Dead: This thousand years being ended, *Satan* is let loose again, and gathers again his Instruments, *i. e. the Nations which are in the four quarters of the Earth, Gog and Magog to Battle, and they compass the Camp of the Saints.* Rev. 20. 8, 9. And this is the living of the rest of the Dead again *after the thousand years was ended*, ver. 5. for it is only οἱ λοιποὶ, *the rest* that were slain, *Chap.* 19. 21. that lived again; it is only those who had no share in the *First Resurrection*, and so were neither *blessed nor holy*, ver. 6. nor had their Names written in the Book of Life; and consequently those on which the Second Death had place, which Death they suffered when *Fire came down from Heaven and devour'd them*, and they were cast *into the Lake of Fire with the Devil*, ver. 10. 15.

And that οἱ λοιποὶ the rest, *Chap.* 19. 21. and *Chap.* 20. 5. should signifie the same Persons, cannot seem strange, if we consider that only four Verses intervene betwixt them. And that they must be the same Persons, is evident from the connexion of the words, thus, *the rest of the Dead lived not till the thousand years* of Satan's Binding and the Saints Reign was ended, *ver.* 5. And when those *thousand years* were ended, *Satan* was loosed, and gathered them together against that Church of *Christ*, which had thus Reigned a *thousand years*, ver. 7, 8, 9, 10.

And this interpretation of *the rest of the Dead* rising again, gives a clear Answer to the Objection of Mr. *Mead*, against the other Senses commonly imposed upon these Words, *viz. That it would be a most harsh and violent Interpretation, to say the Dead, and the living again of the Dead, should not be taken in the same Sense*; for according to this Exposition they are exactly taken in the same Sense, the Dead Church living again in the same Metaphorical Sense, in which the rest of the Dead, the Enemies of the Church live again, at the end of the *thousand years* when Satan is loosed, and gathers them to Battle against the Church.

4*thly.* The Souls of them who were *slain for the Testimony of Jesus, and for the Word of God*, are those *Christians* who were slain in the time of the Ten Persecutions, and the Souls of them who *worshipped not the Beast*, are those *Christians* who chose rather to die, or suffer Persecution, than to be guilty of *Romish Idolatry:* And they are said to live again as the Beast which had received Τὴν πληγὴν θανάτου, *the Wound of Death, and one of whose Heads was wounded to Death*, ἔζησε, *lived again*, Rev. 13. 3, 12. *viz.* in the Succession of the *Antichristian* Beast, to him which exercised the Power of the *Heathen Emperors* over the Earth, and reviv'd the *Idolatry*

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try of the *Heathen Empire*. And as the *two Witneſſes*, when ſlain, are ſaid to live again, *the Spirit of Life from God entring into them*, Rev. 11. 7, 11. becauſe a ſucceſſion of Men of the ſame Faith and the ſame oppoſition to the Beaſt, revive, and flouriſh after they were ſlain; Some here reply, that *this was ſpoken of the two Churches*, that they were ſlain, and lived again, *not of the Suppoſita*. But why then may not the words of St. *John* be ſpoken of the *Church* of *Jew* and *Gentile* then reviving, and not of the *Suppoſita*? Moreover, theſe *two Witneſſes* are ſaid to be ſlain, *ver.* 7. and their *dead bodies to lie in the ſtreets of the great City*, *ver.* 18. to be ſeen lying there *three days and an half*, and not to be ſuffered to be put into their Graves, *ver.* 9 and *after three days and an half*, the Spirit of *God is ſaid* to enter into them, to *make them ſtand upon their feet*, and *live again*. If therefore nothing of this be ſpoken of the *Suppoſita*, why ſhould thoſe words, *I ſaw the Souls of them who were beheaded for the Witneſs of Jeſus, and they lived again*, be ſpoken of the *Suppoſita*, and not of the *Churches* of the Converted *Jews* and *Gentiles*? This being the *Prophetick Scheme* by which the *Scripture* ſtill repreſents the glorious Reſtoration of God's Church and People. For,

1. The Reſtoration of the *Church* is ſometimes repreſented as a Reſurrection of it from the Dead. So ſaith the Prophet *Iſaiah*, ἀναστήσονται οἱ νεκροί, *thy dead ſhall ariſe, and be raiſed out of their Tombs*, Chap. 26. 19. So God ſpeaks to the *Jewiſh Nation* by *Ezekiel*, ſaying, *I will open your graves, and cauſe you to come out of your graves, and bring you into the Land of Iſrael*, Ezek. 37. 13, 14. The Prophet *Hoſea* ſpeaks thus, *in three days* ἀναστησόμεθα *we ſhall riſe up again, and we ſhall live before him*, Hoſ. 6. 2. And the *Apoſtle* ſpeaking of this very matter, *viz.* the Converſion of the *Jews*, ſaith, it ſhall be even to the *Gentiles* ζωὴ ἐκ νεκρῶν, *as life from the dead*, Rom. 11. 15. Here then is a Reſurrection of the Church of *God* agreeable to that which our Interpretation of this Paſſage of the *Revelations* doth import: nor is there any more reaſon to ſay the words of St. *John* reſpect the *Suppoſita*, and not the *Churches*, than to ſay the ſame of many of the places cited.

Moreover, the *Scripture* doth more frequently mention the Reſtoration of the *Church*, and her Return from a low, captive, and afflicted State under the *Metaphor* of a new Life, a Life from the dead, a Reviviſcence of God's Church and People. Thus when God moved the *Perſian Kings* to let the *Jews* return to their own Land, he is by *Ezra* ſaid to give them ζωοποίησιν *a Reviviſcence*, Ezra, 9. 8, 9. The *Pſalmiſt* ſpeaking of himſelf as the Text, or of God's People alſo, ſaith the *Marginal Reading*, uſeth theſe words, *Thou which hath ſhewed me great and ſore troubles, ſhalt quicken me* (Marg. *us*) *again, and ſhalt bring me up again* (Marg. *us*) *from the depth of the Earth*, Pſal. 71. 20. And the *Church* ſpeaketh thus to God, ζωώσεις *thou wilt quicken us*, and *we will call upon thy Name*, Pſal. 80. 18. And again, *Thou wilt return* καὶ ζωώσεις ἡμᾶς *and revive us, and thy People ſhall rejoyce in thee*, Pſal. 85. 6. ζήσονται οἱ τεθνεῶτές σου *Thy dead Men ſhall live*, Iſa. 26. 19. ſay *Symmachus* and *Theodotion*. ζησόμεθα *We ſhall live in his ſight*, ſaith the Prophet *Hoſea*, Chap. 6. 2, 3. and Ch. 14. 17. *They ſhall live with their Children and return again*, ſaith the Prophet *Zachary*, Chap. 10. 8, 9. The Son of *Syrach* ſaith, at the coming of *Elias*, ζωῇ ζησόμεθα *we ſhall live again*, Chap. 48. 11. But the chief Seat of this *Metaphor* is in the 37th. Chapter of *Ezekiel*, where God is introduced inquiring of the *Jews* in *Babylon*, εἰ ζήσεται *can theſe Bones live?* ver. 3. and promiſing to put into them πνεῦμα ζωῆς *the breath of life*, ver. 5. and ſaying, *I will put my Spirit into you* καὶ ζήσεσθε and *ye ſhall live*, and bidding the Prophet *blow upon them* καὶ ζησάτωσαν *that they may live*, v. 9. and declaring, that when he had done ſo, *breath entred into them*, καὶ ἔζησαν *and they lived again, and ſtood upon their feet*, v. 10. in all which places the very word which St. *John* uſeth to expreſs the firſt Reſurrection, is here uſed to expreſs the Return of the *Church* from her Obſcurity and Thraldom to a glorious State. Why therefore may not the word in St. *John* bear that Senſe which it ſo often bears in the *Prophetick* Writings, and twice in the (*a*) *New Teſtament*, when ſpoken of the *Gentiles*? It hence at laſt appears, that by this Interpretation I put no force upon the words, but do expound them in the familiar Senſe in which they are ſtill uſed upon the like occaſion in the *Prophetick* Writings.

Now it is generally agreed by thoſe who own this Converſion of the *Jews*, that it is not to commence till after the Deſtruction of the *Beaſt*, or the Downfall of *Antichriſt*, mention'd *Chap.* 18. and therefore in the next Chapter he begins his Diſcourſe upon it, ſaying, Chap. 19. 7. *The Marriage of the Lamb is come, and his Wife hath made her ſelf ready*, i. e. ſhe who was formerly put away, becauſe ſhe was not (*b*) *prepared* for the *Bridegroom*'s coming, was now to be married to God again. And Chap. 21. he reaſſumes this matter, and ſhews the Bride the Lamb's Wife in ſuch a deſcription, as will not ſuffer us to doubt ſhe is the *Jewiſh Nation* converted to the *Chriſtian* Faith: For, he calls her the *Holy City*, and the *New Jeruſalem*, and tells us in the very

(a) Ὁ ἀδελφός σου ἦτο νεκρὸς καὶ ἀνέζησε, Luke 15. 32. Rom. 11. 15.
(b) Not ἑτοίμη *Ready*.

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very words of *Isaiah*, Chap. 60. 3, 10. that the *Nations which shall be saved shall walk in the light of this City*. He calleth her also the *Bride* to be married to the *Lamb*; which is the Description the *Prophets* make of this converted *Nation*, viz. as *of a Bride adorned with her Jewels, and as one that is to be married to the Lord*, Isa. 61. 10. 62. 4, 5. And he goes on in a continual Description of this *New Jerusalem* in the words of the Prophets, *Isaiah* and *Ezekiel* speaking of the Conversion of the *Jewish Nation*. The City also *coming down from Heaven*, ver. 10. is the new Church of the converted *Jews*, said to come down from Heaven, according to the *Hebrew Phrase*, because of that Divine Wisdom, and those Spiritual Gifts and Graces with which she shall be adorned from Heaven: For as they were wont to say of one who treated of sublime heavenly things, that he did לרקיע עלה (*a*) *ascend into Heaven*, and speak as one who was admitted into the Divine Councils, *Deut.* 30. 11, 12. *Prov.* 30. 3. and of those who heard these things that they were *exalted to Heaven*, Matth 11. 23. so the pouring down of these Gifts and Blessings is represented as *the opening of Heaven*, and letting them down upon the Earth. Thus when St. *John* receives his Prophecy, he *sees a door opened in Heaven*, and hears *a Voice saying come up hither, and I will shew thee what shall be hereafter*, Rev. 4. 1. Where note, that the Voice he heard then was *as the Voice of a Trumpet*: And so the very same Voice he heard when he was *in the Spirit*, Rev. 1. 10. The two Witnesses also, when they live again, are called *up into Heaven*, Rev. 11. 11, 12, as being filled with heavenly Wisdom. And since the Spiritual Gifts imparted to the Church are said to come *from above, from the Father of lights*, Jam. 1. 17. and they who were made Partakers of them to have *tasted τ̃ δωρεᾶς ἐπουρανίε of the heavenly gift*; seeing the Church of Christ is *the Jerusalem which is from above*, Gal. 4. 25, *the heavenly Jerusalem*, Heb. 12. 22. it is no wonder that she is represented here as coming down from Heaven, when she was as it were to have *a new Birth* which is *from above*, Joh. 3. 3. and to be adorned with *spiritual blessings in heavenly things in Christ Jesus*, Eph. 1. 3. and to be reduc'd to her Primitive Lustre and Purity; for then shall the Purity of the Church return, and be as it was in the times of the first *Martyrs* for the Faith, and the Gospel shall be professed without any *Antichristian* mixture, as they who opposed the Beast endeavoured to preserve it: And thus shall these *Martyrs* and Opposers of the Beast live again.

A Reverend and Worthy Person, of more than ordinary Skill in matters of this nature, is of Opinion;

1*st*. That *the first Resurrection*, here mention'd, *will be a literal Resurrection of them that have lost their Lives for the Testimony of Christ, to enjoy eternal Life in Heaven a thousand years before the general Resurrection, as the Martyrs of the Old Testament arose with the Body of Christ*, Matth 27. 52. *They shall reign* saith he, *with Christ, not on Earth, but in Heaven, where Christ is, and shall be till he come to Judgment.*

2*dly*, He is of Opinion, That *not only the Martyrs shall then rise to heavenly Bliss, but that their Murtherers shall then also arise to eternal Punishment*. Which he gathers from those words of *Daniel*, Chap. 12. 2. *And many of them that sleep in the dust shall arise, some to everlasting Life, and some to everlasting Shame and Contempt*. Now,

1*st*. Against the Doctrine of the first and second Resurrection, properly so called, I have offered some Arguments in the Annotations on 1 *Cor.* 15. and Chap. 4. §. 2. I therefore only farther note;

First, That St. *Matthew* speaks not one word of any *Martyrs* that arose after Christ's Resurrection, but only of *the arising of some Saints that slept*, and their *going into the holy City, and appearing unto many*; which seems rather to make it probable they were Saints who had lived in the Memory of those to whom they appeared, and were known. See the Note there.

2*dly*. St. *Matthew* doth not say as St. *John* doth, that *many Souls lived*, but that πολλὰ σώματα *many Bodies of those that slept arose out of their Sepulchres*: His words must therefore be understood of a proper Resurrection of the Bodies of the Saints; but it cannot be hence inferr'd that the words of St. *John* bear the same sense.

3*dly*. St. *John* doth not say his *Martyrs* shall reign with Christ a thousand years *before the general Resurrection*, but only, that *they shall reign with Christ a thousand years*; which seems an odd Expression when applied to them who are rais'd *to reign for ever with him*. Add to this, that after the Resurrection of St. *John*'s Saints to *reign with Christ a thousand years*, *Satan is* loosed, and raises his Armies to fight against, and compass about τὴν παρεμβολὴν τ̃ ἁγίων *the Camp of the Saints*, v. 7, 8, 9. which fairly intimates that the *Saints* mention'd *ver.* 6. as partakers of the first Resurrection, were still on Earth, and not reigning with *Christ* in Heaven.

Lastly, The second part of this Opinion seems to contradict many *Scriptures* which expressly teach that the time of the Punishment of the wicked shall be after the Sentence of Absolution hath been passed upon the Blessed, *Matth.* 25. 41,—46. when all the Good have gone into everlasting Life, *John* 5. 28, 29. at the

(*a*) Buxt. Floril. p. 4.

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the day of Judgment, and when we shall appear before the Judgment-seat of Christ, *Rom.* 2. 8, 9, 16. 2 *Cor.* 5. 10. and that they who have persecuted Christ's Members shall be punished *at the Revelation of Christ from Heaven*, 2 Thess. 1. 6—9. at *the Conflagration of the World*, 2 Pet. 2. 9. 3. 7. at *the day of Judgment*, Jude 14. 15. *when he cometh in the Clouds*, Rev. 1. 7. and that the Crown of Glory shall be given to the Righteous at the same time. See Note on 2 *Tim.* 4. 8.

Obj. 2. Some refer to this *Millennium* those words of Christ, *Matth.* 5. 5. *Blessed are the meek, for they shall inherit the Earth*, saying, that *neither David, nor our Saviour, could understand this otherwise than of a future State, because it is not the meek, but the great ones of the World, that slice the Earth among them, and Court-flatterers that scramble for Preferment.*

Ans. But it is evident to a Demonstration, that *David* did understand this of the present Earth, or of the Land of *Canaan*; for the Tenor of this whole thirty seventh *Psalm* is design'd to shew that wicked Men shall by God's Judgment suddenly perish, whilst righteous Men lived easily and quietly in the Land of *Canaan*. So ver. 9. *Evil doers shall be cut off, but they that wait upon the Lord they shall inherit the Earth; for yet a little while, and the wicked shall not be, but the meek shall inherit the Earth. They that are blessed of him shall inherit the Earth, and they that are cursed of him shall be rooted out.* So verse 34. *Wait on the Lord, and keep his way, and he shall exalt thee* τοῦ κληρονομῆσαι τὴν γῆν *to inherit the Earth: when the wicked are destroyed thou shalt see it.* See also ver. 14, 17, 19, 23, 24, 25, 29. 'Tis therefore unadvisedly said, *the Psalmist could not understand this of the present Earth*, and that upon a plain mistake of the Import of the Phrase; as if *inheriting the Earth* was enjoying a vast Fortune, or a great share of temporal Enjoyments here, whereas the Comfort of this Life, as our Lord teacheth, *Luke* 12. 15. *Consisteth not in the abundance of the things that we possess.* The Phrase rather imports, That Meekness is the best way to procure us a long and peaceable Life on Earth, *Psal.* 34. 12, 14. 1 *Pet.* 3. 10. and that the meek Person shall ordinarily have the most sure enjoyment of these things as far as they are needful; that he shall enjoy them with the greatest Quiet and Tranquility, without that Strife, Debate, Anxiety, and Trouble, which imbitter the Enjoyment of of these things to others; and with the truest Comfort, Satisfaction, and Contentedness of Mind. For, as *Chrysostom* well observes upon the place, because the *Jews* had been oft taught this Lesson in the Old Testament, our *Saviour* addresses himself to them in the Language they had been accustomed to; this Son of *David* repeateth and confirmeth to them the Promise made by *David*. And this I judge to be the most natural, and truest Exposition of these Words.

Obj. 3. Our Saviour promises to his Disciples and Followers, That for the Losses they should sustain here on his account, and for the sake of his Gospel, they should receive there an hundred fold, and sit upon Thrones with him judging the Tribes of *Israel*. The Words are these: *And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel*, Matth. 19. 27, 28. These Thrones must, in all Reason, be the same with the Thrones mentioned *Dan.* 7. 9. *Apoc.* 20. 4. and therefore mark the same time and state. And seeing in those places they plainly signifie the *Millennial* State, or the Kingdom of *Christ* and his *Saints*, they must here signifie the same in this Promise of our *Saviour* to his suffering Followers. And as to the word παλιγγενεσία which is here translated *Regeneration*, 'tis very well known that both the *Greek Philosophers* and *Greek Fathers* use that word for the Renovation of the World, which is to be at, or before the *Millennial* state.

Answ. In Answer to this Argument, I shall not take notice that what the Argument saith is promised to *Christ's Disciples and Followers* in general, is indeed promised only to his twelve *Apostles*, to them who had then *lost all and followed him*, Matth. 19. 17. to them who had *continued with him in his Temptations*, Luke 22. 28. The Thrones here mentioned therefore cannot be the Thrones spoken of in *Daniel*, and the *Revelations*; for these Thrones are peculiar to the twelve *Apostles*: Those in the *Revelations* are supposed to belong to all that have a share in the first Resurrection: the *Apostles* sit upon these Thrones only to *Judge the twelve Tribes of Israel*; but they who sit on the Thrones mention'd in the *Revelations*, are to *Rule over the Nations, and Judge them*, Rev. 2. 26, 27. 3. 21. 5. 10. 20. 4. 6. But,

2*dly*. I grant the παλιγγενεσία, or Regeneration here mentioned, may be referred to the Consummation of the World, and to the *new Heavens* and *Earth* of which the *Prophets* speak; but then I add, this παλιγγενεσία or *new Birth*, is only that of the Church of Christ, that ζωοποίησις or *new Life*, that ζωὴ ἐκ νεκρῶν *Life from the dead*, she shall receive when all *Israel* shall be saved, and the *Fulness of the Gentiles* shall flow in to them. For,

1*st*. The Persons here to be judged are only the *Twelve Tribes of Israel*, which makes it more than probable, that the whole Promise made to the *Apostles* respects their Government over these Tribes, coming in at the Close of the World after the Fall of *Antichrist*; and that not by a Resurrection of their Persons, but by a Revivescence of that Spirit which resided in them,

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them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admiſſion of their Goſpel to be the Standard of their Faith, and the Direction of their Lives.

2*dly*. It *hath been obſerv'd already*, that the Delivery of the *Jews* from their former Captivities and Miſeries, is always repreſented as a ζωοποίησις *a giving of Life, and a Reſurrection to the Jews*. And thus may thoſe words of St. *John* be primarily referr'd to them, *viz. I ſaw Thrones, and they ſat upon them, and Judgment was given to them*, Chap. 20. 4. though theſe things belong not to them only, but in general *to him that overcometh*, Chap. 2. 26, 27. 3. 1. Seeing then their Return from their Captivity is in the ſtile of the *Prophets* uſually repreſented as a παλιγγενεσία, a *reviving*, or *new Life*; Why may not the time of their moſt glorious Converſion, and Collection from all the Corners of the Earth, be by our Saviour here repreſented under that known Metaphor? And this Converſion of the *Jewiſh* Nation being by me placed in St. *John*'s *Epocha*, *viz.* after the Deſtruction of the Beaſt, and the Death and Slaughter of the Armies of them that fought for him, or worſhipped his Image; and her converted Members being, in my Opinion, the very *Bride of the Lamb, which had made her ſelf ready*, and, after a long Divorce, was now married to God again; I comply in this with all the *Ancients Millennaries*, and eſpecially with (*b*) *Juſtin Martyr*, when he ſaith, this παλιγγενεσία *is the Myſtery of the Regeneration of all that expect Jeſus Chriſt to appear at* Jeruſalem, *ſpoken of by* Haiah, *Chap. 66.* and that *all Chriſtians entirely Orthodox expect to ſpend a thouſand years in* Jeruſalem, *as the Prophet* Iſaiah *hath foretold, ſaying, There ſhall be a new Heaven and new Earth.* For as theſe things are ſpoken by a Prophet of the *Jews*, one ſent to ſpeak theſe things to them, ſo is it beyond diſpute that they chiefly and immediately concern that Nation, and her τεκνογονία new Birth of a numerous Offſpring after a long Barrenneſs, *Chap.* 66. 7, 8, 9. and her Exaltation to an high Eſtate of Excellence and Glory; and that ſo viſible to the *Gentiles*, that all Nations and Tongues ſhall ſee her Glory.

As for the following words, urged ſtifly by the ancient and ſome latter Millennaries, *viz. And every one that hath forſaken Houſe, or Brethren, or Siſter, or Father, or Mother, or Wife and Children, or Lands for my Name's ſake, ſhall receive an hundred fold now in this time, Houſes, and Brothers, and Siſters, and Mothers, and Children, and Lands; and in the World to come, eternal Life.* It is, in my Opinion,

1*ſt*. Very unreaſonable to interpret theſe words of Bleſſings to be conferr'd on Men after the Reſurrection; for they that are thought *worthy to be Sons of the Reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore ſhould they have theſe Mothers, and theſe Children, not to add Wives an hundred fold? They are made *like to the Angels* at the Reſurrection; and what ſhould ſuch *Angelical* Perſons do with, what Advantage will they reap from an hundred Houſes, or a like Increaſe of Land, on Earth?

If you reply, That theſe words of our *Saviour* relate not to the firſt Reſurrection, of which this Text, which ſpeaks of Wives and Children, is to be interpreted, but only to the ſecond and general Reſurrection; I Anſwer, That the words are general, and therefore muſt include all that are *Sons of the Reſurrection*. Moreover, by admitting this double Reſurrection, the firſt in which they that are raiſed might marry, or have Wives and Children, and the ſecond in which they could not, the Objection or Enquiry of the *Sadducees* is partly left unanſwered; for this Diſtinction doth ſuppoſe a Reſurrection, in which the ground of their Enquiry might take place.

2*dly*. This wonderful Increaſe is promiſed νῦν *at preſent*, ἐν τῷ καιρῷ τούτῳ *in this time of life*, Mark 10. 30. Luke 18. 28. in oppoſition to what they ſhall receive *in the Age to come*. Now the *Millennium* is ſtill placed by Dr. *B.* in the Age to come after the Conflagration of the World; this Promiſe therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Reſurrection of theſe Perſons, for that Time can with no propriety of Speech be ſaid to be *now*, nor can the Bleſſings then received be ſaid to be received *in this Life*. Moreover, theſe Bleſſings are to be received μετὰ διωγμῶν *with Perſecutions*, it being the known Obſervation of *Criticks* and (*c*) *Grammarians*, that μετὰ *with a Genitive Caſe ſignifies* with, *and denotes* τὸ αὐτὸν καιρὸν *the ſame time, and only with an Accuſative Caſe ſignifies* after, *and denotes* ὑστερογρονίαν *a following time*; *ſo that theſe Perſecutions muſt be contemporary with the Enjoyment of theſe Bleſſings, whereas a general Peace, and* (*d*) *freedom from all Perſecutions, is made a neceſſary Character of the* Millennial *State*.

Laſtly, Theſe words afford an Argument againſt the Doctrine of the *Millennium*, becauſe, according to them, the only Bleſſing to be receiv'd ἐν τῷ αἰῶνι τῷ ἐρχομένῳ *in the Age to*

(*b*) Ὅσαπερ καὶ διὰ Ἡσαΐου ἐκεκήρυκτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων, τῶν χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312, B. & p. 307.

(*c*) Phavorinus. (*d*) Dr. *B.* p. 184.

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to come is life everlasting, which Blessing is confin'd to Heaven, and not to be enjoyed on Earth, our House *eternal being in the Heavens*, 2 Cor. 5. 1. and *our Inheritance eternal reserved in the Heavens for us*: and therefore they to whom the Promise is here made, are not in the World to come to live a thousand years on Earth, or to enjoy the temporal Blessings promised here, because they are not to be enjoyed in the World to come, but *now*, *in this present life*, and because the only Blessing promised in the World to come is not to be enjoy'd on Earth, but is reserved in the Heavens for us, 1 *Pet.* 1. 4.

Obj. 4. St. *Peter*, in his Sermon to the *Jews* after our Saviour's Ascension, tells them that he will come again, and that there will be then a Restitution of all things, such as was promised by the Prophets. *The Heavens*, saith he, *must receive him till the time of Restitution of all things which God hath spoken by the Mouth of all his Prophets since the World began*, Acts 3. 20, 21.

Answ. I answer, that these words cannot be meant of a Restitution of all things to their former state; for sure 'tis very improper to say there will be a Restitution of all things to their former state, *which God hath spoken by the Mouth of all his holy Prophets*; for since these things relate to the Forerunner of our Lord, Christ's coming in the Flesh, his Life, Death, Resurrection, and Ascension, the preaching of the Gospel to the *Gentiles*, the Reign of *Antichrist*, the Calling of the *Jews*, and the coming in of the Fulness of the *Gentiles*, these things may very well be said to be exhibited, performed, accomplished, and consummated; but I see not with what propriety or truth they can be said to be restored to their former States, or be renewed, and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων is by the *Syriack* rendred *until the fullness of the time of all things*; by the *Arabick*, *till the time in which all things shall be perfected, or finished*; by (e) *Tertullian*, *Adusque tempora exhibitionis omnium*; by (f) *Irenæus*, *Usque ad tempus dispositionis omnium*, i. e. *till the time of the exhibition, or disposal of all things*; by *Oecumenius*, *till the time that all things do* εἰς τέλος ἐλθεῖν *come to an end*: and for the confirmation of this import of the word, we have the Suffrage of *Hesychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις *the consummation of a thing*. Hence then I argue thus against this Doctrine. Since Christ is to continue in Heaven till the Completion, or Consummation of all things spoken by the holy *Prophets*, if the *Millennium* were any of them, Christ must continue in Heaven till the Consummation of that also, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's second coming, which is from Heaven.

The Arguments produced in favour of this *Millennium* from *Rom.* 8. 19, 20, 21. from 2 *Thess.* 2. 1. from *Heb.* 1. 6. and 2. 5. and from 2 *Pet.* 3. 8.—12. are sufficiently answered in the Notes upon those places.

(e) De Resur. Carn. c. 23. (f) B. 3. c. 32.

CHAP.

CHAP. IV.

This Chapter contains Arguments against the literal Resurrection, and the Reign of Martyrs upon Earth a thousand years. First, *From the Inconsistency of it with the happy State of Souls departed,* §. I. Secondly, *From the accurate Description of the Resurrection in the Holy Scripture, without any mention of a first and second Resurrection, and with such Descriptions of the Qualities of the Bodies raised, the efficient Cause, of the Time, Circumstances, and Consequents of it, which suit not with the Doctrine of the* Millennium, §. II. Thirdly, *From the Inconsistency of it with the Genius of the Christian Faith, and the Nature of the Gospel Promises,* §. III.

HAving thus shewed, That *Scripture* and *Antiquity* afford no sure Foundation for this supposed Resurrection of the *Saints* and *Martyrs* to *reign with Christ on Earth a thousand years*; I proceed now to shew the Inconsistence of this Doctrine, with many things delivered in the *Holy Scripture*. And,

§. I. *First*, This Doctrine seems not well consistent with the happy State of Souls departed, recorded in the Sacred Writings; for can it rationally be supposed, That those *Spirits of Just Men made perfect*, which are now with Christ, *Heb.* 12. 23. and, being *absent from the Body, are present with the Lord*, 2 Cor. 5. 8. Phil. 1. 23. should leave those blessed Mansions, or quit that happy State, to live on Earth again a thousand years? That they who are already *entred into Rest*, Luke 23. 43. and who enjoy all the Delights and Satisfactions which *Paradise* it self affords, should quit that Station to enjoy Peace and Plenty upon Earth? Can they expect to be more righteous and holy, or to have more divine and heavenly Speculations, or better Company, or a more full Fruition of their Lord on Earth, than they enjoy'd in *Paradise*? If not, who can imagine, That God should thus degrade them after so long enjoyment of those happy Regions, or that they should voluntarily quit those Mansions for any Temporal Enjoyments of the Body, any Meat or Drink, or Earthly Pleasures, which they had formerly deny'd themselves, and were even dead to whilst they lived here; or for any Temporary Converse upon that Earth in which they only lived as *Pilgrims* and *Strangers*, still *looking for a better Country, that is an heavenly*? Heb. 11. 13, 16. And if this Change seems not consistent with the State of happy Souls in general, much less will it comport with those especial Privileges and high Prerogatives supposed, by some *Fathers*, to belong unto the Souls of *Martyrs*, *viz.* that they do instantly receive their Crowns, and are admitted to a fuller Vision, and a more intimate Enjoyment of the God of Heaven; for the higher their Advancement is, the greater must their Degradation be, when they return again to live on Earth. So that this Doctrine seems least of all consistent with the State of those *Christian* Sufferers, who are supposed to be the very Persons for whom it chiefly was design'd, and to whom it is chiefly promised.

2dly. Let us compare the Resurrection mentioned by the *Holy Scripture*, with that supposed by the *Millennaries*, and we shall easily discern, That no Man reasonably can desire to enjoy the latter, who can be made partaker of the former.

They who believe the Resurrection promised in *Scripture*, expect our Lord *from Heaven to change their vile Bodies into the likeness of Christ's glorious Body*, Philip. 3. 21. The *Millennaries* expect him to change, or to restore them into such Bodies as shall be still mortal, corruptible Bodies; for else, what need of Meat and Drink, what Pleasure can they reap from their Plenty? The first expect, *this corruptible should then put on Incorruption, this mortal put on Immortality*, 1. Cor. 15. 53. The second, that it should do this only after a thousand years; for they suppose, [B. 4. c. 9. p. 206.] That *Nature may be weak*, and they may be *desirous to be dissolved* in the *Millennial* State. The first expect, That their *dishonourable Bodies should be raised in Glory*, ver. 43. The second, That they be first raised with their dishonourable Parts. The first, That the Body should be raised *a Spiritual and a Cœlestial Body*, bearing *the Image of the heavenly Adam*, v. 44, 48. The second, That it be first raised an Earthly Body, bearing the Image of the Earthly *Adam*. And Oh! How inglorious, how despicable is the Resurrection which these Men expect, compared with the Resurrection promised in the *Holy Scripture*? How much more happy would the *Saints* and *Martyrs* be, could they

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immediately enjoy the Scripture Reſurrection, than by enjoying that which the *Millennaries* have allotted to them? 'And why ſhould 'any one conceive they ſhould not do it? 'Is it becauſe there is a neceſſity they ſhould 'firſt live on Earth a thouſand years, (a) to 'prepare them for Heaven, and eternal Glo-'ry; *Ut paulatim aſſueſcant capere Deum*, as '*Irenæus* ſays, (b) That *they may by degrees* '*inlarge their Capacities, fit and accuſtom them-*'*ſelves to receive God*; or, as he ſays in ano-'ther place, *That they may become capable of* '*the Glory of the Father*, that is, capable of 'bearing the Glory and Preſence of God? Sure this is not for the Credit of the *Martyrs*, That they ſhould not be fit or capable to receive God, and enjoy the Glory of the *Father*, without imploying their Contemplations and Devotions upon Earth a thouſand years, when theſe holy Perſons who riſe not till the general Reſurrection ſhall from that time be *for ever with the Lord*, 1 Theſſ. 4. 17. and be immediately partakers of the Beatifick Viſion. Moreover, What is it that muſt be thus fitted, and capacitated by Contemplation to receive God, and to enjoy this Bleſſed Viſion? Is it not the Soul? And can ſhe not as well contemplate him *under the Altar*, or the *Throne*, or whilſt ſhe doth abide in *Paradiſe*? Is coming down from thoſe Cœleſtial Regions to this dull Earth, the way to elevate the Soul to Heaven? Will putting on a corruptible Body, a Body needing plenty of earthly things, and finding pleaſure in them, be the way to quicken and invigorate her Heavenly Flights and Aſpirations? Or, is there no true (c) Friendſhip, no ingenuous Converſation to be had in *Paradiſe*, that the Soul muſt deſcend to Earth to enjoy it? Or, is it neceſſary, as (d) *Tertullian*, and (e) others argue, by way of retribution, *That the Body which hath ſuffered, may be rewarded in like kind*; *i. e.* that it may be now gratified with bodily Delights, the Pleaſures of the Throat and Palate, fine Cloaths, and innocent Diverſions here on Earth? As if a *change of this vile Body into the likeneſs of Chriſt's glorious Body*, were not a better, and far more glorious Reward, of all its Sufferings.

Arg. 2. §. II. A ſecond Argument againſt this Doctrine, of a proper Reſurrection to reign with *Chriſt* a thouſand years on Earth, is taken from the accurate Deſcription of the Reſurrection contained in the *Holy Scripture*. For,

Firſt, in all the Deſcriptions the *Holy Ghoſt* ſo largely gives us of the Reſurrection, and the future Judgment in the *Evangeliſts*, and the *Epiſtles*, there is no mention of a firſt and ſecond Reſurrection, or of any Prerogative of ſome *Saints* above others in it, or of any Precedence of any before others, as to the Reſurrection of their Bodies, which might have reaſonably been expected, had this Doctrine been then received, in ſome of thoſe places where the thing is ſo largely and critically diſcourſed on, as to inform us twice, That the Order of the Reſurrection ſhall be this, *That the Dead in Chriſt ſhall riſe firſt*, 1 Theſſ. 4. 16, 17. and then, *We that are alive ſhall be changed*, and that Chriſt is raiſed *as the firſt-Fruits*, and that *afterwards they that are Chriſt's* ſhall be raiſed *at his coming*: Here I confeſs, is mention made of an Order in the Reſurrection; for it is ſaid, *In Chriſt ſhall all be made alive, every Man in his own Order*, 1 Cor. 15. 23. but then the Order is expreſſed thus, *Chriſt the firſt Fruits, afterwards they that are Chriſt's*. Whereas, according to the *Millennial Hypotheſis*, the Words ſhould rather have run thus, *Chriſt the firſt Fruits*, then the *Martyrs*, and a thouſand years after, the reſidue of the *Juſt*; In the *Epiſtle* to the *Theſſalonians* alſo, there is no Order of the Reſurrection of the Dead mentioned, but of them altogether; and without diſtinction it is ſaid, *Them that ſleep in Chriſt, will God bring with him*, and *the Dead in Chriſt ſhall riſe firſt*.

In Anſwer to this Argument, we have been told, That (f) *as the Scripture ſpeaks of the Reſurrection in Groſs, without diſtinguiſhing firſt and ſecond, ſo it ſpeaks of the coming of our Saviour, without diſtinction of firſt and ſecond.* But this is a great overſight; for the *Scripture* gives expreſs notice of Chriſt's coming ἐκ δευτέρου, *a ſecond time*, for the Salvation of his Servants, *Heb.* 9. 20. and of his *coming again*, to receive them into thoſe Manſions he is gone to prepare for them, *Joh.* 14. 3. There being therefore equal reaſon to expect a like Diſtinction betwixt the firſt and ſecond Reſurrection, properly ſo called, the conſtant Silence of the *Scriptures* as to that matter, is no ſmall prejudice againſt that *Hypotheſis*, which doth ſuppoſe a firſt and ſecond Reſurrection.

2*dly*. The *Scripture* in thoſe places containeth many things which ſeem moſt plainly inconſiſtent with that Doctrine; for either in thoſe places the *Scripture* ſpeaketh only of the ſecond Reſurrection excluſively of the firſt

(a) Dr. *Burnet*. B. 4. *c.* 9. (b) L. 5. c. 32. (c) Dr. *Burnet*. p. 203.

(d) In qua enim conditione laboraverunt, ſive afflicti ſunt omnibus modis, probati per ſufferentiam, juſtum eſt in ipſa recipere eos fructus ſufferentiæ. *Iren. l.* 5. 32.

(e) In compenſationem eorum quæ in ſæculo vel deſpeximus, vel amiſimus; ſiquidem & juſtum, & Deo dignum, illic exaltare famulos ejus ubi ſunt afflicti in nomine ipſius. *Tertull. adv. Marcion.* l. 3. c. 23. p. 412.

(f) Dr. *Burnet*. B. 4. c. 10. p. 217.

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firſt, and then it is not true which Mr. *Mead* aſſerts, That *the Day of Judgment, and the time of the Reſurrection, includes both the* Millennium *and the General* Reſurrection; or, that *the Scripture ſpeaks of the Reſurrection in the Groſs, without diſtinguiſhing betwixt the firſt and ſecond*; for, if it ſpeaks only of the ſecond excluſively of the firſt, it muſt ſpeak of it diſtinctly from the firſt, or it muſt in thoſe places intend to ſpeak of both conjunctly and without diſtinction, and then what is ſaid in them muſt be applicable to them both without diſtinction.

Again, the Scripture in thoſe places ſpeaketh many things: *Firſt*, As to the Nature of the Reſurrection, and the Qualities of the Bodies raiſed. *2dly*. As to the efficient Cauſe of the Reſurrection, our *Lord Jeſus*. *3dly*. As to the time of the Reſurrection, *4thly*. As to the Circumſtances, and the immediate Conſequences of that Reſurrection, which are by no means applicable to the firſt, and the particular Reſurrection ſuppoſed by the *Millennaries*, but only to the general Reſurrection, which all *Chriſtians* own. And,

Firſt, That which the Scripture ſaith of the Nature and the Qualifications of the Bodies raiſed, is this, That they ſhall be raiſed *Glorious, Spiritual, Immortal and Incorruptible Bodies*; for then *this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality*, 1 Cor. 15. 52, 49. *then ſhall* we bear *the Image of the heavenly Adam*, or of that Lord from Heaven who ſhall *change our vile Bodies into the likeneſs of his glorious Body*, Phil. 3. 21. then ſhall we *be cloathed upon with our Houſe from Heaven, and Death ſhall be ſwallowed up in Victory*, 2 Cor. 5. 1, 4. Now, can a Body raiſed in Glory, *i. e.* in Clarity and in Splendor, ſhining like the Sun, and made *like to Chriſt's glorious Body*, and *like unto the Angels*, as they ſhall be, ſaith Chriſt, who are *thought worthy of the Reſurrection*, have any need of all the Plenty which Dr. *Burnet* hath prepared for it on Earth? Can it feed upon, or reliſh any of the Banquets which God, ſaith *Irenæus*, and all the *Ancient Millennaries*, hath prepared for it? Can a Body raiſed in Power, *i. e.* free from all Renitency, all Pain and Laſſitude, continue ſtill, as Dr. *Burnet* [B. 4. c. 9. p. 206.] makes the Bodies of his raiſed *Millennaries* to do, under ſuch Weakneſs of Nature as *will not ſuffer them to continue long under ſtrong Paſſions*, or *intenſeneſs of Mind*? Can a Spiritual Body, free from Groſneſs and Ponderoſity, from needing Reſt, Sleep, Cloathing, Suſtenance, receive advantage from that Univerſal Plenty, [*Chap.* 7. p. 184. p. 186.] or need thoſe Goods of Fortune, that external Felicity, that Temporal Happineſs he hath provided for it upon Earth? Can theſe Men raiſed with Immortal and Incorruptible Bodies, which have already *ſwallowed up Death in Victory*, wiſh to be *diſſolved*, as he ſaith they will? [p. 206.] Can the Devil, when looſed, be ſo fooliſh, as to ſummon up his Armies to fight againſt, and kill them who are Immortal, and can die no more? Can *Gog* and *Magog*, with all their numerous Hoſt, hope to prevail againſt them, or even dare to aſſault ſuch ſhining radiant Bodies as they then will have? In a word, Can ſuch Bodies need, or receive any farther Exaltation to fit them for Heaven, or for their Elevation into the Clouds, to be for ever with the Lord? If not, why ſhould they live a thouſand years on Earth after God hath thus fitted and prepared them for their Habitation in the higheſt Heavens? I therefore do imagine, That when the Patrons of this *Millennial* Reſurrection find themſelves thus preſſed, they will aſſign to their new raiſed Inhabitants of the Earth, a Body capable of enjoying the good things on Earth, and taking pleaſure in thoſe Goods of Fortune they have there provided for them, and leave their Bodies to be changed after the *Millennium, into the likeneſs of Chriſt's glorious Body*, and to ſuffer then another change into *Cœleſtial* and *Spiritual Bodies*, tho' not another Reſurrection; and it ſeems neceſſary for them to admit of the forementioned Abſurdities, or to admit of this *Hypotheſis*; for when the *Apoſtle* ſaith, *The Dead ſhall be raiſed incorruptible, and we ſhall be changed*, their new raiſed Inhabitants muſt belong to the Dead, and ſo be raiſed incorruptible, and ſo incapable of thoſe earthly Goods they mention, as their Reward on Earth; or to the Living, and then they muſt be changed. And yet this ſhift is plainly contrary to the Account St. *Paul* hath given us of the Reſurrection of the Body; for he expreſly ſaith, That when this corruptible, weak, diſhonourable, earthy Body ſhall be raiſed, it ſhall be raiſed *in Incorruption, Glory, Power*, and be a *Spiritual Body*: That to the *Natural* ſucceeds the *Spiritual* Body, to the *Earthy* the *Heavenly* Body, 1 Cor. 15. 43, 44. To the Body *bearing the Image of the Earthly*, the Body *bearing the Image* of the *Heavenly Adam*: Whereas this ſhift muſt infer a Body raiſed not in Glory, or in Incorruption, not a Spiritual and an Heavenly Body, and ſo muſt make theſe *Martyrs* twice bear the Image of the Earthy *Adam*, or at leaſt at their Reſurrection not to bear the *Image of the Heavenly*. Again, They who are then alive, and ſhall be changed, ſaith the *Apoſtle*, are only thoſe who never ſlept in the Grave, *v.* 51, 52. Now this cannot be true of *Martyrs* raiſed from the Dead, and ſo the change here mentioned cannot belong to them.

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2*dly*. This Doctrine seems inconsistent with what the Scripture most plainly hath delivered concerning our *Lord Jesus*, the efficient Cause, as well as the Exemplar, of the Resurrection of those that are Christ's; for he that is the Author of this Resurrection, is ὁ Κύριος ἐξ οὐρανοῦ, *the Lord coming down from Heaven*, to effect it, 1 *Cor.* 15. 47. our Lord descending down ἀπ' οὐρανῶν, *from the Heavens*; 1 Thess. 4. 16. the time when God shall give to those that have been persecuted and afflicted, Rest with the *Apostles*, who sure will have a share in the first Resurrection, is the time *of the Revelation of our Lord Jesus Christ from Heaven*, 2 Thess. 1. 7. The time of this *Millennium*, say the *Patrons* of it, is the time of the *Restitution of all things*. Now at that time, saith the Apostle *Peter*, our *Jesus* is to be *sent down from the Heavens*, Acts 3. 20, 21. they being only to contain him till that time. And one would think that if the Saints must reign with Christ on Earth a thousand years, he must be with them on the Earth; but this the *Patrons* of the *Millennium* will by no means own, but look upon it as a great Absurdity. For, that *Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon Earth in an Heavenly Body*; this I confess, saith Dr. *Burnet*, (*g*) *is a thing I never could digest*. And (*h*) *I dare not imagine*, saith Mr. *Mead*, *of this Presence of Christ in his Kingdom, that it should be a visible Converse upon Earth; for the Kingdom of Christ ever hath, and shall be* Regnum Cœlorum, *a Kingdom whose Throne and Kingly Residence is in Heaven*. Here then the Scripture-Account of the Resurrection, that it shall be effected by the Lord Jesus coming down from Heaven, and the *Millennium* of the *Ancients*, is at once rejected; For, as (*i*) *Lactantius* saith, *the Son of God shall come, and be conversant among Men a thousand years, and rule them with a righteous Empire: he shall reign with them upon Earth*; So was this the avowed Doctrine of all the *Ancient Millenaries*; for they not only did assert his Reign on Earth, but assigned *Jerusalem* as the peculiar place of his Residence whilst he reigned upon it.

3*dly*. This Doctrine is still more evidently repugnant to the time assigned for the Resurrection of the Just; for they are to be raised, saith the *Apostle*, *in a moment, in the twinkling of an Eye, at the last Trump*, 1 Cor. 15. 52. *for the Trumpet shall sound, and* (then) *the dead shall be raised incorruptible, and we* that are alive, and have not slept, *shall be changed. For the Lord himself shall descend from Heaven with a shout, and with the Voice of the Archangel, and with the Trump of God, and the dead in Christ shall rise first*. Here we are taught that the dead in Christ, and so the *Martyrs*, shall not be raised till our Lord's Descent from Heaven, that then they shall be raised *in a moment, in the twinkling of an Eye*; that, immediately upon their being raised, *they that are* then *alive shall be changed*. (*k*) St. *Jerom* therefore said, with good ground, that *the Apostle by these words*, cunctam primæ & secundæ Resurrectionis excludit fabulam, *destroys the Fable of the first and second Resurrection*, by asserting that the Resurrection of all that are dead in Christ, and sleep in him, shall be performed *in a moment*, and *in the twinkling of an Eye, at the sounding of the last Trump*, and *at the Shout*, or Voice, *of the last Angel*: Which leaves no room for a whole thousand years betwixt the first and second Resurrection, unless the *Angel* should be supposed to shout, or the Trump sound, a thousand years. *The hour cometh*, saith our Lord, *John* 5. 28. *when all that are in the Tombs shall hear my Voice, and shall come forth*. And sure that must be a long hour which lasteth a full thousand years. Again, there shall be Pious Persons living and unchanged, when all the Pious that were dead are raised; *for the dead in Christ shall rise first, then we that are alive shall be changed*, 1 Thess. 4. 16, 17. we that have not yet slept, saith the *Apostle*. Place now the *Millennium* after the Conflagration of the World, and all things in it, and where will you find these Pious Men alive, or how will you preserve them from those flames? (*l*) Dr. *Burnet* finds a great Difficulty, not common to all, as he imagines, but peculiar to his own Invention, of a *Millennium* after the Conflagration of the present Earth; viz. *How* Gog *and* Magog *should get into this new Earth, the wicked being all consumed in those Flames*. He is not hardy enough to say, that this is *the Poetick Tale of the Giants*,

(*g*) B. 4. c. 10. p. 217.
(*h*) *Mr.* Mead *on some Passages of the* Revelations, p. 603.
(*i*) Filius hominis veniet, & mille annis inter homines versabitur, eosque justissimo imperio regit, *l.* 7. c. 24. In terra cum his ipse regnabit, *Epit.* c. 11. p. 758. De Millennariis in genere tradit Hieronymus, quod post Resurrectionem aiunt in carne Dominum cum Sanctis Regnaturum. *In voce Papias.* Sanctos cum Christo in terra Regnaturos docuit Nepos. *Genuad.* c. 55. *Euseb. Eccl Hist.* l. 7. c. 22.
(*k*) Ep. To. 3. F. 66. A.
(*l*) B. 4. c. 10. p. 218, 219.

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Giants, though he saith (p. 219.) it hath great affinity with it. And therefore he produces these Men, according to the Philosophy of *Lucretius* and Mr. *Hobbs*, (p. 220.) *from the slime of the Earth, and the heat of the Sun, as Brute Creatures were at first*: But whence come these Pious Men that have not yet slept, into this new Earth, is a fresh Difficulty; and to this the Doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take up with the *Rabbinical* Notion that they had Eagles wings given them to mount up into the Air whilst the Earth was on fire.

4thly. This Doctrine seems inconsistent with many Circumstances of the Resurrection mentioned in the *Holy Scripture*; for that speaks constantly of the Resurrection of all Saints, as of a Resurrection not to a temporal Life on Earth, but to an eternal in the Heavens. *They shall come forth out of their Tombs to the Resurrection of Life*, John 5. 28. *He that seeth and believeth in me, He that eateth my flesh hath eternal Life, and I will raise him up at the last day*, Chap. 6. 54. That teaches us that when Christ comes again, they shall be received into the Heavenly Mansions prepared for them, *Joh.* 14. 2, 3. 17. 24. *and shall be with him where he now is*; *that when Christ, who is their Life, shall appear, they shall appear with him in Glory*, Col. 3. 14. that *when he doth appear, they shall be like him, and see him as he is*. Whereas according to the *Hypothesis* of the *Millennaries*, when Christ appears, and when he comes again, they who have been his choicest and most faithful Servants, shall not immediately be raised to eternal Life, but first to that Life which is but temporal; they shall not be received into Heavenly, but into Earthly Mansions; they shall not be glorified with him, appear with him in Glory, be like him in his Glory, or *see him as he is*, till they have spent a thousand years on Earth to fit them for those blessed Mansions, and to prepare them for this Beatifick Vision. Moreover, it is said of all the Dead in Christ, of all that slept in *Jesus*, *that they shall be raised first*, and that then immediately we *that are alive shall be snatched up with them in Clouds to meet the Lord in the Air, and then we shall be for ever with the Lord*. Now if this be so, surely we cannot afterwards expect to live on Earth a thousand years; For as (*m*) *Nyssen* puts the Question, τί δὲ χρεία τῆς κάτω ζωῆς ἐκείνοις ἡ μετὰ Χριστοῦ ἐλπιζομένη; *what need is there that they should live below on Earth, who hope thus to live in Heaven, and to be ever with the Lord?* especially since these words plainly seem to speak not of a temporal, but an eternal Life with Christ, not by enjoyment of him upon Earth, but by Translation from it to Heaven? Again when the same *Apostle* saith, *this I say, Brethren, that flesh and blood shall not inherit the Kingdom of God, neither shall Corruption inherit Incorruption*, 1 Cor. 15. 20. and thence concludes that the *dead shall be raised incorruptible, and we shall be changed*; does he not sufficiently intimate that we shall be raised not to enjoy an Earthly but an Heavenly Kingdom; and that our raised Bodies being glorified, shall not consist of Flesh and Blood? And what then will they do with all that plenty, and that great affluence of the Goods of Fortune which the *Millennaries* do so highly value? In a word, the comfort which the *Apostle* gives the (*n*) *Thessalonians* concerning their departed Friends who had suffered much Affliction, Persecution, Tribulation, and doubtless many of them Death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the Happiness promised to the Body, but *the dead in Christ should rise first*, and then the living should be changed; not this, that these Sufferers for the sake of *Christ* should rise a thousand years before the rest to Reign with Christ on Earth; which yet is by the *Millennaries* deemed great matter of their Consolation, and so was very proper to have been mentioned there, had it been any Article of Christian Faith.

Arg. 3. §. 3. *3dly*. This Reign of *Christians* upon Earth agrees not with the genius of *Christian* Faith, or with the nature of *Christian* Promises, or with that frame and temper of Spirit it requires from the Professors of *Christianity*. For,

1*st*. The *Christian* is represented as one who is entirely dead to the World, and to the things of the World; one who is not to love it, or the things of it, who is to use it as if he used it not, as one *whose Conversation is in Heaven*, Phil. 3. 19. and it is made the Character of one who is *an Enemy to the Cross of Christ*, that he *minds earthly things*; whereas if this be a true Gospel-promise made to *Christians* for their Consolation and Encouragement under the troubles of this present World, that they shall after this Life ended, live again on Earth a Life of Indolence, and Peace, and Plenty in the Enjoyment of the Goods of Fortune: If this be one great part of the Reward which God hath promised to those that suffer for his Name, sure it becomes them to have their Minds and their Affections set upon it, to live in expectation of it, and to desire to enjoy these Goods of Fortune, this Peace and Plenty upon Earth; and it would rather be the Character of those who bear the Cross in prospect of these Blessings *to mind earthly things*. That, saith St. *Paul*, which makes the sufferings of this present World so light unto us, is this consideration, That *we look not at the things which are seen, but which are not seen*,

(m) Caten. in Mat. 5. p. 119. (n) 1 Thess. 1. 6. 2. 14, 15. 3. 3. 2 Thess. 1. 4, 5, 6, 7.

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ſeen, not at things *Temporal* but *Eternal* 2 Cor. 4 17, 18. even at *an houſe not made with hands eternal in the Heavens*, Chap. 5. 1. Whereas if this be one of the great and precious Promiſes contained in the Goſpel, and made for the encouragement of *Chriſtians* to ſuffer for *Chriſt*'s ſake, they muſt then look not only at things Eternal, but things Temporal, or for a temporal Houſe on Earth, as well as one eternal in the Heavens, for their ſuppoſed Reign on Earth will be but temporal.

Again, the Exhortation of our Lord in his admirable Sermon on the Mount runs thus, *Lay not up for your ſelves treaſures upon Earth, but lay up treaſures in the Heaven, for where your treaſure is, there will your hearts be alſo*, Mat. 6. 19, 20, 21. And again, *provide your ſelves bags that wax not old, a treaſure in the Heavens that faileth not*, Luke 12. 33, 34. St. *Paul* exhorts all that are riſen with Chriſt, to *ſet their hearts, and their affections not on things on the Earth, but on things above, where Chriſt ſitteth at the right hand of God*, Col. 3. 1, 2, 3. and that becauſe they are Dead with Chriſt unto theſe worldly things, *and their Life is hid with Chriſt in God*; ſo that when *Chriſt, who is their Life, ſhall appear, they ſhall appear with him in Glory*. And yet if our Lord Chriſt in that very Sermon, as the *Millenaries* ſuppoſe, encouraged them to ſuffer with Patience and Meekneſs upon this Conſideration that they *ſhould inherit the Earth*, and had pronounced them *bleſſed* upon this account, ſurely they might have ſuffered upon this very proſpect of laying up for themſelves Treaſures upon Earth in this *Millennium*, and might have had their Hearts and Affections placed upon them; for wherefore are they bid to lay up Treaſures in the Heaven, and to ſet their Affections on things above, but becauſe theſe are the Bleſſings promiſed as the Reward of Chriſtian Piety and Patience: If then theſe Bleſſings to be enjoyed on Earth after the Reſurrection be one great part of the Reward which God hath promiſed to the Piety and Patience of the *Chriſtian*, what reaſon can be given why he ſhould not ſeek, and ſet his Heart upon them alſo? If it be ſo great a Privilege to have a part in the firſt Reſurrection, to enjoy this Indolency, Peace, and Plenty upon Earth, that the *Apoſtle* ſtiles them *bleſſed who have a part in it*, ſhould they not ſeek, and ſet their Hearts upon that very thing in which their Happineſs conſiſts? And yet the comfort which our *Lord*, and his *Apoſtles* do afford theſe *Chriſtian* ſufferers is only this, that *great is their reward in Heaven*, Mat. 5. 12. Luke 6. 23. that *when they are tried they ſhall receive a Crown of Glory*, Jam. 1. 12. and that they *have in Heaven a better, and more enduring ſubſtance*, Heb 10. 34. which as it placeth the Reward and Comfort of Chriſt's ſuffering Members not on Earth, but in the Heavens, and ſo gives us juſt reaſon to conclude our *Lord*, and his *Apoſtles* knew nothing of this Reign on Earth, or thought it no great matter of their Conſolation, ſo did it give occaſion to the *Ancients* to conclude thus (o) *If the Inheritance of Martyrs be in Heaven, their reign on Earth can be no better than a Fable.*

Moreover, It is evident that all the ancient *Patrons* of the *Millennium* held that *Abraham*, *Iſaac*, and *Jacob*, and all the *Patriarchs* and *Prophets* were to be Sharers with the *Chriſtians* in this Reign on Earth, and that then would the promiſed *Canaan* be made good to them; Whereas the *Apoſtle* plainly tells us, that they expected no Reward on Earth, nor did they mind that *Canaan* where they dwelt, but only waited for an heavenly Country; *They confeſſed*, ſaith the *Apoſtle*, *that they were Strangers and Pilgrims upon Earth*; that *they were not mindful of that Country whence they came out, but ſought a better Country, that is, an Heavenly*, Heb. 11. 13, 16. ſince then theſe holy *Patriarchs*, and choice Friends of God, not only ſought not after, but even diſdained any Inheritance on Earth, ſeeing the only Country they did expect and look for, was an *heavenly Country*; ſeeing this only was the Inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their Reſurrection, when they compleatly were to be made, and treated as the Sons of God: Surely in vain muſt *Chriſtians* hope for any Reign on Earth with them, who profeſſing themſelves Pilgrims and Strangers in it, declared they were not mindful of ſuch an Habitation in the Land of *Canaan*, and who are at the Reſurrection to be made *like the Angels*, and to enjoy not any earthly, but that *heavenly Country* which God hath graciouſly prepared for them.

In a word, to foretel Times of Peace and Plenty to ſucceeding Ages, to raiſe the expectation of a People whoſe Backs are bowed down, and have been long enſlaved and afflicted, is very ſuitable to this Divine Oeconomy; but, to promiſe Plenty, and the Goods of Fortune as the Reward of *Chriſtian* Piety and Patience, and let them know that if they ſuffer for the ſake of Chriſt, he will be ſure to raiſe them up to plentiful enjoyments of the Goods of Fortune, this is too mean, too much beneath the ſublime Spirit of *Chriſtianity*, to be one of her great and precious Promiſes.

A

(o) Ἐκ τούτων ἡ κληρονομία, μισθὸς ἢ χαλεπὴ ἀναστροφή. Occu.

A Chronological Index TO THE NEW TESTAMENT.

The Year before CHRIST.	*Luke* II. 6,	CHriſt our Lord and Saviour in the fulneſs of time, is born of the Bleſſed Virgin *Mary* at *Bethlehem*, and laid in a Manger.
	21.	On the Eighth Day after his Nativity, he is Circumciſed, and Named *Jeſus*.
	Matth. II. 1, 12,	The Men of the Eaſt bring Preſents to the new-born King of the *Jews*.
	14,	*Joſeph* flies into *Egypt* with the Child *Jeſus*, and *Mary* his Mother.
	16,	*Herod* commands the Infants in and about *Bethlehem* to be ſlain.
3.	20. *Joſ. Antiq. l.* 17. *cap.* 10.	*Herod* dieth, and his Son *Archelaus* is by *Caſar* made Tetrarch of *Judæa*; other Dominions which belonged to *Herod* are divided among his Sons.
	Matth. II. 21, 23.	*Chriſt*, by God's Appointment, is brought back out of *Egypt* into *Nazareth*.

The Firſt Year of the Vulgar Chriſtian Æra begins here.

The Year after CHRIST.	*Luke* II. 46.	BY occaſion of the Paſſover our Lord goes up with his Parents to *Jeruſalem*, and there diſputes with the Doctors in the Temple.
8.		*Auguſtus* dies, and *Tiberius* ſucceedeth him.
14.		*Joſephus*, called *Caiaphas*, is made High Prieſt of the *Jews*, by the Favour of *Valerius Gratus*, the *Roman* Governor.
26.	*Joſ. Antiq. l.* 18. *cap.* 3.	Towards the end of this Year *Pontius Pilate* is ſent to be Procurator of *Judæa*, in the place of *Valerius Gratus*.
27.	*Matth.* III. 1.	*John the Baptiſt* begins to Preach and Baptize in the Deſerts of *Judæa*, thereby preparing the way of the Lord, and doing his endeavour, that Chriſt's coming after him, may be made known unto *Iſrael*. Unto *John* God gives a Sign whereby he may know the Lord's Chriſt, that upon whom he ſhall ſee the Spirit deſcending, and remaining on him, the ſame is he which ſhall Baptize with the Holy Ghoſt.
	Mark I. 2.	
	Luke III. 3.	
	John I. 7.	
	Iſa. XLI. 1.	
	Matth. III. 13.	Jeſus entring upon the 30th. Year of his Age, comes from *Galilee* to *Jordan*, and is Baptized of *John*, at which time a moſt illuſtrious Manifeſtation is made of the Bleſſed Trinity, for the Son of God aſcending out of the Water, and praying, the Heavens are opened, and the Spirit of God, in the ſhape of a Dove, deſcends upon him, and the Voice of the Father is heard from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.*
	Mark I. 13.	
	Luke III. 22.	
	John I. 34.	*John* ſees it and bears Record that this is the Son of God.

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The Year after CHRIST.		
	Matth. IV. 1. *Mark* I. 12. *Luke* IV. 1,	*Jesus* full of the Holy Ghost, returns from *Jordan*, and is led by the Spirit into the Wilderness, where he fasteth forty Days, and forty Nights, and is tempted by the Devil.
	14.	After this our Lord returns into *Galilee*.
30.	*John* I. 35, 47.	*John* gives Testimony to our Saviour, passing by him; *Andrew*, *Peter*, *Philip* and *Nathaniel*, acknowledge him to be the Messias, and become his Disciples.
	II. 1.	Christ at a Marriage in *Cana* of *Galilee*, turneth Water into Wine; this was his first Miracle.
		The first Passover of Christ's Publick Ministry, from which the first Year of the Seventieth, and last of Daniel's *Weeks begins:* In which the Covenant is confirmed with many, *Dan.* IX. 27. *compared with* Matth. XXVI. 28.
	13.	JESUS cometh to *Jerusalem* at the time of the Passover, and entring into the Temple, scourgeth out those that bought and sold there: The *Jews* require a Sign of his Authority, Christ bids them destroy the Temple, (understanding the Temple of his Body) and in three days he will raise it up.
	Matth. XIV. 3. *Mark* VI. 17.	*Herod* the Tetrarch casteth *John the Baptist* into Prison, for reprehending the Incest with his Brother *Philip*'s Wife, and other Evils done by him.
	Luke III. 19.	Christ discovers himself to the Woman of *Samaria*.
31.	*John* IV. 7, 42.	He goes throughout all *Galilee*, teaching in the Synagogues, and working Miracles.
	Luke IV. 43. V. 27.	*Matthew* called to be a Disciple.
		The Second Passover of Christ's Ministry, John V. 1. *compared with* IV. 3, 5. *from which the Second Year of the Seventieth Week of* Daniel begins.
	John V. 1.	JESUS comes up to *Jerusalem*, at the time of the Feast, and heals on the Sabbath day a Man that had an Infirmity 38 Years, lying at the Pool of *Bethesda*. He makes a most Divine Apology to the *Jews* that sought to kill him, because he said that God was his Father.
	Luke VI. 13.	Christ out of the multitude of his Disciples chuseth 12, whom he calleth Apostles; namely, *Peter*, *Andrew*, *James*, *John*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Simon* called *Zelotes*, *Judas* the Brother of *James*, and *Judas Iscariot*. To these our Saviour chiefly directs his Discourse in that glorious, full, and admirable Sermon on the *Mount*.
	Matth. V. VI, VII. *Luke* VI. 10.	
	IX. 1.	*Jesus* sends his Twelve Apostles by two and two, to preach and heal the Sick.
	Mark VI. 7.	
32.	*Matth.* X. 1. XIV. 6.	*John the Baptist* is beheaded in Prison by *Herod*'s Command.
	Mark VI. 35. *Luke* IX. 12. *John* VI. 1, 15.	*Jesus* feeds 5000 Men, besides Women and Children, with five Barley Loaves, and two little Fishes. He refuses to be made a King.
		The Third Passover of Christ's Ministry, John VI. 4. *from which the Third Year of the Seventieth Week of* Daniel *begins.*
	Matth. XVII. 1. *Mark* IX. *Luke* IX. 28.	JESUS is transfigured on the Mount, *Moses* and *Elias* are seen to walk with him, and a Voice from Heaven is heard a second time, saying, *This is my beloved Son, hear him.*

Christ

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The Year after CHRIST.		
32.	*Matth.* XVII. 24. *Luke* IX. 51.	*Christ* payeth Tribute to *Cæsar*. A certain Village of the *Samaritans* refuseth our Saviour Entertainment in his way to *Jerusalem*, the Disciples desiring to call for fire from Heaven to consume them, are severely reprehended.
	X. 1.	The Seventy Disciples are sent out by two and two, to work Miracles, and to preach.
33.	XI. 1.	*Christ* teacheth his Disciples to pray.
	John XI. 1.	*Christ* raiseth *Lazarus*, that had been buried four days.
	47.	*Caiaphas*, High Priest of the *Jews*, propheseth concerning the Death of *Christ*.
	Luke XIX. 1.	*Zacchæus* a Publican, converted.
	Mark X. 46.	*Christ* restored to blind *Bartimæus* his Sight.
	John XII. 3.	*Mary*, the Sister of *Lazarus*, anoints our Saviour's feet with costly Spikenard, and wipeth them with the Hair of her Head.
	Matth. XXI.	*Christ* rideth in Triumph to *Jerusalem*, the Multitude spread their Garments in the way, and cry *Hosanna to the Son of David.*
	Mark XI.	
	Luke XIX.	Coming near the City, he weeps over it, and foretels its Destruction: He enters the Temple, and casteth out those that bought and sold there, and heals the Blind and Lame.
	John XII.	
	Isa. LII.	
	Zach. IX. 9.	
	Matth. XXI. 17.	He curseth the fruitless Fig Tree, and the next Morning it is found dried up and withered: Thence he taketh occcasion to shew the power of Faith.

The Fourth Passover in which Christ *our Passover was sacrificed*, 1 Cor. V. 7. *and so an end put to all legal Sacrifices prefiguring this great Expiation; the Fourth or middle Year of* Daniel's *last Week begins*, Dan. IX. 27.

Matth. XXVI. *Mark* XIV. *Luke* XXII.	ON the first day of unleavened Bread, when the Passover of the *Jews* was to be slain, (*April* 2.) in the Evening, *Jesus* eateth the Passover with his Disciples, and institutes the Sacrament of his Body and Blood in Bread and Wine.
John XIII.	*Christ* washeth his Disciples feet, and exhorteth them to Humility and Charity.
XVIII.	In the self-same Night, *Christ* is betrayed by *Judas*, mocked, buffeted and spit upon by the Soldiers.
Matth. XXVII. *Mark* XV. *Luke* XXIII. *John* XIX. *Ps.* XXII.	Next day he is condemned by *Pilate*, and crucified; the Sun during the Crucifixion is darkned, and the Veil of the Temple rent in the midst. *Christ* praying for his Enemies gives up the Ghost. *Joseph* of *Arimathea* begs the Body, and lays it in a new Sepulchre.
Matth. XXVIII. *Mark* XVI. *Luke* XXIV. *John* XX.	On the third day, the next after the Jewish Sabbath, (*April* 5.) *Christ* riseth from the dead, his Resurrection is declared by Angels to the Women that came to the Sepulchre. *Christ* first appeareth to *Mary Magdalen*, and afterwards to his Disciples, and dineth with them.
Acts I.	*Christ* bringeth his Apostles to *Mount Olivet*, commandeth them to expect in *Jerusalem* the sending down of the Holy Ghost.
Matth. XXVIII.	Sends them to Teach and Baptize all Nations, and blesses them, and while they behold, he is taken up, and a Cloud receives him out of their sight. After his Ascension the Disciples are warned by two Angels to depart, and to set their Minds upon his second coming; they accordingly return, and giving themselves to Prayer, chuse *Matthias* to be an Apostle in the place of *Judas*.
Acts II.	On the day of *Pentecost* (*May* 24.) the Holy Ghost descendeth on the Apostles in the form of Cloven Tongues,

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The Year after CHRIST.		
	III.	like as of Fire, and enableth them to ſpeak all Languages. *Peter* the ſame day preacheth *Chriſt* and the Reſurrection, and about 3000 Believers are added to the Church.
33.	IV.	*Peter* by Faith in *Chriſt*'s Name healeth a lame Man. The Rulers of the *Jews* offended at *Peter*'s Sermon, and his miraculous cure of the lame Man, caſt both him and *John* into Priſon; upon their Examination they boldly avouch the lame Man to be healed by the Name of *Jeſus*, and that by the ſame *Jeſus* we muſt be eternally ſaved. After this the *Jews* forbid them to ſpeak any more in that Name; but the Apoſtles Anſwer, That it is fit they ſhould obey God rather than Men. They are threatned and let go.
	V. 1.	*Ananias* and *Sapphira* for their Hypocriſy are ſuddenly ſtruck dead.
	Acts V. 17.	The Apoſtles are again caſt into Priſon by the High Prieſt, but an Angel ſets them at liberty, and bids them preach the Goſpel to the People without fear; being taken again teaching in the Temple, they are brought before the Council, where by the Advice of *Gamaliel* a Phariſee, and Doctor of the Law, they are delivered.
34.	VI.	The number of Believers encreaſing at *Jeruſalem*, the Apoſtles Ordain ſeven Deacons, who ſhould diſtribute the Alms of the whole Church to the Widows, and poorer ſort of Believers.
	VII.	*Stephen* one of theſe Deacons having confounded ſome that diſputed with him, is by them falſly accuſed of Blaſphemy, and brought before the Council, where he reprehends their Rebellion and murdering of *Chriſt*; whereupon they caſt him out of the City and ſtone him; he in the mean time praying for them.
	VIII.	A great Perſecution of the Church at *Jeruſalem*, follows after the Death of the firſt Martyr *Stephen*.
	5,	*Philip* one of the ſeven Deacons preacheth at *Samaria*, and converteth many; working Miracles, and healing the Sick.
		Simon the *Sorcerer* ſeeing the Wonders that are done by *Philip*, believeth and is baptized.
	15,	The Apoſtles at *Jeruſalem* hearing that *Samaria* had received the Faith, ſend thither *Peter* and *John* to confirm and enlarge the Church. The Apoſtles by Prayer and Impoſition of Hands, confer the Holy Ghoſt on all Believers. *Simon Magus* offers them Money that he may receive Power of conferring the ſame, whoſe impiety is ſharply reproved by *Peter*.
		Having compleated their Miniſtry in thoſe Parts, they return to *Jeruſalem*.
35.	26.	An Angel ſendeth *Philip* to teach and baptize the *Æthiopian* Eunuch.
	IX. 1,	*Saul* a violent Perſecutor of all that call on the Name of *Jeſus*, and one who conſented to the Death of *Stephen*, goes now towards *Damaſcus*, with Commiſſion from the High Prieſt and the Council to apprehend all Chriſtians in thoſe Parts, and to bring them bound to *Jeruſalem*; on the way he is miraculouſly converted by a Voice from Heaven; and three days after baptized by *Ananias* at *Damaſcus*, where he preacheth the Goſpel of *Chriſt* with great boldneſs, to the aſtoniſhment of thoſe that knew upon what deſign he was ſent thither.
38.	23.	*Saul* having preached the Goſpel at *Damaſcus* a long time,
	2 *Cor.* XI. 32.	the *Jews* lay wait to kill him, but he eſcapeth from thence, and comes to *Jeruſalem*, there he ſees *Peter*, and *James*, the Brother of our Lord, and abides with them fifteen days. Here he ſpeaks boldly in the Name of *Je-*

ſus

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The Year after CHRIST.		
	Gal. I. 18.	*ſus*, and diſputes with the *Græcians*, or rather *Jews* that uſed the Greek Tongue. Theſe alſo conſult how they may kill him.
38.	*Acts* XXII. 17.	While *Saul* prays in the Temple he is in a Trance, and the Lord appears unto him, and bids him depart from *Jeruſalem*, becauſe they will not receive his Teſtimony; adding that he will ſend him to the *Gentiles*.
	Acts IX. 30.	*Saul* leaving *Jeruſalem*, goes to his own Country *Tarſus*, and from thence travels into *Syria* and *Cilicia*.
	Gal. I. 21.	
	Acts IX. 32, 36.	*Peter* viſits the Churches of *Judea*, *Galilee*, and *Samaria*, &c. at *Lydda* he cureth *Eneas* of the Palſie, and at *Joppa* reſtoreth *Tabitha* to life.
41.	X.	At *Cæſarea*, *Cornelius* a *Centurion*, by Prayer and Alms, finds favour in the ſight of God, and is commanded by an Angel to ſend for *Peter* now at *Joppa*. God by a Viſion teacheth *Peter* not to deſpiſe the *Gentiles*; and being ſent for by *Cornelius*, goes and preacheth *Chriſt* to him, and a great Company that were met at his Houſe; while *Peter* preacheth, the Holy Ghoſt falls upon them all; and immediately the Apoſtle baptizeth them.
	XI.	*Peter*, at his return to *Jeruſalem*, is accuſed by thoſe of the Circumciſion for converſing with the *Gentiles*, but he declares to them his Viſion, and the whole matter concerning *Cornelius*, and they glorifie God for granting to the *Gentiles* alſo repentance unto Life.
		The Believers, who ever ſince the Martyrdom of *Stephen*, and the Perſecution thereupon enſuing, had been diſperſed throughout all *Phœnice* and *Cyprus*, come now to *Antioch*, and preach the Goſpel to the *Greeks* there, having before preached to none but the *Jews*. The Church at *Jeruſalem* underſtanding this, and that the number of Believers increaſed exceedingly, ſends *Barnabas* thither to confirm them; he goes to *Tarſus* and takes *Saul* along with him to *Antioch*, where they continue a whole Year, converting multitudes to the Faith. Here the Diſciples were firſt called Chriſtians.
44.	XII.	About this time *James* the Brother of *John* is beheaded by the Command of *Herod Agrippa*; He alſo impriſoneth *Peter*, whom an Angel delivers upon the Prayers of the Church. This ſame *Herod* not long after ſpeaking to the People at *Cæſarea*, ſome of them cry out, *it is the Voice of God, and not of Man*, and immediately an Angel of the Lord ſmites him, becauſe he gave not the Glory to God, and he is eaten of Worms and dieth.
45.	XIII.	*Barnabas* and *Saul* ſet forward in their preaching of the Goſpel; They plant the Chriſtian Faith in *Seleucia*, *Cyprus*, and other places. At *Paphos* they preach the Goſpel to *Sergius Paulus*, Governor of that Country; *Elymas* the *Sorcerer* withſtanding them, and endeavouring to turn away *Sergius* from the Faith, is at *Saul*'s Rebuke ſtruck blind. From this time *Saul* is always called by his new Name, *Paul*; he preacheth at *Antioch*, the *Gentiles* believe, but the *Jews* gain-ſay and blaſpheme; whereupon he and his Aſſiſtants, turn to the *Gentiles*, and come to *Iconium*.
46.	*Acts* XIV.	At *Iconium* they are perſecuted, and ready to be ſtoned; from hence they fly to *Lyſtra* and *Derbe*, Cities of *Lycaonia*. At *Lyſtra Paul* healing a Cripple, the Multitude cry out, that the Gods are come down, and call *Barnabas*, *Jupiter*, and *Paul*, *Mercurius*, and would have ſacrificed to them, had not the Apoſtles with Clothes rent, run in among them, and aſſured them, that they were Men like themſelves. Soon after there came *Jews* from *Antioch* and *Iconium*, who excite the People againſt them. *Paul* is by the

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The Year after CHRIST.		
		the furious Multitude ſtoned and drawn out of the City, as dead; but whilſt the Diſciples ſtand about him, he riſeth up, and the next day departs with *Barnabas* to *Derbe*.
	2 *Cor.* XI. 25.	
46.	2 *Cor.* XII. 2.	In this Year, perhaps at this very time, *Paul* was caught up into the Third Heaven, and heard unſpeakable Words, fourteen Years before he wrote his Second Epiſtle to the *Corinthians*.
	2 *Tim.* I. 2, 5.	About this time, *Timothy*, though a Child, with his Mother *Eunice*, and his Grand-Mother *Lois*, embrace the Chriſtian Faith preached by *Paul*.
52.	*Acts* XV.	Certain Judaizing Chriſtians come from *Judæa* to *Antioch*, and teach that the *Gentiles* ought to be circumciſed, and obſerve the Law of *Moſes*; theſe *Paul* and *Barnabas* oppoſe, and a Council is held by the Apoſtle and others at *Jeruſalem*, to determine this Controverſie. The Decrees of the Synod are ſent to the Churches.
53.	36.	*Paul* and *Barnabas* thinking to viſit the Churches together, fall at ſtrife, and part aſunder; *Barnabas* and *Mark* go into *Cyprus*; *Paul* and *Silas* into *Syria* and *Cilicia*.
	XVI.	*Paul* coming to *Derbe*, finds there *Timothy*, whom (becauſe his Mother was a believing *Jew*, though his Father a *Gentile*,) he cauſed to be circumciſed, and takes along with him.
		He is by a Viſion admoniſhed to go into *Macedonia*; coming to *Philippi* the chief City of that part of *Macedonia*, he converts *Lydia*; caſteth out of a certain Maid-Servant a Spirit of Divination, whoſe Maſter loſing a conſiderable gain thereby, brings *Paul* and *Silas* before the Magiſtrates; theſe cauſe them to be whipped and impriſoned; but at Mid-night *Paul* and *Silas* ſinging Pſalms, the doors of the Priſon fly open, and their Bonds are looſed: The Jaylor ready to kill himſelf, is converted to the Faith, and baptized the ſame Night with his whole Family. Next Day the Magiſtrates come themſelves and pray them to depart the City.
54.	XVII.	From *Philippi Paul* takes his Journey through *Amphipolis* and *Apollonia*, and comes to *Theſſalonica*, where he finds a Synagogue of the *Jews*, there he preacheth three Sabbath Days; ſome believe, others perſecute him: Leaving *Theſſalonica* he comes to *Beræa*, and ſoon after arrives at *Athens*, diſputes with the Philoſophers, and declares unto them that *UNKNOWN GOD* whom they had ignorantly worſhipped. He converts *Dionyſius* the *Areopagite*, and thence paſſeth to *Corinth*.
	Acts XVIII.	*Paul* at *Corinth* meets with *Aquila* and *Priſcilla*, not long before baniſhed *Rome* by the Decree of *Claudius*. Here he continues a Year and ſix Months, and thence
55.		writes to the *Theſſalonians*.
		Paul is accuſed by the *Jews* and brought before *Gallio*, Proconſul of *Achaia*, who refuſeth to be a Judge in a Controverſie about Religion, and ſo drives them away from the Judgment-Seat.
56.	18.	*Paul* departs from *Corinth*, and paſſeth to *Epheſus*, thence he ſets out towards *Jeruſalem*, that he may be at the Feaſt, he lands at *Cæſarea*, goes down to *Antioch*, and comes into the Regions of *Galatia* and *Phrygia*, confirming the Diſciples in all thoſe places.
57.	XIX.	*Paul* returns to *Epheſus*, diſputes daily in the School of *Tyrannus*, and continues preaching there, and the parts thereabouts. He writes his Epiſtle to the *Galatians*.
58.		
60.		At *Epheſus Demetrius*, a Silver-Smith, jealous of his gain, raiſeth a Tumult againſt *Paul*, which is appeaſed by the Town-Clerk.

About

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The Year after CHRIST.		
	1 *Cor.* I. 11. XVI. 8.	About this time a Schism ariseth in the Church of *Corinth*, which causeth *Paul*, (now in or about *Ephesus*) to write his First Epistle to the *Corinthians*.
60.	*Acts* XX. 2 *Cor.* VIII. 1, 2, 6, 19.	*Paul* departs from *Ephesus*, and comes into *Macedonia*, and gathers a Contribution for the Relief of the Saints at *Jerusalem*.
	2 *Cor.* XVI. 5.	The Apostle having learnt from *Titus* the success of his First, writes now his Second Epistle to the *Corinthians*; out of *Macedonia* he goes into *Greece*, and comes to *Corinth*, where he writes his Epistle to the *Romans*.
	Acts XX. 3, 4.	*Paul* purposing to go directly from thence into *Syria*, that he may carry the Collections to *Jerusalem*, the *Jews* lay wait for him; he understanding this, thinks it best to return into *Macedonia* the same way he came, and thence to pass into *Asia*.
	XX. 6.	After the Days of unleavened Bread, *Paul* sails from *Philippi*, and comes to *Troas*, there he restores *Eutychus* to Life. Having passed through several Cities of *Greece*, he arrives at *Miletus*, from thence he sends to call the Elders of the Church of *Ephesus*, whom he earnestly exhorts to the Performance of their Duty.
	XXI.	*Paul* comes to *Jerusalem*, is apprehended in the Temple, and secured in the Castle, he claimeth the Privilege of a *Roman*, and escapeth scourging.
	Acts XXII. XXIII.	*Paul* pleadeth his Cause before *Ananias* the High Priest. The Chief Captain understanding that above Forty *Jews* had bound themselves under a Curse, neither to eat nor drink till they had killed him, sends him to *Felix* the Governor of the Province, by whom he is imprisoned at *Cæsarea*.
	XXIV.	*Paul* is accused before *Felix* by *Tertullus* the Orator; *Felix* goes out of his Office, and to gratifie the *Jews*,
62.		leaves *Paul* in Prison. *Portius Festus* succeeds him in the Government.
	Acts XXV.	The *Jews* come to *Cæsarea* and accuse *Paul* before *Festus*. He answers for himself, and Appeals to *Cæsar*. King *Agrippa* comes to *Cæsarea*, and *Festus* opens the matter to him.
	XXVI.	*Paul* makes his Defence in the Presence of *Agrippa*, who thereby is almost persuaded to be a Christian, and the whole Company pronounce him innocent.
63.	XXVIII.	*Paul* comes to *Rome*, is a Prisoner at large, and Preacheth there two Years.

Here ends the History of the Acts of the Apostles, *written by St.* Luke, *St.* Paul's *beloved Companion in his Travels.*

ST. *Paul* from *Rome* writes his Epistles,
To the *Philippians*.
To *Philemon*.
To the *Colossians*.
To the *Ephesians*.

65.	*Hebr.* XIII. 24.	About the latter end of this Year, St. *Paul* is set at Liberty, and a little before his Departure out of *Italy* into *Asia*, he writes his Epistle to the *Hebrews*.
	Tit. I. 5.	He Preacheth the Gospel in the Isle of *Crete*, and leaves *Titus* there to set things in order, and Ordain Elders in every City.

St. Paul

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The Year after CHRIST.		
66.		St. *Paul* writes his Epiſtle, To *Timothy* I. To *Titus.* To *Timothy* II. About this time the Epiſtles of St. *Peter*, St. *John*, and St. *Jude* ſeem to be written.
67.	*Euſeb. Hiſt. Eccl. l. 2. c.* 24.	St. *Peter* and St. *Paul* are ſaid to have ſuffered Martyrdom at *Rome* towards the latter end of *Nero*'s Reign.
70.	*Luke* XIX. 43, 44.	This Year *Jeruſalem* (according to *Chriſt*'s Prophecy) is beſieged, taken, ſack'd, and burnt by *Titus*, 1100000 of *Jews* periſh, 97000 are taken Priſoners, beſides an innumerable Company that in other places of *Judæa* kill themſelves, or periſh through Famine, Baniſhment and other Miſeries.
96.		St. *John* is Baniſhed into the Iſle of *Patmos* by *Domitian*, and there receives, and writes his *Revelation.* After the Death of *Domitian*, St. *John* returns to *Epheſus*, and at the Requeſt of the Church, writes his Goſpel.

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A MAP of such Places mentioned in the
NEW TESTAMENT.
as were in Greece, Cyprus, Asia &c.
THE EAP
& other Places
AMENT
Wells Map.
in y N. Testament
Nicopolis
THRACE
Constantinople
Amphipolis
Philippi
Neapolis
Thessalonica
Apollonia
MACEDO
BITHYNI
57
40
Berea
NIA.
Troas
MYSIA
Assos
PHRYCIA
ART OF
Adramyttium
Pergamus
Lesbus
Thyatira
YRIA.
Mitylene
Sardes
Philadelphia
Chius
ASIA
Laodicea
Hiera
Athens
Corinth
Cenchreæ
Smyrna
Ephesus
Colossæ
Samos I.
Miletus
ITURÆA.
Trachonit
Patmos
LYCIA
Cnidus
Coos
Patara
Myra
Rhodes
Rhodes
Candia
Cnossus
Cretæ or Candy I.
Salmone Pr.
Phœnix
Fair Haven
Lasea
35
Clauda
Phœnix Haven
MEDITERRANEAN SEA
45
50
25
30
35
40
45
50
55
60
Gaul.
SPAIN
ITALY
Illyricum
Dalmatia
P. OF SCYTHIA
THE EUXINE SEA
Jericho
Ephraim
Sodom
Gomorra
Carcyra
Sardinia
Sicily
Rhegium
Adria or
Adriatick Sea
Melita I.
THRACE
Pontus.
GALATIA.
BITHYNIA
ASIA.
Cappadocia.
LYCIA.
PAMPHILIA
CILICIA
Syria
Damascus
Cyprus
Crete I.
DITERRANEAN SEA
IUDEA
Cyrene
Alexandria
Jerusalem
ARAB
Sinai M.
ETHIOPIA AS.
Egypt.
LIBYA.
ETHIOPIA.
A MAP of the
several Regions mentioned in the
New Testament together wth Cities &
Towns most remote from ye Holy Land.
30
35
40
45
50
55
60
57

An Alphabetical Table of all the Places mentioned in the Goſpels, Acts, *or the* Epiſtles.

A.

1. ABYLENE is one of the Four Tetrarchies, mentioned *Luke* 3. 1. it fell, ſay St. *Luke* and *Joſephus*, (*a*) to the ſhare of *Lyſanias*; it was ſo named from the City *Abyla* in *Cœloſyria*, mentioned by (*b*) *Pliny*, and from the Tetrarch of it bore his Name; for ſaith *Ptolemy*, Ἄβιλα ἐπικληθεῖσα Λυσανίου, *Abila bears the Name of Lyſanias.*

2. *ACHAIA* in the largeſt ſenſe comprehends *Greece* properly ſo called, and ſo is bounded on the Weſt by *Epirus*, on the Eaſt by the *Ægean Sea*, on the North by *Macedonia*, on the South by *Peloponneſus*; and ſo it ſeems to ſignifie when St. *Paul*, according to the *Roman* Acceptation, mentions *all the Regions of Achaia*, and directs his Second Epiſtle *to all the Saints in Achaia*, 2 Cor. 11. 10. Thus what is *Achaia*, *Acts* 19. 21. is *Hellas*, i. e. *Greece*, *Acts* 20. 2. and ſo *Mela* ſpeaks of it. 2dly. *Achaia* ſtrictly ſo called, is the Northern Region of *Peloponneſus*, bounded on the North by the Gulph of *Corinth*, on the South with *Arcadia*, on the Eaſt with *Chaonia*, and on the Weſt with the *Ionian Sea.*

3. *ACELDAMA* was a place without the South-Wall of *Jeruſalem*, beyond the River of *Siloam*, and was called the *Potters Field*, *Matth.* 27. 7, 10. becauſe they dug thence the Earth of which they made their Pots; and the *Fullers Field*, becauſe they dried their Cloth there, but being afterwards bought, by that Money by which the *High-Prieſt* and *Rulers* of the *Jews* purchaſed the Blood of the Holy *Jeſus*, it was, by the Providence of God ſo ordering it, called *Aceldama*, that is, *the Field of Blood*, Acts 1. 19. Matth. 27. 7, 8.

4. *ADRAMYTTIUM* (mentioned *Acts* 27. 2. where 'tis ſaid that St. *Paul* entred into a Ship of *Adramyttium*) is by (*c*) St. *Jerom* and others ſaid to be a City of *Egypt*, built by *Alexander M.* as a Monument of his Triumphs, at the *Cannobick* Mouth of the River *Nile*, from which it received its Water, and is by *Livy*, the old *Etymologus* and *Phavorinus*, made to be (*d*) the ſame with *Thebes*; but it was rather *Adramyttium* in *Myſia*, mentioned by *Strabo*, l. 13. p. 417. by *Pliny*, l. 5. c. 30. p. 298. and by *Mela*, l. 1. c. 18. l. 17. for in this Ship St. *Paul* and his Company ſail from *Cæſarea* to *Myra* in *Lycia*, the direct way to *Adramyttium* in *Myſia*, Ver. 5. whither ſhe being bound, and not to *Italy*, they there quit her, and *finding a Ship of Alexandria ſailing into Italy*, went aboard her, *Ver.* 6.

5. *ADRIA* is mentioned *Acts* 27. 27. where St. *Paul* ſaith that they were *toſſed in Adria*; he ſaith not in the *Adriatick Gulph*, which ends with the *Illyrican Sea*, but in the *Adriatick Sea*, which, ſaith *Heſychius*, is the ſame with the *Ionian Sea*; and therefore to the Queſtion, how St. *Paul*'s Ship which was near to *Malta*, and ſo either in the *Libyan*, or *Sicilian Sea*, could be in the *Adriatick*, it is well anſwered, that not only the *Ionian*, but even the *Sicilian Sea*, and part of that which waſheth upon *Crete*, was called the *Adriatick*. Thus *Ptolemy* ſaith, that *Sicily* was bounded on the Eaſt (*e*) ὑπὸ τῦ Ἀδρίε, *by the Adriatick*, and that *Crete* was compaſſed on the Weſt (*f*) ὑπὸ τῦ Ἀδριατικῦ πελάγους, *by the Adriatick Sea*; and (*g*) *Strabo* ſaith that the *Ionian Gulph*, μέρος ἐστι τῦ νῦν Ἀδρίε λεγομένου, *is a part of that which in his time was called the Adriatick Sea.*

6. *ÆNON* or *Enon* ſignifies the Place of Springs, which made it a convenient place for St. *John*'s baptiſm, *John* 3. 23. it is uncertain where it was, whether in *Galilee*, or *Judæa*, or *Samaria.*

7. *ALEXANDRIA*, that noble Mart whence Merchandiſes were carried through all the World, was, after the Deſtruction of *Carthage*, the chief City of the World next to *Rome*, and was therefore called Emphatically, πόλις, as that was called *Urbs*, and *A-*

(*a*) Λυσανία δὲ αὐτῆ ἐγγύθεν τετραρχία. Antiq. l. 20. c. 5. Luke 3. 1. (*b*) Lib. 5. c. 18.
(*c*) *In locis Act.* (*d*) Ἔνθεν ἡ νῦν Ἀδραμύττιον. (*e*) Geogr. l. 3. c. 4. (*f*) Cap. 16.
(*g*) Lib. 7. p. 219.

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thens ἀεὶ. The *Ptolemy*'s of *Egypt* chuſing it as their Seat, beautified it to that Degree, that it gave place to *Rome* only; and the *Romans*, when they had taken it, were careful to preſerve its Splendor, divers *Emperors* adding new Ornaments to it, and confirming its Privileges. It was a large City ſaith (*h*) *Joſephus*, in length thirty furlongs, in breadth ten, which provided *Rome* with four Months Corn, and paid as much Tribute to it in a Month, as *Jeruſalem* did in a Year. Here was a celebrated *Academy*, which bred famous Phyſicians, and Philoſophers, as *Philo* the *Jew*, and Hiſtorians; and a great Library collected by *Ptolemy Philadelphus*, containing 500000 Volumes, and conſumed in the Wars betwixt *Cæſar* and *Pompey*; near to it is the Iſland *Pharos*, where ſome deceitful *Jews* ſhewed *J. Martyr* the Remains of the Cells where the LXXII. *Interpreters* tranſlated the Hebrew Bible into Greek apart, and yet in the ſame words; of which ſee the Preface to St. *Matthew*. Here dwelt the *Jews* in vaſt numbers; *Alexander M.* for the Service they did him in his Wars, permitting them to dwell there, and giving them equal Privileges with the *Gentiles*; here they had many Synagogues, a famous *Cathedral* of Seventy Stalls, and afterwards a Temple built by *Onias*; but they found the *Alexandrians* their conſtant Enemies, they cruelly murthering many thouſands of them in the time of *Caius*, of which *Philo* gives a large account in his Embaſſy to him; and 50000 of them in the time of *Nero*, ſaith *Joſephus*, *de B. Jud. l.* 2. *c* 36.

8. *ÆTHIOPIA* is only mentioned in the Hiſtory of the Baptiſm of the *Eunuch*, *Acts* 8. 27. where I have ſhewed the *Evangeliſt* ſpeaks not of *Æthiopia* in *Arabia*, where the Queen of *Sheba* dwelt, but of *Æthiopia* in *Africa*, where *Candace* had been long the Name of their *Queens*, whence (*i*) *Strabo* makes mention of a *Candace* ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, *who in his time was Queen of* Æthiopia, and (*k*) *Dio* of the ſame *Candace* living in *Æthiopia* under *Egypt*. See the Note on *Acts* 8. 27.

9. *AMPHIPOLIS*, mentioned *Acts* 17. 1. is a City of *Macedonia*, in the Confines of *Thrace*. ſo called, ſaith (*l*) *Thucydides*, becauſe the River compaſſeth it about. *Suidas*, who places it as others do in *Thracia*, ſays it was alſo formerly called the *Nine Ways*. See Mr. *Wells Geogr.* p. 134.

10. *ANTIOCHIA*, the *Metropolis* of *Syria*, was built, ſay ſome, by *Antiochus Epiphanes*, ſay others, by *Seleucus Nicanor*, the firſt King of *Syria* after *Alexander M.* in memory of his Father *Antiochus*, and was (*m*) the Royal Seat of the Kings of *Syria*, or the Place where their Palace was; for Power and Dignity, ſaith (*n*) *Strabo*, it is not much inferior to *Seleucia*, or *Alexandria*; it was, ſaith (*o*) *Joſephus*, the third great City of all that belonged to the *Roman* Provinces; it was called *Antiochia apud Daphnem*, near *Daphne*, i. e. the Village where her Temple was, to diſtinguiſh it from the other ſixteen Cities in *Syria*, and elſewhere, which bore that Name. It was celebrated among the *Jews* for the *Jus Civitatis*, which *Seleucus Nicanor* had given to them in that City with the *Græcians* and *Macedonians*, and which, ſaith (*p*) *Joſephus*, they ſtill retained; and for the Wars of the *Maccabeans* with thoſe Kings; among *Chriſtians* for being the place where they firſt received that Name, and where both St. *Luke* and *Theophilus* were born and inhabited: There was alſo another *Antioch* in *Piſidia*, mentioned *Acts* 13. 14.

11. *ANTIPATRIS*; this place was formerly called *Capharſalama*, 1 *Macchab.* 7. 31. and was of little Repute till it was rebuilt by *Herod* in the Plain of *Capharzaba*, which, ſaith (*q*) *Joſephus*, was watry and fit for Plants, with a River, and a Grove compaſſing the City; it was eighteen miles from *Jeruſalem*, and in the way to *Cæſarea Paleſtinæ*, *Acts* 23. 31. and within the borders of *Samaria*.

12. *APOLLONIA* was a City of *Macedonia*, lying betwixt *Amphipolis* and *Theſſalonica*; for ſaith St. *Luke*, *when we had paſſed through Amphipolis and Apollonia, we came to Theſſalonica*. *Geographers* ſay there were 14. *Cities* and two *Iſlands* of that Name.

13. *ARABIA* is only mentioned by St. *Paul*, ſaying, that after his Converſion, he went firſt into *Arabia*, Gal. 1. 17. where ſome make him to have ſtaid three years without any buſineſs he did there that they know of, and without any ground; for both the deſign of St. *Paul* which was to prove that he received not his Goſpel from Man, but from the immediate Revelation of *Jeſus Chriſt*, and his Declaration that he preached firſt at *Damaſcus*, and then at *Jeruſalem*, Acts 26. 20. ſeem to make it no improbable Conjecture, that as *Chriſt* after his Baptiſm went immediately into the Wilderneſs of *Judæa*, ſo did St. *Paul* after his Baptiſm go into *Arabia deſerta*, where he received his knowledge of that Goſpel which he preached by Revelation from *Chriſt Jeſus*, and thence

(h) De B. Jud. l. 2. c. 28 p. 807, 808. (i) Lib. 17. p. 564. (k) Lib. 54. p. 599.
(l) Lib. 4. p. 321. (m) Τὸ Σελευκεῖον ἐνταῦθα ἵδρυτο τῆς ἀρχῆσι τῆς χώρας. (n) Lib. 16. p. 517.
(o) Lib. 3. c. 1. p. 832. (p) Antiq. l. 12. c. 13. (q) Antiq. l. 16. c. 9.

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thence returning to *Damaſcus*, Gal. 1. 17. he ſtraightway preached Chriſt at *Damaſcus*, *Acts* 9. 20. and ſo continued to do many days, or a conſiderable time, *Ver.* 23. We read alſo of *Cretes* and *Arabians*, Acts 2 11. where by *Cretes* ſome think we are not to underſtand the Inhabitants of *Crete*, that Iſland being far from *Arabia*, but the *Cherithim a Philiſtine* Nation and Country, rendred κρῆτες by the *Septuagint*, Ezek. 25. 16. Zeph. 2. 5, 6. but *Libya* and *Rome* mentioned *Ver.* 10. were at a greater Diſtance. The *Arabians* were anciently called *Iſhmaelites* and *Hagarens*, the firſt from *Iſhmael* the Son of *Hagar*, the 2d. from *Mount Hagar* in *Arabia*. See Note on *Gal.* 4. 25. This large Country, reaching from *Euphrates* to *Egypt*, was divided into three parts; *Arabia deſerta*, ſo called probably from the word *Araba*, which ſignifies *deſert*, which lay full Eaſt of *Judæa*, and is called by (r) *Strabo*, *Schenitis*, by reaſon of the Tents in which that wandring Nation dwelt; and the Inhabitants of it are in *Scripture* called the Men of the *Eaſt*, Gen. 25. 6. Judg. 6. 3. 2. *Petræa*, ſo called from the Rockineſs of it, or from the ſtrong City *Petra* built on a Rock, whence the *Soldans* keep their Treaſure in it; and in this *Arabia* was *Mount Sinai*, where the Law was given. 3dly. *Arabia Felix* lying betwixt the *Perſian* Gulph, and the *Red-Sea*, a fertile Country producing *Laudanum*, *Myrrh*, *Caſſia*, and many other Drugs and Spices, celebrated on that account not only by the *Poets*, (ſee *Lloyd*'s Dictionary) but by *Dionyſius P.* and (ſ) *Euſtathius* upon him, by *Strabo*, *Pliny*, *Herodotus*, and *Q. Curtius*, and that part of it eſpecially, ſaith *Strabo*, p. 535. which is the moſt happy Nation of the *Sabæans*, and where is Gold, which the *Arabian Magi* brought with them when they came to *Chriſt*. See the Note on *Matth.* 2. 1.

14. *ASIA*, as it is mentioned by ancient *Geographers*, is one of the largeſt Diviſions of the World into three parts, but in the *New Teſtament* it is always taken for *Aſia Minor* only, as it contains the *Proconſular Aſia*, conſiſting of four Regions, of *Phrygia*, *Myſia*, *Caria*, and *Lydia*, ſaith (t) *Cicero*; of which ſee Biſhop *Uſher* in his Treatiſe of the *Leſſer Aſia*; in this *Proconſular Aſia* were the *ſeven Churches* mentioned in the *Revelations*, Chap. 2. and 3.

15. *ASSOS*, Acts 20. 13. is a Town in *Troas*, for St. *Paul* went from *Troas* to it; it is memorable, ſaith (u) *Pliny*, for the *lapis ſarcophagus*, which burns up, and conſumes Fleſh; of which ſee *Voſſius in P. Melam*, p. 88, 89. beſides this there ſeems to have been another *Aſſos* in *Crete*, of which ſee the Note on *Acts* 27. 13.

16. *ATHENS* was a City of *Greece* properly ſo called, and of the ſubdiviſion of it named *Achaia*; it was ſo called from Ἀθήνη, i. e. *Minerva*, to whom it was conſecrated. In it was a celebrated Academy, which, ſaith (x) *Cornelius N.* for Antiquity, Humanity and Learning, made it excel all the Cities of the World; whoſe Inhabitants, ſaith (y) *Cicero*, were the Inventers of all learning, the Men who invented, and perfected Eloquence, and from whom Humanity, Learning, Religion, Laws were diſperſed through the whole World; but then to qualifie theſe commendations, he adds, *they only knew what was right, but would not do it*; they were, ſaith (z) *Plutarch*, *ſuſpicious and vain-glorious*; they were, ſaith the *Apoſtle*, δεισιδαιμονέστεροι, *very ſuperſtitious*, and great worſhippers of Idols, and ſo were *vain in their Imaginations, and their fooliſh heart was darkned.* See the Note on *Acts* 17. 16.——22. and Dr. *Hammond* there, and *Lloyd* in Voce.

17. *ATTALIA* was a City of *Pamphylia*, built by King *Attalus*, whence St. *Paul* goes from *Perga* in *Pamphylia* to it, *Acts* 14. 25. It was a Sea-port, and the chief Reſidence of the *Prefect*. Strabo l. 14. p. 459.

18. *AZOTUS*, the *Aſhdod* of the *Philiſtines*, where the Ark of God triumphed over their *Dagon*, 1 *Sam.* 5. 2. and where *Jonathan* (a) having routed the Army of *Apollonius*, burnt both their God and their Temple, and all who fled to it for Refuge; it lay above thirty miles diſtant from *Gaza* toward *Joppa*, ſo that the Angel, when he caught up *Philip*, Acts 8. 40. carried him ſo many miles.

(r) Lib. 16. p. 528. (ſ) Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λιβανωτὸν καὶ σμύρναν καὶ κασίαν καὶ κινναμωμον καὶ λήδανον, in Dionyſ. à v. 927---935. Herodot. l. 3. c. 112, 113. Plin. l. 5. c. 11. l. 12. c. 17, 18, 19. Strabo l. 16 p. 532. Q. Curt. l. 5.

(t) *Aſia veſtra conſtat ex Phrygia, Myſia, Caria, Lydia.* Orat. pro Flacco. N. 51.

(u) Lib. 2. c 96. (x) *In vita Attici.* (y) *Omnium Doctrinarum inventrices Athenas.* l. de Orat. N. 7. *adſunt Athenienſes unde Humanitas, Doctrina, Religio, jura, leges ortæ.* Or. pro Flacco. N. 48. (z) De Polit. præcept p. 799. (a) Joſ. Antiq. l. 13. c. 8. p. 436.

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B.

1. *BABYLON.* By *Babylon*, the *Jews* understand not only *Chaldæa*, but also *Mesopotamia*, *Assyria*, and even all those Kingdoms to which they were carried in the *Babylonian* Captivity, and for this they have ground from the *Scriptures* of the *Old Testament*, which extend that Name to the whole Empire of *Babylon*; as when the Destruction of *Babylon* is represented as the Destruction ὅλης τῆς οἰκουμένης *of the whole Empire*, Isa. 12. 9, 11. and from the use of the word among the *Heathens*, for *Pliny* saith, *Babylon* of the *Chaldaick* Nation had long the Eminency over the whole World, (b) *on which account the rest of Mesopotamia and Assyria was reckon'd a part of it.* I have shewed, Note on 1 *Pet.* 5. 13. that according to the *Fathers*, the Name of *Babylon* was given to *Rome* by St. *Peter*, and according to the same *Fathers* the Name of (c) *Mystical Babylon* was given to her also, partly for her Greatness, Pride, and Oppression of God's People, and partly for her resemblance of it in Idolatry, that Kingdom so fully representing the *Idolatry* of the Church of *Rome*, in the Description given of it in the sixth Chapter of *Baruch*, that scarce any real difference betwixt them can be observed.

2. *BEREA*, mentioned *Acts* 17. 10. is a City of *Macedonia*; (d) *a great and populous City*, saith *Lucian*; This was the City to which *Paul* and *Silas* fled from *Thessalonica*, and where they found a Synagogue of the best natured *Jews and Proselytes* they met with, for they received the Word with all readiness, and examined it by the best Test of Truth the *Scriptures*, and so the Converts there were many of both sorts, *Ver.* 11, 12.

3. *BITHYNIA* is a Region of *Asia Minor*, (e) bounded on the North with the *Euxine Sea*, on the South with *Phrygia*, on the West with the *Propontis*, on the East with *Paphlagonia*; it was anciently called *Bebraica*, and *Mygdonia*, say (f) *Servius*, *Solinus* and *Mart. Capella*, and afterwards *Bithynia*, from *Bithynus* the King of it, say most *Geographers*; from *Bethen*, the Belly or interior parts, saith *Bochart*, both (g) *Pliny* and *Mela*, representing them as possessing the inward parts of that Region only. The old *Geographer* published by *Gothofrid*, stiles them * *the Greatest and most Happy Nation*, in which the first General Council of *Nice* was held.

4. *BETH-HABBARA* signifies a place of passage; it was a Water distinct from *Jordan*, and removed somewhat from it, *John* 1. 28. 10. 40. to which Men passed over *Jordan*; the Town was out of the *Precincts* of *Judæa*, in the *Scythopolitan* Country, where the *Jews* dwelt among the *Syro-græcians*, and was over against *Galilee*; So Dr. *Lightfoot*, over against *Jericho*, Josh. 3, 16.

5. *BETHANY* took its Name from a Tract of ground so called from *Athene*, which signifies the Dates of Palm-Trees, which grew there plentifully; the Town of *Bethany* where *Lazarus* dwelt, and where he was raised from the Dead, was fifteen furlongs from *Jerusalem*, *John* 11. 8. but the Tract of ground that bore that Name reached within eight furlongs of *Jerusalem*, it being only a *Sabbath days Journey* from it, *Luke* 24. 50. *Acts* 1. 12. and then began the Tract called *Bethphage*, from the *Phagi*, i. e. the green Figs which grew upon it, which ran along so near to *Jerusalem*, that the outmost street within the Walls was called by that Name. St. *Jerom* saith there was *Villula*, a little Village there of the same name.

6. *BETHLEHEM*, the House of Bread, was the place where *Christ the Bread of Life* was born, as the *Jerusalem Gemarists* confess; it was a City in the time of *Boaz*, for he stiles it *the City of his People*, Ruth 3. 11. and goes up to the *Gates* of it, Chap. 4. 1. it was a City fortified by *Rehoboam* 2 Chron. 11. 6. it is called *David's City*, 1 Sam. 20. 6, 29. and therefore when every Tribe and Family went up to their respective Cities to be taxed, *Luke* 2. 3. *Joseph* goes up to this City of *David*, v. 4. Though therefore it be called by the *Jews* κώμη a *Town* or *Village*, Joh. 7. 42. that only signifies that being one of the least Cities it might comparatively be called so, as *Nain* is by *Josephus*, v. *Nain*; and the *Hebrew* עיר a City, is often rendred by the *Seventy* κώμη, where our Translation speaks of Cities, as *Josh.* 10. 37. 15. 9. 1 *Chron.* 27. 25. *Isa.* 42. 11. it might be after the Destruction of *Jerusalem*, a Village, as it is twice called

(b) *Propter quam reliqua pars Mesopotamiæ, Assyriæq; Babylonia appellata est* l. 6. c. 26. p. 356.
(c) *Sic & Babylon apud Johannem nostrum Romanæ urbis figuram portat (figura est) proinde & magnæ & Regno superbæ & Sanctorum debellatricis.* Tertull. contr. Marcion. l. 3. c. 13. adv. Jud. cap. 9. p. 193. vide Downam de sede Antichrist. l. 1. c. 7. (d) Μεγάλη καὶ πολυάνθρωπος, de Asino p. 639. D.
(e) Ortel. (f) Bebraica ipsa est Bithynia, Æn. 5. V. 373. (g) *Tenent oram omnem Thyni, interiora Bithyni.* Plin. l. 5. c. 32. *intersus Bithyni.* Mela l. 1. c. 19. * μεγίστη καὶ εὐδαιμονεστάτη.

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called by (b) *Justin M.* In St. *Jerom* it is sometimes a City, and sometimes a Village, but then that he stiles it only comparatively a Village, may be gathered from his (i) own words on *Mic.* 5. 2.

7. *BETHESDA*, the Pool of *Bethesda*, is the same with the Pool of *Siloam*, of which see there, and Note on *John* 5. A. B. It was a Pool in *Jerusalem*, saith St. *Jerom*, and had the Name προβατικὴ, the *Sheep-Pool*, from the Sacrifices washed there by the Priests; he adds that *there is yet a Lake there* (k) *whose Waters are very red, as if mixt with blood, giving Testimony of what was done there of old.* Dr. *Lightfoot* saith these Sacrifices were washed elsewhere, and that the unclean washed in this Pool, and whilst they did so laid up their Cloathes in one of the Porches: Of the Miracles wrought there by the *Angel* descending, and of the Miracle wrought by our *Lord*, see the Note there.

8. *BETHSAIDA*, saith *Bochart*, is a place of fishing, as it might be called, because situated, saith (l) *Pliny*, on the East of the Lake *Gennesareth*; in *Batanea* and the lower *Gaulonitis*, saith (m) *Josephus*, at the beginning of the mountainous Country; it is a place of hunting, saith Dr. *Lightfoot*, so called because it stood near *Nephthali*, where there were store of Deer, *Nephthali* abounding in Venison, *Gen.* 49. 21. It was raised by *Philip* from a Village to the honour of a City, and called *Julia* in honour of the *Emperor*'s Daughter; it was one of the Cities against which *Christ* denounced a Wo, *Matth.* 11. 21. for her impenitence and infidelity, after the mighty Works he had done in her; it also was the City where three *Apostles* dwelt, *viz. Philip*, *Andrew* and *Peter*, John 1. 45.

C.

1. *CANA.* There were two *Cana's* without *Galilee*, one in the Tribe of *Aser*, Josh. 19. 28. called by St. *Jerom*, *Cana the Great*; another in the Tribe of *Ephraim*, Jos. 16. 8. 17. 9. and two in *Galilee*, one in the north part of the *Lower Galilee*, and dividing it from the upper, and *Cana of Galilee*, or the less, situated over against *Julius Betharampta*, on the West of *Capernaum*, whence *Christ*, after he had wrought his first Miracle there, went down to *Capernaum*, John 2. 12. and when he was returned thither, the *Nobleman* comes from *Capernaum* to him there, John 4. 46, 47. Of this *Cana Josephus* speaks saying, ἐν κώμῃ τῆς Γαλιλαίας ἡ προσαγορεύεται κανᾶ, (n) *in a Village of Galilee which was called Cana.*

2. *CANAAN* was two-fold, the larger terminated on the South part with the desert of *Sin* or *Cades*; on the North with *M. Libanus* and *Antilibanus*; on the East with the River *Euphrates*, and with the *Mediterranean Sea* on the West: So *Deut.* 11. 24. *Josh.* 1. 3, 4. *Every place that the Sole of your foot shall tread upon, that have I given you, from the Wilderness* (of Paran) *and* (or, *even to*) *Libanus, and to the great River Euphrates, and to the great Sea shall your coast be*; accordingly *Joshua* saith, God gave to *Israel all the land which he sware to give to their Fathers, and they possessed it and dwelt in it*, Josh. 21. 43, 45. and Chap. 23. 14. *There failed not any good thing which the Lord had spoken to the house of Israel*; *all came to pass.* How this could be said by him who had left so much of the Seven Nations unsubdued, *Judg.* 1. and who divided not to them the whole Land of *Canaan*, but only that part of it which was possessed by the Seven Nations, is a great Question; to which the usual Answer is, That he gave them a Right to the whole Country, dividing it among them by a Lot ordered, and directed by him, and he gave them the actual Possession of the greatest part of it, with Power to subdue the rest if they continued Obedient, and more was not intended presently, the Lord not having promised to give them the whole Land at once, they being not sufficient to people the whole Country, but by degrees, as their Increase should make them ready for, and their Obedience should continue their Right to it; for thus saith God by *Moses*, Exod. 23. 29. *I will not drive them out before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee*; *but by little and little I will drive them out before thee, until thou be encreased to inherit the Land.* To which may be added, that *Joshua* gave them all the Land *their feet had trod on*, and more *God* did not promise to them in the words cited from him.

CANAAN

(h) Dial. p. 303, 304.
(i) *Minima quidem est in civitatibus Judæ, & tantis Millibus comparata, vix parvus est viculus.*
(k) *Mirum in modum rubens quasi cruentis aquis antiquis operis signa testatur, nam hostias in eo lavari à sacerdotibus solitas ferunt, unde & nomen accepit.* De locis Heb. F. 4. C.
(l) Lib. 5. c. 15. (m) De B. Jud. l. 2. c. 13. l. 4. c. 27. (n) De vitâ suâ, p. 1005.

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CANAAN the leſs is extended from the *Wilderneſs* in the South to *Libanus* in the North, and from *Jordan* on the Eaſt, to the *Mid-land Sea* on the Weſt, the length of it being 160 miles, the breadth of it only 50; and it is thus deſcribed, *Gen.* 20. 19. *The borders of the Canaanites* (i. e. the Seven Nations of them voted to deſtruction) *was from Sidon* (i. e. the Country of *Sidon*, which extended it ſelf Eaſt as far as *Jordan*) *as thou comeſt to Gerar unto Gaza, and* (the Southern border is) *as thou goeſt to Sodom and Gomorrah, Adma and Zeboim, even unto Laſhah*, i. e. the Λέσα in (o) *Joſephus*, towards *Arabia Petræa*. See *Bochart. Phaleg, l.* 4. *c.* 37.

3. *CAPERNAUM* was a City ſeated near to the Sea of *Galilee*, at the bottom of the Lake of *Genneſareth*; for *Chriſt*'s Diſciples came from the Wilderneſs of *Bethſaida* over the Lake to the Land of *Genneſareth*, Matth 14. 34. Mark 6. 46. and yet to *Capernaum*, John 6. 16, 24. it was in the borders of *Zebulon* and *Nephthali*, Matth. 4. 13. renowned on the account of *Chriſt*'s Habitation and his many Miracles, which brought a woe upon them for their infidelity, *Matth.* 11. 23. Near this Town was the Mountain where *Chriſt* preached his excellent Sermon, for coming down thence he went to *Capernaum*, Matth. 8. 5. i. e. a Journey of ten miles, if *Thabor* was that Mount as 'tis conjectur'd by St. *Jerom* on the place; and near it alſo was the Cuſtom-houſe at which *Matthew* the Publican ſat when *Chriſt* called him, for he called him *as he paſt from his own City*, *Matth.* 9. 1, 9.

4. *CAPPADOCIA* was a Kingdom bounded on the (p) Eaſt with *Armenia*, on the Weſt with *Paphlagonia* and *Galatia*, on the North with the *Euxine Sea*, on the South with that part of *Mount Taurus* which looks toward *Cilicia*; it was famed for (q) Mules and Horſes, of which it gave yearly to the *Perſians*, Horſes 1500, Mules 2000. It was a Nation ſo ſervile, ſaith (r) *Strabo*, that when the *Romans* offered them their freedom to live by their own Laws, they ſaid they could not endure liberty; they were, ſaith *Cicero*, *de Grege Venalium*. Orat. poſt red. in Senat. N. 12.

5. *CÆSAREA-PALESTINÆ*, ſo called as being the Metropolis of *Paleſtine* and the Seat of the *Roman Proconſul*, was formerly named the Tower of *Strato*, but being a Mart-Town whoſe Haven was very incommodious, *Herod* the Great built there a large City with many (ſ) ſtately Marble Buildings, a Theatre of Stone, and a moſt capacious *Amphitheatre* (where *Herod Antipas* was ſmitten by an Angel of God, See the Note on *Acts* 12. 23.) and an admirable Haven, with Marble Edifices and Towers, the greateſt of which he called *Druſus*, in honour of the *Emperor*'s Son, the City *Cæſarea* in honour of *Cæſar*; it was ſituated between *Doron* and *Joppa*, thirty five miles from *Jeruſalem*, and was inhabited (t) partly by the *Jews*, who had their Schools there, but chiefly by the *Greeks* or *Syrians*, betwixt whom there were feuds περὶ τῆς ἰσοπολιτείας, *concerning equal Privileges*, the *Cæſareans* killing about 1200 *Jews*, when *Florus* was *Procurator* of *Judæa*. Here *Peter* converted *Cornelius* and his Kinſmen, the firſt Fruits of the *Gentiles*, Acts 10. Here liv'd *Philip* the *Evangeliſt*, Acts 21. 8. and here *Paul* defended himſelf againſt the *Jews* and their *Orator Tertullus*, Acts 24.

6. *CÆSAREA-PHILIPPI*, mentioned *Matth.* 16. 13. *Mark* 8. 27. was firſt called *Lais*, or *Laſhem*, Judg. 18. 7. and when ſubdued by the *Danites*, *Dan.* V. 29. It was built by *Philip* the *Tetrarch* of *Ituræa* and *Trachonitis*, Luke 3. 1. who made it the place of his Reſidence, as being conveniently ſeated between both; He built it, ſaith (u) *Joſephus* at *Paneas by the Springs of Jordan, and called it* Cæſarea-Philippi, and alſo *Neroniada* in honour of *Nero*; it was ſeated at the Springs of *Jordan* the leſs, not far from *Libanus* in the midland *Phœnicia*, ſaith *Ptolemy*, and was a *Decapolitan City*. What *Euſebius* ſaith of the two Statues of *Corinthian Braſs*, erected here by the Woman cured at *Capernaum* of the bloody Flux, ſee confuted in the Note on *Mark* 5. 26.

7. *CEDRON*. Of the Brook *Cedron*, which our Lord paſſed over to go into the Garden where he was betrayed, *John* 18. 1. mention is made when *David* fled from *Abſolom*, for he paſſed over the Brook *Kidron*, 2 Sam. 15. 23. and when King *Solomon* ſaith to *Shimei*, *in the day that thou paſſeſt over the Brook Kidron thou ſhalt ſurely die*. See alſo *Jer.* 31. 40 where the *Septuagint* always ſpeaks of Κέδρων or τῶν Κέδρων, in the Plural; it was, ſaith (x) *Jerom*, a Torrent or Valley near to *Jeruſalem*, on the Eaſt ſide betwixt it and *Mount Olivet*; *a deep Valley*, ſaith (y) *Joſephus*; and into this Valley was conveyed the blood poured out at the foot of the Altar, which becauſe it made the River look black, ſome think it was called *Cedron* from the word *Kiddar*, which ſignifies

(o) Antiq. l. 14. c. 2. (p) Strab. l. 12. p. 367. (q) Lib. 11. p. 362. (r) Lib. 12. p. 372.
(ſ) Joſ. Antiq. l. 15. c. 13. (t) Ἰουδαίας πόλιν καὶ τὸ παλαιὸν ὑφ' ἑλλήνων ἐποικουμένην. Joſ. de B. Jud. l. 3. c. 28 Antiq. l. 20. c. 6. l. 2. c. 33. (u) Πρὸς ταῖς Ἰορδάνου πηγαῖς, ἐν πανεάδι πόλιν κτίζει καισάρειαν. Antiq. l. 18. c. 3. l. 20. c. 8. (x) In locis Hebr. F. 5. (y) De B. Jud. l. 5. c. 8.

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signifies blackness; others from the Cedar Trees planted on each side, whence, say they, it is still named in the plural, τῶν Κέδρεων, from these Cedar Trees.

8. *CHALDÆA*, is only mentioned in these words, *Acts* 7. 4. *and Abraham came out of the land of the Chaldæans, and dwelt in Charran*, where by the Land of the *Chaldæans*, we are not to understand the Country so named in *Asia Major*, which was in the Plain, but a mountainous Country, which is part of *Mesopotamia*, as appears from these words, *God appeared to Abraham while he was in Mesopotamia, before he dwelt in Charran* V. 2. *then came he out of the land of the Chaldæans, and dwelt in Charran*; That both this *Charran* and *Chaldæa* lay in *Mesopotamia*, see *Bochart Phaleg*, *l.* 2. *c.* 6. and the Note on *Acts* 7. 2.

9. *CENCHREA* was the *Isthmus* of *Corinth*, distant 70 furlongs from it, where were celebrated the *Isthmian* Games, whence the *Apostle* in his *Epistle* to the *Corinthians*, speaks so oft in allusion to these Games; see Note on 1 *Ep.* 9. H. I. K. 2 *Ep.* 4. 7, 8, 9. Hence he tells them of a *corruptible Crown* for which they wrestled, their Coronets being either of the σέλινον *Parsley*, which quickly withered, or of πίτυς the *Pine Tree* which soon decayed.

10. *CLAUDA* Acts 27. 16. was an *Island* near *Crete*, situated at the meeting of the Southern and the Western Sea, of which *Geographers* say nothing, unless it be the *Gaudos* mentioned by *Pliny*, *l.* 4. *c.* 12. and by *Mela l.* 2. *c.* 7.

11. *CHIOS*, Acts 10. 15. is an Island of the *Ægean Sea*, between *Lesbos* and *Samos*; celebrated by (z) *Horace* and (a) *Martial*, for the Wine and Figs that came from thence, and also by *Pliny*, l. 5. c. 31. and *Strabo*, l. 14. p. 444. for its Marble and white Earth.

12. *CILICIA*, a Country of *Asia Minor*, betwixt *Pamphylia* on the West, and *Pieria* on the East, the *Mount Taurus* on the North, and the *Cilician Sea* on the South, celebrated on the account of *Cicero*, *Proconsul* there, but more on the account of St. *Paul*'s birth at *Tarsus* a City of *Cilicia*, Acts 21. 15.

13. *COOS*, Acts 21. 1. was an Island in the *Ægean* or *Icarian Sea* near *Myndus* and *Cnidus*, which had a City of the same Name, from which *Hippocrates* the celebrated *Physician*, and *Apelles* the famous *Limner*, were called *Coi*; here was a large Temple of *Æsculapius*, and another of *Juno*; it abounded in rich Wines, and here were made those *Coæ Vestes* which were transparent, and are so often mentioned by the *Poets*.

14. *CHORAZIN*, saith St. *Jerom*, is a Town in *Galilee*, which our Lord deplores for her incredulity, *Matth.* 11. 22. Dr. *Lightfoot* wonders how such a wo should be denounced against it, when we read not in the whole *New-Testament* that our Lord had ever been there; but that our Lord was frequently at *Bethsaida* and *Capernaum*, Copartners in that Woe, we read; now *Chorazin* being by Dr. *Lightfoot* placed betwixt them, and being, saith (b) St. *Jerom*, but two miles distant from *Capernaum*, and in many Maps but little distant from *Bethsaida*, and it being said expresly, *that mighty works were done in her*, doubtless *Christ* must be often there.

15. *CNIDUS*, mentioned *Acts* 27. 7. was a City and Promontory in the *Peninsula* of *Caria*, celebrated for the worship of *Venus*, hence called *Venus Cnidia*; whence * *Horace* sings thus, *O Venus Regina Cnidi*; and for the Statue of *Venus* made by *Praxiteles*, and by † *Pliny* reckoned among the admirable works of that Artificer.

16. *CORINTH* was a most noble City of *Achaia propria* called anciently *Ephyre*, saith (c) *Pliny*, and after *Corinth* from one *Corinthus* who took and rebuilt it. It was considerable among *Heathen* Authors for its Cittadel *Acro-Corinthus*, built on a very high Mountain, and for its (d) Insolence against the *Roman Legates*, which caused *L Mummius*, thence stiled *Achaicus*, to destroy it, in the Conflagration of which City so many Statues were melted down, that the remains of them made that famous *Corinthian Brass* which was esteemed above Gold or Silver; and of which, saith *Josephus*, the beautiful Gate of the Temple of *Jerusalem* was made. See the Note on *Acts* 3. 2. The *Corinthians* were noted for their Wisdom, hence stiled by (e) *Cicero*, *The light of all Greece*, by *Florus*, *Decus Græciæ*, *the Glory of Greece*; and for their Riches, for saith (f) *Strabo*, πλουσία διαπαντὸς ὑπῆρξεν, *it was always rich*; they were filled with *Orators* and *Philosophers*, and from them, say the *Fathers*, came the Contentions and false Doctrines which sprang up in that Church, on the account of which St. *Paul* speaks thus to them, *Ye are rich, ye are wise and honourable*, 1 Cor. 4. 9, 10. They also had a Temple of *Venus*, to whom, saith (g) *Strabo*, 1000 *Whores were consecrated*, whence they became infamous to a Proverb

(z) Serm. l. 1. Sat. 10. (a) Mart 7. 25, 31. (b) De locis Hebr. F. 4. C.
* L. Carm. 30. † L. 7. 38. 36. 5. Athen. l. 13. p. 591. (c) L. 5. c. 4. (d) Vell. Paterc. l. 1. c. 13. (e) *Legati quod erant appellati superbius, Patres vestri Corinthum totius Græciæ lumen extinctum voluerunt.* Orat pro leg. Manil N. 6. (f) L. 2. c. 16. l. 8. p. 263. (g) Ibid.

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a Proverb for that Vice, and for all kind of Lasciviousness, which caused the *Apostle* in his *Epistles* to them, to speak so much against it; see the Preface to the First *Epistle*. Lastly, there was a great resort of the *Jews* to this City, who, saith *Philo*, *inhabited* Κορίνθου καὶ πλεῖστα καὶ ἄριστα Πελοποννήσου, *Corinth and the chiefest and best parts of Peloponnesus*, and had one or more Synagogues there, *Acts* 18. 8. whence came those *Judaizers* and *false Apostles*, so often mentioned in the *Epistles* to those *Churches*.

17. *CYPRUS*, so called from the Flower of the *Cyprus Tres* growing there, as (*h*) *Pliny* speaking of the kinds of Cyprus, and (*i*) *Eustathius* say, was an Island having on the East the *Syrian*, on the West the *Pamphylian*, on the South the *Phœnician*, on the North the *Cilician Sea*; it was celebrated among the *Heathens* for its Fertility, as being say (*k*) *Strabo* and *Ammianus Marcellinus*, sufficiently provided of all things within it self, *& nullius externi indigens*, whence it was also called the rich and happy Island, but was very (*l*) infamous for the worship of *Venus*, who had thence her Name Κύπρις, and her Title *Venus Cypria*; that Demon, saith *Eustathius*, delighting in that Island for their Adultery, and proneness to Venery, they consecrating their Women to Whoredom, and by a Law compelling them to lie with Strangers, as the *Babylonians* did. It was memorable among the *Jews* for being an Island in which they so abounded, that at one time they slew, saith (*m*) *Dio*, 240000. of the Inhabitants, and were on that account forbid to come afterwards to that Island; and among *Christians*, for being the Place where *Joses* called *Barnabas*, had the Land he sold, *Acts* 4. 36. and where *Mnason* an old Disciple lived, *Acts* 21. 16.

D.

DAMASCUS, a most ancient City where *Eliezer*, the Servant of *Abraham*, dwelt, built, saith (*n*) *Josephus*, by *Uz* the Son of *Aram*, mentioned *Gen.* 10. 23. and situate in the Valley betwixt *Libanus* and *Antilibanus*, watered by the Rivers *Abana* and *Parphar*, 2 Kings 5. 12. one of which is by (*o*) *Pliny*, (*p*) *Strabo*, and others, called *Chrysorrhoas*, by reason of its Golden Sands; it was made Tributary to *David*, 2 Sam. 8. 6. afterwards it was the Capital City of the *Kings* of *Syria*, Isa. 7. 8. It is a City famous for its Antiquity, and for being still one of the richest and most magnificent Cities of the *Levant*, but most of all for being the place of the miraculous Conversion of St. *Paul*. Here the *Jews* had their Synagogues, and converted to their Religion (*q*) *most of the Women of the Place*, but the Men entirely hated them, and killed at one time twelve, at another eighteen thousand of them, and their Families.

2. *DECAPOLIS*, saith St. *Jerom*, was a Country of ten Cities beyond *Jordan*, which all do not reckon alike, saith (*r*) *Pliny*, who places them all beyond *Jordan*, except *Scythopolis*: (*s*) *Josephus* saith that *Justus* of *Tiberias* τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολέμει *fought against the Cities of Decapolis in Syria*, and that when *Vespasian* came to *Ptolemais* (*t*) οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, *the chief Men of the Cities of Decapolis in Syria* complained to him against *Justus* upon that account; and of these Cities (*u*) he saith, that *Hippo* and *Gadara* were two; whence it is evident *Brochardus* must mistake when he places all these Cities in *Galilee*, and makes *Tiberias* to be one of them, it being *Justus* of *Tiberias* that fought against them. They were all Cities inhabited chiefly by the *Gentiles*, though some of them might be within the Region of *Judæa*.

3. *DERBE* was a City of *Lycaonia* near *Isauria*, mentioned *Acts* 14. 6. it was the Seat of *Antipater Derbæus*, and the Country of *Timothy*.

E. *EGYPT*

(h) *Tertium Cypro insula, odoris suavitate* l. 12. c. 24 (i) Ἀπὸ ἄνθους ἐκεῖ πολλοῦ φυομένου Κύπρος λεγομένη. In Dionys. p. 100. (k) L. 14. p. 468, 469. *Belus opsimam---- vastabat Cyprum.* Virg. Æn. 1. v. 625. Eustath. in Dionys p. 100.

(l) Ἄθυρμα γὰρ ὢν ἡ νῆσος τῷ δαίμονι ἀφ' ἧς καὶ Κύπρεις παρωνόμασται, τοῦτο δὲ διὰ τὴν τῶν ἐκεῖ μαχλοσύνην καὶ τὸ ἐπαφρόδιτον. Eustath. ibid. p. 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἐπιχωρίων τὰς ἑαυτῶν γυναῖκας ἀφοσιωσάντων. Athen. l. 12 p. 516. Τῆς Κύπρου δὲ παραπλησίως τούτῳ νόμῳ. Herodot. l. 1. c. 199.

(m) Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες πλείονες καὶ εἴκοσι, καὶ διὰ τοῦτο ἐδόκει Ἰουδαίῳ ἐπιβῆναι ἀνὴρ ἔξω Epitome Trajani p. 255. (n) Antiq l. 1. c. 7. p. 15. (o) Lib. 5. c. 18. (p) L. 16. p. 539.

(q) Jos. de Bell. Jud. l. 2. c. 31. 7. 34. p 992. (r) *Jungitur ei latere Syriæ Decapolitana Regio, à numero oppidorum, in quo non omnes eadem observant*, l. 5. 10. (s) De Vita suâ p. 1025. A.

(t) Ib. p. 1030. (u) P. 1001. A.

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E.

1. EGYPT was bounded on the North with the *Mediterranean*; on the Eaſt by *Arabia Petræa* and the *Red Sea*; on the South by *Æthiopia*, and *Nubia*; on the Weſt by *Libya*, and the deſart of *Barca*. It is divided into the upper *Egypt*, through which *Nile* runneth with a ſingle Stream, and into lower *Egypt* which begins where *Nile* divides, and ſo makes the Iſland, from its reſemblance of the *Greek* Δ called *Delta*, and then runs down to the *Mediterranean* ſhore, whence it is alſo called *Egyptus Maritima*; of the River *Nile*, the *Pyramides*, their Mummies, Cities, Cuſtoms, ſee *Geographers*; of the Names it hath in the *Old Teſtament*, ſee *Bochart*. For explication of ſome Paſſages in the *New*, conſider,

1ſt. The *Ægyptian* Language, which differed from the *Greek*, as (*x*) *Bochart* proves againſt *Kircher*, and from the *Hebrew*, whence the *Jews* in it are ſaid to have *heard a ſtrange Language*, Pſal. 81. 6. and coming from it, to have come *from a barbarous People*, Pſal. 114. 1. See the Note on 1 *Cor.* 14. 11. Hence *Joſeph* repreſenting an *Egyptian*, ſpeaks to his Brethren by an Interpreter, *Gen.* 42. 23. and it is propheſied by *Iſaiah*, Ch. 19. 18. that *five Egyptian Cities ſhould ſpeak the Language of Canaan*, i. e. of thoſe who lived there. Hence *Chiun*, which in the *Hebrew* is put for *Saturn*, as alſo it ſignifies among the *Perſians* and *Iſhmaelites*, is by the *Septuagint*, who made their Tranſlation in *Egypt*, turned into Ραιφὰν, *Amos* 5. 26. which in the *Egyptian* Language is put for *Saturn*, and is cited by St. *Stephen* Ρεμφὰν, *Acts* 7. 43. See the Note there.

2dly. The *Egyptian* learning, which had it not been conſiderable, ſure we ſhould not have heard of *Homer*, *Solon*, *Muſæus*, *Dædalus*, *Pythagoras*, *Plato*, *Democritus*, and others going thither to learn Wiſdom, and bringing to their reſpective Countries the learning they had there acquired; *Egypt* would not have been called by *Horus* in *Macrobius* (*y*) *the Mother of Arts*, nor the Inhabitants *the Parents of all Philoſophy*: nor would (*z*) *Athenæus* have told us, that both the *Greeks* and *Barbarians* had all their learning from the *Alexandrians*; but of this ſee more in the *Commentary* on theſe words, *And Moſes was learned in all the Wiſdom of the Egyptians*, Acts 7. 22.

3dly. *Egypt* is by prophane Authors, as well as by the *Fathers*, ſaid to be guilty of moſt vile Idolatry. (*a*) *Herodotus* informs us they Firſt made Altars, Images, and Temples for the Gods, and that almoſt all the Names of the the Gods came from *Ægypt* (*b*) into *Greece*. And *Jupiter* in (*c*) *Lucian* confeſſes that the *Egyptian* Gods were ἄιχρα καὶ γελοιότερα, *filthy and more ridiculous*, than thoſe of other Nations; their Gods were called, not only by the (*d*) *Fathers*, but even by the Poets (*e*), *Portenta magis quam numina*. They are alſo noted in Scripture for afflicting, perſecuting, and deſtroying the People of God; upon both theſe accounts the great City *Rome* is by St. *John* ſtiled, ſpiritually *Egypt*, Rev. 11. 8.

4thly. That *Moſes* led the Children of *Iſrael* out of *Egypt*, is atteſted by many (*f*) prophane Authors; and that he led them through the Sea, and that the *Egyptians* following after them were drowned, is owned by *Artabanus*; (*g*) *Diodorus Siculus* adds, that the fame of this drying up of the *Red Sea*, was preſerved till his time among the (*h*) *Ichthyophagi*, who lived near to it; And (*i*) *Origen* informs us, that it was common among the Heathens, *to exerciſe Demons by that God who did* καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἰγυπτίων βασιλέα, καὶ τὰς Αἰγυπτίας *overthrow the Egyptians and their King in the Red Sea*, according to thoſe words of St. *Paul*, *by faith they paſſed through the Red Sea, as by dry land, which the Egyptians aſſaying to do were drowned*, Heb. 11. 30.

2. *ELAMITES* are only mentioned in theſe words, *Acts* 2. 9. *Parthians, Medes and Elamites*, where St. *Luke* goes from Eaſt to Weſt, the *Elamites* lying Weſt of the *Medes*;

(x) Phaleg, l. 1 c. 15. p. 68. (y) *Cum Ægypti matris artium ratione conſentit.* Saturn. l. c. 15. *Plato Ægyptios omnium Philoſophiæ diſciplinarum parentes ſecutus eſt.* De Somn. Scp l. 1. c. 19.

(z) Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάντας τοὺς Ἕλληνας, καὶ τοὺς βαρβάρους. Deipnoſ. l. 4. p. 184.

(a) l. 2. c. 4. (b) Ibid c. 50. (c) De Concil. Deorum. (d) Lact. l. c. 20. Minut. &c.

(e) *Quis neſcit qualia demens Ægyptus portenta colat?* Juvenal Sat. 15.

(f) Juſtin ex Trogo Pompeio l. 36. cap. 2. Artabanus apud Euſeb præpar. Evang. l. 9. c. 27. p. 436. Manethon apud Joſeph. l. 1. contr. Appion p. 1042, 1052. Chæremon & Lyſimachus, ibid. 1057., 1085. Strabo l. 16. p. 523. Tacitus Hiſtor. l. 5 p. 615.

(g) Dicunt Heliopolitani τὸν Μώϋσην ἐπιθιγεντῆ ῥάβδῳ τὸ ὕδατος καὶ ἔτω τὸ μὲν πέλαγος διαῤῥῆναι τὴν δὲ δύναμιν διὰ ξηρᾶς ὁδὸν πορεύεσθαι, συνεμβάντων δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπὸ τὸ τῆς πυρὸς καὶ τῆς πλημμυρίδος πάντας διαφθαρῆναι. Ibid.

(h) Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν ἰχθυοφάγοις παραλέγεται λόγος ἐκ περιόντων, ἔχων φυλαττομένην τὴν φύσιν ὅτι μεγάλης τινὸς γενομένης ἀμπώτεως ἐγκαταλειφθῆ τὰ κόλπα ξηρὰ πᾶς ὁ τόπος, μεταπεσούσης τῆς θαλάττης εἰς τἀναντία μέρη. lib. 3. p. 122. (i) Lib. contr. Celſ. p. 184.

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for the *Susians* are joined to the *Elamites*, saith *Strabo*, and to them the *Medes*. *Elam* and *Madai* are also mentioned in Scripture together, *Isa.* 21. 2. *Jer.* 25. 25. They were so called from *Elam* the Son of *Sem*, *Gen.* 10. 22. and their Capital City was *Elymais*; they were a Warlike People living by Rapine, and fighting with Bows and Arrows, *Isa.* 22. 6. *Jer.* 49. 35. as the *Susians* and *Persians* did, but were a different People from them, for they were joyned to *Susia*, saith (*k*) *Strabo*, and there was an ingress to them from *Persia*, and the *Susians* and *Elamites* are mentioned apart, *Ezr.* 4. 9. though they are both comprehended sometimes under the Name of *Elam*. See *Dan.* 8. 2.

3. *EMMAUS*, say St. *Luke*, Chap. 24. 15. and (*l*) *Josephus* in his Book of the Wars of the *Jews*, was a Village distant sixty furlongs from *Jerusalem*; it was after made a City, and a *Roman* Colony, and called *Nicopolis*.

4. *EPHESUS*, the Metropolis and noble Mart of the *Proconsular Asia*, was famous for the Temple of *Diana*, one of the stateliest Structures in the World; it was as (*m*) *Pliny* saith, the wonder of Magnificence, built at the common charge of all *Asia*, properly so called, and was 220 years in building, it was 425 foot long, 220 broad, and supported by 127 Pillars 60 foot high, and was generally accounted one of the Seven Wonders of the World; it was burnt the same day that *Socrates* was poysoned, 400 years before *Christ*; and again the same Night that *Alexander M.* was born, but rebuilt and adorned by the *Ephesians*, whence that City is stiled νεωκόρος, *Acts* 19. 35. an Adorner of the Temple of the Goddess *Diana*, from κορεῖν which, say the *Scholiast* upon *Aristophanes*, and *Suidas*, signifies to (*n*) adorn and beautifie. See Note there. The *Ephesians* were noted for their Skill in the Art of Magick; See the Note on *Acts* 19. 19. and for their luxury and lasciviousness; see the Note on *Eph.* 5. 5. The *Jews* dwelt here in abundance, having obtained the Privilege of Citizens, saith (*o*) *Josephus*: But this City was chiefly celebrated among *Christians* for St. *Paul*'s stay here almost three years, *Acts* 20. 31. his mighty Miracles done there, *Acts* 19. 11. 1 *Cor.* 16. 9. and the opposition he met with from the *Jews*, *Acts* 20. 19. for *Timothy*, made Bishop there; for the beloved *Apostle* who governed the *Asiatick* Churches; and for being one of the Seven Churches to which *Christ* sent Instructions, *Rev.* 2. 1.

5. *EPHRAIM*. We read *John* 11. 54. that *Christ* went from *Jerusalem to a Country near the Wilderness*, and to a City named *Ephraim*: Now *Ephraim* and *Bethel*, saith. (*p*) *Josephus* were πολιχνία, *little Cities* situated in the Land of *Benjamin*, near the Wilderness of *Judæa*, in the way from *Jerusalem* to *Jericho*.

G.

GADARA was, according to (*q*) *Josephus*, the Metropolis of *Peræa*, or the Region beyond *Jordan*; it is now called *Hippodion*, saith (*r*) *Pliny*, and hath the River *Hieramax* or *Jarmoc* flowing by it; both make it a (*s*) *Decapolitan City*, and so of Heathen Jurisdiction, whence perhaps it was destroyed by the *Jews*, but was rebuilt by *Pompey* in favour of *Demetrius Gadarensis*, his manumitted Servant, saith (*t*) *Josephus*. The Inhabitants of this City being rich, sent Legates to *Vespasian* coming against *Judæa*, and gave up this strong City to him; both the City and Villages belonging to it, lay within the Region of the *Gergesens*, whence *Christ* going into the Country of the *Gadarens*, *Mark* 5. 1. is said to go into the Region of the *Gergesens*, Matth. 8. 28.

2. *GALATIA* is a Province of the lesser *Asia*, so called from the *Gauls*, who saith (*u*) *Strabo*, seated themselves there under their Captain *Leonorius*; it was bounded on the West by *Phrygia*, on the East by the River *Halys*, on the North by *Paphlagonia*, and on the South by *Lycaonia*; its chief Cities were *Ancyra*, *Tavium*, and *Pessinuntum*, whence *Grotius* saith St. *Paul* writing to the Churches of *Galatia*, writ to these. They worshipped the Mother of the Gods, and especially they of *Pessinuntum*, and so, as St. *Paul* saith, *Galat.* 4. 8. *They knew not God*. *Callimachus* in his Hymns, and *Hilary* who was himself a *Gaul*, represent them as (*x*) *a very foolish People*, whence St. *Paul*, saith, Ch. 3. 1. *O foolish Galatians who hath bewitched you?* This Church was so dangerously perverted and almost overturned by the *Judaizers* there, that the *Apostle* in his Epistle to them, doth not call them *Saints*.

3. *GALILEE*

(k) Lib. 16. p. 512. (l) Lib. 7. 27. (m) Lib. 36. c. 14.
(n) Κορεῖν γὰρ λέγουσι τὸ καλλύνειν. Suidas. Κορεῖν γὰρ καλλωπίζειν, ὅθεν νεωκόρος. Nsp. p. 125.
(o) Contr. Appion l. 2 p. 1063. (p) De B. Jud. l. 4. c. 33. (q) Lib. 4. c. 24. (r) Lib. 5. 18.
(s) V. Decapolis. (t) De B. Jud. l. 1. c. 5. p. 720. (u) Lib. 12. p. 390. (x) Ἄφρονι λαῷ
in Delum. V. 184. Gallos indociles. Hymn. Hieron. Præfat. 2. in Ep ad Galat.

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3. *GALILEE* contained the Tribes of *Iſſachar*, *Zebulon*, *Nephthali*, *Aſher*, with part of *Dan*, and *Perea*, beyond the River; it was bounded on the North by *Lebanon* and *Syria*, on the Weſt by *Phœnicia*, on the South by *Samaria*, on the Eaſt moſtly by the River *Jordan*, and the Sea of *Galilee*; it is divided by (*k*) *Joſephus* into the upper and the lower *Galilee*, but Dr. *Lightfoot* divides it into three parts; the upper *Galilee*, ſo called becauſe it abounded in Mountains; it was eminently called *Galilee of the Gentiles*, Matth. 4. 15. becauſe it abounded with them, being partly inhabited, ſaith (*l*) *Strabo*, by *Egyptians*, *Arabians*, and *Phœnicians*; this contained the Tribes of *Aſher* and *Nephthali*. The lower, which contained the Tribes of *Zebulon* and *Iſſachar*, becauſe it was Champian, was called *the Great Field*; and 3dly. the Vale which is the Border of *Tiberias*. It was, ſaith (*m*) *Joſephus*, very populous, containing 204 Cities and Towns, the leaſt of which Towns had πεντακισχιλίους ὑπερ τοὺς μυρίους ἀνθρώπους, *above* 15000 *Inhabitants*. It was alſo a very rich Country, as paying for its Tribute, ſaith he, 200 Talents; they were, ſaith he, a warlike People, defending themſelves againſt all the Aſſaults of their Enemies round about, and their Wealth and Proweſs made them a ſeditious People, and prone to rebel againſt the *Romans*.

4. *GAZA*, or *AZZA*, was a City in the Tribe of *Judah*; it was taken by *Judah*, Judg. 1. 18. but becauſe they deſtroyed not the Inhabitants, as they ſhould have done, but only made them Tributaries, *v.* 28. it was regained by them after the time of *Japtha*, when *the Children of Iſrael did evil again*, *and the Lord delivered them into the hands of the Philiſtines*, Ch. 13. 1. it was one of the five *Satrapies* of the *Philiſtines*, which offered their Golden *Emerods* to the *God* of *Iſrael* for a Treſpaſs-Offering, 1 *Sam.* 6. 17. and the City whoſe Gates *Sampſon* took away, *Judg.* 16. 2. and whither he was carried when taken, *v.* 22. and where he pulled down the Houſe of their God *Dagon* upon the Lords of the *Philiſtines*, v. 30. This old Town was deſtroyed by *Alexander*, and ſo *made deſolate* as the Prophet had foretold, *Zeph.* 2. 4. and is therefore called, and, ſaith (*n*) *Strabo*, continued deſert. See the Note on *Acts* 8. 26. for whereas this old City was ſeven furlongs from the Bay, the new built by *Conſtantine*, was, ſaith (*o*) St. *Jerom*, in another place nearer to it.

5. *GENNESARETH* was a Region 30 furlongs in length, and in breadth 20; a very pleaſant and fruitful place, abounding in the Gardens of great Men, whence it had its Name from *Gen* and *Sar*, as being *the Garden of Princes*, it lay at the bottom of the Lake of *Genneſareth*, and gave that name to it, *Luke* 5. 1. The celebrated City of *Tiberias*, was built cloſe by it on the Eaſt, and gave it the Name of *the Sea of Tiberias*, *John* 21. 1. and it was called *the Sea of Galilee*, *John* 6 1. as being ſituated in *Galilee*, in the Tribe of *Nephthali*, ſaith Dr. *Lightfoot*; of *Zebulon*, ſay others; it was, ſaith (*p*) *Joſephus*, forty furlongs in breadth, and an hundred in length; ſaith (*q*) *Pliny*, ſixteen miles long, and ſix in breadth; its waters were ſweet and pleaſant, and as the *Jews* ſay that God loved this more than all the other Seas, ſo did our *Saviour* much frequent it, and after his Reſurrection appeared to his Diſciples at it, *John* 21. 1.

6. *GERGESA* was a Town near *Gadara*, ſo called either from the *Gergiſites*, the Poſterity of *Canaan*, for neither did *Zebulon* nor *Nephthali* drive out all the *Canaanites*, Judg. 1. 30, 33. or from *Gergiſhta* ſignifying Clay, the Soil being Clay; it gave name to a Region ſo called which comprehended in it, *Gadara*, *Hippo*, and *Magdala*. See *Gadara*.

7. *GETHSEMANE* was a Garden beyond *Kedron* at the foot of *Mount Olivet*, ſo called from the Wine-preſſes in it.

8. *GOLGOTHA* ſignifies a Skull, from the rolling of it, as we read *Luke* 23. 33. *the place was called the place of a Skull*, Matth. 27. 33. Mark 15. 32. John 19. 17. of which St. (*r*) *Cyril* gives this very improbable reaſon, that it was called ſo *prophetically*, becauſe Chriſt our Head was crucified there, he being not κρανιον our Skull, but ἡ κεφαλὴ our Head; others think it was ſo called from the Head of *Adam* buried there; this we have received by Tradition, ſay (*ſ*) *Origen*, *Cyprian*, *Athanaſius*, St. *Baſil*, *Epiphanius*, *Ambroſe*, *Chryſoſtom*, St. *Auguſtin*, whereas they could receive no ſuch Tradition from the *Jews*, who taught that *Adam* was buried at *Kiriath-Arbe*, or *Hebron*, whence St. *Jerom* on the place ſays this Tradition is pleaſing, but not true; he therefore ſaith it was ſo called as being a place full of Skulls, by reaſon of the Malefactors executed

(k) De B. Jud. l. 3. c. 4. (l) Lib. 16. p. 523. (m) De B. Jud. l. 2. c. 9.
(n) Κατεσκαμμένη ὑπὸ Ἀλεξάνδρου ἡ μάντεως ἔρημος. l. 16. p. 522.
(o) *Antiquæ Civitatis locum vix fundamentorum præbere veſtigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam.* De locis Hebr. F. 6. D.
(p) De B. Jud. l. 3. c. 35. (q) Lib. 5. c. 5. (r) Catech. 13. p. 133. (ſ) Apud Maldon. in Matth. 27. 33.

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and buried there; against which Opinion it may be objected, that it is never called *the place of Skulls*, but *of a Skull*; others therefore say it was so called because it was a little Hill in form like to a Man's Skull.

9. *GREECE* was celebrated throughout the World for learning and Wisdom, it was that little part of *Europe*, saith (t) *Cicero*, *which flourished in fame, glory, in learning, and in most Arts.* Hence (u) *Tatian* saith, *they divided Wisdom among themselves*, and said *it belonged to them alone*, and to this the *Apostle* seemeth to refer, when he saith, *I am debtor to the Greek and to the Barbarian, to the wise and to the unwise*, Rom. 1. 14. they calling all other Nations *Barbarians*: (See the Note on 1 Cor. 14. 11.) because saith (x) *Strabo.* τὸ παιδείας καὶ λόγων ὀνομαστὸν, *learning and reason obtained among them, but was neglected by other Nations*, (y) *who the more they were distant from them, the more were they ignorant:* But then the *Apostle* also adds, that which all the (z) *Apologists* for the *Christian* Faith observe, that *professing themselves wise they became fools* by their Idolatry, *Rom.* 1. 21, 22. none being more addicted to it than the *Græcians*, and the *Athenians*, (see there) who were esteemed as the Eye of *Greece*; (a) *Tatian* saith, they rather chose *to have more Dæmons* than *one God.* Their Gods, saith (b) *Cicero were first Men*, and with these *We*, saith he, *and they have filled the Heavens*, and yet in is with the highest reason said in the same Author, that nothing can be more absurd, quam homines morte deletos reponere in Deos, *than to make Gods of dead Men*, De Nat. Deorum l. 1. N. 29. Note also that *Greece* in *Daniel*, Chap. 8. 22. 10. 20. 11. 2. is used in the largest acceptation to denote *Macedonia* as well as the more Southern parts of *Greece*, whereas in *Acts* 20. 2. it is used exclusively of *Macedonia*, when it is said that St. *Paul* going through the parts of *Macedonia* came to *Greece.*

H.

1. *FAIR HAVEN*, Acts 27. 8. stiled by *Stephanus* καλὴ ἀκτὴ, *the Fair shore*, is a part of *Crete*, where, saith he, was a City, or great Village; but whereas it is there stiled a part, ᾧ ἐγγὺς ἡ πολις Λασαία, *near to the City of Lasæa*, that troubles the *Commentators* who can find no City in *Crete* of that name, besides one mentioned by *Pliny*, which he places in the Continent. St. *Jerom*, and from him other *Geographers* speak of it as Civitas littoralis, *a City by the Shore*; moreover Dr. *Lightfoot* shews that ἐγγὺς and ἀπέχω are sometimes used by *Geographers* of places distant almost One hundred miles.

2. *HIERAPOLIS*, mentioned *Colos.* 2. 1. is a City of *Phrygia*, as appears from its nearness to *Laodicea*, celebrated by (c) *Strabo* for its hot lapidifick Waters, and for an hollow place called *Plutonium*, not much exceeding a Man's length, whose noisom exhalations suffocate every thing that enters into it, except a *Capon.*

I.

1. *ICONIUM* was a City of *Lycaonia*, the chief of the fourteen belonging to that *Tetrarchy*, saith (d) *Pliny*; a well-built City in the richest part of *Lycaonia*, saith (e) *Strabo.* Here was a Synagogue of *Jews* and *Proselytes*, to whom *Paul* and *Barnabas* preaching, and confirming their Doctrine by Miracles, made many *Proselytes*, Acts 14. 1, 2, 3. and where the unbelieving *Jews* and *Gentiles* made an Assault upon them, *to use them despitefully, and to stone them*, v. 5.

2. *IDUMEA*, Mark 3. 8. is not the Region of *Syria*, in which the *Edomites*, or the Posterity of *Esau* dwelt, but the *Jewish Idumea*, or the South part of *Judæa*; and hence in *Diodorus Siculus*, the Sea of *Sodom* which is in the South of *Judæa*, is said to be (f) κατὰ μέσην τὴν σατραπείαν τῆς ἰδυμαίας, *in the midst of the Province of Idumea:* In the Book of *Maccabees* are many places mentioned as in *Idumea*, which were almost in the middle of *Judæa*, V. G. *Bethoron* is κώμη ἰδυμαίας, *a Village of Idumea*, 1 Maccab. 4. 29. it is κώμη τῆς ἰουδαίας, *a Village of Judæa*, saith (g) *Josephus*; and v. 61. *Bethsura* near to *Jerusalem*, is fortified to be a defence against the *Idumeans*; *Josephus* adds that *Judas* and his Brethren left not off fighting with the *Idumeans*,

(t) *Quæ famâ, quæ glorîâ, quæ Doctrînâ, quæ plurimis artibus floruit.* Orat. pro. Flacco.
(u) Φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat ad Gr. § 42. ἀπείζοντες τὴν σοφίαν. Ibid.
(x) Lib. 1. p. 46. (y) P. 114. (z) Justin. Cohort. ad Græcos p. 21. Athenag. p. 13, 14. Theophil. 2. ad Autol. p 85. Clem. Alex. Admon. ad Græcos p. 25. (a) Orat. contr. Græc. § 23.
(b) *Jam vero in Græcia multos habent ex hominibus Deos.* De Nat. deorum. l. 3. N. 27. *Totum pene Cœlum nonne humano genere completum est?* Tusc. qu. 1 N. 24. (c) Lib 12. p. 383. (d) Lib. 5. c. 27. p. 283. (e) Lib. 12. p. 391. (f) Lib 19. p. 724. (g) Antiq. l. 12. c. 10.

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Idumeans, but fell upon them every where, (*h*) taking the Cities of *Hebron*, *Marissa* and *Azotus*, which were all in the Land of *Judah*. It therefore is conjectured, that in the time of the Captivity of the *Jews* in *Babylon*, the *Edomites* had invaded their Possessions, and fixed their Seats there, tho' afterwards by the powerful Arms of the *Maccabees* and *Asmoneans*, they were either rooted out, or constrained to embrace *Judaism*: Thus *Josephus* informs us, That when *Hircanus* had taken *Sechem* and *Mt. Gerizim*, and the Country of the *Cutheans* or *Samaritans*, he proceeds to take the Cities of *Idumea*, *Ador* and *Marissa*, both in *Judea*; and having subdued all the *Idumeans*, he declares he would expell them from their Seats, if they would not be circumcised, and submit to the *Jewish Laws*, and that hereupon they out of Love to their Country, (*i*) ἠ̃ τὴν περιτομὴν ἠ̃ τὴν ἄλλην τὴν Βίου διαγωγὴν ὑπέμειναν τὴν αὐτὴν τοῖς Ἰουδαίοις τούτοις, *received Circumcision, and conformed to the same Course or Diet with the Jews*, and from that time were reckoned among the *Jews*, and stiled themselves their Domesticks, and *Com-patriots*, *de B. Jud. l. 4. c. 16, 17.*

3. *JERICHO* was a wealthy City in *Benjamin*, which *Joshua* destroyed, with a Curse upon him that should rebuild it, Chap. 6. 26. Nevertheless *Hiel* the *Bethelite* rebuilt it in the Days of *Ahab*; and the Curse pronounced upon him by *Joshua*, for so doing, was punctually fulfilled, 1 *Kings* 16. 34. After its Restauration it was ennobled by the Schools of the *Prophets*; near to it was a large Spring, but unwholsome, and making the Land unfruitful, till *Elisha* cured it, 2 *Kings* 5. 21. and from that time it produced Fruitfulness and Abundance. The Country, saith (*k*) *Josephus*, was seated in a *Plain*, narrow, but long; for it runs out Northward to the Country of *Scythopolis*, and Southward to the Land of *Sodom*, being 150 Miles in length, and 15 in breadth: Opposite to it lay a Mountain beyond *Jordan*, and this great Plain is by St. *Matthew* stiled ἡ περίχωρος τοῦ Ἰορδάνου, *the Region about Jordan*, Matth. 3. 5. It was planted, say *Strabo* and *Pliny*, with a Grove of Palm-Trees, (whence *the City of Palm-Trees*, *Deut.* 34. 3. *Judg.* 1. 16. is by the *Targum* called *Jericho*) and well water'd with Springs, and fruitful with Balsam, which, saith (*l*) *Josephus* is the best Commodity of the Place. Under the second *Temple* it gave place to no City of *Judea*, but *Jerusalem*, had a (*m*) Royal Palace in it, where *Herod* ended his days; an *Hippodromus*, where the Jewish Nobility being imprisoned by him were to be slain after his Death, and an *Amphitheatre* where his Will was publickly opened and read; it was distant from *Jerusalem* almost 90 Miles; but the way from *Jerusalem* to it being desert and rocky, it was infested with Thieves, (see the Note on *Luke* 10. 30, 32.) and *Jericho* having 12000 *Priests* and *Levites*, which served at the *Temple*, it is no wonder that a *Priest* and *Levite* should pass by that way.

4. *JERUSALEM* may be considered either (1st) as the Capital City of *Judea*, in compass six Miles and a quarter, standing in the two Tribes of *Benjamin* and *Judah*, and built upon three Mountains; Mount *Zion*, on which the Upper City which was on the North of *Jerusalem*, was built; *Acra*, on which stood the Lower City, properly called *Jerusalem*; and Mount *Moriah*, *the Mountain of the Lord's House*, which was compassed about by the *City* as a *Theatre*, and walled round; it was a perfect Square of 500 Cubits on each side, and 2000 in the whole; and as the City of *Jerusalem* is called *the Holy Place*, Matth. 24. 15. and *the Holy City*, Matth. 4. 5. and was so esteemed by the *Jews*, 1 Maccab. 10. 31. so this Mountain was called *Holy Ground*, to which they who had Issues, or were menstruous, or Women in Child-bed, during the time of their Uncleanness, might not come. Or,

2dly, It may be considered as the Place where our *Lord* was crucified, where the *Gospel* was first preached, and where it found the greatest Opposition: And, in reference to this, it hath been shewed,

1st, That before *Christ*'s Passion the *Scribes* and *Pharisees* were the great Enemies to our Lord's Person, and his Doctrine; but when the *Apostles* began to assert his Resurrection, and the Resurrection of Believers, by his Power, the *Sadducees* also were vehement Opposers of his Doctrine. See the Note on *Acts* 4. 2.

2dly, That they not only persecuted the *Christians* in *Judea*, and throughout all the *Synagogues* of the *Jews*, but instigated all *Heathen Governors* where they had any Footing, they persecuting and killing them with their own hands, where they had Power, and perswading others so to do where they had Interest sufficient, *Acts* 13. 50. 14. 2, 5. 17. 5, 13. See the Note on *Gal.* 3. 4. and the Preface to the *Epistle* of St. *James*.

3dly, That for their Infidelity and Opposition to the *Gospel*, *the Kingdom of God was taken from them*, Matth. 21. 43. they were blinded and *given up to a spiritual Slumber*, Rom. 11. 7, 8. were *rejected and broken off*, V. 15, 17. *for their Unbelief*, V. 20. Or,

3dly,

(*h*) Ib. l. 12. c. 32. p. 418. (*i*) Antiq. l. 13 c. 17. (*k*) De B. Jud. l. 4. c. 27.
(*l*) Ὁ τῆ βαλσάμῳ παράδεισος l. 16. p. 525. l. 5. c. 14. φύεται δὲ καὶ ἐπιβάλσαμον ὃ δὲ πιωάτερον τῶν τῆδε χαράκων. De B. Jud. l. 16.
(*m*) Joseph. Antiq. l. 17. c. 8. & de B. Jud. l. 1. c. ult.

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3dly, We may discourse of it as it was the City, which, with the *Temple* and the Inhabitants, was therefore to be *destroyed, laid waste, and trodden down by the Gentiles*: And here observe,

1st, That both our *Lord* and his *Forerunner* declared their Ruine was at hand, if they would not repent, and believe the *Gospel*, That *the Ax was then laid to the Root of the Tree*, Matth. 3. 10. That *Jerusalem should be left* desolate, and *all the Blood of the Prophets, shed from* Abel, *should be required of that Generation*, Matth 23. 35-38. That all he had foretold concerning the Destruction of the Temple, the City, the People of *Jerusalem*, should be fulfilled before that Generation passed away, *Matth.* 24. 34. See *Matth.* 16. 28. 26. 64. *Luke* 19. 41, 42, 43. and the Notes there.

2dly, That this was the constant Doctrine taught in most of the *Epistles*, and the continual Expectation of the believing *Jews* and *Christians*, that Wrath was coming upon that Nation, for their Infidelity and Persecution of the *Christians*, and that *Christ* would shortly come to destroy them for those Sins. See *Rom.* 11. 22. 1 *Thes.* 2. 15, 16. Chap. 5. 9. 2 *Thess.* 2. 8. *Heb.* 10. 36. *James* 5. 8. 1 *Pet.* 4. 17, 18. and the Notes on those Places, and *Gal.* 4. 20. 6. 12. *Phil.* 3. 18, 19.

3dly, That *Josephus* speaks frequently of the τέρατα καὶ σημεῖα, *the Signs, Wonders*, and certain Indications then given of their approaching Ruine, *de B. Jud. l.* 1. *c.* 1. *l.* 4. *c.* 17. *l.* 7. *c.* 30, 31. as also doth the *Heathen Tacitus*. (*n*) *Josephus* adds, That *God* was now ἀπεσεσημένος καὶ τὰ ἅγια, *rejecting their Holy Things*, and would have both their *Temple and City purged by Fire*; That he *in vain attempted to save* τοὺς ὑπὸ θεοῦ κατακριθέντας, *them whom God had condemned*, and that their Ruine was foretold by their own Prophets, and not to be avoided, τὸ γὰρ τὸ πλῶν εἶναι τοῦ θεοῦ. (*o*) *Eleazer* from what was done takes notice, that all might thence know that once beloved Nation now ἀπολέλα κατεγνωσο *was condemned to Destruction*; and even (*p*) *Titus* says their Actions shewed their Destruction was wrought θεοῦ μένει *by the Anger of God*, and that they prospered in their Attempts against them θεοῦ συνεργίαις *by the Divine Assistance*: In a word the *History* of these Wars, compos'd by that *Jewish Priest*, is the best Comment on, and the greatest Confirmation of the Truth of Christ's Predictions of all the Circumstances of their Ruine, as is shewed on *Matth.* 24.

5. *JOPPA*, Acts 9. 13. was a famous Port-Town betwixt *Cæsarea* and *Azotus*, so called, as some think, from *Japhet* the Son of *Noah*, who built, or rather rebuilt it after the Flood; for (*q*) *Solinus* and (*r*) *Mela* say it was built before the Flood; it was famous among the *Heathens*, for the Fable of *Andromeda* and *Perseus*; among the *Jews*, for being a Port-Town from whence they went up to *Jerusalem*, which they might see, saith (*s*) *Strabo*, from *Joppa*, tho' it were above a Day's Journey, and for the miserable (*t*) Shipwreck of the *Jews* when *Vespasian* took it; and among the *Christians* for *Tabitha*, there raised from the Dead by *Peter*, Acts 9.

6. *JORDAN* is a River arising in the Region of *Daphne*, near to *Libanus*, not out of two Fountains or Rivers, *Jor* and *Dan*, as St. *Jerom* and *Suidas* say; but from one that is in the Cave, called *Phanium*, as (*u*) *Pliny* saith, and *Josephus* often: Tho' in his third Book of the *Jewish* Wars, he says, that it was found out by *Philip* the *Tetrarch*, to have its Rise from the Springs of *Phialæ*, which run under ground 26 Furlongs, and appear only at the Cave of *Phanium*, which therefore is assigned for its apparent Rise. It is called *Jordan the Less*, till it falls into the Lake *Samochonitis*, whence coming forth augmented, it is called *Jordan the Greater*, and falling into the Lake of *Genneseareth* it passes thro' it, and ends in the *dead Sea*: It is famous among the *Jews* for being dried up at a time when it overflowed all its Banks, to give a Passage to the Children of *Israel* into *Canaan*; and among *Christians*, for being the Place of our *Lord*'s Baptism by St. *John*.

7. *ITUREA*, mentioned as Part of the *Tetrarchy* of *Philip*, Luke 3. 1. was so called from *Jetbur* the Son of *Ishmael*, Gen. 25. 15. and lay edging upon *Arabia*, but was in, or bordering upon *Cœlosyria*: It was the same with *Auronitis*, in (*x*) *Josephus*; for whereas St. *Luke* saith, *Philip was Tetrarch of Iturea and Trachonitis*, *Josephus* says, *Batanea*, *Trachon* and *Auronitis* were assigned to him by *Cæsar*. Moreover *Ishmael* being a skilful Archer, *Gen.* 21. 20. the *Itureans* are celebrated by (*y*) *Poets* and *Historians* for their Skill in fighting with Bow and Arrow.

8. *JUDEA*, as it signifies the whole Land of Promise, is by (*z*) *Tacitus* said to be terminated

(n) Hist. l 5 p 621. l 2 c. 39 p. 820. l. 4. c. 18. p. 883. C. l. 7 c. 8 p. 948, 957. U. p 887. A.B.
(o) L. 7. c 31. p. 990. (p) L. 7. c. 4. p. 944. (q) C. 47. (r) L. 1. c. 11. & Voss. ib. p. 63. (s) L. 16. p. 522. (t) Jos. de B. Jud. l. 3. c. 29. (u) L. 3. c. 35.
(x) De B. Jud. l. 2 c 9. (y) *Ituræis cursus fuit inde Sagittis*, Lucan l. 7. *Iturei arcus*, Virgil. Georg. 2. v. 448. *Habes Sagittarios Iturœos*. Vopiscus in Vitâ Aurel. c. 11. *Cur Iturœos cum sagittis fideles in forum?* Cic. Orat. Philip. 2. (z) Hist. l. 5. p 617.

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terminated with *Arabia* on the East, *Egypt* on the South, *Phœnicia* on the West, and *Syria* on the North; as it is distinguished from *Galilee* and *Samaria*, and contains the Tribes of *Judah*, *Benjamin*, *Simeon*, and *Dan*, the (*a*) Bounds towards the North, are the Village *Annach*, or *Dorceus*; on the South it reaches to a Village called *Farda* in *Arabia*, and its breadth is from the River *Jordan* to *Joppa*, and *Jerusalem* is in the Center of it; it is divided into the Mountains, the Plain and the South; the South lay towards *Seor* and *Amalek*, from the Inlets into the Land at the utmost part of the *dead Sea*, and reached to the rising of the Mountains not far below *Hebron*. The Mountains began near *Hebron*, and ran along Northward to, and beyond *Jerusalem*, having the Plain of *Jordan* skirting on the East, till you come to the Borders of *Samaria*: Hence the Blessed Virgin going to visit her Cousin at *Hebron*, a City of the *Priests*, is said to go into the *Hill Country*, Luke 1. 39. The Plain joins to the mountainous Country on the East, and tho' more level than that, yet hath its Hills; to the Plain Eastwardly joins a Valley lower than the Plain, which is the Coast of *Sodom*, and at length that of *Jordan*. The Wilderness of *Judea*, where *John* first taught, *Matth.* 3. 1. and *Christ* was tempted, lay betwixt *Jericho* and *Jordan*, and from *Jericho* towards *Jerusalem* both of them were comparatively desert, (whence (*b*) *Strabo* saith, *Jerusalem* was a Place not to be envied by any one, as having about it χώραν λυπρὰν καὶ ἄνυδρον, *a dry barren Country*) tho' both these Deserts were also populous, and had many Towns.

L.

1. *LIBYA* was so called from the *Arabick* Word *Lub*, which signifieth Thirst, as being a dry, thirsty Earth, and therefore by some *Grammarians* said to have its Name ἀπὸ τοῦ λείπειν καὶ ὕειν from its want of Rain; among the *Greeks* it is used as another Name for *Africa*; as it imports a Part of it, 'twas divided into (*c*) *Libya Interior* and *Exterior*: But the *Libya* mentioned by St. *Luke*, Acts 2. 10. is that which is by *Ptolemy* called *Libya Cyrenaica*, and by (*d*) *Pliny Pentapolitana Regio*, from its five Chief Cities, *viz. Berenice*, *Arsinoe*, *Ptolemais*, *Apollonia* and *Cyrene*, as appears from these Words, *Egypt and* τὰ μέρη τῆς λιβύης τῆς κατὰ κυρήνην, *the Parts of Libya about Cyrene*. It is noted in the *Old Testament* for its Chariots and Horses used in Fight, 2 *Chron.* 16. 8. whence it is stiled by (*e*) *Dionysius Periegetes* Κυρήνη εὔιππος, and by (*f*) *Strabo* ἱπποτρόφος, *the Country that bred the best Horses*; of which see *Bochart. Phaleg*, *l.* 4. *c.* 33. but it is mentioned by St. *Luke* on account of the *Jews*, who living in such vast numbers in *Alexandria*, that 50000 of them were there slain at one time, may well be thought to have had some Colonies and Proselytes in this Neighbouring Country.

2. *LYCAONIA*. The *Lycaonia* mentioned *Acts* 14. 6. was not that which is called *Arcadia*, but a Province in the Lesser *Asia*, bordering upon *Galatia*, *Cappadocia* and *Pisidia*; its chief Cities are all mentioned in this Chapter, *viz. Iconium*, *Lystra* and *Derbe*. *They spake*, V. 10. *in the Lycaonian Tongue*; *i. e.* in some proper Dialect of the *Greek* Tongue.

3. *LYDDA*, saith *Josephus*, was a Village (*g*) not yielding to a City for Greatness; it was a Part of *Judea*, not far from *Joppa*, Acts 9. 38. eminent for its Schools of *Jews* and learned Men: See the Note there. (*h*) *Josephus* elsewhere stiles it a City, and saith it was burnt by *Cestius*, whilst the Men were gone from it to *Jerusalem* to celebrate *the Feast of Tabernacles*; God, after they had crucified our *Saviour*, not taking that care of them at these Times as formerly: It is now called *Diospolis*, saith (*i*) St. *Jerom.*

4. *LYSTRA* was a City of *Lycaonia*, chiefly celebrated for the Cure done there upon the lame Man, which made the *Lycaonians* think the Gods were come down to them *in the likeness of Men*, Acts 14. 10, 11. and for the Circumcision of *Timothy*, Ch. 16. 1.

M.

1. *MACEDONIA* was a vast Province of *Greece*, formerly called *Emathia*, and from the Kings of *Macedon*, *Macedonia*; it was bounded on the North by the Mountains of *Hæmus*, on the South by *Epirus* and *Achaia*, on the East by the *Ægean*, on the West by the *Ionian* and *Adriatick* Seas, celebrated in all Histories for being the third Kingdom that under *Alexander the Great* obtained the Empire of the World, and had under it (*k*) 150 People. To this Country, whose *Metropolis* was then *Thessalonica*, St. *Paul* was called

(*a*) Jos. de B. Jud. l. 3. c. 4. p. 833. (b) L. 16. p. 517. (c) Παρὰ γὰρ τοῖς παλαιοῖς ἐμπεπλεγμένη τειχῶς τὴν λιβύην λέγεται. τὴν τε ὅλην χώραν, καὶ μέσης τὴν αὐτῆς εἰς δύο λιβύας ὑποδιαιρούμενον. Eustath. in Dionys. Ed. Lond. 1688. p. 32.

(d) L. 5. c. 5. (e) V. 213. (f) L. 17. p. 576. (g) πόλεως τὸ μέγεθος οὐκ ἀποδύσα. Antiq. l. 20. c. 5. (h) De B. Jud. l. 2. c. 37. (i) De Nom. Hebr. F. 11

(k) *Census quinquaginta populorum duobus inclytis Regibus quondam; Terrarum Imperio.* Plin. l. 4. c. 10.

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led by a Vision, *Acts* 16. 9. and the Churches planted by him in it are celebrated for their great Charity, and ready Contribution to the diſtreſſed *Jews* in *Judea*, 2 Cor. Ch. 8, 9. when they themſelves lay under the extremeſt Poverty; and both in *Theſſalonica* and *Macedonia*, ſaith (l) *Philo*, lived a great number of Jews.

2. *MAGDALA* was a City and Territory beyond *Jordan*, on the Bank of *Gadara*; it reached to the Bridge above *Jordan*, which joined it to the other ſide of *Galilee*, and contained within its Precincts, *Dalmanutha*: Whence St. *Matthew* ſaying, *Chap.* 15. 39. *Chriſt came into the coaſts of Magdala*, St. *Mark* ſaith more particularly, *Chap.* 8. 10. he came into the Parts of *Dalmanutha*.

3. *MEDIA*, mentioned *Acts* 2. 9. in theſe Words, *Parthians, Medes and Elamites*; was a vaſt Region, having on the North the *Hyrcanian* Sea, on the Weſt *Armenia* and *Aſſyria*, on the South *Perſia*, on the Eaſt *Hyrcania* and *Parthia*; it had its Name from *Madai* the Son of *Japhet*, mentioned *Gen.* 10. 2. and advanced into the ſecond Monarchy, ſtiled the Monarchy of the *Medes* and *Perſians*, under *Darius* the *Mede*, Son of *Aſtyages*: Of the Riches of this Country, and of the Vaſtneſs of its chief City *Ecbatan*, ſee (m) *Bochartus*. In the *Babylonian* Captivity the *Jews* were carried Captive into *Aſſyria*, and placed in the Cities of the *Medes*, 2 Kings 17. 6. 18. 11. Hence we find many of them and their Proſelytes at *Jeruſalem*, when the *Holy Ghoſt* fell on the *Apoſtles*.

4. *MELITE* the Iſland *Malta*, where St. *Paul* was ſhipwreck'd; of which ſee the Note on *Acts* 28. 1.

5. *MESOPOTAMIA* is a Country in *Aſia Major*, between the Rivers *Euphrates* and *Tygris*, as the *Greek* Word imports; hence it is ſtiled in the *Hebrew*, *Aram Narajim*, i. e. *Syria of the Rivers*, and the Inhabitants (n) οἱ ἐν μέσῃ τῶν ποταμῶν, *they who dwell in the midſt of the Rivers*; but that in Scripture and Profane Authors it is ſometimes uſed in a larger Senſe, ſee the Note on *Acts* 7. 2.

6. *MIDIAN*, the Land into which *Moſes* fled from the *Ægyptians*, Acts 7. 29. it was the Place where *Jethro* lived, *Exod.* 12. 11. and the People came from (o) *Madian* the Son of *Abraham* by *Keturah*, Gen. 25. 2. whence we have reaſon to believe they ſtill retained the Worſhip of the True God; it was in *Arabia Petræa*, whence (p) *Philo* ſaith, *Moſes fled*, εἰς τὴν ὁμορον Ἀραβίαν.

7. *MILETUS*, a Port-Town of *Aſia Minor*, where, ſaith St. *Jerom*, St. *Paul* Majores Epheſi alloquitur, *ſpeaks to the Elders of Epheſus*, taking no notice of any other *Biſhops* there convened; it was the City where (q) *Thales* one of the Seven wiſe Men, *Anaximander* his Diſciple, *Timotheus* the Muſician, and *Anaximenes* the Philoſopher, were born. There was another *Miletus* in *Crete*, mentioned by (r) *Pliny* and by (s) *Homer*, where St. *Paul* left *Trophimus* ſick. See the Note on 2 *Tim.* 4. 20. and the Preface to *Titus*. There was alſo, ſaith *Euſtathius* in *Dionyſ. P.* κρητικὴ νῆσος, an *Iſland* of that Name in *Crete*.

8. *MYTILENE*, corruptly *Mitylene*, ſaith (t) *Voſſius*, was a large and beautiful City of the Iſland *Lesbos*, where *Pittacus* one of the Seven wiſe Men, *Alcæus* the Poet, *Diophanes* the Orator, and *Theophanes* the Hiſtorian were born. The whole *Iſland* was alſo called by (u) that Name, as alſo *Pentapolis* from the Five Cities in it, *viz.* *Iſſa* or *Antiſſa*, *Pyrrha*, *Ereſſos*, *Arisba*, *Mytilene*; if it had that Name in St. *Luke*'s time, you may underſtand either the Iſland or the City, when he ſaith, Acts 20. 14. *We came to Mytilene*.

9. *MYRA* was one of the ſix great Cities of *Lycia*, ſaith (x) *Strabo*, and it lay nigh the Sea, ſaith (y) *Pliny*, whence St. *Luke* ſaith, *Acts* 27. 5. that *ſailing over the Sea of Cilicia and Pamphylia*, they *came to Myra in Lycia*. The *Latin* Copies inſtead of *Myra*, read *Lyſtra* in *Lycaonia*, far diſtant from theſe Seas; againſt the *Greek*, and the Authority of St. *Jerom* and *Chryſoſtom*.

10. *MYSIA*, mentioned *Acts* 16. 7, 8. was bounded on the North with *Bithynia*, on the Eaſt with *Phrygia Minor*, on the Weſt with *Troas*, on the South by the *River Hermus*; there perhaps St. *Paul* attempted not to ſtay, becauſe, as (z) *Cicero* notes in his Oration for *Flaccus*, they were a People deſpicable and baſe to a Proverb.

N.

1. *NAIN*, mentioned *Luke* 7. 11, 12. was a City in the extreme Borders of *Iſſachar*, towards *Samaria*, two Leagues from *Nazareth*, and not much more from *Tabor*, ſaith *Brochard*, at the Gates of which our Lord reſtored the Widow's Son to Life; it was ſo called from the Pleaſantneſs of the Place: If *Joſephus* ſpeaks of the ſame Place, he thrice calls

(l) Leg. ad Cajum, p. 978. (m) Phaleg, l. 3. c. 14. (n) Arrian. l. 3 (o) Joſ. Antiq. l. 2. c. 5. p. 59. (p) De Vitâ Moſis, p. 473. (q) Mela, l. 1. c. 17. (r) L. 4. c. 12. p. 113, 290. (s) Iliad B. (t) In Melam, p. 201. (u) Strabo, l. 13. p. 424. Mela, l. 2. c. 7. (x) L. 14. p. 457. (y) L. 15. c. 27. p 290. (z) *Quid Porro in Græco Sermone tam tritum atque celebratum, quam ſi quis deſpicatui dicitur, ut Myſorum ultimus eſſe dicatur?* N. 51, 52. (a) Antiq. l. 10. c. 5. De B. Jud. l. 2. c. 21. & 30.

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calls it *a Village*, and saith it was walled about by *Simon* Son of *Gejora* the Robber, but St. *Luke* assures us it had Gates in our *Saviour*'s time.

2. *NAZARETH* was a City of the lower *Galilee* in the confines of *Issachar*, and *Zebulon*, but within the latter; here the *Blessed Virgin* was born and lived; it was of ill fame in our *Saviour*'s time, as appears from the Question of *Nathanael*, *Can any good thing come out of Nazareth?* John 1. 47. whence *Christ* was by contempt called a *Nazarite*, and *Christians Nazarens*. See the Note on *Matth.* 2. 23.

3. *NINEVEH* was the chief City of *Assyria*, by the *Greeks* called *Ninus* from the builder of it, named in Scripture, *Nimrod*, and by the *Greeks* Νινος, which some think to be hinted in the Name, as being *Nin-Neve*, the habitation of *Ninus*, who came from *Shinar* to *Assyria*, and built it, *Gen.* 10. 10. See the Bishop of *Ely* there. It is called in the Scriptures πόλις μεγάλη τῷ Θεῷ, Jonas 1. 2. 3. 3. i. e. *a very great City*, (as *Moses* was ἀστεῖος τῷ Θεῷ *very fair*, Acts 7. 20. See the Note there,) as well it might, being, saith (*b*) *Diodorus Siculus* in length 150 Stadia, *i. e.* almost 19 miles in breadth 90 Stadia, *i. e.* 12 miles and an half; in circuit 480 Stadia, *i. e.* 60 miles, and so counting 20 miles for a days Journey, as the *Greeks* used to do, a City of three days Journey, not in length, but in circuit, say St. *Jerom*, *Cyril* and *Theodoret* upon the place, *Jon.* 3. 3. (*c*) *Strabo* says it was larger than *Babylon*, which contained in circuit 350 Stadia; (*d*) *Eustathius* on *Dionysius Periegetes* adds that in the building of it 140000 Men laboured eight years. It was famous for being the City in which the first *Monarchy* was erected, and which repented at the preaching of *Jonah*, and so it seems owned the *God* of *Israel* as the true God, as generally those *Eastern* Kingdoms did, though they had *topical Gods* of their own. See the Note on *Luke* 1. 76. It was taken 58 years after the time of *Jonas*, by *Arbaces* rebelling against *Sardanapalus*, and destroyed 182 years after by *Nabuchodonosor* and *Assuerus*, Tobit 14. 15. Al. by *Nabopolasser* and *Astyages*, and was never built again, whence (*e*) *Strabo* saith ἡ μὲν δὴ Νινος πόλις ἠφανίσθη παντελῶς, μετὰ τὴν τῶν Σύρων καταλυσιν, and (*f*) *Lucian* to *Charon*, ἡ Νινος μὲν ἀπόλελεν ἤδη, καὶ ὧδε ἴχνος ἔτι λοιπὸν αὐτῆς, *Ninus was so destroyed that no footsteps of it now remain*, God having said by his Prophet *Nahum*, Chap. 1. 8. that he would make *an utter end thereof*. As for its Situation it is commonly said, that it was built on the West side of the River *Tygris*, but as (*g*) *Bochartus* shews, *Historians* and *Geographers* differ so much as to the Situation of it, that they seem thereby to confirm the words of the *Prophet Nahum*, Chap. 3. 17. *It shall be as the Locusts, who when they flee away, their place is not known where they were.*

O.

MOUNT *OLIVET*, mentioned *Acts* 1. 12. had its Name from the Multitude of *Olive Trees* that grew upon it, whence at the foot of it was *Gethsemane*, Matth. 26. 26. *the place of Oyl-presses*, derived from *Gath* a Press, and *Shemen* Oyl. It was distant from *Jerusalem*, saith St. *Luke*, *a Sabbath-days Journey*, that is a mile. It lay over against the City, saith (*h*) *Josephus*, that is the East part of it, and was distant from it five furlongs; he speaking only of the foot of *Mount Olivet* which was no farther distant from the City, whereas St. *Luke* speaks of the place whence *Christ* ascended which was three furlongs farther, whence he informs us that *Christ* led his Disciples out ἕως εἰς Βηθανίαν *even to the borders of Bethany*, not to the *Bethany* mentioned *John* 11. 18. which was fifteen furlongs from *Jerusalem*, but to that Tract of the Mount, where the name of *Bethphage* ceased, and that of *Bethany* began, *Luke* 24. 50, 51.

P.

1. PAMPHYLIA is a Province of *Asia minor*, having to the South the *Pamphylian Sea*, mentioned *Acts* 27. 5. *Cilicia* to the East, *Pisidia* to the North, (whence we find St. *Paul* passing through *Pisidia* to *Pamphylia*, Acts 14. 24. and from *Pamphylia* to *Pisidia*, Acts 13. 14.) and *Lycia* to the West. The Cities mentioned in the Scripture as belonging to it, are *Perga* and *Attalia*, Acts 13. 13. Here also the *Jews* dwelt, saith (*i*) *Philo*; whence they of *Pamphylia* are mentioned among those who appeared at *Jerusalem* at the day of *Pentecost*, Acts 2. 10.

(b) Μείζων τῶν τότε ὄντων ἡμῖν πάσαν τὴν οἰκουμένην, l. 2. p. 65. (c) L. 6. p. 507. (d) P. 125. (e) Lib. 16. p. 507. (f) Ἐπισκοπῦντες, p. 180. (g) Phaleg. l. 4. c. 20. (h) Antiq. l. 20. c. 7. (i) Διακισμένας Παμφυλίαν καὶ Κιλικίαν, Legat. p. 798.

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2. *PAPHOS* was a City of *Cyprus*, Acts 13. 4, 6. the Metropolis of that *Island*, and the place where the Proconsul had his Residence, and *Venus*, saith *Tacitus*, had the most (*k*) *ancient Temple*, which he describes more largely in the beginning of his second Book of Histories; whence it became, saith (*l*) *Arator*, *lascivus ager sacrilegæ, libidinis antrum*, being the place where the *Virgins* prostituted themselves before Marriage to get a Dowry, as we learn from (*m*) *Justin* and (*n*) *Herodotus*. Here St. *Paul* struck blind *Elymas* the Sorcerer, and converted *Sergius* the *Proconsul*. That the *Jews* dwelt here in abundance, we learn from *Elymas* a *Jew*, V. 6. See *Cyprus*.

3. Of *PARTHIA* we have only mention indirectly in these words, *Acts* 2. 9. *Parthians, Medes and Elamites*. It lasted an *Empire* for 400 Years, and disputed for the Empire of the *East* with the *Romans*; they were celebrated for the (*o*) Veneration of their Kings, and for their way of fighting by flight, and shooting their Arrows backwards. They are not mentioned in Scripture, say *Ethicus* and *Orosius*, save under the name of *Medes*. They dwelt betwixt *Media* and *Mesopotamia*, in all which *Transeuphratensian* Places, except some little parts of *Babylon*, and of some other little Prefectures, the *Jews*, saith (*p*) *Philo*, abounded, and so were at *Jerusalem* when the *Holy Ghost* fell on the *Apostles*.

4. *PERGE*, or *PERGA*, is a City of *Pamphylia*, Acts 13. 13. memorable among the *Heathens* for a Temple of *Diana*, built there, whence she was called, saith (*q*) *Mela*, *Diana Pergæa*, Περγαία Ἄρτεμις, saith *Stephanus*; among the *Christians* for the departure thence of *John Mark*, from *Barnabas* and *Paul* to *Jerusalem*, which occasioned the rupture betwixt them *for a Season*, Acts 15. 37, 40.

5. *PHOENICIA* was a Province of *Syria* divided into two parts; *Phœnicia-Maritima* which reached from *Tripolis* to *Ptolemais*, say some; to *Pelusium* in *Egypt*, say others; and *Mid-land Phœnicia* of which *Damascus* was the *Metropolis*. They had their Names, saith *Bochart*, not ἀπὸ τῶν φοινίκων, from the Palm-Trees growing in their Land, nor from the *Red Sea*, nor *à puniceo colore* from their purple colour, nor ἀπὸ τῆς φόνε from the slaughters they made where they came, but from their rise, they being *beni ynak* Sons of the *Anakims* in *Canaan*, whence being beaten by *Joshua*, they fled to the side of the *Mediterranean Sea*, where saith (*r*) *Procopius*, they erected Pillars with this Inscription, ἡμεῖς ἐσμεν οἱ φεύγοντες ἀπὸ προσώπε Ἰησε τῆ λῃσε τε Νάυη, *we are they who fly from the Face of Joshua, the Son of Nave the Robber*. They were celebrated for their Navigations, of which, saith *Bochart*, they have left indications in all Places; and for the Invention of Letters, for from them, saith *Herodotus*, Letters were brought by *Cadmus* into *Greece*, and were thence called φοινικία γεγράμματα, *Phœnician Letters*, Herodot. l. 5. c. 58. *Tatian Ed. Ox.* p. 3. *Euseb. Præp. Evang.* l. 10. c. 5. and they had them, saith *Eupolemus*, from the *Jews*, *Clem. Alex. Strom.* 1. p. 343.

6. *PHILIPPI* was a City of *Macedonia*, so called from *Philip* King of *Macedon*, who repaired it, whence it lost its former Name of *Dathos*; it is called by St. *Luke*, ἡ πρώτη τῆς μερίδος τῆς μακεδονίας πόλις, not because it was the *Metropolis* of it, for that was *Thessalonica*: See Note on *Philip.* 1. 1. but because it was the first City belonging to it, which they who came from *Neapolis* in *Thrace*, as St. *Paul* did, *Acts* 16. 11. or from the Gulph of *Strymon*, touched at. See the Note on *Acts* 16. 12. It was celebrated among the *Romans* for being a *Roman Colony*, Acts 16. 21. and for the *Campi Philippici*, where *Cæsar* and *Pompey* first, and afterwards *Augustus* and *Mark Anthony* fought with *Cassius* and *Brutus*; and among *Christians* for their Conversion by St. *Paul*, and the liberal Contribution they, and they only, sent him in his necessity by *Epaphroditus*, Philip. 4. 15, 18. and for his *Epistle* directed to them.

7. *PISIDIA*, mentioned *Acts* 14. 24. was a Country in *Asia minor*, near *Pamphylia*, whose chief City was *Antioch in Pisidia*, Acts 13. 14. So called to distinguish it from *Antioch* in *Syria*; its Inhabitants are commended by (*s*) *Livy* for their Skill in War above other *Asiaticks*, and were anciently, saith (*t*) *Pliny*, called *Solymi*, who were compared to Lyons for their Courage.

8. *PONTUS*, a Province in *Asia minor*, bounded on the North with the *Euxine Sea*, on the South with *Cappadocia*, on the West with the River *Halys*, on the East with *Chalcis*, celebrated among the *Heathen Poets* for its poysonous Herbs, and therefore called by (*u*) *Virgil*, *Virosa Pontus*, and hence *Medea* is said to have had her Poysons from thence: Among the *Jews* for the Dispersions of that Nation through *Pontus*,

(k) *Cypri tribus templis quorum vetustissimum Paphiæ Veneris*, Annal. l. 3. p. 128. (l) Carm. l. 2. (m) Lib. 18. c. 5. (n) Lib. 1. c. 199. p. 84. (o) Bochart Phaleg. l. 3. c. 14. p. 225. (p) Leg. ad Caium. p. 798. (q) Lib. 1. c. 14. (r) De Vandalicis. (s) Feroces ad bellandum, l. 38 c. 13. longe optimi bello, c. 15. (t) Pisidæ quondam Solymi appellati Plin. l. 5. c. 27. p. 288. Bochart Canaan, l. 1. c. 6. p. 393. (u) Eclog 8. V. 95. Georg. 1. V. 58.

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tus, &c. 1 Pet. 1. 1. (x) *Philo* declaring that they sent their Colonies ἀχρι τῶν τῆς Πόντου μυχῶν, *to the outmost bounds of Pontus:* Among *Christians*, for the birth of *Aquila*, Acts 18. 2. and from the name of an Epistle *ad Ponticos*, given to the First Epistle of St. *Peter*, as being sent unto them. See *Tertul. Scorp.* c. 12. *Cyprian Testim.* l. 3. c. 36, 37.

9. *PHRYGIA* is a Province of *Asia minor* divided into the greater, called in the (y) *Notitiæ*, *Pacatiana*, where the chief Cities mentioned in Scripture *Colos.* 2. 1. are *Laodicea* and *Hierapolis*, and of this St. *Luke* seems to speak, *Acts* 2. 10. because he joins it with *Pamphylia* below it towards the East; and *Phrygia minor*, of which he speaketh, *Acts* 16. 6. 18. 22. when he saith *they passed through Phrygia and Galatia.* The Inhabitants were a servile People kept in their Duty best by (z) Stripes, and made wise only by sufferings, saith (a) *Cicero.* In all these parts of *Asia minor*, even to *Bithynia* and the *Euxine Sea*, the *Jews* abounded, saith *Philo* in the place forecited.

10. *PTOLEMAIS* was a City of *Galilee* by the Sea-side dividing the upper from the lower *Galilee*, and the Land of *Israel* from *Phœnicia*; it was seated in a Plain compassed about with Mountains, having on the East the mountainous part of *Galilee*, on the North the *Scala Tyriorum*, on the South *Carmel.* Near to it, saith (b) *Josephus*, is the Sepulchre of *Memnon*, and the Vale of Sand that turns into Glass, the fragments of which Glass being brought back to the place, will return again into Sand. It was memorable among the *Jews* for the coming of *Petronius* thither to set up the Statue of *Caius Caligula*, which at the intreaty of the *Jews*, declaring that their Law admitted no Images either in their Temple or prophane places, he defer'd to execute till he had writ to *Cæsar*, who (c) died before his answer came to the hands of *Petronius*; and also for the slaughter of two thousand *Jews* by the Inhabitants of *Ptolemais*; and among the *Christians* for St. *Paul's* Journey in a Ship of *Phœnicia* to *Tyre*, where the Ship *unladed her burthen*, Acts 21. 3. from *Tyre* to *Ptolemais* 32 miles on foot; from thence to *Cæsarea*, v. 7. 8. and from *Cæsarea* to *Jerusalem*, v. 15. See the Note on *Acts* 21. 7.

11. *PUTEOLI* a famous Mart-Town in *Italy*, having a commodious Haven for Ships, made, says (d) *Strabo*, by Art and Labour. It was built, say St. *Jerom* and the *Epitomator* of *Stephanus* by the (e) *Samians* and called *Puteoli*, saith (f) *Varro*, from the Pits of hot and cold Water; by the *Greeks* it was called *Dicæarchia*, here St. *Paul* by the favour of the *Centurion*, staid seven days. See more Note on *Acts* 28. 13.

R.

1. RAMA, Matth. 2. 18. was a City in the Tribe of *Benjamin*, distant from *Jerusalem*, saith (g) *Josephus*, forty furlongs, saith St. (h) *Jerom*, six miles, and being on a Hill, as the word *Rama* signifies, might be within sight of *Jerusalem*, as may be probably collected from Judg. 19. 13. It was, saith the Bishop of *Ely*, northward of *Jerusalem*, and not far from it, as appears from the *Levite* going from *Bethlehem-Judah* to *Jebus* or *Jerusalem*, and being benighted when he came there, and not able to reach *Shilo*, whither he was going, consulted with his Servant whether they should lodge at *Rama* or *Gibeah*, Judg. 19. 11, 13, 18. and truly being the place to which he might divert when he was on the West of *Jebus* in his way to *Shilo*, after the Sun went down, and being near *to Gibeah*, Judg. 19. 13. 1 Sam. 22. 6. Hos. 5. 8. it must lie somewhat north-west of *Jerusalem*, and yet not far from it, and so the Coasts of *Bethlehem* four miles from *Jerusalem*, and the Coasts of *Rama* might be at a less distance. But others to avoid this difficulty how the Coasts of *Bethlehem* could reach *Rama* in the Tribe of *Benjamin*, and the Children slain in those Coasts could cause a weeping in *Rama*, give us *Rama* near *Gibeah*, north of *Jerusalem*, and at a greater distance from it on that side, than *Bethelem* was on the south, and place another *Rama* near *Bethlehem*, and south of it; but it is certain from 1 *Sam.* 10. 2. that *Rachel's* Sepulchre was in the border of *Benjamin*, and only in the way from *Bethel* to *Bethlehem*, Gen. 35. 16, 20. and so the Voice of *Rachel* weeping at *Rama*, must refer to *Rama* in *Benjamin*; either then their Territories, or the Villages be-

(x) Leg. ad Caium p. 798. c. 12. p 273, 274. (y) Ita Carolus A Sancto Paulo, p. 214, 240, 241.
(z) *Sero sapiunt Phrygæ.* Erasm. Adag. Cent. 1. p 30. (a) *Vetus proverbium Phrygem plagis fieri solere meliorem.* Cic Orat. pro Flacco N. 51. (b) De B. Jud l. 2. c. 17. (c) Ibid. c. 20.
(d) L. 5. p. 169. (e) *Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant.* Chron. Olymp. 64. Ποτιόλοι πόλισμα Σαμίων ὅπερ καὶ Διχαιάρχεια. *Dein Puteoli colonia Dicæarchia dicti.* Plin. l. 3. c. 5. p. 146. (f) *A Puteis oppidum Puteoli quod sint apud eum locum aquæ frigidæ & calidæ multæ.* Varro de L. C. lib. 4. (g) Antiq. l. 18. c. 6. p. 284. Josh. 18. 25. (h) Jerom. de Loc. Hebraic. Lit. R.

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longing to them, must be near, or the words of St. *Matthew* must be construed thus, ἀπ-σειλας (Sub. ἀπὸ τῆς Ἱερουσαλὴμ) *and sending from Jerusalem, he slew all the Children in Bethlehem*, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, *and in all the Coasts of Jerusalem*, it being ordinary for *pronoun Relatives* to refer to a remoter *Antecedent*, as is shewed note on *Luke* 5. 17. and for *nouns* to be included in a *verb* relating to them.

2. *RHEGIUM* is a Port Town in *Italy*, opposite to *Sicily*, so called by the *Greeks*, as judging it was broken off from thence by the Sea, of which see *Cluverius de Italiâ antiquâ*. l. 1. p. 476. Here St. *Paul* staid but one day, *Acts* 28. 13 and did nothing which St. *Luke* thought fit to mention, but in that day, say the fabulous Writers of the Church of *Rome*, he converted some of the Inhabitants and Strangers that were there, by burning a large Stone Pillar with a little Candle, preached to the Fishes of the Sea, and commanded the Grashoppers, which with their noise disturbed his Preaching, to be silent, from which time they left the Land. See *Lorinus* on the place.

3. *RHODES* was an Island in the *Carpathian Sea*, so called, say the *Greeks*, ἀπὸ τῶν ῥόδων *from the Roses* growing there; it is accounted for Dignity among the *Asiatick* Islands next to *Cyprus* and *Lesbos*; it was of so clear an Air, that *Solinus* saith, there was not a day in the year in which the Sun did not shine upon it, whence it is stiled by *Horace Clara Rhodus*. *Tiberius*, saith (*i*) *Suetonius*, sailed thither *amœnitate & salubritate Insulæ captus*, being taken with the pleasantness and healthiness of the Island, which was therefore by the *Roman* Nobility made a place for their (*k*) recess; on the north-west of it were *Coos* and *Cnidus*, on the East *Patara*, whence St. *Paul* sails from *Coos* to *Rhodus*, and thence to *Patara*, Acts 21. 1. It was famous for a *College* in which the Students were eminent for Eloquence and Mathematicks; for a *Colossus* of the Sun which passed for one of the Wonders of the World, it being seventy Cubits high, and falling by an Earthquake; but chiefly for the expertness of the Inhabitants of that City and Island in the Art of Navigation, which made them Sovereigns of the Sea; their Constitutions also, and Judgments in Affairs relating to the Sea, being withal so just, as to become incorporated afterwards into the *Roman Pandects*. See *Strabo* l. 14. p. 448.

4. *ROME*. Of this City, because I can never say enough, I will say only that which some way tends to the Interpretation or the Illustration of something contained in the *New Testament*. And

1st. I have observed already that it was the Seat of the Fourth *Empire*, and was therefore called *Orbis terrarum, mundi Caput, Regina, Domina, Dea*, The Lord of the whole Earth, the Head and Queen of it. (See *Lloyd de Româ*) and in *Scripture* πᾶσα οἰκουμένη, *the whole World*, Luke 3. 1. See the Note on *Heb.* 2. 5.

2dly. That being so, all the *Roman* Provinces, stiled the World, of necessity repaired to it not for Religious Causes, but on civil accounts, *ob potentiorem principalitatem*; See the Note on *Acts* 28. 15. it being an (*l*) old Law, that all other Cities should follow the Custom of *Rome*, the Head of the World.

3dly. That the Epistle to the *Romans*, though it was written after the Epistles to the *Thessalonians* and *Corinthians*, was placed first in order, as some of the *Fathers* conjecture, by reason of the Dignity of that City. See the Preface to that *Epistle*: To which add 1st. That it was called *Urbs Septicollis*, and ἑπταλόφῳ, from the *Seven Hills* on which it was built, and was celebrated on this account when St. *John* wrote his *Revelations*, not only by her famous *Poets*, *Virgil*, *Horace*, *Martial*, *Ovid*, *Propertius*, but by her Orator (*m*) *Cicero*, and many others, which makes it reasonable to conceive St. *John* points to this City when he speaks of the *Woman sitting upon seven Hills*, Rev. 17. 9. there being then no other City to which the Character of that Woman could agree, none *drunk with the blood of the Saints and Martyrs* of Christ Jesus, as she was, or having *seven heads and ten horns*, or making *the Kings of the Earth drunk with the Wine of her Fornication*.

2dly. That the Beast sitting upon these Hills would suffer no Man *to buy or sell who had not his name, or mark upon him*, Rev. 13. 17. now this agrees exactly to the Church of *Rome*, which hath in (*n*) three several *Councils* decreed that none of her Members should *sell any thing to, or buy any thing of Hereticks, or have any commerce or merchandise, or any dealings with them*. Add to this,

3dly.

(i) In vitâ Tib cap. 11. (k) *Dandus est locus fortunæ, cedendum ex Italiâ Rhodum migrandum*, Brutus Ep fam. 11. 2. *Quod reliquum est vitæ in otio Rhodi degam*. Ibid. Ep 50.

(l) *Secundum Salvii Juliani Scripturam quæ indicat debere omnes civitates consuetudinem Romæ sequi, quæ caput est orbis terrarum*. Justin Proœm. ad digest. §. sed & si.

(m) Ἐξ ἀστεως ἑπταλόφου. Cic. ad Attic. Ep. l. 6. Ep. 5. Vide Lloyd in Voce Septicollis.

(n) *Sub Anathemate prohibemus, ne quis negotiationem cum eis exercere præsumat*. Concil. Lateran. G. 3. sub Alex. 30 A. D. 1179. Can. 27. Bin. To. 7. p. 662. *Ne quis——contractus inire, negotiationes, aut mercaturas quaslibet exercere permittat*. Concil. Constant. Sess. 45. Bin To. 7. p. 1121.

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3dly, That the Name of the Beaſt who made all Men rich and poor, great and ſmall, free and Servants, to take his Character upon them, *Rev.* 13. 16, 17. was the number of a Man whoſe Name contained *666*, as (a) *Irenæus* ſays the Name λατεῖνος given to the *Latin* Church, did; but as for the Name *Evanthus* and *Teiton*, which, ſaith he, contains the ſame number, and other Names added by *Feuardentius*, who can apply any thing of the Characters belonging to this Beaſt, to them? Whence I conclude this Beaſt muſt certainly be *Rome*, and that not *Rome Heathen*, which made no ſuch Decrees, and had many more than *Ten Kingdoms* under her, but *Rome Chriſtian*.

S.

1. SALAM, mentioned *Acts* 13. 5. was a City in the Eaſtern part of *Cyprus*, where was a Synagogue of the *Jews*, and where the *Jews* in the time of *Trajan* deſtroyed the City, and killed all the Inhabitants. See *Cyprus*. This City was famous among the *Greek* Writers for the Story of the Dragon killed by *Chycreas* their King, and for the Death of (o) *Anaxarchus*, whom *Nicocreon* the Tyrant of *Cyprus* pounded to Death with Iron Peſtles, he crying out, *Tundis Anaxarchi vaſculum, Anaxarchum non tundis*; the Body being ſtiled both by the *Scriptures* and *Philoſophers*, σκεῦος *the Veſſel*, θύλακος *the Repoſitory* of the Soul. See 1 *Theſſ.* 4. 4.

2. *SALEM*, famous for being the Seat of *Melchiſedek* King of *Salem*, is by (p) *Joſephus* called *Solyma*, and ſaid to be the ſame Place which afterwards was called *Jeruſalem*, that by the *Pſalmiſt* being called *Salem*, in theſe Words, *at Salem is his Tabernacle, and his Dwelling-place in Sion*, Pſal. 76. 2. But (q) St. *Jerom* ſaith, it was a Village of the *Sichemites*, and lay in the Vale betwixt *Sodom* and *Damaſcus*, 8 Miles from *Scythopolis*, or *Bethſhan*: So the *Septuagint* muſt underſtand the Word when they ſay, *Gen.* 33. 18. *Jacob* went down εἰς Σάλημ *to Salem*, a City of *Sichem*, and then it muſt be the Place mentioned, *John* 3. 23. when it is ſaid, *John was baptizing in Enon near Salem*, both theſe Places being in the Tribe of *Manaſſeh*.

3. *SALMONE* is only mentioned by the by, *Acts* 27. 7. and is, ſay *Pliny*, *l.* 4. *c.* 12. *p.* 213. *Mela*, *l.* 2. *c.* 7. and *Dionyſius*, *v.* 110. an Eaſtern Promontory of *Crete*, where alſo was a City of that Name.

4. *SAMARIA*, as it was the Capital City of the Ten Tribes, belongs to the Hiſtory of the *Old Teſtament*, as it is mentioned in the *New* it comprehends the Two Tribes of *Ephraim* and *Manaſſeh*, lying in the middle betwixt *Galilee* and *Judæa*, John 4. 3, 4. See the Note there. It began at *Ginea* lying in the great Plain, ſaith (r) *Joſephus*, and ended at the *Toparchy* of the *Acrobateni*; it was deſtroy'd by *Hircanus*, but was rebuilt and much augmented by *Herod the Great*, and by him called *Sebaſte*, in Honour of *Auguſtus*; but it ſtill retained the Name of *Samaria*, Acts 8. 5. and *Sichem*, and by the *Jews* in deriſion, *Sychar*: See Note on *John* 4. 5. The *Samaritans*, tho' in our *Saviour*'s Time, and long before, they owned the True God, were circumciſed, and owned the Five Books of *Moſes*: See the Note on *John* 4. 22. yet were they much hated by the *Jews*, by reaſon of the Controverſie betwixt them concerning the Place where they were to worſhip, and to which they were to bring their Sacrifices, they ſaying it was Mount *Gerizim*, the *Jews*, Mount *Zion*, where the *Temple* ſtood: See the Note there. Hence, ſaith the Son of *Syrach*, *My Soul abhorreth them who ſit upon the Mountain of Samaria, and the fooliſh People that dwell at Sichem*, Ch. 50. 25, 26, 27. See the Note on *John* 4. 9. But our Bleſſed *Lord* did not hate them, for as they expected the *Meſſiah*, ſo he declared to them, That he was that *Meſſiah* who was to come, *John* 4. 25, 26. and at his Aſcenſion commanded his Diſciples to go thro' *Judea* and *Samaria*, and then to the *Gentiles*, Acts 1. 8. which they did with good Succeſs, both in the City and the Villages about it, *Acts* 8. 5, 25. Tho' *Juſtin Martyr* doth inform us, That thro' the Deluſions of their two Famous Magicians, *Simon Magus* and *Doſitheus*, they became the worſt of *Chriſtians*, *Apol.* 2. *p.* 88.

5. *SAMOS* was an Iſland in the *Icarian* Sea, of which the Scripture only ſaith, That *Paul* paſſed by *Chios* to *Samos*, and thence to *Miletus*, Acts 20. 15. It had its Name, ſaith (s) *Bochart*, from the high Rocks there named שמו and was famous among the *Heathens* for the Worſhip of *Juno*, and for the Earthen Veſſels there; for *Pherecydes* the Maſter of *Pythagoras*, who foretold an Earthquake that happen'd there by drinking of the Waters; for the Birth of *Pythagoras* who was *Vir ortu Samius*, ſaith (t) *Ovid*, and for one of the *Sibyls* called

(o) Sed & λατεῖνος *nomen habet ſexcentorum ſexaginta ſex numerum, & eſt valde veriſimile quoniam noviſſimum regnum hoc habet Vocabulum, Latini enim ſunt qui nunc regnant.* l. 5. c. 30. p. 449. Col. 1.
(a) Bochart Canaan. l. 1. c. 2. Laert. l. 9. p. 579. (p) Antiq l. 1. c. 10.
(q) Ep. ad Evag. To. 3. F. 14. D. (r) Joſ. Antiq. l 13 c. 18. (s) Canaan p. 406, 408.
(t) Metam. l. 15.

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called *Sibylla Samia*, and for a Place called by *Plutarch*, *Samiorum flores*, where they did (u) καὶ ὑπὲρ Ἑολὴν τρυφᾶν, *commit all manner of Lewdneſs* with Women.

6. *SAMOTHRACIA*, an Iſland in the *Egean* Sea, near *Thracia*, where *Hebrus* falls into the Sea, was ſo called, ſaith (x) *Euſtathius*, πρὸς διαστολὴν, *by way of Diſtinction* from the *Ionian Samos*, and from another mentioned by *Homer*, and called *Cephalenia*. Here the (y) *Dii Cabiri*, or great Gods, mentioned in the *Scholiaſt* upon *Apollonius*, were worſhipped, into whoſe ſacred Ceremonies they who were initiated were eſteemed more holy and juſt, and even ſecure from Shipwreck, as alſo of Preſervation in all Dangers whatſoever. See *Bochart Canaan*, *l.* 1. *c.* 12. *& Lloyd in Voce.*

7. *SAREPTA*, Luke 4. 26. was a City of *Sidon*, betwixt that City and *Tyre*, it had the Name *Zarephath*, as being a Conflatory for the boiling of Metals; it was the Place where *Elijah* dwelling, was preſerved by the Widows Cruiſe of Oil and Barrel of Meal, that waſted not, 1 *Kings* 17. 9. (z) *Joſephus* ſaith, the Three years Drought which occaſioned his going thither, was mentioned by *Menander*.

8. *SARON*, mentioned *Acts* 9. 35. was a ſpacious, champion, or fertile Vale, betwixt *Lydda* and the Sea, having ſeveral Villages in it; it was ſo called from *Sharra*, *to let looſe*, becauſe there they turned out their Cattle, and is famous among the *Rabbins* for its Wines.

9. *SELEUCIA*, a City not of *Meſopotamia*, *Cilicia* or *Piſidia*, but of *Syria*, was the firſt City to which *Paul* and *Barnabas* came, when they were ſent on a peculiar, temporary Miſſion by the Direction of the Holy Ghoſt, *Acts* 13. 3, 4.

20. *SICHEM* was, ſaith *Joſephus*, the Metropolis of *Samaria*, built at the Foot of Mount *Gerizim*, on which Mount hanging over *Samaria* they had a Temple, at which they offered all their Sacrifices. This Temple was (a) there built by *Sanballat* for his Son *Manaſſeh*, chaſed away by *Nehemiah*, becauſe he would not put away the Daughter of *Sanballat*. This Temple was, after it had ſtood Two hundred Years, deſtroyed by *Hyrcanus*, and never was rebuilt in the ſame Place; but that which they called *the Holy Mount*, remaining, and being in their *Pentateuch* (here differing from the *Hebrew* Text) the Place where God commands the Jews to ſet up an Altar, (not on Mount *Gerizim*, as the *Samaritan Copies* have it, but on Mount *Ebal*, Deut. 27. 4, 5.) this they alledge to juſtifie their building a Temple there, and here they had ſtill their Altar for Sacrifice, which made the Schiſm betwixt them and the *Jews*. This Controverſie ſeems to be decided by the *Pſalmiſt*, ſaying, *He choſe not the Tribe of Ephraim* (where that Mountain was) *but he choſe the Tribe of Judah, and the Mount Zion which he loved, and there he built his Sanctuary*, Pſal. 78. 67, 68. and is more certainly decided in Favour of the *Jews* by *Chriſt*, *John* 4. 22.

11. *Sidon* is, by (b) *Joſephus*, thought to have had its Name from *Sidon* the Son of *Canaan*; but *Trogus* ſaith, it had its Name *à piſcium ubertate*, *from the abundance of Fiſhes*, the Sea upon which it lay, ſay the *Hebrews*, abounding with them; accordingly the Hebrew *Said*, from which it is derived, ſignifies Fiſhery, or Fiſhing, and *Beth-ſaida* is a Place of Fiſhing, and it was afterwards called *Saida*, *I came to* Saida *the greateſt of Cities*, ſaith *Benjamin in Itinerario*. The Men of *Sidon* being great Shipwrights, were famous above other Nations for hewing and poliſhing Timber, there being *none who were skill'd how to hew Timber like the Sidonians*, 1 Kings 5. 6. One of the Gods of the *Sidonians* mentioned in Scripture, is *Aſhtaroth*, Judg. 2. 13. 1 Kings 11. 5. a Goddeſs, by *Philo Biblius*, *Theodoret*, *Nicetus* and *Procopius Gazæus*, called (c) *Venus*; as alſo ſay the *Greeks*, and *Cicero*. Hence ſhe had her Whores to miniſter to them who committed Whoredom in her Service.

12. Of the *Tower* and *Pool* of *SILOAM*.] The Fountain of *Siloam*, ſaith (d) *Joſephus*, was a ſweet and large Fountain on the Weſt of *Jeruſalem* without the Wall, and its Waters bending towards the South, ran all along the South of *Jeruſalem* without the Wall, but at the Eaſt-ſide came within the lower *Jeruſalem*, and made the *Pool* of *Siloam* or *Betheſda*, mentioned *John* 5. 2, 9, 11. and near it toward the Weſt ſtood the Tower of *Siloam*, which fell upon the 18 Perſons, *Luke* 13. 4. ſo proper was the mention of Men ſlaughter'd whilſt they were offering Sacrifice in the Court of the Temple, and in the lower City, by a Tower falling on them, to the very ſame things befalling the *Jews* at the Deſtruction of *Jeruſalem*. See the Note there.

13.

(u) Athen. l. 12. p. 528. (x) In Dionyſ. p. 108. Vide Bochart Canaan, l. 1. c. 8.
(y) Strabo, l. 10. p. 325. from כביר Validus. Diod. Sic. l. 5. p. 224. Marſham, p. 123, & p. 35, 36, 39.
(z) L 8. c. 7. p. 286.
(a) Ἐπὶ τὸ χαράζιν ὄρος τὸ κατὰ τὴν Σαμαρείαν, ὃ τῶν ἄλλων ὀρῶν ἐστιν ὑψηλότατον. Antiq. l. 11. c. 8. p. 383, 384, 385. Nehem. 13. 28. (b) Antiq. l. 1. c. 7. p. 14. l. 18. c. 3.
(c) Ὄνομα δὲ τοῦτο τῆς Ἀφροδίτης, αὐτὴν γὰρ καλοῦσιν Ἀσταρτην. Q. 5. in 4 Reg. Procop. in 2 Kings 23. 7. Nicet. in Gregor. p. 483. Ἀσταρτὴ ἡ παρ' Ἕλλησιν Ἀφροδίτη. Suid. Venus 4ta Syria, Tyroq; concepta, quæ Aſtarte Vocatur, de Nat. Deorum, l. 3. N. 41. (d) De B. Jud. l. 6. c. 13.

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13. *SINAI* was a Mountain in *Arabia Petræa*, where the Law was given; it had two tops, the one lower, called *Horeb*, or *the Mount of God*, Exod. 3. 1. where he appeared to *Moses* in a Flame of Fire in a Bush; this *Horeb* is therefore by St. *Stephen*, Acts 7. 30. and by (e) *Josephus*, called *Sinai*, who also saith (f) δόξαν ἔχειν ἱδρυτέσθαι αὐτῷ τὸ θεῖον, *it was believed the Divinity resided there*, and therefore other Shepherds durst not feed upon it: The other Top of *Sinai*, where the Law was given was a very high Mountain, saith (g) *Josephus*, to the Top of which one could scarce see, and was accounted Religious; it being thought that the Divinity dwelt there also. That here afterwards dwelt the *Hagarens*, and had Houses cut out of the Rock; See *Bochart Phaleg*, *l.* 4. *c.* 27. *p.* 312. and the Note on *Gal.* 4. 25.

14. *SODOM* was the chief of the *Pentapolitan* Cities, and therefore gave the Name to the whole Land; it was burnt, with three other Cities, by Fire from Heaven for their unnatural Lusts, of the truth of which we have from the *Heathens*, the Testimonies of *Strabo*, *Diodorus Siculus*, *Tacitus*, *Solinus*; from the *Jews*, the Testimonies of *Josephus*, *Philo*, and *the Book of Wisdom*, of which see the Note on *Jude*, V. 7.

15. *SYRACUSE* was a City seated on the East-side of the Island of *Sicily*, built by *Archias* the *Corinthian*, saith the *Scholiast* upon (h) *Pindar*, out of Four Cities which he overthrew, and turned into one; it is called by *Pindar* μεγαλοπόλιες συρακόσσαι, it being the most noble City, not only of *Sicily*, but of all *Greece*; six Miles in compass, saith (i) *Strabo*: It is called by *Ausonius*, *quadruplex Syracusa*, as being divided into Four Parts, *Acradina*, *Tyche*, *Neapolis*, and the *Island*, to which *Strabo* adding *Epipolus*, calls it *Pentapolis*: The first of these contained in it the famous Temple of *Jupiter*; the second was called τύχη because it had the Temple of *Fortune* in it, and surely Fortune favoured them, since when the *Romans* took the City, they found, say (k) *Livy* and (l) *Plutarch*, more Riches in it than they did in *Carthage*: In that Part called *Neapolis*, was a great *Amphitheatre*, and a wonderful Statue of *Apollo*, in the midst of a large square: In the Isle of *Ortygia* was *Hiero*'s Palace, two Temples of *Diana* and *Minerva*, and the famous Fountain of *Arethusa*; and this, saith *Strabo*, was the only part which *Augustus* rebuilt after it had been destroyed by *Marcellus*: *Archimedes*, who by his Mathematical Engines had much gall'd the *Romans*, was slain in the storming of it, while he was intent upon his Figures, as *Livy* and *Plutarch* say, *ibid.*

16. *SYRIA*, among the *Ancients*, viz. *Justin*, *Herodotus* and *Strabo*, was as large as *Assyria*, they being after called *Syri*; but *Syria* (m) properly so called, is either taken largely, so as to comprehend *Phœnicia* and the *Holy Land*, and so it is bounded on the West with the *Sicilian Sea*, on the East with *Euphrates* and *Arabia Deserta*, on the North with *Cilicia*, and on the South with *Arabia Petræa*, and had in ancient Times for its Capital City, where the *President* resided, *Damascus*, and afterwards *Antioch* of *Syria*; in the *New Testament* it always seems to signifie *Syria* in the stricter Sense, as it is distinguished from *Judea*, Matth. 4. 24, 25. and from *Phœnicia*, Acts 21. 2, 3. in which sense it is also used by *Ptolemy*, who divides *Palestine* from it; by (n) *Strabo* saying, Ἐντεῦθεν Συρία καὶ φοινίκη, *then comes Syria and Phœnice*; by (o) *Pliny*, who saith, *Syria circumfundi Phœnicen*, Syria *is surrounded by Phœnice*; and by *Dionysius P. V.* 904, 905. who places *Syria*, properly so called in the Continent, and *Phœnicia* in the Tract along the Sea: Hence the Proverb in *Suidas*, Σύροι πρὸς φοινίκας, *i. e.* one deceitful Nation against another.

17. *SYRO-PHOENICIA* is only mentioned in the History of the Woman's Daughter, called *a Woman of Canaan*, Matth. 15. 22. but *a Greek and a Syro-Phœnician*, Mark 7. 26. *a Greek*, because she was of their Religion, and used the *Greek* Tongue; the *Greeks* being mingled with the *Syrians*, saith (p) *Josephus*; a Woman of *Canaan*, because *Phœnicia* was also called *Canaan*: See the Notes there. A *Syro-Phœnician*, as being of that Part of *Phœnicia*, which lay betwixt *Syria* properly so called, and *Phœnicia* by the Sea-side, and which was called also, saith (q) *Bochartus*, *Cœlosyria*, and contained *Heliopolis*, *Chalcis*, and the Tract of *Marsya*, *Damascus* and *Alala*; Hence of *Damascus* (r) *Justin Martyr* and (s) *Tertullian* say, that it belonged to *Syro-phœnice*.

T.

(e) Antiq. l 2. c. 5. p. 60. B. (f) Ibid. C. (g) Ib. l. 3. c. 4.
(h) Pyth. 2. 1. (i) L. 6. p. 186.
(k) *Captæ Syracusæ in quibus Prædæ tantum fuit quantum vix capta Carthagine, &c.* l. 25. c. 31.
(l) In M. Marcello, p. 308. E.
(m) *See* Bochart, Phaleg. l. 2. c. 3. p. 81. (n) L. 2. p. 81. (o) L. 5. c. 12.
(p) Antiq. l. 18. c. 12. p. 649. (q) Bochart Canaan, l. 1. c. 1. p. 365.
(r) Ἆρμασχος τῶν προσανεμιγνυμένων τῇ Συροφοινίκῃ λεγομένῃ, Dial. cum Tryph. p. 305.
(s) Descripta est in Syrophœnicen ex distinctione Syriarum. l. adv. Jud. c. 9. & Contr. Marcion. l. 3. c. 13.

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T.

1. THREE-TAVERNÆ. Of these, and of *Appii-Forum*, not before-mentioned, see the Note on *Acts* 28. 15. And that they are not ill translated *Taverns* or Places of Reception, I gather not only from (*t*) *Isidore Peluſiota*, and (*u*) *Oecumenius*, who call them πανδοχεῖα ἢ καταλύσεις, but also from (*x*) *Zozimus*, when he saith, *Severus* was strangled at the Place called the *Three Taverns*, by Men placed there by *Maxentius* for that purpose.

2. *TIBERIAS* was a City (*y*) built by *Herod* the *Tetrarch* in *Galilee*, near the Lake of *Genneſareth*, and so called in Honour of *Tiberius Nero*: The Privileges he gave to the Inhabitants of the Place made it grow to be one of the prime Cities of the Lower *Galilee*, where were Thirteen *Synagogues*, and an *Academy*; here was the last Session of the *Sanhedrim*, and here the *Talmud* was collected: Of the *Sea of Tiberias*, see in *Genneſareth*.

3. *TARSUS* was a City of *Cilicia*, *Acts* 21. 39. the *Metropolis* and most renowned City, which, saith (*z*) *Joſephus*, gave Name to the whole Country; the Mother of Cities, saith (*a*) *Solinus*, celebrated among the *Romans* for being, saith *Pliny*, *Libera Civitas*, and having the Freedom of a *Roman Colony*, or the highest Privileges under *Julius Cæſar* and *Octavian*, and the very Name of *Juliopolis*: See the Note on *Acts* 22. 28. Among the *Jews* it was famous for being the Place whither *Jonas* designed to fly, and the *Metropolis* of that Country where many of them, saith *Philo*, dwelt; among the *Chriſtians*, for being the Place where St. *Paul* was born: In fine it was a City very rich and populous, where was an *Academy* furnished with Men so eminent, that, as (*b*) *Strabo* saith, they excelled in all Arts of Polite Learning and Philosophy, even those of *Alexandria* and *Athens*, and *Rome* it self was beholding to it for its best Professors.

4. *THESSALONICA* was the Metropolis of *Macedonia*; see the Note on *Philip.* 1. 1. a Noble Mart, and a City, which, saith (*c*) *Strabo*, is *the most populous of all Macedonia*; it is, saith (*d*) *Pliny*) *a Free City*, and had in it a *Synagogue* of the *Jews*, they living, saith (*e*) *Philo*, in *Macedonia* and *Theſſaly*. The Inhabitants of *Theſſaly*, saith (*f*) *Athenæus* were given to *Luxury* and Dissoluteness, and by their Luxury invited the *Perſians* into *Greece*; their Maidens and Women also danced naked, as their Custom was, which things might give Occasion to those Instructions of the *Apoſtle* to them, to *avoid Fornication*, and to *poſſeſs their Veſſels in Sanctification and Honour, and not in the Luſts of Concupiſcence, as did thoſe Nations which knew not God*, 1 Theſſ. 4. 3, 4, 5. To this Church St. *Paul* wrote his two first *Epiſtles*.

5. *TROAS* was a Country and City in *leſſer Aſia*, where St. *Paul* came to preach Christ's Gospel; and had *a door opened to him of the Lord*, 2 Cor. 2. 12. (*g*) *Strabo* and *Ptolemy* place the City in *Phrygia minor*: it is by St. *Jerom* said to be the same with *Troy*, celebrated in the works of *Homer*. It was, saith (*h*) *Pliny*, a *Roman* Colony.

6. *TRACHONITIS* was a Region and *Tetrarchy*, or rather part of a *Tetrarchy* in *Syria*, anciently called *Argob*, Deut 3. 14. it lay North of *Perea*, and East of *Batanea*, and was so called, saith G. *Tyrius*, from Dragons or secret lurking places in which this Country abounded, the Inhabitants living upon (*i*) Robbery, till they were restrained by *Herod*.

7. *TROGYLLIUM*, Acts 20. 15. is a *Promontory*, saith (*k*) *Strabo*, as it were the foot of *Mount Mycale*, opposite to, and five miles from *Samos*, to which *Paul* coming, goes on to *Trogyllium* to harbor there: There was also a Town there of the same name, mentioned by *Pliny*, l. 5. c. 29. p. 295.

8. *TYRE* and *Sidon*. These two places being so often mentioned in *Scripture* together, and lying but 200 Stadia, saith (*l*) *Strabo*, that, is 25 miles asunder, I shall speak of them both together. And

1st. As to Antiquity, though it be certain that, as (*m*) *Strabo* saith, both these Cities were παλαι ἔνδοξοι ἢ λαμπραι, *of old illuſtrious and renowned Cities*, insomuch, saith he, that they were comparable for greatness, splendor and antiquity; though *Tyre* be stiled by *Dionyſius* the *Ogygian*, and by the *Poets*, the *Cadmean Tyre*, and by the *Prophet* the City *whoſe antiquity is of ancient days*, Isa. 23. 7. yet was *Sidon* much the elder; for

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(*t*) Ibid. l. 1. Ep. 337. (*u*) Oecumen. in locum. (*x*) ὃ τεῖχ καταλεῖα ἢ προσηγορεία, Hist. l. 2. Ed. Steph. p. 47. (*y*) Joſ. Antiq l. 18. c. 3. (*z*) Antiq l. 1. c. 4. p. 13. (*a*) C. 47. (*b*) C 14. p. 463. (*c*) ἢ νῦν μάλιστα τῶν ἄλλων ἐυανδρεῖ. l. 7. p. 223. (*d*) Liberæ conditionis, l. 4. c. 10. (*e*) Leg p 798 (*f*) L. 13. p 607. 14. p. 663. (*g*) L. 13. p. 400. (*h*) L. 5. c 30. (*i*) Ἐν ᾗσι τὸ λῃστεύειν πατρικήν ἐξ βίον ἐν ἀλλοδαπῃ ἔχοντας. Joſeph. Antiq. l. 15 c. 13. p. 539. E F. (*k*) L. 14. p. 438. (*l*) L. 16. p 521. (*m*) Ibid. p. 520.

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for (1.) Though (n) *Homer* mentions *Sidon*, and speaks of the *Sidonians* as πολυδίδαλοι *excellent Artificers*, he hath not one word, saith (o) *Strabo*, of *Tyre*; or the *Tyrians*. (2.) *Trogus* in (p) *Justin* saith, that after many years the *Sidonians* being overcome by the King of *Ascalon*, and beaten to their Ships, built *Tyre* the year before the *Trojan* War, i. e. saith (q) *Josephus* 240 years before *Solomon* began to build the *Temple*; hence most *Interpreters* conceive that *Tyre* is called *the Daughter of Sidon*, Isa. 23. 12. (3.) We read of *Sidon* the first-born of *Canaan Noah's Grandson*, who was the Builder of *Sidon*, as (r) *Josephus* saith, see *Gen* 10. 15. and read of *Sidon as the border of Canaan*, V. 19. but we read nothing of *Tyre* at least till it be mentioned by *Joshua*, Chap. 19. 29.

2dly. *Sidon* at least for a long time, excelled *Tyre* in Greatness, whence it is stiled *Sidon Rabba, the Great*, Josh. 11. 8. 19. 28. *Mela* saith that before it was taken by the *Persians*, it was *maritimarum urbium maxima, the greatest of maritime Cities*: (s) *Diodorus Siculus* having made mention of the City of the *Arvadians*, the *Sidonians* and *Tyrians*, i. e. *Arvad*, *Sidon* and *Tyre*, as the *Phœnician Tripolis*, he adds of *Sidon*, that (t) πλέστῳ δὲ καὶ ταῖς ἄλλαις χορηγίαις ἡ πόλις πολὺ περιῆν τῶν κατὰ τὴν φοινίκην πόλεων, *for riches and other Provisions it far exceeded the other Cities of the Phœnicians*, that City having long quietly enjoyed that Trade which brought in these riches; whence to live quietly and securely is to live *after the manner of the Sidonians*, Judg. 18. 7. Moreover in Skill in *Astronomy* and *Arithmetick*, and all the Arts of Merchandize, in *Philosophy* and *Philosophers*, (u) *Strabo* makes them ἐνάμιλλοι *emulous*, or equal in Comparison, and saith the *Greeks* had their *Philosophy* from them. Hence both of them in *Scripture* are represented as *very wise*, Zech. 9. 2. Ezek. 27. 8, 9. But then,

4thly. *Tyre* is to be preferred before *Sidon* for Strength, as being built in the Sea, four furlongs from the Land, till *Alexander* joined it to the Continent, whence it is called *the strong City*, Josh. 19. 29. and after *Sidon* suffered by the *Persians* it excelled in Riches, it being stiled *The Crowning City*, as sending *Crowns* of Gold to Kings, and being the City whose *Merchants* were *Princes*, and *whose Traffickers were the honourable of the Earth*, Isa. 23. 8. Hence (x) *Q. Curtius* saith, that in the time of *Alexander*, it was *memorable above all other Cities of Syria and Phœnicia for splendor and greatness*. They are mentioned in the *New Testament* as Places to whose Coasts *Christ* resorted, *Matth.* 15. 21. Sometimes as People who resorted to him from their Coasts, *Mark* 3. 8. and sometimes to upbraid the Cities of *Chorazin* and *Bethsaida*, lying eastward of them, as being more incredulous, *Matth.* 11. 21, 22.

To speak something of *Tyre* in particular, it is to be observed, that there was (y) *Old* and *New Tyre*; the *Old Tyre* mentioned, *Josh.* 19. 29. and called *Paletyrus*, was built upon the Continent, whence they of *New Tyre* tell *Alexander* that there was a place without the City, called *Paletyrus*, where he might sacrifice to *Hercules*; it was, saith (z) *Strabo*, distant 30 furlongs from the other *Tyre*, which was four furlongs within the Sea; hence saith *God* to her by the *Prophet*, *Thy borders are within the Sea*, Ezek. 27. 4. She sent Colonies, saith (a) *Curtius*, pœne orbe toto, *almost through the World*, viz. to *Carthage*, *Leptis*, *Utica* in *Africa*, to *Thebes* in *Bœotia*, and *Gades* in *Spain*, whence it was accounted the Mart of the World; they also worshipped besides *Hercules*, the Goddess *Astarte* at *Memphis*, whence (b) *Herodotus* saith, the *Tyrians* had there the Temple ξένης Ἀφροδίτης *of Venus the Stranger*, to distinguish her from that *Venus* whom the *Egyptians* worshipped.

Though in speaking of the Places near the Sea of *Gennesareth* or *Tiberias*, I have followed Dr. *Lightfoot*, yet because he is singular in the Situation of them, I have left them in the *Map* as they are ordinarily placed by others.

(n) Il. Ψ, (o) Ibid. (p) L. 18. 4. (q) Antiq. l. 18. c. 3. p. 259.
(r) Antiq. l. 1. c. 7. p. 14. (s) L. 16. p. 331. (t) P. 533. (u) Ibid.
(x) *Claritate & magnitudine ante omnes urbes Syriæ Phœniceſq; memorabilis*, l. 4. c. 2.
(y) Q. Curt. l. 4. c. 2. Justin l. 11. c. 10. (z) L. 16. p. 521. (a) L. 4. c. 4. (b) L. 2. c. 114.

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* *

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The Offerings of Christians were imploy'd to purchase the Freedom of Christian Servants from their Heathen Masters, 1 *Cor.* 7. 23.

Ordination is not therefore a Sacrament, because it was at the first attended with a χάρισμα, 2 *Tim.* 1. 6.

None were admitted to it without Tryal, 1 *Tim.* 3. 10.

P.

PAstors and Teachers were Men endow'd with spiritual Gifts, *Eph.* 4. 11.

Patience under Sufferings, gives Experience of the sincerity and constancy of our Faith, *Jam.* 1. 3.

Perfect Patience shews us to be entire in Faith, Trust in, Dependance on God, in Resignation to his Will, in Christian Fortitude and Temperance, as to the Pleasures, Honours, and Concernments of this World, in love to God, and to our Brother, *Jam.* 1. 4.

Motives

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Motives to it from these Considerations; { 1. That we only suffer if need be, 1 *Pet.* 1. 6. 2. The loss of fading and unsatisfactory things, *Jam.* 1. 11.

And are assured of, { 3. Divine Assistances and Consolations under Sufferings, 1 *Pet.* 4. 14. 4. A glorious Reward of all our Sufferings, *Jam.* 1. 12.

St. *Paul* did indeed fight with Beasts at *Ephesus*, 1 *Cor.* 15. 32.

What it is to be perfect, 1 *Cor.* 2. 6. *Philip.* 3. 18.

Perseverance of true Believers to the end, confuted, *Note on* { *Colos.* 1. 23. 1 *Thess.* 3. 5. *Heb.* 10. 38. 2 *Pet.* 2. 20, 21. Second Epist. of St. *John*, *Ver.* 8.

Not promised in these Words: { *He shall confirm you to the end*, 1 Cor. 1. 8. *He that hath begun a good Work will perfect it*, Philip. 1. 6. *Faithful is he that hath called you, who also will do it*, 1 Thess. 5. 24. *Who are kept by the Power of God through Faith to Salvation.* 1 Peter 1. 5. *They went out from us, but they were not of us*, 1 John 2. 19.

St. *Peter* had not been at *Rome* when St. *Paul* writ or came to *Rome*, *Rom.* 1. 15.

Nor was he there when he writ his Epistles from *Rome*, *Preface to the First Epistle of St.* Peter.

He could be only Bishop of the *Jewish* Church at *Rome*, *Rom.* 1. 15.

He had no Supremacy over the Apostles, *Gal.* 2. 10.

The Heathen Philosophers were Vain-glorious, Mercenary and Wicked, 1 *Thess.* 2. 9.

Polygamy is forbidden, 1 *Cor* 7. 4.

How the Powers that be are of God, *Rom.* 13. 7.

The Words there said, relate to the false and pernicious Opinions of the *Jews*, *Ibid.*

What Resistance of them is forbidden, *Rom.* 13. 2, 3.

This place declares not how far a Man is the Higher Power, or when he ceaseth to be so, and therefore reacheth not our Controversie, *Rom.* 13. 2.

We own him as the Higher Power, to whom we pay Tribute, *Rom.* 13. 6.

Prayer must be performed { in Faith, *Jam.* 1. 6, 8. without Wrath, 1 *Tim.* 2. 9.

The Prayer of Faith mentioned by St. *James*, was miraculous, *Jam.* 5. 15.

What it is to pray without ceasing, 1 *Thes.* 5. 17.

Prayer to Saints departed, was not practised by the Apostles, *Colos.* 4. 4.

Prayer for the Dead, cannot be proved from the Apostle's Prayer for *Onesimus*, 2 *Tim.* 1. 18. or from *Rom.* 15. 30.

The Pre-existence of Souls confuted, *Rom.* 9. 13.

Christ was consecrated to his Priesthood by his Sufferings, *Heb.* 2. 10. and therefore did not properly exercise his Sacerdotal Function till after Death, *Heb.* 5. 5, 10. by offering his Blood in the Heavens, *Rom.* 4. 25.

Three sorts of Promises mentioned in the New Testament: } The Promise { of the Messiah, of the Spirit, of an Eternal Rest, } *Gal.* 3. 27.

The Gift of Prophecy, 1 *Cor.* 12. 10.

Purgatory cannot be proved from 1 *Cor.* 3. 15.

Q.

HOW the Spirit may be quenched 1 *Thess.* 5. 19.

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REconciliation and Access to God, is only through Christ's suffering for us, *Eph.* 2. 18. The Reason why it must be so, *Ibid.*

Redemption is double, { from the guilt of Sin, by the Remission of it. from Death, the Punishment of Sin, by the Redemption of the Body from it, *Eph.* 1. 14. the necessity of this Redemption, *Ver.* 6.

Remission of Sins by a free Act of Grace and Mercy, is absolutely necessary to our Access to God, and Relation to him, *Eph.* 1. 7. The Wisdom of this Dispensation, *Ver.* 8.

A Threefold Rest { of the *Jews* in the Land of *Canaan*, a Rest after the Example of God, a perpetual Sabbatism, } *Heb.* 4. 3, 7, 10.

The Rest mentioned by the Apostle, *Heb.* 4. 16. relates not to the *Millennium*.

Christians had no Rest from Persecution after the Destruction of *Jerusalem*, *Heb.* 4. 3.

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That the Resurrection was past already, was the Doctrine of *Menander*, 2 *Tim.* 2. 18.

The Jews held, that the Messiah was to raise the Dead, 1 *Cor.* 15. 22.

The Holy Spirit the Principle, or the efficient Cause of the Resurrection, *Rom.* 8. 11.

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The Reſurrection of the ſame Body, which was laid down in the Earth, aſſerted and proved, and the Objections to the contrary are Anſwered, *Preface to the Firſt Epiſtle to the* Corinthians.
The Philoſophers oppoſed and derided the Reſurrection of the Body, 1 *Cor.* 15. 33.
It is to riſe clothed upon, 1 *Cor.* 15. 38, 54. and with ſuch Qualities as the Philoſophers gave to that Body which they ſtiled the Vehicle of the Soul, *Ver.* 44.
The Apoſtle ſeems to ſay, That when it enters into Heaven, it will be no longer Fleſh and Blood, *Ver.* 50.
The Revelation of Jeſus Chriſt, double, { by the Preaching of the Goſpel to the World, by his Glorious Deſcent from Heaven, } 1 *Pet.* 1 5.
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o places are cited by the Apoſtles as out of Scripture, which were not in the Scriptures of the Old Teſtament, *Jam.* 4. 6.
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The Sins of good Men are not included in thoſe Words, *All things ſhall work together for good to them that love God*, Rom 8. 28.
God cannot { neceſſitate, or excite to ſin, or infuſe any evil into us, } 2 *Theſ.* 2. 11.
low we all ſinn'd in *Adam*, *Rom.* 5. 19.
nly Perſonal Sin is imputed, and that is not imputed when it is not puniſhed, *Rom.* 5. 14.
What is the Sin unto Death, 1 *Joh.* 5. 17.
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The Souls of the Wicked ſhall not be annihilated, *Appendix to* 2 *Theſ.* 1. §. 6.
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The Holy Spirit, is { the Object of Religious Worſhip, *Rom.* 9. 1. Omniſcient, is with God, and is God, 1 *Cor.* 2. 11. a Perſon uncreated, 1 *Cor.* 12. 11.
The Spirit of Man { derived not from the Parents, but from God, *Heb.* 12. 9. hath a Capacity of Underſtanding when ſeparated from the Body, 2 *Cor.* 12. 3.
ll Proſelytes to the *Jewiſh* Religion, or to the Worſhip of the God of *Iſrael*, are ſtiled Strangers by them, *Eph.* 2. 19.
Chriſt ſuffered { in our ſtead to bear the Puniſhment of our Sins, to reconcile us to God, } (and { *Rom.* 2. 26.--5. 10. 2 *Cor.* 5. 21. *Gal.* 3. 13. *Eph.* 2. 18. *Eph.* 5. 2. 1 *Tim.* 2. 6. *Heb.* 1. 4.---2. 17. 1 *Pet.* 2. 34. 1 *Pet.* 3. 18. 1 *Joh.* 2. 2.---4. 10.
Why it was meet he ſhould thus ſuffer, *Eph.* 1. 8. *Heb.* 2. 10.--10. 14.
The Gift of diſcerning Spirits, 1 *Cor.* 12. 10.

* * *

T.

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T.

TWo things requisite to a Temple, { *First*, That it be a place appropriated to God's use, / *2dly*, That he should dwell in, or be present with it, } 1 *Cor.* 6. 19.
That our Bodies are thus the Temples of the Holy Ghost, and therefore to be kept holy, *Ib.*

Temptations are either { to Sin, or / for Tryal of our Faith; these latter only are Matter of our Joy, and why they are so, *Jam.* 1. 2.

Thanks due to God for all things, *Eph.* 5. 20.

Timothy and *Titus* { were not Bishops fixed to a Diocess, / But yet they had Episcopal Jurisdiction over Presbyters.

Hence it follows: { *First*, That this Superiority cannot be contrary to the Gospel Rule. / *2dly*, That it is not repugnant to the Constitution of Churches in the Apostles Times, for Men to have Jurisdiction over more than one particular Congregation. / *3dly*, That the Apostolical Power of Governing Churches, might be committed to others whom they would entrust with it. / *4thly*, That they did commit this trust to others, is proved from Scripture, Tradition and Reason, *Preface to the Epistle to* Titus.

Traditions *extra*-Scriptural not proved, { from *Rom.* 16. 17. / nor from 1 *Cor.* 11. 2. / nor from 2 *Thess.* 2. 14.

The Church no sure Keeper of Traditions, 2 *Thess.* 2. 14.
Oral Tradition disproved, 2 *Pet.* 1. 15.

The Gift of Tongues, { imparted *per modum habitus.* / He that spake with them understood himself, 1 *Cor.* 14. 2, 3, 4. / His Crime was this, That he chose to shew his Gift in unknown Words, when he might have spoken intelligibly, *Ver.* 13.

What it is to try the Spirits, and how they might then be tryed, 1 *Joh.* 4. 1.
Transubstantiation refuted, 1 *Cor.* 11. 24. 1 *Pet.* 2. 12.

V.

THE Unity of the Catholick Church, wherein it consists, *Eph.* 4. 4.
Universal Grace taught, 2 *Pet.* 3. 9.

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THE Ministerial Function is stiled a Warfare, 1 *Tim.* 1. 18.
The Wicked are to be punished, { at the Day of Judgment, 2 *Pet.* 2. 9. / at the Conflagration of the World, *Chap.* 3. 7.
God will execute the Punishments threatned to the Wicked in the Life to come, *App.* to 2 *Thess.* 1. §. 4.

Widows, { of four kinds, 1 *Tim.* 5. 3. / Who are Widows indeed, *Ver.* 5. / What Widows are to be chosen Deaconesses, and when, *Ver.* 9, 10.

How it is *not of him that willeth, nor of him that runneth.* Rom. 9. 16.
God worketh in us to will and to do, not by such a Physical Operation as makes it necessary for us to will and do what he would have us, but by a Moral Operation exciting us to will, and suggesting to us what we ought to do. *Philip.* 2. 13.
Freedom of Will is put in Opposition to Necessity, 2 *Cor.* 9. 7. *Philem.* 14. 1 *Pet.* 5. 2.
The Word of God heard, read and preach'd, is the ordinary means of Conversion, *Jam.* 1. 18. 1 *Pet.* 1. 25.
The Holy Spirit concurs with it, not by a Physical, but Moral Operation, *Ibid.*
The Word of Wisdom, and of Knowledge, 1 *Cor.* 12. 9.
The working of Miracles, *Ibid.*
In what sense the Woman shall be saved by Child-bearing, 1 *Tim.* 2. 15.

The World to come, { either the Age of the Messiah, or, / the Kingdom to be erected after the four Monarchies, stiled οἰκουμένη, *Heb.* 2. 5.

Writing is more effectual to convey the Truth to Posterity than Oral Tradition, *Philip.* 3. 1
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What it is *to write the Law in our Hearts,* Heb. 8. 10.

Z.

THE Zeal of the *Jews* was full of Bitterness, *Jam.* 3. 14
And of Ignorance in the things they were zealous for, 1 *Tim.* 1. 7.
The *Jewish* Zealots, of what temper they were, *Jam.* 4. 2, 3, 17.

FINIS.

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